The Blackaby Study Bible

Personal Encounters *with* God Through His Word

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NKJV™

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NKJV

NEW KING JAMES VERSION®

Build Your Life On It.™

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THE BLACKABY STUDY BIBLE

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About The Blackaby Study Bible

The Blackaby Study Bible teaches you how to have daily encounters with God in the Bible. It encourages you to develop a regular habit of Bible reading and study, expecting great things to happen as God acts to engage us in His Word. Explanatory notes shed light on passages where needed. Examples are given of how God has encountered people many times in the past, using ordinary men and women in extraordinary ways to do His will—people in the Scriptures as well as people throughout history who were reading or hearing the Scriptures. And there are many suggestions about ways God might want to encounter *you* too!

Encountering God: A Message from the Blackabys

The deepest need of the human heart is to encounter God. People face many needs, some are physical, others are social or emotional. Spiritual needs, however, can only be met by

God Himself. Only God can satisfy these desires and He only does so on His own terms. What people need—in addition to good, sound information about God in Scripture—is a fresh encounter with God.

People need to move from an encounter with a principle or a doctrine to an experience with the living God, who is a Person. Just as in Bible times, being in the presence of the living God is an awesome experience. To stand before Him is to stand before the One who created the universe with only the sound of His voice. And He is the One who graciously provides salvation for all of fallen humanity.

Meeting God is life-changing. Everyday encounters are part of His plan. No one can leave His presence and remain the same.

Here is what most people miss. We do not encounter God. He encounters us. And He initiates encounters with us, not in order to give us warm devotional thoughts, but to forever change our lives. As He reveals His will to us, we are compelled to adjust our lives to His activity and join Him in His work.

We are surrounded by values, standards, and viewpoints that are contrary to Scripture and leave us disoriented to a Holy God. Every time we open God's Word, we have the opportunity to experience a dramatic encounter with the living God that will shake us and change our thinking. This is why we need fresh encounters with God and why we must seek such encounters. We must approach God's Word with hearts that are willing to obey whatever God says to us. When we reverently and expectantly approach the Scriptures, God is ready to speak life-transforming words to us.

And we will never be the same again.

Wishing you many life-changing encounters with God,
Henry, Richard, Thomas, Melvin, and Norman Blackaby

FEATURES OF *THE BLACKABY STUDY BIBLE*:

- *The New King James Version with center-column notes and references.*

- *Encounter Notes:*
  Hundreds of notes near relevant Bible texts highlight ways God might choose to encounter you in His word.

- *Explanatory Notes:*
  Many hundreds of same-page footnotes explain ideas, events, people, or places in the text to make the meaning clear.

- *Historical Encounters:*
  Near the pertinent scripture passages, dramatic encounters with God are recounted in the lives of Christians through the centuries. What God did once He can do again!

- *Character Studies:*
  The Bible is not about our view of God, it's about His view of us. Character studies spotlight God's interaction with men and women throughout His Word.

- *Word Studies:*
  Significant terms in God's word are described to show their spiritual importance.

- *Book Introductions:*
  Introductions set the scene for each biblical book, detailing its significance, structure, and importance for encountering God.

- *How to Study the Bible:*
  The Blackabys share the Bible study method God has used in countless ways.
- *In-text Bible maps plus full-color maps in back*
- *Time Line*
- *Harmony of the Gospels*
- *Read Through the Bible in a Year Plan*
- *Prophecies of the Messiah Fulfilled*
- *Extensive NKJV Bible Concordance including the major Bible words, people, and places.*

How to Study the Bible

Hear God Speaking in His Word

The Bible is unique among all literature. It is God's definitive word for humanity. God has provided a written revelation of Himself through the divinely inspired writings of people He appointed to impart His message. The word "inspired" means "God-breathed" (1 Tim. 3:16). God, through the Holy Spirit, guided the writers of the text to communicate exactly what was on His heart for His people (2 Pet. 1:20, 21). As God's revealed truth, the Scriptures are absolutely authoritative. God's Word is the plumb line or standard by which to evaluate all human activity and reasoning.

"Inspiration of Scripture" can be considered in three ways.

Revelation: the act of God whereby He communicates Himself and His will to people (Amos 3:7; Mic. 4:2; Heb. 1:1, 2).

Inspiration: the influence of the Holy Spirit upon people's minds which rendered them agents of God for the infallible communication of that revelation (2 Tim. 3:16, 17; 2 Pet. 1:21).

Illumination or *enlightenment:* the divine quickening of the human mind, allowing people to understand the truth that has been revealed and communicated (John 14:26; 16:13; 1 Cor. 2:12–14).

God speaks to His people. As you read your Bible, understand that your Creator wants to communicate with you. To reject the Bible's message is to reject God Himself. To accept His message is to find abundant life, as God purposed when He created you.

The Bible is fascinating because of its diversity and remarkable unity. There are sixty-six books, divided into the Old and New Testaments. The Scriptures were penned by a diverse collection of authors representing a variety of languages and cultures. Its literary forms include historical, legal, poetic, prophetic, gospel, epistle, and apocalyptic. Out of a variety of literary forms, the Bible presents a clear, consistent message from Genesis through Revelation. Like the various instruments in an orchestra, each biblical book contributes to a beautiful, masterful harmony.

God's Word instructs us through relevant teaching on life's critical issues: life and death, sin and salvation, love and an eternal relationship with God. The Bible relates God's gracious intervention in human history to show us the way of eternal life. More than merely words on a page, the Bible is an encounter with God Himself. The Bible is often called the

"Living Word," for in reading it one discovers that the God of the Word is present and prepared to meet with those who seek Him. No book is more critical to your life than the Bible.

Encounter God in His Word

The Scriptures are filled with the compelling stories of real people. You will read about the triumphs and shortfalls of kings, politicians, religious leaders, farmers, soldiers, slaves, and even young children. But the essence of the Bible is the Lord Himself. The Bible is God-centered. This study Bible, therefore, is designed to help you encounter God on every page. God is pursuing you for Himself as you read and study His Word. So prepare to meet with Him and enter His presence. Can you imagine a greater opportunity than to interact with the God of the universe? Do not be intimidated by the Bible's length or weighty substance. Approach it with confident expectation. You have been invited to a personal meeting with God! Anticipate an encounter with Him whenever you open His Word. A supernatural transformation happens to those who study the Scriptures with a sincere desire to know God.

God speaks by the Holy Spirit through the Bible. He also communicates during your time of prayer, in your life circumstances, and through the church. Read your Bible in an attitude of prayer, and allow the Holy Spirit to make you aware of God's activity around your life. As He guides you specifically, write down what you learn, meditate on it, and adjust your life to what you have heard. As you go about your day, look to see how the truths He has revealed apply to your life. God is not random, but orderly and intentional in the way He speaks to you. He knows what is in your future. He prepares you to live life from His perspective. Whenever you become confused, hurry to God's Word and ask Him to bring clarity to your situation. Remain in His presence and seek Him with all your heart, and He will illuminate your life.

Understanding the nature of God's Word quickly dispels two common fallacies. First is the perception that the Bible is too difficult for the average person to understand. Neither the brilliant person nor the simple can understand Scripture unaided by the Holy Spirit. But anyone who earnestly seeks God through His Word receives the Holy Spirit's help to attain knowledge of Him. The Bible gives everyone equal access to spiritual truth. A second myth is that the Bible is irrelevant or somehow removed from real life situations. Of course the truth is exactly the opposite. God is real and wants to be personally involved in your life. He knows your past, your present situation, and the future that lies before you. What could be more practical or more exciting than spending time with God in His Word? He wants to develop a personal, life-transforming relationship with you. The Bible is the most relevant book you'll ever read.

Every person who reads the Bible can learn from it. However, there are prerequisites to obtaining its maximum benefit. First, you must be born again (John 3:3, 5). Physical birth initiates growth. Likewise, we cannot grow spiritually in the knowledge of God until we have been born into His family and have received the gift of His Spirit. Sin has damaged our capacity to know God. To obtain spiritual truth we need the Spirit. Second, your attitude will influence the outcome of your Bible study. Resist the temptation to focus on what others have said about the Bible, and allow the Holy Spirit to guide you as you study God's Word for yourself. Use commentaries only as a secondary source. Third, make a conscious decision ahead of time to act upon whatever the Holy Spirit teaches you. An obedient heart will open the door for truth to come in. Begin your Bible study with prayer, asking the Holy Spirit to guide your thoughts and impress upon you what is on God's heart. Then make plans to adjust your life immediately, whether it involves an attitude change or a specific action. If you are a Christian with a receptive heart and a desire to do God's will, you're in the best position to experience God as never before.

Understand What God Is Saying

The variety of writing found in the Bible and the lengthy span between the biblical age and our own generation can make interpreting the Scriptures daunting. However, some guidelines are helpful in understanding the meaning of the text.

As you study a book or passage, consider the original meaning of the words you are reading. What did the author have in mind when he wrote and what would the original recipients have understood when they received the message? When the text was written or spoken, there was an immediate meaning and application for the audience. Here are some suggestions to aid you in your study:

Keep in mind the type of literature are you reading. For example, the books of Kings are historical literature and should be viewed differently than a book of prophecy such as Ezekiel. First and Second Kings present a royal history of the kings of Israel and Judah as God related to His people. The material lays out the facts such as names, dates, and specific events related to the people of Israel. However, the prophetic books present descriptive visions that often include highly symbolic language. Therefore, when reading Kings you can usually take the literal meaning of the text, while in a book of prophecy many portions must be read figuratively. The different types of writing you will encounter are: poetry, prophecy, narrative, letter (epistles), history, gospel, and apocalyptic.

Second, consider the context in which the material was written. What was going on in the writer's life when the passage was written? As you read Philippians, a book marked by continued teachings on joy, it is significant that Paul was in a Roman prison when he wrote the letter. This fact brought depth and strength to Paul's words as he proclaimed the joy of Christ in the midst of his own harsh circumstances. Knowing the historical setting is also pivotal. For example, the prophets Amos, Hosea, Micah, and Isaiah called the people to return to God to avoid the coming judgment as the Assyrian empire posed a looming threat to their national survival.

Third, watch for significant transition words. In the apostle Paul's letters you will notice long running ideas and thoughts connected by the word "therefore." Consider this a signal to go back and reread the proceeding verses, as they provide needed insights into the passage. Repeated words or ideas such as "truly, truly" or "He opened His mouth and taught them saying" found in the gospels are essentially saying "you need to listen closely because this is important." Highlight the transitional or key words in a passage. Many times a word or idea is emphasized because it is the focal truth for the passage.

Fourth, use the Bible to interpret itself. Some passages are harder to grasp than others. This study Bible has a center column reference which helps you find other verses that teach the same or similar truths, or that use the same wording and phrases. The best explanation of a biblical passage comes from other verses that teach similar truths. For example, a particular event may be briefly recorded in one of the gospels, but expanded upon and explained in a different gospel. Using the Bible to interpret itself also provides a broader understanding of the truth of scriptures. For example, John 14:13 says, "And whatever you ask in My name, that I will do that the Father may be glorified in the Son." If we were only to read this verse we might conclude that we can have anything we want as long as we ask in Jesus' name. However, when this verse is considered along with 1 John 5:14 ("Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us") and James 4:3 ("You ask and do not receive, because You ask amiss, that you may spend it on your pleasures"), a much clearer picture emerges of what it means to ask and receive from the Lord.

Fifth, after you have searched the Scriptures for yourself, you may want to consult a

commentary or another helpful resource related to the passage. A commentary can provide insights you may have missed or offer a perspective you had not considered. It is vital, however, that you make it a habit to study the Scriptures for yourself under the guidance of the Holy Spirit before seeking other opinions.

Finally, remember that you are not attempting to create meaning, but to discover the meaning of the text with the Holy Spirit's guidance. Trust that God has given us His Word because He wants to reveal truth. There will be times when specific verses seem to jump off the page and apply directly to your life. At other times you will learn biblical principles that apply to you.

Apply God's Word to Your Life

Part of the Bible's captivating appeal is that it tells about ordinary people who encountered the living and powerful God. Any encounter with God through the Scriptures will create an opportunity for you to know and experience more of Him. Anticipate that each and every time you read the Scriptures the Holy Spirit will be revealing the ways, nature, and will of God, specifically applying these truths to your life personally.

The psalmist stated "Your word I have hidden in my heart, that I might not sin against You" (Ps. 119:11). In the face of temptation, Jesus quoted scriptures (Matt. 4:1–11). The understanding and application of scripture in your personal life will become one of the greatest helps to deter you from sinning against God. Scripture will guide your thoughts and actions in the face of difficult times or occasions of temptation. The Psalmist understood this and declared "Your word is a lamp to my feet and a light to my path" (Ps. 119:105). God's Word, when understood and applied, will bring wisdom and direction as you walk through this life.

The apostle Paul declared "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). As we come to know and apply the Scriptures to our lives, we then need to share God's Word with other people whom He brings around us. People do not need our advice; they need God's wisdom. As you teach, preach, or share with others, the content of what you share is vital. God's Word given to a hurting person will bring life. Jesus, declared that the words He spoke would create deep, abiding joy in the lives of the disciples (John 15:11). Jesus also taught that "you shall know the truth and the truth shall make you free" (John 8:32). When the truth of God's Word is received and applied, people are set free. Therefore, as we relate to others who are in bondage, we must declare God's Word and not our own human reasoning. The power to set people free is clearly seen in Peter's sermon at Pentecost. When the Lord drew a crowd around the disciples, Peter preached truth from the prophet Joel, and three thousand people came to faith in Christ that day (Acts 2).

Biblical interpretation alone is not sufficient for our lives. The truths of scripture must be applied personally and corporately. The parable of the sower provides a powerful illustration of the blessings or consequences of how we receive God's Word. Reading the Bible for information and never applying its truth is like scattering the seed of the Word on rocky and unproductive soil. However, those who seek to live out and practice the Word of God can expect to see the truths of God manifested greatly in their lives and in the lives of those around them (Matt. 13).

Reading the Bible is not primarily an exercise for information; it is for transformation. It is one thing to know truth, it is another thing to experience the truth of God working in your life. This is your opportunity to encounter God and to be changed in His presence. When God speaks, nothing remains the same. Concentrated time with God will add a dimension to your life that can come only from Him. Jesus said, "He who has ears to hear, let him hear" (Matt. 13:9).

Preface to the New King James Version®

Purpose

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

A Living Legacy

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

Although the Elizabethan period and our own era share in zeal for technical advance, the former period was more aggressively devoted to classical learning. Along with this awakened concern for the classics came a flourishing companion interest in the Scriptures, an interest that was enlivened by the conviction that the manuscripts were providentially handed down and were a trustworthy record of the inspired Word of God. The King James translators were committed to producing an English Bible that would be a precise translation, and by no means a paraphrase or a broadly approximate rendering. On the one hand, the scholars were almost as familiar with the original languages of the Bible as with their native English. On the other hand, their reverence for the divine Author and His Word assured a translation of the Scriptures in which only a principle of utmost accuracy could be accepted.

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

Complete Equivalence in Translation

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

to do with Me?" (John 2:4). Complete equivalence translates fully, in order to provide an English text that is both accurate and readable.

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

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

Devotional Quality

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

The Style

Students of the Bible applaud the timeless devotional character of our historic Bible. Yet it is also universally understood that our language, like all living languages, has undergone profound change since 1611. Subsequent revisions of the King James Bible have sought to keep abreast of changes in English speech. The present work is a further step toward this objective. Where obsolescence and other reading difficulties exist, present–day vocabulary, punctuation, and grammar have been carefully integrated. Words representing ancient objects, such as *chariot* and *phylactery,* have no modern substitutes and are therefore retained.

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

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

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

Readers of the Authorized Version will immediately be struck by the absence of several pronouns:

thee, thou, and *ye* are replaced by the simple *you,* while *your* and *yours* are substituted for *thy* and *thine* as applicable. *Thee, thou, thy* and *thine* were once forms of address to express a special relationship to human as well as divine persons. These pronouns are no longer part of our language. However, reverence for God in the present work is preserved by capitalizing pronouns, including *You, Your,* and *Yours,* which refer to Him. Additionally, capitalization of these pronouns benefits the reader by clearly distinguishing divine and human persons referred to in a passage. Without such capitalization the distinction is often obscure, because the antecedent of a pronoun is not always clear in the English translation.

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

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

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

THE FORMAT

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

–Subject headings assist the reader to identify topics and transitions in the biblical content.

–Words or phrases in *italics* indicate expressions in the original language which require clarification by additional English words, as also done throughout the history of the King James Bible.

–Oblique type in the New Testament indicates a quotation from the Old Testament.

–Verse numbers in **bold type** indicate the beginning of a paragraph.

–Poetry is structured as contemporary verse to reflect the poetic form and beauty of the passage in the original language.

–The covenant name of God was usually translated from the Hebrew as LORD or GOD (using capital letters as shown) in the King James Old Testament. This tradition is maintained. In the present edition the name is so capitalized whenever the covenant name is quoted in the New Testament from a passage in the Old Testament.

THE OLD TESTAMENT TEXT

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

Daniel Bomberg printed the first Rabbinic Bible in 1516–17; that work was followed in 1524–25 by a second edition prepared by Jacob ben Chayyim and also published by Bomberg. The text of ben Chayyim was adopted in most subsequent Hebrew Bibles, including those used by the King James

translators. The ben Chayyim text was also used for the first two editions of Rudolph Kittel's *Biblia Hebraica* of 1906 and 1912. In 1937 Paul Kahle published a third edition of *Biblia Hebraica.* This edition was based on the oldest dated manuscript of the ben Asher text, the Leningrad Manuscript B19a (A.D. 1008), which Kahle regarded as superior to that used by ben Chayyim.

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

The New Testament Text

There is more manuscript support for the New Testament than for any other body of ancient literature. Over five thousand Greek, eight thousand Latin, and many more manuscripts in other languages attest the integrity of the New Testament. There is only one basic New Testament used by Protestants, Roman Catholics, and Orthodox, by conservatives and liberals. Minor variations in hand copying have appeared through the centuries, before mechanical printing began about A.D. 1450.

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

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

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

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

A third viewpoint of New Testament scholarship holds that the best text is based on the consensus of the majority of existing Greek manuscripts. This text is called the Majority Text. Most of these manuscripts are in substantial agreement. Even though many are late, and none is earlier than the fifth century, usually their readings are verified by papyri, ancient versions, quotations from the

early church fathers, or a combination of these. The Majority Text is similar to the Textus Receptus, but it corrects those readings which have little or no support in the Greek manuscript tradition.

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

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

Center–Column Notes

Significant explanatory notes, alternate translations, and cross–references, as well as New Testament citations of Old Testament passages, are supplied in the center reference column.

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

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

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

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

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

The textual notes reflect the scholarship of the past 150 years and will assist the reader to observe the variations between the different manuscript traditions of the New Testament. Such information is generally not available in English translations of the New Testament.

THE OLD TESTAMENT

THE FIRST BOOK OF MOSES CALLED

GENESIS

INTRODUCTION

The title Genesis comes from the Greek language. It means "Origin" or "Source." The Hebrew title for this book was drawn from the first word of chapter one, meaning "In the beginning." Both names are appropriate, as Genesis sets the foundation for a full understanding of biblical faith. In Genesis, the doctrines of God, creation, salvation, sin, family, mission, humanity, and hope all have their beginnings.

SIGNIFICANCE

Genesis was written in a time when people believed in many different gods. These mythical gods did not desire a close fellowship with humans, but were concerned with their own affairs. The gods of the ancient world could allegedly be manipulated. They fought among themselves, tricked one another, and put little value on human life. In contrast, Genesis testified to the one true God who was the creator of all things. He was a God who desired fellowship with humans. His nature was love, and out of that love He created man and woman. Genesis was written to reveal how different the true God was from the false gods of the ancient world and to reveal God's special purpose for His creation.

STRUCTURE

The book has two distinct sections. The first section, 1:1—11:26, includes the creation accounts, the fall of humankind, God's judgment, the deliverance of Noah, and the record of the spread of people around the world. The second section, 11:27—50:26, records God's plan to redeem mankind through the life of Abraham and his descendents. The second section records the way in which God worked in the lives of Abraham (11:27—25:18), Isaac (25:19—26:35), Jacob (27:1—37:1), and Joseph (37:2—50:26) to bring about His purposes to create a people set apart for Himself.

ENCOUNTERING GOD THROUGH GENESIS

The Bible's purpose is not merely to provide a history of the people who walked with God in ancient times, but to reveal God Himself, His nature, His purposes, and His ways. Genesis provides a record of how God walked with those He chose to use to bring about His plans. He does not change. The God we worship is the same yesterday, today, and forever (Heb. 13:8). The truths revealed in Genesis concerning the nature and ways of God are still true today. Some of the truths you will encounter as you read Genesis include: God is the Creator of all and remains in control over His creation; God desires intimate fellowship with humankind; God is holy and requires that His people obey His commands; sin has entered into the world and has affected all people and God will judge sin; God did not give up on humanity when sin entered the world and He seeks to mend the breach that sin has placed between Himself and His world; God is a covenant God who always fulfills His promises.

Through the Patriarchs you will follow the lives of people who learned to walk with God. Their lives reveal shortcomings and failures. However, through God's grace their characters were fashioned so they would become examples for God's people of how to live righteously, by faith. These people's lives and the manner in which God used them will challenge your own life as God shapes and uses you.

The History of Creation

IN the [a]beginning [b]God created the heavens and the earth.

ENCOUNTER *Note* — *Gen. 1:1*

In the Beginning—God

God stands at the beginning of human history, of creation and of time. Nothing precedes Him. Nothing is before Him. Nothing begins without Him.

WORD *Study* — **GOD**

Gen. 1:1 Scripture uses many names to refer to God. The most common Old Testament term is the Hebrew word, *'elohim*. It means "mighty" or "the almighty." The word is plural in form, possibly indicating an awareness of God as Trinity. More likely this is the literary use of the plural of majesty or the intensive plural which reflects God's majesty.

2 The earth was [a]without form, and void; and darkness [1]*was* on the face of the deep. [b]And the Spirit of God was hovering over the face of the waters.
3 [a]Then God said, [b]"Let there be [c]light"; and there was light.
4 And God saw the light, that *it was* good; and God divided the light from the darkness.
5 God called the light Day, and the [a]darkness He called Night. [1]So the evening and the morning were the first day.
6 Then God said, [a]"Let there be a [1]firmament in the midst of the waters, and let it divide the waters from the waters."
7 Thus God made the firmament, [a]and divided the waters which *were* under the firmament from the waters which *were* [b]above the firmament; and it was so.
8 And God called the firmament Heaven. So the evening and the morning were the second day.
9 Then God said, [a]"Let the waters under the heavens be gathered together into one place, and [b]let the dry *land* appear"; and it was so.
10 And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was* good.

CHAPTER 1

1 [a][John 1:1–3] [b]Acts 17:24
2 [a]Jer. 4:23 [b]Is. 40:13, 14 [1]Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic.
3 [a]Ps. 33:6, 9 [b]2 Cor. 4:6 [c][Heb. 11:3]
5 [a]Ps. 19:2; 33:6; 74:16; 104:20; 136:5 [1]Lit. *And evening was, and morning was, a day, one.*
6 [a]Jer. 10:12 [1]*expanse*
7 [a]Prov. 8:27–29 [b]Ps. 148:4
9 [a]Job 26:10 [b]Ps. 24:1, 2; 33:7; 95:5
11 [a]Heb. 6:7 [b]2 Sam. 16:1
14 [a]Ps. 74:16; 136:5–9 [b]Ps. 104:19
16 [a]Ps. 136:8 [b]Ps. 8:3 [c]Job 38:7 [1]*luminaries*
17 [a]Gen. 15:5
18 [a]Jer. 31:35
20 [1]*souls* [2]*expanse*
21 [a]Ps. 104:25–28
22 [a]Gen. 8:17

11 Then God said, "Let the earth [a]bring forth grass, the herb *that* yields seed, *and* the [b]fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth"; and it was so.
12 And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good.
13 So the evening and the morning were the third day.
14 Then God said, "Let there be [a]lights in the firmament of the heavens to divide the day from the night; and let them be for signs and [b]seasons, and for days and years;
15 "and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so.
16 Then God made two great [1]lights: the [a]greater light to rule the day, and the [b]lesser light to rule the night. *He made* [c]the stars also.
17 God set them in the firmament of the [a]heavens to give light on the earth,
18 and to [a]rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good.
19 So the evening and the morning were the fourth day.
20 Then God said, "Let the waters abound with an abundance of living [1]creatures, and let birds fly above the earth across the face of the [2]firmament of the heavens."
21 So [a]God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good.
22 And God blessed them, saying, [a]"Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."
23 So the evening and the morning were the fifth day.
24 Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind"; and it was so.
25 And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

1:8 "Firmament" or "expanse." "Heaven" or "sky."

1:22 "Blessed": This is the first mention of this important word. It is found eighty-eight times in Genesis, more than any other book in the Bible. God blesses animals (1:22), mankind (1:28), the Sabbath (2:3), Adam (5:2), Noah (9:1) and the patriarchs (12:3; 17:16). Blessing signifies God's expressed favor, and it generally comes out of a covenant promise. Here God's blessing guarantees humanity's success in fulfilling God's command to "be fruitful and multiply."

ENCOUNTER*Note* *Gen. 1:24*

God Speaks

God takes the initiative to speak. What He says is always true and it is always good. This is the reality whenever He speaks to you.

26 Then God said, [a]"Let Us make man in Our image, according to Our likeness; [b]let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over [1]all the earth and over every creeping thing that creeps on the earth."

WORD*Study* GOD'S IMAGE

Gen. 1:26 God originally created people in His image. What is meant by God's image? It includes spiritual, moral and intellectual properties. Being the only creatures made in God's image, people had a unique opportunity to relate to God personally. Thus, they are not merely imitators of God's nature but they actually participate in it. Adam and Eve's sin marred the image and brought about separation from God, further distorting their likeness to God.

27 So God created man [a]in His *own* image; in the image of God He created him; [b]male and female He created them.

WORD*Study* CREATE

Gen. 1:27 The Hebrew word *bara,* translated "create" is used exclusively to describe God's activity. God creates material things as well as people (Is. 43:7) and clean hearts (Is. 51:10).

28 Then God blessed them, and God said to them, [a]"Be fruitful and multiply; fill the earth and [b]subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that [1]moves on the earth."
29 And God said, "See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; [a]to you it shall be for food.
30 "Also, to [a]every beast of the earth, to every [b]bird of the air, and to everything that creeps on the earth, in which *there is* [1]life, *I have given* every green herb for food"; and it was so.
31 Then [a]God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.
2 Thus the heavens and the earth, and [a]all the host of them, were finished.
2 [a]And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.
3 Then God [a]blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.
4 [a]This *is* the [1]history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens,
5 before any [a]plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not [b]caused it to rain on the earth, and *there was* no man [c]to till the ground;
6 but a mist went up from the earth and watered the whole face of the ground.
7 And the LORD God formed man *of* the [a]dust of the ground, and [b]breathed into his [c]nostrils the breath of life; and [d]man became a living being.

26 [a][Eph. 4:24] [b]Gen. 9:2 [1]Syr. *all the wild animals of*
27 [a]Gen. 5:2 [b]Matt. 19:4
28 [a]Gen. 9:1, 7 [b]1 Cor. 9:27 [1]*moves about on*
29 [a]Gen. 9:3
30 [a]Ps. 145:15 [b]Job 38:41 [1]*a living soul*
31 [a][Ps. 104:24]

CHAPTER 2

1 [a]Ps. 33:6
2 [a]Ex. 20:9–11; 31:17
3 [a][Is. 58:13]
4 [a]Gen. 1:1 [1]Heb. *toledoth;* lit. *generations*
5 [a]Gen. 1:11, 12 [b]Gen. 7:4 [c]Gen. 3:23
7 [a]Gen. 3:19, 23 [b]Job 33:4 [c]Gen. 7:22 [d]1 Cor. 15:45
8 [a]Is. 51:3 [b]Gen. 3:23, 24 [c]Gen. 4:16
9 [a]Ezek. 31:8 [b][Gen. 3:22] [c][Deut. 1:39]

ENCOUNTER*Note* *Gen. 2:7*

Breath of Life

God is the only source of life. Into whatever God breathes, there is life and vibrancy. Intimacy with God involves God breathing life into His people.

Life in God's Garden

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

1:27 "Male and female" indicates both were made in God's image.
1:28 "Subdue" is literally "to bring into bondage."
2:2 "Rested": God rested because His work was finished, not because He was weary.
2:7 "Formed" is a word used to describe the work of a skilled craftsman (Ps. 94:90). "Breathed" describes the intimacy of a face to face relationship.
2:8 "Eden" means "delight."

water the garden, and from there it parted and became four riverheads.
11 The name of the first *is* Pishon; it *is* the one which skirts [a]the whole land of Havilah, where *there is* gold.
12 And the gold of that land *is* good. [a]Bdellium and the onyx stone *are* there.
13 The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush.
14 The name of the third river *is* [a]Hiddekel;[1] it *is* the one which goes toward the east of [2]Assyria. The fourth river *is* the Euphrates.
15 Then the LORD God took [1]the man and put him in the garden of Eden to [2]tend and keep it.

ENCOUNTER *Note* *Gen. 2:15*

In the Garden

God positions His children in the midst of His grace. God knows you intimately. Your surroundings are God's gracious gift to you.

16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat;
17 "but of the tree of the knowledge of good and evil [a]you shall not eat, for in the day that you eat of it [b]you[1] shall surely [c]die."
18 And the LORD God said, "*It is* not good that man should be alone; [a]I will make him a helper comparable to him."

WORD *Study* **HELPER**

Gen. 2:18 Adam was designed for relationship; he was not created to live in isolation. Therefore God gave him a "helper." God created a companion who was comparable to him. "Helper" literally means "a help as opposite to him" and means "corresponding to him." The same term "helper" is used to describe God's assistance to His people (Ex. 18:4; Deut. 33:7, 26, 29; Ps. 20:2; 121:1, 2; 124:8). Being formed from Adam's side may symbolize a partnership of equals.

19 [a]Out of the ground the LORD God formed every beast of the field and every bird of the air, and [b]brought *them* to [1]Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name.
20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.
21 And the LORD God caused a [a]deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.
22 Then the rib which the LORD God had taken from man He [1]made into a woman, [a]and He [b]brought her to the man.
23 And Adam said:

"This *is* now [a]bone of my bones
And flesh of my flesh;
She shall be called [1]Woman,
Because she was [b]taken out of
[2]Man."

24 [a]Therefore a man shall leave his father and mother and [b]be[1] joined to his wife, and they shall become one flesh.
25 [a]And they were both naked, the man and his wife, and were not [b]ashamed.

The Temptation and Fall of Man

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

11 [a]Gen. 25:18
12 [a]Num. 11:7
14 [a]Dan. 10:4 [1]Or *Tigris* [2]Heb. *Ashshur*
15 [1]Or *Adam* [2]*cultivate*
17 [a]Gen. 3:1, 3, 11, 17 [b]Gen. 3:3, 19 [c]Rom. 5:12 [1]Lit. *dying you shall die*
18 [a]1 Cor. 11: 8, 9
19 [a]Gen. 1:20, 24 [b]Ps. 8:6 [1]Or *the man*
21 [a]1 Sam. 26: 12
22 [a]1 Tim. 2:13 [b]Heb. 13:4 [1]Lit. *built*
23 [a]Gen. 29:14 [b]1 Cor. 11:8, 9 [1]Heb. *Ishshah* [2]Heb. *Ish*
24 [a]Matt. 19:5 [b]Mark 10:6–8 [1]Lit. *cling*
25 [a]Gen. 3:7, 10 [b]Is. 47:3

CHAPTER 3

1 [a]1 Chr. 21:1 [b]2 Cor. 11:3
2 [a]Gen. 2:16, 17
3 [a]Ex. 19:12, 13
4 [a][2 Cor. 11:3]
6 [a]1 John 2:16 [b]1 Tim. 2:14 [1]Lit. *a desirable thing*
7 [a]Gen. 2:25 [1]*girding coverings*
8 [a]Job 38:1 [b]Job 31:33 [1]Or *voice* [2]Or *wind, breeze*

2:14 Hiddekel: This river was also known as the Tigris River.
2:19 "Adam" is preceded by an article and could be translated "the man."
3:6 The terms "good, pleasant and desirable" reflect the outward attractiveness of sin, though it led to death.
3:8 "Cool" is literally "wind."
3:8 Sin immediately introduced shame into humanity (3:9). "Presence" literally means "face."

the LORD God among the trees of the garden.
9 Then the LORD God called to Adam and said to him, "Where *are* you?"

ENCOUNTER*Note* *Gen. 3:9*

God Calls

Sin separates us from God and others. Yet God does not remain indifferent to our deserved fate. He calls after us. He pursues us. He refuses to give up on us. He breaks down barriers to redeem us.

10 So he said, "I heard Your voice in the garden, [a]and I was afraid because I was naked; and I hid myself."
11 And He said, "Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?"
12 Then the man said, [a]"The woman whom You gave *to be* with me, she gave me of the tree, and I ate."
13 And the LORD God said to the woman, "What *is* this you have done?" The woman said, [a]"The serpent deceived me, and I ate."
14 So the LORD God said to the serpent:

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

WORD*Study* **SEED**

Gen. 3:15 "Seed" can mean the seed sown in the ground, or it can refer to offspring. When speaking of descendants it can refer to an individual, such as the Messiah (Gen. 3:15; Num. 24:7; Gal. 3:16) or to a group of people such as the nation of Israel.

10 [a]Gen. 2:25
12 [a][Prov. 28: 13]
13 [a]2 Cor. 11:3
14 [a]Deut. 28: 15–20
15 [a]John 8:44 [b]Is. 7:14 [c]Rom. 16:20

16 To the woman He said:

"I will greatly multiply your sorrow and your conception;
[a]In pain you shall bring forth children;
[b]Your desire *shall be* [1]for your husband,
And he shall [c]rule over you."

17 Then to Adam He said, [a]"Because you have heeded the voice of your wife, and have eaten from the tree [b]of which I commanded you, saying, 'You shall not eat of it':

[c]"Cursed *is* the ground for your sake;
[d]In toil you shall eat *of* it
All the days of your life.
18 Both thorns and thistles it shall [1]bring forth for you,
And [a]you shall eat the herb of the field.
19 [a]In the sweat of your face you shall eat bread
Till you return to the ground,
For out of it you were taken;
[b]For dust you *are*,
And [c]to dust you shall return."

20 And Adam called his wife's name [a]Eve,[1] because she was the mother of all living.
21 Also for Adam and his wife the LORD God made tunics of skin, and clothed them.
22 Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"—
23 therefore the LORD God sent him out of the garden of Eden [a]to till the ground from which he was taken.
24 So [a]He drove out the man; and He placed [b]cherubim [c]at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of [d]life.

16 [a]John 16:21 [b]Gen. 4:7 [c]1 Cor. 11:3 [1]Lit. *toward*
17 [a]1 Sam. 15: 23 [b]Gen. 2:17 [c]Rom. 8:20–22 [d]Eccl. 2:23
18 [a]Ps. 104:14 [1]*cause to grow*
19 [a]2 Thess. 3: 10 [b]Gen. 2:7; 5:5 [c]Job 21:26
20 [a]2 Cor. 11:3 [1]Lit. *Life* or *Living*
23 [a]Gen. 4:2; 9:20
24 [a]Ezek. 31:3, 11 [b]Ps. 104:4 [c]Gen. 2:8 [d]Gen. 2:9

ENCOUNTER*Note* *Gen. 3:24*

No Return

God's judgment on sin is thorough and absolute. Once sin separates us from God there is nothing we can do to regain access to His holy presence. Only God in His grace can enable us to return to Him.

3:15 "Bruise" can also be translated "crush" or "strike."
3:14 Sin ushered in a curse on nature and humanity. Sin leads to death (Deut. 28:15-68).
3:20 "Eve" is only mentioned in the Old Testament by name here and in Genesis 4:1. Her name may mean "Living."
3:21 Adam and Eve's sin, resulting in the need for skins to cover them, immediately meant death for animals presumably in the garden.
3:24 Cherubim were special angelic beings (see Ex. 25:18–22; 26:1; 36:8, 35; 37:7–9; Ps. 18:10; Ezek. 10).

Cain Murders Abel

4 Now Adam knew Eve his wife, and she conceived and bore [1]Cain, and said, "I have acquired a man from the LORD."
2 Then she bore again, this time his brother [1]Abel. Now [a]Abel was a keeper of sheep, but Cain was a tiller of the ground.
3 And [1]in the process of time it came to pass that Cain brought an offering of the fruit [a]of the ground to the LORD.
4 Abel also brought of [a]the firstborn of his flock and of [b]their fat. And the LORD [c]respected Abel and his offering,
5 but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.
6 So the LORD said to Cain, "Why are you angry? And why has your countenance fallen?
7 "If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire *is* [1]for you, but you should rule over it."
8 Now Cain [1]talked with Abel his [2]brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and [a]killed him.
9 Then the LORD said to Cain, "Where *is* Abel your brother?" He said, [a]"I do not know. *Am* I [b]my brother's keeper?"
10 And He said, "What have you done? The voice of your brother's blood [a]cries out to Me from the ground.

ENCOUNTER*Note* *Gen. 4:10*

Our Sin Cries Out

We may lie to God and ignore His enquiries, but we cannot hide our sin from His eyes. Our sin cries out to God's holy ears. None escapes His attention. God is ever aware of our fallen, sinful condition.

CHAPTER 4
1 [1]Lit. *Acquire*
2 [a]Luke 11:50, 51 [1]Lit. *Breath* or *Nothing*
3 [a]Num. 18:12 [1]Lit. *at the end of days*
4 [a]Num. 18:17 [b]Lev. 3:16 [c]Heb. 11:4
7 [1]Lit. *toward*
8 [a][1 John 3: 12–15] [1]Lit. *said to* [2]Sam., LXX, Syr., Vg. add *"Let us go out to the field."*
9 [a]John 8:44 [b]1 Cor. 8:11–13
10 [a]Heb. 12:24
11 [a]Gen. 3:14
13 [1]*iniquity*
14 [a]Ps. 51:11 [b]Is. 1:15 [c]Num. 35:19, 21, 27
15 [a]Gen. 4:24 [b]Ezek. 9:4, 6 [1]So with MT, Tg.; LXX, Syr., Vg. *Not so;*
16 [a]2 Kin. 13:23; 24:20 [b]Jon. 1:3 [1]Lit. *Wandering*
17 [a]Ps. 49:11
19 [a]Gen. 2:24; 16:3
21 [1]*pipe*

11 "So now [a]you *are* cursed from the earth, which has opened its mouth to receive your brother's blood from your hand.
12 "When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth."
13 And Cain said to the LORD, "My [1]punishment *is* greater than I can bear!
14 "Surely You have driven me out this day from the face of the ground; [a]I shall be [b]hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen *that* [c]anyone who finds me will kill me."
15 And the LORD said to him, [1]"Therefore, whoever kills Cain, vengeance shall be taken on him [a]sevenfold." And the LORD set a [b]mark on Cain, lest anyone finding him should kill him.

The Family of Cain

16 Then Cain [a]went out from the [b]presence of the LORD and dwelt in the land of [1]Nod on the east of Eden.
17 And Cain knew his wife, and she conceived and bore Enoch. And he built a city, [a]and called the name of the city after the name of his son—Enoch.
18 To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.
19 Then Lamech took for himself [a]two wives: the name of one *was* Adah, and the name of the second *was* Zillah.
20 And Adah bore Jabal. He was the father of those who dwell in tents and have livestock.
21 His brother's name *was* Jubal. He was the father of all those who play the harp and [1]flute.
22 And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain *was* Naamah.
23 Then Lamech said to his wives:

CHARACTER*Study* **CAIN** *Gen. 4:1*

Was the first child born to Adam and Eve. Cain's name may carry the meaning "Obtain" or "Acquire." An alternative meaning might be "Brought Forth." Cain provides many of history's firsts: he was the first person born of a mother; the first person to commit premeditated murder when he killed his brother Abel and the first person to lie to God when confronted with his sin. Cain's life provides graphic evidence of sin's destructive and insidious consequences.

4:2 The word "Abel" is the same as the Hebrew word signifying "breath" or "vapor." It could also mean "son."
4:7 "Rule over it" comes from the same word used to describe the taming of a wild beast.
4:9 God's question "where" parallels His question to Adam and Eve (3:9). Sin separates us from God. Yet God continually calls out to us.
4:16 "Nod" means "Wandering."

"Adah and Zillah, hear my voice;
Wives of Lamech, listen to my speech!
For I have [1]killed a man for wounding me,
Even a young man [2]for hurting me.
24 [a]If Cain shall be avenged sevenfold,
Then Lamech seventy-sevenfold."

A New Son

25 And Adam knew his wife again, and she bore a son and [a]named him [1]Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."
26 And as for Seth, [a]to him also a son was born; and he named him [1]Enosh. Then *men* began [b]to call on the name of the LORD.

ENCOUNTER*Note* *Gen. 4:26*

Calling on the Name of the Lord

Calling on the name or character of the Lord does not come naturally to people. It originates from a desire for God's holiness and love. It follows the recognition and acknowledgment of our own inability and God's all-sufficiency.

The Family of Adam

5 This is the book of the [a]genealogy of Adam. In the day that God created man, He made him in [b]the likeness of God.
2 He created them [a]male and female, and [b]blessed them and called them Mankind in the day they were created.
3 And Adam lived one hundred and thirty years, and begot *a son* [a]in his own likeness, after his image, and [b]named him Seth.

ENCOUNTER*Note* *Gen. 5:3*

God's Purposes Prevail

God purposed for Adam and Eve to populate the earth with their offspring. Their children soon experienced deceit, treachery, and murder. Sin sought to destroy every plan God had for His people. Yet God's purposes prevailed over the worst that sin could do.

4 After he begot Seth, [a]the days of Adam were eight hundred years; [b]and he had sons and daughters.
5 So all the days that Adam lived were nine hundred and thirty years; [a]and he died.
6 Seth lived one hundred and five years, and begot [a]Enosh.
7 After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters.
8 So all the days of Seth were nine hundred and twelve years; and he died.
9 Enosh lived ninety years, and begot [1]Cainan.
10 After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters.
11 So all the days of Enosh were nine hundred and five years; and he died.
12 Cainan lived seventy years, and begot Mahalalel.
13 After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters.
14 So all the days of Cainan were nine hundred and ten years; and he died.
15 Mahalalel lived sixty-five years, and begot Jared.
16 After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters.
17 So all the days of Mahalalel were eight hundred and ninety-five years; and he died.
18 Jared lived one hundred and sixty-two years, and begot [a]Enoch.
19 After he begot Enoch, Jared lived eight hundred years, and had sons and daughters.
20 So all the days of Jared were nine hundred and sixty-two years; and he died.
21 Enoch lived sixty-five years, and begot Methuselah.
22 After he begot Methuselah, Enoch [a]walked with God three hundred years, and had sons and daughters.
23 So all the days of Enoch were three hundred and sixty-five years.
24 And [a]Enoch walked with God; and he *was* not, for God [b]took him.

ENCOUNTER*Note* *Gen. 5:24*

Walking with God

God dearly loves to walk with His children. Walking with God is living with the constant awareness of God's presence. Walking intimately with God in this life brings us naturally and seamlessly into fellowship with God in the next life.

23 [1]*slain a man for my wound* [2]*for my hurt*
24 [a]Gen. 4:15
25 [a]Gen. 5:3 [1]Lit. *Appointed*
26 [a]Gen. 5:6 [b]Zeph. 3:9 [1]Gr. *Enos,* Luke 3:38

CHAPTER 5

1 [a]Gen. 2:4; 6:9 [b]Gen. 1:26; 9:6
2 [a]Mark 10:6 [b]Gen. 1:28; 9:1
3 [a]1 Cor. 15:48, 49 [b]Gen. 4:25
4 [a]Luke 3:36–38 [b]Gen. 1:28; 4:25
5 [a][Heb. 9:27]
6 [a]Gen. 4:26
9 [1]Heb. *Qenan*
18 [a]Jude 14, 15
22 [a]Gen. 6:9; 17:1; 24:40; 48:15
24 [a]2 Kin. 2:11 [b]Heb. 11:5

4:24 Lamech boasted he would gain revenge seventy fold on his enemies. This is the antithesis to Jesus' command to forgive seventy times seven (Matt. 18:21, 22).

5:15 "Mahalalel" means "praise of God."
5:18 "Jared" may mean "descent."

25 Methuselah lived one hundred and eighty-seven years, and begot Lamech.
26 After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters.
27 So all the days of Methuselah were nine hundred and sixty-nine years; and he died.
28 Lamech lived one hundred and eighty-two years, and had a son.
29 And he called his name [a]Noah,[1] saying, "This *one* will comfort us concerning our work and the toil of our hands, because of the ground [b]which the LORD has cursed."
30 After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters.
31 So all the days of Lamech were seven hundred and seventy-seven years; and he died.
32 And Noah was five hundred years old, and Noah begot [a]Shem, Ham, [b]and Japheth.

The Wickedness and Judgment of Man

6 Now it came to pass, [a]when men began to multiply on the face of the earth, and daughters were born to them,
2 that the sons of God saw the daughters of men, that they *were* beautiful; and they [a]took wives for themselves of all whom they chose.
3 And the LORD said, [a]"My Spirit shall not [b]strive[1] with man forever, [c]for he *is* indeed flesh; yet his days shall be one hundred and twenty years."
4 There were [1]giants on the earth in those [a]days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

29 [a]Luke 3:36 [b]Gen. 3:17–19; 4:11 [1]Lit. *Rest*
32 [a]Gen. 6:10; 7:13 [b]Gen. 10:21

CHAPTER 6

1 [a]Gen. 1:28
2 [a]Deut. 7:3, 4
3 [a][Gal. 5:16, 17] [b]2 Thess. 2:7 [c]Ps. 78:39 [1]LXX, Syr., Tg., Vg. *abide*
4 [a]Num. 13:32, 33 [1]Heb. *nephilim, fallen* or *mighty ones*
5 [a]Gen. 8:21 [1]So with MT, Tg.; Vg. *God;* LXX *LORD God* [2]*thought* [3]*all the day*
6 [a]1 Sam. 15: 11, 29 [b]Is. 63:10 [c]Mark 3:5
7 [a]Gen. 7:4, 23
8 [a]Gen. 19:19
9 [a]2 Pet. 2:5 [b]Gen. 5:22, 24 [1]*blameless* or *having integrity*

5 Then [1]the LORD saw that the wickedness of man *was* great in the earth, and *that* every [a]intent[2] of the thoughts of his heart *was* only evil [3]continually.

ENCOUNTER*Note* *Gen. 6:5*

God Sees Our Heart

God relates to us not on the basis of what we say or what we intend but according to what He sees in our heart. Our sin naturally influences us toward evil and away from God.

6 And [a]the LORD was sorry that He had made man on the earth, and [b]He was grieved in His [c]heart.
7 So the LORD said, "I will [a]destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."
8 But Noah [a]found grace in the eyes of the LORD.

Noah Pleases God

9 This is the genealogy of Noah. [a]Noah was a just man, [1]perfect in his generations. Noah [b]walked with God.

ENCOUNTER*Note* *Gen. 6:9*

Walking Daily

To walk with God is to be daily, regularly aware of His presence. It means maintaining a life that is continually oriented toward God and His purposes. It means enjoying an intimate relationship with the Almighty.

CHARACTER*Study*

NOAH

Gen. 5:29

Noah was the oldest son of Lamech. Noah's name means "Rest" and may carry with it the idea of "comfort." He lived in an extremely wicked age when people's thoughts dwelled continually on evil. Yet despite the corruption of his day, Noah lived blamelessly before God and men (Gen. 6:9). When God gave him the enormous and peculiar task of building an ark, Noah thoroughly obeyed though the assignment lasted one hundred years (Gen. 6:22). While Noah constructed the ark, he preached to his contemporaries, but without effect (2 Pet. 2:5). Noah's obedience saved him and his family and set a biblical example of faith for future generations (Heb. 11:7). His obedience also led God to initiate a new covenant with Noah and his descendents, one that would remain in effect for all time (Gen. 8:20–22).

5:25 "Methuselah" may mean "man of the javelin."
5:32 "Shem" means "Name." "Ham" later became a synonym for Egypt (Ps. 78:51; 105:23, 27; 106:22). "Japheth" means "May God Enlarge."
6:4 "Giants" is literally "Nephilim" which may designate a particular race of people known for their large size. "Nephilim" means "Fallen Ones."
6:6 "Sorry" is literally "repented."
6:9 "Perfect" can also be translated "blameless." It involves being complete, sound, morally upright, and having integrity.

10 And Noah begot three sons: [a]Shem, Ham, and Japheth.
11 The earth also was corrupt [a]before God, and the earth was [b]filled with violence.
12 So God [a]looked upon the earth, and indeed it was corrupt; for [b]all flesh had corrupted their way on the earth.

The Ark Prepared

13 And God said to Noah, [a]"The end of all flesh has come before Me, for the earth is filled with violence through them; [b]and behold, [c]I will destroy them with the earth.
14 "Make yourself an ark of gopherwood; make [1]rooms in the ark, and cover it inside and outside with pitch.
15 "And this is how you shall make it: The length of the ark *shall be* three hundred [1]cubits, its width fifty cubits, and its height thirty cubits.
16 "You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks*.
17 [a]"And behold, I Myself am bringing [b]floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall [c]die.
18 "But I will establish My [a]covenant with you; and [b]you shall go into the ark—you, your sons, your wife, and your sons' wives with you.
19 "And of every living thing of all flesh you shall bring [a]two of every *sort* into the ark, to keep *them* alive with you; they shall be male and female.
20 "Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every *kind* [a]will come to you to keep *them* alive.
21 "And you shall take for yourself of all food that is eaten, and you shall gather *it* to yourself; and it shall be food for you and for them."
22 [a]Thus Noah did; [b]according to all that [c]God commanded him, so he did.

The Great Flood

7 Then the [a]LORD said to Noah, [b]"Come into the ark, you and all your household, because I have seen *that* [c]you *are* righteous before Me in this generation.
2 "You shall take with you seven each of every [a]clean animal, a male and his female; [b]two each of animals that *are* unclean, a male and his female;
3 "also seven each of birds of the air, male and female, to keep [1]the species alive on the face of all the earth.
4 "For after [a]seven more days I will cause it to rain on the earth [b]forty days and forty nights, and I will [1]destroy from the face of the earth all living things that I have made."
5 [a]And Noah did according to all that the LORD commanded him.

6 Noah *was* [a]six hundred years old when the floodwaters were on the earth.
7 [a]So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood.
8 Of clean animals, of animals that *are* unclean, of birds, and of everything that creeps on the earth,
9 two by two they went into the ark to Noah, male and female, as God had commanded Noah.
10 And it came to pass after seven days that the waters of the flood were on the earth.
11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on [a]that day all [b]the fountains of the great deep were broken up, and the [c]windows of heaven were opened.
12 [a]And the rain was on the earth forty days and forty nights.
13 On the very same day Noah and Noah's sons, Shem, Ham, and Japheth,

10 [a]Gen. 5:32; 7:13
11 [a]Rom. 2:13 [b]Ezek. 8:17
12 [a]Ps. 14:2; 53:2, 3 [b]Ps. 14:1–3
13 [a]1 Pet. 4:7 [b]Gen. 6:17 [c]2 Pet. 2:4–10
14 [1]Lit. *compartments* or *nests*
15 [1]A cubit is about 18 inches.
17 [a]2 Pet. 2:5 [b]2 Pet. 3:6 [c]Luke 16:22
18 [a]Gen. 8: 20—9:17; 17:7 [b]Gen. 7:1, 7, 13
19 [a]Gen. 7:2, 8, 9, 14–16
20 [a]Gen. 7:9, 15
22 [a]Gen. 7:5; 12:4, 5 [b]Gen. 7:5, 9, 16 [c][1 John 5:3]

CHAPTER 7

1 [a]Matt. 11:28 [b]Matt. 24:38 [c]Gen. 6:9
2 [a]Lev. 11 [b]Lev. 10:10
3 [1]Lit. *seed*
4 [a]Gen. 7:10 [b]Gen. 7:12, 17 [1]Lit. *blot out*
5 [a]Gen. 6:22
6 [a]Gen. 5:4, 32
7 [a]Matt. 24:38
11 [a]Matt. 24:39 [b]Gen. 8:2 [c]Ps. 78:23
12 [a]Gen. 7:4, 17

ENCOUNTER*Note* *Gen. 7:1*

Righteous Before Me

Our righteousness is lived out among people, but it is measured before God. Our holiness is not based on how we compare to others or on peoples' impression of us. It is determined by how we measure up to God's perfect standard.

ENCOUNTER*Note* *Gen. 7:5*

All

Righteousness does not happen in a vacuum. If we have a heart for God, we will do what God tells us to do.

6:14 "Gopherwood" is probably pine or cypress.
6:15 A cubit is approximately 18 inches. The dimensions of the ark would have been approximately 450 feet long, 75 feet wide, and 45 feet high.
7:1 Just as Adam's sin caused suffering for his family and descendents, so Noah's righteousness brought salvation to his entire household.

and Noah's wife and the three wives of his sons with them, entered the ark—
14 [a]they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every [b]sort.
15 And they [a]went into the ark to Noah, two by two, of all flesh in which *is* the breath of life.
16 So those that entered, male and female of all flesh, went in [a]as God had commanded him; and the LORD shut him in.
17 [a]Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth.
18 The waters prevailed and greatly increased on the earth, [a]and the ark moved about on the surface of the waters.
19 And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered.
20 The waters prevailed fifteen cubits upward, and the mountains were covered.
21 [a]And all flesh died that moved on [1]the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man.
22 All in [a]whose nostrils *was* the breath [1]of the spirit of life, all that *was* on the dry *land,* died.

ENCOUNTER *Note* — *Gen. 7:22*

Thorough Judgment

God is infinitely gracious but He is also absolutely just. When God brings judgment there is no relenting and no exceptions. God overlooks nothing and no one when it is time to bring judgment upon sinners.

23 So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only [a]Noah and those who *were* with him in the ark remained *alive.*
24 [a]And the waters prevailed on the earth one hundred and fifty days.

Noah's Deliverance

8 Then God [a]remembered Noah, and every living thing, and all the animals that *were* with him in the ark. [b]And God made a wind to pass over the earth, and the waters subsided.

14 [a]Gen. 6:19 [b]Gen. 1:21
15 [a]Gen. 6:19, 20; 7:9
16 [a]Gen. 7:2, 3
17 [a]Gen. 7:4, 12; 8:6
18 [a]Ps. 104:26
21 [a]Gen. 6:7, 13, 17; 7:4 [1]*the land*
22 [a]Gen. 2:7 [1]LXX, Vg. omit *of the spirit*
23 [a]2 Pet. 2:5
24 [a]Gen. 8:3, 4

CHAPTER 8

1 [a]Gen. 19:29

ENCOUNTER *Note* — *Gen. 8:1*

God Remembers

Regardless of how evil a generation may be, God always remembers and watches over those who are righteous. When sin is rampant and destruction is everywhere, the righteous take comfort in knowing that God keeps them constantly in His sight and always near His heart.

2 [a]The fountains of the deep and the windows of heaven were also [b]stopped, and [c]the rain from heaven was restrained.
3 And the waters receded continually from the earth. At the end [a]of the hundred and fifty days the waters decreased.
4 Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.
5 And the waters decreased continually until the tenth month. In the tenth *month,* on the first *day* of the month, the tops of the mountains were seen.
6 So it came to pass, at the end of forty days, that Noah opened [a]the window of the ark which he had made.
7 Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth.
8 He also sent out from himself a dove, to see if the waters had receded from the face of the ground.
9 But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters *were* on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself.
10 And he waited yet another seven days, and again he sent the dove out from the ark.
11 Then the dove came to him in the evening, and behold, a freshly plucked olive leaf *was* in her mouth; and Noah knew that the waters had receded from the earth.
12 So he waited yet another seven days and sent out the dove, which did not return again to him anymore.

[b]Ex. 14:21; 15:10
2 [a]Gen. 7:11 [b]Deut. 11:17 [c]Job 38:37
3 [a]Gen. 7:24
6 [a]Gen. 6:16

7:16 The phrase "the LORD shut him in" reflects God's fatherly concern for Noah and his family even as God was bringing judgment on those who were rebelling against Him.

8:4 Mount Ararat: The mountains of Ararat extend over sections of Turkey, southern Russia and northwest Iran but Mount Ararat itself stands 17,000 feet tall and is located in modern Armenia.

13 And it came to pass in the six hundred and first year, in the first *month*, the first *day* of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.
14 And in the second month, on the twenty-seventh day of the month, the earth was dried.
15 Then God spoke to Noah, saying,
16 "Go out of the ark, [a]you and your wife, and your sons and your sons' wives with you.
17 "Bring out with you every living thing of all flesh that *is* with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and [a]be fruitful and multiply on the earth."
18 So Noah went out, and his sons and his wife and his sons' wives with him.
19 Every animal, every creeping thing, every bird, *and* whatever creeps on the earth, according to their families, went out of the ark.

God's Covenant with Creation

20 Then Noah built an [a]altar to the LORD, and took of [b]every clean animal and of every clean bird, and offered [c]burnt offerings on the altar.
21 And the LORD smelled [a]a soothing aroma. Then the LORD said in His heart, "I will never again [b]curse the ground for man's sake, although the [c]imagination[1] of man's heart *is* evil from his youth; [d]nor will I again destroy every living thing as I have done.

ENCOUNTER*Note* *Gen. 8:21*

A Soothing Aroma

God receives divine pleasure from the sincere worship of His people. He takes delight in His creatures' reverence and adoration. Genuine worship elicits a favorable response from God to His people.

22 "While the earth [a]remains,
Seedtime and harvest,
Cold and heat,
Winter and summer,
And [b]day and night
Shall not cease."

16 [a]Gen. 7:13
17 [a]Gen. 1:22, 28; 9:1, 7
20 [a]Gen. 12:7 [b]Lev. 11 [c]Ex. 10:25
21 [a]Ex. 29:18, 25 [b]Gen. 3:17; 6:7, 13, 17 [c]Gen. 6:5; 11:6 [d]Gen. 9:11, 15 [1]*intent* or *thought*
22 [a]Is. 54:9 [b]Jer. 33:20, 25

CHAPTER 9

1 [a]Gen. 1:28, 29; 8:17; 9:7, 19; 10:32
2 [a]Ps. 8:6
3 [a]Deut. 12:15; 14:3, 9, 11 [b]Rom. 14:14, 20 [c]Gen. 1:29
4 [a]1 Sam. 14: 33, 34
5 [a]Ex. 21:28 [b]Gen. 4:9, 10 [c]Acts 17:26
6 [a]Lev. 24:17 [b]Gen. 1:26, 27
7 [a]Gen. 9:1, 19
9 [a]Gen. 6:18 [b]Is. 54:9 [1]Lit. *seed*
10 [a]Ps. 145:9
11 [a]Is. 54:9
12 [a]Gen. 9:13, 17; 17:11

9 So God blessed Noah and his sons, and said to them: [a]"Be fruitful and multiply, and fill the earth.
2 [a]"And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand.
3 [a]"Every moving thing that lives shall be food for you. I have given you [b]all things, even as the [c]green herbs.
4 [a]"But you shall not eat flesh with its life, *that is,* its blood.
5 "Surely for your lifeblood I will demand *a reckoning;* [a]from the hand of every beast I will require it, and [b]from the hand of man. From the hand of every [c]man's brother I will require the life of man.

6 "Whoever [a]sheds man's blood,
By man his blood shall be shed;
[b]For in the image of God
He made man.
7 And as for you, [a]be fruitful and multiply;
Bring forth abundantly in the earth
And multiply in it."

8 Then God spoke to Noah and to his sons with him, saying:
9 "And as for Me, [a]behold, I establish [b]My covenant with you and with your [1]descendants after you,
10 [a]"and with every living creature that *is* with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth.
11 "Thus [a]I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."
12 And God said: [a]"This *is* the sign of the covenant which I make between

ENCOUNTER*Note* *Gen. 9:12*

Reminders

God always upholds His promises. It is we who often forget what He pledged to us, so God seeks to regularly remind us of His intentions toward us. There is evidence of God's love and grace all around us, if we have spiritual eyes to see it.

8:20 Although Noah faced the daunting task of establishing a new home after disembarking from the ark, his first act was to worship God.

8:22 God does not promise that natural disasters will never occur but that the global cycle of nature will not be dramatically disrupted again.

9:9 "Descendents" is literally "seed."

9:9 This is the first formal covenant in scripture. It is universal, permanent and unconditional.

Me and you, and every living creature that *is* with you, for perpetual generations:
13 "I set [a]My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.
14 "It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud;
15 "and [a]I will remember My covenant which *is* between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh.
16 "The rainbow shall be in the cloud, and I will look on it to remember [a]the everlasting covenant between God and every living creature of all flesh that *is* on the earth."
17 And God said to Noah, "This *is* the sign of the covenant which I have established between Me and all flesh that *is* on the earth."

Noah and His Sons

18 Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. [a]And Ham *was* the father of Canaan.
19 [a]These three *were* the sons of Noah, [b]and from these the whole earth was populated.
20 And Noah began *to be* [a]a farmer, and he planted a vineyard.
21 Then he drank of the wine [a]and was drunk, and became uncovered in his tent.
22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.
23 [a]But Shem and Japheth took a garment, laid *it* on both their shoulders, and went backward and covered the nakedness of their father. Their faces *were* [1]turned away, and they did not see their father's nakedness.
24 So Noah awoke from his wine, and knew what his younger son had done to him.
25 Then he said:

[a]"Cursed *be* Canaan;
A [b]servant of servants
He shall be to his brethren."

26 And he said:

[a]"Blessed *be* the LORD,
The God of Shem,
And may Canaan be his servant.
27 May God [a]enlarge Japheth,
[b]And may he dwell in the tents of Shem;
And may Canaan be his servant."

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

Nations Descended from Noah

10 Now this *is* the genealogy of the sons of Noah: Shem, Ham, and Japheth. [a]And sons were born to them after the flood.

ENCOUNTER *Note* *Gen. 10:1*

Our Heritage

God is intimately familiar with your history. He knows everything that has gone in to shaping you into who you are. He knows all your ancestors. God understands the challenges you face because of those who preceded you. God always relates to you with your history in view.

2 [a]The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.
3 The sons of Gomer *were* Ashkenaz, [1]Riphath, and Togarmah.
4 The sons of Javan *were* Elishah, Tarshish, Kittim, and [1]Dodanim.
5 From these [a]the coastland *peoples* of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.
6 [a]The sons of Ham *were* Cush, Mizraim, [1]Put, and Canaan.
7 The sons of Cush *were* Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah *were* Sheba and Dedan.
8 Cush begot [a]Nimrod; he began to be a mighty one on the earth.
9 He was a mighty [a]hunter [b]before the LORD; therefore it is said, "Like Nimrod the mighty hunter before the LORD."
10 [a]And the beginning of his kingdom

13 [a]Ezek. 1:28
15 [a]Lev. 26:42, 45
16 [a]Gen. 17:13, 19
18 [a]Gen. 9:25–27; 10:6
19 [a]Gen. 5:32 [b]1 Chr. 1:4
20 [a]Gen. 3:19, 23; 4:2
21 [a]Prov. 20:1
23 [a]Ex. 20:12 [1]Lit. *backwards*
25 [a]Deut. 27:16 [b]Josh. 9:23
26 [a]Gen. 14:20; 24:27
27 [a]Gen. 10:2–5; 39:3 [b]Eph. 2:13, 14; 3:6

CHAPTER 10

1 [a]Gen. 9:1, 7, 19
2 [a]1 Chr. 1:5–7
3 [1]*Diphath,* 1 Chr. 1:6
4 [1]Sam. *Rodanim* and 1 Chr. 1:7
5 [a]Ps. 72:10
6 [a]1 Chr. 1:8–16 [1]Or *Phut*
8 [a]Mic. 5:6
9 [a]Jer. 16:16 [b]Gen. 21:20
10 [a]Mic. 5:6

9:25 Just as Noah's righteousness proved to be a blessing to his sons, so Ham's sin would bring disaster upon his descendents (Gen. 9:25–27). Honoring one's parents was the only commandment that came with a specific blessing (Ex. 20:12).

10:2 Gomer may have been the Cimmerians (Ezek. 38:6). Magog, Tubal and Meschech are said to come from the far north in Ezekiel 38:2, 6). Madai may have been the Medes (Is. 13:17, 21:2; Dan. 5:28). The Javans may have been the Ionian Greeks.

10:3, 4 Ashkenaz may have been the Scythians (Jer. 51:27). Kittim may be identified with cyprus.

10:10 The land of Shinar is generally understood to be Babylonia (see Gen. 11:2). The beginning of Nimrod's kingdom was Babel (Babylon) and it will factor in the climactic end of history (Rev. 18).

was [b]Babel, Erech, Accad, and Calneh, in the land of Shinar.
11 From that land he went [a]to Assyria and built Nineveh, Rehoboth Ir, Calah,
12 and Resen between Nineveh and Calah (that *is* the principal city).
13 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,
14 Pathrusim, and Casluhim [a](from whom came the Philistines and Caphtorim).
15 Canaan begot Sidon his firstborn, and [a]Heth;
16 [a]the Jebusite, the Amorite, and the Girgashite;
17 the Hivite, the Arkite, and the Sinite;
18 the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed.
19 [a]And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.
20 These *were* the sons of Ham, according to their families, according to their languages, in their lands *and* in their nations.
21 And *children* were born also to Shem, the father of all the children of Eber, [1]the brother of Japheth the elder.
22 The [a]sons of Shem *were* Elam, Asshur, [b]Arphaxad, Lud, and Aram.
23 The sons of Aram *were* Uz, Hul, Gether, and [1]Mash.
24 [1]Arphaxad begot [a]Salah, and Salah begot Eber.
25 [a]To Eber were born two sons: the name of one *was* [1]Peleg, for in his days the earth was divided; and his brother's name *was* Joktan.
26 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,
27 Hadoram, Uzal, Diklah,
28 [1]Obal, Abimael, Sheba,
29 Ophir, Havilah, and Jobab. All these *were* the sons of Joktan.
30 And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east.
31 These *were* the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.
32 [a]These *were* the families of the sons of Noah, according to their generations, in their nations; [b]and from these the nations were divided on the earth after the flood.

[b]Gen. 11:9
11 [a]Mic. 5:6
14 [a]1 Chr. 1:12
15 [a]Gen. 23:3
16 [a]Gen. 14:7; 15:19–21
19 [a]Num. 34: 2–12
21 [1]Or *the older brother of Japheth*
22 [a]1 Chr. 1:17–28 [b]Luke 3:36
23 [1]LXX *Meshech* and 1 Chr. 1:17
24 [a]Gen. 11:12 [1]So with MT, Vg., Tg.; LXX *Arphaxad begot Cainan, and Cainan begot Salah* (cf. Luke 3:35, 36)
25 [a]1 Chr. 1:19 [1]Lit. *Division*
28 [1]*Ebal,* 1 Chr. 1:22
32 [a]Gen. 10:1 [b]Gen. 9:19; 11:8

The Tower of Babel

11 Now the whole earth had one language and one [1]speech.
2 And it came to pass, as they journeyed from the east, that they found a plain in the land [a]of Shinar, and they dwelt there.
3 Then they said to one another, "Come, let us make bricks and [1]bake *them* thoroughly." They had brick for stone, and they had asphalt for mortar.
4 And they said, "Come, let us build ourselves a city, and a tower [a]whose top *is* in the heavens; let us make a [b]name for ourselves, lest we [c]be scattered abroad over the face of the whole earth."

ENCOUNTER*Note* *Gen. 11:4*

Corporate Pride

God created us for interdependence and we can find strength in numbers. Yet God will jealously guard His position as our source of strength lest we substitute other relationships for our dependence on Him.

5 [a]But the LORD came down to see the city and the tower which the sons of men had built.
6 And the LORD said, "Indeed [a]the people *are* one and they all have [b]one language, and this is what they begin to do; now nothing that they [c]propose to do will be withheld from them.
7 "Come, [a]let Us go down and there [b]confuse their language, that they may not understand one another's speech."
8 So [a]the LORD scattered them abroad from there [b]over the face of all the earth, and they ceased building the city.
9 Therefore its name is called [1]Babel, [a]because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

Shem's Descendants

10 [a]This *is* the genealogy of Shem: Shem *was* one hundred years old, and begot Arphaxad two years after the flood.
11 After he begot Arphaxad, Shem lived five hundred years, and begot sons and daughters.
12 Arphaxad lived thirty-five years, [a]and begot Salah.

CHAPTER 11
1 [1]Lit. *lip*
2 [a]Gen. 10:10; 14:1
3 [1]Lit. *burn*
4 [a]Deut. 1:28; 9:1 [b]Gen. 6:4 [c]Deut. 4:27
5 [a]Gen. 18:21
6 [a]Gen. 9:19 [b]Gen. 11:1 [c]Ps. 2:1
7 [a]Gen. 1:26 [b]Ex. 4:11
8 [a][Luke 1:51] [b]Gen. 10:25, 32
9 [a]1 Cor. 14:23 [1]Lit. *Confusion,* Babylon
10 [a]Gen. 10: 22–25
12 [a]Luke 3:35

10:13 Mizraim signifies Egypt. Pathrusim refers to people of southern Egypt.
10:14 Caphtorim refers to Cretans.
11:9 "Babel" means "Confused."

13 After he begot Salah, Arphaxad lived four hundred and three years, and begot sons and daughters.
14 Salah lived thirty years, and begot Eber.
15 After he begot Eber, Salah lived four hundred and three years, and begot sons and daughters.
16 [a]Eber lived thirty-four years, and begot [b]Peleg.
17 After he begot Peleg, Eber lived four hundred and thirty years, and begot sons and daughters.
18 Peleg lived thirty years, and begot Reu.
19 After he begot Reu, Peleg lived two hundred and nine years, and begot sons and daughters.
20 Reu lived thirty-two years, and begot [a]Serug.
21 After he begot Serug, Reu lived two hundred and seven years, and begot sons and daughters.
22 Serug lived thirty years, and begot Nahor.
23 After he begot Nahor, Serug lived two hundred years, and begot sons and daughters.
24 Nahor lived twenty-nine years, and begot [a]Terah.
25 After he begot Terah, Nahor lived one hundred and nineteen years, and begot sons and daughters.
26 Now Terah lived seventy years, and [a]begot [1]Abram, Nahor, and Haran.

Terah's Descendants

27 This *is* the genealogy of Terah: Terah begot [a]Abram, Nahor, and Haran. Haran begot Lot.
28 And Haran died before his father Terah in his native land, in Ur of the Chaldeans.
29 Then Abram and Nahor took wives: the name of Abram's wife *was* [a]Sarai,[1] and the name of Nahor's wife, [b]Milcah, the daughter of Haran the father of Milcah and the father of Iscah.
30 But [a]Sarai was barren; she had no child.
31 And Terah [a]took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from [b]Ur of the Chaldeans to go to [c]the land of Canaan; and they came to Haran and dwelt there.
32 So the days of Terah were two hundred and five years, and Terah died in Haran.

16 [a]1 Chr. 1:19 [b]Luke 3:35
20 [a]Luke 3:35
24 [a]Josh. 24:2
26 [a]1 Chr. 1:26 [1]*Abraham,* Gen. 17:5
27 [a]Gen. 11:31; 17:5
29 [a]Gen. 17:15; 20:12 [b]Gen. 22:20, 23; 24:15 [1]*Sarah,* Gen. 17:15
30 [a]Gen. 16: 1, 2
31 [a]Gen. 12:1 [b]Acts 7:4 [c]Gen. 10:19

CHAPTER 12

1 [a]Acts 7:2, 3 [b]Gen. 13:9
2 [a]Deut. 26:5 [b]Gen. 22:17; 24:35 [c]Gen. 28:4
3 [a]Num. 24:9 [b]Acts 3:25 [c]Is. 41:27
5 [a]Gen. 14:14 [b]Gen. 11:31 [c]Gen. 13:18 [1]Lit. *souls*
6 [a]Heb. 11:9 [b]Deut. 11:30 [c]Gen. 10:18, 19 [1]Heb. *Alon Moreh*
7 [a]Gen. 17:1; 18:1 [b]Gen. 13:15; 15:18; 17:8; Acts 7:5; Gal. 3:16 [c]Gen. 13:4, 18; 22:9 [1]Lit. *seed*

ENCOUNTER*Note* *Gen. 11:31*

Previous Beginnings

If you examine God's present activity in your life, you will see it as a continuation of what He has been doing for years and even for generations. Your walk with God is a dramatic reflection of the faithfulness of those who went before you.

Promises to Abram

12 Now the [a]LORD had said to Abram:

"Get [b]out of your country,
From your family
And from your father's house,
To a land that I will show you.

ENCOUNTER*Note* *Gen. 12:1*

God Calls

God is the divine initiator in our lives. God's call on a life is specific, extensive, thorough, and eternal. A life set apart by God cannot remain the same. Moreover, when we respond to God's call, the kingdom of God will not remain the same.

2 [a]I will make you a great nation;
[b]I will bless you
And make your name great;
[c]And you shall be a blessing.
3 [a]I will bless those who bless you,
And I will curse him who curses you;
And in [b]you all the families of the earth shall be [c]blessed."

4 So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram *was* seventy-five years old when he departed from Haran.
5 Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and [a]the [1]people whom they had acquired [b]in Haran, and they [c]departed to go to the land of Canaan. So they came to the land of Canaan.
6 Abram [a]passed through the land to the place of Shechem, [b]as far as [1]the terebinth tree of Moreh. [c]And the Canaanites *were* then in the land.
7 [a]Then the LORD appeared to Abram and said, [b]"To your [1]descendants I will give this land." And there he built an [c]al-

11:26 "Abram" means "Exalted Father" or "The Father Is Exalted."
11:29 "Sarai" means "Princess."
12:6 Shechem is located between Mounts Ebal and Gerizim.

tar to the LORD, who had appeared to him.
8 And he moved from there to the mountain east of Bethel, and he pitched his tent *with* Bethel on the west and Ai on the east; there he built an altar to the LORD and [a]called on the name of the LORD.

ENCOUNTER *Note* — *Gen. 12:8*

Building Altars

Altars are holy places set apart for communion with God. Establishing an altar takes deliberate effort yet those who continually seek to worship and to hear from God will not be led astray.

9 So Abram journeyed, [a]going on still toward the [1]South.

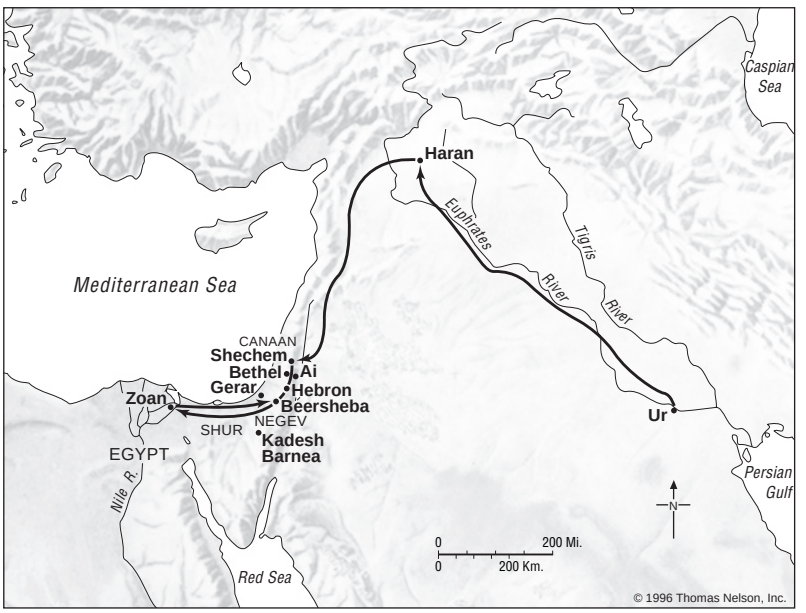
Abram in Egypt

10 Now there was [a]a famine in the land, and Abram [b]went down to Egypt to dwell there, for the famine *was* [c]severe in the land.
11 And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, "Indeed I know that you *are* [a]a woman of beautiful countenance.
12 "Therefore it will happen, when the Egyptians see you, that they will say, 'This *is* his wife'; and they [a]will kill me, but they will let you live.
13 [a]"Please say you *are* my [b]sister, that it may be well with me for your sake, and that [1]I may live because of you."
14 So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she *was* very beautiful.
15 The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh's house.
16 He [a]treated Abram well for her sake. He [b]had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.
17 But the LORD [a]plagued Pharaoh and

8 [a]Gen. 4:26; 13:4; 21:33
9 [a]Gen. 13:1, 3; 20:1; 24:62 [1]Heb. *Negev*
10 [a]Gen. 26:1 [b]Ps. 105:13 [c]Gen. 43:1
11 [a]Gen. 12:14; 26:7; 29:17
12 [a]Gen. 20:11; 26:7
13 [a]Gen. 20: 1–18; 26:6–11 [b]Gen. 20:12 [1]Lit. *my soul*
16 [a]Gen. 20:14 [b]Gen. 13:2
17 [a]1 Chr. 16: 21

CHARACTER *Study* — **SARAH** — *Gen. 12:14*

Originally named Sarai ("princess"), Abram's wife accompanied him from Ur to Haran to Canaan, trusting in God's promise to make them the founders of His people. Sarai had been unable to bear children, but God changed her name to Sarah to signify that she would become the mother of nations. At the age of ninety she gave birth to her son Isaac. Scripture upholds Sarah as a woman of faith who trusted God even though His promises were humanly impossible (Heb. 11:11).



Gen. 12:5 The Journeys of Abraham

his house with great plagues because of Sarai, Abram's wife.
18 And Pharaoh called Abram and said, [a]"What *is* this you have done to me? Why did you not tell me that she *was* your wife?
19 "Why did you say, 'She *is* my sister'? I might have taken her as my wife. Now therefore, here is your wife; take *her* and go your way."
20 [a]So Pharaoh commanded *his* men concerning him; and they sent him away, with his wife and all that he had.

Abram Inherits Canaan

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

ENCOUNTER *Note* — *Gen. 13:13*

Against the Lord

Our sin, whether private or public, is a personal affront to Holy God. The Lord Almighty is keenly and painfully aware of every sin we commit.

14 And the LORD said to Abram, after Lot [a]had separated from him: "Lift your eyes now and look from the place where you are—[b]northward, southward, eastward, and westward;
15 "for all the land which you see [a]I give to you and [b]your [1]descendants forever.
16 "And [a]I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, *then* your descendants also could be numbered.
17 "Arise, walk in the land through its length and its width, for I give it to you."
18 [a]Then Abram moved *his* tent, and went and [b]dwelt by [1]the terebinth trees of Mamre, [c]which *are* in Hebron, and built an [d]altar there to the LORD.

Lot's Captivity and Rescue

14 And it came to pass in the days of Amraphel king [a]of Shinar, Arioch

18 [a]Gen. 20:9, 10; 26:10
20 [a][Prov. 21:1]

CHAPTER 13

1 [a]Gen. 12:4; 14:12, 16 [b]Gen. 12:9 [1]Heb. *Negev*
2 [a]Gen. 24:35; 26:14
3 [a]Gen. 12:8, 9
4 [a]Gen. 12:7, 8; 21:33 [b]Ps. 116:17
6 [a]Gen. 36:7 [1]Lit. *bear*
7 [a]Gen. 26:20 [b]Gen. 12:6; 15:20, 21
8 [a]1 Cor. 6:7
9 [a]Gen. 20:15; 34:10 [b]Gen. 13:11, 14 [c][Rom. 12:18]
10 [a]Gen. 19: 17–29 [b]Gen. 19:24 [c]Gen. 2:8, 10 [d]Deut. 34:3
12 [a]Gen. 19:24, 25, 29 [b]Gen. 14:12; 19:1
13 [a]Gen. 18:20, 21 [b]Gen. 6:11; 39:9
14 [a]Gen. 13:11 [b]Gen. 28:14
15 [a]Acts 7:5 [b]2 Chr. 20:7 [1]Lit. *seed*
16 [a]Gen. 22:17
18 [a]Gen. 26:17 [b]Gen. 14:13 [c]Gen. 23:2; 35:27 [d]Gen. 8:20; 22:8, 9 [1]Heb. *Alon Mamre*

CHAPTER 14

1 [a]Gen. 10:10; 11:2

CHARACTER *Study* — **ABRAHAM** — *Gen. 13:1*

Originally named Abram ("exalted father"), Abraham was from Ur of the Chaldees. He departed with his father Terah, his wife Sarai, and his nephew Lot for Canaan. When Terah died in Haran, God promised to lead Abram to a new land and to multiply his descendents. Despite his advanced age, Abraham believed God, and God "counted it to him as righteousness" (Gen. 15:6). Yet Abraham had to wait twenty-five years until he was 100 years old before his wife gave birth to their son Isaac. Abraham proved his unwavering faithfulness by his willingness to sacrifice his only son (Gen. 22). Because of Abram's faith, God renamed him Abraham ("father of a multitude") and he became a model of trust in God (Heb. 11:8–10).

13:9 Abraham's faith was in an unseen God. He did not make choices based on what looked most attractive to him, as Lot did (13:10).

13:18 The terebinth trees of Mamre were twenty miles south of Bethlehem.

king of Ellasar, Chedorlaomer king of [b]Elam, and Tidal king of [1]nations,
2 *that* they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of [a]Admah, Shemeber king of Zeboiim, and the king of Bela (that is, [b]Zoar).
3 All these joined together in the Valley of Siddim [a](that is, the Salt Sea).
4 Twelve years [a]they served Chedorlaomer, and in the thirteenth year they rebelled.
5 In the fourteenth year Chedorlaomer and the kings that *were* with him came and attacked [a]the Rephaim in Ashteroth Karnaim, [b]the Zuzim in Ham, [c]the Emim in Shaveh Kiriathaim,
6 [a]and the Horites in their mountain of Seir, as far as El Paran, which *is* by the wilderness.
7 Then they turned back and came to En Mishpat (that *is*, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt [a]in Hazezon Tamar.
8 And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that *is*, Zoar) went out and joined together in battle in the Valley of Siddim
9 against Chedorlaomer king of Elam, Tidal king of [1]nations, Amraphel king of Shinar, and Arioch king of Ellasar—four kings against five.
10 Now the Valley of Siddim *was full of* [a]asphalt pits; and the kings of Sodom and Gomorrah fled; *some* fell there, and the remainder fled [b]to the mountains.
11 Then they took [a]all the goods of Sodom and Gomorrah, and all their provisions, and went their way.
12 They also took Lot, Abram's [a]brother's son [b]who dwelt in Sodom, and his goods, and departed.
13 Then one who had escaped came and told Abram the [a]Hebrew, for [b]he dwelt by [1]the terebinth trees of Mamre the Amorite, brother of Eshcol and brother of Aner; [c]and they *were* allies with Abram.
14 Now [a]when Abram heard that [b]his brother was taken captive, he armed his three hundred and eighteen trained *servants* who were [c]born in his own house, and went in pursuit [d]as far as Dan.
15 He divided his forces against them by night, and he and his servants [a]attacked them and pursued them as far as Hobah, which *is* [1]north of Damascus.
16 So he [a]brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.
17 And the king of Sodom [a]went out to meet him at the Valley of Shaveh (that *is*, the [b]King's Valley), [c]after his return from [1]the defeat of Chedorlaomer and the kings who *were* with him.

Abram and Melchizedek

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

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

ENCOUNTER*Note* *Gen. 14:20*

Proper Recognition

In the midst of our most magnificent victories, we must hasten to acknowledge the source of our success. All our success comes from God. To think otherwise is to risk losing God's favor.

And he [b]gave him [1]a tithe of all.
21 Now the king of Sodom said to Abram, "Give me the [1]persons, and take the goods for yourself."
22 But Abram [a]said to the king of Sodom, "I [b]have raised my hand to the LORD, God Most High, [c]the Possessor of heaven and earth,
23 "that [a]I *will take* nothing, from a thread to a sandal strap, and that I will not take anything that *is* yours, lest you should say, 'I have made Abram rich'—
24 "except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion."

God's Covenant with Abram

15 After these things the word of the LORD came to Abram [a]in a vision, saying, [b]"Do not be afraid, Abram. I *am* your [c]shield, [1]your exceedingly [d]great reward."

[b]Is. 11:11; 21:2 [1]Heb. *goyim*
2 [a]Deut. 29:23 [b]Gen. 13:10; 19:22
3 [a]Num. 34:12
4 [a]Gen. 9:26
5 [a]Gen. 15:20 [b]Deut. 2:20 [c]Deut. 2:10
6 [a]Deut. 2:12, 22
7 [a]2 Chr. 20:2
9 [1]Heb. *goyim*
10 [a]Gen. 11:3 [b]Gen. 19:17, 30
11 [a]Gen. 14:16, 21
12 [a]Gen. 11:27; 12:5 [b]Gen. 13:12
13 [a]Gen. 39:14; 40:15 [b]Gen. 13:18 [c]Gen. 14:24; 21:27, 32 [1]Heb. *Alon Mamre*
14 [a]Gen. 19:29 [b]Gen. 13:8; 14:12 [c]Gen. 12:5; 15:3; 17:27 [d]Deut. 34:1
15 [a]Is. 41:2, 3 [1]Lit. *on the left hand of*
16 [a]Gen. 31:18
17 [a]1 Sam. 18:6 [b]2 Sam. 18:18 [c]Heb. 7:1 [1]Lit. *striking*
18 [a]Heb. 7:1–10 [b]Gen. 18:5 [c]Ps. 110:4 [d]Acts 16:17
19 [a]Ruth 3:10 [b]Gen. 14:22
20 [a]Gen. 24:27 [b]Heb. 7:4 [1]*one-tenth*
21 [1]Lit. *souls*
22 [a]Gen. 14:2, 8, 10 [b]Dan. 12:7 [c]Gen. 14:19
23 [a]2 Kin. 5:16

CHAPTER 15

1 [a]Dan. 10:1 [b]Gen. 21:17; 26:24 [c]Deut. 33:29 [d]Prov. 11:18 [1]Or *your reward shall be very great*

14:18 Salem is probably Jerusalem. Melchizedek means "king of righteousness." As both a priest and a king, he would be a forerunner of the Messiah (Ps. 110:4).

14:23 Abraham refused to accept a reward from the King of Sodom, even though it was customary to receive one. Abraham's trust for his future and his prosperity were placed in the Lord. He knew God was responsible for his success and God would reward him in His own time.

15:1 God's promise to be Abraham's "exceedingly great reward" came after Abraham declined a reward from the King of Sodom but trusted in God instead (Gen. 14:22–24).

ENCOUNTER*Note* *Gen. 15:1*

A Shield and Reward

There is a vast difference between believing God will protect you and actually experiencing God's protection. We know much about God intellectually, but God wants us to also know Him experientially. What divine truths do we only know second hand?

2 [a]But Abram said, "Lord GOD, what will You give me, [b]seeing I [1]go childless, and the heir of my house *is* Eliezer of Damascus?"
3 Then Abram said, "Look, You have given me no offspring; indeed [a]one[1] born in my house is my heir!"
4 And behold, the word of the LORD *came* to him, saying, "This one shall not be your heir, but one who [a]will come from your own body shall be your heir."

ENCOUNTER*Note* *Gen. 15:4*

God's Promises

God is a covenant God. He graciously makes promises to us and then is meticulous in keeping them. God has never forsaken His word to His people.

5 Then He brought him outside and said, "Look now toward heaven, and [a]count the [b]stars if you are able to number them." And He said to him, [c]"So shall your [d]descendants be."
6 And he [a]believed in the LORD, and He [b]accounted it to him for righteousness.
7 Then He said to him, "I *am* the LORD, who [a]brought you out of [b]Ur of the Chaldeans, [c]to give you this land to inherit it."
8 And he said, "Lord GOD, [a]how shall I know that I will inherit it?"
9 So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon."
10 Then he brought all these to Him and [a]cut them in two, down the middle, and placed each piece opposite the other; but he did not cut [b]the birds in two.

2 [a]Gen. 17:18 [b]Acts 7:5 [1]*am childless*
3 [a]Gen. 14:14 [1]*a servant*
4 [a]2 Sam. 7:12
5 [a]Ps. 147:4 [b]Jer. 33:22 [c]Ex. 32:13 [d]Gen. 17:19
6 [a]Rom. 4:3, 9, 22 [b]Ps. 32:2; 106:31
7 [a]Gen. 12:1 [b]Gen. 11:28, 31 [c]Ps. 105:42, 44
8 [a]Luke 1:18
10 [a]Jer. 34:18 [b]Lev. 1:17
12 [a]Gen. 2:21; 28:11
13 [a]Ex. 1:11 [b]Ex. 12:40
14 [a]Ex. 6:6 [b]Ex. 12:36
15 [a]Job 5:26 [b]Gen. 25:8; 47:30 [c]Gen. 25:8 [1]Die and join your ancestors
16 [a]Ex. 12:41 [b]1 Kin. 21:26 [c]Matt. 23:32
17 [a]Jer. 34:18, 19
18 [a]Gen. 24:7 [b]Gen. 12:7; 17:8

11 And when the vultures came down on the carcasses, Abram drove them away.
12 Now when the sun was going down, [a]a deep sleep fell upon Abram; and behold, horror *and* great darkness fell upon him.
13 Then He said to Abram: "Know certainly [a]that your descendants will be strangers in a land *that is* not theirs, and will serve them, and [b]they will afflict them four hundred years.
14 "And also the nation whom they serve [a]I will judge; afterward [b]they shall come out with great possessions.
15 "Now as for you, [a]you shall [1]go [b]to your fathers in peace; [c]you shall be buried at a good old age.
16 "But [a]in the fourth generation they shall return here, for the iniquity [b]of the Amorites [c]*is* not yet complete."
17 And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that [a]passed between those pieces.
18 On the same day the LORD [a]made a covenant with Abram, saying:

WORD*Study* **COVENANT**

Gen. 15:18 A covenant is a solemn, binding promise. Often people in biblical times would "cut a covenant": They would pass through dismembered animals before pronouncing a curse on themselves if they did not fulfill every detail of their commitment. At times there were obligations for both parties in keeping the covenant. At other times the stronger party in the agreement would voluntarily promise to do something without any specific corresponding obligation by the weaker party.

[b]"To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—
19 "the Kenites, the Kenezzites, the Kadmonites,
20 "the Hittites, the Perizzites, the Rephaim,
21 "the Amorites, the Canaanites, the Girgashites, and the Jebusites."

15:2 It was the custom for a childless man to adopt a servant as his heir. Abraham's response resembles that of Mary (Luke 1:34).

15:6 Abraham's righteousness came not from his works, but from his faith (Rom. 4:3; Gal. 3:6; Heb. 11:8–12; James 2:23).

15:13 The Israelite's cruel bondage in Egypt was not a hindrance to God's will. God always intended for the Israelites to spend time in bondage to the Egyptians.

15:16 In His mercy God would grant the Amorites an additional four centuries to repent before He finally brought judgment upon them at the hands of Joshua and his army.

15:17 The smoke and fire was a theophany, or a representation of God's presence.

15:18–21 Only during King David's time did the Israelite territory approach the dimensions promised by God to Abraham.

Hagar and Ishmael

16 Now Sarai, Abram's wife, [a]had borne him no *children.* And she had [b]an Egyptian maidservant whose name was [c]Hagar.
2 [a]So Sarai said to Abram, "See now, the LORD [b]has restrained me from bearing *children.* Please, [c]go in to my maid; perhaps I shall [1]obtain children by her." And Abram [d]heeded the voice of Sarai.

ENCOUNTER *Note* *Gen. 16:2*

God's Word Challenged

Contrary counsel will always come after God speaks. Human reasoning and counsel from others will appear reasonable, but they must never supersede God's clear instruction. Encounters with God stretch our faith, for His ways are not our ways.

3 Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram [a]had dwelt ten years in the land of Canaan.
4 So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became [a]despised in her [1]eyes.
5 Then Sarai said to Abram, [1]"My wrong *be* upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. [a]The LORD judge between you and me."
6 [a]So Abram said to Sarai, "Indeed your maid *is* in your hand; do to her as you please." And when Sarai dealt harshly with her, [b]she fled from her presence.

ENCOUNTER *Note* *Gen. 16:6*

Cause and Effect

Sin has both immediate and lasting consequences. God has no favorites; those who sin will live with the consequences. The result of some sins linger for many generations.

CHAPTER 16

1 [a]Gen. 11:30; 15:2, 3 [b]Gen. 12:16; 21:9 [c]Gal. 4:24
2 [a]Gen. 30:3 [b]Gen. 20:18 [c]Gen. 30:3, 9 [d]Gen. 3:17 [1]Lit. *be built up from*
3 [a]Gen. 12:4, 5
4 [a][Prov. 30:21, 23] [1]*sight*
5 [a]Gen. 31:53 [1]*The wrong done to me be*
6 [a]1 Pet. 3:7 [b]Ex. 2:15
7 [a]Gen. 21:17, 18; 22:11, 15; 31:11 [b]Gen. 20:1; 25:18 [c]Ex. 15:22
9 [a][Titus 2:9]
10 [a]Gen. 17:20
11 [a]Luke 1:13, 31 [1]Lit. *God Hears*
12 [a]Gen. 21:20 [b]Gen. 25:18
13 [a]Gen. 31:42 [1]Heb. *El Roi* [2]Seen the back of
14 [a]Gen. 24:62 [b]Num. 13:26 [1]Lit. *Well of the One Who Lives and Sees Me*
15 [a]Gen. 4:22

CHAPTER 17

1 [a]Gen. 12:7; 18:1 [b]Gen. 28:3; 35:11 [c]2 Kin. 20:3 [d]Deut. 18:13 [1]Heb. *El Shaddai*
2 [a]Gen. 15:18 [b]Gen. 12:2; 13:16; 15:5; 18:18
4 [a][Rom. 4:11, 12, 16] [1]Lit. *multitude of nations*

7 Now the [a]Angel of the LORD found her by a spring of water in the wilderness, [b]by the spring on the way to [c]Shur.
8 And He said, "Hagar, Sarai's maid, where have you come from, and where are you going?" She said, "I am fleeing from the presence of my mistress Sarai."
9 The Angel of the LORD said to her, "Return to your mistress, and [a]submit yourself under her hand."
10 Then the Angel of the LORD said to her, [a]"I will multiply your descendants exceedingly, so that they shall not be counted for multitude."
11 And the Angel of the LORD said to her:

"Behold, you *are* with child,
[a]And you shall bear a son.
You shall call his name [1]Ishmael,
Because the LORD has heard your affliction.
12 [a]He shall be a wild man;
His hand *shall be* against every man,
And every man's hand against him.
[b]And he shall dwell in the presence of all his brethren."

13 Then she called the name of the LORD who spoke to her, You-Are-[1]the-God-Who-Sees; for she said, "Have I also here [2]seen Him [a]who sees me?"
14 Therefore the well was called [a]Beer Lahai Roi;[1] observe, *it is* [b]between Kadesh and Bered.
15 So [a]Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael.
16 Abram *was* eighty-six years old when Hagar bore Ishmael to Abram.

The Sign of the Covenant

17 When Abram was ninety-nine years old, the LORD [a]appeared to Abram and said to him, [b]"I *am* [1]Almighty God; [c]walk before Me and be [d]blameless.
2 "And I will make My [a]covenant between Me and you, and [b]will multiply you exceedingly."
3 Then Abram fell on his face, and God talked with him, saying:
4 "As for Me, behold, My covenant is with you, and you shall be [a]a father of [1]many nations.

16:4 Even though Abraham had trusted God in arduous circumstances, he proved that even great people of faith can suffer lapses that cost them dearly.

16:7 Shur was on Egypt's northeast frontier.

16:11 "Ishmael" means "God Hears." Though outcast with his mother, Hagar, he was dearly loved by Abraham (Gen. 17:18). He became the father of the Ishmaelites. The Muslim Arabs today claim their descent from Ishmael.

16:13 El Roi is a name of God which means "The Lord That Sees." It is found here as Hagar recognized that God saw her desperate plight.

16:14 "Beer Lahai Roi" means "Well of the One Who Lives and Sees Me." This is the place where God encountered Hagar as she fled from Sarah, signifying His care for the ill-treated bondservant.

17:1 "God almighty" comes from the Hebrew *el shaddai.* Shaddai signifies divine might in contrast to human weakness. It may refer to "mountain." It denotes power.

ENCOUNTER Note Gen. 17:4

God's Offer

God always initiates a relationship and sets the terms according to His standard. He is always faithful; our response determines if we will see His blessing.

5 "No longer shall [a]your name be called [1]Abram, but your name shall be [2]Abraham; [b]for I have made you a father of [3]many nations.
6 "I will make you exceedingly fruitful; and I will make [a]nations of you, and [b]kings shall come from you.
7 "And I will [a]establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, [b]to be God to you and [c]your descendants after you.
8 "Also [a]I give to you and your descendants after you the land [b]in[1] which you are a stranger, all the land of Canaan, as an everlasting possession; and [c]I will be their God."
9 And God said to Abraham: "As for you, [a]you shall keep My covenant, you and your descendants after you throughout their generations.
10 "This *is* My covenant which you shall keep, between Me and you and your descendants after you: [a]Every male child among you shall be circumcised;

ENCOUNTER Note Gen. 17:10

Visible Relationship

Although a relationship with God is an internal decision, it also has external expression. Covenant people are visible to the world. The new covenant in Jesus is expressed through baptism, righteous living, and visible devotion.

11 "and you shall be circumcised in the flesh of your foreskins, and it shall be [a]a sign of the covenant between Me and you.
12 "He who is eight days old among you [a]shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant.
13 "He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant.
14 "And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person [a]shall be cut off from his people; he has broken My covenant."
15 Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but [1]Sarah *shall be* her name.
16 "And I will bless her [a]and also give you a son by her; then I will bless her, and she shall be *a mother* [b]*of* nations; [c]kings of peoples shall be from her."
17 Then Abraham fell on his face [a]and laughed, and said in his heart, "Shall *a child* be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear *a child*?"
18 And Abraham [a]said to God, "Oh, that Ishmael might live before You!"
19 Then God said: "No, [a]Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My [b]covenant with him for an everlasting covenant, *and* with his descendants after him.
20 "And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and [a]will multiply him exceedingly. He shall beget [b]twelve princes, [c]and I will make him a great nation.
21 "But My [a]covenant I will establish with Isaac, [b]whom Sarah shall bear to you at this [c]set time next year."
22 Then He finished talking with him, and God went up from Abraham.
23 So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskins that very same day, as God had said to him.
24 Abraham *was* ninety-nine years old when he was circumcised in the flesh of his foreskin.
25 And Ishmael his son *was* thirteen years old when he was circumcised in the flesh of his foreskin.

5 [a]Neh. 9:7 [b]Rom. 4:17 [1]Lit. *Exalted Father* [2]Lit. *Father of a Multitude* [3]*a multitude of*
6 [a]Gen. 17:16; 35:11 [b]Matt. 1:6
7 [a][Gal. 3:17] [b]Gen. 26:24; 28:13 [c]Rom. 9:8; Gal. 3:16
8 [a]Acts 7:5 [b]Gen. 23:4; 28:4 [c]Lev. 26:12 [1]Lit. *of your sojournings*
9 [a]Ex. 19:5
10 [a]Acts 7:8
11 [a]Ex. 12:13, 48
12 [a]Lev. 12:3
14 [a]Ex. 4:24–26
15 [1]Lit. *Princess*
16 [a]Gen. 18:10 [b]Gen. 35:11 [c]Gen. 17:6; 36:31
17 [a]Gen. 17:3; 18:12; 21:6
18 [a]Gen. 18:23
19 [a]Gen. 18:10; 21:2; [Gal. 4:28] [b]Gen. 22:16
20 [a]Gen. 16:10 [b]Gen. 25:12–16 [c]Gen. 21:13, 18
21 [a]Gen. 26:2–5 [b]Gen. 21:2 [c]Gen. 18:14

17:15 "Sarah" meant "princess."

17:19, 21 "Isaac" means "Laughter," or said as a prayer, "may He smile (upon him)." This refers to the special circumstances of his birth, leaving no doubt he was the result of God's covenant promise.

17:23 By circumcising every male, Abraham was dramatically entering a new stage in the covenant with God; it was not just with Abraham but with all his family and their descendents. Each male would carry a physical mark indicating he belonged to God.

26 That very same day Abraham was circumcised, and his son Ishmael;
27 and [a]all the men of his house, born in the house or bought with money from a foreigner, were circumcised with him.

ENCOUNTER *Note* *Gen. 17:23–27*

Unified Diversity

God's covenant includes people diverse in age, status, and experience. Our relationship with God automatically brings us into relationship with all of His people.

The Son of Promise

18 Then the LORD appeared to him by [1]the [a]terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day.
2 [a]So he lifted his eyes and looked, and behold, three men were standing by him; [b]and when he saw *them,* he ran from the tent door to meet them, and bowed himself to the ground,
3 and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant.
4 "Please let [a]a little water be brought, and wash your feet, and rest yourselves under the tree.
5 "And [a]I will bring a morsel of bread, that [b]you may refresh your hearts. After that you may pass by, [c]inasmuch as you have come to your servant." They said, "Do as you have said."
6 So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead *it* and make cakes."
7 And Abraham ran to the herd, took a tender and good calf, gave *it* to a young man, and he hastened to prepare it.
8 So [a]he took butter and milk and the calf which he had prepared, and set *it* before them; and he stood by them under the tree as they ate.
9 Then they said to him, "Where *is* Sarah your wife?" So he said, "Here, [a]in the tent."
10 And He said, "I will certainly return to you [a]according to the time of life, and behold, [b]Sarah your wife shall have a son." (Sarah was listening in the tent door which *was* behind him.)
11 Now [a]Abraham and Sarah were old, well advanced in age; *and* [1]Sarah [b]had passed the age of childbearing.
12 Therefore Sarah [a]laughed within herself, saying, [b]"After I have grown old, shall I have pleasure, my [c]lord being old also?"
13 And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear *a child,* since I am old?'
14 [a]"Is anything too hard for the LORD? [b]At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."

ENCOUNTER *Note* *Gen. 18:14*

Impossible Promises

God promises that which only He can accomplish, so the world may see Him in our lives. Though we may laugh and others may scoff, nothing is impossible for God.

15 But Sarah denied *it,* saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!"

Abraham Intercedes for Sodom

16 Then the men rose from there and looked toward Sodom, and Abraham went with them [a]to send them on the way.
17 And the LORD said, [a]"Shall I hide from Abraham what I am doing,
18 "since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [a]blessed in him?
19 "For I have known him, in order [a]that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him."
20 And the LORD said, "Because [a]the outcry against Sodom and Gomorrah is great, and because their [b]sin is very grave,
21 [a]"I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, [b]I will know."
22 Then the men turned away from there [a]and went toward Sodom, but Abraham still stood before the LORD.
23 And Abraham [a]came near and said,

27 [a]Gen. 18:19

CHAPTER 18

1 [a]Gen. 13:18; 14:13 [1]Heb. *Alon Mamre*
2 [a]Heb. 13:2 [b]Gen. 19:1
4 [a]Gen. 19:2; 24:32; 43:24
5 [a]Judg. 6:18, 19; 13:15, 16 [b]Judg. 19:5 [c]Gen. 19:8; 33:10
8 [a]Gen. 19:3
9 [a]Gen. 24:67
10 [a]2 Kin. 4:16 [b]Rom. 9:9
11 [a]Gen. 17:17 [b]Gen. 31:35 [1]Lit. *the manner of women had ceased to be with Sarah*
12 [a]Gen. 17:17 [b]Luke 1:18 [c]1 Pet. 3:6
14 [a]Jer. 32:17 [b]Gen. 17:21; 18:10
16 [a]Rom. 15:24
17 [a]Ps. 25:14
18 [a][Acts 3:25, 26; Gal. 3:8]
19 [a][Deut. 4:9, 10; 6:6, 7]
20 [a]Gen. 4:10; 19:13 [b]Gen. 13:13
21 [a]Gen. 11:5 [b]Deut. 8:2; 13:3
22 [a]Gen. 18:16; 19:1
23 [a][Heb. 10: 22]

18:7 Abraham "ran" to the herd. This apparent lack of decorum for a middle eastern man was because he understood the majesty of his guests.

18:12 Sarah's laughter indicates she had not come to believe God's promises.

18:17 "Shall I hide" reflects the friendship God shared with Abraham (Is. 41:8). God shared His will and heart with His friend.

18:23 This was Abraham's second intervention on behalf of Sodom (Gen. 14:14). God had promised to make Abraham a blessing to all the families of the earth (12:2, 3).

[b]"Would You also [c]destroy the [d]righteous with the wicked?

ENCOUNTER *Note* *Gen. 18:22, 23*

Right to Intercede

A person in a covenant relationship with God has special privileges to intercede on behalf of those outside the covenant. It is a two-way relationship, a partnership, where God invites His people to join in His activity.

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

Sodom's Depravity

19 Now [a]the two angels came to Sodom in the evening, and [b]Lot was sitting in the gate of Sodom. When Lot saw *them,* he rose to meet them, and he bowed himself with his face toward the ground.
2 And he said, "Here now, my lords, please [a]turn in to your servant's house and spend the night, and [b]wash your feet; then you may rise early and go on your way." And they said, [c]"No, but we will spend the night in the open square."
3 But he insisted strongly; so they turned in to him and entered his house. [a]Then he made them a feast, and baked [b]unleavened bread, and they ate.
4 Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house.
5 [a]And they called to Lot and said to him, "Where are the men who came to you tonight? [b]Bring them out to us that we [c]may know them *carnally.*"
6 So [a]Lot went out to them through the doorway, shut the door behind him,
7 and said, "Please, my brethren, do not do so wickedly!
8 [a]"See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, [b]since this is the reason they have come under the shadow of my roof."
9 And they said, "Stand back!" Then they said, "This one [a]came in to [1]stay *here,* [b]and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door.
10 But the men reached out their hands and pulled Lot into the house with them, and shut the door.
11 And they [a]struck the men who *were* at the doorway of the house with blindness, both small and great, so that they became weary *trying* to find the door.

Sodom and Gomorrah Destroyed

12 Then the men said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—[a]take *them* out of this place!
13 "For we will destroy this place, because the [a]outcry against them has grown great before the face of the LORD, and [b]the LORD has sent us to destroy it."
14 So Lot went out and spoke to his sons-in-law, [a]who had married his daughters, and said, [b]"Get up, get out of this place; for the LORD will destroy this

[b]Num. 16:22
[c]Job 9:22
[d]Gen. 20:4
25 [a]Is. 3:10, 11
[b]Deut. 1:16, 17; 32:4
26 [a]Jer. 5:1
27 [a][Gen. 3:19]
32 [a]Judg. 6:39
[b]James 5:16

CHAPTER 19
1 [a]Gen. 18:2, 16, 22
[b]Gen. 18:1–5
2 [a][Heb. 13:2]
[b]Gen. 18:4; 24:32
[c]Luke 24:28
3 [a]Gen. 18:6–8
[b]Ex. 12:8
5 [a]Is. 3:9
[b]Judg. 19:22
[c]Gen. 4:1
6 [a]Judg. 19:23
8 [a]Judg. 19:24
[b]Gen. 18:5
9 [a]2 Pet. 2:7, 8
[b]Ex. 2:14 [1]As a resident alien
11 [a]Gen. 20:17, 18
12 [a]2 Pet. 2: 7, 9
13 [a]Gen. 18:20
[b]1 Chr. 21:15
14 [a]Matt. 1:18
[b]Num. 16:21, 24, 26, 45

19:5 Scripture portrayed the sin of sodomy as particularly loathsome (Lev. 18:22; 20:13; Rom. 1:26–27; 1 Cor. 6:9; 1 Tim. 1:10).

19:14 Lot's sons-in-law did not take him seriously. Lot had treated his faith too casually, so at a time of crisis his spiritual life had no credibility.

ENCOUNTER*Note* *Gen. 19:13*

Judgment Inevitable

God deals with all people, not just those in covenant. There are limits to His patience, and He judges sin both on earth and for eternity.

city!" [c]But to his sons-in-law he seemed to be joking.
15 When the morning dawned, the angels urged Lot to hurry, saying, [a]"Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city."
16 And while he lingered, the men [a]took hold of his hand, his wife's hand, and the hands of his two daughters, the [b]LORD being merciful to him, [c]and they brought him out and set him outside the city.
17 So it came to pass, when they had brought them outside, that [1]he said, [a]"Escape for your life! [b]Do not look behind you nor stay anywhere in the plain. Escape [c]to the mountains, lest you be [2]destroyed."
18 Then Lot said to them, "Please, [a]no, my lords!
19 "Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die.
20 "See now, this city *is* near *enough* to flee to, and it *is* a little one; please let me escape there (*is* it not a little one?) and my soul shall live."
21 And he said to him, "See, [a]I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken.
22 "Hurry, escape there. For [a]I cannot do anything until you arrive there." Therefore [b]the name of the city was called [1]Zoar.
23 The sun had risen upon the earth when Lot entered Zoar.
24 Then the LORD rained [a]brimstone and [b]fire on Sodom and Gomorrah, from the LORD out of the heavens.
25 So He [1]overthrew those cities, all the plain, all the inhabitants of the cities, and [a]what grew on the ground.
26 But his wife looked back behind him, and she became [a]a pillar of salt.

[c]Ex. 9:21
15 [a]Rev. 18:4
16 [a]2 Pet. 2:7 [b]Luke 18:13 [c]Ps. 34:22
17 [a]Jer. 48:6 [b]Matt. 24:16–18 [c]Gen. 14:10 [1]LXX, Syr., Vg. *they* [2]Lit. *swept away*
18 [a]Acts 10:14
21 [a]Job 42:8, 9
22 [a]Ex. 32:10 [b]Gen. 13:10; 14:2 [1]Lit. *Little* or *Insignificant*
24 [a]Deut. 29:23 [b]Lev. 10:2
25 [a]Ps. 107:34 [1]*devastated*
26 [a]Luke 17:32

27 And Abraham went early in the morning to the place where [a]he had stood before the LORD.
28 Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, [a]the smoke of the land which went up like the smoke of a furnace.
29 And it came to pass, when God destroyed the cities of the plain, that God [a]remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.

The Descendants of Lot

30 Then Lot went up out of Zoar and [a]dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave.
31 Now the firstborn said to the younger, "Our father *is* old, and *there is* no man on the earth [a]to come in to us as is the custom of all the earth.
32 "Come, let us make our father drink wine, and we will lie with him, that we [a]may preserve the [1]lineage of our father."
33 So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose.
34 It happened on the next day that the firstborn said to the younger, "Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in *and* lie with him, that we may preserve the [1]lineage of our father."
35 Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.
36 Thus both the daughters of Lot were with child by their father.
37 The firstborn bore a son and called his name Moab; [a]he *is* the father of the Moabites to this day.
38 And the younger, she also bore a son and called his name Ben-Ammi; [a]he *is* the father of the people of Ammon to this day.

27 [a]Gen. 18:22
28 [a]Rev. 9:2; 18:9
29 [a]Gen. 8:1; 18:23
30 [a]Gen. 19:17, 19
31 [a]Gen. 16:2, 4; 38:8, 9
32 [a][Mark 12: 19] [1]Lit. *seed*
34 [1]Lit. *seed*
37 [a]Deut. 2:9
38 [a]Deut. 2:19

Abraham and Abimelech

CHAPTER 20

20 And Abraham journeyed from [a]there to the South, and dwelt be-

1 [a]Gen. 18:1

19:24 Natural ingredients of the destruction were abundant in this region: petroleum, bitumen, salt, and sulfur. This, however, was not a natural disaster, but divine judgment on sin.

19:33 Lot had begun by taking matters into his own hands (13:10). By this time he no longer had sovereignty over even his own body.

19:37 From the Moabites would come one of the most disastrous moral failures in Israel's history (Num. 25) and the worship of Molech, one of humanity's most depraved religions (Lev. 18:21).

tween [b]Kadesh and Shur, and [c]stayed in Gerar.
2 Now Abraham said of Sarah his wife, [a]"She *is* my sister." And Abimelech king of Gerar sent and [b]took Sarah.

ENCOUNTER*Note* *Gen. 20:2*

Shaped Through Failure

Failure to consult with God in a time of crisis puts you and those you love into danger. God uses our blunders to reveal our character. For faith to grow it must pass through moments of choices.

3 But [a]God came to Abimelech [b]in a dream by night, and said to him, [c]"Indeed you *are* a dead man because of the woman whom you have taken, for she *is* [1]a man's wife."
4 But Abimelech had not come near her; and he said, "Lord, [a]will You slay a righteous nation also?
5 "Did he not say to me, 'She *is* my sister'? And she, even she herself said, 'He *is* my brother.' [a]In the [1]integrity of my heart and innocence of my hands I have done this."
6 And God said to him in a dream, "Yes, I know that you did this in the integrity of your heart. For [a]I also withheld you from sinning [b]against Me; therefore I did not let you touch her.

ENCOUNTER*Note* *Gen. 20:6*

God's Character Revealed

God always reads the heart and treats us accordingly. God deals justly with those who do not walk with Him and He provides protection toward His covenant people.

7 "Now therefore, restore the man's wife; [a]for he *is* a prophet, and he will pray for you and you shall live. But if you do not restore *her,* [b]know that you shall surely die, you [c]and all who *are* yours."
8 So Abimelech rose early in the morning, called all his servants, and told all these things in their hearing; and the men were very much afraid.
9 And Abimelech called Abraham and said to him, "What have you done to us? How have I [1]offended you, [a]that you have brought on me and on my kingdom a great sin? You have done deeds to me [b]that ought not to be done."
10 Then Abimelech said to Abraham, "What did you have in view, that you have done this thing?"
11 And Abraham said, "Because I thought, surely [a]the fear of God *is* not in this place; and [b]they will kill me on account of my wife.
12 "But indeed [a]*she is* truly my sister. She *is* the daughter of my father, but not the daughter of my mother; and she became my wife.
13 "And it came to pass, when [a]God caused me to wander from my father's house, that I said to her, 'This *is* your kindness that you should do for me: in every place, wherever we go, [b]say of me, "He *is* my brother." ' "
14 Then Abimelech [a]took sheep, oxen, and male and female servants, and gave *them* to Abraham; and he restored Sarah his wife to him.
15 And Abimelech said, "See, [a]my land *is* before you; dwell where it pleases you."
16 Then to Sarah he said, "Behold, I have given your brother a thousand *pieces* of silver; [a]indeed this [1]vindicates you [b]before all who *are* with you and before everybody." Thus she was [2]rebuked.
17 So Abraham [a]prayed to God; and God [b]healed Abimelech, his wife, and his female servants. Then they bore *children;*
18 for the LORD [a]had closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

Isaac Is Born

21 And the LORD [a]visited Sarah as He had said, and the LORD did for Sarah [b]as He had spoken.
2 For Sarah [a]conceived and bore Abraham a son in his old age, [b]at the set time of which God had spoken to him.

ENCOUNTER*Note* *Gen. 21:2*

Promise Fulfilled

Faith is the greatest inheritance one can offer the next generation. Each generation must pass on a legacy to those who follow. When people examine your faith, are they inspired to adopt it themselves?

3 And Abraham called the name of his son who was born to him—whom Sarah bore to him—[a]Isaac.[1]
4 Then Abraham [a]circumcised his son

[b]Gen. 12:9; 16:7, 14
[c]Gen. 26:1, 6
2 [a]Gen. 12:11–13; 26:7
[b]Gen. 12:15
3 [a]Ps. 105:14
[b]Job 33:15
[c]Gen. 20:7
[1]Lit. *married to a husband*
4 [a]Gen. 18:23–25
5 [a]2 Kin. 20:3
[1]*innocence*
6 [a]1 Sam. 25: 26, 34
[b]Gen. 39:9
7 [a]1 Sam. 7:5
[b]Gen. 2:17
[c]Num. 16:32, 33
9 [a]Gen. 26:10; 39:9
[b]Gen. 34:7
[1]*sinned against*
11 [a]Prov. 16:6
[b]Gen. 12:12; 26:7
12 [a]Gen. 11:29
13 [a]Gen. 12:1–9, 11
[b]Gen. 12:13; 20:5
14 [a]Gen. 12:16
15 [a]Gen. 13:9; 34:10; 47:6
16 [a]Gen. 26:11
[b]Mal. 2:9 [1]Lit. *is a covering of the eyes for you to all* [2]Or *justified*
17 [a]Job 42:9
[b]Gen. 21:2
18 [a]Gen. 12:17

CHAPTER 21

1 [a]1 Sam. 2:21
[b][Gal. 4:23, 28]
2 [a]Heb. 11:11, 12
[b]Gen. 17:21; 18:10, 14
3 [a]Gen. 17:19, 21 [1]Lit. *Laughter*
4 [a]Acts 7:8

20:2 "Abimelech" means "The King (God) Is My Father" and may have been a royal title.

20:7 God came to the rescue of Abraham after having rescued Lot (Gen. 19:15).

Isaac when he was eight days old, [b]as God had commanded him.
5 Now [a]Abraham was one hundred years old when his son Isaac was born to him.
6 And Sarah said, [a]"God has [1]made me laugh, *and* all who hear [b]will laugh with me."
7 She also said, "Who would have said to Abraham that Sarah would nurse children? [a]For I have borne *him* a son in his old age."

Hagar and Ishmael Depart

8 So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned.
9 And Sarah saw the son of Hagar [a]the Egyptian, whom she had borne to Abraham, [b]scoffing.[1]
10 Therefore she said to Abraham, [a]"Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, *namely* with Isaac."
11 And the matter was very [1]displeasing in Abraham's sight [a]because of his son.
12 But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for [a]in Isaac your seed shall be called.
13 "Yet I will also make [a]a nation of the son of the bondwoman, because he *is* your [1]seed."
14 So Abraham rose early in the morning, and took bread and [1]a skin of water; and putting *it* on her shoulder, he gave *it* and the boy to Hagar, and [a]sent her away. Then she departed and wandered in the Wilderness of Beersheba.
15 And the water in the skin was used up, and she placed the boy under one of the shrubs.
16 Then she went and sat down across from *him* at a distance of about a bowshot; for she said to herself, "Let me not see the death of the boy." So she sat opposite *him,* and lifted her voice and wept.
17 And [a]God heard the voice of the lad. Then the [b]angel of God called to Hagar out of heaven, and said to her, "What ails you, Hagar? Fear not, for God has heard the voice of the lad where he *is.*
18 "Arise, lift up the lad and hold him with your hand, for [a]I will make him a great nation."
19 Then [a]God opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the lad a drink.

[b]Gen. 17:10, 12
5 [a]Gen. 17:1, 17
6 [a]Is. 54:1 [b]Luke 1:58 [1]Lit. *made laughter for me*
7 [a]Gen. 18:11, 12
9 [a]Gen. 16:1, 4, 15 [b][Gal. 4:29] [1]Lit. *laughing*
10 [a]Gal. 3:18; 4:30
11 [a]Gen. 17:18 [1]*distressing*
12 [a]Matt. 1:2; Luke 3:34; [Rom. 9:7, 8]; Heb. 11:18
13 [a]Gen. 16:10; 17:20; 21:18; 25:12–18 [1]*descendant*
14 [a]John 8:35 [1]A water bottle made of skins
17 [a]Ex. 3:7 [b]Gen. 22:11
18 [a]Gen. 16:10; 21:13; 25:12–16
19 [a]Num. 22:31

20 [a]Gen. 28:15; 39:2, 3, 21 [b]Gen. 16:12
21 [a]Gen. 24:4
22 [a]Gen. 20:2, 14; 26:26 [b]Gen. 26:28
23 [a]Josh. 2:12 [1]*take an oath*
25 [a]Gen. 26:15, 18, 20–22
27 [a]Gen. 26:31; 31:44 [1]*treaty*
29 [a]Gen. 33:8
30 [a]Gen. 31:48, 52

20 So God [a]was with the lad; and he grew and dwelt in the wilderness, [b]and became an archer.
21 He dwelt in the Wilderness of Paran; and his mother [a]took a wife for him from the land of Egypt.

A Covenant with Abimelech

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

ENCOUNTER *Note* — *Gen. 21:22*

A Visible Promise

When God enters a covenant with His people, it will be obvious to others. His presence makes a visible difference.

23 "Now therefore, [a]swear[1] to me by God that you will not deal falsely with me, with my offspring, or with my posterity; but that according to the kindness that I have done to you, you will do to me and to the land in which you have dwelt."

WORD *Study* — **KINDNESS**

Gen. 21:23 Is often translated "loyal love" and is a common term used for God's character. It is properly understood in the context of God's covenant loyalty to His people as He expresses His love to them.

24 And Abraham said, "I will swear."
25 Then Abraham rebuked Abimelech because of a well of water which Abimelech's servants [a]had seized.
26 And Abimelech said, "I do not know who has done this thing; you did not tell me, nor had I heard *of it* until today."
27 So Abraham took sheep and oxen and gave them to Abimelech, and the two of them [a]made a [1]covenant.
28 And Abraham set seven ewe lambs of the flock by themselves.
29 Then Abimelech asked Abraham, [a]"What *is the meaning of* these seven ewe lambs which you have set by themselves?"
30 And he said, "You will take *these* seven ewe lambs from my hand, that [a]they may be my witness that I have dug this well."

21:16 Literally, Hagar said, "It is a covering of the eyes to you."

31 Therefore he [a]called that place [1]Beersheba, because the two of them swore an oath there.
32 Thus they made a covenant at Beersheba. So Abimelech rose with Phichol, the commander of his army, and they returned to the land of the Philistines.
33 Then *Abraham* planted a tamarisk tree in Beersheba, and [a]there called on the name of the LORD, [b]the Everlasting God.
34 And Abraham stayed in the land of the Philistines many days.

Abraham's Faith Confirmed

22 Now it came to pass after these things that [a]God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."
2 Then He said, "Take now your son, [a]your only *son* Isaac, whom you [b]love, and go [c]to the land of Moriah, and offer him there as a [d]burnt offering on one of the mountains of which I shall tell you."

ENCOUNTER Note — Gen. 22:1, 2

Faith Displayed

At times our faith is weighed against common sense, human affection, and our deepest desires. When we trust God regardless of our circumstances, God is glorified by our faith, which He has nurtured within us.

ENCOUNTER Note — Gen. 22:2

Mount Moriah

The place where Abraham took Isaac is thought to be one of the hills of Jerusalem where Solomon later built the temple. The Jews believed the altar of burnt offerings in the temple was on the site where Abraham built the altar to offer Isaac.

3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him.

31 [a]Gen. 21:14; 26:33 [1]Lit. *Well of the Oath* or *Well of the Seven*
33 [a]Gen. 4:26; 12:8; 13:4; 26:25 [b]Deut. 32:40; 33:27

CHAPTER 22

1 [a]Heb. 11:17
2 [a]Gen. 22:12, 16 [b]John 5:20 [c]2 Chr. 3:1 [d]Gen. 8:20; 31:54
5 [a][Heb. 11:19] [1]Or *young man*
6 [a]John 19:17
7 [1]Or *goat*
8 [a]John 1:29, 36 [b]Ex. 12:3–6
9 [a][Heb. 11: 17–19]
11 [a]Gen. 16:7–11; 21:17, 18; 31:11
12 [a]1 Sam. 15: 22 [b]James 2:21, 22 [c]Gen. 22:2, 16
14 [1]Heb. *YHWH Yireh*

4 Then on the third day Abraham lifted his eyes and saw the place afar off.
5 And Abraham said to his young men, "Stay here with the donkey; the [1]lad and I will go yonder and worship, and we will [a]come back to you."
6 So Abraham took the wood of the burnt offering and [a]laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together.
7 But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where *is* the [1]lamb for a burnt offering?"
8 And Abraham said, "My son, God will provide for Himself the [a]lamb for a [b]burnt offering." So the two of them went together.
9 Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and [a]laid him on the altar, upon the wood.
10 And Abraham stretched out his hand and took the knife to slay his son.
11 But the [a]Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am."
12 And He said, [a]"Do not lay your hand on the lad, or do anything to him; for [b]now I know that you fear God, since you have not [c]withheld your son, your only *son*, from Me."

ENCOUNTER Note — Gen. 22:12

Godly Fear

To fear God means that one truly knows the full nature of God and responds to Him accordingly. As we obey God, we experience His nature, and as we come to know God, we cannot help but love Him.

13 Then Abraham lifted his eyes and looked, and there behind *him was* a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.
14 And Abraham called the name of the place, [1]The-LORD-Will-Provide; as it is said *to* this day, "In the Mount of the LORD it shall be provided."

21:31 "Beersheba" means literally "Well of the Oath" or "Well of the Seven."

21:33 ***El olam*** means "Everlasting God." This is a series of names through which God revealed aspects of His nature to the patriarchs: El Elyon (Gen. 14:18), El Roi (16:13), El Shaddai (17:1), El-Elohe-Israel (33:20), El-Bethel (35:7).

22:5 "Lad" could also be "young man."

22:14 The Hebrew name, Jehovah Jireh, means "The Lord Will Provide" or "The Lord Will See to It." This name marks the completeness of God's care for Abraham in particular and for His people for eternity. As God provided a ram as a substitute for Isaac, so He would provide a Savior as a substitute for all people. Jesus, God's only Son, would be sacrificed near this site in Jerusalem.

ENCOUNTER Note Gen. 22:14

Ours and His

When God gives a command, our responsibility is to obey, and His is to provide for our obedience.

15 Then the Angel of the LORD called to
Abraham a second time out of heaven,
16 and said: [a]"By Myself I have sworn,
says the LORD, because you have done
this thing, and have not withheld your
son, your only *son*—
17 "blessing I will [a]bless you, and multiplying I will multiply your descendants
[b]as the stars of the heaven [c]and as the
sand which *is* on the seashore; and
[d]your descendants shall possess the
gate of their enemies.
18 [a]"In your seed all the nations of the
earth shall be blessed, [b]because you
have obeyed My voice."

ENCOUNTER Note Gen. 22:18

Impact of Obedience

God's blessing is never isolated to an individual. The blessings our obedience brings always overflow to countless people around us.

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

The Family of Nahor

20 Now it came to pass after these
things that it was told Abraham, saying,
"Indeed [a]Milcah also has borne children
to your brother Nahor:
21 [a]"Huz his firstborn, Buz his brother,
Kemuel the father [b]of Aram,
22 "Chesed, Hazo, Pildash, Jidlaph, and
Bethuel."
23 And [a]Bethuel begot [1]Rebekah.
These eight Milcah bore to Nahor, Abraham's brother.
24 His concubine, whose name was
Reumah, also bore Tebah, Gaham, Thahash, and Maachah.

Sarah's Death and Burial

23 Sarah lived one hundred and
twenty-seven years; *these were* the
years of the life of Sarah.
2 So Sarah died in [a]Kirjath Arba (that
is, [b]Hebron) in the land of Canaan, and
Abraham came to mourn for Sarah and
to weep for her.
3 Then Abraham stood up from before
his dead, and spoke to the sons of [a]Heth,
saying,
4 [a]"I *am* a foreigner and a visitor
among you. [b]Give me property for a
burial place among you, that I may bury
my dead out of my sight."
5 And the sons of Heth answered Abraham, saying to him,
6 "Hear us, my lord: You *are* [a]a [1]mighty
prince among us; bury your dead in the
choicest of our burial places. None of us
will withhold from you his burial place,
that you may bury your dead."

ENCOUNTER Note Gen. 23:6

Honor Bestowed

Those whose lives honor God enjoy His honor in return. God grants favor to those who trust Him.

7 Then Abraham stood up and bowed
himself to the people of the land, the
sons of Heth.
8 And he spoke with them, saying, "If it
is your wish that I bury my dead out of
my sight, hear me, and [1]meet with
Ephron the son of Zohar for me,
9 "that he may give me the cave of
[a]Machpelah which he has, which *is* at
the end of his field. Let him give it to me
at the full price, as property for a burial
place among you."
10 Now Ephron dwelt among the sons
of Heth; and Ephron the Hittite answered Abraham in the presence of the
sons of Heth, all who [a]entered at the
gate of his city, saying,
11 [a]"No, my lord, hear me: I give you
the field and the cave that *is* in it; I give
it to you in the presence of the sons of
my people. I give it to you. Bury your
dead!"
12 Then Abraham bowed himself down
before the people of the land;
13 and he spoke to Ephron in the hearing of the people of the land, saying, "If
you *will give it*, please hear me. I will
give you money for the field; take *it*
from me and I will bury my dead there."
14 And Ephron answered Abraham,
saying to him,
15 "My lord, listen to me; the land *is*
worth four hundred [a]shekels of silver.
What *is* that between you and me? So
bury your dead."
16 And Abraham listened to Ephron;

16 [a]Ps. 105:9
17 [a]Gen. 17:16; 26:3, 24 [b]Gen. 15:5; 26:4 [c]Gen. 13:16; 32:12 [d]Gen. 24:60
18 [a]Gen. 12:3; 18:18; 26:4; [Acts 3:25, 26]; Gal. 3:8, 9, 16, 18 [b]Gen. 18:19; 22:3, 10; 26:5
19 [a]Gen. 21:31
20 [a]Gen. 11:29; 24:15
21 [a]Job 1:1 [b]Job 32:2
23 [a]Gen. 24:15 [1]*Rebecca,* Rom. 9:10

CHAPTER 23

2 [a]Josh. 14:15; 15:13; 21:11 [b]Gen. 13:18; 23:19
3 [a]Gen. 10:15; 15:20
4 [a][Gen. 17:8] [b]Acts 7:5, 16
6 [a]Gen. 13:2; 14:14; 24:35 [1]Lit. *prince of God*
8 [1]*entreat*
9 [a]Gen. 25:9
10 [a]Gen. 23:18; 34:20, 24
11 [a]2 Sam. 24: 21–24
15 [a]Ex. 30:13

23:10 Ephron conducted this business at the gates of the city where all such business was handled. The elders sat at city gates to judge disputes; there were always many people present to serve as witnesses.

and Abraham [a]weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred shekels of silver, currency of the merchants.
17 So [a]the field of Ephron which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* in it, and all the trees that *were* in the field, which *were* within all the surrounding borders, were deeded
18 to Abraham as a possession in the presence of the sons of Heth, before all who went in at the gate of his city.
19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre (that *is*, Hebron) in the land of Canaan.
20 So the field and the cave that *is* in it [a]were deeded to Abraham by the sons of Heth as property for a burial place.

A Bride for Isaac

24 Now Abraham [a]was old, well advanced in age; and the LORD [b]had blessed Abraham in all things.
2 So Abraham said [a]to the oldest servant of his house, who [b]ruled over all that he had, "Please, [c]put your hand under my thigh,
3 "and I will make you [a]swear[1] by the LORD, the God of heaven and the God of the earth, that [b]you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;
4 [a]"but you shall go [b]to my country and to my family, and take a wife for my son Isaac."
5 And the servant said to him, "Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?"
6 But Abraham said to him, "Beware that you do not take my son back there.
7 "The LORD God of heaven, who [a]took me from my father's house and from the land of my family, and who spoke to me and swore to me, saying, [b]'To your [1]descendants I give this land,' [c]He will send His angel before you, and you shall take a wife for my son from there.
8 "And if the woman is not willing to follow you, then [a]you will be released from this oath; only do not take my son back there."
9 So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.
10 Then the servant took ten of his master's camels and departed, [a]for all his master's goods *were in* his hand. And he arose and went to Mesopotamia, to [b]the city of Nahor.
11 And he made his camels kneel down outside the city by a well of water at evening time, the time [a]when women go out to draw *water.*
12 Then he [a]said, "O LORD God of my master Abraham, please [b]give me success this day, and show kindness to my master Abraham.
13 "Behold, *here* [a]I stand by the well of water, and [b]the daughters of the men of the city are coming out to draw water.
14 "Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink'—*let* her *be the one* You have appointed for Your servant Isaac. And [a]by this I will know that You have shown kindness to my master."
15 And it happened, [a]before he had finished speaking, that behold, [b]Rebekah,[1] who was born to Bethuel, son of [c]Milcah, the wife of Nahor, Abraham's brother, came out with her pitcher on her shoulder.
16 Now the young woman [a]*was* very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up.
17 And the servant ran to meet her and said, "Please let me drink a little water from your pitcher."
18 [a]So she said, "Drink, my lord." Then she quickly let her pitcher down to her hand, and gave him a drink.
19 And when she had finished giving him a drink, she said, "I will draw *water* for your camels also, until they have finished drinking."
20 Then she quickly emptied her pitcher into the trough, ran back to the well to draw *water,* and drew for all his camels.
21 And the man, wondering at her, remained silent so as to know whether [a]the LORD had made his journey prosperous or not.
22 So it was, when the camels had finished drinking, that the man took a

16 [a]Jer. 32:9, 10
17 [a]Gen. 25:9; 49:29–32; 50:13
20 [a]Jer. 32:10, 11

CHAPTER 24

1 [a]Gen. 18:11; 21:5 [b]Gen. 12:2; 13:2; 24:35
2 [a]Gen. 15:2 [b]Gen. 24:10; 39:4–6 [c]Gen. 47:29
3 [a]Gen. 14:19, 22 [b]Deut. 7:3 [1]*take an oath*
4 [a]Gen. 28:2 [b]Gen. 12:1
7 [a]Gen. 12:1; 24:3 [b]Gen. 12:7; 13:15; 15:18; 17:8 [c]Ex. 23:20, 23; 33:2 [1]Lit. *seed*
8 [a]Josh. 2:17–20
10 [a]Gen. 24:2, 22 [b]Gen. 11:31, 32; 22:20; 27:43; 29:5
11 [a]Ex. 2:16
12 [a]Ex. 3:6, 15 [b]Neh. 1:11
13 [a]Gen. 24:43 [b]Ex. 2:16
14 [a]Judg. 6:17, 37
15 [a]Is. 65:24 [b]Gen. 24:45; 25:20 [c]Gen. 22:20, 23 [1]*Rebecca,* Rom. 9:10
16 [a]Gen. 12:11; 26:7; 29:17
18 [a][1 Pet. 3:8, 9]
21 [a]Gen. 24: 12–14, 27, 52

23:17–20 Though his descendants would possess much territory, the only land Abraham owned was this burial spot for his wife, a place where he would later be laid (Gen. 25:10).

24:2 The "oldest servant" may have been Eliezer mentioned in Genesis 15:2, due to his high position over all Abraham possessed.

24:3 Throughout the Scriptures, God's people are instructed to marry within their own religious family (Deut. 7:3–4; 1 Kin. 11:4; Ezra 9; 1 Cor. 7:39).

24:10 The possession of camels in this time indicated great wealth.

24:15 "Rebekah" means "Rope" or "Noose," as one who "ensnares with her beauty." She was from Abraham's relatives.

24:20 Camels would have required an enormous amount of water after such a sojourn. For Rebekah to have run back to fetch enough water for them revealed a tremendous servant's heart.

golden [a]nose ring weighing half a shekel, and two bracelets for her wrists weighing ten *shekels* of gold,
23 and said, "Whose daughter *are* you? Tell me, please, is there room *in* your father's house for us [1]to lodge?"
24 So she said to him, [a]"I *am* the daughter of Bethuel, Milcah's son, whom she bore to Nahor."
25 Moreover she said to him, "We have both straw and feed enough, and room to lodge."
26 Then the man [a]bowed down his head and worshiped the LORD.
27 And he said, [a]"Blessed *be* the LORD God of my master Abraham, who has not forsaken [b]His mercy and His truth toward my master. As for me, being on the way, the LORD [c]led me to the house of my master's brethren."
28 So the young woman ran and told her mother's household these things.
29 Now Rebekah had a brother whose name *was* [a]Laban, and Laban ran out to the man by the well.
30 So it came to pass, when he saw the nose ring, and the bracelets on his sister's wrists, and when he heard the words of his sister Rebekah, saying, "Thus the man spoke to me," that he went to the man. And there he stood by the camels at the well.
31 And he said, "Come in, [a]O blessed of the LORD! Why do you stand outside? For I have prepared the house, and a place for the camels."
32 Then the man came to the house. And he unloaded the camels, and [a]provided straw and feed for the camels, and water to [b]wash his feet and the feet of the men who *were* with him.
33 *Food* was set before him to eat, but he said, [a]"I will not eat until I have told about my errand." And he said, "Speak on."
34 So he said, "I *am* Abraham's servant.
35 "The LORD [a]has blessed my master greatly, and he has become great; and He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys.
36 "And Sarah my master's wife [a]bore a son to my master when she was old; and [b]to him he has given all that he has.
37 "Now my master [a]made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell;
38 [a]'but you shall go to my father's house and to my family, and take a wife for my son.'
39 [a]"And I said to my master, 'Perhaps the woman will not follow me.'
40 [a]"But he said to me, 'The LORD, [b]before whom I walk, will send His angel with you and [1]prosper your way; and you shall take a wife for my son from my family and from my father's house.
41 [a]'You will be clear from this oath when you arrive among my family; for if they will not give *her* to you, then you will be released from my oath.'
42 "And this day I came to the well and said, [a]'O LORD God of my master Abraham, if You will now prosper the way in which I go,
43 [a]'behold, I stand by the well of water; and it shall come to pass that when the virgin comes out to draw *water,* and I say to her, "Please give me a little water from your pitcher to drink,"
44 'and she says to me, "Drink, and I will draw for your camels also,"—*let* her *be* the woman whom the LORD has appointed for my master's son.'
45 [a]"But before I had finished [b]speaking in my heart, there was Rebekah, coming out with her pitcher on her shoulder; and she went down to the well and drew *water.* And I said to her, 'Please let me drink.'
46 "And she made haste and let her pitcher down from her *shoulder,* and said, 'Drink, and I will give your camels a drink also.' So I drank, and she gave the camels a drink also.
47 "Then I asked her, and said, 'Whose daughter *are* you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the nose ring on her nose and the bracelets on her wrists.
48 [a]"And I bowed my head and worshiped the LORD, and blessed the LORD God of my master Abraham, who had led me in the way of truth to [b]take the daughter of my master's brother for his son.
49 "Now if you will [a]deal kindly and truly with my master, tell me. And if not, tell me, that I may turn to the right hand or to the left."
50 Then Laban and Bethuel answered and said, [a]"The thing comes from the LORD; we cannot [b]speak to you either bad or good.
51 [a]"Here *is* Rebekah before you; take *her* and go, and let her be your master's son's wife, as the LORD has spoken."
52 And it came to pass, when Abraham's servant heard their words, that [a]he worshiped the LORD, *bowing himself* to the earth.
53 Then the servant brought out [a]jewelry of silver, jewelry of gold, and clothing, and gave *them* to Rebekah. He also gave [b]precious things to her brother and to her mother.

22 [a]Ex. 32:2, 3
23 [1]*to spend the night*
24 [a]Gen. 22:23; 24:15
26 [a]Ex. 4:31
27 [a]Ex. 18:10 [b]Gen. 32:10 [c]Gen. 24:21, 48
29 [a]Gen. 29:5, 13
31 [a]Judg. 17:2
32 [a]Gen. 43:24 [b]Gen. 19:2
33 [a]John 4:34
35 [a]Gen. 13:2; 24:1
36 [a]Gen. 21: 1–7 [b]Gen. 21:10; 25:5
37 [a]Gen. 24: 2–4
38 [a]Gen. 24:4
39 [a]Gen. 24:5
40 [a]Gen. 24:7 [b]Gen. 5:22, 24; 17:1

[1]*make your way successful*
41 [a]Gen. 24:8
42 [a]Gen. 24:12
43 [a]Gen. 24:13
45 [a]Gen. 24:15 [b]1 Sam. 1:13
48 [a]Gen. 24:26, 52 [b]Gen. 22:23; 24:27
49 [a]Josh. 2:14
50 [a]Ps. 118:23 [b]Gen. 31:24, 29
51 [a]Gen. 20:15
52 [a]Gen. 24:26, 48
53 [a]Ex. 3:22; 11:2; 12:35 [b]2 Chr. 21:3

ENCOUNTER Note Gen. 24:52

All Around Us

God is at work all around us. Yet we often fail to recognize what is happening in our lives as His activity. When we perceive His handiwork, we must immediately take time to worship and thank Him for His goodness.

54 And he and the men who *were* with him ate and drank and stayed all night. Then they arose in the morning, and he said, [a]"Send me away to my master."
55 But her brother and her mother said, "Let the young woman stay with us *a few* days, at least ten; after that she may go."
56 And he said to them, "Do not [1]hinder me, since the LORD has prospered my way; send me away so that I may go to my master."
57 So they said, "We will call the young woman and ask her personally."
58 Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."
59 So they sent away Rebekah their sister [a]and her nurse, and Abraham's servant and his men.
60 And they blessed Rebekah and said to her:

"Our sister, *may* you *become*
[a]*The mother of* thousands of ten thousands;
[b]And may your descendants possess
The gates of those who hate them."

61 Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed.
62 Now Isaac came from the way of [a]Beer Lahai Roi, for he dwelt in the South.
63 And Isaac went out [a]to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels *were* coming.
64 Then Rebekah lifted her eyes, and when she saw Isaac [a]she dismounted from her camel;
65 for she had said to the servant, "Who *is* this man walking in the field to meet us?" The servant said, "It *is* my master." So she took a veil and covered herself.
66 And the servant told Isaac all the things that he had done.
67 Then Isaac brought her into his mother Sarah's tent; and he [a]took Rebekah and she became his wife, and he loved her. So Isaac [b]was comforted after his mother's *death.*

54 [a]Gen. 24:56, 59; 30:25
56 [1]*delay*
59 [a]Gen. 35:8
60 [a]Gen. 17:16 [b]Gen. 22:17; 28:14
62 [a]Gen. 16:14; 25:11
63 [a]Josh. 1:8
64 [a]Josh. 15:18
67 [a]Gen. 25:20; 29:20
[b]Gen. 23:1, 2; 38:12

Abraham and Keturah

CHAPTER 25

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

Abraham's Death and Burial

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

The Families of Ishmael and Isaac

12 Now this *is* the [a]genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.
13 And [a]these *were* the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam,
14 Mishma, Dumah, Massa,
15 [1]Hadar, Tema, Jetur, Naphish, and Kedemah.
16 These *were* the sons of Ishmael and these *were* their names, by their towns and their [1]settlements, [a]twelve princes according to their nations.
17 These *were* the years of the life of

1 [a]1 Chr. 1:32, 33
2 [a]1 Chr. 1:32, 33
5 [a]Gen. 24:35, 36
6 [a]Gen. 21:14 [b]Judg. 6:3
8 [a]Gen. 15:15; 47:8, 9 [b]Gen. 25:17; 35:29; 49:29, 33
9 [a]Gen. 35:29; 50:13 [b]Gen. 23:9, 17; 49:30
10 [a]Gen. 23: 3–16 [b]Gen. 49:31
11 [a]Gen. 16:14
12 [a]Gen. 11:10, 27; 16:15
13 [a]1 Chr. 1:29–31
15 [1]MT *Hadad*
16 [a]Gen. 17:20 [1]*camps*

24:67 It is rare for the Bible to talk of romantic love between a husband and wife. Their marriage would begin the fulfillment of the promise given to Abraham, that he would be the father of many nations.

Ishmael: one hundred and thirty-seven years; and [a]he breathed his last and died, and was gathered to his people.
18 [a](They dwelt from Havilah as far as Shur, which *is* east of Egypt as you go toward Assyria.) He [1]died [b]in the presence of all his brethren.
19 This *is* the [a]genealogy of Isaac, Abraham's son. [b]Abraham begot Isaac.
20 Isaac was forty years old when he took Rebekah as wife, [a]the daughter of Bethuel the Syrian of Padan Aram, [b]the sister of Laban the Syrian.
21 Now Isaac pleaded with the LORD for his wife, because she *was* barren; [a]and the LORD granted his plea, [b]and Rebekah his wife conceived.
22 But the children struggled together within her; and she said, "If *all is* well, why *am I like* this?" [a]So she went to inquire of the LORD.

ENCOUNTER*Note* *Gen. 25:21, 22*

Renewed Covenant

God's promises are sure, but He may wait on the recipient to cry out for its fulfillment. Blessing is not automatic; members of each generation must seek their own relationship with the Lord.

23 And the LORD said to her:

[a]"Two nations *are* in your womb,
Two peoples shall be separated from your body;
One people shall be stronger than [b]the other,
[c]And the older shall serve the younger."

24 So when her days were fulfilled *for her* to give birth, indeed *there were* twins in her womb.

17 [a]Gen. 25:8; 49:33
18 [a]1 Sam. 15:7 [b]Gen. 16:12 [1]*fell*
19 [a]Gen. 36:1, 9 [b]Matt. 1:2
20 [a]Gen. 22:23; 24:15, 29, 67 [b]Gen. 24:29
21 [a]1 Chr. 5:20 [b]Rom. 9:10–13
22 [a]1 Sam. 1:15; 9:9; 10:22
23 [a]Gen. 17:4–6, 16; 24:60 [b]2 Sam. 8:14 [c]Rom. 9:12
25 [a]Gen. 27:11, 16, 23 [1]Lit. *Hairy*
26 [a]Hos. 12:3 [b]Gen. 27:36 [1]*Supplanter* or *Deceitful,* lit. *One Who Takes the Heel*
27 [a]Gen. 27:3, 5 [b]Job 1:1, 8 [c]Heb. 11:9 [1]Lit. *complete*
28 [a]Gen. 27:4, 19, 25, 31 [b]Gen. 27:6–10
30 [1]Lit. *Red*
32 [a]Mark 8:36, 37
33 [a]Heb. 12:16 [1]*Take an oath*
34 [a]Ecc. 8:15 [b]Heb. 12:16, 17

25 And the first came out red. *He was* [a]like a hairy garment all over; so they called his name [1]Esau.
26 Afterward his brother came out, and [a]his hand took hold of Esau's heel; so [b]his name was called [1]Jacob. Isaac *was* sixty years old when she bore them.
27 So the boys grew. And Esau was [a]a skillful hunter, a man of the field; but Jacob was [b]a [1]mild man, [c]dwelling in tents.
28 And Isaac loved Esau because he [a]ate *of his* game, [b]but Rebekah loved Jacob.

Esau Sells His Birthright

29 Now Jacob cooked a stew; and Esau came in from the field, and he *was* weary.
30 And Esau said to Jacob, "Please feed me with that same red *stew,* for I *am* weary." Therefore his name was called [1]Edom.
31 But Jacob said, "Sell me your birthright as of this day."
32 And Esau said, "Look, I *am* about to die; so [a]what *is* this birthright to me?"
33 Then Jacob said, [1]"Swear to me as of this day." So he swore to him, and [a]sold his birthright to Jacob.
34 And Jacob gave Esau bread and stew of lentils; then [a]he ate and drank, arose, and went his way. Thus Esau [b]despised *his* birthright.

ENCOUNTER*Note* *Gen. 25:34*

Passed Over

If people "despise" God's purpose for their lives, He may give their assignments to others.

CHARACTER*Study* **JACOB** *Gen. 25:26*

Jacob, "the supplanter," was the second son of Isaac and Rebecca, twin brother to Esau. He tricked his older brother out of his firstborn birthright and later deceived Isaac into giving him a blessing intended for Esau. As Jacob passed through Bethel, God appeared to him and foretold the great nation Jacob's descendants would become and the blessing they would be to all nations. Jacob married Leah and Rebecca and fathered twelve sons who would later become the twelve tribes of Israel. After a night of wrestling with God at Jabbok, Jacob's name was changed by the Lord to Israel, meaning "Prince with God." Jacob died in Egypt at 147 years old, and was buried with his fathers in the cave of Machpelah in Canaan. Jacob's life shows how God can work through people, in spite of serious character flaws, to accomplish His will.

25:21 Rebekah experienced a time of barrenness, as did Sarah. Isaac pleaded with God in prayer, waiting twenty years for the answer to come. Twins, Esau and Jacob, "struggled" within Rebekah, foreshadowing the reality to be lived out later in their lives.

25:25, 26 "Esau" means "Hairy"; he was Isaac's favorite. "Jacob" means "Supplanter" or "Heel Catcher," and he was Rebekah's favorite. Esau later taunted Jacob because of his name (Gen. 27:36). Eventually, the Lord would change Jacob's name to "Israel," meaning "Prince with God" (Gen. 32:28).

25:30 "Edom" means "Red."

Isaac and Abimelech

26 There was a famine in the land, besides [a]the first famine that was in the days of Abraham. And Isaac went to [b]Abimelech king of the Philistines, in Gerar.
2 Then the LORD appeared to him and said: [a]"Do not go down to Egypt; live in [b]the land of which I shall tell you.
3 [a]"Dwell in this land, and [b]I will be with you and [c]bless you; for to you and your descendants [d]I give all these lands, and I will perform [e]the oath which I swore to Abraham your father.
4 "And [a]I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; [b]and in your seed all the nations of the earth shall be blessed;
5 [a]"because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."
6 So Isaac dwelt in Gerar.
7 And the men of the place asked about his wife. And [a]he said, "She *is* my sister"; for [b]he was afraid to say, "*She is* my wife," *because he thought,* "lest the men of the place kill me for Rebekah, because she *is* [c]beautiful to behold."
8 Now it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked through a window, and saw, and there was Isaac, [1]showing endearment to Rebekah his wife.
9 Then Abimelech called Isaac and said, "Quite obviously she *is* your wife; so how could you say, 'She *is* my sister'?" Isaac said to him, "Because I said, 'Lest I die on account of her.' "
10 And Abimelech said, "What *is* this you have done to us? One of the people might soon have lain with your wife, and [a]you would have brought guilt on us."
11 So Abimelech charged all *his* people, saying, "He who [a]touches this man or his wife shall surely be put to death."
12 Then Isaac sowed in that land, and reaped in the same year [a]a hundredfold; and the LORD [b]blessed him.
13 The man [a]began to prosper, and continued prospering until he became very prosperous;
14 for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines [a]envied him.

CHAPTER 26
1 [a]Gen. 12:10 [b]Gen. 20:1, 2
2 [a]Gen. 12:7; 17:1; 18:1; 35:9 [b]Gen. 12:1
3 [a]Heb. 11:9 [b]Gen. 28:13, 15 [c]Gen. 12:2 [d]Gen. 12:7; 13:15; 15:18 [e]Gen. 22:16
4 [a]Gen. 15:5; 22:17 [b]Gen. 12:3; 22:18; Gal. 3:8
5 [a]Gen. 22:16, 18
7 [a]Gen. 12:13; 20:2, 12, 13 [b]Prov. 29:25 [c]Gen. 12:11; 24:16; 29:17
8 [1]*caressing*
10 [a]Gen. 20:9
11 [a]Ps. 105:15
12 [a]Matt. 13:8, 23 [b]Gen. 24:1; 25:8, 11; 26:3
13 [a][Prov. 10: 22]
14 [a]Gen. 37:11
15 [a]Gen. 21:25, 30
16 [a]Ex. 1:9
17 [1]*camped*
18 [a]Gen. 21:31
20 [a]Gen. 21:25 [1]Lit. *Quarrel*
21 [1]Lit. *Enmity*
22 [a]Gen. 17:6; 28:3; 41:52 [1]Lit. *Spaciousness*
24 [a]Gen. 26:2 [b]Gen. 17:7, 8; 24:12 [c]Gen. 15:1 [d]Gen. 26:3, 4
25 [a]Gen. 12:7, 8; 13:4, 18; 22:9; 33:20 [b]Ps. 116:17

ENCOUNTER*Note* *Gen. 26:12–14*

Inherited Blessing

The children of faithful parents will always have the opportunity to enjoy God's blessing. But every generation is responsible for how it responds to the covenant of faith.

15 Now the Philistines had stopped up all the wells [a]which his father's servants had dug in the days of Abraham his father, and they had filled them with earth.
16 And Abimelech said to Isaac, "Go away from us, for [a]you are much mightier than we."
17 Then Isaac departed from there and [1]pitched his tent in the Valley of Gerar, and dwelt there.
18 And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. [a]He called them by the names which his father had called them.
19 Also Isaac's servants dug in the valley, and found a well of running water there.
20 But the herdsmen of Gerar [a]quarreled with Isaac's herdsmen, saying, "The water *is* ours." So he called the name of the well [1]Esek, because they quarreled with him.
21 Then they dug another well, and they quarreled over that *one* also. So he called its name [1]Sitnah.
22 And he moved from there and dug another well, and they did not quarrel over it. So he called its name [1]Rehoboth, because he said, "For now the LORD has made room for us, and we shall [a]be fruitful in the land."
23 Then he went up from there to Beersheba.
24 And the LORD [a]appeared to him the same night and said, [b]"I *am* the God of your father Abraham; [c]do not fear, for [d]I *am* with you. I will bless you and multiply your descendants for My servant Abraham's sake."
25 So he [a]built an altar there and [b]called on the name of the LORD, and he pitched his tent there; and there Isaac's servants dug a well.
26 Then Abimelech came to him from

26:1 The Philistines were a powerful sea people, who settled in the coastlands in southwest Palestine. They became mortal enemies of the nation of Israel.

26:2 This is the first recorded encounter of the Lord with Isaac. He had come to Rebekah previously (Gen. 25:22).

26:7 The sins of the father are often repeated in the next generation.

26:20 "Esek" means "Quarrel."

26:21 "Sitnah" means "Enmity."

26:22 "Rehoboth" means "Spaciousness."

Gerar with Ahuzzath, one of his friends, [a]and Phichol the commander of his army.
27 And Isaac said to them, "Why have you come to me, [a]since you hate me and have [b]sent me away from you?"
28 But they said, "We have certainly seen that the LORD [a]is with you. So we said, 'Let there now be an oath between us, between you and us; and let us make a [1]covenant with you,
29 'that you will do us no harm, since we have not touched you, and since we have done nothing to you but good and have sent you away in peace. [a]You *are* now the blessed of the LORD.' "
30 [a]So he made them a feast, and they ate and drank.
31 Then they arose early in the morning and [a]swore an oath with one another; and Isaac sent them away, and they departed from him in peace.
32 It came to pass the same day that Isaac's servants came and told him about the well which they had dug, and said to him, "We have found water."
33 So he called it [1]Shebah. [a]Therefore the name of the city *is* [2]Beersheba to this day.
34 [a]When Esau was forty years old, he took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.
35 And [a]they were a grief of mind to Isaac and Rebekah.

Isaac Blesses Jacob

27 Now it came to pass, when Isaac was [a]old and [b]his eyes were so dim that he could not see, that he called Esau his older son and said to him, "My son." And he answered him, "Here I am."
2 Then he said, "Behold now, I am old. I [a]do not know the day of my death.
3 [a]"Now therefore, please take your weapons, your quiver and your bow, and go out to the field and hunt game for me.
4 "And make me [1]savory food, such as I love, and bring *it* to me that I may eat, that my soul [a]may bless you before I die."
5 Now Rebekah was listening when Isaac spoke to Esau his son. And Esau went to the field to hunt game and to bring *it*.
6 So Rebekah spoke to Jacob her son, saying, "Indeed I heard your father speak to Esau your brother, saying,
7 'Bring me game and make [1]savory food for me, that I may eat it and bless you in the presence of the LORD before my death.'
8 "Now therefore, my son, [a]obey my voice according to what I command you.
9 "Go now to the flock and bring me from there two choice kids of the goats, and I will make [a]savory food from them for your father, such as he loves.
10 "Then you shall take *it* to your father, that he may eat *it*, and that he [a]may bless you before his death."
11 And Jacob said to Rebekah his mother, "Look, [a]Esau my brother *is* a hairy man, and I *am* a smooth-*skinned* man.
12 "Perhaps my father will [a]feel me, and I shall seem to be a deceiver to him; and I shall bring [b]a curse on myself and not a blessing."
13 But his mother said to him, [a]"*Let* your curse *be* on me, my son; only obey my voice, and go, get *them* for me."
14 And he went and got *them* and brought *them* to his mother, and his mother [a]made [1]savory food, such as his father loved.
15 Then Rebekah took [a]the choice clothes of her elder son Esau, which *were* with her in the house, and put them on Jacob her younger son.
16 And she put the skins of the kids of the goats on his hands and on the smooth part of his neck.
17 Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.
18 So he went to his father and said, "My father." And he said, "Here I am. Who *are* you, my son?"
19 Jacob said to his father, "I *am* Esau your firstborn; I have done just as you told me; please arise, sit and eat of my game, [a]that your soul may bless me."
20 But Isaac said to his son, "How *is it* that you have found *it* so quickly, my son?" And he said, "Because the LORD your God brought *it* to me."
21 Then Isaac said to Jacob, "Please

26 [a]Gen. 21:22
27 [a]Judg. 11:7 [b]Gen. 26:16
28 [a]Gen. 21:22, 23 [1]*treaty*
29 [a]Gen. 24:31
30 [a]Gen. 19:3
31 [a]Gen. 21:31
33 [a]Gen. 21:31; 28:10 [1]Lit. *Oath* or *Seven* [2]Lit. *Well of the Oath* or *Well of the Seven*
34 [a]Gen. 28:8; 36:2
35 [a]Gen. 27:46; 28:1, 8

CHAPTER 27

1 [a]Gen. 35:28 [b]Gen. 48:10
2 [a][Prov. 27:1]
3 [a]Gen. 25:27, 28
4 [a]Deut. 33:1 [1]*tasty*
7 [1]*tasty*
8 [a]Gen. 27:13, 43
9 [a]Gen. 27:4
10 [a]Gen. 27:4; 48:16
11 [a]Gen. 25:25
12 [a]Gen. 27:21, 22 [b]Deut. 27:18
13 [a]Gen. 43:9
14 [a]Prov. 23:3 [1]*tasty*
15 [a]Gen. 27:27
19 [a]Gen. 27:4

WORD Study — BLESSING

Gen. 27:4 The term here comes from the Hebrew *barak* meaning "to kneel." It was a prophetic word for a positive future. Once spoken, it could not be retracted, and had the power of its own fulfillment as God allowed. Before a father died, he would declare a blessing upon his children that was believed to be fulfilled in their lifetime.

26:33 "Shebah" means "Oath." "Beersheba" means "Well of the Oath."

27:4 The elderly Isaac enjoyed satisfying his physical appetites. This same characteristic in his son Esau would cost Esau his birthright.

come near, that I [a]may feel you, my son, whether you *are* really my son Esau or not."
22 So Jacob went near to Isaac his father, and he felt him and said, "The voice *is* Jacob's voice, but the hands *are* the hands of Esau."
23 And he did not recognize him, because [a]his hands were hairy like his brother Esau's hands; so he blessed him.
24 Then he said, "*Are* you really my son Esau?" He said, "I *am*."
25 He said, "Bring *it* near to me, and I will eat of my son's game, so [a]that my soul may bless you." So he brought *it* near to him, and he ate; and he brought him wine, and he drank.
26 Then his father Isaac said to him, "Come near now and kiss me, my son."
27 And he came near and [a]kissed him; and he smelled the smell of his clothing, and blessed him and said:

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

Esau's Lost Hope

30 Now it happened, as soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.
31 He also had made [1]savory food, and brought it to his father, and said to his father, "Let my father arise and [a]eat of his son's game, that your soul may bless me."
32 And his father Isaac said to him, "Who *are* you?" So he said, "I *am* your son, your firstborn, Esau."
33 Then Isaac trembled exceedingly, and said, "Who? Where *is* the one who hunted game and brought *it* to me? I ate all *of it* before you came, and I have blessed him—[a]*and* indeed he shall be blessed."
34 When Esau heard the words of his father, [a]he cried with an exceedingly great and bitter cry, and said to his father, "Bless me—me also, O my father!"
35 But he said, "Your brother came with deceit and has taken away your blessing."
36 And *Esau* said, [a]"Is he not rightly named [1]Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!" And he said, "Have you not reserved a blessing for me?"
37 Then Isaac answered and said to Esau, [a]"Indeed I have made him your master, and all his brethren I have given to him as servants; with [b]grain and wine I have [1]sustained him. What shall I do now for you, my son?"
38 And Esau said to his father, "Have you only one blessing, my father? Bless me—me also, O my father!" And Esau lifted up his voice [a]and wept.
39 Then Isaac his father answered and said to him:

"Behold, [a]your dwelling shall be of the [1]fatness of the earth,
And of the dew of heaven from above.
40 By your sword you shall live,
And [a]you shall serve your brother;
And [b]it shall come to pass, when you become restless,
That you shall break his yoke from your neck."

Jacob Escapes from Esau

41 So Esau [a]hated Jacob because of the blessing with which his father blessed him, and Esau said in his heart, [b]"The days of mourning for my father [1]are at hand; [c]then I will kill my brother Jacob."

ENCOUNTER*Note* *Gen. 27:41*

Matters in Our Hands

The great temptation is to take control of our own life and destiny. It takes steady faith to leave our lives and future in God's hands. Yet when we seize control of our lives, disaster inevitably ensues.

42 And the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son, and said to him, "Surely your brother Esau [a]comforts himself concerning you *by intending* to kill you.
43 "Now therefore, my son, obey my

21 [a]Gen. 27:12
23 [a]Gen. 27:16
25 [a]Gen. 27:4, 10, 19, 31
27 [a]Gen. 29:13 [b]Song 4:11
28 [a]Heb. 11:20 [b]Deut. 33:13, 28 [c]Gen. 45:18 [d]Deut. 7:13; 33:28
29 [a]Gen. 9:25; 25:23 [b]Gen. 37:7, 10; 49:8 [c]Gen. 12:2, 3
31 [a]Gen. 27:4 [1]*tasty*
33 [a]Gen. 25:23; 28:3, 4
34 [a][Heb. 12: 17]
36 [a]Gen. 25:26, 32–34 [1]*Supplanter* or *Deceitful,* lit. *One Who Takes the Heel*
37 [a]2 Sam. 8: 14 [b]Gen. 27:28, 29 [1]*provided support for*
38 [a]Heb. 12:17
39 [a]Heb. 11:20 [1]*fertility*
40 [a]Gen. 25:23; 27:29 [b]2 Kin. 8:20–22
41 [a]Gen. 26:27; 32:3–11; 37:4, 5, 8 [b]Gen. 50:2–4, 10 [c]Obad. 10 [1]*are soon here*
42 [a]Ps. 64:5

27:34 Esau's bitter cry would go unheeded as he could not undo the consequences of his sin (Heb. 12:16, 17).

27:37 The spoken word of blessing or cursing was considered extremely powerful in the ancient world. Once Isaac's blessing was inadvertently spoken to Jacob, Isaac could not change it or give it again.

voice: arise, flee to my brother Laban [a]in Haran.
44 "And stay with him a [a]few days, until your brother's fury turns away,
45 "until your brother's anger turns away from you, and he forgets what you have done to him; then I will send and bring you from there. Why should I be bereaved also of you both in one day?"
46 And Rebekah said to Isaac, [a]"I am weary of my life because of the daughters of Heth; [b]if Jacob takes a wife of the daughters of Heth, like these *who are* the daughters of the land, what good will my life be to me?"

28 Then Isaac called Jacob and [a]blessed him, and [1]charged him, and said to him: [b]"You shall not take a wife from the daughters of Canaan.
2 [a]"Arise, go to [b]Padan Aram, to the house of [c]Bethuel your mother's father; and take yourself a wife from there of the daughters of [d]Laban your mother's brother.

3 "May [a]God Almighty bless you,
And make you [b]fruitful and multiply you,
That you may be an assembly of peoples;
4 And give you [a]the blessing of Abraham,
To you and your descendants with you,
That you may inherit the land
[b]In[1] which you are a stranger,
Which God gave to Abraham."

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

Esau Marries Mahalath

6 Esau saw that Isaac had blessed Jacob and sent him away to Padan Aram to take himself a wife from there, *and that* as he blessed him he gave him a charge, saying, "You shall not take a wife from the daughters of Canaan,"
7 and that Jacob had obeyed his father and his mother and had gone to Padan Aram.
8 Also Esau saw [a]that the daughters of Canaan did not please his father Isaac.
9 So Esau went to Ishmael and [a]took [b]Mahalath the daughter of Ishmael, Abraham's son, [c]the sister of Nebajoth, to be his wife in addition to the wives he had.

43 [a]Gen. 11:31; 25:20; 28:2, 5
44 [a]Gen. 31:41
46 [a]Gen. 26:34, 35; 28:8 [b]Gen. 24:3

CHAPTER 28

1 [a]Gen. 27:33 [b]Gen. 24:3 [1]*commanded*
2 [a]Hos. 12:12 [b]Gen. 25:20 [c]Gen. 22:23 [d]Gen. 24:29; 27:43; 29:5
3 [a]Gen. 17:16; 35:11; 48:3 [b]Gen. 26:4, 24
4 [a]Gen. 12:2, 3; 22:17 [b]Gen. 17:8; 23:4; 36:7 [1]Lit. *Of your sojournings*
8 [a]Gen. 24:3; 26:34, 35; 27:46
9 [a]Gen. 26:34, 35 [b]Gen. 36:2, 3 [c]Gen. 25:13
10 [a]Hos. 12:12 [b]Gen. 12:4, 5; 27:43; 29:4
12 [a]Gen. 31:10; 41:1 [b]John 1:51
13 [a]Gen. 35:1; 48:3 [b]Gen. 26:24 [c]Gen. 13:15, 17; 26:3; 35:12
14 [a]Gen. 13:16; 22:17 [b]Gen. 13:14, 15 [c]Gen. 12:3; 18:18; 22:18; 26:4; Gal. 3:8
15 [a]Gen. 26:3, 24; 31:3 [b]Gen. 48:16 [c]Gen. 35:6; 48:21 [d]Deut. 7:9; 31:6, 8 [e]Num. 23:19 [1]*protect*
16 [a]Ex. 3:5

Jacob's Vow at Bethel

10 Now Jacob [a]went out from Beersheba and went toward [b]Haran.
11 So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.
12 Then he [a]dreamed, and behold, a ladder *was* set up on the earth, and its top reached to heaven; and there [b]the angels of God were ascending and descending on it.
13 [a]And behold, the LORD stood above it and said: [b]"I *am* the LORD God of Abraham your father and the God of Isaac; [c]the land on which you lie I will give to you and your descendants.
14 "Also your [a]descendants shall be as the dust of the earth; you shall spread abroad [b]to the west and the east, to the north and the south; and in you and [c]in your seed all the families of the earth shall be blessed.
15 "Behold, [a]I *am* with you and will [b]keep[1] you wherever you go, and will [c]bring you back to this land; for [d]I will not leave you [e]until I have done what I have spoken to you."
16 Then Jacob awoke from his sleep and said, "Surely the LORD is in [a]this place, and I did not know *it*."

ENCOUNTER*Note* *Gen. 28:16*

Surprised by God

We are not always aware of God's presence with us, but that does not mean He is not near. God never abandons us, though we are often disoriented with regard to Him.

17 And he was afraid and said, "How awesome *is* this place! This *is* none other than the house of God, and this *is* the gate of heaven!"
18 Then Jacob rose early in the morn-

ENCOUNTER*Note* *Gen. 28:17*

God's Presence

When we do not see God at work around us we must never assume He is not active. Rather we should pray for Him to open our spiritual eyes so we can see His activity.

28:2 "Padan Aram" means "Plain of Aram" and was in northwest Mesopotamia near Haran.

28:3 "God almighty" is El Shaddai in Hebrew.

28:5 "Syrian" could also be translated "Aramean."

28:15 God's great promise to His people is His presence. When God is present, no other resource is needed.

ing, and took the stone that he had put at his head, [a]set it up as a pillar, [b]and poured oil on top of it.
19 And he called the name of [a]that place [1]Bethel; but the name of that city had been Luz previously.
20 [a]Then Jacob made a vow, saying, "If [b]God will be with me, and keep me in this way that I am going, and give me [c]bread to eat and clothing to put on,
21 "so that [a]I come back to my father's house in peace, [b]then the LORD shall be my God.
22 "And this stone which I have set as a pillar [a]shall be God's house, [b]and of all that You give me I will surely give a [1]tenth to You."

Jacob Meets Rachel

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

18 [a]Gen. 31:13, 45 [b]Lev. 8:10–12
19 [a]Judg. 1:23, 26 [1]Lit. *House of God*
20 [a]Judg. 11:30 [b]Gen. 28:15 [c]1 Tim. 6:8
21 [a]Judg. 11:31 [b]Deut. 26:17
22 [a]Gen. 35:7, 14 [b]Gen. 14:20 [1]*tithe*

CHAPTER 29

1 [a]Num. 23:7
2 [a]Gen. 24:10, 11
4 [a]Gen. 11:31; 28:10
5 [a]Gen. 24:24, 29; 28:2
6 [a]Gen. 43:27 [b]Ex. 2:16, 17
7 [1]*early in the day*
9 [a]Ex. 2:16
10 [a]Ex. 2:17
11 [a]Gen. 33:4; 45:14, 15
12 [a]Gen. 13:8; 14:14, 16; 28:5 [b]Gen. 24:28
13 [a]Gen. 24: 29–31
14 [a]Gen. 2:23; 37:27
15 [a]Gen. 30:28; 31:41
17 [a]Gen. 12:11, 14; 26:7 [1]Or *weak*
18 [a]Gen. 31:41
20 [a]Gen. 30:26
21 [a]Judg. 15:1
22 [a]John 2:1, 2
24 [a]Gen. 30:9, 10

ENCOUNTER *Note* — *Gen. 29:10*

No Coincidences

What may seem like a fortunate coincidence could actually be God at work carrying out His plans. Always look for God's activity in the seemingly ordinary events of your life.

11 Then Jacob [a]kissed Rachel, and lifted up his voice and wept.
12 And Jacob told Rachel that he *was* [a]her father's relative and that he *was* Rebekah's son. [b]So she ran and told her father.
13 Then it came to pass, when Laban heard the report about Jacob his sister's son, that [a]he ran to meet him, and embraced him and kissed him, and brought him to his house. So he told Laban all these things.
14 And Laban said to him, [a]"Surely you *are* my bone and my flesh." And he stayed with him for a month.

Jacob Marries Leah and Rachel

15 Then Laban said to Jacob, "Because you *are* my relative, should you therefore serve me for nothing? Tell me, [a]what *should* your wages *be*?"
16 Now Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.
17 Leah's eyes *were* [1]delicate, but Rachel was [a]beautiful of form and appearance.
18 Now Jacob loved Rachel; so he said, [a]"I will serve you seven years for Rachel your younger daughter."
19 And Laban said, "*It is* better that I give her to you than that I should give her to another man. Stay with me."
20 So Jacob [a]served seven years for Rachel, and they seemed *only* a few days to him because of the love he had for her.
21 Then Jacob said to Laban, "Give *me* my wife, for my days are fulfilled, that I may [a]go in to her."
22 And Laban gathered together all the men of the place and [a]made a feast.
23 Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her.
24 And Laban gave his maid [a]Zilpah to his daughter Leah *as* a maid.
25 So it came to pass in the morning, that behold, it *was* Leah. And he said to

28:19 "Bethel" means "House of God."

28:22 God's people often created physical monuments of formal commitments made at a particular place and time, to serve as a reminder to themselves and to future generations of what God said and did.

Laban, "What is this you have done to me? Was it not for Rachel that I served you? Why then have you [a]deceived me?"

ENCOUNTER*Note* *Gen. 29:25*

Deceit

What we give to others God measures back to us. God is absolutely just. Rather than complaining to God about our situation, we might better ask what our circumstances reveal about our character.

26 And Laban said, "It must not be done so in our [1]country, to give the younger before the firstborn.
27 [a]"Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years."
28 Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also.
29 And Laban gave his maid [a]Bilhah to his daughter Rachel as a maid.
30 Then *Jacob* also went in to Rachel, and he also [a]loved Rachel more than Leah. And he served with Laban [b]still another seven years.

The Children of Jacob

31 When the LORD [a]saw that Leah *was* [1]unloved, He [b]opened her womb; but Rachel *was* barren.
32 So Leah conceived and bore a son, and she called his name [1]Reuben; for she said, "The LORD has surely [a]looked on my affliction. Now therefore, my husband will love me."
33 Then she conceived again and bore a son, and said, "Because the LORD has heard that I *am* [1]unloved, He has therefore given me this *son* also." And she called his name [2]Simeon.
34 She conceived again and bore a son, and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore his name was called [1]Levi.
35 And she conceived again and bore a son, and said, "Now I will praise the LORD." Therefore she called his name [a]Judah.[1] Then she stopped bearing.

30 Now when Rachel saw that [a]she bore Jacob no children, Rachel [b]envied her sister, and said to Jacob, "Give me children, [c]or else I die!"

25 [a]1 Sam. 28: 12
26 [1]Lit. *place*
27 [a]Judg. 14:2
29 [a]Gen. 30: 3–5
30 [a]Deut. 21: 15–17 [b]Gen. 30:26; 31:41
31 [a]Ps. 127:3 [b]Gen. 30:1 [1]Lit. *hated*
32 [a]Deut. 26:7 [1]Lit. *See, a Son*
33 [1]Lit. *hated* [2]Lit. *Heard*
34 [1]Lit. *Attached*
35 [a]Matt. 1:2 [1]Lit. *Praise*

CHAPTER 30

1 [a]Gen. 16:1, 2; 29:31 [b]Gen. 37:11 [c][Job 5:2]
2 [a]1 Sam. 1:5
3 [a]Gen. 16:2 [b]Gen. 50:23 [c]Gen. 16:2, 3 [1]Lit. *be built up by her*
4 [a]Gen. 16:3, 4
6 [a]Lam. 3:59 [1]Lit. *Judge*
8 [1]Lit. *wrestlings of God* [2]Lit. *My Wrestling*
9 [a]Gen. 30:4
11 [1]So with Qr., Syr., Tg.; Kt., LXX, Vg. *in fortune* [2]Lit. *Troop* or *Fortune*
13 [a]Luke 1:48 [1]Lit. *Happy*
14 [a]Gen. 25:30
15 [a][Num. 16:9, 13]
18 [1]Lit. *Wages*

2 And Jacob's anger was aroused against Rachel, and he said, [a]"*Am* I in the place of God, who has withheld from you the fruit of the womb?"
3 So she said, "Here is [a]my maid Bilhah; go in to her, [b]and she will bear *a child* on my knees, [c]that I also may [1]have children by her."
4 Then she gave him Bilhah her maid [a]as wife, and Jacob went in to her.
5 And Bilhah conceived and bore Jacob a son.
6 Then Rachel said, "God has [a]judged my case; and He has also heard my voice and given me a son." Therefore she called his name [1]Dan.
7 And Rachel's maid Bilhah conceived again and bore Jacob a second son.
8 Then Rachel said, "With [1]great wrestlings I have wrestled with my sister, *and* indeed I have prevailed." So she called his name [2]Naphtali.
9 When Leah saw that she had stopped bearing, she took Zilpah her maid and [a]gave her to Jacob as wife.
10 And Leah's maid Zilpah bore Jacob a son.
11 Then Leah said, [1]"A troop comes!" So she called his name [2]Gad.
12 And Leah's maid Zilpah bore Jacob a second son.
13 Then Leah said, "I am happy, for the daughters [a]will call me blessed." So she called his name [1]Asher.
14 Now Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, [a]"Please give me *some* of your son's mandrakes."
15 But she said to her, [a]"*Is it* a small matter that you have taken away my husband? Would you take away my son's mandrakes also?" And Rachel said, "Therefore he will lie with you tonight for your son's mandrakes."
16 When Jacob came out of the field in the evening, Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." And he lay with her that night.
17 And God listened to Leah, and she conceived and bore Jacob a fifth son.
18 Leah said, "God has given me my wages, because I have given my maid to my husband." So she called his name [1]Issachar.

29:28 The Mosaic Law would later forbid a man from marrying two sisters while both were living (Lev. 18:18).

29:31 Although Leah was not to be a part of the holy lineage of the Messiah, God loved her and sought to comfort her.

30:3 The phrase "on my knees" meant "children considered my own." They would be viewed as belonging to Rachel.

30:8 "Great wrestlings" is literally "wrestlings of God."

30:14 Mandrakes were believed to increase fertility.

19 Then Leah conceived again and bore Jacob a sixth son.
20 And Leah said, "God has endowed me *with* a good endowment; now my husband will dwell with me, because I have borne him six sons." So she called his name [1]Zebulun.
21 Afterward she bore a [a]daughter, and called her name [1]Dinah.
22 Then God [a]remembered Rachel, and God listened to her and [b]opened her womb.

ENCOUNTER*Note* *Gen. 30:22*

God Remembers

God knows our troubles. He does not hesitate to address them in His own way and time to accomplish His will and to glorify Himself in the process. His help may not come as soon as we would like, but it will come when it is best.

23 And she conceived and bore a son, and said, "God has taken away [a]my reproach."
24 So she called his name [1]Joseph, and said, [a]"The LORD shall add to me another son."

Jacob's Agreement with Laban

25 And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, [a]"Send me away, that I may go to [b]my own place and to my country.
26 "Give *me* my wives and my children [a]for whom I have served you, and let me go; for you know my service which I have done for you."
27 And Laban said to him, "Please *stay,* if I have found favor in your eyes, *for* [a]I have learned by experience that the LORD has blessed me for your sake."
28 Then he said, [a]"Name me your wages, and I will give *it.*"
29 So *Jacob* said to him, [a]"You know how I have served you and how your livestock has been with me.
30 "For what you had before I *came was* little, and it has increased to a great amount; the LORD has blessed you [1]since my coming. And now, when shall I also [a]provide for my own house?"
31 So he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do this thing for me, I will again feed and keep your flocks:
32 "Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the brown ones among the lambs, and the spotted and speckled among the goats; and [a]*these* shall be my wages.
33 "So my [a]righteousness will answer for me in time to come, when the subject of my wages comes before you: every one that *is* not speckled and spotted among the goats, and brown among the lambs, will be considered stolen, if *it is* with me."
34 And Laban said, "Oh, that it were according to your word!"
35 So he removed that day the male goats that were [a]speckled and spotted, all the female goats that were speckled and spotted, every one that had *some* white in it, and all the brown ones among the lambs, and gave *them* into the hand of his sons.
36 Then he put three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks.
37 Now [a]Jacob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which *was* in the rods.
38 And the rods which he had peeled, he set before the flocks in the gutters, in the watering troughs where the flocks came to drink, so that they should conceive when they came to drink.
39 So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted.
40 Then Jacob separated the lambs, and made the flocks face toward the streaked and all the brown in the flock of Laban; but he put his own flocks by themselves and did not put them with Laban's flock.
41 And it came to pass, whenever the stronger livestock conceived, that Jacob placed the rods before the eyes of the livestock in the gutters, that they might conceive among the rods.
42 But when the flocks were feeble, he did not put *them* in; so the feebler were Laban's and the stronger Jacob's.
43 Thus the man [a]became exceedingly prosperous, and [b]had large flocks, female and male servants, and camels and donkeys.

Jacob Flees from Laban

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

20 [1]Lit. *Dwelling*
21 [a]Gen. 34:1 [1]Lit. *Judgment*
22 [a]1 Sam. 1:19, 20 [b]Gen. 29:31
23 [a]Luke 1:25
24 aGen. 35:16–18 1Lit. He Will Add
25 [a]Gen. 24:54, 56 [b]Gen. 18:33
26 [a]Gen. 29:18–20, 27, 30
27 [a]Gen. 26:24; 39:3
28 [a]Gen. 29:15; 31:7, 41
29 [a]Gen. 31:6, 38–40
30 [a][1 Tim. 5:8] [1]Lit. *at my foot*
32 [a]Gen. 31:8
33 [a]Ps. 37:6
35 [a]Gen. 31:9–12
37 [a]Gen. 31:9–12
43 [a]Gen. 12:16; 30:30 [b]Gen. 13:2; 24:35; 26:13, 14

CHAPTER 31
1 [a]Ps. 49:16

30:24 "Joseph" means "He Will Add."
30:39 Jacob's plot was based on the belief he could affect the sheep's embryo to his advantage. It was God who intervened on Jacob's behalf to give him success.

ENCOUNTER Note Gen. 30:43

Prosperity

When God chooses to bless, He does so abundantly. When people submit to Him, He turns their negative character traits into positive attributes. Thus Jacob's cunning deceitfulness became creative industry.

2 And Jacob saw the [a]countenance of Laban, and indeed it *was* not [b]*favorable* toward him as before.
3 Then the LORD said to Jacob, [a]"Return to the land of your fathers and to your family, and I will [b]be with you."

ENCOUNTER Note Gen. 31:3

Time to Leave

We tend to grow comfortable in familiar surroundings. God has a purpose and plan for our lives. He will make it clear when it is time to leave where we are and to go to the next assignment He has for us.

4 So Jacob sent and called Rachel and Leah to the field, to his flock,
5 and said to them, [a]"I see your father's [1]countenance, that it *is* not *favorable* toward me as before; but the God of my father [b]has been with me.
6 "And [a]you know that with all my might I have served your father.
7 "Yet your father has deceived me and [a]changed my wages [b]ten times, but God [c]did not allow him to hurt me.
8 "If he said thus: [a]'The speckled shall be your wages,' then all the flocks bore speckled. And if he said thus: 'The streaked shall be your wages,' then all the flocks bore streaked.
9 "So God has [a]taken away the livestock of your father and given *them* to me.
10 "And it happened, at the time when the flocks conceived, that I lifted my eyes and saw in a dream, and behold, the rams which leaped upon the flocks *were* streaked, speckled, and gray-spotted.
11 "Then [a]the Angel of God spoke to me in a dream, saying, 'Jacob.' And I said, 'Here I am.'
12 "And He said, 'Lift your eyes now and see, all the rams which leap on the flocks *are* streaked, speckled, and gray-spotted; for [a]I have seen all that Laban is doing to you.
13 'I *am* the God of Bethel, [a]where you anointed the pillar *and* where you made a vow to Me. Now [b]arise, get out of this land, and return to the land of your family.' "
14 Then Rachel and Leah answered and said to him, [a]"Is there still any portion or inheritance for us in our father's house?
15 "Are we not considered strangers by him? For [a]he has sold us, and also completely consumed our money.
16 "For all these riches which God has taken from our father are *really* ours and our children's; now then, whatever God has said to you, do it."
17 Then Jacob rose and set his sons and his wives on camels.
18 And he carried away all his livestock and all his possessions which he had gained, his acquired livestock which he had gained in Padan Aram, to go to his father Isaac in the land of [a]Canaan.
19 Now Laban had gone to shear his sheep, and Rachel had stolen the [a]household[1] idols that were her father's.
20 And Jacob stole away, unknown to Laban the Syrian, in that he did not tell him that he intended to flee.
21 So he fled with all that he had. He arose and crossed the river, and [a]headed[1] toward the mountains of Gilead.

Laban Pursues Jacob

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

ENCOUNTER Note Gen. 31:23

God Speaks to Our Enemies

God works on behalf of His people to protect them, including working in the lives of their enemies. We cannot know all God is doing in the hearts and minds of those around us.

24 But God [a]had come to Laban the Syrian in a dream by night, and said to him, "Be careful that you [b]speak to Jacob neither good nor bad."
25 So Laban overtook Jacob. Now Jacob had pitched his tent in the mountains, and Laban with his brethren pitched in the mountains of Gilead.

2 [a]Gen. 4:5 [b]Deut. 28:54
3 [a]Gen. 28:15, 20, 21; 32:9 [b]Gen. 46:4
5 [a]Gen. 31:2, 3 [b]Is. 41:10 [1]Lit. *face*
6 [a]Gen. 30:29; 31:38–41
7 [a]Gen. 29:25; 31:41 [b]Num. 14:22 [c]Job 1:10
8 [a]Gen. 30:32
9 [a]Gen. 31:1, 16
11 [a]Gen. 16:7–11; 22:11, 15; 31:13; 48:16
12 [a]Ex. 3:7
13 [a]Gen. 28: 16–22; 35:1, 6, 15 [b]Gen. 31:3; 32:9
14 [a]Gen. 2:24
15 [a]Gen. 29:15, 20, 23, 27
18 [a]Gen. 17:8; 33:18; 35:27
19 [a]Judg. 17:5 [1]Heb. *teraphim*
21 [a]2 Kin. 12: 17 [1]Lit. *set his face toward*
23 [a]Gen. 13:8
24 [a]Gen. 20:3; 31:29; 46:2–4 [b]Gen. 24:50; 31:7, 29

31:25 Gilead a mountainous region east of the Jordan River.

26 And Laban said to Jacob: "What have you done, that you have stolen away unknown to me, and [a]carried away my daughters like captives *taken* with the sword?
27 "Why did you flee away secretly, and steal away from me, and not tell me; for I might have sent you away with joy and songs, with timbrel and harp?
28 "And you did not allow me [a]to kiss my sons and my daughters. Now [b]you have done foolishly in *so* doing.
29 "It is in my power to do you harm, but the [a]God of your father spoke to me [b]last night, saying, 'Be careful that you speak to Jacob neither good nor bad.'
30 "And now you have surely gone because you greatly long for your father's house, *but* why did you [a]steal my gods?"
31 Then Jacob answered and said to Laban, "Because I was [a]afraid, for I said, 'Perhaps you would take your daughters from me by force.'
32 "With whomever you find your gods, [a]do not let him live. In the presence of our brethren, identify what I have of yours and take *it* with you." For Jacob did not know that Rachel had stolen them.
33 And Laban went into Jacob's tent, into Leah's tent, and into the two maids' tents, but he did not find *them.* Then he went out of Leah's tent and entered Rachel's tent.
34 Now Rachel had taken the [1]household idols, put them in the camel's saddle, and sat on them. And Laban [2]searched all about the tent but did not find *them.*
35 And she said to her father, "Let it not displease my lord that I cannot [a]rise before you, for the manner of women *is* with me." And he searched but did not find the [1]household idols.
36 Then Jacob was angry and rebuked Laban, and Jacob answered and said to Laban: "What *is* my [1]trespass? What *is* my sin, that you have so hotly pursued me?
37 "Although you have searched all my things, what part of your household things have you found? Set *it* here before my brethren and your brethren, that they may judge between us both!
38 "These twenty years I *have been* with you; your ewes and your female goats have not miscarried their young, and I have not eaten the rams of your flock.
39 [a]"That which was torn *by beasts* I did not bring to you; I bore the loss of it. [b]You required it from my hand, *whether* stolen by day or stolen by night.
40 "*There* I was! In the day the drought consumed me, and the frost by night, and my sleep departed from my eyes.
41 "Thus I have been in your house twenty years; I [a]served you fourteen years for your two daughters, and six years for your flock, and [b]you have changed my wages ten times.
42 [a]"Unless the God of my father, the God of Abraham and [b]the Fear of Isaac, had been with me, surely now you would have sent me away empty-handed. [c]God has seen my affliction and the labor of my hands, and [d]rebuked *you* last night."

Laban's Covenant with Jacob

43 And Laban answered and said to Jacob, "*These* daughters *are* my daughters, and *these* children *are* my children, and *this* flock *is* my flock; all that you see *is* mine. But what can I do this day to these my daughters or to their children whom they have borne?
44 "Now therefore, come, [a]let us make a [1]covenant, [b]you and I, and let it be a witness between you and me."
45 So Jacob [a]took a stone and set it up *as* a pillar.
46 Then Jacob said to his brethren, "Gather stones." And they took stones and made a heap, and they ate there on the heap.
47 Laban called it [1]Jegar Sahadutha, but Jacob called it [2]Galeed.
48 And Laban said, [a]"This heap *is* a witness between you and me this day." Therefore its name was called Galeed,
49 also [a]Mizpah,[1] because he said, "May the LORD watch between you and me when we are absent one from another.
50 "If you afflict my daughters, or if you take *other* wives besides my daughters, *although* no man *is* with us—see, God *is* witness between you and me!"
51 Then Laban said to Jacob, "Here is this heap and here is *this* pillar, which I have placed between you and me.

WORD Study — WITNESS

Gen. 31:51 A physical memorial, often of stone, set up as evidence of an agreement or verbal contract.

52 "This heap *is* a witness, and *this* pillar *is* a witness, that I will not pass be-

26 [a]1 Sam. 30:2
28 [a]Gen. 31:55 [b]1 Sam. 13:13
29 [a]Gen. 28:13; 31:5, 24, 42, 53 [b]Gen. 31:24
30 [a]Judg. 17:5; 18:24
31 [a]Gen. 26:7; 32:7, 11
32 [a]Gen. 44:9
34 [1]Heb. *teraphim* [2]Lit. *felt*
35 [a]Lev. 19:32 [1]Heb. *teraphim*
36 [1]*transgression*
39 [a]Ex. 22:10 [b]Ex. 22:10–13
41 [a]Gen. 29:20, 27–30 [b]Gen. 31:7
42 [a]Ps. 124:1, 2 [b]Is. 8:13 [c]Ex. 3:7 [d]1 Chr. 12:17
44 [a]Gen. 21:27, 32; 26:28 [b]Josh. 24:27 [1]*treaty*
45 [a]Gen. 28:18; 35:14
47 [1]Lit., in Aram., *Heap of Witness* [2]Lit., in Heb., *Heap of Witness*
48 [a]Josh. 24:27
49 [a]Judg. 10: 17; 11:29 [1]Lit. *Watch*

31:47, 48 "Galeed" means "Heap of Witness." This reflected the belief in having a tangible witness to transactions made between people, even if the witness was an inanimate object.

31:49 "Mizpah" means "Watch."

yond this heap to you, and you will not pass beyond this heap and this pillar to me, for harm.
53 "The God of Abraham, the God of Nahor, and the God of their father [a]judge between us." And Jacob [b]swore by [c]the [1]Fear of his father Isaac.
54 Then Jacob offered a sacrifice on the mountain, and called his brethren to eat bread. And they ate bread and stayed all night on the mountain.
55 And early in the morning Laban arose, and [a]kissed his sons and daughters and [b]blessed them. Then Laban departed and [c]returned to his place.

Esau Comes to Meet Jacob

32 So Jacob went on his way, and [a]the angels of God met him.
2 When Jacob saw them, he said, "This *is* God's [a]camp." And he called the name of that place [1]Mahanaim.
3 Then Jacob sent messengers before him to Esau his brother [a]in the land of Seir, [b]the [1]country of Edom.
4 And he commanded them, saying, [a]"Speak thus to my lord Esau, 'Thus your servant Jacob says: "I have dwelt with Laban and stayed there until now.
5 [a]"I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell my lord, that [b]I may find favor in your sight." ' "
6 Then the messengers returned to Jacob, saying, "We came to your brother Esau, and [a]he also is coming to meet you, and four hundred men *are* with him."
7 So Jacob was greatly afraid and [a]distressed; and he divided the people that *were* with him, and the flocks and herds and camels, into two companies.
8 And he said, "If Esau comes to the one company and [1]attacks it, then the other company which is left will escape."
9 [a]Then Jacob said, [b]"O God of my father Abraham and God of my father Isaac, the LORD [c]who said to me, 'Return to your country and to your family, and I will deal well with you':
10 "I am not worthy of the least of all the [a]mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with [b]my staff, and now I have become two companies.
11 [a]"Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and [1]attack me *and* [b]the mother with the children.
12 "For [a]You said, 'I will surely treat you well, and make your descendants as the [b]sand of the sea, which cannot be numbered for multitude.' "
13 So he lodged there that same night, and took what [1]came to his hand as [a]a present for Esau his brother:
14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,
15 thirty milk camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals.
16 Then he delivered *them* to the hand of his servants, every drove by itself, and said to his servants, "Pass over before me, and put some distance between successive droves."
17 And he commanded the first one, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong, and where are you going? Whose *are* these in front of you?'
18 "then you shall say, 'They *are* your servant Jacob's. It *is* a present sent to my lord Esau; and behold, he also *is* behind us.' "
19 So he commanded the second, the third, and all who followed the droves, saying, "In this manner you shall speak to Esau when you find him;
20 "and also say, 'Behold, your servant Jacob *is* behind us.' " For he said, "I will [a]appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me."
21 So the present went on over before him, but he himself lodged that night in the camp.

Wrestling with God

22 And he arose that night and took his two wives, his two female servants, and his eleven sons, [a]and crossed over the ford of Jabbok.
23 He took them, sent them [1]over the brook, and sent over what he had.
24 Then Jacob was left alone; and [a]a Man wrestled with him until the [1]breaking of day.

53 [a]Gen. 16:5 [b]Gen. 21:23 [c]Gen. 31:42 [1]A reference to God
55 [a]Gen. 29:11, 13; 31:28, 43 [b]Gen. 28:1 [c]Num. 24:25

CHAPTER 32

1 [a]Num. 22:31
2 [a]Josh. 5:14 [1]Lit. *Double Camp*
3 [a]Gen. 14:6; 33:14, 16 [b]Gen. 25:30; 36:6–9 [1]Lit. *field*
4 [a]Prov. 15:1
5 [a]Gen. 30:43 [b]Gen. 33:8, 15
6 [a]Gen. 33:1
7 [a]Gen. 32:11; 35:3
8 [1]Lit. *strikes*
9 [a][Ps. 50:15] [b]Gen. 28:13; 31:42 [c]Gen. 31:3, 13
10 [a]Gen. 24:27 [b]Job 8:7
11 [a]Ps. 59:1, 2 [b]Hos. 10:14 [1]Lit. *strike*
12 [a]Gen. 28: 13–15 [b]Gen. 22:17
13 [a]Gen. 43:11 [1]*he had received*
20 [a][Prov. 21: 14]
22 [a]Deut. 3:16
23 [1]*across*
24 [a]Hos. 12: 2–4 [1]*dawn*

ENCOUNTER *Note* — *Gen. 32:11*

Fear

We all encounter frightening circumstances. Yet children of God never face their fears alone. God goes with them and He keeps His promises to guide and protect them.

32:1, 2 "Mahanaim" means "Double Camp." The phrase "on his way" is significant. God met Jacob and gave him assurance as he was going.

32:22 The Jabbok River flowed westward through Gilead to the Jordan River.

32:24 By sending his family ahead of him, Jacob was not using them as shields (see 33:3). Rather, it appears that since he was facing a crisis far beyond his capacity to handle, he wanted to be alone. Once Jacob found solitude, God met with him.

25 Now when He saw that He did not prevail against him, He [1]touched the socket of his hip; and [a]the socket of Jacob's hip was out of joint as He wrestled with him.
26 And [a]He said, "Let Me go, for the day breaks." But he said, [b]"I will not let You go unless You bless me!"
27 So He said to him, "What *is* your name?" He said, "Jacob."
28 And He said, [a]"Your name shall no longer be called Jacob, but [1]Israel; for you have [b]struggled with God and [c]with men, and have prevailed."

ENCOUNTER*Note* *Gen. 32:28*

Wrestling with God

Wrestling with God always brings consequences. Desiring a blessing is one thing, refusing to yield to God is another. There are many who carry with them the permanent reminders of their stubbornness before God.

29 Then Jacob asked, saying, "Tell *me* Your name, I pray." And He said, [a]"Why *is* it *that* you ask about My name?" And He [b]blessed him there.
30 So Jacob called the name of the place [1]Peniel: "For [a]I have seen God face to face, and my life is preserved."
31 Just as he crossed over [1]Penuel the sun rose on him, and he limped on his hip.
32 Therefore to this day the children of Israel do not eat the muscle that shrank, which *is* on the hip socket, because He [1]touched the socket of Jacob's hip in the muscle that shrank.

Jacob and Esau Meet

33 Now Jacob lifted his eyes and looked, and there, [a]Esau was coming, and with him were four hundred men. So he divided the children among Leah, Rachel, and the two maidservants.
2 And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last.
3 Then he crossed over before them and [a]bowed himself to the ground seven times, until he came near to his brother.
4 [a]But Esau ran to meet him, and embraced him, [b]and fell on his neck and kissed him, and they wept.

25 [a]2 Cor. 12:7 [1]*struck*
26 [a]Luke 24:28 [b]Hos. 12:4
28 [a]Gen. 35:10 [b]Hos. 12:3, 4 [c]Gen. 25:31; 27:33 [1]Lit. *Prince with God*
29 [a]Judg. 13: 17, 18 [b]Gen. 35:9
30 [a]Gen. 16:13 [1]Lit. *Face of God*
31 [1]Lit. *Face of God;* same as *Peniel,* v. 30
32 [1]*struck*

CHAPTER 33

1 [a]Gen. 32:6
3 [a]Gen. 18:2; 42:6
4 [a]Gen. 32:28 [b]Gen. 45:14, 15
5 [a]Gen. 48:9
8 [a]Gen. 32:13–16 [b]Gen. 32:5
10 [a]Gen. 43:3
11 [a]1 Sam. 25: 27; 30:26 [b]Ex. 33:19 [c]2 Kin. 5:23 [1]Lit. *all*
14 [a]Gen. 32:3; 36:8 [1]*can stand*
15 [a]Ruth 2:13

5 And he lifted his eyes and saw the women and children, and said, "Who *are* these with you?" So he said, "The children [a]whom God has graciously given your servant."
6 Then the maidservants came near, they and their children, and bowed down.
7 And Leah also came near with her children, and they bowed down. Afterward Joseph and Rachel came near, and they bowed down.
8 Then Esau said, "What *do* you *mean by* [a]all this company which I met?" And he said, "*These are* [b]to find favor in the sight of my lord."
9 But Esau said, "I have enough, my brother; keep what you have for yourself."
10 And Jacob said, "No, please, if I have now found favor in your sight, then receive my present from my hand, inasmuch as I [a]have seen your face as though I had seen the face of God, and you were pleased with me.
11 "Please, take [a]my blessing that is brought to you, because God has dealt [b]graciously with me, and because I have [1]enough." [c]So he urged him, and he took *it.*

ENCOUNTER*Note* *Gen. 33:11*

Take My Blessing

Acts of restitution may be a sign of genuine repentance. Contrition is evidence of a transformed nature and a servant heart.

12 Then Esau said, "Let us take our journey; let us go, and I will go before you."
13 But Jacob said to him, "My lord knows that the children *are* weak, and the flocks and herds which are nursing *are* with me. And if the men should drive them hard one day, all the flock will die.
14 "Please let my lord go on ahead before his servant. I will lead on slowly at a pace which the livestock that go before me, and the children, [1]are able to endure, until I come to my lord [a]in Seir."
15 And Esau said, "Now let me leave with you *some* of the people who *are* with me." But he said, "What need is there? [a]Let me find favor in the sight of my lord."

32:28 "Israel" means "Prince with God." The name comes from the verb that means "strive" or "persevere."

32:30 "Peniel" means "Face of God." This may be the town mentioned in Judges 8:8 and 1 Kings 12:25.

32:32 Old Testament law did not formally specify such a restriction although it was found in Rabbinic Judaism.

33:4 This moving description of reconciliation anticipates Jesus' parable of the Prodigal Son (Luke 15:20).

33:14 Despite the joyful reunion, Jacob apparently deceived Esau again, for instead of traveling south to Seir, he traveled north to Succoth.

16 So Esau returned that day on his way to Seir.
17 And Jacob journeyed to [a]Succoth, built himself a house, and made [1]booths for his livestock. Therefore the name of the place is called [2]Succoth.

Jacob Comes to Canaan

18 Then Jacob came [1]safely to [a]the city of [b]Shechem, which *is* in the land of Canaan, when he came from Padan Aram; and he pitched his tent before the city.
19 And [a]he bought the parcel of [1]land, where he had pitched his tent, from the children of Hamor, Shechem's father, for one hundred pieces of money.
20 Then he erected an altar there and called it [a]El[1] Elohe Israel.

The Dinah Incident

34 Now [a]Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land.
2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he [a]took her and lay with her, and violated her.
3 His soul [1]was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke [2]kindly to the young woman.
4 So Shechem [a]spoke to his father Hamor, saying, "Get me this young woman as a wife."
5 And Jacob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field; so Jacob [a]held[1] his peace until they came.
6 Then Hamor the father of Shechem went out to Jacob to speak with him.
7 And the sons of Jacob came in from the field when they heard *it;* and the men were grieved and very angry, because he [a]had done a disgraceful thing in Israel by lying with Jacob's daughter, [b]a thing which ought not to be done.
8 But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him as a wife.
9 "And make marriages with us; give your daughters to us, and take our daughters to yourselves.
10 "So you shall dwell with us, and the land shall be before you. Dwell and trade in it, and acquire possessions for yourselves in it."
11 Then Shechem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me I will give.
12 "Ask me ever so much [a]dowry[1] and gift, and I will give according to what you say to me; but give me the young woman as a wife."
13 But the sons of Jacob answered Shechem and Hamor his father, and spoke [a]deceitfully, because he had defiled Dinah their sister.
14 And they said to them, "We cannot do this thing, to give our sister to one who is [a]uncircumcised, for [b]that *would be* a reproach to us.
15 "But on this *condition* we will consent to you: If you will become as we *are,* if every male of you is circumcised,
16 "then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people.
17 "But if you will not heed us and be circumcised, then we will take our daughter and be gone."
18 And their words pleased Hamor and Shechem, Hamor's son.
19 So the young man did not delay to do the thing, because he delighted in Jacob's daughter. He *was* [a]more honorable than all the household of his father.
20 And Hamor and Shechem his son came to the [a]gate of their city, and spoke with the men of their city, saying:
21 "These men *are* at peace with us. Therefore let them dwell in the land and trade in it. For indeed the land *is* large enough for them. Let us take their daughters to us as wives, and let us give them our daughters.
22 "Only on this *condition* will the men consent to dwell with us, to be one people: if every male among us is circumcised as they *are* circumcised.
23 "*Will* not their livestock, their property, and every animal of theirs *be* ours? Only let us consent to them, and they will dwell with us."
24 And all who went out of the gate of his city heeded Hamor and Shechem his son; every male was circumcised, all who [a]went out of the gate of his city.
25 Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, [a]Simeon and Levi, Dinah's brothers, each took his sword and

17 [a]Josh. 13:27 [1]*shelters* [2]Lit. *Booths*
18 [a]John 3:23 [b]Josh. 24:1 [1]Or *to Shalem, a city of*
19 [a]John 4:5 [1]Lit. *the field*
20 [a]Gen. 35:7 [1]Lit. *God, the God of Israel*

CHAPTER 34

1 [a]Gen. 30:21
2 [a]Gen. 20:2
3 [1]Lit. *clung to* [2]*tenderly*
4 [a]Judg. 14:2
5 [a]2 Sam. 13:22 [1]*kept silent*
7 [a]Judg. 20:6 [b]2 Sam. 13:12
12 [a]Ex. 22:16, 17 [1]*bride-price*
13 [a]Gen. 31:7
14 [a]Ex. 12:48 [b]Josh. 5:2–9
19 [a]1 Chr. 4:9
20 [a]Ruth 4:1, 11
24 [a]Gen. 23:10, 18
25 [a]Gen. 29:33, 34; 42:24; 49:5–7

33:17 "Succoth" means "Booths."

33:20 "El Elohe Israel" means "God, the God of Israel." Jacob was affirming both his earlier vow (28:21) and his new name.

34:5 Jacob's silence at his daughter's disgrace foreshadows David's later silence at the rape of his daughter Tamar (2 Sam. 13:21).

34:13 The demand for circumcision would not have been unrealistic. Various peoples required circumcision for a groom to be eligible for marriage.

came boldly upon the city and killed all the males.

ENCOUNTER Note Gen. 34:25

Sin's Consequence

Sin always has repercussions. Without repentance, swift and severe are sin's consequences.

26 And they [a]killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out.
27 The sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled.
28 They took their sheep, their oxen, and their donkeys, what *was* in the city and what *was* in the field,
29 and all their wealth. All their little ones and their wives they took captive; and they plundered even all that *was* in the houses.
30 Then Jacob said to Simeon and Levi, [a]"You have [b]troubled me [c]by making me obnoxious among the inhabitants of the land, among the Canaanites and the Perizzites; [d]and since I *am* few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I."
31 But they said, "Should he treat our sister like a harlot?"

Jacob's Return to Bethel

35 Then God said to Jacob, "Arise, go up to [a]Bethel and dwell there; and make an altar there to God, [b]who appeared to you [c]when you fled from the face of Esau your brother."
2 And Jacob said to his [a]household and to all who *were* with him, "Put away [b]the foreign gods that *are* among you, [c]purify yourselves, and change your garments.
3 "Then let us arise and go up to Bethel; and I will make an altar there to God, [a]who answered me in the day of my distress [b]and has been with me in the way which I have gone."
4 So they gave Jacob all the foreign [1]gods which *were* in their hands, and the [a]earrings which *were* in their ears; and Jacob hid them under [b]the terebinth tree which *was* by Shechem.
5 And they journeyed, and [a]the terror of God was upon the cities that *were* all around them, and they did not pursue the sons of Jacob.

ENCOUNTER Note Gen. 35:5

The Terror of God

God will protect His people by striking fear in their enemies. Enemies are not always afraid of God's people, but they do fear the God who empowers His people.

6 So Jacob came to [a]Luz (that *is*, Bethel), which *is* in the land of Canaan, he and all the people who *were* with him.
7 And he [a]built an altar there and called the place [1]El Bethel, because [b]there God appeared to him when he fled from the face of his brother.
8 Now [a]Deborah, Rebekah's nurse, died, and she was buried below Bethel under the terebinth tree. So the name of it was called [1]Allon Bachuth.
9 Then [a]God appeared to Jacob again, when he came from Padan Aram, and [b]blessed him.
10 And God said to him, "Your name *is* Jacob; [a]your name shall not be called Jacob anymore, [b]but Israel shall be your name." So He called his name Israel.
11 Also God said to him: [a]"I *am* God Almighty. [b]Be fruitful and multiply; [c]a nation and a company of nations shall proceed from you, and kings shall come from your body.
12 "The [a]land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."
13 Then God [a]went[1] up from him in the place where He talked with him.
14 So Jacob [a]set up a pillar in the place where He talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it.
15 And Jacob called the name of the place where God spoke with him, [a]Bethel.

Death of Rachel

16 Then they journeyed from Bethel. And when there was but a little distance to go to Ephrath, Rachel labored *in childbirth,* and she had hard labor.
17 Now it came to pass, when she was in hard labor, that the midwife said to her, "Do not fear; [a]you will have this son also."

26 [a]Gen. 49:5, 6
30 [a]Gen. 49:6 [b]Josh. 7:25 [c]Ex. 5:21 [d]Deut. 4:27

CHAPTER 35

1 [a]Gen. 28:19; 31:13 [b]Gen. 28:13 [c]Gen. 27:43
2 [a]Josh. 24:15 [b]Josh. 24:2, 14, 23 [c]Ex. 19:10, 14
3 [a]Gen. 32:7, 24 [b]Gen. 28:15, 20; 31:3, 42
4 [a]Hos. 2:13 [b]Josh. 24:26 [1]*idols*
5 [a]Ex. 15:16; 23:27
6 [a]Gen. 28:19, 22; 48:3
7 [a]Eccl. 5:4 [b]Gen. 28:13 [1]Lit. *God of the House of God*
8 [a]Gen. 24:59 [1]Lit. *Terebinth of Weeping*
9 [a]Josh. 5:13 [b]Gen. 32:29
10 [a]Gen. 17:5 [b]Gen. 32:28
11 [a]Ex. 6:3 [b]Gen. 9:1, 7 [c]Gen. 17:5, 6, 16; 28:3; 48:4
12 [a]Gen. 12:7; 13:15; 26:3, 4; 28:13; 48:4
13 [a]Gen. 17:22; 18:33 [1]*departed*
14 [a]Gen. 28:18, 19; 31:45
15 [a]Gen. 28:19
17 [a]Gen. 30:24

35:1 "Bethel" means "House of God."
35:4 Many years later Joshua would lead his people to make a similar commitment to God in that place (Josh. 24:23).
35:7 "El Bethel" means "God of the House of God."
35:8 "Allon Bachuth" means "Terebinth of Weeping."
35:16 Ephrath is Bethlehem. It was twelve miles from where Rachel was buried.

18 And so it was, as her soul was departing (for she died), that she called his name [1]Ben-Oni; but his father called him [2]Benjamin.
19 So [a]Rachel died and was buried on the way to [b]Ephrath (that *is*, Bethlehem).
20 And Jacob set a pillar on her grave, which *is* the pillar of Rachel's grave [a]to this day.
21 Then Israel journeyed and pitched his tent beyond [a]the tower of Eder.
22 And it happened, when Israel dwelt in that land, that Reuben went and [a]lay with Bilhah his father's concubine; and Israel heard *about it*.

Jacob's Twelve Sons

Now the sons of Jacob were twelve:
23 the sons of Leah *were* [a]Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun;
24 the sons of Rachel *were* Joseph and Benjamin;
25 the sons of Bilhah, Rachel's maidservant, *were* Dan and Naphtali;
26 and the sons of Zilpah, Leah's maidservant, *were* Gad and Asher. These *were* the sons of Jacob who were born to him in Padan Aram.

Death of Isaac

27 Then Jacob came to his father Isaac at [a]Mamre, or [b]Kirjath Arba[1] (that *is*, Hebron), where Abraham and Isaac had dwelt.
28 Now the days of Isaac were one hundred and eighty years.
29 So Isaac breathed his last and died, and [a]was [1]gathered to his people, *being* old and full of days. And [b]his sons Esau and Jacob buried him.

The Family of Esau

36 Now this *is* the genealogy of Esau, [a]who is Edom.

WORD Study — EDOM

Gen. 36:1 Also called Mount Seir and Idumea; it is a mountainous tract of land approximately 100 miles long by twenty miles wide. It lies between the southern end of the Dead Sea and the Gulf of Aqabah where Esau's descendents, the Edomites, settled. Edom was another name for Esau.

18 [1]Lit. *Son of My Sorrow* [2]Lit. *Son of the Right Hand*
19 [a]Gen. 48:7 [b]Mic. 5:2
20 [a]1 Sam. 10:2
21 [a]Mic. 4:8
22 [a]Gen. 49:4
23 [a]Ex. 1:1–4
27 [a]Gen. 13:18; 18:1; 23:19 [b]Josh. 14:15 [1]Lit. *Town* or *City of Arba*
29 [a]Gen. 15:15; 25:8; 49:33 [b]Gen. 25:9; 49:31 [1]Joined his ancestors

CHAPTER 36

1 [a]Gen. 25:30
2 [a]Gen. 26:34; 28:9 [b]2 Kin. 7:6 [c]Gen. 36:25 [1]Or *Oholibamah*
3 [a]Gen. 28:9
4 [a]1 Chr. 1:35
5 [1]Or *Oholibamah*
7 [a]Gen. 13:6, 11 [b]Gen. 17:8; 28:4
8 [a]Gen. 32:3 [b]Gen. 36:1, 19
10 [a]1 Chr. 1:35
11 [1]*Zephi,* 1 Chr. 1:36
12 [a]Num. 24:20
14 [1]Or *Oholibamah*
16 [1]Sam. omits *Chief Korah*

2 [a]Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the [b]Hittite; [c]Aholibamah[1] the daughter of Anah, the daughter of Zibeon the Hivite;
3 and [a]Basemath, Ishmael's daughter, sister of Nebajoth.
4 Now [a]Adah bore Eliphaz to Esau, and Basemath bore Reuel.
5 And [1]Aholibamah bore Jeush, Jaalam, and Korah. These *were* the sons of Esau who were born to him in the land of Canaan.
6 Then Esau took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob.
7 [a]For their possessions were too great for them to dwell together, and [b]the land where they were strangers could not support them because of their livestock.
8 So Esau dwelt in [a]Mount Seir. [b]Esau *is* Edom.
9 And this *is* the genealogy of Esau the father of the Edomites in Mount Seir.
10 These *were* the names of Esau's sons: [a]Eliphaz the son of Adah the wife of Esau, and Reuel the son of Basemath the wife of Esau.
11 And the sons of Eliphaz were Teman, Omar, [1]Zepho, Gatam, and Kenaz.
12 Now Timna was the concubine of Eliphaz, Esau's son, and she bore [a]Amalek to Eliphaz. These *were* the sons of Adah, Esau's wife.
13 These *were* the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife.
14 These were the sons of [1]Aholibamah, Esau's wife, the daughter of Anah, the daughter of Zibeon. And she bore to Esau: Jeush, Jaalam, and Korah.

The Chiefs of Edom

15 These *were* the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn *son* of Esau, were Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz,
16 [1]Chief Korah, Chief Gatam, *and* Chief Amalek. These *were* the chiefs of Eliphaz in the land of Edom. They *were* the sons of Adah.
17 These *were* the sons of Reuel, Esau's son: Chief Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These

35:18 "Ben-Oni" means "Son of My Sorrow"; "Benjamin" means "Son of the Right Hand."

36:11 Mention of "Eliphaz" and "Teman" may suggest the book of Job was centered near Edom where "Eliphaz the Temanite" is prominent (Job 2:11).

36:12 Amalek may have been the founder of the Amalekites. The Amalekites would become bitter foes of the Israelites (Ex. 17:8–16).

were the chiefs of Reuel in the land of Edom. These *were* the sons of Basemath, Esau's wife.
18 And these *were* the sons of [1]Aholibamah, Esau's wife: Chief Jeush, Chief Jaalam, and Chief Korah. These *were* the chiefs *who descended* from Aholibamah, Esau's wife, the daughter of Anah.
19 These *were* the sons of Esau, who is Edom, and these *were* their chiefs.

The Sons of Seir

20 [a]These *were* the sons of Seir [b]the Horite who inhabited the land: Lotan, Shobal, Zibeon, Anah,
21 Dishon, Ezer, and Dishan. These *were* the chiefs of the Horites, the sons of Seir, in the land of Edom.
22 And the sons of Lotan were Hori and [1]Hemam. Lotan's sister *was* Timna.
23 These *were* the sons of Shobal: [1]Alvan, Manahath, Ebal, [2]Shepho, and Onam.
24 These *were* the sons of Zibeon: both Ajah and Anah. This *was the* Anah who found the [1]water in the wilderness as he pastured [a]the donkeys of his father Zibeon.
25 These *were* the children of Anah: Dishon and [1]Aholibamah the daughter of Anah.
26 These *were* the sons of [1]Dishon: [2]Hemdan, Eshban, Ithran, and Cheran.
27 These *were* the sons of Ezer: Bilhan, Zaavan, and [1]Akan.
28 These *were* the sons of Dishan: [a]Uz and Aran.
29 These *were* the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah,
30 Chief Dishon, Chief Ezer, and Chief Dishan. These *were* the chiefs of the Horites, according to their chiefs in the land of Seir.

The Kings of Edom

31 [a]Now these *were* the kings who reigned in the land of Edom before any king reigned over the children of Israel:
32 Bela the son of Beor reigned in Edom, and the name of his city *was* Dinhabah.
33 And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.
34 When Jobab died, Husham of the land of the Temanites reigned in his place.
35 And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. And the name of his city *was* Avith.
36 When Hadad died, Samlah of Masrekah reigned in his place.
37 And when Samlah died, Saul of [a]Rehoboth-*by*-the-River reigned in his place.
38 When Saul died, Baal-Hanan the son of Achbor reigned in his place.
39 And when Baal-Hanan the son of Achbor died, [1]Hadar reigned in his place; and the name of his city *was* [2]Pau. His wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

The Chiefs of Esau

40 And these *were* the names of the chiefs of Esau, according to their families and their places, by their names: Chief Timnah, Chief [1]Alvah, Chief Jetheth,
41 Chief [1]Aholibamah, Chief Elah, Chief Pinon,
42 Chief Kenaz, Chief Teman, Chief Mibzar,
43 Chief Magdiel, and Chief Iram. These *were* the chiefs of Edom, according to their dwelling places in the land of their possession. Esau *was* the father of [1]the Edomites.

ENCOUNTER *Note* *Gen. 36:43*

Father of Edom

We can invest our lives in doing God's will. If we strive to make our plans successful we may temporarily impress people around us, but our efforts will not last. Moreover, we will have missed the privilege of investing in God's great work.

Joseph Dreams of Greatness

37 Now Jacob dwelt in the land [a]where his father was a [1]stranger, in the land of Canaan.
2 This *is* the history of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brothers. And the lad *was* with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought [a]a bad report of them to his father.
3 Now Israel loved Joseph more than all his children, because he *was* [a]the son of his old age. Also he [b]made him a tunic of *many* colors.
4 But when his brothers saw that their father loved him more than all his brothers, they [a]hated him and could not speak peaceably to him.
5 Now Joseph had a dream, and he told *it* to his brothers; and they hated him even more.

18 [1]Or *Oholibamah*
20 [a]1 Chr. 1:38–42 [b]Gen. 14:6
22 [1]*Homam,* 1 Chr. 1:39
23 [1]*Alian,* 1 Chr. 1:40 [2]*Shephi,* 1 Chr. 1:40
24 [a]Lev. 19:19 [1]So with MT, Vg. (*hot springs*); LXX *Jamin;* Tg. *mighty men;* Talmud *mules*
25 [1]Or *Oholibamah*
26 [1]Heb. *Dishan* [2]*Hamran,* 1 Chr. 1:41
27 [1]*Jaakan,* 1 Chr. 1:42
28 [a]Job 1:1
31 [a]1 Chr. 1:43
37 [a]Gen. 10:11
39 [1]Sam., Syr. *Hadad* and 1 Chr. 1:50 [2]*Pai,* 1 Chr. 1:50
40 [1]*Aliah,* 1 Chr. 1:51
41 [1]Or *Oholibamah*
43 [1]Heb. *Edom*

CHAPTER 37

1 [a]Gen. 17:8; 23:4; 28:4; 36:7 [1]*sojourner,* temporary resident
2 [a]1 Sam. 2:22–24
3 [a]Gen. 44:20 [b]Gen. 37:23, 32
4 [a]Gen. 27:41; 49:23

WORD*Study* **DREAMS**

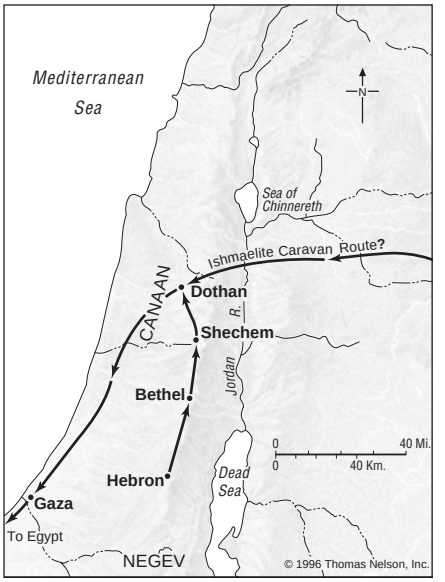
Gen. 37:5 God sometimes used dreams to inform people of future events, to warn them of impending danger, or to provide information they would need to accomplish His will. While some people sought to enhance their prestige by attempting to interpret dreams, only those God enabled could correctly interpret a dream given by Him.

6 So he said to them, "Please hear this dream which I have dreamed:
7 [a]"There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf."
8 And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words.
9 Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, [a]the sun, the moon, and the eleven stars bowed down to me."
10 So he told *it* to his father and his brothers; and his father rebuked him and said to him, "What *is* this dream that you have dreamed? Shall your mother and I and [a]your brothers indeed come to bow down to the earth before you?"
11 And [a]his brothers envied him, but his father [b]kept the matter *in mind.*

Joseph Sold by His Brothers

12 Then his brothers went to feed their father's flock in [a]Shechem.
13 And Israel said to Joseph, "Are not your brothers feeding *the flock* in Shechem? Come, I will send you to them." So he said to him, "Here I am."
14 Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of [a]Hebron, and he went to Shechem.
15 Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?"
16 So he said, "I am seeking my brothers. [a]Please tell me where they are feeding *their flocks.*"
17 And the man said, "They have departed from here, for I heard them say, 'Let us go to Dothan.' " So Joseph went

7 [a]Gen. 42:6, 9; 43:26; 44:14
9 [a]Gen. 46:29; 47:25
10 [a]Gen. 27:29
11 [a]Acts 7:9 [b]Dan. 7:28
12 [a]Gen. 33: 18–20
14 [a]Gen. 13:18; 23:2, 19; 35:27
16 [a]Song 1:7



Gen. 37:17 Joseph and His Brothers

after his brothers and found them in [a]Dothan.
18 Now when they saw him afar off, even before he came near them, [a]they conspired against him to kill him.
19 Then they said to one another, "Look, this [1]dreamer is coming!
20 [a]"Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!"

ENCOUNTER*Note* *Gen. 37:20*

Our Dreams

Whenever God gives you a dream, there will be those who seek to rob you of it. At times your God-given dream may seem impossible, yet what God initiates He completes.

21 But [a]Reuben heard *it,* and he delivered him out of their hands, and said, "Let us not kill him."
22 And Reuben said to them, "Shed no blood, *but* cast him into this pit which *is* in the wilderness, and do not lay a hand on him"—that he might deliver him out of their hands, and bring him back to his father.
23 So it came to pass, when Joseph had come to his brothers, that they [a]stripped

17 [a]2 Kin. 6:13
18 [a]Mark 14:1
19 [1]Lit. *master of dreams*
20 [a]Prov. 1:11
21 [a]Gen. 42:22
23 [a]Matt. 27:28

37:17 Dothan was near a branch of the Way of the Sea, one of the ancient Near Eastern trade routes through Palestine to Egypt.

Joseph *of* his tunic, the tunic of *many* colors that *was* on him.
24 Then they took him and cast him into a pit. And the pit *was* empty; *there was* no water in it.

WORD Study — PIT

Gen. 37:24 Also "cistern." These were reservoirs, cavities in the ground intended to store rainwater for later use by people and livestock. In dry climates, conservation of rainwater was essential. This cistern was dry.

25 [a]And they sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of [b]Ishmaelites, coming from Gilead with their camels, bearing spices, [c]balm, and myrrh, on their way to carry *them* down to Egypt.
26 So Judah said to his brothers, "What profit *is there* if we kill our brother and [a]conceal his blood?
27 "Come and let us sell him to the Ishmaelites, and [a]let not our hand be upon him, for he *is* [b]our brother *and* [c]our flesh." And his brothers listened.
28 Then [a]Midianite traders passed by; so *the brothers* pulled Joseph up and lifted him out of the pit, [b]and sold him to the Ishmaelites for [c]twenty *shekels* of silver. And they took Joseph to Egypt.
29 Then Reuben returned to the pit, and indeed Joseph *was* not in the pit; and he [a]tore his clothes.
30 And he returned to his brothers and said, "The lad [a]*is* no *more;* and I, where shall I go?"
31 So they took [a]Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood.
32 Then they sent the tunic of *many* colors, and they brought *it* to their father and said, "We have found this. Do you know whether it *is* your son's tunic or not?"
33 And he recognized it and said, "*It is* my son's tunic. A [a]wild beast has devoured him. Without doubt Joseph is torn to pieces."
34 Then Jacob [a]tore his clothes, put sackcloth on his waist, and [b]mourned for his son many days.
35 And all his sons and all his daughters [a]arose to comfort him; but he refused to be comforted, and he said, "For [b]I shall go down into the grave to my son in mourning." Thus his father wept for him.
36 Now [a]the [1]Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh *and* captain of the guard.

Judah and Tamar

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

ENCOUNTER Note — Gen. 38:10

Deterrents

God makes the consequences of sin and evil abundantly clear. Yet we can convince ourselves that though God punished others for their sin, we will be exempt. Believing such thoughts leads to our peril.

11 Then Judah said to Tamar his daughter-in-law, [a]"Remain a widow in your father's house till my son Shelah is

25 [a]Prov. 30:20 [b]Gen. 16:11, 12; 37:28, 36; 39:1 [c]Jer. 8:22
26 [a]Gen. 37:20
27 [a]1 Sam. 18:17 [b]Gen. 42:21 [c]Gen. 29:14
28 [a]Judg. 6: 1–3; 8:22, 24 [b]Ps. 105:17 [c]Matt. 27:9
29 [a]Job 1:20
30 [a]Gen. 42:13, 36
31 [a]Gen. 37:3, 23
33 [a]Gen. 37:20
34 [a]2 Sam. 3:31 [b]Gen. 50:10
35 [a]2 Sam. 12: 17 [b]Gen. 25:8; 35:29; 42:38; 44:29, 31
36 [a]Gen. 39:1 [1]MT *Medanites*

CHAPTER 38

1 [a]2 Kin. 4:8
2 [a]Gen. 34:2 [b]1 Chr. 2:3
3 [a]Gen. 46:12
4 [a]Num. 26:19
5 [a]Num. 26:20
6 [a]Gen. 21:21 [b]Ruth 4:12
7 [a]Gen. 46:12 [b]1 Chr. 2:3
8 [a]Deut. 25:5, 6
9 [a]Deut. 25:6
10 [a]Gen. 46:12 [1]Lit. *was evil in the eyes of*
11 [a]Ruth 1:12, 13

37:25 Ishmaelites were the descendants of Ishmael, son of Abraham and Hagar, who populated the north and west of the Arabian Peninsula.

37:36 Midianites were descendents of Midian, son of Abraham and Keturah, living primarily in the northern regions of the Arabian Peninsula. They caused God's people great harm over the years and were finally defeated by Gideon.

38:7 Er's sin is not specified but it was apparently grievous, because God took his life for it.

38:8 Giving an heir to one's widowed sister-in-law was a common practice (Deut. 25:5). He retained the deceased brother's name and lineage and provided for the widow in her old age.

grown." For he said, "Lest he also die like his brothers." And Tamar went and dwelt [b]in her father's house.
12 Now in the process of time the daughter of Shua, Judah's wife, died; and Judah [a]was comforted, and went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.
13 And it was told Tamar, saying, "Look, your father-in-law is going up [a]to Timnah to shear his sheep."
14 So she took off her widow's garments, covered *herself* with a veil and wrapped herself, and [a]sat in an open place which *was* on the way to Timnah; for she saw [b]that Shelah was grown, and she was not given to him as a wife.
15 When Judah saw her, he thought she *was* a harlot, because she had covered her face.
16 Then he turned to her by the way, and said, "Please let me come in to you"; for he did not know that she *was* his daughter-in-law. So she said, "What will you give me, that you may come in to me?"
17 And he said, [a]"I will send a young goat from the flock." So she said, [b]"Will you give *me* a pledge till you send *it*?"
18 Then he said, "What pledge shall I give you?" So she said, [a]"Your signet and cord, and your staff that *is* in your hand." Then he gave *them* to her, and went in to her, and she conceived by him.
19 So she arose and went away, and [a]laid aside her veil and put on the garments of her widowhood.
20 And Judah sent the young goat by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand, but he did not find her.
21 Then he asked the men of that place, saying, "Where is the harlot who *was* [1]openly by the roadside?" And they said, "There was no harlot in this *place*."
22 So he returned to Judah and said, "I cannot find her. Also, the men of the place said there was no harlot in this *place*."
23 Then Judah said, "Let her take *them* for herself, lest we be shamed; for I sent this young goat and you have not found her."
24 And it came to pass, about three months after, that Judah was told, saying, "Tamar your daughter-in-law has [a]played the harlot; furthermore she *is* [1]with child by harlotry." So Judah said, "Bring her out [b]and let her be burned!"
25 When she *was* brought out, she sent to her father-in-law, saying, "By the man to whom these belong, I *am* with child." And she said, [a]"Please determine whose these *are*—the signet and cord, and staff."
26 So Judah [a]acknowledged *them* and said, [b]"She has been more righteous than I, because [c]I did not give her to Shelah my son." And he [d]never knew her again.
27 Now it came to pass, at the time for giving birth, that behold, twins *were* in her womb.
28 And so it was, when she was giving birth, that *the one* put out *his* hand; and the midwife took a scarlet *thread* and bound it on his hand, saying, "This one came out first."
29 Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? *This* breach *be* upon you!" Therefore his name was called [a]Perez.[1]
30 Afterward his brother came out who had the scarlet *thread* on his hand. And his name was called [a]Zerah.

Joseph a Slave in Egypt

39 Now Joseph had been taken [a]down to Egypt. And [b]Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, [c]bought him from the Ishmaelites who had taken him down there.
2 [a]The LORD was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian.

ENCOUNTER *Note* *Gen. 39:2*

Success

The key to success is not skill, luck, or wealth, but God's presence. God's presence will determine how your life is used to influence those around you.

3 And his master saw that the LORD *was* with him and that the LORD [a]made all he did [1]to prosper in his hand.
4 So Joseph [a]found favor in his sight, and served him. Then he made him [b]overseer of his house, and all *that* he had he put [1]under his authority.
5 So it was, from the time *that* he had made him overseer of his house and all that he had, that [a]the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was on all that he had in the house and in the field.

[b]Lev. 22:13
12 [a]2 Sam. 13:39
13 [a]Josh. 15:10, 57
14 [a]Prov. 7:12 [b]Gen. 38:11, 26
17 [a]Ezek. 16:33 [b]Gen. 38:20
18 [a]Gen. 38:25; 41:42
19 [a]Gen. 38:14
21 [1]*in full view*
24 [a]Judg. 19:2 [b]Lev. 20:14; 21:9 [1]*pregnant*
25 [a]Gen. 37:32; 38:18
26 [a]Gen. 37:33 [b]1 Sam. 24:17 [c]Gen. 38:14 [d]Job 34:31, 32
29 [a]Gen. 46:12 [1]Lit. *Breach* or *Breakthrough*
30 [a]1 Chr. 2:4

CHAPTER 39

1 [a]Gen. 12:10; 43:15 [b]Gen. 37:36 [c]Gen. 37:28; 45:4
2 [a]Acts 7:9
3 [a]Ps. 1:3 [1]*to be a success*
4 [a]Gen. 18:3; 19:19; 39:21 [b]Gen. 24:2, 10; 39:8, 22; 41:40 [1]Lit. *in his hand*
5 [a]Gen. 18:26; 30:27

38:15 Tamar may have dressed as a cult prostitute used by pagan religions, making Judah's sin even more deplorable.
38:29 "Perez" means "Breach" or "Breakthrough."

6 Thus he left all that he had in Joseph's [1]hand, and he did not know what he had except for the [2]bread which he ate. Now Joseph [a]was handsome in form and appearance.
7 And it came to pass after these things that his master's wife [1]cast longing eyes on Joseph, and she said, [a]"Lie with me."
8 But he refused and said to his master's wife, "Look, my master does not know what *is* with me in the house, and he has committed all that he has to my hand.
9 "*There is* no one greater in this house than I, nor has he kept back anything from me but you, because you *are* his wife. [a]How then can I do this great wickedness, and [b]sin against God?"
10 So it was, as she spoke to Joseph day by day, that he [a]did not heed her, to lie with her *or* to be with her.
11 But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house *was* inside,
12 that she [a]caught him by his garment, saying, "Lie with me." But he left his garment in her hand, and fled and ran outside.
13 And so it was, when she saw that he had left his garment in her hand and fled outside,
14 that she called to the men of her house and spoke to them, saying, "See, he has brought in to us a [a]Hebrew to [1]mock us. He came in to me to lie with me, and I cried out with a loud voice.
15 "And it happened, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside."
16 So she kept his garment with her until his master came home.
17 Then she [a]spoke to him with words like these, saying, "The Hebrew servant whom you brought to us came in to me to mock me;
18 "so it happened, as I lifted my voice and cried out, that he left his garment with me and fled outside."
19 So it was, when his master heard the words which his wife spoke to him, saying, "Your servant did to me after this manner," that his [a]anger was aroused.
20 Then Joseph's master took him and [a]put him into the [b]prison, a place where the king's prisoners *were* confined. And he was there in the prison.
21 But the LORD was with Joseph and showed him mercy, and He [a]gave[1] him favor in the sight of the keeper of the prison.

6 [a]1 Sam. 16:12 [1]Care [2]Food
7 [a]2 Sam. 13:11 [1]Lit. *lifted up her eyes toward*
9 [a]Prov. 6:29, 32 [b]Ps. 51:4
10 [a]Prov. 1:10
12 [a]Prov. 7:13
14 [a]Gen. 14:13; 41:12 [1]*laugh at*
17 [a]Ex. 23:1
19 [a]Prov. 6:34, 35
20 [a]Ps. 105:18 [b]Gen. 40:3, 15; 41:14
21 [a]Acts 7:9, 10 [1]Caused him to be viewed with favor by
22 [a]Gen. 39:4; 40:3, 4
23 [a]Gen. 39:2, 3 [1]Lit. *his hand*

ENCOUNTER *Note* — *Gen. 39:21*

Unstoppable Blessings

Difficult circumstances cannot thwart God when He wishes to put His favor on you. God tenaciously blesses whom He chooses.

22 And the keeper of the prison [a]committed to Joseph's hand all the prisoners who *were* in the prison; whatever they did there, it was his doing.
23 The keeper of the prison did not look into anything *that was* under [1]*Joseph's* authority, because [a]the LORD was with him; and whatever he did, the LORD made *it* prosper.

The Prisoners' Dreams

CHAPTER 40

40 It came to pass after these things *that* the [a]butler and the baker of the king of Egypt offended their lord, the king of Egypt.
2 And Pharaoh was [a]angry with his two officers, the chief butler and the chief baker.
3 [a]So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph *was* confined.
4 And the captain of the guard charged Joseph with them, and he served them; so they were in custody for a while.
5 Then the butler and the baker of the king of Egypt, who *were* confined in the prison, [a]had a dream, both of them, each man's dream in one night *and* each man's dream with its *own* interpretation.
6 And Joseph came in to them in the morning and looked at them, and saw that they *were* [1]sad.
7 So he asked Pharaoh's officers who *were* with him in the custody of his lord's house, saying, [a]"Why do you look *so* sad today?"
8 And they said to him, [a]"We each have had a dream, and *there is* no interpreter of it." So Joseph said to them, [b]"Do not

1 [a]Neh. 1:11
2 [a]Prov. 16:14
3 [a]Gen. 39:1, 20, 23; 41:10
5 [a]Gen. 37:5; 41:1
6 [1]*dejected*
7 [a]Neh. 2:2
8 [a]Gen. 41:15 [b][Dan. 2:11, 20–22, 27, 28, 47]

39:10 Potiphar's wife constantly pressured Joseph to sin with her. Similar temptation caused men like Samson to succumb (Judg. 14:17; 16:16).

39:13 Fleeing the temptation was not a sign of weakness but of strength and wisdom (2 Tim. 2:22; 2 Pet. 1:4).

39:20 Joseph could have expected the death penalty for such an alleged offense. Yet his master showed him mercy. Ultimately God was preserving Joseph for His purposes.

40:1 The butler was the Pharaoh's cup bearer. This person ensured both the quality as well as the safety of his master's wine. Later in history, Nehemiah used this position to further the causes of his people (Neh. 1:11).

40:3 The captain of the guard was Potiphar (37:36).

interpretations belong to God? Tell *them* to me, please."

ENCOUNTER*Note* *Gen. 40:8*

Confusing Times

Believers ought to be a source of wisdom during confusing times. Do you know the Lord well enough to confidently offer help to those who are troubled?

9 Then the chief butler told his dream to Joseph, and said to him, "Behold, in my dream a vine *was* before me,
10 "and in the vine *were* three branches; it *was* as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes.
11 "Then Pharaoh's cup *was* in my hand; and I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."
12 And Joseph said to him, [a]"This *is* the interpretation of it: The three branches [b]*are* three days.
13 "Now within three days Pharaoh will [a]lift up your head and restore you to your [1]place, and you will put Pharaoh's cup in his hand according to the former manner, when you were his butler.
14 "But [a]remember me when it is well with you, and [b]please show kindness to me; make mention of me to Pharaoh, and get me out of this house.
15 "For indeed I was [a]stolen away from the land of the Hebrews; [b]and also I have done nothing here that they should put me into the dungeon."
16 When the chief baker saw that the interpretation was good, he said to Joseph, "I also *was* in my dream, and there *were* three [1]white baskets on my head.
17 "In the uppermost basket *were* all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head."
18 So Joseph answered and said, [a]"This *is* the interpretation of it: The three baskets *are* three days.
19 [a]"Within three days Pharaoh will lift [1]off your head from you and [b]hang you on a tree; and the birds will eat your flesh from you."
20 Now it came to pass on the third day, *which was* Pharaoh's [a]birthday, that he [b]made a feast for all his servants; and he [c]lifted up the head of the chief butler and of the chief baker among his servants.
21 Then he [a]restored the chief butler to his butlership again, and [b]he placed the cup in Pharaoh's hand.
22 But he [a]hanged the chief baker, as Joseph had interpreted to them.
23 Yet the chief butler did not remember Joseph, but [a]forgot him.

Pharaoh's Dreams

41 Then it came to pass, at the end of two full years, that [a]Pharaoh had a dream; and behold, he stood by the river.

ENCOUNTER*Note* *Gen. 41:1*

Divine Timing

We can overestimate our capacity to serve God. We can also misjudge the timing of our service, but God's timing is always perfect. Be willing to wait on God until He has prepared you for His purposes.

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

12 [a]Dan. 2:36; 4:18, 19 [b]Gen. 40:18; 42:17
13 [a]2 Kin. 25: 27 [1]*position*
14 [a]Luke 23:42 [b]Josh. 2:12
15 [a]Gen. 37: 26–28 [b]Gen. 39:20
16 [1]Or *baskets of white bread*
18 [a]Gen. 40:12
19 [a]Gen. 40:13 [b]Deut. 21:22 [1]Lit. *up*
20 [a]Matt. 14: 6–10 [b]Mark 6:21 [c]Gen. 40:13, 19
21 [a]Gen. 40:13 [b]Neh. 2:1
22 [a]Gen. 40:19
23 [a]Eccl. 9:15, 16

CHAPTER 41

1 [a]Gen. 40:5
6 [a]Ex. 10:13
8 [a]Dan. 2:1, 3; 4:5, 19 [b]Ex. 7:11, 22 [c]Matt. 2:1
9 [a]Gen. 40:1, 14, 23
10 [a]Gen. 40:2, 3 [b]Gen. 39:20

41:8 The expression concerning Pharaoh "that his spirit was troubled" following the dreams is the same expression used when King Nebuchadnezzar was disturbed by a dream (Dan. 2:1). In both instances, God used the interpretation of a ruler's dream to place one of His servants in a significant leadership role.

11 [a]"we each had a dream in one night, he and I. Each of us dreamed according to the interpretation of his *own* dream.
12 "Now there *was* a young [a]Hebrew man with us there, a [b]servant of the captain of the guard. And we told him, and he [c]interpreted our dreams for us; to each man he interpreted according to his *own* dream.
13 "And it came to pass, just [a]as he interpreted for us, so it happened. He restored me to my office, and he hanged him."
14 [a]Then Pharaoh sent and called Joseph, and they [b]brought him quickly [c]out of the dungeon; and he shaved, [d]changed his clothing, and came to Pharaoh.
15 And Pharaoh said to Joseph, "I have had a dream, and *there is* no one who can interpret it. [a]But I have heard it said of you *that* you can understand a dream, to interpret it."
16 So Joseph answered Pharaoh, saying, [a]"*It is* not in me; [b]God will give Pharaoh an answer of peace."

ENCOUNTER*Note* *Gen. 41:16*

Infinite Wisdom

All truth comes from God. God's servants have access to His infinite wisdom every time they face a difficult challenge. They never have to rely on their own limited strength. Those who are wise know God alone is worthy of honor when He provides wisdom.

17 Then Pharaoh said to Joseph: "Behold, [a]in my dream I stood on the bank of the river.
18 "Suddenly seven cows came up out of the river, fine looking and fat; and they fed in the meadow.
19 "Then behold, seven other cows came up after them, poor and very ugly and gaunt, such ugliness as I have never seen in all the land of Egypt.
20 "And the gaunt and ugly cows ate up the first seven, the fat cows.
21 "When they had eaten them up, no one would have known that they had eaten them, for they *were* just as ugly as at the beginning. So I awoke.
22 "Also I saw in my dream, and suddenly seven [1]heads came up on one stalk, full and good.
23 "Then behold, seven heads, withered, thin, *and* blighted by the east wind, sprang up after them.
24 "And the thin heads devoured the seven good heads. So [a]I told *this* to the magicians, but *there was* no one who could explain *it* to me."
25 Then Joseph said to Pharaoh, "The dreams of Pharaoh *are* one; [a]God has shown Pharaoh what He *is* about to do:
26 "The seven good cows *are* seven years, and the seven good [1]heads *are* seven years; the dreams *are* one.
27 "And the seven thin and ugly cows which came up after them *are* seven years, and the seven empty heads blighted by the east wind are [a]seven years of famine.
28 [a]"This *is* the thing which I have spoken to Pharaoh. God has shown Pharaoh what He *is* about to do.
29 "Indeed [a]seven years of great plenty will come throughout all the land of Egypt;
30 "but after them seven years of famine will [a]arise, and all the plenty will be forgotten in the land of Egypt; and the famine [b]will deplete the land.
31 "So the plenty will not be known in the land because of the famine following, for it *will be* very severe.
32 "And the dream was repeated to Pharaoh twice because the [a]thing *is* established by God, and God will shortly bring it to pass.
33 "Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt.
34 "Let Pharaoh do *this,* and let him appoint [1]officers over the land, [a]to collect one-fifth *of the produce* of the land of Egypt in the seven plentiful years.
35 "And [a]let them gather all the food of those good years that are coming, and store up grain under the [1]authority of Pharaoh, and let them keep food in the cities.
36 "Then that food shall be as a [1]reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land [a]may not [2]perish during the famine."

Joseph's Rise to Power

37 So [a]the advice was good in the eyes of Pharaoh and in the eyes of all his servants.
38 And Pharaoh said to his servants, "Can we find *such a one* as this, a man [a]in whom *is* the Spirit of God?"
39 Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, *there is* no one as discerning and wise as you.
40 [a]"You shall be [1]over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you."

11 [a]Gen. 40:5
12 [a]Gen. 39:14; 43:32 [b]Gen. 37:36 [c]Gen. 40:12
13 [a]Gen. 40:21, 22
14 [a]Ps. 105:20 [b]Dan. 2:25 [c][1 Sam. 2:8] [d]2 Kin. 25:27–29
15 [a]Dan. 5:16
16 [a]Dan. 2:30 [b]Dan. 2:22, 28, 47
17 [a]Gen. 41:1
22 [1]Heads of grain
24 [a]Is. 8:19
25 [a]Dan. 2:28, 29, 45
26 [1]Heads of grain
27 [a]2 Kin. 8:1
28 [a][Gen. 41: 25, 32]
29 [a]Gen. 41:47
30 [a]Gen. 41:54, 56 [b]Gen. 47:13
32 [a]Num. 23:19
34 [a][Prov. 6: 6–8] [1]*overseers*
35 [a]Gen. 41:48 [1]Lit. *hand*
36 [a]Gen. 47:15, 19 [1]Lit. *supply* [2]*be cut off*
37 [a]Acts 7:10
38 [a]Num. 27:18
40 [a]Ps. 105:21 [1]In charge of

41 And Pharaoh said to Joseph, "See, I have [a]set you over all the land of Egypt."
42 Then Pharaoh [a]took his signet ring off his hand and put it on Joseph's hand; and he [b]clothed him in garments of fine linen [c]and put a gold chain around his neck.
43 And he had him ride in the second [a]chariot which he had; [b]and they cried out before him, "Bow the knee!" So he set him [c]over all the land of Egypt.
44 Pharaoh also said to Joseph, "I *am* Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt."
45 And Pharaoh called Joseph's name [1]Zaphnath-Paaneah. And he gave him as a wife [a]Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over *all* the land of Egypt.
46 Joseph was thirty years old when he [a]stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.
47 Now in the seven plentiful years the ground brought forth [1]abundantly.
48 So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them.
49 Joseph gathered very much grain, [a]as the sand of the sea, until he stopped counting, for *it was* immeasurable.
50 [a]And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.
51 Joseph called the name of the firstborn [1]Manasseh: "For God has made me forget all my toil and all my [a]father's house."
52 And the name of the second he called [1]Ephraim: "For God has caused me to be [a]fruitful in the land of my affliction."
53 Then the seven years of plenty which were in the land of Egypt ended,
54 [a]and the seven years of famine began to come, [b]as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread.
55 So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph; [a]whatever he says to you, do."
56 The famine was over all the face of the earth, and Joseph opened [1]all the storehouses and [a]sold to the Egyptians. And the famine became severe in the land of Egypt.
57 [a]So all countries came to Joseph in Egypt to [b]buy *grain*, because the famine was severe in all lands.

41 [a]Dan. 6:3
42 [a]Esth. 3:10 [b]Esth. 8:2, 15 [c]Dan. 5:7, 16, 29
43 [a]Gen. 46:29 [b]Esth. 6:9 [c]Gen. 42:6
45 [a]Gen. 46:20 [1]Probably Egyptian for *God Speaks and He Lives*
46 [a]1 Sam. 16:21
47 [1]Lit. *by handfuls*
49 [a]Gen. 22:17
50 [a]Gen. 46:20; 48:5
51 [a]Ps. 45:10 [1]Lit. *Making Forgetful*
52 [a]Gen. 17:6; 28:3; 49:22 [1]Lit. *Fruitfulness*
54 [a]Acts 7:11 [b]Gen. 41:30
55 [a]John 2:5
56 [a]Gen. 42:6 [1]Lit. *all that was in them*
57 [a]Ezek. 29:12 [b]Gen. 27:28, 37; 42:3

Joseph's Brothers Go to Egypt

CHAPTER 42

42 When [a]Jacob saw that there was grain in Egypt, Jacob said to his sons, "Why do you look at one another?"
2 And he said, "Indeed I have heard that there is grain in Egypt; go down to that place and buy for us there, that we may [a]live and not die."
3 So Joseph's ten brothers went down to buy grain in Egypt.
4 But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, [a]"Lest some calamity befall him."
5 And the sons of Israel went to buy *grain* among those who journeyed, for the famine was [a]in the land of Canaan.
6 Now Joseph *was* governor [a]over the land; and it was he who sold to all the people of the land. And Joseph's brothers came and [b]bowed down before him with *their* faces to the earth.

ENCOUNTER *Note* *Gen. 42:6*

Going Before

God often goes ahead of His children to prepare the way for them. This is true even when His people are unaware of His activity or are not following Him.

7 Joseph saw his brothers and recognized them, but he acted as [a]a stranger to them and spoke [1]roughly to them. Then he said to them, "Where do you come from?" And they said, "From the land of Canaan to buy food."
8 So Joseph recognized his brothers, but they did not recognize him.
9 Then Joseph [a]remembered the dreams which he had dreamed about them, and said to them, "You *are* spies! You have come to see the [1]nakedness of the land!"

1 [a]Acts 7:12
2 [a]Gen. 43:8
4 [a]Gen. 42:38
5 [a]Acts 7:11
6 [a]Gen. 41:41, 55 [b]Gen. 37:7–10; 41:43
7 [a]Gen. 45:1, 2 [1]*harshly*
9 [a]Gen. 37:5–9 [1]Exposed parts

41:52 The naming of the two sons was meaningful, providing insight into Joseph's life. The name Manasseh (meaning "Making Forgetful") marked the end of a difficult time. The birth of this son closed the door to all the harsh treatment of the past thirteen years. The goodness of God overshadowed the harsh times and Joseph was freed from years of turmoil. The name Ephraim ("Fruitfulness") signified that God had turned a place of affliction into a place of blessing. The sons' names indicate first a God who preserves and second a God who blesses. In the prophetic writings "Ephraim" is used to designate the northern kingdom of Israel because it was located in the heartland of Israel (Is. 7:2, 5, 8, 9, 17; Jer. 31:9, 18, 20; Ezek. 37:16, 19).

42:4 The fact Jacob did not send Benjamin with his brothers might indicate his suspicion of his older sons. While they had concealed their deed, they could not hide their character.

10 And they said to him, "No, my lord, but your servants have come to buy food.
11 "We *are* all one man's sons; we *are* honest *men;* your servants are not spies."
12 But he said to them, "No, but you have come to see the nakedness of the land."
13 And they said, "Your servants *are* twelve brothers, the sons of one man in the land of Canaan; and in fact, the youngest *is* with our father today, and one [a]*is* no more."
14 But Joseph said to them, "It *is* as I spoke to you, saying, 'You *are* spies!'
15 "In this *manner* you shall be tested: [a]By the life of Pharaoh, you shall not leave this place unless your youngest brother comes here.
16 "Send one of you, and let him bring your brother; and you shall be [1]kept in prison, that your words may be tested to see whether *there is* any truth in you; or else, by the life of Pharaoh, surely you *are* spies!"
17 So he [1]put them all together in prison [a]three days.
18 Then Joseph said to them the third day, "Do this and live, [a]*for* I fear God:
19 "If you *are* honest *men,* let one of your brothers be confined to your prison house; but you, go and carry grain for the famine of your houses.
20 "And [a]bring your youngest brother to me; so your words will be verified, and you shall not die." And they did so.
21 Then they said to one another, [a]"We *are* truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; [b]therefore this distress has come upon us."
22 And Reuben answered them, saying, [a]"Did I not speak to you, saying, 'Do not sin against the boy'; and you would not listen? Therefore behold, his blood is now [b]required of us."
23 But they did not know that Joseph understood *them,* for he spoke to them through an interpreter.
24 And he turned himself away from them and [a]wept. Then he returned to them again, and talked with them. And he took [b]Simeon from them and bound him before their eyes.

The Brothers Return to Canaan

25 Then Joseph [a]gave a command to fill their sacks with grain, to [b]restore every man's money to his sack, and to give them provisions for the journey. [c]Thus he did for them.
26 So they loaded their donkeys with the grain and departed from there.
27 But as [a]one *of them* opened his sack to give his donkey feed at the encampment, he saw his money; and there it was, in the mouth of his sack.
28 So he said to his brothers, "My money has been restored, and there it is, in my sack!" Then their hearts [1]failed *them* and they were afraid, saying to one another, "What *is* this *that* God has done to us?"
29 Then they went to Jacob their father in the land of Canaan and told him all that had happened to them, saying:
30 "The man *who is* lord of the land [a]spoke [1]roughly to us, and took us for spies of the country.
31 "But we said to him, 'We *are* honest *men;* we are not spies.
32 'We *are* twelve brothers, sons of our father; one *is* no *more,* and the youngest *is* with our father this day in the land of Canaan.'
33 "Then the man, the lord of the country, said to us, [a]'By this I will know that you *are* honest *men:* Leave one of your brothers *here* with me, take *food for* the famine of your households, and be gone.
34 'And bring your [a]youngest brother to me; so I shall know that you *are* not spies, but *that* you *are* honest *men.* I will grant your brother to you, and you may [b]trade in the land.' "
35 Then it happened as they emptied their sacks, that surprisingly [a]each man's bundle of money *was* in his sack; and when they and their father saw the bundles of money, they were afraid.
36 And Jacob their father said to them, "You have [a]bereaved me: Joseph is no *more,* Simeon is no *more,* and you want to take [b]Benjamin. All these things are against me."
37 Then Reuben spoke to his father, saying, "Kill my two sons if I do not bring him *back* to you; put him in my hands, and I will bring him back to you."
38 But he said, "My son shall not go down with you, for [a]his brother is dead, and he is left alone. [b]If any calamity should befall him along the way in which you go, then you would [c]bring down my gray hair with sorrow to the grave."

Joseph's Brothers Return with Benjamin

43 Now the famine *was* [a]severe in the land.
2 And it came to pass, when they had

13 [a]Gen. 37:30; 42:32; 44:20
15 [a]1 Sam. 1:26; 17:55
16 [1]Lit. *bound*
17 [a]Gen. 40:4, 7, 12 [1]Lit. *gathered*
18 [a]Lev. 25:43
20 [a]Gen. 42:34; 43:5; 44:23
21 [a]Hos. 5:15 [b]Prov. 21:13
22 [a]Gen. 37:21, 22, 29 [b]Gen. 9:5, 6
24 [a]Gen. 43:30; 45:14, 15 [b]Gen. 34:25, 30; 43:14, 23
25 [a]Gen. 44:1 [b]Gen. 43:12 [c][Rom. 12:17, 20, 21]
27 [a]Gen. 43:21, 22
28 [1]*sank*
30 [a]Gen. 42:7 [1]*harshly*
33 [a]Gen. 42:15, 19, 20
34 [a]Gen. 42:20; 43:3, 5 [b]Gen. 34:10
35 [a]Gen. 43:12, 15, 21
36 [a]Gen. 43:14 [b][Rom. 8:28, 31]
38 [a]Gen. 37:22; 42:13; 44:20, 28 [b]Gen. 42:4; 44:29 [c]Gen. 37:35; 44:31

CHAPTER 43

1 [a]Gen. 41:54, 57; 42:5; 45:6, 11

42:21 Only after experiencing hardship did the ten brothers begin to feel remorse for their evil deed. Their brother's tears and their father's anguish had not moved the brothers' consciences, but their own suffering did.

42:38 "Grave" can be translated "Sheol."

eaten up the grain which they had brought from Egypt, that their father said to them, "Go [a]back, buy us a little food."
3 But Judah spoke to him, saying, "The man solemnly warned us, saying, 'You shall not see my face unless your [a]brother *is* with you.'
4 "If you send our brother with us, we will go down and buy you food.
5 "But if you will not send *him*, we will not go down; for the man said to us, 'You shall not see my face unless your brother *is* with you.' "
6 And Israel said, "Why did you deal *so* [1]wrongfully with me *as* to tell the man whether you had still *another* brother?"
7 But they said, "The man asked us pointedly about ourselves and our family, saying, '*Is* your father still alive? Have you *another* brother?' And we told him according to these words. Could we possibly have known that he would say, 'Bring your brother down'?"
8 Then Judah said to Israel his father, "Send the lad with me, and we will arise and go, that we may [a]live and not die, both we and you *and* also our little ones.
9 "I myself will be surety for him; from my hand you shall require him. [a]If I do not bring him *back* to you and set him before you, then let me bear the blame forever.
10 "For if we had not lingered, surely by now we would have returned this second time."
11 And their father Israel said to them, "If *it must be* so, then do this: Take some of the best fruits of the land in your vessels and [a]carry down a present for the man—a little [b]balm and a little honey, spices and myrrh, pistachio nuts and almonds.
12 "Take double money in your hand, and take back in your hand the money [a]that was returned in the mouth of your sacks; perhaps it was an oversight.
13 "Take your brother also, and arise, go back to the man.
14 "And may God [a]Almighty [b]give you mercy before the man, that he may release your other brother and Benjamin. [c]If I am bereaved, I am bereaved!"
15 So the men took that present and Benjamin, and they took double money in their hand, and arose and went [a]down to Egypt; and they stood before Joseph.
16 When Joseph saw Benjamin with them, he said to the [a]steward of his house, "Take *these* men to my home, and slaughter [1]an animal and make ready; for *these* men will dine with me at noon."
17 Then the man did as Joseph ordered, and the man brought the men into Joseph's house.
18 Now the men were [a]afraid because they were brought into Joseph's house; and they said, "*It is* because of the money, which was returned in our sacks the first time, that we are brought in, so that he may [1]make a case against us and seize us, to take us as slaves with our donkeys."
19 When they drew near to the steward of Joseph's house, they talked with him at the door of the house,
20 and said, "O sir, [a]we indeed came down the first time to buy food;
21 "but [a]it happened, when we came to the encampment, that we opened our sacks, and there, *each* man's money *was* in the mouth of his sack, our money in full weight; so we have brought it back in our hand.
22 "And we have brought down other money in our hands to buy food. We do not know who put our money in our sacks."
23 But he said, "Peace *be* with you, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought [a]Simeon out to them.

ENCOUNTER*Note* *Gen. 43:23*

God's Surprising Provision

Many times when difficult circumstances envelope our lives we are the last ones to recognize the way God is providing for us. Others may perceive God's activity in our lives before we do.

24 So the man brought the men into Joseph's house and [a]gave *them* water, and they washed their feet; and he gave their donkeys feed.
25 Then they made the present ready for Joseph's coming at noon, for they heard that they would eat bread there.
26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and [a]bowed down before him to the earth.
27 Then he asked them about *their* well-being, and said, "*Is* your father well, the old man [a]of whom you spoke? *Is* he still alive?"
28 And they answered, "Your servant our father *is* in good health; he *is* still

2 [a]Gen. 42:2; 44:25
3 [a]Gen. 42:20; 43:5; 44:23
6 [1]Lit. *wickedly*
8 [a]Gen. 42:2; 47:19
9 [a]Gen. 42:37; 44:32
11 [a]Gen. 32:20; 33:10; 43:25, 26 [b]Jer. 8:22
12 [a]Gen. 42:25, 35; 43:21, 22
14 [a]Gen. 17:1; 28:3; 35:11; 48:3 [b]Ps. 106:46 [c]Esth. 4:16
15 [a]Gen. 39:1; 46:3, 6
16 [a]Gen. 24:2; 39:4; 44:1 [1]Lit. *a slaughter*
18 [a]Gen. 42:28 [1]Lit. *roll himself upon us*
20 [a]Gen. 42:3, 10
21 [a]Gen. 42:27, 35
23 [a]Gen. 42:24
24 [a]Gen. 18:4; 19:2; 24:32
26 [a]Gen. 37:7, 10; 42:6; 44:14
27 [a]Gen. 29:6; 42:11, 13; 43:7; 45:3

43:8 Judah succeeded in accomplishing what his older brother Reuben had failed to do (42:37, 38).

43:11 Common courtesy demanded the brothers bring a gift when approaching a person of higher rank.

alive." [a]And they bowed their heads down and prostrated themselves.
29 Then he lifted his eyes and saw his brother Benjamin, [a]his mother's son, and said, "*Is* this your younger brother [b]of whom you spoke to me?" And he said, "God be gracious to you, my son."
30 Now [a]his heart yearned for his brother; so Joseph made haste and sought *somewhere* to weep. And he went into *his* chamber and [b]wept there.
31 Then he washed his face and came out; and he restrained himself, and said, "Serve the [a]bread."
32 So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the Egyptians could not eat food with the [a]Hebrews, for that *is* [b]an abomination to the Egyptians.
33 And they sat before him, the firstborn according to his [a]birthright and the youngest according to his youth; and the men looked in astonishment at one another.
34 Then he took servings to them from before him, but Benjamin's serving was [a]five times as much as any of theirs. So they drank and were merry with him.

Joseph's Cup

44 And he commanded [1]the [a]steward of his house, saying, [b]"Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack.
2 "Also put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain money." So he did according to the word that Joseph had spoken.
3 As soon as the morning dawned, the men were sent away, they and their donkeys.
4 When they had gone out of the city, *and* were not *yet* far off, Joseph said to his steward, "Get up, follow the men; and when you overtake them, say to them, 'Why have you [a]repaid evil for good?
5 '*Is* not this *the one* from which my lord drinks, and with which he indeed practices divination? You have done evil in so doing.' "
6 So he overtook them, and he spoke to them these same words.
7 And they said to him, "Why does my lord say these words? Far be it from us that your servants should do such a thing.
8 "Look, we brought back to you from the land of Canaan [a]the money which we found in the mouth of our sacks. How then could we steal silver or gold from your lord's house?
9 "With whomever of your servants it is found, [a]let him die, and we also will be my lord's slaves."
10 And he said, "Now also *let* it *be* according to your words; he with whom it is found shall be my slave, and you shall be blameless."
11 Then each man speedily let down his sack to the ground, and each opened his sack.
12 So he searched. He began with the oldest and [1]left off with the youngest; and the cup was found in Benjamin's sack.
13 Then they [a]tore their clothes, and each man loaded his donkey and returned to the city.
14 So Judah and his brothers came to Joseph's house, and he *was* still there; and they [a]fell before him on the ground.
15 And Joseph said to them, "What deed *is* this you have done? Did you not know that such a man as I can certainly practice divination?"
16 Then Judah said, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has [a]found out the iniquity of your servants; here [b]we are, my lord's slaves, both we and *he* also with whom the cup was found."

ENCOUNTER *Note* *Gen. 44:16*

Dealing with Our Sin

God will ultimately reveal the sin of our past and He will provide an opportunity for repentance. God's Spirit forces us to deal with our past sins so we can experience God.

17 But he said, [a]"Far be it from me that I should do so; the man in whose hand the cup was found, he shall be my slave. And as for you, go up in peace to your father."

Judah Intercedes for Benjamin

18 Then Judah came near to him and said: "O my lord, please let your servant speak a word in my lord's hearing, and [a]do not let your anger burn against your servant; for you *are* even like Pharaoh.

28 [a]Gen. 37:7, 10
29 [a]Gen. 35:17, 18 [b]Gen. 42:13
30 [a]1 Kin. 3:26 [b]Gen. 42:24; 45:2, 14, 15; 46:29
31 [a]Gen. 43:25
32 [a]Gen. 41:12 [b]Gen. 46:34
33 [a]Gen. 27:36; 42:7
34 [a]Gen. 35:24; 45:22

CHAPTER 44

1 [a]Gen. 43:16 [b]Gen. 42:25 [1]Lit. *the one over*
4 [a]1 Sam. 25:21
8 [a]Gen. 43:21
9 [a]Gen. 31:32
12 [1]*finished with*
13 [a]2 Sam. 1:11
14 [a]Gen. 37:7, 10
16 [a][Num. 32:23] [b]Gen. 44:9
17 [a]Prov. 17:15
18 [a]Ex. 32:22

43:33 By seating the brothers in their proper birth order, Joseph would have caused his brother's alarm that their lives were exposed to God, who knew them and who had seen all their actions.

44:5 This may indicate Joseph allegedly used a cup for divination (Ezek. 21:21), or it may be saying that Joseph, who could interpret dreams, would certainly have discovered who had stolen his cup.

19 "My lord asked his servants, saying, 'Have you a father or a brother?'
20 "And we said to my lord, 'We have a father, an old man, and [a]a child of *his* old age, *who is* young; his brother is [b]dead, and he [c]alone is left of his mother's children, and his [d]father loves him.'
21 "Then you said to your servants, [a]'Bring him down to me, that I may set my eyes on him.'
22 "And we said to my lord, 'The lad cannot leave his father, for *if* he should leave his father, *his father* would die.'
23 "But you said to your servants, [a]'Unless your youngest brother comes down with you, you shall see my face no more.'
24 "So it was, when we went up to your servant my father, that we told him the words of my lord.
25 "And [a]our father said, 'Go back *and* buy us a little food.'
26 "But we said, 'We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man's face unless our youngest brother *is* with us.'
27 "Then your servant my father said to us, 'You know that [a]my wife bore me two sons;
28 'and the one went out from me, and I said, [a]"Surely he is torn to pieces"; and I have not seen him since.
29 'But if you [a]take this one also from me, and calamity befalls him, you shall bring down my gray hair with sorrow to the grave.'
30 "Now therefore, when I come to your servant my father, and the lad *is* not with us, since [a]his life is bound up in the lad's life,
31 "it will happen, when he sees that the lad *is* not *with us*, that he will die. So your servants will bring down the gray hair of your servant our father with sorrow to the grave.
32 "For your servant became surety for the lad to my father, saying, [a]'If I do not bring him *back* to you, then I shall bear the blame before my father forever.'
33 "Now therefore, please [a]let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers.
34 "For how shall I go up to my father if the lad *is* not with me, lest perhaps I see the evil that would [1]come upon my father?"

20 [a]Gen. 37:3; 43:8; 44:30 [b]Gen. 42:38 [c]Gen. 46:19 [d]Gen. 42:4
21 [a]Gen. 42:15, 20
23 [a]Gen. 43:3, 5
25 [a]Gen. 43:2
27 [a]Gen. 30: 22–24; 35:16–18; 46:19
28 [a]Gen. 37: 31–35
29 [a]Gen. 42:36, 38; 44:31
30 [a][1 Sam. 18:1; 25:29]
32 [a]Gen. 43:9
33 [a]Ex. 32:32
34 [1]Lit. *find*

Joseph Revealed to His Brothers

45 Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him [a]while Joseph made himself known to his brothers.
2 And he [a]wept aloud, and the Egyptians and the house of Pharaoh heard *it*.
3 Then Joseph said to his brothers, [a]"I *am* Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence.
4 And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I *am* Joseph your brother, [a]whom you sold into Egypt.
5 "But now, do not therefore be grieved or angry with yourselves because you sold me here; [a]for God sent me before you to preserve life.
6 "For these two years the [a]famine *has been* in the land, and *there are* still five years in which *there will be* neither plowing nor harvesting.
7 "And God [a]sent me before you to preserve a [1]posterity for you in the earth, and to save your lives by a great deliverance.

CHAPTER 45
1 [a]Acts 7:13
2 [a]Gen. 43:30; 46:29
3 [a]Acts 7:13
4 [a]Gen. 37:28; 39:1
5 [a]Gen. 45:7, 8; 50:20
6 [a]Gen. 43:1; 47:4, 13
7 [a]Gen. 45:5; 50:20 [1]*remnant*
8 [a][Rom. 8:28] [b]Is. 22:21 [c]Gen. 41:43; 42:6
9 [1]*delay*
10 [a]Gen. 46:28, 34; 47:1, 6

ENCOUNTER*Note* *Gen. 45:7*

Hard Places

If you are presently in a difficult place, it may be that God is using you to prepare the way for others. Are you willing to let God walk you through a difficult time so others can be saved?

8 "So now *it was* not you *who* sent me here, but [a]God; and He has made me [b]a father to Pharaoh, and lord of all his house, and a [c]ruler throughout all the land of Egypt.
9 "Hurry and go up to my father, and say to him, 'Thus says your son Joseph: "God has made me lord of all Egypt; come down to me, do not [1]tarry.
10 [a]"You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's

44:20 Although Benjamin is called young, he would have been at least in his twenties or perhaps even his thirties, as Joseph would have been in his forties by this time (37:2; 41:46, 53).

44:33 Judah does not beg for mercy or challenge Joseph's assumptions. He sacrificially offers to suffer for the alleged crimes of his brother, much as Moses would later offer to suffer the penalty for his people (Ex. 32:32).

45:5 Joseph saw the divine perspective. Although his brothers sold him into slavery, God had been using him to prepare the way for his brothers in Egypt.

45:9 The first word of Joseph to his father was "God." Joseph had a godly perspective on his life.

45:10 The location of Goshen was in the "land of Ramses" which may have been in the eastern section of the Nile Delta, near Tanis.

children, your flocks and your herds, and all that you have.
11 "There I will [a]provide for you, lest you and your household, and all that you have, come to poverty; for *there are* still five years of famine." '
12 "And behold, your eyes and the eyes of my brother Benjamin see that *it is* [a]my mouth that speaks to you.
13 "So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and [a]bring my father down here."
14 Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.
15 Moreover he [a]kissed all his brothers and wept over them, and after that his brothers talked with him.
16 Now the report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." So it pleased Pharaoh and his servants well.
17 And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land of Canaan.
18 'Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat [a]the [1]fat of the land.
19 'Now you are commanded—do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come.
20 'Also do not be concerned about your goods, for the best of all the land of Egypt *is* yours.' "
21 Then the sons of Israel did so; and Joseph gave them [a]carts,[1] according to the command of Pharaoh, and he gave them provisions for the journey.
22 He gave to all of them, to each man, [a]changes of garments; but to Benjamin he gave three hundred *pieces* of silver and [b]five changes of garments.
23 And he sent to his father these *things:* ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey.
24 So he sent his brothers away, and they departed; and he said to them, "See that you do not become troubled along the way."
25 Then they went up out of Egypt, and came to the land of Canaan to Jacob their father.
26 And they told him, saying, "Joseph *is* still alive, and he *is* governor over all the land of Egypt." [a]And Jacob's heart stood still, because he did not believe them.
27 But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit [a]of Jacob their father revived.
28 Then Israel said, "*It is* enough. Joseph my son *is* still alive. I will go and see him before I die."

Jacob's Journey to Egypt

46 So Israel took his journey with all that he had, and came to [a]Beersheba, and offered sacrifices [b]to the God of his father Isaac.
2 Then God spoke to Israel [a]in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am."
3 So He said, "I *am* God, [a]the God of your father; do not fear to go down to Egypt, for I will [b]make of you a great nation there.

ENCOUNTER *Note* *Gen. 46:3*

Limiting God's Promises

God is faithful. Don't put limits on the promises of God, but trust that if God gave His word He will certainly fulfill it regardless of the circumstances.

4 [a]"I will go down with you to Egypt, and I will also surely [b]bring you up *again;* and [c]Joseph [1]will put his hand on your eyes."
5 Then [a]Jacob arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the [1]carts [b]which Pharaoh had sent to carry him.
6 So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, [a]Jacob and all his descendants with him.
7 His sons and his sons' sons, his daughters and his sons' daughters, and all his descendants he brought with him to Egypt.
8 Now [a]these *were* the names of the children of Israel, Jacob and his sons, who went to Egypt: [b]Reuben *was* Jacob's firstborn.
9 The [a]sons of Reuben *were* Hanoch, Pallu, Hezron, and Carmi.
10 [a]The sons of Simeon *were* [1]Jemuel, Jamin, Ohad, [2]Jachin, [3]Zohar, and Shaul, the son of a Canaanite woman.
11 The sons of [a]Levi *were* Gershon, Kohath, and Merari.

11 [a]Gen. 47:12
12 [a]Gen. 42:23
13 [a]Acts 7:14
15 [a]Gen. 48:10
18 [a]Gen. 27:28; 47:6 [1]The choicest produce
21 [a]Gen. 45:19; 46:5 [1]*wagons*
22 [a]2 Kin. 5:5 [b]Gen. 43:34
26 [a]Job 29:24
27 [a]Judg. 15:19

CHAPTER 46

1 [a]Gen. 21:31, 33; 26:32, 33; 28:10 [b]Gen. 26:24, 25; 28:13; 31:42; 32:9
2 [a]Gen. 15:1; 22:11; 31:11
3 [a]Gen. 17:1; 28:13 [b]Deut. 26:5
4 [a]Gen. 28:15; 31:3; 48:21 [b]Gen. 15:16; 50:12, 24, 25 [c]Gen. 50:1 [1]Will close your eyes when you die
5 [a]Acts 7:15 [b]Gen. 45:19–21 [1]*wagons*
6 [a]Deut. 26:5
8 [a]Ex. 1:1–4 [b]Num. 26:4, 5
9 [a]Ex. 6:14
10 [a]Ex. 6:15 [1]*Nemuel,* 1 Chr. 4:24 [2]*Jarib,* 1 Chr. 4:24 [3]*Zerah,* 1 Chr. 4:24
11 [a]1 Chr. 6:1, 16

46:2 As Jacob built an altar and sought the Lord, God spoke to him and gave him guidance for his future (46:3, 4).

12 The sons of [a]Judah *were* [b]Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). [c]The sons of Perez were Hezron and Hamul.
13 The sons of Issachar *were* Tola, [1]Puvah, [2]Job, and Shimron.
14 The [a]sons of Zebulun *were* Sered, Elon, and Jahleel.
15 These *were* the [a]sons of Leah, whom she bore to Jacob in Padan Aram, with his daughter Dinah. All the persons, his sons and his daughters, *were* thirty-three.
16 The sons of Gad *were* [1]Ziphion, Haggi, Shuni, [2]Ezbon, Eri, [3]Arodi, and Areli.
17 [a]The sons of Asher *were* Jimnah, Ishuah, Isui, Beriah, and Serah, their sister. And the sons of Beriah *were* Heber and Malchiel.
18 [a]These *were* the sons of Zilpah, [b]whom Laban gave to Leah his daughter; and these she bore to Jacob: sixteen persons.
19 The [a]sons of Rachel, [b]Jacob's wife, *were* Joseph and Benjamin.
20 [a]And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.
21 [a]The sons of Benjamin *were* Belah, Becher, Ashbel, Gera, Naaman, [b]Ehi, Rosh, [c]Muppim, [1]Huppim, and Ard.
22 These *were* the sons of Rachel, who were born to Jacob: fourteen persons in all.
23 The son of Dan *was* [1]Hushim.
24 [a]The sons of Naphtali *were* [1]Jahzeel, Guni, Jezer, and [2]Shillem.
25 [a]These *were* the sons of Bilhah, [b]whom Laban gave to Rachel his daughter, and she bore these to Jacob: seven persons in all.
26 [a]All the persons who went with Jacob to Egypt, who came from his body, [b]besides Jacob's sons' wives, *were* sixty-six persons in all.
27 And the sons of Joseph who were born to him in Egypt *were* two persons. [a]All the persons of the house of Jacob who went to Egypt were seventy.

Jacob Settles in Goshen

28 Then he sent Judah before him to Joseph, [a]to point out before him *the way* to Goshen. And they came [b]to the land of Goshen.
29 So Joseph made ready his [a]chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and [b]fell on his neck and wept on his neck a good while.
30 And Israel said to Joseph, [a]"Now let me die, since I have seen your face, because you *are* still alive."
31 Then Joseph said to his brothers and to his father's household, [a]"I will go up and tell Pharaoh, and say to him, 'My brothers and those of my father's house, who *were* in the land of Canaan, have come to me.
32 'And the men *are* [a]shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.'
33 "So it shall be, when Pharaoh calls you and says, [a]'What is your occupation?'
34 "that you shall say, 'Your servants' [a]occupation has been with livestock [b]from our youth even till now, both we *and* also our fathers,' that you may dwell in the land of Goshen; for every shepherd *is* [c]an[1] abomination to the Egyptians."

47 Then Joseph [a]went and told Pharaoh, and said, "My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Canaan; and indeed they *are* in [b]the land of Goshen."
2 And he took five men from among his brothers and [a]presented them to Pharaoh.
3 Then Pharaoh said to his brothers, [a]"What *is* your occupation?" And they said to Pharaoh, [b]"Your servants *are* shepherds, both we *and* also our fathers."
4 And they said to Pharaoh, [a]"We have come to dwell in the land, because your servants have no pasture for their flocks, [b]for the famine *is* severe in the land of Canaan. Now therefore, please let your servants [c]dwell in the land of Goshen."
5 Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you.
6 [a]"The land of Egypt *is* before you. Have your father and brothers dwell in the best of the land; let them dwell [b]in the land of Goshen. And if you know *any* competent men among them, then make them chief herdsmen over my livestock."
7 Then Joseph brought in his father Jacob and set him before Pharaoh; and Jacob [a]blessed Pharaoh.

12 [a]1 Chr. 2:3; 4:21 [b]Gen. 38:3, 7, 10 [c]Gen. 38:29
13 [1]*Puah,* Num. 26:23; 1 Chr. 7:1 [2]*Jashub,* Num. 26:24; 1 Chr. 7:1
14 [a]Num. 26:26
15 [a]Gen. 35:23; 49:31
16 [1]Sam., LXX *Zephon* and Num. 26:15 [2]*Ozni,* Num. 26:16 [3]*Arod,* Num. 26:17
17 [a]1 Chr. 7:30
18 [a]Gen. 30:10; 37:2 [b]Gen. 29:24
19 [a]Gen. 35:24 [b]Gen. 44:27
20 [a]Gen. 41:45, 50–52; 48:1
21 [a]1 Chr. 7:6; 8:1 [b]Num. 26:38 [c]Num. 26:39 [1]*Hupham,* Num. 26:39
23 [1]*Shuham,* Num. 26:42
24 [a]Num. 26:48 [1]*Jahziel,* 1 Chr. 7:13 [2]*Shallum,* 1 Chr. 7:13
25 [a]Gen. 30:5, 7 [b]Gen. 29:29
26 [a]Ex. 1:5 [b]Gen. 35:11
27 [a]Deut. 10:22
28 [a]Gen. 31:21 [b]Gen. 47:1
29 [a]Gen. 41:43 [b]Gen. 45:14, 15
30 [a]Luke 2:29, 30
31 [a]Gen. 47:1
32 [a]Gen. 47:3
33 [a]Gen. 47: 2, 3
34 [a]Gen. 47:3 [b]Gen. 30:35; 34:5; 37:17 [c]Gen. 43:32 [1]*loathsome*

CHAPTER 47

1 [a]Gen. 46:31 [b]Gen. 45:10; 46:28; 50:8
2 [a]Acts 7:13
3 [a]Gen. 46:33 [b]Gen. 46:32, 34
4 [a]Deut. 26:5 [b]Gen. 43:1 [c]Gen. 46:34
6 [a]Gen. 20:15; 45:10, 18; 47:11 [b]Gen. 47:4
7 [a]Gen. 47:10; 48:15, 20

46:21 Benjamin could have been old enough to have ten children (Gen. 44:20), although it may be that some of those listed were actually his grandchildren (Num. 26:38–40; 1 Chr. 7:6–12).

47:6 God's ability to bless overrides obstacles such as prejudice. Shepherds were despised in Egypt, and yet God continued to bless His people as they found favor with the Pharaoh.

ENCOUNTER Note Gen. 47:6

Blessing Your Family

God may choose to express His pleasure with you by blessing your family. Some of our encounters with God may come as a result of another family member's faithfulness.

8 Pharaoh said to Jacob, "How old *are* you?"
9 And Jacob said to Pharaoh, [a]"The days of the years of my [1]pilgrimage *are* [b]one hundred and thirty years; [c]few and evil have been the days of the years of my life, and [d]they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage."
10 So Jacob [a]blessed Pharaoh, and went out from before Pharaoh.
11 And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of [a]Rameses, [b]as Pharaoh had commanded.
12 Then Joseph provided [a]his father, his brothers, and all his father's household with bread, according to the number in *their* families.

Joseph Deals with the Famine

13 Now *there was* no bread in all the land; for the famine *was* very severe, [a]so that the land of Egypt and the land of Canaan languished because of the famine.
14 [a]And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the grain which they bought; and Joseph brought the money into Pharaoh's house.
15 So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us bread, for [a]why should we die in your presence? For the money has failed."
16 Then Joseph said, "Give your livestock, and I will give you *bread* for your livestock, if the money is gone."
17 So they brought their livestock to Joseph, and Joseph gave them bread *in exchange* for the horses, the flocks, the cattle of the herds, and for the donkeys. Thus he [1]fed them with bread *in exchange* for all their livestock that year.
18 When that year had ended, they came to him the next year and said to him, "We will not hide from my lord that our money is gone; my lord also has our herds of livestock. There is nothing left in the sight of my lord but our bodies and our lands.
19 "Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants of Pharaoh; give *us* seed, that we may [a]live and not die, that the land may not be desolate."
20 Then Joseph [a]bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So the land became Pharaoh's.
21 And as for the people, he [1]moved them into the cities, from *one* end of the borders of Egypt to the *other* end.
22 [a]Only the land of the [b]priests he did not buy; for the priests had rations *allotted to them* by Pharaoh, and they ate their rations which Pharaoh gave them; therefore they did not sell their lands.
23 Then Joseph said to the people, "Indeed I have bought you and your land this day for Pharaoh. Look, *here is* seed for you, and you shall sow the land.
24 "And it shall come to pass in the harvest that you shall give one-fifth to Pharaoh. Four-fifths shall be your own, as seed for the field and for your food, for those of your households and as food for your little ones."
25 So they said, "You have saved [a]our lives; let us find favor in the sight of my lord, and we will be Pharaoh's servants."
26 And Joseph made it a law over the land of Egypt to this day, *that* Pharaoh should have one-fifth, [a]except for the land of the priests only, *which* did not become Pharaoh's.

Joseph's Vow to Jacob

27 So Israel [a]dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and [b]grew and multiplied exceedingly.
28 And Jacob lived in the land of Egypt seventeen years. So the length of Jacob's life was one hundred and forty-seven years.
29 When the time [a]drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please [b]put your hand under my thigh, and [c]deal kindly and truly with me. [d]Please do not bury me in Egypt,
30 "but [a]let me lie with my fathers; you shall carry me out of Egypt and [b]bury me in their burial place." And he said, "I will do as you have said."

9 [a][Heb. 11: 9, 13] [b]Gen. 47:28 [c][Job 14:1] [d]Gen. 5:5; 11:10, 11; 25:7, 8; 35:28 [1]Lit. *sojourning*
10 [a]Gen. 47:7
11 [a]Ex. 1:11; 12:37 [b]Gen. 47:6, 27
12 [a]Gen. 45:11; 50:21
13 [a]Gen. 41:30
14 [a]Gen. 41:56; 42:6
15 [a]Gen. 47:19
17 [1]*supplied*
19 [a]Gen. 43:8
20 [a]Jer. 32:43
21 [1]So with MT, Tg.; Sam., LXX, Vg. *made the people virtual slaves*
22 [a]Ezra 7:24 [b]Gen. 41:45
25 [a]Gen. 33:15
26 [a]Gen. 47:22
27 [a]Gen. 47:11 [b]Gen. 17:6; 26:4; 35:11; 46:3
29 [a]Deut. 31:14 [b]Gen. 24:2–4 [c]Gen. 24:49 [d]Gen. 50:25
30 [a]2 Sam. 19:37 [b]Gen. 49:29; 50:5–13

47:20 In theory Pharaoh already owned the land but now through Joseph's shrewd policy, Pharaoh owned it in reality.

47:30 Jacob knew of God's promise but he did not receive it (Heb. 11:13).

31 Then he said, "Swear to me." And he swore to him. So [a]Israel bowed himself on the head of the bed.

Jacob Blesses Joseph's Sons

48 Now it came to pass after these things that Joseph was told, "Indeed your father *is* sick"; and he took with him his two sons, [a]Manasseh and Ephraim.
2 And Jacob was told, "Look, your son Joseph is coming to you"; and Israel [1]strengthened himself and sat up on the bed.
3 Then Jacob said to Joseph: "God [a]Almighty appeared to me at [b]Luz in the land of Canaan and blessed me,
4 "and said to me, 'Behold, I will [a]make you fruitful and multiply you, and I will make of you a multitude of people, and [b]give this land to your descendants after you [c]*as* an everlasting possession.'
5 "And now your [a]two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, *are* mine; as Reuben and Simeon, they shall be mine.
6 "Your [1]offspring [2]whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance.
7 "But as for me, when I came from Padan, [a]Rachel died beside me in the land of Canaan on the way, when *there was* but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."
8 Then Israel saw Joseph's sons, and said, "Who *are* these?"
9 And Joseph said to his father, "They *are* my sons, whom God has given me in this *place*." And he said, "Please bring them to me, and [a]I will bless them."
10 Now [a]the eyes of Israel were dim with age, *so that* he could not see. Then Joseph brought them near him, and he [b]kissed them and embraced them.
11 And Israel said to Joseph, [a]"I had not thought to see your face; but in fact, God has also shown me your offspring!"
12 So Joseph brought them from beside his knees, and he bowed down with his face to the earth.
13 And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought *them* near him.
14 Then Israel stretched out his right hand and [a]laid *it* on Ephraim's head, who *was* the younger, and his left hand on Manasseh's head, [b]guiding his hands knowingly, for Manasseh *was* the [c]firstborn.
15 And [a]he blessed Joseph, and said:

"God, [b]before whom my fathers
Abraham and Isaac walked,
The God who has fed me all my life
long to this day,

ENCOUNTER *Note* — *Gen. 48:15*

Prayers of Blessing

When we pray for God's blessing on others we offer a prayer of commitment to God, a confession of faith, and a petition to God for His blessing. Those who have experienced God's blessing have a heartfelt desire for others to know the same joy.

16 The Angel [a]who has redeemed me
from all evil,
Bless the lads;
Let [b]my name be named upon
them,
And the name of my fathers
Abraham and Isaac;
And let them [c]grow into a multitude
in the midst of the earth."

17 Now when Joseph saw that his father [a]laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head.
18 And Joseph said to his father, "Not so, my father, for this *one is* the firstborn; put your right hand on his head."
19 But his father refused and said, [a]"I know, my son, I know. He also shall become a people, and he also shall be great; but truly [b]his younger brother shall be greater than he, and his descendants shall become a multitude of nations."
20 So he blessed them that day, saying, [a]"By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!' " And thus he set Ephraim before Manasseh.
21 Then Israel said to Joseph, "Behold, I am dying, but [a]God will be with you and bring you back to the land of your fathers.
22 "Moreover [a]I have given to you one [1]portion above your brothers, which I took from the hand [b]of the Amorite with my sword and my bow."

31 [a]1 Kin. 1:47

CHAPTER 48

1 [a]Gen. 41:51, 56; 46:20; 50:23
2 [1]Collected his strength
3 [a]Gen. 43:14; 49:25 [b]Gen. 28:13, 19; 35:6, 9
4 [a]Gen. 46:3 [b]Ex. 6:8 [c]Gen. 17:8
5 [a]Josh. 13:7; 14:4
6 [1]*children* [2]Who are born to you
7 [a]Gen. 35:9, 16, 19, 20
9 [a]Gen. 27:4; 47:15
10 [a]Gen. 27:1 [b]Gen. 27:27; 45:15; 50:1
11 [a]Gen. 45:26
14 [a]Matt. 19:15 [b]Gen. 48:19 [c]Josh. 17:1
15 [a][Heb. 11:21] [b]Gen. 17:1; 24:40
16 [a]Gen. 22:11, 15–18; 28:13–15; 31:11 [b]Amos 9:12 [c]Num. 26:34, 37
17 [a]Gen. 48:14
19 [a]Gen. 48:14 [b]Num. 1:33, 35
20 [a]Ruth 4:11, 12
21 [a]Gen. 28:15; 46:4; 50:24
22 [a]Josh. 24:32 [b]Gen. 34:28 [1]Lit. *shoulder*

48:14 The writer of Hebrews identified Jacob's blessing of Joseph's sons as the testimony to his faith (Heb. 11:21).

48:17 Jacob had also been the younger son who received the greater blessing over his older brother Esau (27:23).

Jacob's Last Words to His Sons

49 And Jacob called his sons and said, "Gather together, that I may [a]tell you what shall befall you [b]in the last days:

2 "Gather together and hear, you sons of Jacob,
And listen to Israel your father.

3 "Reuben, you are [a]my firstborn,
My might and the beginning of my strength,
The excellency of dignity and the excellency of power.
4 Unstable as water, you shall not excel,
Because you [a]went up to your father's bed;
Then you defiled *it*—
He went up to my couch.

5 "Simeon and Levi *are* brothers;
Instruments of [1]cruelty *are in* their dwelling place.

ENCOUNTER *Note* *Gen. 49:5*

Cruelty's Reward

A person characterized by anger and violence should not expect to receive God's blessings.

6 [a]Let not my soul enter their council;
Let not my honor be united [b]to their assembly;
[c]For in their anger they slew a man,
And in their self-will they [1]hamstrung an ox.
7 Cursed *be* their anger, for *it is* fierce;
And their wrath, for it is cruel!
[a]I will divide them in Jacob
And scatter them in Israel.

8 "Judah,[a] you *are he* whom your brothers shall praise;
[b]Your hand *shall be* on the neck of your enemies;
[c]Your father's children shall bow down before you.
9 Judah *is* [a]a lion's whelp;
From the prey, my son, you have gone up.
[b]He [1]bows down, he lies down as a lion;
And as a lion, who shall rouse him?
10 [a]The [1]scepter shall not depart from Judah,
Nor [b]a lawgiver from between his feet,
[c]Until Shiloh comes;
[d]And to Him *shall be* the obedience of the people.
11 Binding his donkey to the vine,
And his donkey's colt to the choice vine,
He washed his garments in wine,
And his clothes in the blood of grapes.
12 His eyes *are* darker than wine,
And his teeth whiter than milk.

13 "Zebulun[a] shall dwell by the haven of the sea;
He *shall become* a haven for ships,
And his border shall [b]adjoin Sidon.

14 "Issachar[a] is a strong donkey,
Lying down between two burdens;
15 He saw that rest *was* good,
And that the land *was* pleasant;
He bowed [a]his shoulder to bear *a burden,*
And became a band of slaves.

16 "Dan[a] shall judge his people
As one of the tribes of Israel.
17 [a]Dan shall be a serpent by the way,
A viper by the path,
That bites the horse's heels
So that its rider shall fall backward.
18 [a]I have waited for your salvation,
O LORD!

19 "Gad,[a1] a troop shall [2]tramp upon him,
But he shall triumph at last.

20 "Bread from [a]Asher *shall be* rich,
And he shall yield royal dainties.

21 "Naphtali[a] *is* a deer let loose;
He uses beautiful words.

22 "Joseph *is* a fruitful bough,
A fruitful bough by a well;
His branches run over the wall.
23 The archers have [a]bitterly grieved him,
Shot *at him* and hated him.
24 But his [a]bow remained in strength,
And the arms of his hands were [1]made strong
By the hands of [b]the Mighty *God* of Jacob
[c](From there [d]*is* the Shepherd, [e]the Stone of Israel),
25 [a]By the God of your father who will help you,
[b]And by the Almighty [c]who will bless you
With blessings of heaven above,

CHAPTER 49

1 [a]Deut. 33:1, 6–25 [b]Is. 2:2; 39:6
3 [a]Gen. 29:32
4 [a]Gen. 35:22
5 [1]*violence*
6 [a]Prov. 1:15, 16 [b]Ps. 26:9 [c]Gen. 34:26 [1]*lamed*
7 [a]Josh. 19:1, 9; 21:1–42
8 [a]Deut. 33:7 [b]Ps. 18:40 [c]1 Chr. 5:2
9 [a][Rev. 5:5] [b]Num. 23:24; 24:9 [1]*couches*
10 [a]Num. 24:17; Matt. 1:3; 2:6; Luke 3:33; Rev. 5.5 [b]Ps. 60:7 [1]A symbol of kingship [c]Is. 11:1 [d]Ps. 2:6–9; 72:8–11
13 [a]Deut. 33:18, 19 [b]Gen. 10:19
14 [a]1 Chr. 12:32
15 [a]1 Sam. 10:9
16 [a]Deut. 33:22
17 [a]Judg. 18:27
18 [a]Is. 25:9
19 [a]Deut. 33:20 [1]Lit. *Troop* [2]Lit. *raid*
20 [a]Deut. 33:24
21 [a]Deut. 33:23
23 [a]Gen. 37:4, 24
24 [a]Job 29:20 [b]Ps. 132:2, 5 [c]Gen. 45:11; 47:12 [d][Ps. 23:1; 80:1] [e]Is. 28:16 [1]Or *supple*
25 [a]Gen. 28:13; 32:9; 35:3; 43:23; 50:17 [b]Gen. 17:1; 35:11 [c]Deut. 33:13
26 [a]Deut. 33:15 [b]Deut. 33:16

49:4 Reuben would never achieve his potential due to his sin against his father (35:22).

49:7 The tribe of Simeon would eventually be dispersed among the tribes of Israel (Josh. 19:2–9; 15:26–32; Neh. 11:25–28; 1 Chr. 34:6). The Levites would serve as priests and would have no tribal territory of their own (Ex. 32:26, 29; Num. 18:20, 23; 35:2–8).

49:16 In the description of Israel in the book of Revelation, the tribe of Dan is missing (Rev. 7:5–8).

Blessings of the deep that lies beneath,
Blessings of the breasts and of the womb.
26 The blessings of your father
Have excelled the blessings of my ancestors,
[a]Up to the utmost bound of the everlasting hills.
[b]They shall be on the head of Joseph,
And on the crown of the head of him who was separate from his brothers.

27 "Benjamin is a [a]ravenous wolf;
In the morning he shall devour the prey,
[b]And at night he shall divide the spoil."

28 All these *are* the twelve tribes of Israel, and this *is* what their father spoke to them. And he blessed them; he blessed each one according to his own blessing.

Jacob's Death and Burial

29 Then he charged them and said to them: "I [a]am to be gathered to my people; [b]bury me with my fathers [c]in the cave that *is* in the field of Ephron the Hittite,
30 "in the cave that *is* in the field of Machpelah, which *is* before Mamre in the land of Canaan, [a]which Abraham bought with the field of Ephron the Hittite as a possession for a burial place.
31 [a]"There they buried Abraham and Sarah his wife, [b]there they buried Isaac and Rebekah his wife, and there I buried Leah.
32 "The field and the cave that *is* there *were* purchased from the sons of Heth."
33 And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

50 Then Joseph [a]fell on his father's face, and [b]wept over him, and kissed him.
2 And Joseph commanded his servants the physicians to [a]embalm his father. So the physicians embalmed Israel.
3 Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians [a]mourned[1] for him seventy days.
4 Now when the days of his mourning were past, Joseph spoke to [a]the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the hearing of Pharaoh, saying,
5 [a]'My father made me swear, saying, "Behold, I am dying; in my grave [b]which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father, and I will come back.' "
6 And Pharaoh said, "Go up and bury your father, as he made you swear."
7 So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,
8 as well as all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds they left in the land of Goshen.
9 And there went up with him both chariots and horsemen, and it was a very great gathering.
10 Then they came to the threshing floor of Atad, which *is* beyond the Jordan, and they [a]mourned there with a great and very solemn lamentation. [b]He observed seven days of mourning for his father.
11 And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This *is* a deep mourning of the Egyptians." Therefore its name was called [1]Abel Mizraim, which *is* beyond the Jordan.
12 So his sons did for him just as he had commanded them.
13 For [a]his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham [b]bought with the field from Ephron the Hittite as property for a burial place.
14 And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.

Joseph Reassures His Brothers

15 When Joseph's brothers saw that their father was dead, [a]they said, "Perhaps Joseph will hate us, and may [1]actually repay us for all the evil which we did to him."
16 So they sent *messengers* to Joseph, saying, "Before your father died he commanded, saying,
17 'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; [a]for they did evil to you." ' Now, please, forgive the tres-

27 [a]Judg. 20: 21, 25 [b]Zech. 14:1
29 [a]Gen. 15:15; 25:8; 35:29 [b]Gen. 47:30 [c]Gen. 23:16–20; 50:13
30 [a]Gen. 23:3–20
31 [a]Gen. 23:19, 20; 25:9 [b]Gen. 35:29; 50:13

CHAPTER 50

1 [a]Gen. 46:4, 29 [b]2 Kin. 13:14
2 [a]Gen. 50:26
3 [a]Deut. 34:8 [1]Lit. *wept*
4 [a]Esth. 4:2
5 [a]Gen. 47: 29–31 [b]Is. 22:16
10 [a]Acts 8:2 [b]1 Sam. 31:13
11 [1]Lit. *Mourning of Egypt*
13 [a]Acts 7:16 [b]Gen. 23:16–20
15 [a][Job 15:21] [1]*fully*
17 [a][Prov. 28: 13]

49:31 This is the only mention of Leah being buried in Canaan.
50:3 Egyptians would mourn for a deceased pharaoh for seventy-two days. The mourning for Jacob was seventy days.
50:11 "Abel Mizraim" means "Mourning of Egypt."

pass of the servants of [b]the God of your father." And Joseph wept when they spoke to him.
18 Then his brothers also went and [a]fell down before his face, and they said, "Behold, we *are* your servants."
19 Joseph said to them, [a]"Do not be afraid, [b]for *am* I in the place of God?
20 [a]"But as for you, you meant evil against me; *but* [b]God meant it for good, in order to bring it about as *it is* this day, to save many people alive.

ENCOUNTER*Note* *Gen. 50:20*

God's Intentions

God overrides and uses the evil intentions of people to accomplish His purposes. When you face difficult circumstances do not grow discouraged, but always look at your situation from God's perspective. Allow Him to take painful events and use them for His good.

[b]Gen. 49:25
18 [a]Gen. 37:7–10; 41:43; 44:14
19 [a]Gen. 45:5 [b]2 Kin. 5:7
20 [a]Ps. 56:5 [b][Acts 3:13–15]
21 [a][Matt. 5:44] [1]Lit. *to their hearts*
23 [a]Job 42:16 [b]Num. 26:29; 32:39 [c]Gen. 30:3
24 [a]Ex. 3:16, 17 [b]Gen. 26:3; 35:12; 46:4
25 [a]Ex. 13:19 [b]Deut. 1:8; 30:1–8 [c]Ex. 13:19 [1]*give attention to*

21 "Now therefore, do not be afraid; [a]I will provide for you and your little ones." And he comforted them and spoke [1]kindly to them.

Death of Joseph

22 So Joseph dwelt in Egypt, he and his father's household. And Joseph lived one hundred and ten years.
23 Joseph saw Ephraim's children [a]to the third *generation.* [b]The children of Machir, the son of Manasseh, [c]were also brought up on Joseph's knees.
24 And Joseph said to his brethren, "I am dying; but [a]God will surely visit you, and bring you out of this land to the land [b]of which He swore to Abraham, to Isaac, and to Jacob."
25 Then [a]Joseph took an oath from the children of Israel, saying, "God will surely [1]visit you, and [b]you shall carry up my [c]bones from here."
26 So Joseph died, *being* one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

HISTORICAL*Encounter*

SAMUEL LOGAN BRENGLE (1860–1936)

Gen. 50:20

Samuel Brengle was a beloved Salvation Army Commissioner. While he ministered on Boston's skid row, a drunken man struck Brengle with a paving brick. As he recuperated from the blow, Brengle wrote a series of articles for the Salvation Army's publication, *The War Cry.* Later these articles were compiled into a popular book, *Helps to Holiness.* When someone thanked him for his book, he would reply, "Well, if there had been no little brick, there would have been no little book!" Brengle's wife saved the brick and had the words of Genesis 50:20 printed on it. What man meant for evil, God used for good.

50:22 The age of 110 was considered the ideal age to reach in Egypt.

50:23 Machir would develop into a strong clan in the tribe of Manasseh (Josh. 17:1; Judg. 5:14).

THE SECOND BOOK OF MOSES CALLED

EXODUS

INTRODUCTION

This book's original Hebrew title meant "Names" or "These Are the Names," derived from the opening words of chapter one. However, the Greek title "Departure" or "Exodus" has been adopted because it relates to the main event recorded in the text. While the Exodus is the major focus, other significant events are described: God's appearance on Mount Sinai, the conclusion of a covenant between God and the Hebrews; the law codes (the Ten Commandments); the institution of the Passover; the establishment of standards for worship; the construction of the Ark of the Covenant; and the building of the tabernacle.

SIGNIFICANCE

Exodus is part of the continuing story of Israel's origins, a story that extends from Genesis to Deuteronomy. Exodus should be read as a second chapter in this comprehensive work rather than as an independent book. The Exodus experience is to the Old Testament and Judaism what the cross in the New Testament is to the Christian faith. The Exodus is the climactic event of Hebrew history, when God acted to deliver His people from bondage, just as the cross is the central event of Christian history, when God acted to deliver mankind from sin's bondage.

STRUCTURE

Exodus can be divided into four sections: Section One: the oppression of the Hebrews in Egypt (1:1—11:10); Section Two: God's deliverance of the Hebrews from Egypt (12:1—18:27); Section Three: God's establishment of a new relationship with His people (19:31—31:18); Section Four: the rebellion and renewal of God's people (32:1—40:38). Exodus can be outlined as follows:

- God's Response to Oppression of His People
  - Preparation of a Leader (1:1—4:31)
  - Confronting the Oppressor (5:1—7:7)
  - Judgment on the Oppressor (7:8—12:30)
- God's Deliverance of His People
  - Beginning the Journey (12:31—13:22)
  - Crossing the Red Sea (14:1—15:21)
  - Journey to Mount Sinai (15:22—18:27)
- God's New Relationship with His People
  - Giving of the Ten Commandments (19:1—21:21)
  - The Covenant (22:1—24:18)
  - Worship (25:1—31:18)
- God's Response to Rebellion of His People
  - Israel's Sin (32:1–35)
  - Renewal of Covenant (33:1—34:35)
  - The Tabernacle (35:1—40:38)

ENCOUNTERING GOD THROUGH EXODUS

Exodus develops some of the most important themes in the Old Testament: redemption, salvation, election, worship, law, covenant, and priesthood. As you study Exodus you will encounter God as He reveals how He works mightily in history to orchestrate events, nations, and people to bring about His purposes. God is faithful to His covenant and compassionate to the cries of His people. The account of God freeing this people should invoke a deep sense of personal humility and gratitude for your own deliverance through the Cross. Exodus reveals God to be a holy God who requires His people to live pure and holy lives. The Ten Commandments (20:1–17) convey how God's people are to relate to God and to others. When His people reneged on their part of the covenant, God was willing to forgive them and restore them if they genuinely repented and returned to the covenant. The teachings on worship found in Exodus unfold the reality that God is concerned with the way His people worship Him. For example, the record of the tabernacle's construction in the center of camp symbolizes God's centrality in the Hebrews'

lives. It also serves as a reminder and challenge that God must remain central in every believer's life.

The chronicles of Moses, Aaron, Miriam, Jethro, and others demonstrate God's provision for those He calls to serve among His people. Despite their shortcomings, God used these leaders to guide His people. Their story can be your source of strength as you serve God in your generation.

Israel's Suffering in Egypt

NOW [a]these *are* the names of the children of Israel who came to Egypt; each man and his household came with Jacob:
2 Reuben, Simeon, Levi, and Judah;
3 Issachar, Zebulun, and Benjamin;
4 Dan, Naphtali, Gad, and Asher.
5 All those [1]who were descendants of Jacob were [a]seventy[2] persons (for Joseph was in Egypt *already*).
6 And [a]Joseph died, all his brothers, and all that generation.
7 [a]But the children of Israel were fruitful and increased abundantly, multiplied and [1]grew exceedingly mighty; and the land was filled with them.
8 Now there arose a new king over Egypt, [a]who did not know Joseph.
9 And he said to his people, "Look, the people of the children of Israel *are* more and [a]mightier than we;
10 [a]"come, let us [b]deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and *so* go up out of the land."
11 Therefore they set taskmasters over them [a]to afflict them with their [b]burdens. And they built for Pharaoh [c]supply cities, Pithom [d]and Raamses.
12 But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel.
13 So the Egyptians made the children of Israel [a]serve with [1]rigor.
14 And they [a]made their lives bitter with hard bondage—[b]in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve *was* with rigor.
15 Then the king of Egypt spoke to the [a]Hebrew midwives, of whom the name of one *was* Shiphrah and the name of the other Puah;

CHAPTER 1
1 [a]Gen. 46:8–27
5 [a]Gen. 46:26, 27 [1]Lit. *who came from the loins of* [2]DSS, LXX *seventy-five;* cf. Acts 7:14
6 [a]Gen. 50:26
7 [a]Acts 7:17 [1]*became very numerous*
8 [a]Acts 7:18, 19
9 [a]Gen. 26:16
10 [a]Ps. 83:3, 4 [b]Acts 7:19
11 [a]Ex. 3:7; 5:6 [b]Ex. 1:14; 2:11; 5:4–9; 6:6 [c]1 Kin. 9:19 [d]Gen. 47:11
13 [a]Gen. 15:13 [1]*harshness*
14 [a]Num. 20:15 [b]Ps. 81:6
15 [a]Ex. 2:6
16 [a]Acts 7:19
17 [a]Prov. 16:6 [b]Dan. 3:16, 18
19 [a]Josh. 2:4 [1]*have vigor of life,* bear quickly, easily
20 [a][Prov. 11:18] [1]*became very numerous*
21 [a]1 Sam. 2:35 [1]*gave them families*
22 [a]Acts 7:19 [1]Sam., LXX, Tg. add *to the Hebrews*

CHAPTER 2
1 [a]Ex. 6:16–20

16 and he said, "When you do the duties of a midwife for the Hebrew women, and see *them* on the birthstools, if it *is* a [a]son, then you shall kill him; but if it *is* a daughter, then she shall live."
17 But the midwives [a]feared God, and did not do [b]as the king of Egypt commanded them, but saved the male children alive.

ENCOUNTER *Note* *Ex. 1:17*

Fearing the Lord

A healthy fear of the Lord will strengthen you against the constant pressure to compromise. No one can make you sin if you revere God.

18 So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?"
19 And [a]the midwives said to Pharaoh, "Because the Hebrew women *are* not like the Egyptian women; for they [1]*are* lively and give birth before the midwives come to them."
20 [a]Therefore God dealt well with the midwives, and the people multiplied and [1]grew very mighty.
21 And so it was, because the midwives feared God, [a]that He [1]provided households for them.
22 So Pharaoh commanded all his people, saying, [a]"Every son who is [1]born you shall cast into the river, and every daughter you shall save alive."

Moses Is Born

2 And [a]a man of the house of Levi went and took *as wife* a daughter of Levi.
2 So the woman conceived and bore a

1:7 Reminiscent of God's blessing in creation (Gen. 1:22), the Hebrew language emphasizes God's blessing by deliberate repetition: "fruitful and increased abundantly," "multiplied and grew exceedingly," and "the land was filled with them."

1:8 The Egyptian Pharaohs who dealt with the Israelites are not named in the Book of Exodus, and Egyptian records do not mention the presence, enslavement, or exodus of the Israelites.

1:10 Forced labor was necessary to provide the extensive amount of man-hours required for the massive engineering and construction projects in ancient Egypt.

1:11 "Raamses," located twenty miles north of Pithom, was originally the Hyksos capital of Avaris. The city was rebuilt by Rameses II in the thirteenth century. He was known for using slave labor, including the "Apiru." This was a term for dispossessed peoples, which would apply to the Hebrews, among others.

1:16–22 The vain attempt to destroy God's plan by murdering God's people finds its New Testament parallel in Herod's plot to kill the male babies of Bethlehem (Matt. 2:16). All great leaders start as helpless children and God protects them for His purposes.

1:16 Women in the ancient world normally gave birth in a crouching or kneeling position. A "birthstool" was a device to give the mother support through the birth process.

son. And [a]when she saw that he *was* a beautiful *child,* she hid him three months.
3 But when she could no longer hide him, she took an ark of [a]bulrushes for him, daubed it with [b]asphalt and [c]pitch, put the child in it, and laid *it* in the reeds [d]by the river's bank.
4 [a]And his sister stood afar off, to know what would be done to him.
5 Then the [a]daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it.
6 And when she opened *it,* she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children."
7 Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?"
8 And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother.
9 Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give *you* your wages." So the woman took the child and nursed him.
10 And the child grew, and she brought him to Pharaoh's daughter, and he became [a]her son. So she called his name [1]Moses, saying, "Because I drew him out of the water."

2 [a]Acts 7:20
3 [a]Is. 18:2 [b]Gen. 14:10 [c]Gen. 6:14 [d]Is. 19:6
4 [a]Num. 26:59
5 [a]Acts 7:21
10 [a]Acts 7:21 [1]Heb. *Mosheh,* lit. *Drawn Out*

Moses Flees to Midian

11 Now it came to pass in those days, [a]when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren.
12 So he looked this way and that way, and when he saw no one, he [a]killed the Egyptian and hid him in the sand.
13 And [a]when he went out the second day, behold, two Hebrew men [b]were fighting, and he said to the one who did the wrong, "Why are you striking your companion?"
14 Then he said, [a]"Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moses [b]feared and said, "Surely this thing is known!"

ENCOUNTER*Note* *Ex. 2:14*

God's Ways

God's purposes must be accomplished God's way. When God does a work, there are no loose ends, no unfinished business, no regrets.

15 When Pharaoh heard of this matter, he sought to kill Moses. But [a]Moses fled from [1]the face of Pharaoh and dwelt in the land of [b]Midian; and he sat down by [c]a well.
16 [a]Now the priest of Midian had seven

11 [a]Heb. 11: 24–26
12 [a]Acts 7:24, 25
13 [a]Acts 7: 26–28 [b]Prov. 25:8
14 [a]Acts 7:27, 28 [b]Judg. 6:27
15 [a]Acts 7:29 [b]Ex. 3:1 [c]Gen. 24:11; 29:2 [1]*the presence of Pharaoh*
16 [a]Ex. 3:1; 4:18; 18:12

CHARACTER*Study*

MOSES

Ex. 2:1, 2

Arguably Israel's greatest leader, Moses was chosen by God to lead His people out of bondage and to establish a new nation under God's rule. Moses was descended from the tribe of Levi; his name means "Drawn Forth," reflecting the events of his early childhood. He lived 120 years. His life can be studied in three parts, each consisting of forty years. The first section covers the time of his birth until the flight from Egypt into Midian; the second recounts his time in Midian to the Exodus; and the third time span is from the Exodus to his death. God gave the Law through Moses, establishing a covenant that would characterize His relationship with the Israelites. The Mosaic covenant would only be replaced by the new covenant in Christ. Moses is remembered as the first great prophet (Acts 7:37), and his name is listed in the "hall of faith" recorded in Hebrews 11. He had a special relationship with God, experiencing numerous significant "face-to-face" encounters with Him. Moses was the only man to have God as his undertaker (Deut. 34:6). He died on Mount Nebo in a final earthly encounter with God.

2:3 "Ark of bulrushes" can be translated "papyrus basket." It would be treated with bitumen as a water sealant, essentially making it a miniature Nile boat. The only other time this Hebrew word is used in the Bible is in reference to Noah's ark (Gen. 6).

2:7 Among the aristocratic households in Egypt, a wet nurse was often procured for the care of a baby until the child was weaned. She acted as a paid legal guardian of the child.

2:9 "Your wages" would have stirred the Hebrew sense of humor, that Moses' mother Jochebed was paid by the Egyptians to nurse her own son. God's deeper purpose was that Moses learn of the God of his fathers (3:15) and receive important instruction from his mother about the promises God had given to his ancestors.

2:11 To grow up in Pharaoh's house and to gain the wisdom of Egypt was a unique opportunity among God's prophets (Acts 7:22). Few biblical servants possessed the extensive education Moses received. The study of law, such as Hammurabi's Code, would be familiar to Moses, who would later receive God's Law.

daughters. [b]And they came and drew water, and they filled the [c]troughs to water their father's flock.
17 Then the [a]shepherds came and [b]drove them away; but Moses stood up and helped them, and [c]watered their flock.
18 When they came to [a]Reuel[1] their father, [b]he said, "How *is it that* you have come so soon today?"
19 And they said, "An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock."
20 So he said to his daughters, "And where *is* he? Why *is* it *that* you have left the man? Call him, that he may [a]eat bread."
21 Then Moses was content to live with the man, and he gave [a]Zipporah his daughter to Moses.
22 And she bore *him* a son. He called his name [a]Gershom,[1] for he said, "I have been [b]a [2]stranger in a foreign land."
23 Now it happened [a]in the process of time that the king of Egypt died. Then the children of Israel [b]groaned because of the bondage, and they cried out; and [c]their cry came up to God because of the bondage.
24 So God [a]heard their groaning, and God [b]remembered His [c]covenant with Abraham, with Isaac, and with Jacob.

ENCOUNTER*Note* *Ex. 2:24*

God Hears

No cry escapes God's hearing. Our heavenly Father sees every tear. If God does not always seem to act immediately, that does not mean He is not keenly aware of our circumstances.

25 And God [a]looked upon the children of Israel, and God [b]acknowledged *them.*

Moses at the Burning Bush

3 Now Moses was tending the flock of [a]Jethro his father-in-law, [b]the priest of Midian. And he led the flock to the back of the desert, and came to [c]Horeb, [d]the mountain of God.
2 And [a]the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush *was* not consumed.
3 Then Moses said, "I will now turn aside and see this [a]great sight, why the bush does not burn."
4 So when the LORD saw that he turned aside to look, God called [a]to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."

ENCOUNTER*Note* *Ex. 3:4*

Turning Aside

We often miss God's activity by failing to turn aside from folllowing our own agenda. We cannot continue in our own direction and join God at the same time.

5 Then He said, "Do not draw near this place. [a]Take your sandals off your feet, for the place where you stand *is* holy ground."
6 Moreover He said, [a]"I *am* the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for [b]he was afraid to look upon God.
7 And the LORD said: [a]"I have surely seen the oppression of My people who *are* in Egypt, and have heard their cry [b]because of their taskmasters, [c]for I know their [1]sorrows.
8 "So [a]I have come down to [b]deliver them out of the hand of the Egyptians, and to bring them up from that land [c]to a good and large land, to a land [d]flowing with milk and honey, to the place of [e]the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.
9 "Now therefore, behold, [a]the cry of the children of Israel has come to Me, and I have also seen the [b]oppression with which the Egyptians oppress them.
10 [a]"Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."
11 But Moses said to God, [a]"Who *am* I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"
12 So He said, [a]"I will certainly be with you. And this *shall be* a [b]sign to you that I have sent you: When you have brought

[b]Gen. 24:11, 13, 19; 29:6–10
[c]Gen. 30:38
17 [a]Gen. 47:3
[b]Gen. 26:19–21 [c]Gen. 29:3, 10
18 [a]Num. 10:29
[b]Ex. 3:1; 4:18
[1]*Jethro,* Ex. 3:1
20 [a]Gen. 31:54; 43:25
21 [a]Ex. 4:25; 18:2
22 [a]Ex. 4:20; 18:3, 4
[b]Acts 7:29 [1]Lit. *Stranger There* [2]*sojourner,* temporary resident
23 [a]Acts 7:34
[b]Deut. 26:7
[c]James 5:4
24 [a]Ex. 6:5
[b]Gen. 15:13; 22:16–18; 26:2–5; 28:13–15
[c]Gen. 12:1–3; 15:14; 17:1–14
25 [a]Ex. 4:31
[b]Ex. 3:7

CHAPTER 3

1 [a]Ex. 4:18
[b]Ex. 2:16
[c]Ex. 17:6
[d]Ex. 18:5
2 [a]Deut. 33:16
3 [a]Acts 7:31
4 [a]Deut. 33:16
5 [a]Josh. 5:15
6 [a][Matt. 22:32]
[b]1 Kin. 19:13
7 [a]Ex. 2:23–25
[b]Ex. 1:11
[c]Ex. 2:25 [1]*pain*
8 [a]Gen. 15: 13–16; 46:4; 50:24, 25
[b]Ex. 6:6–8; 12:51
[c]Deut. 1:25; 8:7–9
[d]Jer. 11:5
[e]Gen. 15: 19–21
9 [a]Ex. 2:23
[b]Ex. 1:11, 13, 14
10 [a][Mic. 6:4]
11 [a]Ex. 4:10; 6:12
12 [a]Gen. 31:3
[b]Ex. 4:8; 19:3

2:18 "Reuel" means "Friend of God" or "Shepherd of God." A Midianite priest and father-in-law to Moses, he is also referred to as Jethro in 3:1.

2:21 "Zipporah" means "Warbler" or, less flattering, "Twitterer." It is the name of a small bird.

2:22 Gershom was born in Midian; the name means "Resident Alien" or "Stranger There."

2:24 The narrator sets the Egyptian deliverance upon God's promise to the patriarchs Abraham, Isaac, and Jacob. Salvation history is summed up as: God promises, God remembers, God acts in salvation.

3:5 It was a common practice for priests to enter a temple barefoot, so as to not bring in dust or impurities.

the people out of Egypt, you shall serve God on this mountain."
13 Then Moses said to God, "Indeed, *when* I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What *is* His name?' what shall I say to them?"
14 And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, [a]'I AM has sent me to you.' "

ENCOUNTER *Note* — *Ex. 3:14*

I Am

Experiencing God is not merely a matter of reading about His multifaceted character. As you live out your life in faith, you will come to know Him as Healer, Protector, Provider, Comforter, and Savior. Your unique life experiences will reveal His nature to you in countless personal ways.

WORD *Study* — **YHWH**

Ex. 3:14 Name of God, YHWH, is translated "I AM" and is fundamental to Hebrew theology. It is the most sublime name of God, used around 7,000 times in the Old Testament. This august name was whispered by the high priest in the Most Holy Place once a year and was otherwise never to be written or uttered. Rabbinical writings refer to it in terms such as "The Name," "The Great and Terrible Name," "The Unutterable Name," "The Holy Name," and "The Name of Four Letters." *Jehovah,* the common pronunciation, is considered to be an incorrect rendering of the name, but is still maintained through tradition. YHWH, or Yahweh, speaks of God as "He that always was, always is, and ever is to come." God revealed this name to Moses and it became the foremost name identified with the covenant between God and His people.

15 Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This *is* [a]My name forever, and this *is* My memorial to all generations.'

14 [a][John 8:24, 28, 58]
15 [a]Ps. 30:4; 97:12; 102:12; 135:13

16 "Go and [a]gather the elders of Israel together, and say to them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, [b]"I have surely visited you and *seen* what is done to you in Egypt;
17 "and I have said [a]I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey." '
18 "Then [a]they will heed your voice; and [b]you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The LORD God of the Hebrews has [c]met with us; and now, please, let us go three days' journey into the wilderness, that we may sacrifice to the LORD our God.'
19 "But I am sure that the king of Egypt [a]will not let you go, no, not even by a mighty hand.
20 "So I will [a]stretch out My hand and strike Egypt with [b]all My wonders which I will do in its midst; and [c]after that he will let you go.
21 "And [a]I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed.
22 [a]"But every woman shall ask of her neighbor, namely, of her who dwells near her house, [b]articles of silver, articles of gold, and clothing; and you shall put *them* on your sons and on your daughters. So [c]you shall plunder the Egyptians."

Miraculous Signs for Pharaoh

4 Then Moses answered and said, "But suppose they will not believe me or listen to my voice; suppose they say, 'The LORD has not appeared to you.' "
2 So the LORD said to him, "What *is* that in your hand?" He said, "A rod."
3 And He said, "Cast it on the ground." So he cast it on the ground, and it became a serpent; and Moses fled from it.
4 Then the LORD said to Moses, "Reach out your hand and take *it* by the tail" (and he reached out his hand and caught it, and it became a rod in his hand),
5 "that they may [a]believe that the [b]LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."
6 Furthermore the LORD said to him,

16 [a]Ex. 4:29 [b]Ex. 2:25; 4:31
17 [a]Gen. 15: 13–21; 46:4; 50:24, 25
18 [a]Ex. 4:31 [b]Ex. 5:1, 3 [c]Num. 23:3, 4, 15, 16
19 [a]Ex. 5:2
20 [a]Ex. 6:6; 9:15 [b]Deut. 6:22 [c]Ex. 11:1; 12:31–37
21 [a]Ex. 11:3; 12:36
22 [a]Ex. 11:2 [b]Ex. 33:6 [c]Job 27:17

CHAPTER 4

5 [a]Ex. 4:31; 19:9 [b]Ex. 3:6, 15

3:16 The term "elders" is a reference to the clan leaders who formed a ruling assembly. The people would look to the elders' endorsement of Moses before they would follow his leadership.

3:18 The term "God of the Hebrews" is only used in the context of the Exodus story.

3:20 The image of an outstretched hand is commonly found within Egyptian inscriptions to describe the power of Pharaoh. It is used here to show God's power over Pharaoh.

4:2 The rod was a symbol of authority in Egypt. Moses' rod was a sign that God's power and authority is over all of Egypt.

"Now put your hand in your bosom." And he put his hand in his bosom, and when he took it out, behold, his hand *was* leprous, [a]like snow.
7 And He said, "Put your hand in your bosom again." So he put his hand in his bosom again, and drew it out of his bosom, and behold, [a]it was restored like his *other* flesh.
8 "Then it will be, if they do not believe you, nor heed the message of the [a]first sign, that they may believe the message of the latter sign.
9 "And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from [1]the river and pour *it* on the dry *land.* [a]The water which you take from the river will become blood on the dry *land.*"
10 Then Moses said to the LORD, "O my Lord, I *am* not eloquent, neither before nor since You have spoken to Your servant; but [a]I *am* slow of speech and [1]slow of tongue."
11 So the LORD said to him, [a]"Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? *Have* not I, the LORD?
12 "Now therefore, go, and I will be [a]with your mouth and teach you what you shall say."
13 But he said, "O my Lord, [a]please send by the hand of whomever *else* You may send."
14 So [a]the anger of the LORD was kindled against Moses, and He said: "Is not Aaron the Levite your [b]brother? I know that he can speak well. And look, [c]he is also coming out to meet you. When he sees you, he will be glad in his heart.
15 "Now [a]you shall speak to him and [b]put the words in his mouth. And I will be with your mouth and with his mouth, and [c]I will teach you what you shall do.
16 "So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and [a]you shall be to him as God.
17 "And you shall take this rod in your hand, with which you shall do the signs."

Moses Goes to Egypt

18 So Moses went and returned to [a]Jethro his father-in-law, and said to him, "Please let me go and return to my brethren who *are* in Egypt, and see whether they are still alive." And Jethro said to Moses, [b]"Go in peace."
19 Now the LORD said to Moses in [a]Midian, "Go, return to [b]Egypt; for [c]all the men who sought your life are dead."
20 Then Moses [a]took his wife and his sons and set them on a donkey, and he returned to the land of Egypt. And Moses took [b]the rod of God in his hand.
21 And the LORD said to Moses, "When you go back to Egypt, see that you do all those [a]wonders before Pharaoh which I have put in your hand. But [b]I will harden his heart, so that he will not let the people go.

ENCOUNTER*Note* *Ex. 4:14*

Unbelief Angers God

To question God's command is to demonstrate unbelief. He desires obedience, no matter how difficult the assignment. He is God. He owes no explanation.

ENCOUNTER*Note* *Ex. 4:21*

Increased Opposition

Our obedience to God does not guarantee us an easier life. God may purpose that we receive opposition and criticism rather than praise and recognition. God's thoughts are on an infinitely higher plane than ours, and God always acts according to His heavenly purposes.

22 "Then you shall [a]say to Pharaoh, 'Thus says the LORD: [b]"Israel *is* My son, [c]My firstborn.
23 "So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed [a]I will kill your son, your firstborn." ' "
24 And it came to pass on the way, at the [a]encampment, that the LORD [b]met him and sought to [c]kill him.

6 [a]Num. 12:10
7 [a]Deut. 32:39
8 [a]Ex. 7:6–13
9 [a]Ex. 7:19, 20 [1]The Nile
10 [a]Ex. 3:11; 4:1; 6:12 [1]*heavy* or *dull of tongue;* cannot talk very well
11 [a]Ps. 94:9; 146:8
12 [a]Is. 50:4
13 [a]Jon. 1:3
14 [a]Num. 11:1, 33 [b]Num. 26:59 [c]Ex. 4:27
15 [a]Ex. 4:12, 30; 7:1, 2 [b]Num. 23:5, 12 [c]Deut. 5:31
16 [a]Ex. 7:1, 2
18 [a]Ex. 2:21; 3:1; 4:18 [b]Judg. 18:6
19 [a]Ex. 3:1; 18:1 [b]Gen. 46:3, 6 [c]Ex. 2:15, 23
20 [a]Ex. 18:2–5 [b]Num. 20:8, 9, 11
21 [a]Ex. 3:20; 11:9, 10 [b]John 12:40
22 [a]Ex. 5:1 [b]Hos. 11:1 [c]Jer. 31:9
23 [a]Ex. 11:5; 12:29
24 [a]Gen. 42:27 [b]Num. 22:22 [c]Gen. 17:14

4:6 Leprosy was a skin disease that humbled the proud. It also made its victims ceremonially unclean, preventing them from entering God's presence. This sign was to show God's punishment for Pharaoh's assuming sovereignty over that which belonged to God.

4:9 The Nile with its water system was Egypt's sole source of prosperity; it was vital to life. The sign of turning water into blood demonstrated that God controlled Egypt's destiny.

4:17 The rod of Moses was to symbolize God's power. It was not to summon God's power as Moses desired, but to be used only as instructed by God. The one time Moses foolishly used it for his own purposes cost him dearly (Num. 20).

4:20 This is the first reference to Pharaoh's heart being hardened. The phrase will occur twenty times in the next ten chapters.

4:21 The Hebrew word translated "wonder" is somewhat different from our understanding of a miracle. Our word "miracle" implies the transcending or suspension of the natural order. The Hebrews understood "wonders" to mean the marvelous use of the natural order created by God. They did not distinguish between natural and supernatural, for all was God's work.

25 Then [a]Zipporah took [b]a sharp stone and cut off the foreskin of her son and [1]cast *it* at [2]*Moses'* feet, and said, "Surely you *are* a husband of blood to me!"
26 So He let him go. Then she said, "*You are* a [1]husband of blood!"—because of the circumcision.
27 And the LORD said to Aaron, "Go into the wilderness [a]to meet Moses." So he went and met him on [b]the mountain of God, and kissed him.
28 So Moses [a]told Aaron all the words of the LORD who had sent him, and all the [b]signs which He had commanded him.
29 Then Moses and Aaron [a]went and gathered together all the elders of the children of Israel.
30 [a]And Aaron spoke all the words which the LORD had spoken to Moses. Then he did the signs in the sight of the people.
31 So the people [a]believed; and when they heard that the LORD had [b]visited the children of Israel and that He [c]had looked on their affliction, then [d]they bowed their heads and worshiped.

First Encounter with Pharaoh

5 Afterward Moses and Aaron went in and told Pharaoh, "Thus says the LORD God of Israel: 'Let My people go, that they may [1]hold [a]a feast to Me in the wilderness.' "
2 And Pharaoh said, [a]"Who *is* the LORD, that I should obey His voice to let Israel go? I do not know the LORD, [b]nor will I let Israel go."
3 So they said, [a]"The God of the Hebrews has [b]met with us. Please, let us go three days' journey into the desert and sacrifice to the LORD our God, lest He fall upon us with [c]pestilence or with the sword."
4 Then the king of Egypt said to them, "Moses and Aaron, why do you take the people from their work? Get *back* to your [a]labor."
5 And Pharaoh said, "Look, the people of the land *are* [a]many now, and you make them rest from their labor!"
6 So the same day Pharaoh commanded the [a]taskmasters of the people and their officers, saying,
7 "You shall no longer give the people straw to make [a]brick as before. Let them go and gather straw for themselves.
8 "And you shall lay on them the quota of bricks which they made before. You shall not reduce it. For they are idle; therefore they cry out, saying, 'Let us go *and* sacrifice to our God.'
9 "Let more work be laid on the men, that they may labor in it, and let them not regard false words."
10 And the taskmasters of the people and their officers went out and spoke to the people, saying, "Thus says Pharaoh: 'I will not give you straw.
11 'Go, get yourselves straw where you can find it; yet none of your work will be reduced.' "
12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.
13 And the taskmasters forced *them* to hurry, saying, "Fulfill your work, *your* daily quota, as when there was straw."
14 Also the [a]officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were [b]beaten *and* were asked, "Why have you not fulfilled your task in making brick both yesterday and today, as before?"
15 Then the officers of the children of Israel came and cried out to Pharaoh, saying, "Why are you dealing thus with your servants?
16 "There is no straw given to your servants, and they say to us, 'Make brick!' And indeed your servants *are* beaten, but the fault *is* in your *own* people."
17 But he said, "You *are* idle! Idle! Therefore you say, 'Let us go *and* sacrifice to the LORD.'

ENCOUNTER*Note* *Ex. 5:17*

Worship Misunderstood

The secular world does not understand the need to worship or to pray, viewing these activities as wasted time. True worshippers know that worship is their lifeblood.

18 "Therefore go now *and* work; for no straw shall be given you, yet you shall deliver the quota of bricks."
19 And the officers of the children of Israel saw *that* they *were* in trouble after it was said, "You shall not reduce *any* bricks from your daily quota."
20 Then, as they came out from Pharaoh, they met Moses and Aaron who stood there to meet them.
21 [a]And they said to them, "Let the

25 [a]Ex. 2:21; 18:2 [b]Josh. 5:2, 3 [1]Lit. *made it touch* [2]Lit. *his*
26 [1]*bridegroom*
27 [a]Ex. 4:14 [b]Ex. 3:1; 18:5; 24:13
28 [a]Ex. 4:15, 16 [b]Ex. 4:8, 9
29 [a]Ex. 3:16; 12:21
30 [a]Ex. 4:15, 16
31 [a]Ex. 3:18; 4:8, 9; 19:9 [b]Gen. 50:24 [c]Ex. 2:25; 3:7 [d]Gen. 24:26

CHAPTER 5

1 [a]Ex. 3:18; 7:16; 10:9 [1]*keep a pilgrim-feast*
2 [a]2 Kin. 18:35 [b]Ex. 3:19; 7:14
3 [a]Ex. 3:18; 7:16 [b]Num. 23:3 [c]Ex. 9:15
4 [a]Ex. 1:11; 2:11; 6:6
5 [a]Ex. 1:7, 9
6 [a]Ex. 1:11; 3:7; 5:10, 13, 14
7 [a]Ex. 1:14
14 [a]Ex. 5:6 [b]Is. 10:24
21 [a]Ex. 6:9; 14:11; 15:24; 16:2

4:25 A "sharp stone" refers to a flint knife used in circumcision even after metal tools were available. It was extremely sharp, the traditional instrument in ancient rituals.

5:6 "Taskmasters" were the Egyptian overseers. The "officers" were the Hebrew leaders.

5:7 Straw was a bonding agent used in bricks to hold them together. Insufficient straw would cause a brick to crumble making it even harder to achieve unreasonable quotas.

5:19 "Daily quota" is a term found often in Egyptian literature. The number of men on the crew is never mentioned, but the quotas were rarely met. This offered justification for cruel treatment of slaves.

LORD look on you and judge, because you have made [1]us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us."

Israel's Deliverance Assured

22 So Moses returned to the LORD and said, "Lord, why have You brought trouble on this people? Why *is* it You have sent me?
23 "For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all."

ENCOUNTER*Note* *Ex. 5:23*

God Allows Hardship

Trials often follow immediately after a step of obedience. Rarely are such circumstances understood at the moment, but those who remain faithful will eventually see God's hand in it all.

6 Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh. For [a]with a strong hand he will let them go, and with a strong hand [b]he will drive them out of his land."
2 And God spoke to Moses and said to him: "I *am* [1]the LORD.
3 [a]"I appeared to Abraham, to Isaac, and to Jacob, as [b]God Almighty, but *by* My name [c]LORD[1] I was not known to them.
4 [a]"I have also [1]established My covenant with them, [b]to give them the land of Canaan, the land of their [2]pilgrimage, [c]in which they were [3]strangers.
5 "And [a]I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant.
6 "Therefore say to the children of Israel: [a]'I *am* the LORD; [b]I will bring you out from under the burdens of the Egyptians, I will [c]rescue you from their bondage, and I will redeem you with [1]an outstretched arm and with great judgments.
7 'I will [a]take you as My people, and [b]I will be your God. Then you shall know that I *am* the LORD your God who brings you out [c]from under the burdens of the Egyptians.
8 'And I will bring you into the land which I [a]swore[1] to give to Abraham, Isaac, and Jacob; and I will give it to you *as* a heritage: I *am* the LORD.' "
9 So Moses spoke thus to the children of Israel; [a]but they did not heed Moses, because of [b]anguish[1] of spirit and cruel bondage.
10 And the LORD spoke to Moses, saying,
11 "Go in, tell Pharaoh king of Egypt to let the children of Israel go out of his land."
12 And Moses spoke before the LORD, saying, "The children of Israel have not heeded me. How then shall Pharaoh heed me, for [a]I *am* [1]of uncircumcised lips?"
13 Then the LORD spoke to Moses and Aaron, and gave them a [a]command[1] for the children of Israel and for Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

The Family of Moses and Aaron

14 These *are* the heads of their fathers' houses: [a]The sons of Reuben, the firstborn of Israel, *were* Hanoch, Pallu, Hezron, and Carmi. These are the families of Reuben.
15 [a]And the sons of Simeon *were* [1]Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. These *are* the families of Simeon.
16 These *are* the names of [a]the sons of Levi according to their generations: Gershon, Kohath, and Merari. And the years of the life of Levi *were* one hundred and thirty-seven.
17 [a]The sons of Gershon *were* Libni and Shimi according to their families.
18 And [a]the sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel. And the years of the life of Kohath *were* one hundred and thirty-three.
19 [a]The sons of Merari *were* Mahli and Mushi. These *are* the families of Levi according to their generations.
20 Now [a]Amram took for himself [b]Jochebed, his father's sister, as wife; and she bore him [c]Aaron and Moses.

[1]Lit. *our scent to stink before*

CHAPTER 6

1 [a]Ex. 3:19 [b]Ex. 12:31, 33, 39
2 [1]Heb. *YHWH*
3 [a]Gen. 17:1; 35:9; 48:3 [b]Gen. 28:3; 35:11 [c]Ps. 68:4; 83:18 [1]Heb. *YHWH,* traditionally *Jehovah*
4 [a]Gen. 12:7; 15:18; 17:4, 7, 8; 26:3; 28:4, 13 [b]Lev. 25:23 [c]Gen. 28:4 [1]*made* or *ratified* [2]*sojournings* [3]*sojourners,* temporary residents
5 [a]Ex. 2:24
6 [a]Deut. 6:12 [b]Deut. 26:8 [c]Deut. 7:8 [1]Mighty power
7 [a]2 Sam. 7:24 [b]Ex. 29:45, 46 [c]Ex. 5:4, 5
8 [a]Gen. 15:18; 26:3 [1]*promised,* lit. *lifted up My hand*
9 [a]Ex. 5:21 [b]Ex. 2:23 [1]Lit. *shortness*
12 [a]Jer. 1:6 [1]One who does not speak well
13 [a]Deut. 31:14 [1]*charge*
14 [a]Gen. 46:9
15 [a]Gen. 46:10 [1]*Nemuel,* Num. 26:12
16 [a]Gen. 46:11
17 [a]1 Chr. 6:17
18 [a]1 Chr. 6:2, 18
19 [a]1 Chr. 6:19; 23:21
20 [a]Ex. 2:1, 2 [b]Num. 26:59 [c]Num. 26:59

ENCOUNTER*Note* *Ex. 6:6*

God Chooses to Redeem

God loves you and desires to redeem you from your bondage. Whatever it is that enslaves you, God desires to set you free.

6:3 The patriarchs knew God as El Shaddai, meaning "God Almighty" (Gen 17:1; 35:11). But the name Yahweh, meaning "Lord," was not known to them. This does not imply they were unfamiliar with the name (Gen 15:7; 28:13), but that they had not come to know God in this way. The name is connected with long term promises, particularly involving land.

6:6 "Outstretched arm" was a common expression for Pharaoh's power to accomplish mighty deeds. God, however, was about to overwhelm Pharaoh and fulfill an oath made to Abraham.

And the years of the life of Amram *were* one hundred and thirty-seven.
21 [a]The sons of Izhar *were* Korah, Nepheg, and Zichri.
22 And [a]the sons of Uzziel *were* Mishael, Elzaphan, and Zithri.
23 Aaron took to himself Elisheba, daughter of [a]Amminadab, sister of Nahshon, as wife; and she bore him [b]Nadab, Abihu, [c]Eleazar, and Ithamar.
24 And [a]the sons of Korah *were* Assir, Elkanah, and Abiasaph. These are the families of the Korahites.
25 Eleazar, Aaron's son, took for himself one of the daughters of Putiel as wife; and [a]she bore him Phinehas. These *are* the heads of the fathers' houses of the Levites according to their families.
26 These *are the same* Aaron and Moses to whom the LORD said, "Bring out the children of Israel from the land of Egypt according to their [a]armies."[1]
27 These *are* the ones who spoke to Pharaoh king of Egypt, [a]to bring out the children of Israel from Egypt. These *are the same* Moses and Aaron.

Aaron Is Moses' Spokesman

28 And it came to pass, on the day the LORD spoke to Moses in the land of Egypt,
29 that the LORD spoke to Moses, saying, "I *am* the LORD. [a]Speak to Pharaoh king of Egypt all that I say to you."
30 But Moses said before the LORD, "Behold, [a]I *am* [1]of uncircumcised lips, and how shall Pharaoh heed me?"

7 So the LORD said to Moses: "See, I have made you [a]*as* God to Pharaoh, and Aaron your brother shall be [b]your prophet.

ENCOUNTER*Note* *Ex. 7:1*

God's Ambassador

Anyone sent by God speaks as the voice of God. No one is intrinsically qualified to do God's work, yet God is capable of doing anything He chooses through a willing servant.

2 "You [a]shall speak all that I command you. And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land.
3 "And [a]I will harden Pharaoh's heart, and [b]multiply My [c]signs and My wonders in the land of Egypt.
4 "But [a]Pharaoh will not heed you, so [b]that I may lay My hand on Egypt and bring My [1]armies *and* My people, the children of Israel, out of the land of Egypt [c]by great judgments.
5 "And the Egyptians [a]shall know that I *am* the LORD, when I [b]stretch out My hand on Egypt and [c]bring out the children of Israel from among them."
6 Then Moses and Aaron [a]did *so;* just as the LORD commanded them, so they did.
7 And Moses *was* [a]eighty years old and [b]Aaron eighty-three years old when they spoke to Pharaoh.

Aaron's Miraculous Rod

8 Then the LORD spoke to Moses and Aaron, saying,
9 "When Pharaoh speaks to you, saying, [a]'Show a miracle for yourselves,' then you shall say to Aaron, [b]'Take your rod and cast *it* before Pharaoh, *and* let it become a serpent.' "

ENCOUNTER*Note* *Ex. 7:9*

God's Divine Presence

God dwells in believers. There should be a divine dimension to the Christian's life that unmistakably radiates God's presence.

10 So Moses and Aaron went in to Pharaoh, and they did so, just [a]as the LORD commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it [b]became a serpent.
11 But Pharaoh also [a]called the wise men and [b]the [1]sorcerers; so the magicians of Egypt, they also [c]did in like manner with their [2]enchantments.
12 For every man threw down his rod, and they became serpents. But Aaron's rod swallowed up their rods.
13 And Pharaoh's heart grew hard, and he did not heed them, as the LORD had said.

The First Plague: Waters Become Blood

14 So the LORD said to Moses: [a]"Pharaoh's heart *is* hard; he refuses to let the people go.

21 [a]1 Chr. 6:37, 38
22 [a]Lev. 10:4
23 [a]Ruth 4:19, 20 [b]Lev. 10:1 [c]Ex. 28:1
24 [a]Num. 26:11
25 [a]Num. 25:7, 11
26 [a]Ex. 7:4; 12:17, 51 [1]*hosts*
27 [a]Ps. 77:20
29 [a]Ex. 6:11; 7:2
30 [a]Ex. 4:10; 6:12 [1]One who does not speak well

CHAPTER 7

1 [a]Ex. 4:16 [b]Ex. 4:15, 16
2 [a]Ex. 4:15
3 [a]Ex. 4:21; 9:12 [b]Ex. 11:9 [c]Deut. 4:34
4 [a]Ex. 3:19, 20; 10:1; 11:9 [b]Ex. 9:14 [c]Ex. 6:6; 12:12 [1]*hosts*
5 [a]Ps. 9:16 [b]Ex. 9:15 [c]Ex. 3:20; 6:6; 12:51
6 [a]Ex. 7:2
7 [a]Deut. 29:5; 31:2; 34:7 [b]Num. 33:39
9 [a]Is. 7:11 [b]Ex. 4:2, 3, 17
10 [a]Ex. 7:9 [b]Ex. 4:3
11 [a]Gen. 41:8 [b]2 Tim. 3:8 [c]Ex. 7:22; 8:7, 18 [1]*soothsayers* [2]*secret arts*
14 [a]Ex. 8:15; 10:1, 20, 27

7:9 A "serpent" was thought to be a wise and magical creature in Egypt. The patron goddess of Lower Egypt, Wadjet, was symbolized by a serpent on Pharaoh's crown.

7:11 Certain cobras in Egypt are said to become rigid when pressure is applied to a particular spot below their head. This procedure is recorded on Egyptian artifacts and practiced to this day.

7:12 For Aaron's serpent to swallow the other serpents was a clear sign of Israel's victory over Egypt. Magicians would have concluded that their power was absorbed into the rod of Moses.

7:14—11:10 Many people have sought to explain the ten plagues naturally in terms of a cause-and-effect chain of events that began with the flooding of the Nile. However, no one has been able to explain the miraculous use of nature in the timing, discrimination between Egyptians and Israelites, their prior announcement and the severity of their infliction. Though not stated, it is supposed that each plague was to show God's authority over an Egyptian god.

15 "Go to Pharaoh in the morning, when he goes out to the [a]water, and you shall stand by the river's bank to meet him; and [b]the rod which was turned to a serpent you shall take in your hand.
16 "And you shall say to him, [a]'The LORD God of the Hebrews has sent me to you, saying, "Let My people go, [b]that they may [1]serve Me in the wilderness"; but indeed, until now you would not hear!
17 'Thus says the LORD: "By this [a]you shall know that I *am* the LORD. Behold, I will strike the waters which *are* in the river with the rod that *is* in my hand, and [b]they shall be turned [c]to blood.
18 "And the fish that *are* in the river shall die, the river shall stink, and the Egyptians will [a]loathe[1] to drink the water of the river." ' "
19 Then the LORD spoke to Moses, "Say to Aaron, 'Take your rod and [a]stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, that they may become blood. And there shall be blood throughout all the land of Egypt, both in *buckets of* wood and *pitchers of* stone.' "
20 And Moses and Aaron did so, just as the LORD commanded. So he [a]lifted up the rod and struck the waters that *were* in the river, in the sight of Pharaoh and in the sight of his servants. And all the [b]waters that *were* in the river were turned to blood.
21 The fish that *were* in the river died, the river stank, and the Egyptians [a]could not drink the water of the river. So there was blood throughout all the land of Egypt.
22 [a]Then the magicians of Egypt did [b]so with their [1]enchantments; and Pharaoh's heart grew hard, and he did not heed them, [c]as the LORD had said.
23 And Pharaoh turned and went into his house. Neither was his heart moved by this.
24 So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river.
25 And seven days passed after the LORD had struck the river.

The Second Plague: Frogs

8 And the LORD spoke to Moses, "Go to Pharaoh and say to him, 'Thus says the LORD: "Let My people go, [a]that they may serve Me.

15 [a]Ex. 2:5; 8:20 [b]Ex. 4:2, 3; 7:10
16 [a]Ex. 3:13, 18; 4:22 [b]Ex. 3:12, 18; 4:23; 5:1, 3; 8:1 [1]*worship*
17 [a]Ex. 5:2; 7:5; 10:2 [b]Ex. 4:9; 7:20 [c]Rev. 11:6; 16:4, 6
18 [a]Ex. 7:24 [1]*be weary of drinking*
19 [a]Ex. 8:5, 6, 16; 9:22; 10:12, 21; 14:21, 26
20 [a]Ex. 17:5 [b]Ps. 78:44; 105:29, 30
21 [a]Ex. 7:18
22 [a]Ex. 7:11 [b]Ex. 8:7 [c]Ex. 3:19; 7:3 [1]*secret arts*

CHAPTER 8

1 [a]Ex. 3:12, 18; 4:23; 5:1, 3

2 "But if you [a]refuse to let *them* go, behold, I will smite all your territory with [b]frogs.
3 "So the river shall bring forth frogs abundantly, which shall go up and come into your house, into your [a]bedroom, on your bed, into the houses of your servants, on your people, into your ovens, and into your kneading bowls.
4 "And the frogs shall come up on you, on your people, and on all your servants." ' "
5 Then the LORD spoke to Moses, "Say to Aaron, [a]'Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.' "
6 So Aaron stretched out his hand over the waters of Egypt, and [a]the frogs came up and covered the land of Egypt.
7 [a]And the magicians did so with their [1]enchantments, and brought up frogs on the land of Egypt.
8 Then Pharaoh called for Moses and Aaron, and said, [a]"Entreat[1] the LORD that He may take away the frogs from me and from my people; and I will let the people [b]go, that they may sacrifice to the LORD."
9 And Moses said to Pharaoh, "Accept the honor of saying when I shall intercede for you, for your servants, and for your people, to destroy the frogs from you and your houses, *that* they may remain in the river only."
10 So he said, "Tomorrow." And he said, "*Let it be* according to your word, that you may know that [a]*there is* no one like the LORD our God.
11 "And the frogs shall depart from you, from your houses, from your servants, and from your people. They shall remain in the river only."
12 Then Moses and Aaron went out from Pharaoh. And Moses [a]cried out to the LORD concerning the frogs which He had brought against Pharaoh.
13 So the LORD did according to the word of Moses. And the frogs died out of the houses, out of the courtyards, and out of the fields.
14 They gathered them together in heaps, and the land stank.
15 But when Pharaoh saw that there was [a]relief, [b]he hardened his heart and did not heed them, as the LORD had said.

The Third Plague: Lice

16 So the LORD said to Moses, "Say to Aaron, 'Stretch out your rod, and strike

2 [a]Ex. 7:14; 9:2 [b]Rev. 16:13
3 [a]Ps. 105:30
5 [a]Ex. 7:19
6 [a]Ps. 78:45; 105:30
7 [a]Ex. 7:11, 22 [1]*secret arts*
8 [a]Ex. 8:28; 9:28; 10:17 [b]Ex. 10:8, 24 [1]*Pray to, Make supplication to*
10 [a]Ex. 9:14; 15:11
12 [a]Ex. 8:30; 9:33; 10:18; 32:11
15 [a]Eccl. 8:11 [b]Ex. 7:14, 22; 9:34

7:17 The Nile would periodically flood the land and deposit rich soil necessary for agriculture. For the Nile to be contaminated was devastating to all Egyptian life.

8:1–15 The plague of frogs is conceivable, as they would naturally flee the contaminated and decomposing river. Perhaps the greater miracle was the frogs' immediate evacuation from the land and their restriction to the river at Moses' command.

8:16 The word translated "lice" is unclear, as it is only used in this context. It could also mean mosquitoes or ticks.

ENCOUNTER Note Ex. 8:15

A Hardened Heart

Every encounter with God tests the sensitivity of our heart and presents the opportunity for a choice. We will open ourselves to God or we will harden our heart toward Him.

the dust of the land, so that it may become [1]lice throughout all the land of Egypt.' "
17 And they did so. For Aaron stretched out his hand with his rod and struck the dust of the earth, and [a]it became lice on man and beast. All the dust of the land became lice throughout all the land of Egypt.
18 Now [a]the magicians so worked with their [1]enchantments to bring forth lice, but they [b]could not. So there were lice on man and beast.
19 Then the magicians said to Pharaoh, "This *is* [a]the[1] finger of God." But Pharaoh's [b]heart grew hard, and he did not heed them, just as the LORD had said.

The Fourth Plague: Flies

20 And the LORD said to Moses, [a]"Rise early in the morning and stand before Pharaoh as he comes out to the water. Then say to him, 'Thus says the LORD: [b]"Let My people go, that they may serve Me.
21 "Or else, if you will not let My people go, behold, I will send swarms *of flies* on you and your servants, on your people and into your houses. The houses of the Egyptians shall be full of swarms *of flies,* and also the ground on which they *stand.*
22 "And in that day [a]I will set apart the land of [b]Goshen, in which My people dwell, that no swarms *of flies* shall be there, in order that you may [c]know that I *am* the LORD in the midst of the [d]land.
23 "I will [1]make a difference between My people and your people. Tomorrow this [a]sign shall be." ' "
24 And the LORD did so. [a]Thick swarms *of flies* came into the house of Pharaoh, *into* his servants' houses, and into all the land of Egypt. The land was corrupted because of the swarms *of flies.*
25 Then Pharaoh called for Moses and Aaron, and said, "Go, sacrifice to your God in the land."
26 And Moses said, "It is not right to do

16 [1]*gnats*
17 [a]Ps. 105:31
18 [a]Ex. 7:11, 12; 8:7 [b]Dan. 5:8 [1]*secret arts*
19 [a]Ex. 7:5; 10:7 [b]Ex. 8:15 [1]An act of God
20 [a]Ex. 7:15; 9:13 [b]Ex. 3:18; 4:23; 5:1, 3; 8:1
22 [a]Ex. 9:4, 6, 26; 10:23; 11:6, 7; 12:13 [b]Gen. 50:8 [c]Ex. 7:5, 17; 10:2; 14:4 [d]Ex. 9:29
23 [a]Ex. 4:8 [1]Lit. *set a ransom,* Ex. 9:4; 11:7
24 [a]Ps. 78:45; 105:31

26 [a]Gen. 43:32; 46:34 [1]Put us to death by stoning
27 [a]Ex. 3:18; 5:3 [b]Ex. 3:12
28 [a]Ex. 8:8, 15, 29, 32; 9:28
29 [a]Ex. 8:8, 15
30 [a]Ex. 8:12
32 [a]Ex. 4:21; 8:8, 15

CHAPTER 9

1 [a]Ex. 4:23; 8:1 [b]Ex. 7:16
2 [a]Ex. 8:2

ENCOUNTER Note Ex. 8:23

God Makes a Difference

God's people are distinct in His eyes, and He will set them apart from the world. If a believer blends in seamlessly with the world, something is wrong.

so, for we would be sacrificing [a]the abomination of the Egyptians to the LORD our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they not [1]stone us?
27 "We will go [a]three days' journey into the wilderness and sacrifice to the LORD our God as [b]He will command us."
28 So Pharaoh said, "I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. [a]Intercede for me."
29 Then Moses said, "Indeed I am going out from you, and I will entreat the LORD, that the swarms *of flies* may depart tomorrow from Pharaoh, from his servants, and from his people. But let Pharaoh not [a]deal deceitfully anymore in not letting the people go to sacrifice to the LORD."
30 So Moses went out from Pharaoh and [a]entreated the LORD.
31 And the LORD did according to the word of Moses; He removed the swarms *of flies* from Pharaoh, from his servants, and from his people. Not one remained.
32 But Pharaoh [a]hardened his heart at this time also; neither would he let the people go.

The Fifth Plague: Livestock Diseased

9 Then the LORD said to Moses, [a]"Go in to Pharaoh and tell him, 'Thus says the LORD God of the Hebrews: "Let My people go, that they may [b]serve Me.

ENCOUNTER Note Ex. 9:1

Freedom's Purpose

Freedom is never the absence of authority. Believers exchange one master for another as God sets them free from sin's bondage so they may find abundant life in serving Him.

2 "For if you [a]refuse to let *them* go, and still hold them,

8:21 The type of insect is not specified, but the term "swarm" is used in a manner consistent with flies and would be expected from the rotting frogs and fish.

8:22 The exact location of "Goshen" is still unknown, but it would have been in the eastern part of the Delta. This was the first plague that did not effect the Israelites.

3 "behold, the [a]hand of the LORD will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep—a very severe pestilence.
4 "And [a]the LORD will make a difference between the livestock of Israel and the livestock of Egypt. So nothing shall die of all *that* belongs to the children of Israel." ' "
5 Then the LORD appointed a set time, saying, "Tomorrow the LORD will do this thing in the land."
6 So the LORD did this thing on the next day, and [a]all the livestock of Egypt died; but of the livestock of the children of Israel, not one died.
7 Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead. But the [a]heart of Pharaoh became hard, and he did not let the people go.

The Sixth Plague: Boils

8 So the LORD said to Moses and Aaron, "Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh.
9 "And it will become fine dust in all the land of Egypt, and it will cause [a]boils that break out in sores on man and beast throughout all the land of Egypt."
10 Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered *them* toward heaven. And *they* caused [a]boils that break out in sores on man and beast.
11 And the [a]magicians could not stand before Moses because of the [b]boils, for the boils were on the magicians and on all the Egyptians.
12 But the LORD hardened the heart of Pharaoh; and he [a]did not heed them, just [b]as the LORD had spoken to Moses.

The Seventh Plague: Hail

13 Then the LORD said to Moses, [a]"Rise early in the morning and stand before Pharaoh, and say to him, 'Thus says the LORD God of the Hebrews: "Let My people go, that they may [b]serve Me,
14 "for at this time I will send all My plagues to your very heart, and on your servants and on your people, [a]that you may know that *there is* none like Me in all the earth.
15 "Now if I had [a]stretched out My hand and struck you and your people with [b]pestilence, then you would have been cut off from the earth.
16 "But indeed for [a]this *purpose* I have raised you up, that I may [b]show My power *in* you, and that My [c]name may be declared in all the earth.

3 [a]Ex. 7:4
4 [a]Ex. 8:22
6 [a]Ps. 78:48, 50
7 [a]Ex. 7:14; 8:32
9 [a]Rev. 16:2
10 [a]Deut. 28:27
11 [a][Ex. 8:18, 19] [b]Job 2:7
12 [a]Ex. 7:13 [b]Ex. 4:21
13 [a]Ex. 8:20 [b]Ex. 9:1
14 [a]Ex. 8:10
15 [a]Ex. 3:20; 7:5 [b]Ex. 5:3
16 [a][Rom. 9:17, 18] [b]Ex. 7:4, 5; 10:1; 11:9; 14:17 [c]1 Kin. 8:43
20 [a][Prov. 13:13] [b]Ex. 8:19; 10:7
22 [a]Rev. 16:21
23 [a]Josh. 10:11
25 [a]Ps. 78:47, 48; 105:32, 33
26 [a]Ex. 8:22, 23; 9:4, 6; 10:23; 11:7; 12:13

ENCOUNTER *Note* *Ex. 9:16*

The Purpose of Pestilence

God reveals His glory in a myriad of ways including chastisement and calamity. He wants the world to know Him, whether through His blessing or His judgment. It is a frightful thing to become an example of God's punishment.

17 "As yet you exalt yourself against My people in that you will not let them go.
18 "Behold, tomorrow about this time I will cause very heavy hail to rain down, such as has not been in Egypt since its founding until now.
19 "Therefore send now *and* gather your livestock and all that you have in the field, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die." ' "
20 He who [a]feared the word of the LORD among the [b]servants of Pharaoh made his servants and his livestock flee to the houses.
21 But he who did not regard the word of the LORD left his servants and his livestock in the field.
22 Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be [a]hail in all the land of Egypt—on man, on beast, and on every herb of the field, throughout the land of Egypt."
23 And Moses stretched out his rod toward heaven; and [a]the LORD sent thunder and hail, and fire darted to the ground. And the LORD rained hail on the land of Egypt.
24 So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation.
25 And the [a]hail struck throughout the whole land of Egypt, all that *was* in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field.
26 [a]Only in the land of Goshen, where

9:3 This plague is commonly identified as anthrax, which had come from the bacteria in the river.

9:8 Ashes from the furnace were probably not from drying bricks, as they did not use a kiln but the sun for that. Most likely a residue was left in a large furnace from burning the carcasses of diseased cattle.

9:23 "Fire" is probably lightning. The hail destroyed exposed crops, livestock, and humans.

the children of Israel *were,* there was no hail.
27 And Pharaoh sent and [a]called for Moses and Aaron, and said to them, [b]"I have sinned this time. [c]The LORD *is* righteous, and my people and I *are* wicked.
28 [a]"Entreat[1] the LORD, that there may be no *more* [2]mighty thundering and hail, for *it is* enough. I will let you [b]go, and you shall stay no longer."
29 So Moses said to him, "As soon as I have gone out of the city, I will [a]spread out my hands to the LORD; the thunder will cease, and there will be no more hail, that you may know that the [b]earth *is* the LORD's.
30 "But as for you and your servants, [a]I know that you will not yet fear the LORD God."
31 Now the flax and the barley were struck, [a]for the barley *was* in the head and the flax *was* in bud.
32 But the wheat and the spelt were not struck, for they *are* [1]late crops.
33 So Moses went out of the city from Pharaoh and [a]spread out his hands to the LORD; then the thunder and the hail ceased, and the rain was not poured on the earth.
34 And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants.
35 So [a]the heart of Pharaoh was hard; neither would he let the children of Israel go, as the LORD had spoken by Moses.

The Eighth Plague: Locusts

10 Now the LORD said to Moses, "Go in to Pharaoh; [a]for I have hardened his heart and the hearts of his servants, [b]that I may show these signs of Mine before him,
2 "and that [a]you may tell in the hearing of your son and your son's son the mighty things I have done in Egypt, and My signs which I have done among them, that you may [b]know that I *am* the LORD."
3 So Moses and Aaron came in to Pharaoh and said to him, "Thus says the LORD God of the Hebrews: 'How long will you refuse to [a]humble yourself before Me? Let My people go, that they may [b]serve Me.
4 'Or else, if you refuse to let My people go, behold, tomorrow I will bring [a]locusts into your territory.
5 'And they shall cover the face of the earth, so that no one will be able to see the earth; and [a]they shall eat the residue of what is left, which remains to you from the hail, and they shall eat every tree which grows up for you out of the field.
6 'They shall [a]fill your houses, the houses of all your servants, and the houses of all the Egyptians—which neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day.' " And he turned and went out from Pharaoh.
7 Then Pharaoh's [a]servants said to him, "How long shall this man be [b]a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet know that Egypt is destroyed?"
8 So Moses and Aaron were brought again to Pharaoh, and he said to them, "Go, serve the LORD your God. Who *are* the ones that are going?"
9 And Moses said, "We will go with our young and our old; with our sons and our daughters, with our flocks and our herds we will go, for [a]we must hold a feast to the LORD."
10 Then he said to them, "The LORD had better be with you when I let you and your little ones go! Beware, for evil is ahead of you.
11 "Not so! Go now, you *who are* men, and serve the LORD, for that is what you desired." And they were driven [a]out from Pharaoh's presence.
12 Then the LORD said to Moses, [a]"Stretch out your hand over the land of Egypt for the locusts, that they may come upon the land of Egypt, and [b]eat every herb of the land—all that the hail has left."
13 So Moses stretched out his rod over the land of Egypt, and the LORD brought an east wind on the land all that day and all *that* night. When it was morning, the east wind brought the locusts.
14 And [a]the locusts went up over all the land of Egypt and rested on all the territory of Egypt. *They were* very severe; [b]previously there had been no such locusts as they, nor shall there be such after them.

27 [a]Ex. 8:8 [b]Ex. 9:34; 10:16, 17 [c]2 Chr. 12:6
28 [a]Ex. 8:8, 28; 10:17 [b]Ex. 8:25; 10:8, 24 [1]*Pray to, Make supplication to* [2]Lit. *voices of God* or *sounds of God*
29 [a]Is. 1:15 [b]Ps. 24:1
30 [a][Is. 26:10]
31 [a]Ruth 1:22; 2:23
32 [1]Lit. *darkened*
33 [a]Ex. 8:12; 9:29
35 [a]Ex. 4:21

CHAPTER 10

1 [a]John 12:40 [b]Ex. 7:4; 9:16
2 [a]Joel 1:3 [b]Ex. 7:5, 17; 8:22
3 [a][1 Kin. 21:29] [b]Ex. 4:23; 8:1; 9:1
4 [a]Rev. 9:3
5 [a]Ex. 9:32
6 [a]Ex. 8:3, 21
7 [a]Ex. 7:5; 8:19; 9:20; 12:33 [b]Ex. 23:33
9 [a]Ex. 5:1; 7:16
11 [a]Ex. 10:28
12 [a]Ex. 7:19 [b]Ex. 10:5, 15
14 [a]Ps. 78:46; 105:34 [b]Joel 1:4, 7; 2:1–11

ENCOUNTER*Note* *Ex. 10:3*

Humble Yourself or Be Humbled

Everyone is destined for humility. Either we willingly submit to God, or God Himself will humble us at His appointed time. Pride is our ultimate undoing.

10:4 "Locusts" were common in this area and a swarm was known to cover 400 square miles. Each locust eats its own weight per day. Any crop left undamaged by the hail would be devoured.

15 For they [a]covered the face of the whole earth, so that the land was darkened; and they [b]ate every herb of the land and all the fruit of the trees which the hail had left. So there remained nothing green on the trees or on the plants of the field throughout all the land of Egypt.
16 Then Pharaoh called [a]for Moses and Aaron in haste, and said, [b]"I have sinned against the LORD your God and against you.

ENCOUNTER*Note* *Ex. 10:16*

Easy Confessions

Shallow confessions spring from a desire to avoid consequences. People naturally seek safety and happiness. Only the truly repentant seek God and pursue His will.

17 "Now therefore, please forgive my sin only this once, and [a]entreat[1] the LORD your God, that He may take away from me this death only."
18 So he [a]went out from Pharaoh and entreated the LORD.
19 And the LORD turned a very strong west wind, which took the locusts away and blew them [a]into the Red Sea. There remained not one locust in all the territory of Egypt.
20 But the LORD [a]hardened Pharaoh's heart, and he did not let the children of Israel go.

The Ninth Plague: Darkness

21 Then the LORD said to Moses, [a]"Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, [1]darkness *which* may even be felt."
22 So Moses stretched out his hand toward heaven, and there was [a]thick darkness in all the land of Egypt [b]three days.
23 They did not see one another; nor did anyone rise from his place for three days. [a]But all the children of Israel had light in their dwellings.
24 Then Pharaoh called to Moses and [a]said, "Go, serve the LORD; only let your flocks and your herds be kept back. Let your [b]little ones also go with you."
25 But Moses said, "You must also give [1]us sacrifices and burnt offerings, that we may sacrifice to the LORD our God.

15 [a]Ex. 10:5 [b]Ps. 105:35
16 [a]Ex. 8:8 [b]Ex. 9:27
17 [a]1 Kin. 13:6 [1]*make supplication to*
18 [a]Ex. 8:30
19 [a]Joel 2:20
20 [a]Ex. 4:21; 10:1; 11:10
21 [a]Ex. 9:22 [1]Lit. *that one may feel the darkness*
22 [a]Ps. 105:28 [b]Ex. 3:18
23 [a]Ex. 8:22, 23
24 [a]Ex. 8:8, 25; 10:8 [b]Ex. 10:10
25 [1]Lit. *into our hands*

26 "Our [a]livestock also shall go with us; not a hoof shall be left behind. For we must take some of them to serve the LORD our God, and even we do not know with what we must serve the LORD until we arrive there."
27 But the LORD [a]hardened Pharaoh's heart, and he would not let them go.
28 Then Pharaoh said to him, [a]"Get away from me! Take heed to yourself and see my face no more! For in the day you see my face you shall die!"
29 So Moses said, "You have spoken well. [a]I will never see your face again."

Death of the Firstborn Announced

11 And the LORD said to Moses, "I will bring one more plague on Pharaoh and on Egypt. [a]Afterward he will let you go from here. [b]When he lets *you* go, he will surely drive you out of here altogether.
2 "Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, [a]articles of silver and articles of gold."
3 [a]And the LORD gave the people favor in the sight of the Egyptians. Moreover the man [b]Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

ENCOUNTER*Note* *Ex. 11:3*

God's Favor

God bestows authority on those whom He chooses. Association with God brings influence among those who witness His power. God grants such influence to whom He will as it fulfills His purpose.

4 Then Moses said, "Thus says the LORD: [a]'About midnight I will go out into the midst of Egypt;
5 'and [a]all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who *is* behind the handmill, and all the firstborn of the animals.
6 [a]'Then there shall be a great cry throughout all the land of Egypt, [b]such as was not like it *before*, nor shall be like it again.
7 [a]'But against none of the children of Israel [b]shall a dog [1]move its tongue,

26 [a]Ex. 10:9
27 [a]Ex. 4:21; 10:1, 20; 14:4, 8
28 [a]Ex. 10:11
29 [a]Heb. 11:27

CHAPTER 11

1 [a]Ex. 12:31, 33, 39 [b]Ex. 6:1; 12:39
2 [a]Ex. 3:22; 12:35, 36
3 [a]Ex. 3:21; 12:36 [b]Deut. 34:10–12
4 [a]Ex. 12:12, 23, 29
5 [a]Ex. 4:23; 12:12, 29
6 [a]Ex. 12:30 [b]Ex. 10:14
7 [a]Ex. 8:22 [b]Josh. 10:21 [1]*sharpen*

10:21 The "darkness" that could be "felt" suggests an airborne substance blocked the sun.

11:1 In Egypt, Pharaoh was considered deity. This last plague was a direct attack upon his person, his heir, and his supposed divinity.

11:4 A "female servant" behind the "handmill" represents the lowest person on the social ladder. From top to bottom, God would thoroughly demonstrate His power over all Egypt.

11:7 Dogs were not kept as pets, but were roaming nuisances. Their peculiar silence would be an unsettling calm.

against man or beast, that you may know that the LORD does make a difference between the Egyptians and Israel.'
8 "And [a]all these your servants shall come down to me and bow down to me, saying, 'Get out, and all the people who follow you!' After that I will go out." [b]Then he went out from Pharaoh in great anger.
9 But the LORD said to Moses, [a]"Pharaoh will not heed you, so that [b]My wonders may be multiplied in the land of Egypt."
10 So Moses and Aaron did all these wonders before Pharaoh; [a]and the LORD hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

The Passover Instituted

12 Now the LORD spoke to Moses and Aaron in the land of Egypt, saying,
2 [a]"This month *shall be* your beginning of months; it *shall be* the first month of the year to you.
3 "Speak to all the congregation of Israel, saying: 'On the [a]tenth of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household.
4 'And if the household is too small for the lamb, let him and his neighbor next to his house take *it* according to the number of the persons; according to each man's need you shall make your count for the lamb.
5 'Your lamb shall be [a]without[1] blemish, a male [2]of the first year. You may take *it* from the sheep or from the goats.
6 'Now you shall keep it until the [a]fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.
7 'And they shall take *some* of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it.
8 'Then they shall eat the flesh on that [a]night; [b]roasted in fire, with [c]unleavened bread *and* with bitter *herbs* they shall eat it.
9 'Do not eat it raw, nor boiled at all with water, but [a]roasted in fire—its head with its legs and its entrails.
10 [a]'You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.
11 'And thus you shall eat it: [1]*with* a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. [a]It *is* the LORD's Passover.

8 [a]Ex. 12:31–33 [b]Heb. 11:27
9 [a]Ex. 3:19; 7:4; 10:1 [b]Ex. 7:3; 9:16
10 [a]Rom. 2:5

CHAPTER 12

2 [a]Deut. 16:1
3 [a]Josh. 4:19
5 [a][1 Pet. 1:19] [1]*perfect* or *sound* [2]*a year old*
6 [a]Lev. 23:5
8 [a]Num. 9:12 [b]Deut. 16:7 [c]1 Cor. 5:8
9 [a]Deut. 16:7
10 [a]Ex. 16:19; 23:18; 34:25
11 [a]Ex. 12:13, 21, 27, 43 [1]Made ready to travel

WORD Study — PASSOVER

Ex. 12:11 God established the annual Passover Feast to commemorate His protecting the Israelites from the last plague and their ultimate deliverance from slavery. It signified their adoption by God and laid the foundation of their national identity. The Hebrew word *pesah* means "to leap over," "to spare," or "show mercy." It has the connotation of "protection," as seen in Isaiah 31:5 where it is used as a parallel to shielding and delivering. Passover was more than a remembrance; it also pointed prophetically to the sacrificial Lamb of God, Jesus Christ (1 Cor. 5:7; 1 Pet.1:19). John the Baptist announced at Jesus' baptism, "Behold! The Lamb of God who takes away the sin of the world!" (John 1:29). Whereas the blood of the lamb saved the Israelites from physical death, the blood of Jesus saves those who believe in Him from spiritual death.

12 'For I [a]will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and [b]against all the gods of Egypt I will execute judgment: [c]I *am* the LORD.
13 'Now the blood shall be a sign for you on the houses where you *are*. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt.

ENCOUNTER Note *Ex. 12:13*

The Passover Blood

All sin has consequences, and every sinner is scrutinized by God's holy justice. If He does not see the atoning blood of Jesus Christ covering our lives, God brings judgment upon our sinful condition. God's mercy is given on His terms, through the sacrificial Lamb of God.

14 'So this day shall be to you [a]a memorial; and you shall keep it as a [b]feast to the LORD throughout your generations. You shall keep it as a feast [c]by an everlasting ordinance.

12 [a]Ex. 11:4, 5 [b]Num. 33:4 [c]Ex. 6:2
14 [a]Ex. 13:9 [b]Lev. 23:4, 5 [c]Ex. 12:17, 24; 13:10

12:1 This event established Abib (later Nissan) as the first month of Israel's religious calendar.

12:6 "Twilight" literally means "between two evenings."

12:7 Whereas many ancient religions used blood to ward off evil spirits, the Israelites used it as an agent of cleansing from sin. The blood of the Passover lamb foreshadowed the blood of Christ.

12:8 "Bitter herbs" reminded the Israelites of their dreadful bondage in Egypt.

12:14 The Feast of Unleavened Bread was celebrated during the seven days after Passover (Lev 23:4–8), signifying the Israelite's hasty departure from Egypt.

15 [a]"Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, [b]that [1]person shall be [2]cut off from Israel.
16 'On the first day *there shall be* [a]a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but *that* which everyone must eat—that only may be prepared by you.
17 'So you shall observe *the Feast of* Unleavened Bread, for [a]on this same day I will have brought your [1]armies [b]out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.
18 [a]'In the first *month,* on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.
19 'For [a]seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether *he is* a stranger or a native of the land.
20 'You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.' "
21 Then [a]Moses called for all the [b]elders of Israel and said to them, [c]"Pick out and take lambs for yourselves according to your families, and kill the Passover *lamb*.
22 [a]"And you shall take a bunch of hyssop, dip *it* in the blood that *is* in the basin, and [b]strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning.
23 [a]"For the LORD will pass through to strike the Egyptians; and when He sees the [b]blood on the [1]lintel and on the two doorposts, the LORD will pass over the door and [c]not allow [d]the destroyer to come into your houses to strike *you.*
24 "And you shall [a]observe this thing as an ordinance for you and your sons forever.
25 "It will come to pass when you come to the land which the LORD will give you, [a]just as He promised, that you shall keep this service.
26 [a]"And it shall be, when your children say to you, 'What do you mean by this service?'
27 "that you shall say, [a]'It *is* the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' " So the people [b]bowed their heads and worshiped.
28 Then the children of Israel went away and [a]did *so;* just as the LORD had commanded Moses and Aaron, so they did.

The Tenth Plague: Death of the Firstborn

29 [a]And it came to pass at midnight that [b]the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who *was* [1]in the dungeon, and all the firstborn of [c]livestock.
30 So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for *there was* not a house where *there was* not one dead.

The Exodus

31 Then he [a]called for Moses and Aaron by night, and said, "Rise, go out from among my people, [b]both you and the children of Israel. And go, serve the LORD as you have [c]said.
32 [a]"Also take your flocks and your herds, as you have said, and be gone; and bless me also."
33 [a]And the Egyptians [b]urged the people, that they might send them out of the land in haste. For they said, "We *shall* all *be* dead."
34 So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders.
35 Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians [a]articles of silver, articles of gold, and clothing.
36 [a]And the LORD had given the people favor in the sight of the Egyptians, so that they granted them *what they requested.* Thus [b]they plundered the Egyptians.
37 Then [a]the children of Israel journeyed from [b]Rameses to Succoth, about [c]six hundred thousand men on foot, besides children.

15 [a]Lev. 23:6 [b]Gen. 17:14 [1]*soul* [2]Put to death
16 [a]Lev. 23:2, 7, 8
17 [a]Ex. 12:14; 13:3, 10 [b]Num. 33:1 [1]*hosts*
18 [a]Lev. 23:5–8
19 [a]Ex. 12:15; 23:15; 34:18
21 [a][Heb. 11:28] [b]Ex. 3:16 [c]Num. 9:4
22 [a]Heb. 11:28 [b]Ex. 12:7
23 [a]Ex. 11:4; 12:12, 13 [b]Ex. 24:8 [c]Rev. 7:3; 9:4 [d]Heb. 11:28 [1]Crosspiece at top of door
24 [a]Ex. 12:14, 17; 13:5, 10
25 [a]Ex. 3:8, 17
26 [a]Ex. 10:2; 13:8, 14, 15
27 [a]Ex. 12:11 [b]Ex. 4:31
28 [a][Heb. 11:28]
29 [a]Ex. 11:4, 5 [b]Num. 8:17; 33:4 [c]Ex. 9:6 [1]*in prison*
31 [a]Ex. 10:28, 29 [b]Ex. 8:25; 11:1 [c]Ex. 10:9
32 [a]Ex. 10:9, 26
33 [a]Ex. 10:7 [b]Ps. 105:38
35 [a]Ex. 3:21, 22; 11:2, 3
36 [a]Ex. 3:21 [b]Gen. 15:14
37 [a]Num. 33:3, 5 [b]Gen. 47:11 [c]Ex. 38:26

12:16 A "Holy Convocation," or "Sacred Assembly" was a special summons for public, corporate worship.

12:37 "From Rameses to Succoth" indicates an easterly one day's journey across Goshen along the shortest possible path.

12:37 The number "six hundred thousand men" has been problematic for many scholars, as it suggests a total population of two or three million. A number this large would produce a line of people two hundred miles long as they left Egypt. Furthermore, the Egyptian armies of this period are estimated at only twenty thousand, and an army of sixty thousand Assyrians was considered the largest army ever assembled. The question arises why the Israelites would fear anybody if they had an army of six hundred thousand men. There are many opinions on this matter, but all are problematic. A leading consideration is that the Hebrew word translated "thousand" can also mean "military troop" or "clan."

38 A [a]mixed multitude went up with them also, and flocks and herds—a great deal of [b]livestock.
39 And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because [a]they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.
40 Now the [1]sojourn of the children of Israel who lived in [2]Egypt *was* [a]four hundred and thirty years.

ENCOUNTER*Note* *Ex. 12:40*

Sojourns

God knows where He ultimately wants to take us, but He often leads us to sojourn in a difficult place along the way. Before we are prepared to receive all God has for us, we must first let Him build our character. Then, in His perfect timing, God will lead us to our destination.

41 And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that [a]all the armies of the LORD went out from the land of Egypt.
42 It *is* [a]a [1]night of solemn observance to the LORD for bringing them out of the land of Egypt. This *is* that night of the LORD, a solemn observance for all the children of Israel throughout their generations.

Passover Regulations

43 And the LORD said to Moses and Aaron, "This *is* [a]the ordinance of the Passover: No foreigner shall eat it.
44 "But every man's servant who is bought for money, when you have [a]circumcised him, then he may eat it.
45 [a]"A sojourner and a hired servant shall not eat it.
46 "In one house it shall be eaten; you shall not carry any of the flesh outside the house, [a]nor shall you break one of its bones.
47 [a]"All the congregation of Israel shall keep it.
48 "And [a]when a stranger [1]dwells with you *and wants* to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it.
49 [a]"One law shall be for the native-born and for the stranger who dwells among you."
50 Thus all the children of Israel did; as the LORD commanded Moses and Aaron, so they did.
51 [a]And it came to pass, on that very same day, that the LORD brought the children of Israel out of the land of Egypt [b]according to their armies.

The Firstborn Consecrated

13 Then the LORD spoke to Moses, saying,
2 [a]"Consecrate[1] to Me all the firstborn, whatever opens the womb among the children of Israel, *both* of man and beast; it is Mine."

The Feast of Unleavened Bread

3 And Moses said to the people: [a]"Remember this day in which you went out of Egypt, out of the house of [1]bondage; for [b]by strength of hand the LORD brought you out of this *place.* [c]No leavened bread shall be eaten.
4 [a]"On this day you are going out, in the month Abib.
5 "And it shall be, when the LORD [a]brings you into the [b]land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He [c]swore to your fathers to give you, a land flowing with milk and honey, [d]that you shall keep this service in this month.
6 [a]"Seven days you shall eat unleavened bread, and on the seventh day *there shall be* a feast to the LORD.
7 "Unleavened bread shall be eaten seven days. And [a]no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters.
8 "And you shall [a]tell your son in that day, saying, '*This is done* because of what the LORD did for me when I came up from Egypt.'

ENCOUNTER*Note* *Ex. 13:8*

Remember God's Glory

God commands His people to remember His mighty deeds. God's people must pass their faith on to their children because unbelief is always one generation away.

9 "It shall be as [a]a sign to you on your hand and as a memorial between your

38 [a]Num. 11:4 [b]Deut. 3:19
39 [a]Ex. 6:1; 11:1; 12:31–33
40 [a]Acts 7:6 [1]Length of the stay [2]Sam., LXX *Egypt and Canaan*
41 [a]Ex. 3:8, 10; 6:6; 7:4
42 [a]Deut. 16:1, 6 [1]*night of vigil*
43 [a]Num. 9:14
44 [a]Gen. 17:12, 13
45 [a]Lev. 22:10
46 [a][John 19:33, 36]
47 [a]Ex. 12:6
48 [a]Num. 9:14 [1]As a resident alien
49 [a]Num. 15:15, 16
51 [a]Ex. 12:41; 20:2 [b]Ex. 6:26

CHAPTER 13

2 [a]Luke 2:23 [1]*Set apart*
3 [a]Deut. 16:3 [b]Ex. 3:20; 6:1 [c]Ex. 12:8, 19 [1]Lit. *slaves*
4 [a]Ex. 12:2; 23:15; 34:18
5 [a]Ex. 3:8, 17 [b]Gen. 17:8 [c]Ex. 6:8 [d]Ex. 12:25, 26
6 [a]Ex. 12:15–20
7 [a]Ex. 12:19
8 [a]Ex. 10:2; 12:26; 13:14
9 [a]Deut. 6:8; 11:18

13:4 The month of "Abib," based upon the lunar calendar, corresponds to April. It was later called Nissan.

13:9 A similar command to use "signs" is found in Deut 6:8. This functioned as a reminder and was different than the pagan practice of wearing amulets to ward off evil spirits.

eyes, that the LORD's law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt.
10 [a]"You shall therefore keep this [1]ordinance in its season from year to year.

The Law of the Firstborn

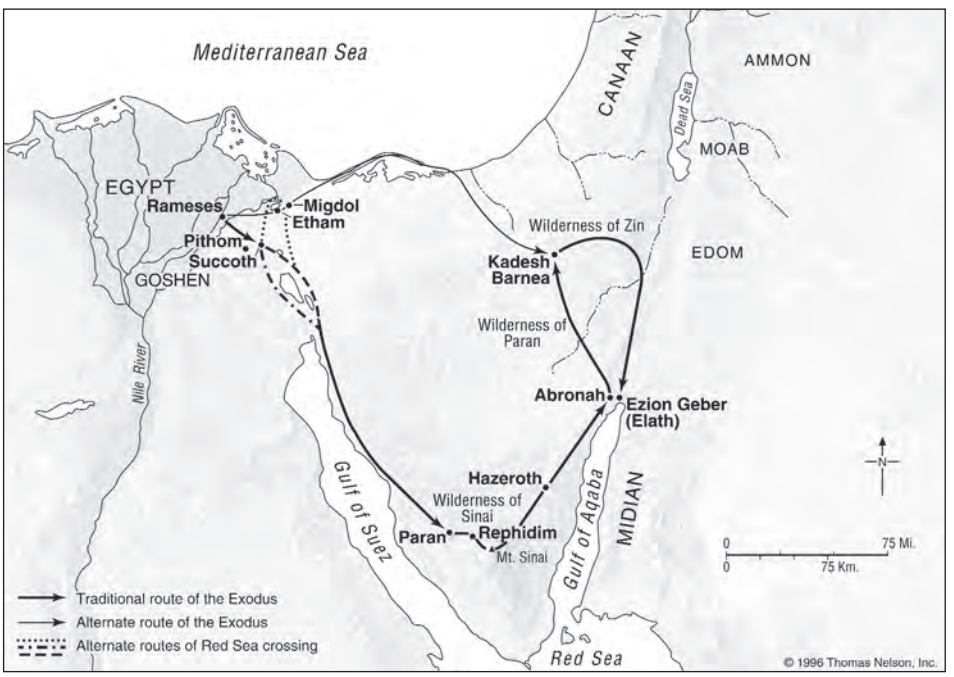
11 "And it shall be, when the LORD [a]brings you into the land of the [b]Canaanites, as He swore to you and your fathers, and gives it to you,
12 [a]"that you shall [1]set apart to the LORD all that open the womb, that is, every firstborn that comes from an animal which you have; the males *shall be* the LORD's.
13 "But [a]every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem *it*, then you shall break its neck. And all the firstborn of man among your sons [b]you shall redeem.
14 [a]"So it shall be, when your son asks you in time to come, saying, 'What *is* this?' that you shall say to him, [b]'By strength of hand the LORD brought us out of Egypt, out of the house of bondage.
15 'And it came to pass, when Pharaoh was stubborn about letting us go, that [a]the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to the LORD all males that open the womb, but all the firstborn of my sons I redeem.'
16 "It shall be as [a]a sign on your hand and as frontlets between your eyes, for by strength of hand the LORD brought us out of Egypt."

The Wilderness Way

17 Then it came to pass, when Pharaoh had let the people go, that God did not lead them *by* way of the land of the Philistines, although that *was* near; for God said, "Lest perhaps the people [a]change their minds when they see war, and [b]return to Egypt."
18 So God [a]led the people around *by* way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.
19 And Moses took the [a]bones of [b]Joseph with him, for he had placed the children of Israel under solemn oath, saying, [c]"God will surely [1]visit you, and you shall carry up my bones from here with you."
20 So [a]they took their journey from [b]Succoth and camped in Etham at the edge of the wilderness.
21 And [a]the LORD went before them by

10 [a]Ex. 12:14, 24 [1]*regulation*
11 [a]Ex. 13:5 [b]Num. 21:3
12 [a]Lev. 27:26 [1]Lit. *cause to pass over*
13 [a]Ex. 34:20 [b]Num. 3:46, 47; 18:15, 16
14 [a]Deut. 6:20 [b]Ex. 13:3, 9
15 [a]Ex. 12:29
16 [a]Ex. 13:9
17 [a]Ex. 14:11 [b]Deut. 17:16
18 [a]Num. 33:6
19 [a]Gen. 50:24, 25 [b]Ex. 1:6; Deut. 33:13–17 [c]Ex. 4:31 [1]*give attention to*
20 [a]Num. 33: 6–8 [b]Ex. 12:37
21 [a]Deut. 1:33

13:18 The traditional name "Red Sea" is properly translated "Sea of Reeds." The reeds would most likely be papyrus. This could refer to many places; the exact location of the crossing is unknown.



Ex. 13:17 The Exodus from Egypt

day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.

ENCOUNTER*Note* *Ex. 13:21*

Going Before

God gives specific guidance to those who seek it. He does not leave His people to find their own way, but He leads them to the place He has for them.

22 He did not take away the pillar of cloud by day or the pillar of fire by night *from* before the people.

The Red Sea Crossing

14 Now the LORD spoke to Moses, saying:
2 "Speak to the children of Israel, [a]that they turn and camp before [b]Pi Hahiroth, between [c]Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea.
3 "For Pharaoh will say of the children of Israel, [a]'They *are* bewildered by the land; the wilderness has closed them in.'
4 "Then [a]I will harden Pharaoh's heart, so that he will pursue them; and I [b]will gain honor over Pharaoh and over all his army, [c]that the Egyptians may know that I *am* the LORD." And they did so.
5 Now it was told the king of Egypt that the people had fled, and [a]the heart of Pharaoh and his servants was turned against the people; and they said, "Why have we done this, that we have let Israel go from serving us?"
6 So he [1]made ready his chariot and took his people with him.
7 Also, he took [a]six hundred choice chariots, and all the chariots of Egypt with captains over every one of them.
8 And the LORD [a]hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and [b]the children of Israel went out with boldness.
9 So the [a]Egyptians pursued them, all the horses *and* chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon.
10 And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel [a]cried out to the LORD.
11 [a]Then they said to Moses, "Because *there were* no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt?
12 [a]"*Is* this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians'? For *it would have been* better for us to serve the Egyptians than that we should die in the wilderness."
13 And Moses said to the people, [a]"Do not be afraid. [b]Stand still, and see the [c]salvation[1] of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall [d]see again no more forever.

ENCOUNTER*Note* *Ex. 14:13*

Stand Still

Following God's will can sometimes be difficult. Don't panic; stay where God has led you. Quitting or fleeing is evidence of a doubting heart. Remain where God placed you and you witness the miraculous.

14 [a]"The LORD will fight for you, and you shall [b]hold[1] your peace."
15 And the LORD said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward.
16 "But [a]lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry *ground* through the midst of the sea.
17 "And I indeed will [a]harden the hearts of the Egyptians, and they shall follow them. So I will [b]gain honor over Pharaoh and over all his army, his chariots, and his horsemen.
18 "Then the Egyptians shall know that I *am* the LORD, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen."
19 And the Angel of God, [a]who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.
20 So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness *to the one,* and it gave light by night *to the other,* so that the one did not come near the other all that night.
21 Then Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and [a]made the sea into dry *land,* and the waters were [b]divided.
22 So [a]the children of Israel went into

CHAPTER 14
2 [a]Ex. 13:18 [b]Num. 33:7 [c]Jer. 44:1
3 [a]Ps. 71:11
4 [a]Ex. 4:21; 7:3; 14:17 [b]Ex. 9:16; 14:17, 18, 23 [c]Ex. 7:5; 14:25
5 [a]Ps. 105:25
6 [1]*harnessed*
7 [a]Ex. 15:4
8 [a]Ex. 14:4 [b]Num. 33:3
9 [a]Josh. 24:6
10 [a]Neh. 9:9
11 [a]Ps. 106:7, 8
12 [a]Ex. 5:21; 6:9
13 [a]2 Chr. 20:15, 17 [b]Ps. 46:10, 11 [c]Ex. 14:30; 15:2 [d]Deut. 28:68 [1]*deliverance*
14 [a]Deut. 1:30; 3:22 [b][Is. 30:15] [1]Lit. *be quiet*
16 [a]Num. 20:8, 9, 11
17 [a]Ex. 14:8 [b]Ex. 14:4
19 [a][Is. 63:9]
21 [a]Ps. 66:6; 106:9; 136:13, 14 [b]Is. 63:12, 13
22 [a]Ex. 15:19

14:2 Pi Hahiroth is not mentioned elsewhere. The name is literally "Mouth of the Diggings" and may refer to canal work being done during this time period. "Migdol" is literally "Tower" or "Fort."

the midst of the sea on the dry *ground*, and the waters *were* [b]a wall to them on their right hand and on their left.
23 And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.
24 Now it came to pass, in the morning [a]watch, that [b]the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He [1]troubled the army of the Egyptians.
25 And He [1]took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD [a]fights for them against the Egyptians."
26 Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen."
27 And Moses stretched out his hand over the sea; and when the morning appeared, the sea [a]returned to its full depth, while the Egyptians were fleeing into it. So the LORD [b]overthrew[1] the Egyptians in the midst of the sea.
28 Then [a]the waters returned and covered the chariots, the horsemen, *and* all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.
29 But [a]the children of Israel had walked on dry *land* in the midst of the sea, and the waters *were* a wall to them on their right hand and on their left.
30 So the LORD [a]saved[1] Israel that day out of the hand of the Egyptians, and Israel [b]saw the Egyptians dead on the seashore.
31 Thus Israel saw the great [1]work which the LORD had done in Egypt; so the people feared the LORD, and [a]believed the LORD and His servant Moses.

The Song of Moses

15 Then [a]Moses and the children of Israel sang this song to the LORD, and spoke, saying:

"I will [b]sing to the LORD,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!
2 The LORD *is* my strength and [a]song,
And He has become my salvation;
He *is* my God, and [b]I will praise Him;
My [c]father's God, and I [d]will exalt Him.
3 The LORD *is* a man of [a]war;
The LORD *is* His [b]name.
4 [a]Pharaoh's chariots and his army He has cast into the sea;
[b]His chosen captains also are drowned in the Red Sea.
5 The depths have covered them;
[a]They sank to the bottom like a stone.

6 "Your [a]right hand, O LORD, has become glorious in power;
Your right hand, O LORD, has dashed the enemy in pieces.
7 And in the greatness of Your [a]excellence
You have overthrown those who rose against You;
You sent forth [b]Your wrath;
It [c]consumed them [d]like stubble.
8 And [a]with the blast of Your nostrils
The waters were gathered together;
[b]The floods stood upright like a heap;
The depths [1]congealed in the heart of the sea.
9 [a]The enemy said, 'I will pursue,
I will overtake,
I will [b]divide the spoil;
My desire shall be satisfied on them.
I will draw my sword,
My hand shall destroy them.'
10 You blew with Your wind,
The sea covered them;
They sank like lead in the mighty waters.

11 "Who[a] *is* like You, O LORD, among the [1]gods?
Who *is* like You, [b]glorious in holiness,
Fearful in [c]praises, [d]doing wonders?

ENCOUNTER *Note* *Ex. 15:11*

God's Reputation Increased

When people accomplish something great, they receive praise. When God does a mighty work, people recognize His unmistakable presence.

12 You stretched out Your right hand;
The earth swallowed them.

[b]Ex. 14:29; 15:8
24 [a]Judg. 7:19 [b]Ex. 13:21 [1]*confused*
25 [a]Ex. 7:5; 14:4, 14, 18 [1]Sam., LXX, Syr. *bound*
27 [a]Josh. 4:18 [b]Ex. 15:1, 7 [1]Lit. *shook off*
28 [a]Ps. 78:53; 106:11
29 [a]Ps. 66:6; 78:52, 53
30 [a]Ps. 106:8, 10 [b]Ps. 58:10; 59:10 [1]*delivered*
31 [a]John 2:11; 11:45 [1]Lit. *hand with which the* LORD *worked*

CHAPTER 15

1 [a]Ps. 106:12 [b]Is. 12:1–6
2 [a]Is. 12:2 [b]Gen. 28:21, 22
[c]Ex. 3:6, 15, 16 [d]Is. 25:1
3 [a]Rev. 19:11 [b]Ps. 24:8; 83:18
4 [a]Ex. 14:28 [b]Ex. 14:7
5 [a]Neh. 9:11
6 [a]Ps. 17:7; 118:15
7 [a]Deut. 33:26 [b]Ps. 78:49, 50 [c]Ps. 59:13 [d]Is. 5:24
8 [a]Ex. 14:21, 22, 29 [b]Ps. 78:13 [1]*became firm*
9 [a]Judg. 5:30 [b]Is. 53:12
11 [a]1 Kin. 8:23 [b]Is. 6:3 [c]1 Chr. 16:25 [d]Ps. 77:11, 14 [1]*mighty ones*

14:24 The "morning watch" was between 2 and 6 A.M., the darkest time before dawn.

15:3 "The Lord is a man of war" reflected the image of God fighting on behalf of His people. It was an identity expressed ever more frequently in First and Second Samuel as "Lord of Armies" or "Lord of Hosts."

15:6 The right hand commonly held the weapon and therefore brought the victory.

13 You in Your mercy have [a]led forth
The people whom You have redeemed;
You have guided *them* in Your strength
To [b]Your holy habitation.

14 "The [a]people will hear *and* be afraid;
[b]Sorrow[1] will take hold of the inhabitants of Philistia.
15 [a]Then [b]the chiefs of Edom will be dismayed;
[c]The mighty men of Moab,
Trembling will take hold of them;
[d]All the inhabitants of Canaan will [e]melt away.
16 [a]Fear and dread will fall on them;
By the greatness of Your arm
They will be [b]*as* still as a stone,
Till Your people pass over, O LORD,
Till the people pass over
[c]Whom You have purchased.
17 You will bring them in and [a]plant them
In the [b]mountain of Your inheritance,
In the place, O LORD, *which* You have made
For Your own dwelling,
The [c]sanctuary, O Lord, *which* Your hands have established.

18 "The[a] LORD shall reign forever and ever."

19 For the [a]horses of Pharaoh went with his chariots and his horsemen into the sea, and [b]the LORD brought back the waters of the sea upon them. But the children of Israel went on dry *land* in the midst of the sea.

The Song of Miriam

20 Then Miriam [a]the prophetess, [b]the sister of Aaron, [c]took the timbrel in her hand; and all the women went out after her [d]with timbrels and with dances.
21 And Miriam [a]answered them:

[b]"Sing to the Lord,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!"

Bitter Waters Made Sweet

22 So Moses brought Israel from the Red Sea; then they went out into the Wilderness of [a]Shur. And they went three days in the wilderness and found no [b]water.
23 Now when they came to [a]Marah, they could not drink the waters of Marah, for they *were* bitter. Therefore the name of it was called [1]Marah.
24 And the people [a]complained against Moses, saying, "What shall we drink?"
25 So he cried out to the LORD, and the LORD showed him a tree. [a]When he cast *it* into the waters, the waters were made sweet. There He [b]made a statute and an [1]ordinance for them, and there [c]He tested them,
26 and said, [a]"If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the [b]diseases on you which I have brought on the Egyptians. For I *am* the LORD [c]who heals you."
27 [a]Then they came to Elim, where there *were* twelve wells of water and seventy palm trees; so they camped there by the waters.

Bread from Heaven

16 And they [a]journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and [b]Sinai, on the fifteenth day of the second month after they departed from the land of Egypt.
2 Then the whole congregation of the children of Israel [a]complained against Moses and Aaron in the wilderness.
3 And the children of Israel said to them, [a]"Oh, that we had died by the hand of the LORD in the land of Egypt, [b]when we sat by the pots of meat *and* when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger."

ENCOUNTER*Note* *Ex. 16:3*

Miracles Don't Satisfy

God's provision may satisfy the desires of a person's heart, but only a personal relationship with God can meet our deepest longings. Only a divine relationship can inspire faith.

4 Then the LORD said to Moses, "Behold, I will rain [a]bread from heaven for you. And the people shall go out and gather [1]a certain quota every day, that I may [b]test them, whether they will [c]walk in My law or not.

13 [a][Ps. 77:20] [b]Ps. 78:54
14 [a]Josh. 2:9 [b]Ps. 48:6 [1]*Anguish*
15 [a]Gen. 36:15, 40 [b]Deut. 2:4 [c]Num. 22:3, 4 [d]Josh. 5:1 [e]Josh. 2:9–11, 24
16 [a]Josh. 2:9 [b]1 Sam. 25:37 [c]Jer. 31:11
17 [a]Ps. 44:2; 80:8, 15 [b]Ps. 2:6; 78:54, 68 [c]Ps. 68:16; 76:2; 132:13, 14
18 [a]Is. 57:15
19 [a]Ex. 14:23 [b]Ex. 14:28
20 [a]Judg. 4:4 [b]Num. 26:59 [c]1 Sam. 18:6 [d]Judg. 11:34; 21:21
21 [a]1 Sam. 18:7 [b]Ex. 15:1
22 [a]Gen. 16:7; 20:1; 25:18 [b]Num. 20:2
23 [a]Num. 33:8

[1]Lit. *Bitter*
24 [a]Ex. 14:11; 16:2
25 [a]2 Kin. 2:21 [b]Josh. 24:25 [c]Deut. 8:2, 16 [1]*regulation*
26 [a]Deut. 7:12, 15 [b]Deut. 28:27, 58, 60 [c]Ex. 23:25
27 [a]Num. 33:9

CHAPTER 16
1 [a]Num. 33:10, 11 [b]Ex. 12:6, 51; 19:1
2 [a]1 Cor. 10:10
3 [a]Lam. 4:9 [b]Num. 11:4, 5
4 [a][John 6:31–35] [b]Deut. 8:2, 16 [c]Judg. 2:22 [1]Lit. *the portion of a day in its day*

15:17 The words "inheritance," "dwelling" and "sanctuary" indicate that the "mountain" probably refers to Mount Zion, or Jerusalem.

15:20 This is the only mention of Miriam in the book, and the only place she is called a prophetess. She challenged Moses' authority on at least one occasion (Num. 12).

15:23 "Marah" means "Bitter."

16:1 This would be in May, one month into the exodus journey from Egypt.

5 "And it shall be on the sixth day that they shall prepare what they bring in, and [a]it shall be twice as much as they gather daily."
6 Then Moses and Aaron said to all the children of Israel, [a]"At evening you shall know that the LORD has brought you out of the land of Egypt.
7 "And in the morning you shall see [a]the glory of the LORD; for He [b]hears your complaints against the LORD. But [c]what *are* we, that you complain against us?"
8 Also Moses said, "*This shall be seen* when the LORD gives you meat to eat in the evening, and in the morning bread to the full; for the LORD hears your complaints which you make against Him. And what *are* we? Your complaints *are* not against us but [a]against the LORD."
9 Then Moses spoke to Aaron, "Say to all the congregation of the children of Israel, [a]'Come near before the LORD, for He has heard your complaints.' "
10 Now it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD [a]appeared in the cloud.
11 And the LORD spoke to Moses, saying,
12 [a]"I have heard the complaints of the children of Israel. Speak to them, saying, [b]'At twilight you shall eat meat, and [c]in the morning you shall be filled with bread. And you shall know that I *am* the LORD your God.' "
13 So it was that [a]quails came up at evening and covered the camp, and in the morning [b]the dew lay all around the camp.
14 And when the layer of dew lifted, there, on the surface of the wilderness, was [a]a small round [b]substance, *as* fine as frost on the ground.
15 So when the children of Israel saw *it*, they said to one another, "What is it?" For they did not know what it *was*. And Moses said to them, [a]"This *is* the bread which the LORD has given you to eat.
16 "This is the thing which the LORD has commanded: 'Let every man gather it [a]according to each one's need, one [b]omer for each person, *according to the* number of persons; let every man take for *those* who *are* in his tent.' "
17 Then the children of Israel did so and gathered, some more, some less.
18 So when they measured *it* by omers, [a]he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one's need.
19 And Moses said, "Let no one [a]leave any of it till morning."
20 Notwithstanding they did not [1]heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them.
21 So they gathered it every morning, every man according to his need. And when the sun became hot, it melted.

5 [a]Lev. 25:21
6 [a]Ex. 6:7
7 [a]John 11:4, 40 [b]Num. 14:27; 17:5 [c]Num. 16:11
8 [a]1 Sam. 8:7
9 [a]Num. 16:16
10 [a]Num. 16:19
12 [a]Ex. 16:8 [b]Ex. 16:6 [c]Ex. 16:7
13 [a]Num. 11:31 [b]Num. 11:9
14 [a]Num. 11:7, 8 [b]Ps. 147:16
15 [a]1 Cor. 10:3
16 [a]Ex. 12:4 [b]Ex. 16:32, 36
18 [a]2 Cor. 8:15
19 [a]Ex. 12:10; 16:23; 23:18
20 [1]*listen to*
23 [a]Gen. 2:3
24 [a]Ex. 16:20
26 [a]Ex. 20:9, 10
28 [a]2 Kin. 17:14

ENCOUNTER *Note* *Ex. 16:21*

Daily Bread

God's provision is meant to be daily so we constantly sense our dependence on Him. We cannot relive yesterday's divine encounter. Our walk with God must be current and fresh each day.

22 And so it was, on the sixth day, *that* they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses.
23 Then he said to them, "This *is what* the LORD has said: 'Tomorrow *is* [a]a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake *today,* and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.' "
24 So they laid it up till morning, as Moses commanded; and it did not [a]stink, nor were there any worms in it.
25 Then Moses said, "Eat that today, for today *is* a Sabbath to the LORD; today you will not find it in the field.
26 [a]"Six days you shall gather it, but on the seventh day, the Sabbath, there will be none."
27 Now it happened *that some* of the people went out on the seventh day to gather, but they found none.
28 And the LORD said to Moses, "How long [a]do you refuse to keep My commandments and My laws?
29 "See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day."
30 So the people rested on the seventh day.

16:13 "Quail" were small, plump, migratory birds native to this region.
16:16 An omer was one tenth of an ephah or slightly more than two quarts.

31 And the house of Israel called its name [1]Manna. And [a]it *was* like white coriander seed, and the taste of it *was* like wafers *made* with honey.
32 Then Moses said, "This *is* the thing which the LORD has commanded: 'Fill an omer with it, to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.' "
33 And Moses said to Aaron, [a]"Take a pot and put an omer of manna in it, and lay it up before the LORD, to be kept for your generations."
34 As the LORD commanded Moses, so Aaron laid it up [a]before the Testimony, to be kept.
35 And the children of Israel [a]ate manna [b]forty years, [c]until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan.
36 Now an omer *is* one-tenth of an ephah.

Water from the Rock

17 Then [a]all the congregation of the children of Israel set out on their journey from the Wilderness of [b]Sin, according to the commandment of the LORD, and camped in Rephidim; but *there was* no water for the people to [c]drink.
2 [a]Therefore the people contended with Moses, and said, "Give us water, that we may drink." So Moses said to them, "Why do you contend with me? Why do you [b]tempt the LORD?"
3 And the people thirsted there for water, and the people [a]complained against Moses, and said, "Why *is* it you have brought us up out of Egypt, to kill us and our children and our [b]livestock with thirst?"
4 So Moses [a]cried out to the LORD, saying, "What shall I do with this people? They are almost ready to [b]stone[1] me!"
5 And the LORD said to Moses, [a]"Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which [b]you struck the river, and go.
6 [a]"Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.
7 So he called the name of the place [a]Massah[1] and [2]Meribah, because of the contention of the children of Israel, and because they [3]tempted the LORD, saying, "Is the LORD among us or not?"

Victory over the Amalekites

8 [a]Now Amalek came and fought with Israel in Rephidim.
9 And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with [a]the rod of God in my hand."
10 So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill.
11 And so it was, when Moses [a]held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.
12 But Moses' hands *became* [1]heavy; so they took a stone and put *it* under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun.

ENCOUNTER *Note* *Ex. 17:12*

Supportive Friends

God made us interdependent. Even when God's power is present, our weakness often requires human encouragement to strengthen us.

13 So Joshua defeated Amalek and his people with the edge of the sword.
14 Then the LORD said to Moses, [a]"Write this *for* a memorial in the book and recount *it* in the hearing of Joshua, that [b]I will utterly blot out the remembrance of Amalek from under heaven."
15 And Moses built an altar and called its name, [1]The-LORD-Is-My-Banner;

31 [a]Num. 11:7–9 [1]Lit. *What?* Ex. 16:15
33 [a]Heb. 9:4
34 [a]Num. 17:10
35 [a]Deut. 8:3, 16 [b]Num. 33:38 [c]Josh. 5:12

CHAPTER 17

1 [a]Ex. 16:1 [b]Num. 33:11–15 [c]Ex. 15:22
2 [a]Num. 20:2, 3, 13 [b][Deut. 6:16]
3 [a]Ex. 16:2, 3 [b]Ex. 12:38
4 [a]Ex. 14:15 [b]John 8:59; 10:31 [1]Put me to death by stoning
5 [a]Ezek. 2:6 [b]Num. 20:8
6 [a]Num. 20:10, 11
7 [a]Num. 20:13, 24; 27:14 [1]Lit. *Tempted* [2]Lit. *Contention* [3]*tested*
8 [a]Gen. 36:12
9 [a]Ex. 4:20
11 [a][James 5:16]
12 [1]Weary of being held up
14 [a]Ex. 24:4; 34:27 [b]1 Sam. 15:3
15 [1]Heb. *YHWH Nissi*

16:31 Manna was white, round, sweet, and nutritious. God supplied this flaky bread every morning except the Sabbath. Manna collected the day before the Sabbath lasted two days. Every other gleaning would spoil after one day. Manna carried a faint taste of milk and honey but the wafers lacked the substance of the reality. The supply stopped when the Israelites entered the Promised Land (Josh. 5:12).

16:34 Although the Ark of the Covenant had not yet been built at this point in the narrative, the "testimony" is a clear reference to it. Verses 31–36 act as an appendix to the end of the wilderness wandering. The ark would later contain the Ten Commandments, Aaron's rod, and a jar of manna (Heb. 9:4).

17:1 Rephidim is thought to be at Wadi Refayid in southwest Sinai.

17:8 The Amalekites were descendents of Abraham through Esau (Gen. 36:1, 12, 16).

17:9 This is the first mention of Joshua. At this point his name was Hoshea, but it would later be changed to Joshua at Kadesh (Num. 13:16).

17:15 Moses named the altar Yahweh Nissi, meaning "The Lord Is My Banner."

16 for he said, "Because [1]the LORD has [a]sworn: the LORD *will have* war with Amalek from generation to generation."

Jethro's Advice

18 And [a]Jethro, the priest of Midian, Moses' father-in-law, heard of all that [b]God had done for Moses and for Israel His people—that the LORD had brought Israel out of Egypt.
2 Then Jethro, Moses' father-in-law, took [a]Zipporah, Moses' wife, after he had sent her back,
3 with her [a]two sons, of whom the name of one *was* [1]Gershom (for he said, [b]"I have been a [2]stranger in a foreign land")
4 and the name of the other *was* [1]Eliezer (for *he said,* "The God of my father *was* my [a]help, and delivered me from the sword of Pharaoh");
5 and Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at [a]the mountain of God.
6 Now he had said to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."
7 So Moses [a]went out to meet his father-in-law, bowed down, and [b]kissed him. And they asked each other about *their* well-being, and they went into the tent.
8 And Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and *how* the LORD had [a]delivered them.
9 Then Jethro rejoiced for all the [a]good which the LORD had done for Israel, whom He had delivered out of the hand of the Egyptians.
10 And Jethro said, [a]"Blessed *be* the LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, *and* who has delivered the people from under the hand of the Egyptians.
11 "Now I know that the LORD *is* [a]greater than all the gods; [b]for in the very thing in which they [1]behaved [c]proudly, *He was* above them."
12 Then Jethro, Moses' father-in-law, [1]took a burnt [a]offering and *other* sacrifices *to offer* to God. And Aaron came with all the elders of Israel [b]to eat bread with Moses' father-in-law before God.

16 [a]Gen. 22:14–16 [1]Lit. *a hand is upon the throne of the LORD*

CHAPTER 18

1 [a]Ex. 2:16, 18; 3:1 [b][Ps. 106:2, 8]
2 [a]Ex. 2:21; 4:20–26
3 [a]Acts 7:29 [b]Ex. 2:22 [1]Lit. *Stranger There* [2]*sojourner,* temporary resident
4 [a]Gen. 49:25 [1]Lit. *My God Is Help*
5 [a]Ex. 3:1, 12; 4:27; 24:13
7 [a]Gen. 18:2 [b]Ex. 4:27
8 [a]Ex. 15:6, 16
9 [a][Is. 63:7–14]
10 [a]Gen. 14:20
11 [a]2 Chr. 2:5 [b]Ex. 1:10, 16, 22; 5:2, 7 [c]Luke 1:51 [1]*acted presumptuously*
12 [a]Ex. 24:5 [b]Deut. 12:7 [1]So with MT, LXX; Syr., Tg., Vg. *offered*

13 [a]Matt. 23:2
14 [1]Sit as judge
15 [a]Lev. 24:12
16 [a]Ex. 24:14 [1]*dispute*
18 [a]Num. 11:14, 17
19 [a]Ex. 4:16; 20:19 [b]Num. 9:8; 27:5 [1]*advice*
20 [a]Deut. 5:1 [b]Deut. 1:18
21 [a]Acts 6:3 [b]2 Sam. 23:3

ENCOUNTER *Note* *Ex. 18:11*

God Humbles the Proud

Pride will always be revealed for what it is: an elevated estimation of self. Often God humbles us at the point where we thought we were strongest. One way or the other, humility is inevitable in the presence of almighty God.

13 And so it was, on the next day, that Moses [a]sat to judge the people; and the people stood before Moses from morning until evening.
14 So when Moses' father-in-law saw all that he did for the people, he said, "What *is* this thing that you are doing for the people? Why do you alone [1]sit, and all the people stand before you from morning until evening?"
15 And Moses said to his father-in-law, "Because [a]the people come to me to inquire of God.
16 "When they have [a]a [1]difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws."
17 So Moses' father-in-law said to him, "The thing that you do *is* not good.
18 "Both you and these people who *are* with you will surely wear yourselves out. For this thing *is* too much for you; [a]you are not able to perform it by yourself.
19 "Listen now to my voice; I will give you [1]counsel, and God will be with you: Stand [a]before God for the people, so that you may [b]bring the difficulties to God.

ENCOUNTER *Note* *Ex. 18:19*

Godly Counsel

God's word often becomes clear to us through the voices of those He places around us. God wants us to recognize His voice through godly counsel from others.

20 "And you shall [a]teach them the statutes and the laws, and show them the way in which they must walk and [b]the work they must do.
21 "Moreover you shall select from all the people [a]able men, such as [b]fear God,

18:1–27 Jethro is referred to as Moses' father-in-law twelve times in this passage. This could be intended to emphasize Jethro's authority over Moses.

18:4 "Eliezer" means "My God Is Help."

18:5 The "mountain of God" is Mount Sinai.

18:11 Jethro is called a priest of Midian and not necessarily a priest of Yahweh (v.1). He now recognizes that the "Lord is greater" and declares his faith in the God of the Israelites.

[c]men of truth, [d]hating covetousness; and place *such* over them *to be* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.
22 "And let them judge the people at all times. [a]Then it will be *that* every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for [b]they will bear *the burden* with you.
23 "If you do this thing, and God *so* commands you, then you will be able to endure, and all this people will also go to their [a]place in peace."
24 So Moses heeded the voice of his father-in-law and did all that he had said.
25 And [a]Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.
26 So they judged the people at all times; the [a]hard[1] cases they brought to Moses, but they judged every small case themselves.
27 Then Moses let his father-in-law depart, and [a]he went his way to his own land.

Israel at Mount Sinai

19 In the third month after the children of Israel had gone out of the land of Egypt, on the same day, [a]they came *to* the Wilderness of Sinai.
2 For they had departed from [a]Rephidim, had come *to* the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before [b]the mountain.
3 And [a]Moses went up to God, and the LORD [b]called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel:
4 [a]'You have seen what I did to the Egyptians, and *how* [b]I [1]bore you on eagles' wings and brought you to Myself.

ENCOUNTER *Note* *Ex. 19:4–6*

Freed for Relationship

God does not make us successful, prosperous, or influential to satisfy our worldly ambitions. He frees us for one purpose, so we can know Him. His work in our lives is a means to that end.

5 'Now [a]therefore, if you will indeed obey My voice and [b]keep My covenant, then [c]you shall be a special treasure to Me above all people; for all the earth *is* [d]Mine.
6 'And you shall be to Me a [a]kingdom of priests and a [b]holy nation.' These *are* the words which you shall speak to the children of Israel."
7 So Moses came and called for the [a]elders of the people, and [1]laid before them all these words which the LORD commanded him.
8 Then [a]all the people answered together and said, "All that the LORD has spoken we will do." So Moses brought back the words of the people to the LORD.
9 And the LORD said to Moses, "Behold, I come to you [a]in the thick cloud, [b]that the people may hear when I speak with you, and believe you forever." So Moses told the words of the people to the LORD.
10 Then the LORD said to Moses, "Go to the people and [a]consecrate them today and tomorrow, and let them wash their clothes.
11 "And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people.

ENCOUNTER *Note* *Ex. 19:11*

Prepare to Meet God

Encounters with God are not casual events. To receive all God wants to share with you, your heart and mind must be inclined toward Him, and you must be ready to respond to what He reveals to you.

12 "You shall set bounds for the people all around, saying, 'Take heed to yourselves *that* you do *not* go up to the mountain or touch its base. [a]Whoever touches the mountain shall surely be put to death.
13 'Not a hand shall touch him, but he shall surely be stoned or shot *with an arrow;* whether man or beast, he shall not live.' When the trumpet sounds long, they shall come near the mountain."
14 So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes.
15 And he said to the people, "Be ready for the third day; [a]do not come near *your* wives."

[c]Ezek. 18:8
[d]Deut. 16:19
22 [a]Deut. 1:17
[b]Num. 11:17
23 [a]Ex. 16:29
25 [a]Deut. 1:15
26 [a]Job 29:16
[1]*difficult matters*
27 [a]Num. 10:29, 30

CHAPTER 19

1 [a]Num. 33:15
2 [a]Ex. 17:1
[b]Ex. 3:1, 12; 18:5
3 [a]Acts 7:38
[b]Ex. 3:4
4 [a]Deut. 29:2
[b]Is. 63:9 [1]*sustained*
5 [a]Ex. 15:26; 23:22
[b]Deut. 5:2

[c]Ps. 135:4
[d]Ex. 9:29
6 [a][1 Pet. 2:5, 9]
[b]Deut. 7:6; 14:21; 26:19
7 [a]Ex. 4:29, 30
[1]*set*
8 [a]Deut. 5:27; 26:17
9 [a]Ex. 19:16; 20:21; 24:15
[b]Deut. 4:12, 36
10 [a]Lev. 11:44, 45
12 [a]Heb. 12:20
15 [a][1 Cor. 7:5]

19:1 The Israelites reached the base of Mount Sinai two months to the day after leaving Egypt. The location of Mount Sinai is still unclear.

19:13 The "trumpet" was a ram's horn.

16 Then it came to pass on the third day, in the morning, that there were [a]thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who *were* in the camp [b]trembled.
17 And [a]Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain.
18 Now [a]Mount Sinai *was* completely in smoke, because the LORD descended upon [b]it in fire. [c]Its smoke ascended like the smoke of a furnace, and [1]the [d]whole mountain quaked greatly.
19 And when the blast of the trumpet sounded long and became louder and louder, [a]Moses spoke, and [b]God answered him by voice.
20 Then the LORD came down upon Mount Sinai, on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.
21 And the LORD said to Moses, "Go down and warn the people, lest they break through [a]to gaze at the LORD, and many of them perish.
22 "Also let the [a]priests who come near the LORD [b]consecrate themselves, lest the LORD [c]break out against them."
23 But Moses said to the LORD, "The people cannot come up to Mount Sinai; for You warned us, saying, [a]'Set bounds around the mountain and consecrate it.' "
24 Then the LORD said to him, "Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest He break out against them."
25 So Moses went down to the people and spoke to them.

The Ten Commandments

20 And God spoke [a]all these words, saying:
2 [a]"I *am* the LORD your God, who brought you out of the land of Egypt, [b]out of the house of [1]bondage.
3 [a]"You shall have no other gods before Me.
4 [a]"You shall not make for yourself a carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth;
5 [a]you shall not bow down to them nor [1]serve them. [b]For I, the LORD your God, *am* a jealous God, [c]visiting[2] the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me,
6 but [a]showing mercy to thousands, to those who love Me and keep My commandments.

16 [a]Heb. 12:18, 19 [b]Heb. 12:21
17 [a]Deut. 4:10
18 [a]Deut. 4:11 [b]Ex. 3:2; 24:17 [c]Gen. 15:17; 19:28 [d]Ps. 68:8 [1]LXX *all the people*
19 [a]Heb. 12:21 [b]Ps. 81:7
21 [a]1 Sam. 6:19
22 [a]Ex. 19:24; 24:5 [b]Lev. 10:3; 21:6–8 [c]2 Sam. 6:7, 8
23 [a]Ex. 19:12

CHAPTER 20
1 [a]Deut. 5:22
2 [a]Hos. 13:4 [b]Ex. 13:3 [1]*slaves*
3 [a]Jer. 25:6; 35:15
4 [a]Deut. 4: 15–19; 27:15
5 [a]Is. 44:15, 19 [b]Deut. 4:24 [c]Num. 14:18, 33 [1]*worship* [2]*punishing*
6 [a]Deut. 7:9
7 [a]Lev. 19:12 [b]Mic. 6:11
8 [a]Lev. 26:2
9 [a]Luke 13:14
10 [a]Gen. 2:2, 3 [b]Neh. 13:16–19
11 [a]Ex. 31:17
12 [a]Lev. 19:3 [b]Deut. 5:16, 33; 6:2; 11:8, 9
13 [a]Rom. 13:9
14 [a]Matt. 5:27 [b]Deut. 5:18
15 [a]Lev. 19:11, 13
16 [a]Deut. 5:20

ENCOUNTER *Note* — *Ex. 20:5, 6*

A Jealous God

God is admittedly a jealous God. He cherishes His people's affections and will tolerate no rivals. He is not content to be one of your priorities; He wants to be your one priority.

7 [a]"You shall not take the name of the LORD your God in vain, for the LORD [b]will not hold *him* guiltless who takes His name in vain.
8 [a]"Remember the Sabbath day, to keep it holy.
9 [a]Six days you shall labor and do all your work,
10 but the [a]seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, [b]nor your stranger who *is* within your gates.
11 For [a]*in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.
12 [a]"Honor your father and your mother, that your days may be [b]long upon the land which the LORD your God is giving you.
13 [a]"You shall not murder.
14 [a]"You shall not commit [b]adultery.
15 [a]"You shall not steal.
16 [a]"You shall not bear false witness against your neighbor.

19:16 Thunder, lightning, clouds, and trumpet blasts evoked fear among God's people. The god Baal was associated with these elements, but Yahweh proved Himself incomparably powerful.

20:1–17 The type of law contained in the Ten Commandments is called "apodictic law." This means the commandments are legal statements in the form of a command without explanation. They are more than law, however; they outline requirements for a covenant relationship.

20:3 To have "no other gods before Me" does not imply a superior place among lesser gods. It is a command not to have any other gods in His presence, thereby ruling out polytheism.

20:8–11 The Sabbath observance has no known parallel in ancient cultures.

20:12–17 Commandments five to nine all deal with covenant in community, affecting the transmission of the covenant from generation to generation. They safeguard family life, the primary means of passing on the covenant.

17 [a]"You shall not covet your neighbor's house; [b]you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that *is* your neighbor's."

The People Afraid of God's Presence

18 Now [a]all the people [b]witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain [c]smoking; and when the people saw *it*, they trembled and stood afar off.
19 Then they said to Moses, [a]"You speak with us, and we will hear; but [b]let not God speak with us, lest we die."
20 And Moses said to the people, [a]"Do not fear; [b]for God has come to test you, and [c]that His fear may be before you, so that you may not sin."

ENCOUNTER*Note* *Ex. 20:20*

Fear of God

God does not want you to cower in fear; He desires a reverent fear that acknowledges His complete authority over your life. Veneration for God will protect you from sin and will keep you safe.

21 So the people stood afar off, but Moses drew near [a]the thick darkness where God *was*.

The Law of the Altar

22 Then the LORD said to Moses, "Thus you shall say to the children of Israel: 'You have seen that I have talked with you [a]from heaven.
23 'You shall not make *anything to be* [a]with Me—gods of silver or gods of gold you shall not make for yourselves.
24 'An altar of [a]earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, [b]your sheep and your oxen. In every [c]place where I [1]record My name I will come to you, and I will [d]bless you.
25 'And [a]if you make Me an altar of stone, you shall not build it of hewn stone; for if you [b]use your tool on it, you have profaned it.
26 'Nor shall you go up by steps to My altar, that your [a]nakedness may not be exposed on it.'

The Law Concerning Servants

21 "Now these *are* the [1]judgments which you shall [a]set before them:

ENCOUNTER*Note* *Ex. 21:1*

Reflecting God's Nature

God's people are to live by a higher standard than the world around them does. The world ought not to determine how you conduct yourself. God alone sets the standards for your morality and lifestyle.

2 [a]"If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing.
3 "If he comes in by himself, he shall go out by himself; if he *comes in* married, then his wife shall go out with him.
4 "If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.
5 [a]"But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,'
6 "then his master shall bring him to the [a]judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.
7 "And if a man [a]sells his daughter to be a female slave, she shall not go out as the male slaves do.
8 "If she [1]does not please her master, who has betrothed her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her.
9 "And if he has betrothed her to his son, he shall deal with her according to the custom of daughters.
10 "If he takes another *wife*, he shall not diminish her food, her clothing, [a]and her marriage rights.
11 "And if he does not do these three for her, then she shall go out free, without *paying* money.

17 [a][Eph. 5:3, 5] [b][Matt. 5:28]
18 [a]Heb. 12:18, 19 [b]Rev. 1:10, 12 [c]Ex. 19:16, 18
19 [a]Heb. 12:19 [b]Deut. 5:5, 23–27
20 [a]Is. 41:10, 13] [b][Deut. 13:3] [c]Is. 8:13
21 [a]Ex. 19:16
22 [a]Deut. 4:36; 5:24, 26
23 [a]Ex. 32:1, 2, 4
24 [a]Ex. 20:25; 27:1–8 [b]Ex. 24:5 [c]2 Chr. 6:6 [d]Gen. 12:2 [1]*cause My name to be remembered*
25 [a]Deut. 27:5 [b]Josh. 8:30, 31
26 [a]Ex. 28:42, 43

CHAPTER 21

1 [a]Deut. 4:14; 6:1 [1]*ordinances*
2 [a]Jer. 34:14
5 [a]Deut. 15:16, 17
6 [a]Ex. 12:12; 22:8, 9
7 [a]Neh. 5:5
8 [1]Lit. *is evil in the eyes of*
10 [a][1 Cor. 7:3, 5]

20:26 Ritual nudity was widespread in ancient cultures, but God demanded modesty.

21:1—23:19 This is casuistic law, characterized by "if . . . then." This ensures equal treatment of all people regardless of social standing. This passage is called the "book of the covenant" and is the oldest example of casuistic law.

21:2 "Hebrew servant" is better understood as an indentured laborer who worked for a specified period of time.

21:5, 6 Slaves who voluntarily remained after being set free had an ear pierced as the sign of being a perpetual slave.

The Law Concerning Violence

12 [a]"He who strikes a man so that he dies shall surely be put to death.
13 "However, [a]if he did not lie in wait, but God [b]delivered *him* into his hand, then [c]I will appoint for you a place where he may flee.
14 "But if a man acts with [a]premeditation against his neighbor, to kill him by treachery, [b]you shall take him from My altar, that he may die.
15 "And he who strikes his father or his mother shall surely be put to death.
16 [a]"He who kidnaps a man and [b]sells him, or if he is [c]found in his hand, shall surely be put to death.
17 "And [a]he who curses his father or his mother shall surely be put to death.
18 "If men contend with each other, and one strikes the other with a stone or with *his* fist, and he does not die but is confined to *his* bed,
19 "if he rises again and walks about outside [a]with his staff, then he who struck *him* shall be [1]acquitted. He shall only pay *for* the loss of his time, and shall provide *for him* to be thoroughly healed.
20 "And if a man beats his male or female servant with a rod, so that he dies under his hand, he shall surely be punished.
21 "Notwithstanding, if he remains alive a day or two, he shall not be punished; for he *is* his [a]property.
22 "If men [1]fight, and hurt a woman with child, so that [2]she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall [a]pay as the judges *determine.*
23 "But if *any* harm follows, then you shall give life for life,
24 [a]"eye for eye, tooth for tooth, hand for hand, foot for foot,
25 "burn for burn, wound for wound, stripe for stripe.
26 "If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye.
27 "And if he knocks out the tooth of his male or female servant, he shall let him go free for the sake of his tooth.

Animal Control Laws

28 "If an ox gores a man or a woman to death, then [a]the ox shall surely be stoned, and its flesh shall not be eaten; but the owner of the ox *shall be* [1]acquitted.
29 "But if the ox [1]tended to thrust with its horn in times past, and it has been made known to his owner, and he has not kept it confined, so that it has killed a man or a woman, the ox shall be stoned and its owner also shall be put to death.
30 "If there is imposed on him a sum of money, then he shall pay [a]to redeem his life, whatever is imposed on him.
31 "Whether it has gored a son or gored a daughter, according to this judgment it shall be done to him.
32 "If the ox gores a male or female servant, he shall give to their master [a]thirty shekels of silver, and the [b]ox shall be stoned.
33 "And if a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it,
34 "the owner of the pit shall make *it* good; he shall give money to their owner, but the dead *animal* shall be his.
35 "If one man's ox hurts another's, so that it dies, then they shall sell the live ox and divide the money from it; and the dead *ox* they shall also divide.
36 "Or if it was known that the ox tended to thrust in time past, and its owner has not kept it confined, he shall surely pay ox for ox, and the dead animal shall be his own.

Responsibility for Property

22 "If a man steals an ox or a sheep, and slaughters it or sells it, he shall [a]restore five oxen for an ox and four sheep for a sheep.
2 "If the thief is found [a]breaking in, and he is struck so that he dies, *there shall be* [b]no guilt for his bloodshed.
3 "If the sun has risen on him, *there shall be* guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be [a]sold[1] for his theft.
4 "If the theft is certainly [a]found alive in his hand, whether it is an ox or donkey or sheep, he shall [b]restore double.
5 "If a man causes a field or vineyard to be grazed, and lets loose his animal, and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard.

12 [a][Matt. 26:52]
13 [a]Deut. 19:4, 5 [b]1 Sam. 24:4, 10, 18 [c]Num. 35:11
14 [a]Deut. 19: 11, 12 [b]1 Kin. 2:28–34
16 [a]Deut. 24:7 [b]Gen. 37:28 [c]Ex. 22:4
17 [a]Mark 7:10
19 [a]2 Sam. 3:29 [1]*exempt from punishment*
21 [a]Lev. 25: 44–46
22 [a]Ex. 18:21, 22; 21:30 [1]*struggle* [2]Lit. *her children come out*
24 [a]Lev. 24:20
28 [a]Gen. 9:5

[1]*exempt from punishment*
29 [1]*was inclined*
30 [a]Num. 35:31
32 [a]Zech. 11:12, 13 [b]Ex. 21:28

CHAPTER 22
1 [a]2 Sam. 12:6
2 [a]Matt. 6:19; 24:43 [b]Num. 35:27
3 [a]Ex. 21:2 [1]Sold as a slave
4 [a]Ex. 21:16 [b]Prov. 6:31

21:13 A place of sanctuary was established for those who committed unintentional homicide. It was a place of protection from the victim's family. It also allowed time for authorities to determine the correct judgment.

21:21 This is the best-known statement of "lex talionis" (law of retaliation). While many nations allowed punishment that greatly outweighed the original offense, Israel was to exercise justice proportionate to the crime. They were to reflect the justice of God.

21:22 Several ancient law codes punish those who cause a woman to miscarry a child.

21:22–36 Because a person's ability to work was paramount, great detail was given to personal liability.

6 "If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the field is consumed, he who kindled the fire shall surely make restitution.
7 "If a man [a]delivers to his neighbor money or articles to keep, and it is stolen out of the man's house, [b]if the thief is found, he shall pay double.
8 "If the thief is not found, then the master of the house shall be brought to the [a]judges *to see* whether he has put his hand into his neighbor's goods.
9 "For any kind of trespass, *whether it concerns* an ox, a donkey, a sheep, or clothing, *or* for any kind of lost thing which *another* claims to be his, the [a]cause of both parties shall come before the judges; *and* whomever the judges condemn shall pay double to his neighbor.
10 "If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies, is hurt, or driven away, no one seeing *it*,
11 "*then* an [a]oath of the LORD shall be between them both, that he has not put his hand into his neighbor's goods; and the owner of it shall accept *that*, and he shall not make *it* good.
12 "But [a]if, in fact, it is stolen from him, he shall make restitution to the owner of it.
13 "If it is [a]torn to pieces *by a beast*, *then* he shall bring it as evidence, *and* he shall not make good what was torn.
14 "And if a man borrows *anything* from his neighbor, and it becomes injured or dies, the owner of it not *being* with it, he shall surely make *it* good.
15 "If its owner *was* with it, he shall not make *it* good; if it *was* hired, it came for its hire.

Moral and Ceremonial Principles

16 [a]"If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her *to be* his wife.
17 "If her father utterly refuses to give her to him, he shall pay money according to the [a]bride-price of virgins.
18 [a]"You shall not permit a sorceress to live.
19 [a]"Whoever lies with an animal shall surely be put to death.
20 [a]"He who sacrifices to *any* god, except to the LORD only, he shall be utterly destroyed.
21 [a]"You shall neither mistreat a [1]stranger nor oppress him, for you were strangers in the land of Egypt.
22 [a]"You shall not afflict any widow or fatherless child.
23 "If you afflict them in any way, *and* they [a]cry at all to Me, I will surely [b]hear their cry;
24 "and My [a]wrath will become hot, and I will kill you with the sword; [b]your wives shall be widows, and your children fatherless.
25 [a]"If you lend money to *any of* My people *who are* poor among you, you shall not be like a moneylender to him; you shall not charge him [b]interest.
26 [a]"If you ever take your neighbor's garment as a pledge, you shall return it to him before the sun goes down.
27 "For that *is* his only covering, it *is* his garment for his skin. What will he sleep in? And it will be that when he cries to Me, I will hear, for I *am* [a]gracious.

ENCOUNTER*Note* *Ex. 22:27*

God's Compassion

Why does God care about the practical concerns of our lives? His compassion is a reflection of His deep love; no detail escapes His notice.

28 [a]"You shall not revile God, nor curse a [b]ruler of your people.
29 "You shall not delay *to offer* [a]the first of your ripe produce and your juices. [b]The firstborn of your sons you shall give to Me.
30 [a]"Likewise you shall do with your oxen *and* your sheep. It shall be with its mother [b]seven days; on the eighth day you shall give it to Me.
31 "And you shall be [a]holy men to Me: [b]you shall not eat meat torn *by beasts* in the field; you shall throw it to the dogs.

Justice for All

23 "You [a]shall not circulate a false report. Do not put your hand with the wicked to be an [b]unrighteous witness.
2 [a]"You shall not follow a crowd to do evil; [b]nor shall you testify in a dispute so as to turn aside after many to pervert *justice*.
3 "You shall not show partiality to a [a]poor man in his dispute.
4 [a]"If you meet your enemy's ox or his

7 [a]Lev. 6:1–7 [b]Ex. 22:4
8 [a]Ex. 21:6, 22; 22:28
9 [a]Deut. 25:1
11 [a]Heb. 6:16
12 [a]Gen. 31:39
13 [a]Gen. 31:39
16 [a]Deut. 22:28, 29
17 [a]Gen. 34:12
18 [a]1 Sam. 28:3–10
19 [a]Lev. 18:23; 20:15, 16
20 [a]Ex. 32:8; 34:15
21 [a]Deut. 10:19 [1]*sojourner*
22 [a][James 1:27]
23 [a][Luke 18:7] [b]Ps. 18:6
24 [a]Ps. 69:24 [b]Ps. 109:9
25 [a]Lev. 25:35–37 [b]Ps. 15:5
26 [a]Deut. 24:6, 10–13
27 [a]Ex. 34:6, 7
28 [a]Eccl. 10:20 [b]Acts 23:5
29 [a]Ex. 23:16, 19 [b]Ex. 13:2, 12, 15
30 [a]Deut. 15:19 [b]Lev. 22:27
31 [a]Lev. 11:44; 19:2 [b]Ezek. 4:14

CHAPTER 23

1 [a]Ps. 101:5 [b]Deut. 19:16–21
2 [a]Gen. 7:1 [b]Lev. 19:15
3 [a]Deut. 1:17; 16:19
4 [a][Rom. 12:20]

22:16 A "bride-price" refers to marital contracts made between families. Virgins were of the greatest value.
22:18 The total intolerance of a "sorceress" was due to her association with false religions and the challenge to God's supremacy.
22:21 The fair treatment of "strangers" or "aliens" was a remembrance of Israel's ill-treatment as foreigners in Egypt.
22:26 Day laborers often pledged their garments as collateral against a debt (Amos 2:8). They would be the poorest of the poor.

donkey going astray, you shall surely bring it back to him again.
5 [a]"If you see the donkey of one who hates you lying under its burden, and you would refrain from helping it, you shall surely help him with it.
6 [a]"You shall not pervert the judgment of your poor in his dispute.
7 [a]"Keep yourself far from a false matter; [b]do not kill the innocent and righteous. For [c]I will not justify the wicked.
8 "And [a]you shall take no bribe, for a bribe blinds the discerning and perverts the words of the righteous.
9 "Also [a]you shall not oppress a [1]stranger, for you know the heart of a stranger, because you were strangers in the land of Egypt.

The Law of Sabbaths

10 [a]"Six years you shall sow your land and gather in its produce,
11 "but the seventh *year* you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard *and* your [1]olive grove.
12 [a]"Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.
13 "And in all that I have said to you, [a]be circumspect and [b]make no mention of the name of other gods, nor let it be heard from your mouth.

Three Annual Feasts

14 [a]"Three times you shall keep a feast to Me in the year:
15 [a]"You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; [b]none shall appear before Me empty);
16 [a]"and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and [b]the Feast of Ingathering at the end of the year, when you have gathered in *the fruit of* your labors from the field.
17 [a]"Three times in the year all your males shall appear before the Lord [1]GOD.

5 [a]Deut. 22:4
6 [a]Eccl. 5:8
7 [a]Eph. 4:25 [b]Matt. 27:4 [c]Rom. 1:18
8 [a]Prov. 15:27; 17:8, 23
9 [a]Ex. 22:21 [1]*sojourner*
10 [a]Lev.25:1–7
11 [1]*olive yards*
12 [a]Luke 13:14
13 [a]1 Tim. 4:16 [b]Josh. 23:7
14 [a]Ex. 23:17; 34:22–24
15 [a]Ex. 12: 14–20 [b]Ex. 22:29; 34:20
16 [a]Ex. 34:22 [b]Deut. 16:13
17 [a]Deut. 16:16 [1]Heb. *YHWH,* usually translated *LORD*
18 [a]Ex. 34:25 [b]Deut. 16:4 [1]*feast*
19 [a]Deut. 26:2, 10 [b]Deut. 14:21
20 [a]Ex. 3:2; 13:15; 14:19
21 [a]Ps. 78:40, 56 [b]Deut. 18:19 [c]Is. 9:6
22 [a]Deut. 30:7

WORD*Study* **LORD GOD**

Ex. 23:17 *Adonai Yahweh* is a unique description of God linking the title *Adonai,* meaning "Lord" or "Master" with God's personal name *Yahweh.* The term "Lord" testifies to God's unlimited power and authority, as a master over a slave. The title "Yahweh" speaks of God's mercy and grace, given to those in a personal relationship. The two names in combination keep the two aspects of our relationship to God in balance.

18 [a]"You shall not offer the blood of My sacrifice with leavened [b]bread; nor shall the fat of My [1]sacrifice remain until morning.
19 [a]"The first of the firstfruits of your land you shall bring into the house of the LORD your God. [b]You shall not boil a young goat in its mother's milk.

The Angel and the Promises

20 [a]"Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared.
21 "Beware of Him and obey His voice; [a]do not provoke Him, for He will [b]not pardon your transgressions; for [c]My name *is* in Him.
22 "But if you indeed obey His voice and do all that I speak, then [a]I will be an

HISTORICAL*Encounter* **JIM ELIOT** *Ex. 23:20*

As Jim Eliot prepared to give his life to missions, he earnestly sought God's leading as to where he should go. One day he came upon Exodus 23:20. Instantly he recognized God's word confirming that he should go to Ecuador. There, ministering to the Aucas, Eliot would lay his life down for the cause of Christ. Eliot had once observed, "He is no fool who gives what he cannot keep to gain what he cannot lose." His attitude of total surrender to God's word would inspire countless others to seek God's leading for their own lives.

23:10 Leaving the land fallow every seventh year follows the pattern of creation, allowing the land rest after six years of being worked.

23:15 The Feast of Unleavened Bread signaled the beginning of the barley harvest. It came to be associated with the Exodus and Passover celebration.

23:16 The Feast of Harvest is also called the Feast of Weeks. This feast was tied to a commemoration of the law given at Mount Sinai. The Feast of Ingathering is also called the Feast of Tabernacles. This feast was also a memorial to the wilderness wanderings. It was later the occasion for the dedication of Solomon's temple (1 Kin. 8:65).

23:21 "My name is in Him" means God's presence and power is fully in His messenger.

ENCOUNTER Note Ex. 23:20, 21

Keeping You in the Way

God wants you to stay on the path He sets before you, and He will guide you along the way. Ignoring His directions is perilous to you and to those who follow your lead.

enemy to your enemies and an adversary to your adversaries.
23 [a]"For My Angel will go before you and [b]bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will [1]cut them off.
24 "You shall not [a]bow down to their gods, nor serve them, [b]nor do according to their works; [c]but you shall utterly overthrow them and completely break down their *sacred* pillars.
25 "So you shall [a]serve the LORD your God, and [b]He will bless your bread and your water. And [c]I will take sickness away from the midst of you.
26 [a]"No one shall suffer miscarriage or be barren in your land; I will [b]fulfill the number of your days.
27 "I will send [a]My fear before you, I will [b]cause confusion among all the people to whom you come, and will make all your enemies turn *their* backs to you.
28 "And [a]I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you.
29 [a]"I will not drive them out from before you in one year, lest the land become desolate and the beasts of the field become too numerous for you.
30 "Little by little I will drive them out from before you, until you have increased, and you inherit the land.
31 "And [a]I will set your [1]bounds from the Red Sea to the sea, Philistia, and from the desert to the [2]River. For I will [b]deliver the inhabitants of the land into your hand, and you shall drive them out before you.
32 [a]"You shall make no [1]covenant with them, nor with their gods.
33 "They shall not dwell in your land, lest they make you sin against Me. For *if* you serve their gods, [a]it will surely be a snare to you."

23 [a]Ex. 23:20 [b]Josh. 24:8, 11 [1]*annihilate them*
24 [a]Ex. 20:5; 23:13, 33 [b]Deut. 12:30, 31 [c]Num. 33:52
25 [a]Deut. 6:13 [b]Deut. 28:5 [c]Ex. 15:26
26 [a]Deut. 7:14; 28:4 [b]1 Chr. 23:1
27 [a]Ex. 15:16 [b]Deut. 7:23
28 [a]Josh. 24:12
29 [a]Deut. 7:22
31 [a]Gen. 15:18 [b]Josh. 21:44 [1]*boundaries* [2]Heb. *Nahar,* the Euphrates
32 [a]Ex. 34:12, 15 [1]*treaty*
33 [a]Ps. 106:36

CHAPTER 24

1 [a]Lev. 10:1, 2 [b]Num. 11:16
3 [a]Ex. 19:8; 24:7 [1]*ordinances*
4 [a]Deut. 31:9 [b]Gen. 28:18
5 [a]Ex. 18:12; 20:24
6 [a]Heb. 9:18
7 [a]Heb. 9:19
8 [a][Luke 22:20]
10 [a][John 1:18; 6:46] [b]Ezek. 1:26 [c]Matt. 17:2 [1]Lit. *substance of heaven*

ENCOUNTER Note Ex. 23:33

Danger of a Divided Heart

God knows every potential rival to His rightful place in your heart. He understands better than you do what will tempt you and He knows the consequences if you succumb. So He carefully steers you away from such entanglements.

Israel Affirms the Covenant

24 Now He said to Moses, "Come up to the LORD, you and Aaron, [a]Nadab and Abihu, [b]and seventy of the elders of Israel, and worship from afar.
2 "And Moses alone shall come near the LORD, but they shall not come near; nor shall the people go up with him."
3 So Moses came and told the people all the words of the LORD and all the [1]judgments. And all the people answered with one voice and said, [a]"All the words which the LORD has said we will do."
4 And Moses [a]wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve [b]pillars according to the twelve tribes of Israel.
5 Then he sent young men of the children of Israel, who offered [a]burnt offerings and sacrificed peace offerings of oxen to the LORD.
6 And Moses [a]took half the blood and put *it* in basins, and half the blood he sprinkled on the altar.
7 Then he [a]took the Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient."
8 And Moses took the blood, sprinkled *it* on the people, and said, "This is [a]the blood of the covenant which the LORD has made with you according to all these words."

On the Mountain with God

9 Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,
10 and they [a]saw the God of Israel. And *there was* under His feet as it were a paved work of [b]sapphire stone, and it was like the [c]very[1] heavens in *its* clarity.

23:23 The many ethnic groups in Canaan represented its diversity. The region provided a bridge between Mesopotamia and Egypt that attracted many settlers.

23:24 Pagan sites often included sacred poles, representing the power of the local gods.

23:31 "The River" is the Euphrates.

24:1 The "Seventy Elders" were appointed representatives of the tribes and spoke for all of Israel.

24:5 Whereas "burnt offerings" were consumed in their entirety, "peace offerings" were only partly consumed and the rest was used in a celebratory meal.

24:7 A public reading of the "Book of the Covenant" was a part of every covenant renewal ceremony.

11 But on the nobles of the children of Israel He [a]did not [1]lay His hand. So [b]they saw God, and they [c]ate and drank.
12 Then the LORD said to Moses, [a]"Come up to Me on the mountain and be there; and I will give you [b]tablets of stone, and the law and commandments which I have written, that you may teach them."
13 So Moses arose with [a]his assistant Joshua, and Moses went up to the mountain of God.
14 And he said to the elders, "Wait here for us until we come back to you. Indeed, Aaron and [a]Hur *are* with you. If any man has a difficulty, let him go to them."
15 Then Moses went up into the mountain, and [a]a cloud covered the mountain.
16 Now [a]the glory of the LORD rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud.
17 The sight of the glory of the LORD *was* like [a]a consuming fire on the top of the mountain in the eyes of the children of Israel.

ENCOUNTER Note *Ex. 24:17*

A Consuming Fire

The sight of the Lord is like a consuming fire. A face-to-face encounter with almighty God either consumes us or changes us.

18 So Moses went into the midst of the cloud and went up into the mountain. And [a]Moses was on the mountain forty days and forty nights.

Offerings for the Sanctuary

25 Then the LORD spoke to Moses, saying:
2 "Speak to the children of Israel, that they bring Me an [1]offering. [a]From everyone who gives it willingly with his heart you shall take My offering.
3 "And this *is* the offering which you shall take from them: gold, silver, and bronze;
4 "blue, purple, and scarlet *thread*, fine linen, and goats' *hair;*
5 "ram skins dyed red, [1]badger skins, and acacia wood;
6 [a]"oil for the light, and [b]spices for the anointing oil and for the sweet incense;
7 "onyx stones, and stones to be set in the [a]ephod and in the breastplate.
8 "And let them make Me a [a]sanctuary,[1] that [b]I may dwell among them.
9 "According to all that I show you, *that is,* the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make *it.*

The Ark of the Testimony

10 [a]"And they shall make an ark of acacia wood; two and a half cubits *shall be* its length, a cubit and a half its width, and a cubit and a half its height.
11 "And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of [a]gold all around.
12 "You shall cast four rings of gold for it, and put *them* in its four corners; two rings *shall be* on one side, and two rings on the other side.
13 "And you shall make poles *of* acacia wood, and overlay them with gold.
14 "You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them.
15 [a]"The poles shall be in the rings of the ark; they shall not be taken from it.
16 "And you shall put into the ark [a]the Testimony which I will give you.
17 [a]"You shall make a mercy seat of pure gold; two and a half cubits *shall be* its length and a cubit and a half its width.
18 "And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat.
19 "Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it *of one piece* with the mercy seat.
20 "And [a]the cherubim shall stretch out *their* wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim *shall be* toward the mercy seat.
21 [a]"You shall put the mercy seat on top of the ark, and [b]in the ark you shall put the Testimony that I will give you.

11 [a]Ex. 19:21 [b]Gen. 32:30 [c]1 Cor. 10:18 [1]*stretch out His*
12 [a]Ex. 24:2, 15 [b]Ex. 31:18; 32:15
13 [a]Ex. 32:17
14 [a]Ex. 17:10, 12
15 [a]Ex. 19:9
16 [a]Ex. 16:10; 33:18
17 [a]Deut. 4:26, 36; 9:3
18 [a]Ex. 34:28

CHAPTER 25

2 [a]Ex. 35:4–9, 21 [1]*heave offering*
5 [1]Or *dolphin*
6 [a]Ex. 27:20 [b]Ex. 30:23
7 [a]Ex. 28:4, 6–14
8 [a]Heb. 9:1, 2 [b][2 Cor. 6:16] [1]*sacred place*
10 [a]Ex. 37:1–9
11 [a]Ex. 37:2
15 [a]1 Kin. 8:8
16 [a]Heb. 9:4
17 [a]Ex. 37:6
20 [a]1 Kin. 8:7
21 [a]Ex. 26:34; 40:20 [b]Ex. 25:16

24:18 The number forty was often used to symbolize completion, signifying the passage of an appropriate time.

25:7 The "ephod" was a priestly vestment reserved for the high priest (See 28:6–14).

25:8 "Sanctuary" means "holy place." Its main purpose was not worship, but a place for God to dwell among His people. Since Pentecost, God has made His tabernacle within each believer.

25:10 A cubit was measured from the elbow to the tip of the middle finger, approximately eighteen inches.

25:17 "Mercy seat" is more an interpretation than a translation. The Hebrew noun is derived from a verb meaning "to atone for," "to cover over," or "to make propitiation." It was the lid for the ark as well as the base upon which the cherubim were seated. To the Hebrew in ancient times, the mercy seat's significance was similar to that of the cross for Christians.

25:14, 27 Poles were used to keep both the ark and the table for the showbread from being touched by human hands as they were transported.

22 "And [a]there I will meet with you, and I will speak with you from above the mercy seat, from [b]between the two cherubim which *are* on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.

ENCOUNTER *Note* *Ex. 25:22*

The Meeting Place

God meets people at the place of forgiveness. People must first be cleansed from their sins before they can follow God's commands.

The Table for the Showbread

23 [a]"You shall also make a table of acacia wood; two cubits *shall be* its length, a cubit its width, and a cubit and a half its height.
24 "And you shall overlay it with pure gold, and make a molding of gold all around.
25 "You shall make for it a frame of a handbreadth all around, and you shall make a gold molding for the frame all around.
26 "And you shall make for it four rings of gold, and put the rings on the four corners that *are* at its four legs.
27 "The rings shall be close to the frame, as holders for the poles to bear the table.
28 "And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them.
29 "You shall make [a]its dishes, its pans, its pitchers, and its bowls for pouring. You shall make them of pure gold.
30 "And you shall set the [a]showbread on the table before Me always.

The Gold Lampstand

31 [a]"You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its *ornamental* knobs, and flowers shall be *of one piece.*
32 "And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side.
33 [a]"Three bowls *shall be* made like almond *blossoms* on one branch, *with* an *ornamental* knob and a flower, and three bowls made like almond *blossoms* on the other branch, *with* an *ornamental* knob and a flower—and so for the six branches that come out of the lampstand.
34 [a]"On the lampstand itself four bowls *shall be* made like almond *blossoms, each with* its *ornamental* knob and flower.
35 "And *there shall be* a knob under the *first* two branches of the same, a knob under the *second* two branches of the same, and a knob under the *third* two branches of the same, according to the six branches that extend from the lampstand.
36 "Their knobs and their branches *shall be of one piece;* all of it *shall be* one hammered piece of pure gold.
37 "You shall make seven lamps for it, and [a]they shall arrange its lamps so that they [b]give light in front of it.
38 "And its wick-trimmers and their trays *shall be* of pure gold.
39 "It shall be made of a talent of pure gold, with all these utensils.
40 "And [a]see to it that you make *them* according to the pattern which was shown you on the mountain.

The Tabernacle

26 "Moreover [a]you shall make the tabernacle *with* ten curtains *of* fine woven linen, and blue, purple, and scarlet *thread;* with artistic designs of cherubim you shall weave them.
2 "The length of each curtain *shall be* twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have [1]the same measurements.
3 "Five curtains shall be coupled to one another, and *the other* five curtains *shall be* coupled to one another.
4 "And you shall make loops of blue *yarn* on the edge of the curtain on the selvedge of *one* set, and likewise you shall do on the outer edge of *the other* curtain of the second set.
5 "Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that *is* on the end of the second set, that the loops may be clasped to one another.

22 [a]Ex. 29:42, 43; 30:6, 36 [b]Num. 7:89
23 [a]Ex. 37:10–16
29 [a]Ex. 37:16
30 [a]Lev. 24:5–9
31 [a]Zech. 4:2
33 [a]Ex. 37:19
34 [a]Ex. 37:20–22
37 [a]Lev. 24:3, 4 [b]Num. 8:2
40 [a][Heb. 8:5]

CHAPTER 26
1 [a]Ex. 36:8–19
2 [1]Lit. *one measure*

25:30 Twelve loaves of showbread, representing the twelve tribes of Israel, were to be on the table continually. When they were eaten by the priests on the Sabbath, new loaves were put in their place (Lev. 24:5–9).

25:31–40 The lampstand, or menorah, has come to symbolize Israel even to this day. Its pattern was seen by Moses on the mountain of God. It symbolizes eternal life, and some suggest it represents the Tree of Life in Genesis.

26:1–14 The four types of material for the curtains progress from the finest fabric to the toughest leather for protection: linen, goat hair, ram skin, and badger skin.

26:1 "Tabernacle" comes from a Latin word meaning "tent." The Hebrew term literally means "dwelling place."

6 "And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle.
7 [a]"You shall also make curtains of goats' *hair,* to be a tent over the tabernacle. You shall make eleven curtains.
8 "The length of each curtain *shall be* thirty cubits, and the width of each curtain four cubits; and the eleven curtains shall all have the same measurements.
9 "And you shall couple five curtains by themselves and six curtains by themselves, and you shall double over the sixth curtain at the forefront of the tent.
10 "You shall make fifty loops on the edge of the curtain that is outermost in *one* set, and fifty loops on the edge of the curtain of the second set.
11 "And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one.
12 "The remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle.
13 "And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and on that side, to cover it.
14 [a]"You shall also make a covering of ram skins dyed red for the tent, and a covering of badger skins above that.
15 "And for the tabernacle you shall [a]make the boards of acacia wood, standing upright.
16 "Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the width of each board.
17 "Two [1]tenons *shall be* in each board for binding one to another. Thus you shall make for all the boards of the tabernacle.
18 "And you shall make the boards for the tabernacle, twenty boards for the south side.
19 "You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons.
20 "And for the second side of the tabernacle, the north side, *there shall be* twenty boards
21 "and their forty sockets of silver: two sockets under each of the boards.
22 "For the far side of the tabernacle, westward, you shall make six boards.
23 "And you shall also make two boards for the two back corners of the tabernacle.
24 "They shall be [1]coupled together at the bottom and they shall be coupled together at the top by one ring. Thus it shall be for both of them. They shall be for the two corners.
25 "So there shall be eight boards with their sockets of silver—sixteen sockets—two sockets under each of the boards.
26 "And you shall make bars of acacia wood: five for the boards on one side of the tabernacle,
27 "five bars for the boards on the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the far side westward.
28 "The [a]middle bar shall pass through the midst of the boards from end to end.
29 "You shall overlay the boards with gold, make their rings of gold *as* holders for the bars, and overlay the bars with gold.
30 "And you shall raise up the tabernacle [a]according to its pattern which you were shown on the mountain.
31 [a]"You shall make a veil woven of blue, purple, and scarlet *thread,* and fine woven linen. It shall be woven with an artistic design of cherubim.
32 "You shall hang it upon the four pillars of acacia *wood* overlaid with gold. Their hooks *shall be* gold, upon four sockets of silver.
33 "And you shall hang the veil from the clasps. Then you shall bring [a]the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between [b]the holy *place* and the Most Holy.

ENCOUNTER *Note* *Ex. 26:33*

Behind the Veil

God dwells in the most sacred place. For generations only a select few were invited beyond the veil. But thanks to Christ's sacrifice, we who are in Christ may enter into the Most Holy Place to commune with almighty God.

34 [a]"You shall put the mercy seat upon the ark of the Testimony in the Most Holy.
35 [a]"You shall set the table outside the veil, and [b]the lampstand across from the table on the side of the tabernacle to-

7 [a]Ex. 36:14
14 [a]Ex. 35:7, 23; 36:19
15 [a]Ex. 36: 20–34
17 [1]Projections for joining, lit. *hands*
24 [1]Lit. *doubled*
28 [a]Ex. 36:33
30 [a]Acts 7:44
31 [a]Matt. 27:51
33 [a]Ex. 25: 10–16; 40:21 [b]Heb. 9:2, 3
34 [a]Ex. 25: 17–22; 40:20
35 [a]Ex. 40:22 [b]Ex. 40:24

26:17 A "tenon" was a Hebrew term meaning "hands." It was a projection or peg that fit into a socket to make a joint.
26:31–33 The veil was the most beautiful fabric which created an inner sanctum, housing the Ark of the Covenant. This section of the holy place is called the Most Holy Place (see Heb. 9:2, 3).

ward the south; and you shall put the table on the north side.
36 [a]"You shall make a screen for the door of the tabernacle, *woven of* blue, purple, and scarlet *thread,* and fine woven linen, made by a weaver.
37 "And you shall make for the screen [a]five pillars of acacia *wood,* and overlay them with gold; their hooks *shall be* gold, and you shall cast five sockets of bronze for them.

The Altar of Burnt Offering

27 "You shall make [a]an altar of acacia wood, five cubits long and five cubits wide—the altar shall be square—and its height *shall be* three cubits.
2 "You shall make its horns on its four corners; its horns shall be of one piece with it. And you shall overlay it with bronze.
3 "Also you shall make its pans to receive its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze.
4 "You shall make a grate for it, a network of bronze; and on the network you shall make four bronze rings at its four corners.
5 "You shall put it under the rim of the altar beneath, that the network may be midway up the altar.
6 "And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze.
7 "The poles shall be put in the rings, and the poles shall be on the two sides of the altar to bear it.
8 "You shall make it hollow with boards; [a]as it was shown you on the mountain, so shall they make *it.*

The Court of the Tabernacle

9 [a]"You shall also make the court of the tabernacle. For the south side *there shall be* hangings for the court *made of* fine woven linen, one hundred cubits long for one side.
10 "And its twenty pillars and their twenty sockets *shall be* bronze. The hooks of the pillars and their bands *shall be* silver.
11 "Likewise along the length of the north side *there shall be* hangings one hundred *cubits* long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver.
12 "And along the width of the court on the west side *shall be* hangings of fifty cubits, with their ten pillars and their ten sockets.
13 "The width of the court on the east side *shall be* fifty cubits.
14 "The hangings on *one* side *of the gate shall be* fifteen cubits, *with* their three pillars and their three sockets.
15 "And on the other side *shall be* hangings of fifteen *cubits, with* their three pillars and their three sockets.
16 "For the gate of the court *there shall be* a screen twenty cubits long, *woven of* blue, purple, and scarlet *thread,* and fine woven linen, made by a weaver. It *shall have* four pillars and four sockets.
17 "All the pillars around the court shall have bands of silver; their [a]hooks *shall be* of silver and their sockets of bronze.
18 "The length of the court *shall be* one hundred cubits, the width fifty throughout, and the height five cubits, *made of* fine woven linen, and its sockets of bronze.
19 "All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court, *shall be* of bronze.

The Care of the Lampstand

20 "And [a]you shall command the children of Israel that they bring you pure oil of pressed olives for the light, to cause the lamp to [1]burn continually.

ENCOUNTER Note Ex. 27:20

God's Lamp

The lamp in God's temple burns continually. Night or day, God hears the cries of His children. The path leading to God is always lighted and beckoning those who would come.

21 "In the tabernacle of meeting, [a]outside the veil which *is* before the Testimony, [b]Aaron and his sons shall tend it from evening until morning before the LORD. [c]*It shall be* a statute forever to their generations on behalf of the children of Israel.

Garments for the Priesthood

28 "Now take [a]Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to

36 [a]Ex. 36:37
37 [a]Ex. 36:38

CHAPTER 27
1 [a]Ex. 38:1
8 [a]Ex. 25:40; 26:30
9 [a]Ex. 38:9–20
17 [a]Ex. 38:19
20 [a]Lev. 24:1–4 [1]Lit. *ascend*
21 [a]Ex. 26:31, 33 [b]Ex. 30:8 [c]Lev. 3:17; 16:34

CHAPTER 28
1 [a]Num. 3:10; 18:7

27:1 Acacia wood was a hardwood that was both beautiful and practical. Its density made it extremely durable.

27:9 The courtyard was to provide a buffer between the holy place and the profane world in which it dwelt.

27:20 The lamp was to provide perpetual light before the Most Holy Place to symbolize God's presence.

28:1 Priests ministered for the sake of the people, but their main focus was toward the Lord. Aaron and his sons commenced a formal priesthood which signified a maturing religious system.

Me as [b]priest, Aaron *and* Aaron's sons: [c]Nadab, Abihu, [d]Eleazar, and Ithamar.
2 "And [a]you shall make [1]holy garments for Aaron your brother, for glory and for beauty.
3 "So [a]you shall speak to all *who are* gifted artisans, [b]whom I have filled with the spirit of wisdom, that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest.
4 "And these *are* the garments which they shall make: [a]a breastplate, [b]an [1]ephod, [c]a robe, [d]a skillfully woven tunic, a turban, and [e]a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest.

The Ephod

5 "They shall take the gold, blue, purple, and scarlet *thread,* and the fine linen,
6 [a]"and they shall make the ephod of gold, blue, purple, *and* scarlet *thread,* and fine woven linen, artistically worked.
7 "It shall have two shoulder straps joined at its two edges, and *so* it shall be joined together.
8 "And the [1]intricately woven band of the ephod, which *is* on it, shall be of the same workmanship, *made of* gold, blue, purple, and scarlet *thread,* and fine woven linen.
9 "Then you shall take two onyx [a]stones and engrave on them the names of the sons of Israel:
10 "six of their names on one stone and six names on the other stone, in order of their [a]birth.
11 "With the work of an [a]engraver in stone, *like* the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall set them in settings of gold.
12 "And you shall put the two stones on the shoulders of the ephod *as* memorial stones for the sons of Israel. So [a]Aaron shall bear their names before the LORD on his two shoulders [b]as a memorial.
13 "You shall also make settings of gold,
14 "and you shall make two chains of pure gold like braided cords, and fasten the braided chains to the settings.

The Breastplate

15 [a]"You shall make the breastplate of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, purple, and scarlet *thread,* and fine woven linen, you shall make it.
16 "It shall be doubled into a square: a span *shall be* its length, and a span *shall be* its width.
17 [a]"And you shall put settings of stones in it, four rows of stones: *The first* row *shall be* a [1]sardius, a topaz, and an emerald; *this shall be* the first row;
18 "the second row *shall be* a turquoise, a sapphire, and a diamond;
19 "the third row, a [1]jacinth, an agate, and an amethyst;
20 "and the fourth row, a [1]beryl, an [2]onyx, and a jasper. They shall be set in gold settings.
21 "And the stones shall have the names of the sons of Israel, twelve according to their names, *like* the engravings of a signet, each one with its own name; they shall be according to the twelve tribes.
22 "You shall make chains for the breastplate at the end, like braided cords of pure gold.
23 "And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate.
24 "Then you shall put the two braided *chains* of gold in the two rings which are on the ends of the breastplate;
25 "and the *other* two ends of the two braided *chains* you shall fasten to the two settings, and put them on the shoulder straps of the ephod in the front.
26 "You shall make two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the ephod.
27 "And two *other* rings of gold you shall make, and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the [1]intricately woven band of the ephod.
28 "They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod, and so that the breastplate does not come loose from the ephod.
29 "So Aaron shall [a]bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy *place,* as a memorial before the LORD continually.
30 "And [a]you shall put in the breastplate of judgment the [1]Urim and the Thummim, and they shall be over Aaron's heart when he goes in before

[b]Heb. 5:4
[c]Lev. 10:1
[d]Ex. 6:23
2 [a]Ex. 29:5, 29; 31:10; 39:1–31 [1]*sacred*
3 [a]Ex. 31:6; 36:1
[b]Ex. 31:3; 35:30, 31
4 [a]Ex. 28:15
[b]Ex. 28:6
[c]Ex. 28:31
[d]Ex. 28:39
[e]Lev. 8:7 [1]Ornamented vest
6 [a]Ex. 39:2–7
8 [1]*ingenious work of*
9 [a]Ex. 35:27
10 [a]Gen. 29: 31—30:24; 35:16–18
11 [a]Ex. 35:35
12 [a]Ex. 28:29, 30; 39:6, 7
[b]Josh. 4:7
15 [a]Ex. 39:8–21
17 [a]Ex. 39:10
[1]Or *ruby*
19 [1]Or *amber*
20 [1]Or *yellow jasper* [2]Or *carnelian*
27 [1]*ingenious work of*
29 [a]Ex. 28:12
30 [a]Lev. 8:8 [1]Lit. *Lights and the Perfections*

28:3 "Gifted artisans" literally means "those who are wise at heart." They were divinely endowed with superb craftsmanship skills.

28:6 The ephod was a significant component of the priestly garments. It was a sort of cloak or vest made of fine linen with brilliant colors. It symbolized the High Priest as representative of the whole nation.

28:30 "Urim and Thummim" literally means "Lights and Perfections" and signifies perfect knowledge. They were used as a means of determining God's will in a particular matter.

ENCOUNTER Note Ex. 28:29

Our Name

Our High Priest Jesus Christ knows our name. He carries it on His heart as He intercedes with the heavenly Father on our behalf.

the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually.

Other Priestly Garments

31 [a]"You shall make the robe of the ephod all of blue.
32 "There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear.
33 "And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around:
34 "a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around.
35 "And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy *place* before the LORD and when he comes out, that he may not die.
36 [a]"You shall also make a plate of pure gold and engrave on it, *like* the engraving of a signet:

HOLINESS TO THE LORD.

37 "And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban.
38 "So it shall be on Aaron's forehead, that Aaron may [a]bear the iniquity of the holy things which the children of Israel hallow in all their [1]holy gifts; and it shall always be on his forehead, that they may be [b]accepted before the LORD.
39 "You shall [a]skillfully weave the tunic of fine linen *thread*, you shall make the turban of fine linen, and you shall make the sash of woven work.
40 [a]"For Aaron's sons you shall make tunics, and you shall make sashes for them. And you shall make [1]hats for them, for glory and [b]beauty.
41 "So you shall put them on Aaron your brother and on his sons with him. You shall [a]anoint them, [b]consecrate them, and [1]sanctify them, that they may minister to Me as priests.
42 "And you shall make [a]for them linen trousers to cover their [1]nakedness; they shall [2]reach from the waist to the thighs.
43 "They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near [a]the altar to minister in the holy *place*, that they [b]do not incur [1]iniquity and die. [c]*It shall be* a statute forever to him and his descendants after him.

Aaron and His Sons Consecrated

29 "And this is what you shall do to them to hallow them for ministering to Me as priests: [a]Take one young bull and two rams without blemish,
2 "and [a]unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour).
3 "You shall put them in one basket and bring them in the basket, with the bull and the two rams.
4 "And Aaron and his sons you shall bring to the door of the tabernacle of meeting, [a]and you shall wash them with water.
5 [a]"Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with [b]the intricately woven band of the ephod.
6 [a]"You shall put the turban on his head, and put the holy crown on the turban.
7 "And you shall take the anointing [a]oil, pour *it* on his head, and anoint him.
8 "Then [a]you shall bring his sons and put tunics on them.
9 "And you shall gird them with sashes, Aaron and his sons, and put the hats on them. [a]The priesthood shall be theirs for a perpetual statute. So you shall [b]consecrate Aaron and his sons.
10 "You shall also have the bull brought before the tabernacle of meeting, and [a]Aaron and his sons shall put their hands on the head of the bull.

31 [a]Ex. 39: 22–26
36 [a]Ex. 39:30, 31
38 [a][1 Pet. 2:24] [b]Lev. 1:4; 22:27; 23:11 [1]*sacred*
39 [a]Ex. 35:35; 39:27–29
40 [a]Ezek. 44:17, 18
[b]Ex. 28:2 [1]*headpieces* or *turbans*
41 [a]Lev. 10:7 [b]Lev. 8 [1]*set them apart*
42 [a]Ex. 39:28 [1]*bare flesh* [2]Lit. *be*
43 [a]Ex. 20:26 [b]Num. 9:13; 18:22 [c]Ex. 27:21 [1]*guilt*

CHAPTER 29

1 [a][Heb. 7:26–28]
2 [a]Lev. 2:4; 6:19–23
4 [a]Ex. 40:12
5 [a]Ex. 28:2 [b]Ex. 28:8
6 [a]Lev. 8:9
7 [a]Ex. 25:6; 30:25–31
8 [a]Ex. 28:39, 40
9 [a]Num. 3:10; 18:7; 25:13 [b]Ex. 28:41
10 [a]Lev. 1:4; 8:14

28:33 The "pomegranates" symbolized the fertility of the Promised Land.

28:34 The bells on the hem of the high priest's garment were to save his life. This may have been so he did not enter the Most Holy Place without audibly announcing his presence, thus saving him from punishment for presumption. Those listening to the bell from outside the tent could tell if the high priest's offering had been acceptable to God by whether the bell continued to ring or whether it grew silent. Tradition indicates a rope was tied to the high priest so if those waiting outside the veil no longer heard the bell ring, they would assume the priest had been struck dead and they could pull his corpse out of the holy place without entering themselves.

28:42 The modesty of Israelite priests was contrasted with the immodesty of pagan priests who exposed themselves in ritual worship.

29:1 The consecration of Aaron and his sons was a ritual lasting seven days. It set a precedent for the use of the tabernacle and altar, the types of sacrifices offered, and the role of the priests.

11 "Then you shall kill the bull before the LORD, *by* the door of the tabernacle of meeting.
12 "You shall take *some* of the blood of the bull and put *it* on [a]the horns of the altar with your finger, and [b]pour all the blood beside the base of the altar.
13 "And [a]you shall take all the fat that covers the entrails, the fatty lobe *attached* to the liver, and the two kidneys and the fat that *is* on them, and burn *them* on the altar.
14 "But [a]the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It *is* a sin offering.
15 [a]"You shall also take one ram, and Aaron and his sons shall [b]put their hands on the head of the ram;
16 "and you shall kill the ram, and you shall take its blood and [a]sprinkle *it* all around on the altar.
17 "Then you shall cut the ram in pieces, wash its entrails and its legs, and put *them* with its pieces and with its head.
18 "And you shall burn the whole ram on the altar. It *is* a [a]burnt offering to the LORD; it *is* a sweet aroma, an offering made by fire to the LORD.
19 [a]"You shall also take the other ram, and Aaron and his sons shall put their hands on the head of the ram.
20 "Then you shall kill the ram, and take some of its blood and put *it* on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar.
21 "And you shall take some of the blood that is on the altar, and some of [a]the anointing oil, and sprinkle *it* on Aaron and on his garments, on his sons and on the garments of his sons with him; and [b]he and his garments shall be hallowed, and his sons and his sons' garments with him.
22 "Also you shall take the fat of the ram, the fat tail, the fat that covers the entrails, the fatty lobe *attached to* the liver, the two kidneys and the fat on them, the right thigh (for it *is* a ram of consecration),
23 [a]"one loaf of bread, one cake *made with* oil, and one wafer from the basket of the unleavened bread that *is* before the LORD;
24 "and you shall put all these in the hands of Aaron and in the hands of his sons, and you shall [a]wave them *as* a wave offering before the LORD.
25 [a]"You shall receive them back from their hands and burn *them* on the altar as a burnt offering, as a sweet aroma before the LORD. It *is* an offering made by fire to the LORD.
26 "Then you shall take [a]the breast of the ram of Aaron's consecration and wave it *as* a wave offering before the LORD; and it shall be your portion.
27 "And from the ram of the consecration you shall consecrate [a]the breast of the wave offering which is waved, and the thigh of the heave offering which is raised, of *that* which *is* for Aaron and of *that* which is for his sons.
28 "It shall be from the children of Israel *for* Aaron and his sons [a]by a statute forever. For it is a heave offering; [b]it shall be a heave offering from the children of Israel from the sacrifices of their peace offerings, *that is*, their heave offering to the LORD.
29 "And the [a]holy garments of Aaron [b]shall be his sons' after him, [c]to be anointed in them and to be consecrated in them.
30 [a]"That son who becomes priest in his place shall put them on for [b]seven days, when he enters the tabernacle of meeting to minister in the [1]holy *place*.
31 "And you shall take the ram of the consecration and [a]boil its flesh in the holy place.
32 "Then Aaron and his sons shall eat the flesh of the ram, and the [a]bread that *is* in the basket, *by* the door of the tabernacle of meeting.
33 [a]"They shall eat those things with which the atonement was made, to consecrate *and* to sanctify them; [b]but an outsider shall not eat *them*, because they *are* holy.
34 "And if any of the flesh of the consecration offerings, or of the bread, remains until the morning, then [a]you shall burn the remainder with fire. It shall not be eaten, because it *is* holy.
35 "Thus you shall do to Aaron and his sons, according to all that I have commanded you. [a]Seven days you shall consecrate them.
36 "And you [a]shall offer a bull every day *as* a sin offering for atonement. [b]You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it.

12 [a]Lev. 8:15 [b]Ex. 27:2; 30:2
13 [a]Lev. 1:8; 3:3, 4
14 [a]Lev. 4:11, 12, 21
15 [a]Lev. 8:18 [b]Lev. 1:4–9
16 [a]Ex. 24:6
18 [a]Ex. 20:24
19 [a]Lev. 8:22
21 [a]Ex. 30:25, 31 [b][Heb. 9:22]
23 [a]Lev. 8:26
24 [a]Lev. 7:30; 10:14
25 [a]Lev. 8:28
26 [a]Lev. 7:31, 34; 8:29
27 [a]Num. 18:11, 18
28 [a]Lev. 10:15 [b]Lev. 3:1; 7:34
29 [a]Ex. 28:2 [b]Num. 20:26, 28 [c]Num. 18:8
30 [a]Num. 20:28 [b]Lev. 8:35 [1]*sanctuary*
31 [a]Lev. 8:31
32 [a]Matt. 12:4
33 [a]Lev. 10:14, 15, 17 [b]Lev. 22:10
34 [a]Lev. 7:18; 8:32
35 [a]Lev. 8:33–35
36 [a]Heb. 10:11 [b]Ex. 30:26–29; 40:10, 11

29:14 "Offal" was the waste remaining from a sacrificial animal. A sin offering was meant to purify a person who had become unclean or to consecrate a priest who was to perform rituals.

29:20 Sprinkling blood on the tip of the right ear, thumb, and big toe was to consecrate the ears to hear the word of God, the hands to perform sacrifices, and the feet to lead the people to worship.

29:26 Since priests were limited to religious service and could not own land, they were sustained by a portion of the sacrifices.

37 "Seven days you shall make atonement for the altar and sanctify it. And the altar shall be most holy. [a]Whatever touches the altar must be holy.

The Daily Offerings

38 "Now this *is* what you shall offer on the altar: [a]two lambs of the first year, [b]day by day continually.
39 "One lamb you shall offer [a]in the morning, and the other lamb you shall offer [1]at twilight.
40 "With the one lamb shall be one-tenth *of an ephah* of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine *as* a drink offering.
41 "And the other lamb you shall [a]offer [1]at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the LORD.
42 "*This shall be* [a]a continual burnt offering throughout your generations *at* the door of the tabernacle of meeting before the LORD, [b]where I will meet you to speak with you.
43 "And there I will meet with the children of Israel, and *the tabernacle* [a]shall be sanctified by My glory.

ENCOUNTER *Note* *Ex. 29:43*

Sanctified Lives

Wherever God chooses to dwell, that place becomes consecrated to Him. God's presence makes something holy. Since holy God dwells within believers, their lives are not their own. They are sanctified: set apart for God's service.

44 "So I will consecrate the tabernacle of meeting and the altar. I will also [a]consecrate both Aaron and his sons to minister to Me as priests.
45 [a]"I will dwell among the children of Israel and will [b]be their God.
46 "And they shall know that [a]I *am* the LORD their God, who [b]brought them up out of the land of Egypt, that I may dwell among them. I *am* the LORD their God.

The Altar of Incense

30 "You shall make [a]an altar to burn incense on; you shall make it of acacia wood.
2 "A cubit *shall be* its length and a cubit its width—it shall be square—and two cubits *shall be* its height. Its horns *shall be* of one piece with it.
3 "And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a [1]molding of gold all around.
4 "Two gold rings you shall make for it, under the molding on both its sides. You shall place *them* on its two sides, and they will be holders for the poles with which to bear it.
5 "You shall make the poles of acacia wood, and overlay them with gold.
6 "And you shall put it before the [a]veil that *is* before the ark of the Testimony, before the [b]mercy seat that *is* over the Testimony, where I will meet with you.
7 "Aaron shall burn on it [a]sweet incense every morning; when [b]he tends the lamps, he shall burn incense on it.
8 "And when Aaron lights the lamps [1]at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations.
9 "You shall not offer [a]strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it.
10 "And [a]Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It *is* most holy to the LORD."

The Ransom Money

11 Then the LORD spoke to Moses, saying:
12 [a]"When you take the census of the children of Israel for their number, then every man shall give [b]a[1] ransom for himself to the LORD, when you number them, that there may be no [c]plague among them when *you* number them.
13 [a]"This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary [b](a shekel *is* twenty gerahs). [c]The half-shekel *shall be* an offering to the LORD.
14 "Everyone included among those who are numbered, from twenty years old and above, shall give an [1]offering to the LORD.
15 "The [a]rich shall not give more and the poor shall not give less than half a shekel, when *you* give an offering to the LORD, to make atonement for yourselves.
16 "And you shall take the atonement money of the children of Israel, and

37 [a]Num. 4:15; Hag. 2:11–13; Matt. 23:19
38 [a]Num. 28:3–31; 29:6–38 [b]Dan. 12:11
39 [a]Ezek. 46:13–15 [1]Lit. *between the two evenings*
41 [a]2 Kin. 16:15 [1]Lit. *between the two evenings*
42 [a]Ex. 30:8 [b]Ex. 25:22; 33:7, 9
43 [a]1 Kin. 8:11
44 [a]Lev. 21:15
45 [a] [Rev. 21:3] [b]Gen. 17:8
46 [a]Ex. 16:12; 20:2 [b]Lev. 11:45

CHAPTER 30

1 [a]Ex. 37:25–29
3 [1]*border*
6 [a]Ex. 26:31–35 [b]Ex. 25:21, 22
7 [a]1 Sam. 2:28 [b]Ex. 27:20, 21
8 [1]Lit. *between the two evenings*
9 [a]Lev. 10:1
10 [a]Lev. 16:3–34
12 [a]Num. 1:2; 26:2 [b][1 Pet. 1:18, 19] [c]2 Sam. 24:15 [1]*the price of a life*
13 [a]Matt. 17:24 [b]Num. 3:47 [c]Ex. 38:26
14 [1]*contribution*
15 [a][Eph. 6:9]

30:10 The "offering of atonement" was a sacrifice set aside annually to remove people's sin guilt from the previous year. It was ten days after the new year (Lev. 23:27–32).

30:13 A gerah is a Babylonian measure of weight. Each male over twenty paid a tax to support the temple. It was equal, regardless of income, signifying the equality of the rich and poor.

ENCOUNTER Note Ex. 30:15

Level Ground

Atonement for sin does not distinguish between wealth and poverty. All must come before God with humility and repentance.

[a]shall [1]appoint it for the service of the tabernacle of meeting, that it may be [b]a memorial for the children of Israel before the LORD, to make atonement for yourselves."

The Bronze Laver

17 Then the LORD spoke to Moses, saying:
18 [a]"You shall also make a [1]laver of bronze, with its base also of bronze, for washing. You shall [b]put it between the tabernacle of meeting and the altar. And you shall put water in it,
19 "for Aaron and his sons [a]shall wash their hands and their feet in water from it.
20 "When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die.
21 "So they shall wash their hands and their feet, lest they die. And [a]it shall be a [1]statute forever to them—to him and his descendants throughout their generations."

The Holy Anointing Oil

22 Moreover the LORD spoke to Moses, saying:
23 "Also take for yourself [a]quality spices—five hundred *shekels* of liquid [b]myrrh, half as much sweet-smelling cinnamon (two hundred and fifty *shekels*), two hundred and fifty *shekels* of sweet-smelling [c]cane,
24 "five hundred *shekels* of [a]cassia, according to the shekel of the sanctuary, and a [b]hin of olive oil.
25 "And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be [a]a holy anointing oil.
26 [a]"With it you shall anoint the tabernacle of meeting and the ark of the Testimony;
27 "the table and all its utensils, the lampstand and its utensils, and the altar of incense;
28 "the altar of burnt offering with all its utensils, and the laver and its base.

16 [a]Ex. 38:25–31 [b]Num. 16:40 [1]*give*
18 [a]Ex. 38:8 [b]Ex. 40:30 [1]*basin*
19 [a]Ex. 40:31, 32
21 [a]Ex. 28:43 [1]*requirement*
23 [a]Ezek. 27:22 [b]Prov. 7:17 [c]Song 4:14
24 [a]Ps. 45:8 [b]Ex. 29:40
25 [a]Ex. 37:29; 40:9
26 [a]Lev. 8:10
29 [a]Ex. 29:37; Num. 4:15; Hag. 2:11–13
30 [a]Lev. 8:12
32 [a]Ex. 30:25, 37
33 [a]Ex. 30:38 [b]Gen. 17:14 [1]*mixes* [2]Put to death
34 [a]Ex. 25:6; 37:29
35 [a]Ex. 30:25
36 [a]Ex. 29:42 [b]Lev. 2:3
37 [a]Ex. 30:32 [1]Lit. *proportion*
38 [a]Ex. 30:33

CHAPTER 31
2 [a]Ex. 35:30—36:1 [b]1 Chr. 2:20
3 [a]1 Kin. 7:14

29 "You shall consecrate them, that they may be most holy; [a]whatever touches them must be holy.
30 [a]"And you shall anoint Aaron and his sons, and consecrate them, that *they* may minister to Me as priests.
31 "And you shall speak to the children of Israel, saying: 'This shall be a holy anointing oil to Me throughout your generations.
32 'It shall not be poured on man's flesh; nor shall you make *any other* like it, according to its composition. [a]It *is* holy, *and* it shall be holy to you.
33 [a]'Whoever [1]compounds *any* like it, or whoever puts *any* of it on an outsider, [b]shall be [2]cut off from his people.' "

The Incense

34 And the LORD said to Moses: [a]"Take sweet spices, stacte and onycha and galbanum, and pure frankincense with *these* sweet spices; there shall be equal amounts of each.
35 "You shall make of these an incense, a compound [a]according to the art of the perfumer, salted, pure, *and* holy.
36 "And you shall beat *some* of it very fine, and put some of it before the Testimony in the tabernacle of meeting [a]where I will meet with you. [b]It shall be most holy to you.
37 "But *as for* the incense which you shall make, [a]you shall not make any for yourselves, according to its [1]composition. It shall be to you holy for the LORD.
38 [a]"Whoever makes *any* like it, to smell it, he shall be cut off from his people."

Artisans for Building the Tabernacle

31 Then the LORD spoke to Moses, saying:
2 [a]"See, I have called by name Bezalel the [b]son of Uri, the son of Hur, of the tribe of Judah.
3 "And I have [a]filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all *manner of* workmanship,
4 "to design artistic works, to work in gold, in silver, in bronze,

ENCOUNTER Note Ex. 31:3

Gift of the Spirit

Every divine task requires divine giftedness through the Holy Spirit. Every one of God's servants, from priest to artisan, serves in God's power.

30:30–38 The anointing oil and incense were to be used exclusively in the tabernacle and not for common purposes. The aroma was to be distinctly the Lord's.

5 "in cutting jewels for setting, in carving wood, and to work in all *manner of* workmanship.
6 "And I, indeed I, have appointed with him [a]Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all the [b]gifted artisans, that they may make all that I have commanded you:
7 [a]"the tabernacle of meeting, [b]the ark of the Testimony and [c]the mercy seat that *is* on it, and all the furniture of the tabernacle—
8 [a]"the table and its utensils, [b]the pure *gold* lampstand with all its utensils, the altar of incense,
9 [a]"the altar of burnt offering with all its utensils, and [b]the laver and its base—
10 [a]"the [1]garments of ministry, the holy garments for Aaron the priest and the garments of his sons, to minister as priests,
11 [a]"and the anointing oil and [b]sweet incense for the holy *place.* According to all that I have commanded you they shall do."

The Sabbath Law

12 And the LORD spoke to Moses, saying,
13 "Speak also to the children of Israel, saying: [a]'Surely My Sabbaths you shall keep, for it *is* a sign between Me and you throughout your generations, that *you* may know that I *am* the LORD who [b]sanctifies[1] you.

ENCOUNTER*Note* *Ex. 31:13*

Honor the Sabbath

The Sabbath is foundational to the Christian faith. The Lord's Day was not designed solely for our own rest and pleasure. God's third commandment specified that this chosen day was set apart to remind His people that He sanctified them. It is God's day, not ours.

14 [a]'You shall keep the Sabbath, therefore, for *it is* holy to you. Everyone who [1]profanes it shall surely be put to death; for [b]whoever does *any* work on it, that person shall be cut off from among his people.
15 'Work shall be done for [a]six days, but the [b]seventh *is* the Sabbath of rest, holy to the LORD. Whoever does *any* work on the Sabbath day, he shall surely be put to death.
16 'Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations *as* a perpetual covenant.
17 'It *is* [a]a sign between Me and the children of Israel forever; for [b]*in* six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.' "
18 And when He had made an end of speaking with him on Mount Sinai, He gave Moses [a]two tablets of the Testimony, tablets of stone, written with the finger of God.

The Gold Calf

32 Now when the people saw that Moses [a]delayed coming down from the mountain, the people [b]gathered together to Aaron, and said to him, [c]"Come, make us [1]gods that shall [d]go before us; for *as for* this Moses, the man who [e]brought us up out of the land of Egypt, we do not know what has become of him."

ENCOUNTER*Note* *Ex. 32:1*

Forgetting the Lord

Despite God's miraculous intervention in our lives, our memories are remarkably short. We tend to trade our loyalty to the true and living God for any passing whim or fancy.

2 And Aaron said to them, "Break off the [a]golden earrings which *are* in the ears of your wives, your sons, and your daughters, and bring *them* to me."
3 So all the people broke off the golden earrings which *were* in their ears, and brought *them* to Aaron.
4 [a]And he received *the gold* from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, "This *is* your god, O Israel, that [b]brought you out of the land of Egypt!"
5 So when Aaron saw *it,* he built an altar before it. And Aaron made a [a]proclamation and said, "Tomorrow *is* a feast to the LORD."
6 Then they rose early on the next day,

6 [a]Ex. 35:34 [b]Ex. 28:3; 35:10, 35; 36:1
7 [a]Ex. 36:8 [b]Ex. 37:1–5 [c]Ex. 37:6–9
8 [a]Ex. 37:10–16 [b]Ex. 37:17–24
9 [a]Ex. 38:1–7 [b]Ex. 38:8
10 [a]Ex. 39:1, 41 [1]Or *woven garments*
11 [a]Ex. 30: 23–33 [b]Ex. 30: 34–38
13 [a]Ezek. 20:12, 20 [b]Lev. 20:8 [1]*consecrates*
14 [a]Ex. 20:8 [b]Num. 15:32–36 [1]*defiles*
15 [a]Ex. 20:9–11 [b]Gen. 2:2
17 [a]Ex. 31:13 [b]Gen. 1:31; 2:2, 3
18 [a][Ex. 24:12; 32:15, 16]

CHAPTER 32

1 [a]Ex. 24:18; Deut. 9:9–12 [b]Ex. 17:1–3 [c]Acts 7:40 [d]Ex. 13:21 [e]Ex. 32:8 [1]Or *a god*
2 [a]Ex. 11:2; 35:22
4 [a]Ex. 20:3, 4, 23 [b]Ex. 29:45, 46
5 [a]2 Kin. 10:20

31:13 Circumcision represents the individual's participation in the covenant. The Sabbath was a sign of corporate participation in the covenant and was to be observed by each succeeding generation.

31:18 The two tablets of the Testimony were the tablets upon which God gave Moses the Ten Commandments. This phrase is the foundation for the name "ark of the Testimony" (Ex. 25:16–22).

32:1 Moses was the sole mediator between God and the people. His absence caused the people to panic.

offered burnt offerings, and brought peace offerings; and the people [a]sat down to eat and drink, and rose up to play.

7 And the LORD said to Moses, [a]"Go, get down! For your people whom you brought out of the land of Egypt [b]have corrupted *themselves.*

8 "They have turned aside quickly out of the way which [a]I commanded them. They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, [b]'This *is* your god, O Israel, that brought you out of the land of Egypt!' "

9 And the LORD said to Moses, [a]"I have seen this people, and indeed it *is* a [1]stiff-necked people!

10 "Now therefore, [a]let Me alone, that [b]My wrath may burn hot against them and I may [1]consume them. And [c]I will make of you a great nation."

11 [a]Then Moses pleaded with [1]the LORD his God, and said: "LORD, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand?

12 [a]"Why should the Egyptians speak, and say, 'He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth'? Turn from Your fierce wrath, and [b]relent from this harm to Your people.

13 "Remember Abraham, Isaac, and Israel, Your servants, to whom You [a]swore by Your own self, and said to them, [b]'I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit *it* forever.' "

14 So the LORD [a]relented from the harm which He said He would do to His people.

15 And [a]Moses turned and went down from the mountain, and the two tablets of the Testimony *were* in his hand. The tablets *were* written on both sides; on the one *side* and on the other they were written.

16 Now the [a]tablets *were* the work of God, and the writing *was* the writing of God engraved on the tablets.

17 And when Joshua heard the noise of the people as they shouted, he said to Moses, "*There is* a noise of war in the camp."

6 [a]Num. 25:2
7 [a]Deut. 9:8–21 [b]Gen. 6:11, 12
8 [a]Ex. 20:3, 4, 23 [b]1 Kin. 12:28
9 [a][Acts 7:51] [1]*stubborn*
10 [a]Deut. 9:14, 19 [b]Ex. 22:24 [c]Num. 14:12 [1]*destroy*
11 [a]Deut. 9:18, 26–29 [1]Lit. *the face of the LORD*
12 [a]Num. 14:13–19 [b]Ex. 32:14
13 [a][Heb. 6:13] [b]Gen. 12:7; 13:15; 15:7, 18; 22:17; 26:4; 35:11, 12
14 [a]2 Sam. 24:16
15 [a]Deut. 9:15
16 [a]Ex. 31:18
19 [a]Deut. 9:16, 17
20 [a]Deut. 9:21
21 [a]Gen. 26:10
22 [a]Deut. 9:24
25 [a]Ex. 33:4, 5 [b]2 Chr. 28:19
27 [a]Num. 25:5–13
29 [a]Ex. 28:41 [1]Lit. *Fill your hand*

18 But he said:

"*It is* not the noise of the shout of victory,
Nor the noise of the cry of defeat,
But the sound of singing I hear."

19 So it was, as soon as he came near the camp, that [a]he saw the calf *and* the dancing. So Moses' anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain.

20 [a]Then he took the calf which they had made, burned *it* in the fire, and ground *it* to powder; and he scattered *it* on the water and made the children of Israel drink *it.*

21 And Moses said to Aaron, [a]"What did this people do to you that you have brought *so* great a sin upon them?"

22 So Aaron said, "Do not let the anger of my lord become hot. [a]You know the people, that they *are set* on evil.

23 "For they said to me, 'Make us gods that shall go before us; *as for* this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him.'

24 "And I said to them, 'Whoever has any gold, let them break *it* off.' So they gave *it* to me, and I cast it into the fire, and this calf came out."

25 Now when Moses saw that the people *were* [a]unrestrained (for Aaron [b]had not restrained them, to *their* shame among their enemies),

26 then Moses stood in the entrance of the camp, and said, "Whoever *is* on the LORD's side—*come* to me!" And all the sons of Levi gathered themselves together to him.

27 And he said to them, "Thus says the LORD God of Israel: 'Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and [a]let every man kill his brother, every man his companion, and every man his neighbor.' "

28 So the sons of Levi did according to the word of Moses. And about three thousand men of the people fell that day.

29 [a]Then Moses said, [1]"Consecrate yourselves today to the LORD, that He may bestow on you a blessing this day, for every man has opposed his son and his brother."

32:9 A "stiff-necked people" was a farming metaphor for an ox or horse that refused to respond to the pull on its rope.

32:14 "Relented," or as it is sometimes translated, "repented," does not mean that God repented as sinners must or that He changed His mind. It means God responded in a way consistent with His nature, based on His people's response to Him.

32:15 The inscription being on both sides of the tablets may have indicated the totality of the instructions God gave Moses for the people.

32:19 Shattering the tablets demonstrated more than Moses' anger. It also symbolized that the people had broken their covenant with God. Their relationship with Him was now broken unless they repented.

30 Now it came to pass on the next day that Moses said to the people, [a]"You have committed a great sin. So now I will go up to the LORD; [b]perhaps I can [c]make atonement for your sin."

ENCOUNTER *Note* *Ex. 32:30*

Godly Intercession

Godly leaders empathize with their people and intercede with God for them, just as Jesus identified with sinful humanity and provided atonement on their behalf.

31 Then Moses [a]returned to the LORD and said, "Oh, these people have committed a great sin, and have [b]made for themselves a god of gold!
32 "Yet now, if You will forgive their sin—but if not, I pray, [a]blot me [b]out of Your book which You have written."
33 And the LORD said to Moses, [a]"Whoever has sinned against Me, I will [b]blot him out of My book.
34 "Now therefore, go, lead the people to *the place* of which I have [a]spoken to you. [b]Behold, My Angel shall go before you. Nevertheless, [c]in the day when I [d]visit for punishment, I will visit punishment upon them for their sin."
35 So the LORD plagued the people because of [a]what they did with the calf which Aaron made.

The Command to Leave Sinai

33 Then the LORD said to Moses, "Depart *and* go up from here, you [a]and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, [b]'To your descendants I will give it.'
2 [a]"And I will send *My* Angel before you, [b]and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite.
3 "*Go up* [a]to a land flowing with milk and honey; for I will not go up in your midst, lest [b]I [1]consume you on the way, for you *are* a [c]stiff-necked[2] people."
4 And when the people heard this bad news, [a]they mourned, [b]and no one put on his ornaments.
5 For the LORD had said to Moses, "Say to the children of Israel, 'You *are* a stiff-necked people. I could come up into your midst in one moment and consume you. Now therefore, take off your [1]ornaments, that I may [a]know what to do to you.' "
6 So the children of Israel stripped themselves of their ornaments by Mount Horeb.

Moses Meets with the Lord

7 Moses took his tent and pitched it outside the camp, far from the camp, and [a]called it the tabernacle of meeting. And it came to pass *that* everyone who [b]sought the LORD went out to the tabernacle of meeting which *was* outside the camp.
8 So it was, whenever Moses went out to the tabernacle, *that* all the people rose, and each man stood [a]*at* his tent door and watched Moses until he had gone into the tabernacle.
9 And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood *at* the door of the tabernacle, and *the* LORD [a]talked with Moses.
10 All the people saw the pillar of cloud standing *at* the tabernacle door, and all the people rose and [a]worshiped, each man *in* his tent door.
11 So [a]the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but [b]his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

The Promise of God's Presence

12 Then Moses said to the LORD, "See, [a]You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, [b]'I know you by name, and you have also found grace in My sight.'
13 "Now therefore, I pray, [a]if I have found grace in Your sight, [b]show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation *is* [c]Your people."
14 And He said, [a]"My Presence will go *with you,* and I will give you [b]rest."
15 Then he said to Him, [a]"If Your Presence does not go *with us,* do not bring us up from here.
16 "For how then will it be known that Your people and I have found grace in Your sight, [a]except You go with us? So we [b]shall be separate, Your people and I, from all the people who *are* upon the face of the earth."

30 [a]1 Sam. 12:20, 23 [b]2 Sam. 16:12 [c]Num. 25:13
31 [a]Deut. 9:18 [b]Ex. 20:23
32 [a]Ps. 69:28 [b]Dan. 12:1
33 [a][Ezek. 18:4; 33:2, 14, 15] [b]Ex. 17:14
34 [a]Ex. 3:17 [b]Ex. 23:20 [c]Deut. 32:35 [d]Ps. 89:32
35 [a]Neh. 9:18

CHAPTER 33

1 [a]Ex. 32:1, 7, 13 [b]Gen. 12:7
2 [a]Ex. 32:34 [b]Josh. 24:11
3 [a]Ex. 3:8 [b]Num. 16:21, 45 [c]Ex. 32:9; 33:5 [1]*destroy* [2]*stubborn*
4 [a]Num. 14:1, 39 [b]Ezra 9:3
5 [a][Ps. 139:23] [1]*jewelry*
7 [a]Ex. 29:42, 43 [b]Deut. 4:29
8 [a]Num. 16:27
9 [a]Ps. 99:7
10 [a]Ex. 4:31
11 [a]Num. 12:8 [b]Ex. 24:13
12 [a]Ex. 3:10; 32:34 [b]Ex. 33:17
13 [a]Ex. 34:9 [b]Ps. 25:4; 27:11; 86:11; 119:33 [c]Deut. 9:26, 29
14 [a]Is. 63:9 [b]Josh. 21:44; 22:4
15 [a]Ex. 33:3
16 [a]Num. 14:14 [b]Ex. 34:10

33:7 Since the tabernacle had not yet been built, the "tabernacle of meeting" was a place where Moses would receive instruction from God. As it had no altar, it was a prophetic tent, not a priestly one.

33:11 "Face to face" does not imply that Moses physically looked upon God, but that their relationship was intimate. God spoke to Moses directly rather than through dreams and visions.

ENCOUNTER Note Ex. 33:15

Not Without God

Only a fool would attempt to lead God's people apart from God's presence. Never move forward on an assignment without first securing your relationship with God.

17 So the LORD said to Moses, [a]"I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name."
18 And he said, "Please, show me [a]Your glory."

ENCOUNTER Note Ex. 33:18

Knowing God

Some people settle for a superficial relationship with God. Others hunger for an increasingly deeper walk with Him. They want to experience God in all His glory. God is prepared to satisfy our longing for an intimate relationship with Him.

19 Then He said, "I will make all My [a]goodness pass before you, and I will proclaim the name of the LORD before you. [b]I will be gracious to whom I will be [c]gracious, and I will have compassion on whom I will have compassion."
20 But He said, "You cannot see My face; for [a]no man shall see Me, and live."
21 And the LORD said, "Here is a place by Me, and you shall stand on the rock.
22 "So it shall be, while My glory passes by, that I will put you [a]in the cleft of the rock, and will [b]cover you with My hand while I pass by.
23 "Then I will take away My hand, and you shall see My back; but My face shall [a]not be seen."

Moses Makes New Tablets

34 And the LORD said to Moses, [a]"Cut two tablets of stone like the first *ones,* and [b]I will write on *these* tablets the words that were on the first tablets which you broke.
2 "So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there [a]on the top of the mountain.
3 "And no man shall [a]come up with you, and let no man be seen throughout all the mountain; let neither flocks nor herds feed before that mountain."
4 So he cut two tablets of stone like the first *ones.* Then Moses rose early in the morning and went up Mount Sinai, as the LORD had commanded him; and he took in his hand the two tablets of stone.
5 Now the LORD descended in the [a]cloud and stood with him there, and [b]proclaimed the name of the LORD.
6 And the LORD passed before him and proclaimed, "The LORD, the LORD [a]God, merciful and gracious, longsuffering, and abounding in [b]goodness and [c]truth,
7 [a]"keeping mercy for thousands, [b]forgiving iniquity and transgression and sin, [c]by no means clearing *the guilty,* visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."
8 So Moses made haste and [a]bowed his head toward the earth, and worshiped.
9 Then he said, "If now I have found grace in Your sight, O Lord, [a]let my Lord, I pray, go among us, even though we *are* a [b]stiff-necked[1] people; and pardon our iniquity and our sin, and take us as [c]Your inheritance."

The Covenant Renewed

10 And He said: "Behold, [a]I make a covenant. Before all your people I will [b]do [1]marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you *are* shall see the work of the LORD. For it *is* [c]an awesome thing that I will do with you.
11 [a]"Observe what I command you this day. Behold, [b]I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.
12 [a]"Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst.
13 "But you shall [a]destroy their altars, break their *sacred* pillars, and [b]cut down their wooden images
14 "(for you shall worship [a]no other god, for the LORD, whose [b]name *is* Jealous, *is* a [c]jealous God),
15 "lest you make a covenant with the inhabitants of the land, and they [a]play the harlot with their gods and make sacrifice to their gods, and *one of them* [b]invites you and you [c]eat of his sacrifice,
16 "and you take of [a]his daughters for your sons, and his daughters [b]play the

17 [a][James 5:16]
18 [a][1 Tim. 6:16]
19 [a]Ex. 34:6, 7 [b][Rom. 9:15, 16, 18] [c][Rom. 4:4, 16]
20 [a][Gen. 32:30]
22 [a]Is. 2:21 [b]Ps. 91:1, 4
23 [a][John 1:18]

CHAPTER 34

1 [a][Ex. 24:12; 31:18; 32:15, 16, 19] [b]Deut. 10:2, 4
2 [a]Ex. 19:11, 18, 20
3 [a]Ex. 19:12, 13; 24:9–11
5 [a]Ex. 19:9 [b]Ex. 33:19
6 [a]Neh. 9:17 [b]Rom. 2:4 [c]Ps. 108:4
7 [a]Ex. 20:6 [b]Ps. 103:3, 4 [c]Job 10:14
8 [a]Ex. 4:31
9 [a]Ex. 33:12–16 [b]Ex. 33:3 [c]Ps. 33:12; 94:14 [1]*stubborn*
10 [a]Deut. 5:2 [b]Ps. 77:14 [c]Ps. 145:6 [1]*wonderful acts*
11 [a]Deut. 6:25 [b]Ex. 23:20–33; 33:2
12 [a]Ex. 23:32, 33
13 [a]Deut. 12:3 [b]2 Kin. 18:4
14 [a][Ex. 20:3–5] [b][Is. 9:6; 57:15] [c][Deut. 4:24]
15 [a]Judg. 2:17 [b]Num. 25:1, 2 [c]1 Cor. 8:4, 7, 10
16 [a]Gen. 28:1 [b]Num. 25:1, 2

34:1 God's instruction to "cut two tablets of stone" was an act of grace, giving His people another chance.

34:13 "Wooden images" is literally "Asherim."

34:16 "To play the harlot" was not merely a figure of speech, but a comment on the sexual rites with temple prostitutes, characteristic of Baal worship.

harlot with their gods and make your sons play the harlot with their gods.
17 [a]"You shall make no molded gods for yourselves.
18 "The Feast of [a]Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the [b]month of Abib you came out from Egypt.
19 [a]"All [1]that open the womb *are* Mine, and every male firstborn among your livestock, *whether* ox or sheep.
20 "But [a]the firstborn of a donkey you shall redeem with a lamb. And if you will not redeem *him*, then you shall break his neck. All the firstborn of your sons you shall redeem. And none shall appear before Me [b]empty-handed.
21 [a]"Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest.
22 "And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end.
23 [a]"Three times in the year all your men shall appear before the Lord, the LORD God of Israel.
24 "For I will [a]cast out the nations before you and enlarge your borders; neither will any man covet your land when you go up to appear before the LORD your God three times in the year.
25 "You shall not offer the blood of My sacrifice with leaven, [a]nor shall the sacrifice of the Feast of the Passover be left until morning.
26 [a]"The first of the firstfruits of your land you shall bring to the house of the LORD your God. You shall not boil a young goat in its mother's milk."
27 Then the LORD said to Moses, "Write [a]these words, for according to the tenor of these words I have made a covenant with you and with Israel."
28 [a]So he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And [b]He wrote on the tablets the words of the covenant, the [1]Ten Commandments.

The Shining Face of Moses

29 Now it was so, when Moses came down from Mount Sinai (and the [a]two tablets of the Testimony *were* in Moses' hand when he came down from the mountain), that Moses did not know that [b]the skin of his face shone while he talked with Him.
30 So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.
31 Then Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses talked with them.
32 Afterward all the children of Israel came near, [a]and he gave them as commandments all that the LORD had spoken with him on Mount Sinai.
33 And when Moses had finished speaking with them, he put [a]a veil on his face.
34 But [a]whenever Moses went in before the LORD to speak with Him, he would take the veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded.
35 And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again, until he went in to speak with Him.

Sabbath Regulations

35 Then Moses gathered all the congregation of the children of Israel together, and said to them, [a]"These *are* the words which the LORD has commanded *you* to do:
2 "Work shall be done for [a]six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the LORD. Whoever does any work on it shall be put to [b]death.
3 [a]"You shall kindle no fire throughout your dwellings on the Sabbath day."

Offerings for the Tabernacle

4 And Moses spoke to all the congregation of the children of Israel, saying, [a]"This *is* the thing which the LORD commanded, saying:
5 'Take from among you an offering to the LORD. [a]Whoever *is* of a willing

17 [a]Ex. 20:4, 23; 32:8
18 [a]Ex. 12:15, 16 [b]Ex. 12:2; 13:4
19 [a]Ex. 13:2; 22:29 [1]*the firstborn*
20 [a]Ex. 13:13 [b]Ex. 22:29; 23:15
21 [a]Ex. 20:9; 23:12; 31:15; 35:2
23 [a]Ex. 23: 14–17
24 [a][Ex. 33:2]
25 [a]Ex. 12:10
26 [a]Ex. 23:19
27 [a]Deut. 31:9
28 [a]Ex. 24:18 [b]Ex. 34:1, 4 [1]Lit. *Ten Words*
29 [a]Ex. 32:15 [b]2 Cor. 3:7
32 [a]Ex. 24:3
33 [a][2 Cor. 3:13, 14]
34 [a][2 Cor. 3:13–16]

CHAPTER 35
1 [a]Ex. 34:32
2 [a]Lev. 23:3 [b]Num. 15:32–36
3 [a]Ex. 12:16; 16:23
4 [a]Ex. 25:1, 2
5 [a]Ex. 25:2

ENCOUNTER*Note* *Ex. 34:29*

Never the Same

A deep encounter with the Lord always noticeably changes a person. God's presence, whether in heaven, in the tabernacle, or in a life, is dynamic and energizing. One cannot meet with Him and stay the same.

34:17 It was common to mass produce "molded gods" or idols for people to worship in their homes.
34:28 "Ten Commandments" is literally "Ten Words." When God speaks a word, it *is* a commandment.
35:4—39:31 This passage describes the actual construction of the tabernacle. Moses inspected everything and gave it his approval.

heart, let him bring it as an offering to the LORD: [b]gold, silver, and bronze;
6 [a]'blue, purple, and scarlet *thread,* fine linen, and [b]goats' *hair;*
7 'ram skins dyed red, badger skins, and acacia wood;
8 'oil for the light, [a]and spices for the anointing oil and for the sweet incense;
9 'onyx stones, and stones to be set in the ephod and in the breastplate.

ENCOUNTER *Note* *Ex. 35:5–9*

A Willing Heart

God cherishes a willing heart. Offerings given in an attitude of guilt, duty, or compulsion fall short of His desire. But those who give from their heart find favor in God's sight.

Articles of the Tabernacle

10 [a]'All *who are* gifted artisans among you shall come and make all that the LORD has commanded:
11 [a]'the tabernacle, its tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets;
12 [a]'the ark and its poles, *with* the mercy seat, and the veil of the covering;
13 'the [a]table and its poles, all its utensils, [b]and the showbread;
14 'also [a]the lampstand for the light, its utensils, its lamps, and the oil for the light;
15 [a]'the incense altar, its poles, [b]the anointing oil, [c]the sweet incense, and the screen for the door at the entrance of the tabernacle;
16 [a]'the altar of burnt offering with its bronze grating, its poles, all its utensils, *and* the laver and its base;
17 [a]'the hangings of the court, its pillars, their sockets, and the screen for the gate of the court;
18 'the pegs of the tabernacle, the pegs of the court, and their cords;
19 [a]'the [1]garments of ministry, for ministering in the holy *place*—the holy garments for Aaron the priest and the garments of his sons, to minister as priests.' "

The Tabernacle Offerings Presented

20 And all the congregation of the children of Israel departed from the presence of Moses.
21 Then everyone came [a]whose heart [1]was stirred, and everyone whose spirit was willing, *and* they [b]brought the LORD's offering for the work of the tabernacle of meeting, for all its service, and for the holy garments.
22 They came, both men and women, as many as had a willing heart, *and* brought [a]earrings and nose rings, rings and necklaces, all [b]jewelry of gold, that is, every man who *made* an offering of gold to the LORD.
23 And [a]every man, with whom was found blue, purple, and scarlet *thread,* fine linen, and goats' *hair,* red skins of rams, and [1]badger skins, brought *them.*
24 Everyone who offered an offering of silver or bronze brought the LORD's offering. And everyone with whom was found acacia wood for any work of the service, brought *it.*
25 All the women *who were* [a]gifted artisans spun yarn with their hands, and brought what they had spun, of blue, purple, *and* scarlet, and fine linen.
26 And all the women whose hearts [1]stirred with wisdom spun yarn of goats' *hair.*
27 [a]The rulers brought onyx stones, and the stones to be set in the ephod and in the breastplate,
28 and [a]spices and oil for the light, for the anointing oil, and for the sweet incense.
29 The children of Israel brought a [a]freewill offering to the LORD, all the men and women whose hearts were willing to bring *material* for all kinds of work which the LORD, by the hand of Moses, had commanded to be done.

The Artisans Called by God

30 And Moses said to the children of Israel, "See, [a]the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah;
31 "and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship,
32 "to design artistic works, to work in gold and silver and bronze,
33 "in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship.
34 "And He has put in his heart the ability to teach, *in* him and [a]Aholiab the son of Ahisamach, of the tribe of Dan.
35 "He has [a]filled them with skill to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet *thread,* and fine linen, and of the weaver—those who do every work and those who design artistic works.

[b]Ex. 38:24
6 [a]Ex. 36:8 [b]Ex. 36:14
8 [a]Ex. 25:6; 30:23–25
10 [a]Ex. 31:2–6; 36:1, 2
11 [a]Ex. 26:1, 2; 36:14
12 [a]Ex. 25: 10–22
13 [a]Ex. 25:23 [b]Ex. 25:30
14 [a]Ex. 25:31
15 [a]Ex. 30:1 [b]Ex. 30:25 [c]Ex. 30:34–38
16 [a]Ex. 27:1–8
17 [a]Ex. 27:9–18
19 [a]Ex. 31:10; 39:1, 41 [1]Or *woven garments*
21 [a]Ex. 25:2; 35:5, 22, 26, 29; 36:2 [b]Ex. 35:24 [1]Lit. *lifted him up*
22 [a]Ex. 32:2, 3 [b]Ex. 11:2
23 [a]1 Chr. 29:8 [1]Or *dolphin*
25 [a]Ex. 28:3; 31:6; 36:1
26 [1]Lit. *lifted them up*
27 [a]Ezra 2:68
28 [a]Ex. 30:23
29 [a]1 Chr. 29:9
30 [a]Ex. 31:1–6
34 [a]Ex. 31:6
35 [a]1 Kin. 7:14

35:22 Even in this male-dominated patriarchal time, both males and females participated freely in serving the Lord.

36 "And Bezalel and Aholiab, and every [a]gifted artisan in whom the LORD has put wisdom and understanding, to know how to do all manner of work for the service of the [b]sanctuary,[1] shall do according to all that the LORD has commanded."

The People Give More than Enough

2 Then Moses called Bezalel and Aholiab, and every gifted artisan in whose heart the LORD had put wisdom, everyone [a]whose heart [1]was stirred, to come and do the work.
3 And they received from Moses all the [a]offering which the children of Israel [b]had brought for the work of the service of making the sanctuary. So they continued bringing to him freewill offerings every morning.
4 Then all the craftsmen who were doing all the work of the sanctuary came, each from the work he was doing,
5 and they spoke to Moses, saying, [a]"The people bring much more than enough for the service of the work which the LORD commanded *us* to do."
6 So Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, "Let neither man nor woman do any more work for the offering of the sanctuary." And the people were restrained from bringing,
7 for the material they had was sufficient for all the work to be done—indeed too [a]much.

ENCOUNTER*Note* *Ex. 36:6, 7*

Restrained from Giving

When we have a genuine encounter with God, our heart will overflow with a desire to serve Him and to give offerings to Him. Nothing will be too much to sacrifice when we walk intimately with our Lord. Resentment at sacrifice or stinginess in giving is a sure sign that we have lost sight of who we are serving.

Building the Tabernacle

8 [a]Then all the gifted artisans among them who worked on the tabernacle made ten curtains woven of fine linen, and of blue, purple, and scarlet *thread; with* artistic designs of cherubim they made them.
9 The length of each curtain *was* twenty-eight cubits, and the width of each curtain four cubits; the curtains *were* all the same size.
10 And he coupled five curtains to one another, and *the other* five curtains he coupled to one another.
11 He made loops of blue *yarn* on the edge of the curtain on the selvedge of one set; likewise he did on the outer edge of *the other* curtain of the second set.
12 [a]Fifty loops he made on one curtain, and fifty loops he made on the edge of the curtain on the end of the second set; the loops held one *curtain* to another.
13 And he made fifty clasps of gold, and coupled the curtains to one another with the clasps, that it might be one tabernacle.
14 [a]He made curtains of goats' *hair* for the tent over the tabernacle; he made eleven curtains.
15 The length of each curtain *was* thirty cubits, and the width of each curtain four cubits; the eleven curtains *were* the same size.
16 He coupled five curtains by themselves and six curtains by themselves.
17 And he made fifty loops on the edge of the curtain that is outermost in one set, and fifty loops he made on the edge of the curtain of the second set.
18 He also made fifty bronze clasps to couple the tent together, that it might be one.
19 [a]Then he made a covering for the tent of ram skins dyed red, and a covering of [1]badger skins above *that*.
20 For the tabernacle [a]he made boards of acacia wood, standing upright.
21 The length of each board *was* ten cubits, and the width of each board a cubit and a half.
22 Each board had two [1]tenons [a]for binding one to another. Thus he made for all the boards of the tabernacle.
23 And he made boards for the tabernacle, twenty boards for the south side.
24 Forty sockets of silver he made to go under the twenty boards: two sockets under each of the boards for its two tenons.
25 And for the other side of the tabernacle, the north side, he made twenty boards
26 and their forty sockets of silver: two sockets under each of the boards.
27 For the west side of the tabernacle he made six boards.
28 He also made two boards for the two back corners of the tabernacle.
29 And they were coupled at the bottom and [1]coupled together at the top by one ring. Thus he made both of them for the two corners.
30 So there were eight boards and their sockets—sixteen sockets of silver—two sockets under each of the boards.

CHAPTER 36
1 [a]Ex. 28:3; 31:6; 35:10, 35 [b]Ex. 25:8 [1]*holy place*
2 [a]1 Chr. 29:5, 9, 17 [1]*lifted him up*
3 [a]Ex. 35:5 [b]Ex. 35:27
5 [a][2 Cor. 8:2, 3]
7 [a]1 Kin. 8:64
8 [a]Ex. 26:1–14
12 [a]Ex. 26:5
14 [a]Ex. 26:7
19 [a]Ex. 26:14 [1]Or *dolphin*
20 [a]Ex. 26: 15–29
22 [a]Ex. 26:17 [1]Projections for joining, lit. *hands*
29 [1]Lit. *doubled*

31 And he made [a]bars of acacia wood: five for the boards on one side of the tabernacle,
32 five bars for the boards on the other side of the tabernacle, and five bars for the boards of the tabernacle on the far side westward.
33 And he made the middle bar to pass through the boards from one end to the other.
34 He overlaid the boards with gold, made their rings of gold *to be* holders for the bars, and overlaid the bars with gold.
35 And he made [a]a veil of blue, purple, and scarlet *thread,* and fine woven linen; it was worked *with* an artistic design of cherubim.
36 He made for it four pillars of acacia *wood,* and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them.
37 He also made a [a]screen for the tabernacle door, of blue, purple, and scarlet *thread,* and fine woven linen, made by a [1]weaver,
38 and its five pillars with their hooks. And he overlaid their capitals and their rings with gold, but their five sockets *were* bronze.

Making the Ark of the Testimony

37 Then [a]Bezalel made [b]the ark of acacia wood; two and a half cubits *was* its length, a cubit and a half its width, and a cubit and a half its height.
2 He overlaid it with pure gold inside and outside, and made a molding of gold all around it.
3 And he cast for it four rings of gold *to be set* in its four corners: two rings on one side, and two rings on the other side of it.
4 He made poles of acacia wood, and overlaid them with gold.
5 And he put the poles into the rings at the sides of the ark, to bear the ark.
6 He also made the [a]mercy seat of pure gold; two and a half cubits *was* its length and a cubit and a half its width.
7 He made two cherubim of beaten gold; he made them of one piece at the two ends of the mercy seat:
8 one cherub at one end on this side, and the other cherub at the *other* end on that side. He made the cherubim at the two ends *of one piece* with the mercy seat.
9 The cherubim spread out *their* wings above, *and* covered the [a]mercy seat with their wings. They faced one another; the faces of the cherubim were toward the mercy seat.

31 [a]Ex. 26: 26–29
35 [a]Ex. 26: 31–37
37 [a]Ex. 26:36
[1]Lit. *variegator,* a weaver in colors

CHAPTER 37
1 [a]Ex. 35:30; 36:1
[b]Ex. 25:10–20
6 [a]Ex. 25:17
9 [a]Ex. 25:20

10 [a]Ex. 25: 23–29
16 [a]Ex. 25:29
17 [a]Ex. 25: 31–39

Making the Table for the Showbread

10 He made [a]the table of acacia wood; two cubits *was* its length, a cubit its width, and a cubit and a half its height.
11 And he overlaid it with pure gold, and made a molding of gold all around it.
12 Also he made a frame of a handbreadth all around it, and made a molding of gold for the frame all around it.
13 And he cast for it four rings of gold, and put the rings on the four corners that *were* at its four legs.
14 The rings were close to the frame, as holders for the poles to bear the table.
15 And he made the poles of acacia wood to bear the table, and overlaid them with gold.
16 He made of pure gold the utensils which were on the table: its [a]dishes, its cups, its bowls, and its pitchers for pouring.

ENCOUNTER*Note* *Ex. 37:16*

Pure Gold

The implements used in God's service were both pure and precious. For us to be of service to God, we must strive to offer ourselves in purity, yet we do so with the wonderful assurance that God values His servants as we would value an instrument of pure gold.

Making the Gold Lampstand

17 He also made the [a]lampstand of pure gold; of hammered work he made the lampstand. Its shaft, its branches, its bowls, its *ornamental* knobs, and its flowers were of the same piece.
18 And six branches came out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side.
19 There were three bowls made like almond *blossoms* on one branch, with an *ornamental* knob and a flower, and three bowls made like almond *blossoms* on the other branch, with an *ornamental* knob and a flower—and so for the six branches coming out of the lampstand.
20 And on the lampstand itself *were* four bowls made like almond *blossoms, each with* its *ornamental* knob and flower.
21 *There was* a knob under the *first* two branches of the same, a knob under the *second* two branches of the same, and a knob under the *third* two branches of the same, according to the six branches extending from it.

37:1 "Bezalel" was the chief architect who constructed the ark; his name means "under the shadow of God."

22 Their knobs and their branches were of one piece; all of it *was* one hammered piece of pure gold.
23 And he made its seven lamps, its [a]wick-trimmers, and its trays of pure gold.
24 Of a talent of pure gold he made it, with all its utensils.

Making the Altar of Incense

25 [a]He made the incense altar of acacia wood. Its length *was* a cubit and its width a cubit—*it was* square—and two cubits *was* its height. Its horns were *of one piece* with it.
26 And he overlaid it with pure gold: its top, its sides all around, and its horns. He also made for it a molding of gold all around it.
27 He made two rings of gold for it under its molding, by its two corners on both sides, as holders for the poles with which to bear it.
28 And he [a]made the poles of acacia wood, and overlaid them with gold.

Making the Anointing Oil and the Incense

29 He also made [a]the holy anointing oil and the pure incense of sweet spices, according to the work of the perfumer.

Making the Altar of Burnt Offering

38 He made [a]the altar of burnt offering of acacia wood; five cubits *was* its length and five cubits its width—*it was* square—and its height *was* three cubits.
2 He made its horns on its four corners; the horns were *of one piece* with it. And he overlaid it with bronze.
3 He made all the utensils for the altar: the pans, the shovels, the basins, the forks, and the firepans; all its utensils he made of bronze.
4 And he made a grate of bronze network for the altar, under its rim, midway from the bottom.
5 He cast four rings for the four corners of the bronze grating, *as* holders for the poles.
6 And he made the poles of acacia wood, and overlaid them with bronze.
7 Then he put the poles into the rings on the sides of the altar, with which to bear it. He made the altar hollow with boards.

Making the Bronze Laver

8 He made [a]the laver of bronze and its base of bronze, from the bronze mirrors of the serving women who assembled at the door of the tabernacle of meeting.

23 [a]Num. 4:9
25 [a]Ex. 30:1–5
28 [a]Ex. 30:5
29 [a]Ex. 30: 23–25

CHAPTER 38

1 [a]Ex. 27:1–8
8 [a]Ex. 30:18

9 [a]Ex. 27:9–19
20 [a]Ex. 27:19
21 [a]Acts 7:44 [b]Num. 4:28, 33 [c]Lev. 10:6, 16 [1]Lit. *These are the things appointed for*
22 [a]Ex. 31:2, 6
23 [a]Ex. 31:6; 36:1 [1]*skillful workman*

Making the Court of the Tabernacle

9 Then he made [a]the court on the south side; the hangings of the court *were of* fine woven linen, one hundred cubits long.
10 There *were* twenty pillars for them, with twenty bronze sockets. The hooks of the pillars and their bands *were* silver.
11 On the north side *the hangings were* one hundred cubits *long,* with twenty pillars and their twenty bronze sockets. The hooks of the pillars and their bands *were* silver.
12 And on the west side *there were* hangings of fifty cubits, with ten pillars and their ten sockets. The hooks of the pillars and their bands *were* silver.
13 For the east side *the hangings were* fifty cubits.
14 The hangings of one side *of the gate were* fifteen cubits *long, with* their three pillars and their three sockets,
15 and the same for the other side of the court gate; on this side and that *were* hangings of fifteen cubits, *with* their three pillars and their three sockets.
16 All the hangings of the court all around *were of* fine woven linen.
17 The sockets for the pillars *were* bronze, the hooks of the pillars and their bands *were* silver, and the overlay of their capitals *was* silver; and all the pillars of the court had bands of silver.
18 The screen for the gate of the court *was* woven of blue, purple, and scarlet *thread,* and of fine woven linen. The length *was* twenty cubits, and the height along its width *was* five cubits, corresponding to the hangings of the court.
19 And *there were* four pillars *with* their four sockets of bronze; their hooks *were* silver, and the overlay of their capitals and their bands *was* silver.
20 All the [a]pegs of the tabernacle, and of the court all around, *were* bronze.

Materials of the Tabernacle

21 [1]This is the inventory of the tabernacle, [a]the tabernacle of the Testimony, which was counted according to the commandment of Moses, for the service of the Levites, [b]by the hand of [c]Ithamar, son of Aaron the priest.
22 [a]Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD had commanded Moses.
23 And with him *was* [a]Aholiab the son of Ahisamach, of the tribe of Dan, an engraver and [1]designer, a weaver of blue, purple, and scarlet *thread,* and of fine linen.
24 All the gold that was used in all the work of the holy *place,* that is, the gold of

38:24 The gold was consecrated to God before use. Its total weight was measured in talents, the largest measurement of the Israelites. It weighed about 2,200 pounds.

ENCOUNTER *Note* *Ex. 38:22*

God Raises up Servants

For every need in God's kingdom, He has prepared someone to serve. Our skills and gifts are not merely for us; they are God's provision for His people intended to fulfill His sovereign purposes.

the [a]offering, was twenty-nine talents and seven hundred and thirty shekels, according to [b]the shekel of the sanctuary.
25 And the silver from those who were [a]numbered of the congregation *was* one hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the sanctuary:
26 [a]a bekah for [1]each man (*that is,* half a shekel, according to the shekel of the sanctuary), for everyone included in the numbering from twenty years old and above, for [b]six hundred and three thousand, five hundred and fifty *men.*
27 And from the hundred talents of silver were cast [a]the sockets of the sanctuary and the bases of the veil: one hundred sockets from the hundred talents, one talent for each socket.
28 Then from the one thousand seven hundred and seventy-five *shekels* he made hooks for the pillars, overlaid their capitals, and [a]made bands for them.
29 The offering of bronze *was* seventy talents and two thousand four hundred shekels.
30 And with it he made the sockets for the door of the tabernacle of meeting, the bronze altar, the bronze grating for it, and all the utensils for the altar,
31 the sockets for the court all around, the bases for the court gate, all the pegs for the tabernacle, and all the pegs for the court all around.

Making the Garments of the Priesthood

39 Of the [a]blue, purple, and scarlet *thread* they made [b]garments[1] of ministry, for ministering in the [2]holy *place,* and made the holy garments for Aaron, [c]as the LORD had commanded Moses.

Making the Ephod

2 [a]He made the [b]ephod of gold, blue, purple, and scarlet *thread,* and of fine woven linen.
3 And they beat the gold into thin sheets and cut *it into* threads, to work *it* in *with* the blue, purple, and scarlet *thread,* and the fine linen, *into* artistic designs.
4 They made shoulder straps for it to couple *it* together; it was coupled together at its two edges.
5 And the intricately woven band of his ephod that *was* on it *was* of the same workmanship, *woven of* gold, blue, purple, and scarlet *thread,* and *of* fine woven linen, as the LORD had commanded Moses.
6 [a]And they set onyx stones, enclosed in [1]settings of gold; they were engraved, as signets are engraved, with the names of the sons of Israel.
7 He put them on the shoulders of the ephod *as* [a]memorial stones for the sons of Israel, as the LORD had commanded Moses.

Making the Breastplate

8 [a]And he made the breastplate, artistically woven like the workmanship of the ephod, of gold, blue, purple, and scarlet *thread,* and of fine woven linen.
9 They made the breastplate square by doubling it; a span *was* its length and a span its width when doubled.
10 [a]And they set in it four rows of stones: a row with a sardius, a topaz, and an emerald was the first row;
11 the second row, a turquoise, a sapphire, and a diamond;
12 the third row, a jacinth, an agate, and an amethyst;
13 the fourth row, a beryl, an onyx, and a jasper. *They were* enclosed in settings of gold in their mountings.
14 *There were* [a]twelve stones according to the names of the sons of Israel: according to their names, *engraved like* a signet, each one with its own name according to the twelve tribes.
15 And they made chains for the breastplate at the ends, like braided cords of pure gold.
16 They also made two settings of gold and two gold rings, and put the two rings on the two ends of the breastplate.
17 And they put the two braided *chains* of gold in the two rings on the ends of the breastplate.
18 The two ends of the two braided *chains* they fastened in the two settings, and put them on the shoulder straps of the ephod in the front.
19 And they made two rings of gold and put *them* on the two ends of the breastplate, on the edge of it, which *was* on the inward side of the ephod.
20 They made two *other* gold rings and put them on the two shoulder straps, un-

24 [a]Ex. 35:5, 22 [b]Ex. 30:13, 24
25 [a]Ex. 30: 11–16
26 [a]Ex. 30:13, 15 [b]Num. 1:46; 26:51 [1]Lit. *a head*
27 [a]Ex. 26:19, 21, 25, 32
28 [a]Ex. 27:17

CHAPTER 39

1 [a]Ex. 25:4; 35:23 [b]Ex. 31:10; 35:19 [c]Ex. 28:4 [1]Or *woven garments* [2]*sanctuary*
2 [a]Ex. 28:6–14 [b]Lev. 8:7
6 [a]Ex. 28:9–11 [1]*plaited work*
7 [a]Ex. 28:12, 29
8 [a]Ex. 28:15–30
10 [a]Ex. 28:17
14 [a]Rev. 21:12

38:25 The total weight of silver was about 7,000 pounds. **38:29** The total weight of bronze was about 5,000 pounds.

derneath the ephod toward its front, right at the seam above the intricately woven band of the ephod.
21 And they bound the breastplate by means of its rings to the rings of the ephod with a blue cord, so that it would be above the intricately woven band of the ephod, and that the breastplate would not come loose from the ephod, as the LORD had commanded Moses.

Making the Other Priestly Garments

22 [a]He made the [b]robe of the ephod of woven work, all of blue.
23 And *there was* an opening in the middle of the robe, like the opening in a coat of mail, *with* a woven binding all around the opening, so that it would not tear.
24 They made on the hem of the robe pomegranates of blue, purple, and scarlet, and of fine woven *linen.*
25 And they made [a]bells of pure gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates:
26 a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to [1]minister in, as the LORD had commanded Moses.
27 [a]They made tunics, artistically woven of fine linen, for Aaron and his sons,
28 [a]a turban of fine linen, exquisite hats of fine linen, [b]short trousers of fine woven linen,
29 [a]and a sash of fine woven linen with blue, purple, and scarlet *thread,* made by a weaver, as the LORD had commanded Moses.
30 [a]Then they made the plate of the holy crown of pure gold, and wrote on it an inscription *like* the engraving of a signet:

[b]HOLINESS TO THE LORD.

31 And they tied to it a blue cord, to fasten *it* above on the turban, as the LORD had commanded Moses.

The Work Completed

32 Thus all the work of the tabernacle of the tent of meeting was [a]finished. And the children of Israel did [b]according to all that the LORD had commanded Moses; so they did.
33 And they brought the tabernacle to Moses, the tent and all its furnishings: its clasps, its boards, its bars, its pillars, and its sockets;
34 the covering of ram skins dyed red, the covering of badger skins, and the veil of the covering;
35 the ark of the Testimony with its poles, and the mercy seat;
36 the table, all its utensils, and the [a]showbread;

22 [a]Ex. 28: 31–35 [b]Ex. 29:5
25 [a]Ex. 28:33
26 [1]*serve*
27 [a]Ex. 28:39, 40
28 [a]Ex. 28:4, 39 [b]Ex. 28:42
29 [a]Ex. 28:39
30 [a]Ex. 28:36, 37 [b]Zech. 14:20
32 [a]Ex. 40:17 [b]Ex. 25:40; 39:42, 43
36 [a]Ex.23–30

37 the pure *gold* lampstand with its lamps (the lamps set in order), all its utensils, and the oil for light;
38 the gold altar, the anointing oil, and the sweet incense; the screen for the tabernacle door;
39 the bronze altar, its grate of bronze, its poles, and all its utensils; the laver with its base;
40 the hangings of the court, its pillars and its sockets, the screen for the court gate, its cords, and its pegs; all the utensils for the service of the tabernacle, for the tent of meeting;
41 and the [1]garments of ministry, to [2]minister in the holy *place:* the holy garments for Aaron the priest, and his sons' garments, to minister as priests.
42 According to all that the LORD had commanded Moses, so the children of Israel [a]did all the work.
43 Then Moses looked over all the work, and indeed they had done it; as the LORD had commanded, just so they had done it. And Moses [a]blessed them.

ENCOUNTER*Note* *Ex. 39:43*

Blessed Service

God's work, accomplished God's way, receives God's blessing. Incredible joy and satisfaction come through serving God in a manner pleasing to Him.

The Tabernacle Erected and Arranged

40 Then the LORD [a]spoke to Moses, saying:
2 "On the first day of the [a]first month you shall set up [b]the tabernacle of the tent of meeting.
3 [a]"You shall put in it the ark of the Testimony, and [1]partition off the ark with the veil.
4 [a]"You shall bring in the table and [b]arrange the things that are to be set in order on it; [c]and you shall bring in the lampstand and [1]light its lamps.
5 [a]"You shall also set the altar of gold for the incense before the ark of the Testimony, and put up the screen for the door of the tabernacle.
6 "Then you shall set the [a]altar of the burnt offering before the door of the tabernacle of the tent of meeting.
7 "And [a]you shall set the laver between the tabernacle of meeting and the altar, and put water in it.
8 "You shall set up the court all around, and hang up the screen at the court gate.
9 "And you shall take the anointing oil, and [a]anoint the tabernacle and all that *is*

41 [1]Or *woven garments* [2]*serve*
42 [a]Ex. 35:10
43 [a]Lev. 9:22, 23

CHAPTER 40
1 [a]Ex. 25:1—31:18
2 [a]Ex. 12:2; 13:4 [b]Ex. 26:1, 30; 40:17
3 [a]Num. 4:5 [1]*screen*
4 [a]Ex. 26:35; 40:22 [b]Ex. 25:30; 40:23 [c]Ex. 40:24, 25 [1]*set up*
5 [a]Ex. 40:26
6 [a]Ex. 39:39
7 [a]Ex. 30:18; 40:30
9 [a]Ex. 30:26

in it; and you shall hallow it and all its utensils, and it shall be holy.
10 "You shall [a]anoint the altar of the burnt offering and all its utensils, and consecrate the altar. [b]The altar shall be most holy.
11 "And you shall anoint the laver and its base, and consecrate it.
12 [a]"Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water.
13 "You shall put the holy [a]garments on Aaron, [b]and anoint him and consecrate him, that he may minister to Me as priest.
14 "And you shall bring his sons and clothe them with tunics.
15 "You shall anoint them, as you anointed their father, that they may minister to Me as priests; for their anointing shall surely be [a]an everlasting priesthood throughout their generations."
16 Thus Moses did; according to all that the LORD had commanded him, so he did.
17 And it came to pass in the first month of the second year, on the first *day* of the month, *that* the [a]tabernacle was [1]raised up.
18 So Moses raised up the tabernacle, fastened its sockets, set up its boards, put in its bars, and raised up its pillars.
19 And he spread out the tent over the tabernacle and put the covering of the tent on top of it, as the LORD had commanded Moses.
20 He took [a]the Testimony and put *it* into the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark.
21 And he brought the ark into the tabernacle, [a]hung up the veil of the covering, and partitioned off the ark of the Testimony, as the LORD had commanded Moses.
22 [a]He put the table in the tabernacle of meeting, on the north side of the tabernacle, outside the veil;
23 [a]and he set the bread in order upon it before the LORD, as the LORD had commanded Moses.
24 [a]He put the lampstand in the tabernacle of meeting, across from the table, on the south side of the tabernacle;
25 and [a]he lit the lamps before the LORD, as the LORD had commanded Moses.
26 [a]He put the gold altar in the tabernacle of meeting in front of the veil;
27 [a]and he burned sweet incense on it, as the LORD had commanded Moses.
28 [a]He hung up the screen *at* the door of the tabernacle.
29 [a]And he put the altar of burnt offering *before* the door of the tabernacle of the tent of meeting, and [b]offered upon it the burnt offering and the grain offering, as the LORD had commanded Moses.
30 [a]He set the laver between the tabernacle of meeting and the altar, and put water there for washing;
31 and Moses, Aaron, and his sons would [a]wash their hands and their feet *with water* from it.
32 Whenever they went into the tabernacle of meeting, and when they came near the altar, they washed, [a]as the LORD had commanded Moses.
33 [a]And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. So Moses [b]finished the work.

The Cloud and the Glory

34 [a]Then the [b]cloud covered the tabernacle of meeting, and the [c]glory of the LORD filled the tabernacle.

ENCOUNTER*Note* *Ex. 40:34*

Rewards for Obedience

When God's people obey Him wholeheartedly, the rewards are immeasurable. He is not satisfied with simply giving His people possessions. God Himself comes in glory, and His presence is the unmistakable evidence of His pleasure.

35 And Moses [a]was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the LORD filled the tabernacle.
36 [a]Whenever the cloud was taken up from above the tabernacle, the children of Israel would [1]go onward in all their journeys.
37 But [a]if the cloud was not taken up, then they did not journey till the day that it was taken up.
38 For [a]the cloud of the LORD *was* above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys.

10 [a]Ex. 30:26–30 [b]Ex. 29:36, 37
12 [a]Lev. 8:1–13
13 [a]Ex. 29:5; 39:1, 41 [b][Ex. 28:41]
15 [a]Num. 25:13
17 [a]Ex. 40:2 [1]*erected*
20 [a]Ex. 25:16
21 [a]Ex. 26:33
22 [a]Ex. 26:35
23 [a]Ex. 40:4
24 [a]Ex. 26:35
25 [a]Ex. 25:37; 30:7, 8; 40:4
26 [a]Ex. 30:1, 6; 40:5
27 [a]Ex. 30:7
28 [a]Ex. 26:36; 40:5
29 [a]Ex. 40:6 [b]Ex. 29:38–42
30 [a]Ex. 30:18; 40:7
31 [a]Ex. 30:19, 20
32 [a]Ex. 30:19
33 [a]Ex. 27:9–18; 40:8 [b][Heb. 3:2–5]
34 [a]Num. 9:15 [b]1 Kin. 8:10, 11 [c]Lev. 9:6, 23
35 [a]1 Kin. 8:11
36 [a]Num. 9:17 [1]*journey*
37 [a]Num. 9:19–22
38 [a]Ex. 13:21

40:17 The tabernacle was completed nine months after the Israelites reached Mount Sinai.

40:34 When the tabernacle was complete, God dramatically descended in a cloud. When He had come similarly at Mount Sinai (Ex. 19:20) there was great fear due to His judgment. This time His coming brought great joy due to His grace.

THE THIRD BOOK OF MOSES CALLED

LEVITICUS

INTRODUCTION

The title of the book is a reflection of its content. It primarily discusses priestly matters, and the priests were drawn from the tribe of Levi. The Hebrew title was taken from the first word of the text translated "and he called." This is relevant since the book relates that the Lord summoned Moses to give him instructions for the priests and for Israel as a whole. It would be a mistake, however, to simply consider Leviticus a manual for the priesthood, since much of the instruction also explains the role of laity in worship.

SIGNIFICANCE

The previous book, Exodus, concluded with the building of the tabernacle and God's glorious appearance as a sign He would accompany the children of Israel wherever they went (Ex. 40:34–38). However, along with the tabernacle's construction came the need for services and ministers as the people worshiped God. Leviticus provided guidelines for the priests to minister to God and to the people, as well as rules for the Israelites to live by as God's chosen, holy people.

STRUCTURE

The book can be divided into two parts. The first section (1:1—16:34) outlines Israel's priestly responsibilities. The laws presented were to help the people stay pure and in turn remain in God's presence. The first section can be broken down further: Chapters 1–7 present different types of acceptable sacrifices; chapters 8–10 describe Aaron's ordination and the establishment of the priesthood; and chapters 11–16 prescribe occasions when the people were to offer sacrifices. In the Sinai covenant, Israel was called to become "a kingdom of priests and a holy nation" (Ex. 19:6). Therefore, the second section (17:1—27:34) addresses the need for national sanctity and outlines the laws and punishments mandated to maintain this holiness.

ENCOUNTERING GOD THROUGH LEVITICUS

This book contains numerous teachings that are relevant to Christians today. The central message is God's holiness and His desire for His people to be holy (Lev. 11:44; 19:2; 20:26). In the New Testament, Peter exhorts Christians to adopt the motto of Leviticus: "Be holy, for I am holy" (1 Pet. 1:16). While Christ's death superseded animal sacrifices, Leviticus reveals the gravity of encountering a holy God. As you read its emphasis on purity, holiness, and cleansing, you should become keenly aware of the importance of your attitude in worship. Entering into God's presence requires the careful preparation of your heart. The sacrificial system described enlightens us regarding the vastness of God's grace as He provided for our sin: "Without the shedding of blood there is no forgiveness of sins" (Heb. 9:22). An understanding of the stringent requirement for atonement in the Old Testament will produce a greater appreciation for Christ's death and resurrection.

Leviticus lays down rigorous guidelines for how God's people should relate to each other. When Jesus declared the second greatest commandment as "love your neighbor as yourself" (Mark 12:31), he was quoting from Leviticus 19:18. There is also present an underlying theme that God's people should care for the weaker members of society, including the poor, the orphan, the widow, and the immigrant. While specific laws presented may not be applicable today, the principles set forth should challenge and influence the way we relate to others.

The Burnt Offering

NOW the LORD [a]called to Moses, and spoke to him [b]from the tabernacle of meeting, saying,

ENCOUNTER*Note* *Lev. 1:1*

God Calls

God summons His people to give them instruction. Expect God to call you to a "place of meeting" so He can teach you and those around you to walk with Him.

2 "Speak to the children of Israel, and say to them: [a]'When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock.
3 'If his offering *is* a burnt sacrifice of the herd, let him offer a male [a]without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD.
4 [a]'Then he shall put his hand on the head of the burnt offering, and it will be [b]accepted on his behalf [c]to make atonement for him.
5 'He shall kill the [a]bull before the LORD; [b]and the priests, Aaron's sons, shall bring the blood [c]and sprinkle the blood all around on the altar that *is by* the door of the tabernacle of meeting.
6 'And he shall [a]skin the burnt offering and cut it into its pieces.
7 'The sons of Aaron the priest shall put [a]fire on the altar, and [b]lay the wood in order on the fire.
8 'Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that *is* on the fire upon the altar;
9 'but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a [a]sweet[1] aroma to the LORD.
10 'If his offering *is* of the flocks—of the sheep or of the goats—as a burnt sacrifice, he shall bring a male [a]without blemish.
11 [a]'He shall kill it on the north side of the altar before the LORD; and the priests, Aaron's sons, shall sprinkle its blood all around on the altar.
12 'And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that *is* on the fire upon the altar;
13 'but he shall wash the entrails and the legs with water. Then the priest shall bring *it* all and burn *it* on the altar; it *is* a burnt sacrifice, an [a]offering made by fire, a sweet aroma to the LORD.
14 'And if the burnt sacrifice of his offering to the LORD *is* of birds, then he shall bring his offering of [a]turtledoves or young pigeons.
15 'The priest shall bring it to the altar, [1]wring off its head, and burn *it* on the altar; its blood shall be drained out at the side of the altar.
16 'And he shall remove its crop with its feathers and cast it [a]beside the altar on the east side, into the place for ashes.
17 'Then he shall split it at its wings, *but* [a]shall not divide *it* completely; and the priest shall burn it on the altar, on the wood that *is* on the fire. [b]It *is* a burnt sacrifice, an offering made by fire, a [1]sweet aroma to the LORD.

The Grain Offering

2 'When anyone offers [a]a grain offering to the LORD, his offering shall be *of* fine flour. And he shall pour oil on it, and put [b]frankincense on it.
2 'He shall bring it to Aaron's sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn [a]*it as* a memorial on the altar, an offering made by fire, a sweet aroma to the LORD.
3 [a]'The rest of the grain offering *shall be* Aaron's and his [b]sons'. [c]*It is* most holy of the offerings to the LORD made by fire.
4 'And if you bring as an offering a grain offering baked in the oven, *it*

CHAPTER 1
1 [a]Ex. 19:3; 25:22 [b]Ex. 40:34
2 [a]Lev. 22:18, 19
3 [a]Eph. 5:27
4 [a]Lev. 3:2, 8, 13; 4:15 [b][Rom. 12:1] [c]2 Chr. 29:23, 24
5 [a]Mic. 6:6 [b]2 Chr. 35:11 [c][Heb. 12:24]
6 [a]Lev. 7:8
7 [a]Mal. 1:10 [b]Gen. 22:9
9 [a]Gen. 8:21 [1]*soothing* or *pleasing aroma*
10 [a]Lev. 1:3
11 [a]Lev. 1:5
13 [a]Num. 15:4–7; 28:12–14
14 [a]Lev. 5:7, 11; 12:8
15 [1]Lit. *nip* or *chop off*
16 [a]Lev. 6:10
17 [a]Gen. 15:10 [b]Lev. 1:9, 13 [1]*soothing* or *pleasing aroma*

CHAPTER 2
1 [a]Num. 15:4 [b]Lev. 5:11
2 [a]Lev. 2:9; 5:12; 6:15; 24:7
3 [a]Lev. 7:9 [b]Lev. 6:6; 10:12, 13 [c]Num. 18:9

ENCOUNTER*Note* *Lev. 1:9*

All on the Altar

When we truly surrender ourselves to the Lord, we lay "all on the altar" and hold nothing back.

1:1 The tabernacle was also called the "tabernacle of meeting" or "tent of meeting," reminding the Israelites that God met there with Moses.

1:2 In Old Testament times meat was a rare luxury for everyone but the rich. Offering an entire animal to be consumed by fire was a costly and deeply meaningful sacrifice to the average Israelite.

1:3 Burnt offerings were the most common sacrifices, presented every morning and evening. They were the only offerings entirely consumed on the altar.

1:9 The offerings were a "sweet aroma" to God. Unlike what is usual in other religions, God is never portrayed as eating the food sacrificed to Him.

2:1 The grain offering was coarsely ground barley or wheat. "Fine flour" came from the best grain and was free from impurities.

2:2 Frankincense was a costly incense made in South Arabia and East Africa. Burning it with the offering on the altar would have produced a "sweet aroma." See the New Testament reflection of this passage in Ephesians 5:2.

ENCOUNTER*Note* *Lev. 2:2*

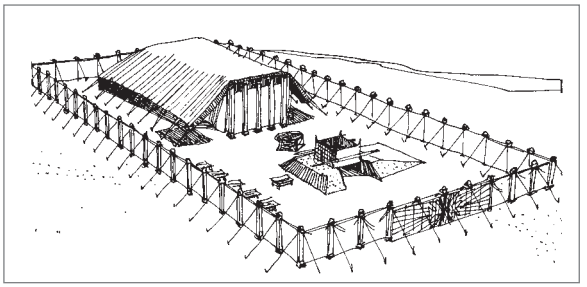
Sweet Aroma

A pure sacrifice is pleasing and honoring to God. Just as Christ surrendered His life to please His Father, so too must we offer ourselves as a sweet aroma to our Lord.

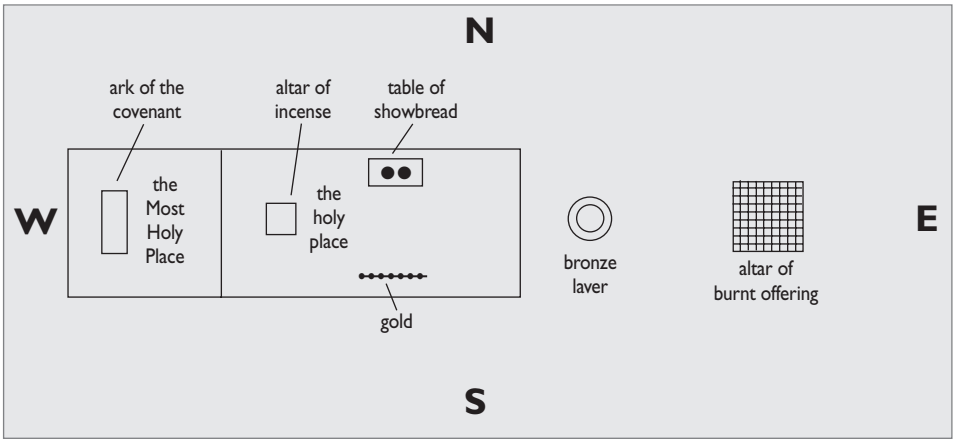
shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers [a]anointed[1] with oil.
5 'But if your offering *is* a grain offering *baked* in a [1]pan, *it shall be of* fine flour, unleavened, mixed with oil.
6 'You shall break it in pieces and pour oil on it; it *is* a grain offering.
7 'If your offering *is* a grain offering *baked* in a [a]covered pan, it shall be made *of* fine flour with oil.
8 'You shall bring the grain offering that is made of these things to the LORD. And when it is presented to the priest, he shall bring it to the altar.
9 'Then the priest shall take from the grain offering [a]a memorial portion, and burn *it* on the altar. *It is* an [b]offering made by fire, a sweet aroma to the LORD.
10 'And [a]what is left of the grain offering *shall be* Aaron's and his sons'. *It is* most holy of the offerings to the LORD made by fire.
11 'No grain offering which you bring to the LORD shall be made with [a]leaven, for you shall burn no leaven nor any honey in any offering to the LORD made by fire.
12 [a]'As for the offering of the firstfruits, you shall offer them to the LORD, but they shall not be burned on the altar for a sweet aroma.
13 'And every offering of your grain offering [a]you shall season with salt; you

4 [a]Ex. 29:2 [1]*spread*
5 [1]*flat plate* or *griddle*
7 [a]Lev. 7:9
9 [a]Lev. 2:2, 16; 5:12; 6:15 [b]Ex. 29:18
10 [a]Lev. 2:3; 6:16
11 [a]Lev. 6:16, 17
12 [a]Lev. 23:10, 11, 17, 18
13 [a][Col. 4:6]

2:11 The reason for the prohibition against leaven is not explained. It caused fermentation and it was also used by pagan religions for their rituals.



The tabernacle was to provide a place where God might dwell among His people. The term *tabernacle* sometimes refers to the tent, including the holy place and the Most Holy Place, which was covered with embroidered curtains. But in other places it refers to the entire complex, including the curtained court in which the tent stood.



This illustration shows the relative positions of the tabernacle furniture used in Israelite worship. The tabernacle is enlarged for clarity.

Lev. 1:11 The Plan of the Tabernacle

shall not allow [b]the salt of the covenant of your God to be lacking from your grain offering. [c]With all your offerings you shall offer salt.
14 'If you offer a grain offering of your firstfruits to the LORD, [a]you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from [b]full heads.
15 'And [a]you shall put oil on it, and lay frankincense on it. It *is* a grain offering.
16 'Then the priest shall burn [a]the memorial portion: *part* of its beaten grain and *part* of its oil, with all the frankincense, as an offering made by fire to the LORD.

The Peace Offering

3 'When his offering *is* a [a]sacrifice of a peace offering, if he offers *it* of the herd, whether male or female, he shall offer it [b]without [1]blemish before the LORD.
2 'And [a]he shall lay his hand on the head of his offering, and kill it *at* the door of the tabernacle of meeting; and Aaron's sons, the priests, shall [b]sprinkle the blood all around on the altar.
3 'Then he shall offer from the sacrifice of the peace offering an offering made by fire to the LORD. [a]The fat that covers the entrails and all the fat that *is* on the entrails,
4 'the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;
5 'and Aaron's sons [a]shall burn it on the altar upon the [b]burnt sacrifice, which *is* on the wood that *is* on the fire, *as* an [c]offering made by fire, a [d]sweet aroma to the LORD.
6 'If his offering as a sacrifice of a peace offering to the LORD *is* of the flock, *whether* male or female, [a]he shall offer it without blemish.
7 'If he offers a [a]lamb as his offering, then he shall [b]offer it [c]before the LORD.
8 'And he shall lay his hand on the head of his offering, and kill it before the tabernacle of meeting; and Aaron's sons shall sprinkle its blood all around on the altar.
9 'Then he shall offer from the sacrifice of the peace offering, as an offering made by fire to the LORD, its fat *and* the whole fat tail which he shall remove close to the backbone. And the fat that covers the entrails and all the fat that *is* on the entrails,
10 'the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;
11 'and the priest shall burn *them* on the altar *as* [a]food, an offering made by fire to the LORD.
12 'And if his [a]offering *is* a goat, then [b]he shall offer it before the LORD.
13 'He shall lay his hand on its head and kill it before the tabernacle of meeting; and the sons of Aaron shall sprinkle its blood all around on the altar.

ENCOUNTER *Note* *Lev. 3:13*

Death

Never treat your sin casually or flippantly. Sin is no laughing matter; it is enormously costly. God takes *all* sin seriously as should we.

14 'Then he shall offer from it his offering, as an offering made by fire to the LORD. The fat that covers the entrails and all the fat that *is* on the entrails,
15 'the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;
16 'and the priest shall burn them on the altar *as* food, an offering made by fire for a sweet aroma; [a]all the fat *is* the LORD's.
17 '*This shall be* a [a]perpetual[1] statute throughout your generations in all your dwellings: you shall eat neither fat nor [b]blood.' "

The Sin Offering

4 Now the LORD spoke to Moses, saying,
2 "Speak to the children of Israel, saying: [a]'If a person sins [1]unintentionally against any of the commandments of the LORD *in anything* which ought not to be done, and does any of them,
3 [a]'if the anointed priest sins, bringing guilt on the people, then let him offer to the LORD for his sin which he has

[b]Num. 18:19
[c]Ezek. 43:24
14 [a]Lev. 23:10, 14
[b]2 Kin. 4:42
15 [a]Lev. 2:1
16 [a]Lev. 2:2

CHAPTER 3
1 [a]Lev. 7:11, 29
[b]Lev. 1:3; 22:20–24 [1]*imperfection* or *defect*
2 [a]Lev. 1:4, 5; 16:21
[b]Lev. 1:5
3 [a]Lev. 1:8; 3:16; 4:8, 9
5 [a]Ex. 29:13
[b]2 Chr. 35:14
[c]Num. 28:3–10
[d]Num. 15:8–10
6 [a]Lev. 3:1; 22:20–24
7 [a]Num. 15:4, 5
[b]1 Kin. 8:62
[c]Lev. 17:8, 9
11 [a]Num. 28:2
12 [a]Num. 15:6–11 [b]Lev. 3:1, 7
16 [a]Lev. 7:23–25
17 [a]Lev. 6:18; 7:36; 17:7; 23:14
[b]Lev. 7:23, 26; 17:10, 14
[1]*everlasting* or *never-ending*

CHAPTER 4
2 [a]Lev. 5:15–18
[1]*through error*
3 [a]Lev. 8:12

3:1 The peace offering was an optional sacrifice, taking one of three forms: a thanksgiving offering, a free-will offering, or an offering to fulfill a vow (Lev. 7:11–18).

3:2 With the exception of birds, worshippers laid their hand on the sacrifice to symbolize two things: First, to identify with the sacrifice, and second, to transfer their sin to the sacrifice.

3:3 The fat represented the choicest part of the animal and was reserved for the Lord.

3:8 The laying on of hands generally represented the confession of sins. The priests would lay hands on the sacrificial animal to symbolize that the animal's death was for the sins of others.

3:9 The tail of a Palestinian broad-tailed sheep consists mainly of fat and can weigh up to sixteen pounds.

4:2 "Through ignorance" does not mean the sinner was unaware of God's law, only that the sinner had unwittingly violated it.

ENCOUNTER *Note* *Lev. 4:2*

Unintentional Sin

Ignorance is no excuse. God's word discloses our sin and the Holy Spirit brings it to our awareness. Then we are obligated to repent.

sinned [b]a young bull without blemish as a [c]sin offering.
4 'He shall bring the bull [a]to the door of the tabernacle of meeting before the LORD, lay his hand on the bull's head, and kill the bull before the LORD.
5 'Then the anointed priest [a]shall take some of the bull's blood and bring it to the tabernacle of meeting.
6 'The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the LORD, in front of the [a]veil of the sanctuary.
7 'And the priest shall [a]put some of the blood on the horns of the altar of sweet incense before the LORD, which is in the tabernacle of meeting; and he shall pour [b]the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting.
8 'He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat which *is* on the entrails,
9 'the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove,
10 [a]'as it was taken from the bull of the sacrifice of the peace offering; and the priest shall burn them on the altar of the burnt offering.
11 [a]'But the bull's hide and all its flesh, with its head and legs, its entrails and offal—
12 'the whole bull he shall carry outside the camp to a clean place, [a]where the ashes are poured out, and [b]burn it on wood with fire; where the ashes are poured out it shall be burned.
13 'Now [a]if the whole congregation of Israel sins unintentionally, [b]and the thing is hidden from the eyes of the assembly, and they have done *something against* any of the commandments of the LORD *in anything* which should not be done, and are guilty;
14 'when the sin which they have committed becomes known, then the assembly shall offer a young bull for the sin,

[b]Lev. 3:1; 9:2
[c]Lev. 9:7
4 [a]Lev. 1:3, 4; 4:15
5 [a]Lev. 16:14
6 [a]Ex. 40:21, 26
7 [a]Lev. 4:18, 25, 30, 34; 8:15; 9:9; 16:18 [b]Ex. 40:5, 6; Lev. 5:9
10 [a]Lev. 3:3–5
11 [a]Ex. 29:14
12 [a]Lev. 4:21; 6:10, 11; 16:27 [b][Heb. 13:11, 12]
13 [a]Num. 15:24–26 [b]Lev. 5:2–4, 17
15 [a]Lev. 1:3, 4
16 [a]Lev. 4:5
20 [a]Lev. 4:3 [b]Num. 15:25 [1]Lit. *covering*
22 [a]Lev. 4:2, 13, 27 [1]*leader*
23 [a]Lev. 4:14; 5:4 [1]*is made known to him*
24 [a][Is. 53:6]
25 [a]Lev. 4:7, 18, 30, 34
26 [a]Lev. 3:3–5 [b]Lev. 4:20 [1]Lit. *covering*
27 [a]Num. 15:27 [1]Lit. *any soul* [2]Lit. *people of the land*
28 [a]Lev. 4:23

and bring it before the tabernacle of meeting.
15 'And the elders of the congregation [a]shall lay their hands on the head of the bull before the LORD. Then the bull shall be killed before the LORD.
16 [a]'The anointed priest shall bring some of the bull's blood to the tabernacle of meeting.
17 'Then the priest shall dip his finger in the blood and sprinkle *it* seven times before the LORD, in front of the veil.
18 'And he shall put *some* of the blood on the horns of the altar which *is* before the LORD, which *is* in the tabernacle of meeting; and he shall pour the remaining blood at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting.
19 'He shall take all the fat from it and burn *it* on the altar.
20 'And he shall do [a]with the bull as he did with the bull as a sin offering; thus he shall do with it. [b]So the priest shall make [1]atonement for them, and it shall be forgiven them.
21 'Then he shall carry the bull outside the camp, and burn it as he burned the first bull. It *is* a sin offering for the assembly.
22 'When a [1]ruler has sinned, and [a]done *something* unintentionally *against* any of the commandments of the LORD his God *in anything* which should not be done, and is guilty,
23 'or [a]if his sin which he has committed [1]comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish.
24 'And [a]he shall lay his hand on the head of the goat, and kill it at the place where they kill the burnt offering before the LORD. It *is* a sin offering.
25 [a]'The priest shall take some of the blood of the sin offering with his finger, put *it* on the horns of the altar of burnt offering, and pour its blood at the base of the altar of burnt offering.
26 'And he shall burn all its fat on the altar, like [a]the fat of the sacrifice of the peace offering. [b]So the priest shall make [1]atonement for him concerning his sin, and it shall be forgiven him.
27 [a]'If [1]anyone of the [2]common people sins unintentionally by doing *something against* any of the commandments of the LORD *in anything* which ought not to be done, and is guilty,
28 'or [a]if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the

4:4 The bull was the largest animal prescribed for sacrifice. Its choice reveals how seriously God viewed the sin of Israel's leaders.

4:15 The elders represented all the people as they laid their hands on the sacrificial animal.

goats, a female without blemish, for his sin which he has committed.

ENCOUNTER *Note* *Lev. 4:28*

Bringing to Mind

The Holy Spirit's role in our lives is to make us aware of our sin, even unintentional sin. This new awareness is a positive thing—a gift—as it brings with it the opportunity to be made right with God.

29 [a]'And he shall lay his hand on the head of the sin offering, and kill the sin offering at the place of the burnt offering.
30 'Then the priest shall take *some* of its blood with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.
31 [a]'He shall remove all its fat, [b]as fat is removed from the sacrifice of the peace offering; and the priest shall burn it on the altar for a [c]sweet aroma to the LORD. [d]So the priest shall make atonement for him, and it shall be forgiven him.
32 'If he brings a lamb as his sin offering, [a]he shall bring a female without blemish.
33 'Then he shall [a]lay his hand on the head of the sin offering, and kill it as a sin offering at the place where they kill the burnt offering.
34 'The priest shall take *some* of the blood of the sin offering with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.
35 'He shall remove all its fat, as the fat of the lamb is removed from the sacrifice of the peace offering. Then the priest shall burn it on the altar, [a]according to the offerings made by fire to the LORD. [b]So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him.

The Trespass Offering

5 'If a person sins in [a]hearing the utterance of an oath, and *is* a witness, whether he has seen or known *of the matter*—if he does not tell *it*, he [b]bears [1]guilt.
2 'Or [a]if a person touches any unclean thing, whether *it is* the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and [b]guilty.
3 'Or if he touches [a]human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes *it*, then he shall be guilty.
4 'Or if a person [1]swears, speaking thoughtlessly with *his* lips [a]to do evil or [b]to do good, whatever *it is* that a man may pronounce by an oath, and he is unaware of it—when he realizes *it*, then he shall be guilty in any of these *matters*.
5 'And it shall be, when he is guilty in any of these *matters*, that he shall [a]confess that he has sinned in that *thing*;
6 'and he shall bring his trespass offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin.
7 [a]'If he is not able to bring a lamb, then he shall bring to the LORD, for his trespass which he has committed, two [b]turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering.
8 'And he shall bring them to the priest, who shall offer *that* which *is* for the sin offering first, and [a]wring off its head from its neck, but shall not divide *it* [1]completely.
9 'Then he shall sprinkle *some* of the blood of the sin offering on the side of the altar, and the [a]rest of the blood shall be drained out at the base of the altar. It *is* a sin offering.
10 'And he shall offer the second *as* a burnt offering according to the [a]prescribed manner. So [b]the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him.
11 'But if he is [a]not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. [b]He shall put no oil on it, nor shall he put frankincense on it, for it *is* a sin offering.
12 'Then he shall bring it to the priest, and the priest shall take his handful of it [a]as a memorial portion, and burn *it* on the altar [b]according to the offerings made by fire to the LORD. It *is* a sin offering.
13 [a]'The priest shall make atonement for him, [1]for his sin that he has committed in any of these matters; and it shall be forgiven him. [b]*The rest* shall be the priest's as a grain offering.' "

29 [a]Lev. 1:4; 4:4, 24
31 [a]Lev. 3:14 [b]Lev. 3:3, 4 [c]Ex. 29:18 [d]Lev. 4:26
32 [a]Lev. 4:28
33 [a]Num. 8:12
35 [a]Lev. 3:5 [b]Lev. 4:26, 31

CHAPTER 5

1 [a]Prov. 29:24 [b]Num. 9:13 [1]*his iniquity*
2 [a]Num. 19:11–16 [b]Lev. 5:17
3 [a]Lev. 5:12, 13, 15
4 [a]Acts 23:12 [b][James 5:12] [1]*vows*
5 [a]Prov. 28:13
7 [a]Lev. 12:6, 8; 14:21 [b]Lev. 1:14
8 [a]Lev. 1:15–17 [1]Lit. *apart*
9 [a]Lev. 4:7, 18, 30, 34
10 [a]Lev. 1:14–17 [b]Lev. 4:20, 26; 5:13, 16
11 [a]Lev. 14: 21–32 [b]Num. 5:15
12 [a]Lev. 2:2 [b]Lev. 4:35
13 [a]Lev. 4:26 [b]Lev. 2:3; 6:17, 26 [1]*concerning his sin*

5:4 The combination "evil . . . good" expresses totality. Therefore, the sentence could read "a rash oath to do anything at all."

5:5 It was not enough merely to offer a sacrifice for one's sin, confession was also required.

Offerings with Restitution

14 Then the LORD spoke to Moses, saying:
15 [a]"If a person commits a trespass, and sins unintentionally in regard to the holy things of the LORD, then [b]he shall bring to the LORD as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver according to [c]the shekel of the sanctuary, as a trespass offering.
16 "And he shall make restitution for the harm that he has done in regard to the holy thing, [a]and shall add one-fifth to it and give it to the priest. [b]So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him.
17 "If a person sins, and commits any of these things which are forbidden to be done by the commandments of the LORD, [a]though he does not know *it*, yet he is [b]guilty and shall bear his [1]iniquity.

ENCOUNTER*Note* *Lev. 5:17*

Accountable to God

We cannot escape accountability for our actions, whether our sin is intentional or unintentional. We may not be aware of every sin we have committed; but we have all sinned, and we will all be held accountable.

18 [a]"And he shall bring to the priest a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know *it*, and it shall be forgiven him.
19 "It is a trespass offering; [a]he has certainly trespassed against the LORD."

6 And the LORD spoke to Moses, saying:
2 "If a person sins and [a]commits a trespass against the LORD by [b]lying[1] to his neighbor about [c]what was delivered to him for safekeeping, or about [2]a pledge, or about a robbery, or if he has [d]extorted from his neighbor,
3 "or if he [a]has found what was lost and lies concerning it, and [b]swears falsely—in any one of these things that a man may do in which he sins:
4 "then it shall be, because he has sinned and is guilty, that he shall [1]restore [a]what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found,
5 "or all that about which he has sworn falsely. He shall [a]restore its full value, add one-fifth more to it, *and* give it to whomever it belongs, on the day of his trespass offering.
6 "And he shall bring his trespass offering to the LORD, [a]a ram without blemish from the flock, with your [1]valuation, as a trespass offering, to the priest.
7 [a]"So the priest shall make atonement for him before the LORD, and he shall be forgiven for any one of these things that he may have done in which he trespasses."

The Law of the Burnt Offering

8 Then the LORD spoke to Moses, saying,
9 "Command Aaron and his sons, saying, 'This *is* the [a]law of the burnt offering: The burnt offering *shall be* on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it.
10 [a]'And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them [b]beside the altar.
11 'Then [a]he shall take off his garments, put on other garments, and carry the ashes outside the camp [b]to a clean place.
12 'And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it [a]the fat of the peace offerings.
13 'A fire shall always be burning on the [a]altar; it shall never go out.

The Law of the Grain Offering

14 'This *is* the law of the grain offering: The sons of Aaron shall offer it on the altar before the LORD.
15 'He shall take from it his handful of

15 [a]Lev. 4:2; 22:14 [b]Ezra 10:19 [c]Ex. 30:13
16 [a]Num. 5:7 [b]Lev. 4:26
17 [a]Lev. 4:2, 13, 22, 27 [b]Lev. 5:1, 2 [1]*punishment*
18 [a]Lev. 5:15
19 [a]Ezra 10:2

CHAPTER 6

2 [a]Num. 5:6 [b]Lev. 19:11 [c]Ex. 22:7, 10 [d]Prov. 24:28 [1]*deceiving his associate* [2]*an entrusted security*
3 [a]Deut. 22:1–4 [b]Ex. 22:11
4 [a]Lev. 24:18, 21 [1]*return*
5 [a]Lev. 5:16
6 [a]Lev. 1:3; 5:15 [1]*appraisal*
7 [a]Lev. 4:26
9 [a]Ex. 29:38–42
10 [a]Ex. 28: 39–43 [b]Lev. 1:16
11 [a]Ezek. 44:19 [b]Lev. 4:12
12 [a]Lev. 3:3, 5, 9, 14
13 [a]Lev. 1:7

5:15 The shekel of the sanctuary was slightly heavier than the ordinary shekel. The normal shekel was about eleven and one half grams. The temple shekel weighed a gram more than that.

5:16 Restitution was made first, to demonstrate true repentance, before the priest offered a sacrifice.

6:1 Leviticus makes it clear that a sin against a neighbor is a sin against God.

6:5 Restitution and a fine of one fifth demonstrated genuine remorse. Zacchaeus recognized this and gave back fourfold (Luke 19:8).

6:10 The linen garment and linen trousers were special priestly attire worn only in the tabernacle (Ex. 28:40–43; Lev. 16:4).

6:12 Five times in this chapter the priests are commanded to keep the altar fire going. This may have been because God originally began the fire (Lev. 9:24), or to symbolize perpetual worship of God, or to indicate that mankind was in constant need of atonement.

ENCOUNTER Note *Lev. 6:13*

Constant Reminder

Even today, figuratively, the fire on God's altar is always burning. The provision for forgiveness of sin and restoration with God is constantly available to those who seek it.

the fine flour of the grain offering, with its oil, and all the frankincense which *is* on the grain offering, and shall burn *it* on the altar *for* a sweet aroma, as a memorial to the LORD.
16 'And the remainder of it Aaron and his sons shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it.
17 'It shall not be baked with leaven. I have given it *as* their [1]portion of My offerings made by fire; it *is* most holy, like the sin offering and the [a]trespass offering.
18 [a]'All the males among the children of Aaron may eat it. [b]*It shall be* a statute forever in your generations concerning the offerings made by fire to the LORD. [c]Everyone who touches them must be holy.' "
19 And the LORD spoke to Moses, saying,
20 [a]"This *is* the offering of Aaron and his sons, which they shall offer to the LORD, *beginning* on the day when he is anointed: one-tenth of an [b]ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night.
21 "It shall be made in a [a]pan with oil. *When it is* mixed, you shall bring it in. The baked pieces of the grain offering you shall offer *for* a [1]sweet aroma to the LORD.
22 "The priest from among his sons, [a]who is anointed in his place, shall offer it. *It is* a statute forever to the LORD. [b]It shall be [1]wholly burned.
23 "For every grain offering for the priest shall be wholly burned. It shall not be eaten."

The Law of the Sin Offering

24 Also the LORD spoke to Moses, saying,
25 "Speak to Aaron and to his sons, saying, 'This *is* the law of the sin offering: [a]In the place where the burnt offering is killed, the sin offering shall be killed before the LORD. It *is* most holy.
26 [a]'The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting.
27 [a]'Everyone who touches its flesh [1]must be holy. And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place.
28 'But the earthen vessel in which it is boiled [a]shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water.
29 'All the males among the priests may eat it. It *is* most holy.
30 [a]'But no sin offering from which *any* of the blood is brought into the tabernacle of meeting, to make atonement in [1]the holy [b]*place,* shall be [c]eaten. It shall be [d]burned in the fire.

The Law of the Trespass Offering

7 'Likewise [a]this *is* the law of the trespass offering (it *is* most holy):
2 'In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar.
3 'And he shall offer from it all its fat. The fat tail and the fat that covers the entrails,
4 'the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;
5 'and the priest shall burn them on the altar *as* an offering made by fire to the LORD. It *is* a trespass offering.
6 [a]'Every male among the priests may eat it. It shall be eaten in a holy place. [b]It *is* most holy.
7 [a]'The trespass offering *is* like the sin offering; *there is* one law for them both: the priest who makes atonement with it shall have *it*.
8 'And the priest who offers anyone's burnt offering, that priest shall have for himself the skin of the burnt offering which he has offered.
9 'Also [a]every grain offering that is baked in the oven and all that is prepared in the covered pan, or [1]in a pan, shall be the priest's who offers it.
10 'Every grain offering, *whether* mixed with oil or dry, shall belong to all

17 [a]Lev. 7:7 [1]*share*
18 [a]Lev. 6:29; 7:6 [b]Lev. 3:17 [c]Ex. 29:37; Num. 4:15; Hag. 2:11–13
20 [a]Ex. 29:2 [b]Ex. 16:36
21 [a]Lev. 2:5; 7:9 [1]*pleasing*
22 [a]Lev. 4:3 [b]Ex. 29:25 [1]*completely*
25 [a]Lev. 1:1, 3, 5, 11
26 [a][Ezek. 44: 28, 29]
27 [a]Ex. 29:37; Num. 4:15; Hag. 2:11–13 [1]Lit. *shall*
28 [a]Lev. 11:33; 15:12
30 [a]Lev. 4:7, 11, 12, 18, 21; 10:18; 16:27 [b]Ex. 26:33 [c]Lev. 6:16, 23, 26 [d]Lev. 16:27 [1]The Most Holy Place when capitalized

CHAPTER 7

1 [a]Lev. 5:14—6:7
6 [a]Lev. 6:16–18, 29 [b]Lev. 2:3
7 [a]Lev. 6:24–30; 14:13
9 [a]Lev. 2:3, 10 [1]*on a griddle*

6:20 The high priest offered these sacrifices daily. One tenth of an ephah was about two quarts.

6:28 The earthen vessel was to be broken and discarded after use while the bronze pot was to be scoured. The earthen pot, being porous, would not have been as easily cleaned and would therefore have risked defilement.

7:1 This offering is also called "the guilt offering" or "the reparation offering."

7:8 The skin was the only part of the animal not burned in the sacrifice (Lev. 1:6).

the sons of Aaron, to one *as much* as the other.

The Law of Peace Offerings

11 [a]‘This *is* the law of the sacrifice of peace offerings which he shall offer to the LORD:
12 ‘If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers [a]anointed with oil, or cakes of blended flour mixed with oil.

ENCOUNTER *Note* *Lev. 7:12*

Tangible Thanksgiving

Genuine thanksgiving will find expression in practical, tangible ways. A grateful heart seeks ways to demonstrate its thankfulness.

13 ‘Besides the cakes, *as* his offering he shall offer [a]leavened bread with the sacrifice of thanksgiving of his peace offering.
14 ‘And from it he shall offer one cake from each offering *as* a heave offering to the LORD. [a]It shall belong to the priest who sprinkles the blood of the peace offering.
15 [a]‘The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning.
16 ‘But [a]if the sacrifice of his offering *is* a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten;
17 ‘the remainder of the flesh of the sacrifice on the third day must be burned with fire.
18 ‘And if *any* of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be [a]imputed to him; it shall be an [b]abomination *to* him who offers it, and the person who eats of it shall bear [1]guilt.
19 ‘The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the *clean* flesh, all who are [1]clean may eat of it.
20 ‘But the person who eats the flesh of the sacrifice of the peace offering that *belongs* to the [a]LORD, [b]while he is unclean, that person [c]shall be cut off from his people.

11 [a]Lev. 3:1; 22:18, 21
12 [a]Num. 6:15
13 [a]Amos 4:5
14 [a]Num. 18:8, 11, 19
15 [a]Lev. 22:29, 30
16 [a]Lev. 19:5–8
18 [a]Num. 18:27 [b]Lev. 11:10, 11, 41; 19:7 [1]*his iniquity*
19 [1]*pure*
20 [a][Heb. 2:17] [b]Num. 19:13 [c]Gen. 17:14
21 [a]Lev. 5:2, 3, 5 [b]Lev. 11:24, 28 [c]Ezek. 4:14 [d]Lev. 7:20 [1]So with MT, LXX, Vg.; Sam., Syr., Tg. *swarming thing* (cf. 5:2)
23 [a]Lev. 3:17; 17:10–15
26 [a]Acts 15:20, 29
29 [a]Lev. 3:1; 22:21
30 [a]Lev. 3:3, 4, 9, 14 [b]Ex. 29:24, 27
31 [a]Lev. 3:5, 11, 16 [b]Deut. 18:3
32 [a]Num. 6:20
34 [a]Lev. 10:14, 15

21 ‘Moreover the person who touches any unclean thing, *such as* [a]human uncleanness, *an* [b]unclean animal, or any [c]abominable[1] unclean thing, and who eats the flesh of the sacrifice of the peace offering that *belongs* to the LORD, that person [d]shall be cut off from his people.’ ”

Fat and Blood May Not Be Eaten

22 And the LORD spoke to Moses, saying,
23 “Speak to the children of Israel, saying: [a]‘You shall not eat any fat, of ox or sheep or goat.
24 ‘And the fat of an animal that dies *naturally,* and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it.
25 ‘For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats *it* shall be cut off from his people.
26 [a]‘Moreover you shall not eat any blood in any of your dwellings, *whether* of bird or beast.
27 ‘Whoever eats any blood, that person shall be cut off from his people.’ ”

The Portion of Aaron and His Sons

28 Then the LORD spoke to Moses, saying,
29 “Speak to the children of Israel, saying: [a]‘He who offers the sacrifice of his peace offering to the LORD shall bring his offering to the LORD from the sacrifice of his peace offering.
30 [a]‘His own hands shall bring the offerings made by fire to the LORD. The fat with the breast he shall bring, that the [b]breast may be waved *as* a wave offering before the LORD.
31 [a]‘And the priest shall burn the fat on the altar, but the [b]breast shall be Aaron’s and his sons’.
32 [a]‘Also the right thigh you shall give to the priest *as* a heave offering from the sacrifices of your peace offerings.
33 ‘He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for *his* part.
34 ‘For [a]the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever.’ ”

7:11 This offering was the only one that could be shared with others after it was offered to God.

7:18 Sacrificial meat uneaten after two days would no longer have any merit for the worshipper. Left unrefrigerated, it would also have rotted.

7:30 No one could worship by proxy. All worship of God and repentance of sin had to be made by the individual.

35 This *is* the consecrated portion for Aaron and his sons, from the offerings made by fire to the LORD, on the day when *Moses* presented them to [1]minister to the LORD as priests.
36 The LORD commanded this to be given to them by the children of Israel, [a]on the day that He anointed them, *by* a statute forever throughout their generations.
37 This *is* the law [a]of the burnt offering, [b]the grain offering, [c]the sin offering, [d]the trespass offering, [e]the consecrations, and [f]the sacrifice of the peace offering,
38 which the LORD commanded Moses on Mount Sinai, on the day when He commanded the children of Israel [a]to offer their offerings to the LORD in the Wilderness of Sinai.

Aaron and His Sons Consecrated

8 And the LORD spoke to Moses, saying:
2 [a]"Take Aaron and his sons with him, and [b]the garments, [c]the anointing oil, a [d]bull as the sin offering, two [e]rams, and a basket of unleavened bread;
3 "and gather all the congregation together at the door of the tabernacle of meeting."
4 So Moses did as the LORD commanded him. And the congregation was gathered together at the door of the tabernacle of meeting.
5 And Moses said to the congregation, "This *is* what the LORD commanded to be done."
6 Then Moses brought Aaron and his sons and [a]washed them with water.
7 And he [a]put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied *the ephod* on him.
8 Then he put the breastplate on him, and he [a]put the [1]Urim and the Thummim in the breastplate.
9 [a]And he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the LORD had commanded Moses.
10 [a]Also Moses took the anointing oil, and anointed the tabernacle and all that *was* in it, and consecrated them.
11 He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to [1]consecrate them.
12 And he [a]poured some of the anointing oil on Aaron's head and anointed him, to consecrate him.
13 [a]Then Moses brought Aaron's sons and put tunics on them, girded them with sashes, and put [1]hats on them, as the LORD had commanded Moses.
14 [a]And he brought the bull for the sin offering. Then Aaron and his sons [b]laid their hands on the head of the bull for the sin offering,
15 and Moses killed *it*. [a]Then he took the blood, and put *some* on the horns of the altar all around with his finger, and purified the altar. And he poured the blood at the base of the altar, and consecrated it, to make [1]atonement for it.
16 [a]Then he took all the fat that *was* on the entrails, the fatty lobe *attached to* the liver, and the two kidneys with their fat, and Moses burned *them* on the altar.
17 But the bull, its hide, its flesh, and its offal, he burned with fire outside the camp, as the LORD [a]had commanded Moses.
18 [a]Then he brought the ram as the burnt offering. And Aaron and his sons laid their hands on the head of the ram,
19 and Moses killed *it*. Then he sprinkled the blood all around on the altar.
20 And he cut the ram into pieces; and Moses [a]burned the head, the pieces, and the fat.
21 Then he washed the entrails and the legs in water. And Moses burned the whole ram on the altar. It *was* a burnt sacrifice for a [1]sweet aroma, an offering made by fire to the LORD, [a]as the LORD had commanded Moses.
22 And [a]he brought the second ram, the ram of consecration. Then Aaron and his sons laid their hands on the head of the ram,
23 and Moses killed *it*. Also he took *some* of [a]its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot.
24 Then he brought Aaron's sons. And Moses put *some* of the [a]blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moses sprinkled the blood all around on the altar.

35 [1]*serve*
36 [a]Lev. 8:12, 30
37 [a]Lev. 6:9 [b]Lev. 6:14 [c]Lev. 6:25 [d]Lev. 7:1 [e]Ex. 29:1 [f]Lev. 7:11
38 [a]Lev. 1:1, 2

CHAPTER 8

2 [a]Ex. 29:1–3 [b]Ex. 28:2, 4 [c]Ex. 30:24, 25 [d]Ex. 29:10 [e]Ex. 29:15, 19
6 [a]Heb. 10:22
7 [a]Ex. 39:1–31
8 [a]Ex. 28:30 [1]Lit. *Lights and the Perfections,* Ex. 28:30
9 [a]Ex. 28:36, 37; 29:6
10 [a]Ex. 30: 26–29; 40:10, 11
11 [1]*set them apart* for the LORD
12 [a]Ps. 133:2
13 [a]Ex. 29:8, 9 [1]*headpieces*
14 [a]Ezek. 43:19 [b]Lev. 4:4
15 [a]Lev. 4:7 [1]Lit. *covering*
16 [a]Ex. 29:13
17 [a]Lev. 4:11, 12
18 [a]Ex. 29:15
20 [a]Lev. 1:8
21 [a]Ex. 29:18 [1]*pleasing*
22 [a]Ex. 29:19, 31
23 [a]Lev. 14:14
24 [a][Heb. 9:13, 14, 18–23]

8:2 The anointing oil was made from myrrh, cinnamon, cane, cassia and olive oil (Ex. 30:23–25).

8:7 The description of the priestly dress is found in Exodus 28.

8:8 The Urim and Thummim were sacred lots used by the high priest to determine God's will.

8:11 Sprinkling the altar seven times represented a total consecration.

8:13 The priests were set apart but not anointed. Only the high priest was anointed.

8:23 It is unclear why blood was applied to Aaron's ear, thumb, and toe. It may have been to symbolize a complete covering, as these represented Aaron's extremities.

25 [a]Then he took the fat and the fat tail, all the fat that *was* on the entrails, the fatty lobe *attached to* the liver, the two kidneys and their fat, and the right thigh;
26 [a]and from the basket of unleavened bread that was before the LORD he took one unleavened cake, a cake of bread *anointed with* oil, and one wafer, and put *them* on the fat and on the right thigh;
27 and he put all *these* [a]in Aaron's hands and in his sons' hands, and waved them *as* a wave offering before the LORD.
28 [a]Then Moses took them from their hands and burned *them* on the altar, on the burnt offering. They *were* consecration offerings for a sweet aroma. That *was* an offering made by fire to the LORD.
29 And [a]Moses took the [b]breast and waved it *as* a wave offering before the LORD. It was Moses' [c]part of the ram of consecration, as the LORD had commanded Moses.
30 Then [a]Moses took some of the anointing oil and some of the blood which *was* on the altar, and sprinkled *it* on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him.
31 And Moses said to Aaron and his sons, [a]"Boil the flesh *at* the door of the tabernacle of meeting, and eat it there with the bread that *is* in the basket of consecration offerings, as I commanded, saying, 'Aaron and his sons shall eat it.'
32 [a]"What remains of the flesh and of the bread you shall burn with fire.
33 "And you shall not go outside the door of the tabernacle of meeting *for* seven days, until the days of your consecration are ended. For [a]seven days he shall consecrate you.
34 [a]"As he has done this day, *so* the LORD has commanded to do, to make atonement for you.
35 "Therefore you shall stay *at* the door of the tabernacle of meeting day and night for seven days, and [a]keep the [1]charge of the LORD, so that you may not die; for so I have been commanded."
36 So Aaron and his sons did all the things that the LORD had commanded by the hand of Moses.

25 [a]Ex. 29:22
26 [a]Ex. 29:23
27 [a]Ex. 29:24
28 [a]Ex. 29:25
29 [a]Ps. 99:6 [b]Ex. 29:27 [c]Ex. 29:26
30 [a]Ex. 29:21; 30:30
31 [a]Ex. 29:31, 32
32 [a]Ex. 29:34
33 [a]Ex. 29:30, 35
34 [a][Heb. 7:16]
35 [a]Deut. 11:1 [1]*office*

ENCOUNTER*Note* *Lev. 8:36*

All the Things

Can you be described as one who "does all the things the Lord commands"?

The Priestly Ministry Begins

9 It came to pass on the [a]eighth day that Moses called Aaron and his sons and the elders of Israel.
2 And he said to Aaron, "Take for yourself a young [a]bull as a sin offering and a ram as a burnt offering, without blemish, and offer *them* before the LORD.
3 "And to the children of Israel you shall speak, saying, [a]'Take a kid of the goats as a sin offering, and a calf and a lamb, *both* of the first year, without blemish, as a burnt offering,
4 'also a bull and a ram as peace offerings, to sacrifice before the LORD, and [a]a grain offering mixed with oil; for [b]today the LORD will appear to you.' "
5 So they brought what Moses commanded before the tabernacle of meeting. And all the congregation drew near and stood [1]before the LORD.
6 Then Moses said, "This *is* the thing which the LORD commanded you to do, and the glory of the LORD will appear to you."
7 And Moses said to Aaron, "Go to the altar, [a]offer your sin offering and your burnt offering, and make atonement for yourself and for the people. [b]Offer the

CHAPTER 9
1 [a]Ezek. 43:27
2 [a]Lev. 4:1–12
3 [a]Lev. 4:23, 28
4 [a]Lev. 2:4 [b]Ex. 29:43
5 [1]*in the presence of*
7 [a][Heb. 5:3–5; 7:27] [b]Lev. 4:16, 20

HISTORICAL*Encounter* **CHARLES WESLEY** *Lev. 8:35*

Charles Wesley, along with his brother John, founded Methodism. Early Methodists faced unrelenting persecution from unbelievers and even from other members of the Church of England. So fierce was their suffering at times that John Wesley claimed, "Our people die well." Charles wrote over 6,500 hymns to encourage believers to stand fast in their faith. Sixteen of those hymns were inspired by passages in Leviticus.

While studying Matthew Henry's commentary on Leviticus, Charles Wesley considered Leviticus 8:35. He noted: "We shall everyone of us have a charge to keep, an eternal God to glorify, an immortal soul to provide for, one generation to serve." Wesley was inspired to write the hymn "A Charge to Keep I Have," which has been beloved by generations of Christians.

9:2 A young bull was the prescribed offering for the high priest (Lev. 4:3).

offering of the people, and make atonement for them, as the LORD commanded."
8 Aaron therefore went to the altar and killed the calf of the sin offering, which *was* for himself.
9 Then the sons of Aaron brought the blood to him. And he dipped his finger in the blood, put *it* on the horns of the altar, and poured the blood at the base of the altar.
10 [a]But the fat, the kidneys, and the fatty lobe from the liver of the sin offering he burned on the altar, as the LORD had commanded Moses.
11 [a]The flesh and the hide he burned with fire outside the camp.
12 And he killed the burnt offering; and Aaron's sons presented to him the blood, [a]which he sprinkled all around on the altar.
13 [a]Then they presented the burnt offering to him, with its pieces and head, and he burned *them* on the altar.
14 [a]And he washed the entrails and the legs, and burned *them* with the burnt offering on the altar.
15 [a]Then he brought the people's offering, and took the goat, which *was* the sin offering for the people, and killed it and offered it for sin, like the first one.
16 And he brought the burnt offering and offered it [a]according to the [1]prescribed manner.
17 Then he brought the grain offering, took a handful of it, and burned *it* on the altar, [a]besides the burnt sacrifice of the morning.
18 He also killed the bull and the ram *as* [a]sacrifices of peace offerings, which *were* for the people. And Aaron's sons presented to him the blood, which he sprinkled all around on the altar,
19 and the fat from the bull and the ram—the fatty tail, what covers *the entrails* and the kidneys, and the fatty lobe *attached to* the liver;
20 and they put the fat on the breasts. [a]Then he burned the fat on the altar;
21 but the breasts and the right thigh Aaron waved [a]*as* a wave offering before the LORD, as Moses had commanded.
22 Then Aaron lifted his hand toward the people, [a]blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

10 [a]Lev. 8:16
11 [a]Lev. 4:11, 12; 8:17
12 [a]Lev. 1:5; 8:19
13 [a]Lev. 8:20
14 [a]Lev. 8:21
15 [a][Is. 53:10]
16 [a]Lev. 1:1–13 [1]*ordinance*
17 [a]Ex. 29:38, 39
18 [a]Lev. 3:1–11
20 [a]Lev. 3:5, 16
21 [a]Lev. 7:30–34
22 [a]Luke 24:50

24 [a]Judg. 6:21 [b]Ezra 3:11 [c]1 Kin. 18:38, 39

CHAPTER 10
1 [a]Num. 3:2–4 [b]Lev. 16:12 [c]Ex. 30:9
2 [a]Num. 11:1; 16:35
3 [a]Ex. 19:22
4 [a]Acts 5:6, 10 [1]*in front of*

23 And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people,
24 and [a]fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw *it*, they [b]shouted and fell on their [c]faces.

ENCOUNTER *Note* *Lev. 9:23, 24*

Blessing Others

We are best prepared to bless others after we have been in God's presence. People do not need a word from us; they need a word from God.

The Profane Fire of Nadab and Abihu

10 Then [a]Nadab and Abihu, the sons of Aaron, [b]each took his censer and put fire in it, put incense on it, and offered [c]profane fire before the LORD, which He had not commanded them.
2 So [a]fire went out from the LORD and devoured them, and they died before the LORD.
3 And Moses said to Aaron, "This is what the LORD spoke, saying:

'By those [a]who come near Me
I must be regarded as holy;
And before all the people
I must be glorified.' "

So Aaron held his peace.

ENCOUNTER *Note* *Lev. 10:3*

Regarding God as Holy

God is not a needy supplicant for our affection. Our careless and casual attention is unacceptable to Him. Worship accompanied by obedience is the honor God expects.

4 Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come near, [a]carry your brethren from [1]before the sanctuary out of the camp."
5 So they went near and carried them by their tunics out of the camp, as Moses had said.

9:8 Aaron's first sacrifice was to a golden calf he made at the people's request (Ex. 32). Now as God's anointed priest, his first sacrifice was a calf as an offering for his own sin.

9:22 The ultimate responsibility of priests was to bless the people. But first they had to atone for their own sins (Deut. 10:8). The altar was seven and a half feet square and four and a half feet tall. The priest had to ascend a ramp to offer sacrifices on the altar.

9:24 This is the first of five times God sent fire to demonstrate the people's sacrifice was acceptable (see Judg. 6:21; 1 Kin. 18:38; 1 Chr. 21:26; 2 Chr. 7:1).

10:1 Nadab and Abihu were Aaron's two oldest sons (Ex. 6:23; 24:1, 2; 28:1; Num 3:2–4, 26:60, 1 Chr. 6:3).

10:2 Fire from heaven could bring good (Lev. 9:24, Judg. 6:21; 13:20; 1 Kin. 18:38; 1 Chr. 21:26; 2 Chr. 7:2), or it could bring judgment (Lev. 10:1; Num. 11:1; 16:35; 2 Kin. 1:10, 12; Job 1:16).

6 And Moses said to Aaron, and to Eleazar and Ithamar, his sons, "Do not [1]uncover your heads nor tear your clothes, lest you die, and [a]wrath come upon all the people. But let your brethren, the whole house of Israel, [2]bewail the burning which the LORD has kindled.
7 [a]"You shall not go out from the door of the tabernacle of meeting, lest you die, [b]for the anointing oil of the LORD *is* upon you." And they did according to the word of Moses.

Conduct Prescribed for Priests

8 Then the LORD spoke to Aaron, saying:
9 [a]"Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. *It shall be* a statute forever throughout your generations,
10 "that you may [a]distinguish between holy and unholy, and between unclean and clean,
11 [a]"and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses."
12 And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons who were left: [a]"Take the grain offering that remains of the offerings made by fire to the LORD, and eat it without leaven beside the altar; [b]for it *is* most holy.
13 "You shall eat it in a [a]holy place, because it *is* your [1]due and your sons' due, of the sacrifices made by fire to the LORD; for [b]so I have been commanded.
14 [a]"The breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you, your sons, and your [b]daughters with you; for *they are* your due and your sons' [c]due, *which* are given from the sacrifices of peace offerings of the children of Israel.
15 [a]"The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings of fat made by fire, to offer *as* a wave offering before the LORD. And it shall be yours and your sons' with you, by a statute forever, as the LORD has commanded."
16 Then Moses made careful inquiry about [a]the goat of the sin offering, and there it was—burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron *who were* left, saying,
17 [a]"Why have you not eaten the sin offering in a holy place, since it *is* most holy, and *God* has given it to you to bear [b]the guilt of the congregation, to make atonement for them before the LORD?
18 "See! [a]Its blood was not brought inside [1]the holy *place;* indeed you should have eaten it in a holy *place,* [b]as I commanded."
19 And Aaron said to Moses, "Look, [a]this day they have offered their sin offering and their burnt offering before the LORD, and such things have befallen me! *If* I had eaten the sin offering today, [b]would it have been accepted in the sight of the LORD?"
20 So when Moses heard *that,* he was content.

Foods Permitted and Forbidden

11 Now the LORD spoke to Moses and Aaron, saying to them,
2 "Speak to the children of Israel, saying, [a]'These *are* the animals which you may eat among all the animals that *are* on the earth:
3 'Among the animals, whatever divides the hoof, having cloven hooves *and* chewing the cud—that you may eat.
4 'Nevertheless these you shall [a]not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is [1]unclean to you;
5 'the [1]rock hyrax, because it chews the cud but does not have cloven hooves, *is* [2]unclean to you;
6 'the hare, because it chews the cud but does not have cloven hooves, *is* unclean to you;
7 'and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, [a]*is* unclean to you.
8 'Their flesh you shall not eat, and their carcasses you shall not touch. [a]They *are* unclean to you.
9 [a]'These you may eat of all that *are* in the water: whatever in the water has fins and scales, whether in the seas or in the rivers—that you may eat.
10 'But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which *is* in the water, they *are* [1]an [a]abomination to you.

6 [a]2 Sam. 24:1 [1]An act of mourning [2]*weep bitterly*
7 [a]Lev. 8:33; 21:12 [b]Lev. 8:30
9 [a]Ezek. 44:21
10 [a]Ezek. 22:26; 44:23
11 [a]Deut. 24:8
12 [a]Num. 18:9 [b]Lev. 21:22
13 [a]Num. 18:10 [b]Lev. 2:3; 6:16 [1]*portion*
14 [a]Num. 18:11 [b]Lev. 22:13 [c]Num. 18:10
15 [a]Lev. 7:29, 30, 34
16 [a]Lev. 9:3, 15
17 [a]Lev. 6:24–30 [b]Ex. 28:38
18 [a]Lev. 6:30 [b]Lev. 6:26, 30 [1]The Most Holy Place when capitalized
19 [a]Lev. 9:8, 12 [b][Is. 1:11–15]

CHAPTER 11

2 [a]Deut. 14:4
4 [a]Acts 10:14 [1]*impure*
5 [1]*rock badger* [2]*impure*
7 [a]Is. 65:4; 66:3, 17
8 [a]Is. 52:11
9 [a]Deut. 14:9
10 [a]Lev. 7:18, 21 [1]*detestable*

10:8 This is the only place in Leviticus where God speaks directly to Aaron.

10:12 For more about the "grain offering" see Leviticus 2.

10:14 Concerning the priest's portion of the heave offering, see Leviticus 7:32, 33.

11:2 See Deuteronomy 14 for abbreviated dietary laws.

11:3 Most of the Israelites' meat came from cattle, sheep and goats. Meat was generally considered a luxury and only eaten on special occasions.

11:5 The rock hyrax lives in colonies among the rocks (Prov. 30:26).

11:10 "Abomination" was a much stronger term than "unclean." An "unclean" object was to be avoided. An "abomination" was to be detested.

11 'They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination.
12 'Whatever in the water does not have fins or scales—that *shall be* an abomination to you.
13 [a]'And these you shall regard as an abomination among the birds; they shall not be eaten, they *are* an abomination: the eagle, the vulture, the buzzard,
14 'the kite, and the falcon after its kind;
15 'every raven after its kind,
16 'the ostrich, the short-eared owl, the sea gull, and the hawk after its kind;
17 'the little owl, the fisher owl, and the screech owl;
18 'the white owl, the jackdaw, and the carrion vulture;
19 'the stork, the heron after its kind, the hoopoe, and the bat.
20 'All flying insects that creep on *all* fours *shall be* an abomination to you.
21 'Yet these you may eat of every flying insect that creeps on *all* fours: those which have jointed legs above their feet with which to leap on the earth.
22 'These you may eat: [a]the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind.
23 'But all *other* flying insects which have four feet *shall be* an abomination to you.

Unclean Animals

24 'By these you shall become [1]unclean; whoever touches the carcass of any of them shall be unclean until evening;
25 'whoever carries part of the carcass of any of them [a]shall wash his clothes and be unclean until evening:
26 '*The carcass* of any animal which divides the foot, but is not cloven-hoofed or does not chew the cud, *is* unclean to you. Everyone who touches it shall be unclean.
27 'And whatever goes on its paws, among all kinds of animals that go on *all* fours, those *are* unclean to you. Whoever touches any such carcass shall be unclean until evening.
28 'Whoever carries *any such* carcass shall wash his clothes and be unclean until evening. It *is* unclean to you.
29 'These also *shall be* unclean to you among the creeping things that creep on the earth: the mole, [a]the mouse, and the large lizard after its kind;
30 'the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon.
31 'These *are* unclean to you among all that creep. Whoever [a]touches them when they are dead shall be unclean until evening.
32 'Anything on which *any* of them falls, when they are dead shall be [1]unclean, whether *it is* any item of wood or clothing or skin or sack, whatever item *it is*, in which *any* work is done, [a]it must be put in water. And it shall be unclean until evening; then it shall be clean.
33 'Any [a]earthen vessel into which *any* of them falls [b]you shall break; and whatever *is* in it shall be unclean:
34 'in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean.
35 'And everything on which *a part* of *any such* carcass falls shall be unclean; *whether it is* an oven or cooking stove, it shall be broken down; *for* they *are* unclean, and shall be unclean to you.
36 'Nevertheless a spring or a cistern, *in which there is* plenty of water, shall be clean, but whatever touches any such carcass becomes unclean.
37 'And if a part of *any such* carcass falls on any planting seed which is to be sown, it *remains* clean.
38 'But if water is put on the seed, and if *a part* of *any such* carcass falls on it, it *becomes* [1]unclean to you.
39 'And if any animal which you may eat dies, he who touches its carcass shall be [a]unclean until evening.
40 [a]'He who eats of its carcass shall wash his clothes and be unclean until evening. He also who carries its carcass shall wash his clothes and be unclean until evening.
41 'And every creeping thing that creeps on the earth *shall be* [1]an abomination. It shall not be eaten.
42 'Whatever crawls on its belly, whatever goes on *all* fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they *are* an abomination.
43 [a]'You shall not make [1]yourselves [2]abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them.
44 'For I *am* the LORD your [a]God. You shall therefore consecrate yourselves, and [b]you shall be holy; for I *am* holy.

13 [a]Is. 66:17
22 [a]Matt. 3:4
24 [1]*impure*
25 [a]Num. 19:10, 21, 22; 31:24
29 [a]Is. 66:17
31 [a]Hag. 2:13
32 [a]Lev. 15:12 [1]*impure*
33 [a]Lev. 6:28 [b]Lev. 15:12
38 [1]*impure*
39 [a]Hag. 2: 11–13
40 [a]Lev. 17:15; 22:8
41 [1]*detestable*
43 [a]Lev. 20:25 [1]Lit. *your souls* [2]*impure*
44 [a]Ex. 6:7 [b]1 Pet. 1:15, 16

11:19 A hoopoe was a migratory bird that spent its winters in Africa and its summers in Israel.

11:33 Pottery that had been contaminated was to be broken and discarded. Pottery was inexpensive and easily replaced.

11:35 An "oven" was a large pot for boiling or baking. A "cooking stove" was a range with two holes over which pots could be placed.

Neither shall you defile yourselves with any creeping thing that creeps on the earth.

ENCOUNTER*Note* *Lev. 11:44*

For I Am Holy

God calls us to share in His divine nature. He is holy, pure, righteous, and faultless. His holiness compels us to be holy too.

45 [a]'For I *am* the LORD who brings you up out of the land of Egypt, to be your God. [b]You shall therefore be holy, for I *am* holy.
46 'This *is* the law [1]of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth,
47 [a]'to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.' "

The Ritual After Childbirth

12 Then the LORD spoke to Moses, saying,
2 "Speak to the children of Israel, saying: 'If a [a]woman has conceived, and borne a male child, then [b]she shall be [1]unclean seven days; [c]as in the days of her customary impurity she shall be unclean.
3 'And on the [a]eighth day the flesh of his foreskin shall be circumcised.
4 'She shall then continue in the blood of *her* purification thirty-three days. She shall not touch any [1]hallowed thing, nor come into the sanctuary until the days of her purification are fulfilled.
5 'But if she bears a female child, then she shall be unclean two weeks, as in her customary impurity, and she shall continue in the blood of *her* purification sixty-six days.
6 [a]'When the days of her purification are fulfilled, whether for a son or a daughter, she shall bring to the priest a [b]lamb [1]of the first year as a burnt offering, and a young pigeon or a turtledove as a [c]sin offering, to the door of the tabernacle of meeting.
7 'Then he shall offer it before the LORD, and make [1]atonement for her. And she shall be clean from the flow of her blood. This *is* the law for her who has borne a male or a female.
8 [a]'And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering. [b]So the priest shall make atonement for her, and she will be [1]clean.' "

The Law Concerning Leprosy

13 And the LORD spoke to Moses and Aaron, saying:
2 "When a man has on the skin of his body a swelling, [a]a scab, or a bright spot, and it becomes on the skin of his body *like* a [1]leprous sore, [b]then he shall be brought to Aaron the priest or to one of his sons the priests.
3 "The priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the sore appears *to be* deeper than the skin of his body, it *is* a leprous sore. Then the priest shall examine him, and pronounce him [1]unclean.
4 "But if the bright spot *is* white on the skin of his body, and does not appear *to be* deeper than the skin, and its hair has not turned white, then the priest shall isolate *the one who has* the sore [a]seven days.
5 "And the priest shall examine him on the seventh day; and indeed *if* the sore appears to be as it was, *and* the sore has not spread on the skin, then the priest shall isolate him another seven days.
6 "Then the priest shall examine him again on the seventh day; and indeed *if* the sore has faded, *and* the sore has not spread on the skin, then the priest shall pronounce him clean; it *is only* a scab, and he [a]shall wash his clothes and be clean.
7 "But if the scab should at all spread over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again.
8 "And *if* the priest sees that the scab has indeed spread on the skin, then the priest shall pronounce him [1]unclean. It *is* leprosy.
9 "When the leprous sore is on a person, then he shall be brought to the priest.

45 [a]Ex. 6:7; 20:2 [b]Lev. 11:44
46 [1]*concerning*
47 [a]Ezek. 44:23

CHAPTER 12
2 [a]Lev. 15:19 [b]Luke 2:22 [c]Lev. 18:19 [1]*impure*
3 [a]Gen. 17:12
4 [1]*consecrated*
6 [a]Luke 2:22 [b][John 1:29] [c]Lev. 5:7 [1]Lit. *a son of his year*
7 [1]Lit. *covering*
8 [a]Lev. 5:7 [b]Lev. 4:26 [1]*pure*

CHAPTER 13
2 [a]Is. 3:17 [b]Mal. 2:7 [1]Heb. *saraath*, disfiguring skin diseases, including leprosy, and so in vv. 2–46 and 14:2–32
3 [1]*defiled*
4 [a]Lev. 14:8
6 [a]Lev. 11:25; 14:8
8 [1]*defiled*

12:2 The child did not make the mother unclean. The blood and fluids from child birth defiled her.

12:3 Other nations, such as the Ammonites, Moabites and Edomites all practiced circumcision as well. But only Israelite circumcision testified to a covenant with Yahweh (Gen. 17:9–14).

12:4 Women were also considered ceremonially unclean during their monthly period; see Leviticus 15:19–24. While blood brought life and cleansing, it could also bring contamination and death if not handled properly.

12:6 The loss of blood during childbirth required a ritual of purification to acknowledge the sanctity of life.

12:8 "If she is not able to bring a lamb" is literally, "If she cannot find in her hand enough for a lamb." Mary could only afford two birds after Jesus' birth (Luke 2:22–24).

13:2 "A man" means "anyone."

13:3 The priest's role was not that of a physician, but he was to determine if the condition was infectious.

10 [a]"And the priest shall examine *him;*
and indeed *if* the swelling on the skin *is*
white, and it has turned the hair white,
and *there is* a spot of raw flesh in the
swelling,
11 "it *is* an old leprosy on the skin of his
body. The priest shall pronounce him
[1]unclean, and shall not isolate him, for
he *is* unclean.
12 "And if leprosy breaks out all over
the skin, and the leprosy covers all the
skin of *the one who has* the sore, from
his head to his foot, wherever the priest
looks,
13 "then the priest shall consider; and
indeed *if* the leprosy has covered all his
body, he shall pronounce *him* clean *who*
has the sore. It has all turned [a]white. He
is clean.
14 "But when raw flesh appears on him,
he shall be unclean.
15 "And the priest shall examine the
raw flesh and pronounce him to be un-
clean; *for* the raw flesh *is* unclean. It *is*
leprosy.
16 "Or if the raw flesh changes and
turns white again, he shall come to the
priest.
17 "And the priest shall examine him;
and indeed *if* the sore has turned white,
then the priest shall pronounce *him*
clean *who has* the sore. He *is* clean.
18 "If the body develops a [a]boil in the
skin, and it is healed,
19 "and in the place of the boil there
comes a white swelling or a bright spot,
reddish-white, then it shall be shown to
the priest;
20 "and *if,* when the priest sees it, it in-
deed appears deeper than the skin, and
its hair has turned white, the priest shall
pronounce him unclean. It *is* a leprous
sore which has broken out of the boil.
21 "But if the priest examines it, and in-
deed *there are* no white hairs in it, and it
is not deeper than the skin, but has
faded, then the priest shall isolate him
seven days;
22 "and if it should at all spread over
the skin, then the priest shall pronounce
him unclean. It *is* a [1]leprous sore.
23 "But if the bright spot stays in one
place, *and* has not spread, it *is* the scar
of the boil; and the priest shall pro-
nounce him clean.
24 "Or if the body receives a [a]burn on
its skin by fire, and the raw *flesh* of the
burn becomes a bright spot, reddish-
white or white,
25 "then the priest shall examine it; and
indeed *if* the hair of the bright spot has
turned white, and it appears deeper than
the skin, it *is* leprosy broken out in the
burn. Therefore the priest shall pro-
nounce him unclean. It *is* a leprous sore.
26 "But if the priest examines it, and in-
deed *there are* no white hairs in the
bright spot, and it *is* not deeper than the
skin, but has faded, then the priest shall
isolate him seven days.
27 "And the priest shall examine him on
the seventh day. If it has at all spread
over the skin, then the priest shall pro-
nounce him unclean. It *is* a leprous sore.
28 "But if the bright spot stays in one
place, *and* has not spread on the skin,
but has faded, it *is* a swelling from the
burn. The priest shall pronounce him
clean, for it *is* the scar from the burn.
29 "If a man or woman has a sore on the
head or the beard,
30 "then the priest shall examine the
sore; and indeed if it appears deeper
than the skin, *and there is* in it thin yel-
low hair, then the priest shall pronounce
him unclean. It *is* a scaly leprosy of the
head or beard.
31 "But if the priest examines the scaly
sore, and indeed it does not appear
deeper than the skin, and *there is* no
black hair in it, then the priest shall iso-
late *the one who has* the scale seven
days.
32 "And on the seventh day the priest
shall examine the sore; and indeed *if* the
scale has not spread, and there is no yel-
low hair in it, and the scale does not ap-
pear deeper than the skin,
33 "he shall shave himself, but the scale
he shall not shave. And the priest shall
isolate *the one who has* the scale an-
other seven days.
34 "On the seventh day the priest shall
examine the scale; and indeed *if* the scale
has not spread over the skin, and does
not appear deeper than the skin, then the
priest shall pronounce him clean. He
shall wash his clothes and be clean.
35 "But if the scale should at all spread
over the skin after his cleansing,
36 "then the priest shall examine him;
and indeed *if* the scale has spread over
the skin, the priest need not seek for yel-
low hair. He *is* unclean.
37 "But if the scale appears to be at a
standstill, and there is black hair grown
up in it, the scale has healed. He *is* clean,
and the priest shall pronounce him
clean.
38 "If a man or a woman has bright
spots on the skin of the body, *specifi-*
cally white bright spots,

10 [a]Num. 12:10, 12
11 [1]*defiled*
13 [a]Ex. 4:6
18 [a]Ex. 9:9; 15:26
22 [1]*infection*
24 [a]Is. 3:24

13:12 The term "leprosy" used in this chapter encompassed skin diseases such as psoriasis and eczema and was more general than the modern understanding of leprosy, which is Hanson's Disease.

39 “then the priest shall look; and indeed *if* the bright spots on the skin of the body *are* dull white, it *is* a white spot *that* grows on the skin. He *is* clean.
40 “As for the man whose hair has fallen from his head, he *is* bald, *but* he *is* clean.
41 “He whose hair has fallen from his forehead, he *is* bald on the forehead, *but* he *is* clean.
42 “And if there is on the bald head or bald [a]forehead a reddish-white sore, it *is* leprosy breaking out on his bald head or his bald forehead.
43 “Then the priest shall examine it; and indeed *if* the swelling of the sore *is* reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body,
44 “he is a leprous man. He *is* unclean. The priest shall surely pronounce him [1]unclean; his sore *is* on his [a]head.
45 “Now the leper on whom the sore *is*, his clothes shall be torn and his head [a]bare; and he shall [b]cover his mustache, and cry, [c]‘Unclean! Unclean!’
46 “He shall be unclean. All the days he has the sore he shall be unclean. He *is* unclean, and he shall [1]dwell alone; his dwelling *shall be* [a]outside the camp.

The Law Concerning Leprous Garments

47 “Also, if a garment has a [1]leprous plague in it, *whether it is* a woolen garment or a linen garment,
48 “whether *it is* in the warp or woof of linen or wool, whether in leather or in anything made of leather,
49 “and if the plague is greenish or reddish in the garment or in the leather, whether in the warp or in the woof, or in anything made of leather, it *is* a leprous [1]plague and shall be shown to the priest.
50 “The priest shall examine the plague and isolate *that which has* the plague seven days.
51 “And he shall examine the plague on the seventh day. If the plague has spread in the garment, either in the warp or in the woof, in the leather *or* in anything made of leather, the plague *is* [a]an active leprosy. It *is* unclean.
52 “He shall therefore burn that garment in which is the plague, whether warp or woof, in wool or in linen, or anything of leather, for it *is* an active leprosy; *the garment* shall be burned in the fire.
53 “But if the priest examines *it*, and indeed the plague has not spread in the garment, either in the warp or in the woof, or in anything made of leather,
54 “then the priest shall command that they wash *the thing* in which *is* the plague; and he shall isolate it another seven days.
55 “Then the priest shall examine the plague after it has been washed; and indeed *if* the plague has not changed its color, though the plague has not spread, it *is* unclean, and you shall burn it in the fire; it continues eating away, *whether* the damage *is* outside or inside.
56 “If the priest examines *it*, and indeed the plague has faded after washing it, then he shall tear it out of the garment, whether out of the warp or out of the woof, or out of the leather.
57 “But if it appears again in the garment, either in the warp or in the woof, or in anything made of leather, it *is* a spreading *plague;* you shall burn with fire that in which is the plague.

ENCOUNTER *Note* *Lev. 13:57*

Contagious

Contamination cannot be treated lightly, for infection refuses to remain isolated. So it is with sin, which spreads to affect every part of a life and community it touches.

58 “And if you wash the garment, either warp or woof, or whatever is made of leather, if the plague has disappeared from it, then it shall be washed a second time, and shall be clean.
59 “This *is* the law of the leprous plague in a garment of wool or linen, either in the warp or woof, or in anything made of leather, to pronounce it clean or to pronounce it unclean.”

The Ritual for Cleansing Healed Lepers

14 Then the LORD spoke to Moses, saying,
2 “This shall be the law of the [1]leper for the day of his cleansing: He [a]shall be brought to the priest.
3 “And the priest shall go out of the camp, and the priest shall examine *him;* and indeed, *if* the [1]leprosy is healed in the leper,
4 “then the priest shall command to take for him who is to be cleansed two living *and* clean birds, [a]cedar wood, [b]scarlet, and [c]hyssop.

42 [a]2 Chr. 26:19
44 [a]Is. 1:5 [1]*altogether defiled*
45 [a]Lev. 10:6; 21:10 [b]Ezek. 24:17, 22 [c]Lam. 4:15
46 [a]Num. 5:1–4; 12:14 [1]*live alone*
47 [1]A mold, fungus, or similar infestation, and so in vv. 47–59
49 [1]*mark*
51 [a]Lev. 14:44

CHAPTER 14
2 [a]Matt. 8:2, 4 [1]See note at 13:2
3 [1]Heb. *saraath,* disfiguring skin diseases, including leprosy, and so in vv. 2–32
4 [a]Num. 19:6 [b]Ex. 25:4 [c]Ps. 51:7

13:45 This behavior usually characterized mourning (Lev. 10:6; 21:10). Shouting “unclean” about one’s self to others was humiliating.

13:56 Saving a garment with a piece cut out of it reflected the value of cloth at that time.

14:4 Hyssop was an aromatic herb used for flavoring food and also for medicine.

5 "And the priest shall command that one of the birds be killed in an earthen vessel over running water.
6 "As for the living bird, he shall take it, the cedar wood and the scarlet and the hyssop, and dip them and the living bird in the blood of the bird *that was* killed over the running water.
7 "And he shall [a]sprinkle it [b]seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the living bird loose in the open field.
8 "He who is to be cleansed [a]shall wash his clothes, shave off all his hair, and [b]wash himself in water, that he may be clean. After that he shall come into the camp, and [c]shall stay outside his tent seven days.
9 "But on the [a]seventh day he shall shave all the hair off his head and his beard and his eyebrows—all his hair he shall shave off. He shall wash his clothes and wash his body in water, and he shall be clean.
10 "And on the eighth day [a]he shall take two male lambs without blemish, one ewe lamb of the first year without blemish, three-tenths *of an ephah* of fine flour mixed with oil as [b]a grain offering, and one log of oil.
11 "Then the priest who makes *him* clean shall present the man who is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of meeting.
12 "And the priest shall take one male lamb and [a]offer it as a trespass offering, and the log of oil, and [b]wave them *as* a wave offering before the LORD.
13 "Then he shall kill the lamb [a]in the place where he kills the sin offering and the burnt offering, in a holy place; for [b]as the sin offering *is* the priest's, so *is* the trespass offering. [c]It *is* most holy.
14 "The priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* [a]on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.
15 "And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand.
16 "Then the priest shall dip his right finger in the oil that *is* in his left hand, and shall [a]sprinkle some of the oil with his finger seven times before the LORD.
17 "And of the rest of the oil in his hand, the priest shall put *some* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on the blood of the trespass offering.
18 "The rest of the oil that *is* in the priest's hand he shall put on the head of him who is to be cleansed. [a]So the priest shall make [1]atonement for him before the LORD.
19 "Then the priest shall offer [a]the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Afterward he shall kill the burnt offering.

7 [a]Num. 19:18, 19 [b]Ps. 51:2
8 [a]Num. 8:7 [b][Heb. 10:22] [c]Num. 5:2, 3; 12:14, 15
9 [a]Num. 19:19
10 [a]Matt. 8:4 [b]Lev. 2:1
12 [a]Lev. 5:6, 18; 6:6; 14:19 [b]Ex. 29:22–24, 26
13 [a]Ex. 29:11 [b]Lev. 6:24–30; 7:7 [c]Lev. 2:3; 7:6; 21:22
14 [a]Lev. 8:23, 24
16 [a]Lev. 4:6
18 [a]Lev. 4:26; 5:6 [1]Lit. *covering*
19 [a]Lev. 5:1, 6; 12:7
20 [a]Lev. 14:8, 9
21 [a]Lev. 5:7, 11; 12:8; 27:8 [1]Approximately two dry quarts
22 [a]Lev. 12:8; 15:14, 15
23 [a]Lev. 14:10, 11
24 [a]Lev. 14:12
25 [a]Lev. 14:14, 17

ENCOUNTER *Note* *Lev. 14:19*

Healing Comes from God

Physicians treat symptoms; God brings healing. Every experience of healing, great or small, should drive us back to God and remind us of our need for repentance before Him.

20 "And the priest shall offer the burnt offering and the grain offering on the altar. So the priest shall make atonement for him, and he shall be [a]clean.
21 "But [a]if he *is* poor and cannot afford it, then he shall take one male lamb *as* a trespass offering to be waved, to make atonement for him, [1]one-tenth *of an ephah* of fine flour mixed with oil as a grain offering, a log of oil,
22 [a]"and two turtledoves or two young pigeons, such as he is able to afford: one shall be a sin offering and the other a burnt offering.
23 [a]"He shall bring them to the priest on the eighth day for his cleansing, to the door of the tabernacle of meeting, before the LORD.
24 [a]"And the priest shall take the lamb of the trespass offering and the log of oil, and the priest shall wave them *as* a wave offering before the LORD.
25 "Then he shall kill the lamb of the trespass offering, [a]and the priest shall take *some* of the blood of the trespass offering and put *it* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.
26 "And the priest shall pour some of the oil into the palm of his own left hand.
27 "Then the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD.
28 "And the priest shall put *some* of the oil that *is* in his hand on the tip of the

14:5 "Running water" is literally "living water."

14:10 An ephah was roughly equal to a bushel. A log of oil was about two-thirds of a pint.

right ear of him who is to be cleansed, on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering.
29 "The rest of the oil that *is* in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before the LORD.
30 "And he shall offer one of [a]the turtledoves or young pigeons, such as he can afford—
31 "such as he is able to afford, the one *as* a sin offering and the other *as* a burnt offering, with the grain offering. So the priest shall make atonement for him who is to be cleansed before the LORD.
32 "This *is* the law *for one* who had a leprous sore, who cannot afford [a]the usual cleansing."

The Law Concerning Leprous Houses

33 And the LORD spoke to Moses and Aaron, saying:
34 [a]"When you have come into the land of Canaan, which I give you as a possession, and [b]I put the [1]leprous plague in a house in the land of your possession,
35 "and he who owns the house comes and tells the priest, saying, 'It seems to me that *there is* [a]some plague in the house,'
36 "then the priest shall command that they empty the house, before the priest goes *into it* to examine the plague, that all that *is* in the house may not be made unclean; and afterward the priest shall go in to examine the house.
37 "And he shall examine the plague; and indeed *if* the plague *is* on the walls of the house with ingrained streaks, greenish or reddish, which appear to be [1]deep in the wall,
38 "then the priest shall go out of the house, to the door of the house, and [1]shut up the house seven days.
39 "And the priest shall come again on the seventh day and look; and indeed *if* the plague has spread on the walls of the house,
40 "then the priest shall command that they take away the stones in which *is* the plague, and they shall cast them into an unclean place outside the city.
41 "And he shall cause the house to be scraped inside, all around, and the dust that they scrape off they shall pour out in an unclean place outside the city.
42 "Then they shall take other stones and put *them* in the place of *those* stones, and he shall take other mortar and plaster the house.
43 "Now if the plague comes back and breaks out in the house, after he has taken away the stones, after he has scraped the house, and after it is plastered,
44 "then the priest shall come and look; and indeed *if* the plague has spread in the house, it *is* [a]an active leprosy in the house. It *is* unclean.
45 "And he shall break down the house, its stones, its timber, and all the plaster of the house, and he shall carry *them* outside the city to an unclean place.
46 "Moreover he who goes into the house at all while it is shut up shall be [1]unclean [a]until evening.
47 "And he who lies down in the house shall [a]wash his clothes, and he who eats in the house shall wash his clothes.
48 "But if the priest comes in and examines *it,* and indeed the plague has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed.
49 "And [a]he shall take, to cleanse the house, two birds, cedar wood, scarlet, and hyssop.
50 "Then he shall kill one of the birds in an earthen vessel over running water;
51 "and he shall take the cedar wood, the hyssop, the scarlet, and the living bird, and dip them in the blood of the slain bird and in the running water, and sprinkle the house seven times.
52 "And he shall [1]cleanse the house with the blood of the bird and the running water and the living bird, with the cedar wood, the hyssop, and the scarlet.
53 "Then he shall let the living bird loose outside the city in the open field, and [a]make atonement for the house, and it shall be clean.
54 "This *is* the law for any [a]leprous sore and scale,
55 "for the [a]leprosy of a garment [b]and of a house,
56 [a]"for a swelling and a scab and a bright spot,
57 "to [a]teach when *it is* unclean and when *it is* clean. This *is* the law of leprosy."

The Law Concerning Bodily Discharges

15 And the LORD spoke to Moses and Aaron, saying,

30 [a]Lev. 14:22; 15:14, 15
32 [a]Lev. 14:10
34 [a]Deut. 7:1; 32:49 [b][Prov. 3:33] [1]Decomposition by mildew, mold, dry rot, etc., and so in vv. 34–53
35 [a][Ps. 91:9, 10]
37 [1]Lit. *lower than the wall*
38 [1]*quarantine*
44 [a]Lev. 13:51
46 [a]Lev. 11:24; 15:5 [1]*defiled*
47 [a]Lev. 14:8
49 [a]Lev. 14:4
52 [1]*ceremonially cleanse*
53 [a]Lev. 14:20
54 [a]Lev. 13:30; 26:21
55 [a]Lev. 13: 47–52 [b]Lev. 14:34
56 [a]Lev. 13:2
57 [a]Deut. 24:8

ENCOUNTER *Note* — *Lev. 14:40*

Rottenness in the Home

An entire home can be destroyed if prompt action is not taken to eradicate any evil that enters it.

14:34 "Leprous plague" is decomposition by mildew, mold, or dry rot.

2 "Speak to the children of Israel, and say to them: [a]'When any man has a discharge from his body, his discharge *is* unclean.
3 'And this shall be his uncleanness in regard to his discharge—whether his body runs with his discharge, or his body is stopped up by his discharge, it *is* his uncleanness.
4 'Every bed is [1]unclean on which he who has the discharge lies, and everything on which he sits shall be unclean.
5 'And whoever [a]touches his bed shall [b]wash his clothes and [c]bathe in water, and be unclean until evening.
6 'He who sits on anything on which he who has the [a]discharge sat shall wash his clothes and bathe in water, and be unclean until evening.
7 'And he who touches the body of him who has the discharge shall wash his clothes and bathe in water, and be unclean until evening.
8 'If he who has the discharge [a]spits on him who is clean, then he shall wash his clothes and bathe in water, and be unclean until evening.
9 'Any saddle on which he who has the discharge rides shall be unclean.

ENCOUNTER *Note* *Lev. 15:9*

Unclean

When you are unclean, everything and everyone you touch becomes contaminated. It is imperative that you guard your purity.

10 'Whoever touches anything that was under him shall be unclean until evening. He who carries *any of* those things shall wash his clothes and bathe in water, and be unclean until evening.
11 'And whomever the one who has the discharge touches, and has not rinsed his hands in water, he shall wash his clothes and bathe in water, and be unclean until evening.
12 'The [a]vessel of earth that he who has the discharge touches shall be broken, and every vessel of wood shall be rinsed in water.
13 'And when he who has a discharge is cleansed of his discharge, then [a]he shall count for himself seven days for his cleansing, wash his clothes, and bathe his body in running water; then he shall be clean.

CHAPTER 15
2 [a]Num. 5:2
4 [1]*defiled*
5 [a]Lev. 5:2; 14:46 [b]Lev. 14:8, 47 [c]Lev. 11:25; 17:15
6 [a]Deut. 23:10
8 [a]Num. 12:14
12 [a]Lev. 6:28; 11:32, 33
13 [a]Lev. 14:8; 15:28

14 'On the eighth day he shall take for himself [a]two turtledoves or two young pigeons, and come before the LORD, to the door of the tabernacle of meeting, and give them to the priest.
15 'Then the priest shall offer them, [a]the one *as* a sin offering and the other *as* a burnt offering. [b]So the priest shall make [1]atonement for him before the LORD because of his discharge.
16 [a]'If any man has an emission of semen, then he shall wash all his body in water, and be unclean until evening.
17 'And any garment and any leather on which there is semen, it shall be washed with water, and be unclean until evening.
18 'Also, when a woman lies with a man, and *there is* an emission of semen, they shall bathe in water, and [a]be unclean until evening.
19 [a]'If a woman has a discharge, *and* the discharge from her body is blood, she shall be [1]set apart seven days; and whoever touches her shall be unclean until evening.
20 'Everything that she lies on during her impurity shall be unclean; also everything that she sits on shall be unclean.
21 'Whoever touches her bed shall wash his clothes and bathe in water, and be unclean until evening.
22 'And whoever touches anything that she sat on shall wash his clothes and bathe in water, and be unclean until evening.
23 'If *anything* is on *her* bed or on anything on which she sits, when he touches it, he shall be unclean until evening.
24 'And [a]if any man lies with her at all, so that her impurity is on him, he shall be [1]unclean seven days; and every bed on which he lies shall be unclean.
25 'If [a]a woman has a discharge of blood for many days, other than at the time of her *customary* impurity, or if it runs beyond her *usual time of* impurity, all the days of her unclean discharge shall be as the days of her *customary* impurity. She *shall be* unclean.
26 'Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity.
27 'Whoever touches those things shall be unclean; he shall wash his clothes

14 [a]Lev. 14:22, 23, 30, 31
15 [a]Lev. 14:30, 31 [b]Lev. 14:19, 31 [1]Lit. *covering*
16 [a]Lev. 22:4
18 [a][1 Sam. 21:4]
19 [a]Lev. 12:2 [1]Lit. *in her impurity*
24 [a]Lev. 18:19; 20:18 [1]*defiled*
25 [a]Matt. 9:20

15:8 Spitting was a symbol of contempt (Num. 12:14, Deut. 25:9, Job 30:10, Is. 50:6).

15:14 This required the least expensive sacrifice.

15:18 Pagan religions gloried in sexual relations and even engaged in sexual acts as a form of idolatrous worship. God's commands put sexual relations in their proper place and provided clear moral boundaries for His people.

and bathe in water, and be unclean until evening.
28 'But [a]if she is cleansed of her discharge, then she shall count for herself seven days, and after that she shall be clean.
29 'And on the eighth day she shall take for herself two turtledoves or two young pigeons, and bring them to the priest, to the door of the tabernacle of meeting.
30 'Then the priest shall offer the one *as* a sin offering and the other *as* a [a]burnt offering, and the priest shall make atonement for her before the LORD for the discharge of her uncleanness.
31 'Thus you shall [a]separate the children of Israel from their uncleanness, lest they die in their uncleanness when they [b]defile My tabernacle that *is* among them.
32 [a]'This *is* the law for one who has a discharge, [b]and *for him* who emits semen and is unclean thereby,
33 [a]'and for her who is indisposed because of her *customary* impurity, and for one who has a discharge, either man [b]or woman, [c]and for him who lies with her who is unclean.' "

The Day of Atonement

16 Now the LORD spoke to Moses after [a]the death of the two sons of Aaron, when they offered *profane fire* before the LORD, and died;
2 and the LORD said to Moses: "Tell Aaron your brother [a]not to come at *just* any time into the Holy *Place* inside the veil, before the mercy seat which *is* on the ark, lest he die; for [b]I will appear in the cloud above the mercy seat.

ENCOUNTER *Note* — *Lev. 16:2*

Entering the Holy Place

To meet with God is to experience an awesome encounter. An audience with the Lord should not be approached casually or carelessly. God's presence is a most fearful and wonderful place. Ambivalence is an affront to His holiness.

3 [1]"Thus Aaron shall [a]come into the Holy *Place:* [b]with *the blood of* a young bull as a sin offering, and *of* a ram as a burnt offering.
4 "He shall put the [a]holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These *are* holy garments. Therefore [b]he shall wash his body in water, and put them on.
5 "And he shall take from [a]the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.
6 "Aaron shall offer the bull as a sin offering, which *is* for himself, and [a]make atonement for himself and for his house.
7 "He shall take the two goats and present them before the LORD *at* the door of the tabernacle of meeting.
8 "Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat.
9 "And Aaron shall bring the goat on which the LORD's lot fell, and offer it *as* a sin offering.
10 "But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make [a]atonement upon it, *and* to let it go as the scapegoat into the wilderness.
11 "And Aaron shall bring the bull of the sin offering, which is for [a]himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which *is* for himself.

ENCOUNTER *Note* — *Lev. 16:11*

Earthly Intercessors

No person is holy enough to fully intercede for us with God. Every person, no matter how devout, falls short. What a wonderful gift is our sinless Savior who represents us to the heavenly Father!

12 "Then he shall take [a]a censer full of burning coals of fire from the altar before the LORD, with his hands full of [b]sweet incense beaten fine, and bring *it* inside the veil.
13 [a]"And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the [b]mercy seat that *is* on the Testimony, lest he [c]die.
14 [a]"He shall take some of the blood of the bull and [b]sprinkle *it* with his finger on the mercy seat on the east *side;* and before the mercy seat he shall sprinkle some of the blood with his finger seven times.
15 [a]"Then he shall kill the goat of the sin offering, which *is* for the people, bring its blood [b]inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.

28 [a]Lev. 15: 13–15
30 [a]Lev. 5:7
31 [a]Deut. 24:8 [b]Num. 5:3; 19:13, 20
32 [a]Lev. 15:2 [b]Lev. 15:16
33 [a]Lev. 15:19 [b]Lev. 15:25 [c]Lev. 15:24

CHAPTER 16

1 [a]Lev. 10:1, 2
2 [a]Ex. 30:10 [b]Ex. 25:21, 22; 40:34
3 [a][Heb. 9:7, 12, 24, 25] [b]Lev. 4:3 [1]Lit. *With this*
4 [a]Ex. 28:39, 42, 43 [b]Ex. 30:20
5 [a]Lev. 4:14
6 [a][Heb. 5:3; 7:27, 28; 9:7]
10 [a][1 John 2:2]
11 [a][Heb. 7:27; 9:7]
12 [a]Lev. 10:1 [b]Ex. 30:34–38
13 [a]Ex. 30:7, 8 [b]Ex. 25:21 [c]Ex. 28:43
14 [a][Heb. 9:25; 10:4] [b]Lev. 4:6, 17
15 [a][Heb. 2:17] [b][Heb. 6:19; 7:27; 9:3, 7, 12]

16:4 On the Day of Atonement, the high priest lay aside his magnificent attire and wore the humble garments of an ordinary priest.

16 "So he shall [a]make atonement for the Holy *Place,* because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.
17 "There shall be [a]no man in the tabernacle of meeting when he goes in to make atonement in the Holy *Place,* until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel.
18 "And he shall go out to the altar that *is* before the LORD, and make atonement for [a]it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around.
19 "Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and [a]consecrate[1] it from the [2]uncleanness of the children of Israel.
20 "And when he has made an end of atoning for the Holy *Place,* the tabernacle of meeting, and the altar, he shall bring the live goat.
21 "Aaron shall lay both his hands on the head of the live goat, [a]confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, [b]putting them on the head of the goat, and shall send *it* away into the wilderness by the hand of a suitable man.
22 "The goat [1]shall [a]bear on itself all their iniquities to an [2]uninhabited land; and he shall [b]release the goat in the wilderness.
23 "Then Aaron shall come into the tabernacle of meeting, [a]shall take off the linen garments which he put on when he went into the Holy *Place,* and shall leave them there.
24 "And he shall wash his body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people, and make [1]atonement for himself and for the people.
25 [a]"The fat of the sin offering he shall burn on the altar.
26 "And he who released the goat as the scapegoat shall wash his clothes [a]and bathe his body in water, and afterward he may come into the camp.
27 [a]"The bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make atonement in the Holy *Place,* shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal.
28 "Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.
29 "*This* shall be a statute forever for you: [a]In the seventh month, on the tenth *day* of the month, you shall [1]afflict your souls, and do no work at all, *whether* a native of your own country or a stranger who [2]dwells among you.
30 "For on that day *the priest* shall make [1]atonement for you, to [a]cleanse you, *that* you may be clean from all your sins before the LORD.

16 [a]Ex. 29:36; 30:10
17 [a]Luke 1:10
18 [a]Ex. 29:36
19 [a]Ezek. 43:20 [1]*set it apart* [2]*impurity*
21 [a]Lev. 5:5; 26:40 [b][Is. 53:6]
22 [a][Is. 53:6, 11, 12] [b]Lev. 14:7 [1]*shall carry* [2]*solitary land*
23 [a]Ezek. 42:14; 44:19
24 [1]Lit. *covering*
25 [a]Lev. 1:8; 4:10
26 [a]Lev. 15:5
27 [a]Heb. 13:11
29 [a]Lev. 23:27–32 [1]*humble yourselves* [2]As a resident alien
30 [a]Jer. 33:8 [1]Lit. *covering*
31 [a]Lev. 23:27, 32
32 [a]Lev. 4:3, 5, 16; 21:10 [b]Ex. 29:29, 30
33 [1]Lit. *covering* [2]The Most Holy Place
34 [a]Lev. 23:31 [b][Heb. 9:7, 25, 28]

WORD*Study* — DAY OF ATONEMENT

Lev. 16:30 Israel's most sacred day of the year was the Day of Atonement, the one day when the high priest went behind the temple veil into the Most Holy Place. There dwelt God's magnificent presence. On that day the high priest would also utter the nation's sins over a scapegoat before exiling the animal to the wilderness, symbolically taking the sins of the people far away.

31 [a]"It *is* a sabbath of solemn rest for you, and you shall afflict your souls. *It is* a statute forever.
32 [a]"And the priest, who is anointed and [b]consecrated to minister as priest in his father's place, shall make atonement, and put on the linen clothes, the holy garments;
33 "then he shall make [1]atonement for [2]the Holy Sanctuary, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly.
34 [a]"This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, [b]once a year." And he did as the LORD commanded Moses.

The Sanctity of Blood

17 And the LORD spoke to Moses, saying,
2 "Speak to Aaron, to his sons, and to all the children of Israel, and say to them, 'This *is* the thing which the LORD has commanded, saying:

16:16 The people's sin had a defiling effect on the tabernacle. If the tabernacle were not consecrated the priests could not properly offer sacrifices to God to atone for the people's sins.

16:22 The goat bore the people's sins although it was innocent of them. This is the source of the term "scapegoat."

16:29 This would be between mid-September and mid-October.

3 "Whatever man of the house of Israel who [a]kills an ox or lamb or goat in the camp, or who kills *it* outside the camp,
4 "and does not bring it to the door of the tabernacle of meeting to offer an offering to the LORD before the tabernacle of the LORD, the guilt of bloodshed shall be [a]imputed to that man. He has shed blood; and that man shall be [1]cut off from among his people,
5 "to the end that the children of Israel may bring their sacrifices [a]which they offer in the open field, that they may bring them to the LORD at the door of the tabernacle of meeting, to the priest, and offer them *as* peace offerings to the LORD.
6 "And the priest [a]shall sprinkle the blood on the altar of the LORD *at* the door of the tabernacle of meeting, and [b]burn the fat for a sweet aroma to the LORD.
7 "They shall no more offer their sacrifices [a]to [1]demons, after whom they [b]have played the harlot. This shall be a statute forever for them throughout their generations." '
8 "Also you shall say to them: 'Whatever man of the house of Israel, or of the strangers who dwell among you, [a]who offers a burnt offering or sacrifice,
9 'and does not [a]bring it to the door of the tabernacle of meeting, to offer it to the LORD, that man shall be [1]cut off from among his people.
10 [a]'And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, [b]I will set My face against that person who eats blood, and will cut him off from among his people.
11 'For the [a]life of the flesh *is* in the blood, and I have given it to you upon the altar [b]to make atonement for your souls; for [c]it *is* the blood *that* makes atonement for the soul.'

ENCOUNTER Note — *Lev. 17:11*

Life Is in the Blood

Life is God's most valuable creation. Only the most precious sacrifice can atone for a soul.

12 "Therefore I said to the children of Israel, 'No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.'
13 "Whatever man of the children of Israel, or of the strangers who dwell among you, who [a]hunts and catches any animal or bird that may be eaten, he shall [b]pour out its blood and [c]cover it with dust;
14 [a]"for *it is* the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, 'You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.'
15 [a]"And every person who eats what died *naturally* or what was torn *by beasts, whether he is* a native of your own country or a stranger, [b]he shall both wash his clothes and [c]bathe in water, and be unclean until evening. Then he shall be clean.
16 "But if he does not wash *them* or bathe his body, then [a]he shall bear his [1]guilt."

Laws of Sexual Morality

18 Then the LORD spoke to Moses, saying,
2 "Speak to the children of Israel, and say to them: [a]'I am the LORD your God.
3 [a]'According to [1]the doings of the land of Egypt, where you dwelt, you shall not do; and [b]according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their [2]ordinances.

ENCOUNTER Note — *Lev. 18:3*

Family Holiness

God expects His people to live by a much higher standard than the unbelieving society around them. Our families are to be sanctified to God. Our relationships are to honor God.

4 [a]'You shall observe My judgments and keep My ordinances, to walk in them: I *am* the LORD your God.
5 'You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I *am* the LORD.
6 'None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I *am* the LORD.
7 'The nakedness of your father or the

CHAPTER 17
3 [a]Deut. 12:5, 15, 21
4 [a]Rom. 5:13 [1]Put to death
5 [a]Deut. 12: 1–27
6 [a]Lev. 3:2 [b]Num. 18:17
7 [a]Deut. 32:17 [b]Ezek. 23:8 [1]Having the form of a goat or satyr
8 [a]Lev. 1:2, 3; 18:26
9 [a]Lev. 14:23 [1]Put to death
10 [a]Gen. 9:4 [b]Lev. 20:3, 5, 6
11 [a]Gen. 9:4 [b][Matt. 26:28] [c][Heb. 9:22]
13 [a]Lev. 7:26 [b]Deut. 12:16, 24 [c]Ezek. 24:7
14 [a]Gen. 9:4
15 [a]Ex. 22:31 [b]Lev. 11:25 [c]Lev. 15:5
16 [a]Lev. 5:1 [1]*iniquity*

CHAPTER 18
2 [a]Ex. 6:7
3 [a]Ezek. 20:7, 8 [b]Lev. 18:24–30; 20:23 [1]*what is done in* [2]*statutes*
4 [a]Ezek. 20:19

17:4 This command may have been to prevent the Israelites from sacrificing animals to demons and false gods (17:7).
17:7 "Demons" were pagan deities taking the form of goats which were thought to inhabit the desert.
17:13 "Cover it with dust" means to bury it.
17:15 The law forbade the eating of animals that had died from natural causes (Deut. 14:21).
18:6 "Near of kin" is literally "flesh of his flesh."
18:7 The "nakedness of your father" does not mean his literal nakedness. To have sexual relations with his wife was to disgrace the father who was one flesh with his wife.

nakedness of your mother you shall not uncover. She *is* your mother; you shall not uncover her nakedness.
8 'The nakedness of your [a]father's wife you shall not uncover; it *is* your father's nakedness.
9 [a]'The nakedness of your sister, the daughter of your father, or the daughter of your mother, *whether* born at home or elsewhere, their nakedness you shall not uncover.
10 'The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for theirs *is* your own nakedness.
11 'The nakedness of your father's wife's daughter, begotten by your father—she *is* your sister—you shall not uncover her nakedness.
12 [a]'You shall not uncover the nakedness of your father's sister; she *is* near of kin to your father.
13 'You shall not uncover the nakedness of your mother's sister, for she *is* near of kin to your mother.
14 [a]'You shall not uncover the nakedness of your father's brother. You shall not approach his wife; she *is* your aunt.
15 'You shall not uncover the nakedness of your daughter-in-law—she *is* your son's wife—you shall not uncover her nakedness.
16 'You shall not uncover the nakedness of your brother's wife; it *is* your brother's nakedness.
17 'You shall not uncover the nakedness of a woman and her [a]daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness. They *are* near of kin to her. It *is* wickedness.
18 'Nor shall you take a woman [a]as a rival to her sister, to uncover her nakedness while the other is alive.
19 'Also you shall not approach a woman to uncover her nakedness as [a]long as she is in her [b]*customary* impurity.
20 [a]'Moreover you shall not lie carnally with your [b]neighbor's wife, to defile yourself with her.
21 'And you shall not let any of your descendants [a]pass through [b]*the fire* to [c]Molech, nor shall you profane the name of your God: I *am* the LORD.
22 'You shall not lie with [a]a male as with a woman. It *is* an abomination.
23 'Nor shall you mate with any [a]animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It *is* perversion.

8 [a]Gen. 35:22
9 [a]Deut. 27:22
12 [a]Lev. 20:19
14 [a]Lev. 20:20
17 [a]Lev. 20:14
18 [a]1 Sam. 1:6, 8
19 [a]Ezek. 18:6 [b]Lev. 15:24; 20:18
20 [a][Prov. 6: 25–33] [b]Lev. 20:10
21 [a]Lev. 20:2–5 [b]2 Kin. 16:3 [c]1 Kin. 11:7, 33
22 [a]Lev. 20:13
23 [a]Ex. 22:19

24 [a]'Do not defile yourselves with any of these things; [b]for by all these the nations are defiled, which I am casting out before you.
25 'For [a]the land is defiled; therefore I [b]visit[1] the punishment of its iniquity upon it, and the land [c]vomits out its inhabitants.
26 [a]'You shall therefore [1]keep My statutes and My judgments, and shall not commit *any* of these abominations, *either* any of your own nation or any stranger who dwells among you
27 '(for all these abominations the men of the land have done, who *were* before you, and thus the land is defiled),
28 'lest [a]the land vomit you out also when you defile it, as it vomited out the nations that *were* before you.
29 'For whoever commits any of these abominations, the persons who commit *them* shall be [1]cut off from among their people.
30 'Therefore you shall keep My [1]ordinance, so [a]that *you* do not commit *any* of these abominable customs which were committed before you, and that you do not defile yourselves by them: [b]I *am* the LORD your God.' "

Moral and Ceremonial Laws

19 And the LORD spoke to Moses, saying,
2 "Speak to all the congregation of the children of Israel, and say to them: [a]'You shall be holy, for I the LORD your God *am* holy.

24 [a]Matt. 15: 18–20 [b]Deut. 18:12
25 [a]Num. 35:33, 34 [b]Jer. 5:9 [c]Lev. 18:28; 20:22 [1]*bring judgment for*
26 [a]Lev. 18:5, 30 [1]*obey*
28 [a]Jer. 9:19
29 [1]Put to death
30 [a]Lev. 18:3; 22:9 [b]Lev. 18:2 [1]*charge*

CHAPTER 19

2 [a]Lev. 11:44; 20:7, 26
3 [a]Ex. 20:12 [b]Ex. 16:23; 20:8; 31:13

ENCOUNTER*Note* *Lev. 19:2*

Entire Assembly

When God speaks to an individual, His message is meant to benefit the entire community. If God gives you a directive to share and you keep silent, you deprive others of His guidance.

WORD*Study* **HOLY**

Lev. 19:2 To be holy is to be set apart for God, to be absolutely pure, without sin or fault.

3 [a]'Every one of you shall revere his mother and his father, and [b]keep My Sabbaths: I *am* the LORD your God.

18:18 This law's practicality was seen in Jacob's relationship with Leah and Rachel who were extremely jealous of one another.

18:20 Scripture clearly condemned all manner of adultery (Ex. 20:14; Lev. 20:10).

18:21 The idolatrous worship of the god Molech included sacrificing children.

18:21 To "profane" something is to defile it and make it unholy.

18:22 An "abomination" is something God despises.

4 [a]'Do not turn to idols, [b]nor make for yourselves [1]molded gods: I *am* the LORD your God.
5 'And [a]if you offer a sacrifice of a peace offering to the LORD, you shall offer it of your own free will.
6 'It shall be eaten the same day you offer *it*, and on the next day. And if any remains until the third day, it shall be burned in the fire.
7 'And if it is eaten at all on the third day, it *is* an abomination. It shall not be accepted.
8 'Therefore *everyone* who eats it shall bear his iniquity, because he has profaned the hallowed *offering* of the LORD; and that person shall be cut off from his people.
9 [a]'When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest.
10 'And you shall not glean your vineyard, nor shall you gather *every* grape of your vineyard; you shall leave them for the poor and the stranger: I *am* the LORD your God.
11 [a]'You shall not steal, nor deal falsely, [b]nor lie to one another.
12 'And you shall not [a]swear by My name falsely, [b]nor shall you profane the name of your God: I *am* the LORD.
13 [a]'You shall not cheat your neighbor, nor rob *him.* [b]The wages of him who is hired shall not remain with you all night until morning.
14 'You shall not curse the deaf, [a]nor put a stumbling block before the blind, but shall fear your God: I *am* the LORD.
15 'You shall do no injustice in [a]judgment. You shall not [b]be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor.
16 'You shall not go about *as* a [a]talebearer among your people; nor shall you [b]take a stand against the life of your neighbor: I *am* the LORD.
17 [a]'You shall not hate your brother in your heart. [b]You shall surely [1]rebuke your neighbor, and not bear sin because of him.
18 [a]'You shall not take vengeance, nor bear any grudge against the children of your people, [b]but you shall love your neighbor as yourself: I *am* the LORD.
19 'You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you.
20 'Whoever lies carnally with a woman who *is* [a]betrothed to a man as a concubine, and who has not at all been redeemed nor given her freedom, for this there shall be [1]scourging; *but* they shall not be put to death, because she was not free.
21 'And he shall bring his trespass offering to the LORD, to the door of the tabernacle of meeting, a ram as a trespass offering.
22 'The priest shall make [1]atonement for him with the ram of the trespass offering before the LORD for his sin which he has committed. And the sin which he has committed shall be forgiven him.
23 'When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as [1]uncircumcised. Three years it shall be as uncircumcised to you. *It* shall not be eaten.
24 'But in the fourth year all its fruit shall be holy, a praise to the LORD.
25 'And in the fifth year you may eat its fruit, that it may yield to you its increase: I *am* the LORD your God.
26 'You shall not eat *anything* with the blood, nor shall you practice divination or soothsaying.
27 'You shall not shave around the sides of your head, nor shall you disfigure the edges of your beard.
28 'You shall not [a]make any cuttings in your flesh for the dead, nor tattoo any marks on you: I *am* the LORD.
29 [a]'Do not prostitute your daughter, to cause her to be a harlot, lest the land fall into harlotry, and the land become full of wickedness.
30 'You shall [1]keep My Sabbaths and [a]reverence My sanctuary: I *am* the LORD.
31 'Give no regard to mediums and familiar spirits; do not seek after [a]them, to be defiled by them: I *am* the LORD your God.

4 [a]Ex. 20:4 [b]Ex. 34:17 [1]*molten*
5 [a]Lev. 7:16
9 [a]Deut. 24:19–22
11 [a]Ex. 20:15, 16 [b]Eph. 4:25
12 [a]Deut. 5:11 [b]Lev. 18:21
13 [a]Ex. 22:7–15, 21–27 [b]Deut. 24:15
14 [a]Deut. 27:18
15 [a]Deut. 16:19 [b]Ex. 23:3, 6
16 [a]Prov. 11:13; 18:8; 20:19 [b]1 Kin. 21:7–19
17 [a][1 John 2:9, 11; 3:15] [b]Matt. 18:15 [1]*reprove*
18 [a][Deut. 32:35] [b]Mark 12:31
20 [a]Deut. 22:23–27 [1]*punishment*
22 [1]Lit. *covering*
23 [1]*unclean*
28 [a]Jer. 16:6
29 [a]Deut. 22:21; 23:17, 18
30 [a]Lev. 26:2 [1]*observe*
31 [a]Lev. 20:6, 27

ENCOUNTER*Note* *Lev. 19:18*

Loving Your Neighbors

The message of love permeates God's word. It is a recurring theme in Scripture because it emanates from God's nature. God loves unfailingly and He expects no less of His people.

19:13 Day laborers depended on their daily pay to obtain food. Withholding it from them was considered undue hardship (Deut. 24:14, 15; James 5:4).

19:16 A "talebearer" was more than one who gossiped. This involved malicious slander.

19:18 Jesus identified loving your neighbor as one of two Old Testament commandments which together epitomize God's law (Matt. 22:37–40).

19:26 "Divination" reflected a lack of trust in God for one's future.

32 [a]'You shall [1]rise before the gray headed and honor the presence of an old man, and [b]fear your God: I *am* the LORD.
33 'And [a]if a stranger dwells with you in your land, you shall not mistreat him.
34 [a]'The stranger who dwells among you shall be to you as [1]one born among you, and [b]you shall love him as yourself; for you were strangers in the land of Egypt: I *am* the LORD your God.
35 'You shall do no injustice in judgment, in measurement of length, weight, or volume.
36 'You shall have [a]honest scales, honest weights, an honest ephah, and an honest hin: I *am* the LORD your God, who brought you out of the land of Egypt.
37 [a]'Therefore you shall observe all My statutes and all My judgments, and perform them: I *am* the LORD.' "

Penalties for Breaking the Law

20 Then the LORD spoke to Moses, saying,
2 [a]"Again, you shall say to the children of Israel: [b]'Whoever of the children of Israel, or of the strangers who [1]dwell in Israel, who gives *any* of his descendants to Molech, he shall surely be put to death. The people of the land shall [c]stone him with stones.
3 [a]'I will set My face against that man, and will [1]cut him off from his people, because he has given *some* of his descendants to Molech, to defile My sanctuary and profane My holy name.
4 'And if the people of the land should in any way [1]hide their eyes from the man, when he gives *some* of his descendants to Molech, and they do not kill him,
5 'then I will set My face against that man and against his family; and I will cut him off from his people, and all who prostitute themselves with him to commit harlotry with Molech.
6 'And [a]the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people.
7 [a]'Consecrate[1] yourselves therefore, and be holy, for I *am* the LORD your God.
8 'And you shall keep [a]My statutes, and perform them: [b]I *am* the LORD who [1]sanctifies you.
9 'For [a]everyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother. [b]His blood *shall be* upon him.
10 [a]'The man who commits adultery with *another* man's wife, *he* who commits adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death.
11 'The man who lies with his [a]father's wife has uncovered his father's nakedness; both of them shall surely be put to death. Their blood *shall be* upon them.
12 'If a man lies with his [a]daughter-in-law, both of them shall surely be put to death. They have committed perversion. Their blood *shall be* upon them.
13 [a]'If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood *shall be* upon them.
14 'If a man marries a woman and her [a]mother, it *is* wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you.
15 'If a man mates with an [a]animal, he shall surely be put to death, and you shall kill the animal.
16 'If a woman approaches any animal and mates with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood *is* upon them.
17 'If a man takes his [a]sister, his father's daughter or his mother's daughter, and sees her nakedness and she sees his nakedness, it *is* a wicked thing. And they shall be [1]cut off in the sight of their people. He has uncovered his sister's nakedness. He shall bear his [2]guilt.
18 [a]'If a man lies with a woman during her [1]sickness and uncovers her nakedness, he has [2]exposed her flow, and she has uncovered the flow of her blood. Both of them shall be [3]cut off from their people.
19 'You shall not uncover the nakedness of your [a]mother's sister nor of your [b]father's sister, for that would uncover his near of kin. They shall bear their guilt.

32 [a]1 Tim. 5:1 [b]Lev. 19:14 [1]*rise to give honor*
33 [a]Ex. 22:21
34 [a]Ex. 12:48 [b]Deut. 10:19 [1]*native among you*
36 [a]Deut. 25: 13–15
37 [a]Lev. 18:4, 5

CHAPTER 20

2 [a]Lev. 18:2 [b]Lev. 18:21 [c]Deut. 17:2–5 [1]As resident aliens
3 [a]Lev. 17:10 [1]Put him to death
4 [1]*disregard*
6 [a]Lev. 19:31
7 [a]Lev. 19:2 [1]*Set yourselves apart* for the LORD
8 [a]Lev. 19:19, 37 [b]Ex. 31:13 [1]*sets you apart*
9 [a]Ex. 21:17 [b]2 Sam. 1:16
10 [a]Ex. 20:14
11 [a]Lev. 18:7, 8
12 [a]Lev. 18:15
13 [a]Lev. 18:22
14 [a]Lev. 18:17
15 [a]Lev. 18:23
17 [a]Lev. 18:9 [1]Put to death [2]*iniquity*
18 [a]Lev. 15:24; 18:19 [1]Or *customary impurity* [2]Lit. *made bare* [3]Put to death
19 [a]Lev. 18:13 [b]Lev. 18:12

ENCOUNTER Note *Lev. 20:5*

Sin's Grave Consequences

Some sins are so serious that God requires the community of believers to take immediate action against the offender. There will be consequences for "looking the other way."

19:36 An ephah was about five gallons. A hin was slightly less than a gallon.

20:9 So serious was disrespecting one's parents that the offense incurred capital punishment.

20:12 "Perversion" is literally "mixing confusion."

20:14 To be burned was a dreadful punishment. In ancient times people believed they could not experience a peaceful afterlife if they were not properly buried upon their death.

20 'If a man lies with his [a]uncle's wife, he has uncovered his uncle's nakedness. They shall bear their sin; they shall die childless.
21 'If a man takes his [a]brother's wife, it *is* an [1]unclean thing. He has uncovered his brother's nakedness. They shall be childless.
22 'You shall therefore keep all My [a]statutes and all My judgments, and perform them, that the land where I am bringing you to dwell [b]may not vomit you out.
23 [a]'And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and [b]therefore I abhor them.
24 'But [a]I have said to you, "You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey." I *am* the LORD your God, [b]who has separated you from the peoples.
25 [a]'You shall therefore distinguish between clean animals and unclean, between unclean birds and clean, [b]and you shall not make yourselves [1]abominable by beast or by bird, or by any kind of living thing that creeps on the ground, which I have separated from you as [2]unclean.
26 'And you shall be holy to Me, [a]for I the LORD *am* holy, and have separated you from the peoples, that you should be Mine.

ENCOUNTER*Note* *Lev. 20:26*

His

God owns the rights to our lives. He chose us and set us apart for Himself. He has the right to fashion us into His image. He deserves the glory our righteous living brings Him.

27 [a]'A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood *shall be* upon them.' "

Regulations for Conduct of Priests

21 And the LORD said to Moses, "Speak to the priests, the sons of Aaron, and say to them: [a]'None shall defile himself for the dead among his people,
2 'except for his relatives who are nearest to him: his mother, his father, his son, his daughter, and his brother;
3 'also his virgin sister who is near to him, who has had no husband, for her he may defile himself.
4 '*Otherwise* he shall not defile himself, *being* a [1]chief man among his people, to profane himself.
5 [a]'They shall not make any bald *place* on their heads, nor shall they shave the edges of their beards nor make any cuttings in their flesh.
6 'They shall be [a]holy to their God and not profane the name of their God, for they offer the offerings of the LORD made by fire, *and* the [b]bread of their God; [c]therefore they shall be holy.

ENCOUNTER*Note* *Lev. 21:6*

Profaning God's Name

When believers live with unholy lives, they profane God's name before a watching world. Treating God's name in any way that devalues His dignity is blasphemy.

7 [a]'They shall not take a wife *who is* a harlot or a defiled woman, nor shall they take a woman [b]divorced from her husband; for [1]*the priest* is holy to his God.
8 'Therefore you shall [1]consecrate him, for he offers the bread of your God. He shall be holy to you, for [a]I the LORD, who [b]sanctify you, *am* holy.
9 'The daughter of any priest, if she profanes herself by playing the harlot, she profanes her father. She shall be [a]burned with fire.
10 '*He who is* the high priest among his brethren, on whose head the anointing oil was [a]poured and who is consecrated to wear the garments, shall not [b]uncover[1] his head nor tear his clothes;
11 'nor shall he go [a]near any dead body, nor defile himself for his father or his mother;
12 [a]'nor shall he go out of the sanctuary, nor profane the sanctuary of his

20 [a]Lev. 18:14
21 [a]Lev. 18:16 [1]*indecent, impure*
22 [a]Lev. 18:26; 19:37 [b]Lev. 18:25, 28
23 [a]Lev. 18:3, 24 [b]Deut. 9:5
24 [a]Ex. 3:17; 6:8; 13:5; 33:1–3 [b]Ex. 19:5; 33:16
25 [a]Lev. 10:10; 11:1–47 [b]Lev. 11:43 [1]*detestable* or *loathsome* [2]*defiled*
26 [a]Lev. 19:2
27 [a]Lev. 19:31

CHAPTER 21
1 [a]Ezek. 44:25
4 [1]Lit. *master* or *husband*
5 [a]Deut. 14:1
6 [a]Ex. 22:31 [b]Lev. 3:11 [c]Is. 52:11
7 [a]Ezek. 44:22 [b]Deut. 24:1, 2 [1]Lit. *he*
8 [a]Lev. 11:44, 45 [b]Lev. 8:12, 30 [1]*set him apart*
9 [a]Deut. 22:21
10 [a]Lev. 8:12 [b]Lev. 10:6, 7 [1]In mourning
11 [a]Num. 19:14
12 [a]Lev. 10:7

20:20 Being childless was greatly lamented by the Israelites. The punishment for this sin would affect two families.

20:22 God made it clear that if His people continued to ignore His law and sin, the Promised Land would one day expel them. Despite warnings by the prophets, the people neglected this divine vow until it was too late.

21:5 These were pagan mourning practices and they were strictly forbidden. God's people had no reason to mourn for the dead as others did.

21:6 Priests were set apart to represent God to the people. They were also to petition God on the people's behalf. God chose priests to lead the community in worship and in offering sacrifices to Him.

21:7 Higher marital standards applied to the high priest. He could marry a widow, but no other woman who was not a virgin. Because the high priest was God's representative to the people, his lifestyle had to withstand the strictest scrutiny.

21:11 The high priest could not mourn for deceased family members as others did. His calling to God came before his responsibilities to family.

God; for the [b]consecration of the anointing oil of his God *is* upon him: I *am* the LORD.
13 'And he shall take a wife in her virginity.
14 'A widow or a divorced woman or a defiled woman *or* a harlot—these he shall not marry; but he shall take a virgin of his own people as wife.
15 'Nor shall he profane his posterity among his people, for I the LORD sanctify him.' "
16 And the LORD spoke to Moses, saying,
17 "Speak to Aaron, saying: 'No man of your descendants in *succeeding* generations, who has *any* defect, may approach to offer the bread of his God.
18 'For any man who has a [a]defect shall not approach: a man blind or lame, who has a marred *face* or any *limb* [b]too long,
19 'a man who has a broken foot or broken hand,
20 'or is a hunchback or a dwarf, or *a man* who has a defect in his eye, or eczema or scab, or is a eunuch.
21 'No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD. He has a defect; he shall not come near to offer the bread of his God.
22 'He may eat the bread of his God, *both* the most holy and the holy;
23 'only he shall not go near the [a]veil or approach the altar, because he has a defect, lest [b]he profane My sanctuaries; for I the LORD sanctify them.' "
24 And Moses told *it* to Aaron and his sons, and to all the children of Israel.

22 Then the LORD spoke to Moses, saying,
2 "Speak to Aaron and his sons, that they [a]separate[1] themselves from the holy things of the children of Israel, and that they [b]do not profane My holy name *by* what they [c]dedicate to Me: I *am* the LORD.
3 "Say to them: 'Whoever of all your descendants throughout your generations, who goes near the holy things which the children of Israel dedicate to the LORD, [a]while he has [1]uncleanness upon him, that person shall be cut off from My presence: I *am* the LORD.
4 'Whatever man of the descendants of Aaron, who *is* a [a]leper or has [b]a discharge, shall not eat the holy offerings

[b]Ex. 29:6, 7
18 [a]Lev. 22:19–25 [b]Lev. 22:23
23 [a]Lev. 16:2 [b]Lev. 21:12

CHAPTER 22
2 [a]Num. 6:3 [b]Lev. 18:21 [c]Ex. 28:38 [1]*keep themselves apart from*
3 [a]Lev. 7:20, 21 [1]*defilement*
4 [a]Num. 5:2 [b]Lev. 15:2

[c]Lev. 14:2; 15:13 [d]Num. 19:11 [e]Lev. 15:16, 17
5 [a]Lev. 11:23–28 [b]Lev. 15:7, 19
6 [a]Lev. 15:5
7 [a]Num. 18:11, 13
8 [a]Lev. 7:24; 11:39, 40; 17:15
9 [a]Lev. 18:30 [b]Ex. 28:43 [1]*charge*
10 [a]Ex. 29:33 [1]As a visitor
11 [a]Ex. 12:44

WORD*Study* **CUT OFF**

Lev. 22:3 To be "cut off" from God's presence or from His people meant exclusion from participating in community activities, particularly corporate worship. Whether the offender was to be exiled or killed is unclear.

[c]until he is clean. And [d]whoever touches anything made unclean *by* a corpse, or [e]a man who has had an emission of semen,
5 'or [a]whoever touches any creeping thing by which he would be made unclean, or [b]any person by whom he would become unclean, whatever his uncleanness may be—
6 'the person who has touched any such thing shall be unclean until evening, and shall not eat the holy *offerings* unless he [a]washes his body with water.
7 'And when the sun goes down he shall be clean; and afterward he may eat the holy *offerings*, because [a]it *is* his food.
8 [a]'Whatever dies *naturally* or is torn *by beasts* he shall not eat, to defile himself with it: I *am* the LORD.
9 'They shall therefore keep [a]My [1]ordinance, [b]lest they bear sin for it and die thereby, if they profane it: I the LORD sanctify them.

ENCOUNTER*Note* *Lev. 22:9*

Holy Priests

Spiritual leaders must live pure lives. God sets the standard for holiness. We do not.

10 [a]'No outsider shall eat the holy *offering;* one who [1]dwells with the priest, or a hired servant, shall not eat the holy thing.
11 'But if the priest [a]buys a person with his money, he may eat it; and one who is born in his house may eat his food.
12 'If the priest's daughter is married to an outsider, she may not eat of the holy offerings.
13 'But if the priest's daughter is a widow or divorced, and has no child, and has returned to her father's house as in her youth, she may eat her father's food; but no outsider shall eat it.

21:23 "My sanctuaries" probably referred to the two parts of the tabernacle: the holy place where the altar of incense was located, and the Most Holy Place where the holy of holies stood.

22:4 Regulations concerning lepers are found in Leviticus 13:1–46; 14:1–32).

22:7 The people's sacrifices to God provided a major source of food for the priests.

22:8 Ordinary Israelites could eat this meat, although it would make them temporarily unclean (17:15, 16). But priests could not. They functioned at a higher standard than the common people.

14 'And if a man eats the holy *offering* unintentionally, then he shall restore a holy *offering* to the priest, and add one-fifth to it.
15 'They shall not profane the [a]holy *offerings* of the children of Israel, which they offer to the LORD,
16 'or allow them to bear the guilt of trespass when they eat their holy *offerings;* for I the LORD sanctify them.' "

Offerings Accepted and Not Accepted

17 And the LORD spoke to Moses, saying,
18 "Speak to Aaron and his sons, and to all the children of Israel, and say to them: [a]'Whatever man of the house of Israel, or of the strangers in Israel, who [1]offers his sacrifice for any of his vows or for any of his freewill offerings, which they offer to the LORD as a burnt offering—
19 [a]'*you shall offer* of your own free will a male without blemish from the cattle, from the sheep, or from the goats.
20 [a]'Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf.
21 'And [a]whoever offers a sacrifice of a peace offering to the LORD, [b]to fulfill *his* vow, or a freewill offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it.
22 [a]'Those *that are* blind or broken or maimed, or have an [1]ulcer or eczema or scabs, you shall not offer to the LORD, nor make [b]an offering by fire of them on the altar to the LORD.
23 'Either a bull or a lamb that has any limb [a]too long or too short you may offer *as* a freewill offering, but for a vow it shall not be accepted.
24 'You shall not offer to the LORD what is bruised or crushed, or torn or cut; nor shall you make *any offering of them* in your land.
25 'Nor [a]from a foreigner's hand shall you offer any of these as [b]the bread of your God, because their [c]corruption *is* in them, *and* defects *are* in them. They shall not be accepted on your behalf.' "
26 And the LORD spoke to Moses, saying:
27 [a]"When a bull or a sheep or a goat is born, it shall be seven days with its mother; and from the eighth day and thereafter it shall be accepted as an offering made by fire to the LORD.
28 "*Whether it is* a cow or ewe, do not kill both her [a]and her young on the same day.
29 "And when you [a]offer a sacrifice of thanksgiving to the LORD, offer *it* of your own free will.
30 "On the same day it shall be eaten; you shall leave [a]none of it until morning: I *am* the LORD.
31 [a]"Therefore you shall keep My commandments, and perform them: I *am* the LORD.
32 [a]"You shall not profane My holy name, but [b]I will be [1]hallowed among the children of Israel. I *am* the LORD who [c]sanctifies you,
33 [a]"who brought you out of the land of Egypt, to be your God: I *am* the LORD."

Feasts of the LORD

23 And the LORD spoke to Moses, saying,
2 "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim *to be* [a]holy convocations, these *are* My feasts.

WORD*Study* FEASTS

Lev. 23:2 Religious feasts were regular national celebrations commemorating God's intervention in His people's lives. They were formal occasions, useful for teaching children and educating community members about their identity as God's people. Feasts were intended to inspire gratitude and to show respect for God. Many of the feasts, such as Passover, found their ultimate fulfillment in Jesus' ministry.

The Sabbath

3 [a]'Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it;* it *is* the Sabbath of the LORD in all your dwellings.

The Passover and Unleavened Bread

4 [a]'These *are* the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.

15 [a]Num. 18:32
18 [a]Lev. 1:2, 3, 10 [1]*brings his offering*
19 [a]Lev. 1:3
20 [a]Deut. 15:21; 17:1
21 [a]Lev. 3:1, 6 [b]Num. 15:3, 8
22 [a]Mal. 1:8 [b]Lev. 1:9, 13; 3:3, 5 [1]*running sore*
23 [a]Lev. 21:18
25 [a]Num. 15:15, 16 [b]Lev. 21:6, 17 [c]Mal. 1:14
27 [a]Ex. 22:30
28 [a]Deut. 22: 6, 7
29 [a]Lev. 7:12
30 [a]Lev. 7:15
31 [a]Deut. 4:40
32 [a]Lev. 18:21 [b]Lev. 10:3 [c]Lev. 20:8 [1]*treated as holy*
33 [a]Lev. 19:36, 37

CHAPTER 23

2 [a]Ex. 12:16
3 [a]Luke 13:14
4 [a]Ex. 23:14–16

22:14 Restitution generally involved replacing what was taken plus one fifth more.

22:19 "Without blemish" reminded God's people that God was not a beggar. He would not accept just any sacrifice given to Him (Mal. 1:7–14). He was holy and He expected the best His people could offer. Anything less was an affront.

22:25 God's people were not to sacrifice animals that had been raised by foreigners. Other nations used different standards and did not acknowledge God's standards of what was clean or unclean. The gifts given by God's people had to be prepared by God's people.

23:2 "Feasts of the Lord" is literally the "appointed times of the Lord."

ENCOUNTER *Note* *Lev. 23:3*

Sabbaths

A Sabbath is a time of restoration and an opportunity to focus one's attention on the Lord. Both endeavors are vital for the well-being of God's people.

5 [a]'On the fourteenth *day* of the first month at twilight *is* the LORD's Passover.
6 'And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.
7 [a]'On the first day you shall have a holy convocation; you shall do no [1]customary work on it.
8 'But you shall offer an offering made by fire to the LORD for seven days. The seventh day *shall be* a holy convocation; you shall do no customary work *on it.*' "

The Feast of Firstfruits

9 And the LORD spoke to Moses, saying,
10 "Speak to the children of Israel, and say to them: [a]'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of [b]the firstfruits of your harvest to the priest.
11 'He shall [a]wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.
12 'And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD.
13 'Its grain offering *shall be* two-tenths *of an ephah* of fine flour mixed with oil, an offering made by fire to the LORD, for a [1]sweet aroma; and its drink offering *shall be* of wine, one-fourth of a hin.
14 'You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; *it shall be* a statute forever throughout your generations in all your dwellings.

The Feast of Weeks

15 'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.
16 'Count [a]fifty days to the day after the seventh Sabbath; then you shall offer [b]a new grain offering to the LORD.
17 'You shall bring from your dwellings two wave *loaves* of two-tenths *of an ephah.* They shall be of fine flour; they shall be baked with leaven. *They are* [a]the firstfruits to the LORD.
18 'And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be *as* a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD.
19 'Then you shall sacrifice [a]one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a [b]peace offering.
20 'The priest shall wave them with the bread of the firstfruits *as* a wave offering before the LORD, with the two lambs. [a]They shall be holy to the LORD for the priest.
21 'And you shall proclaim on the same day *that* it is a holy convocation to you. You shall do no customary work *on it. It shall be* a statute forever in all your dwellings throughout your generations.
22 [a]'When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I *am* the LORD your God.' "

The Feast of Trumpets

23 Then the LORD spoke to Moses, saying,
24 "Speak to the children of Israel, saying: 'In the [a]seventh month, on the first *day* of the month, you shall have a sabbath-*rest,* [b]a memorial of blowing of trumpets, a holy convocation.
25 'You shall do no customary work *on it;* and you shall offer an offering made by fire to the LORD.' "

The Day of Atonement

26 And the LORD spoke to Moses, saying:
27 [a]"Also the tenth *day* of this seventh month *shall be* the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD.

5 [a]Ex. 12:1–28
7 [a]Ex. 12:16
[1]*occupational*
10 [a]Ex. 23:19; 34:26
[b][Rom. 11:16]
11 [a]Ex. 29:24
13 [1]*pleasing*
16 [a]Acts 2:1
[b]Num. 28:26
17 [a]Num. 15: 17–21
19 [a]Num. 28:30
[b]Lev. 3:1
20 [a]Deut. 18:4
22 [a]Lev. 19:9, 10
24 [a]Num. 29:1
[b]Lev. 25:9
27 [a]Num. 29:7

23:5 The Feast of Unleavened Bread and the Feast of Tabernacles lasted seven and eight days respectively. The first and last days were holy days for meeting with God. The fourteenth day of the first month would fall between mid March and mid April.

23:11 To "wave" an offering was to elevate it before the Lord.

23:14 Parched grain was a favorite food for people working in the harvest.

23:24 The seventh month on the first day would have been in September.

28 "And you shall do no work on that same day, for it *is* the Day of Atonement, [a]to make atonement for you before the LORD your God.
29 "For any person who is not [a]afflicted *in soul* on that same day [b]shall be cut off from his people.
30 "And any person who does any work on that same day, [a]that person I will destroy from among his people.
31 "You shall do no manner of work; *it shall be* a statute forever throughout your generations in all your dwellings.
32 "It *shall be* to you a sabbath of *solemn* rest, and you shall [1]afflict your souls; on the ninth *day* of the month at evening, from evening to evening, you shall [2]celebrate your sabbath."

The Feast of Tabernacles

33 Then the LORD spoke to Moses, saying,
34 "Speak to the children of Israel, saying: [a]'The fifteenth day of this seventh month *shall be* the Feast of Tabernacles *for* seven days to the LORD.
35 'On the first day *there shall be* a holy convocation. You shall do no customary work *on it*.
36 '*For* seven days you shall offer an [a]offering made by fire to the LORD. [b]On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It *is* a [c]sacred[1] assembly, *and* you shall do no customary work *on it*.
37 [a]'These *are* the feasts of the LORD which you shall proclaim *to be* holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day—
38 [a]'besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD.
39 'Also on the fifteenth day of the seventh month, when you have [a]gathered in the fruit of the land, you shall keep the feast of the LORD *for* seven days; on the first day *there shall be* a sabbath-*rest*, and on the eighth day a sabbath-*rest*.
40 'And [a]you shall take for yourselves on the first day the [1]fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; [b]and you shall rejoice before the LORD your God for seven days.
41 [a]'You shall keep it as a feast to the LORD for seven days in the year. *It shall be* a statute forever in your generations. You shall celebrate it in the seventh month.
42 [a]'You shall dwell in [1]booths for seven days. [b]All who are native Israelites shall dwell in booths,
43 [a]'that your generations may [b]know that I made the children of Israel dwell in booths when [c]I brought them out of the land of Egypt: I *am* the LORD your God.' "
44 So Moses [a]declared to the children of Israel the feasts of the LORD.

Care of the Tabernacle Lamps

24 Then the LORD spoke to Moses, saying:
2 [a]"Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn continually.
3 "Outside the veil of the Testimony, in the tabernacle of meeting, Aaron shall be in charge of it from evening until morning before the LORD continually; *it shall be* a statute forever in your generations.
4 "He shall [1]be in charge of the lamps on [a]the pure *gold* lampstand before the LORD continually.

The Bread of the Tabernacle

5 "And you shall take fine flour and bake twelve [a]cakes with it. Two-tenths *of an ephah* shall be in each cake.
6 "You shall set them in two rows, six in a row, [a]on the pure *gold* table before the LORD.
7 "And you shall put pure frankincense on *each* row, that it may be on the bread for a [a]memorial, an offering made by fire to the LORD.
8 [a]"Every Sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.
9 "And [a]it shall be for Aaron and his sons, [b]and they shall eat it in a holy place; for it *is* most holy to him from the offerings of the LORD made by fire, by a perpetual statute."

The Penalty for Blasphemy

10 Now the son of an Israelite woman, whose father *was* an Egyptian, went out among the children of Israel; and this Israelite *woman's* son and a man of Israel fought each other in the camp.
11 And the Israelite woman's son [a]blasphemed the name *of the LORD* and

28 [a]Lev. 16:34
29 [a]Jer. 31:9 [b]Num. 5:2
30 [a]Lev. 20:3–6
32 [1]*humble yourselves* [2]*observe your sabbath*
34 [a]Num. 29:12
36 [a]Num. 29:12–34 [b]Num. 29:35–38 [c]Deut. 16:8 [1]*solemn*
37 [a]Lev. 23:2, 4
38 [a]Num. 29:39
39 [a]Ex. 23:16
40 [a]Neh. 8:15 [b]Deut. 12:7; 16:14, 15 [1]*foliage*
41 [a]Num. 29:12
42 [a][Is. 4:6] [b]Neh. 8:14–16 [1]*tabernacles;* shelters made of boughs
43 [a]Deut. 31:13 [b]Ex. 10:2 [c]Lev. 22:33
44 [a]Lev. 23:2

CHAPTER 24

2 [a]Ex. 27:20, 21
4 [a]Ex. 25:31; 31:8; 37:17 [1]*arrange* or *set in order*
5 [a]Ex. 25:30; 39:36; 40:23
6 [a]1 Kin. 7:48
7 [a]Lev. 2:2, 9, 16
8 [a]1 Chr. 9:32
9 [a]Matt. 12:4 [b]Ex. 29:33
11 [a]Ex. 22:28

23:28 On the Day of Atonement, the greatest work imaginable was done, the atoning for the people's sins. To do any lesser work on that day would be an affront to God.

23:42 The booths were made of tree branches.

24:3 The veil of testimony separated the holy place from the holy of holies. "From evening until morning" does not mean "continually" but at morning and at night.

[b]cursed; and so they [c]brought him to Moses. (His mother's name *was* Shelomith the daughter of Dibri, of the tribe of Dan.)
12 Then they [a]put him [1]in custody, [b]that [2]the mind of the LORD might be shown to them.
13 And the LORD spoke to Moses, saying,
14 "Take outside the camp him who has cursed; then let all who heard *him* [a]lay their hands on his head, and let all the congregation stone him.
15 "Then you shall speak to the children of Israel, saying: 'Whoever curses his God [a]shall [1]bear his sin.
16 'And whoever [a]blasphemes the name of the LORD shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name *of the LORD*, he shall be put to death.

ENCOUNTER *Note* *Lev. 24:16*

Blasphemy

To blaspheme God's name is to demean Him before others. Blasphemy is a serious matter; God will defend His name and His honor. Believers must live so people praise God's name because of what they witness in their lives.

17 [a]'Whoever kills any man shall surely be put to death.
18 [a]'Whoever kills an animal shall make it good, animal for animal.
19 'If a man causes disfigurement of his neighbor, as [a]he has done, so shall it be done to him—
20 'fracture for [a]fracture, [b]eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him.
21 'And whoever kills an animal shall restore it; but whoever kills a man shall be put to death.
22 'You shall have [a]the[1] same law for the stranger and for one from your own country; for I *am* the LORD your God.' "

[b]Is. 8:21
[c]Ex. 18:22, 26
12 [a]Num. 15:34
[b]Num. 27:5
[1]*under guard*
[2]Lit. *it might be declared to them from the mouth of the LORD*
14 [a]Deut. 13:9; 17:7
15 [a]Lev. 20:17
[1]*be responsible for*
16 [a][Mark 3:28, 29]
17 [a]Ex. 21:12
18 [a]Lev. 24:21
19 [a]Ex. 21:24
20 [a]Ex. 21:23
[b][Matt. 5:38, 39]
22 [a]Ex. 12:49
[1]*one standard of judgment*

23 Then Moses spoke to the children of Israel; and they took outside the camp him who had cursed, and stoned him with stones. So the children of Israel did as the LORD commanded Moses.

The Sabbath of the Seventh Year

25 And the LORD spoke to Moses on Mount [a]Sinai, saying,
2 "Speak to the children of Israel, and say to them: 'When you come into the land which I give you, then the land shall [a]keep a sabbath to the LORD.
3 'Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit;
4 'but in the [a]seventh year there shall be a sabbath of solemn [b]rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard.
5 [a]'What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, *for* it is a year of rest for the land.
6 'And the sabbath *produce* of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you,
7 'for your livestock and the beasts that *are* in your land—all its produce shall be for food.

The Year of Jubilee

8 'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.
9 'Then you shall cause the trumpet of the Jubilee to sound on the tenth *day* of the seventh month; [a]on the Day of Atonement you shall make the trumpet to sound throughout all your land.
10 'And you shall consecrate the fiftieth year, and [a]proclaim liberty throughout *all* the land to all its inhabitants. It shall be a Jubilee for you; [b]and each of you shall return to his possession, and each of you shall return to his family.
11 'That fiftieth year shall be a Jubilee to you; in it [a]you shall neither sow nor reap what grows of its own accord, nor gather *the grapes* of your untended vine.

CHAPTER 25
1 [a]Lev. 26:46
2 [a]Lev. 26:34, 35
4 [a]Deut. 15:1
[b][Heb. 4:9]
5 [a]2 Kin. 19:29
9 [a]Lev. 23:24, 27
10 [a]Jer. 34:8, 15, 17
[b]Num. 36:4
11 [a]Lev. 25:5

24:14 Foreigners living among the Israelites were also subject to God's laws. Stoning was a public event sending a strong message to all who witnessed the execution. Moreover, those casting the stones were reminded of how seriously God views sin.

24:20 "An eye for an eye" did not require retribution equal to the crime. Rather, it limited the punishment to no more than the crime that had been committed. It set limits to punishment and stifled efforts at revenge.

25:2 "The land which I give you" reminded the Israelites that even though they would fight for the land of Canaan, it was a gift from God and it would continue to belong to God.

25:4 The sabbath rest year allowed the land to be restored and not to be continually depleted. This was not only wise farming, but it demonstrated a trust in God and guarded against unchecked greed.

25:10 The Year of Jubilee sought to protect the lower classes who could slide into poverty and slavery and it addressed the wealthy who might seek to grow still wealthier at the expense of their fellow citizens.

WORD*Study*

YEAR OF JUBILEE

Lev. 25:10 The word "jubilee" originates from "a ram's horn" which was used as a trumpet to proclaim the fiftieth year to be a celebration year. During a jubilee year people were forgiven their debts and slaves were set free. Land lost due to debt was returned to its original owners.

ENCOUNTER*Note* *Lev. 25:10*

Liberty

People continually put themselves and others into bondage. Slavery is the human plight, but where God is, there is freedom! God sets us free so we are free indeed.

12 'For it *is* the Jubilee; it shall be holy to you; [a]you shall eat its produce from the field.
13 [a]'In this Year of Jubilee, each of you shall return to his possession.
14 'And if you sell anything to your neighbor or buy from your neighbor's hand, you shall not [a]oppress one another.
15 [a]According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you.
16 'According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you *according* to the number *of the years* of the crops.
17 'Therefore [a]you shall not [1]oppress one another, [b]but you shall fear your God; for I *am* the LORD your God.

Provisions for the Seventh Year

18 [a]'So you shall observe My statutes and keep My judgments, and perform them; [b]and you will dwell in the land in safety.
19 'Then the land will yield its fruit, and [a]you will eat your fill, and dwell there in safety.
20 'And if you say, [a]"What shall we eat in the seventh year, since [b]we shall not sow nor gather in our produce?"
21 'Then I will [a]command My blessing on you in the [b]sixth year, and it will bring forth produce enough for three years.
22 [a]'And you shall sow in the eighth year, and eat [b]old produce until the ninth year; until its produce comes in, you shall eat *of* the old *harvest*.

Redemption of Property

23 'The land shall not be sold permanently, for [a]the land *is* Mine; for you *are* [b]strangers and sojourners with Me.
24 'And in all the land of your possession you shall grant redemption of the land.
25 [a]'If one of your brethren becomes poor, and has sold *some* of his possession, and if [b]his redeeming relative comes to redeem it, then he may redeem what his brother sold.
26 'Or if the man has no one to redeem it, but he himself becomes able to redeem it,
27 'then [a]let him count the years since its sale, and restore the remainder to the man to whom he sold it, that he may return to his possession.
28 'But if he is not able to have *it* restored to himself, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee; [a]and in the Jubilee it shall be released, and he shall return to his possession.
29 'If a man sells a house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year he may redeem it.
30 'But if it is not redeemed within the space of a full year, then the house in the walled city shall belong permanently to him who bought it, throughout his generations. It shall not be released in the Jubilee.
31 'However the houses of villages which have no wall around them shall be counted as the fields of the country. They may be redeemed, and they shall be released in the Jubilee.
32 'Nevertheless [a]the cities of the Levites, *and* the houses in the cities of their possession, the Levites may redeem at any time.
33 'And if a man purchases a house from the Levites, then the house that was sold in the city of his possession shall be released in the Jubilee; for the houses in the cities of the Levites *are* their possession among the children of Israel.
34 'But [a]the field of the common-land of

12 [a]Lev. 25:6, 7
13 [a]Lev. 25:10; 27:24
14 [a]Lev. 19:13
15 [a]Lev. 27:18, 23
17 [a]Lev. 25:14 [b]Lev. 19:14, 32; 25:43 [1]*mistreat*
18 [a]Lev. 19:37 [b]Deut. 12:10
19 [a]Lev. 26:5
20 [a]Matt. 6:25, 31 [b]Lev. 25:4, 5
21 [a]Deut. 28:8 [b]Ex. 16:29
22 [a]2 Kin. 19:29 [b]Josh. 5:11
23 [a]Ex. 19:5 [b]Ps. 39:12
25 [a]Ruth 2:20; 4:4, 6 [b]Ruth 3:2, 9, 12
27 [a]Lev. 25: 50–52
28 [a]Lev. 25:10, 13
32 [a]Num. 35: 1–8
34 [a]Num. 35: 2–5

25:23 God continually reminded His people that the land belonged to Him. This principle would protect the Israelites from greed and exploitation. When the Israelites forgot this truth, God eventually evicted them from His land.

25:32 The houses of Levites could be redeemed because it was the only property they owned.

their cities may not be [b]sold, for it *is* their perpetual possession.

Lending to the Poor

35 'If one of your brethren becomes poor, and [1]falls into poverty among you, then you shall [a]help him, like a stranger or a sojourner, that he may live with you.
36 [a]'Take no usury or interest from him; but [b]fear your God, that your brother may live with you.
37 'You shall not lend him your money for usury, nor lend him your food at a profit.
38 [a]'I *am* the LORD your God, who brought you out of the land of Egypt, to give you the land of Canaan *and* to be your God.

The Law Concerning Slavery

39 'And if *one of* your brethren *who dwells* by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave.
40 'As a hired servant *and* a sojourner he shall be with you, *and* shall serve you until the Year of Jubilee.
41 'And *then* he shall depart from you—he and his children [a]with him—and shall return to his own family. He shall return to the possession of his fathers.
42 'For they *are* [a]My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves.
43 [a]'You shall not rule over him [b]with [1]rigor, but you [c]shall fear your God.
44 'And as for your male and female slaves whom you may have—from the nations that are around you, from them you may buy male and female slaves.
45 'Moreover you may buy [a]the children of the strangers who dwell among you, and their families who are with you, which they beget in your land; and they shall become your property.
46 'And [a]you may take them as an inheritance for your children after you, to inherit *them as* a possession; they shall be your permanent slaves. But regarding your brethren, the children of Israel, you shall not rule over one another with rigor.
47 'Now if a sojourner or stranger close to you becomes rich, and *one of* your brethren *who dwells* by him becomes poor, and sells himself to the stranger *or* sojourner close to you, or to a member of the stranger's family,
48 'after he is sold he may be redeemed again. One of his brothers may redeem him;
49 'or his uncle or his uncle's son may redeem him; or *anyone* who is near of kin to him in his family may redeem him; or if he is able he may redeem himself.
50 'Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; *it shall be* [a]according to the time of a hired servant for him.
51 'If *there are* still many years *remaining*, according to them he shall repay the price of his redemption from the money with which he was bought.
52 'And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, *and* according to his years he shall repay him the price of his redemption.
53 'He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight.
54 'And if he is not redeemed in these *years*, then he shall be released in the Year of Jubilee—he and his children with him.
55 'For the children of Israel *are* servants to Me; they *are* My servants whom I brought out of the land of Egypt: I *am* the LORD your God.

[b]Acts 4:36, 37
35 [a]Deut. 15: 7–11; 24:14, 15 [1]Lit. *his hand fails*
36 [a]Ex. 22:25 [b]Neh. 5:9
38 [a]Lev. 11:45; 22:32, 33
41 [a]Ex. 21:3
42 [a][Rom. 6:22]
43 [a]Eph. 6:9 [b]Ex. 1:13, 14 [c]Mal. 3:5 [1]*severity*
45 [a][Is. 56:3, 6, 7]
46 [a]Is. 14:2

50 [a]Job 7:1

CHAPTER 26
1 [a]Ex. 20:4, 5
2 [a]Lev. 19:30 [1]*observe*

ENCOUNTER *Note* — *Lev. 25:55*

Free to Serve

God wants us to remain free to serve Him. If we entangle ourselves in debts or in unhealthy relationships, we may not be able to join God in His activity when He invites us. Keep yourself free from anything that might restrict your service to God.

Promise of Blessing and Retribution

26 'You shall [a]not make idols for yourselves;
neither a carved image nor a *sacred* pillar shall you rear up for yourselves;
nor shall you set up an engraved stone in your land, to bow down to it;
for I *am* the LORD your God.
2 [a]You shall [1]keep My Sabbaths and reverence My sanctuary:
I *am* the LORD.

26:1 "Sacred pillar" was a stone or wooden column that represented a pagan god. Here four types of pagan images are identified and condemned.

3 [a]'If you walk in My statutes and keep
My commandments, and perform
them,
4 [a]then I will give you rain in its
season, [b]the land shall yield its
produce, and the trees of the field
shall yield their fruit.

ENCOUNTER *Note* *Lev. 26:3, 4*

Reward for Obedience

God will reward you for your obedience. Obedience is a tangible demonstration of love for God. His rewards are expressions of His love in return.

5 [a]Your threshing shall last till the
time of vintage, and the vintage
shall last till the time of sowing;
you shall eat your bread to the full,
and [b]dwell in your land safely.
6 [a]I will give peace in the land, and
[b]you shall lie down, and none will
make *you* afraid;
I will rid the land of [c]evil[1] beasts,
and [d]the sword will not go through
your land.
7 You will chase your enemies, and
they shall fall by the sword before
you.
8 [a]Five of you shall chase a hundred,
and a hundred of you shall put
ten thousand to flight;
your enemies shall fall by the sword
before you.

9 'For I will [a]look on you favorably
and [b]make you fruitful, multiply
you and confirm My [c]covenant
with you.
10 You shall eat the [a]old harvest, and
clear out the old because of the
new.
11 [a]I will set My [1]tabernacle among
you, and My soul shall not abhor
you.
12 [a]I will walk among you and be your
God, and you shall be My people.
13 I *am* the LORD your God, who
brought you out of the land of
Egypt, that *you* should not be
their slaves;
I have broken the bands of your
[a]yoke and made you walk
[1]upright.

14 'But if you do not obey Me, and do
not observe all these
commandments,
15 and if you despise My statutes, or if
your soul abhors My judgments,
so that you do not perform all My
commandments, *but* break My
covenant,
16 I also will do this to you:
I will even appoint terror over you,
[a]wasting disease and fever which
shall [b]consume the eyes and
[c]cause sorrow of heart.
And [d]you shall sow your seed [1]in
vain, for your enemies shall eat it.
17 I will [1]set [a]My face against you, and
[b]you shall be defeated by your
enemies.
[c]Those who hate you shall reign over
you, and you shall [d]flee when no
one pursues you.

18 'And after all this, if you do not obey
Me, then I will punish you [a]seven
times more for your sins.
19 I will [a]break the pride of your
power;
I [b]will make your heavens like iron
and your earth like bronze.
20 And your [a]strength shall be spent in
vain;
for your [b]land shall not yield its
produce, nor shall the trees of the
land yield their fruit.

21 'Then, if you walk contrary to Me,
and are not willing to obey Me, I
will bring on you seven times
more plagues, according to your
sins.
22 [a]I will also send wild beasts among
you, which shall rob you of your
children, destroy your livestock,
and make you few in number;
and [b]your highways shall be
desolate.
23 'And if [a]by these things you are not
reformed by Me, but walk
contrary to Me,
24 [a]then I also will walk contrary to
you, and I will punish you yet
seven times for your sins.
25 And [a]I will bring a sword against
you that will execute the
vengeance of the covenant;
when you are gathered together
within your cities [b]I will send
pestilence among you;
and you shall be delivered into the
hand of the enemy.
26 [a]When I have cut off your supply of
bread, ten women shall bake your
bread in one oven, and they shall
bring back your bread by weight,

3 [a]Deut. 28:1–14
4 [a]Is. 30:23 [b]Ps. 67:6
5 [a]Amos 9:13 [b]Lev. 25:18, 19
6 [a]Is. 45:7 [b]Job 11:19 [c]2 Kin. 17:25 [d]Ezek. 14:17 [1]*wild beasts*
8 [a]Deut. 32:30
9 [a]Ex. 2:25 [b]Gen. 17:6, 7 [c]Gen. 17:1–7
10 [a]Lev. 25:22
11 [a]Ex. 25:8; 29:45, 46 [1]*dwelling place*
12 [a][2 Cor. 6:16]
13 [a]Gen. 27:40 [1]*erect*
16 [a]Deut. 28:22 [b]1 Sam. 2:33 [c]Ezek. 24:23; 33:10 [d]Judg. 6:3–6 [1]*without profit*
17 [a]Ps. 34:16 [b]Deut. 28:25 [c]Ps. 106:41 [d]Prov. 28:1 [1]*oppose you*
18 [a]1 Sam. 2:5
19 [a]Is. 25:11 [b]Deut. 28:23
20 [a]Ps. 127:1 [b]Gen. 4:12
22 [a]Deut. 32:24 [b]Judg. 5:6
23 [a]Amos 4:6–12
24 [a]Lev. 26:28, 41
25 [a]Ezek. 5:17 [b]Deut. 28:21
26 [a]Ps. 105:16

26:4 God promised three categories of blessings: bountiful crops, peace, and His presence.

26:10 The harvest would be so bountiful the previous year's harvest would not yet have been eaten before the next harvest was ripe.

26:17 Persistent defeat by one's enemies was a sign of God's judgment.

ENCOUNTER*Note* *Lev. 26:25*

Enemies

Don't assume when your enemies are harming you that you are experiencing spiritual warfare. It may be God's judgment upon you. When you refuse to obey God, He may use your enemies to humble you and drive you back to God.

[b]and you shall eat and not be satisfied.

27 'And after all this, if you do not obey Me, but walk contrary to Me,
28 then I also will walk contrary to you in fury;
and I, even I, will chastise you seven times for your sins.
29 [a]You[1] shall eat the flesh of your sons, and you shall eat the flesh of your daughters.
30 [a]I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols;
and My soul shall abhor you.
31 I will lay your [a]cities waste and [b]bring your sanctuaries to desolation, and I will not [c]smell the fragrance of your [1]sweet aromas.
32 [a]I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it.
33 [a]I will scatter you among the nations and draw out a sword after you;
your land shall be desolate and your cities waste.
34 [a]Then the land shall enjoy its sabbaths as long as it lies desolate and you *are* in your enemies' land;
then the land shall rest and enjoy its sabbaths.
35 As long as *it* lies desolate it shall rest—
for the time it did not rest on your [a]sabbaths when you dwelt in it.

36 'And as for those of you who are left, I will send [a]faintness[1] into their hearts in the lands of their enemies;
the sound of a shaken leaf shall cause them to flee;
they shall flee as though fleeing from a sword, and they shall fall when no one pursues.
37 [a]They shall stumble over one another,
as it were before a sword, when no one pursues;
and [b]you shall have no *power* to stand before your enemies.
38 You shall [a]perish among the nations, and the land of your enemies shall eat you up.
39 And those of you who are left [a]shall [1]waste away in their iniquity in your enemies' lands;
also in their [b]fathers' iniquities, which are with them, they shall waste away.

40 '*But* [a]if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,
41 and *that* I also have walked contrary to them and have brought them into the land of their enemies;
if their [a]uncircumcised hearts are [b]humbled, and they [c]accept their guilt—
42 then I will [a]remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember;
I will [b]remember the land.
43 [a]The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them;
they will accept their guilt, because they [b]despised My judgments and because their soul abhorred My statutes.
44 Yet for all that, when they are in the land of their enemies, [a]I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them;
for I *am* the LORD their God.
45 But [a]for their sake I will remember the covenant of their ancestors, [b]whom I brought out of the land of Egypt [c]in the sight of the nations, that I might be their God:
I *am* the LORD.' "

46 [a]These *are* the statutes and judgments and laws which the LORD made between Himself and the children of Israel [b]on Mount Sinai by the hand of Moses.

Redeeming Persons and Property Dedicated to God

27 Now the LORD spoke to Moses, saying,

[b]Mic. 6:14
29 [a]2 Kin. 6:28, 29 [1]In time of famine
30 [a]2 Chr. 34:3
31 [a]2 Kin. 25:4, 10 [b]Ps. 74:7 [c]Is. 1:11–15 [1]*pleasing*
32 [a]Jer. 9:11; 18:16
33 [a]Deut. 4:27
34 [a]2 Chr. 36:21
35 [a]Lev. 25:2
36 [a]Ezek. 21:7, 12, 15 [1]*fear*
37 [a]1 Sam. 14: 15, 16

[b]Josh. 7:12, 13
38 [a]Deut. 4:26
39 [a]Ezek. 4:17; 33:10 [b]Ex. 34:7 [1]*rot away*
40 [a]Neh. 9:2
41 [a]Acts 7:51 [b]2 Chr. 12:6, 7, 12 [c]Dan. 9:7
42 [a]Ex. 2:24; 6:5 [b]Ps. 136:23
43 [a]Lev. 26:34, 35 [b]Lev. 26:15
44 [a]Deut. 4:31
45 [a][Rom. 11: 28] [b]Lev. 22:33; 25:38 [c]Ps. 98:2
46 [a][John 1:17] [b]Lev. 25:1

26:29 Cannibalism occurred in Israel's history (2 Kin. 6:28, 29; Lam. 2:20; 4:10).

26:33 If God's discipline did not turn His people back to Him, He would ultimately scatter them around the world. God did resort to this drastic measure during the Babylonian captivity.

2 "Speak to the children of Israel, and say to them: [a]'When a man [1]consecrates by a vow certain persons to the LORD, according to your [2]valuation,
3 'if your valuation is of a male from twenty years old up to sixty years old, then your valuation shall be fifty shekels of silver, [a]according to the shekel of the sanctuary.
4 'If it *is* a female, then your valuation shall be thirty shekels;
5 'and if from five years old up to twenty years old, then your valuation for a male shall be twenty shekels, and for a female ten shekels;
6 'and if from a month old up to five years old, then your valuation for a male shall be five shekels of silver, and for a female your valuation shall be three shekels of silver;
7 'and if from sixty years old and above, if *it is* a male, then your valuation shall be fifteen shekels, and for a female ten shekels.
8 'But if he is too poor to pay your valuation, then he shall present himself before the priest, and the priest shall set a value for [a]him; according to the ability of him who vowed, the priest shall value him.
9 'If *it is* an animal that men may bring as an offering to the LORD, all that *anyone* gives to the LORD shall be holy.
10 'He shall not substitute it or exchange it, good for bad or bad for good; and if he at all exchanges animal for animal, then both it and the one exchanged for it shall be [a]holy.
11 'If *it is* an unclean animal which they do not offer as a sacrifice to the LORD, then he shall present the animal before the priest;
12 'and the priest shall set a value for it, whether it is good or bad; as you, the priest, value it, so it shall be.
13 [a]'But if he *wants* at all *to* redeem it, then he must add one-fifth to your valuation.
14 'And when a man [1]dedicates his house *to be* holy to the LORD, then the priest shall set a value for it, whether it is good or bad; as the priest values it, so it shall stand.
15 'If he who dedicated it *wants to* [1]redeem his house, then he must add one-fifth of the money of your valuation to it, and it shall be his.
16 'If a man [1]dedicates to the LORD *part* of a field of his possession, then your valuation shall be according to the seed for it. A homer of barley seed *shall be valued* at fifty shekels of silver.
17 'If he dedicates his field from the Year of Jubilee, according to your valuation it shall stand.
18 'But if he dedicates his field after the Jubilee, then the priest shall [a]reckon to him the money due according to the years that remain till the Year of Jubilee, and it shall be deducted from your valuation.
19 'And if he who dedicates the field ever wishes to redeem it, then he must add one-fifth of the money of your valuation to it, and it shall belong to him.
20 'But if he does not want to redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore;
21 'but the field, [a]when it is released in the Jubilee, shall be holy to the LORD, as a [b]devoted field; it shall be [c]the possession of the priest.
22 'And if a man dedicates to the LORD a field which he has bought, which is not the field of [a]his possession,
23 'then the priest shall reckon to him the worth of your valuation, up to the Year of Jubilee, and he shall give your valuation on that day *as* a holy *offering* to the LORD.
24 [a]'In the Year of Jubilee the field shall return to him from whom it was bought, to the one who *owned* the land as a possession.
25 'And all your valuations shall be according to the shekel of the sanctuary: [a]twenty gerahs to the shekel.
26 'But the [a]firstborn of the animals, which should be the LORD's firstborn, no man shall dedicate; whether *it is* an ox or sheep, it *is* the LORD's.
27 'And if *it is* an unclean animal, then he shall redeem *it* according to your valuation, and [a]shall add one-fifth to it; or if it is not redeemed, then it shall be sold according to your valuation.

CHAPTER 27
2 [a]Num. 6:2 [1]Or *makes a difficult* or *extraordinary vow* [2]*appraisal*
3 [a]Ex. 30:13
8 [a]Lev. 5:11; 14:21–24
10 [a]Lev. 27:33
13 [a]Lev. 6:5; 22:14; 27:15, 19
14 [1]*sets apart*
15 [1]*buy back*
16 [1]*sets apart*
18 [a]Lev. 25:15, 16, 28
21 [a]Lev. 25:10, 28, 31 [b]Lev. 27:28 [c]Num. 18:14
22 [a]Lev. 25:10, 25
24 [a]Lev. 25: 10–13, 28
25 [a]Ex. 30:13
26 [a]Ex. 13:2, 12; 22:30
27 [a]Lev. 27:11, 12

ENCOUNTER*Note* *Lev. 27:14*

Making Pledges to God

Vows made to God are binding. What is devoted to the Lord belongs to Him and is holy, whether it is a person, a possession, or a promised action.

27:2 The chief factor in determining value was physical strength.
27:3 Fifty shekels would have been roughly four years' wages.
27:16 A homer was a donkey load.
27:26 First born animals could not be dedicated to the Lord because they already belonged to God.
27:28 To "devote" something to God meant more than dedicating something to Him. Anything devoted to God was considered "under the ban" and was not redeemable by the one who offered it.

28 [a]‘Nevertheless no [1]devoted *offering* that a man may devote to the LORD of all that he has, *both* man and beast, or the field of his possession, shall be sold or redeemed; every devoted *offering is* most holy to the LORD.
29 [a]‘No person under the ban, who may become doomed to destruction among men, shall be redeemed, *but* shall surely be put to death.
30 ‘And [a]all the tithe of the land, *whether* of the seed of the land *or* of the fruit of the tree, *is* the LORD’s. It *is* holy to the LORD.

28 [a]Josh. 6: 17–19 [1]Given exclusively and irrevocably
29 [a]Num. 21:2
30 [a]Gen. 28:22
31 [a]Lev. 27:13
32 [a]Jer. 33:13
33 [a]Lev. 27:10
34 [a]Lev. 26:46 [b][Heb. 12:18–29]

31 [a]‘If a man wants at all to redeem *any* of his tithes, he shall add one-fifth to it.
32 ‘And concerning the tithe of the herd or the flock, of whatever [a]passes under the rod, the tenth one shall be holy to the LORD.
33 ‘He shall not inquire whether it is good or bad, [a]nor shall he exchange it; and if he exchanges it at all, then both it and the one exchanged for it shall be holy; it shall not be redeemed.’ ”
34 [a]These *are* the commandments which the LORD commanded Moses for the children of Israel on Mount [b]Sinai.

28:32 “Under the rod” signified the annual accounting of sheep and goats as they were made to pass under the shepherd’s rod to be counted and examined.

THE FOURTH BOOK OF MOSES CALLED

NUMBERS

INTRODUCTION

The English title "Numbers" comes from the Greek name, *arithmoi,* which was given because of the two censuses recorded in chapters 1–4 and 26. The Hebrew title is drawn from the fifth word in the text meaning "in the wilderness."

SIGNIFICANCE

Numbers records Israel's forty years of wilderness wandering caused by their disobedience to God. The wilderness experience served as a warning to trust God and receive His blessing rather than to incur His judgment. Following Leviticus which emphasized holiness, Numbers reiterates the value of faith and obedience to God.

STRUCTURE

The book can be divided into three sections: The first records the details and instructions necessary to organize Israelites before their departure for the Promise Land (1:1—10:10). The second portion describes the setbacks and successes of the journey in the desert from Sinai to the Plains of Moab (10:11—22:1). The last section presents the preparation for entrance into the Promised Land (22:2—36:13).

ENCOUNTERING GOD THROUGH NUMBERS

Numbers carries a strong warning to avoid the pattern of sin and ungrateful grumbling that characterized the Israelites during their sojourn in the wilderness. When the apostle Paul cautioned the church at Corinth not to sin lest they invoke God's punishment, he cited Numbers (1 Cor. 10:1–10). The author of Hebrews draws upon the "spy incident" (Num. 13:1—14:45) to show how unbelief and disobedience can prevent people from enjoying heavenly rest (Heb. 3:7—4:13). Jude used examples from Numbers to warn the church concerning God's punishment for unbelief (Jude 5, 9, 11). As you study this book be prepared for the Holy Spirit to draw parallels between the attitudes and faith of the Israelites and your own life.

God is the principal character in Numbers. Several aspects of God's nature are presented, including His faithfulness, His holiness and His desire to communicate with His people. While Numbers records numerous instances of God's judgment of the Israelites, there are also many events that reveal God's patience, provision, and grace towards the children of Israel. God continued to keep His promises and to accomplish His will through the Israelite people despite their persistent rebellion. In this same way, Christians can find hope that God will ultimately accomplish His purposes through His people.

Numbers provides both accountability and encouragement for Christian leaders. God's refusal to allow Moses to enter the Promised Land because of his disobedience warns modern spiritual leaders of the serious responsibility their position carries. In addition, the manner in which God guided Moses to lead the people testifies to God's provision for those in leadership.

The study of this book will provide understanding for comparisons of Jesus' life to events in Israel's past, such as John's reference to Jesus as the good shepherd (John 10:1–18; Num. 27:17), the life-giving serpent (John 3:14; Num. 21:9), and the Passover Lamb (John 19:36; Num. 9:12). The wilderness wanderings played an important part in Israel's history and provided a graphic example for New Testament Christians of the peril of disobedience.

The First Census of Israel

NOW the LORD spoke to Moses [a]in the Wilderness of Sinai, [b]in the tabernacle of meeting, on the [c]first *day* of the second month, in the second year after they had come out of the land of Egypt, saying:

WORD*Study* **WILDERNESS OF SINAI**

Num. 1:1 This wilderness took its name from Mount Sinai, where God gave Moses the Ten Commandments and where the Israelites camped for eleven months.

2 [a]"Take a census of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male [b]individually,
3 "from [a]twenty years old and above—all who *are able to* go to war in Israel. You and Aaron shall number them by their armies.
4 "And with you there shall be a man from every tribe, each one the head of his father's house.
5 "These are the names of the men who shall stand with you: from Reuben, Elizur the son of Shedeur;
6 "from Simeon, Shelumiel the son of Zurishaddai;
7 "from Judah, Nahshon the son of Amminadab;
8 "from Issachar, Nethanel the son of Zuar;
9 "from Zebulun, Eliab the son of Helon;
10 "from the sons of Joseph: from Ephraim, Elishama the son of Ammihud; from Manasseh, Gamaliel the son of Pedahzur;
11 "from Benjamin, Abidan the son of Gideoni;
12 "from Dan, Ahiezer the son of Ammishaddai;
13 "from Asher, Pagiel the son of Ocran;
14 "from Gad, Eliasaph the son of [a]Deuel;[1]
15 "from Naphtali, Ahira the son of Enan."
16 [a]These *were* [b]chosen[1] from the congregation, leaders of their fathers' tribes, [c]heads of the divisions in Israel.
17 Then Moses and Aaron took these men who had been [1]mentioned [a]by name,

CHAPTER 1

1 [a]Ex. 19:1 [b]Ex. 25:22 [c]Num. 9:1; 10:11
2 [a]Num. 26:2, 63, 64 [b]Ex. 30:12, 13; 38:26
3 [a]Ex. 30:14; 38:26
14 [a]Num. 7:42 [1]*Reuel,* Num. 2:14
16 [a]Num. 7:2 [b]Num. 16:2 [c]Ex. 18:21, 25 [1]*called*
17 [a]Is. 43:1 [1]*designated*

18 and they assembled all the congregation together on the first *day* of the second month; and they recited their [a]ancestry by families, by their fathers' houses, according to the number of names, from twenty years old and above, each one individually.
19 As the LORD commanded Moses, so he numbered them in the Wilderness of Sinai.
20 Now the [a]children of Reuben, Israel's oldest son, their genealogies by their families, by their fathers' house, according to the number of names, every male individually, from twenty years old and above, all who *were able to* go to war:
21 those who were numbered of the tribe of Reuben *were* forty-six thousand five hundred.
22 From the [a]children of Simeon, their genealogies by their families, by their fathers' house, of those who were numbered, according to the number of names, every male individually, from twenty years old and above, all who *were able to* go to war:
23 those who were numbered of the tribe of Simeon *were* fifty-nine thousand three hundred.
24 From the [a]children of Gad, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:
25 those who were numbered of the tribe of Gad *were* forty-five thousand six hundred and fifty.
26 From the [a]children of Judah, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:
27 those who were numbered of the tribe of Judah *were* [a]seventy-four thousand six hundred.
28 From the [a]children of Issachar, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:
29 those who were numbered of the tribe of Issachar *were* fifty-four thousand four hundred.
30 From the [a]children of Zebulun, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:
31 those who were numbered of the

18 [a]Ezra 2:59
20 [a]Num. 2:10, 11; 26:5–11; 32:6, 15, 21, 29
22 [a]Num. 2:12, 13; 26:12–14
24 [a]Num. 26: 15–18
26 [a]2 Sam. 24:9
27 [a]2 Chr. 17:14
28 [a]Num. 2:5, 6
30 [a]Num. 2:7, 8; 26:26, 27

1:1 The tabernacle of meeting was the place of worship, sacrifice, and interaction with God. It symbolized God's presence among His people and it was taken with them wherever they went.

1:16 Only the tribe of Levi was excluded from the census and was exempt from military service (2:33). They had the special task of caring for the tabernacle and its contents (1:53).

tribe of Zebulun *were* fifty-seven thousand four hundred.
32 From the sons of Joseph, the [a]children of Ephraim, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:
33 those who were numbered of the tribe of Ephraim *were* forty thousand five hundred.
34 From the [a]children of Manasseh, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:
35 those who were numbered of the tribe of Manasseh *were* thirty-two thousand two hundred.
36 From the [a]children of Benjamin, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:
37 those who were numbered of the tribe of Benjamin *were* thirty-five thousand four hundred.
38 From the [a]children of Dan, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:
39 those who were numbered of the tribe of Dan *were* sixty-two thousand seven hundred.
40 From the [a]children of Asher, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:
41 those who were numbered of the tribe of Asher *were* forty-one thousand five hundred.
42 From the children of Naphtali, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:
43 those who were numbered of the tribe of Naphtali *were* fifty-three thousand four hundred.
44 [a]These are the ones who were numbered, whom Moses and Aaron numbered, with the leaders of Israel, twelve men, each one representing his father's house.
45 So all who were numbered of the children of Israel, by their fathers' houses, from twenty years old and above, all who *were able to* go to war in Israel—
46 all who were numbered were [a]six hundred and three thousand five hundred and fifty.
47 But [a]the Levites were not numbered among them by their fathers' tribe;
48 for the LORD had spoken to Moses, saying:
49 [a]"Only the tribe of Levi you shall not number, nor take a census of them among the children of Israel;
50 [a]"but you shall appoint the Levites over the tabernacle of the Testimony, over all its furnishings, and over all things that belong to it; they shall carry the tabernacle and all its furnishings; they shall attend to it [b]and camp around the tabernacle.
51 [a]"And when the tabernacle is to go forward, the Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it [b]up. [c]The outsider who comes near shall be put to death.
52 "The children of Israel shall pitch their tents, [a]everyone by his own camp, everyone by his own standard, according to their armies;
53 [a]"but the Levites shall camp around the tabernacle of the Testimony, that there may be no [b]wrath on the congregation of the children of Israel; and the Levites shall [c]keep[1] charge of the tabernacle of the Testimony."

32 [a]Num. 26:28–37
34 [a]Num. 2:20, 21; 26:28–34
36 [a]Num. 26:38–41
38 [a]Gen. 30:6; 46:23
40 [a]Num. 2:27, 28; 26:44–47
44 [a]Num. 26:64

46 [a]Ex. 12:37; 38:26
47 [a]Num. 2:33; 3:14–22; 26:57–62
49 [a]Num. 2:33; 26:62
50 [a]Ex. 38:21 [b]Num. 3:23, 29, 35, 38
51 [a]Num. 4:5–15; 10:17, 21 [b]Num. 10:21 [c]Num. 3:10, 38; 4:15, 19, 20; 18:22
52 [a]Num. 2:2, 34; 24:2
53 [a]Num. 1:50 [b]Lev. 10:6 [c]1 Chr. 23:32
[1]*have in their care*

ENCOUNTER*Note* *Num. 1:53*

Worship Is Sacred

The place of worship (where we meet with God as His people) is sacred. We should always approach God with reverence and humility.

54 Thus the children of Israel did; according to all that the LORD commanded Moses, so they did.

The Tribes and Leaders by Armies

2 And the LORD spoke to Moses and Aaron, saying:
2 [a]"Everyone of the children of Israel shall camp by his own [1]standard, beside the emblems of his father's house; they shall camp [b]some distance from the tabernacle of meeting.
3 "On the [a]east side, toward the rising of the sun, those of the standard of the forces with Judah shall camp according

CHAPTER 2

2 [a]Num. 1:52; 24:2 [b]Josh. 3:4
[1]*banner*
3 [a]Num. 10:5

1:32 The tribe of Joseph received a double inheritance, for both sons Ephraim and Manasseh, inherited land. Because the tribe of Levi did not receive an allotment of land, the land was divided among twelve tribes.

1:51 The "outsider" refers to a non Levite.

2:3 The east side was always the most prestigious position. The sun set in the west, but it rose, bringing hope of new beginnings, in the east.

to their armies; and [b]Nahshon the son of Amminadab *shall be* the leader of the children of Judah."
4 And his army was numbered at seventy-four thousand six hundred.
5 "Those who camp next to him *shall be* the tribe of Issachar, and Nethanel the son of Zuar *shall be* the leader of the children of Issachar."
6 And his army was numbered at fifty-four thousand four hundred.
7 "Then *comes* the tribe of Zebulun, and Eliab the son of Helon *shall be* the leader of the children of Zebulun."
8 And his army was numbered at fifty-seven thousand four hundred.
9 "All who were numbered according to their armies of the forces with Judah, one hundred and eighty-six thousand four hundred—[a]these shall [1]break camp first.
10 "On the [a]south side *shall be* the standard of the forces with Reuben according to their armies, and the leader of the children of Reuben *shall be* Elizur the son of Shedeur."
11 And his army was numbered at forty-six thousand five hundred.
12 "Those who camp next to him *shall be* the tribe of Simeon, and the leader of the children of Simeon *shall be* Shelumiel the son of Zurishaddai."
13 And his army was numbered at fifty-nine thousand three hundred.
14 "Then *comes* the tribe of Gad, and the leader of the children of Gad *shall be* Eliasaph the son of [1]Reuel."
15 And his army was numbered at forty-five thousand six hundred and fifty.
16 "All who were numbered according to their armies of the forces with Reuben, one hundred and fifty-one thousand four hundred and fifty—[a]they shall [1]be the second to break camp.
17 [a]"And the tabernacle of meeting shall move out with the [1]camp of the Levites [b]in the middle of the [2]camps; as they camp, so they shall move out, everyone in his place, by their [3]standards.

ENCOUNTER*Note* *Num. 2:17*

God Is at the Center

God always dwells in the center of His people and their community.

18 "On the west side *shall be* the standard of the forces with Ephraim according to their armies, and the leader of the children of Ephraim *shall be* Elishama the son of Ammihud."
19 And his army was numbered at forty thousand five hundred.
20 "Next to him *comes* the tribe of Manasseh, and the leader of the children of Manasseh *shall be* Gamaliel the son of Pedahzur."
21 And his army was numbered at thirty-two thousand two hundred.
22 "Then *comes* the tribe of Benjamin, and the leader of the children of Benjamin *shall be* Abidan the son of Gideoni."
23 And his army was numbered at thirty-five thousand four hundred.
24 "All who were numbered according to their armies of the forces with Ephraim, one hundred and eight thousand one hundred—[a]they shall [1]be the third to break camp.
25 "The [1]standard of the forces with Dan *shall be* on the north side according to their armies, and the leader of the children of Dan *shall be* Ahiezer the son of Ammishaddai."
26 And his army was numbered at sixty-two thousand seven hundred.
27 "Those who camp next to him *shall be* the tribe of Asher, and the leader of the children of Asher *shall be* Pagiel the son of Ocran."
28 And his army was numbered at forty-one thousand five hundred.
29 "Then *comes* the tribe of Naphtali, and the leader of the children of Naphtali *shall be* Ahira the son of Enan."
30 And his army was numbered at fifty-three thousand four hundred.
31 "All who were numbered of the forces with Dan, one hundred and fifty-seven thousand six hundred—[a]they shall [1]break camp last, with their [2]standards."
32 These *are* the ones who were numbered of the children of Israel by their fathers' houses. [a]All who were numbered according to their armies of the forces *were* six hundred and three thousand five hundred and fifty.
33 But [a]the Levites were not numbered among the children of Israel, just as the LORD commanded Moses.
34 Thus the children of Israel [a]did according to all that the LORD commanded Moses; [b]so they camped by their [1]standards and so they broke camp, each one by his family, according to their fathers' houses.

The Sons of Aaron

3 Now these *are* the [a]records[1] of Aaron and Moses when the LORD spoke with Moses on Mount Sinai.
2 And these *are* the names of the sons

[b]1 Chr. 2:10
9 [a]Num. 10:14 [1]Lit. *set forth*
10 [a]Num. 10:6
14 [1]*Deuel,* Num. 1:14; 7:42
16 [a]Num. 10:18 [1]Lit. *set forth second*
17 [a]Num. 10:17, 21 [b]Num. 1:53 [1]*company* [2]*whole company* [3]*banners*
24 [a]Num. 10:22 [1]Lit. *set forth third*
25 [1]*banner*
31 [a]Num. 10:25 [1]Lit. *set forth last* [2]*banners*
32 [a]Ex. 38:26
33 [a]Num. 1:47; 26:57–62
34 [a]Num. 1:54 [b]Num. 24:2, 5, 6 [1]*banners*

CHAPTER 3
1 [a]Ex. 6:16–27 [1]Lit. *generations*

of Aaron: Nadab, the [a]firstborn, and [b]Abihu, Eleazar, and Ithamar.
3 These *are* the names of the sons of Aaron, [a]the anointed priests, [1]whom he consecrated to minister as priests.
4 [a]Nadab and Abihu had died before the LORD when they offered profane fire before the LORD in the Wilderness of Sinai; and they had no children. So Eleazar and Ithamar ministered as priests in the presence of Aaron their father.

ENCOUNTER *Note* *Num. 3:4*

God's Standards Are Nonnegotiable

God's standards are nonnegotiable. Those who disregard God's holiness or try to circumvent His expectations will pay a heavy price.

The Levites Serve in the Tabernacle

5 And the LORD spoke to Moses, saying:
6 [a]"Bring the tribe of Levi near, and present them before Aaron the priest, that they may serve him.
7 "And they shall attend to his needs and the needs of the whole congregation before the tabernacle of meeting, to do [a]the work of the tabernacle.
8 "Also they shall attend to all the furnishings of the tabernacle of meeting, and to the needs of the children of Israel, to do the work of the tabernacle.
9 "And [a]you shall give the Levites to Aaron and his sons; they *are* given entirely to [1]him from among the children of Israel.
10 "So you shall appoint Aaron and his sons, [a]and they shall attend to their priesthood; [b]but the outsider who comes near shall be put to death."
11 Then the LORD spoke to Moses, saying:
12 "Now behold, [a]I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be [b]Mine,
13 "because [a]all the firstborn *are* Mine. [b]On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I *am* the LORD."

Census of the Levites Commanded

14 Then the LORD spoke to Moses in the Wilderness of Sinai, saying:
15 "Number the children of Levi by their fathers' houses, by their families; you shall number [a]every male from a month old and above."
16 So Moses numbered them according to the [1]word of the LORD, as he was commanded.
17 [a]These were the sons of Levi by their names: Gershon, Kohath, and Merari.
18 And these *are* the names of the sons of [a]Gershon by their families: [b]Libni and Shimei.
19 And the sons of [a]Kohath by their families: [b]Amram, Izehar, Hebron, and Uzziel.
20 [a]And the sons of Merari by their families: Mahli and Mushi. These *are* the families of the Levites by their fathers' houses.
21 From Gershon *came* the family of the Libnites and the family of the Shimites; these *were* the families of the Gershonites.
22 Those who were numbered, according to the number of all the males from a month old and above—of those who were numbered *there were* seven thousand five hundred.
23 [a]The families of the Gershonites were to camp behind the tabernacle westward.
24 And the leader of the father's house of the Gershonites *was* Eliasaph the son of Lael.
25 [a]The duties of the children of Gershon in the tabernacle of meeting *included* [b]the tabernacle, [c]the tent with [d]its covering, [e]the screen for the door of the tabernacle of meeting,
26 [a]the screen for the door of the court, [b]the hangings of the court which *are* around the tabernacle and the altar, and [c]their cords, according to all the work relating to them.
27 [a]From Kohath *came* the family of the Amramites, the family of the Izharites, the family of the Hebronites, and the family of the Uzzielites; these *were* the families of the Kohathites.
28 According to the number of all the males, from a month old and above,

2 [a]Ex. 6:23 [b]Num. 26:60, 61
3 [a]Ex. 28:41 [1]Lit. *whose hands he filled*
4 [a]1 Chr. 24:2
6 [a]Num. 8:6–22; 18:1–7
7 [a]Num. 1:50; 8:11, 15, 24, 26
9 [a]Num. 8:19; 18:6, 7 [1]Sam., LXX *Me*
10 [a]Ex. 29:9 [b]Num. 1:51; 3:38; 16:40
12 [a]Num. 3:41; 8:16; 18:6 [b]Num. 3:45; 8:14
13 [a]Ex. 13:2 [b]Num. 8:17
15 [a]Num. 3:39; 26:62
16 [1]Lit. *mouth*
17 [a]Ex. 6:16–22
18 [a]Num. 4: 38–41 [b]Ex. 6:17
19 [a]Num. 4: 34–37 [b]Ex. 6:18
20 [a]Ex. 6:19
23 [a]Num. 1:53
25 [a]Num. 4: 24–26 [b]Ex. 25:9 [c]Ex. 26:1 [d]Ex. 26:7, 14 [e]Ex. 26:36
26 [a]Ex. 27:9, 12, 14, 15 [b]Ex. 27:16 [c]Ex. 35:18
27 [a]1 Chr. 26:23

3:12 When God spared the firstborn Hebrew children during the Passover, He claimed them for Himself (Ex. 13:1, 2). Firstborn animals also belonged to God. Parents and owners could redeem their firstborn from God by paying a prescribed amount. However, God claimed that rather than taking the first born children from every tribe of Israel, He would take the tribe of Levi as a whole.

3:17 The tribe of Levi was divided into three families: Gershon, Kohath, Merari.

3:27 The Amramites were the family from which Moses, Aaron and Miriam descended (Ex. 6:20).

there were eight thousand [1]six hundred [2]keeping charge of the sanctuary.
29 [a]The families of the children of Kohath were to camp on the south side of the tabernacle.
30 And the leader of the fathers' house of the families of the Kohathites *was* Elizaphan the son of [a]Uzziel.
31 [a]Their duty *included* [b]the ark, [c]the table, [d]the lampstand, [e]the altars, the utensils of the sanctuary with which they ministered, [f]the screen, and all the work relating to them.
32 And Eleazar the son of Aaron the priest *was to be* chief over the leaders of the Levites, *with* oversight of those who kept charge of the sanctuary.
33 From Merari *came* the family of the Mahlites and the family of the Mushites; these *were* the families of Merari.
34 And those who were numbered, according to the number of all the males from a month old and above, *were* six thousand two hundred.
35 The leader of the fathers' house of the families of Merari *was* Zuriel the son of Abihail. [a]These *were* to camp on the north side of the tabernacle.
36 And [a]the appointed duty of the children of Merari *included* the boards of the tabernacle, its bars, its pillars, its sockets, its utensils, all the work relating to them,
37 and the pillars of the court all around, with their sockets, their pegs, and their cords.
38 [a]Moreover those who were to camp before the tabernacle on the east, before the tabernacle of meeting, *were* Moses, Aaron, and his sons, [b]keeping charge of the sanctuary, [c]to meet the needs of the children of Israel; but [d]the outsider who came near was to be put to death.
39 [a]All who were numbered of the Levites, whom Moses and Aaron numbered at the commandment of the LORD, by their families, all the males from a month old and above, *were* twenty-two thousand.

Levites Dedicated Instead of the Firstborn

40 Then the LORD said to Moses: [a]"Number[1] all the firstborn males of the children of Israel from a month old and above, and take the number of their names.
41 [a]"And you shall take the Levites for Me—I *am* the LORD—instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of all the firstborn among the livestock of the children of Israel."
42 So Moses numbered all the firstborn among the children of Israel, as the LORD commanded him.
43 And all the firstborn males, according to the number of names from a month old and above, of those who were numbered of them, were twenty-two thousand two hundred and seventy-three.
44 Then the LORD spoke to Moses, saying:
45 [a]"Take the Levites instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock. The Levites shall be Mine: I *am* the LORD.
46 "And for [a]the redemption of the two hundred and seventy-three of the firstborn of the children of Israel, [b]who are more than the number of the Levites,
47 "you shall take [a]five shekels for each one [b]individually; you shall take *them* in the currency of the shekel of the sanctuary, [c]the shekel of twenty gerahs.
48 "And you shall give the money, with which the excess number of them is redeemed, to Aaron and his sons."
49 So Moses took the redemption money from those who were over and above those who were redeemed by the Levites.
50 From the firstborn of the children of Israel he took the money, [a]one thousand three hundred and sixty-five *shekels*, according to the shekel of the sanctuary.
51 And Moses [a]gave their redemption money to Aaron and his sons, according to the word of the LORD, as the LORD commanded Moses.

Duties of the Sons of Kohath

4 Then the LORD spoke to Moses and Aaron, saying:
2 "Take a census of the sons of [a]Kohath from among the children of Levi, by their families, by their fathers' house,
3 [a]"from thirty years old and above, even to fifty years old, all who enter the service to do the work in the tabernacle of meeting.
4 [a]"This *is* the service of the sons of Kohath in the tabernacle of meeting, *relating to* [b]the most holy things:
5 "When the camp prepares to journey, Aaron and his sons shall come, and they shall take down [a]the covering veil and cover the [b]ark of the Testimony with it.
6 "Then they shall put on it a covering of badger skins, and spread over *that* a

28 [1]Some LXX mss. *three* [2]*taking care of*
29 [a]Num. 1:53
30 [a]Lev. 10:4
31 [a]Num. 4:15 [b]Ex. 25:10 [c]Ex. 25:23 [d]Ex. 25:31 [e]Ex. 27:1; 30:1 [f]Ex. 26:31–33
35 [a]Num. 1:53; 2:25
36 [a]Num. 4:31, 32
38 [a]Num. 1:53 [b]Num. 18:5 [c]Num. 3:7, 8 [d]Num. 3:10
39 [a]Num. 3:43; 4:48; 26:62
40 [a]Num. 3:15 [1]*Take a census of*
41 [a]Num. 3:12, 45
45 [a]Num. 3:12, 41
46 [a]Ex. 13:13, 15 [b]Num. 3:39, 43
47 [a]Lev. 27:6 [b]Num. 1:2, 18, 20 [c]Ex. 30:13
50 [a]Num. 3:46, 47
51 [a]Num. 3:48

CHAPTER 4

2 [a]Num. 3: 27–32
3 [a]Num. 4:23, 30, 35; 8:24
4 [a]Num. 4:15 [b]Num. 4:19
5 [a]Ex. 26:31 [b]Ex. 25:10, 16

3:31 The Kohathites were assigned the most prestigious job of transporting the ark and the sacred vessels of the tabernacle.

4:2 Kohath was the son of Levi and a member of the priesthood. He was also Moses, Aaron, and Miriam's grandfather. This connection made his clan the most respected of the Levite clans (Ex. 6:20; Num. 26:59).

4:4 Kohath may have been younger than Gershon, yet he and his descendents received the most prestigious assignment (Num. 3:17).

cloth entirely of [a]blue; and they shall insert [b]its poles.
7 "On the [a]table of showbread they shall spread a blue cloth, and put on it the dishes, the pans, the bowls, and the [1]pitchers for pouring; and the [b]showbread[2] shall be on it.
8 "They shall spread over them a scarlet cloth, and cover the same with a covering of badger skins; and they shall insert its poles.
9 "And they shall take a blue cloth and cover the [a]lampstand of the light, [b]with its lamps, its wick-trimmers, its trays, and all its oil vessels, with which they service it.
10 "Then they shall put it with all its utensils in a covering of badger skins, and put *it* on a carrying beam.
11 "Over [a]the golden altar they shall spread a blue cloth, and cover it with a covering of badger skins; and they shall insert its poles.
12 "Then they shall take all the [a]utensils of service with which they minister in the sanctuary, put *them* in a blue cloth, cover them with a covering of badger skins, and put *them* on a carrying beam.
13 "Also they shall take away the ashes from the altar, and spread a purple cloth over it.
14 "They shall put on it all its implements with which they minister there—the firepans, the forks, the shovels, the [1]basins, and all the utensils of the altar—and they shall spread on it a covering of badger skins, and insert its poles.
15 "And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, when the camp is set to go, then [a]the sons of Kohath shall come to carry *them;* [b]but they shall not touch any holy thing, lest they die. [c]These *are* the things in the tabernacle of meeting which the sons of Kohath are to carry.
16 "The appointed duty of Eleazar the son of Aaron the priest *is* [a]the oil for the light, the [b]sweet incense, [c]the daily grain offering, the [d]anointing oil, the oversight of all the tabernacle, of all that *is* in it, with the sanctuary and its furnishings."
17 Then the LORD spoke to Moses and Aaron, saying:
18 "Do not cut off the tribe of the families of the Kohathites from among the Levites;
19 "but do this in regard to them, that they may live and not die when they approach [a]the most holy things: Aaron and his sons shall go in and [1]appoint each of them to his service and his task.
20 [a]"But they shall not go in to watch while the holy things are being covered, lest they die."

Duties of the Sons of Gershon

21 Then the LORD spoke to Moses, saying:
22 "Also take a census of the sons of [a]Gershon, by their fathers' house, by their families.
23 [a]"From thirty years old and above, even to fifty years old, you shall number them, all who enter to perform the service, to do the work in the tabernacle of meeting.
24 "This *is* the [a]service of the families of the Gershonites, in serving and carrying:
25 [a]"They shall carry the [b]curtains of the tabernacle and the tabernacle of meeting *with* its covering, the covering of [c]badger skins that *is* on it, the screen for the door of the tabernacle of meeting,
26 "the screen for the door of the gate of the court, the hangings of the court which *are* around the tabernacle and altar, and their cords, all the furnishings for their service and all that is made for these things: so shall they serve.
27 "Aaron and his sons shall [1]assign all the service of the sons of the Gershonites, all their tasks and all their service. And you shall [2]appoint to them all their tasks as their duty.
28 "This *is* the service of the families of the sons of Gershon in the tabernacle of meeting. And their duties *shall be* [a]under the [1]authority of Ithamar the son of Aaron the priest.

Duties of the Sons of Merari

29 "*As for* the sons of [a]Merari, you shall number them by their families and by their fathers' house.
30 [a]"From thirty years old and above, even to fifty years old, you shall number them, everyone who enters the service to do the work of the tabernacle of meeting.
31 "And [a]this *is* [b]what they must carry as all their service for the tabernacle of meeting: [c]the boards of the tabernacle, its bars, its pillars, its sockets,
32 "and the pillars around the court with their sockets, pegs, and cords, with

6 [a]Ex. 39:1 [b]Ex. 25:13
7 [a]Ex. 25:23, 29, 30 [b]Lev. 24:5–9 [1]*Jars for the drink offering* [2]Lit. *continual bread*
9 [a]Ex. 25:31 [b]Ex. 25:37, 38
11 [a]Ex. 30:1–5
12 [a]Ex. 25:9
14 [1]*bowls*
15 [a]Deut. 31:9 [b]2 Sam. 6:6, 7 [c]Num. 3:31
16 [a]Lev. 24:2 [b]Ex. 30:34 [c]Ex. 29:38 [d]Ex. 30:23–25
19 [a]Num. 4:4 [1]*assign*
20 [a]Ex. 19:21
22 [a]Num. 3:22
23 [a]Num. 4:3
24 [a]Num. 7:7
25 [a]Num. 3:25, 26 [b]Ex. 36:8 [c]Ex. 26:14
27 [1]*command* [2]*assign*
28 [a]Num. 4:33 [1]Lit. *hand*
29 [a]Num. 3: 33–37
30 [a]Num. 4:3; 8:24–26
31 [a]Num. 3:36, 37 [b]Num. 7:8 [c]Ex. 26:15

4:15 This prohibition would be temporarily neglected in King David's day with lethal results (2 Sam. 6:6, 7).

4:22 Gershon, whose name means "Expelled" or "Bell," was the oldest son of Levi and a member of the priesthood.

4:29 Merari was the third son of Levi and a member of the priesthood.

4:32 Assigning such menial tasks as carrying tent pegs to the people of Merari indicated that every divine assignment was significant and was to be done carefully and willingly.

all their furnishings and all their service; and you shall [a]assign *to each man* by name the items he must carry.
33 "This *is* the service of the families of the sons of Merari, as all their service for the tabernacle of meeting, under the [1]authority of Ithamar the son of Aaron the priest."

Census of the Levites

34 [a]And Moses, Aaron, and the leaders of the congregation numbered the sons of the Kohathites by their families and by their fathers' house,
35 from thirty [a]years old and above, even to fifty years old, everyone who entered the service for work in the tabernacle of meeting;
36 and those who were numbered by their families were two thousand seven hundred and fifty.
37 These *were* the ones who were numbered of the families of the Kohathites, all who might serve in the tabernacle of meeting, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.
38 And those who were numbered of the sons of Gershon, by their families and by their fathers' house,
39 from thirty years old and above, even to fifty years old, everyone who entered the service for work in the tabernacle of meeting—
40 those who were numbered by their families, by their fathers' house, were two thousand six hundred and thirty.
41 [a]These *are* the ones who were numbered of the families of the sons of Gershon, of all who might serve in the tabernacle of meeting, whom Moses and Aaron numbered according to the commandment of the LORD.
42 Those of the families of the sons of Merari who were numbered, by their families, by their fathers' [1]house,
43 from thirty years old and above, even to fifty years old, everyone who entered the service for work in the tabernacle of meeting—
44 those who were numbered by their families were three thousand two hundred.
45 These *are* the ones who were numbered of the families of the sons of Merari, whom Moses and Aaron numbered [a]according to the word of the LORD by the hand of Moses.
46 All who were [a]numbered of the Levites, whom Moses, Aaron, and the leaders of Israel numbered, by their families and by their fathers' houses,
47 [a]from thirty years old and above, even to fifty years old, everyone who came to do the work of service and the work of bearing burdens in the tabernacle of meeting—
48 those who were numbered were eight thousand five hundred and eighty.
49 According to the commandment of the LORD they were numbered by the hand of Moses, [a]each according to his service and according to his task; thus were they numbered by him, [b]as the LORD commanded Moses.

Ceremonially Unclean Persons Isolated

5 And the LORD spoke to Moses, saying:
2 "Command the children of Israel that they put out of the camp every [a]leper, everyone who has a [b]discharge, and whoever becomes [c]defiled [1]by a corpse.
3 "You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps [a]in the midst of which I dwell."
4 And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did.

Confession and Restitution

5 Then the LORD spoke to Moses, saying,
6 "Speak to the children of Israel: [a]'When a man or woman commits any sin that men commit in unfaithfulness against the LORD, and that person is guilty,
7 [a]'then he shall confess the sin which he has committed. He shall make restitution for his trespass [b]in full, plus one-fifth of it, and give *it* to the one he has wronged.

ENCOUNTER *Note* *Num. 5:7*

Genuine Confession

Confession of sin is more than simply acknowledging our wrongdoing. It involves a change of life and a deep desire to make restitution to anyone against whom we have sinned.

8 'But if the man has no [1]relative to whom restitution may be made for the wrong, the restitution for the wrong *must go* to the LORD for the priest, in addition to [a]the ram of the atonement with which atonement is made for him.
9 'Every [a]offering[1] of all the holy things of the children of Israel, which they bring to the priest, shall be [b]his.
10 'And every man's [1]holy things shall

32 [a]Ex. 25:9; 38:21
33 [1]Lit. *hand*
34 [a]Num. 4:2
35 [a]Num. 4:47
41 [a]Num. 4:22
42 [1]*household*
45 [a]Num. 4:29
46 [a]1 Chr. 23: 3–23
47 [a]Num. 4:3, 23, 30
49 [a]Num. 4:15, 24, 31 [b]Num. 4:1, 21

CHAPTER 5

2 [a]Lev. 13:3, 8, 46 [b]Lev. 15:2 [c]Lev. 21:1 [1]*by contact with*
3 [a]Lev. 26:11, 12
6 [a]Lev. 5:14—6:7
7 [a]Lev. 5:5; 26:40, 41 [b]Lev. 6:4, 5
8 [a]Lev. 5:15; 6:6, 7; 7:7 [1]*redeemer,* Heb. *goel*
9 [a]Ex. 29:28 [b]Lev. 7:32–34; 10:14, 15 [1]*heave offering*
10 [1]*consecrated*

be his; whatever any man gives the priest shall be [a]his.' "

Concerning Unfaithful Wives

11 And the LORD spoke to Moses, saying,
12 "Speak to the children of Israel, and say to them: 'If any man's wife goes astray and behaves unfaithfully toward him,
13 'and a man [a]lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and *there was* no witness against her, nor was she [b]caught—
14 'if the spirit of jealousy comes upon him and he becomes [a]jealous of his wife, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself—
15 'then the man shall bring his wife to the priest. He shall [a]bring the offering required for her, one-tenth of an ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it *is* a grain offering of jealousy, an offering for remembering, for [b]bringing iniquity to remembrance.
16 'And the priest shall bring her near, and set her before the LORD.
17 'The priest shall take holy water in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put *it* into the water.
18 'Then the priest shall stand the woman before the [a]LORD, uncover the woman's head, and put the offering for remembering in her hands, which *is* the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a curse.
19 'And the priest shall put her under oath, and say to the woman, "If no man has lain with you, and if you have not gone astray to uncleanness *while* under your husband's *authority,* be free from this bitter water that brings a curse.
20 "But if you have gone astray *while* under your husband's *authority,* and if you have defiled yourself and some man other than your husband has lain with you"—
21 'then the priest shall [a]put the woman under the oath of the curse, and he shall say to the woman—[b]"the LORD make you a curse and an oath among your people, when the LORD makes your thigh [1]rot and your belly swell;
22 "and may this water that causes the curse [a]go into your stomach, and make *your* belly swell and *your* thigh rot." [b]Then the woman shall say, "Amen, so be it."
23 'Then the priest shall write these curses in a book, and he shall scrape *them* off into the bitter water.
24 'And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter her *to become* bitter.
25 [a]'Then the priest shall take the grain offering of jealousy from the woman's hand, shall [b]wave the offering before the LORD, and bring it to the altar;
26 'and the priest shall take a handful of the offering, [a]as its memorial portion, burn *it* on the altar, and afterward make the woman drink the water.
27 'When he has made her drink the water, then it shall be, if she has defiled herself and behaved unfaithfully toward her husband, that the water that brings a [a]curse will enter her *and become* bitter, and her belly will swell, her thigh will rot, and the woman [b]will become a curse among her people.
28 'But if the woman has not defiled herself, and is clean, then she shall be free and may conceive children.
29 'This *is* the law of jealousy, when a wife, *while* under her husband's *authority,* [a]goes astray and defiles herself,
30 'or when the spirit of jealousy comes upon a man, and he becomes jealous of his wife; then he shall stand the woman before the LORD, and the priest shall execute all this law upon her.
31 'Then the man shall be free from [1]iniquity, but that woman [a]shall bear her [2]guilt.' "

The Law of the Nazirite

6 Then the LORD spoke to Moses, saying,
2 "Speak to the children of Israel, and say to them: 'When either a man or woman [1]consecrates an offering to take the vow of a Nazirite, [a]to separate himself to the LORD,
3 [a]'he shall separate himself from wine and *similar* drink; he shall drink neither vinegar made from wine nor vinegar made from *similar* drink; neither shall he drink any grape juice, nor eat fresh grapes or raisins.
4 'All the days of his [1]separation he

[a]Lev. 10:13
13 [a]Lev. 18:20; 20:10 [b]John 8:4
14 [a]Prov. 6:34
15 [a]Lev. 5:11 [b]1 Kin. 17:18
18 [a]Heb. 13:4
21 [a]Josh. 6:26 [b]Jer. 29:22 [1]Lit. *fall away*

22 [a]Ps. 109:18 [b]Deut. 27:15–26
25 [a]Lev. 8:27 [b]Lev. 2:2, 9
26 [a]Lev. 2:2, 9
27 [a]Jer. 24:9; 29:18, 22; 42:18 [b]Num. 5:21
29 [a]Num. 5:19
31 [a]Lev. 20:17, 19, 20 [1]*guilt* [2]*iniquity*

CHAPTER 6

2 [a]Judg. 13:5 [1]Or *makes a difficult vow*
3 [a]Luke 1:15
4 [1]Separation as a Nazirite

5:15 In the ancient world, where a wife was considered her husband's property, the provision to be brought before a priest by a jealous husband may have saved the lives of many women who might otherwise have been beaten or killed.

5:17 This was not a magical rite but an indication that God would ultimately determine the guilt or innocence of the woman.

5:22 This may be referring to a miscarriage of an illegitimate child, as well as subsequent childlessness.

shall eat nothing that is produced by the grapevine, from seed to skin.
5 'All the days of the vow of his separation no [a]razor shall come upon his head; until the days are fulfilled for which he separated himself to the LORD, he shall be holy. *Then* he shall let the locks of the hair of his head grow.
6 'All the days that he separates himself to the LORD [a]he shall not go near a dead body.
7 [a]'He shall not [1]make himself unclean even for his father or his mother, for his brother or his sister, when they die, because his separation to God *is* on his head.
8 [a]'All the days of his separation he shall be holy to the LORD.

WORD*Study* NAZIRITE VOW

Num. 6:8 A nazirite vow was a covenant that people made with God in which they promised to keep themselves pure for a specified period of time. During that period the person could not drink wine, cut their hair, or come into contact with a corpse.

9 'And if anyone dies very suddenly beside him, and he defiles his consecrated head, then he shall [a]shave his head on the day of his cleansing; on the seventh day he shall shave it.
10 'Then [a]on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the tabernacle of meeting;
11 'and the priest shall offer one as a sin offering and *the* other as a burnt offering, and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day.
12 'He shall consecrate to the LORD the days of his separation, and bring a male lamb in its first year [a]as a trespass offering; but the former days shall be [1]lost, because his separation was defiled.
13 'Now this *is* the law of the Nazirite: [a]When the days of his separation are fulfilled, he shall be brought to the door of the tabernacle of meeting.
14 'And he shall present his offering to the LORD: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish [a]as a sin offering, one ram without blemish [b]as a peace offering,
15 'a basket of unleavened bread, [a]cakes of fine flour mixed with oil, unleavened wafers [b]anointed with oil, and their grain offering with their [c]drink offerings.
16 'Then the priest shall bring *them* before the LORD and offer his sin offering and his burnt offering;
17 'and he shall offer the ram as a sacrifice of a peace offering to the LORD, with the basket of unleavened bread; the priest shall also offer its grain offering and its drink offering.
18 [a]'Then the Nazirite shall shave his consecrated head *at* the door of the tabernacle of meeting, and shall take the hair from his consecrated head and put *it* on the fire which is under the sacrifice of the peace offering.
19 'And the priest shall take the [a]boiled shoulder of the ram, one [b]unleavened cake from the basket, and one unleavened wafer, and [c]put *them* upon the hands of the Nazirite after he has shaved his consecrated *hair,*
20 'and the priest shall wave them as a wave offering before the LORD; [a]they *are* holy for the priest, together with the breast of the wave offering and the thigh of the heave offering. After that the Nazirite may drink wine.'
21 "This is the law of the Nazirite who vows to the LORD the offering for his separation, and besides that, whatever else his hand is able to provide; according to the vow which he takes, so he must do according to the law of his separation."

The Priestly Blessing

22 And the LORD spoke to Moses, saying:
23 "Speak to Aaron and his sons, saying, 'This is the way you shall bless the children of Israel. Say to them:

24 "The LORD [a]bless you and [b]keep you;
25 The LORD [a]make His face shine
upon you,
And [b]be gracious to you;
26 [a]The LORD [1]lift up His countenance
upon you,
And [b]give you peace." '

ENCOUNTER*Note* *Num. 6:25, 26*

The Lord's Face

There is no greater joy than experiencing God's favor. To sense God's pleasure is to know the peace only He can give and to understand that He is blessing you for your faithfulness.

5 [a]1 Sam. 1:11
6 [a]Num. 19: 11–22
7 [a]Num. 9:6 [1]By touching a dead body
8 [a][2 Cor. 6:17, 18]
9 [a]Lev. 14:8, 9
10 [a]Lev. 5:7; 14:22; 15:14, 29
12 [a]Lev. 5:6 [1]*void*
13 [a]Acts 21:26
14 [a]Lev. 4:2, 27, 32 [b]Lev. 3:6
15 [a]Lev. 2:4
[b]Ex. 29:2 [c]Num. 15:5, 7, 10
18 [a]Acts 21:23, 24
19 [a]1 Sam. 2:15 [b]Ex. 29:23, 24 [c]Lev. 7:30
20 [a]Ex. 29:27, 28
24 [a]Deut. 28: 3–6 [b]John 7:11
25 [a]Dan. 9:17 [b]Mal. 1:9
26 [a]Ps. 4:6; 89:15 [b]Lev. 26:6 [1]Look upon you with favor

6:7 A Nazirite's vow to God took precedent even over obligations to parents or extended family.

6:25 "His face shine upon you" indicated God's manifest pleasure upon someone's life. It was a profound experience for that person.

27 [a]"So they shall [1]put My name on the children of Israel, and [b]I will bless them."

Offerings of the Leaders

7 Now it came to pass, when Moses had finished [a]setting up the tabernacle, that he [b]anointed it and consecrated it and all its furnishings, and the altar and all its utensils; so he anointed them and consecrated them.
2 Then [a]the leaders of Israel, the heads of their fathers' houses, who *were* the leaders of the tribes [1]and over those who were numbered, made an offering.
3 And they brought their offering before the LORD, six covered carts and twelve oxen, a cart for *every* two of the leaders, and for each one an ox; and they presented them before the tabernacle.
4 Then the LORD spoke to Moses, saying,
5 "Accept *these* from them, that they may be used in doing the work of the tabernacle of meeting; and you shall give them to the Levites, *to* every man according to his service."
6 So Moses took the carts and the oxen, and gave them to the Levites.
7 Two carts and four oxen [a]he gave to the sons of Gershon, according to their service;
8 [a]and four carts and eight oxen he gave to the sons of Merari, according to their service, under the [1]authority of Ithamar the son of Aaron the priest.
9 But to the sons of Kohath he gave none, because theirs *was* [a]the service of the holy things, [b]*which* they carried on their shoulders.
10 Now the leaders offered [a]the dedication *offering* for the altar when it was anointed; so the leaders offered their offering before the altar.
11 For the LORD said to Moses, "They shall offer their offering, one leader each day, for the dedication of the altar."
12 And the one who offered his offering on the first day *was* [a]Nahshon the son of Amminadab, from the tribe of Judah.
13 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to [a]the shekel of the sanctuary, both of them full of fine flour mixed with oil as a [b]grain offering;
14 one gold pan of ten *shekels,* full of [a]incense;
15 [a]one young bull, one ram, and one male lamb [b]in its first year, as a burnt offering;
16 one kid of the goats as a [a]sin offering;
17 and for [a]the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Nahshon the son of Amminadab.
18 On the second day Nethanel the son of Zuar, leader of Issachar, presented *an offering.*
19 *For* his offering he offered one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
20 one gold pan of ten *shekels,* full of incense;
21 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
22 one kid of the goats as a sin offering;
23 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Nethanel the son of Zuar.
24 On the third day Eliab the son of Helon, leader of the children of Zebulun, *presented an offering.*
25 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
26 one gold pan of ten *shekels,* full of incense;
27 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
28 one kid of the goats as a sin offering;
29 and for the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Eliab the son of Helon.
30 On the fourth day [a]Elizur the son of Shedeur, leader of the children of Reuben, *presented an offering.*
31 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
32 one gold pan of ten *shekels,* full of incense;
33 one young bull, one ram, and one male lamb in its first year, as a burnt offering;

27 [a]Is. 43:7 [b]Num. 23:20 [1]*invoke*

CHAPTER 7

1 [a]Ex. 40:17–33 [b]Lev. 8:10, 11
2 [a]Num. 1:4 [1]Lit. *who stood over*
7 [a]Num. 4: 24–28
8 [a]Num. 4: 29–33 [1]Lit. *hand*
9 [a]Num. 4:15 [b]Num. 4:6–14
10 [a]2 Chr. 7:5, 9
12 [a]Num. 2:3
13 [a]Ex. 30:13 [b]Lev. 2:1
14 [a]Ex. 30:34, 35
15 [a]Lev. 1:2 [b]Ex. 12:5
16 [a]Lev. 4:23
17 [a]Lev. 3:1
30 [a]Num. 1:5; 2:10

34 one kid of the goats as a sin offering;
35 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Elizur the son of Shedeur.
36 On the fifth day [a]Shelumiel the son of Zurishaddai, leader of the children of Simeon, *presented an offering.*
37 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
38 one gold pan of ten *shekels,* full of incense;
39 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
40 one kid of the goats as a sin offering;
41 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Shelumiel the son of Zurishaddai.
42 On the sixth day [a]Eliasaph the son of [1]Deuel, leader of the children of Gad, *presented an offering.*
43 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
44 one gold pan of ten *shekels,* full of incense;
45 one young bull, one ram, and one male lamb in its first year, as [a]a burnt offering;
46 one kid of the goats as a sin offering;
47 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Eliasaph the son of Deuel.
48 On the seventh day [a]Elishama the son of Ammihud, leader of the children of Ephraim, *presented an offering.*
49 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
50 one gold pan of ten *shekels,* full of incense;
51 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
52 one kid of the goats as a sin offering;
53 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Elishama the son of Ammihud.
54 On the eighth day [a]Gamaliel the son of Pedahzur, leader of the children of Manasseh, *presented an offering.*
55 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
56 one gold pan of ten *shekels,* full of incense;
57 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
58 one kid of the goats as a sin offering;
59 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Gamaliel the son of Pedahzur.
60 On the ninth day [a]Abidan the son of Gideoni, leader of the children of Benjamin, *presented an offering.*
61 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
62 one gold pan of ten *shekels,* full of incense;
63 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
64 one kid of the goats as a sin offering;
65 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Abidan the son of Gideoni.
66 On the tenth day [a]Ahiezer the son of Ammishaddai, leader of the children of Dan, *presented an offering.*
67 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

36 [a]Num. 1:6; 2:12; 7:41
42 [a]Num. 1:14; 2:14; 10:20 [1]*Reuel,* Num. 2:14
45 [a]Ps. 40:6
48 [a]Num. 1:10; 2:18
54 [a]Num. 1:10; 2:20
60 [a]Num. 1:11; 2:22
66 [a]Num. 1:12; 2:25

7:48 The specific mention of the donors and their expensive gifts represented a period of celebration and dedication to God. Tragically those who gave to God so generously would fail to trust Him at a critical hour.

68 one gold pan of ten *shekels,* full of incense;
69 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
70 one kid of the goats as a sin offering;
71 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Ahiezer the son of Ammishaddai.
72 On the eleventh day [a]Pagiel the son of Ocran, leader of the children of Asher, *presented an offering.*
73 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
74 one gold pan of ten *shekels,* full of incense;
75 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
76 one kid of the goats as a sin offering;
77 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Pagiel the son of Ocran.
78 On the twelfth day [a]Ahira the son of Enan, leader of the children of Naphtali, *presented an offering.*
79 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
80 one gold pan of ten *shekels,* full of incense;
81 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
82 one kid of the goats as a sin offering;
83 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Ahira the son of Enan.
84 This *was* [a]the dedication *offering* for the altar from the leaders of Israel, when it was anointed: twelve silver platters, twelve silver bowls, and twelve gold pans.
85 Each silver platter *weighed* one hundred and thirty *shekels* and each bowl seventy *shekels.* All the silver of the vessels *weighed* two thousand four hundred *shekels,* according to the shekel of the sanctuary.
86 The twelve gold pans full of incense *weighed* ten *shekels* apiece, according to the shekel of the sanctuary; all the gold of the pans *weighed* one hundred and twenty *shekels.*
87 All the oxen for the burnt offering *were* twelve young bulls, the rams twelve, the male lambs in their first year twelve, with their grain offering, and the kids of the goats as a sin offering twelve.
88 And all the oxen for the sacrifice of peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, and the lambs in their first year sixty. This *was* the dedication *offering* for the altar after it was [a]anointed.
89 Now when Moses went into the tabernacle of meeting [a]to speak with Him, he heard [b]the voice of One speaking to him from above the mercy seat that *was* on the ark of the Testimony, from [c]between the two cherubim; thus He spoke to him.

72 [a]Num. 1:13; 2:27
78 [a]Num. 1:15; 2:29
84 [a]Num. 7:10
88 [a]Num. 7:1, 10
89 [a][Ex. 33:9, 11] [b]Ex. 25:21, 22 [c]Ps. 80:1; 99:1

ENCOUNTER*Note* *Num. 7:89*

Hearing God's Voice

God speaks to His people. While He does not always speak audibly, His voice is clear and unmistakable to those with a heart to hear.

Arrangement of the Lamps

8 And the LORD spoke to Moses, saying:
2 "Speak to Aaron, and say to him, 'When you [a]arrange the lamps, the seven [b]lamps shall give light in front of the lampstand.' "
3 And Aaron did so; he arranged the lamps to face toward the front of the lampstand, as the LORD commanded Moses.
4 [a]Now this workmanship of the lampstand *was* hammered gold; from its shaft to its flowers it *was* [b]hammered work. [c]According to the pattern which the LORD had shown Moses, so he made the lampstand.

Cleansing and Dedication of the Levites

5 Then the LORD spoke to Moses, saying:
6 "Take the Levites from among the

CHAPTER 8
2 [a]Lev. 24:2–4 [b]Ex. 25:37; 40:25
4 [a]Ex. 25:31 [b]Ex. 25:18 [c]Ex. 25:40

8:5 God requires His servants to be pure before they are fit for service in His kingdom. Symbolic washing, ritualistic cleansing, and the offering of sacrifices were the ways one became acceptable before God in the Old Testament. For New Testament Christians the cleansing is inward and their offerings flow from the heart.

children of Israel and cleanse them *ceremonially.*
7 "Thus you shall do to them to cleanse them: Sprinkle [a]water of purification on them, and [b]let[1] them shave all their body, and let them wash their clothes, and so make themselves clean.
8 "Then let them take a young bull with [a]its grain offering of fine flour mixed with oil, and you shall take another young bull as a sin offering.
9 [a]"And you shall bring the Levites before the tabernacle of meeting, [b]and you shall gather together the whole congregation of the children of Israel.
10 "So you shall bring the Levites before the LORD, and the children of Israel [a]shall lay their hands on the Levites;
11 "and Aaron shall [1]offer the Levites before the LORD, *like* a [a]wave offering from the children of Israel, that they may perform the work of the LORD.

WORD Study — WAVE OFFERING

Num. 8:11 Parts of the peace offering, such as bread or the first fruits of the harvest, could be waved before God in solemn dedication and then they became the property of the priest. In this case, the Levites would be the offering and they would become the property of God.

12 [a]"Then the Levites shall lay their hands on the heads of the young bulls, and you shall offer one as a sin offering and the other as a burnt offering to the LORD, to make atonement for the Levites.
13 "And you shall stand the Levites before Aaron and his sons, and then offer them *like* a wave offering to the LORD.
14 "Thus you shall [a]separate the Levites from among the children of Israel, and the Levites shall be [b]Mine.

ENCOUNTER Note — Num. 8:14

Set Apart for Service

Those who belong to God are expected to serve Him wherever He places them.

15 "After that the Levites shall go in to service the tabernacle of meeting. So you shall cleanse them and [a]offer them, *like* a wave offering.
16 "For they *are* [a]wholly given to Me from among the children of Israel; I have taken them for Myself [b]instead of all who open the womb, the firstborn of all the children of Israel.
17 [a]"For all the firstborn among the children of Israel *are* Mine, *both* man and beast; on the day that I struck all the firstborn in the land of Egypt I [1]sanctified them to Myself.
18 "I have taken the Levites instead of all the firstborn of the children of Israel.
19 "And [a]I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to do the work for the children of Israel in the tabernacle of meeting, and to make atonement for the children of Israel, [b]that there be no plague among the children of Israel when the children of Israel come near the sanctuary."
20 Thus Moses and Aaron and all the congregation of the children of Israel did to the Levites; according to all that the LORD commanded Moses concerning the Levites, so the children of Israel did to them.
21 [a]And the Levites purified themselves and washed their clothes; then Aaron presented them, *like* a wave offering before the LORD, and Aaron made atonement for them to cleanse them.
22 [a]After that the Levites went in to do their work in the tabernacle of meeting before Aaron and his sons; [b]as the LORD commanded Moses concerning the Levites, so they did to them.
23 Then the LORD spoke to Moses, saying,
24 "This *is* what *pertains* to the Levites: [a]From twenty-five years old and above one may enter to perform service in the work of the tabernacle of meeting;
25 "and at the age of fifty years they must cease performing this work, and shall work no more.
26 "They may minister with their brethren in the tabernacle of meeting, [a]to attend to needs, but they *themselves* shall do no work. Thus you shall do to the Levites regarding their duties."

The Second Passover

9 Now the LORD spoke to Moses in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying:

7 [a]Num. 19:9, 13, 17, 20 [b]Lev. 14:8, 9 [1]Heb. *let them cause a razor to pass over*
8 [a]Lev. 2:1
9 [a]Ex. 29:4; 40:12 [b]Lev. 8:3
10 [a]Lev. 1:4
11 [a]Num. 18:6 [1]*present*
12 [a]Ex. 29:10
14 [a]Num. 16:9 [b]Num. 3:12, 45; 16:9
15 [a]Num. 8:11, 13
16 [a]Num. 3:9 [b]Num. 3:12, 45
17 [a]Ex. 12:2, 12, 13, 15 [1]*set them apart*
19 [a]Num. 3:9 [b]Num. 1:53; 16:46; 18:5
21 [a]Num. 8:7
22 [a]Num. 8:15 [b]Num. 8:5
24 [a]Num. 4:3
26 [a]Num. 1:53

8:7 To shave the entire body symbolized purity and a fresh beginning.
8:24 The age of twenty five is younger than the specified age of thirty given earlier (Num. 4:3). This may reflect a period of training. Later David would lower the age to twenty (1 Chr. 23:24, 27).

2 "Let the children of Israel keep [a]the Passover at its appointed [b]time.
3 "On the fourteenth day of this month, [1]at twilight, you shall [2]keep it at its appointed time. According to all its [3]rites and ceremonies you shall keep it."
4 So Moses told the children of Israel that they should keep the Passover.
5 And [a]they kept the Passover on the fourteenth day of the first month, at twilight, in the Wilderness of Sinai; according to all that the LORD commanded Moses, so the children of Israel did.
6 Now there were *certain* men who were [a]defiled by a human corpse, so that they could not keep the Passover on that day; [b]and they came before Moses and Aaron that day.
7 And those men said to him, "We *became* defiled by a human corpse. Why are we kept from presenting the offering of the LORD at its appointed time among the children of Israel?"
8 And Moses said to them, "Stand still, that [a]I may hear what the LORD will command concerning you."
9 Then the LORD spoke to Moses, saying,
10 "Speak to the children of Israel, saying: 'If anyone of you or your [1]posterity is unclean because of a corpse, or *is* far away on a journey, he may still keep the LORD's Passover.
11 'On [a]the fourteenth day of the second month, at twilight, they may keep it. They shall [b]eat it with unleavened bread and bitter herbs.
12 [a]'They shall leave none of it until morning, [b]nor break one of its bones. [c]According to all the [1]ordinances of the Passover they shall keep it.
13 'But the man who *is* clean and is not on a journey, and ceases to keep the Passover, that same person [a]shall be cut off from among his people, because he [b]did not bring the offering of the LORD at its appointed time; that man shall [c]bear his sin.
14 'And if a stranger [1]dwells among you, and would keep the LORD's Passover, he must do so according to the rite of the Passover and according to its ceremony; [a]you shall have one [2]ordinance, both for the stranger and the native of the land.' "

The Cloud and the Fire

15 Now [a]on the day that the tabernacle was raised up, the cloud [b]covered the tabernacle, the tent of the Testimony; [c]from evening until morning it was above the tabernacle like the appearance of fire.
16 So it was always: the cloud covered it *by day,* and the appearance of fire by night.
17 Whenever the cloud [a]was [1]taken up from above the tabernacle, after that the children of Israel would journey; and in the place where the cloud settled, there the children of Israel would pitch their tents.

ENCOUNTER*Note* *Num. 9:17*

Following God

God leads His children specifically and intentionally. It is foolish to get ahead of God or to remain behind when God moves forward.

18 At the [1]command of the LORD the children of Israel would journey, and at the command of the LORD they would camp; [a]as long as the cloud stayed above the tabernacle they remained encamped.
19 Even when the cloud continued long, many days above the tabernacle, the children of Israel [a]kept the charge of the LORD and did not journey.
20 So it was, when the cloud was above the tabernacle a few days: according to the command of the LORD they would remain encamped, and according to the command of the LORD they would journey.
21 So it was, when the cloud remained only from evening until morning: when the cloud was taken up in the morning, then they would journey; whether by day or by night, whenever the cloud was taken up, they would journey.
22 *Whether it was* two days, a month, or a year that the cloud remained above the tabernacle, the children of Israel [a]would remain encamped and not journey; but when it was taken up, they would journey.
23 At the command of the LORD they remained encamped, and at the command of the LORD they journeyed; they [a]kept the charge of the LORD, at the command of the LORD by the hand of Moses.

CHAPTER 9
2 [a]Lev. 23:5 [b]2 Chr. 30:1–15
3 [1]Lit. *between the evenings* [2]*observe* [3]*statutes*
5 [a]Josh. 5:10
6 [a]Num. 5:2; 19:11–22 [b]Num. 27:2
8 [a]Num. 27:5
10 [1]*descendants*
11 [a]2 Chr. 30:2, 15 [b]Ex. 12:8
12 [a]Ex. 12:10 [b]Ex. 12:46 [c]Ex. 12:43 [1]*statutes*
13 [a]Ex. 12:15, 47 [b]Num. 9:7 [c]Num. 5:31
14 [a]Ex. 12:49 [1]As a resident alien [2]*statute*
15 [a]Ex. 40:33, 34 [b]Is. 4:5 [c]Ex. 13:21, 22; 40:38
17 [a]Ex. 40: 36–38 [1]*lifted up*
18 [a]1 Cor. 10:1 [1]Lit. *mouth*
19 [a]Num. 1:53; 3:8
22 [a]Ex. 40:36, 37
23 [a]Num. 9:19

9:2 The Passover was a solemn annual commemoration of the last plague visited upon the Egyptians, whereby those who painted the blood of a lamb on their doorposts were spared the death of their firstborn child. Ultimately Christ, the Lamb of God, would shed his blood, so whoever believed in Him would also be spared from death and given eternal life.

9:12 The Passover Meal focused on the sacrificed lamb. Having none of its bones broken foreshadowed the Passover lamb of Jesus (John 19:36).

9:17 The cloud symbolized God's presence with His people; they did not have to decide where they would go. God led them specifically.

Two Silver Trumpets

10 And the LORD spoke to Moses, saying:
2 "Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for [a]calling the congregation and for directing the movement of the camps.
3 "When [a]they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting.

ENCOUNTER *Note* *Num. 10:3*

God's Voice

God's voice can be as clear and penetrating as a trumpet blast. At times God will summon His people because of an urgent matter that requires their immediate attention. Such a summons is ignored at great peril.

4 "But if they blow *only* one, then the leaders, the [a]heads of the divisions of Israel, shall gather to you.
5 "When you sound the [a]advance, [b]the camps that lie on the east side shall then begin their journey.
6 "When you sound the advance the second time, then the camps that lie [a]on the south side shall begin their journey; they shall sound the call for them to begin their journeys.
7 "And when the assembly is to be gathered together, [a]you shall blow, but not [b]sound the advance.
8 [a]"The sons of Aaron, the priests, shall blow the trumpets; and these shall be to you as an [1]ordinance forever throughout your generations.
9 [a]"When you go to war in your land against the enemy who [b]oppresses you, then you shall sound an alarm with the trumpets, and you will be [c]remembered before the LORD your God, and you will be saved from your enemies.
10 "Also [a]in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be [b]a memorial for you before your God: I *am* the LORD your God."

Departure from Sinai

11 Now it came to pass on the twentieth *day* of the second month, in the second year, that the cloud [a]was taken up from above the tabernacle of the Testimony.
12 And the children of Israel set out from the [a]Wilderness of Sinai on [b]their journeys; then the cloud settled down in the [c]Wilderness of Paran.
13 So they started out for the first time [a]according to the command of the LORD by the hand of Moses.
14 The [1]standard of the camp of the children of Judah [a]set out first according to their armies; over their army was [b]Nahshon the son of Amminadab.
15 Over the army of the tribe of the children of Issachar *was* Nethanel the son of Zuar.
16 And over the army of the tribe of the children of Zebulun *was* Eliab the son of Helon.
17 Then [a]the tabernacle was taken down; and the sons of Gershon and the sons of Merari set out, [b]carrying the tabernacle.
18 And [a]the standard of the camp of Reuben set out according to their armies; over their army *was* Elizur the son of Shedeur.
19 Over the army of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.
20 And over the army of the tribe of the children of Gad *was* Eliasaph the son of Deuel.
21 Then the Kohathites set out, carrying the [a]holy things. (The tabernacle would be [1]prepared for their arrival.)
22 And [a]the standard of the camp of the children of Ephraim set out according to their armies; over their army *was* Elishama the son of Ammihud.
23 Over the army of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.
24 And over the army of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.
25 Then [a]the standard of the camp of the children of Dan (the rear guard of all the camps) set out according to their armies; over their army *was* Ahiezer the son of Ammishaddai.
26 Over the army of the tribe of the children of Asher *was* Pagiel the son of Ocran.
27 And over the army of the tribe of the children of Naphtali *was* Ahira the son of Enan.
28 [a]Thus *was* the order of march of the children of Israel, according to their armies, when they began their journey.

CHAPTER 10
2 [a]Is. 1:13
3 [a]Jer. 4:5
4 [a]Ex. 18:21
5 [a]Joel 2:1 [b]Num. 2:3
6 [a]Num. 2:10
7 [a]Num. 10:3 [b]Joel 2:1
8 [a]Num. 31:6 [1]*statute*
9 [a]Josh. 6:5 [b]Judg. 2:18; 4:3; 6:9; 10:8, 12 [c]Gen. 8:1
10 [a]Lev. 23:24 [b]Num. 10:9
11 [a]Num. 9:17
12 [a]Ex. 19:1 [b]Ex. 40:36 [c]Gen. 21:21
13 [a]Num. 10: 5, 6
14 [a]Num. 2:3–9 [b]Num. 1:7 [1]*banner*
17 [a]Num. 1:51 [b]Num. 4:21–32; 7:7–9
18 [a]Num. 2: 10–16
21 [a]Num. 4: 4–20; 7:9 [1]Prepared by the Gershonites and the Merarites
22 [a]Num. 2: 18–24
25 [a]Num. 2: 25–31
28 [a]Num. 2:34

10:3 The unmistakable sound of trumpets clearly communicated what people needed to do (10:3–10). But the sounding trumpet was also a symbolic reminder of God's promise of protection for His people and a reminder to the people of God's goodness during times of celebration.

10:12 The Wilderness of Paran was in the northeastern Sinai Peninsula, south of Judah.

29 Now Moses said to [a]Hobab the son of [b]Reuel[1] the Midianite, Moses' father-in-law, "We are setting out for the place of which the LORD said, [c]'I will give it to you.' Come with us, and [d]we will treat you well; for [e]the LORD has promised good things to Israel."
30 And he said to him, "I will not go, but I will depart to my *own* land and to my relatives."
31 So *Moses* said, "Please do not leave, inasmuch as you know how we are to camp in the wilderness, and you can [1]be our [a]eyes.
32 "And it shall be, if you go with us—indeed it shall be—that [a]whatever good the LORD will do to us, the same we will do to you."
33 So they departed from [a]the mountain of the LORD on a journey of three days; and the ark of the covenant of the LORD [b]went before them for the three days' journey, to search out a resting place for them.
34 And [a]the cloud of the LORD *was* above them by day when they went out from the camp.
35 So it was, whenever the ark set out, that Moses said:

[a]"Rise up, O LORD!
Let Your enemies be scattered,
And let those who hate You flee
before You."

36 And when it rested, he said:

"Return, O LORD,
To the many thousands of Israel."

The People Complain

11 Now [a]*when* the people complained, it displeased the LORD; [b]for the LORD heard *it*, and His anger was aroused. So the [c]fire of the LORD burned among them, and consumed *some* in the outskirts of the camp.

ENCOUNTER *Note* *Num. 11:1*

Coming from Above

God's provision is always enough, and it always arrives on time. His provision is one of the most tangible expressions of His love. Do you recognize His love in all He gives you? Or do you grumble and complain that it does not satisfy you?

29 [a]Judg. 4:11 [b]Ex. 2:18; 3:1; 18:12 [c]Gen. 12:7 [d]Judg. 1:16 [e]Ex. 3:8 [1]*Jethro,* Ex. 3:1; LXX *Raguel*
31 [a]Job 29:15 [1]Act as our guide
32 [a]Judg. 1:16
33 [a]Ex. 3:1 [b]Deut. 1:33
34 [a]Ex. 13:21
35 [a]Ps. 68:1, 2; 132:8

CHAPTER 11

1 [a]Num. 14:2; 16:11; 17:5 [b]Ps. 78:21 [c]Lev. 10:2
2 [a]Num. 12:11, 13; 21:7 [b][James 5:16] [1]*extinguished*
3 [1]Lit. *Burning*
4 [a]Ex. 12:38 [b]1 Cor. 10:6 [c][Ps. 78:18] [1]Lit. *lusted intensely*
5 [a]Ex. 16:3
6 [a]Num. 21:5
7 [a]Ex. 16:14, 31
8 [a]Ex. 16:31
9 [a]Ex. 16:13, 14
10 [a]Ps. 78:21
11 [a]Deut. 1:12 [1]*responsibility*
12 [a]Is. 40:11 [b]Is. 49:23 [c]Gen. 26:3 [1]*solemnly promised*
13 [a]Mark 8:4
14 [a]Ex. 18:18
15 [a]Rev. 3:17
16 [a]Ex. 18:25; 24:1, 9 [b]Deut. 16:18

2 Then the people [a]cried out to Moses, and when Moses [b]prayed to the LORD, the fire was [1]quenched.
3 So he called the name of the place [1]Taberah, because the fire of the LORD had burned among them.
4 Now the [a]mixed multitude who were among them [1]yielded to [b]intense craving; so the children of Israel also wept again and said: [c]"Who will give us meat to eat?
5 [a]"We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic;
6 "but now [a]our whole being *is* dried up; *there is* nothing at all except this manna *before* our eyes!"
7 Now [a]the manna *was* like coriander seed, and its color like the color of bdellium.
8 The people went about and gathered *it,* ground *it* on millstones or beat *it* in the mortar, cooked *it* in pans, and made cakes of it; and [a]its taste was like the taste of pastry prepared with oil.
9 And [a]when the dew fell on the camp in the night, the manna fell on it.
10 Then Moses heard the people weeping throughout their families, everyone at the door of his tent; and [a]the anger of the LORD was greatly aroused; Moses also was displeased.
11 [a]So Moses said to the LORD, "Why have You afflicted Your servant? And why have I not found favor in Your sight, that You have laid the [1]burden of all these people on me?
12 "Did I conceive all these people? Did I beget them, that You should say to me, [a]'Carry them in your bosom, as a [b]guardian carries a nursing child,' to the land which You [c]swore[1] to their fathers?
13 [a]"Where am I to get meat to give to all these people? For they weep all over me, saying, 'Give us meat, that we may eat.'
14 [a]"I am not able to bear all these people alone, because the burden *is* too heavy for me.
15 "If You treat me like this, please kill me here and now—if I have found favor in Your sight—and [a]do not let me see my wretchedness!"

The Seventy Elders

16 So the LORD said to Moses: "Gather to Me [a]seventy men of the elders of Israel, whom you know to be the elders of the people and [b]officers over them; bring them to the tabernacle of meeting, that they may stand there with you.
17 "Then I will come down and talk

10:29 Reuel may have been Jethro.
11:7 A pot of manna was kept in the ark of the covenant (Ex. 16:33).
11:14 Moses grew weary of the people's constant complaining.
11:16 This group of seventy men became an administrative body that assisted Moses in leading the Israelites.

with you there. [a]I will take of the Spirit that *is* upon you and will put *the same* upon them; and they shall bear the burden of the people with you, that you may not bear *it* yourself alone.
18 "Then you shall say to the people, [1]'Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept [a]in the hearing of the LORD, saying, "Who will give us meat to eat? For *it was* well with us in Egypt." Therefore the LORD will give you meat, and you shall eat.
19 'You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days,
20 [a]'but *for* a whole month, until it comes out of your nostrils and becomes loathsome to you, because you have [b]despised the LORD who is among you, and have wept before Him, saying, [c]"Why did we ever come up out of Egypt?" ' "
21 And Moses said, [a]"The people whom I *am* among *are* six hundred thousand men on foot; yet You have said, 'I will give them meat, that they may eat *for* a whole month.'
22 [a]"Shall flocks and herds be slaughtered for them, to provide enough for them? Or shall all the fish of the sea be gathered together for them, to provide enough for them?"
23 And the LORD said to Moses, [a]"Has[1] the LORD's arm been shortened? Now you shall see whether [b]what I say will happen to you or not."
24 So Moses went out and told the people the words of the LORD, and he [a]gathered the seventy men of the elders of the people and placed them around the tabernacle.
25 Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that *was* upon him, and placed *the same* upon the seventy elders; and it happened, [a]when the Spirit rested upon them, that [b]they prophesied, [1]although they never did *so* again.
26 But two men had remained in the camp: the name of one *was* Eldad, and the name of the other Medad. And the Spirit rested upon them. Now they *were* among those listed, but who [a]had not gone out to the tabernacle; yet they prophesied in the camp.
27 And a young man ran and told Moses, and said, "Eldad and Medad are prophesying in the camp."
28 So Joshua the son of Nun, Moses' assistant, *one* of his choice men,

17 [a]1 Sam. 10:6
18 [a]Ex. 16:7 [1]*Set yourselves apart*
20 [a]Ps. 78:29; 106:15 [b]1 Sam. 10:19 [c]Num. 21:5
21 [a]Gen. 12:2
22 [a]2 Kin. 7:2
23 [a]Is. 50:2; 59:1 [b]Num. 23:19 [1]Is the LORD's power limited?
24 [a]Num. 11:16
25 [a]2 Kin. 2:15 [b]Joel 2:28 [1]Tg., Vg. *and they did not cease*
26 [a]Jer. 36:5
28 [a][Mark 9: 38–40]
29 [a]1 Cor. 14:5 [1]*jealous*
31 [a]Ex. 16:13
32 [a]Ezek. 45:11
33 [a]Ps. 78: 29–31; 106:15
34 [1]Lit. *Graves of Craving*
35 [a]Num. 33:17

CHAPTER 12

1 [a]Num. 20:1 [b]Num. 11:1 [c]Ex. 2:21 [1]*criticized* [2]*Cushite*
2 [a]Num. 16:3 [b]Mic. 6:4 [c]Ezek. 35:12, 13

answered and said, "Moses my lord, [a]forbid them!"
29 Then Moses said to him, "Are you [1]zealous for my sake? [a]Oh, that all the LORD's people were prophets *and* that the LORD would put His Spirit upon them!"
30 And Moses returned to the camp, *both* he and the elders of Israel.

The LORD Sends Quail

31 Now a [a]wind went out from the LORD, and it brought quail from the sea and left *them* fluttering near the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two cubits above the surface of the ground.
32 And the people stayed up all that day, all night, and all the next day, and gathered the quail (he who gathered least gathered ten [a]homers); and they spread *them* out for themselves all around the camp.
33 But while the [a]meat *was* still between their teeth, before it was chewed, the wrath of the LORD was aroused against the people, and the LORD struck the people with a very great plague.
34 So he called the name of that place [1]Kibroth Hattaavah, because there they buried the people who had yielded to craving.
35 [a]From Kibroth Hattaavah the people moved to Hazeroth, and camped at Hazeroth.

Dissension of Aaron and Miriam

12 Then [a]Miriam and Aaron [1]spoke [b]against Moses because of the [2]Ethiopian woman whom he had married; for [c]he had married an Ethiopian woman.
2 So they said, "Has the LORD indeed spoken only through [a]Moses? [b]Has He not spoken through us also?" And the LORD [c]heard *it*.

ENCOUNTER Note *Num. 12:2*

The Lord Hears

The Lord hears every criticism and unkind word spoken against you. God will protect the honor of those who remain humble and leave their reputations with Him.

11:20 One of God's methods of discipline is to give people what they have foolishly requested.

11:26 No reason is given for Eldad and Medad remaining in the camp, but they received God's Spirit along with the rest of the seventy elders.

11:34 "Kibroth Hattaavah" means "Graves of Craving."

12:1 Aaron and Miriam complained about Moses' Ethiopian or Cushite wife. This might refer to Zipporah, but she is usually described as a Midianite (Ex. 2:16). It may be this was a second wife.

3 (Now the man Moses *was* very humble, more than all men who *were* on the face of the earth.)
4 [a]Suddenly the LORD said to Moses, Aaron, and Miriam, "Come out, you three, to the tabernacle of meeting!" So the three came out.
5 [a]Then the LORD came down in the pillar of cloud and stood *in* the door of the tabernacle, and called Aaron and Miriam. And they both went forward.
6 Then He said,

"Hear now My words:
If there is a prophet among you,
I, the LORD, make Myself known to him [a]in a vision;
I speak to him [b]in a dream.
7 Not so with [a]My servant Moses;
[b]He *is* faithful in all [c]My house.
8 I speak with him [a]face to face,
Even [b]plainly,[1] and not in [2]dark sayings;
And he sees [c]the form of the LORD.
Why then [d]were you not afraid
To speak against My servant Moses?"

9 So the anger of the LORD was aroused against them, and He departed.
10 And when the cloud departed from above the tabernacle, [a]suddenly Miriam *became* [b]leprous, as *white as* snow. Then Aaron turned toward Miriam, and there she was, a leper.
11 So Aaron said to Moses, "Oh, my lord! Please [a]do not lay [1]*this* sin on us, in which we have done foolishly and in which we have sinned.
12 "Please [a]do not let her be as one dead, whose flesh is half consumed when he comes out of his mother's womb!"
13 So Moses cried out to the LORD, saying, "Please [a]heal her, O God, I pray!"
14 Then the LORD said to Moses, "If her father had but [a]spit in her face, would she not be shamed seven days? Let her be [b]shut[1] out of the camp seven days, and afterward she may be received *again*."
15 [a]So Miriam was shut out of the camp seven days, and the people did not journey till Miriam was brought in *again*.
16 And afterward the people moved from [a]Hazeroth and camped in the Wilderness of Paran.

4 [a][Ps. 76:9]
5 [a]Ex. 19:9; 34:5
6 [a]Gen. 46:2 [b]Gen. 31:10
7 [a]Josh. 1:1 [b]Heb. 3:2, 5 [c]1 Tim. 1:12
8 [a]Deut. 34:10 [b][1 Cor. 13:12] [c]Ex. 33:19–23 [d]2 Pet. 2:10 [1]*appearing* [2]*riddles*
10 [a]Deut. 24:9 [b]2 Kin. 5:27; 15:5
11 [a]2 Sam. 19:19; 24:10 [1]*the penalty for this*
12 [a]Ps. 88:4
13 [a]Ps. 103:3
14 [a]Deut. 25:9 [b]Lev. 13:46 [1]*exiled*
15 [a]Deut. 24:9
16 [a]Num. 11:35; 33:17, 18

Spies Sent into Canaan

13 And the LORD spoke to Moses, saying,
2 [a]"Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them."
3 So Moses sent them [a]from the Wilderness of Paran according to the command of the LORD, all of them men who *were* heads of the children of Israel.
4 Now these *were* their names: from the tribe of Reuben, Shammua the son of Zaccur;
5 from the tribe of Simeon, Shaphat the son of Hori;
6 [a]from the tribe of Judah, [b]Caleb the son of Jephunneh;
7 from the tribe of Issachar, Igal the son of Joseph;
8 from the tribe of Ephraim, [1]Hoshea the son of Nun;
9 from the tribe of Benjamin, Palti the son of Raphu;
10 from the tribe of Zebulun, Gaddiel the son of Sodi;
11 from the tribe of Joseph, *that is*, from the tribe of Manasseh, Gaddi the son of Susi;
12 from the tribe of Dan, Ammiel the son of Gemalli;
13 from the tribe of Asher, Sethur the son of Michael;
14 from the tribe of Naphtali, Nahbi the son of Vophsi;
15 from the tribe of Gad, Geuel the son of Machi.
16 These *are* the names of the men whom Moses sent to [1]spy out the land. And Moses called [a]Hoshea[2] the son of Nun, Joshua.
17 Then Moses sent them to spy out the land of Canaan, and said to them, "Go up this *way* into the South, and go up to [a]the mountains,
18 "and see what the land is like: whether the people who dwell in it *are* strong or weak, few or many;
19 "whether the land they dwell in *is* good or bad; whether the cities they inhabit *are* like camps or strongholds;
20 "whether the land *is* [1]rich or poor; and whether there are forests there or not. [a]Be of good courage. And bring some of the fruit of the land." Now the time *was* the season of the first ripe grapes.

CHAPTER 13
2 [a]Deut. 1:22; 9:23
3 [a]Num. 12:16; 32:8
6 [a]Num. 34:19 [b]Josh. 14:6, 7
8 [1]LXX, Vg. *Oshea*
16 [a]Ex. 17:9 [1]*secretly search* [2]LXX, Vg. *Oshea*
17 [a]Judg. 1:9
20 [a]Deut. 31:6, 7, 23 [1]*fertile or barren*

12:4 Moses did not defend himself from his critics. Perhaps his humility kept him from taking offense. Yet his critics had attacked God's servant and God took up his defense.

12:8 God spoke to Moses personally and intimately; however, Moses had not seen God in all His glory (Ex. 33:8).

13:1 According to Deuteronomy 12:22–23, it was the people's idea to send men to spy out the land. God may have granted their desire and authorized Moses to do so.

13:16 These were presumably more than tribal representatives, but rather men of recognized valor.

13:20 "The season of the first ripe grapes" was probably near the end of July.

21 So they went up and spied out the land [a]from the Wilderness of Zin as far as [b]Rehob, near the entrance of [c]Hamath.
22 And they went up through the South and came to [a]Hebron; Ahiman, Sheshai, and Talmai, the descendants of [b]Anak, *were* there. (Now Hebron was built seven years before Zoan in Egypt.)
23 [a]Then they came to the [1]Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole. *They* also *brought* some of the pomegranates and figs.
24 The place was called the Valley of [1]Eshcol, because of the cluster which the men of Israel cut down there.
25 And they returned from spying out the land after forty days.
26 Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at [a]Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land.
27 Then they told him, and said: "We went to the land where you sent us. It truly [1]flows with [a]milk and honey, [b]and this *is* its fruit.
28 "Nevertheless the [a]people who dwell in the land *are* strong; the cities *are* fortified *and* very large; moreover we saw the descendants of [b]Anak there.

ENCOUNTER *Note* — *Num. 13:28*

Nevertheless

God's promises call on us to trust Him in spite of how confusing or impossible our situation appears. We must decide to truly believe Him or we will grow discouraged by our circumstances.

29 [a]"The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan."
30 Then [a]Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it."
31 [a]But the men who had gone up with him said, "We are not able to go up against the people, for they *are* stronger than we."
32 And they [a]gave the children of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone as spies *is* a land that devours its inhabitants, and [b]all the people whom we saw in it *are* men of *great* stature.
33 "There we saw the [1]giants ([a]the descendants of Anak came from the giants); and we were [b]like[2] grasshoppers in our own sight, and so we were [c]in their sight."

Israel Refuses to Enter Canaan

14 So all the congregation lifted up their voices and cried, and the people [a]wept that night.
2 [a]And all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, "If only we had died in the land of Egypt! Or if only we had died in this wilderness!
3 "Why has the LORD brought us to this land to [1]fall by the sword, that our wives and [a]children should become victims? Would it not be better for us to return to Egypt?"
4 So they said to one another, [a]"Let us select a leader and [b]return to Egypt."
5 Then Moses and Aaron [1]fell on their faces before all the assembly of the congregation of the children of Israel.
6 But Joshua the son of Nun and Caleb the son of Jephunneh, *who were* among those who had spied out the land, tore their clothes;
7 and they spoke to all the congregation of the children of Israel, saying: [a]"The land we passed through to spy out *is* an exceedingly good land.
8 "If the LORD [a]delights in us, then He will bring us into this land and give it to us, [b]'a land which flows with milk and honey.'
9 "Only [a]do not rebel against the LORD, [b]nor fear the people of the land, for [c]they[1] *are* our bread; their protection has departed from them, [d]and the LORD *is* with us. Do not fear them."

21 [a]Num. 20:1; 27:14; 33:36 [b]Josh. 19:28 [c]Josh. 13:5
22 [a]Josh. 15:13, 14 [b]Josh. 11:21, 22
23 [a]Deut. 1:24, 25 [1]*Wadi*
24 [1]Lit. *Cluster*
26 [a]Deut. 1:19
27 [a]Ex. 3:8, 17; 13:5; 33:3 [b]Deut. 1:25 [1]Has an abundance of food
28 [a]Deut. 1:28; 9:1, 2 [b]Josh. 11:21, 22
29 [a]Judg. 6:3
30 [a]Num. 14:6, 24
31 [a]Deut. 1:28; 9:1–3
32 [a]Num. 14:36, 37 [b]Amos 2:9
33 [a]Deut. 1:28; 9:2 [b]Is. 40:22 [c]1 Sam. 17:42 [1]Heb. *nephilim* [2]As mere insects

CHAPTER 14
1 [a]Deut. 1:45
2 [a]Ex. 16:2; 17:3
3 [a]Deut. 1:39 [1]*be killed in battle*
4 [a]Neh. 9:17 [b]Acts 7:39
5 [1]*prostrated themselves*
7 [a]Num. 13:27
8 [a]Deut. 10:15 [b]Num. 13:27
9 [a]Deut. 1:26; 9:7, 23, 24 [b]Deut. 7:18 [c]Num. 24:8 [d]Deut. 20:1, 3, 4; 31:6–8 [1]They shall be as food for our consumption.

13:21 The Wilderness of Zin was the southernmost border of Canaan.

13:22 Hebron, which means "Confederacy," was twenty miles south of Jerusalem. Zoan was a Nile delta city in Egypt, also called Tanis.

13:25 The spying journey covered a distance of 250 miles each way.

13:26 "Kadesh" means "Sanctuary."

14:2 God would give them their wish to die in the wilderness (Num. 14:29, 32, 33, 35). At times our greatest folly is getting what we want.

14:5 Falling on one's face demonstrated extreme grief or fear of God's impending judgment.

10 [a]And all the congregation said to stone them with stones. Now [b]the glory of the LORD appeared in the tabernacle of meeting before all the children of Israel.

Moses Intercedes for the People

11 Then the LORD said to Moses: "How long will these people [a]reject[1] Me? And how long will they not [b]believe Me, with all the [2]signs which I have performed among them?

ENCOUNTER*Note* *Num. 14:11*

How Long?

How much evidence of God's love will it take before we learn to trust Him? Refusing to believe God, though He continues to provide for us, is an act of defiance that could cost us dearly.

12 "I will strike them with the pestilence and disinherit them, and I will [a]make of you a nation greater and mightier than they."

13 And [a]Moses said to the LORD: [b]"Then the Egyptians will hear *it,* for by Your might You brought these people up from among them,

14 "and they will tell *it* to the inhabitants of this land. They have [a]heard that You, LORD, *are* among these people; that You, LORD, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night.

15 "Now *if* You kill these people as one man, then the nations which have heard of Your fame will speak, saying,

16 'Because the LORD was not [a]able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.'

17 "And now, I pray, let the power of my Lord be great, just as You have spoken, saying,

18 [a]'The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears *the guilty,* [b]visiting the iniquity of the fathers on thechildren to the third and fourth *generation.*'

19 [a]"Pardon the iniquity of this people, I pray, [b]according to the greatness of Your mercy, just [c]as You have forgiven this people, from Egypt even until now."

20 Then the LORD said: "I have pardoned, [a]according to your word;

21 "but truly, as I live, [a]all the earth shall be filled with the glory of the LORD—

22 [a]"because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now [b]these ten times, and have not heeded My voice,

23 "they certainly shall not [a]see the land of which I [1]swore to their fathers, nor shall any of those who rejected Me see it.

24 "But My servant [a]Caleb, because he has a different spirit in him and [b]has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it.

ENCOUNTER*Note* *Num. 14:24*

Following Fully

It is tempting to follow God halfheartedly. Partial obedience may seem safer or easier to us, but God looks for those who choose to follow Him *fully.* We cannot waver in our obedience to Him and still experience God's best for us.

25 "Now the Amalekites and the Canaanites dwell in the valley; tomorrow turn and [a]move out into the wilderness by the Way of the Red Sea."

Death Sentence on the Rebels

26 And the LORD spoke to Moses and Aaron, saying,

27 [a]"How long *shall I bear with* this evil congregation who complain against Me? [b]I have heard the complaints which the children of Israel make against Me.

28 "Say to them, [a]'As I live,' says the LORD, 'just as you have spoken in My hearing, so I will do to you:

29 'The carcasses of you who have complained against Me shall fall in this wilderness, [a]all of you who were numbered, according to your entire number, from twenty years old and above.

30 [a]'Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I [1]swore I would make you dwell in.

31 [a]'But your little ones, whom you said would be victims, I will bring in, and they shall [1]know the land which [b]you have despised.

32 'But *as for* you, [a]your[1] carcasses shall fall in this wilderness.

33 'And your sons shall [a]be [1]shepherds in the wilderness [b]forty years, and [c]bear

10 [a]Ex. 17:4 [b]Ex. 16:10
11 [a]Heb. 3:8 [b]Deut. 9:23 [1]*despise* [2]*miraculous signs*
12 [a]Ex. 32:10
13 [a]Ps. 106:23 [b]Ex. 32:12
14 [a]Deut. 2:25
16 [a]Deut. 9:28
18 [a]Ex. 34:6, 7 [b]Ex. 20:5
19 [a]Ex. 32:32; 34:9 [b]Ps. 51:1; 106:45 [c]Ps. 78:38
20 [a]Mic. 7: 18–20
21 [a]Ps. 72:19
22 [a]Deut. 1:35 [b]Gen. 31:7
23 [a]Num. 26:65; 32:11 [1]*solemnly promised*
24 [a]Josh. 14:6, 8, 9 [b]Num. 32:12
25 [a]Deut. 1:40
27 [a]Ex. 16:28 [b]Ex. 16:12
28 [a]Heb. 3: 16–19
29 [a]Num. 1:45, 46; 26:64
30 [a]Deut. 1: 36–38 [1]*solemnly promised*
31 [a]Deut. 1:39 [b]Ps. 106:24 [1]*be acquainted with*
32 [a]Num. 26:64, 65; 32:13 [1]You shall die.
33 [a]Ps. 107:40 [b]Deut. 2:14 [c]Ezek. 23:35 [1]Vg. *wanderers*

14:10 Stoning was the prescribed punishment for giving false testimony.

14:10 For other references to the glory of the Lord, see Ex. 16:7, 10; 24:16, 17; Lev. 9:6, 23; Num. 16:19, 42; 20:6; 1 Kin. 8:11.

the brunt of your infidelity, until your carcasses are consumed in the wilderness.
34 [a]'According to the number of the days in which you spied out the land, [b]forty days, for each day you shall bear your [1]guilt one year, *namely* forty years, [c]and you shall know My [2]rejection.
35 [a]'I the LORD have spoken this. I will surely do so to all [b]this evil congregation who are gathered together against Me. In this wilderness they shall be consumed, and there they shall die.' "
36 Now the men whom Moses sent to spy out the land, who returned and made all the congregation complain against him by bringing a bad report of the land,
37 those very men who brought the evil report about the land, [a]died by the plague before the LORD.
38 [a]But Joshua the son of Nun and Caleb the son of Jephunneh remained alive, of the men who went to spy out the land.

A Futile Invasion Attempt

39 Then Moses told these words to all the children of Israel, [a]and the people mourned greatly.

ENCOUNTER*Note* *Num. 14:39*

Consequences

Mourning over sin can take many forms. Grieving the consequences and hoping God will remove them is one thing. Accepting the consequences with a contrite spirit is the sign of a deeper spiritual walk.

40 And they rose early in the morning and went up to the top of the mountain, saying, [a]"Here we are, and we will go up to the place which the LORD has promised, for we have sinned!"
41 And Moses said, "Now why do you [1]transgress the command of the LORD? For this will not succeed.
42 [a]"Do not go up, lest you be defeated by your enemies, for the LORD *is* not among you.
43 "For the Amalekites and the Canaanites *are* there before you, and you shall fall by the sword; [a]because you have turned away from the LORD, the LORD will not be with you."
44 [a]But they presumed to go up to the mountaintop. Nevertheless, neither the ark of the covenant of the LORD nor Moses departed from the camp.
45 Then the Amalekites and the Canaanites who dwelt in that mountain came down and attacked them, and drove them back as far as [a]Hormah.

Laws of Grain and Drink Offerings

15 And the LORD spoke to Moses, saying,
2 [a]"Speak to the children of Israel, and say to them: 'When you have come into the land you are to inhabit, which I am giving to you,
3 'and you [a]make an offering by fire to the LORD, a burnt offering or a sacrifice, [b]to fulfill a vow or as a freewill offering or [c]in your appointed feasts, to make a [d]sweet[1] aroma to the LORD, from the herd or the flock,
4 'then [a]he who presents his offering to the LORD shall bring [b]a grain offering of one-tenth *of an ephah* of fine flour mixed [c]with one-fourth of a hin of oil;
5 [a]'and one-fourth of a hin of wine as a drink offering you shall prepare with the burnt offering or the sacrifice, for each [b]lamb.

34 [a]Num. 13:25 [b]Ezek. 4:6 [c][Heb. 4:1] [1]*iniquity* [2]*opposition*
35 [a]Num. 23:19 [b]1 Cor. 10:5
37 [a][1 Cor. 10:10]
38 [a]Josh. 14:6, 10
39 [a]Ex. 33:4
40 [a]Deut. 1: 41–44
41 [1]*overstep*
42 [a]Deut. 1:42; 31:17
43 [a]2 Chr. 15:2
44 [a]Deut. 1:43
45 [a]Num. 21:3

CHAPTER 15

2 [a]Lev. 23:10
3 [a]Lev. 1:2, 3 [b]Lev. 7:16; 22:18, 21 [c]Lev. 23:2, 8, 12, 38 [d]Ex. 29:18 [1]*pleasing*
4 [a]Lev. 2:1; 6:14 [b]Ex. 29:40 [c]Num. 28:5
5 [a]Num. 28:7, 14 [b]Lev. 1:10; 3:6

CHARACTER*Study* **CALEB** *Num. 14:38*

Caleb, son of Jephunneh the Kenizzite, was a courageous man who bravely stood by God's promises. His name most likely means "Bold" or "Impetuous" though it might also be translated "dog." He followed the Lord with all his heart (Josh. 14:14). It seems his family was originally a foreign clan that joined the tribe of Judah. As one of the twelve spies sent into Canaan, he and Joshua championed an immediate assault upon the territory to claim God's promise. For his courage, Caleb barely escaped being stoned by his countrymen, but he found favor with God. When Caleb was eighty-five, he and Joshua finally led the next generation into the Promised Land. Caleb shared the consequences of his nation's disobedience, yet God compensated Caleb personally for his faithful service, abundantly blessing him and his family. The villages, cities, and hillsides around Hebron were Caleb's inheritance, the reward for his steadfast faith.

14:37 God punished them by bringing their worst fears upon them.

14:45 "Hormah" means "Complete Destruction" and may be identified with Khirbet el-Meshash, located eight miles east of Beersheba (Josh. 15:30).

15:4 There were six hins to an ephah. An ephah is believed to be equal to about one bushel or 35 liters.

6 [a]'Or for a ram you shall prepare as a grain offering two-tenths *of an ephah* of fine flour mixed with one-third of a hin of oil;
7 'and as a drink offering you shall offer one-third of a hin of wine as a sweet aroma to the LORD.
8 'And when you prepare a young bull as a burnt offering, or as a sacrifice to fulfill a vow, or as a [a]peace offering to the LORD,
9 'then shall be offered [a]with the young bull a grain offering of three-tenths *of an ephah* of fine flour mixed with half a hin of oil;
10 'and you shall bring as the drink offering half a hin of wine as an offering made by fire, a sweet aroma to the LORD.
11 [a]'Thus it shall be done for each young bull, for each ram, or for each lamb or young goat.
12 'According to the number that you prepare, so you shall do with everyone according to their number.
13 'All who are native-born shall do these things in this manner, in presenting an offering made by fire, a sweet aroma to the LORD.
14 'And if a stranger [1]dwells with you, or whoever *is* among you throughout your generations, and would present an offering made by fire, a sweet aroma to the LORD, just as you do, so shall he do.
15 [a]'One [1]ordinance *shall be* for you of the assembly and for the stranger who dwells *with you,* an ordinance forever throughout your generations; as you are, so shall the stranger be before the LORD.
16 'One law and one custom shall be for you and for the stranger who dwells with you.' "
17 Again the LORD spoke to Moses, saying,
18 [a]"Speak to the children of Israel, and say to them: 'When you come into the land to which I bring you,
19 'then it will be, when you eat of [a]the bread of the land, that you shall offer up a heave offering to the LORD.
20 [a]'You shall offer up a cake of the first of your ground meal *as* a heave offering; as [b]a heave offering of the threshing floor, so shall you offer it up.
21 'Of the first of your ground meal you shall give to the LORD a heave offering throughout your generations.

Laws Concerning Unintentional Sin

22 [a]'If you sin unintentionally, and do not observe all these commandments which the LORD has spoken to Moses—
23 'all that the LORD has commanded you by the hand of Moses, from the day the LORD gave commandment and onward throughout your generations—
24 'then it will be, [a]if it is unintentionally committed, [1]without the knowledge of the congregation, that the whole congregation shall offer one young bull as a burnt offering, as a sweet aroma to the LORD, [b]with its grain offering and its drink offering, according to the ordinance, and [c]one kid of the goats as a sin offering.
25 [a]'So the priest shall make atonement for the whole congregation of the children of Israel, and it shall be forgiven them, for it was unintentional; they shall bring their offering, an offering made by fire to the LORD, and their sin offering before the LORD, for their unintended sin.
26 'It shall be forgiven the whole congregation of the children of Israel and the stranger who dwells among them, because all the people *did it* unintentionally.
27 'And [a]if a person sins unintentionally, then he shall bring a female goat in its first year as a sin offering.
28 [a]'So the priest shall make atonement for the person who sins unintentionally, when he sins unintentionally before the LORD, to make atonement for him; and it shall be forgiven him.
29 [a]'You shall have one law for him who sins unintentionally, *for* him who is native-born among the children of Israel and for the stranger who dwells among them.

Law Concerning Presumptuous Sin

30 [a]'But the person who does *anything* [1]presumptuously, *whether he is* native-born or a stranger, that one [2]brings reproach on the LORD, and he shall be [3]cut off from among his people.

ENCOUNTER Note Num. 15:30

Presumptuous Sins

There is no human remedy for sin. Until Christ's sacrificial death on the cross there was no way to atone for such defiance.

31 'Because he has [a]despised the word of the LORD, and has broken His commandment, that person shall be completely cut off; his [1]guilt *shall be* upon him.' "

6 [a]Num. 28:12, 14
8 [a]Lev. 7:11
9 [a]Num. 28:12, 14
11 [a]Num. 28
14 [1]As a resident alien
15 [a]Num. 9:14; 15:29 [1]*statute*
18 [a]Deut. 26:1
19 [a]Josh. 5:11, 12
20 [a]Lev. 23:10, 14, 17 [b]Lev. 2:14; 23:10, 16
22 [a]Lev. 4:2
24 [a]Lev. 4:13 [b]Num. 15:8–10 [c]Lev. 4:23 [1]Lit. *away from the eyes*
25 [a][Heb. 2:17]
27 [a]Lev. 4:27–31
28 [a]Lev. 4:35
29 [a]Num. 15:15
30 [a]Deut. 1:43; 17:12 [1]*defiantly,* lit. *with a high hand* [2]*blasphemes* [3]Put to death
31 [a]Prov. 13:13 [1]*iniquity*

15:19 The worshipper would wave a portion of the first of the harvest before the Lord to signify that all the harvest belonged to God and had come from Him.

Penalty for Violating the Sabbath

32 Now while the children of Israel were in the wilderness, [a]they found a man gathering sticks on the Sabbath day.
33 And those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation.
34 They put him [a]under guard, because it had not been explained what should be done to him.
35 Then the LORD said to Moses, [a]"The man must surely be put to death; all the congregation shall [b]stone him with stones outside the camp."
36 So, as the LORD commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died.

Tassels on Garments

37 Again the LORD spoke to Moses, saying,
38 "Speak to the children of Israel: Tell [a]them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners.
39 "And you shall have the tassel, that you may look upon it and [a]remember all the commandments of the LORD and do them, and that you [b]*may* not [c]follow the harlotry to which your own heart and your own eyes are inclined,
40 "and that you may remember and do all My commandments, and be [a]holy for your God.
41 "I *am* the LORD your God, who brought you out of the land of Egypt, to be your God: I *am* the LORD your God."

Rebellion Against Moses and Aaron

16 Now [a]Korah the son of Izhar, the son of Kohath, the son of Levi, with [b]Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took *men;*
2 and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, [a]representatives of the congregation, men of renown.
3 [a]They gathered together against Moses and Aaron, and said to them, "*You* [1]*take* too much upon yourselves, for [b]all the congregation *is* holy, every one of them, [c]and the LORD *is* among them. Why then do you exalt yourselves above the assembly of the LORD?"
4 So when Moses heard *it,* he [a]fell on his face;
5 and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who *is* [a]His and *who is* [b]holy,[1] and will cause *him* to come near to Him. That one whom He chooses He will cause to [c]come near to Him.
6 "Do this: Take censers, Korah and all your company;
7 "put fire in them and put incense in them before the LORD tomorrow, and it shall be *that* the man whom the LORD chooses *is* the holy one. *You take* too much upon yourselves, you sons of Levi!"
8 Then Moses said to Korah, "Hear now, you sons of Levi:
9 "*Is it* [a]a small thing to you that the God of Israel has [b]separated you from the congregation of Israel, to bring you near to Himself, to do the work of the tabernacle of the LORD, and to stand before the congregation to serve them;
10 "and that He has brought you near *to Himself,* you and all your brethren, the sons of Levi, with you? And are you seeking the priesthood also?
11 "Therefore you and all your company *are* gathered together against the LORD. [a]And what *is* Aaron that you complain against him?"
12 And Moses sent to call Dathan and Abiram the sons of Eliab, but they said, "We will not come up!
13 "*Is it* a small thing that you have brought us up out of [a]a land flowing with milk and honey, to kill us in the wilderness, that you should [b]keep acting like a prince over us?
14 "Moreover [a]you have not brought us into [b]a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up!"
15 Then Moses was very angry, and said to the LORD, [a]"Do not [1]respect their offering. [b]I have not taken one donkey from them, nor have I hurt one of them."
16 And Moses said to Korah, "Tomorrow, you and all your company be present [a]before the LORD—you and they, as well as Aaron.
17 "Let each take his censer and put incense in it, and each of you bring his

32 [a]Ex. 31:14, 15; 35:2, 3
34 [a]Lev. 24:12
35 [a]Ex. 31:14, 15 [b]Lev. 24:14
38 [a]Matt. 23:5
39 [a]Ps. 103:18 [b]Deut. 29:19 [c]James 4:4
40 [a][Lev. 11:44, 45]

CHAPTER 16

1 [a]Ex. 6:21 [b]Num. 26:9
2 [a]Num. 1:16; 26:9
3 [a]Ps. 106:16 [b]Ex. 19:6 [c]Ex. 29:45 [1]*assume too much for*
4 [a]Num. 14:5; 20:6
5 [a][2 Tim. 2:19] [b]Lev. 21:6–8, 12 [c]Ezek. 40:46; 44:15, 16 [1]*set aside* for His use only
9 [a]Is. 7:13 [b]Deut. 10:8
11 [a]Ex. 16:7, 8
13 [a]Num. 11: 4–6 [b]Ex. 2:14
14 [a]Num. 14: 1–4 [b]Ex. 3:8
15 [a]Gen. 4:4, 5 [b]1 Sam. 12:3 [1]*graciously regard*
16 [a]1 Sam. 12: 3, 7

15:35 Stoning was the prescribed method of punishing the most grievous sinners because it involved a large number of people acting in judgment, symbolizing the peoples' collective rejection of the sin committed.

15:38 The color blue symbolized royalty and divinity (Esth. 8:15). The color blue was on the high priest's garment (Ex. 28:31, 37).

16:1 The sons of Korah, while not priests, were responsible for carrying the most sacred objects of the tabernacle (4:1–20).

16:3 The 250 leaders resented the prominence God had given Moses. They desired more distinguished positions for themselves.

censer before the LORD, two hundred and fifty censers; both you and Aaron, each *with* his censer."
18 So every man took his censer, put fire in it, laid incense on it, and stood at the door of the tabernacle of meeting with Moses and Aaron.
19 And Korah gathered all the congregation against them at the door of the tabernacle of meeting. Then [a]the glory of the LORD appeared to all the congregation.
20 And the LORD spoke to Moses and Aaron, saying,
21 [a]"Separate yourselves from among this congregation, that I may [b]consume them in a moment."
22 Then they [a]fell[1] on their faces, and said, "O God, [b]the God of the spirits of all flesh, shall one man sin, and You be angry with all the [c]congregation?"
23 So the LORD spoke to Moses, saying,
24 "Speak to the congregation, saying, 'Get away from the tents of Korah, Dathan, and Abiram.' "
25 Then Moses rose and went to Dathan and Abiram, and the elders of Israel followed him.
26 And he spoke to the congregation, saying, [a]"Depart now from the tents of these wicked men! Touch nothing of theirs, lest you be consumed in all their sins."
27 So they got away from around the tents of Korah, Dathan, and Abiram; and Dathan and Abiram came out and stood at the door of their tents, with their wives, their sons, and their little [a]children.
28 And Moses said: [a]"By this you shall know that the LORD has sent me to do all these works, for *I have* not *done them* [b]of my own will.
29 "If these men die naturally like all men, or if they are [a]visited by the common fate of all men, *then* the LORD has not sent me.
30 "But if the LORD creates [a]a new thing, and the earth opens its mouth and swallows them up with all that belongs to them, and they [b]go down alive into the pit, then you will understand that these men have rejected the LORD."
31 [a]Now it came to pass, as he finished speaking all these words, that the ground split apart under them,
32 and the earth opened its mouth and swallowed them up, with their households and [a]all the men with Korah, with all *their* goods.
33 So they and all those with them went down alive into the pit; the earth closed over them, and they perished from among the assembly.
34 Then all Israel who *were* around them fled at their cry, for they said, "Lest the earth swallow us up *also!*"
35 And [a]a fire came out from the LORD and consumed the two hundred and fifty men who were offering incense.
36 Then the LORD spoke to Moses, saying:
37 "Tell Eleazar, the son of Aaron the priest, to pick up the censers out of the blaze, for [a]they are holy, and scatter the fire some distance away.
38 "The censers of [a]these men who sinned [1]against their own souls, let them be made into hammered plates as a covering for the altar. Because they presented them before the LORD, therefore they are holy; [b]and they shall be a sign to the children of Israel."
39 So Eleazar the priest took the bronze censers, which those who were burned up had presented, and they were hammered out as a covering on the altar,
40 *to be* a [1]memorial to the children of Israel [a]that no outsider, who *is* not a descendant of Aaron, should come near to offer incense before the LORD, that he might not become like Korah and his companions, just as the LORD had said to him through Moses.

Complaints of the People

41 On the next day [a]all the congregation of the children of Israel complained against Moses and Aaron, saying, "You have killed the people of the LORD."

19 [a]Num. 14:10
21 [a]Gen. 19:17 [b]Ex. 32:10; 33:5
22 [a]Num. 14:5 [b]Num. 27:16 [c]Gen. 18:23–32; 20:4 [1]*prostrated themselves*
26 [a]Gen. 19:12, 14, 15, 17
27 [a]Num. 26:11
28 [a]John 5:36 [b]John 5:30
29 [a]Ex. 20:5
30 [a]Job 31:3 [b][Ps. 55:15]
31 [a]Num. 26:10
32 [a]Num. 26:11
35 [a]Num. 11:1–3; 26:10
37 [a]Lev. 27:28
38 [a]Hab. 2:10 [b]Num. 17:10 [1]*Or at the cost of their own lives*
40 [a]Num. 3:10 [1]*reminder*
41 [a]Num. 14:2

ENCOUNTER*Note* *Num. 16:30*

God Makes Things Clear

God will make it obvious when our heart turns away from Him. When God distances Himself from us, we cannot fail to notice. If God seems far way, we should examine our own hearts because we are the ones who have caused the rift in our relationship.

ENCOUNTER*Note* *Num. 16:41*

Complaining

Complaining about our circumstances reveals a refusal to accept God's sovereignty over our affairs. God views our murmuring as rebellion against His Lordship.

16:32 Korah perished under God's judgment but his descendants would survive to serve God and to worship Him (Ps. 42).

42 Now it happened, when the congregation had gathered against Moses and Aaron, that they turned toward the tabernacle of meeting; and suddenly [a]the cloud covered it, and the glory of the LORD appeared.
43 Then Moses and Aaron came before the tabernacle of meeting.
44 And the LORD spoke to Moses, saying,
45 "Get away from among this congregation, that I may consume them in a moment." And they fell on their faces.
46 So Moses said to Aaron, "Take a censer and put fire in it from the altar, put incense *on it,* and take it quickly to the congregation and make [1]atonement for them; [a]for wrath has gone out from the LORD. The plague has begun."
47 Then Aaron took *it* as Moses commanded, and ran into the midst of the assembly; and already the plague had begun among the people. So he put in the incense and made atonement for the people.
48 And he stood between the dead and the living; so [a]the plague was stopped.
49 Now those who died in the plague were fourteen thousand seven hundred, besides those who died in the Korah incident.
50 So Aaron returned to Moses at the door of the tabernacle of meeting, for the plague had stopped.

The Budding of Aaron's Rod

17 And the LORD spoke to Moses, saying:
2 "Speak to the children of Israel, and get from them a rod from each father's house, all their leaders according to their fathers' houses—twelve rods. Write each man's name on his rod.
3 "And you shall write Aaron's name on the rod of Levi. For there shall be one rod for the head of *each* father's house.
4 "Then you shall place them in the tabernacle of meeting before [a]the Testimony, [b]where I meet with you.
5 "And it shall be *that* the rod of the man [a]whom I choose will blossom; thus I will rid Myself of the complaints of the children of Israel, [b]which they make against you."
6 So Moses spoke to the children of Israel, and each of their leaders gave him a rod apiece, for each leader according to their fathers' houses, twelve rods; and the rod of Aaron *was* among their rods.

42 [a]Ex. 40:34
46 [a]Num. 18:5
[1]Lit. *covering*
48 [a]Num. 25:8

CHAPTER 17
4 [a]Ex. 25:16
[b]Ex. 25:22; 29:42, 43; 30:36
5 [a]Num. 16:5
[b]Num. 16:11

7 [a]Ex. 38:21
8 [a][Ezek. 17:24]
10 [a]Heb. 9:4
[b]Deut. 9:7, 24
[c]Num. 17:5
13 [a]Num. 1:51, 53; 18:4, 7

CHAPTER 18
1 [a]Num. 17:13
[b]Ex. 28:38
[1]*guilt*
2 [a]Num. 1:47
[b]Num. 3:5–10
[1]*testimony*
3 [a]Num. 3:25, 31, 36
[b]Num. 16:40
[c]Num. 4:15
[1]*service*
4 [a]Num. 3:10

7 And Moses placed the rods before the LORD in [a]the tabernacle of witness.
8 Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the [a]rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds.

ENCOUNTER*Note* *Num. 17:8*

God's Affirmation

God will affirm His call upon His servants. It should be evident to observers if God has singled a person out as a leader.

9 Then Moses brought out all the rods from before the LORD to all the children of Israel; and they looked, and each man took his rod.
10 And the LORD said to Moses, "Bring [a]Aaron's rod back before the Testimony, to be kept [b]as a sign against the rebels, [c]that you may put their complaints away from Me, lest they die."
11 Thus did Moses; just as the LORD had commanded him, so he did.
12 So the children of Israel spoke to Moses, saying, "Surely we die, we perish, we all perish!
13 [a]"Whoever even comes near the tabernacle of the LORD must die. Shall we all utterly die?"

Duties of Priests and Levites

18 Then the LORD said to Aaron: [a]"You and your sons and your father's house with you shall [b]bear the [1]iniquity *related to* the sanctuary, and you and your sons with you shall bear the iniquity *associated with* your priesthood.
2 "Also bring with you your brethren of the [a]tribe of Levi, the tribe of your father, that they may be [b]joined with you and serve you while you and your sons *are* with you before the tabernacle of [1]witness.
3 "They shall attend to your [1]needs and [a]all the needs of the tabernacle; [b]but they shall not come near the articles of the sanctuary and the altar, [c]lest they die—they and you also.
4 "They shall be joined with you and attend to the needs of the tabernacle of meeting, for all the work of the tabernacle; [a]but an outsider shall not come near you.

16:47 The fact Aaron ran to intervene on the rebellious people's behalf indicates the gravity of the situation as well as the depth of the elderly priest's compassion.

17:5 Again it was God who answered Moses' critics on his behalf.

17:10 Aaron's rod was placed in the ark of the covenant along with the stone tablets and the pot of manna (Ex. 16: 34; 25:16).

17:12 Once the Israelites realized God had spoken to correct them, they feared for their lives. They had grown to fear God's judgment.

5 "And you shall attend to [a]the duties of the sanctuary and the duties of the altar, [b]that there *may* be no more wrath on the children of Israel.
6 "Behold, I Myself have [a]taken your brethren the Levites from among the children of Israel; [b]*they are* a gift to you, given by the LORD, to do the work of the tabernacle of meeting.
7 "Therefore [a]you and your sons with you shall attend to your priesthood for everything at the altar and [b]behind the veil; and you shall serve. I give your priesthood *to you* as a [c]gift for service, but the outsider who comes near shall be put to death."

ENCOUNTER *Note* *Num. 18:7*

Invited to Serve

Sometimes we can take our accessibility to God for granted. We must not forget that God's invitation to serve Him is a marvelous, undeserved privilege.

Offerings for Support of the Priests

8 And the LORD spoke to Aaron: "Here, [a]I Myself have also given you [1]charge of My heave offerings, all the holy gifts of the children of Israel; I have given them [b]as a portion to you and your sons, as an ordinance forever.
9 "This shall be yours of the most holy things *reserved* from the fire: every offering of theirs, every [a]grain offering and every [b]sin offering and every [c]trespass offering which they render to Me, *shall be* most holy for you and your sons.
10 [a]"In a most holy *place* you shall eat it; every male shall eat it. It shall be holy to you.
11 "This also *is* yours: [a]the heave offering of their gift, with all the wave offerings of the children of Israel; I have given them to you, and your sons and daughters with you, as an ordinance forever. [b]Everyone who is [1]clean in your house may eat it.
12 [a]"All the [1]best of the oil, all the best of the new wine and the grain, [b]their firstfruits which they offer to the LORD, I have given them to you.
13 "Whatever first ripe fruit is in their land, [a]which they bring to the LORD, shall be yours. Everyone who is clean in your house may eat it.
14 [a]"Every [1]devoted thing in Israel shall be yours.
15 "Everything that first opens [a]the womb of all flesh, which they bring to the LORD, whether man or beast, shall be yours; nevertheless [b]the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.
16 "And those redeemed of the devoted things you shall redeem when one month old, [a]according to your valuation, for five shekels of silver, according to the shekel of the sanctuary, which *is* [b]twenty gerahs.
17 [a]"But the firstborn of a cow, the firstborn of a sheep, or the firstborn of a goat you shall not redeem; they *are* holy. [b]You shall sprinkle their blood on the altar, and burn their fat *as* an offering made by fire for a sweet aroma to the LORD.
18 "And their flesh shall be yours, just as the [a]wave[1] breast and the right thigh are yours.
19 "All the heave offerings of the holy things, which the children of Israel offer to the LORD, I have given to you and your sons and daughters with you as an ordinance forever; [a]it *is* a covenant of salt forever before the LORD with you and your descendants with you."
20 Then the LORD said to Aaron: "You shall have [a]no inheritance in their land, nor shall you have any portion among them; [b]I *am* your portion and your inheritance among the children of Israel.

Tithes for Support of the Levites

21 "Behold, [a]I have given the children of Levi all the tithes in Israel as [1]an inheritance in return for the work which they perform, [b]the work of the tabernacle of meeting.
22 [a]"Hereafter the children of Israel shall not come near the tabernacle of meeting, [b]lest they bear sin and die.
23 "But the Levites shall perform the work of the tabernacle of meeting, and they shall bear their iniquity; *it shall be* a statute forever, throughout your generations, that among the children of Israel they shall have no inheritance.
24 "For the tithes of the children of Israel, which they offer up *as* a heave

5 [a]Lev. 24:3 [b]Num. 8:19; 16:46
6 [a]Num. 3:12, 45 [b]Num. 3:9
7 [a]Num. 3:10; 18:5 [b]Heb. 9:3, 6 [c]1 Pet. 5:2, 3
8 [a]Lev. 6:16, 18; 7:28–34 [b]Ex. 29:29; 40:13, 15 [1]*custody*
9 [a]Lev. 2:2, 3; 10:12, 13 [b]Lev. 6:25, 26 [c]Lev. 7:7
10 [a]Lev. 6:16, 26
11 [a]Deut. 18: 3–5 [b]Lev. 22:1–16 [1]*purified*
12 [a]Ex. 23:19 [b]Ex. 22:29 [1]Lit. *fat*
13 [a]Ex. 22:29; 23:19; 34:26
14 [a]Lev. 27:1–33 [1]*consecrated*
15 [a]Ex. 13:2 [b]Ex. 13:12–15
16 [a]Lev. 27:6 [b]Ex. 30:13
17 [a]Deut. 15:19 [b]Lev. 3:2, 5
18 [a]Ex. 29: 26–28 [1]*breast of the wave offering*
19 [a]2 Chr. 13:5
20 [a]Josh. 13:14, 33 [b]Ezek. 44:28
21 [a]Lev. 27: 30–33 [b]Num. 3:7, 8 [1]*a possession*
22 [a]Num. 1:51 [b]Lev. 22:9

18:7 The "outsider" was an Israelite who was not from the tribe of Levi. Only the Levites were allowed to minister to the Lord in an official capacity.

18:16 Five shekels of silver was about six month's wages.

18:20 Rather than earning an income from the land, the Levites had God as their resource for everything they would need.

18:21 This is the first mention of the Levites receiving a tithe from the rest of God's people. Tithing had been practiced by the patriarchs (Gen. 14:20; 28:22), but the practice of supporting religious leaders through the tithe is formally prescribed here.

offering to the LORD, I have given to the Levites [1]as an inheritance; therefore I have said to them, 'Among the children of Israel they shall have no inheritance.' "

The Tithe of the Levites

25 Then the LORD spoke to Moses, saying,
26 "Speak thus to the Levites, and say to them: 'When you take from the children of Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the LORD, [a]a tenth of the tithe.
27 'And your heave offering shall be reckoned to you as though *it were* the grain of the [a]threshing floor and as the fullness of the winepress.
28 'Thus you shall also offer a heave offering to the LORD from all your tithes which you receive from the children of Israel, and you shall give the LORD's heave offering from it to Aaron the priest.
29 'Of all your gifts you shall offer up every heave offering due to the LORD, from all the [1]best of them, the consecrated part of them.'
30 "Therefore you shall say to them: 'When you have lifted up the best of it, then *the rest* shall be accounted to the Levites as the produce of the threshing floor and as the produce of the winepress.
31 'You may eat it in any place, you and your households, for it *is* [a]your [1]reward for your work in the tabernacle of meeting.
32 'And you shall [a]bear no sin because of it, when you have lifted up the best of it. But you shall not [b]profane the holy gifts of the children of Israel, lest you die.' "

Laws of Purification

19 Now the LORD spoke to Moses and Aaron, saying,
2 "This *is* the [1]ordinance of the law which the LORD has commanded, saying: 'Speak to the children of Israel, that they bring you a red heifer without [2]blemish, in which there *is* no [a]defect [b]*and* on which a yoke has never come.
3 'You shall give it to Eleazar the priest, that he may take it [a]outside the camp, and it shall be slaughtered before him;
4 'and Eleazar the priest shall take some of its blood with his finger, and [a]sprinkle some of its blood seven times directly in front of the tabernacle of meeting.
5 'Then the heifer shall be burned in his sight: [a]its hide, its flesh, its blood, and its offal shall be burned.
6 'And the priest shall take [a]cedar wood and [b]hyssop and scarlet, and cast *them* into the midst of the fire burning the heifer.
7 [a]'Then the priest shall wash his clothes, he shall bathe in water, and afterward he shall come into the camp; the priest shall be unclean until evening.
8 'And the one who burns it shall wash his clothes in water, bathe in water, and shall be unclean until evening.
9 'Then a man *who is* clean shall gather up [a]the ashes of the heifer, and store *them* outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel [b]for the water of [1]purification; it *is* for purifying from sin.
10 'And the one who gathers the ashes of the heifer shall wash his clothes, and be unclean until evening. It shall be a statute forever to the children of Israel and to the stranger who dwells among them.
11 [a]'He who touches the dead [1]body of anyone shall be unclean seven days.
12 [a]'He shall purify himself with the water on the third day and on the seventh day; *then* he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean.
13 'Whoever touches the body of anyone who has died, and [a]does not purify himself, [b]defiles the tabernacle of the LORD. That person shall be cut off from Israel. He shall be unclean, because [c]the water of purification was not sprinkled on him; [d]his uncleanness *is* still on him.
14 'This *is* the law when a man dies in a tent: All who come into the tent and all who *are* in the tent shall be unclean seven days;
15 'and every [a]open vessel, which has no cover fastened on it, *is* unclean.
16 [a]'Whoever in the open field touches one who is slain by a sword or who has died, or a bone of a man, or a grave, shall be unclean seven days.
17 'And for an unclean *person* they shall take some of the [a]ashes of the heifer burnt for purification from sin,

24 [1]*for a possession*
26 [a]Neh. 10:38
27 [a]Num. 15:20
29 [1]Lit. *fat*
31 [a][Luke 10:7] [1]*wages*
32 [a]Lev. 19:8; 22:16 [b]Lev. 22:2, 15

CHAPTER 19

2 [a]Lev. 22:20–25 [b]Deut. 21:3 [1]*statute* [2]*defect*
3 [a]Lev. 4:12, 21
4 [a]Lev. 4:6
5 [a]Ex. 29:14
6 [a]Lev. 14:4, 6, 49 [b]Ex. 12:22
7 [a]Lev. 11:25; 15:5; 16:26, 28
9 [a][Heb. 9:13, 14] [b]Num. 19:13, 20, 21 [1]Lit. *impurity*
11 [a]Lev. 21:1, 11 [1]Lit. *soul of man*
12 [a]Num. 19:19; 31:19
13 [a]Lev. 22:3–7 [b]Lev. 15:31 [c]Num. 8:7; 19:9 [d]Lev. 7:20; 22:3
15 [a]Num. 31:20
16 [a]Num. 19:11; 31:19
17 [a]Num. 19:9

18:29 Although the Levites received their livelihood from the tithes and offerings of the Israelites, they, too, were required to offer sacrifices to the Lord as a sign and remembrance that God was the source of all they had.

19:2 The sacrifice of the Red Heifer was unusual. It is the only sacrifice conducted outside the tabernacle. Normally a sacrificial animal was male; this one was female. Specifying the color of a sacrificial animal is also unique to this sacrifice.

19:6 Cedar and hyssop were associated with cleansing (Lev. 14:4).

and [1]running water shall be put on them in a vessel.
18 'A clean person shall take [a]hyssop and dip *it* in the water, sprinkle *it* on the tent, on all the vessels, on the persons who were there, or on the one who touched a bone, the slain, the dead, or a grave.
19 'The clean *person* shall sprinkle the unclean on the third day and on the seventh day; [a]and on the seventh day he shall purify himself, wash his clothes, and bathe in water; and at evening he shall be clean.
20 'But the man who is unclean and does not purify himself, that person shall be cut off from among the assembly, because he has [a]defiled the sanctuary of the LORD. The water of purification has not been sprinkled on him; he *is* unclean.

ENCOUNTER *Note* *Num. 19:20*

Purification

Holy God wants His people to be holy and blameless. God provides the means for our purification but we must choose to participate in our own cleansing.

21 'It shall be a perpetual statute for them. He who sprinkles the water of purification shall wash his clothes; and he who touches the water of purification shall be unclean until evening.
22 [a]'Whatever the unclean *person* touches shall be unclean; and [b]the person who touches *it* shall be unclean until evening.' "

Moses' Error at Kadesh

20 Then[a] the children of Israel, the whole congregation, came into the Wilderness of Zin in the first month, and the people stayed in [b]Kadesh; and [c]Miriam died there and was buried there.
2 [a]Now there was no water for the congregation; [b]so they gathered together against Moses and Aaron.
3 And the people [a]contended with Moses and spoke, saying: "If only we had died [b]when our brethren died before the LORD!
4 [a]"Why have you brought up the assembly of the LORD into this wilderness, that we and our animals should die here?
5 "And why have you made us come up out of Egypt, to bring us to this evil place? It *is* not a place of grain or figs or vines or pomegranates; nor *is* there any water to drink."
6 So Moses and Aaron went from the presence of the assembly to the door of the tabernacle of meeting, and [a]they [1]fell on their faces. And [b]the glory of the LORD appeared to them.
7 Then the LORD spoke to Moses, saying,
8 [a]"Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus [b]you shall bring water for them out of the rock, and give drink to the congregation and their animals."
9 So Moses took the rod [a]from before the LORD as He commanded him.
10 And Moses and Aaron gathered the assembly together before the rock; and he said to them, [a]"Hear now, you rebels! Must we bring water for you out of this rock?"
11 Then Moses lifted his hand and struck the rock twice with his rod; [a]and water came out abundantly, and the congregation and their animals drank.
12 Then the LORD spoke to Moses and Aaron, "Because [a]you did not believe Me, to [b]hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."
13 [a]This *was* the water of [1]Meribah, because the children of Israel contended with the LORD, and He was hallowed among them.

Passage Through Edom Refused

14 [a]Now Moses sent messengers from Kadesh to the king of [b]Edom. [c]"Thus says your brother Israel: 'You know all the hardship that has befallen us,
15 [a]'how our fathers went down to Egypt, [b]and we dwelt in Egypt a long time, [c]and the Egyptians [1]afflicted us and our fathers.
16 [a]'When we cried out to the LORD, He heard our voice and [b]sent the Angel and brought us up out of Egypt; now here we are in Kadesh, a city on the edge of your border.
17 'Please [a]let us pass through your country. We will not pass through fields

[1] Lit. *living*
18 [a]Ps. 51:7
19 [a]Lev. 14:9
20 [a]Num. 19:13
22 [a]Hag. 2: 11–13 [b]Lev. 15:5

CHAPTER 20

1 [a]Num. 13:21; 33:36 [b]Num. 13:26 [c]Ex. 15:20
2 [a]Ex. 17:1 [b]Num. 16:19, 42
3 [a]Ex. 17:2 [b]Num. 11:1, 33; 14:37; 16:31–35, 49
4 [a]Ex. 17:3
6 [a]Num. 14:5; 16:4, 22, 45 [b]Num. 14:10 [1]*prostrated themselves*
8 [a]Ex. 4:17, 20; 17:5, 6 [b]Neh. 9:15
9 [a]Num. 17:10
10 [a]Ps. 106:33
11 [a][1 Cor. 10:4]
12 [a]Deut. 1:37; 3:26, 27; 34:5 [b]Lev. 10:3
13 [a]Deut. 33:8 [1]Lit. *Contention*
14 [a]Judg. 11:16, 17 [b]Gen. 36:31–39 [c]Deut. 2:4
15 [a]Gen. 46:6 [b]Ex. 12:40 [c]Deut. 26:6 [1]*did evil to*
16 [a]Ex. 2:23; 3:7 [b]Ex. 3:2; 14:19
17 [a]Num. 21:22

19:21 "Until evening" was the shortest prescribed period of uncleanness.

19:22 "Whatever" the unclean person touched would become defiled. This signified the contagious, contaminating nature of an unclean person.

20:13 God hallowed Himself at Kadesh (Num. 20:1) which means "Holy Person" or "Holy Place."

20:17 The King's Highway was a major trade route that extended from Damascus to the Gulf of Aqaba.

or vineyards, nor will we drink water from wells; we will go along the King's Highway; we will not turn aside to the right hand or to the left until we have passed through your territory.' "
18 Then [a]Edom said to him, "You shall not pass through my *land,* lest I come out against you with the sword."
19 So the children of Israel said to him, "We will go by the Highway, and if I or my livestock drink any of your water, [a]then I will pay for it; let me only pass through on foot, nothing *more.*"
20 Then he said, [a]"You shall not pass through." So Edom came out against them with many men and with a strong hand.
21 Thus Edom [a]refused to give Israel passage through his territory; so Israel [b]turned away from him.

Death of Aaron

22 Now the children of Israel, the whole congregation, journeyed from [a]Kadesh [b]and came to Mount Hor.
23 And the LORD spoke to Moses and Aaron in Mount Hor by the border of the land of Edom, saying:
24 "Aaron shall [1]be [a]gathered to his people, for he shall not enter the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah.

ENCOUNTER*Note* *Num. 20:24*

No Exceptions

God makes no exceptions to holiness. His standard is unwavering.

25 [a]"Take Aaron and Eleazar his son, and bring them up to Mount Hor;
26 "and strip Aaron of his garments and put them on Eleazar his son; for Aaron shall be gathered *to his people* and die there."
27 So Moses did just as the LORD commanded, and they went up to Mount Hor in the sight of all the congregation.
28 [a]Moses stripped Aaron of his garments and put them on Eleazar his son; and [b]Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain.
29 Now when all the congregation saw that Aaron was dead, all the house of Israel mourned for Aaron [a]thirty days.

18 [a]Num. 24:18
19 [a]Deut. 2:6, 28
20 [a]Judg. 11:17
21 [a]Deut. 2:27, 30 [b]Judg. 11:18
22 [a]Num. 33:37 [b]Num. 21:4
24 [a]Gen. 25:8 [1]Die and join his ancestors
25 [a]Num. 33:38
28 [a]Ex. 29:29, 30 [b]Num. 33:38
29 [a]Deut. 34:8

CHAPTER 21

1 [a]Judg. 1:16
2 [a]Gen. 28:20 [b]Deut. 2:34
3 [1]Lit. *Utter Destruction*
4 [a]Judg. 11:18 [1]*impatient*
5 [a]Num. 20:4, 5 [1]*detests*
6 [a]1 Cor. 10:9 [b]Deut. 8:15
7 [a]Num. 11:2 [b]Lev. 26:40 [c]Ex. 8:8
8 [a][John 3:14, 15] [b]Is. 14:29; 30:6
9 [a]John 3:14, 15
10 [a]Num. 33:43, 44

Canaanites Defeated at Hormah

21 The [a]king of Arad, the Canaanite, who dwelt in the South, heard that Israel was coming on the road to Atharim. Then he fought against Israel and took *some* of them prisoners.
2 [a]So Israel made a vow to the LORD, and said, "If You will indeed deliver this people into my hand, then [b]I will utterly destroy their cities."
3 And the LORD listened to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their cities. So the name of that place was called [1]Hormah.

The Bronze Serpent

4 Then they journeyed from Mount Hor by the Way of the Red Sea, to [a]go around the land of Edom; and the soul of the people became very [1]discouraged on the way.
5 And the people [a]spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For *there is* no food and no water, and our soul [1]loathes this worthless bread."
6 So [a]the LORD sent [b]fiery serpents among the people, and they bit the people; and many of the people of Israel died.
7 [a]Therefore the people came to Moses, and said, "We have [b]sinned, for we have spoken against the LORD and against you; [c]pray to the LORD that He take away the serpents from us." So Moses prayed for the people.
8 Then the LORD said to Moses, [a]"Make a [b]fiery *serpent,* and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live."
9 So [a]Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

ENCOUNTER*Note* *Num. 21:9*

Looking to the Pole

We tend to think that to be saved we must do something. Yet God continually asks us to look to Him and His provision.

From Mount Hor to Moab

10 Now the children of Israel moved on and [a]camped in Oboth.

20:26 For Aaron's garments see Leviticus 8:7–9.

20:29 The usual period of mourning was seven days. The Israelites also mourned thirty days for Moses (Deut. 34:8).

21:1 Atharim might be identified with Tamar, located four miles south of the Dead Sea.

21:4 "Red Sea" could also be translated "Sea of Reeds."

21:6 This is the last recorded incident of the Israelites grumbling about food.

11 And they journeyed from Oboth and camped at [1]Ije Abarim, in the wilderness which *is* east of Moab, toward the sunrise.
12 [a]From there they moved and camped in the Valley of Zered.
13 From there they moved and camped on the other side of the Arnon, which *is* in the wilderness that extends from the border of the Amorites; for [a]the Arnon *is* the border of Moab, between Moab and the Amorites.
14 Therefore it is said in the Book of the Wars of the LORD:

[1]"Waheb in Suphah,
The brooks of the Arnon,
15 And the slope of the brooks
That reaches to the dwelling of [a]Ar,
And lies on the border of Moab."

16 From there *they went* [a]to Beer, which *is* the well where the LORD said to Moses, "Gather the people together, and I will give them water."
17 [a]Then Israel sang this song:

"Spring up, O well!
All of you sing to it—
18 The well the leaders sank,
Dug by the nation's nobles,
By the [a]lawgiver, with their staves."

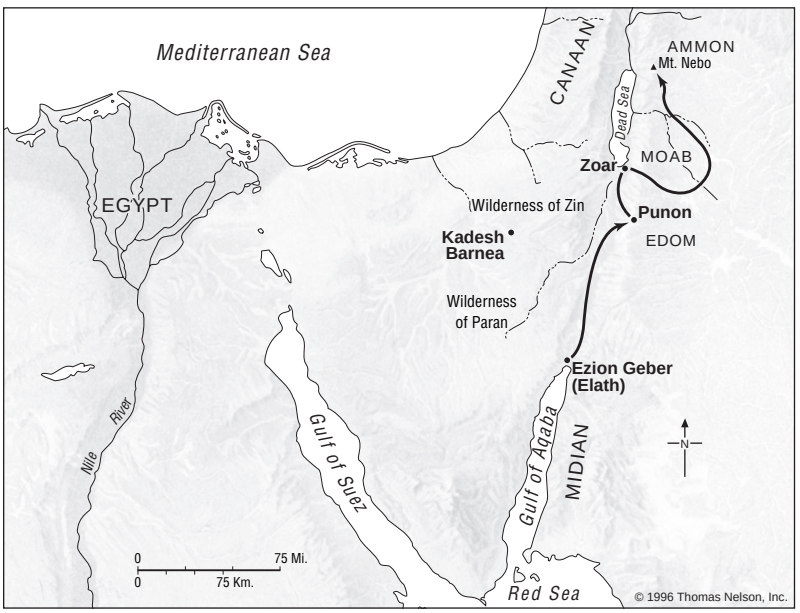
And from the wilderness *they went* to Mattanah,
19 from Mattanah to Nahaliel, from Nahaliel to Bamoth,
20 and from Bamoth, *in* the valley that *is* in the [1]country of Moab, to the top of Pisgah which looks [a]down on the [2]wasteland.

King Sihon Defeated

21 Then [a]Israel sent messengers to Sihon king of the Amorites, saying,
22 [a]"Let me pass through your land. We will not turn aside into fields or vineyards; we will not drink water from wells. We will go by the King's Highway until we have passed through your territory."
23 [a]But Sihon would not allow Israel to pass through his territory. So Sihon gathered all his people together and [1]went out against Israel in the wilderness, [b]and he came to Jahaz and fought against Israel.
24 Then [a]Israel defeated him with the edge of the sword, and took possession of his land from the Arnon to the Jabbok, as far as the people of Ammon; for the border of the people of Ammon *was* fortified.
25 So Israel took all these cities, and Israel [a]dwelt in all the cities of the Amorites, in Heshbon and in all its villages.
26 For Heshbon *was* the city of Sihon king of the Amorites, who had fought against the former king of Moab, and had taken all his land from his hand as far as the Arnon.

11 [1]Lit. *The Heaps of Abarim*
12 [a]Deut. 2:13
13 [a]Num. 22:36
14 [1]Ancient unknown places; Vg. *What He did in the Red Sea*
15 [a]Deut. 2:9, 18, 29
16 [a]Judg. 9:21
17 [a]Ex. 15:1
18 [a]Is. 33:22
20 [a]Num. 23:28 [1]Lit. *field* [2]Heb. *Jeshimon*
21 [a]Deut. 2:26–37
22 [a]Num. 20:16, 17
23 [a]Deut. 29:7 [b]Judg. 11:20 [1]*attacked*
24 [a]Amos 2:9
25 [a]Amos 2:10

21:14 This is the only place in scripture that mentions "The Book of the Wars."



Num. 21:10 From the Wilderness to Canaan

27 Therefore those who speak in [1]proverbs say:

"Come to Heshbon, let it be built;
Let the city of Sihon be repaired.

28 "For [a]fire went out from Heshbon,
A flame from the city of Sihon;
It consumed [b]Ar of Moab,
The lords of the [c]heights of the Arnon.

29 Woe to you, [a]Moab!
You have perished, O people of [b]Chemosh!
He has given his [c]sons as fugitives,
And his [d]daughters into captivity,
To Sihon king of the Amorites.

30 "But we have shot at them;
Heshbon has perished [a]as far as Dibon.
Then we laid waste as far as Nophah,
Which *reaches* to [b]Medeba."

31 Thus Israel dwelt in the land of the Amorites.
32 Then Moses sent to [1]spy out [a]Jazer; and they took its villages and drove out the Amorites who *were* there.

King Og Defeated

33 [a]And they turned and went up by the way to [b]Bashan. So Og king of Bashan went out against them, he and all his people, to battle [c]at Edrei.
34 Then the LORD said to Moses, [a]"Do not fear him, for I have [1]delivered him into your hand, with all his people and his land; and [b]you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon."
35 [a]So they defeated him, his sons, and all his people, until there was no survivor left him; and they took possession of his land.

Balak Sends for Balaam

22 Then [a]the children of Israel moved, and camped in the plains of Moab on the side of the Jordan *across from* Jericho.

27 [1]*parables*
28 [a]Jer. 48:45, 46 [b]Is. 15:1 [c]Num. 22:41; 33:52
29 [a]Jer. 48:46 [b]Judg. 11:24 [c]Is. 15:2, 5 [d]Is. 16:2
30 [a]Num. 32:3, 34 [b]Is. 15:2
32 [a]Jer. 48:32 [1]*secretly search*
33 [a]Deut. 29:7 [b]Deut. 3:1 [c]Josh. 13:12
34 [a]Deut. 3:2 [b]Num. 21:24 [1]*given you victory over him*
35 [a]Deut. 3:3, 4; 29:7

CHAPTER 22

1 [a]Num. 33:48, 49
2 [a]Judg. 11:25
3 [a]Ex. 15:15
4 [a]Num. 25: 15–18; 31:1–3 [1]*consume*
5 [a]2 Pet. 2:15 [b]Deut. 23:4 [1]The Euphrates [2]Or *the people of Amau*
6 [a]Num. 22:17; 23:7, 8 [b]Num. 22:12; 24:9
7 [a]1 Sam. 9:7, 8
8 [a]Num. 22:19
9 [a]Gen. 20:3
12 [a][Rom. 11: 28]

2 Now [a]Balak the son of Zippor saw all that Israel had done to the Amorites.
3 And [a]Moab was exceedingly afraid of the people because they *were* many, and Moab was sick with dread because of the children of Israel.
4 So Moab said to [a]the elders of Midian, "Now this company will [1]lick up everything around us, as an ox licks up the grass of the field." And Balak the son of Zippor *was* king of the Moabites at that time.
5 Then [a]he sent messengers to Balaam the son of Beor at [b]Pethor, which *is* near [1]the River in the land of [2]the sons of his people, to call him, saying: "Look, a people has come from Egypt. See, they cover the face of the earth, and are settling next to me!
6 [a]"Therefore please come at once, [b]curse this people for me, for they *are* too mighty for me. Perhaps I shall be able to defeat them and drive them out of the land, for I know that he whom you bless *is* blessed, and he whom you curse is cursed."
7 So the elders of Moab and the elders of Midian departed with [a]the diviner's fee in their hand, and they came to Balaam and spoke to him the words of Balak.
8 And he said to them, [a]"Lodge here tonight, and I will bring back word to you, as the LORD speaks to me." So the princes of Moab stayed with Balaam.
9 [a]Then God came to Balaam and said, "Who *are* these men with you?"
10 So Balaam said to God, "Balak the son of Zippor, king of Moab, has sent to me, *saying*,
11 'Look, a people has come out of Egypt, and they cover the face of the earth. Come now, curse them for me; perhaps I shall be able to overpower them and drive them out.' "
12 And God said to Balaam, "You shall not go with them; you shall not curse the people, for [a]they *are* blessed."
13 So Balaam rose in the morning and

CHARACTER *Study*

BALAAM

Num. 22:5

Balaam was a prophet of Eastern religions who allegedly drew upon the powers of various gods to pronounce curses or blessings upon people (for a fee). Balak, king of Moab, hired Balaam to curse the Israelites, but God prevented him from doing so. Rather, God inspired Balaam to bless Israel. Balaam was killed by the Israelites in a battle with the Midianites (Num. 31:8, Josh. 13:22). Scripture presents Balaam as one who sought to use God's power for his own selfish and evil purposes (Num. 31:8–16, Deut. 23:4, 5; 2 Pet. 2:15, Jude 11, Rev. 2:14).

21:29 Chemosh was a god worshipped by the Moabites.
21:33 Edrei is modern Dera, located thirty miles east of the Sea of Galilee.
22:5 Pethor is Pitru on the Euphrates River, twelve miles from Carchemish.

said to the princes of Balak, "Go back to your land, for the LORD has refused to give me permission to go with you."
14 And the princes of Moab rose and went to Balak, and said, "Balaam refuses to come with us."
15 Then Balak again sent princes, more numerous and more [1]honorable than they.
16 And they came to Balaam and said to him, "Thus says Balak the son of Zippor: 'Please let nothing hinder you from coming to me;
17 'for I will certainly [a]honor you greatly, and I will do whatever you say to me. [b]Therefore please come, curse this people for me.' "
18 Then Balaam answered and said to the servants of Balak, [a]"Though Balak were to give me his house full of silver and gold, [b]I could not go beyond the word of the LORD my God, to do less or more.

ENCOUNTER *Note* *Num. 22:18*

Going Beyond God's Word

God's word sets the parameters for our lives. Disregarding God's standards invites disaster.

19 "Now therefore, please, you also [a]stay here tonight, that I may know what more the LORD will say to me."
20 [a]And God came to Balaam at night and said to him, "If the men come to call you, rise *and* go with them; but [b]only the word which I speak to you—that you shall do."
21 So Balaam rose in the morning, saddled his donkey, and went with the princes of Moab.

Balaam, the Donkey, and the Angel

22 Then God's anger was aroused because he went, [a]and the Angel of the LORD took His stand in the way as an adversary against him. And he was riding on his donkey, and his two servants *were* with him.
23 Now [a]the donkey saw the Angel of the LORD standing in the way with His drawn sword in His hand, and the donkey turned aside out of the way and went into the field. So Balaam struck the donkey to turn her back onto the road.
24 Then the Angel of the LORD stood in a narrow path between the vineyards, *with* a wall on this side and a wall on that side.
25 And when the donkey saw the Angel of the LORD, she pushed herself against the wall and crushed Balaam's foot against the wall; so he struck her again.
26 Then the Angel of the LORD went further, and stood in a narrow place where there *was* no way to turn either to the right hand or to the left.
27 And when the donkey saw the Angel of the LORD, she lay down under Balaam; so Balaam's anger was aroused, and he struck the donkey with his staff.
28 Then the LORD [a]opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?"
29 And Balaam said to the donkey, "Because you have [1]abused me. I wish there were a sword in my hand, [a]for now I would kill you!"
30 [a]So the donkey said to Balaam, "*Am* I not your donkey on which you have ridden, ever since *I became* yours, to this day? Was I ever [1]disposed to do this to you?" And he said, "No."
31 Then the LORD [a]opened Balaam's eyes, and he saw the Angel of the LORD standing in the way with His drawn sword in His hand; and he bowed his head and fell flat on his face.

ENCOUNTER *Note* *Num. 22:31*

Spiritually Blind

When God reveals His activity to you, you will recognize what you are seeing as the divine work of the Lord. God is at work all around you. Do you see it?

32 And the Angel of the LORD said to him, "Why have you struck your donkey these three times? Behold, I have come out [1]to stand against you, because *your* way is [a]perverse[2] before Me.
33 "The donkey saw Me and turned aside from Me these three times. If she had not turned aside from Me, surely I would also have killed you by now, and let her live."
34 And Balaam said to the Angel of the LORD, [a]"I have sinned, for I did not know You stood in the way against me. Now therefore, if it [1]displeases You, I will turn back."
35 Then the Angel of the LORD said to Balaam, "Go with the men, [a]but only the word that I speak to you, that you shall speak." So Balaam went with the princes of Balak.

15 [1]*distinguished*
17 [a]Num. 24:11 [b]Num. 22:6
18 [a]Num. 22:38; 24:13 [b]1 Kin. 22:14
19 [a]Num. 22:8
20 [a]Num. 22:9 [b]Num. 22:35; 23:5, 12, 16, 26; 24:13
22 [a]Ex. 4:24
23 [a]Josh. 5:13
28 [a]2 Pet. 2:16
29 [a][Prov. 12:10] [1]*mocked*
30 [a]2 Pet. 2:16 [1]*accustomed*
31 [a]Gen. 21:19
32 [a][2 Pet. 2:14, 15] [1]*as an adversary* [2]*contrary*
34 [a]2 Sam. 12:13 [1]Lit. *is evil in your eyes*
35 [a]Num. 22:20

22:28 Balaam was allegedly able to predict the future by studying such things as the livers of animals. Yet paradoxically in this case the seer could not see what his animal could see.

36 Now when Balak heard that Balaam was coming, [a]he went out to meet him at the city of Moab, [b]which *is* on the border at the Arnon, the boundary of the territory.
37 Then Balak said to Balaam, "Did I not earnestly send to you, calling for you? Why did you not come to me? Am I not able [a]to honor you?"
38 And Balaam said to Balak, "Look, I have come to you! Now, have I any power at all to say anything? [a]The word that God puts in my mouth, that I must speak."
39 So Balaam went with Balak, and they came to Kirjath Huzoth.
40 Then Balak offered oxen and sheep, and he sent *some* to Balaam and to the princes who *were* with him.

Balaam's First Prophecy

41 So it was, the next day, that Balak took Balaam and brought him up to the [a]high places of Baal, that from there he might observe [1]the extent of the people.
23 Then Balaam said to Balak, [a]"Build seven altars for me here, and prepare for me here seven bulls and seven rams."
2 And Balak did just as Balaam had spoken, and Balak and Balaam [a]offered a bull and a ram on *each* altar.
3 Then Balaam said to Balak, [a]"Stand by your burnt offering, and I will go; perhaps the LORD will come [b]to meet me, and whatever He shows me I will tell you." So he went to a desolate height.
4 [a]And God met Balaam, and he said to Him, "I have prepared the seven altars, and I have offered on *each* altar a bull and a ram."
5 Then the LORD [a]put a word in Balaam's mouth, and said, "Return to Balak, and thus you shall speak."
6 So he returned to him, and there he was, standing by his burnt offering, he and all the princes of Moab.
7 And he [a]took up his [1]oracle and said:

"Balak the king of Moab has brought me from Aram,
From the mountains of the east.
[b]'Come, curse Jacob for me,
And come, [c]denounce Israel!'

8 "How[a] shall I curse whom God has not cursed?
And how shall I denounce *whom* the LORD has not denounced?
9 For from the top of the rocks I see him,
And from the hills I behold him;
There! [a]A people dwelling alone,
[b]Not reckoning itself among the nations.

10 "Who[a] can count the [1]dust of Jacob,
Or number one-fourth of Israel?
Let me die [b]the death of the righteous,
And let my end be like his!"

11 Then Balak said to Balaam, "What have you done to me? [a]I took you to curse my enemies, and look, you have blessed *them* bountifully!"

ENCOUNTER*Note* *Num. 23:11*

Enemy Curses

God can take the worst His enemies can do and transform them into aids to accomplish His purposes. We have no idea of the extent of God's protection over us.

12 So he answered and said, [a]"Must I not take heed to speak what the LORD has put in my mouth?"

Balaam's Second Prophecy

13 Then Balak said to him, "Please come with me to another place from which you may see them; you shall see only the outer part of them, and shall not see them all; curse them for me from there."
14 So he brought him to the field of Zophim, to the top of Pisgah, [a]and built seven altars, and offered a bull and a ram on *each* altar.
15 And he said to Balak, "Stand here by your burnt offering while I [1]meet *the* LORD over there."
16 Then the LORD met Balaam, and [a]put a word in his mouth, and said, "Go back to Balak, and thus you shall speak."
17 So he came to him, and there he was, standing by his burnt offering, and the princes of Moab were with him. And Balak said to him, "What has the LORD spoken?"
18 Then he took up his oracle and said:

[a]"Rise up, Balak, and hear!
Listen to me, son of Zippor!

36 [a]Gen. 14:17 [b]Num. 21:13
37 [a]Num. 22:17; 24:11
38 [a]1 Kin. 22:14
41 [a]Num. 21:28 [1]*the farthest extent*

CHAPTER 23

1 [a]Num. 23:29
2 [a]Num. 23:14, 30
3 [a]Num. 23:15 [b]Num. 23:4, 16
4 [a]Num. 23:16
5 [a]Deut. 18:18
7 [a]Deut. 23:4 [b]Num. 22:6, 11, 17 [c]1 Sam. 17:10 [1]*prophetic discourse*
8 [a]Num. 22:12
9 [a]Deut. 32:8; 33:28 [b]Ex. 33:16
10 [a]Gen. 13:16; 22:17; 28:14 [b]Ps. 116:15 [1]Or *dust cloud*
11 [a]Num. 22:11
12 [a]Num. 22:38
14 [a]Num. 23: 1, 2
15 [1]So with MT, Tg., Vg.; Syr. *call;* LXX *go and ask God*
16 [a]Num. 22:35; 23:5
18 [a]Judg. 3:20

22:41 "The high places of Baal" (Num. 21:19, 20) are sometimes called Bamoth-Baal. A high place may have been chosen not only for its panoramic view, but also because it was a center for Baal worship.

23:10 One of the purported skills of diviners was predicting the number of an enemy. Yet the Israelites were beyond Balaam's ability to count.

23:14 "The field of Zophim" is literally "field of watchers."

19 "God[a] *is* not a man, that He should lie,
Nor a son of man, that He should repent.
Has He [b]said, and will He not do?
Or has He spoken, and will He not make it good?
20 Behold, I have received *a command* to bless;
[a]He has blessed, and I cannot reverse it.
21 "He[a] has not observed iniquity in Jacob,
Nor has He seen [1]wickedness in Israel.
The LORD his God *is* with him,
[b]And the shout of a King *is* among them.
22 [a]God brings them out of Egypt;
He has [b]strength like a wild ox.
23 "For *there is* no [1]sorcery against Jacob,
Nor any [2]divination against Israel.
It now must be said of Jacob
And of Israel, 'Oh, [a]what God has done!'
24 Look, a people rises [a]like a lioness,
And lifts itself up like a lion;
[b]It shall not lie down until it devours the prey,
And drinks the blood of the slain."

25 Then Balak said to Balaam, "Neither curse them at all, nor bless them at all!"
26 So Balaam answered and said to Balak, "Did I not tell you, saying, [a]'All that the LORD speaks, that I must do'?"

Balaam's Third Prophecy

27 Then Balak said to Balaam, "Please come, I will take you to another place; perhaps it will please God that you may curse them for me from there."
28 So Balak took Balaam to the top of Peor, that [a]overlooks the [1]wasteland.
29 Then Balaam said to Balak, "Build for me here seven altars, and prepare for me here seven bulls and seven rams."
30 And Balak did as Balaam had said, and offered a bull and a ram on *every* altar.

19 [a]Mal. 3:6 [b]1 Kin. 8:56
20 [a]Num. 22:12
21 [a][Rom. 4: 7, 8] [b]Ps. 89:15–18 [1]*trouble*
22 [a]Num. 24:8 [b]Deut. 33:17
23 [a]Ps. 31:19; 44:1 [1]*enchantment* [2]*fortune-telling*
24 [a]Gen. 49:9 [b]Gen. 49:27
26 [a]Num. 22:38
28 [a]Num. 21:20 [1]Heb. *Jeshimon*

CHAPTER 24

1 Now when Balaam saw that it pleased the LORD to bless Israel, he did not go as at [a]other times, to seek to use [1]sorcery, but he set his face toward the wilderness.

ENCOUNTER*Note* *Num. 24:1*

Pleased to Bless

When God is pleased to bless His people, nothing can deter Him. Nothing brings more joy than living under God's blessing.

2 And Balaam raised his eyes, and saw Israel [a]encamped according to their tribes; and [b]the Spirit of God came upon him.
3 [a]Then he took up his oracle and said:

"The utterance of Balaam the son of Beor,
The utterance of the man whose eyes are opened,
4 The utterance of him who hears the words of God,
Who sees the vision of the Almighty,
Who [a]falls down, with eyes wide open:

5 "How lovely are your tents, O Jacob!
Your dwellings, O Israel!
6 Like valleys that stretch out,
Like gardens by the riverside,
[a]Like aloes [b]planted by the LORD,
Like cedars beside the waters.
7 He shall pour water from his buckets,
And his seed *shall be* [a]in many waters.

1 [a]Num. 23:3, 15 [1]*enchantments*
2 [a]Num. 2:2, 34 [b]Num. 11:25
3 [a]Num. 23:7, 18
4 [a]Ezek. 1:28
6 [a]Jer. 17:8 [b]Ps. 104:16
7 [a]Jer. 51:13

HISTORICAL*Encounter*

LEONARD DOBER

Num. 23:19

Count Nikolaus von Zinzendorf was a devout Christian living in Germany during the 1700s. He opened his estate to provide safe haven for Protestant refugees, and a community of Moravian believers was established on his property named Herrnhut. When Zinzendorf informed the Moravian Brethren of the appalling condition of slaves in the West Indies, one of the men, Leonard Dober, felt compelled to go and share the Gospel with them, even if it meant becoming a slave himself. As he and his partner, David Nitschmann, set out from Copenhagen on October 8, 1732, God comforted them with Numbers 23:19. God kept His promise to them to guide and sustain them, and a tremendous ministry to the forsaken slaves was launched. From that courageous beginning, the Moravian Brethren would send missionaries around the globe.

23:23 Despite the threats and curses of demonic powers, nothing can penetrate God's protection surrounding His people.

24:7 Agag was a common title for Amalekite kings. See 1 Samuel 15.

"His king shall be higher than
[b]Agag,
And his [c]kingdom shall be exalted.

8 "God[a] brings him out of Egypt;
He has strength like a wild ox;
He shall [b]consume the nations, his enemies;
He shall [c]break their bones
And [d]pierce *them* with his arrows.
9 'He[a] bows down, he lies down as a lion;
And as a lion, who shall rouse him?'

[b]"Blessed *is* he who blesses you,
And cursed *is* he who curses you."

10 Then Balak's anger was aroused against Balaam, and he [a]struck his hands together; and Balak said to Balaam, [b]"I called you to curse my enemies, and look, you have bountifully blessed *them* these three times!
11 "Now therefore, flee to your place. [a]I said I would greatly honor you, but in fact, the LORD has kept you back from honor."
12 So Balaam said to Balak, "Did I not also speak to your messengers whom you sent to me, saying,
13 'If Balak were to give me his house full of silver and gold, I could not go beyond the word of the LORD, to do good or bad of my own will. What the LORD says, that I must speak'?
14 "And now, indeed, I am going to my people. Come, [a]I will advise you what this people will do to your people in the [b]latter days."

Balaam's Fourth Prophecy

15 So he took up his oracle and said:

"The utterance of Balaam the son of Beor,
And the utterance of the man whose eyes are opened;
16 The utterance of him who hears the words of God,
And has the knowledge of the Most High,
Who sees the vision of the Almighty,
Who falls down, with eyes wide open:

17 "I[a] see Him, but not now;
I behold Him, but not near;
[b]A Star shall come out of Jacob;
[c]A Scepter shall rise out of Israel,
And [1]batter the brow of Moab,
And destroy all the sons of [2]tumult.

18 "And [a]Edom shall be a possession;
Seir also, his enemies, shall be a possession,
While Israel does [3]valiantly.
19 [a]Out of Jacob One [4]shall have dominion,
And destroy the remains of the city."

20 Then he looked on Amalek, and he took up his oracle and said:

"Amalek *was* first among the nations,
But *shall be* last until he perishes."

21 Then he looked on the Kenites, and he took up his oracle and said:

"Firm is your dwelling place,
And your nest is set in the rock;
22 Nevertheless Kain shall be burned.
How long until Asshur carries you away captive?"

23 Then he took up his oracle and said:

"Alas! Who shall live when God does this?
24 But ships *shall come* from the coasts of [a]Cyprus,[1]
And they shall afflict Asshur and afflict [b]Eber,
And so shall [2]*Amalek,* until he perishes."

25 So Balaam rose and departed and [a]returned to his place; Balak also went his way.

Israel's Harlotry in Moab

25 Now Israel remained in [a]Acacia Grove,[1] and the [b]people began to commit harlotry with the women of Moab.
2 [a]They invited the people to [b]the sacrifices of their gods, and the people ate and [c]bowed down to their gods.
3 So Israel was joined to Baal of Peor, and [a]the anger of the LORD was aroused against Israel.
4 Then the LORD said to Moses, [a]"Take all the leaders of the people and hang the offenders before the LORD, out in the sun, [b]that the fierce anger of the LORD may turn away from Israel."
5 So Moses said to [a]the judges of Israel, [b]"Every one of you kill his men who were joined to Baal of Peor."

[b] 1 Sam. 15: 8, 9
[c] 2 Sam. 5:12
8 [a] Num. 23:22 [b] Num. 14:9; 23:24 [c] Ps. 2:9 [d] Ps. 45:5
9 [a] Gen. 49:9 [b] Gen. 12:3; 27:29
10 [a] Ezek. 21:14, 17 [b] Num. 23:11
11 [a] Num. 22:17, 37
14 [a] [Mic. 6:5] [b] Gen. 49:1
17 [a] Rev. 1:7 [b] Matt. 2:2 [c] Gen. 49:10

[1] *shatter the forehead* [2] Heb. *Sheth,* Jer. 48:45
18 [a] 2 Sam. 8:14 [1] *mightily*
19 [a] Amos 9:11, 12 [1] *shall rule*
24 [a] Gen. 10:4 [b] Gen. 10:21, 25 [1] Heb. *Kittim* [2] Lit. *he* or *that one*
25 [a] Num. 22:5; 31:8

CHAPTER 25

1 [a] Josh. 2:1 [b] Rev. 2:14 [1] Heb. *Shittim*
2 [a] Hos. 9:10 [b] Ex. 34:15 [c] Ex. 20:5
3 [a] Ps. 106:28, 29
4 [a] Deut. 4:3 [b] Num. 25:11
5 [a] Ex. 18:21 [b] Deut. 13:6, 9

24:17 The pagan seer was given a glimpse of the coming Messiah.

24:20 God had already pronounced a curse upon the Amalekites (Ex. 17:8–16).

24:21 Kenites were descended from Hobab, the father-in-law, or possibly the brother-in-law, of Moses (Judg. 1:16; 4:11).

24:22 Asshur represents Assyria.

25:1 Apparently Balaam instigated this seduction of the Israelites (Num. 31:16).

25:3 Baal of Peor was the last site from which Balaam attempted to curse the Israelites (23:28).

ENCOUNTER*Note* *Num. 25:3*

Not Indifferent

How it grieves our Lord to see our hearts shift away from Him and gravitate toward worldly temptations. Our disloyalty offends Him deeply. He will not sit idly by and allow it.

6 And indeed, one of the children of Israel came and presented to his brethren a Midianite woman in the sight of Moses and in the sight of all the congregation of the children of Israel, [a]who *were* weeping at the door of the tabernacle of meeting.
7 Now [a]when Phinehas [b]the son of Eleazar, the son of Aaron the priest, saw *it*, he rose from among the congregation and took a javelin in his hand;
8 and he went after the man of Israel into the tent and thrust both of them through, the man of Israel, and the woman through her body. So [a]the plague was [b]stopped among the children of Israel.
9 And [a]those who died in the plague were twenty-four thousand.
10 Then the LORD spoke to Moses, saying:
11 [a]"Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because he was zealous with My zeal among them, so that I did not consume the children of Israel in [b]My zeal.
12 "Therefore say, [a]'Behold, I give to him My [b]covenant of peace;
13 'and it shall be to him and [a]his descendants after him a covenant of [b]an everlasting priesthood, because he was [c]zealous for his God, and [d]made [1]atonement for the children of Israel.' "
14 Now the name of the Israelite who was killed, who was killed with the Midianite woman, *was* Zimri the son of Salu, a leader of a father's house among the Simeonites.
15 And the name of the Midianite woman who was killed *was* Cozbi the daughter of [a]Zur; he *was* head of the people of a father's house in Midian.
16 Then the LORD spoke to Moses, saying:
17 [a]"Harass the Midianites, and [1]attack them;
18 "for they harassed you with their [a]schemes[1] by which they seduced you in the matter of Peor and in the matter of Cozbi, the daughter of a leader of Midian, their sister, who was killed in the day of the plague because of Peor."

The Second Census of Israel

26 And it came to pass, after the [a]plague, that the LORD spoke to Moses and Eleazar the son of Aaron the priest, saying:
2 [a]"Take a census of all the congregation of the children of Israel [b]from twenty years old and above, by their fathers' houses, all who are able to go to war in Israel."
3 So Moses and Eleazar the priest spoke with them [a]in the plains of Moab by the Jordan, *across from* Jericho, saying:
4 "*Take a census of the people* from twenty years old and above, just as the LORD [a]commanded Moses and the children of Israel who came out of the land of Egypt."
5 [a]Reuben *was* the firstborn of Israel. The children of Reuben *were: of* Hanoch, the family of the Hanochites; *of* Pallu, the family of the Palluites;
6 *of* Hezron, the family of the Hezronites; *of* Carmi, the family of the Carmites.
7 These *are* the families of the Reubenites: those who were numbered of them were forty-three thousand seven hundred and thirty.
8 And the son of Pallu *was* Eliab.
9 The sons of Eliab *were* Nemuel, Dathan, and Abiram. These *are* the Dathan and Abiram, [a]representatives of the congregation, who contended against Moses and Aaron in the company of Korah, when they contended against the LORD;
10 [a]and the earth opened its mouth and swallowed them up together with Korah when that company died, when the fire devoured two hundred and fifty men; [b]and they became a sign.
11 Nevertheless [a]the children of Korah did not die.
12 The sons of Simeon according to their families *were: of* [1]Nemuel, the family of the Nemuelites; *of* Jamin, the family of the Jaminites; *of* [2]Jachin, the family of the Jachinites;
13 *of* [1]Zerah, the family of the Zarhites; *of* Shaul, the family of the Shaulites.
14 These *are* the families of the Simeonites: twenty-two thousand two hundred.
15 The sons of Gad according to their

6 [a]Joel 2:17
7 [a]Ps. 106:30 [b]Ex. 6:25
8 [a]Ps. 106:30 [b]Num. 16:46–48
9 [a]Deut. 4:3
11 [a]Ps. 106:30 [b][Ex. 20:5]
12 [a][Mal. 2:4, 5; 3:1] [b]Is. 54:10
13 [a]1 Chr. 6:4–15 [b]Ex. 40:15 [c]Acts 22:3 [d][Heb. 2:17] [1]Lit. *covering*
15 [a]Num. 31:8
17 [a]Num. 31:1–3 [1]*be hostile toward*
18 [a]Rev. 2:14 [1]*tricks*

CHAPTER 26
1 [a]Num. 25:9
2 [a]Num. 1:2; 14:29 [b]Num. 1:3
3 [a]Num. 22:1; 31:12; 33:48; 35:1
4 [a]Num. 1:1
5 [a]Ex. 6:14
9 [a]Num. 1:16; 16:1, 2
10 [a]Num. 16:32–35 [b]Num. 16:38–40
11 [a]Ex. 6:24
12 [1]*Jemuel,* Gen. 46:10; Ex. 6:15 [2]*Jarib,* 1 Chr. 4:24
13 [1]*Zohar,* Gen. 46:10

25:6 The phrase "in the sight of" indicates the brazen disregard and contempt for God's statutes.
25:11 The word "zeal" can also mean jealousy.
26:2 It had been forty years since the first census was taken (Num. 1–4).

families *were: of* [1]Zephon, the family of the Zephonites; *of* Haggi, the family of the Haggites; *of* Shuni, the family of the Shunites;
16 *of* [1]Ozni, the family of the Oznites; *of* Eri, the family of the Erites;
17 *of* [1]Arod, the family of the Arodites; *of* Areli, the family of the Arelites.
18 These *are* the families of the sons of Gad according to those who were numbered of them: forty thousand five hundred.
19 [a]The sons of Judah *were* Er and Onan; and Er and Onan died in the land of Canaan.
20 And [a]the sons of Judah according to their families were: *of* Shelah, the family of the Shelanites; *of* Perez, the family of the Parzites; *of* Zerah, the family of the Zarhites.
21 And the sons of Perez were: *of* Hezron, the family of the Hezronites; *of* Hamul, the family of the Hamulites.
22 These *are* the families of Judah according to those who were numbered of them: seventy-six thousand five hundred.
23 The sons of Issachar according to their families *were: of* Tola, the family of the Tolaites; of [1]Puah, the family of the [2]Punites;
24 of [1]Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites.
25 These *are* the families of Issachar according to those who were numbered of them: sixty-four thousand three hundred.
26 [a]The sons of Zebulun according to their families *were:* of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.
27 These *are* the families of the Zebulunites according to those who were numbered of them: sixty thousand five hundred.
28 [a]The sons of Joseph according to their families, by Manasseh and Ephraim, *were:*
29 The sons of [a]Manasseh: of [b]Machir, the family of the Machirites; and Machir begot Gilead; of Gilead, the family of the Gileadites.
30 These *are* the sons of Gilead: *of* [1]Jeezer, the family of the Jeezerites; of Helek, the family of the Helekites;
31 *of* Asriel, the family of the Asrielites; *of* Shechem, the family of the Shechemites;
32 *of* Shemida, the family of the Shemidaites; *of* Hepher, the family of the Hepherites.
33 Now [a]Zelophehad the son of Hepher had no sons, but daughters; and the names of the daughters of Zelophehad *were* Mahlah, Noah, Hoglah, Milcah, and Tirzah.
34 These *are* the families of Manasseh; and those who were numbered of them *were* fifty-two thousand seven hundred.
35 These *are* the sons of Ephraim according to their families: of Shuthelah, the family of the Shuthalhites; of [1]Becher, the family of the Bachrites; of Tahan, the family of the Tahanites.
36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.
37 These *are* the families of the sons of Ephraim according to those who were numbered of them: thirty-two thousand five hundred. These *are* the sons of Joseph according to their families.
38 [a]The sons of Benjamin according to their families were: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of [b]Ahiram, the family of the Ahiramites;
39 of [a]Shupham,[1] the family of the Shuphamites; of [2]Hupham, the family of the Huphamites.
40 And the sons of Bela were [1]Ard and Naaman: [a]*of Ard,* the family of the Ardites; of Naaman, the family of the Naamites.
41 These *are* the sons of Benjamin according to their families; and those who were numbered of them *were* forty-five thousand six hundred.
42 These *are* the sons of Dan according to their families: of [1]Shuham, the family of the Shuhamites. These *are* the families of Dan according to their families.
43 All the families of the Shuhamites, according to those who were numbered of them, *were* sixty-four thousand four hundred.
44 [a]The sons of Asher according to their families *were:* of Jimna, the family of the Jimnites; of Jesui, the family of the Jesuites; of Beriah, the family of the Beriites.
45 Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.
46 And the name of the daughter of Asher *was* Serah.
47 These *are* the families of the sons of Asher according to those who were numbered of them: fifty-three thousand four hundred.
48 [a]The sons of Naphtali according to their families *were:* of [1]Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites;
49 of Jezer, the family of the Jezerites; of [a]Shillem, the family of the Shillemites.

15 [1]*Ziphion,* Gen. 46:16
16 [1]*Ezbon,* Gen. 46:16
17 [1]Sam., Syr. *Arodi* and Gen. 46:16
19 [a]Gen. 38:2; 46:12
20 [a]1 Chr. 2:3
23 [1]So with Sam., LXX, Syr., Vg.; Heb. *Puvah,* Gen. 46:13; 1 Chr. 7:1 [2]Sam., LXX, Syr., Vg. *Puaites*
24 [1]*Job,* Gen. 46:13
26 [a]Gen. 46:14
28 [a]Gen. 46:20
29 [a]Josh. 17:1 [b]1 Chr. 7:14, 15
30 [1]*Abiezer,* Josh. 17:2
33 [a]Num. 27:1; 36:11
35 [1]*Bered,* 1 Chr. 7:20
38 [a]Gen. 46:21 [b]1 Chr. 8:1, 2
39 [a]1 Chr. 7:12 [1]MT *Shephupham; Shephuphan,* 1 Chr. 8:5 [2]*Huppim,* Gen. 46:21
40 [a]1 Chr. 8:3 [1]*Addar,* 1 Chr. 8:3
42 [1]*Hushim,* Gen. 46:23
44 [a]Gen. 46:17
48 [a]1 Chr. 7:13 [1]*Jahziel,* 1 Chr. 7:13
49 [a]1 Chr. 7:13

50 These *are* the families of Naphtali according to their families; and those who were numbered of them *were* forty-five thousand four hundred.
51 [a]These *are* those who were numbered of the children of Israel: six hundred and one thousand seven hundred and thirty.
52 Then the LORD spoke to Moses, saying:
53 [a]"To these the land shall be [b]divided as an inheritance, according to the number of names.
54 [a]"To a large *tribe* you shall give a larger inheritance, and to a small *tribe* you shall give a smaller inheritance. Each shall be given its inheritance according to those who were numbered of them.
55 "But the land shall be [a]divided by lot; they shall inherit according to the names of the tribes of their fathers.
56 "According to the lot their inheritance shall be divided between the larger and the smaller."
57 [a]And these *are* those who were numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.
58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, and the family of the Korathites. And Kohath begot Amram.
59 The name of Amram's wife *was* [a]Jochebed the daughter of Levi, who was born to Levi in Egypt; and to Amram she bore Aaron and Moses and their sister Miriam.
60 [a]To Aaron were born Nadab and Abihu, Eleazar and Ithamar.
61 And [a]Nadab and Abihu died when they offered profane fire before the LORD.
62 [a]Now those who were numbered of them were twenty-three thousand, every male from a month old and above; [b]for they were not numbered among the other children of Israel, because there was [c]no inheritance given to them among the children of Israel.
63 These *are* those who were numbered by Moses and Eleazar the priest, who numbered the children of Israel [a]in the plains of Moab by the Jordan, *across from* Jericho.
64 [a]But among these there was not a man of those who were numbered by Moses and Aaron the priest when they numbered the children of Israel in the [b]Wilderness of Sinai.

51 [a]Num. 1:46; 11:21
53 [a]Josh. 11:23; 14:1 [b]Num. 33:54
54 [a]Num. 33:54
55 [a]Num. 33:54; 34:13
57 [a]Gen. 46:11
59 [a]Ex. 2:1, 2; 6:20
60 [a]Num. 3:2
61 [a]Lev. 10:1, 2
62 [a]Num. 3:39 [b]Num. 1:49 [c]Num. 18:20, 23, 24
63 [a]Num. 26:3
64 [a]Num. 14: 29–35 [b]Num. 1:1–46
65 [a]Num. 14: 26–35 [b]Num. 14:30

ENCOUNTER*Note* *Num. 26:64*

Not a Man

When God pronounces a consequence for sin, it inevitably comes to pass. It may not occur immediately, but His judgment is sure.

65 For the LORD had said of them, "They [a]shall surely die in the wilderness." So there was not left a man of them, [b]except Caleb the son of Jephunneh and Joshua the son of Nun.

Inheritance Laws

27 Then came the daughters of [a]Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, from the families of Manasseh the son of Joseph; and these *were* the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.
2 And they stood before Moses, before Eleazar the priest, and before the leaders and all the congregation, *by* the doorway of the tabernacle of meeting, saying:
3 "Our father [a]died in the wilderness; but he was not in the company of those who gathered together against the LORD, [b]in company with Korah, but he died in his own sin; and he had no sons.
4 "Why should the name of our father be [a]removed[1] from among his family because he had no son? [b]Give us a [2]possession among our father's brothers."
5 So Moses [a]brought their case before the LORD.
6 And the LORD spoke to Moses, saying:
7 "The daughters of Zelophehad speak *what is* right; [a]you shall surely give them a possession of inheritance among their father's brothers, and cause the inheritance of their father to pass to them.
8 "And you shall speak to the children of Israel, saying: 'If a man dies and has

CHAPTER 27
1 [a]Num. 26:33; 36:1, 11
3 [a]Num. 14:35; 26:64, 65 [b]Num. 16:1, 2
4 [a]Deut. 25:6 [b]Josh. 17:4 [1]*withdrawn* [2]*inheritance*
5 [a]Ex. 18:13–26
7 [a]Num. 36:2

26:51 The first census recorded a total of 603,550 people (Num. 1:46) while the second one, forty years later, counted 601,730. The fact that the entire adult population had been replaced while the nation inhabited a desolate wilderness was testimony to God's provision.

26:64 "Not a man" indicates that God's word of judgment had occurred and no adult over twenty had survived the wilderness wanderings (Num. 14:29).

27:4 The daughters of Zelophehad asked for something contrary to custom. Women did not normally inherit land, since in theory they could marry a man from another tribe and the land would be lost to that tribe. Moses' decision was fair and progressive.

no son, then you shall cause his inheritance to pass to his daughter.
9 'If he has no daughter, then you shall give his inheritance to his brothers.
10 'If he has no brothers, then you shall give his inheritance to his father's brothers.
11 'And if his father has no brothers, then you shall give his inheritance to the relative closest to him in his family, and he shall possess it.' " And it shall be to the children of Israel [a]a statute of judgment, just as the LORD commanded Moses.

Joshua the Next Leader of Israel

12 Now the LORD said to Moses: [a]"Go up into this Mount Abarim, and see the land which I have given to the children of Israel.
13 "And when you have seen it, you also [a]shall [1]be gathered to your people, as Aaron your brother was gathered.
14 "For in the Wilderness of Zin, during the strife of the congregation, you [a]rebelled against My command to hallow Me at the waters before their eyes." (These *are* the [b]waters of Meribah, at Kadesh in the Wilderness of Zin.)
15 Then Moses spoke to the LORD, saying:
16 "Let the LORD, [a]the God of the spirits of all flesh, set a man over the congregation,
17 [a]"who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the LORD may not be [b]like sheep which have no shepherd."
18 And the LORD said to Moses: "Take Joshua the son of Nun with you, a man [a]in whom *is* the Spirit, and [b]lay your hand on him;

ENCOUNTER*Note* *Num. 27:18*

Godly Leaders

God chooses leaders who have His Spirit working within them. We do not become spiritually mature by becoming leaders; God appoints us to be leaders because His Spirit is already working within us.

19 "set him before Eleazar the priest and before all the congregation, and [a]inaugurate[1] him in their sight.
20 "And [a]you shall give *some* of your authority to him, that all the congregation of the children of Israel [b]may be obedient.
21 [a]"He shall stand before Eleazar the priest, who shall inquire before the LORD for him [b]by the judgment of the Urim. [c]At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him—all the congregation."
22 So Moses did as the LORD commanded him. He took Joshua and set him before Eleazar the priest and before all the congregation.
23 And he laid his hands on him [a]and [1]inaugurated him, just as the LORD commanded by the hand of Moses.

WORD*Study* **LAYING ON HANDS**

Num. 27:23 This act distinguished a person as a substitute or a representative for those laying on their hands (Lev. 1:4; Acts 6:6; 13:3; 1 Tim. 4:14; Heb. 6:2).

Daily Offerings

28 Now the LORD spoke to Moses, saying,
2 "Command the children of Israel, and say to them, 'My offering, [a]My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time.'
3 "And you shall say to them, [a]'This *is* the offering made by fire which you shall offer to the LORD: two male lambs in their first year without blemish, day by day, as a regular burnt offering.
4 'The one lamb you shall offer in the morning, the other lamb you shall offer in the evening,

ENCOUNTER*Note* *Num. 28:4*

Morning and Evening

We should never begin a day without worshiping our Lord, nor should we go to bed without praising Him.

5 'and [a]one-tenth of an ephah of fine flour as a [b]grain offering mixed with one-fourth of a hin of pressed oil.
6 '*It is* [a]a regular burnt offering which was ordained at Mount Sinai for a sweet

11 [a]Num. 35:29
12 [a]Num. 33:47
13 [a]Deut. 10:6; 34:5, 6 [1]Die and join your ancestors
14 [a]Ps. 106:32, 33 [b]Ex. 17:7
16 [a]Num. 16:22
17 [a]Deut. 31:2 [b]Zech. 10:2
18 [a]Gen. 41:38 [b]Deut. 34:9
19 [a]Deut. 3:28; 31:3, 7, 8, 23 [1]*commission*
20 [a]Num. 11:17
[b]Josh. 1:16–18
21 [a]1 Sam. 23: 9; 30:7 [b]Ex. 28:30 [c]1 Sam. 22:10
23 [a]Deut. 3:28; 31:7, 8 [1]*commissioned*

CHAPTER 28

2 [a]Lev. 3:11; 21:6, 8
3 [a]Ex. 29:38–42
5 [a]Ex. 16:36 [b]Lev. 2:1
6 [a]Ex. 29:42

27:12 Mount Abarim is another name for Mount Nebo (Deut. 34:1).

27:21 For more about Urim see Exodus 28:30 and 1 Sam. 28:6. God did not speak with Joshua face to face as He had with Moses (Num. 12:8).

28:4 Two lambs were sacrificed daily. Jesus would provide the ultimate atonement as the Lamb of God (John 1:29).

aroma, an offering made by fire to the LORD.
7 'And its drink offering *shall be* one-fourth of a hin for each lamb; [a]in a holy *place* you shall pour out the drink to the LORD as an offering.
8 'The other lamb you shall offer in the evening; as the morning grain offering and its drink offering, you shall offer *it* as an offering made by fire, a [1]sweet aroma to the LORD.

Sabbath Offerings

9 'And on the Sabbath day two lambs in their first year, without blemish, and two-tenths *of an ephah* of fine flour as a grain offering, mixed with oil, with its drink offering—
10 '*this is* [a]the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering.

Monthly Offerings

11 [a]'At the beginnings of your months you shall present a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year, without blemish;
12 [a]'three-tenths *of an ephah* of fine flour as a grain offering, mixed with oil, for each bull; two-tenths *of an ephah* of fine flour as a grain offering, mixed with oil, for the one ram;
13 'and one-tenth *of an ephah* of fine flour, mixed with oil, as a grain offering for each lamb, as a burnt offering of sweet aroma, an offering made by fire to the LORD.
14 'Their drink offering shall be half a hin of wine for a bull, one-third of a hin for a ram, and one-fourth of a hin for a lamb; this *is* the burnt offering for each month throughout the months of the year.
15 'Also [a]one kid of the goats as a sin offering to the LORD shall be offered, besides the regular burnt offering and its drink offering.

Offerings at Passover

16 [a]'On the fourteenth day of the first month *is* the Passover of the LORD.
17 [a]'And on the fifteenth day of this month *is* the feast; unleavened bread shall be eaten for seven days.
18 'On the [a]first day *you shall have* a holy [1]convocation. You shall do no [2]customary work.
19 'And you shall present an offering made by fire as a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year. [a]Be sure they are without blemish.
20 'Their grain offering shall be of fine flour mixed with oil: three-tenths *of an ephah* you shall offer for a bull, and two-tenths for a ram;
21 'you shall offer one-tenth *of an ephah* for each of the seven lambs;
22 'also [a]one goat *as* a sin offering, to make [1]atonement for you.
23 'You shall offer these besides the burnt offering of the morning, which *is* for a regular burnt offering.
24 'In this manner you shall offer the food of the offering made by fire daily for seven days, as a sweet aroma to the LORD; it shall be offered besides the regular burnt offering and its drink offering.
25 'And [a]on the seventh day you shall have a holy convocation. You shall do no customary work.

Offerings at the Feast of Weeks

26 'Also [a]on the day of the firstfruits, when you bring a new grain offering to the LORD at your *Feast of* Weeks, you shall have a holy convocation. You shall do no customary work.
27 'You shall present a burnt offering as a sweet aroma to the LORD: [a]two young bulls, one ram, and seven lambs in their first year,
28 'with their grain offering of fine flour mixed with oil: three-tenths *of an ephah* for each bull, two-tenths for the one ram,
29 'and one-tenth for each of the seven lambs;
30 '*also* one kid of the goats, to make [1]atonement for you.
31 [a]'Be sure they are without [1]blemish. You shall present *them* with their drink offerings, besides the regular burnt offering with its grain offering.

Offerings at the Feast of Trumpets

29 'And in the seventh month, on the first *day* of the month, you shall have a holy convocation. You shall do no customary work. For you [a]it is a day of blowing the trumpets.
2 'You shall offer a burnt offering as a sweet aroma to the LORD: one young bull, one ram, *and* seven lambs in their first year, without blemish.
3 'Their grain offering *shall be* fine flour mixed with oil: three-tenths *of an ephah* for the bull, two-tenths for the ram,

7 [a]Ex. 29:42
8 [1]*pleasing*
10 [a]Ezek. 46:4
11 [a]Num. 10:10
12 [a]Num. 15:4–12
15 [a]Num. 15:24; 28:3, 22
16 [a]Lev. 23:5–8
17 [a]Lev. 23:6
18 [a]Lev. 23:7 [1]*assembly* or *gathering* [2]*occupational*
19 [a]Deut. 15:21
22 [a]Num. 28:15 [1]Lit. *covering*
25 [a]Lev. 23:8
26 [a]Deut. 16:9–12
27 [a]Lev. 23:18, 19
30 [1]Lit. *covering*
31 [a]Num. 28:3, 19 [1]*defect*

CHAPTER 29
1 [a]Lev. 23:23–25

28:16 This would fall in March/April.

28:26 The Feast of Weeks or the Feast of Firstfruits celebrated the beginning of the barley harvest and occurred fifty days after the Feast of Unleavened Bread (Ex. 23:16; Lev. 23:15–21; Deut. 16:9–12).

4 'and one-tenth for each of the seven lambs;
5 'also one kid of the goats *as* a sin offering, to make atonement for you;
6 'besides [a]the burnt offering with its grain offering for the New Moon, [b]the regular burnt offering with its grain offering, and their drink offerings, [c]according to their ordinance, as a sweet aroma, an offering made by fire to the LORD.

Offerings on the Day of Atonement

7 [a]'On the tenth *day* of this seventh month you shall have a holy convocation. You shall [b]afflict your souls; you shall not do any work.
8 'You shall present a burnt offering to the LORD *as* a sweet aroma: one young bull, one ram, *and* seven lambs in their first year. [a]Be sure they are without blemish.
9 'Their grain offering *shall be of* fine flour mixed with oil: three-tenths *of an ephah* for the bull, two-tenths for the one ram,
10 'and one-tenth for each of the seven lambs;
11 'also one kid of the goats *as* a sin offering, besides [a]the sin offering for atonement, the regular burnt offering with its grain offering, and their drink offerings.

Offerings at the Feast of Tabernacles

12 [a]'On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall keep a feast to the LORD seven days.
13 [a]'You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: thirteen young bulls, two rams, *and* fourteen lambs in their first year. They shall be without blemish.

ENCOUNTER *Note* *Num. 29:13*

Offerings

Our relationship with God is a reciprocal one wherein we not only receive in abundance, but we also present offerings for His pleasure.

14 'Their grain offering *shall be of* fine flour mixed with oil: three-tenths *of an ephah* for each of the thirteen bulls, two-tenths for each of the two rams,
15 'and one-tenth for each of the fourteen lambs;
16 'also one kid of the goats *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
17 'On the [a]second day *present* twelve young bulls, two rams, fourteen lambs in their first year without blemish,
18 'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, [a]according to the ordinance;
19 'also one kid of the goats *as* a sin offering, besides the regular burnt offering with its grain offering, and their drink offerings.
20 'On the third day *present* eleven bulls, two rams, fourteen lambs in their first year without blemish,
21 'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, [a]according to the ordinance;
22 'also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
23 'On the fourth day *present* ten bulls, two rams, *and* fourteen lambs in their first year, without blemish,
24 'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;
25 'also one kid of the goats *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
26 'On the fifth day *present* nine bulls, two rams, *and* fourteen lambs in their first year without blemish,
27 'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;
28 'also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
29 'On the sixth day *present* eight bulls, two rams, *and* fourteen lambs in their first year without blemish,
30 'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;
31 'also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
32 'On the seventh day *present* seven bulls, two rams, *and* fourteen lambs in their first year without blemish,

6 [a]Num. 28:11–15 [b]Num. 28:3 [c]Num. 15:11, 12
7 [a]Lev. 16:29–34; 23:26–32 [b]Is. 58:5
8 [a]Num. 28:19
11 [a]Lev. 16:3, 5
12 [a]Deut. 16:13–15
13 [a]Ezra 3:4
17 [a]Lev. 23:36
18 [a]Num. 15:12; 28:7, 14; 29:3, 4, 9, 10
21 [a]Num. 29:18

29:8 The Day of Atonement, or Yom Kippur, was the most sacred day of the year.
29:12 This was the Feast of Tabernacles.

33 'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;
34 'also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
35 'On the eighth day you shall have a [a]sacred[1] assembly. You shall do no customary work.
36 'You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: one bull, one ram, seven lambs in their first year without blemish,
37 'and their grain offering and their drink offerings for the bull, for the ram, and for the lambs, by their number, according to the ordinance;
38 'also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
39 'These you shall present to the LORD at your [a]appointed feasts (besides your [b]vowed offerings and your freewill offerings) as your burnt offerings and your grain offerings, as your drink offerings and your peace offerings.' "
40 So Moses told the children of Israel everything, just as the LORD commanded Moses.

The Law Concerning Vows

30 Then Moses spoke to [a]the heads of the tribes concerning the children of Israel, saying, "This *is* the thing which the LORD has commanded:
2 [a]"If a man makes a vow to the LORD, or [b]swears an oath to bind himself by some agreement, he shall not break his word; he shall [c]do according to all that proceeds out of his mouth.

WORD*Study* **VOWS TO GOD**

Num. 30:2 At critical moments in peoples' lives they might make a vow to God. Typically this included a solemn oath to give something to God or to abstain from something for God. Such promises were considered binding, and breaking them invited God's wrath (Eccl. 5:4). Keeping a vow to God could be an act of worship (Ps. 66:13).

3 "Or if a woman makes a vow to the LORD, and binds *herself* by some agreement while in her father's house in her youth,
4 "and her father hears her vow and the agreement by which she has bound herself, and her father [1]holds his peace, then all her vows shall stand, and every agreement with which she has bound herself shall stand.
5 "But if her father overrules her on the day that he hears, then none of her vows nor her agreements by which she has bound herself shall stand; and the LORD will release her, because her father overruled her.
6 "If indeed she takes a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself,
7 "and her husband hears *it*, and makes no response to her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself shall stand.

ENCOUNTER*Note* *Num. 30:6, 7*

People of Our Word

God expects us to keep our promises. We should remember this before we offer a hasty or careless vow to Him or to others.

8 "But if her husband [a]overrules her on the day that he hears *it*, he shall make void her vow which she took and what she uttered with her lips, by which she bound herself, and the LORD will release her.
9 "Also any vow of a widow or a divorced woman, by which she has bound herself, shall stand against her.
10 "If she vowed in her husband's house, or bound herself by an agreement with an oath,
11 "and her husband heard *it*, and made no response to her *and* did not overrule her, then all her vows shall stand, and every agreement by which she bound herself shall stand.
12 "But if her husband truly made them void on the day he heard *them*, then whatever proceeded from her lips concerning her vows or concerning the agreement binding her, it shall not stand; her husband has made them [1]void, and the LORD will release her.
13 "Every vow and every binding oath to afflict her soul, her husband may con-

35 [a]Lev. 23:36
[1]*solemn*
39 [a]Lev. 23:1–44 [b]Lev. 7:16; 22:18, 21, 23; 23:38

CHAPTER 30
1 [a]Num. 1:4, 16; 7:2
2 [a]Lev. 27:2 [b]Matt. 14:9 [c]Job 22:27

4 [1]*says nothing* to interfere
8 [a][Gen. 3:16]
12 [1]*annulled* or *invalidated*

29:35 In order to worship God fully and properly, people were commanded to refrain from mundane work.

30:8 Without a law protecting him, an unsuspecting husband could be bound by a rash vow made by his wife before their marriage. The law allowed him to reject the commitment upon first hearing it. If he did not do so immediately, he assumed the obligation of the vow himself.

firm it, or her husband may make it void.
14 "Now if her husband makes no response whatever to her from day to day, then he confirms all her vows or all the agreements that bind her; he confirms them, because he made no response to her on the day that he heard *them.*
15 "But if he does make them void after he has heard *them,* then he shall bear her guilt."
16 These *are* the statutes which the LORD commanded Moses, between a man and his wife, and between a father and his daughter in her youth in her father's house.

Vengeance on the Midianites

31 And the LORD spoke to Moses, saying:
2 [a]"Take vengeance on the Midianites for the children of Israel. Afterward you shall [b]be gathered to your people."

ENCOUNTER *Note* *Num. 31:2*

Vengeance

God's judgment always begins with His own people. Then it is applied to unbelievers and to God's enemies.

3 So Moses spoke to the people, saying, "Arm some of yourselves for war, and let them go against the Midianites to take vengeance for the LORD on [a]Midian.
4 "A thousand from each tribe of all the tribes of Israel you shall send to the war."
5 So there were recruited from the divisions of Israel one thousand from *each* tribe, twelve thousand armed for war.
6 Then Moses sent them to the war, one thousand from *each* tribe; he sent them to the war with Phinehas the son of Eleazar the priest, with the holy articles and [a]the signal trumpets in his hand.
7 And they warred against the Midianites, just as the LORD commanded Moses, and [a]they killed all the [b]males.
8 They killed the kings of Midian with *the rest of* those who were killed—[a]Evi, Rekem, [b]Zur, Hur, and Reba, the five kings of Midian. [c]Balaam the son of Beor they also killed with the sword.
9 And the children of Israel took the women of Midian captive, with their little ones, and took as spoil all their cattle, all their flocks, and all their goods.
10 They also burned with fire all the cities where they dwelt, and all their forts.
11 And [a]they took all the spoil and all the booty—of man and beast.

Return from the War

12 Then they brought the captives, the booty, and the spoil to Moses, to Eleazar the priest, and to the congregation of the children of Israel, to the camp in the plains of Moab by the Jordan, *across from* Jericho.
13 And Moses, Eleazar the priest, and all the leaders of the congregation, went to meet them outside the camp.
14 But Moses was angry with the officers of the army, *with* the captains over thousands and captains over hundreds, who had come from the battle.
15 And Moses said to them: "Have you kept [a]all the women alive?
16 "Look, [a]these *women* caused the children of Israel, through the [b]counsel of Balaam, to trespass against the LORD in the incident of Peor, and [c]there was a plague among the congregation of the LORD.
17 "Now therefore, [a]kill every male among the little ones, and kill every woman who has known a man intimately.
18 "But keep alive [a]for yourselves all the young girls who have not known a man intimately.
19 "And as for you, [a]remain outside the camp seven days; whoever has killed any person, and [b]whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day.
20 "Purify every garment, everything made of leather, everything woven of goats' *hair,* and everything made of wood."
21 Then Eleazar the priest said to the men of war who had gone to the battle, "This *is* the [1]ordinance of the law which the LORD commanded Moses:
22 "Only the gold, the silver, the bronze, the iron, the tin, and the lead,
23 "everything that can endure fire, you shall put through the fire, and it shall be clean; and it shall be purified [a]with the water of purification. But all that cannot endure fire you shall put through water.
24 [a]"And you shall wash your clothes

CHAPTER 31
2 [a]Num. 25:17 [b]Num. 27:12, 13
3 [a]Josh. 13:21
6 [a]Num. 10:9
7 [a]Deut. 20:13 [b]Gen. 34:25
8 [a]Josh. 13:21 [b]Num. 25:15 [c]Josh. 13:22
11 [a]Deut. 20:14
15 [a]Deut. 20:14
16 [a]Num. 25:2 [b]Rev. 2:14 [c]Num. 25:9
17 [a]Deut. 7:2; 20:16–18
18 [a]Deut. 21: 10–14
19 [a]Num. 5:2 [b]Num. 19:11–22
21 [1]*statute*
23 [a]Num. 19:9, 17
24 [a]Lev. 11:25

31:4 The Israelites did not require their full fighting force for their battle against the Midianites. Selecting one thousand men from each tribe allowed each tribe to participate in God's activity.

31:8 Balaam was killed allying himself with the enemies of God's people. Despite the prophecies God gave Him for Israel, Balaam defiantly chose to oppose them and their God.

31:16 The women had previously caused the Israelites to sin (Num. 25). It may be they used their seductive charms to save themselves from the Israelite soldiers.

on the seventh day and be clean, and afterward you may come into the camp."

Division of the Plunder

25 Now the LORD spoke to Moses, saying:
26 "Count up the plunder that was [1]taken—of man and beast—you and Eleazar the priest and the chief fathers of the congregation;
27 "and [a]divide the plunder into two parts, between those who took part in the war, who went out to battle, and all the congregation.
28 "And levy a [1]tribute for the LORD on the men of war who went out to battle: [a]one of every five hundred of the persons, the cattle, the donkeys, and the sheep;
29 "take *it* from their half, and [a]give *it* to Eleazar the priest as a heave offering to the LORD.
30 "And from the children of Israel's half you shall take [a]one of every fifty, drawn from the persons, the cattle, the donkeys, and the sheep, from all the livestock, and give them to the Levites [b]who [1]keep charge of the tabernacle of the LORD."
31 So Moses and Eleazar the priest did as the LORD commanded Moses.
32 The booty remaining from the plunder, which the men of war had taken, was six hundred and seventy-five thousand sheep,
33 seventy-two thousand cattle,
34 sixty-one thousand donkeys,
35 and thirty-two thousand persons in all, of women who had not known a man intimately.
36 And the half, the portion for those who had gone out to war, was in number three hundred and thirty-seven thousand five hundred sheep;
37 and the LORD's [1]tribute of the sheep was six hundred and seventy-five.
38 The cattle *were* thirty-six thousand, of which the LORD's tribute *was* seventy-two.
39 The donkeys *were* thirty thousand five hundred, of which the LORD's tribute *was* sixty-one.
40 The persons *were* sixteen thousand, of which the LORD's tribute *was* thirty-two persons.
41 So Moses gave the tribute *which was* the LORD's heave offering to Eleazar the priest, [a]as the LORD commanded Moses.
42 And from the children of Israel's half, which Moses separated from the men who fought—
43 now the half belonging to the congregation was three hundred and thirty-seven thousand five hundred sheep,
44 thirty-six thousand cattle,
45 thirty thousand five hundred donkeys,
46 and sixteen thousand persons—
47 and [a]from the children of Israel's half Moses took one of every fifty, drawn from man and beast, and gave them to the Levites, who kept charge of the tabernacle of the LORD, as the LORD commanded Moses.
48 Then the officers who *were* over thousands of the army, the captains of thousands and captains of hundreds, came near to Moses;
49 and they said to Moses, "Your servants have taken a count of the men of war who *are* under our command, and not a man of us is missing.
50 "Therefore we have brought an offering for the LORD, what every man found of ornaments of gold: armlets and bracelets and signet rings and earrings and necklaces, [a]to make [1]atonement for ourselves before the LORD."
51 So Moses and Eleazar the priest received the gold from them, all the fashioned ornaments.
52 And all the gold of the offering that they offered to the LORD, from the captains of thousands and captains of hundreds, was sixteen thousand seven hundred and fifty shekels.
53 [a](The men of war had taken spoil, every man for himself.)
54 And Moses and Eleazar the priest received the gold from the captains of thousands and of hundreds, and brought it into the tabernacle of meeting [a]as a memorial for the children of Israel before the LORD.

The Tribes Settling East of the Jordan

32 Now the children of Reuben and the children of Gad had a very great multitude of livestock; and when they saw the land of [a]Jazer and the land of [b]Gilead, that indeed the region *was* a place for livestock,
2 the children of Gad and the children of Reuben came and spoke to Moses, to Eleazar the priest, and to the leaders of the congregation, saying,
3 "Ataroth, Dibon, Jazer, [a]Nimrah, [b]Heshbon, Elealeh, [c]Shebam, Nebo, and [d]Beon,
4 "the country [a]which the LORD defeated before the congregation of Israel, *is* a land for livestock, and your servants have livestock."
5 Therefore they said, "If we have found

26 [1]*captured*
27 [a]Josh. 22:8
28 [a]Num. 31:30, 47 [1]*tax*
29 [a]Deut. 18: 1–5
30 [a]Num. 31: 42–47 [b]Num. 3:7, 8, 25, 31, 36; 18:3, 4 [1]*perform the service*
37 [1]*tax*
41 [a]Num. 5:9, 10; 18:8, 19
47 [a]Num. 31:30
50 [a]Ex. 30: 12–16 [1]Lit. *covering*
53 [a]Deut. 20:14
54 [a]Ex. 30:16

CHAPTER 32
1 [a]Num. 21:32 [b]Deut. 3:13
3 [a]Num. 32:36 [b]Josh. 13:17, 26 [c]Num. 32:38 [d]Num. 32:38
4 [a]Num. 21:24, 34, 35

31:32 The amount of plunder as well as the fact no Israelite soldier was killed indicated a miraculous conquest.

favor in your sight, let this land be given to your servants as a possession. Do not take us over the Jordan."
6 And Moses said to the children of Gad and to the children of Reuben: "Shall your brethren go to war while you sit here?

ENCOUNTER*Note* *Num. 32:6*

Sitting in Battle

God expects all of His people to be engaged in His activity. You cannot sit on the sidelines and walk with God.

7 "Now why will you [a]discourage the heart of the children of Israel from going over into the land which the LORD has given them?
8 "Thus your fathers did [a]when I sent them away from Kadesh Barnea [b]to see the land.
9 "For [a]when they went up to the Valley of Eshcol and saw the land, they discouraged the heart of the children of Israel, so that they did not go into the land which the LORD had given them.
10 [a]"So the LORD's anger was aroused on that day, and He swore an oath, saying,
11 'Surely none of the men who came up from Egypt, [a]from twenty years old and above, shall see the land of which I swore to Abraham, Isaac, and Jacob, because [b]they have not wholly followed Me,
12 'except Caleb the son of Jephunneh, the Kenizzite, and Joshua the son of Nun, [a]for they have wholly followed the LORD.'
13 "So the LORD's anger was aroused against Israel, and He made them [a]wander in the wilderness forty years, until [b]all the generation that had done evil in the sight of the LORD was gone.
14 "And look! You have risen in your fathers' place, a brood of sinful men, to increase still more the [a]fierce anger of the LORD against Israel.
15 "For if you [a]turn away from following Him, He will once again leave them in the wilderness, and you will destroy all these people."
16 Then they came near to him and said: "We will build sheepfolds here for our livestock, and cities for our little ones,
17 "but [a]we ourselves will be armed, ready *to go* before the children of Israel until we have brought them to their place; and our little ones will dwell in the fortified cities because of the inhabitants of the land.
18 [a]"We will not return to our homes until every one of the children of Israel has [1]received his inheritance.
19 "For we will not inherit with them on the other side of the Jordan and beyond, [a]because our inheritance has fallen to us on this eastern side of the Jordan."
20 Then [a]Moses said to them: "If you do this thing, if you arm yourselves before the LORD for the war,
21 "and all your armed men cross over the Jordan before the LORD until He has driven out His enemies from before Him,
22 "and [a]the land is subdued before the LORD, then afterward [b]you may return and be blameless before the LORD and before Israel; and [c]this land shall be your possession before the LORD.
23 "But if you do not do so, then take note, you have sinned against the LORD; and be sure [a]your sin will find you out.

ENCOUNTER*Note* *Num. 32:23*

Sin Finds You

You cannot escape the consequences of your sin, no matter how secret it is. Sin, by its nature, destroys what it touches and demands payment in full.

24 [a]"Build cities for your little ones and folds for your sheep, and do [1]what has proceeded out of your mouth."
25 And the children of Gad and the children of Reuben spoke to Moses, saying: "Your servants will do as my lord commands.
26 [a]"Our little ones, our wives, our flocks, and all our livestock will be there in the cities of Gilead;
27 [a]"but your servants will cross over, every man armed for war, before the LORD to battle, just as my lord says."
28 So Moses gave command [a]concerning them to Eleazar the priest, to Joshua the son of Nun, and to the chief fathers of the tribes of the children of Israel.
29 And Moses said to them: "If the children of Gad and the children of Reuben cross over the Jordan with you, every man armed for battle before the LORD, and the land is subdued before you, then you shall give them the land of Gilead as a possession.
30 "But if they do not cross over armed with you, they shall have possessions among you in the land of Canaan."
31 Then the children of Gad and the

7 [a]Num. 13:27—14:4
8 [a]Num. 13:3, 26 [b]Deut. 1:19–25
9 [a]Deut. 1:24, 28
10 [a]Deut. 1:34–36
11 [a]Num. 14:28, 29; 26:63–65 [b]Num. 14:24, 30
12 [a]Deut. 1:36
13 [a]Num. 14:33–35 [b]Num. 26:64, 65
14 [a]Deut. 1:34
15 [a]Deut. 30:17, 18
17 [a]Josh. 4:12, 13
18 [a]Josh. 22:1–4 [1]*possessed*
19 [a]Josh. 12:1; 13:8
20 [a]Deut. 3:18
22 [a]Deut. 3:20 [b]Josh. 22:4 [c]Deut. 3:12, 15, 16, 18
23 [a]Is. 59:12
24 [a]Num. 32:16 [1]*what you said you would do*
26 [a]Josh. 1:14
27 [a]Josh. 4:12
28 [a]Josh. 1:13

32:17 "Armed, ready to go" can also be translated "hurrying."

children of Reuben answered, saying: "As the LORD has said to your servants, so we will do.
32 "We will cross over armed before the LORD into the land of Canaan, but the possession of our inheritance *shall remain* with us on this side of the Jordan."
33 So [a]Moses gave to the children of Gad, to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, [b]the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land with its cities within the borders, the cities of the surrounding country.
34 And the children of Gad built [a]Dibon and Ataroth and [b]Aroer,
35 Atroth and Shophan and [a]Jazer and Jogbehah,
36 [a]Beth Nimrah and Beth Haran, [b]fortified cities, and folds for sheep.
37 And the children of Reuben built [a]Heshbon and Elealeh and Kirjathaim,
38 [a]Nebo and [b]Baal Meon [c](*their* names being changed) and Shibmah; and they gave *other* names to the cities which they built.
39 And the children of [a]Machir the son of Manasseh went to Gilead and took it, and [1]dispossessed the Amorites who *were* in it.
40 So Moses [a]gave Gilead to Machir the son of Manasseh, and he dwelt in it.
41 Also [a]Jair the son of Manasseh went and took its small towns, and called them [b]Havoth Jair.[1]
42 Then Nobah went and took Kenath and its villages, and he called it Nobah, after his own name.

Israel's Journey from Egypt Reviewed

33 These *are* the journeys of the children of Israel, who went out of the land of Egypt by their armies under the [a]hand of Moses and Aaron.
2 Now Moses wrote down the starting points of their journeys at the command of the LORD. And these *are* their journeys according to their starting points:
3 They [a]departed from Rameses in [b]the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out [c]with boldness in the sight of all the Egyptians.
4 For the Egyptians were burying all *their* firstborn, [a]whom the LORD had killed among them. Also [b]on their gods the LORD had executed judgments.
5 [a]Then the children of Israel moved from Rameses and camped at Succoth.
6 They departed from [a]Succoth and camped at Etham, which *is* on the edge of the wilderness.
7 [a]They moved from Etham and turned back to Pi Hahiroth, which *is* east of Baal Zephon; and they camped near Migdol.
8 They departed [1]from before Hahiroth and [a]passed through the midst of the sea into the wilderness, went three days' journey in the Wilderness of Etham, and camped at Marah.
9 They moved from Marah and [a]came to Elim. At Elim *were* twelve springs of water and seventy palm trees; so they camped there.
10 They moved from Elim and camped by the Red Sea.
11 They moved from the Red Sea and camped in the [a]Wilderness of Sin.
12 They journeyed from the Wilderness of Sin and camped at Dophkah.
13 They departed from Dophkah and camped at Alush.
14 They moved from Alush and camped at [a]Rephidim, where there was no water for the people to drink.
15 They departed from Rephidim and camped in the [a]Wilderness of Sinai.
16 They moved from the Wilderness of Sinai and camped [a]at [1]Kibroth Hattaavah.
17 They departed from Kibroth Hattaavah and [a]camped at Hazeroth.
18 They departed from Hazeroth and camped at [a]Rithmah.
19 They departed from Rithmah and camped at Rimmon Perez.
20 They departed from Rimmon Perez and camped at Libnah.
21 They moved from Libnah and camped at Rissah.
22 They journeyed from Rissah and camped at Kehelathah.
23 They went from Kehelathah and camped at Mount Shepher.
24 They moved from Mount Shepher and camped at Haradah.
25 They moved from Haradah and camped at Makheloth.
26 They moved from Makheloth and camped at Tahath.
27 They departed from Tahath and camped at Terah.

33 [a]Deut. 3:8–17; 29:8 [b]Num. 21:24, 33, 35
34 [a]Num. 33:45, 46 [b]Deut. 2:36
35 [a]Num. 32:1, 3
36 [a]Num. 32:3 [b]Num. 32:24
37 [a]Num. 21:27
38 [a]Is. 46:1 [b]Ezek. 25:9 [c]Ex. 23:13
39 [a]Gen. 50:23 [1]*drove out*
40 [a]Deut. 3:12, 13, 15
41 [a]Deut. 3:14 [b]Judg. 10:4 [1]Lit. *Towns of Jair*

CHAPTER 33

1 [a]Ps. 77:20
3 [a]Ex. 12:37 [b]Ex. 12:2; 13:4 [c]Ex. 14:8
4 [a]Ex. 12:29 [b]Is. 19:1
5 [a]Ex. 12:37
6 [a]Ex. 13:20
7 [a]Ex. 14:1, 2, 9
8 [a]Ex. 14:22; 15:22, 23 [1]Many Heb. mss., Sam., Syr., Tg., Vg. *from* Pi Hahiroth; cf. Num. 33:7
9 [a]Ex. 15:27
11 [a]Ex. 16:1
14 [a]Ex. 17:1; 19:2
15 [a]Ex. 16:1; 19:1, 2
16 [a]Num. 11:34 [1]Lit. *Graves of Craving*
17 [a]Num. 11:35
18 [a]Num. 12:16

33:2 This verse makes it clear Moses was the author of this passage.

33:3 Rameses is mentioned in Genesis 47:11 and Exodus 12:37. It may have been the city of Tanis.

33:6 "Etham" is an Egyptian name meaning "wall" or "fortification."

33:7 Migdol may have been at the northern edge of Egypt (Jer. 44:11; 46:14; Ezek. 29:10; 30:6).

33:9 "Marah" means "bitter."

28 They moved from Terah and camped at Mithkah.
29 They went from Mithkah and camped at Hashmonah.
30 They departed from Hashmonah and [a]camped at Moseroth.
31 They departed from Moseroth and camped at Bene Jaakan.
32 They moved from [a]Bene Jaakan and [b]camped at Hor Hagidgad.
33 They went from Hor Hagidgad and camped at Jotbathah.
34 They moved from Jotbathah and camped at Abronah.
35 They departed from Abronah [a]and camped at Ezion Geber.
36 They moved from Ezion Geber and camped in the [a]Wilderness of Zin, which *is* Kadesh.
37 They moved from [a]Kadesh and camped at Mount Hor, on the boundary of the land of Edom.
38 Then [a]Aaron the priest went up to Mount Hor at the command of the LORD, and died there in the fortieth year after the children of Israel had come out of the land of Egypt, on the first *day* of the fifth month.
39 Aaron *was* one hundred and twenty-three years old when he died on Mount Hor.
40 Now [a]the king of Arad, the Canaanite, who dwelt in the South in the land of Canaan, heard of the coming of the children of Israel.
41 So they departed from Mount Hor and camped at Zalmonah.
42 They departed from Zalmonah and camped at Punon.
43 They departed from Punon and [a]camped at Oboth.
44 [a]They departed from Oboth and camped at Ije Abarim, at the border of Moab.
45 They departed from [1]Ijim and camped [a]at Dibon Gad.
46 They moved from Dibon Gad and camped at [a]Almon Diblathaim.
47 They moved from Almon Diblathaim [a]and camped in the mountains of Abarim, before Nebo.
48 They departed from the mountains of Abarim and [a]camped in the plains of Moab by the Jordan, *across from* Jericho.
49 They camped by the Jordan, from Beth Jesimoth as far as the [a]Abel Acacia Grove[1] in the plains of Moab.

30 [a]Deut. 10:6
32 [a]Deut. 10:6 [b]Deut. 10:7
35 [a]Deut. 2:8
36 [a]Num. 20:1; 27:14
37 [a]Num. 20:22, 23; 21:4
38 [a]Num. 20:25, 28
40 [a]Num. 21:1
43 [a]Num. 21:10
44 [a]Num. 21:11
45 [a]Num. 32:34 [1]Same as *Ije Abarim*, v. 44
46 [a]Jer. 48:22
47 [a]Deut. 32:49
48 [a]Num. 22:1; 31:12; 35:1
49 [a]Num. 25:1 [1]Heb. *Abel Shittim*

Instructions for the Conquest of Canaan

50 Now the LORD spoke to Moses in the plains of Moab by the Jordan, *across from* Jericho, saying,
51 "Speak to the children of Israel, and say to them: [a]'When you have crossed the Jordan into the land of Canaan,
52 [a]'then you shall drive out all the inhabitants of the land from before you, destroy all their engraved stones, destroy all their molded images, and demolish all their [1]high places;
53 'you shall dispossess *the inhabitants of* the land and dwell in it, for I have given you the land to [a]possess.

ENCOUNTER *Note Num. 33:52, 53*

Leave Nothing

Each of us carries the remnants of our sinful past. God calls us to systematically eradicate any persisting sinful attitude or behavior that holds us captive. He wants us to be free to walk blamelessly before Him.

54 'And [a]you shall divide the land by lot as an inheritance among your families; to the larger you shall give a larger inheritance, and to the smaller you shall give a smaller inheritance; there everyone's *inheritance* shall be whatever falls to him by lot. You shall inherit according to the tribes of your fathers.
55 'But if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain *shall be* [a]irritants in your eyes and thorns in your sides, and they shall harass you in the land where you dwell.
56 'Moreover it shall be *that* I will do to you as I thought to do to them.' "

The Appointed Boundaries of Canaan

34 Then the LORD spoke to Moses, saying,
2 "Command the children of Israel, and say to them: 'When you come into [a]the land of Canaan, this *is* the land that shall fall to you as an inheritance—the land of Canaan to its boundaries.
3 [a]'Your southern border shall be from the Wilderness of Zin along the border of Edom; then your southern border shall extend eastward to the end of [b]the Salt Sea;

51 [a]Josh. 3:17
52 [a]Deut. 7:2, 5; 12:3 [1]Places for pagan worship
53 [a]Deut. 11:31
54 [a]Num. 26: 53–56
55 [a]Josh. 23:13

CHAPTER 34
2 [a]Gen. 17:8
3 [a]Josh. 15:1–3 [b]Gen. 14:3

33:39 Aaron died in the fortieth year of wilderness wandering, just short of entering the Promised Land.

33:45 Dibon-gad is Dhiban, the Moabite capital.

33:49 Beth Jesimoth is in the Jordan Valley, twelve miles southeast of Jericho (Josh. 12:3; 13:20; Ezek. 25:9).

33:52 "High places" were Canaanite shrines on hilltops. These would prove a constant temptation to idolatry for the Israelites (Lev. 26:30).

34:3 God's will was extremely specific for the Israelite people.

4 'your border shall turn from the southern side of [a]the Ascent of Akrabbim, continue to Zin, and be on the south of [b]Kadesh Barnea; then it shall go on to [c]Hazar Addar, and continue to Azmon;
5 'the border shall turn from Azmon [a]to the Brook of Egypt, and it shall end at the Sea.
6 'As for the [a]western border, you shall have the Great Sea for a border; this shall be your western border.
7 'And this shall be your northern border: From the Great Sea you shall mark out your *border* line to [a]Mount Hor;
8 'from Mount Hor you shall mark out *your border* [a]to the entrance of Hamath; then the direction of the border shall be toward [b]Zedad;
9 'the border shall proceed to Ziphron, and it shall end at [a]Hazar Enan. This shall be your northern border.
10 'You shall mark out your eastern border from Hazar Enan to Shepham;
11 'the border shall go down from Shepham [a]to Riblah on the east side of Ain; the border shall go down and reach to the eastern [1]side of the Sea [b]of Chinnereth;
12 'the border shall go down along the Jordan, and it shall end at [a]the Salt Sea. This shall be your land with its surrounding boundaries.' "
13 Then Moses commanded the children of Israel, saying: [a]"This *is* the land which you shall inherit by lot, which the LORD has commanded to give to the nine tribes and to the half-tribe.
14 [a]"For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and the half-tribe of Manasseh has received its inheritance.
15 "The two tribes and the half-tribe have received their inheritance on this side of the Jordan, *across from* Jericho eastward, toward the sunrise."

The Leaders Appointed to Divide the Land

16 And the LORD spoke to Moses, saying,
17 "These *are* the names of the men who shall divide the land among you as an inheritance: [a]Eleazar the priest and Joshua the son of Nun.
18 "And you shall take one [a]leader of every tribe to divide the land for the inheritance.
19 "These *are* the names of the men: from the tribe of Judah, Caleb the son of Jephunneh;
20 "from the tribe of the children of Simeon, Shemuel the son of Ammihud;
21 "from the tribe of Benjamin, Elidad the son of Chislon;
22 "a leader from the tribe of the children of Dan, Bukki the son of Jogli;
23 "from the sons of Joseph: a leader from the tribe of the children of Manasseh, Hanniel the son of Ephod,
24 "and a leader from the tribe of the children of Ephraim, Kemuel the son of Shiphtan;
25 "a leader from the tribe of the children of Zebulun, Elizaphan the son of Parnach;
26 "a leader from the tribe of the children of Issachar, Paltiel the son of Azzan;
27 "a leader from the tribe of the children of Asher, Ahihud the son of Shelomi;
28 "and a leader from the tribe of the children of Naphtali, Pedahel the son of Ammihud."
29 These *are* the ones the LORD commanded to [1]divide the inheritance among the children of Israel in the land of Canaan.

Cities for the Levites

35 And the LORD spoke to Moses in [a]the plains of Moab by the Jordan *across from* Jericho, saying:
2 [a]"Command the children of Israel that they give the Levites cities to dwell in from the inheritance of their possession, and you shall *also* give the Levites [b]common-land around the cities.
3 "They shall have the cities to dwell in; and their common-land shall be for their cattle, for their herds, and for all their animals.
4 "The common-land of the cities which you will give the Levites *shall extend* from the wall of the city outward a thousand cubits all around.
5 "And you shall measure outside the city on the east side two thousand cubits,

4 [a]Josh. 15:3 [b]Num. 13:26; 32:8 [c]Josh. 15:3, 4
5 [a]Josh. 15:4, 47
6 [a]Ezek. 47:20
7 [a]Num. 33:37
8 [a]Num. 13:21 [b]Ezek. 47:15
9 [a]Ezek. 47:17
11 [a]2 Kin. 23:33 [b]Deut. 3:17 [1]Lit. *shoulder*
12 [a]Num. 34:3
13 [a]Josh. 14:1–5
14 [a]Num. 32:33
17 [a]Josh. 14:1, 2; 19:51
18 [a]Num. 1:4, 16
29 [1]*apportion*

CHAPTER 35
1 [a]Num. 33:50
2 [a]Josh. 14:3, 4; 21:2, 3 [b]Lev. 25:32–34

34:4 "Akrabbim" means "scorpions." Kadesh-barnea was the southernmost part of the boundary.

34:8 "The entrance of Hamath," or Lebo-hamath, is at the head of the Orontes River.

34:11 "Chinnereth" means "heart shaped," and is the Sea of Galilee.

34:13 God has specific blessings He wants His people to inherit. He will guide us into His perfect will if we will follow Him.

34:29 God gave specific directives concerning who was to divide the land.

35:2 The Levites were dispersed among the tribes to remind the Israelites that they were to be a holy people. "Common-lands" could be translated "pasture lands."

on the south side two thousand cubits, on the west side two thousand cubits, and on the north side two thousand cubits. The city *shall be* in the middle. This shall belong to them as common-land for the cities.
6 "Now among the cities which you will give to the Levites *you shall appoint* [a]six cities of refuge, to which a manslayer may flee. And to these you shall add forty-two cities.
7 "So all the cities you will give to the Levites *shall be* [a]forty-eight; these *you shall give* with their common-land.
8 "And the cities which you will give *shall be* [a]from the possession of the children of Israel; [b]from the larger *tribe* you shall give many, from the smaller you shall give few. Each shall give some of its cities to the Levites, in proportion to the inheritance that each receives."

Cities of Refuge

9 Then the LORD spoke to Moses, saying,
10 "Speak to the children of Israel, and say to them: [a]'When you cross the Jordan into the land of Canaan,
11 'then [a]you shall appoint cities to be cities of refuge for you, that the manslayer who kills any person accidentally may flee there.
12 [a]'They shall be cities of refuge for you from the avenger, that the manslayer may not die until he stands before the congregation in judgment.
13 'And of the cities which you give, you shall have [a]six cities of refuge.
14 [a]'You shall appoint three cities on this side of the Jordan, and three cities you shall appoint in the land of Canaan, *which* will be cities of refuge.
15 'These six cities shall be for refuge for the children of Israel, [a]for the stranger, and for the sojourner among them, that anyone who kills a person accidentally may flee there.
16 [a]'But if he strikes him with an iron implement, so that he dies, he *is* a murderer; the murderer shall surely be put to death.
17 'And if he strikes him with a stone in the hand, by which one could die, and he does die, he *is* a murderer; the murderer shall surely be put to death.
18 'Or *if* he strikes him with a wooden hand weapon, by which one could die, and he does die, he *is* a murderer; the murderer shall surely be put to death.
19 [a]'The[1] avenger of blood himself shall put the murderer to death; when he meets him, he shall put him to death.
20 [a]'If he pushes him out of hatred or, [b]while lying in wait, hurls something at him so that he dies,
21 'or in enmity he strikes him with his hand so that he dies, the one who struck *him* shall surely be put to death. He *is* a murderer. The avenger of blood shall put the murderer to death when he meets him.
22 'However, if he pushes him suddenly [a]without enmity, or throws anything at him without lying in wait,
23 'or uses a stone, by which a man could die, throwing *it* at him without seeing *him*, so that he dies, while he was not his enemy or seeking his harm,
24 'then [a]the congregation shall judge between the manslayer and the avenger of blood according to these judgments.
25 'So the congregation shall deliver the manslayer from the hand of the avenger of blood, and the congregation shall return him to the city of refuge where he had fled, and [a]he shall remain there until the death of the high priest [b]who was anointed with the holy oil.
26 'But if the manslayer at any time goes outside the limits of the city of refuge where he fled,
27 'and the avenger of blood finds him outside the limits of his city of refuge, and the avenger of blood kills the manslayer, he shall not be guilty of [1]blood,
28 'because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer may return to the land of his possession.
29 'And these *things* shall be [a]a statute of judgment to you throughout your generations in all your dwellings.
30 'Whoever kills a person, the murderer shall be put to death on the [a]testimony of witnesses; but one witness is not *sufficient* testimony against a person for the death *penalty*.
31 'Moreover you shall take no ransom for the life of a murderer who *is* guilty of death, but he shall surely be put to death.
32 'And you shall take no ransom for him who has fled to his city of refuge,

6 [a]Josh. 20:2, 7, 8; 21:3, 13
7 [a]Josh. 21:41
8 [a]Josh. 21:3 [b]Num. 26:54; 33:54
10 [a]Josh. 20:1–9
11 [a]Ex. 21:13
12 [a]Deut. 19:6
13 [a]Num. 35:6
14 [a]Deut. 4:41
15 [a]Num. 15:16
16 [a]Lev. 24:17
19 [a]Num. 35:21, 24, 27 [1]A family member who is to avenge the victim
20 [a]Gen. 4:8 [b]Ex. 21:14
22 [a]Ex. 21:13
24 [a]Josh. 20:6
25 [a]Josh. 20:6 [b]Ex. 29:7
27 [1]Murder
29 [a]Num. 27:11
30 [a]Deut. 17:6; 19:15

35:8 The principle of allotment was that larger tribes provided more Levitical cities than did smaller tribes.

35:11 "Accidentally" refers to manslaughter. Premeditated murder was to be fully punished.

35:14 The six cities of refuge included: three in the Transjordan: Bezer, Ramoth Gilead, and Golan. The three cities to the west of the Jordan River were: Kedesh, Shechem, and Hebron (Josh. 20:7, 8).

35:28 Only the death of the high priest was sufficient expiation for someone guilty of manslaughter to be able to go free.

35:30 God's law required eye witnesses to ensure justice (Deut. 17:6; 19:15).

that he may return to dwell in the land before the death of the priest.
33 'So you shall not pollute the land where you *are;* for blood [a]defiles the land, and no [1]atonement can be made for the land, for the blood that is shed on it, except [b]by the blood of him who shed it.
34 'Therefore [a]do not defile the land which you inhabit, in the midst of which I dwell; for [b]I the LORD dwell among the children of Israel.' "

ENCOUNTER*Note* *Num. 35:34*

God Dwells

Holy God dwells among His people. Therefore our sins, whether against ourselves or against others, are most of all an affront to God Himself.

Marriage of Female Heirs

36 Now the chief fathers of the families of the [a]children of Gilead the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and [b]spoke before Moses and before the leaders, the chief fathers of the children of Israel.
2 And they said: [a]"The LORD commanded my lord *Moses* to give the land as an inheritance by lot to the children of Israel, and [b]my lord was commanded by the LORD to give the inheritance of our brother Zelophehad to his daughters.
3 "Now if they are married to any of the sons of the *other* tribes of the children of Israel, then their inheritance will be [a]taken from the inheritance of our fathers, and it will be added to the inheritance of the tribe into which they marry; so it will be taken from the lot of our inheritance.
4 "And when [a]the Jubilee of the children of Israel comes, then their inheritance will be added to the inheritance of the tribe into which they marry; so their inheritance will be taken away from the inheritance of the tribe of our fathers."

33 [a]Ps. 106:38 [b]Gen. 9:6 [1]Lit. *covering*
34 [a]Lev. 18:24, 25 [b]Ex. 29:45, 46

CHAPTER 36
1 [a]Num. 26:29 [b]Num. 27:1–11
2 [a]Josh. 17:4 [b]Num. 27:1, 5–7
3 [a]Num. 27:4
4 [a]Lev. 25:10

5 [a]Num. 27:7
6 [a]Num. 36:11, 12 [1]Lit. *be wives to*
7 [a]1 Kin. 21:3
8 [a]1 Chr. 23:22
11 [a]Num. 26:33; 27:1
13 [a]Num. 26:3; 33:50

5 Then Moses commanded the children of Israel according to the word of the LORD, saying: [a]"What the tribe of the sons of Joseph speaks is right.
6 "This *is* what the LORD commands concerning the daughters of Zelophehad, saying, 'Let them [1]marry whom they think best, [a]but they may marry only within the family of their father's tribe.'
7 "So the inheritance of the children of Israel shall not change hands from tribe to tribe, for every one of the children of Israel shall [a]keep the inheritance of the tribe of his fathers.

ENCOUNTER*Note* *Num. 36:7*

Keeping the Inheritance

When God blesses us, He is also blessing our descendants. Our children will receive the benefits of our walk with God.

8 "And [a]every daughter who possesses an inheritance in any tribe of the children of Israel shall be the wife of one of the family of her father's tribe, so that the children of Israel each may possess the inheritance of his fathers.
9 "Thus no inheritance shall change hands from *one* tribe to another, but every tribe of the children of Israel shall keep its own inheritance."
10 Just as the LORD commanded Moses, so did the daughters of Zelophehad;
11 [a]for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to the sons of their father's brothers.
12 They were married into the families of the children of Manasseh the son of Joseph, and their inheritance remained in the tribe of their father's family.
13 These *are* the commandments and the judgments which the LORD commanded the children of Israel by the hand of Moses [a]in the plains of Moab by the Jordan, *across from* Jericho.

36:3 Manasseh's tribal leaders were concerned about the potential loss of tribal lands even before they had occupied the land.

36:5 Moses' decision is an example of Israelite case law. Certain practical laws were made as situations arose, holding to the principles and values God had given them in His law.

THE FIFTH BOOK OF MOSES CALLED

DEUTERONOMY

INTRODUCTION

The English title of the book was drawn from the Latin Vulgate version of the Bible which understood the book to be a repetition of Exodus and therefore entitled it "Second Law." However, Deuteronomy is not a second law or simply a repetition, but an amplification and advancement of the law and teachings that were delivered through Moses almost forty years previously.

SIGNIFICANCE

Deuteronomy was written to restate the covenant between God and the Israelites, but it does so in an expanded form and in appropriate terms for a new generation ready to embark on the conquest of the Promised Land. The Israelites faced a seemingly impossible task, one which could be accomplished only by remaining close to God and walking in His ways. The people needed to be reminded of who God was, what He had promised, and what was required of them to remain faithful and pleasing to Him. A second reason for writing Deuteronomy was Moses' imminent death. He had been commanded to pass the role of leadership on to Joshua (Deut. 3:23–29). There was a change in human leadership, but the true leader of Israel remained God Himself. It was imperative that Moses record all God had instructed for the people as this would serve as the body of law and practice for the Israelite people once he was gone.

STRUCTURE

Deuteronomy can be divided into four sections. In the first part, Moses recounts the mighty acts God performed on the Israelites' behalf (1:1—4:43). The second portion includes a restating and expansion of God's law (4:44—28:68). The third section records Moses' exhortation to the new generation to renew their covenant relationship with God so they would prosper in the land they were about to take (29:1—31:29). The book concludes with what has been called "The Song of Moses." Moses speaks the words of a song as a witness to the renewal of the covenant and his approaching death (31:30—34:12).

ENCOUNTERING GOD THROUGH DEUTERONOMY

The basic principle underlying the relationship between God and His people as emphasized in Deuteronomy is love. God initiated the covenant relationship with His people out of love, and it was by love that they were to maintain their relationship with God (6:5; 7:8–9; 10:15; 11:1). Deuteronomy challenges Christians not to follow and obey God out of a sense of duty or religious ritual, but out of a love relationship.

In the covenant relationship there were promises of blessings for following God and also curses for disobeying God. These warnings challenge God's people to remain faithful. Many of the prophetic admonitions (especially in Jeremiah) draw upon teachings from this book to keep God's people from sinning. As you study Deuteronomy, expect the Holy Spirit to take these same warnings and challenge you to carefully follow Christ in a love relationship.

Deuteronomy provides an understanding of who God's people are and the responsibility they have to raise up their children to honor God. Christians can find tremendous encouragement and help from Deuteronomy as they and their families seek to honor the Lord in the midst of a lost and immoral world.

The Previous Command to Enter Canaan

THESE *are* the words which Moses spoke to all Israel [a]on this side of the Jordan in the wilderness, in the [1]plain opposite [2]Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab.
2 *It is* eleven days' *journey* from Horeb by way of Mount Seir [a]to Kadesh Barnea.
3 Now it came to pass [a]in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spoke to the children of Israel according to all that the LORD had given him as commandments to them,
4 [a]after he had killed Sihon king of the Amorites, who dwelt in Heshbon, and Og king of Bashan, who dwelt at Ashtaroth [b]in[1] Edrei.
5 On this side of the Jordan in the land of Moab, Moses began to explain this law, saying,

WORD Study — LAW

Deut. 1:5 The word translated "law" is the Hebrew word *torah,* which means "teaching" or "instruction." God presented the law as a guide for living within a covenant relationship (Deut. 6:1–3; Ps. 19). Significantly, God initiated the covenant 430 years before He gave the law at Sinai. The law was introduced to give guidance to a people who struggled to uphold the covenant. God was always faithful, but the people of God became unresponsive and needed guidance and structure to the relationship. The Law provided rewards for obedience and consequences for disobedience. It was intended to draw people into a deeper relationship with God. Although the first five books of the Old Testament are referred to as the "Books of the Law," Deuteronomy is the clearest exposition of the Law of God revealed at Mount Sinai. It summarized God's expectations and applied the law to their new situation. Deuteronomy acts as a covenant renewal document, with Moses acting in the place of mediator between God and His people.

6 "The LORD our God spoke to us [a]in Horeb, saying: 'You have dwelt long [b]enough at this mountain.
7 'Turn and take your journey, and go to

CHAPTER 1

1 [a]Deut. 4: 44–46 [1]Heb. *arabah* [2]One LXX ms., Tg., Vg. *Red Sea*
2 [a]Num. 13:26; 32:8
3 [a]Num. 33:38
4 [a]Num. 21:23, 24, 33–35 [b]Josh. 13:12 [1]LXX, Syr., Vg. *and;* cf. Josh. 12:4
6 [a]Ex. 3:1, 12 [b]Ex. 19:1, 2
7 [1]Heb. *arabah*
8 [a]Gen. 12:7; 15:5; 22:17; 26:3; 28:13 [1]*promised*
9 [a]Ex. 18:18, 24 [1]*am not able to bear you by myself*
10 [a]Gen. 15:5; 22:17
11 [a]2 Sam. 24:3 [b]Gen. 15:5
12 [a]1 Kin. 3:8, 9
13 [1]*rulers*
15 [a]Ex. 18:25 [1]*appointed*
16 [a]Deut. 16:18 [b]Lev. 24:22
17 [a]Prov. 24: 23–26

ENCOUNTER Note — *Deut. 1:6*

Long Enough on the Mountain

God does not set people free to remain on the mountain in His presence. Victories are not won by hiding out in the wilderness, but in taking the land and fulfilling God's purposes for our life. Encounters with God are not merely for our encouragement; they are also intended to strengthen us for battle.

the mountains of the Amorites, to all the neighboring *places* in the [1]plain, in the mountains and in the lowland, in the South and on the seacoast, to the land of the Canaanites and to Lebanon, as far as the great river, the River Euphrates.
8 'See, I have set the land before you; go in and possess the land which the LORD [1]swore to your fathers—to [a]Abraham, Isaac, and Jacob—to give to them and their descendants after them.'

Tribal Leaders Appointed

9 "And [a]I spoke to you at that time, saying: 'I [1]alone am not able to bear you.
10 'The LORD your God has multiplied you, [a]and here you *are* today, as the stars of heaven in multitude.
11 [a]'May the LORD God of your fathers make you a thousand times more numerous than you are, and bless you [b]as He has promised you!
12 [a]'How can I alone bear your problems and your burdens and your complaints?
13 'Choose wise, understanding, and knowledgeable men from among your tribes, and I will make them [1]heads over you.'
14 "And you answered me and said, 'The thing which you have told *us* to do *is* good.'
15 "So I took [a]the heads of your tribes, wise and knowledgeable men, and [1]made them heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, leaders of tens, and officers for your tribes.
16 "Then I commanded your judges at that time, saying, 'Hear *the cases* between your brethren, and [a]judge righteously between a man and his [b]brother or the stranger who is with him.
17 [a]'You shall not show partiality in judgment; you shall hear the small as

1:2 Kadesh Barnea was a gathering place for the tribes on the northern edge of the Sinai, an oasis located at a major junction of two important roads. Eleven days' journey is approximately 150 miles from Horeb (Sinai).

1:15 Thousands, hundreds, and fifties are military groupings, not necessarily exact numerical statistics. "Heads of your tribes" refers to men who were given charge over these groupings and who were used to administer justice and civil order.

well as the great; you shall not be afraid in any man's presence, for [b]the judgment *is* God's. The case that is too hard for you, [c]bring to me, and I will hear it.'
18 "And I commanded you at that time all the things which you should do.

Israel's Refusal to Enter the Land

19 "So we departed from Horeb, [a]and went through all that great and terrible wilderness which you saw on the way to the mountains of the Amorites, as the LORD our God had commanded us. Then [b]we came to Kadesh Barnea.
20 "And I said to you, 'You have come to the mountains of the Amorites, which the LORD our God is giving us.
21 'Look, the LORD your God has set the land before you; go up *and* possess *it,* as the LORD God of your fathers has spoken to you; [a]do not fear or be discouraged.'
22 "And every one of you came near to me and said, 'Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we shall come.'
23 "The plan pleased me well; so [a]I took twelve of your men, one man from *each* tribe.
24 [a]"And they departed and went up into the mountains, and came to the Valley of Eshcol, and spied it out.
25 "They also took *some* of the fruit of the land in their hands and brought *it* down to us; and they brought back word to us, saying, '*It is* a [a]good land which the LORD our God is giving us.'

ENCOUNTER*Note* *Deut. 1:25*

A Good Land

God's will is always best, but it lies on the other side of faith. It is not enough to know God's will in our heads; we must step out and experience it in life. We cannot enjoy the good land if our unbelief keeps us planted firmly where we are.

26 [a]"Nevertheless you would not go up, but rebelled against the command of the LORD your God;
27 "and you [a]complained in your tents, and said, 'Because the LORD [b]hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites, to destroy us.
28 'Where can we go up? Our brethren have [1]discouraged our hearts, saying, [a]"The people *are* greater and taller than we; the cities *are* great and fortified up to heaven; moreover we have seen the sons of the [b]Anakim there." '
29 "Then I said to you, 'Do not be terrified, [a]or afraid of them.
30 [a]'The LORD your God, who goes before you, He will fight for you, according to all He did for you in Egypt before your eyes,
31 'and in the wilderness where you saw how the LORD your God carried you, as a [a]man carries his son, in all the way that you went until you came to this place.'
32 "Yet, for all that, [a]you did not believe the LORD your God,
33 [a]"who went in the way before you [b]to search out a place for you to pitch your tents, to show you the way you should go, in the fire by night and in the cloud by day.

The Penalty for Israel's Rebellion

34 "And the LORD heard the sound of your words, and was angry, [a]and took an oath, saying,
35 [a]'Surely not one of these men of this evil generation shall see that good land of which I [1]swore to give to your fathers,
36 [a]'except Caleb the son of Jephunneh; he shall see it, and to him and his children I am giving the land on which he walked, because [b]he [1]wholly followed the LORD.'
37 [a]"The LORD was also angry with me for your sakes, saying, 'Even you shall not go in there.
38 [a]'Joshua the son of Nun, [b]who stands before you, he shall go in there. [c]Encourage him, for he shall cause Israel to inherit it.
39 [a]'Moreover your little ones and your children, who [b]you say will be victims, who today [c]have no knowledge of good and evil, they shall go in there; to them I will give it, and they shall possess it.
40 [a]'But *as for* you, turn and take your journey into the wilderness by the Way of the Red Sea.'
41 "Then you answered and said to me, [a]'We have sinned against the LORD; we will go up and fight, just as the LORD our God commanded us.' And when everyone of you had girded on his

[b]2 Chr. 19:6
[c]Ex. 18:22, 26
19 [a]Deut. 2:7; 8:15; 32:10
[b]Num. 13:26
21 [a]Josh. 1:6, 9
23 [a]Num. 13:2, 3
24 [a]Num. 13: 21–25
25 [a]Num. 13:27
26 [a]Num. 14: 1–4
27 [a]Ps. 106:25
[b]Deut. 9:28
28 [a]Deut. 9:1, 2
[b]Num. 13:28
[1]Lit. *melted*
29 [a]Num. 14:9
30 [a]Ex. 14:14
31 [a]Is. 46:3, 4; 63:9
32 [a]Jude 5
33 [a]Ex. 13:21
[b]Num. 10:33
34 [a]Deut. 2:14, 15
35 [a]Num. 14:22, 23 [1]*promised*
36 [a][Josh. 14:9]
[b]Num. 32:11, 12 [1]*fully*
37 [a]Deut. 3:26; 4:21; 34:4
38 [a]Num. 14:30
[b]1 Sam. 16:22
[c]Deut. 31:7, 23
39 [a]Num. 14:31
[b]Num. 14:3
[c]Is. 7:15, 16
40 [a]Num. 14:25
41 [a]Num. 14:40

1:20 Amorites were one of the people groups Israel had to overcome in taking the Promised Land. The term can be a general designation for the Canaanites, but here it refers specifically to those living in the hill country.

1:24 Eshcol means "Bunch of Grapes." The valley was known for its luscious grapes and was evidence of a good land the Lord was giving the people.

1:28 Anakim were earlier inhabitants of Canaan, described as giants (Num. 13:28).

weapons of war, you were ready to go up into the mountain.
42 "And the LORD said to me, 'Tell them, [a]"Do not go up nor fight, for I *am* not among you; lest you be defeated before your enemies." '
43 "So I spoke to you; yet you would not listen, but [a]rebelled against the command of the LORD, and [b]presumptuously[1] went up into the mountain.

ENCOUNTER*Note* *Deut. 1:43*

Presumption

Do not presume God will fight your battles. He does not bless our plans; He fulfills *His* plans in our lives. It is not always possible to recover an opportunity lost by unbelief.

44 "And the Amorites who dwelt in that mountain came out against you and chased you [a]as bees do, and drove you back from Seir to Hormah.
45 "Then you returned and wept before the LORD, but the LORD would not listen to your voice nor give ear to you.
46 [a]"So you remained in Kadesh many days, according to the days that you spent *there*.

The Desert Years

2 "Then we turned and [a]journeyed into the wilderness of the Way of the Red Sea, [b]as the LORD spoke to me, and we [1]skirted Mount Seir for many days.
2 "And the LORD spoke to me, saying:
3 'You have skirted this mountain [a]long enough; turn northward.
4 'And command the people, saying, [a]"You *are about to* pass through the territory of [b]your brethren, the descendants of Esau, who live in Seir; and they will be afraid of you. Therefore watch yourselves carefully.
5 "Do not meddle with them, for I will not give you *any* of their land, no, not so much as one footstep, [a]because I have given Mount Seir to Esau *as* a possession.
6 "You shall buy food from them with money, that you may eat; and you shall also buy water from them with money, that you may drink.
7 "For the LORD your God has blessed you in all the work of your hand. He knows your [1]trudging through this great wilderness. [a]These forty years the LORD your God *has been* with you; you have lacked nothing." '
8 "And when we passed beyond our brethren, the descendants of Esau who dwell in Seir, away from the road of the plain, away from [a]Elath and Ezion Geber, we [b]turned and passed by way of the Wilderness of Moab.
9 "Then the LORD said to me, 'Do not harass Moab, nor contend with them in battle, for I will not give you *any* of their land *as* a possession, because I have given [a]Ar to [b]the descendants of Lot *as* a possession.' "
10 [a](The Emim had dwelt there in times past, a people as great and numerous and tall as [b]the Anakim.
11 They were also regarded as [1]giants, like the Anakim, but the Moabites call them Emim.
12 [a]The Horites formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them, and dwelt in their [1]place, just as Israel did to the land of their possession which the LORD gave them.)
13 " 'Now rise and cross over [a]the [1]Valley of the Zered.' So we crossed over the Valley of the Zered.
14 "And the time we took to come [a]from Kadesh Barnea until we crossed over the Valley of the Zered *was* thirty-eight years, [b]until all the generation of the men of war [1]was consumed from the midst of the camp, [c]just as the LORD had sworn to them.
15 "For indeed the hand of the LORD was against them, to destroy them from the midst of the camp until they [1]were consumed.
16 "So it was, when all the men of war had finally perished from among the people,
17 "that the LORD spoke to me, saying:
18 'This day you are to cross over at Ar, the boundary of Moab.
19 'And *when* you come near the people of Ammon, do not harass them or meddle with them, for I will not give you *any* of the land of the people of Ammon *as* a possession, because I have given it to [a]the descendants of Lot *as* a possession.' "
20 (That was also regarded as a land of [1]giants; giants formerly dwelt there. But the Ammonites call them [a]Zamzummim,
21 [a]a people as great and numerous and tall as the Anakim. But the LORD destroyed them before them, and they

42 [a]Num. 14:41–43
43 [a]Num. 14:44 [b]Deut. 17:12, 13 [1]*willfully*
44 [a]Ps. 118:12
46 [a]Deut. 2:7, 14

CHAPTER 2

1 [a]Deut. 1:40 [b]Num. 14:25 [1]*circled around*
3 [a]Deut. 2:7, 14
4 [a]Num. 20:14–21 [b]Deut. 23:7
5 [a]Gen. 36:8
7 [a]Deut. 8:2–4 [1]Lit. *goings*
8 [a]Judg. 11:18 [b]Num. 21:4
9 [a]Deut. 2:18, 29 [b]Gen. 19:36–38
10 [a]Gen. 14:5 [b]Deut. 9:2
11 [1]Heb. *rephaim*
12 [a]Deut. 2:22 [1]*stead*
13 [a]Num. 21:12 [1]*Wadi* or *Brook*
14 [a]Num. 13:26 [b]Deut. 1:34, 35 [c]Num. 14:35 [1]*perished*
15 [1]*perished*
19 [a]Gen. 19:38
20 [a]Gen. 14:5 [1]Heb. *rephaim*
21 [a]Deut. 2:10

1:44 Hormah's name means "Destruction." It was located south of the Amorite hill country near Kadesh Barnea.

2:5 The Lord told Moses to bypass Edom, Moab, and Ammon because of their blood relationship to Israel.

2:8 Ezion Geber was two miles west of Elath.

2:13 Zered was the main stream that flowed into the southern end of the Dead Sea from the east.

dispossessed them and dwelt in their place,
22 just as He had done for the descendants of Esau, [a]who dwelt in Seir, when He destroyed [b]the Horites from before them. They dispossessed them and dwelt in their place, even to this day.
23 And [a]the Avim, who dwelt in villages as far as Gaza—[b]the Caphtorim, who came from Caphtor, destroyed them and dwelt in their place.)
24 " 'Rise, take your journey, and [a]cross over the River Arnon. Look, I have given into your hand [b]Sihon the Amorite, king of Heshbon, and his land. Begin [1]to possess *it,* and engage him in battle.
25 [a]'This day I will begin to put the dread and fear of you upon the nations [1]under the whole heaven, who shall hear the report of you, and shall [b]tremble and be in anguish because of you.'

King Sihon Defeated

26 "And I [a]sent messengers from the Wilderness of Kedemoth to Sihon king of Heshbon, [b]with words of peace, saying,
27 [a]'Let me pass through your land; I will keep strictly to the road, and I will turn neither to the right nor to the left.
28 'You shall sell me food for money, that I may eat, and give me water for money, that I may drink; [a]only let me pass through on foot,
29 [a]'just as the descendants of Esau who dwell in Seir and the Moabites who dwell in Ar did for me, until I cross the Jordan to the land which the LORD our God is giving us.'
30 [a]"But Sihon king of Heshbon would not let us pass through, for [b]the LORD your God [c]hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as *it is* this day.
31 "And the LORD said to me, 'See, I have begun to [a]give Sihon and his land over to you. Begin to possess *it,* that you may inherit his land.'

ENCOUNTER*Note* *Deut. 2:31*

Faith in Process

God chooses not to simply hand us a finished product; rather He invites us to be involved in the process. Faith responds to God's initiative and allows Him to complete His work through us.

22 [a]Gen. 36:8 [b]Gen. 14:6; 36:20–30
23 [a]Josh. 13:3 [b]Gen. 10:14
24 [a]Judg. 11:18 [b]Deut. 1:4 [1]*to take possession*
25 [a]Ex. 23:27 [b]Ex. 15:14–16 [1]*everywhere under the heavens*
26 [a]Num. 21: 21–32 [b]Deut. 20:10
27 [a]Judg. 11:19
28 [a]Num. 20:19
29 [a]Deut. 23:3, 4
30 [a]Num. 21:23 [b]Josh. 11:20 [c]Ex. 4:21
31 [a]Deut. 1:3, 8
32 [a]Num. 21:23
33 [a]Deut. 7:2 [b]Num. 21:24 [1]Lit. *before us*
34 [a]Lev. 27:28
36 [a]Deut. 3:12; 4:48 [b]Josh. 13:9, 16 [c]Ps. 44:3
37 [a]Gen. 32:22 [b]Deut. 2:5, 9, 19

CHAPTER 3

1 [a]Num. 21: 33–35 [b]Deut. 1:4
2 [a]Num. 21:34
3 [1]*struck*
4 [a]Deut. 3:13, 14
6 [a]Deut. 2:24, 34, 35
8 [a]Josh. 12:6; 13:8–12 [b]1 Chr. 5:23
9 [a]1 Chr. 5:23

32 [a]"Then Sihon and all his people came out against us to fight at Jahaz.
33 "And [a]the LORD our God delivered him [1]over to us; so [b]we defeated him, his sons, and all his people.
34 "We took all his cities at that time, and we [a]utterly destroyed the men, women, and little ones of every city; we left none remaining.
35 "We took only the livestock as plunder for ourselves, with the spoil of the cities which we took.
36 [a]"From Aroer, which *is* on the bank of the River Arnon, and *from* [b]the city that *is* in the ravine, as far as Gilead, there was not one city too strong for us; [c]the LORD our God delivered all to us.
37 "Only you did not go near the land of the people of Ammon—anywhere along the River [a]Jabbok, or to the cities of the mountains, or [b]wherever the LORD our God had forbidden us.

King Og Defeated

3 "Then we turned and went up the road to Bashan; and [a]Og king of Bashan came out against us, he and all his people, to battle [b]at Edrei.
2 "And the LORD said to me, 'Do not fear him, for I have delivered him and all his people and his land into your hand; you shall do to him as you did to [a]Sihon king of the Amorites, who dwelt at Heshbon.'
3 "So the LORD our God also delivered into our hands Og king of Bashan, with all his people, and we [1]attacked him until he had no survivors remaining.
4 "And we took all his cities at that time; there was not a city which we did not take from them: sixty cities, [a]all the region of Argob, the kingdom of Og in Bashan.
5 "All these cities *were* fortified with high walls, gates, and bars, besides a great many rural towns.
6 "And we utterly destroyed them, as we did to Sihon king [a]of Heshbon, utterly destroying the men, women, and children of every city.
7 "But all the livestock and the spoil of the cities we took as booty for ourselves.
8 "And at that time we took the [a]land from the hand of the two kings of the Amorites who *were* on this side of the Jordan, from the River Arnon to Mount [b]Hermon
9 "(the Sidonians call [a]Hermon Sirion, and the Amorites call it Senir),

2:34 The total destruction of a city and its inhabitants was fulfilling the law of herem, which means "ban" or "anathema." The absolute annihilation served as judgment over wicked people as well as redemption for God's people, protecting them from future temptation.

3:8 Mount Hermon is snowcapped through the year and is over 9,200 feet tall. It is the most prominent and beautiful mountain in Lebanon.

10 [a]"all the cities of the plain, all Gilead, and [b]all Bashan, as far as Salcah and Edrei, cities of the kingdom of Og in Bashan.
11 [a]"For only Og king of Bashan remained of the remnant of [b]the [1]giants. Indeed his bedstead *was* an iron bedstead. (*Is* it not in [c]Rabbah of the people of Ammon?) Nine cubits *is* its length and four cubits its width, according to the standard cubit.

The Land East of the Jordan Divided

12 "And this [a]land, *which* we possessed at that time, [b]from Aroer, which *is* by the River Arnon, and half the mountains of Gilead and [c]its cities, I gave to the Reubenites and the Gadites.
13 [a]"The rest of Gilead, and all Bashan, the kingdom of Og, I gave to half the tribe of Manasseh. (All the region of Argob, with all Bashan, was called the land of the [1]giants.
14 [a]"Jair the son of Manasseh took all the region of Argob, [b]as far as the border of the Geshurites and the Maachathites, and [c]called Bashan after his own name, [1]Havoth Jair, to this day.)
15 "Also I gave [a]Gilead to Machir.
16 "And to the Reubenites [a]and the Gadites I gave from Gilead as far as the River Arnon, the middle of the river as *the* border, as far as the River Jabbok, [b]the border of the people of Ammon;
17 "the plain also, with the Jordan as *the* border, from Chinnereth [a]as far as the east side of the Sea of the Arabah [b](the Salt Sea), below the slopes of Pisgah.
18 "Then I commanded you at that time, saying: 'The LORD your God has given you this land to possess. [a]All you men of valor shall cross over armed before your brethren, the children of Israel.
19 'But your wives, your little ones, and your livestock (I know that you have much livestock) shall stay in your cities which I have given you,
20 'until the LORD has given [a]rest to your brethren as to you, and they also possess the land which the LORD your God is giving them beyond the Jordan. Then each of you may [b]return to his possession which I have given you.'
21 "And [a]I commanded Joshua at that time, saying, 'Your eyes have seen all that the LORD your God has done to these two kings; so will the LORD do to all the kingdoms through which you pass.

10 [a]Deut. 4:49 [b]Josh. 12:5; 13:11
11 [a]Amos 2:9 [b]Deut. 2:11, 20 [c]Jer. 49:2 [1]Heb. *rephaim*
12 [a]Num. 32:33 [b]Deut. 2:36 [c]Num. 34:14
13 [a]Josh. 13: 29–31; 17:1 [1]Heb. *rephaim*
14 [a]1 Chr. 2:22 [b]Josh. 13:13 [c]Num. 32:41 [1]Lit. *Towns of Jair*
15 [a]Num. 32:39, 40
16 [a]2 Sam. 24:5 [b]Num. 21:24
17 [a]Num. 34:11, 12 [b]Gen. 14:3
18 [a]Num. 32:20
20 [a]Deut. 12:9, 10 [b]Josh. 22:4
21 [a][Num. 27: 22, 23]
22 [a]Ex. 14:14
23 [a][2 Cor. 12:8, 9]
24 [a]Deut. 5:24; 11:2 [b]2 Sam. 7:22 [1]*strong*
25 [a]Deut. 4:22
26 [a]Num. 20:12; 27:14
27 [a]Num. 23:14; 27:12
28 [a]Num. 27:18, 23 [1]*charge*
29 [a]Deut. 4:46; 34:6

CHAPTER 4

1 [a][Rom. 10:5] [1]*take possession of*
2 [a]Prov. 30:6
3 [a]Num. 25:1–9

ENCOUNTER*Note* *Deut. 3:21*

From Faith to Faith

God's miraculous activity in the past is the foundation for our present faith. The unchanging nature of His faithfulness encourages our obedience in the face of overwhelming circumstances.

22 'You must not fear them, for [a]the LORD your God Himself fights for you.'

Moses Forbidden to Enter the Land

23 "Then [a]I pleaded with the LORD at that time, saying:
24 'O Lord GOD, You have begun to show Your servant [a]Your greatness and Your [1]mighty hand, for [b]what god *is there* in heaven or on earth who can do *anything* like Your works and Your mighty *deeds?*
25 'I pray, let me cross over and see [a]the good land beyond the Jordan, those pleasant mountains, and Lebanon.'
26 "But the LORD [a]was angry with me on your account, and would not listen to me. So the LORD said to me: 'Enough of that! Speak no more to Me of this matter.
27 [a]'Go up to the top of Pisgah, and lift your eyes toward the west, the north, the south, and the east; behold *it* with your eyes, for you shall not cross over this Jordan.
28 'But [a]command[1] Joshua, and encourage him and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you will see.'
29 "So we stayed in [a]the valley opposite Beth Peor.

Moses Commands Obedience

4 "Now, O Israel, listen to [a]the statutes and the judgments which I teach you to observe, that you may live, and go in and [1]possess the land which the LORD God of your fathers is giving you.
2 [a]"You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.
3 "Your eyes have seen what the LORD did at [a]Baal Peor; for the LORD your God has destroyed from among you all the men who followed Baal of Peor.
4 "But you who held fast to the LORD

3:11 Rabbah was the capital of Ammon. It was referred to as Philadelphia in the New Testament. Today it is called Amman, and it is the capital of Jordan.

3:15 Machir was Manasseh's firstborn son and the ancestor of the Gileadites.

3:17 Chinnereth is sometimes called "Sea of Galilee" in the New Testament.

your God *are* alive today, every one of you.
5 "Surely I have taught you statutes and judgments, just as the LORD my God commanded me, that you should act according *to them* in the land which you go to possess.
6 "Therefore be careful to observe *them;* for this *is* [a]your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, 'Surely this great nation *is* a wise and understanding people.'

ENCOUNTER*Note* *Deut. 4:6*

God's Wisdom Our Glory

God always speaks from eternity, with perfect wisdom and foreknowledge. He created all natural and spiritual laws in the universe. Trust Him and live by His commands, for His words are always right.

7 "For [a]what great nation *is there* that has [b]God[1] *so* near to it, as the LORD our God *is* to us, for whatever *reason* we may call upon Him?
8 "And what great nation *is there* that has *such* statutes and righteous judgments as are in all this law which I set before you this day?
9 "Only take heed to yourself, and diligently [a]keep yourself, lest you [b]forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And [c]teach them to your children and your grandchildren,
10 "*especially concerning* [a]the day you stood before the LORD your God in Horeb, when the LORD said to me, 'Gather the people to Me, and I will let them hear My words, that they may learn to fear Me all the days they live on the earth, and *that* they may teach their children.'
11 "Then you came near and stood at the foot of the mountain, and the mountain burned with fire to the midst of heaven, with darkness, cloud, and thick darkness.
12 [a]"And the LORD spoke to you out of the midst of the fire. You heard the sound of the words, but saw no [1]form; [b]*you* only *heard* a voice.
13 [a]"So He declared to you His covenant which He commanded you to perform, [b]the Ten Commandments; and [c]He wrote them on two tablets of stone.
14 "And [a]the LORD commanded me at that time to teach you statutes and judgments, that you might [1]observe them in the land which you cross over to possess.

Beware of Idolatry

15 [a]"Take careful heed to yourselves, for you saw no [b]form when the LORD spoke to you at Horeb out of the midst of the fire,
16 "lest you [a]act corruptly and [b]make for yourselves a carved image in the [1]form of any figure: [c]the likeness of male or female,
17 "the likeness of any animal that *is* on the earth or the likeness of any winged bird that flies in the air,
18 "the likeness of anything that creeps on the ground or the likeness of any fish that *is* in the water beneath the earth.

ENCOUNTER*Note* *Deut. 4:15–18*

Knowing Him or Molding Him

An idol is anything worshipped other than the true God. Idolatry involves more than just hand-made images. It also includes fashioning an image of God in our mind to reflect our desires rather than God's self-revelation in Scripture.

19 "And *take heed,* lest you [a]lift your eyes to heaven, and *when* you see the sun, the moon, and the stars, [b]all the host of heaven, you feel driven to [c]worship them and serve them, which the LORD your God has [1]given to all the peoples under the whole heaven as a heritage.
20 "But the LORD has taken you and [a]brought you out of the iron furnace, out of Egypt, to be [b]His people, an inheritance, as you are this day.
21 "Furthermore [a]the LORD was angry with me for your sakes, and swore that [b]I would not cross over the Jordan, and that I would not enter the good land which the LORD your God is giving you as an inheritance.
22 "But [a]I must die in this land, [b]I must not cross over the Jordan; but you shall cross over and [1]possess [c]that good land.
23 "Take heed to yourselves, lest you forget the covenant of the LORD your God which He made with you, [a]and make for yourselves a carved image in the form of anything which the LORD your God has forbidden you.
24 "For [a]the LORD your God *is* a consuming fire, [b]a jealous God.
25 "When you beget children and grandchildren and have grown old in

6 [a][2 Tim. 3:15]
7 [a][2 Sam. 7:23] [b][Is. 55:6] [1]*Or a god*
9 [a]Prov. 4:23 [b]Deut. 29:2–8 [c]Gen. 18:19
10 [a]Ex. 19:9, 16, 17
12 [a]Deut. 5:4, 22 [b]1 Kin. 19:11–18 [1]*similitude*
13 [a]Deut. 9:9, 11 [b]Ex. 34:28 [c]Ex. 24:12
14 [a]Ex. 21:1

[1]*do* or *perform*
15 [a]Josh. 23:11 [b]Is. 40:18
16 [a]Deut. 9:12; 31:29 [b]Ex. 20:4, 5 [c]Rom. 1:23 [1]*similitude*
19 [a]Deut. 17:3 [b]2 Kin. 21:3 [c][Rom. 1:25] [1]*divided*
20 [a]Jer. 11:4 [b]Deut. 7:6; 27:9
21 [a]Num. 20:12 [b]Num. 27:13, 14
22 [a]2 Pet. 1:13–15 [b]Deut. 3:27 [c]Deut. 3:25 [1]*take possession of*
23 [a]Deut. 4:16
24 [a]Deut. 9:3 [b]Ex. 20:5; 34:14

4:10 "My words" is a reference to the giving of the Ten Commandments.

4:20 "Iron furnace" refers to the harsh time of slavery in Egypt.

WORD Study — JEALOUS GOD

Deut. 4:24 The Hebrew word *qanna'* does not have the same connotation as the English word translated "jealous." It is not the envy of someone, but the zest for something. It is an active passion for righteousness that arises from God's holiness. His zeal for the truth that He alone is God generates a fiery condemnation for those who worship idols and false gods.

the land, and act corruptly and make a carved image in the form of anything, and [a]do evil in the sight of the LORD your God to provoke Him to anger,
26 [a]"I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you cross over the Jordan to possess; you will not [1]prolong *your* days in it, but will be utterly destroyed.
27 "And the LORD [a]will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you.
28 "And [a]there you will serve gods, the work of men's hands, wood and stone, [b]which neither see nor hear nor eat nor smell.
29 [a]"But from there you will seek the LORD your God, and you will find *Him* if you seek Him with all your heart and with all your soul.
30 "When you are in [1]distress, and all these things come upon you in the [a]latter days, when you [b]turn to the LORD your God and obey His voice
31 "(for the LORD your God *is* a merciful God), He will not forsake you nor [a]destroy you, nor forget the covenant of your fathers which He swore to them.
32 "For [a]ask now concerning the days that are past, which were before you, since the day that God created man on the earth, and *ask* [b]from one end of heaven to the other, whether *any* great *thing* like this has happened, or *anything* like it has been heard.
33 [a]"Did *any* people *ever* hear the voice of God speaking out of the midst of the fire, as you have heard, and live?
34 "Or did God *ever* try to go *and* take for Himself a nation from the midst of *another* nation, [a]by trials, [b]by signs, by wonders, by war, [c]by a mighty hand and [d]an outstretched arm, [e]and by great [1]terrors, according to all that the LORD your God did for you in Egypt before your eyes?
35 "To you it was shown, that you might know that the LORD Himself *is* God; [a]*there is* none other besides Him.
36 [a]"Out of heaven He let you hear His voice, that He might instruct you; on earth He showed you His great fire, and you heard His words out of the midst of the fire.
37 "And because [a]He loved your fathers, therefore He chose their [1]descendants after them; and [b]He brought you out of Egypt with His Presence, with His mighty power,
38 [a]"driving out from before you nations greater and mightier than you, to bring you in, to give you their land *as* an inheritance, as *it is* this day.
39 "Therefore know this day, and consider *it* in your heart, that [a]the LORD Himself *is* God in heaven above and on the earth beneath; *there is* no other.
40 [a]"You shall therefore keep His statutes and His commandments which I command you today, that [1]it may go well with you and with your children after you, and that you may [2]prolong *your* days in the land which the LORD your God is giving you for all time."

Cities of Refuge East of the Jordan

41 Then Moses [a]set apart three cities on this side of the Jordan, toward the rising of the sun,
42 [a]that the manslayer might flee there, who kills his neighbor unintentionally, without having hated him in time past, and that by fleeing to one of these cities he might live:
43 [a]Bezer in the wilderness on the plateau for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.

Introduction to God's Law

44 Now this *is* the law which Moses set before the children of Israel.
45 These *are* the testimonies, the statutes, and the judgments which Moses spoke to the children of Israel after they came out of Egypt,
46 on this side of the Jordan, [a]in the valley opposite Beth Peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [b]defeated[1] after they came out of Egypt.
47 And they took possession of his land and the land [a]of Og king of Bashan, two kings of the Amorites, who *were* on this

25 [a]2 Kin. 17:17
26 [a]Deut. 30:18, 19 [1]*live long on it*
27 [a]Deut. 28:62
28 [a]Jer. 16:13 [b]Ps. 115:4–7; 135:15–17
29 [a][2 Chr. 15:4]
30 [a]Hos. 3:5 [b]Joel 2:12 [1]*tribulation*
31 [a]Jer. 30:11
32 [a]Job 8:8 [b]Matt. 24:31
33 [a]Deut. 5: 24–26
34 [a]Deut. 7:19 [b]Ex. 7:3 [c]Ex. 13:3 [d]Ex. 6:6 [e]Deut. 26:8 [1]*calamities*
35 [a]Mark 12:32
36 [a]Heb. 12:19, 25
37 [a]Deut. 7:7, 8; 10:15; 33:3 [b]Ex. 13:3, 9, 14 [1]Lit. *seed*
38 [a]Deut. 7:1
39 [a]Josh. 2:11
40 [a]Lev. 22:31 [1]*you may prosper* [2]*live long*
41 [a]Num. 35:6
42 [a]Deut. 19:4
43 [a]Josh. 20:8
46 [a]Deut. 3:29 [b]Num. 21:24 [1]*struck*
47 [a]Num. 21: 33–35

4:27 God would indeed scatter Israel among the peoples in the deportations that later took place in 722 and 586 B.C.

4:43 The locations of Bezer and Golan have not been identified, but Ramoth was between the Yarmuk and the Jabbok Rivers in Gilead.

side of the Jordan, toward the [1]rising of the sun,
48 [a]from Aroer, which *is* on the bank of the River Arnon, even to Mount [1]Sion (that is, [b]Hermon),
49 and all the plain on the east side of the Jordan as far as the Sea of the Arabah, below the [a]slopes of Pisgah.

The Ten Commandments Reviewed

5 And Moses called all Israel, and said to them: "Hear, O Israel, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them.

ENCOUNTER*Note* *Deut. 5:1*

Hear, Learn, and Observe

People cannot be observant about what they do not know. Diligent study of the Bible is a prerequisite to walking in God's ways. There is no substitute for spending time contemplating the Scriptures. Like the Israelites, we are to hear, learn, and be careful to observe God's word.

2 [a]"The LORD our God made a covenant with us in Horeb.
3 "The LORD [a]did not make this covenant with our fathers, but with us, those who *are* here today, all of us who *are* alive.
4 [a]"The LORD talked with you face to face on the mountain from the midst of the fire.
5 [a]"I stood between the LORD and you at that time, to declare to you the word of the LORD; for [b]you were afraid because of the fire, and you did not go up the mountain. *He* said:

6 [a]'I *am* the LORD your God who brought you out of the land of Egypt, out of the house of [1]bondage.
7 [a]'You shall have no other gods [1]before Me.
8 [a]'You shall not make for yourself a carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth;
9 you shall not [a]bow[1] down to them nor serve them. For I, the LORD your God, *am* a jealous God, [2]visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me,
10 [a]but showing mercy to thousands, to those who love Me and [1]keep My commandments.
11 [a]'You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* [1]guiltless who takes His name in vain.
12 [a]'Observe the Sabbath day, to [1]keep it holy, as the LORD your God commanded you.
13 [a]Six days you shall labor and do all your work,
14 but the seventh day *is* the [a]Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who *is* within your gates, that your male servant and your female servant may rest as well as you.
15 [a]And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there [b]by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.
16 [a]'Honor your father and your mother, as the LORD your God has commanded you, [b]that your days may be long, and that it may be well with [c]you in the land which the LORD your God is giving you.
17 [a]'You shall not murder.
18 [a]'You shall not commit adultery.
19 [a]'You shall not steal.
20 [a]'You shall not bear false witness against your neighbor.
21 [a]'You shall not covet your neighbor's wife; and you shall not desire your neighbor's house, his field, his male servant, his female servant, his ox, his donkey, or anything that *is* your neighbor's.'
22 "These words the LORD spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And [a]He wrote them on two tablets of stone and gave them to me.

[1]*east*
48 [a]Deut. 2:36; 3:12 [b]Deut. 3:9 [1]Syr. *Sirion*
49 [a]Deut. 3:17

CHAPTER 5
2 [a]Ex. 19:5
3 [a]Heb. 8:9
4 [a]Ex. 19:9
5 [a]Gal. 3:19 [b]Ex. 19:16
6 [a]Ex. 20:2–17 [1]*slavery*
7 [a]Hos. 13:4 [1]*besides*
8 [a]Ex. 20:4
9 [a]Ex. 34:7, 14–16 [1]*worship them*
[2]*punishing*
10 [a]Dan. 9:4 [1]*observe*
11 [a]Ex. 20:7 [1]*innocent*
12 [a]Ex. 20:8 [1]*sanctify it*
13 [a]Ex. 23:12; 35:2
14 [a][Heb. 4:4]
15 [a]Deut. 15:15 [b]Deut. 4:34, 37
16 [a]Lev. 19:3 [b]Deut. 6:2 [c]Deut. 4:40
17 [a]Matt. 5:21
18 [a]Ex. 20:14
19 [a][Rom. 13:9]
20 [a]Ex. 20:16; 23:1
21 [a]Ex. 20:17
22 [a]Deut. 4:13

5:4 "Face to face" expresses personal contact and indicates intimacy.

5:10 God promised to make His judgment for sin so severe it would affect four generations (verse 9), yet to make His mercy so rich it would be felt by a thousand generations.

5:15 God continually urged His people not to forget where they had come from and the bondage from which they had been liberated.

The People Afraid of God's Presence

23 [a]"So it was, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders.
24 "And you said: 'Surely the LORD our God has shown us His glory and His greatness, and [a]we have heard His voice from the midst of the fire. We have seen this day that God speaks with man; yet he [b]*still* lives.
25 'Now therefore, why should we die? For this great fire will consume us; [a]if we hear the voice of the LORD our God anymore, then we shall die.
26 [a]'For who *is there* of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we *have*, and lived?
27 'You go near and hear all that the LORD our God may say, and [a]tell us all that the LORD our God says to you, and we will hear and do *it*.'
28 "Then the LORD heard the voice of your words when you spoke to me, and the LORD said to me: 'I have heard the voice of the words of this people which they have spoken to you. [a]They are right *in* all that they have spoken.
29 [a]'Oh, that they had such a heart in them that they would fear Me and [b]always keep all My commandments, [c]that it might be well with them and with their children forever!

ENCOUNTER*Note* *Deut. 5:29*

A Change of Heart

It is easy to be impressed with God when He encounters our lives, but God wants more than our admiration; He wants to see a heart change. Many are enamored with God's power, but far fewer seek His heart.

30 'Go and say to them, "Return to your tents."
31 'But as for you, stand here by Me, [a]and I will speak to you all the commandments, the statutes, and the judgments which you shall teach them, that they may observe *them* in the land which I am giving them to possess.'

23 [a]Ex. 20:18, 19
24 [a]Ex. 19:19 [b]Deut. 4:33
25 [a]Deut. 18:16
26 [a]Deut. 4:33
27 [a]Ex. 20:19
28 [a]Deut. 18:17
29 [a]Ps. 81:13 [b]Deut. 11:1 [c]Deut. 4:40
31 [a][Gal. 3:19]

32 [a]Deut. 17:20; 28:14
[1]*observe*
33 [a]Deut. 10:12 [b]Deut. 4:40

CHAPTER 6

1 [a]Deut. 12:1
2 [a][Eccl. 12:13] [b]Deut. 4:40
3 [a]Deut. 7:13 [b]Gen. 22:17 [c]Ex. 3:8, 17 [1]Lit. *observe to do*
4 [a][1 Cor. 8:4, 6] [1]Or *The LORD* is our God, the LORD *alone*, i.e., the only one
5 [a]Matt. 22:37 [b]2 Kin. 23:25
6 [a]Deut. 11: 18–20
7 [a]Deut. 4:9; 11:19
8 [a]Prov. 3:3; 6:21; 7:3

32 "Therefore you shall [1]be careful to do as the LORD your God has commanded you; [a]you shall not turn aside to the right hand or to the left.
33 "You shall walk in [a]all the ways which the LORD your God has commanded you, that you may live [b]and *that it may be* well with you, and *that* you may prolong *your* days in the land which you shall possess.

The Greatest Commandment

6 "Now this *is* [a]the commandment, *and these are* the statutes and judgments which the LORD your God has commanded to teach you, that you may observe *them* in the land which you are crossing over to possess,
2 [a]"that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, [b]and that your days may be prolonged.
3 "Therefore hear, O Israel, and [1]be careful to observe *it*, that it may be well with you, and that you may [a]multiply greatly [b]as the LORD God of your fathers has promised you—[c]'a land flowing with milk and honey.'
4 [a]"Hear, O Israel: [1]The LORD our God, the LORD *is* one!
5 [a]"You shall love the LORD your God with all your heart, [b]with all your soul, and with all your strength.

ENCOUNTER*Note* *Deut. 6:5*

Covenant of Love

A love relationship is God's desire for your life. Obedience to His Law is simply a gauge of your love; it is not God's ultimate goal. He wants your heart, not obligatory submission.

6 "And [a]these words which I command you today shall be in your heart.
7 [a]"You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.
8 [a]"You shall bind them as a sign on

5:24 The Israelites experienced the reality that almighty God does speak with people, and, although they are frail and sinful, they can enjoy a relationship with Him.

5:27 Hearing was not the same as listening. The Israelites promised to hear and understand what God commanded and then promptly obey. This resolve would soon be tested.

6:2 The fear of the Lord was a reverent obedience toward God. This submissive spirit was always a prerequisite for God's blessings.

6:4–9 This passage is known as the Shema, which is Hebrew for "hear." It became a Jewish confession of faith recited daily.

6:7 God charged people to walk so closely with Him that their everyday conversation naturally included talking with their children about God and His activity.

6:8 Many Israelites took this command literally. The principle is that God's word ought to be close to our minds (thoughts) and to our hands (actions).

your hand, and they shall be as frontlets between your eyes.
9 [a]"You shall write them on the doorposts of your house and on your gates.

Caution Against Disobedience

10 "So it shall be, when the LORD your God brings you into the land of which He [1]swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities [a]which you did not build,
11 "houses full of all good things, which you did not fill, hewn-out wells which you did not dig, vineyards and olive trees which you did not plant—[a]when you have eaten and are full—
12 "*then* beware, lest you forget the [a]LORD who brought you out of the land of Egypt, from the house of bondage.
13 "You shall [a]fear the LORD your God and serve Him, and [b]shall take oaths in His name.
14 "You shall not go after other gods, [a]the gods of the peoples who *are* all around you
15 "(for [a]the LORD your God *is* a jealous God [b]among you), lest the anger of the LORD your God be aroused against you and destroy you from the face of the earth.
16 [a]"You shall not [1]tempt the LORD your God [b]as you [2]tempted *Him* in Massah.
17 "You shall [a]diligently keep the commandments of the LORD your God, His testimonies, and His statutes which He has commanded you.
18 "And you [a]shall do *what is* right and good in the sight of the LORD, that it may be well with you, and that you may go in and possess the good land of which the LORD swore to your fathers,
19 [a]"to cast out all your enemies from before you, as the LORD has spoken.
20 [a]"When your son asks you in time to come, saying, 'What *is the meaning of* the testimonies, the statutes, and the judgments which the LORD our God has commanded you?'
21 "then you shall say to your son: 'We were slaves of Pharaoh in Egypt, and the LORD brought us out of Egypt [a]with a mighty hand;
22 'and the LORD showed signs and wonders before our eyes, great and severe, against Egypt, Pharaoh, and all his household.
23 'Then He brought us out from there, that He might bring us in, to give us the land of which He [1]swore to our fathers.
24 'And the LORD commanded us to [1]observe all these [2]statutes, [a]to fear the LORD our God, [b]for our good always, that [c]He might preserve us alive, as *it is* [3]this day.

9 [a]Deut. 11:20
10 [a]Josh. 24:13 [1]*promised*
11 [a]Deut. 8:10; 11:15; 14:29
12 [a]Deut. 8: 11–18
13 [a]Matt. 4:10 [b]Deut. 5:11
14 [a]Deut. 13:7
15 [a]Ex. 20:5 [b]Ex. 33:3
16 [a]Luke 4:12 [b][1 Cor. 10:9] [1]*test* [2]*tested*
17 [a]Deut. 11:22
18 [a]Ex. 15:26
19 [a]Num. 33:52, 53
20 [a]Ex. 13:8, 14
21 [a]Ex. 13:3
23 [1]*promised*
24 [a]Deut. 6:2 [b]Jer. 32:39 [c]Deut. 4:1 [1]*do* [2]*ordinances* [3]*today*
25 [a][Rom. 10:3, 5]

ENCOUNTER*Note* *Deut. 6:24*

For Our Good

Whether we understand them or not, God's intentions for our lives are always good. In fact, "fear of God" is for our good, causing us to listen and obey, leading to righteousness and blessing.

25 'Then [a]it will be righteousness for us, if we are careful to observe all these commandments before the LORD our God, as He has commanded us.'

A Chosen People

7 "When the LORD your God brings you into the land which you go to [a]possess, and has cast out many [b]nations before you, [c]the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you,
2 "and when the LORD your God delivers [a]them over to you, you shall conquer them *and* utterly destroy them. [b]You shall make no covenant with them nor show mercy to them.
3 [a]"Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son.
4 "For they will turn your sons away from following Me, to serve other gods; [a]so the anger of the LORD will be aroused against you and destroy you suddenly.
5 "But thus you shall deal with them: you shall [a]destroy their altars, and break down their *sacred* pillars, and cut down their [1]wooden images, and burn their carved images with fire.
6 "For you *are* a [1]holy people to the LORD your God; [a]the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.

CHAPTER 7

1 [a]Deut. 6:10 [b]Gen. 15:19–21 [c]Ex. 33:2
2 [a]Num. 31:17 [b]Josh. 2:14
3 [a]1 Kin. 11:2
4 [a]Deut. 6:15
5 [a]Ex. 23:24; 34:13 [1]Heb. *Asherim,* Canaanite deities
6 [a]Ex. 19:5, 6 [1]*set-apart*

6:9 God's word should be prominent in a believer's home.

6:16 "Massah" referred to the time the Israelites complained against God because they were thirsty in the desert (Ex. 17:1–7).

6:20 God wanted parents to be prepared to explain their spiritual pilgrimage to their children.

7:1 The Hittites originally came from Asia Minor (Gen. 23:10). The Amorites were native to Canaan and dwelled in the mountains. The Perizzites inhabited the hill country. The Hivites lived south of the Lebanon Mountains, and the Jebusites lived around Jerusalem.

7:3 God continually warned His people not to marry unbelievers (1 Kin. 11:2; 2 Cor. 6:15).

7:5 Altars, sacred pillars, wooden images, and carved images were cult objects of Canaanite worship.

7:6 The term "holy people" indicates the reason for God's uncompromising demands. The Israelites were holy and set apart, a special nation that was uniquely different from other people.

7 "The LORD did not set His [a]love on you nor choose you because you were more in number than any other people, for you were [b]the least of all peoples;
8 "but [a]because the LORD loves you, and because He would keep [b]the oath which He swore to your fathers, [c]the LORD has brought you out with a mighty hand, and redeemed you from the house of [1]bondage, from the hand of Pharaoh king of Egypt.
9 "Therefore know that the LORD your God, He *is* God, [a]the faithful God [b]who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments;

7 [a]Deut. 4:37 [b]Deut. 10:22
8 [a]Deut. 10:15 [b]Luke 1:55, 72, 73 [c]Ex. 13:3, 14 [1]*slavery*
9 [a]1 Cor. 1:9 [b]Neh. 1:5
10 [a][2 Pet. 3:9, 10] [1]*delay*
13 [a]John 14:21 [b]Deut. 28:4 [1]*cause you to increase* [2]*promised*
14 [a]Ex. 23:26
15 [a]Ex. 9:14; 15:26

ENCOUNTER*Note* *Deut. 7:9*

Covenant Remembered

Even in our rebellion, God seeks to restore the covenant relationship. If He gave us what we deserved, we would all surely perish. Instead, He offers mercy and draws us back to Himself. Those who respond are blessed, but all who refuse are condemned.

10 "and He repays those who hate Him to their face, to destroy them. He will not [1]be [a]slack with him who hates Him; He will repay him to his face.
11 "Therefore you shall keep the commandment, the statutes, and the judgments which I command you today, to observe them.

Blessings of Obedience

12 "Then it shall come to pass, because you listen to these judgments, and keep and do them, that the LORD your God will keep with you the covenant and the mercy which He swore to your fathers.
13 "And He will [a]love you and bless you and [1]multiply you; [b]He will also bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He [2]swore to your fathers to give you.
14 "You shall be blessed above all peoples; there shall not be a male or female [a]barren among you or among your livestock.
15 "And the LORD will take away from you all sickness, and will afflict you with none of the [a]terrible diseases of Egypt which you have known, but will lay *them* on all those who hate you.
16 "Also you shall [1]destroy all the peoples whom the LORD your God delivers over to you; your eye shall have no pity on them; nor shall you serve their gods, for that *will* [a]*be* a snare to you.
17 "If you should say in your heart, 'These nations are greater than I; how can I dispossess them?'—
18 "you shall not be afraid of them, *but* you shall [a]remember well what the LORD your God did to Pharaoh and to all Egypt:
19 [a]"the great trials which your eyes saw, the signs and the wonders, the mighty hand and the outstretched arm, by which the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom you are afraid.
20 [a]"Moreover the LORD your God will send the hornet among them until those who are left, who hide themselves from you, are destroyed.
21 "You shall not be terrified of them; for the LORD your God, the great and awesome God, *is* among you.
22 "And the LORD your God will drive out those nations before you [a]little by little; you will be unable to [1]destroy them at once, lest the beasts of the field become *too* numerous for you.
23 "But the LORD your God will deliver them over to you, and will inflict defeat upon them until they are destroyed.
24 "And [a]He will deliver their kings into your hand, and you will destroy their name from under heaven; [b]no one shall be able to stand [1]against you until you have destroyed them.
25 "You shall burn the carved images of their gods with fire; you shall not [a]covet[1] the silver or gold *that is* on them, nor take *it* for yourselves, lest you be snared by it; for it *is* an abomination to the LORD your God.
26 "Nor shall you bring an abomination into your house, lest you be doomed to destruction like it. You shall utterly detest it and utterly abhor it, [a]for it *is* an [1]accursed thing.

16 [a]Judg. 8:27 [1]*consume*
18 [a]Ps. 105:5
19 [a]Deut. 4:34; 29:3
20 [a]Josh. 24:12
22 [a]Ex. 23:29, 30 [1]*consume*
24 [a]Josh. 10:24, 42; 12:1–24 [b]Josh. 23:9 [1]*before*
25 [a]Prov. 23:6 [1]*desire*
26 [a]Deut. 13:17 [1]*devoted* or *banned*

ENCOUNTER*Note* *Deut. 7:26*

Abhor Evil

God's children must flee anything that draws them away from the love relationship. The closer one is to God, the more detestable evil will appear. Beware of a heart that is comfortable with sin.

7:22 "Little by little" indicates the Israelite occupation of Canaan was in two stages. First, Joshua's army subdued the major strongholds and enemy armies. Second, the individual tribes would gradually occupy the specific lands they had inherited.

Remember the LORD Your God

8 "Every commandment which I command you today [a]you must [1]be careful to observe, that you may live and [b]multiply,[2] and go in and possess the land of which the LORD [3]swore to your fathers.
2 "And you shall remember that the LORD your God [a]led you all the way these forty years in the wilderness, to humble you *and* [b]test you, [c]to know what *was* in your heart, whether you would keep His commandments or not.

ENCOUNTER *Note* *Deut. 8:2*

Dependence

God wants His people to remain dependant upon Him, so we will acknowledge our need and cry out to Him. Self-sufficiency is a trap, leading to pride and arrogance. We must always remember that our good fortune is nothing more than His blessing.

3 "So He humbled you, [a]allowed you to hunger, and [b]fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall [c]not live by bread alone; but man lives by every *word* that proceeds from the mouth of the LORD.
4 [a]"Your garments did not wear out on you, nor did your foot swell these forty years.
5 [a]"You should [1]know in your heart that as a man chastens his son, *so* the LORD your God chastens you.
6 "Therefore you shall keep the commandments of the LORD your God, [a]to walk in His ways and to fear Him.
7 "For the LORD your God is bringing you into a good land, [a]a land of brooks of water, of fountains and springs, that flow out of valleys and hills;
8 "a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey;
9 "a land in which you will eat bread without scarcity, in which you will lack nothing; a land whose stones *are* iron and out of whose hills you can dig copper.

CHAPTER 8
1 [a]Deut. 4:1; 6:24 [b]Deut. 30:16 [1]*observe to do* [2]*increase in number* [3]*promised*
2 [a]Amos 2:10 [b]Ex. 16:4 [c][John 2:25]
3 [a]Ex. 16:2, 3 [b]Ex. 16:12, 14, 35 [c]Matt. 4:4
4 [a]Neh. 9:21
5 [a]2 Sam. 7:14 [1]*consider*
6 [a][Deut. 5:33]
7 [a]Deut. 11: 9–12
10 [a]Deut. 6:11, 12
12 [a]Hos. 13:6 [1]*satisfied*
13 [1]*increased*
14 [a]1 Cor. 4:7 [b]Ps. 106:21 [1]*becomes proud*
15 [a]Is. 63:12–14 [b]Num. 21:6 [c]Num. 20:11
16 [a]Ex. 16:15 [b][Heb. 12:11]
18 [a]Hos. 2:8 [b]Deut. 7:8, 12 [1]*confirm*
19 [a]Deut. 4:26; 30:18
20 [a][Dan. 9:11, 12]

CHAPTER 9
2 [a]Num. 13:22, 28, 33

10 [a]"When you have eaten and are full, then you shall bless the LORD your God for the good land which He has given you.
11 "Beware that you do not forget the LORD your God by not keeping His commandments, His judgments, and His statutes which I command you today,
12 [a]"lest—*when* you have eaten and are [1]full, and have built beautiful houses and dwell *in them;*
13 "and *when* your herds and your flocks multiply, and your silver and your gold are [1]multiplied, and all that you have is multiplied;
14 [a]"when your heart [1]is lifted up, and you [b]forget the LORD your God who brought you out of the land of Egypt, from the house of bondage;
15 "who [a]led you through that great and terrible wilderness, [b]*in which were* fiery serpents and scorpions and thirsty land where there was no water; [c]who brought water for you out of the flinty rock;
16 "who fed you in the wilderness with [a]manna, which your fathers did not know, that He might humble you and that He might test you, [b]to do you good in the end—
17 "then you say in your heart, 'My power and the might of my hand have gained me this wealth.'
18 "And you shall remember the LORD your God, [a]for *it is* He who gives you power to get wealth, [b]that He may [1]establish His covenant which He swore to your fathers, as *it is* this day.
19 "Then it shall be, if you by any means forget the LORD your God, and follow other gods, and serve them and worship them, [a]I testify against you this day that you shall surely perish.
20 "As the nations which the LORD destroys before you, [a]so you shall perish, because you would not be obedient to the voice of the LORD your God.

Israel's Rebellions Reviewed

9 "Hear, O Israel: You *are* to cross over the Jordan today, and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven,
2 "a people great and tall, the [a]descen-

8:2 God's testing of His people was thorough. Before giving them another major assignment, He subjected them to a grueling forty-year test.

8:3 The temptation facing the Israelites was to focus on the land flowing with milk and honey rather on God, who gave them the land.

8:7 The only water source known in Egypt was the Nile. The various sources in the Promised Land were something new and unknown.

8:9 The references to iron and copper are remarkably exact. Ancient mines and smelters have been discovered in the Arabah south of the Dead Sea.

8:17 God warned His people they were in danger of taking credit for their success. Doing so invited God to humble them.

8:19 God warns of a four-stage apostasy: forget the Lord, follow other gods, serve them, worship them.

dants of the Anakim, whom you know, and *of whom* you heard *it said,* 'Who can stand before the descendants of Anak?'
3 "Therefore understand today that the LORD your God *is* He who [a]goes over before you *as* a [b]consuming fire. [c]He will destroy them and bring them down before you; [d]so you shall drive them out and destroy them quickly, as the LORD has said to you.
4 [a]"Do not think in your heart, after the LORD your God has cast them out before you, saying, 'Because of my righteousness the LORD has brought me in to possess this land'; but *it is* [b]because of the wickedness of these nations *that* the LORD is driving them out from before you.

ENCOUNTER *Note* *Deut. 9:4*

Humility Required

We are never good enough to achieve, only blessed to receive. Our righteousness will always fall short, but God's grace is sufficient to cover our inadequacy.

5 [a]"*It is* not because of your righteousness or the uprightness of your heart *that* you go in to possess their land, but because of the wickedness of these nations *that* the LORD your God drives them out from before you, and that He may [1]fulfill the [b]word which the LORD swore to your fathers, to Abraham, Isaac, and Jacob.
6 "Therefore understand that the LORD your God is not giving you this good land to possess because of your righteousness, for you *are* a [a]stiff-necked[1] people.
7 "Remember! Do not forget how you [a]provoked the LORD your God to wrath in the wilderness. [b]From the day that you departed from the land of Egypt until you came to this place, you have been rebellious against the LORD.
8 "Also [a]in Horeb you provoked the LORD to wrath, so that the LORD was angry *enough* with you to have destroyed you.
9 [a]"When I went up into the mountain to receive the tablets of stone, the tablets of the covenant which the LORD made with you, then I stayed on the mountain forty days and [b]forty nights. I neither ate bread nor drank water.
10 [a]"Then the LORD delivered to me two tablets of stone written with the finger of God, and on them *were* all the words which the LORD had spoken to you on the mountain from the midst of the fire [b]in[1] the day of the assembly.
11 "And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tablets of stone, the tablets of the covenant.
12 "Then the LORD said to me, [a]'Arise, go down quickly from here, for your people whom you brought out of Egypt have acted corruptly; they have [b]quickly turned aside from the way which I commanded them; they have made themselves a molded image.'
13 "Furthermore [a]the LORD spoke to me, saying, 'I have seen this people, and indeed [b]they are a [1]stiff-necked people.
14 [a]'Let Me alone, that I may destroy them and [b]blot out their name from under heaven; [c]and I will make of you a nation mightier and greater than they.'
15 [a]"So I turned and came down from the mountain, and [b]the mountain burned with fire; and the two tablets of the covenant *were* in my two hands.
16 "And [a]I looked, and behold, you had sinned against the LORD your God—had made for yourselves a molded calf! You had turned aside quickly from the way which the LORD had commanded you.
17 "Then I took the two tablets and threw them out of my two hands and [a]broke them before your eyes.
18 "And I [a]fell[1] down before the LORD, as at the first, forty days and forty nights; I neither ate bread nor drank water, because of all your sin which you committed in doing wickedly in the sight of the LORD, to provoke Him to anger.
19 [a]"For I was afraid of the anger and hot displeasure with which the LORD was angry with you, to destroy you. [b]But the LORD listened to me at that time also.
20 "And the LORD was very angry with Aaron *and* would have destroyed him; so I prayed for Aaron also at the same time.
21 "Then I took your sin, the calf which you had made, and burned it with fire and crushed it *and* ground *it* very small,

3 [a]Josh. 3:11; 5:14 [b]Deut. 4:24 [c]Deut. 7:24 [d]Ex. 23:31
4 [a]Deut. 8:17 [b]Lev. 18:3, 24–30
5 [a][Titus 3:5] [b]Gen. 50:24 [1]*perform*
6 [a]Deut. 31:27 [1]*stubborn* or *rebellious*
7 [a]Num. 14:22 [b]Ex. 14:11
8 [a]Ex. 32:1–8
9 [a]Deut. 5:2–22 [b]Ex. 24:18
10 [a]Deut. 4:13 [b]Ex. 19:17 [1]*when you were all gathered together*
12 [a]Ex. 32:7, 8 [b]Deut. 31:29
13 [a]Ex. 32:9 [b]Deut. 9:6 [1]*stubborn* or *rebellious*
14 [a]Ex. 32:10 [b]Deut. 29:20 [c]Num. 14:12
15 [a]Ex. 32: 15–19 [b]Ex. 19:18
16 [a]Ex. 32:19
17 [a]Ex. 32:19
18 [a]Ex. 34:28 [1]*prostrated myself*
19 [a]Ex. 32:10, 11 [b]Ex. 32:14

9:6 "Stiff-necked people" is a reference to Israel's constant grumbling, stubbornness, and disobedience. Moses did not want them to forget their unworthiness in light of God's grace. They were to remember God's faithfulness and to maintain humility.

9:7 Sin "provokes" righteous God. It offends His holiness. The children of Israel continually flaunted their sin before God.

9:17 Before Moses returned with the covenant written on stone, it had already been violated. He confirmed this breach by breaking the covenant document.

until it was as fine as dust; and I [a]threw its dust into the brook that descended from the mountain.
22 "Also at [a]Taberah and [b]Massah and [c]Kibroth Hattaavah you [1]provoked the LORD to wrath.
23 "Likewise, [a]when the LORD sent you from Kadesh Barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled against the commandment of the LORD your God, and [b]you did not believe Him nor obey His voice.
24 [a]"You have been rebellious against the LORD from the day that I knew you.
25 [a]"Thus I [1]prostrated myself before the LORD; forty days and forty nights I kept prostrating myself, because the LORD had said He would destroy you.
26 "Therefore I prayed to the LORD, and said: 'O Lord GOD, do not destroy Your people and [a]Your inheritance whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand.

ENCOUNTER *Note* — *Deut. 9:26*

A Leader's Prayer

God especially notices the prayer of a leader. Spiritual leaders must walk closely with God. God grants them the privilege of intercession that holds corporate consequences. Their personal encounter can impact a nation!

27 'Remember Your servants, Abraham, Isaac, and Jacob; do not look on the stubbornness of this people, or on their wickedness or their sin,
28 'lest the land from which You brought us should say, "Because the LORD was not able to bring them to the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness."
29 'Yet they *are* Your people and Your inheritance, whom You brought out by Your mighty power and by Your outstretched arm.'

The Second Pair of Tablets

10 "At that time the LORD said to me, [1]'Hew for yourself two tablets of stone like the first, and come up to Me on the mountain and make yourself an [a]ark of wood.
2 'And I will write on the tablets the words that were on the first tablets, which you broke; and [a]you shall put them in the ark.'

21 [a]Ex. 32:20
22 [a]Num. 11:1, 3 [b]Ex. 17:7 [c]Num. 11:4, 34 [1]*caused the LORD* to be angry
23 [a]Num. 13:3 [b]Ps. 106:24, 25
24 [a]Deut. 9:7; 31:27
25 [a]Deut. 9:18 [1]*fell down*
26 [a]Deut. 32:9

CHAPTER 10

1 [a]Ex. 25:10 [1]*Cut out*

2 [a]Ex. 25:16, 21
4 [a]Ex. 20:1; 34:28 [1]Lit. *Words*
5 [a]Ex. 34:29 [b]Ex. 40:20 [c]1 Kin. 8:9
6 [a]Num. 20: 25–28; 33:38 [1]*place*
7 [a]Num. 33: 32–34 [1]*brooks*
8 [a]Num. 3:6 [b]Num. 4:5, 15; 10:21 [c]Deut. 18:5 [d]Num. 6:23 [1]*set apart*
9 [a]Deut. 18:1, 2
10 [a]Deut. 9:18 [b]Ex. 32:14
11 [a]Ex. 33:1
12 [a]Mic. 6:8 [b]Deut. 6:5

ENCOUNTER *Note* — *Deut. 10:2*

Second Chances

God may give second chances to those He loves. If we repent, He forgives, restores, and blesses us.

3 "So I made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, having the two tablets in my hand.
4 "And He wrote on the tablets according to the first writing, the Ten [1]Commandments, [a]which the LORD had spoken to you in the mountain from the midst of the fire in the day of the assembly; and the LORD gave them to me.
5 "Then I turned and [a]came down from the mountain, and [b]put the tablets in the ark which I had made; [c]and there they are, just as the LORD commanded me."
6 (Now the children of Israel journeyed from the wells of Bene Jaakan to Moserah, where Aaron [a]died, and where he was buried; and Eleazar his son ministered as priest in his [1]stead.
7 [a]From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of [1]rivers of water.
8 At that time [a]the LORD [1]separated the tribe of Levi [b]to bear the ark of the covenant of the LORD, [c]to stand before the LORD to minister to Him and [d]to bless in His name, to this day.
9 [a]Therefore Levi has no portion nor inheritance with his brethren; the LORD *is* his inheritance, just as the LORD your God promised him.)
10 "As at the first time, [a]I stayed in the mountain forty days and forty nights; [b]the LORD also heard me at that time, *and* the LORD chose not to destroy you.
11 [a]"Then the LORD said to me, 'Arise, begin *your* journey before the people, that they may go in and possess the land which I swore to their fathers to give them.'

The Essence of the Law

12 "And now, Israel, [a]what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways and to [b]love Him, to serve the LORD your God with all your heart and with all your soul,
13 "*and* to keep the commandments of

9:22 In each case mentioned, the people had been more concerned about what they would eat or drink than about their obedience to God (Ex. 17:7; Num. 11:1–4).

10:12, 13 Verbs about fearing, walking, loving, serving, and keeping recur many times in Deuteronomy. They represent interrelated attitudes for maintaining the covenant.

the LORD and His statutes which I command you today [a]for your [1]good?
14 "Indeed heaven and the highest heavens belong to the [a]LORD your God, *also* the earth with all that *is* in it.
15 "The LORD delighted only in your fathers, to love them; and He chose their [1]descendants after them, you above all peoples, as *it is* this day.
16 "Therefore circumcise the foreskin of your [a]heart, and be [b]stiff-necked[1] no longer.

ENCOUNTER*Note* *Deut. 10:16*

A Heart Condition

Every encounter with God calls for a choice: rebellion or obedience. It is always the heart that makes that choice, so keep your heart tender toward the Lord.

17 "For the LORD your God *is* [a]God of gods and [b]Lord of lords, the great God, [c]mighty and awesome, who [d]shows no partiality nor takes a bribe.
18 [a]"He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing.
19 "Therefore love the stranger, for you were strangers in the land of Egypt.
20 [a]"You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name.
21 "He *is* your praise, and He *is* your God, who has done for you these great and awesome things which your eyes have seen.
22 "Your fathers went down to Egypt with seventy persons, and now the LORD your God has made you as the stars of heaven in multitude.

Love and Obedience Rewarded

11 "Therefore you shall love the LORD your God, and keep His charge, His statutes, His judgments, and His commandments always.
2 "Know today that *I do* not *speak* with your children, who have not known and who have not seen the [1]chastening of the LORD your God, His greatness and His mighty hand and His outstretched arm—
3 "His signs and His acts which He did in the midst of Egypt, to Pharaoh king of Egypt, and to all his land;

13 [a]Deut. 6:24 [1]*benefit* or *welfare*
14 [a][Neh. 9:6]
15 [1]Lit. *seed*
16 [a]Jer. 4:4 [b]Deut. 9:6, 13 [1]*rebellious*
17 [a]Dan. 2:47 [b]Rev. 19:16 [c]Deut. 7:21 [d]Acts 10:34
18 [a]Ps. 68:5; 146:9
20 [a]Matt. 4:10

CHAPTER 11
2 [1]*discipline*

4 [a]Ps. 106:11
6 [a]Ps. 106: 16–18 [1]*at their feet*
7 [a]Deut. 10:21; 29:2 [1]*work*
8 [a]Josh. 1:6, 7
9 [a]Deut. 4:40; 5:16, 33; 6:2 [b]Deut. 9:5 [c]Ex. 3:8 [1]*promised*
11 [a]Deut. 8:7
12 [a]1 Kin. 9:3
13 [1]Lit. *listen to*
14 [a]Deut. 28:12 [b]Joel 2:23 [1]So with MT, Tg.; Sam., LXX, Vg. *He*
15 [a]Ps. 104:14 [b]Deut. 6:11 [1]*satisfied*
16 [a]Job 31:27 [b]Deut. 8:19
17 [a]Deut. 6:15; 9:19 [b]2 Chr. 6:26; 7:13

4 "what He did to the army of Egypt, to their horses and their chariots: [a]how He made the waters of the Red Sea overflow them as they pursued you, and *how* the LORD has destroyed them to this day;
5 "what He did for you in the wilderness until you came to this place;
6 "and [a]what He did to Dathan and Abiram the sons of Eliab, the son of Reuben: how the earth opened its mouth and swallowed them up, their households, their tents, and all the substance that *was* [1]in their possession, in the midst of all Israel—
7 "but your eyes have [a]seen every great [1]act of the LORD which He did.
8 "Therefore you shall keep every commandment which I command you today, that you may [a]be strong, and go in and possess the land which you cross over to possess,
9 "and [a]that you may prolong *your* days in the land [b]which the LORD [1]swore to give your fathers, to them and their descendants, [c]'a land flowing with milk and honey.'
10 "For the land which you go to possess *is* not like the land of Egypt from which you have come, where you sowed your seed and watered *it* by foot, as a vegetable garden;
11 [a]"but the land which you cross over to possess *is* a land of hills and valleys, which drinks water from the rain of heaven,
12 "a land for which the LORD your God cares; [a]the eyes of the LORD your God *are* always on it, from the beginning of the year to the very end of the year.
13 'And it shall be that if you earnestly [1]obey My commandments which I command you today, to love the LORD your God and serve Him with all your heart and with all your soul,
14 'then [a]I[1] will give *you* the rain for your land in its season, [b]the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil.
15 [a]'And I will send grass in your fields for your livestock, that you may [b]eat and be [1]filled.'
16 "Take heed to yourselves, [a]lest your heart be deceived, and you turn aside and [b]serve other gods and worship them,
17 "lest [a]the LORD's anger be aroused against you, and He [b]shut up the heav-

10:16 Circumcision was an external act intended to reflect a disposition of the heart. God's people often wrongly assume that orthodox behavior amounts to pleasing God.

10:22 The reference to the "stars of heaven" was a direct fulfillment of God's promise to Abraham centuries earlier (Gen. 15:5).

11:6 Dathan and Abiram had challenged Aaron's leadership and were killed as a result (Num. 16:12–14, 31–33).

11:8, 9 The conjunction "that" or "in order that" indicates that the fulfillment of this divine promise was not automatic. Fulfillment was based on obedience, not genealogy.

ens so that there be no rain, and the land yield no produce, and [c]you perish quickly from the good land which the LORD is giving you.
18 "Therefore [a]you shall [1]lay up these words of mine in your heart and in your [b]soul, and [c]bind them as a sign on your hand, and they shall be as frontlets between your eyes.

ENCOUNTER*Note* *Deut. 11:18*

Forget Me Not

God graciously provides ways to help us remember His goodness. He desires that we recount His mighty deeds and teach His life-giving commands. It is fatal to ignore our spiritual heritage and drift away. Past encounters with God provide an incentive for obedience.

19 [a]"You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.
20 [a]"And you shall write them on the doorposts of your house and on your gates,
21 "that [a]your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like [b]the days of the heavens above the earth.
22 "For if [a]you carefully keep all these commandments which I command you to do—to love the LORD your God, to walk in all His ways, and [b]to hold fast to Him—
23 "then the LORD will [a]drive out all these nations from before you, and you will [b]dispossess greater and mightier nations than yourselves.
24 [a]"Every place on which the sole of your foot treads shall be yours: [b]from the wilderness and Lebanon, from the river, the River Euphrates, even to the [1]Western Sea, shall be your territory.
25 "No man shall be able to [a]stand [1]against you; the LORD your God will put the [b]dread of you and the fear of you upon all the land where you tread, just as He has said to you.
26 [a]"Behold, I set before you today a blessing and a curse:
27 [a]"the blessing, if you obey the commandments of the LORD your God which I command you today;
28 "and the [a]curse, if you do not obey the commandments of the LORD your God, but turn aside from the way which I command you today, to go after other gods which you have not known.
29 "Now it shall be, when the LORD your God has brought you into the land which you go to possess, that you shall put the [a]blessing on Mount Gerizim and the [b]curse on Mount Ebal.
30 "*Are* they not on the other side of the Jordan, toward the setting sun, in the land of the Canaanites who dwell in the plain opposite Gilgal, [a]beside the terebinth trees of Moreh?
31 "For you will cross over the Jordan and go in to possess the land which the LORD your God is giving you, and you will possess it and dwell in it.
32 "And you shall be careful to observe all the statutes and judgments which I set before you today.

ENCOUNTER*Note* *Deut. 11:26*

No Excuse

God is just in all His ways, and He clearly defines the consequences of our actions. Every person has a choice between a blessing or a curse. The fact that many choose the curse reveals the blinding effect of sin; only God's word can bring light and lead us to choose the blessing.

A Prescribed Place of Worship

12 "These [a]*are* the statutes and judgments which you shall be careful to observe in the land which the LORD God of your fathers is giving you to possess, [b]all[1] the days that you live on the earth.
2 [a]"You shall utterly destroy all the places where the nations which you shall dispossess served their gods, [b]on the high mountains and on the hills and under every green tree.
3 "And [a]you shall destroy their altars, break their *sacred* pillars, and burn their [1]wooden images with fire; you shall cut down the carved images of their gods and destroy their names from that place.
4 "You shall not [a]worship the LORD your God *with* such *things.*

[c]Deut. 4:26
18 [a]Deut. 6:6–9 [b]Ps. 119:2, 34 [c]Deut. 6:8 [1]Lit. *put*
19 [a]Deut. 4:9, 10; 6:7
20 [a]Deut. 6:9
21 [a]Deut. 4:40 [b]Ps. 72:5; 89:29
22 [a]Deut. 11:1 [b]Deut. 10:20
23 [a]Deut. 4:38 [b]Deut. 9:1
24 [a]Josh. 1:3; 14:9 [b]Gen. 15:18 [1]Mediterranean
25 [a]Deut. 7:24 [b]Deut. 2:25 [1]*before*
26 [a]Deut. 30:1, 15, 19
27 [a]Deut. 28: 1–14
28 [a]Deut. 28: 15–68
29 [a]Josh. 8:33 [b]Deut. 27:13–26
30 [a]Gen. 12:6

CHAPTER 12

1 [a]Deut. 6:1 [b]Deut. 4:9, 10 [1]As long as
2 [a]Ex. 34:13 [b]2 Kin. 16:4; 17:10, 11
3 [a]Num. 33:52 [1]Heb. *Asherim*
4 [a]Deut. 12:31

11:26 Blessing and cursing were the two options presented to the Israelites. They would experience one or the other.

11:29 Mount Ebal and Mount Gerizim stood next to each other. The Israelites performed this ceremony under Joshua's leadership (Josh. 8:30–35).

12:2 Canaanite religions built shrines and altars on the summits of hills and mountains, believing the gods resided on mountains. These ancient sites would repeatedly tempt the Israelites.

12:3 Wooden images were used to worship the goddess Asherah.

12:4 God forbade His people from using pagan symbols, or symbols to worship Him.

5 "But you shall seek the [a]place where the LORD your God chooses, out of all your tribes, to put His name for His [b]dwelling[1] place; and there you shall go.
6 [a]"There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the [b]firstborn of your herds and flocks.
7 "And [a]there you shall eat before the LORD your God, and [b]you shall rejoice in [1]all to which you have put your hand, you and your households, in which the LORD your God has blessed you.
8 "You shall not at all do as we are doing here today—[a]every man doing whatever *is* right in his own eyes—
9 "for as yet you have not come to the [a]rest[1] and the inheritance which the LORD your God is giving you.
10 "But *when* you cross over the Jordan and dwell in the land which the LORD your God is giving you to inherit, and He gives you [a]rest from all your enemies round about, so that you dwell in safety,
11 "then there will be the place where the LORD your God chooses to make His name abide. There you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, and all your choice offerings which you vow to the LORD.
12 "And [a]you shall rejoice before the LORD your God, you and your sons and your daughters, your male and female servants, and the [b]Levite who *is* within your gates, since he has no portion nor inheritance with you.
13 "Take heed to yourself that you do not offer your burnt offerings in every place that you see;

ENCOUNTER*Note* *Deut. 12:13*

Take Heed to Yourself

We are responsible for our own walk with God. We have no one to blame but ourselves if we do not obey what God commands us.

14 "but in the place which the LORD chooses, in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.
15 "However, [a]you may slaughter and eat meat within all your gates, whatever your heart desires, according to the blessing of the LORD your God which He has given you; [b]the unclean and the clean may eat of it, [c]of the gazelle and the deer alike.

WORD*Study* **UNCLEAN**

Deut. 12:15 This term means foul, polluted, and defiled. It was something that was unacceptable in God's presence.

16 [a]"Only you shall not eat the blood; you shall pour it on the earth like water.
17 "You may not eat within your gates the tithe of your grain or your new wine or your oil, of the firstborn of your herd or your flock, of any of your offerings which you vow, of your freewill offerings, or of the [1]heave offering of your hand.
18 "But you must eat them before the LORD your God in the place which the LORD your God chooses, you and your son and your daughter, your male servant and your female servant, and the Levite who *is* within your gates; and you shall rejoice before the LORD your God in [1]all to which you put your hands.
19 [1]"Take heed to yourself that you do not forsake the Levite as long as you live in your land.
20 "When the LORD your God [a]enlarges your border as He has promised you, and you say, 'Let me eat meat,' because you long to eat meat, you may eat as much meat as your heart desires.
21 "If the place where the LORD your God chooses to put His name is too far from [a]you, then you may slaughter from your herd and from your flock which the LORD has given you, just as I have commanded you, and you may eat within your gates as much as your heart desires.
22 "Just as the gazelle and the deer are eaten, so you may eat them; the unclean and the clean alike may eat them.
23 "Only be sure that you do not eat the blood, [a]for the blood *is* the life; you may not eat the life with the meat.
24 "You shall not eat it; you shall pour it on the earth like water.
25 "You shall not eat it, [a]that it may go well with you and your children after you, [b]when you do *what is* right in the sight of the LORD.
26 "Only the [a]holy things which you have, and your vowed offerings, you shall take and go to the place which the LORD chooses.

5 [a]Ex. 20:24 [b]Ex. 15:13 [1]*home*
6 [a]Lev. 17:3, 4 [b]Deut. 14:23
7 [a]Deut. 14:26 [b]Deut. 12:12, 18 [1]*all that you undertake*
8 [a]Judg. 17:6; 21:25
9 [a]Deut. 3:20; 25:19 [1]Or *place of rest*
10 [a]Josh. 11:23
12 [a]Deut. 12:18; 26:11 [b]Deut. 10:9; 14:29
15 [a]Deut. 12:21 [b]Deut. 12:22 [c]Deut. 14:5
16 [a]Gen. 9:4
17 [1]*contribution*
18 [1]all your undertakings
19 [1]*Be careful*
20 [a]Ex. 34:24
21 [a]Deut. 14:24
23 [a]Gen. 9:4
25 [a]Deut. 4:40; 6:18 [b]Ex. 15:26
26 [a]Num. 5:9, 10; 18:19

12:11 The dwelling place for His name would first be the tabernacle during the time of wandering in the wilderness, then at specific locations God chose for special occasions of worship and sacrifice, and finally the magnificent temple built by King Solomon.

27 "And [a]you shall offer your burnt offerings, the meat and the blood, on the altar of the LORD your God; and the blood of your sacrifices shall be poured out on the altar of the LORD your God, and you shall eat the meat.
28 "Observe and obey all these words which I command you, [a]that it may go well with you and your children after you forever, when you do *what is* good and right in the sight of the LORD your God.

Beware of False Gods

29 "When [a]the LORD your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land,
30 "take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.'
31 [a]"You shall not worship the LORD your God in that way; for every [1]abomination to the LORD which He hates they have done to their gods; for [b]they burn even their sons and daughters in the fire to their gods.
32 "Whatever I command you, be careful to observe it; [a]you shall not add to it nor take away from it.

Punishment of Apostates

13 "If there arises among you a prophet or a [a]dreamer of dreams, [b]and he gives you a sign or a wonder,
2 "and [a]the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods'—which you have not known—'and let us serve them,'
3 "you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God [a]is testing you to know whether you love the LORD your God with all your heart and with all your soul.
4 "You shall [a]walk[1] after the LORD your God and fear Him, and keep His commandments and obey His voice; you shall serve Him and [b]hold fast to Him.
5 "But [a]that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn *you* away from the LORD your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the LORD your God commanded you to walk. [b]So you shall [1]put away the evil from your midst.
6 [a]"If your brother, the son of your mother, your son or your daughter, [b]the wife [1]of your bosom, or your friend [c]who is as your own soul, secretly entices you, saying, 'Let us go and serve other gods,' which you have not known, neither you nor your fathers,
7 "of the gods of the people which *are* all around you, near to you or far off from you, from *one* end of the earth to the *other* end of the earth,
8 "you shall [a]not [1]consent to him or listen to him, nor shall your eye pity him, nor shall you spare him or conceal him;
9 "but you shall surely kill him; your hand shall be first against him to put him to [a]death, and afterward the hand of all the people.
10 "And you shall stone him with stones until he dies, because he sought to entice you away from the LORD your God, who brought you out of the land of Egypt, from the house of bondage.
11 "So all Israel shall hear and [a]fear, and not again do such wickedness as this among you.
12 [a]"If you hear someone in one of your cities, which the LORD your God gives you to dwell in, saying,
13 [1]'Corrupt men have gone out from among you and enticed the inhabitants of their city, saying, "Let us go and serve other gods" '—which you have not known—

27 [a]Lev. 1:5, 9, 13, 17
28 [a]Deut. 12:25
29 [a]Ex. 23:23
31 [a]Lev. 18:3, 26, 30; 20:1, 2 [b]Deut. 18:10 [1]*detestable action*
32 [a]Rev. 22:18, 19

CHAPTER 13

1 [a]Zech. 10:2 [b]Matt. 24:24
2 [a]Deut. 18:22
3 [a]Deut. 8:2, 16
4 [a]2 Kin. 23:3 [b]Deut. 30:20 [1]*follow the LORD*
5 [a]Jer. 14:15 [b]Deut. 17:5, 7 [1]*exterminate*
6 [a]Deut. 17:2 [b]Gen. 16:5 [c]1 Sam. 18:1, 3 [1]Whom you cherish
8 [a]Prov. 1:10 [1]*yield*
9 [a]Deut. 17:7
11 [a]Deut. 17:13
12 [a]Judg. 20: 1–48
13 [1]Lit. *Sons of Belial*

ENCOUNTER*Note* *Deut. 13:3, 4*

False Prophets

At times we listen to people because we like their message rather than because their testimony bears the unmistakable ring of truth. Many claim to bring a word from God, but those who "walk after the Lord"—and know His word—can tell a true prophet from a phony one.

12:30 God warned that curiosity of sin leads to sinful behavior.

12:31 The worst depravity of the Canaanite religions was offering their children on an altar to one of their gods (2 Kin. 21:1–9; 2 Chr. 28:1–4).

12:32 Adding to God's law was a serious offense (compare Rev. 22:18, 19).

13:2 Generally the fulfillment of a prophecy validated a true prophet (Deut. 18:20–22). However, even if he performed miracles, his word was not to be followed if he enticed people to forsake God's law.

13:5 God's solution for dealing with evil was never to tolerate it but to remove it.

13:9 God commanded His people not to allow anyone to lead the people into sin and apostasy.

14 "then you shall inquire, search out, and ask diligently. And *if it is* indeed true *and* certain *that* such an [1]abomination was committed among you,
15 "you shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it, all that is in it and its livestock—with the edge of the sword.
16 "And you shall gather all its plunder into the middle of the street, and [1]completely [a]burn with fire the city and all its plunder, for the LORD your God. It shall be [b]a [2]heap forever; it shall not be built again.
17 [a]"So none of the accursed things shall remain in your hand, that the LORD may [b]turn from the fierceness of His anger and show you mercy, have compassion on you and [1]multiply you, just as He swore to your fathers,
18 "because you have listened to the voice of the LORD your God, [a]to keep all His commandments which I command you today, to do *what is* right in the eyes of the LORD your God.

Improper Mourning

14 "You *are* [a]the children of the LORD your God; [b]you shall not cut yourselves nor [1]shave the front of your head for the dead.
2 [a]"For you *are* a holy people to the LORD your God, and the LORD has chosen you to be a people for Himself, a special treasure above all the peoples who *are* on the face of the earth.

Clean and Unclean Meat

3 [a]"You shall not eat any [1]detestable thing.
4 [a]"These *are* the animals which you may eat: the ox, the sheep, the goat,
5 "the deer, the gazelle, the roe deer, the wild goat, the [1]mountain goat, the antelope, and the mountain sheep.
6 "And you may eat every animal with cloven hooves, having the hoof split into two parts, *and that* chews the cud, among the animals.
7 "Nevertheless, of those that chew the cud or have cloven hooves, you shall not eat, *such as* these: the camel, the hare, and the rock hyrax; for they chew the cud but do not have cloven hooves; they *are* unclean for you.
8 "Also the swine is unclean for you, because it has cloven hooves, yet *does* not *chew* the cud; you shall not eat their flesh [a]or touch their dead carcasses.
9 [a]"These you may eat of all that *are* in the waters: you may eat all that have fins and scales.
10 "And whatever does not have fins and scales you shall not eat; it *is* unclean for you.
11 "All clean birds you may eat.
12 [a]"But these you shall not eat: the eagle, the vulture, the buzzard,
13 "the red kite, the falcon, and the kite after their kinds;
14 "every raven after its kind;
15 "the ostrich, the short-eared owl, the sea gull, and the hawk after their kinds;
16 "the little owl, the screech owl, the white owl,
17 "the jackdaw, the carrion vulture, the fisher owl,
18 "the stork, the heron after its kind, and the hoopoe and the bat.
19 "Also [a]every [1]creeping thing that flies is unclean for you; [b]they shall not be eaten.
20 "You may eat all clean birds.
21 [a]"You shall not eat anything that dies *of itself;* you may give it to the alien who *is* within your gates, that he may eat it, or you may sell it to a foreigner; [b]for you *are* a holy people to the LORD your God. [c]You shall not boil a young goat in its mother's milk.

Tithing Principles

22 [a]"You shall truly tithe all the increase of your grain that the field produces year by year.

WORD Study — TITHE

Deut. 14:22 Meaning "a tenth," the tithe was to be set aside as an act of obedience and reverence for God. It was used to provide for priests, foreigners, widows, and fatherless children.

23 [a]"And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of [b]the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always.

14 [1]*detestable action*
16 [a]Josh. 6:24 [b]Josh. 8:28 [1]Or *as a whole-offering* [2]Lit. *mound* or *ruin*
17 [a]Josh. 6:18 [b]Josh. 7:26 [1]*increase*
18 [a]Deut. 12:25, 28, 32

CHAPTER 14

1 [a][Rom. 8:16] [b]Lev. 19:28; 21:1–5 [1]*make any baldness between your eyes*
2 [a]Lev. 20:26
3 [a]Ezek. 4:14 [1]*abominable*
4 [a]Lev. 11:2–45
5 [1]Or *addax*
8 [a]Lev. 11:26, 27
9 [a]Lev. 11:9
12 [a]Lev. 11:13
19 [a]Lev. 11:20 [b]Lev. 11:23 [1]*swarming*
21 [a]Lev. 17:15; 22:8 [b]Deut. 14:2 [c]Ex. 23:19; 34:26
22 [a]Lev. 27:30
23 [a]Deut. 12: 5–7 [b]Deut. 15:19, 20

13:14 The actions "inquire, search out, and ask diligently" call for reflect a serious effort to root out those who would bring harm to God's people.

14:2 God viewed His people as His "special treasure." The fact that God chose them and cherished them provided great comfort as well as accountability to God.

14:3 God identified foods considered unclean (Lev. 11). There may have been sanitary and dietary concerns involved. Also, God may have sought to clearly distinguish His people and their practices from the nations around them.

14:12 These unclean birds were generally scavengers and associated with corpses.

14:21 Canaanite religion practiced boiling young goats alive in their mother's milk. The methods of animal sacrifice prescribed by God were more humane.

24 "But if the journey is too long for you, so that you are not able to carry *the tithe, or* [a]if the place where the LORD your God chooses to put His name is too far from you, when the LORD your God has blessed you,
25 "then you shall exchange *it* for money, take the money in your hand, and go to the place which the LORD your God chooses.
26 "And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall [a]rejoice, you and your household.
27 "You shall not [1]forsake the [a]Levite who *is* within your gates, for he has no part nor inheritance with you.
28 [a]"At the end of *every* third year you shall bring out the [b]tithe of your produce of that year and store *it* up within your gates.
29 "And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who *are* within your gates, may come and eat and be satisfied, that the LORD your God may bless you in all the work of your hand which you do.

24 [a]Deut. 12:5, 21
26 [a]Deut. 12:7
27 [a]Deut. 12:12
[1]*neglect*
28 [a]Deut. 26:12
[b]Num. 18:21–24

ENCOUNTER*Note* *Deut. 14:29*

After Obedience

God is pleased to reward obedience. When God blesses you, do you make the connection between His goodness to you and your faithfulness to Him?

Debts Canceled Every Seven Years

15 "At the end of [a]*every* seven years you shall grant a [1]release *of debts.*
2 "And this *is* the form of the release: Every creditor who has lent *anything* to his neighbor shall [1]release *it;* he shall not [2]require *it* of his neighbor or his brother, because it is called the LORD's release.
3 "Of a foreigner you may require *it;* but you shall give up your claim to what is owed by your brother,
4 "except when there may be no poor among you; for the LORD will greatly [a]bless you in the land which the LORD your God is giving you to possess *as* an inheritance—

CHAPTER 15
1 [a]Ex. 21:2; 23:10, 11
[1]*remission*
2 [1]*cancel the debt* [2]*exact it*
4 [a]Deut. 7:13

5 "only if you carefully obey the voice of the LORD your God, to observe with care all these commandments which I command you today.
6 "For the LORD your God will bless you just as He promised you; [a]you shall lend to many nations, but you shall not borrow; you shall reign over many nations, but they shall not reign over you.

Generosity to the Poor

7 "If there is among you a poor man of your brethren, within any of the [1]gates in your land which the LORD your God is giving you, [a]you shall not harden your heart nor shut your hand from your poor brother,
8 "but [a]you shall [1]open your hand wide to him and willingly lend him sufficient for his need, whatever he needs.
9 "Beware lest there be a wicked thought in your heart, saying, 'The seventh year, the year of release, is at hand,' and your [a]eye be evil against your poor brother and you give him nothing, and [b]he cry out to the LORD against you, and [c]it become sin among you.
10 "You shall surely give to him, and [a]your heart should not be grieved when you give to him, because [b]for this thing the LORD your God will bless you in all your works and in all to which you put your hand.
11 "For [a]the poor will never cease from the land; therefore I command you, saying, 'You shall [1]open your hand wide to your brother, to your poor and your needy, in your land.'

The Law Concerning Bondservants

12 [a]"If your brother, a Hebrew man, or a Hebrew woman, is [b]sold to you and serves you six years, then in the seventh year you shall let him go free from you.
13 "And when you [1]send him away free from you, you shall not let him go away empty-handed;
14 "you shall supply him liberally from your flock, from your threshing floor, and from your winepress. *From what* the LORD your God has [a]blessed you with, you shall give to him.
15 [a]"You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this thing today.
16 "And [a]if it happens that he says to you, 'I will not go away from you,' because he loves you and your house, since he prospers with you,
17 "then you shall take an awl and

6 [a]Deut. 28:12, 44
7 [a]Lev. 25:35–37
[1]*towns*
8 [a]Matt. 5:42
[1]*freely open*
9 [a]Deut. 28:54, 56
[b]Deut. 24:15
[c][Matt. 25:41, 42]
10 [a]2 Cor. 9:5, 7
[b]Deut. 14:29
11 [a]Matt. 26:11
[1]*freely open*
12 [a]Ex. 21:2–6
[b]Lev. 25:39–46
13 [1]*set him free*
14 [a]Prov. 10:22
15 [a]Deut. 5:15
16 [a]Ex. 21:5, 6

15:1 God commanded that all debts be cancelled every seven years. This would prevent the poor from falling hopelessly into debt and would grant them a new beginning.

15:8 The way a person treats the poor reflects that individual's personal sense of gratitude to God for His undeserved favor.

ENCOUNTER *Note* — *Deut. 15:15*

Remember

When we remember what God has done for us, we cannot help but show grace toward others. To be stingy toward others reveals an apathy for God's generosity toward us.

thrust *it* through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise.
18 "It shall not seem hard to you when you send him away free from you; for he has been worth [a]a double hired servant in serving you six years. Then the LORD your God will bless you in all that you do.

The Law Concerning Firstborn Animals

19 [a]"All the firstborn males that come from your herd and your flock you shall [1]sanctify to the LORD your God; you shall do no work with the firstborn of your herd, nor shear the firstborn of your flock.
20 [a]"You and your household shall eat *it* before the LORD your God year by year in the place which the LORD chooses.
21 [a]"But if there is a defect in it, *if it is* lame or blind *or has* any serious defect, you shall not sacrifice it to the LORD your God.
22 "You may eat it within your gates; [a]the unclean and the clean *person* alike *may eat it,* as *if it were* a gazelle or a deer.
23 "Only you shall not eat its blood; you shall pour it on the ground like water.

The Passover Reviewed

16 "Observe the [a]month of Abib, and keep the Passover to the LORD your God, for [b]in the month of Abib the LORD your God brought you out of Egypt by night.
2 "Therefore you shall sacrifice the Passover to the LORD your God, from the flock and [a]the herd, in the [b]place where the LORD chooses to put His name.
3 "You shall eat no leavened bread with it; [a]seven days you shall eat unleavened bread with it, *that is,* the bread of affliction (for you came out of the land of Egypt in haste), that you may [b]remember the day in which you came out of the land of Egypt all the days of your life.
4 [a]"And no leaven shall be seen among you in all your territory for seven days, nor shall *any* of the meat which you sacrifice the first day at twilight remain overnight until [b]morning.
5 "You may not sacrifice the Passover within any of your gates which the LORD your God gives you;
6 "but at the place where the LORD your God chooses to make His name abide, there you shall sacrifice the Passover [a]at twilight, at the going down of the sun, at the time you came out of Egypt.
7 "And you shall roast and eat *it* [a]in the place which the LORD your God chooses, and in the morning you shall turn and go to your tents.
8 "Six days you shall eat unleavened bread, and [a]on the seventh day there *shall be* a [1]sacred assembly to the LORD your God. You shall do no work *on it.*

The Feast of Weeks Reviewed

9 "You shall count seven weeks for yourself; begin to count the seven weeks from *the time* you begin *to put* the sickle to the grain.
10 "Then you shall keep the [a]Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give [b]as the LORD your God blesses you.
11 [a]"You shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who *is* within your gates, the stranger and the fatherless and the widow who *are* among you, at the place where the LORD your God chooses to make His name abide.
12 [a]"And you shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.

18 [a]Is. 16:14
19 [a]Ex. 13:2, 12 [1]*set apart* or *consecrate*
20 [a]Deut. 12:5; 14:23
21 [a]Lev. 22: 19–25
22 [a]Deut. 12:15, 16, 22

CHAPTER 16

1 [a]Ex. 12:2 [b]Ex. 13:4
2 [a]Num. 28:19 [b]Deut. 12:5, 26; 15:20
3 [a]Num. 29:12 [b]Ex. 13:3
4 [a]Ex. 13:7 [b]Num. 9:12
6 [a]Ex. 12:7–10
7 [a]2 Kin. 23:23
8 [a]Lev. 23:8, 36 [1]Lit. *restraint*
10 [a]Ex. 34:22 [b]1 Cor. 16:2
11 [a]Deut. 16:14
12 [a]Deut. 15:15

WORD *Study* — **FEASTS**

Deut. 16:1 Feasts were special annual remembrance celebrations of the mighty acts of God for His people. They were occasions for teaching, worship, and thanksgiving as well as fellowship and celebration.

15:21 God refused to accept a sacrifice that was blemished or had a defect. It required great faith for a farmer to sacrifice his best animals to God while also seeking to develop a quality breed of livestock.

15:23 Through the generations God taught His people to respect the blood of humans and animals. It would prepare believers to appreciate the shed blood of Jesus centuries later (1 Cor. 11:25).

16:1 Passover was celebrated on the fourteenth day of Abib, or Nissan, which was in March/April (Ex. 12:1–28).

The Feast of Tabernacles Reviewed

13 [a]"You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.
14 "And [a]you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who *are* within your [1]gates.
15 [a]"Seven days you shall keep a sacred feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice.
16 [a]"Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and [b]they shall not appear before the LORD empty-handed.

ENCOUNTER*Note* *Deut. 16:16*

Not Empty-Handed

A grateful life expresses itself by giving. Presenting an offering to God is one way to express your love and thankfulness.

17 "Every man *shall give* as he is able, [a]according to the blessing of the LORD your God which He has given you.

Justice Must Be Administered

18 "You shall appoint [a]judges and officers in all your [1]gates, which the LORD your God gives you, according to your tribes, and they shall judge the people with just judgment.
19 [a]"You shall not pervert justice; [b]you shall not [1]show partiality, [c]nor take a bribe, for a bribe blinds the eyes of the wise and [2]twists the words of the righteous.
20 "You shall follow what is altogether just, that you may [a]live and inherit the land which the LORD your God is giving you.
21 [a]"You shall not plant for yourself any tree, as a [1]wooden image, near the altar which you build for yourself to the LORD your God.
22 [a]"You shall not set up a *sacred* pillar, which the LORD your God hates.

17 "You [a]shall not sacrifice to the LORD your God a bull or sheep which has any [1]blemish *or* defect, for that *is* an [2]abomination to the LORD your God.
2 [a]"If there is found among you, within any of your [1]gates which the LORD your God gives you, a man or a woman who has been wicked in the sight of the LORD your God, [b]in transgressing His covenant,
3 "who has gone and served other gods and worshiped them, either [a]the sun or moon or any of the host of heaven, [b]which I have not commanded,
4 [a]"and it is told you, and you hear *of it*, then you shall inquire diligently. And if *it is* indeed true *and* certain that such an [1]abomination has been committed in Israel,
5 "then you shall bring out to your gates that man or woman who has committed that wicked thing, and [a]shall stone [b]to death that man or woman with stones.
6 "Whoever is deserving of death shall be put to death on the testimony of two or three [a]witnesses; he shall not be put to death on the testimony of one witness.
7 "The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people. So you shall put away the evil from among [a]you.

ENCOUNTER*Note* *Deut. 17:7*

Put Away Evil

Only God fully knows what unchecked evil does to people. Any sin can begin a chain reaction that compromises the obedience, safety, and ultimately the future of His people.

8 [a]"If a matter arises which is too hard for you to judge, between degrees of guilt for bloodshed, between one judgment or another, or between one punishment or another, matters of controversy within your gates, then you shall arise

13 [a]Ex. 23:16
14 [a]Neh. 8:9
[1]*towns*
15 [a]Lev. 23: 39–41
16 [a]Ex. 23: 14–17; 34:22–24
[b]Ex. 23:15
17 [a]Deut. 16:10
18 [a]Deut. 1:16, 17 [1]*towns*
19 [a]Ex. 23:2, 6
[b]Deut. 1:17
[c]Ex. 23:8 [1]Lit. *regard faces*
[2]*perverts*
20 [a]Ezek. 18: 5–9
21 [a]Ex. 34:13
[1]Or *Asherah*
22 [a]Lev. 26:1

CHAPTER 17

1 [a]Deut. 15:21
[1]Lit. *evil thing*
[2]*detestable thing*
2 [a]Deut. 13:6
[b]Josh. 7:11
[1]*towns*
3 [a]Deut. 4:19
[b]Jer. 7:22
4 [a]Deut. 13:12, 14 [1]*detestable thing*
5 [a]Lev. 24:14–16
[b]Deut. 13:6–18
6 [a]Num. 35:30
7 [a]Deut. 13:5; 19:19
8 [a]Deut. 1:17

16:13 The Feast of Tabernacles celebrated the harvest (Ex. 23:16; 34:22).

16:16 There were three annual feasts people were expected to attend: Unleavened Bread, Weeks and Tabernacles.

16:18 Elders traditionally sat at the city gates to dispense justice and settle disputes. This was the most populous section of the city and provided numerous witnesses.

17:1 Certain pagan religions portrayed their gods as hungry, even desperate for the food sacrificed on altars. God was never portrayed as desperate for sacrifices. He did not accept anything that did not meet His perfect standards.

17:4 People were not to be condemned on hearsay, but only after careful investigation proved their guilt.

17:7 Serving as a witness against someone had serious ramifications. Witnesses "cast the first stone," so they had to be certain their testimony was accurate.

and go up to the [b]place which the LORD your God chooses.
9 "And [a]you shall come to the priests, the Levites, and [b]to the judge *there* in those days, and inquire *of them;* [c]they shall pronounce upon you the sentence of judgment.
10 "You shall do according to the sentence which they pronounce upon you in that place which the LORD chooses. And you shall be careful to do according to all that they order you.
11 "According to the sentence of the law in which they instruct you, according to the judgment which they tell you, you shall do; you shall not turn aside *to* the right hand or *to* the left from the sentence which they pronounce upon you.

ENCOUNTER *Note* *Deut. 17:11*

Exact Obedience

God sets the standards for righteousness, and He has the only solution for sin. God's directives are nonnegotiable. To do anything that is not obedient to Him is foolishness.

12 "Now [a]the man who acts presumptuously and will not heed the priest who stands to minister there before the LORD your God, or the judge, that man shall die. So you shall put away the evil from Israel.
13 [a]"And all the people shall hear and fear, and no longer act presumptuously.

Principles Governing Kings

14 "When you come to the land which the LORD your God is giving you, and possess it and dwell in it, and say, [a]'I will set a king over me like all the nations that *are* around me,'
15 "you shall surely set a king over you [a]whom the LORD your God chooses; *one* [b]from among your brethren you shall set as king over you; you may not set a foreigner over you, who *is* not your brother.
16 "But he shall not multiply [a]horses for himself, nor cause the people [b]to return to Egypt to multiply horses, for [c]the LORD has said to you, [d]'You shall not return that way again.'
17 "Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and [a]gold for himself.
18 "Also it shall be, when he sits on the throne of his kingdom, that he shall write for himself a copy of this law in a book, from *the one* [a]before the priests, the Levites.
19 "And [a]it shall be with him, and he shall read it all the days of his life, that he may learn to fear the LORD his God and be careful to observe all the words of this law and these statutes,
20 "that his heart may not [1]be lifted above his brethren, that he [a]may not turn aside from the commandment *to* the right hand or *to* the left, and that he may [2]prolong *his* days in his kingdom, he and his children in the midst of Israel.

The Portion of the Priests and Levites

18 "The priests, the Levites—all the tribe of Levi—shall have [1]no part nor [a]inheritance with Israel; they shall eat the offerings of the LORD made by fire, and His portion.
2 "Therefore they shall have no inheritance among their brethren; the LORD is their inheritance, as He said to them.
3 "And this shall be the priest's [a]due[1] from the people, from those who offer a sacrifice, whether *it is* bull or sheep: they shall give to the priest the shoulder, the cheeks, and the stomach.
4 [a]"The firstfruits of your grain and your new wine and your oil, and the first of the fleece of your sheep, you shall give him.
5 "For [a]the LORD your God has chosen him out of all your tribes [b]to stand to minister in the name of the LORD, him and his sons forever.
6 "So if a Levite comes from any of your [1]gates, from where he [a]dwells among all Israel, and comes with all the desire of his mind [b]to the place which the LORD chooses,
7 "then he may serve in the name of the LORD his God [a]as all his brethren the Levites *do,* who stand there before the LORD.
8 "They shall have equal [a]portions to eat, besides what comes from the sale of his inheritance.

[b]Deut. 12:5; 16:2
9 [a]Jer. 18:18 [b]Deut. 19:17–19 [c]Ezek. 44:24
12 [d]Num. 15:30
13 [a]Deut. 13:11
14 [a]1 Sam. 8:5, 19, 20; 10:19
15 [a]1 Sam. 9: 15, 16; 10:24; 16:12, 13 [b]Jer. 30:21
16 [a]1 Kin. 4:26; 10:26–29 [b]Ezek. 17:15 [c]Ex. 13:17, 18 [d]Deut. 28:68
17 [a]1 Kin. 10:14
18 [a]Deut. 31: 24–26
19 [a]Ps. 119:97, 98
20 [a]Deut. 5:32 [1]*become proud* [2]*continue long in his kingdom*

CHAPTER 18

1 [a]Deut. 10:9 [1]*no portion*
3 [a]Lev. 7:32–34; 1 Sam. 2:13–16, 29 [1]*right*
4 [a]Ex. 22:29
5 [a]Ex. 28:1 [b]Deut. 10:8
6 [a]Num. 35:2 [b]Deut. 12:5; 14:23 [1]*towns*
7 [a]2 Chr. 31:2
8 [a]2 Chr. 31:4

17:14 Until this point God's people had been governed by a theocracy. They had been led either directly by God, or through one of His prophets such as Moses. God predicted they would one day establish a monarchy as the other nations around them had done. This occurred near the end of Samuel's ministry (1 Sam. 8:5).

17:16 God prohibited Israelite kings from relying on horses, representing modern weaponry, or on Egypt, which represented worldly military power. King Solomon would not heed this instruction, marrying Pharaoh's daughter and maintaining large numbers of horses and chariots (1 Kin. 9:24; 10:26).

18:6 The phrase "with all the desire of his mind to the place which the LORD chooses" indicates that Levites did not automatically serve the Lord merely because of their tribal identity. They also had to have a heart for service.

Avoid Wicked Customs

9 "When you come into the land which the LORD your God is giving you, [a]you shall not learn to follow the [1]abominations of those nations.
10 "There shall not be found among you *anyone* who makes his son or his daughter [a]pass[1] through the fire, [b]*or one* who practices witchcraft, *or* a soothsayer, or one who interprets omens, or a sorcerer,
11 [a]"or one who conjures spells, or a medium, or a spiritist, or [b]one who calls up the dead.
12 "For all who do these things *are* [1]an abomination to the LORD, and [a]because of these abominations the LORD your God drives them out from before you.
13 "You shall be [1]blameless before the LORD your God.
14 "For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not [1]appointed such for you.

A New Prophet Like Moses

15 [a]"The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,
16 "according to all you desired of the LORD your God in Horeb [a]in the day of the assembly, saying, [b]'Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.'
17 "And the LORD said to me: [a]'What they have spoken is good.
18 [a]'I will raise up for them a Prophet like you from among their brethren, and [b]will put My words in His mouth, [c]and He shall speak to them all that I command Him.
19 [a]'And it shall be *that* whoever will not hear My words, which He speaks in My name, I will require *it* of him.
20 'But [a]the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or [b]who speaks in the name of other gods, that prophet shall die.'
21 "And if you say in your heart, 'How shall we know the word which the LORD has not spoken?'—
22 [a]"when a prophet speaks in the name of the LORD, [b]if the thing does not happen or come to pass, that *is* the thing which the LORD has not spoken; the prophet has spoken it [c]presumptuously; you shall not be afraid of him.

9 [a]Deut. 12:29, 30; 20:16–18 [1]*detestable acts*
10 [a]Deut. 12:31 [b]Is. 8:19 [1]Be burned as an offering to an idol
11 [a]Lev. 20:27 [b]1 Sam. 28:7
12 [a]Lev. 18:24 [1]*detestable*
13 [1]Lit. *perfect*
14 [1]*allowed you to do so*
15 [a]Acts 3:22
16 [a]Deut. 5: 23–27 [b]Ex. 20:18, 19
17 [a]Deut. 5:28
18 [a]John 1:45 [b]Is. 49:2; 51:16 [c][John 4:25; 8:28]
19 [a][Heb. 12:25]
20 [a]Jer. 14:14, 15 [b]Jer. 2:8
22 [a]Jer. 28:9 [b]Deut. 13:2
[c]Deut. 18:20

ENCOUNTER *Note* — *Deut. 18:22*

A True Word

Many speak falsely under the guise of "a word from God." But time confirms the truth, proving what is from God and discrediting false testimony.

Three Cities of Refuge

19 "When the LORD your God [a]has cut off the nations whose land the LORD your God is giving you, and you dispossess them and dwell in their cities and in their houses,
2 [a]"you shall separate three cities for yourself in the midst of your land which the LORD your God is giving you to possess.

WORD *Study* — **CITIES OF REFUGE**

Deut. 19:2 Six cities, three on each side of the Jordan River, were to be designated "safe places" for anyone who inadvertently killed someone. These cities were held by the Levites who mediated any restitution and facilitated a trial to determine the guilt or innocence of the offending party.

3 "You shall prepare roads for yourself, and divide into three parts the territory of your land which the LORD your God is giving you to inherit, that any manslayer may flee there.
4 "And [a]this *is* the case of the manslayer who flees there, that he may live: Whoever kills his neighbor [1]unintentionally, not having hated him in time past—
5 "as when *a man* goes to the woods with his neighbor to cut timber, and his hand swings a stroke with the ax to cut down the tree, and the head slips from the handle and strikes his neighbor so that he dies—he shall flee to one of these cities and live;

CHAPTER 19
1 [a]Deut. 12:29
2 [a]Num. 35: 10–15
4 [a]Num. 35: 9–34 [1]*ignorantly,* lit. *without knowledge*

18:11 These practices were an abomination to God for many reasons. They relied upon falsehood or demons. They also used alternate means of knowing the future rather than relying upon a word from God.

18:13 Blameless does not mean sinless, but it signifies a life of integrity and devotion to God. A blameless life was also expected in the New Testament (Eph. 1:4; 5:27).

18:22 The most obvious test of a true prophet was whether his prophecy came to pass. If it did not, he was a false prophet, regardless of what he claimed. A further test was that the prophet spoke to people in accordance with God's word (13:1–3).

19:1 God's intent was that the Israelites would occupy Canaan and take possession of Canaanite homes, farms, and towns.

6 [a]"lest the avenger of blood, while his anger is hot, pursue the manslayer and overtake him, because the way is long, and kill him, though he *was* not deserving of death, since he had not hated the victim in time past.
7 "Therefore I command you, saying, 'You shall separate three cities for yourself.'
8 "Now if the LORD your God [a]enlarges your territory, as He swore to [b]your fathers, and gives you the land which He promised to give to your fathers,
9 "and if you keep all these commandments and do them, which I command you today, to love the LORD your God and to walk always in His ways, [a]then you shall add three more cities for yourself besides these three,
10 [a]"lest innocent blood be shed in the midst of your land which the LORD your God is giving you *as* an inheritance, and *thus* guilt of bloodshed be upon you.
11 "But [a]if anyone hates his neighbor, lies in wait for him, rises against him and strikes him mortally, so that he dies, and he flees to one of these cities,
12 "then the elders of his city shall send and bring him from there, and deliver him over to the hand of the avenger of blood, that he may die.
13 [a]"Your eye shall not pity him, [b]but you shall [1]put away *the guilt of* innocent blood from Israel, that it may go well with you.

ENCOUNTER Note — Deut. 19:13

No Pity

Our sympathy should always remain with God rather than with those who disregard His word.

Property Boundaries

14 [a]"You shall not remove your neighbor's landmark, which the men of old have set, in your inheritance which you will inherit in the land that the LORD your God is giving you to possess.

The Law Concerning Witnesses

15 [a]"One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.
16 "If a false witness [a]rises against any man to testify against him of wrongdoing,
17 "then both men in the controversy shall stand before the LORD, [a]before the priests and the judges who serve in those days.
18 "And the judges shall make careful inquiry, and indeed, *if* the witness *is* a false witness, who has testified falsely against his brother,
19 [a]"then you shall do to him as he thought to have done to his brother; so [b]you shall put away the evil from among you.
20 [a]"And those who remain shall hear and fear, and hereafter they shall not again commit such evil among you.
21 [a]"Your eye shall not pity: [b]life *shall be* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Principles Governing Warfare

20 "When you go out to battle against your enemies, and see [a]horses and chariots *and* people more numerous than you, do not be [b]afraid of them; for the LORD your God *is* [c]with you, who brought you up from the land of Egypt.
2 "So it shall be, when you are on the verge of battle, that the priest shall approach and speak to the people.
3 "And he shall say to them, 'Hear, O Israel: Today you are on the verge of battle with your enemies. Do not let your heart faint, do not be afraid, and do not tremble or be terrified because of them;
4 'for the LORD your God *is* He who goes with you, [a]to fight for you against your enemies, to save you.'

ENCOUNTER Note — Deut. 20:4

The Lord Fights for You

God's presence with you is not a passive occurrence. He actively works for your good, to deliver you from harm and to give you victory.

5 "Then the officers shall speak to the people, saying: 'What man *is there* who

6 [a]Num. 35:12
8 [a]Deut. 12:20 [b]Gen. 15:18–21
9 [a]Josh. 20:7–9
10 [a]Deut. 21:1–9
11 [a]Num. 35:16, 24
13 [a]Deut. 13:8 [b]1 Kin. 2:31 [1]*purge the blood of the innocent*
14 [a]Prov. 22:28
15 [a]Num. 35:30
16 [a]Ex. 23:1
17 [a]Deut. 17:8–11; 21:5
19 [a]Prov. 19:5 [b]Deut. 13:5; 17:7; 21:21; 22:21
20 [a]Deut. 17:13; 21:21
21 [a]Deut. 19:13 [b]Ex. 21:23, 24

CHAPTER 20

1 [a]Ps. 20:7 [b]Deut. 7:18 [c]2 Chr. 13:12; 32:7, 8
4 [a]Josh. 23:10

19:6 The "avenger of blood," sometimes translated "kinsman-redeemer," was a blood relative. An obligation of such a person was to exact justice upon anyone who murdered a family member. This practice was not to promote blood feuds but to ensure that justice was served in times before the establishment of a formal justice system.

19:12 The cities of refuge could not protect someone guilty of premeditated murder. The elders of the city would hand over the murderer to the "avenger of blood" to be executed.

19:15 A person could not be condemned by the testimony of one person. Guilt was determined only after two or three witnesses had testified.

19:20 God's law promoted deterrence. When people witnessed the severity of punishment for guilty offenders, they would be dissuaded from committing the crime themselves.

20:1 God's presence gave the Israelites a far greater advantage than any military device or stratagem possessed by their enemies (Ps. 20:7).

20:5 Not "dedicating" a house implied the new home owner had not yet had time to enjoy living in his house.

has built a new house and has not [a]dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it.
6 'Also what man *is there* who has planted a vineyard and has not eaten of it? Let him go and return to his house, lest he die in the battle and another man eat of it.
7 [a]'And what man *is there* who is betrothed to a woman and has not married her? Let him go and return to his house, lest he die in the battle and another man marry her.'
8 "The officers shall speak further to the people, and say, [a]'What man *is there who is* fearful and fainthearted? Let him go and return to his house, [1]lest the heart of his brethren faint like his heart.'
9 "And so it shall be, when the officers have finished speaking to the people, that they shall make captains of the armies to lead the people.
10 "When you go near a city to fight against it, [a]then proclaim an offer of peace to it.
11 "And it shall be that if they accept your offer of peace, and open to you, then all the people *who are* found in it shall be placed under tribute to you, and serve you.
12 "Now if *the city* will not make peace with you, but makes war against you, then you shall besiege it.
13 "And when the LORD your God delivers it into your hands, [a]you shall strike every male in it with the edge of the sword.
14 "But the women, the little ones, [a]the livestock, and all that is in the city, all its spoil, you shall plunder for yourself; and [b]you shall eat the enemies' plunder which the LORD your God gives you.
15 "Thus you shall do to all the cities *which are* very far from you, which *are* not of the cities of these nations.
16 "But [a]of the cities of these peoples which the LORD your God gives you *as* an inheritance, you shall let nothing that breathes remain alive,
17 "but you shall utterly destroy them: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, just as the LORD your God has commanded you,
18 "lest [a]they teach you to do according to all their [1]abominations which they have done for their gods, and you [b]sin against the LORD your God.
19 "When you besiege a city for a long time, while making war against it to take it, you shall not destroy its trees by wielding an ax against them; if you can eat of them, do not cut them down to use in the siege, for the tree of the field *is* man's *food.*
20 "Only the trees which you know *are* not trees for food you may destroy and cut down, to build siegeworks against the city that makes war with you, until it is subdued.

The Law Concerning Unsolved Murder

21 "If *anyone* is found slain, lying in the field in the land which the LORD your God is giving you to possess, *and* it is not known who killed him,
2 "then your elders and your judges shall go out and measure *the distance* from the slain man to the surrounding cities.
3 "And it shall be *that* the elders of the city nearest to the slain man will take a heifer which has not been worked *and* which has not pulled with a [a]yoke.
4 "The elders of that city shall bring the heifer down to a valley with flowing water, which is neither plowed nor sown, and they shall break the heifer's neck there in the valley.
5 "Then the priests, the sons of Levi, shall come near, for [a]the LORD your God has chosen them to minister to Him and to bless in the name of the LORD; [b]by their word every controversy and every [1]assault shall be *settled.*
6 "And all the elders of that city nearest to the slain *man* [a]shall wash their hands over the heifer whose neck was broken in the valley.
7 "Then they shall answer and say, 'Our hands have not shed this blood, nor have our eyes seen *it*.
8 'Provide atonement, O LORD, for Your people Israel, whom You have redeemed, [a]and do not lay innocent blood to the charge of Your people Israel.' And atonement shall be provided on their behalf for the blood.
9 "So [a]you shall put away the *guilt of* innocent blood from among you when you do *what is* right in the sight of the LORD.

5 [a]Neh. 12:27
7 [a]Deut. 24:5
8 [a]Judg. 7:3 [1]So with MT, Tg.; Sam., LXX, Syr., Vg. *lest he make his brother's heart faint*
10 [a]2 Sam. 10:19
13 [a]Num. 31:7
14 [a]Josh. 8:2 [b]1 Sam. 14:30
16 [a]Deut. 7:1–5
18 [a]Deut. 7:4; 12:30; 18:9 [1]*detestable things*
[b]Ex. 23:33

CHAPTER 21
3 [a]Num. 19:2
5 [a]1 Chr. 23:13 [b]Deut. 17:8, 9 [1]Lit. *stroke*
6 [a]Matt. 27:24
8 [a]Jon. 1:14
9 [a]Deut. 19:13

20:6 It could take five years for a newly planted vineyard to begin producing fruit.

20:7 Betrothal was more binding than a modern engagement to be married. A bethrothed couple had not yet had sexual relations but otherwise were considered man and wife. Newly married men were also exempt from military service (24:5).

20:8 Fear is contagious. It would be better to have fewer soldiers, if they were highly dedicated, than a host of men seized by cowardice.

20:16 The Israelites were commanded to utterly destroy the Canaaniites. There was to be no mercy and no neutrality.

21:8 The shedding of innocent blood defiled a land and could bring it under a curse. People had to find atonement for the blood that had been spilled.

Female Captives

10 "When you go out to war against your enemies, and the LORD your God delivers them into your hand, and you take them captive,
11 "and you see among the captives a beautiful woman, and desire her and would take her for your [a]wife,
12 "then you shall bring her home to your house, and she shall [a]shave her head and trim her nails.
13 "She shall put off the clothes of her captivity, remain in your house, and [a]mourn her father and her mother a full month; after that you may go in to her and be her husband, and she shall be your wife.
14 "And it shall be, if you have no delight in her, then you shall set her free, but you certainly shall not sell her for money; you shall not treat her brutally, because you have [a]humbled her.

Firstborn Inheritance Rights

15 "If a man has two wives, one loved [a]and the other unloved, and they have borne him children, *both* the loved and the unloved, and *if* the firstborn son is of her who is unloved,
16 "then it shall be, [a]on the day he bequeaths his possessions to his sons, *that* he must not bestow firstborn status on the son of the loved wife in preference to the son of the unloved, the *true* firstborn.
17 "But he shall acknowledge the son of the unloved wife *as* the firstborn [a]by giving him a double portion of all that he has, for he [b]*is* the beginning of his strength; [c]the right of the firstborn *is* his.

The Rebellious Son

18 "If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and *who,* when they have chastened him, will not heed them,
19 "then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city.
20 "And they shall say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.'
21 "Then all the men of his city shall stone him to death with stones; [a]so you shall put away the evil from among you, [b]and all Israel shall hear and fear.

Miscellaneous Laws

22 "If a man has committed a sin [a]deserving of death, and he is put to death, and you hang him on a tree,
23 [a]"his body shall not remain overnight on the tree, but you shall surely bury him that day, so that [b]you do not defile the land which the LORD your God is giving you *as* an inheritance; for [c]he who is hanged *is* accursed of God.
22 "You [a]shall not see your brother's ox or his sheep going astray, and [1]hide yourself from them; you shall certainly bring them back to your brother.
2 "And if your brother *is* not near you, or if you do not know him, then you shall bring it to your own house, and it shall remain with you until your brother seeks it; then you shall restore it to him.
3 "You shall do the same with his donkey, and so shall you do with his garment; with any lost thing of your brother's, which he has lost and you have found, you shall do likewise; you [1]must not hide yourself.

11 [a]Num. 31:18
12 [a]Lev. 14:8, 9
13 [a]Ps. 45:10
14 [a]Judg. 19:24
15 [a]Gen. 29:33
16 [a]1 Chr. 5:2; 26:10
17 [a]2 Kin. 2:9 [b]Gen. 49:3 [c]Gen. 25:31, 33

21 [a]Deut. 13:5; 19:19, 20; 22:21, 24 [b]Deut. 13:11
22 [a]Acts 23:29
23 [a]John 19:31 [b]Lev. 18:25 [c]Gal. 3:13

CHAPTER 22
1 [a]Ex. 23:4 [1]*ignore them*
3 [1]*may not avoid responsibility*

ENCOUNTER*Note* *Deut. 21:18*

Rebellious Children

A rebellious spirit shows itself on many fronts. Those who shun parental authority reveal a stubbornness that will also characterize their walk with God.

ENCOUNTER*Note* *Deut. 22:3*

Don't Hide Yourself

God can always be found in the midst of hurting and needy people. If we have a heart like His, we will be found there too.

21:12 For the female captive to shave her head was a symbol of mourning as well as a sign of cleansing as she joined the people of God.

21:14 God's law provided protection and dignity for helpless captives.

21:17 The firstborn son was to receive twice the inheritance of the other children. This signified the father's blessing. It was possible, however, to forfeit the double portion (Gen. 48:8–22; 49:22–26; 49:3, 4).

21:19 "Take hold" signifies the parents taking charge of their wayward child. Israelite parents were not to tolerate rebellion or disrespect, for such behavior could destroy the fabric of their society.

21:23 To hang someone on a tree was to execute them by impaling them on a pole for public display. However, the Israelites were not to allow a corpse to be exposed overnight, as it would defile the land.

22:1 The Israelites were a communal people. They were to care for one another and to seek each other's best interests.

4 [a]"You shall not see your brother's donkey or his ox fall down along the road, and hide yourself from them; you shall surely help him lift *them* up again.
5 "A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so *are* [1]an abomination to the LORD your God.
6 "If a bird's nest happens to be before you along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, [a]you shall not take the mother with the young;
7 "you shall surely let the mother go, and take the young for yourself, [a]that it may be well with you and *that* you may prolong *your* days.
8 "When you build a new house, then you shall make a parapet for your roof, that you may not bring guilt of bloodshed on your household if anyone falls from it.
9 [a]"You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.
10 [a]"You shall not plow with an ox and a donkey together.
11 [a]"You shall not wear a garment of different sorts, *such as* wool and linen mixed together.
12 "You shall make [a]tassels on the four corners of the clothing with which you cover *yourself*.

Laws of Sexual Morality

13 "If any man takes a wife, and goes in to her, and [a]detests her,
14 "and charges her with shameful conduct, and brings a bad name on her, and says, 'I took this woman, and when I came to her I found she *was* not a virgin,'
15 "then the father and mother of the young woman shall take and bring out *the evidence of* the young woman's virginity to the elders of the city at the gate.
16 "And the young woman's father shall say to the elders, 'I gave my daughter to this man as wife, and he detests her.
17 'Now he has charged her with shameful conduct, saying, "I found your daughter *was* not a virgin," and yet these *are the evidences of* my daughter's virginity.' And they shall spread the cloth before the elders of the city.
18 "Then the elders of that city shall take that man and punish him;
19 "and they shall fine him one hundred *shekels* of silver and give *them* to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot divorce her all his days.
20 "But if the thing is true, *and evidences of* virginity are not found for the young woman,
21 "then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with [a]stones, because she has [b]done a disgraceful thing in Israel, to play the harlot in her father's house. [c]So you shall [1]put away the evil from among you.
22 [a]"If a man is found lying with a woman married to a husband, then both of them shall die—the man that lay with the woman, and the woman; so you shall put away the evil from Israel.

ENCOUNTER*Note* *Deut. 22:22*

Adultery

God holds marriage in highest regard. He surrounded it with the strongest safeguards to protect it so God's people would maintain holy relationships.

23 "If a young woman *who is* a virgin is [a]betrothed to a husband, and a man finds her in the city and lies with her,
24 "then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry out in the city, and the man because he [a]humbled his neighbor's wife; [b]so you shall put away the evil from among you.
25 "But if a man finds a betrothed young woman in the countryside, and the man forces her and lies with her, then only the man who lay with her shall die.
26 "But you shall do nothing to the young woman; *there is* in the young woman no sin *deserving* of death, for just as when a man rises against his neighbor and kills him, even so *is* this matter.
27 "For he found her in the countryside, *and* the betrothed young woman cried out, but *there was* no one to save her.
28 [a]"If a man finds a young woman *who is* a virgin, who is not betrothed, and he

4 [a]Ex. 23:5
5 [1]*detestable*
6 [a]Lev. 22:28
7 [a]Deut. 4:40
9 [a]Lev. 19:19
10 [a][2 Cor. 6: 14–16]
11 [a]Lev. 19:19
12 [a]Num. 15: 37–41
13 [a]Deut. 21:15; 24:3
21 [a]Deut. 21:21 [b]Gen. 34:7 [c]Deut. 13:5 [1]*purge the evil person*
22 [a]Lev. 20:10
23 [a]Matt. 1:18, 19
24 [a]Deut. 21:14 [b]Deut. 22:21, 22
28 [a]Ex. 22:16, 17

22:5 Cross dressing was strictly forbidden. This practice was associated with magical arts and evil practices.

22:8 A parapet was a wall on the edge of a roof that prevented people from falling off.

22:21 A daughter being punished for sexual immorality was put to death at her parent's doorstep, placing partial responsibility on those who had failed to raise her in the ways of the Lord.

seizes her and lies with her, and they are found out,
29 "then the man who lay with her shall give to the young woman's father [a]fifty *shekels* of silver, and she shall be his wife [b]because he has humbled her; he shall not be permitted to divorce her all his days.
30 [a]"A man shall not take his father's wife, nor [b]uncover his father's bed.

Those Excluded from the Congregation

23 "He who is emasculated by crushing or mutilation shall [a]not enter the assembly of the LORD.
2 "One of illegitimate birth shall not enter the assembly of the LORD; even to the tenth generation none of his *descendants* shall enter the assembly of the LORD.
3 [a]"An Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation none of his *descendants* shall enter the assembly of the LORD forever,
4 [a]"because they did not meet you with bread and water on the road when you came out of Egypt, and [b]because they hired against you Balaam the son of Beor from Pethor of [1]Mesopotamia, to curse you.
5 "Nevertheless the LORD your God would not listen to Balaam, but the LORD your God turned the curse into a blessing for you, because the LORD your God [a]loves you.
6 [a]"You shall not seek their peace nor their prosperity all your days forever.
7 "You shall not abhor an Edomite, [a]for he *is* your brother. You shall not abhor an Egyptian, because [b]you were an alien in his land.
8 "The children of the third generation born to them may enter the assembly of the LORD.

Cleanliness of the Campsite

9 "When the army goes out against your enemies, then keep yourself from every wicked thing.
10 [a]"If there is any man among you who becomes unclean by some occurrence in the night, then he shall go outside the camp; he shall not come inside the camp.
11 "But it shall be, when evening comes, that [a]he shall wash with water; and when the sun sets, he may come into the camp.
12 "Also you shall have a place outside the camp, where you may go out;
13 "and you shall have an implement among your equipment, and when you sit down outside, you shall dig with it and turn and cover your refuse.
14 "For the LORD your God [a]walks in the midst of your camp, to deliver you and give your enemies over to you; therefore your camp shall be holy, that He may see no unclean thing among you, and turn away from you.

ENCOUNTER*Note* *Deut. 23:14*

God Walks in Our Midst

God dwells among us to carry out His purposes and to face every challenge with us. We should always be mindful of His holy presence.

Miscellaneous Laws

15 [a]"You shall not give back to his master the slave who has escaped from his master to you.
16 "He may dwell with you in your midst, in the place which he chooses within one of your gates, where it [1]seems best to him; [a]you shall not oppress him.
17 "There shall be no *ritual* [1]harlot [a]of the daughters of Israel, or a [b]perverted[2] one of the sons of Israel.
18 "You shall not bring the wages of a harlot or the price of a dog to the house of the LORD your God for any vowed offering, for both of these *are* [1]an abomination to the LORD your God.
19 [a]"You shall not charge interest to your brother—interest on money *or* food *or* anything that is lent out at interest.
20 [a]"To a foreigner you may charge interest, but to your brother you shall not charge interest, [b]that the LORD your God may bless you in all to which you set your hand in the land which you are entering to possess.
21 [a]"When you make a vow to the LORD your God, you shall not delay to pay it; for the LORD your God will surely require it of you, and it would be sin to you.

29 [a]Ex. 22:16, 17 [b]Deut. 22:24
30 [a]Deut. 27:20 [b]Ezek. 16:8

CHAPTER 23
1 [a]Lev. 21:20; 22:24
3 [a]Neh. 13:1, 2
4 [a]Deut. 2: 27–30 [b]Num. 22:5, 6; 23:7 [1]Heb. *Aram Naharaim*
5 [a]Deut. 4:37
6 [a]Ezra 9:12
7 [a]Obad. 10, 12 [b]Deut. 10:19
10 [a]Lev. 15:16
11 [a]Lev. 15:5
14 [a]Lev. 26:12
15 [a]1 Sam. 30: 15
16 [a]Ex. 22:21 [1]*pleases him best*
17 [a]Lev. 19:29 [b]2 Kin. 23:7 [1]Heb. *qedeshah,* fem. of *qadesh* (note 2) [2]Heb. *qadesh,* one practicing sodomy and prostitution in religious rituals
18 [1]*detestable*
19 [a]Ex. 22:25
20 [a]Deut. 15:3 [b]Deut. 15:10
21 [a]Eccl. 5:4, 5

23:2 "Illegitimate birth" may refer to a pagan temple prostitute giving birth. The "tenth generation" means "forever."

23:3 Moabites and Ammonites were restricted from the assembly of the Lord. This was because of their inherent hostility to God's people. However, God intended for His people to be a blessing to all the nations (Gen. 12:3).

23:7 The Israelites were not to permanently exclude the Edomites or the Egyptians. Although the Egyptians eventually enslaved the Hebrews, they had initially shown them hospitality. The Edomites descended from Jacob's brother Esau and were therefore their relatives.

23:17 The use of female and male prostitutes in acts of idol worship was common among pagan communities. This detestable practice was prohibited among God's people. It was idolatry, plus God placed a high value on each individual's purity.

23:21 People were not obligated to make an oath to God. However, if people made a vow to express their love for God, it was a sin not to keep it (Eccl. 5:4–6).

22 "But if you abstain from vowing, it shall not be sin to you.
23 [a]"That which has gone from your lips you shall keep and perform, for you voluntarily vowed to the LORD your God what you have promised with your mouth.
24 "When you come into your neighbor's vineyard, you may eat your fill of grapes at your pleasure, but you shall not put *any* in your container.
25 "When you come into your neighbor's standing grain, [a]you may pluck the heads with your hand, but you shall not use a sickle on your neighbor's standing grain.

Law Concerning Divorce

24 "When a [a]man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some [1]uncleanness in her, and he writes her a [b]certificate of divorce, puts *it* in her hand, and sends her out of his house,
2 "when she has departed from his house, and goes and becomes another man's *wife*,
3 "*if* the latter husband detests her and writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife,
4 [a]"*then* her former husband who divorced her must not take her back to be his wife after she has been defiled; for that *is* [1]an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you *as* an inheritance.

ENCOUNTER*Note* *Deut. 24:4*

Bringing Sin on the Land

We may sin in isolation but we cannot limit the effects to ourselves. Sin is malignant. It spreads relentlessly through families, churches, communities, and nations.

Miscellaneous Laws

5 [a]"When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and [b]bring happiness to his wife whom he has taken.
6 "No man shall take the lower or the upper millstone in pledge, for he takes [1]*one's* living in pledge.
7 "If a man is [a]found [1]kidnapping any of his brethren of the children of Israel, and mistreats him or sells him, then that kidnapper shall die; [b]and you shall put away the evil from among you.
8 "Take heed in [a]an outbreak of leprosy, that you carefully observe and do according to all that the priests, the Levites, shall teach you; just as I commanded them, *so* you shall be careful to do.
9 [a]"Remember what the LORD your God did [b]to Miriam on the way when you came out of Egypt!
10 "When you [a]lend your brother anything, you shall not go into his house to get his pledge.
11 "You shall stand outside, and the man to whom you lend shall bring the pledge out to you.
12 "And if the man *is* poor, you shall not [1]keep his pledge overnight.
13 [a]"You shall in any case return the pledge to him again when the sun goes down, that he may sleep in his own garment and [b]bless you; and [c]it shall be righteousness to you before the LORD your God.
14 "You shall not [a]oppress a hired servant *who is* poor and needy, *whether* one of your brethren or one of the aliens who *is* in your land within your gates.
15 "Each day [a]you shall give *him* his wages, and not let the sun go down on it, for he *is* poor and has set his heart on it; [b]lest he cry out against you to the LORD, and it be sin to you.
16 [a]"Fathers shall not be put to death for *their* children, nor shall children be put to death for *their* fathers; a person shall be put to death for his own sin.
17 [a]"You shall not pervert justice due the stranger or the fatherless, [b]nor take a widow's garment as a pledge.
18 "But [a]you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there; therefore I command you to do this thing.
19 [a]"When you reap your harvest in

23 [a]Ps. 66:13, 14
25 [a]Luke 6:1

CHAPTER 24
1 [a][Matt. 5:31; 19:7] [b][Jer. 3:8] [1]*indecency,* lit. *nakedness of a thing*
4 [a][Jer. 3:1] [1]*a detestable thing*
5 [a]Deut. 20:7
[b]Prov. 5:18
6 [1]*life*
7 [a]Ex. 21:16 [b]Deut. 19:19 [1]Lit. *stealing*
8 [a]Lev. 13:2; 14:2
9 [a][1 Cor. 10:6] [b]Num. 12:10
10 [a]Matt. 5:42
12 [1]Lit. *sleep with his pledge*
13 [a]Ex. 22:26 [b]2 Tim. 1:18 [c]Deut. 6:25
14 [a][Mal. 3:5]
15 [a]Lev. 19:13 [b]James 5:4
16 [a]Ezek. 18:20
17 [a]Ex. 23:6 [b]Ex. 22:26
18 [a]Deut. 24:22
19 [a]Lev. 19:9, 10

24:1 A certificate of divorce was a legal document that gave the woman legal rights and protection (Lev. 21:7, 14; 22:13; Num. 30:9).

24:5 The principle of this law was that newlywed couples should take time to establish their marriage and family before undertaking major new challenges.

24:6 Taking the upper or lower millstone from an indebted family prevented them from producing a living for themselves. God protected His people from hopeless bondage.

24:15 Day laborers depended on their wages being paid each day so they could purchase their food and necessities. Withholding wages would oppress the laborer and tempt him to steal.

24:17 God repeatedly urged His people to care for the vulnerable people in their society, especially orphans, widows, and foreigners (Ex. 22:22; 23:9; Deut. 24:21; 26:12).

your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow, that the LORD your God may [b]bless you in all the work of your hands.
20 "When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow.
21 "When you gather the grapes of your vineyard, you shall not glean *it* afterward; it shall be for the stranger, the fatherless, and the widow.
22 "And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.

25 "If there is a [a]dispute between men, and they come to [1]court, that *the judges* may judge them, and they [b]justify the righteous and condemn the wicked,
2 "then it shall be, if the wicked man [a]deserves to be beaten, that the judge will cause him to lie down [b]and be beaten in his presence, according to his guilt, with a certain number of blows.
3 [a]"Forty blows he may give him *and* no more, lest he should exceed this and beat him with many blows above these, and your brother [b]be humiliated in your sight.
4 [a]"You shall not muzzle an ox while it [1]treads out *the grain.*

Marriage Duty of the Surviving Brother

5 [a]"If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be *married* to a stranger outside *the family;* her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her.
6 "And it shall be *that* the firstborn son which she bears [a]will succeed to the name of his dead brother, that [b]his name may not be blotted out of Israel.
7 "But if the man does not want to take his brother's wife, then let his brother's wife go up to the [a]gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.'
8 "Then the elders of his city shall call him and speak to him. But *if* he stands firm and says, [a]'I do not want to take her,'
9 "then his brother's wife shall come to him in the presence of the elders, [a]remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not [b]build up his brother's house.'
10 "And his name shall be called in Israel, 'The house of him who had his sandal removed.'

Miscellaneous Laws

11 "If *two* men fight together, and the wife of one draws near to rescue her husband from the hand of the one attacking him, and puts out her hand and seizes him by the genitals,
12 "then you shall cut off her hand; [a]your eye shall not pity *her.*
13 [a]"You shall not have in your bag differing weights, a heavy and a light.
14 "You shall not have in your house differing measures, a large and a small.
15 "You shall have a perfect and just weight, a perfect and just measure, [a]that your days may be lengthened in the land which the LORD your God is giving you.
16 "For [a]all who do such things, all who behave unrighteously, *are* [1]an abomination to the LORD your God.

Destroy the Amalekites

17 [a]"Remember what Amalek did to you on the way as you were coming out of Egypt,
18 "how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you *were* tired and weary; and he [a]did not fear God.
19 "Therefore it shall be, [a]when the LORD your God has given you rest from your enemies all around, in the land which the LORD your God is giving you to possess *as* an inheritance, *that* you will [b]blot out the remembrance of Amalek from under heaven. You shall not forget.

ENCOUNTER *Note* — *Deut. 25:19*

Don't Forget

After salvation, it is easy to forget the horror of our sin. God warns us never to grow careless with those things that almost destroyed us.

Offerings of Firstfruits and Tithes

26 "And it shall be, when you come into the land which the LORD your

[b]Ps. 41:1

CHAPTER 25

1 [a]Deut. 17:8–13; 19:17 [b]Prov. 17:15 [1]Lit. *the judgment*
2 [a]Prov. 19:29 [b]Matt. 10:17
3 [a]2 Cor. 11:24 [b]Job 18:3
4 [a][Prov. 12:10] [1]*threshes*
5 [a]Matt. 22:24
6 [a]Gen. 38:9 [b]Ruth 4:5, 10
7 [a]Ruth 4:1, 2
8 [a]Ruth 4:6
9 [a]Ruth 4:7, 8 [b]Ruth 4:11
12 [a]Deut. 7:2; 19:13
13 [a]Mic. 6:11
15 [a]Ex. 20:12
16 [a]Prov. 11:1 [1]*detestable*
17 [a]Ex. 17:8–16
18 [a]Rom. 3:18
19 [a]1 Sam. 15:3 [b]Ex. 17:14

25:3 In New Testament times the maximum number of blows allowed was thirty-nine (2 Cor. 11:24).

25:5 The practice of a brother marrying his deceased brother's widow became known as levirate marriage. This ensured the deceased man would have heirs to carry on his name and his widow would be cared for without falling into poverty.

25:9 Removing someone's sandal was a public disgrace and may have symbolized the loss of rights and honor in the community. Spitting on someone's face was one of the most humiliating acts in ancient society.

25:10 For an example of this see the narrative concerning Ruth and Boaz (Ruth 4:1–12).

God is giving you *as* an inheritance, and you possess it and dwell in it,
2 [a]"that you shall take some of the first of all the produce of the ground, which you shall bring from your land that the LORD your God is giving you, and put *it* in a basket and [b]go to the place where the LORD your God chooses to make His name abide.
3 "And you shall go to the one who is priest in those days, and say to him, 'I declare today to the LORD [1]your God that I have come to the country which the LORD swore to our fathers to give us.'
4 "Then the priest shall take the basket out of your hand and set it down before the altar of the LORD your God.
5 "And you shall answer and say before the LORD your God: 'My father *was* [a]a [1]Syrian, [b]about to perish, and [c]he went down to Egypt and [2]dwelt there, [d]few in number; and there he became a nation, [e]great, mighty, and populous.
6 'But the [a]Egyptians mistreated us, afflicted us, and laid hard bondage on us.
7 [a]'Then we cried out to the LORD God of our fathers, and the LORD heard our voice and looked on our affliction and our labor and our oppression.
8 'So [a]the LORD brought us out of Egypt with a mighty hand and with an outstretched arm, [b]with great terror and with signs and wonders.
9 'He has brought us to this place and has given us this land, [a]"a land flowing with milk and honey";
10 'and now, behold, I have brought the firstfruits of the land which you, O LORD, have given me.' Then you shall set it before the LORD your God, and worship before the LORD your God.
11 "So [a]you shall rejoice in every good *thing* which the LORD your God has given to you and your house, you and the Levite and the stranger who *is* among you.
12 "When you have finished laying aside all the [a]tithe of your increase in the third year—[b]the year of tithing—and have given *it* to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled,
13 "then you shall say before the LORD your God: 'I have removed the [1]holy *tithe* from *my* house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, [a]nor have I forgotten *them.*
14 [a]'I have not eaten any of it [1]when in mourning, nor have I removed *any* of it [2]for an unclean *use,* nor given *any* of it for the dead. I have obeyed the voice of the LORD my God, and have done according to all that You have commanded me.
15 [a]'Look down from Your holy [1]habitation, from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, [b]"a land flowing with milk and honey." '

A Special People of God

16 "This day the LORD your God commands you to observe these statutes and judgments; therefore you shall be careful to observe them with all your heart and with all your soul.
17 "Today you have [a]proclaimed the LORD to be your God, and that you will walk in His ways and keep His statutes, His commandments, and His judgments, and that you will [b]obey His voice.
18 "Also today [a]the LORD has proclaimed you to be His special people, just as He promised you, that *you* should keep all His commandments,
19 "and that He will set you [a]high above all nations which He has made, in praise, in name, and in honor, and that you may be [b]a [1]holy people to the LORD your God, just as He has spoken."

The Law Inscribed on Stones

27 Now Moses, with the elders of Israel, commanded the people, saying: "Keep all the commandments which I command you today.
2 "And it shall be, on the day [a]when you cross over the Jordan to the land which the LORD your God is giving you, that [b]you shall set up for yourselves large stones, and whitewash them with lime.
3 "You shall write on them all the words

CHAPTER 26
2 [a]Ex. 22:29; 23:16, 19 [b]Deut. 12:5
3 [1]LXX *my*
5 [a]Hos. 12:12 [b]Gen. 43:1, 2; 45:7, 11 [c]Acts 7:15 [d]Deut. 10:22 [e]Deut. 1:10 [1]Or *Aramean* [2]As a resident alien
6 [a]Ex. 1:8–11, 14
7 [a]Ex. 2:23–25; 3:9; 4:31
8 [a]Deut. 5:15 [b]Deut. 4:34; 34:11, 12
9 [a]Ex. 3:8, 17
11 [a]Deut. 12:7; 16:11
12 [a]Lev. 27:30 [b]Deut. 14:28, 29
13 [a]Ps. 119:141, 153, 176 [1]*hallowed things*
14 [a]Hos. 9:4 [1]Lit. *in my mourning* [2]Or *while I was unclean*
15 [a]Is. 63:15 [b]Ex. 3:8 [1]*home*
17 [a]Ex. 20:19 [b]Deut. 15:5
18 [a]Ex. 6:7; 19:5
19 [a]Deut. 4:7, 8; 28:1 [b][1 Pet. 2:9] [1]*consecrated*

CHAPTER 27
2 [a]Josh. 4:1 [b]Josh. 8:32

ENCOUNTER*Note* *Deut. 26:11*

Every Good Thing

God delights in a grateful heart. As we rejoice over *every* good thing He has done for us, we develop a joyful attitude that focuses on the many positives in our lives.

26:5 "Syrian" could also be translated "Aramean." This refers to Jacob whose parents were from Aram (Gen. 24:1–11).

26:16 "With all your heart and with all your soul" indicates that God wanted far more than external conformity His laws. He sought enthusiastic obedience as a response of love for Him.

27:2 Whitewashing the stones would make the writing stand out more distinctly.

of this law, when you have crossed over, that you may enter the land which the LORD your God is giving you, [a]'a land flowing with milk and honey,' just as the LORD God of your fathers promised you.
4 "Therefore it shall be, when you have crossed over the Jordan, *that* [a]on Mount Ebal you shall set up these stones, which I command you today, and you shall whitewash them with lime.
5 "And there you shall build an altar to the LORD your God, an altar of stones; [a]you shall not use an iron *tool* on them.
6 "You shall build with [1]whole stones the altar of the LORD your God, and offer burnt offerings on it to the LORD your God.
7 "You shall offer peace offerings, and shall eat there, and [a]rejoice before the LORD your God.
8 "And you shall [a]write very plainly on the stones all the words of this law."
9 Then Moses and the priests, the Levites, spoke to all Israel, saying, "Take heed and listen, O Israel: [a]This day you have become the people of the LORD your God.
10 "Therefore you shall obey the voice of the LORD your God, and observe His commandments and His statutes which I command you today."

Curses Pronounced from Mount Ebal

11 And Moses commanded the people on the same day, saying,
12 "These shall stand [a]on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin;
13 "and [a]these shall stand on Mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.
14 "And [a]the Levites shall speak with a loud voice and say to all the men of Israel:
15 [a]'Cursed *is* the one who makes a carved or molded image, [1]an abomination to the LORD, the work of the hands of the craftsman, and sets *it* up in secret.'

[a]"And all the people shall answer and say, 'Amen!'
16 [a]'Cursed *is* the one who treats his father or his mother with contempt.'

3 [a]Ex. 3:8
4 [a]Deut. 11:29
5 [a]Ex. 20:25
6 [1]*uncut*
7 [a]Deut. 26:11
8 [a]Josh. 8:32
9 [a]Deut. 26:18
12 [a]Josh. 8:33
13 [a]Deut. 11:29
14 [a]Deut. 33:10
15 [a]Ex. 20:4, 23; 34:17 [b]Num. 5:22 [1]*a detestable thing*
16 [a]Ezek. 22:7

17 [a]Deut. 19:14
18 [a]Lev. 19:14
19 [a]Ex. 22:21, 22; 23:9
20 [a]Deut. 22:30
21 [a]Lev. 18:23; 20:15, 16
22 [a]Lev. 18:9
23 [a]Lev. 18:17; 20:14
24 [a]Ex. 20:13; 21:12
25 [a]Ex. 23:7
26 [a]Gal. 3:10

CHAPTER 28

1 [a]Ex. 15:26 [b]Deut. 26:19
2 [a]Deut. 28:15

ENCOUNTER*Note* *Deut. 27:15*

Cursed

Sin brings inevitable consequences. These are thorough, unpleasant, and unavoidable.

"And all the people shall say, 'Amen!'
17 [a]'Cursed *is* the one who moves his neighbor's landmark.'
"And all the people shall say, 'Amen!'
18 [a]'Cursed *is* the one who makes the blind to wander off the road.'
"And all the people shall say, 'Amen!'
19 [a]'Cursed *is* the one who perverts the justice due the stranger, the fatherless, and widow.'
"And all the people shall say, 'Amen!'
20 [a]'Cursed *is* the one who lies with his father's wife, because he has uncovered his father's bed.'
"And all the people shall say, 'Amen!'
21 [a]'Cursed *is* the one who lies with any kind of animal.'
"And all the people shall say, 'Amen!'
22 [a]'Cursed *is* the one who lies with his sister, the daughter of his father or the daughter of his mother.'
"And all the people shall say, 'Amen!'
23 [a]'Cursed *is* the one who lies with his mother-in-law.'
"And all the people shall say, 'Amen!'
24 [a]'Cursed *is* the one who attacks his neighbor secretly.'
"And all the people shall say, 'Amen!'
25 [a]'Cursed *is* the one who takes a bribe to slay an innocent person.'
"And all the people shall say, 'Amen!'
26 [a]'Cursed *is* the one who does not confirm *all* the words of this law by observing them.'
"And all the people shall say, 'Amen!'

Blessings on Obedience

28 "Now it shall come to pass, [a]if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God [b]will set you high above all nations of the earth.
2 "And all these blessings shall come upon you and [a]overtake you, because

27:4 Mount Ebal is opposite Mount Gerizim in the region of Shechem.

27:5 The Israelites were not to use iron tools to fashion the altar. The altar was not to bring glory to those who fashioned it but to God (Ex. 20:25).

27:8 God's Word was to be written in such a way it could not be overlooked or misunderstood.

27:12 The tribes on Mount Gerizim were descendants of Jacob's wives, Leah and Rachel. The tribes might also have been divided based on their location in Canaan. Mount Ebal is usually barren of vegetation while Mount Gerizim is covered with vegetation. The contrast between the barren mountain pronouncing the curses and the lush mountain heralding God's blessing would have been unmistakable.

27:15 For the people to exclaim "amen" meant they were accepting the terms of the covenant and the ensuing curses if they failed to meet their obligations.

28:1 "Diligently" signifies that God is not looking for reluctant, half-hearted, or ritual compliance, but obedience that stems from a vibrant love relationship with Him.

you obey the voice of the LORD your God:

ENCOUNTER*Note* *Deut. 28:2*

Overtaken

Just as sin has unavoidable consequences, obedience brings guaranteed blessing. God pursues the righteous in order to pour out His favor on them.

3 [a]"Blessed *shall* you *be* in the city, and blessed *shall* you *be* [b]in the country.
4 "Blessed *shall be* [a]the [1]fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks.
5 "Blessed *shall be* your basket and your kneading bowl.
6 [a]"Blessed *shall* you *be* when you come in, and blessed *shall* you *be* when you go out.
7 "The LORD [a]will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways.
8 "The LORD will [a]command the blessing on you in your storehouses and in all to which you [b]set your hand, and He will bless you in the land which the LORD your God is giving you.
9 [a]"The LORD will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the LORD your God and walk in His ways.
10 "Then all peoples of the earth shall see that you are [a]called by the name of the LORD, and they shall be [b]afraid of you.
11 "And [a]the LORD will grant you plenty of goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land of which the LORD [1]swore to your fathers to give you.
12 "The LORD will open to you His good [1]treasure, the heavens, [a]to give the rain to your land in its season, and [b]to bless all the work of your hand. [c]You shall lend to many nations, but you shall not borrow.
13 "And the LORD will make [a]you the head and not the tail; you shall be above only, and not be beneath, if you [1]heed

3 [a]Ps. 128:1, 4 [b]Gen. 39:5
4 [a]Gen. 22:17 [1]*offspring*
6 [a]Ps. 121:8
7 [a]Lev. 26:7, 8
8 [a]Lev. 25:21 [b]Deut. 15:10
9 [a]Ex. 19:5, 6
10 [a]Num. 6:27 [b]Deut. 11:25
11 [a]Deut. 30:9 [1]*promised*
12 [a]Lev. 26:4 [b]Deut. 14:29 [c]Deut. 15:6 [1]*storehouse*
13 [a][Is. 9:14, 15] [1]*listen to*

the commandments of the LORD your God, which I command you today, and are careful to observe *them.*
14 [a]"So you shall not turn aside from any of the words which I command you this day, *to* the right or the left, to go after other gods to serve them.

Curses on Disobedience

15 "But it shall come to pass, [a]if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:
16 "Cursed *shall* you *be* in the city, and cursed *shall* you *be* in the country.
17 "Cursed *shall be* your basket and your kneading bowl.
18 "Cursed *shall be* the [1]fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks.
19 "Cursed *shall* you *be* when you come in, and cursed *shall* you *be* when you go out.
20 "The LORD will send on you [a]cursing, [b]confusion, and [c]rebuke in all that you set your hand to do, until you are destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me.
21 "The LORD will make the [1]plague cling to you until He has consumed you from the land which you are going to possess.
22 [a]"The LORD will strike you with consumption, with fever, with inflammation, with severe burning fever, with the sword, with [b]scorching,[1] and with mildew; they shall pursue you until you perish.
23 "And [a]your heavens which *are* over your head shall be bronze, and the earth which is under you *shall be* iron.
24 "The LORD will change the rain of your land to powder and dust; from the heaven it shall come down on you until you are destroyed.
25 [a]"The LORD will cause you to be defeated before your enemies; you shall go out one way against them and flee seven ways before them; and you shall become [1]troublesome to all the kingdoms of the earth.
26 [a]"Your carcasses shall be food for all the birds of the air and the beasts of the

14 [a]Deut. 5:32
15 [a]Lev. 26: 14–39
18 [1]*offspring*
20 [a]Mal. 2:2 [b]Is. 65:14 [c]Is. 30:17
21 [1]*pestilence*
22 [a]Lev. 26:16 [b]Amos 4:9 [1]*blight*
23 [a]Lev. 26:19
25 [a]Deut. 32:30 [1]*a terror*
26 [a]1 Sam. 17: 44

28:10 God would keep this promise, and the terror of the Lord would fall on the people of Jericho (Josh. 2:9).

28:12 Lending but not borrowing indicated Israel would pass God's blessing on to many other nations.

28:22 God indicated that constant suffering and disease among God's people could be a sign of His judgment.

28:23 The description of the heavens like bronze and the earth like iron depicts God's withholding rain as a form of judgment. The skies will dry up, causing the land to become hard and unyielding (Lev. 26:19).

earth, and no one shall frighten *them* away.
27 "The LORD will strike you with [a]the boils of Egypt, with [b]tumors, with the scab, and with the itch, from which you cannot be healed.
28 "The LORD will strike you with madness and blindness and [a]confusion of heart.
29 "And you shall [a]grope at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall be only oppressed and plundered continually, and no one shall save *you.*
30 [a]"You shall betroth a wife, but another man shall lie with her; [b]you shall build a house, but you shall not dwell in it; [c]you shall plant a vineyard, but shall not gather its grapes.
31 "Your ox *shall be* slaughtered before your eyes, but you shall not eat of it; your donkey *shall be* violently taken away from before you, and shall not be restored to you; your sheep *shall be* given to your enemies, and you shall have no one to rescue *them.*
32 "Your sons and your daughters *shall be* given to [a]another people, and your eyes shall look and [b]fail *with longing* for them all day long; and *there shall be* [1]no strength in your [c]hand.
33 "A nation whom you have not known shall eat [a]the fruit of your land and the produce of your labor, and you shall be only oppressed and crushed continually.
34 "So you shall be driven mad because of the sight which your eyes see.
35 "The LORD will strike you in the knees and on the legs with severe boils which cannot be healed, and from the sole of your foot to the top of your head.
36 "The LORD will [a]bring you and the king whom you set over you to a nation which neither you nor your fathers have known, and [b]there you shall serve other gods—wood and stone.
37 "And you shall become [a]an[1] astonishment, a proverb, [b]and a byword among all nations where the LORD will drive you.
38 [a]"You shall carry much seed out to the field but gather little in, for [b]the locust shall [1]consume it.
39 "You shall plant vineyards and tend *them,* but you shall neither drink *of* the [a]wine nor gather the *grapes;* for the worms shall eat them.
40 "You shall have olive trees throughout all your territory, but you shall not anoint *yourself* with the oil; for your olives shall drop off.

27 [a]Ex. 15:26 [b]1 Sam. 5:6
28 [a]Jer. 4:9
29 [a]Job 5:14
30 [a]Jer. 8:10 [b]Amos 5:11 [c]Deut. 20:6
32 [a]2 Chr. 29:9 [b]Ps. 119:82 [c]Neh. 5:5 [1]*nothing you can do*
33 [a]Jer. 5:15, 17
36 [a]Jer. 39:1–9 [b]Deut. 4:28
37 [a]1 Kin. 9:7, 8 [b]Ps. 44:14 [1]*a thing of horror*
38 [a]Mic. 6:15 [b]Joel 1:4 [1]*devour*
39 [a]Zeph. 1:13

41 "You shall beget sons and daughters, but they shall not be yours; for [a]they shall go into captivity.
42 "Locusts shall [1]consume all your trees and the produce of your land.
43 "The alien who *is* among you shall rise higher and higher above you, and you shall come down lower and lower.
44 "He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail.
45 "Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because you [1]did not obey the voice of the LORD your God, to keep His commandments and His statutes which He commanded you.
46 "And they shall be upon [a]you for a sign and a wonder, and on your descendants forever.
47 [a]"Because you did not serve the LORD your God with joy and gladness of heart, [b]for the abundance of everything,
48 "therefore you shall serve your enemies, whom the LORD will send against you, in [a]hunger, in thirst, in nakedness, and in need of everything; and He [b]will put a yoke of iron on your neck until He has destroyed you.
49 [a]"The LORD will bring a nation against you from afar, from the end of the earth, [b]*as swift* as the eagle flies, a nation whose language you will not understand,
50 "a nation of fierce countenance, [a]which does not respect the elderly nor show favor to the young.
51 "And they shall eat the increase of your livestock and the produce of your land, until you are destroyed; they shall not leave you grain or new wine or oil, *or* the increase of your cattle or the offspring of your flocks, until they have destroyed you.
52 "They shall [a]besiege you at all your gates until your high and fortified walls, in which you trust, come down throughout all your land; and they shall besiege you at all your gates throughout all your land which the LORD your God has given you.

41 [a]Lam. 1:5
42 [1]*possess*
45 [1]*did not listen to*
46 [a]Is. 8:18
47 [a]Neh. 9: 35–37 [b]Deut. 32:15
48 [a]Lam. 4:4–6 [b]Jer. 28:13, 14
49 [a]Jer. 5:15 [b]Jer. 48:40; 49:22
50 [a]2 Chr. 36:17
52 [a]2 Kin. 25:1, 2, 4

ENCOUNTER *Note* *Deut. 28:52*

No Fortress

There is no security or escape from God's discipline. God's hand of judgment will find transgressors.

28:27 The same affliction God brought to such enemies as Egypt He would now bring upon His own people (Ex. 9:8–12).

28:48 A "yoke of iron" symbolized total bondage.

53 [a]"You shall eat the [1]fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress you.
54 "The [1]sensitive and very refined man among you [a]will[2] be hostile toward his brother, toward [b]the wife of his bosom, and toward the rest of his children whom he leaves behind,
55 "so that he will not give any of them the flesh of his children whom he will eat, because he has nothing left in the siege and desperate straits in which your enemy shall distress you at all your gates.
56 "The [1]tender and [2]delicate woman among you, who would not venture to set the sole of her foot on the ground because of her delicateness and sensitivity, [3]will refuse to the husband of her bosom, and to her son and her daughter,
57 "her [1]placenta which comes out [a]from between her feet and her children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate straits in which your enemy shall distress you at all your gates.
58 "If you do not carefully observe all the words of this law that are written in this book, that you may fear [a]this glorious and awesome name, THE LORD YOUR GOD,
59 "then the LORD will bring upon you and your descendants [a]extraordinary plagues—great and prolonged plagues—and serious and prolonged sicknesses.
60 "Moreover He will bring back on you all [a]the diseases of Egypt, of which you were afraid, and they shall cling to you.
61 "Also every sickness and every plague, which *is* not written in this Book of the Law, will the LORD bring upon you until you are destroyed.
62 "You [a]shall be left few in number, whereas you were [b]as the stars of heaven in multitude, because you would not obey the voice of the LORD your God.
63 "And it shall be, *that* just as the LORD [a]rejoiced over you to do you good and multiply you, so the LORD [b]will rejoice over you to destroy you and bring you to nothing; and you shall be [c]plucked[1] from off the land which you go to possess.

53 [a]Lev. 26:29 [1]*offspring*
54 [a]Deut. 15:9 [b]Deut. 13:6 [1]Lit. *tender* [2]Lit. *his eye shall be evil toward*
56 [1]*sensitive* [2]*refined* [3]Lit. *her eye shall be evil toward*
57 [a]Gen. 49:10 [1]*afterbirth*
58 [a]Ex. 6:3
59 [a]Dan. 9:12
60 [a]Deut. 7:15
62 [a]Deut. 4:27 [b]Neh. 9:23
63 [a]Jer. 32:41 [b]Prov. 1:26 [c]Jer. 12:14; 45:4 [1]*torn*

64 "Then the LORD [a]will scatter you among all peoples, from one end of the earth to the other, and [b]there you shall serve other gods, which neither you nor your fathers have known—wood and stone.
65 "And [a]among those nations you shall find no rest, nor shall the sole of your foot have a resting place; [b]but there the LORD will give you a [1]trembling heart, failing eyes, and [c]anguish of soul.
66 "Your life shall hang in doubt before you; you shall fear day and night, and have no assurance of life.
67 [a]"In the morning you shall say, 'Oh, that it were evening!' And at evening you shall say, 'Oh, that it were morning!' because of the fear which terrifies your heart, and [b]because of the sight which your eyes see.
68 "And the LORD [a]will take you back to Egypt in ships, by the way of which I said to you, [b]'You shall never see it again.' And there you shall be offered for sale to your enemies as male and female slaves, but no one will buy *you*."

The Covenant Renewed in Moab

29 These *are* the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the [a]covenant which He made with them in Horeb.
2 Now Moses called all Israel and said to them: [a]"You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land—
3 [a]"the great trials which your eyes have seen, the signs, and those great wonders.
4 "Yet [a]the LORD has not given you a heart to [1]perceive and eyes to see and ears to hear, to this *very* day.

64 [a]Jer. 16:13 [b]Deut. 28:36
65 [a]Amos 9:4 [b]Lev. 26:36 [c]Lev. 26:16 [1]*anxious*
67 [a]Job 7:4 [b]Deut. 28:34
68 [a]Hos. 8:13 [b]Deut. 17:16

CHAPTER 29
1 [a]Deut. 5:2, 3
2 [a]Ex. 19:4
3 [a]Deut. 4:34; 7:19
4 [a][Acts 28:26, 27] [1]*understand* or *know*
5 [a]Deut. 1:3; 8:2 [b]Deut. 8:4

ENCOUNTER *Note* *Deut. 29:4*

Eyes to See

The Holy Spirit enables us to see spiritual realities. Unless God opens our eyes, we remain spiritually blind.

5 [a]"And I have led you forty years in the wilderness. [b]Your clothes have not worn out on you, and your sandals have not worn out on your feet.

28:53 The result of the enemy siege on Israel would be so severe that mothers would resort to eating their children. Such extremes were unimaginable.

28:56 God foretold His people's rebellion and His divine judgment, anticipating the exile of kings such as Jehoiachin and Zedekiah (2 Kin. 24:8–12; Jer. 39:1–9).

28:61 The "Book of the Law" refers to Deuteronomy.

28:67 Fear would characterize the people undergoing God's judgment.

29:5 One of the miraculous events of the wilderness wandering was the divine preservation of the people's clothes and sandals (Deut. 8:4).

6 [a]"You have not eaten bread, nor have you drunk wine or *similar* drink, that you may know that I *am* the LORD your God.
7 "And when you came to this place, [a]Sihon king of Heshbon and Og king of Bashan came out against us to battle, and we conquered them.
8 "We took their land and [a]gave it as an inheritance to the Reubenites, to the Gadites, and to half the tribe of Manasseh.
9 "Therefore [a]keep the words of this covenant, and do them, that you may [b]prosper in all that you do.
10 "All of you stand today before the LORD your God: your leaders and your tribes and your elders and your officers, all the men of Israel,
11 "your little ones and your wives—also the stranger who *is* in your camp, from [a]the one who cuts your wood to the one who draws your water—
12 "that you may enter into covenant with the LORD your God, and [a]into His oath, which the LORD your God makes with you today,
13 "that He may [a]establish you today as a people for Himself, and *that* He may be God to you, [b]just as He has spoken to you, and [c]just as He has sworn to your fathers, to Abraham, Isaac, and Jacob.
14 "I make this covenant and this oath, [a]not with you alone,
15 "but with *him* who stands here with us today before the LORD our God, [a]as well as with *him* who *is* not here with us today
16 (for you know that we dwelt in the land of Egypt and that we came through the nations which you passed by,
17 and you saw their [1]abominations and their idols which *were* among them—wood and stone and silver and gold);
18 "so that there may not be among you man or woman or family or tribe, [a]whose heart turns away today from the LORD our God, to go *and* serve the gods of these nations, [b]and that there may not be among you a root bearing [c]bitterness or wormwood;
19 "and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace, even though I [1]follow the [a]dictates of my heart'—[b]as though the drunkard could be included with the sober.
20 [a]"The LORD would not spare him; for then [b]the anger of the LORD and [c]His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD [d]would blot out his name from under heaven.
21 "And the LORD [a]would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the [b]Law,
22 "so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they [a]see the plagues of that land and the sicknesses which the LORD has laid on it:
23 'The whole land *is* brimstone, [a]salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, [b]like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in His anger and His wrath.'
24 "All nations would say, [a]'Why has the LORD done so to this land? What does the heat of this great anger mean?'
25 "Then *people* would say: 'Because they have forsaken the covenant of the LORD God of their fathers, which He made with them when He brought them out of the land of Egypt;
26 'for they went and served other gods and worshiped them, gods that they did not know and that He had not given to them.
27 'Then the anger of the LORD was aroused against this land, [a]to bring on it every curse that is written in this book.
28 'And the LORD [a]uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as *it is* this day.'
29 "The secret *things belong* to the LORD our God, but those *things which are* revealed *belong* to us and to our children forever, that *we* may do all the words of this law.

6 [a]Deut. 8:3
7 [a]Num. 21:23, 24
8 [a]Deut. 3:12, 13
9 [a]Deut. 4:6 [b]Josh. 1:7
11 [a]Josh. 9:21, 23, 27
12 [a]Neh. 10:29
13 [a]Deut. 28:9 [b]Ex. 6:7 [c]Gen. 17:7, 8
14 [a]Jer. 31:31]
15 [a]Acts 2:39
17 [1]*detestable things*
18 [a]Deut. 11:16 [b]Heb. 12:15 [c]Deut. 32:32
19 [a]Jer. 3:17; 7:24 [b]Is. 30:1 [1]*walk in the stubbornness* or *imagination*
20 [a]Ezek. 14:7
[b]Ps. 74:1 [c]Ps. 79:5 [d]Deut. 9:14
21 [a][Matt. 24: 51] [b]Deut. 30:10
22 [a]Jer. 19:8; 49:17; 50:13
23 [a]Zeph. 2:9 [b]Gen. 19:24, 25
24 [a]1 Kin. 9:8
27 [a]Dan. 9:11
28 [a]1 Kin. 14:15

ENCOUNTER*Note* *Deut. 29:29*

Secret Things

God is pleased to reveal His heart's secrets to His people. A word from God is a precious treasure that we must share with our children.

29:19 God's unmistakable judgment on people would prevent them from deluding themselves into thinking they could do whatever they wished and yet receive God's ongoing blessing.

29:25 God's judgment was to serve as an example and a warning to others of the consequence of forsaking and rejecting God's word.

29:29 The "secret things" refers to God's thoughts and intentions. The Israelites were not accountable for the thoughts of God, only those things He revealed to them.

The Blessing of Returning to God

30 "Now [a]it shall come to pass, when [b]all these things come upon you, the blessing and the [c]curse which I have set before you, and [d]you [1]call *them* to mind among all the nations where the LORD your God drives you,
2 "and you [a]return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul,
3 [a]"that the LORD your God will bring you back from captivity, and have compassion on you, and [b]gather you again from all the nations where the LORD your God has scattered you.
4 [a]"If *any* of you are driven out to the farthest *parts* under heaven, from there the LORD your God will gather you, and from there He will bring you.
5 "Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers.
6 "And [a]the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.

ENCOUNTER*Note* *Deut. 30:6*

Transformed Hearts

Human hearts are naturally prone to wickedness. Only when God cleanses and transforms us can we love Him fully.

7 "Also the LORD your God will put all these [a]curses on your enemies and on those who hate you, who persecuted you.
8 "And you will [a]again obey the voice of the LORD and do all His commandments which I command you today.
9 [a]"The LORD your God will make you abound in all the work of your hand, in the [1]fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the LORD will again [b]rejoice over you for good as He rejoiced over your fathers,
10 "if you obey the voice of the LORD your God, to keep His commandments and His statutes which are written in this Book of the Law, *and* if you turn to the LORD your God with all your heart and with all your soul.

The Choice of Life or Death

11 "For this commandment which I command you today [a]*is* [1]not *too* mysterious for you, nor *is* it far off.
12 [a]"It *is* not in heaven, that you should say, 'Who will ascend into heaven for us and bring it to us, that we may hear it and do it?'
13 "Nor *is* it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?'
14 "But the word *is* very near you, [a]in your mouth and in your heart, that you may do it.

ENCOUNTER*Note* *Deut. 30:14*

Very Near

God's word is not mysteriously hidden. Anyone with a willing heart can receive it, understand it, and follow it.

15 "See, [a]I have set before you today life and good, death and evil,
16 "in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the LORD your God will bless you in the land which you go to possess.
17 "But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them,
18 [a]"I announce to you today that you shall surely perish; you shall not prolong *your* days in the land which you cross over the Jordan to go in and possess.
19 [a]"I call heaven and earth as witnesses today against you, *that* [b]I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;
20 "that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He *is* your [a]life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them."

CHAPTER 30
1 [a]Lev. 26:40 [b]Deut. 28:2 [c]Deut. 28:15–45 [d]Deut. 4:29, 30 [1]Lit. *cause them to return to your heart*
2 [a]Neh. 1:9
3 [a]Jer. 29:14 [b]Ezek. 34:13
4 [a]Neh. 1:9
6 [a]Deut. 10:16
7 [a]Jer. 30:16, 20
8 [a]Zeph. 3:20
9 [a]Deut. 28:11 [b]Jer. 32:41 [1]*offspring*
11 [a]Is. 45:19 [1]*not hidden from*
12 [a]Rom. 10:6–8
14 [a]Rom. 10:8
15 [a]Deut. 30:1, 19
18 [a]Deut. 4:26; 8:19
19 [a]Deut. 4:26 [b]Deut. 30:15
20 [a][John 11:25; 14:6]

30:1 "When all these things come upon you" indicates that God knew His people would reject Him and that He would have to judge them.

30:11 "Mysterious" could also mean "difficult." God's will is not so difficult to understand or to follow that anyone has an excuse for disobedience (Rom. 10:6–10).

30:20 God does not just *give* us life; He *is* our life.

Joshua the New Leader of Israel

31 Then Moses went and spoke these words to all Israel.
2 And he said to them: "I [a]*am* one hundred and twenty years old today. I can no longer [b]go out and come in. Also the LORD has said to me, [c]'You shall not cross over this Jordan.'
3 "The LORD your God [a]Himself crosses over before you; He will destroy these nations from before you, and you shall dispossess them. [b]Joshua himself crosses over before you, just [c]as the LORD has said.
4 [a]"And the LORD will do to them [b]as He did to Sihon and Og, the kings of the Amorites and their land, when He destroyed them.
5 [a]"The LORD will give them over to you, that you may do to them according to every commandment which I have commanded you.
6 [a]"Be strong and of good courage, [b]do not fear nor be afraid of them; for the LORD your God, [c]He *is* the One who goes with you. [d]He will not leave you nor forsake you."
7 Then Moses called Joshua and said to him in the sight of all Israel, [a]"Be strong and of good courage, for you must go with this people to the land which the LORD has sworn to their fathers to give them, and you shall cause them to inherit it.
8 "And the LORD, [a]He *is* the One who goes before you. [b]He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed."

The Law to Be Read Every Seven Years

9 So Moses wrote this law [a]and delivered it to the priests, the sons of Levi, [b]who bore the ark of the covenant of the LORD, and to all the elders of Israel.
10 And Moses commanded them, saying: "At the end of *every* seven years, at the appointed time in the [a]year of release, [b]at the Feast of Tabernacles,
11 "when all Israel comes to [a]appear before the LORD your God in the [b]place which He chooses, [c]you shall read this law before all Israel in their hearing.
12 [a]"Gather the people together, men and women and little ones, and the stranger who *is* within your gates, that they may hear and that they may learn to fear the LORD your God and carefully observe all the words of this law,
13 "and *that* their children, [a]who have not known it, [b]may hear and learn to fear the LORD your God as long as you live in the land which you cross the Jordan to possess."

Prediction of Israel's Rebellion

14 Then the LORD said to Moses, [a]"Behold, the days approach when you must die; call Joshua, and present yourselves in the tabernacle of meeting, that [b]I may [1]inaugurate him." So Moses and Joshua went and presented themselves in the tabernacle of meeting.
15 Now [a]the LORD appeared in the tabernacle in a pillar of cloud, and the pillar of cloud stood above the door of the tabernacle.
16 And the LORD said to Moses: "Behold, you will [1]rest with your fathers; and this people will [a]rise and [b]play the harlot with the gods of the foreigners of the land, where they go *to be* among them, and they will [c]forsake Me and [d]break My covenant which I have made with them.
17 "Then My anger shall be [a]aroused against them in that day, and [b]I will forsake them, and I will [c]hide My face from them, and they shall be [1]devoured. And many evils and troubles shall befall them, so that they will say in that day, [d]'Have not these evils come upon us because our God *is* [e]not among us?'
18 "And [a]I will surely hide My face in that day because of all the evil which they have done, in that they have turned to other gods.
19 "Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be [a]a witness for Me against the children of Israel.
20 "When I have brought them to the land flowing with milk and honey, of which I swore to their fathers, and they have eaten and filled themselves [a]and grown fat, [b]then they will turn to other gods and serve them; and they will provoke Me and break My covenant.
21 "Then it shall be, [a]when many evils and troubles have come upon them, that this song will testify against them as a witness; for it will not be forgotten in the mouths of their descendants, for [b]I know the inclination [c]of their behavior today, even before I have brought them to the land of which I swore *to give them.*"
22 Therefore Moses wrote this song the

CHAPTER 31
2 [a]Deut. 34:7 [b]1 Kin. 3:7 [c]Num. 20:12
3 [a]Deut. 9:3 [b]Num. 27:18 [c]Num. 27:21
4 [a]Deut. 3:21 [b]Num. 21:24, 33
5 [a]Deut. 7:2; 20:10–20
6 [a]Josh. 10:25 [b]Deut. 1:29 [c]Deut. 20:4 [d]Heb. 13:5
7 [a]Deut. 31:23
8 [a]Ex. 13:21 [b]Josh. 1:5
9 [a]Deut. 17:18; 31:25, 26 [b]Josh. 3:3
10 [a]Deut. 15:1, 2 [b]Lev. 23:34
11 [a]Deut. 16:16 [b]Deut. 12:5 [c]Josh. 8:34
12 [a]Deut. 4:10
13 [a]Deut. 11:2 [b]Ps. 78:6, 7
14 [a]Num. 27:13 [b]Deut. 3:28 [1]*commission*
15 [a]Ex. 33:9
16 [a]Deut. 29:22 [b]Ex. 34:15 [c]Deut. 32:15 [d]Judg. 2:20 [1]Die and join your ancestors
17 [a]Judg. 2:14; 6:13 [b]2 Chr. 15:2 [c]Deut. 32:20 [d]Judg. 6:13 [e]Num. 14:42 [1]*consumed*
18 [a]Deut. 31:17
19 [a]Deut. 31:22, 26
20 [a]Deut. 32: 15–17 [b]Deut. 31:16
21 [a]Deut. 31:17 [b]Hos. 5:3 [c]Amos 5:25, 26

31:2 Moses was keenly aware that God would not allow Him to enter the Promised Land (Deut. 1:37, 38; 3:23–29).

31:7 Moses encouraged Joshua with the same words God would later use (Josh. 1:7, 9).

31:19 Moses wrote this "Song of Moses." He is also recognized as the author of Psalm 90.

ENCOUNTER Note Deut. 31:21

God Knows

God is never surprised by our waywardness because He knows us intimately. Still, He is prepared to offer forgiveness and redemption when we come to our senses.

same day, and taught it to the children of Israel.
23 [a]Then He inaugurated Joshua the son of Nun, and said, [b]"Be strong and of good courage; for you shall bring the children of Israel into the land of which I swore to them, and I will be with you."
24 So it was, when Moses had completed writing the words of this law in a book, when they were finished,
25 that Moses commanded the Levites, who bore the ark of the covenant of the LORD, saying:
26 "Take this Book of the Law, [a]and put it beside the ark of the covenant of the LORD your God, that it may be there [b]as a witness against you;
27 [a]"for I know your rebellion and your [b]stiff neck. *If* today, while I am yet alive with you, you have been rebellious against the LORD, then how much more after my death?
28 "Gather to me all the elders of your tribes, and your officers, that I may speak these words in their hearing [a]and call heaven and earth to witness against them.
29 "For I know that after my death you will [a]become utterly corrupt, and turn aside from the way which I have commanded you. And [b]evil will befall you [c]in the latter days, because you will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands."

The Song of Moses

30 Then Moses spoke in the hearing of all the assembly of Israel the words of this song until they were ended:

32 "Give [a]ear, O heavens, and I will speak;
And hear, O [b]earth, the words of my mouth.
2 Let [a]my [1]teaching drop as the rain,
My speech distill as the dew,
[b]As raindrops on the tender herb,
And as showers on the grass.
3 For I proclaim the [a]name of the LORD:
[b]Ascribe greatness to our God.
4 *He is* [a]the Rock, [b]His work *is* perfect;
For all His ways *are* justice,
[c]A God of truth and [d]without injustice;
Righteous and upright *is* He.
5 "They[a] have corrupted themselves;
They are not His children,
Because of their blemish:
A [b]perverse and crooked generation.
6 Do you thus [a]deal[1] with the LORD,
O foolish and unwise people?
Is He not [b]your Father, *who* [c]bought you?
Has He not [d]made you and established you?
7 "Remember[a] the days of old,
Consider the years of many generations.
[b]Ask your father, and he will show you;
Your elders, and they will tell you:
8 When the Most High [a]divided their inheritance to the nations,
When He [b]separated the sons of Adam,
He set the boundaries of the peoples
According to the number of the [1]children of Israel.
9 For [a]the LORD's portion *is* His people;
Jacob *is* the place of His inheritance.
10 "He found him [a]in a desert land
And in the wasteland, a howling wilderness;
He encircled him, He instructed him,
He [b]kept him as the [1]apple of His eye.

ENCOUNTER Note Deut. 32:10

Apple of His Eye

You have the capacity to bring God pleasure. You hold a unique and treasured place in His heart. Your heavenly Father wants to nurture and protect you.

11 [a]As an eagle stirs up its nest,
Hovers over its young,
Spreading out its wings, taking them up,
Carrying them on its wings,

23 [a]Num. 27:23 [b]Deut. 31:7
26 [a]2 Kin. 22:8 [b]Deut. 31:19
27 [a]Deut. 9:7, 24 [b]Ex. 32:9
28 [a]Deut. 30:19
29 [a]Judg. 2:19 [b]Deut. 28:15 [c]Gen. 49:1

CHAPTER 32

1 [a]Deut. 4:26 [b]Jer. 6:19
2 [a]Is. 55:10, 11 [b]Ps. 72:6 [1]*doctrine*
3 [a]Deut. 28:58 [b]1 Chr. 29:11
4 [a]Ps. 18:2 [b]2 Sam. 22:31 [c]Is. 65:16 [d]Job 34:10
5 [a]Deut. 4:25; 31:29 [b]Phil. 2:15
6 [a]Ps. 116:12 [b]Is. 63:16 [c]Ps. 74:2 [d]Deut. 32:15 [1]*repay the*
7 [a]Ps. 44:1 [b]Ps. 78:5–8
8 [a]Acts 17:26 [b]Gen. 11:8 [1]LXX, DSS *angels of God;* Symmachus, Lat. *sons of God*
9 [a]Ex. 19:5
10 [a]Jer. 2:6 [b]Ps. 17:8 [1]*pupil*
11 [a]Is. 31:5

31:26 The words of the covenant were always kept in God's presence as a perpetual reminder of the mutual obligations between God and His people.

32:5 Jesus would use similar words to address people's unbelief (Luke 9:41).

12 *So* the LORD alone led him,
And *there was* no foreign god with him.

13 "He[a] made him ride in the heights of the earth,
That he might eat the produce of the fields;
He made him draw honey from the rock,
And oil from the flinty rock;
14 Curds from the cattle, and milk of the flock,
[a]With fat of lambs;
And rams of the breed of Bashan, and goats,
With the choicest wheat;
And you drank wine, the [b]blood of the grapes.

15 "But Jeshurun grew fat and kicked;
[a]You grew fat, you grew thick,
You are obese!
Then he [b]forsook God *who* [c]made him,
And scornfully esteemed the [d]Rock of his salvation.
16 [a]They provoked Him to jealousy with foreign *gods;*
With [1]abominations they provoked Him to anger.
17 [a]They sacrificed to demons, not to God,
To gods they did not know,
To new *gods,* new arrivals
That your fathers did not fear.
18 [a]Of the Rock *who* begot you, you are unmindful,
And have [b]forgotten the God who fathered you.

19 "And[a] when the LORD saw *it,* He spurned *them,*
Because of the provocation of His sons and His daughters.
20 And He said: 'I will hide My face from them,
I will see what their end *will be,*
For they *are* a perverse generation,
[a]Children in whom *is* no faith.
21 [a]They have provoked Me to jealousy by *what* is not God;
They have moved Me to anger [b]by their [1]foolish idols.
But [c]I will provoke them to jealousy by *those who are* not a nation;
I will move them to anger by a foolish nation.
22 For [a]a fire is kindled in My anger,
And shall burn to the [1]lowest [2]hell;
It shall consume the earth with her increase,
And set on fire the foundations of the mountains.

23 'I will [a]heap disasters on them;
[b]I will spend My arrows on them.
24 *They shall be* wasted with hunger,
Devoured by pestilence and bitter destruction;
I will also send against them the [a]teeth of beasts,
With the poison of serpents of the dust.
25 The sword shall destroy outside;
There shall be terror within
For the young man and virgin,
The nursing child with the man of gray hairs.
26 [a]I would have said, "I will dash them in pieces,
I will make the memory of them to cease from among men,"
27 Had I not feared the wrath of the enemy,
Lest their adversaries should misunderstand,
Lest they should say, [a]"Our hand *is* high;
And it is not the LORD who has done all this." '

28 "For they *are* a nation void of counsel,
Nor *is there any* understanding in them.
29 [a]Oh, that they were wise, *that* they understood this,
That they would consider their [b]latter end!
30 How could one chase a thousand,
And two put ten thousand to flight,
Unless their Rock [a]had sold them,
And the LORD had surrendered them?
31 For their rock *is* not like our Rock,
[a]Even our enemies themselves *being* judges.
32 For [a]their vine *is* of the vine of Sodom
And of the fields of Gomorrah;
Their grapes *are* grapes of gall,
Their clusters *are* bitter.
33 Their wine *is* [a]the poison of serpents,
And the cruel [b]venom of cobras.

34 '*Is* this not [a]laid up in store with Me,
Sealed up among My treasures?
35 [a]Vengeance is Mine, and recompense;
Their foot shall slip in *due* time;
[b]For the day of their calamity *is* at hand,

13 [a]Is. 58:14
14 [a]Ps. 81:16 [b]Gen. 49:11
15 [a]Deut. 31:20 [b]Is. 1:4 [c]Is. 51:13 [d]Ps. 95:1
16 [a]1 Cor. 10:22 [1]*detestable acts*
17 [a]Rev. 9:20
18 [a]Is. 17:10 [b]Jer. 2:32
19 [a]Judg. 2:14
20 [a]Matt. 17:17
21 [a]Ps. 78:58 [b]Ps. 31:6 [c]Rom. 10:19 [1]*foolishness,* lit. *vanities*
22 [a]Lam. 4:11 [1]*lowest part of* [2]Or *Sheol*
23 [a]Ex. 32:12 [b]Ps. 7:12, 13
24 [a]Lev. 26:22
26 [a]Ezek. 20:23
27 [a]Is. 10:12–15
29 [a][Luke 19:42] [b]Deut. 31:29
30 [a]Judg. 2:14
31 [a][1 Sam. 4:7, 8]
32 [a]Is. 1:8–10
33 [a]Ps. 58:4 [b]Rom. 3:13
34 [a][Jer. 2:22]
35 [a]Heb. 10:30 [b]2 Pet. 2:3

32:15 Jeshurun is a formal name used poetically for Israel. It means "Upright" or "Straight" and may contrast with the name of Jacob, who was a deceiver (Deut. 33:5, 26; Is. 44:2).

32:18 "Fathered" literally means "gave birth."

And the things to come hasten upon them.'

36 "For[a] the LORD will judge His people
[b]And have compassion on His servants,
When He sees that *their* power is gone,
And [c]*there is* no one *remaining*, bond or free.
37 He will say: [a]'Where *are* their gods,
The rock in which they sought refuge?
38 Who ate the fat of their sacrifices,
And drank the wine of their drink offering?
Let them rise and help you,
And be your refuge.

39 'Now see that [a]I, *even* I, *am* He,
And [b]*there is* no God besides Me;
[c]I kill and I make alive;
I wound and I heal;
Nor *is there any* who can deliver from My hand.
40 For I raise My hand to heaven,
And say, "*As* I live forever,
41 [a]If I [1]whet My glittering sword,
And My hand takes hold on judgment,
I will render vengeance to My enemies,
And repay those who hate Me.
42 I will make My arrows drunk with blood,
And My sword shall devour flesh,
With the blood of the slain and the captives,
From the heads of the leaders of the enemy." '

43 "Rejoice,[a] O Gentiles, *with* His [1]people;
For He will [b]avenge the blood of His servants,
And render vengeance to His adversaries;
He [c]will provide atonement for His land *and* His people."

36 [a]Ps. 135:14 [b]Jer. 31:20 [c]2 Kin. 14:26
37 [a]Judg. 10:14
39 [a]Is. 41:4; 43:10 [b]Is. 45:5 [c]1 Sam. 2:6
41 [a]Is. 1:24; 66:16 [1]*sharpen*
43 [a]Rom. 15:10 [b]Rev. 6:10; 19:2 [c]Ps. 65:3; 79:9; 85:1 [1]DSS fragment adds *And let all the gods (angels) worship Him;* cf. LXX and Heb. 1:6

44 So Moses came with [1]Joshua the son of Nun and spoke all the words of this song in the hearing of the people.
45 Moses finished speaking all these words to all Israel,
46 and he said to them: [a]"Set your hearts on all the words which I testify among you today, which you shall command your [b]children to be careful to observe—all the words of this law.
47 "For it *is* not a [1]futile thing for you, because it *is* your [a]life, and by this word you shall prolong *your* days in the land which you cross over the Jordan to possess."

44 [1]Heb. *Hoshea,* Num. 13:8, 16
46 [a]Ezek. 40:4; 44:5 [b]Deut. 11:19
47 [a]Deut. 8:3; 30:15–20 [1]*vain*
49 [a]Num. 27: 12–14
50 [a]Num. 20:25, 28; 33:38 [1]Join your ancestors
51 [a]Num. 20: 11–13 [b]Lev. 10:3 [1]Lit. *Contention at Kadesh*
52 [a]Deut. 34: 1–5

ENCOUNTER *Note* — *Deut. 32:47*

Life

God's word is not simply important to our life; it *is* our life.

Moses to Die on Mount Nebo

48 Then the LORD spoke to Moses that very same day, saying:
49 [a]"Go up this mountain of the Abarim, Mount Nebo, which *is* in the land of Moab, across from Jericho; view the land of Canaan, which I give to the children of Israel as a possession;
50 "and die on the mountain which you ascend, and be [1]gathered to your people, just as [a]Aaron your brother died on Mount Hor and was gathered to his people;
51 "because [a]you trespassed against Me among the children of Israel at the waters of [1]Meribah Kadesh, in the Wilderness of Zin, because you [b]did not hallow Me in the midst of the children of Israel.
52 [a]"Yet you shall see the land before *you,* though you shall not go there, into the land which I am giving to the children of Israel."

Moses' Final Blessing on Israel

CHAPTER 33

33 Now this *is* [a]the blessing with which Moses [b]the man of God

1 [a]Gen. 49:28 [b]Ps. 90

HISTORICAL *Encounter* — **JONATHAN EDWARDS** — *Deut. 32:35*

On July 8, 1741 at a meeting in Enfield, Connecticut, Jonathan Edwards preached a sermon from this verse. He entitled his message "Sinners in the Hands of an Angry God." The effect was dramatic as people cried out in fear and terror at the thought of facing God's judgment. This was a pivotal moment in the First Great Awakening that would sweep America and bring thousands of people to faith in Christ.

32:40 God raised His hand as an oath to Himself.

32:43 "Rejoice O Gentiles" signifies that God always intended for the Gentile nations to worship Him.

32:48 Mount Nebo is located by Heshbon, ten miles northeast of the Dead Sea.

33:1 Despite Moses' failings and shortcomings, the last thing he did was to bless the people he led.

blessed the children of Israel before his death.

2 And he said:

[a]"The LORD came from Sinai,
And dawned on them from [b]Seir;
He shone forth from [c]Mount Paran,
And He came with [d]ten thousands of saints;
From His right hand
Came a fiery law for them.
3 Yes, [a]He loves the people;
[b]All His saints *are* in Your hand;
They [c]sit down at Your feet;
Everyone [d]receives Your words.

ENCOUNTER *Note* *Deut. 33:3*

In God's Hand

There is no more blessed place to be than in God's protective grasp.

4 [a]Moses [1]commanded a law for us,
[b]A heritage of the congregation of Jacob.
5 And He was [a]King in [b]Jeshurun,
When the leaders of the people were gathered,
All the tribes of Israel together.

6 "Let [a]Reuben live, and not die,
Nor let his men be few."

7 And this he said of [a]Judah:

"Hear, LORD, the voice of Judah,
And bring him to his people;
[b]Let his hands be sufficient for him,
And may You be [c]a help against his enemies."

8 And of [a]Levi he said:

[b]"*Let* Your [1]Thummim and Your Urim *be* with Your holy one,
[c]Whom You tested at Massah,
And with whom You contended at the waters of Meribah,
9 [a]Who says of his father and mother,
'I have not [b]seen them';
[c]Nor did he acknowledge his brothers,
Or know his own children;
For [d]they have observed Your word
And kept Your covenant.
10 [a]They shall teach Jacob Your judgments,
And Israel Your law.
They shall put incense before You,
[b]And a whole burnt sacrifice on Your altar.
11 Bless his substance, LORD,
And [a]accept the work of his hands;
Strike the loins of those who rise against him,
And of those who hate him, that they rise not again."

12 Of Benjamin he said:

"The beloved of the LORD shall dwell in safety by Him,
Who shelters him all the day long;
And he shall dwell between His shoulders."

13 And of Joseph he said:

[a]"Blessed of the LORD *is* his land,
With the precious things of heaven, with the [b]dew,
And the deep lying beneath,
14 With the precious fruits of the sun,
With the precious produce of the months,
15 With the best things of [a]the ancient mountains,
With the precious things [b]of the everlasting hills,
16 With the precious things of the earth and its fullness,
And the favor of [a]Him who dwelt in the bush.
Let *the blessing* come [b]'on the head of Joseph,
And on the crown of the head of him *who was* separate from his brothers.'
17 His glory *is like* a [a]firstborn bull,
And his horns *like* the [b]horns of the wild ox;
Together with them
[c]He shall push the peoples
To the ends of the earth;
[d]They *are* the ten thousands of Ephraim,
And they *are* the thousands of Manasseh."

18 And of Zebulun he said:

[a]"Rejoice, Zebulun, in your going out,
And Issachar in your tents!
19 They shall [a]call the peoples *to* the mountain;
There [b]they shall offer sacrifices of righteousness;
For they shall partake *of* the abundance of the seas
And *of* treasures hidden in the sand."

2 [a]Ps. 68:8, 17 [b]Deut. 2:1, 4 [c]Num. 10:12 [d]Dan. 7:10
3 [a]Hos. 11:1 [b]1 Sam. 2:9 [c][Luke 10:39] [d]Prov. 2:1
4 [a]John 1:17; 7:19 [b]Ps. 119:111 [1]*charged us with*
5 [a]Ex. 15:18 [b]Deut. 32:15
6 [a]Gen. 49:3, 4
7 [a]Gen. 49:8–12 [b]Gen. 49:8 [c]Ps. 146:5
8 [a]Gen. 49:5 [b]Ex. 28:30 [c]Ps. 81:7 [1]Lit. *Perfections and Your Lights*
9 [a][Num. 25: 5–8] [b][Gen. 29:32] [c]Ex. 32:26–28 [d]Mal. 2:5, 6
10 [a]Lev. 10:11 [b]Ps. 51:19
11 [a]2 Sam. 24: 23
13 [a]Gen. 49:22–26 [b]Gen. 27:28
15 [a]Gen. 49:26 [b]Hab. 3:6
16 [a]Ex. 3:2–4 [b]Gen. 49:26
17 [a]1 Chr. 5:1 [b]Num. 23:22 [c]Ps. 44:5 [d]Gen. 48:19
18 [a]Gen. 49: 13–15
19 [a]Is. 2:3 [b]Ps. 4:5; 51:19

33:2 Seir and Paran were northwest of Sinai. "Ten thousands of saints" refers to the angelic host that accompanied God as He gave the law (Gal. 3:1).

33:8 The Urim and Thummim were a prescribed way to determine God's will and were to be kept by the high priest (Ex. 28:30). Massah and Meribah represented occasions where the Israelites grumbled against God but the Levites proved faithful.

33:17 "Ten thousands of Manasseh" reflected God's prophecy that the younger brother Ephraim would surpass the older brother Manasseh (Gen. 48:8–20).

20 And of Gad he said:

"Blessed *is* he who [a]enlarges Gad;
He dwells as a lion,
And tears the arm and the crown of his head.
21 [a]He provided the first *part* for himself,
Because a lawgiver's portion was reserved there.
[b]He came *with* the heads of the people;
He administered the justice of the LORD,
And His judgments with Israel."

22 And of Dan he said:

"Dan *is* a lion's whelp;
[a]He shall leap from Bashan."

23 And of Naphtali he said:

"O Naphtali, [a]satisfied with favor,
And full of the blessing of the LORD,
[b]Possess the west and the south."

24 And of Asher he said:

[a]"Asher *is* most blessed of sons;
Let him be favored by his brothers,
And let him [b]dip his foot in oil.
25 Your sandals *shall be* [a]iron and bronze;
As your days, *so shall* your strength *be*.

26 "*There is* [a]no one like the God of [b]Jeshurun,
[c]*Who* rides the heavens to help you,
And in His excellency on the clouds.
27 The eternal God *is your* [a]refuge,
And underneath *are* the everlasting arms;
[b]He will thrust out the enemy from before you,
And will say, 'Destroy!'
28 Then [a]Israel shall dwell in safety,
[b]The fountain of Jacob [c]alone,
In a land of grain and new wine;
His [d]heavens shall also drop dew.

20 [a]1 Chr. 12:8
21 [a]Num. 32:16, 17 [b]Josh. 4:12
22 [a]Josh. 19:47
23 [a]Gen. 49:21 [b]Josh. 19:32
24 [a]Gen. 49:20 [b]Job 29:6
25 [a]Deut. 8:9
26 [a]Ex. 15:11 [b]Deut. 32:15 [c]Ps. 68:3, 33, 34; 104:3
27 [a][Ps. 90:1; 91:2, 9] [b]Deut. 9:3–5
28 [a]Jer. 23:6; 33:16 [b]Deut. 8:7, 8 [c]Num. 23:9 [d]Gen. 27:28

29 [a]Happy *are* you, O Israel!
[b]Who *is* like you, a people saved by the LORD,
[c]The shield of your help
And the sword of your majesty!
Your enemies [d]shall submit to you,
And [e]you shall tread down their [1]high places."

Moses Dies on Mount Nebo

34 Then Moses went up from the plains of Moab [a]to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the LORD showed him all the land of Gilead as far as Dan,
2 all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the [1]Western Sea,
3 the South, and the plain of the Valley of Jericho, [a]the city of palm trees, as far as Zoar.
4 Then the LORD said to him, [a]"This *is* the land of which I swore to give Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' [b]I have caused you to see *it* with your eyes, but you shall not cross over there."
5 [a]So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.
6 And He buried him in a valley in the land of Moab, opposite Beth Peor; but [a]no one knows his grave to this day.
7 [a]Moses *was* one hundred and twenty years old when he died. [b]His [1]eyes were not dim nor his natural vigor [2]diminished.
8 And the children of Israel wept for Moses in the plains of Moab [a]thirty days. So the days of weeping *and* mourning for Moses ended.
9 Now Joshua the son of Nun was full of the [a]spirit of wisdom, for [b]Moses had laid his hands on him; so the children of Israel heeded him, and did as the LORD had commanded Moses.
10 But since then there [a]has not arisen

29 [a]Ps. 144:15 [b]2 Sam. 7:23 [c]Ps. 115:9 [d]Ps. 18:44; 66:3 [e]Num. 33:52 [1]Places for pagan worship

CHAPTER 34
1 [a]Deut. 32:49
2 [1]Mediterranean
3 [a]2 Chr. 28:15
4 [a]Gen. 12:7 [b]Deut. 3:27
5 [a]Deut. 32:50; Josh. 1:1, 2
6 [a]Jude 9
7 [a]Deut. 31:2 [b]Gen. 27:1; 48:10 [1]*eyesight was not weakened* [2]*reduced*
8 [a]Gen. 50:3, 10
9 [a]Is. 11:2 [b]Num. 27:18, 23
10 [a]Deut. 18:15, 18

HISTORICAL*Encounter* **ANTHONY SHOWALTER** *Deut. 33:27*

Anthony Showalter was teaching at a singing school in Hartsells, Alabama, when he received word that two of his former students in South Carolina were grieving the death of their wives. As he wrote to encourage them, he was inspired to cite Deuteronomy 33:27. As Showalter considered the words of this verse, he was moved to compose the music and refrain of a hymn. "Leaning on the Everlasting Arms" became a widely used and cherished hymn, especially by those who needed the comfort that is only found in God.

34:1 Mount Nebo is located twelve miles east of the mouth of the Jordan River. Its peak rises 4,000 feet above the Dead Sea and provides a magnificent vista for viewing the Promised Land. Dan was the land south of Mount Hermon (Judg. 18).

34:2 The Western Sea is the Mediterranean Sea.

34:3 The "south" is the Negev. Zoar is the city to which Lot and his daughters fled from Sodom (Gen. 19:22).

34:8 Thirty days was the normal time period of mourning for a national leader (Num. 20:29).

34:9 Moses had laid his hands on Joshua not to empower him but to recognize God's Holy Spirit already at work in his life (Num. 27:18).

ENCOUNTER Note *Deut. 34:9*

The Spirit of Wisdom

When you have the Holy Spirit dwelling within you, you have all the wisdom of heaven available to you for every dilemma you face.

in Israel a prophet like Moses, [b]whom the LORD knew face to face,
11 in all [a]the signs and wonders which the LORD sent him to do in the land of Egypt, before Pharaoh, before all his servants, and in all his land,
12 and by all that mighty power and all the great terror which Moses performed in the sight of all Israel.

[b] Ex. 33:11
11 [a] Deut. 7:19

34:10 "Face to face" testifies to the intimacy Moses shared with God (Ex. 33:11; Num. 12:6–8).

THE BOOK OF JOSHUA

INTRODUCTION

The book is named after its central figure, Joshua. Joshua's original name was Hoshea, meaning "Salvation" (Num. 13:16). However, Moses changed his name to Yehoshua, meaning "The Lord Is Salvation" (Num. 13:8). Joshua's name fits well with the history of Israel as Joshua was the leader when they took control of the land of Canaan, but it was God who conquered the Canaanites and gave the land to Israel. The Book of Joshua serves as a link between the first five books of the Old Testament (called the Pentateuch) and the historical books of the Old Testament (Joshua through Esther).

SIGNIFICANCE

At the time Joshua was written, the Israelites were already living in the land of Canaan. Past events in Israel's history revealed that they were prone to forget the saving acts of God. Therefore, God wanted to keep in their remembrance what He had done for His people and to direct their hope toward greater things in the future. Joshua recounted the acts and ways of God and in turn charged God's people to remain faithful to the One who had delivered and blessed them.

STRUCTURE

The book can be divided into three parts. The first section records the conquering of Canaan (1:1—12:24). The second recounts the dividing of the land between the Israelite tribes (13:1—21:45). The third section carries a warning to the children of Israel not to depart from the Lord (22:1—24:33).

ENCOUNTERING GOD THROUGH JOSHUA

As you study this book you will be both challenged by Joshua's faithful leadership and emboldened by the account of God's careful provision. Joshua is first called an assistant to Moses (1:1). However, by the close of his life he is called a servant of the Lord (24:29). Throughout the book he is obedient to God's commands. His leadership produces unity among God's people. His example of faith and obedience amid the onerous circumstances of war and conflict inspires all Christians to remain true to God's calling upon their lives—and His presence in their lives—as they walk with God's people in difficult times.

The Lord's gift of the land is the book's central plot. The land had been promised by God to Israel's ancestors, then to Joshua (1:2–6; 5:6), and God fulfilled this promise in the conquest (11:23; 21:43–45; 23:4, 5; 24:13, 28). God's trustworthiness and His desire for His people to have "rest in the land" encourages Christians today. God continues to give rest to His people, and He remains faithful to His promises. However, God still demands loyalty and obedience from us. The account of Achan (7:10–26) proves how seriously God takes disobedience to His commands and shows the devastating impact one person's sin can have on an entire community.

The Book of Joshua is much more than a record of how God walked with His people in the past. It is a testimony of how God champions His purposes in the midst of His people when they choose to walk in faith and obedience to His word. God leads and provides for His people. He goes before them as they face enemies and challenges. The Book of Joshua attests to God's active involvement in the lives of those who serve Him.

God's Commission to Joshua

AFTER the death of Moses the servant of the LORD, it came to pass that the LORD spoke to Joshua the son of Nun, Moses' [a]assistant, saying:

ENCOUNTER*Note* *Josh. 1:1*

Times of Transition

In times of crisis or transition, God speaks to His servants. Our circumstances would be utterly bewildering if not for a word from the Lord.

2 [a]"Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them—the children of Israel.
3 [a]"Every place that the sole of your foot will tread upon I have given you, as I said to Moses.
4 [a]"From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory.
5 [a]"No man shall *be able to* stand before you all the days of your life; [b]as I was with Moses, *so* [c]I will be with you. [d]I will not leave you nor forsake you.
6 [a]"Be strong and of good courage, for to this people you shall [1]divide as an inheritance the land which I swore to their fathers to give them.
7 "Only be strong and very courageous, that you may observe to do according to all the law [a]which Moses My servant commanded you; [b]do not turn from it to the right hand or to the left, that you may [1]prosper wherever you go.
8 [a]"This Book of the Law shall not depart from your mouth, but [b]you[1] shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.
9 [a]"Have I not commanded you? Be strong and of good courage; [b]do not be afraid, nor be dismayed, for the LORD your God *is* with you wherever you go."

CHAPTER 1
1 [a]Ex. 24:13
2 [a]Deut. 34:5
3 [a]Deut. 11:24
4 [a]Gen. 15:18
5 [a]Deut. 7:24 [b]Ex. 3:12 [c]Deut. 31:8, 23 [d]Deut. 31:6, 7
6 [a]Deut. 31:7, 23 [1]*give as a possession*
7 [a]Deut. 31:7 [b]Deut. 5:32 [1]*have success or act wisely*
8 [a]Josh. 8:34 [b]Ps. 1:1–3 [1]*you shall be constantly in*
9 [a]Deut. 31:7 [b]Ps. 27:1
11 [a]Deut. 9:1
13 [a]Num. 32: 20–28
14 [1]*cross over ahead of*
15 [a]Josh. 22:1–4

ENCOUNTER*Note* *Josh. 1:9*

Be of Good Courage

God's presence makes a radical difference in a believer's life. A confident peace replaces fear and anxiety when you know God is with you.

The Order to Cross the Jordan

10 Then Joshua commanded the officers of the people, saying,
11 "Pass through the camp and command the people, saying, 'Prepare provisions for yourselves, for [a]within three days you will cross over this Jordan, to go in to possess the land which the LORD your God is giving you to possess.' "
12 And to the Reubenites, the Gadites, and half the tribe of Manasseh Joshua spoke, saying,
13 "Remember [a]the word which Moses the servant of the LORD commanded you, saying, 'The LORD your God is giving you rest and is giving you this land.'
14 "Your wives, your little ones, and your livestock shall remain in the land which Moses gave you on this side of the Jordan. But you shall [1]pass before your brethren armed, all your mighty men of valor, and help them,
15 "until the LORD has given your brethren rest, as He *gave* you, and they also have taken possession of the land which the LORD your God is giving them. [a]Then you shall return to the land of your possession and enjoy it, which Moses the LORD's servant gave you on this side of the Jordan toward the sunrise."

CHARACTER*Study* **JOSHUA** *Josh. 1:1*

Joshua the son of Nun was originally named Hoshea, meaning "Salvation." He was born a slave in Egypt. Moses made him his assistant during the forty years of wandering in the wilderness, renaming him Joshua, "God Is Salvation." Joshua and Caleb remained confident God would give them the Promised Land despite the fearful skepticism of the other leaders (Num. 14:6–10). Joshua succeeded Moses as leader of the Israelites and led them to invade Canaan (Num. 27:12–23). After five years' fighting, the major centers of Canaan were subdued and Joshua oversaw the distribution of the land among the twelve tribes. Joshua died at age 110 and was buried at Timnath Serah.

1:2 Throughout the Book of Joshua, Moses is called God's servant while Joshua is referred to as Moses' servant. Not until his death is Joshua also named God's servant (Josh. 24:29; Judg. 2:8).

1:4 "Hittites" is used here as a synonym for "Canaanites."

16 So they answered Joshua, saying, "All that you command us we will do, and wherever you send us we will go.
17 "Just as we heeded Moses in all things, so we will heed you. Only the LORD your God [a]be with you, as He was with Moses.
18 "Whoever rebels against your command and does not heed your words, in all that you command him, shall be put to death. Only be strong and of good courage."

Rahab Hides the Spies

2 Now Joshua the son of Nun sent out two men [a]from [1]Acacia Grove to spy secretly, saying, "Go, view the land, especially Jericho." So they went, and [b]came to the house of a harlot named [c]Rahab, and [2]lodged there.
2 And [a]it was told the king of Jericho, saying, "Behold, men have come here tonight from the children of Israel to search out the country."
3 So the king of Jericho sent to Rahab, saying, "Bring out the men who have come to you, who have entered your house, for they have come to search out all the country."
4 [a]Then the woman took the two men and hid them. So she said, "Yes, the men came to me, but I did not know where they *were* from.
5 "And it happened as the gate was being shut, when it was dark, that the men went out. Where the men went I do not know; pursue them quickly, for you may overtake them."
6 (But [a]she had brought them up to the roof and hidden them with the stalks of flax, which she had laid in order on the roof.)
7 Then the men pursued them by the road to the Jordan, to the fords. And as soon as those who pursued them had gone out, they shut the gate.
8 Now before they lay down, she came up to them on the roof,
9 and said to the men: [a]"I know that the LORD has given you the land, that [b]the terror of you has fallen on us, and that all the inhabitants of the land [c]are faint-hearted because of you.
10 "For we have heard how the LORD [a]dried up the water of the Red Sea for you when you came out of Egypt, and [b]what you did to the two kings of the Amorites who *were* on the other side of the Jordan, Sihon and Og, whom you [c]utterly destroyed.

17 [a]1 Sam. 20:13

CHAPTER 2

1 [a]Num. 25:1 [b]James 2:25 [c]Matt. 1:5 [1]Heb. *Shittim* [2]Lit. *lay down*
2 [a]Josh. 2:22
4 [a]2 Sam. 17:19, 20
6 [a]Ex. 1:17
9 [a]Deut. 1:8 [b]Deut. 2:25; 11:25 [c]Josh. 5:1
10 [a]Ex. 14:21 [b]Num. 21:21–35 [c]Josh. 6:21
11 [a]Ex. 15:14, 15 [b]Josh. 5:1; 7:5 [c]Deut. 4:39
12 [a]1 Sam. 20:14, 15, 17 [b]1 Tim. 5:8 [c]Josh. 2:18 [1]*a pledge of truth*
13 [a]Josh. 6:23–25
14 [a]Judg. 1:24
15 [a]Acts 9:25
17 [a]Ex. 20:7 [1]*free from obligation to this oath*
18 [a]Josh. 2:12 [b]Josh. 6:23 [1]Lit. *gather*

ENCOUNTER Note Josh. 2:10

Confirming God's Presence

When God dwells in a person, His presence is conspicuous. Even your enemies should notice the powerful difference God makes in your life.

11 "And as soon as we [a]heard *these things*, [b]our hearts melted; neither did there remain any more courage in anyone because of you, for [c]the LORD your God, He *is* God in heaven above and on earth beneath.
12 "Now therefore, I beg you, [a]swear to me by the LORD, since I have shown you kindness, that you also will show kindness to [b]my father's house, and [c]give me [1]a true token,
13 "and [a]spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death."
14 So the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when the LORD has given us the land, that [a]we will deal kindly and truly with you."
15 Then she [a]let them down by a rope through the window, for her house *was* on the city wall; she dwelt on the wall.
16 And she said to them, "Get to the mountain, lest the pursuers meet you. Hide there three days, until the pursuers have returned. Afterward you may go your way."
17 So the men said to her: "We *will be* [a]blameless[1] of this oath of yours which you have made us swear,
18 [a]"unless, *when* we come into the land, you bind this line of scarlet cord in the window through which you let us down, [b]and unless you [1]bring your father, your mother, your brothers, and all your father's household to your own home.
19 "So it shall be *that* whoever goes outside the doors of your house into the

2:1 "Acacia Grove" in Hebrew is "Shittim," meaning "Acacia trees." Joshua sent two spies into Canaan instead of twelve as Moses had done (Deut. 1:22–23). No reason is given for Joshua's choice. However, the two spies' mission was not as extensive as that of the twelve. It would also have been more difficult to conceal twelve men from the Jericho security forces. Perhaps Joshua also considered that only two spies brought a good report out of the original twelve. "Harlot" is the term for a common prostitute.

2:2 The people of Jericho's knowledge of the spies' presence may indicate their acute awareness of the Israelites' nearness and the imminent danger Jericho faced.

2:7 The Jordan River is roughly one hundred feet wide near Jericho and between five and twelve feet deep.

2:15 Rahab's house was "on" the city wall. Hers would have been a modest home.

2:18 A scarlet cord may be symbolic for the color of blood. Just as shed blood saved the lives of God's people (Ex. 12:7), so the blood-colored cord would save Rahab and her family. Another mention of a scarlet cord related to Tamar, another non-Israelite (Gen. 38:28, 30).

street, his blood *shall be* on his own head, and we *will be* [1]guiltless. And whoever is with you in the house, [a]his [2]blood *shall be* on our head if a hand is laid on him.
20 "And if you tell this business of ours, then we will be [1]free from your oath which you made us swear."
21 Then she said, "According to your words, so *be* it." And she sent them away, and they departed. And she bound the scarlet cord in the window.
22 They departed and went to the mountain, and stayed there three days until the pursuers returned. The pursuers sought *them* all along the way, but did not find *them.*
23 So the two men returned, descended from the mountain, and crossed over; and they came to Joshua the son of Nun, and told him all that had befallen them.
24 And they said to Joshua, "Truly [a]the LORD has delivered all the land into our hands, for indeed all the inhabitants of the country are fainthearted because of us."

Israel Crosses the Jordan

3 Then Joshua rose early in the morning; and they set out [a]from [1]Acacia Grove and came to the Jordan, he and all the children of Israel, and lodged there before they crossed over.
2 So it was, [a]after three days, that the officers went through the camp;
3 and they commanded the people, saying, [a]"When you see the ark of the covenant of the LORD your God, [b]and the priests, the Levites, [1]bearing it, then you shall set out from your place and go after it.
4 [a]"Yet there shall be a space between you and it, about two thousand cubits by measure. Do not come near it, that you may know the way by which you must go, for you have not passed *this* way before."
5 And Joshua said to the people, [a]"Sanctify[1] yourselves, for tomorrow the LORD will do wonders among you."
6 Then Joshua spoke to the priests, saying, [a]"Take up the ark of the covenant and cross over before the people." So they took up the ark of the covenant and went before the people.
7 And the LORD said to Joshua, "This day I will begin to [a]exalt[1] you in the sight of all Israel, that they may know that, [b]as I was with Moses, *so* I will be with you.

19 [a]1 Kin. 2:32 [1]*free from obligation* [2]*guilt of bloodshed*
20 [1]*free from obligation to*
24 [a]Ex. 23:31

CHAPTER 3

1 [a]Josh. 2:1 [1]Heb. *Shittim*
2 [a]Josh. 1:10, 11
3 [a]Num. 10:33 [b]Deut. 31:9, 25 [1]*carrying*
4 [a]Ex. 19:12
5 [a]Josh. 7:13 [1]*Consecrate*
6 [a]Num. 4:15
7 [a]Josh. 4:14 [b]Josh. 1:5, 9 [1]*make you great*

8 [a]Josh. 3:3 [b]Josh. 3:17
10 [a]1 Thess. 1:9 [b]Ex. 33:2 [c]Acts 13:19
11 [a]Zech. 4:14; 6:5
12 [a]Josh. 4:2, 4
13 [a]Josh. 3:15, 16 [b]Josh. 3:11 [c]Ps. 78:13; 114:3
14 [a]Acts 7:44, 45
15 [a]Josh. 3:13 [b]1 Chr. 12:15

ENCOUNTER*Note* *Josh. 3:5*

God's Prerequisite

God's prerequisite for working mightily through your life is sanctification. God's great work awaits your willingness to be made holy and set apart for God.

ENCOUNTER*Note* *Josh. 3:7*

God Exalts

God is the One who lifts people up or lets them come crashing down. God exalts those who yield their lives to Him, but those seeking to magnify themselves He will inevitably humble.

8 "You shall command [a]the priests who bear the ark of the covenant, saying, 'When you have come to the edge of the water of the Jordan, [b]you shall stand in the Jordan.' "
9 So Joshua said to the children of Israel, "Come here, and hear the words of the LORD your God."
10 And Joshua said, "By this you shall know that [a]the living God *is* among you, and *that* He will without fail [b]drive out from before you the [c]Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites:
11 "Behold, the ark of the covenant of [a]the Lord of all the earth is crossing over before you into the Jordan.
12 "Now therefore, [a]take for yourselves twelve men from the tribes of Israel, one man from every tribe.
13 "And it shall come to pass, [a]as soon as the soles of the feet of the priests who bear the ark of the LORD, [b]the Lord of all the earth, shall rest in the waters of the Jordan, *that* the waters of the Jordan shall be cut off, the waters that come down from upstream, and they [c]shall stand as a heap."
14 So it was, when the people set out from their camp to cross over the Jordan, with the priests bearing the [a]ark of the covenant before the people,
15 and as those who bore the ark came to the Jordan, and [a]the feet of the priests who bore the ark dipped in the edge of the water (for the [b]Jordan overflows all

3:4 Two thousand cubits would have been over half a mile.
3:5 "Wonders" means "miracles." To sanctify oneself was to separate oneself from anything that was unclean.
3:15 The term "overflows" indicates this was no small miracle. God miraculously stopped the Jordan's flow at its peak level. This would have been in March/April.

ENCOUNTER Note Josh. 3:15

Steps of Faith

Miracles occur for people of faith. Faith is not something you declare. It is what God grants and it is something you do. Saying you believe is commendable but those who step out in faith see miracles.

its banks [c]during the whole time of harvest),
16 that the waters which came down from upstream stood *still, and* rose in a heap very far away [1]at Adam, the city that *is* beside [a]Zaretan. So the waters that went down [b]into the Sea of the Arabah, [c]the Salt Sea, failed, *and* were cut off; and the people crossed over opposite Jericho.
17 Then the priests who bore the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan; [a]and all Israel crossed over on dry ground, until all the people had crossed completely over the Jordan.

The Memorial Stones

4 And it came to pass, when all the people had completely crossed [a]over the Jordan, that the LORD spoke to Joshua, saying:
2 [a]"Take for yourselves twelve men from the people, one man from every tribe,
3 "and command them, saying, 'Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where [a]the priests' feet stood firm. You shall carry them over with you and leave them in [b]the lodging place where you lodge tonight.' "
4 Then Joshua called the twelve men whom he had appointed from the children of Israel, one man from every tribe;
5 and Joshua said to them: "Cross over before the ark of the LORD your God into the midst of the Jordan, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Israel,
6 "that this may be [a]a sign among you [b]when your children ask in time to come, saying, 'What do these stones *mean* to you?'
7 "Then you shall answer them that [a]the waters of the Jordan were cut off

[c]Josh. 4:18; 5:10, 12
16 [a]1 Kin. 4:12; 7:46 [b]Deut. 3:17 [c]Gen. 14:3 [1]Qr., many mss. and vss., *from Adam*
17 [a]Ex. 3:8; 6:1–8; 14:21, 22, 29; 33:1

CHAPTER 4
1 [a]Deut. 27:2
2 [a]Josh. 3:12
3 [a]Josh. 3:13 [b]Josh. 4:19, 20
6 [a]Deut. 27:2 [b]Deut. 6:20
7 [a]Josh. 3:13, 16

[b]Num. 16:40
11 [a]Josh. 3:11; 6:11
12 [a]Num. 32:17, 20, 27, 28
13 [1]*equipped*
14 [a]Josh. 3:7 [1]*made Joshua great*
16 [a]Ex. 25:16, 22

ENCOUNTER Note Josh. 4:6

Memorials

The most profound encounters with God can grow dim in our memory. Spiritual markers serve to remind us of those divine moments.

before the ark of the covenant of the LORD; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for [b]a memorial to the children of Israel forever."
8 And the children of Israel did so, just as Joshua commanded, and took up twelve stones from the midst of the Jordan, as the LORD had spoken to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there.
9 Then Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day.
10 So the priests who bore the ark stood in the midst of the Jordan until everything was finished that the LORD had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua; and the people hurried and crossed over.
11 Then it came to pass, when all the people had completely crossed over, that the [a]ark of the LORD and the priests crossed over in the presence of the people.
12 And [a]the men of Reuben, the men of Gad, and half the tribe of Manasseh crossed over armed before the children of Israel, as Moses had spoken to them.
13 About forty thousand [1]prepared for war crossed over before the LORD for battle, to the plains of Jericho.
14 On that day the LORD [a]exalted[1] Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.
15 Then the LORD spoke to Joshua, saying,
16 "Command the priests who bear [a]the ark of the Testimony to come up from the Jordan."
17 Joshua therefore commanded the priests, saying, "Come up from the Jordan."
18 And it came to pass, when the priests

3:16 Adam is approximately eighteen miles north of Jericho. The Sea of Arabah is the Dead Sea, the lowest spot on earth at 1286 feet below sea level.

4:13 Jericho is located six miles west of the Jordan River. Forty thousand soldiers of the tribes of Reuben, Dan, and the half tribe of Manasseh represented only a portion of their available manpower (Num. 26:5–7, 15–18, 29–34).

who bore the ark of the covenant of the LORD had come from the midst of the Jordan, *and* the soles of the priests' feet touched the dry land, that the waters of the Jordan returned to their place [a]and overflowed all its banks as before.

19 Now the people came up from the Jordan on the tenth *day* of the first month, and they camped [a]in Gilgal on the east border of Jericho.

20 And [a]those twelve stones which they took out of the Jordan, Joshua set up in Gilgal.

21 Then he spoke to the children of Israel, saying: [a]"When your children ask their fathers in time to come, saying, 'What *are* these stones?'

22 "then you shall let your children know, saying, [a]'Israel crossed over this Jordan on [b]dry land';

23 "for the LORD your God dried up the waters of the Jordan before you until you had crossed over, as the LORD your God did to the Red Sea, [a]which He dried up before us until we had crossed over,

24 [a]"that all the peoples of the earth may know the hand of the LORD, that it *is* [b]mighty, that you may [c]fear the LORD your God [1]forever."

ENCOUNTER Note *Josh. 4:24*

God's Glory

God gives us victory for His sake, not ours. When God works powerfully through us, people see His activity, not our ability. If we resist God's will, we lose the opportunity to glorify Him.

The Second Generation Circumcised

5 So it was, when all the kings of the Amorites who *were* on the west side of the Jordan, and all the kings of the Canaanites [a]who *were* by the sea, [b]heard that the LORD had dried up the waters of the Jordan from before the children of Israel until [1]we had crossed over, that [2]their heart melted; [c]and there was no spirit in them any longer because of the children of Israel.

2 At that time the LORD said to Joshua, "Make [a]flint knives for yourself, and circumcise the sons of Israel again the second time."

18 [a]Josh. 3:15
19 [a]Josh. 5:9
20 [a]Josh. 4:3; 5:9, 10
21 [a]Josh. 4:6
22 [a]Deut. 26:5–9 [b]Josh. 3:17
23 [a]Ex. 14:21
24 [a]1 Kin. 8:42 [b]1 Chr. 29:12 [c]Jer. 10:7 [1]Lit. *all days*

CHAPTER 5

1 [a]Num. 13:29 [b]Ex. 15:14, 15 [c]Josh. 2:10, 11; 9:9 [1]So with Kt.; Qr., some Heb. mss. and editions, LXX, Syr., Tg., Vg. *they* [2]*their courage failed*
2 [a]Ex. 4:25
3 [1]Heb. *Gibeath Haaraloth*
4 [a]Deut. 2:14–16
6 [a]Num. 14:33 [b]Heb. 3:11 [c]Ex. 3:8 [1]*destroyed*
7 [a]Deut. 1:39
8 [a]Gen. 34:25
9 [a]Gen. 34:14 [b]Josh. 4:19 [1]Lit. *Rolling*
10 [a]Ex. 12:6
11 [1]*roasted*

ENCOUNTER Note *Josh. 5:1*

God's Terrifying Presence

God's servants are seldom impressive in their own right; but God Himself is. Christianity's success through the centuries has not rested upon extraordinarily gifted followers but on God's awesome nature. It is still God who impresses people.

3 So Joshua made flint knives for himself, and circumcised the sons of Israel at [1]the hill of the foreskins.

4 And this *is* the reason why Joshua circumcised them: [a]All the people who came out of Egypt *who were* males, all the men of war, had died in the wilderness on the way, after they had come out of Egypt.

5 For all the people who came out had been circumcised, but all the people born in the wilderness, on the way as they came out of Egypt, had not been circumcised.

6 For the children of Israel walked [a]forty years in the wilderness, till all the people *who were* men of war, who came out of Egypt, were [1]consumed, because they did not obey the voice of the LORD—to whom the LORD swore that [b]He would not show them the land which the LORD had sworn to their fathers that He would give us, [c]"a land flowing with milk and honey."

7 Then Joshua circumcised [a]their sons *whom* He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way.

8 So it was, when they had finished circumcising all the people, that they stayed in their places in the camp [a]till they were healed.

9 Then the LORD said to Joshua, "This day I have rolled away [a]the reproach of Egypt from you." Therefore the name of the place is called [b]Gilgal[1] to this day.

10 Now the children of Israel camped in Gilgal, and kept the Passover [a]on the fourteenth day of the month at twilight on the plains of Jericho.

11 And they ate of the produce of the land on the day after the Passover, unleavened bread and [1]parched grain, on the very same day.

4:19 Gilgal was one of the Israelites' three primary religious bases. The others were Shechem (24:1) and Shiloh (18:1). The "first month" is the month of Nissan (March–April). This was the day the Passover lamb was selected (Ex. 12:3).

5:2 The Israelites had neglected to perform circumcision since they departed from Egypt.

5:3 "The hill of the foreskins" in Hebrew is "Gibeath Haaraloth."

5:6 "Men of war" referred to men age twenty and older.

5:9 "Gilgal" means "Roll."

12 Then [a]the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

The Commander of the Army of the LORD

13 And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, [a]a Man stood opposite him [b]with His sword drawn in His hand. And Joshua went to Him and said to Him, "*Are* You for us or for our adversaries?"

ENCOUNTER*Note* *Josh. 5:13*

Whose Side?

When God encounters us it is for His own purposes. He speaks to us to accomplish His will and He makes us successful for His glory.

14 So He said, "No, but *as* Commander of the army of the LORD I have now come." And Joshua [a]fell on his face to the earth and [b]worshiped, and said to Him, "What does my Lord say to His servant?"

15 Then the Commander of the LORD's army said to Joshua, [a]"Take your sandal off your foot, for the place where you stand *is* holy." And Joshua did so.

The Destruction of Jericho

6 Now [a]Jericho was securely shut up because of the children of Israel; none went out, and none came in.

2 And the LORD said to Joshua: "See! [a]I have given Jericho into your hand, its [b]king, *and* the mighty men of valor.

3 "You shall march around the city, all *you* men of war; you shall go all around the city once. This you shall do six days.

4 "And seven priests shall bear seven [a]trumpets of rams' horns before the ark. But the seventh day you shall march around the city [b]seven times, and [c]the priests shall blow the trumpets.

5 "It shall come to pass, when they make a long *blast* with the ram's horn, *and* when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him."

12 [a]Ex. 16:35
13 [a]Gen. 18:1, 2; 32:24, 30 [b]Num. 22:23
14 [a]Gen. 17:3 [b]Ex. 34:8
15 [a]Ex. 3:5

CHAPTER 6

1 [a]Josh. 2:1
2 [a]Josh. 2:9, 24; 8:1 [b]Deut. 7:24
4 [a]Lev. 25:9 [b]1 Kin. 18:43 [c]Num. 10:8

9 [a]Num. 10:25
11 [a]Josh. 4:11 [1]*spent the night*
12 [a]Deut. 31:25

ENCOUNTER*Note* *Josh. 6:5*

God's Methods

God may lead us to do things we would never initiate ourselves, even activities that make no sense to us, yet when we obey we experience success, and it reveals God's presence in our lives.

6 Then Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD."

7 And he said to the people, "Proceed, and march around the city, and let him who is armed advance before the ark of the LORD."

8 So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before the LORD advanced and blew the trumpets, and the ark of the covenant of the LORD followed them.

9 The armed men went before the priests who blew the trumpets, [a]and the rear guard came after the ark, while *the priests* continued blowing the trumpets.

10 Now Joshua had commanded the people, saying, "You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, 'Shout!' Then you shall shout."

11 So he had [a]the ark of the LORD circle the city, going around *it* once. Then they came into the camp and [1]lodged in the camp.

12 And Joshua rose early in the morning, [a]and the priests took up the ark of the LORD.

13 Then seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of the LORD, while *the priests* continued blowing the trumpets.

5:12 God's miraculous provision of manna ceased once the people entered the Promised Land. Not only was it clear they were now to live off the abundance of the land, but also that they were not to return to the wilderness.

5:15 The command to remove his sandals paralleled Moses' encounter with God at the burning bush (Ex. 3:5).

6:3 The city of Jericho was less than half a mile in circumference, covering less than ten acres. It would not have taken long to march around it.

6:4 A ram's horn, or "shofar," was used as a signaling instrument in times of war. The number seven is rich in biblical meaning, signifying completion.

6:12 Rising early in the morning symbolized preparation and zeal to undertake the tasks of the day (Josh. 3:1; 6:15; 7:16; 8:10, 14).

14 And the second day they marched around the city once and returned to the camp. So they did six days.
15 But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times.
16 And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the LORD has given you the city!
17 "Now the city shall be [a]doomed by the LORD to destruction, it and all who *are* in it. Only [b]Rahab the harlot shall live, she and all who *are* with her in the house, because [c]she hid the messengers that we sent.
18 "And you, [a]by all means abstain from the accursed things, lest you become accursed when you take of the accursed things, and make the camp of Israel a curse, [b]and trouble it.
19 "But all the silver and gold, and vessels of bronze and iron, *are* [1]consecrated to the LORD; they [2]shall come into the treasury of the LORD."
20 So the people shouted when *the priests* blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that [a]the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city.

ENCOUNTER*Note* *Josh. 6:20*

God's Way

God's will, done God's way, will bring divine results.

21 And they [a]utterly destroyed all that *was* in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.
22 But Joshua had said to the two men who had spied out the country, "Go into the harlot's house, and from there bring out the woman and all that she has, [a]as you swore to her."
23 And the young men who had been spies went in and brought out Rahab, [a]her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel.
24 But they burned the city and all that *was* in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of the LORD.
25 And Joshua spared Rahab the harlot, her father's household, and all that she had. So [a]she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.
26 Then Joshua [1]charged *them* at that time, saying, [a]"Cursed *be* the man before the LORD who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates."
27 So the LORD was with Joshua, and his fame spread throughout all the country.

Defeat at Ai

7 But the children of Israel [1]committed a [a]trespass regarding the [b]accursed[2] things, for [c]Achan the son of Carmi, the son of [3]Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed things; so the anger of the LORD burned against the children of Israel.

ENCOUNTER*Note* *Josh. 7:1*

Sin in the Camp

God's people can be tempted to disobey Him even in the midst of His mighty activity. A magnificent victory cannot gloss over the smallest sin.

2 Now Joshua sent men from Jericho to Ai, which *is* beside Beth Aven, on the east side of Bethel, and spoke to them, saying, "Go up and spy out the country." So the men went up and spied out Ai.
3 And they returned to Joshua and said to him, "Do not let all the people go up, but let about two or three thousand men go up and attack Ai. Do not weary all the people there, for *the people of Ai are* few."
4 So about three thousand men went up there from the people, [a]but they fled before the men of Ai.
5 And the men of Ai struck down about

17 [a]Deut. 13:17 [b]Matt. 1:5 [c]Josh. 2:4, 6
18 [a]Deut. 7:26 [b]Josh. 7:1, 12, 25
19 [1]*set apart* [2]*shall go*
20 [a]Heb. 11:30
21 [a]Deut. 7:2; 20:16, 17
22 [a]Josh. 2:12–19
23 [a]Josh. 2:13
25 [a][Matt. 1:5]
26 [a]1 Kin. 16:34 [1]*warned*

CHAPTER 7

1 [a]Josh. 7:20, 21 [b]Josh. 6:17–19 [c]Josh. 22:20 [1]*acted unfaithfully* [2]*devoted* [3]*Zimri,* 1 Chr. 2:6
4 [a]Lev. 26:17

6:19 "Consecrated" means "belonging to." Normally ancient cultures devoted the plunder to the king and to his soldiers. This called for tremendous self control to yield the treasures to God in recognition of His sovereignty over His people and their success.

6:23 By God's grace, the former prostitute and pagan foreigner would join God's people and become an ancestor of the Messiah (Ruth 4:18–22; Matt. 1:5).

6:26 Hiel from Bethel would rebuild the city during the reign of King Ahab, forfeiting two sons in the process (1 Kin. 16:34).

6:27 Joshua's fame came not from his military success but from God's presence in his life.

7:2 "Ai" means "Heap" or "Ruin." It was a small city west of Jericho and may have served as an outpost of the city of Bethel.

thirty-six men, for they chased them *from* before the gate as far as Shebarim, and struck them down on the descent; therefore [a]the[1] hearts of the people melted and became like water.

6 Then Joshua [a]tore his clothes, and fell to the earth on his face before the ark of the LORD until evening, he and the elders of Israel; and they [b]put dust on their heads.

7 And Joshua said, "Alas, Lord [1]GOD, [a]why have You brought this people over the Jordan at all—to deliver us into the hand of the Amorites, to destroy us? Oh, that we had been content, and dwelt on the other side of the Jordan!

8 "O Lord, what shall I say when Israel turns its [1]back before its enemies?

9 "For the Canaanites and all the inhabitants of the land will hear *it,* and surround us, and [a]cut off our name from the earth. Then [b]what will You do for Your great name?"

The Sin of Achan

10 So the LORD said to Joshua: "Get up! Why do you lie thus on your face?

11 "Israel has sinned, and they have also transgressed My covenant which I commanded them. [a]For they have even taken some of the [1]accursed things, and have both stolen and [b]deceived; and they have also put *it* among their own stuff.

12 [a]"Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because [b]they have become doomed to destruction. Neither will I be with you anymore, unless you destroy the accursed from among you.

13 "Get up, [a]sanctify[1] the people, and say, [b]'Sanctify yourselves for tomorrow, because thus says the LORD God of Israel: "*There is* an accursed thing in your midst, O Israel; you cannot stand before your enemies until you take away the accursed thing from among you."

14 'In the morning therefore you shall be brought according to your tribes. And it shall be *that* the tribe which [a]the LORD takes shall come according to families; and the family which the LORD takes shall come by households; and the household which the LORD takes shall come man by man.

15 [a]'Then it shall be *that* he who is taken with the accursed thing shall be burned with fire, he and all that he has, because he has [b]transgressed[1] the covenant of the LORD, and because he [c]has done a disgraceful thing in Israel.' "

16 So Joshua rose early in the morning and brought Israel by their tribes, and the tribe of Judah was taken.

17 He brought the clan of Judah, and he took the family of the Zarhites; and he brought the family of the Zarhites man by man, and Zabdi was taken.

18 Then he brought his household man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [a]was taken.

19 Now Joshua said to Achan, "My son, I beg you, [a]give glory to the LORD God of Israel, [b]and make confession to Him, and [c]tell me now what you have done; do not hide *it* from me."

20 And Achan answered Joshua and said, "Indeed [a]I have sinned against the LORD God of Israel, and this is what I have done:

21 "When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I [1]coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it."

22 So Joshua sent messengers, and they ran to the tent; and there it was, hidden in his tent, with the silver under it.

23 And they took them from the midst of the tent, brought them to Joshua and to all the children of Israel, and laid them out before the LORD.

5 [a]Lev. 26:36 [1]*the people's courage failed*
6 [a]Gen. 37:29, 34 [b]1 Sam. 4:12
7 [a]Ex. 17:3 [1]Heb. *YHWH, LORD*
8 [1]Lit. *neck*
9 [a]Deut. 32:26 [b]Ex. 32:12
11 [a]Josh. 6:17–19 [b]Acts 5:1, 2 [1]*devoted*
12 [a]Judg. 2:14 [b][Hag. 2:13, 14]
13 [a]Ex. 19:10 [b]Josh. 3:5 [1]*set apart*
14 [a][Prov. 16:33]
15 [a]1 Sam.14:38, 39 [b]Josh. 7:11 [c]Gen. 34:7 [1]*overstepped*
18 [a]1 Sam. 14: 42
19 [a]Jer. 13:16 [b]Num. 5:6, 7 [c]1 Sam. 14:43
20 [a]Num. 22:34
21 [1]*desired*

ENCOUNTER*Note* *Josh. 7:13*

Sanctified After Judgment

When we experience God's discipline our first desire ought to be to return to Him. Only a repentant, cleansed life can bring a halt to God's judgment and restore the joy of our salvation.

7:4 Three thousand men was a small fraction of the military force available to the Israelites. The limited size of the army reflected their total confidence, especially in light of their spectacular victory over Jericho.

7:5 Thirty-six casualties was relatively light in comparison to the manpower of a nation and the life and death struggles in which they were engaged. Yet it represented the people's first defeat under Joshua and could serve as an ominous sign of worse things to come.

7:9 "Great name" was God's reputation. Joshua knew God's reputation was important and that God protected His own name.

7:12 The debacle at Ai clearly revealed that God's powerful presence would not remain upon a people who embraced sin.

7:13 "Sanctify yourselves" See Josh. 3:5.

7:21 "Babylonian" is literally "Shinar." Two hundred shekels of silver is approximately eighty ounces. Fifty shekels would be twenty ounces. A shekel was the basic unit of weight for coins. It weighed slightly more than 0.4 ounces.

24 Then Joshua, and all Israel with him, took Achan the son of Zerah, the silver, the garment, the wedge of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent, and [a]all that he had, and they brought them to [b]the Valley of Achor.
25 And Joshua said, [a]"Why have you troubled us? The LORD will trouble you this day." [b]So all Israel stoned him with stones; and they burned them with fire after they had stoned them with stones.
26 Then they [a]raised over him a great heap of stones, still there to this day. So [b]the LORD turned from the fierceness of His anger. Therefore the name of that place has been called [c]the Valley of [1]Achor to this day.

The Fall of Ai

8 Now the LORD said to Joshua: [a]"Do not be afraid, nor be dismayed; take all the people of war with you, and arise, go up to Ai. See, [b]I have given into your hand the king of Ai, his people, his city, and his land.

ENCOUNTER *Note* *Josh. 8:1*

No Fear!

A word from God can dispel all fear and worry. A word from God changes everything!

2 "And you shall do to Ai and its king as you did to [a]Jericho and its king. Only [b]its spoil and its cattle you shall take as booty for yourselves. Lay an ambush for the city behind it."
3 So Joshua arose, and all the people of war, to go up against Ai; and Joshua chose thirty thousand mighty men of valor and sent them away by night.
4 And he commanded them, saying: "Behold, [a]you shall lie in ambush against the city, behind the city. Do not go very far from the city, but all of you be ready.
5 "Then I and all the people who *are* with me will approach the city; and it will come about, when they come out against us as at the first, that [a]we shall flee before them.
6 "For they will come out after us till we have drawn them from the city, for they will say, '*They are* fleeing before us as at the first.' Therefore we will flee before them.
7 "Then you shall rise from the ambush and seize the city, for the LORD your God will deliver it into your hand.
8 "And it will be, when you have taken the city, *that* you shall set the city on fire. According to the commandment of the LORD you shall do. [a]See, I have commanded you."
9 Joshua therefore sent them out; and they went to lie in ambush, and stayed between Bethel and Ai, on the west side of Ai; but Joshua lodged that night among the people.
10 Then Joshua rose up early in the morning and mustered the people, and went up, he and the elders of Israel, before the people to Ai.
11 [a]And all the people of war who *were* with him went up and drew near; and they came before the city and camped on the north side of Ai. Now a valley *lay* between them and Ai.
12 So he took about five thousand men and set them in ambush between Bethel and Ai, on the west side of [1]the city.
13 And when they had set the people, all the army that *was* on the north of the city, and its rear guard on the west of the city, Joshua went that night into the midst of the valley.
14 Now it happened, when the king of Ai saw *it*, that the men of the city hurried and rose early and went out against Israel to battle, he and all his people, at an appointed place before the plain. But he [a]did not know that *there was* an ambush against him behind the city.
15 And Joshua and all Israel [a]made as if they were beaten before them, and fled by the way of the wilderness.
16 So all the people who *were* in Ai were called together to pursue them. And they pursued Joshua and were drawn away from the city.
17 There was not a man left in Ai or Bethel who did not go out after Israel. So they left the city open and pursued Israel.
18 Then the LORD said to Joshua, "Stretch out the spear that *is* in your hand toward Ai, for I will give it into your hand." And Joshua stretched out the spear that *was* in his hand toward the city.
19 So *those in* ambush arose quickly out of their place; they ran as soon as he had stretched out his hand, and they entered the city and took it, and hurried to set the city on fire.

24 [a]Num. 16:32, 33 [b]Josh. 7:26; 15:7
25 [a]Josh. 6:18 [b]Deut. 17:5
26 [a]2 Sam. 18:17 [b]Deut. 13:17 [c]Is. 65:10 [1]Lit. *Trouble*

CHAPTER 8

1 [a]Josh. 1:9; 10:8 [b]Josh. 6:2
2 [a]Josh. 6:21 [b]Deut. 20:14
4 [a]Judg. 20:29
5 [a]Judg. 20:32
8 [a]2 Sam. 13:28
11 [a]Josh. 8:5
12 [1]Ai
14 [a]Judg. 20:34
15 [a]Judg. 20:36

7:24 "Achor" means "Trouble."

8:1 The term "people of war" is somewhat unusual. Normally it would be "men of war." Perhaps God was indicating that all of His people were engaged in the holy conflict.

8:2 In an ironic twist, God allowed the Israelites to keep all the plunder from the city of Ai. If Achan had been patient, he might have legitimately enjoyed the spoils of war and the luxurious prosperity of the Promised Land.

8:19 God commanded the Israelites to burn just three cities: Jericho, Ai, and Hazor. These were devoted to God and became an example to the surrounding kingdoms. Generally the Israelites' battles occurred on the battlefields, and they were able to occupy the cities and villages without mass destruction.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended to heaven. So they had no power to flee this way or that way, and the people who had fled to the wilderness turned back on the pursuers.
21 Now when Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city ascended, they turned back and struck down the men of Ai.
22 Then the others came out of the city against them; so they were *caught* in the midst of Israel, some on this side and some on that side. And they struck them down, so that they [a]let none of them remain or escape.
23 But the king of Ai they took alive, and brought him to Joshua.
24 And it came to pass when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness where they pursued them, and when they all had fallen by the edge of the sword until they were consumed, that all the Israelites returned to Ai and struck it with the edge of the sword.
25 So it was *that* all who fell that day, both men and women, *were* twelve thousand—all the people of Ai.
26 For Joshua did not draw back his hand, with which he stretched out the spear, until he had [a]utterly destroyed all the inhabitants of Ai.
27 [a]Only the livestock and the spoil of that city Israel took as booty for themselves, according to the word of the LORD which He had [b]commanded Joshua.
28 So Joshua burned Ai and made it [a]a heap forever, a desolation to this day.
29 [a]And the king of Ai he hanged on a tree until evening. [b]And as soon as the sun was down, Joshua commanded that they should take his corpse down from the tree, cast it at the entrance of the gate of the city, and [c]raise over it a great heap of stones *that remains* to this day.

Joshua Renews the Covenant

30 Now Joshua built an altar to the LORD God of Israel [a]in Mount Ebal,
31 as Moses the servant of the LORD had commanded the children of Israel, as it is written in the Book of the Law of Moses: [a]"an altar of whole stones over which no man has wielded an iron *tool*."

22 [a]Deut. 7:2
26 [a]Josh. 6:21
27 [a]Num. 31:22, 26 [b]Josh. 8:2
28 [a]Deut. 13:16
29 [a]Josh. 10:26 [b]Deut. 21:22, 23 [c]Josh. 7:26; 10:27
30 [a]Deut. 27: 4–8
31 [a]Ex. 20:25

[b]Ex. 20:24
32 [a]Deut. 27:2, 3, 8
33 [a]Deut. 31:9, 25 [b]Deut. 31:12 [c]Deut. 11:29; 27:12
34 [a]Neh. 8:3 [b]Deut. 28:2, 15, 45; 29:20, 21; 30:19 [c]Josh. 1:8
35 [a]Deut. 31:12 [b]Josh. 8:33

CHAPTER 9

1 [a]Josh. 3:10 [b]Num. 34:6 [c]Ex. 3:17; 23:23
2 [a]Ps. 83:3, 5 [1]Lit. *mouth*
3 [a]Josh. 9:17, 22; 10:2; 21:17 [b]Josh. 6:27

ENCOUNTER *Note* *Josh. 8:30*

After Success

Our commitment to God must be continually renewed. After experiencing victory, we desperately need to hear from God and to acknowledge His miraculous intervention. God's activity in our lives ought never to be taken for granted.

And [b]they offered on it burnt offerings to the LORD, and sacrificed peace offerings.
32 And there, in the presence of the children of Israel, [a]he wrote on the stones a copy of the law of Moses, which he had written.
33 Then all Israel, with their elders and officers and judges, stood on either side of the ark before the priests, the Levites, [a]who bore the ark of the covenant of the LORD, [b]the stranger as well as he who was born among them. Half of them *were* in front of Mount Gerizim and half of them in front of Mount Ebal, [c]as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.
34 And afterward [a]he read all the words of the law, [b]the blessings and the cursings, according to all that is written in the [c]Book of the Law.
35 There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel, [a]with the women, the little ones, [b]and the strangers who were living among them.

The Treaty with the Gibeonites

9 And it came to pass when [a]all the kings who *were* on this side of the Jordan, in the hills and in the lowland and in all the coasts of [b]the Great Sea toward Lebanon—[c]the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite—heard *about it*,
2 that they [a]gathered together to fight with Joshua and Israel with one [1]accord.
3 But when the inhabitants of [a]Gibeon [b]heard what Joshua had done to Jericho and Ai,
4 they worked craftily, and went and

8:26 By holding up his spear, Joshua was giving the command for total destruction. Holding the spear upright also signified it was God who was with them giving them victory. This paralleled Moses' intercession against the Amalekites (Ex. 17:8–16).

8:29 The king's body was removed so as not to violate God's law (Deut. 21:22, 23).

8:30 Mt. Ebal is thirty miles from Ai.

8:35 It was critical for God's people to hear God's word publicly read.

9:3 Gibeon is five miles northwest of Jerusalem.

[1]pretended to be ambassadors. And they took old sacks on their donkeys, old wineskins torn and [2]mended,
5 old and patched sandals on their feet, and old garments on themselves; and all the bread of their provision was dry *and* moldy.
6 And they went to Joshua, [a]to the camp at Gilgal, and said to him and to the men of Israel, "We have come from a far country; now therefore, make a [1]covenant with us."
7 Then the men of Israel said to the [a]Hivites, "Perhaps you dwell among us; so [b]how can we make a covenant with you?"
8 But they said to Joshua, [a]"We *are* your servants." And Joshua said to them, "Who *are* you, and where do you come from?"
9 So they said to him: [a]"From a very far country your servants have come, because of the name of the LORD your God; for we have [b]heard of His fame, and all that He did in Egypt,
10 "and [a]all that He did to the two kings of the Amorites who *were* beyond the Jordan—to Sihon king of Heshbon, and Og king of Bashan, who was at Ashtaroth.
11 "Therefore our elders and all the inhabitants of our country spoke to us, saying, 'Take provisions with you for the journey, and go to meet them, and say to them, "We *are* your servants; now therefore, make a covenant with us." '
12 "This bread of ours we took hot *for* our provision from our houses on the day we departed to come to you. But now look, it is dry and moldy.
13 "And these wineskins which we filled *were* new, and see, they are torn; and these our garments and our sandals have become old because of the very long journey."
14 Then the men of Israel took some of their provisions; [a]but they [1]did not ask counsel of the LORD.

4 [1]*acted as envoys* [2]Lit. *tied up*
6 [a]Josh. 5:10 [1]*treaty*
7 [a]Josh. 9:1; 11:19 [b]Ex. 23:32
8 [a]Deut. 20:11
9 [a]Deut. 20:15 [b]Josh. 2:9, 10; 5:1
10 [a]Num. 21:24, 33
14 [a]Num. 27:21 [1]Lit. *did not inquire at the mouth of*

ENCOUNTER *Note* *Josh. 9:14*

No Need for God

It is tempting to think we do not need God's help in simple, straightforward tasks. Yet commonplace events can sorely test our faith.

15 So Joshua [a]made peace with them, and made a covenant with them to let them live; and the rulers of the congregation swore to them.
16 And it happened at the end of three days, after they had made a covenant with them, that they heard that they *were* their neighbors who dwelt near them.
17 Then the children of Israel journeyed and came to their cities on the third day. Now their cities *were* [a]Gibeon, Chephirah, Beeroth, and Kirjath Jearim.
18 But the children of Israel did not [1]attack them, [a]because the rulers of the congregation had sworn to them by the LORD God of Israel. And all the congregation complained against the rulers.
19 Then all the rulers said to all the congregation, "We have sworn to them by the LORD God of Israel; now therefore, we may not touch them.
20 "This we will do to them: We will let them live, lest [a]wrath be upon us because of the oath which we swore to them."
21 And the rulers said to them, "Let them live, but let them be [a]woodcutters and water carriers for all the congregation, as the rulers had [b]promised them."
22 Then Joshua called for them, and he spoke to them, saying, "Why have you deceived us, saying, [a]'We *are* very far from you,' when [b]you dwell near us?
23 "Now therefore, you *are* [a]cursed, and none of you shall be freed from being slaves—woodcutters and water carriers for the house of my God."
24 So they answered Joshua and said, "Because your servants were clearly told that the LORD your God [a]commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore [b]we were very much afraid for our lives because of you, and have done this thing.
25 "And now, here we are, [a]in your hands; do with us as it seems good and right to do to us."
26 So he did to them, and delivered them out of the hand of the children of Israel, so that they did not kill them.
27 And that day Joshua made them [a]woodcutters and water carriers for the congregation and for the altar of the LORD, [b]in the place which He would choose, even to this day.

15 [a]2 Sam. 21:2
17 [a]Josh. 18:25
18 [a]Ps. 15:4 [1]*strike*
20 [a]2 Sam. 21: 1, 2, 6
21 [a]Deut. 29:11 [b]Josh. 9:15
22 [a]Josh. 9:6, 9 [b]Josh. 9:16
23 [a]Gen. 9:25
24 [a]Deut. 7:1, 2 [b]Ex. 15:14
25 [a]Gen. 16:6
27 [a]Josh. 9:21, 23 [b]Deut. 12:5

9:6 Literally the "man of Israel."

9:7 Hivites were among those listed by God for destruction (Ex. 34:11; Deut. 20:17; Josh. 3:10).

9:17 Chephirah, Beeroth, and Kirjath Jearim were located close to Gibeon.

9:21 Later, when King Saul attacked the Gibeonites, God sent a famine to punish Israel (2 Sam. 21:1).

9:27 The Gibeonites eventually became fully assimilated into Israel (Neh. 3:7; 7:25).

The Sun Stands Still

10 Now it came to pass when Adoni-Zedek king of Jerusalem [a]heard how Joshua had taken [b]Ai and had utterly destroyed it—[c]as he had done to Jericho and its king, so he had done to [d]Ai and its king—and [e]how the inhabitants of Gibeon had made peace with Israel and were among them,
2 that they [a]feared greatly, because Gibeon *was* a great city, like one of the royal cities, and because it *was* greater than Ai, and all its men *were* mighty.
3 Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying,
4 "Come up to me and help me, that we may attack Gibeon, for [a]it has made peace with Joshua and with the children of Israel."
5 Therefore the five kings of the [a]Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon, [b]gathered together and went up, they and all their armies, and camped before Gibeon and made war against it.
6 And the men of Gibeon sent to Joshua at the camp [a]at Gilgal, saying, "Do not forsake your servants; come up to us quickly, save us and help us, for all the kings of the Amorites who dwell in the mountains have gathered together against us."
7 So Joshua ascended from Gilgal, he and [a]all the people of war with him, and all the mighty men of valor.
8 And the LORD said to Joshua, [a]"Do not fear them, for I have delivered them into your hand; [b]not a man of them shall [c]stand before you."
9 Joshua therefore came upon them suddenly, having marched all night from Gilgal.
10 So the LORD [a]routed them before Israel, killed them with a great slaughter at Gibeon, chased them along the road that goes [b]to Beth Horon, and struck them down as far as [c]Azekah and Makkedah.
11 And it happened, as they fled before Israel *and* were on the descent of Beth Horon, [a]that the LORD cast down large hailstones from heaven on them as far as Azekah, and they died. *There were* more who died from the hailstones than the children of Israel killed with the sword.
12 Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel:

[a]"Sun, stand still over Gibeon;
And Moon, in the Valley of
[b]Aijalon."

ENCOUNTER Note *Josh. 10:12*

Prayer that Moves Mountains

Prayer is primarily designed to change us. Yet when we intercede with God to achieve God's purposes, nothing is impossible.

13 So the sun stood still,
And the moon stopped,
Till the people had revenge
Upon their enemies.

[a]*Is* this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and did not hasten to go *down* for about a whole day.
14 And there has been [a]no day like that, before it or after it, that the LORD heeded the voice of a man; for [b]the LORD fought for Israel.
15 [a]Then Joshua returned, and all Israel with him, to the camp at Gilgal.

The Amorite Kings Executed

16 But these five kings had fled and hidden themselves in a cave at Makkedah.
17 And it was told Joshua, saying, "The five kings have been found hidden in the cave at Makkedah."
18 So Joshua said, "Roll large stones against the mouth of the cave, and set men by it to guard them.
19 "And do not stay *there* yourselves, *but* pursue your enemies, and attack their rear *guard.* Do not allow them to enter their cities, for the LORD your God has delivered them into your hand."
20 Then it happened, while Joshua and the children of Israel made an end of slaying them with a very great slaughter, till they had finished, that those who escaped entered fortified cities.
21 And all the people returned to the camp, to Joshua at Makkedah, in peace. [a]No one [1]moved his tongue against any of the children of Israel.

CHAPTER 10
1 [a]Josh. 9:1 [b]Josh. 8:1 [c]Josh. 6:21 [d]Josh. 8:22, 26, 28 [e]Josh. 9:15
2 [a]Ex. 15:14–16
4 [a]Josh. 9:15; 10:1
5 [a]Num. 13:29 [b]Josh. 9:2
6 [a]Josh. 5:10; 9:6
7 [a]Josh. 8:1
8 [a]Josh. 11:6 [b]Josh. 1:5, 9 [c]Josh. 21:44
10 [a]Is. 28:21 [b]Josh. 16:3, 5 [c]Josh. 15:35
11 [a]Is. 30:30
12 [a]Hab. 3:11 [b]Judg. 12:12
13 [a]2 Sam. 1:18
14 [a]Is. 38:7, 8 [b]Deut. 1:30; 20:4
15 [a]Josh. 10:43
21 [a]Ex. 11:7 [1]*criticized,* lit. *sharpened his tongue*

10:3 Jerusalem was later conquered by David and called "the City of David" (2 Sam. 5:6–9).
10:5 The Amorites could signify Canaanites but this reference may refer to the inhabitants of the central hill country.
10:10 A distance of over twenty miles, uphill.
10:12 Aijalon is seven to ten miles west of Gibeon.
10:13 Book of Jasher is an extrabiblical book (2 Sam. 1:18).
10:14 "Heeded" is literally "obeyed."
10:21 Literally, "no one sharpened his tongue."

22 Then Joshua said, "Open the mouth of the cave, and bring out those five kings to me from the cave."
23 And they did so, and brought out those five kings to him from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.
24 So it was, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war who went with him, "Come near, put your feet on the necks of these kings." And they drew near and [a]put their feet on their necks.
25 Then Joshua said to [1]them, [a]"Do not be afraid, nor be dismayed; be strong and of good courage, for [b]thus the LORD will do to all your enemies against whom you fight."
26 And afterward Joshua struck [1]them and killed them, and hanged them on five trees; and they [a]were hanging on the trees until evening.
27 So it was at the time of the going down of the sun *that* Joshua commanded, and they [a]took them down from the trees, cast them into the cave where they had been hidden, and laid large stones against the cave's mouth, *which remain* until this very day.

Conquest of the Southland

28 On that day Joshua took Makkedah, and struck it and its king with the edge of the sword. He utterly [a]destroyed [1]them—all the people who *were* in it. He let none remain. He also did to the king of Makkedah [b]as he had done to the king of Jericho.
29 Then Joshua passed from Makkedah, and all Israel with him, to [a]Libnah; and they fought against Libnah.
30 And the LORD also delivered it and its king into the hand of Israel; he struck it and all the people who *were* in it with the edge of the sword. He let none remain in it, but did to its king as he had done to the king of Jericho.
31 Then Joshua passed from Libnah, and all Israel with him, to Lachish; and they encamped against it and fought against it.
32 And the LORD delivered Lachish into the hand of Israel, who took it on the second day, and struck it and all the people who *were* in it with the edge of the sword, according to all that he had done to Libnah.
33 Then Horam king of Gezer came up to help Lachish; and Joshua struck him and his people, until he left him none remaining.
34 From Lachish Joshua passed to Eglon, and all Israel with him; and they encamped against it and fought against it.
35 They took it on that day and struck it with the edge of the sword; all the people who *were* in it he utterly destroyed that day, according to all that he had done to Lachish.
36 So Joshua went up from Eglon, and all Israel with him, to [a]Hebron; and they fought against it.
37 And they took it and struck it with the edge of the sword—its king, all its cities, and all the people who *were* in it; he left none remaining, according to all that he had done to Eglon, but utterly destroyed it and all the people who *were* in it.
38 Then Joshua returned, and all Israel with him, to [a]Debir; and they fought against it.
39 And he took it and its king and all its cities; they struck them with the edge of the sword and utterly destroyed all the people who *were* in it. He left none remaining; as he had done to Hebron, so he did to Debir and its king, as he had done also to Libnah and its king.
40 So Joshua conquered all the land: the [a]mountain country and the [1]South and the lowland and the wilderness slopes, and [b]all their kings; he left none remaining, but [c]utterly destroyed all that breathed, as the LORD God of Israel had commanded.

24 [a]Mal. 4:3
25 [a]Deut. 31: 6–8 [b]Deut. 3:21; 7:19 [1]The captains
26 [a]Josh. 8:29 [1]The kings
27 [a]Deut. 21:22, 23
28 [a]Deut. 7:2, 16 [b]Josh. 6:21 [1]So with MT and most authorities; many Heb. mss., some LXX mss., and some Tg. mss. *it*
29 [a]Josh. 15:42; 21:13
36 [a]Josh. 14: 13–15; 15:13
38 [a]Josh. 15:15
40 [a]Deut. 1:7 [b]Deut. 7:24 [c]Deut. 20:16, 17 [1]Heb. *Negev,* and so throughout the book



Josh. 10:28 The Southern Invasion of Canaan

10:40 "South" is the "Negev," referring to the desert south of Judah.

41 And Joshua conquered them from [a]Kadesh Barnea as far as [b]Gaza, [c]and all the country of Goshen, even as far as Gibeon.
42 All these kings and their land Joshua took at one time, [a]because the LORD God of Israel fought for Israel.

ENCOUNTER Note *Josh. 10:42*

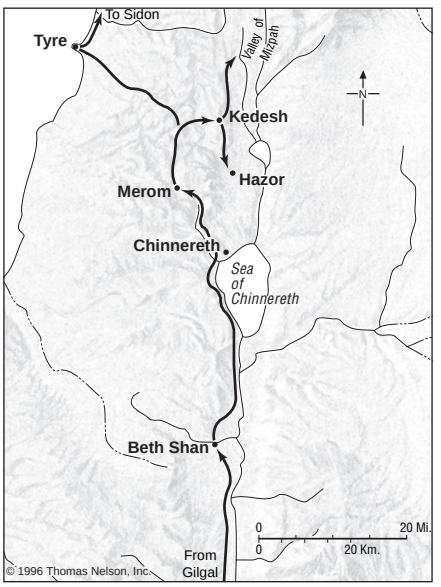
Victory

A mark of God's guidance is victory. Constant defeat ought to drive us back to God to seek the reason for our failure.

43 Then Joshua returned, and all Israel with him, to the camp at Gilgal.

The Northern Conquest

11 And it came to pass, when Jabin king of Hazor heard *these things*, that he [a]sent to Jobab king of Madon, to the king [b]of Shimron, to the king of Achshaph,
2 and to the kings who *were* from the north, in the mountains, in the plain south of [a]Chinneroth, in the lowland, and in the heights [b]of Dor on the west,
3 to the Canaanites in the east and in the west, the [a]Amorite, the Hittite, the Perizzite, the Jebusite in the mountains, [b]and the Hivite below [c]Hermon [d]in the land of Mizpah.
4 So they went out, they and all their armies with them, *as* many people [a]*as* the sand that *is* on the seashore in multitude, with very many horses and chariots.
5 And when all these kings had [1]met together, they came and camped together at the waters of Merom to fight against Israel.
6 But the LORD said to Joshua, [a]"Do not be afraid because of them, for tomorrow about this time I will deliver all of them slain before Israel. You shall [b]hamstring their horses and burn their chariots with fire."



Josh. 11:1 The Northern Invasion of Canaan

41 [a]Deut. 9:23 [b]Gen. 10:19 [c]Josh. 11:16; 15:51
42 [a]Josh. 10:14

CHAPTER 11
1 [a]Josh. 10:3 [b]Josh. 19:15
2 [a]Num. 34:11 [b]Josh. 17:11
3 [a]Josh. 9:1
[b]Judg. 3:3, 5 [c]Josh. 11:17; 13:5, 11 [d]Gen. 31:49
4 [a]Judg. 7:12
5 [1]Lit. *assembled by appointment*
6 [a]Josh. 10:8 [b]2 Sam. 8:4
8 [a]Gen. 49:13 [b]Josh. 13:6 [1]Heb. *Sidon Rabbah* [2]Heb. *Misrephoth Maim,* lit. *Burnings of Water*
11 [a]Deut. 20:16 [b]Josh. 10:40
12 [a]Num. 33: 50–56
13 [1]Heb. *tel,* a heap of successive city ruins

ENCOUNTER Note *Josh. 11:6*

Moments of Crisis

Why does God allow His children to suffer at the hands of their enemies? Moments of crisis are timely opportunities for God's children to hear from Him and to respond in faith and obedience.

7 So Joshua and all the people of war with him came against them suddenly by the waters of Merom, and they attacked them.
8 And the LORD delivered them into the hand of Israel, who defeated them and chased them to [1]Greater [a]Sidon, to the [2]Brook [b]Misrephoth, and to the Valley of Mizpah eastward; they attacked them until they left none of them remaining.
9 So Joshua did to them as the LORD had told him: he hamstrung their horses and burned their chariots with fire.
10 Joshua turned back at that time and took Hazor, and struck its king with the sword; for Hazor was formerly the head of all those kingdoms.
11 And they struck all the people who *were* in it with the edge of the sword, [a]utterly destroying *them.* There was none left [b]breathing. Then he burned Hazor with fire.
12 So all the cities of those kings, and all their kings, Joshua took and struck with the edge of the sword. He utterly destroyed them, [a]as Moses the servant of the LORD had commanded.
13 But *as for* the cities that stood on their [1]mounds, Israel burned none of them, except Hazor only, *which* Joshua burned.

11:1 Hazor is eight miles north of the Sea of Galilee.
11:2 Chinneroth is the Sea of Galilee.
11:11 Hazor was one of only three cities burned to the ground.

14 And all the [a]spoil of these cities and the livestock, the children of Israel took as booty for themselves; but they struck every man with the edge of the sword until they had destroyed them, and they left none breathing.
15 [a]As the LORD had commanded Moses his servant, so [b]Moses commanded Joshua, and [c]so Joshua did. [1]He left nothing undone of all that the LORD had commanded Moses.

Summary of Joshua's Conquests

16 Thus Joshua took all this land: [a]the mountain country, all the South, [b]all the land of Goshen, the lowland, and the Jordan [1]plain—the mountains of Israel and its lowlands,
17 [a]from [1]Mount Halak and the ascent to Seir, even as far as Baal Gad in the Valley of Lebanon below Mount Hermon. He captured [b]all their kings, and struck them down and killed them.
18 Joshua made war a long time with all those kings.
19 There was not a city that made peace with the children of Israel, except [a]the Hivites, the inhabitants of Gibeon. All *the others* they took in battle.
20 For [a]it was of the LORD [1]to harden their hearts, that they should come against Israel in battle, that He might utterly destroy them, *and* that they might receive no mercy, but that He might destroy them, [b]as the LORD had commanded Moses.

ENCOUNTER *Note* *Josh. 11:20*

Hardened Hearts

Trust God to choose whatever method He wishes to reveal Himself to a watching world.

21 And at that time Joshua came and cut off [a]the Anakim from the mountains: from Hebron, from Debir, from Anab, from all the mountains of Judah, and from all the mountains of Israel; Joshua utterly destroyed them with their cities.
22 None of the Anakim were left in the land of the children of Israel; they remained only [a]in Gaza, in Gath, [b]and in Ashdod.
23 So Joshua took the whole land, [a]according to all that the LORD had said to Moses; and Joshua gave it as an inheritance to Israel [b]according to their divisions by their tribes. Then the land [c]rested from war.

The Kings Conquered by Moses

12 These *are* the kings of the land whom the children of Israel defeated, and whose land they possessed on the other side of the Jordan toward the rising of the sun, [a]from the River Arnon [b]to Mount Hermon, and all the eastern Jordan plain:
2 *One king was* [a]Sihon king of the Amorites, who dwelt in Heshbon *and* ruled half of Gilead, from Aroer, which is on the bank of the River Arnon, from the middle of that river, even as far as the River Jabbok, *which is* the border of the Ammonites,
3 and [a]the eastern Jordan plain from the [1]Sea of Chinneroth as far as the [2]Sea of the Arabah (the Salt Sea), [b]the road to Beth Jeshimoth, and [3]southward below [c]the[4] slopes of Pisgah.
4 *The other king was* [a]Og king of Bashan and his territory, *who was* of [b]the remnant of the giants, [c]who dwelt at Ashtaroth and at Edrei,
5 and reigned over [a]Mount Hermon, [b]over Salcah, over all Bashan, [c]as far as the border of the Geshurites and the Maachathites, and over half of Gilead *to* the border of Sihon king of Heshbon.
6 [a]These Moses the servant of the LORD and the children of Israel had conquered; and [b]Moses the servant of the LORD had given it *as* a possession to the Reubenites, the Gadites, and half the tribe of Manasseh.

The Kings Conquered by Joshua

7 And these *are* the kings of the country [a]which Joshua and the children of Israel conquered on this side of the Jordan, on the west, from Baal Gad in the Valley of Lebanon as far as [1]Mount Halak and the ascent to [b]Seir, which Joshua [c]gave to the tribes of Israel *as* a possession according to their divisions,
8 [a]in the mountain country, in the lowlands, in the *Jordan* plain, in the slopes, in the wilderness, and in the South—[b]the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites:
9 [a]the king of Jericho, one; [b]the king of Ai, which *is* beside Bethel, one;

14 [a]Deut. 20:14–18
15 [a]Ex. 34:10–17 [b]Deut. 31:7, 8 [c]Josh. 1:7 [1]Lit. *He turned aside from nothing*
16 [a]Josh. 12:8 [b]Josh. 10:40, 41 [1]Heb. *arabah*
17 [a]Josh. 12:7 [b]Deut. 7:24 [1]Lit. *The Smooth* or *Bald Mountain*
19 [a]Josh. 9:3–7
20 [a]Deut. 2:30 [b]Deut. 20:16, 17 [1]Lit. *to make strong*
21 [a]Num. 13:22, 33
22 [a]1 Sam. 17:4 [b]Josh. 15:46
23 [a]Num. 34:2–15

[b]Num. 26:53 [c]Deut. 12:9, 10; 25:19

CHAPTER 12

1 [a]Num. 21:24 [b]Deut. 3:8
2 [a]Deut. 2:24–27
3 [a]Deut. 3:17 [b]Josh. 13:20 [c]Deut. 3:17; 4:49 [1]Sea of Galilee [2]Lit. *Sea of the Plain,* the Dead Sea [3]Or *Teman* [4]Or *Ashdoth Pisgah*
4 [a]Num. 21:33 [b]Deut. 3:11 [c]Deut. 1:4
5 [a]Deut. 3:8 [b]Deut. 3:10 [c]Deut. 3:14
6 [a]Num. 21:24, 35 [b]Num. 32:29–33
7 [a]Josh. 11:17 [b]Gen. 14:6; 32:3 [c]Josh. 11:23 [1]Lit. *The Bald Mountain*
8 [a]Josh. 10:40; 11:16 [b]Ex. 3:8; 23:23
9 [a]Josh. 6:2 [b]Josh. 8:29

11:17 Mount Halak and Seir are in Edom (Gen. 32:3; Deut. 2:8).
11:20 "Harden their hearts" See Ex. 9:12; 10:1, 27; 11:10.
11:21 Anab is fifteen miles southwest of Hebron.
11:21 Anakim were a fierce people, one of the main reasons ten of the twelve spies were afraid to recommend invading Canaan (Num. 13:22, 28, 32, 33; Deut. 9:2).
11:22 Gaza, Gath, and Ashdod were lands occupied by the Philistines.
11:23 In this verse is the first mention of "rest" since chapter one.
12:1 The River Arnon flowed into the Dead Sea from the east.

10 [a]the king of Jerusalem, one; the king of Hebron, one;
11 the king of Jarmuth, one; the king of Lachish, one;
12 the king of Eglon, one; [a]the king of Gezer, one;
13 [a]the king of Debir, one; the king of Geder, one;
14 the king of Hormah, one; the king of Arad, one;
15 [a]the king of Libnah, one; the king of Adullam, one;
16 [a]the king of Makkedah, one; [b]the king of Bethel, one;
17 the king of Tappuah, one; [a]the king of Hepher, one;
18 the king of Aphek, one; the king of [1]Lasharon, one;
19 the king of Madon, one; [a]the king of Hazor, one;
20 the king of [a]Shimron Meron, one; the king of Achshaph, one;
21 the king of Taanach, one; the king of Megiddo, one;
22 [a]the king of Kedesh, one; the king of Jokneam in Carmel, one;
23 the king of Dor in the [a]heights of Dor, one; the king of [b]the people of Gilgal, one;
24 the king of Tirzah, one—[a]all the kings, thirty-one.

ENCOUNTER *Note* — *Josh. 12:24*

Continual Victory

God intends to give victory to those who trust Him. If you consistently trust God over the course of your lifetime, you will see God accomplish a series of great and mighty victories through you.

Remaining Land to Be Conquered

13 Now Joshua [a]was old, advanced in years. And the LORD said to him: "You are old, advanced in years, and there remains very much land yet to be possessed.
2 [a]"This is the land that yet remains: [b]all the territory of the Philistines and all [c]*that of* the Geshurites,
3 [a]"from Sihor, which *is* east of Egypt, as far as the border of Ekron northward (*which* is counted as Canaanite); the [b]five lords of the Philistines—the Gazites, the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites; also [c]the Avites;
4 "from the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians [a]as far as Aphek, to the border of [b]the Amorites;
5 "the land of [a]the [1]Gebalites, and all Lebanon, toward the sunrise, [b]from Baal Gad below Mount Hermon as far as the entrance to Hamath;
6 "all the inhabitants of the mountains from Lebanon as far as [a]the [1]Brook Misrephoth, *and* all the Sidonians—them [b]I will drive out from before the children of Israel; only [c]divide[2] it by lot to Israel as an inheritance, as I have commanded you.
7 "Now therefore, divide this land as an inheritance to the nine tribes and half the tribe of Manasseh."

The Land Divided East of the Jordan

8 With the other half-tribe the Reubenites and the Gadites received their inheritance, [a]which Moses had given them, [b]beyond the Jordan eastward, as Moses the servant of the LORD had given them:
9 from Aroer which *is* on the bank of the River Arnon, and the town that *is* in the midst of the ravine, [a]and all the plain of Medeba as far as Dibon;
10 [a]all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the border of the children of Ammon;
11 [a]Gilead, and the border of the Geshurites and Maachathites, all Mount Hermon, and all Bashan as far as Salcah;
12 all the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei, who remained of [a]the remnant of the giants; [b]for Moses had [1]defeated and [2]cast out these.
13 Nevertheless the children of Israel [a]did not drive out the Geshurites or the Maachathites, but the Geshurites and the Maachathites dwell among the Israelites until this day.
14 [a]Only to the tribe of Levi he had given [1]no inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, [b]as He said to them.

The Land of Reuben

15 [a]And Moses had given to the tribe of the children of Reuben *an inheritance* according to their families.
16 Their territory was [a]from Aroer, which *is* on the bank of the River Arnon, [b]and the city that *is* in the midst of the ravine, [c]and all the plain by Medeba;

10 [a]Josh. 10:23
12 [a]Josh. 10:33
13 [a]Josh. 10:38, 39
15 [a]Josh. 10:29, 30
16 [a]Josh. 10:28 [b]Judg. 1:22
17 [a]1 Kin. 4:10
18 [1]Or *Sharon*
19 [a]Josh. 11:10
20 [a]Josh. 11:1; 19:15
22 [a]Josh. 19:37; 20:7; 21:32
23 [a]Josh. 11:2 [b]Is. 9:1
24 [a]Deut. 7:24

CHAPTER 13

1 [a]Josh. 14:10; 23:1, 2
2 [a]Judg. 3:1–3 [b]Joel 3:4 [c]2 Sam. 3:3
3 [a]Jer. 2:18 [b]Judg. 3:3 [c]Deut. 2:23
4 [a]Josh. 12:18; 19:30 [b]Judg. 1:34
5 [a]1 Kin. 5:18; Ezek. 27:9 [b]Josh. 12:7 [1]Or *Giblites*
6 [a]Josh. 11:8 [b]Josh. 23:13 [c]Josh. 14:1, 2 [1]Heb. *Misrephoth Maim,* lit. *Burnings of Water* [2]*apportion*
8 [a]Num. 32:33 [b]Josh. 12:1–6
9 [a]Num. 21:30
10 [a]Num. 21:24, 25
11 [a]Josh. 12:5
12 [a]Deut. 3:11 [b]Num. 21:24, 34, 35 [1]Lit. *struck* [2]*dispossessed*
13 [a]Josh. 13:11
14 [a]Josh. 14:3, 4 [b]Josh. 13:33 [1]*no land as a possession*
15 [a]Num. 34:14
16 [a]Josh. 12:2 [b]Num. 21:28 [c]Num. 21:30

12:24 "All kings" reflects the magnificence of the victory God gave the Israelites. While many of these kings were leaders of small city-states, the recounting of their God-given victories reminded the people of His goodness to them.

13:13 Geshurites See 2 Sam. 3:3; 13:37–38; 14:23, 32.

17 [a]Heshbon and all its cities that *are* in the plain: Dibon, Bamoth Baal, Beth Baal Meon,
18 [a]Jahaza, Kedemoth, Mephaath,
19 [a]Kirjathaim, [b]Sibmah, Zereth Shahar on the mountain of the valley,
20 Beth Peor, [a]the slopes of Pisgah, and Beth Jeshimoth—
21 [a]all the cities of the plain and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, [b]whom Moses had struck [c]with the princes of Midian: Evi, Rekem, Zur, Hur, and Reba, who *were* princes of Sihon dwelling in the country.
22 The children of Israel also killed with the sword [a]Balaam the son of Beor, the [1]soothsayer, among those who were killed by them.
23 And the border of the children of Reuben was the bank of the Jordan. This *was* the inheritance of the children of Reuben according to their families, the cities and their villages.

The Land of Gad

24 [a]Moses also had given *an inheritance* to the tribe of Gad, to the children of Gad according to their families.
25 [a]Their territory was Jazer, and all the cities of Gilead, [b]and half the land of the Ammonites as far as Aroer, which *is* before [c]Rabbah,
26 and from Heshbon to Ramath Mizpah and Betonim, and from Mahanaim to the border of Debir,
27 and in the valley [a]Beth Haram, Beth Nimrah, [b]Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan as *its* border, as far as the edge [c]of the [1]Sea of Chinnereth, on the other side of the Jordan eastward.
28 This *is* the inheritance of the children of Gad according to their families, the cities and their villages.

Half the Tribe of Manasseh (East)

29 [a]Moses also had given *an inheritance* to half the tribe of Manasseh; it was for half the tribe of the children of Manasseh according to their families:
30 Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and [a]all the towns of Jair which are in Bashan, sixty cities;
31 half of Gilead, and [a]Ashtaroth and Edrei, cities of the kingdom of Og in Bashan, *were* for the [b]children of Machir the son of Manasseh, for half of the children of Machir according to their families.
32 These *are the areas* which Moses had [1]distributed as an inheritance in the plains of Moab on the other side of the Jordan, by Jericho eastward.
33 [a]But to the tribe of Levi Moses had given no inheritance; the LORD God of Israel *was* their inheritance, [b]as He had said to them.

17 [a]Num. 21:28, 30
18 [a]Num. 21:23
19 [a]Num. 32:37 [b]Num. 32:38
20 [a]Deut. 3:17
21 [a]Deut. 3:10 [b]Num. 21:24 [c]Num. 31:8
22 [a]Num. 22:5; 31:8 [1]*diviner*
24 [a]Num. 34:14
25 [a]Num. 32:1, 35 [b]Judg. 11:13, 15 [c]Deut. 3:11
27 [a]Num. 32:36 [b]Gen. 33:17 [c]Num. 34:11 [1]Sea of Galilee
29 [a]Num. 34:14
30 [a]Num. 32:41
31 [a]Josh. 9:10; 12:4; 13:12
[b]Num. 32:39, 40
32 [1]*apportioned*
33 [a]Josh. 13:14; 18:7 [b]Num. 18:20

ENCOUNTER *Note* — *Josh. 13:33*

God as an Inheritance

With God as your Father you have everything you could possibly need. Dissatisfaction is a sign you do not understand your inheritance as God's child.

The Land Divided West of the Jordan

CHAPTER 14

14 These *are the areas* which the children of Israel inherited in the land of Canaan, [a]which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed as an inheritance to them.
2 Their inheritance *was* [a]by lot, as the LORD had commanded by the hand of Moses, for the nine tribes and the half-tribe.
3 [a]For Moses had given the inheritance of the two tribes and the half-tribe on the other side of the Jordan; but to the Levites he had given no inheritance among them.
4 For [a]the children of Joseph were two tribes: Manasseh and Ephraim. And they gave no part to the Levites in the land, except [b]cities to dwell *in*, with their common-lands for their livestock and their property.
5 [a]As the LORD had commanded Moses, so the children of Israel did; and they divided the land.

Caleb Inherits Hebron

6 Then the children of Judah came to Joshua in Gilgal. And Caleb the son of Jephunneh the [a]Kenizzite said to him: "You know [b]the word which the LORD said to Moses the man of God concerning [c]you and me in Kadesh Barnea.

1 [a]Num. 34: 16–29
2 [a]Num. 26:55; 33:54; 34:13
3 [a]Josh. 13:8, 32, 33
4 [a]2 Chr. 30:1 [b]Num. 35:2–8
5 [a]Josh. 21:2
6 [a]Num. 32:11, 12 [b]Num. 14:24, 30 [c]Num. 13:26

13:18 Jahaza See Num. 21:23.
13:19 Beth Peor See Num. 25:1–3; 31:16.
13:22 Balaam See Num. 22–24.
14:1 Eleazar was the son and successor of Aaron and high priest of Israel (Ex. 6:25; Num. 20:25–28).
14:6 Kenizzites, perhaps "sons of Kenaz," may have descended from Esau through Kenaz (Gen. 15:19; 36:11, 15, 42). They had joined the Israelites. Caleb's family may have lived among the Israelites for only a generation or two. They had been incorporated into the tribe of Judah.

7 "I *was* forty years old when Moses the servant of the LORD [a]sent me from Kadesh Barnea to spy out the land, and I brought back word to him as *it was* in my heart.
8 "Nevertheless [a]my brethren who went up with me made the [1]heart of the people melt, but I wholly [b]followed the LORD my God.
9 "So Moses swore on that day, saying, [a]'Surely the land [b]where your foot has trodden shall be your inheritance and your children's forever, because you have wholly followed the LORD my God.'
10 "And now, behold, the LORD has kept me [a]alive, [b]as He said, these forty-five years, ever since the LORD spoke this word to Moses while Israel [1]wandered in the wilderness; and now, here I am this day, eighty-five years old.

7 [a]Num. 13:6, 17; 14:6
8 [a]Num. 13:31, 32 [b]Num. 14:24 [1]*courage of the people fail*
9 [a]Num. 14:23, 24 [b]Deut. 1:36
10 [a]Num. 14:24, 30, 38 [b]Josh. 5:6

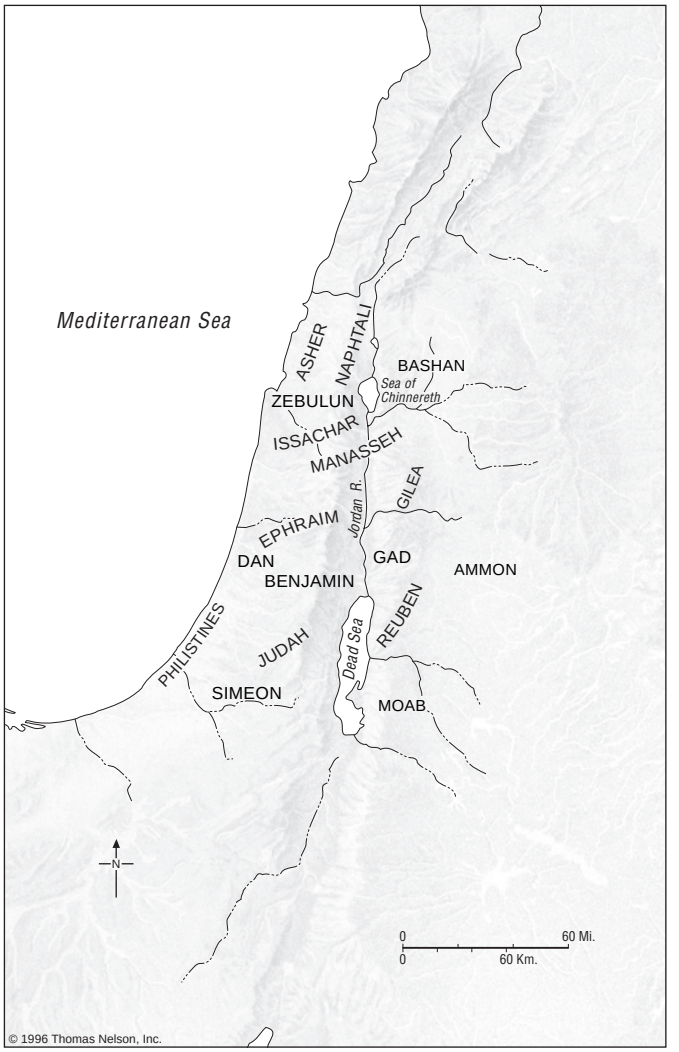
[1]Lit. *walked*

ENCOUNTER *Note* — *Josh. 14:8*

Wholly Following the Lord

Wholeheartedly following the Lord involves determined, focused effort. You cannot seek to please others and wholly follow the Lord. You cannot protect your interests and guard your comforts and still fervently follow God. It is impossible to remain proud and wholly follow God.

14:10 Forty-five years consisted of forty years in the wilderness and five years conquering Canaan.



Josh. 14:1 The Twelve Tribes in Canaan

11 [a]"As yet I *am as* strong this day as on the day that Moses sent me; just as my strength *was* then, so now *is* my strength for war, both [b]for going out and for coming in.
12 "Now therefore, give me this mountain of which the LORD spoke in that day; for you heard in that day how [a]the Anakim *were* there, and *that* the cities *were* great *and* fortified. [b]It may be that the LORD *will be* with me, and [c]I shall be able to drive them out as the LORD said."
13 And Joshua [a]blessed him, [b]and gave Hebron to Caleb the son of Jephunneh as an inheritance.
14 [a]Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he [b]wholly followed the LORD God of Israel.
15 And [a]the name of Hebron formerly was Kirjath Arba (*Arba was* the greatest man among the Anakim). [b]Then the land had rest from war.

The Land of Judah

15 So *this* was the [1]lot of the tribe of the children of Judah according to their families: [a]The border of Edom at the [b]Wilderness of Zin southward *was* the extreme southern boundary.
2 And their [a]southern border began at the shore of the Salt Sea, from the bay that faces southward.
3 Then it went out to the southern side of [a]the Ascent of Akrabbim, passed along to Zin, ascended on the south side of Kadesh Barnea, passed along to Hezron, went up to Adar, and went around to Karkaa.
4 *From there* it passed [a]toward Azmon and went out to the Brook of Egypt; and the border ended at the sea. This shall be your southern border.
5 The east border *was* the Salt Sea as far as the mouth of the Jordan. And the [a]border on the northern quarter *began* at the bay of the sea at the mouth of the Jordan.
6 The border went up to [a]Beth Hoglah and passed north of Beth Arabah; and the border went up [b]to the stone of Bohan the son of Reuben.
7 Then the border went up toward [a]Debir from [b]the Valley of Achor, and it turned northward toward Gilgal, which *is* before the Ascent of Adummim, which *is* on the south side of the valley. The border continued toward the waters of En Shemesh and ended at [c]En Rogel.
8 And the border went up [a]by the Valley of the Son of Hinnom to the southern slope of the [b]Jebusite *city* (which *is* Jerusalem). The border went up to the top of the mountain that *lies* before the Valley of Hinnom westward, which *is* at the end of the Valley [c]of [1]Rephaim northward.
9 Then the border went around from the top of the hill to [a]the fountain of the water of Nephtoah, and extended to the cities of Mount Ephron. And the border went around [b]to Baalah (which *is* [c]Kirjath Jearim).
10 Then the border [1]turned westward from Baalah to Mount Seir, passed along to the side of Mount Jearim on the north (which *is* Chesalon), went down to Beth Shemesh, and passed on to [a]Timnah.
11 And the border went out to the side of [a]Ekron northward. Then the border went around to Shicron, passed along to Mount Baalah, and extended to Jabneel; and the border ended at the sea.
12 The west border *was* [a]the coastline of the Great Sea. This *is* the boundary of the children of Judah all around according to their families.

Caleb Occupies Hebron and Debir

13 [a]Now to Caleb the son of Jephunneh he gave a share among the children of [b]Judah, according to the commandment of the LORD to Joshua, *namely,* [c]Kirjath Arba, which *is* Hebron (*Arba was* the father of Anak).
14 Caleb drove out [a]the three sons of Anak from there: [b]Sheshai, Ahiman, and Talmai, the children of Anak.
15 Then [a]he went up from there to the inhabitants of Debir (formerly the name of Debir *was* Kirjath Sepher).
16 [a]And Caleb said, "He who [1]attacks Kirjath Sepher and takes it, to him I will give Achsah my daughter as wife."
17 So [a]Othniel the [b]son of Kenaz, the brother of Caleb, took it; and he gave him [c]Achsah his daughter as wife.
18 [a]Now it was so, when she came *to him,* that she persuaded him to ask her father for a field. So [b]she dismounted from *her* donkey, and Caleb said to her, "What do you wish?"
19 She answered, "Give me a [a]blessing; since you have given me land in the South, give me also springs of water." So he gave her the upper springs and the lower springs.

The Cities of Judah

20 This *was* the inheritance of the tribe of the children of Judah according to their families:

11 [a]Deut. 34:7 [b]Deut. 31:2
12 [a]Num. 13:28, 33 [b]Rom. 8:31 [c]Josh. 15:14
13 [a]Josh. 22:6 [b]Josh. 10:37; 15:13
14 [a]Josh. 21:12 [b]Josh. 14:8, 9
15 [a]Gen. 23:2 [b]Josh. 11:23

CHAPTER 15

1 [a]Num. 34:3 [b]Num. 33:36 [1]*allotment*
2 [a]Num. 34:3, 4
3 [a]Num. 34:4
4 [a]Num. 34:5
5 [a]Josh. 18: 15–19
6 [a]Josh. 18:19, 21 [b]Josh. 18:17
7 [a]Josh. 13:26 [b]Josh. 7:26 [c]2 Sam. 17:17
8 [a]Josh. 18:16 [b]Judg. 1:21; 19:10 [c]Josh. 18:16 [1]Lit. *Giants*
9 [a]Josh. 18:15 [b]1 Chr. 13:6 [c]Judg. 18:12
10 [a]Gen. 38:13 [1]*turned around*
11 [a]Josh. 19:43
12 [a]Num. 34:6, 7
13 [a]Josh. 14:13 [b]Num. 13:6 [c]Josh. 14:15
14 [a]Judg. 1:10, 20 [b]Num. 13:22
15 [a]Judg. 1:11
16 [a]Judg. 1:12 [1]Lit. *strikes*
17 [a]Judg. 1:13; 3:9 [b]Num. 32:12 [c]Judg. 1:12
18 [a]Judg. 1:14 [b]Gen. 24:64
19 [a]Gen. 33:11

14:15 Kirjath Arba meant "city of Arba" and later became known as Hebron.

15:15 Debir had been previously captured by Joshua (10:38–39) but had apparently temporarily wrested its freedom back.

ENCOUNTER *Note* *Josh. 15:20*

Listing Our Inheritance

God regularly expresses His love for us through the protection and provision He gives us. It is imperative that we keep an account of all God has given us lest we inadvertently commit the sin of ingratitude toward our benevolent and generous Provider.

21 The cities at the limits of the tribe of the children of Judah, toward the border of Edom in the South, were Kabzeel, [a]Eder, Jagur,
22 Kinah, Dimonah, Adadah,
23 Kedesh, Hazor, Ithnan,
24 [a]Ziph, Telem, Bealoth,
25 Hazor, Hadattah, Kerioth, Hezron (which *is* Hazor),
26 Amam, Shema, Moladah,
27 Hazar Gaddah, Heshmon, Beth Pelet,
28 Hazar Shual, [a]Beersheba, Bizjothjah,
29 Baalah, Ijim, Ezem,
30 Eltolad, Chesil, [a]Hormah,
31 [a]Ziklag, Madmannah, Sansannah,
32 Lebaoth, Shilhim, Ain, and [a]Rimmon: all the cities *are* twenty-nine, with their villages.
33 In the lowland: [a]Eshtaol, Zorah, Ashnah,
34 Zanoah, En Gannim, Tappuah, Enam,
35 Jarmuth, [a]Adullam, Socoh, Azekah,
36 Sharaim, Adithaim, Gederah, and Gederothaim: fourteen cities with their villages;
37 Zenan, Hadashah, Migdal Gad,
38 Dilean, Mizpah, [a]Joktheel,
39 [a]Lachish, Bozkath, [b]Eglon,
40 Cabbon, [1]Lahmas, Kithlish,
41 Gederoth, Beth Dagon, Naamah, and Makkedah: sixteen cities with their villages;
42 [a]Libnah, Ether, Ashan,
43 Jiphtah, Ashnah, Nezib,
44 Keilah, Achzib, and Mareshah: nine cities with their villages;
45 Ekron, with its towns and villages;
46 from Ekron to the sea, all that *lay* near [a]Ashdod, with their villages;
47 Ashdod with its towns and villages, Gaza with its towns and villages—as far as [a]the Brook of Egypt and [b]the Great Sea with *its* coastline.
48 And in the mountain country: Shamir, Jattir, Sochoh,
49 Dannah, Kirjath Sannah (which *is* Debir),
50 Anab, Eshtemoh, Anim,
51 [a]Goshen, Holon, and Giloh: eleven cities with their villages;
52 Arab, Dumah, Eshean,
53 Janum, Beth Tappuah, Aphekah,
54 Humtah, [a]Kirjath Arba (which *is* Hebron), and Zior: nine cities with their villages;
55 [a]Maon, Carmel, Ziph, Juttah,
56 Jezreel, Jokdeam, Zanoah,
57 Kain, Gibeah, and Timnah: ten cities with their villages;
58 Halhul, Beth Zur, Gedor,
59 Maarath, Beth Anoth, and Eltekon: six cities with their villages;
60 [a]Kirjath Baal (which *is* Kirjath Jearim) and Rabbah: two cities with their villages.
61 In the wilderness: Beth Arabah, Middin, Secacah,
62 Nibshan, the City of Salt, and [a]En Gedi: six cities with their villages.
63 As for the Jebusites, the inhabitants of Jerusalem, [a]the children of Judah could not drive them out; [b]but the Jebusites dwell with the children of Judah at Jerusalem to this day.

Ephraim and West Manasseh

16 The lot [1]fell to the children of Joseph from the Jordan, by Jericho, to the waters of Jericho on the east, to the [a]wilderness that goes up from Jericho through the mountains to [2]Bethel,
2 then went out [1]from [a]Bethel to Luz, passed along to the border of the Archites at Ataroth,
3 and went down westward to the boundary of the Japhletites, [a]as far as the boundary of Lower Beth Horon to [b]Gezer; and [1]it ended at the sea.
4 [a]So the children of Joseph, Manasseh and Ephraim, took their [1]inheritance.

The Land of Ephraim

5 [a]The border of the children of Ephraim, according to their families, was *thus:* The border of their inheritance on the east side was [b]Ataroth Addar [c]as far as Upper Beth Horon.
6 And the border went out toward the sea on the north side of [a]Michmethath; then the border went around eastward to Taanath Shiloh, and passed by it on the east of Janohah.
7 Then it went down from Janohah to Ataroth and [1]Naarah, reached to Jericho, and came out at the Jordan.

21 [a]Gen. 35:21
24 [a]1 Sam. 23:14
28 [a]Gen. 21:31
30 [a]Josh. 19:4
31 [a]1 Sam. 27:6; 30:1
32 [a]Judg. 20:45, 47
33 [a]Judg. 13:25; 16:31
35 [a]1 Sam. 22:1
38 [a]2 Kin. 14:7
39 [a]2 Kin. 14:19 [b]Josh. 10:3
40 [1]Or *Lahmam*
42 [a]Josh. 21:13
46 [a]Josh. 11:22
47 [a]Josh. 15:4 [b]Num. 34:6
51 [a]Josh. 10:41; 11:16
54 [a]Josh. 14:15
55 [a]1 Sam. 23:24, 25
60 [a]Josh. 18:14
62 [a]1 Sam. 23:29
63 [a]2 Sam. 5:6 [b]Judg. 1:21

CHAPTER 16

1 [a]Josh. 8:15; 18:12 [1]Lit. *went out* [2]LXX *Bethel Luz*
2 [a]Josh. 18:13 [1]LXX *to Bethel,*
3 [a]2 Chr. 8:5 [b]1 Kin. 9:15 [1]Lit. *the goings out of it were at the sea*
4 [a]Josh. 17:14 [1]*possession*
5 [a]Judg. 1:29 [b]Josh. 18:13 [c]2 Chr. 8:5
6 [a]Josh. 17:7
7 [1]*Naaran,* 1 Chr. 7:28

15:63 Joshua defeated the Jebusites, but they managed to hold on to Jerusalem until the time of David (Num 33:52–55; Deut. 7:1–5; 20:16–8). David conquered the Jebusites around 1003 B.C.
16:2 Archites See 2 Sam. 15:32; 16:16.

8 The border went out from [a]Tappuah
westward to the [b]Brook Kanah, and [1]it
ended at the sea. This *was* the inheri-
tance of the tribe of the children of
Ephraim according to their families.
9 [a]The separate cities for the children
of Ephraim *were* among the inheritance
of the children of Manasseh, all the
cities with their villages.
10 [a]And they did not drive out the
Canaanites who dwelt in Gezer; but the
Canaanites dwell among the Ephraim-
ites to this day and have become forced
laborers.

ENCOUNTER Note *Josh. 16:10*

Partial Obedience

God intends for us to obey Him completely. When we do not, God allows us to live with the consequences. We leave tasks unfinished. God does not.

The Other Half-Tribe of Manasseh (West)

17 There was also a lot for the tribe of
Manasseh, for he *was* the [a]first-
born of Joseph: *namely* for [b]Machir the
firstborn of Manasseh, the father of
Gilead, because he was a man of war;
therefore he was given [c]Gilead and
Bashan.
2 And there was *a lot* for [a]the rest of the
children of Manasseh according to their
families: [b]for the children of [1]Abiezer,
the children of Helek, [c]the children of
Asriel, the children of Shechem, [d]the
children of Hepher, and the children of
Shemida; these *were* the male children
of Manasseh the son of Joseph accord-
ing to their families.
3 But [a]Zelophehad the son of Hepher,
the son of Gilead, the son of Machir, the
son of Manasseh, had no sons, but only
daughters. And these *are* the names of
his daughters: Mahlah, Noah, Hoglah,
Milcah, and Tirzah.
4 And they came near before [a]Eleazar
the priest, before Joshua the son of
Nun, and before the rulers, saying,
[b]"The LORD commanded Moses to give
us an [1]inheritance among our broth-
ers." Therefore, according to the com-
mandment of the LORD, he gave them
an inheritance among their father's
brothers.

8 [a]Josh. 17:8 [b]Josh. 17:9 [1]Lit. *the goings out of it were at the sea*
9 [a]Josh. 17:9
10 [a]Judg. 1:29

CHAPTER 17

1 [a]Gen. 41:51; 46:20; 48:18 [b]Gen. 50:23 [c]Deut. 3:15
2 [a]Num. 26: 29–33 [b]1 Chr. 7:18 [c]Num. 26:31 [d]Num. 26:32 [1]*Jeezer,* Num. 26:30
3 [a]Num. 26:33; 27:1; 36:2
4 [a]Josh. 14:1 [b]Num. 27:2–11 [1]*possession*

5 Ten shares fell to [a]Manasseh, besides
the land of Gilead and Bashan, which
were on the other side of the Jordan,
6 because the daughters of Manasseh
received an inheritance among his sons;
and the rest of Manasseh's sons had the
land of Gilead.
7 And the territory of Manasseh was
from Asher to [a]Michmethath, that *lies*
east of Shechem; and the border went
along south to the inhabitants of En Tap-
puah.
8 Manasseh had the land of Tappuah,
but [a]Tappuah on the border of Ma-
nasseh *belonged* to the children of
Ephraim.
9 And the [1]border descended to the
[2]Brook Kanah, southward to the brook.
[a]These cities of Ephraim *are* among the
cities of Manasseh. The border of Ma-
nasseh *was* on the north side of the
brook; and it ended at the sea.
10 Southward *it was* Ephraim's, north-
ward *it was* Manasseh's, and the sea
was its border. Manasseh's territory was
adjoining Asher on the north and Is-
sachar on the east.
11 And in Issachar and in Asher,
[a]Manasseh had [b]Beth Shean and its
towns, Ibleam and its towns, the inhabi-
tants of Dor and its towns, the inhabi-
tants of En Dor and its towns, the inhabi-
tants of Taanach and its towns, and the
inhabitants of Megiddo and its towns—
three hilly regions.
12 Yet [a]the children of Manasseh could
not drive out *the inhabitants of* those
cities, but the Canaanites were deter-
mined to dwell in that land.

ENCOUNTER Note *Josh. 17:12*

Persistent Enemies

God's enemies may not defeat you in face-to-face confrontation, but they may covertly invade your life and wear you down gradually, day by day. Ultimately your victory depends on your absolute trust in and obedience to His word.

13 And it happened, when the children
of Israel grew strong, that they put the
Canaanites to [a]forced labor, but did not
utterly drive them out.

5 [a]Josh. 22:7
7 [a]Josh. 16:6
8 [a]Josh. 16:8
9 [a]Josh. 16:9 [1]*boundary* [2]*Wadi*
11 [a]1 Chr. 7:29 [b]1 Kin. 4:12
12 [a]Judg. 1:19, 27, 28
13 [a]Josh. 16:10

16:10 God commanded the Israelites to utterly destroy the Canaanites (Deut. 20:16–18). By merely reducing them to forced labor the Israelites were allowing pagan idol worship to remain in the land to be a constant temptation to them.

17:1 Machir was Manasseh's firstborn child (Gen. 50:23; Num. 26:29). He had already received his inheritance in Gilead and Bashan (Josh. 13:29–31).

17:3 Joshua kept the promise made by Moses, reflecting God's faithfulness in keeping all of His promises (Num. 26:33; 27:1–11).

More Land for Ephraim and Manasseh

14 [a]Then the children of Joseph spoke to Joshua, saying, "Why have you given us *only* [b]one [1]lot and one share to inherit, since we *are* [c]a great people, inasmuch as the LORD has blessed us until now?"
15 So Joshua answered them, "If you *are* a great people, *then* go up to the forest *country* and clear a place for yourself there in the land of the Perizzites and the giants, since the mountains of Ephraim are too confined for you."
16 But the children of Joseph said, "The mountain country is not enough for us; and all the Canaanites who dwell in the land of the valley have [a]chariots of iron, *both those* who *are* of Beth Shean and its towns and *those* who *are* [b]of the Valley of Jezreel."
17 And Joshua spoke to the house of Joseph—to Ephraim and Manasseh—saying, "You *are* a great people and have great power; you shall not have *only* one [1]lot,
18 "but the mountain country shall be yours. Although it *is* wooded, you shall cut it down, and its [1]farthest extent shall be yours; for you shall drive out the Canaanites, [a]though they have iron chariots *and* are strong."

The Remainder of the Land Divided

18 Now the whole congregation of the children of Israel assembled together [a]at Shiloh, and [b]set up the tabernacle of meeting there. And the land was subdued before them.

ENCOUNTER *Note* *Josh. 18:1*

The Tabernacle of Meeting

Almighty God chooses to dwell among His people. He does not force Himself on us, yet He is ever near.

2 But there remained among the children of Israel seven tribes which had not yet received their inheritance.
3 Then Joshua said to the children of Israel: [a]"How long will you neglect to go and possess the land which the LORD God of your fathers has given you?
4 "Pick out from among you three men for *each* tribe, and I will send them; they shall rise and go through the land, survey it according to their inheritance, and come *back* to me.
5 "And they shall divide it into seven parts. [a]Judah shall remain in their territory on the south, and the [b]house of Joseph shall remain in their territory on the north.
6 "You shall therefore [1]survey the land in seven parts and bring *the survey* here to me, [a]that I may cast lots for you here before the LORD our God.
7 [a]"But the Levites have no part among you, for the priesthood of the LORD *is* their inheritance. [b]And Gad, Reuben, and half the tribe of Manasseh have received their inheritance beyond the Jordan on the east, which Moses the servant of the LORD gave them."
8 Then the men arose to go away; and Joshua charged those who went to [1]survey the land, saying, "Go, walk [a]through the land, survey it, and come back to me, that I may cast lots for you here before the LORD in Shiloh."
9 So the men went, passed through the land, and [1]wrote the survey in a book in seven parts by cities; and they came to Joshua at the camp in Shiloh.
10 Then Joshua cast [a]lots for them in Shiloh before the LORD, and there [b]Joshua divided the land to the children of Israel according to their [1]divisions.

The Land of Benjamin

11 [a]Now the lot of the tribe of the children of Benjamin came up according to their families, and the territory of their lot came out between the children of Judah and the children of Joseph.
12 [a]Their border on the north side began at the Jordan, and the border went up to the side of Jericho on the north, and went up through the mountains westward; it ended at the Wilderness of Beth Aven.
13 The border went over from there toward Luz, to the side of Luz [a](which *is* Bethel) southward; and the border descended to Ataroth Addar, near the hill that *lies* on the south side [b]of Lower Beth Horon.
14 Then the border extended around the west side to the south, from the hill that *lies* before Beth Horon southward; and [1]it ended at [a]Kirjath Baal (which *is* Kirjath Jearim), a city of the children of Judah. This *was* the west side.
15 The south side *began* at the end of

14 [a]Josh. 16:4 [b]Gen. 48:22 [c]Gen. 48:19 [1]*allotment*
16 [a]Judg. 1:19; 4:3 [b]1 Kin. 4:12
17 [1]*allotment*
18 [a]Deut. 20:1 [1]Lit. *goings out*

CHAPTER 18

1 [a]Jer. 7:12 [b]Judg. 18:31
3 [a]Judg. 18:9
5 [a]Josh. 15:1 [b]Josh. 16:1—17:18
6 [a]Josh. 14:2; 18:10 [1]*describe in writing*
7 [a]Josh. 13:33 [b]Josh. 13:8
8 [a]Gen. 13:17 [1]*describe in writing*
9 [1]*described it in writing*
10 [a]Acts 13:19 [b]Num. 34:16–29 [1]*portions*
11 [a]Judg. 1:21
12 [a]Josh. 16:1
13 [a]Gen. 28:19 [b]Josh. 16:3
14 [a]Josh. 15:9 [1]Lit. *its goings out were*

17:15 "Giants" in Hebrew is "Rephaites." Joshua demonstrated wisdom by granting the Ephraimites a "great" assignment. Since Joshua was from the tribe of Ephraim, he was careful not to show partiality.

17:16 The tribe of Joseph's response was contrary to Caleb's (Josh. 14:6–15).

18:1 Shiloh is fifteen miles northwest of Jerusalem. It became a key religious center (Josh. 19:51; 21:2; Judg. 18:31; 21:12; 1 Sam. 1:9), and was destroyed in 1050 B.C. (see Ps. 78:60; Jer. 7:14).

18:3 Joshua did not intend to personally lead the Israelites to conquer every portion of Canaan. He urged the tribes to possess their own inheritance.

Kirjath Jearim, and the border extended on the west and went out to [a]the spring of the waters of Nephtoah.
16 Then the border came down to the end of the mountain that *lies* before [a]the Valley of the Son of Hinnom, which *is* in the Valley of the [1]Rephaim on the north, descended to the Valley of Hinnom, to the side of the Jebusite *city* on the south, and descended to [b]En Rogel.
17 And it went around from the north, went out to En Shemesh, and extended toward Geliloth, which is before the Ascent of Adummim, and descended to [a]the stone of Bohan the son of Reuben.
18 Then it passed along toward the north side of [1]Arabah, and went down to Arabah.
19 And the border passed along to the north side of Beth Hoglah; then [1]the border ended at the north bay at the [a]Salt Sea, at the south end of the Jordan. This *was* the southern boundary.
20 The Jordan was its border on the east side. This *was* the inheritance of the children of Benjamin, according to its boundaries all around, according to their families.
21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, Beth Hoglah, Emek Keziz,
22 Beth Arabah, Zemaraim, Bethel,
23 Avim, Parah, Ophrah,
24 Chephar Haammoni, Ophni, and Gaba: twelve cities with their villages;
25 [a]Gibeon, [b]Ramah, Beeroth,
26 Mizpah, Chephirah, Mozah,
27 Rekem, Irpeel, Taralah,
28 Zelah, Eleph, [a]Jebus (which *is* Jerusalem), Gibeath, *and* Kirjath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.

Simeon's Inheritance with Judah

19 The [a]second lot came out for Simeon, for the tribe of the children of Simeon according to their families. [b]And their inheritance was within the inheritance of the children of Judah.
2 [a]They had in their inheritance Beersheba (Sheba), Moladah,
3 Hazar Shual, Balah, Ezem,
4 Eltolad, Bethul, Hormah,
5 Ziklag, Beth Marcaboth, Hazar Susah,
6 Beth Lebaoth, and Sharuhen: thirteen cities and their villages;
7 Ain, Rimmon, Ether, and Ashan: four cities and their villages;
8 and all the villages that *were* all around these cities as far as Baalath Beer, [a]Ramah of the South. This *was* the inheritance of the tribe of the children of Simeon according to their families.
9 The inheritance of the children of Simeon *was included* in the share of the children of Judah, for the share of the children of Judah was [1]too much for them. [a]Therefore the children of Simeon had *their* inheritance within the inheritance of [2]that people.

The Land of Zebulun

10 The third lot came out for the children of Zebulun according to their families, and the border of their inheritance was as far as Sarid.
11 [a]Their border went toward the west and to Maralah, went to Dabbasheth, and extended along the brook that is [b]east of Jokneam.
12 Then from Sarid it went eastward toward the sunrise along the border of Chisloth Tabor, and went out toward [a]Daberath, bypassing Japhia.
13 And from there it passed along on the east of [a]Gath Hepher, toward Eth Kazin, and extended to Rimmon, which borders on Neah.
14 Then the border went around it on the north side of Hannathon, and [1]it ended in the Valley of Jiphthah El.
15 Included were Kattath, Nahallal, Shimron, Idalah, and Bethlehem: twelve cities with their villages.
16 This *was* the inheritance of the children of Zebulun according to their families, these cities with their villages.

The Land of Issachar

17 The fourth lot came out to Issachar, for the children of Issachar according to their families.
18 And their territory went to Jezreel, and *included* Chesulloth, Shunem,
19 Haphraim, Shion, Anaharath,
20 Rabbith, Kishion, Abez,
21 Remeth, En Gannim, En Haddah, and Beth Pazzez.
22 And the border reached to Tabor, Shahazimah, and [a]Beth Shemesh; their border ended at the Jordan: sixteen cities with their villages.
23 This *was* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

The Land of Asher

24 [a]The fifth lot came out for the tribe of the children of Asher according to their families.

15 [a]Josh. 15:9
16 [a]Josh. 15:8 [b]Josh. 15:7 [1]Lit. *Giants*
17 [a]Josh. 15:6
18 [1]*Beth Arabah,* Josh. 15:6; 18:22
19 [a]Josh. 15:2, 5 [1]Lit. *the goings out of the border were*
25 [a]1 Kin. 3:4, 5 [b]Jer. 31:15
28 [a]Josh. 15:8, 63

CHAPTER 19

1 [a]Judg. 1:3 [b]Josh. 19:9
2 [a]1 Chr. 4:28
8 [a]1 Sam. 30:27
9 [a]Josh. 19:1 [1]*too large* [2]Lit. *them*
11 [a]Gen. 49:13 [b]Josh. 12:22
12 [a]1 Chr. 6:72
13 [a]2 Kin. 14:25
14 [1]Lit. *the goings out of it were*
22 [a]Josh. 15:10
24 [a]Judg. 1:31, 32

18:16 "Rephaim" means "giants."

19:1 The tribe of Simeon did not receive a separate allotment. Their lands were within the territory of Judah. This may have been due to Simeon's sin generations before (Gen. 49:5–7).

25 And their territory included Helkath, Hali, Beten, Achshaph,
26 Alammelech, Amad, and Mishal; it reached to [a]Mount Carmel westward, along *the Brook* Shihor Libnath.
27 It turned toward the sunrise to Beth Dagon; and it reached to Zebulun and to the Valley of Jiphthah El, then northward beyond Beth Emek and Neiel, bypassing [a]Cabul *which was* on the left,
28 including [1]Ebron, Rehob, Hammon, and Kanah, [a]as far as Greater Sidon.
29 And the border turned to Ramah and to the fortified city of Tyre; then the border turned to Hosah, and ended at the sea by the region of [a]Achzib.
30 Also Ummah, Aphek, and Rehob *were included:* twenty-two cities with their villages.
31 This *was* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

The Land of Naphtali

32 [a]The sixth lot came out to the children of Naphtali, for the children of Naphtali according to their families.

ENCOUNTER*Note* *Josh. 19:32*

God's Inheritance

God has an inheritance for each of His children. It is perfectly suited to our walk with Him and it is always entirely undeserved.

33 And their border began at Heleph, enclosing the territory from the terebinth tree in Zaanannim, Adami Nekeb, and Jabneel, as far as Lakkum; [1]it ended at the Jordan.
34 [a]From Heleph the border extended westward to Aznoth Tabor, and went out from there toward Hukkok; it adjoined Zebulun on the south side and Asher on the west side, and ended at Judah by the Jordan toward the sunrise.
35 And the fortified cities *are* Ziddim, Zer, Hammath, Rakkath, Chinnereth,
36 Adamah, Ramah, Hazor,
37 [a]Kedesh, Edrei, En Hazor,
38 Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh: nineteen cities with their villages.
39 This *was* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

The Land of Dan

40 [a]The seventh lot came out for the tribe of the children of Dan according to their families.
41 And the territory of their inheritance was Zorah, [a]Eshtaol, Ir Shemesh,
42 [a]Shaalabbin, [b]Aijalon, Jethlah,
43 Elon, Timnah, [a]Ekron,
44 Eltekeh, Gibbethon, Baalath,
45 Jehud, Bene Berak, Gath Rimmon,
46 Me Jarkon, and Rakkon, with the region [1]near [2]Joppa.
47 And the [a]border of the children of Dan went beyond these, because the children of Dan went up to fight against Leshem and took it; and they struck it with the edge of the sword, took possession of it, and dwelt in it. They called Leshem, [b]Dan, after the name of Dan their father.
48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

Joshua's Inheritance

49 When they had [1]made an end of dividing the land as an inheritance according to their borders, the children of Israel gave an inheritance among them to Joshua the son of Nun.
50 According to the word of the LORD they gave him the city which he asked for, [a]Timnath [b]Serah in the mountains of Ephraim; and he built the city and dwelt in it.
51 [a]These *were* the inheritances which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel divided as an inheritance by lot [b]in Shiloh before the LORD, at the door of the tabernacle of meeting. So they made an end of dividing the country.

The Cities of Refuge

20 The LORD also spoke to Joshua, saying,
2 "Speak to the children of Israel, saying: [a]'Appoint[1] for yourselves cities of refuge, of which I spoke to you through Moses,
3 'that the slayer who kills a person accidentally *or* unintentionally may flee

26 [a]Jer. 46:18
27 [a]1 Kin. 9:13
28 [a]Judg. 1:31 [1]So with MT, Tg., Vg.; a few Heb. mss. *Abdon* (cf. 21:30 and 1 Chr. 6:74)
29 [a]Judg. 1:31
32 [a]Judg. 1:33
33 [1]Lit. *its goings out were*
34 [a]Deut. 33:23
37 [a]Josh. 20:7
40 [a]Judg. 1:34–36
41 [a]Josh. 15:33
42 [a]Judg. 1:35 [b]Josh. 10:12; 21:24
43 [a]Judg. 1:18
46 [1]*over against* [2]Heb. *Japho*
47 [a]Judg. 18 [b]Judg. 18:29
49 [1]*finished*
50 [a]Josh. 24:30 [b]1 Chr. 7:24
51 [a]Num. 34:17 [b]Josh. 18:1, 10

CHAPTER 20
2 [a]Num. 35:6–34 [1]*Designate*

19:47 The tribe of Dan could not overcome the inhabitants of their land so they ultimately migrated north to capture Leshim, called Laish (Judg. 18:27–31).

19:49 Although Joshua had led the Israelites to victory, his inheritance was the last to be determined. Like Caleb, he chose a location in the mountains, the most difficult territory to conquer (Josh. 14:12).

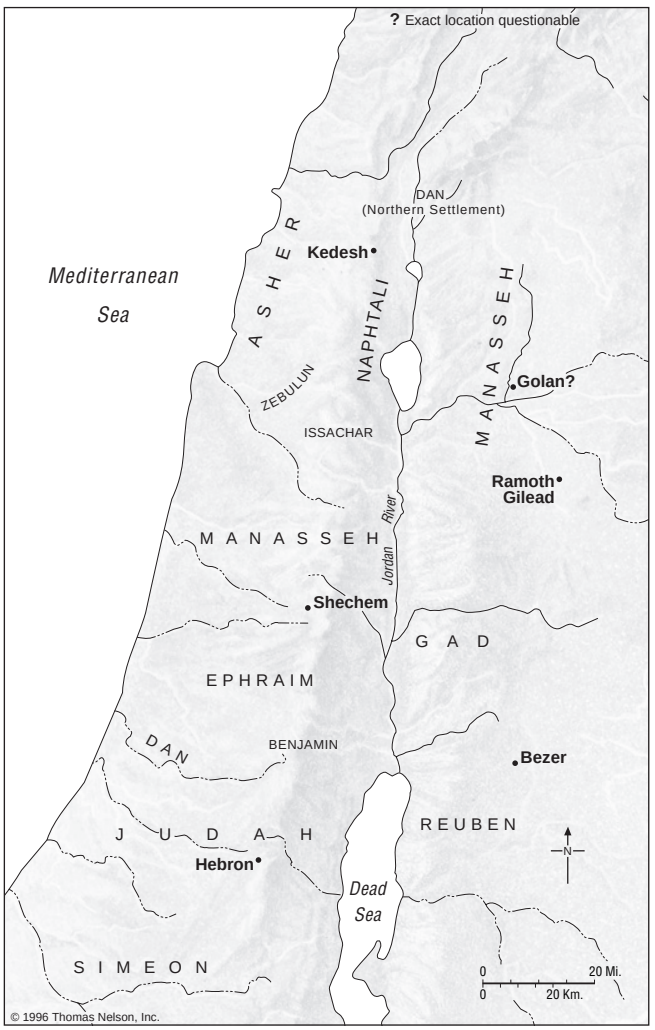
19:50 Timnath Serah Joshua was the only Israelite to be given a city entirely for himself.

there; and they shall be your refuge from the avenger of blood.
4 'And when he flees to one of those cities, and stands at the entrance of the gate of the city, and [1]declares his case in the hearing of the elders of that city, they shall take him into the city as one of them, and give him a place, that he may dwell among them.
5 [a]'Then if the avenger of blood pursues him, they shall not deliver the slayer into his hand, because he struck his neighbor unintentionally, but did not hate him beforehand.
6 'And he shall dwell in that city [a]until he stands before the congregation for judgment, *and* until the death of the one who is high priest in those days. Then the slayer may return and come to his own city and his own house, to the city from which he fled.' "
7 So they appointed [a]Kedesh in Galilee, in the mountains of Naphtali, [b]Shechem in the mountains of Ephraim, and [c]Kirjath Arba (which *is* Hebron) in [d]the mountains of Judah.
8 And on the other side of the Jordan, by Jericho eastward, they assigned [a]Bezer in the wilderness on the plain, from the tribe of Reuben, [b]Ramoth in Gilead, from the tribe of Gad, and [c]Golan in Bashan, from the tribe of Manasseh.

4 [1]*states*
5 [a]Num. 35:12
6 [a]Num. 35:12, 24, 25
7 [a]1 Chr. 6:76 [b]Josh. 21:21 [c]Josh. 14:15; 21:11, 13 [d]Luke 1:39
8 [a]Deut. 4:43 [b]Josh. 21:38 [c]Josh. 21:27

20:3 "Avenger of blood" can be translated "close relative." It was the duty of relatives to seek justice and retribution against those who harmed their defenseless family members.

20:7 There was a city of refuge within a day's travel of any location in Israel.



Josh. 20:2 The Cities of Refuge

ENCOUNTER Note *Josh. 20:7*

Places of Refuge

God provides refuge for sinners. There is always a safe place to which a sinner can flee. Sinners will find divine deliverance and forgiveness if they seek it. Ultimately our refuge is in God.

9 [a]These were the cities appointed for all the children of Israel and for the stranger who [1]dwelt among them, that whoever killed a person accidentally might flee there, and not die by the hand of the avenger of blood [b]until he stood before the congregation.

Cities of the Levites

21 Then the heads of the fathers' *houses* of the [a]Levites came near to [b]Eleazar the priest, to Joshua the son of Nun, and to the heads of the fathers' *houses* of the tribes of the children of Israel.
2 And they spoke to them at [a]Shiloh in the land of Canaan, saying, [b]"The LORD commanded through Moses to give us cities to dwell in, with their common-lands for our livestock."
3 So the children of Israel gave to the Levites from their inheritance, at the commandment of the LORD, these cities and their common-lands:
4 Now the lot came out for the families of the Kohathites. And [a]the children of Aaron the priest, *who were* of the Levites, [b]had thirteen cities by lot from the tribe of Judah, from the tribe of Simeon, and from the tribe of Benjamin.
5 [a]The rest of the children of Kohath had ten cities by lot from the families of the tribe of Ephraim, from the tribe of Dan, and from the half-tribe of Manasseh.
6 And [a]the children of Gershon had thirteen cities by lot from the families of the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan.
7 [a]The children of Merari according to their families had twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun.
8 [a]And the children of Israel gave these cities with their common-lands by lot to the Levites, [b]as the LORD had commanded by the hand of Moses.

9 [a]Num. 35:15 [b]Josh. 20:6 [1]As a resident alien

CHAPTER 21

1 [a]Num. 35:1–8 [b]Josh. 14:1; 17:4
2 [a]Josh. 18:1 [b]Num. 35:2
4 [a]Josh. 21:8, 19 [b]Josh. 19:51
5 [a]Josh. 21:20
6 [a]Josh. 21:27
7 [a]Josh. 21:34
8 [a]Josh. 21:3 [b]Num. 35:2
9 [1]Lit. *called*
11 [a]1 Chr. 6:55 [b]Josh. 14:15; 15:13, 14 [c]Josh. 20:7 [1]Lit. *City of Arba*
12 [a]Josh. 14:14
13 [a]1 Chr. 6:57 [b]Josh. 15:54; 20:2, 7 [c]Josh. 15:42
14 [a]Josh. 15:48 [b]Josh. 15:50
15 [a]1 Chr. 6:58 [b]Josh. 15:49
16 [a]1 Chr. 6:59 [b]Josh. 15:55 [c]Josh. 15:10
17 [a]Josh. 18:25 [b]Josh. 18:24
18 [a]1 Chr. 6:60
20 [a]1 Chr. 6:66 [1]*allotment*
21 [a]Josh. 20:7 [b]Judg. 1:29
24 [a]Josh. 10:12

9 So they gave from the tribe of the children of Judah and from the tribe of the children of Simeon these cities which are [1]designated by name,
10 which were for the children of Aaron, one of the families of the Kohathites, *who were* of the children of Levi; for the lot was theirs first.
11 [a]And they gave them [1]Kirjath Arba (*Arba was* the father of [b]Anak), [c]which *is* Hebron, in the mountains of Judah, with the common-land surrounding it.
12 But [a]the fields of the city and its villages they gave to Caleb the son of Jephunneh as his possession.
13 Thus [a]to the children of Aaron the priest they gave [b]Hebron with its common-land (a city of refuge for the slayer), [c]Libnah with its common-land,
14 [a]Jattir with its common-land, [b]Eshtemoa with its common-land,
15 [a]Holon with its common-land, [b]Debir with its common-land,
16 [a]Ain with its common-land, [b]Juttah with its common-land, and [c]Beth Shemesh with its common-land: nine cities from those two tribes;
17 and from the tribe of Benjamin, [a]Gibeon with its common-land, [b]Geba with its common-land,
18 Anathoth with its common-land, and [a]Almon with its common-land: four cities.
19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their common-lands.
20 [a]And the families of the children of Kohath, the Levites, the rest of the children of Kohath, even they had the cities of their [1]lot from the tribe of Ephraim.
21 For they gave them [a]Shechem with its common-land in the mountains of Ephraim (a city of refuge for the slayer), [b]Gezer with its common-land,
22 Kibzaim with its common-land, and Beth Horon with its common-land: four cities;
23 and from the tribe of Dan, Eltekeh with its common-land, Gibbethon with its common-land,
24 [a]Aijalon with its common-land, *and* Gath Rimmon with its common-land: four cities;
25 and from the half-tribe of Manasseh, Tanach with its common-land and Gath Rimmon with its common-land: two cities.
26 All the ten cities with their common-lands were for the rest of the families of the children of Kohath.

21:1 As a consequence of the sin of Simeon and Levi, the Levites and Simeonites never possessed their own territory in Canaan (Gen. 34; 49:5–7).

21:3 The common lands, or pasture lands, immediately surrounded a city.

21:4 The Kohathites were Aaron's descendents who played an important role in Israel's worship. They were placed in the region of Simeon, Judah, and Benjamin so they were in lands generally controlled by Judah and close to the center of worship.

27 [a]Also to the children of Gershon, of the families of the Levites, from the *other* half-tribe of Manasseh, *they gave* [b]Golan in Bashan with its common-land (a city of refuge for the slayer), and Be Eshterah with its common-land: two cities;
28 and from the tribe of Issachar, Kishion with its common-land, Daberath with its common-land,
29 Jarmuth with its common-land, *and* En Gannim with its common-land: four cities;
30 and from the tribe of Asher, Mishal with its common-land, Abdon with its common-land,
31 Helkath with its common-land, and Rehob with its common-land: four cities;
32 and from the tribe of Naphtali, [a]Kedesh in Galilee with its common-land (a city of refuge for the slayer), Hammoth Dor with its common-land, and Kartan with its common-land: three cities.
33 All the cities of the Gershonites according to their families *were* thirteen cities with their common-lands.
34 [a]And to the families of the children of Merari, the rest of the Levites, from the tribe of Zebulun, Jokneam with its common-land, Kartah with its common-land,
35 Dimnah with its common-land, *and* Nahalal with its common-land: four cities;
36 [1]and from the tribe of Reuben, [a]Bezer with its common-land, Jahaz with its common-land,
37 Kedemoth with its common-land, and Mephaath with its common-land: four cities;
38 and from the tribe of Gad, [a]Ramoth in Gilead with its common-land (a city of refuge for the slayer), Mahanaim with its common-land,
39 Heshbon with its common-land, *and* Jazer with its common-land: four cities in all.
40 So all the cities for the children of Merari according to their families, the rest of the families of the Levites, were *by* their lot twelve cities.
41 [a]All the cities of the Levites within the possession of the children of Israel *were* forty-eight cities with their common-lands.
42 Every one of these cities had its common-land surrounding it; thus *were* all these cities.

27 [a]1 Chr. 6:71 [b]Josh. 20:8
32 [a]Josh. 20:7
34 [a]1 Chr. 6: 77–81
36 [a]Josh. 20:8 [1]So with LXX, Vg. (cf. 1 Chr. 6:78, 79); MT, Bg., Tg. omit vv. 36, 37
38 [a]Josh. 20:8
41 [a]Num. 35:7

The Promise Fulfilled

43 So the LORD gave to Israel [a]all the land of which He had sworn to give to their fathers, and they [b]took possession of it and dwelt in it.
44 [a]The LORD gave them [b]rest all around, according to all that He had sworn to their fathers. And [c]not a man of all their enemies stood against them; the LORD delivered all their enemies into their hand.

ENCOUNTER*Note* *Josh. 21:44*

God's Rest

God grants a profound peace to those who faithfully walk with Him. God's rest is a deep sense of contentment and security. When God gives us His peace, no one can disturb it or take it away.

45 [a]Not a word failed of any good thing which the LORD had spoken to the house of Israel. All came to pass.

Eastern Tribes Return to Their Lands

22 Then Joshua called the Reubenites, the Gadites, and half the tribe of Manasseh,
2 and said to them: "You have kept [a]all that Moses the servant of the LORD commanded you, [b]and have obeyed my voice in all that I commanded you.
3 "You have not [1]left your brethren these many days, up to this day, but have kept the charge of the commandment of the LORD your God.
4 "And now the LORD your God has given [a]rest to your brethren, as He promised them; now therefore, return and go to your tents *and* to the land of your possession, [b]which Moses the servant of the LORD gave you on the other side of the Jordan.
5 "But [a]take[1] careful heed to do the commandment and the law which Moses the servant of the LORD commanded you, [b]to love the LORD your God, to walk in all His ways, to keep His commandments, to hold fast to Him, and to serve Him with all your heart and with all your soul."
6 So Joshua [a]blessed them and sent them away, and they went to their tents.
7 Now to half the tribe of Manasseh Moses had given a possession in Bashan, [a]but to the *other* half of it Joshua gave *a possession* among their brethren on this side of the Jordan,

43 [a]Gen. 12:7; 26:3, 4; 28:4, 13, 14 [b]Num. 33:53
44 [a]Deut. 7:23, 24 [b]Josh. 1:13, 15; 11:23 [c]Deut. 7:24
45 [a]Josh. 23:14

CHAPTER 22

2 [a]Num. 32: 20–22 [b]Josh. 1:12–18
3 [1]*forsaken*
4 [a]Josh. 21:44 [b]Num. 32:33
5 [a]Deut. 6:6, 17; 11:22 [b]Deut. 10:12; 11:13, 22 [1]*be very careful to do*
6 [a]2 Sam. 6:18
7 [a]Josh. 17:1–13

21:45 This verse could be the theme of the Book of Joshua. After forty years of wandering in the wilderness due to their unbelief, the children of Israel experienced the reality that God is always true to His word.

westward. And indeed, when Joshua sent them away to their tents, he blessed them,
8 and spoke to them, saying, "Return with much riches to your tents, with very much livestock, with silver, with gold, with bronze, with iron, and with very much clothing. [a]Divide the [1]spoil of your enemies with your brethren."
9 So the children of Reuben, the children of Gad, and half the tribe of Manasseh returned, and departed from the children of Israel at Shiloh, which *is* in the land of Canaan, to go to [a]the country of Gilead, to the land of their possession, which they had obtained according to the word of the LORD by the hand of Moses.

An Altar by the Jordan

10 And when they came to the region of the Jordan which *is* in the land of Canaan, the children of Reuben, the children of Gad, and half the tribe of Manasseh built an altar there by the Jordan—a great, impressive altar.
11 Now the children of Israel [a]heard *someone* say, "Behold, the children of Reuben, the children of Gad, and half the tribe of Manasseh have built an altar on the [1]frontier of the land of Canaan, in the region of the Jordan—on the children of Israel's side."
12 And when the children of Israel heard *of it*, [a]the whole congregation of the children of Israel gathered together at Shiloh to go to war against them.
13 Then the children of Israel [a]sent [b]Phinehas the son of Eleazar the priest to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, into the land of Gilead,
14 and with him ten rulers, one ruler each from the chief house of every tribe of Israel; and [a]each one *was* the head of the house of his father among the [1]divisions of Israel.
15 Then they came to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, to the land of Gilead, and they spoke with them, saying,
16 "Thus says the whole congregation of the LORD: 'What [a]treachery[1] *is* this that you have committed against the God of Israel, to turn away this day from following the LORD, in that you have built for yourselves an altar, [b]that you might rebel this day against the LORD?
17 'Is the iniquity [a]of Peor not enough for us, from which we are not cleansed till this day, although there was a plague in the congregation of the LORD,
18 'but that you must turn away this day from following the LORD? And it shall be, if you rebel today against the LORD, that tomorrow [a]He will be angry with the whole congregation of Israel.
19 [1]'Nevertheless, if the land of your possession *is* unclean, *then* cross over to the land of the possession of the LORD, [a]where the LORD's tabernacle stands, and take possession among us; but do not rebel against the LORD, nor rebel against us, by building yourselves an altar besides the altar of the LORD our God.
20 [a]'Did not Achan the son of Zerah [1]commit a trespass in the [2]accursed thing, and wrath fell on all the congregation of Israel? And that man did not perish alone in his iniquity.' "
21 Then the children of Reuben, the children of Gad, and half the tribe of Manasseh answered and said to the heads of the [1]divisions of Israel:
22 "The LORD [a]God of gods, the LORD God of gods, He [b]knows, and let Israel itself know—if *it is* in rebellion, or if in treachery against the LORD, do not save us this day.
23 "If we have built ourselves an altar to turn from following the LORD, or if to offer on it burnt offerings or grain offerings, or if to offer peace offerings on it, let the LORD Himself [a]require *an account*.

8 [a]1 Sam. 30:24 [1]*plunder*
9 [a]Num. 32:1, 26, 29
11 [a]Judg. 20:12, 13 [1]Lit. *front*
12 [a]Josh. 18:1
13 [a]Deut. 13:14 [b]Ex. 6:25
14 [a]Num. 1:4 [1]Lit. *thousands*
16 [a]Deut. 12: 5–14 [b]Lev. 17:8, 9 [1]*unfaithful act*
17 [a]Num. 25: 1–9
18 [a]Num. 16:22
19 [a]Josh. 18:1 [1]*However*
20 [a]Josh. 7:1–26 [1]*act unfaithfully* [2]*devoted thing*
21 [1]Lit. *thousands*
22 [a]Deut. 4:35; 10:17 [b][Jer. 12:3]
23 [a]1 Sam. 20: 16

CHARACTER*Study*

PHINEHAS

Josh. 22:13

Phinehas was the grandson of Aaron and the son of Eleazar (Ex. 6:25). He was zealous for the Lord. When the children of Israel began to worship idols at Shittim, it was Phinehas who executed a guilty Israelite (Num. 25:1–13). When the tribes living east of the Jordan were allegedly committing idolatry, Phinehas was sent along with elders from each tribe to appeal to their brethren (Josh. 22:13–34).

22:8 "Much riches," or "great wealth," is used in Scripture only here and in 2 Chr. 1:11, 12; Eccl. 5:19, 6:2.

22:10 The altar was not in the territory of those who built it but it was large enough to be seen from across the Jordan River.

22:12 The Mosaic law prohibited the worship of God at any location other than the tabernacle (Lev. 17:8, 9).

22:17 Peor represented the seduction of the Israelites into idolatry and immorality (Num. 25). God severely punished His people for their sin. For one group of Israelites to sin summoned God's discipline upon the entire nation (Josh. 7:10–26).

24 "But in fact we have done it [1]for fear, for a reason, saying, 'In time to come your descendants may speak to our descendants, saying, "What have you to do with the LORD God of Israel?
25 "For the LORD has made the Jordan a border between you and us, *you* children of Reuben and children of Gad. You have no part in the LORD." So your descendants would make our descendants cease fearing the LORD.'
26 "Therefore we said, 'Let us now prepare to build ourselves an altar, not for burnt offering nor for sacrifice,
27 'but *that* it *may be* [a]a [1]witness between you and us and our generations after us, that we may [b]perform the service of the LORD before Him with our burnt offerings, with our sacrifices, and with our peace offerings; that your descendants may not say to our descendants in time to come, "You have no part in the LORD." '
28 "Therefore we said that it will be, when they say *this* to us or to our generations in time to come, that we may say, 'Here is the replica of the altar of the LORD which our fathers made, though not for burnt offerings nor for sacrifices; but it *is* a witness between you and us.'
29 "Far be it from us that we should rebel against the LORD, and turn from following the LORD this day, [a]to build an altar for burnt offerings, for grain offerings, or for sacrifices, besides the altar of the LORD our God which *is* before His tabernacle."
30 Now when Phinehas the priest and the rulers of the congregation, the heads of the [1]divisions of Israel who *were* with him, heard the words that the children of Reuben, the children of Gad, and the children of Manasseh spoke, it pleased them.
31 Then Phinehas the son of Eleazar the priest said to the children of Reuben, the children of Gad, and the children of Manasseh, "This day we perceive that the LORD *is* [a]among us, because you have not committed this treachery against the LORD. Now you have delivered the children of Israel out of the hand of the LORD."
32 And Phinehas the son of Eleazar the priest, and the rulers, returned from the children of Reuben and the children of Gad, from the land of Gilead to the land of Canaan, to the children of Israel, and brought back word to them.
33 So the thing pleased the children of Israel, and the children of Israel [a]blessed God; they spoke no more of going against them in battle, to destroy the land where the children of Reuben and Gad dwelt.
34 The children of Reuben and the children of [1]Gad called the altar, *Witness*, "For *it is* a witness between us that the LORD *is* God."

24 [1]Lit. *from fear*
27 [a]Gen. 31:48 [b]Deut. 12:5, 14 [1]*testimony*
29 [a]Deut. 12:13, 14
30 [1]Lit. *thousands*
31 [a]Lev. 26:11, 12
33 [a]1 Chr. 29:20
34 [1]LXX adds *and half the tribe of Manasseh*

Joshua's Farewell Address

CHAPTER 23

23 Now it came to pass, a long time after the LORD [a]had given rest to Israel from all their enemies round about, that Joshua [b]was old, advanced in age.
2 And Joshua [a]called for all Israel, for their elders, for their heads, for their judges, and for their officers, and said to them: "I am old, advanced in age.
3 "You have seen all that the [a]LORD your God has done to all these nations because of you, for the [b]LORD your God *is* He who has fought for you.
4 "See, [a]I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, as far as the Great Sea westward.
5 "And the LORD your God [a]will expel them from before you and drive them out of your sight. So you shall possess their land, [b]as the LORD your God promised you.
6 [a]"Therefore be very courageous to keep and to do all that is written in the Book of the Law of Moses, [b]lest you turn aside from it to the right hand or to the left,
7 "*and* lest you [a]go[1] among these nations, these who remain among you. You shall not [b]make mention of the name of their gods, nor cause *anyone* to [c]swear *by them;* you shall not [d]serve them nor bow down to them,
8 "but you shall [a]hold fast to the LORD your God, as you have done to this day.
9 [a]"For the LORD has [1]driven out from before you great and strong nations; but *as for* you, no one has been able to stand against you to this day.
10 [a]"One man of you shall chase a thousand, for the LORD your God *is* He who fights for you, [b]as He promised you.

1 [a]Josh. 21:44; 22:4 [b]Josh. 13:1; 24:29
2 [a]Deut. 31:28
3 [a]Ps. 44:3 [b]Deut. 1:30
4 [a]Josh. 13:2, 6; 18:10
5 [a]Ex. 23:30; 33:2 [b]Num. 33:53
6 [a]Josh. 1:7 [b]Deut. 5:32
7 [a]Deut. 7:2, 3 [b]Ex. 23:13 [c]Deut. 6:13; 10:20 [d]Ex. 20:5 [1]*associate with*
8 [a]Deut. 10:20
9 [a]Deut. 7:24; 11:23 [1]*dispossessed*
10 [a]Lev. 26:8 [b]Ex. 14:14

22:21 "Divisions" is literally "thousands." See also Josh. 22:14, 30.

22:25 The tribes living east of the Jordan feared they would no longer be considered part of Israel. Clearly the people still had more of a tribal identity than a national one.

22:28 A replica was not a replacement for the national religious center but a reminder of the worship of the true God west of the Jordan River.

23:6 "Be very courageous" was the same exhortation God had given Joshua as he commenced his leadership of God's people (1:7–9).

23:8 "Hold fast" means to cling tightly (Josh. 22:5; 23:12).

23:10 When God's people trusted and obeyed Him, they were invincible.

11 [a]"Therefore take careful heed to yourselves, that you love the LORD your God.

ENCOUNTER Note Josh. 23:11

Don't Take Love for Granted

Our love for God is not something we should ever neglect or take for granted. We must nurture and protect our walk with God so we are prepared to love Him wholeheartedly.

12 "Or else, if indeed you do [a]go back, and cling to the remnant of these nations—these that remain among you—and [b]make marriages with them, and go in to them and they to you,
13 "know for certain that [a]the LORD your God will no longer drive out these nations from before you. [b]But they shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which the LORD your God has given you.

ENCOUNTER Note Josh. 23:13

Not Obligated

At times we act as if God is obligated to bless His children regardless of how we live. That is not true. When we walk faithfully with Him, He defeats our enemies. When we are unfaithful, He uses our enemies to discipline us.

14 "Behold, this day [a]I[1] *am* going the way of all the earth. And you know in all your hearts and in all your souls that [b]not one thing has failed of all the good things which the LORD your God spoke concerning you. All have come to pass for you; not one word of them has failed.
15 [a]"Therefore it shall come to pass, that as all the good things have come upon you which the LORD your God promised you, so the LORD will bring upon you [b]all harmful things, until He has destroyed you from this good land which the LORD your God has given you.
16 [1]"When you have transgressed the covenant of the LORD your God, which He commanded you, and have gone and served other gods, and bowed down to them, then the [a]anger of the LORD will burn against you, and you shall perish quickly from the good land which He has given you."

The Covenant at Shechem

24 Then Joshua gathered all the tribes of Israel to [a]Shechem and [b]called for the elders of Israel, for their heads, for their judges, and for their officers; and they [c]presented themselves before God.
2 And Joshua said to all the people, "Thus says the LORD God of Israel: [a]'Your fathers, *including* Terah, the father of Abraham and the father of Nahor, dwelt on the other side of [1]the River in old times; and [b]they served other gods.
3 [a]'Then I took your father Abraham from the other side of [1]the River, led him throughout all the land of Canaan, and multiplied his [2]descendants and [b]gave him Isaac.
4 'To Isaac I gave [a]Jacob and Esau. To [b]Esau I gave the mountains of Seir to possess, [c]but Jacob and his children went down to Egypt.
5 [a]'Also I sent Moses and Aaron, and [b]I plagued Egypt, according to what I did among them. Afterward I brought you out.
6 'Then I [a]brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea.
7 'So they cried out to the LORD; and He put [a]darkness between you and the Egyptians, brought the sea upon them, and covered them. And [b]your eyes saw what I did in Egypt. Then you dwelt in the wilderness [c]a long time.
8 'And I brought you into the land of the Amorites, who dwelt on the other side of the Jordan, [a]and they fought with you. But I gave them into your hand, that you might possess their land, and I destroyed them from before you.
9 'Then [a]Balak the son of Zippor, king of Moab, arose to make war against Israel, and [b]sent and called Balaam the son of Beor to curse you.
10 [a]'But I would not listen to Balaam; [b]therefore he continued to bless you. So I delivered you out of his hand.
11 'Then [a]you went over the Jordan and

11 [a]Josh. 22:5
12 [a][2 Pet. 2:20, 21] [b]Deut. 7:3, 4
13 [a]Judg. 2:3 [b]Ex. 23:33; 34:12
14 [a]1 Kin. 2:2 [b]Josh. 21:45 [1]I am going to die.
15 [a]Deut. 28:63 [b]Deut. 28:15–68
16 [1]Or *If ever*

[a]Deut. 4:24–28

CHAPTER 24

1 [a]Gen. 35:4 [b]Josh. 23:2 [c]1 Sam. 10:19
2 [a]Gen. 11:7–32 [b]Josh. 24:14 [1]The Euphrates
3 [a]Gen. 12:1; Acts 7:2, 3 [b][Ps. 127:3] [1]The Euphrates [2]Lit. *seed*
4 [a]Gen. 25: 24–26 [b]Deut. 2:5 [c]Gen. 46:1, 3, 6
5 [a]Ex. 3:10 [b]Ex. 7—10
6 [a]Ex. 12:37, 51; 14:2–31
7 [a]Ex. 14:20 [b]Deut. 4:34 [c]Josh. 5:6
8 [a]Num. 21: 21–35
9 [a]Judg. 11:25 [b]Num. 22:2–14
10 [a]Deut. 23:5 [b]Num. 23:11, 20; 24:10
11 [a]Josh. 3:14, 17

23:11 "Love the LORD your God" Deut. 6:5; 10:12; 30:6; Matt. 22:37; Mark 12:30.

23:12 The Israelites were forbidden from marrying outside their faith (Ex. 34:11–16; Deut. 7:1–4).

23:13 "Snares . . . scourges" See Ex. 23:33; Num. 33:55; Deut. 7:16.

24:1 Shechem had a long history with Abraham and his descendants and their covenant with God (Gen. 12:6; 33:18–20; 34:1–31; 37:12–17; Deut. 11:26–32; 27:1–26; Judg. 9:31–57).

24:2 "River" is the Euphrates River in Mesopotamia.

came to Jericho. And [b]the men of Jericho fought against you—*also* the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I delivered them into your hand.
12 [a]'I sent the hornet before you which drove them out from before you, *also* the two kings of the Amorites, *but* [b]not with your sword or with your bow.
13 'I have given you a land for which you did not labor, and [a]cities which you did not build, and you dwell in them; you eat of the vineyards and olive groves which you did not plant.'
14 [a]"Now therefore, fear the LORD, serve Him in [b]sincerity and in truth, and [c]put away the gods which your fathers served on the other side of [1]the River and [d]in Egypt. Serve the LORD!
15 "And if it seems evil to you to serve the LORD, [a]choose for yourselves this day whom you will serve, whether [b]the gods which your fathers served that *were* on the other side of [1]the River, or [c]the gods of the Amorites, in whose land you dwell. [d]But as for me and my house, we will serve the LORD."

ENCOUNTER*Note* *Josh. 24:15*

Choose This Day!

The intimacy of your walk with God is directly related to your obedience. Ultimately you will have a walk with God that reflects the choices you have made with God.

16 So the people answered and said: "Far be it from us that we should forsake the LORD to serve other gods;
17 "for the LORD our God *is* He who brought us and our fathers up out of the land of Egypt, from the house of bondage, who did those great signs in our sight, and preserved us in all the way that we went and among all the people through whom we passed.
18 "And the LORD drove out from before us all the people, including the Amorites who dwelt in the land. [a]We also will serve the LORD, for He *is* our God."
19 But Joshua said to the people, [a]"You cannot serve the LORD, for He *is* a [b]holy God. He *is* [c]a jealous God; [d]He will not forgive your transgressions nor your sins.

ENCOUNTER*Note* *Josh. 24:19*

A Jealous God

God is divinely jealous of your affection and loyalty. He wants nothing less than all of your heart, mind, and strength. He zealously protects His divine right to your life.

20 [a]"If you forsake the LORD and serve foreign gods, [b]then He will turn and do you harm and consume you, after He has done you good."
21 And the people said to Joshua, "No, but we will serve the LORD!"
22 So Joshua said to the people, "You *are* witnesses against yourselves that [a]you have chosen the LORD for yourselves, to serve Him." And they said, "*We are* witnesses!"
23 "Now therefore," *he said,* [a]"put away the foreign gods which *are* among you, and [b]incline your heart to the LORD God of Israel."
24 And the people [a]said to Joshua, "The LORD our God we will serve, and His voice we will obey!"
25 So Joshua [a]made[1] a covenant with the people that day, and made for them a statute and an ordinance [b]in Shechem.
26 Then Joshua [a]wrote these words in the Book of the Law of God. And he took [b]a large stone, and [c]set it up there [d]un-

12 [b]Josh. 6:1; 10:1
12 [a]Ex. 23:28 [b]Ps. 44:3
13 [a]Deut. 6:10, 11
14 [a]1 Sam. 12: 24 [b]2 Cor. 1:12 [c]Ezek. 20:18 [d]Ezek. 20:7, 8 [1]The Euphrates
15 [a]1 Kin. 18:21 [b]Josh. 24:2 [c]Ex. 23:24, 32 [d]Gen. 18:19 [1]The Euphrates
18 [a]Ps. 116:16
19 [a]Matt. 6:24 [b]1 Sam. 6:20 [c]Ex. 20:5 [d]Ex. 23:21
20 [a]Ezra 8:22 [b]Deut. 4:24–26
22 [a]Ps. 119:173
23 [a]Gen. 35:2 [b]1 Kin. 8:57, 58
24 [a]Deut. 5: 24–27
25 [a]Ex. 15:25 [b]Josh. 24:1 [1]Lit. *cut a covenant*
26 [a]Deut. 31:24 [b]Judg. 9:6 [c]Gen. 28:18 [d]Gen. 35:4

HISTORICAL*Encounter* **JAMES TAYLOR** *Josh. 24:15*

In the eighteenth century, James Taylor was a relentless persecutor of the church. When Methodist preachers came to his English village, he would viciously pelt them with rotten eggs. One day an intended victim shouted Joshua 24:15: "As for me and my house, we will serve the Lord!" Taylor was smitten. He was converted soon after and then led his new bride to Christ as well. He committed himself to raise his children to follow the Lord. Taylor's great grandson was Hudson Taylor, founder of the China Inland Mission which saw millions of Chinese people come to Christ. Hudson Taylor's grandson, James Hudson Taylor III, eventually led the China Inland Mission (today the Overseas Missionary Fellowship) as a devout missionary himself. God's word to James Taylor led five subsequent generations to follow and serve his Lord.

24:13 While the Israelites fought for Canaan, the real work of winning the land had been accomplished by God.

der the oak that *was* by the sanctuary of the LORD.
27 And Joshua said to all the people, "Behold, this stone shall be [a]a witness to us, for [b]it has heard all the words of the LORD which He spoke to us. It shall therefore be a witness to you, lest you deny your God."
28 So [a]Joshua let the people depart, each to his own inheritance.

Death of Joshua and Eleazar

29 [a]Now it came to pass after these things that Joshua the son of Nun, the servant of the LORD, died, *being* one hundred and ten years old.
30 And they buried him within the border of his inheritance at [a]Timnath Serah, which *is* in the mountains of Ephraim, on the north side of Mount Gaash.
31 [a]Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had [b]known all the works of the LORD which He had done for Israel.
32 [a]The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem, in the plot of ground [b]which Jacob had bought from the sons of Hamor the father of Shechem for one hundred [1]pieces of silver, and which had become an inheritance of the children of Joseph.
33 And [a]Eleazar the son of Aaron died. They buried him in a hill *belonging to* [b]Phinehas his son, which was given to him in the mountains of Ephraim.

27 [a]Gen. 31:48 [b]Deut. 32:1
28 [a]Judg. 2:6, 7
29 [a]Judg. 2:8
30 [a]Josh. 19:50
31 [a]Judg. 2:7 [b]Deut. 11:2
32 [a]Gen. 50:25 [b]Gen. 33:19 [1]Heb. *qesitah,* an unknown ancient measure of weight
33 [a]Ex. 28:1 [b]Ex. 6:25

24:29 This is the first time Joshua was called the "servant of the Lord." Until that time he was referred to as the "servant of Moses" (Josh. 1:1) It took his entire life to earn this meaningful distinction, but he was now a true servant of God just as Moses had been.

THE BOOK OF JUDGES

INTRODUCTION

Judges derives its name from its principal characters, the *shophetim.* In the Old Testament, a *shophet* was similar to a governor, who guided the people and settled their legal disputes. These judges had obvious shortcomings. However, God chose to place His Spirit upon them, enduing them with power and wisdom to free His people. This book covers the historical period between Joshua's death and the ministry of Samuel. The government at this time was rather loose, a group of tribes held together by their common loyalty to God.

Under Joshua, God's people had finally entered the Promised Land. Although Joshua's forces subdued the major fortresses and cities in Canaan (Josh. 12), there still remained many unconquered pockets of Canaanites (Josh. 13:1–7; Judg. 1:27–36). While God promised the land to the Israelites, His promise was conditioned upon their obedience. Judges describes how God's people conducted themselves once they received what they had been promised.

SIGNIFICANCE

This book relates God's determination to bring his prodigal people back to Himself. It reveals how fickle and easily tempted God's people are. Despite continual warnings not to become enamored with the pagan gods of the land, the Israelites quickly succumbed to temptation. Judges reveals the futility of fence-sitting—trying to please God yet still participating in sinful activity. The majority of the Israelites did not knowingly reject God; they simply wanted to indulge in Baal worship too, a religion-mixing practice that God detested. This book also exposes the absolute depravity of the human heart. We are repeatedly told that the people "did evil in the sight of the LORD" (2:11; 3:7, 12; 4:1; 6:1; 10:6; 13:1). We are also informed that in the absence of a monarch, "everyone did what was right in their own eyes" (17:6; 21:25). Clearly, left to our own devises, we have a natural proclivity toward evil.

This book graphically portrays the continual spiritual cycle God's people underwent. First they were tempted to abandon their wholehearted devotion to God in order to pursue idols. Second, God disciplined them by sending enemies to oppress them. Third, God's people cried out to Him for deliverance. Fourth, God responded by raising up deliverers (judges), to set His people free, only to have them turn once again to idolatry.

STRUCTURE

Twelve judges are listed: Othniel, Ehud, Deborah, Gideon, Jephtah, and Samson are considered major judges; Shamgar, Tola, Jair, Ibzan, Elon, and Abdon are regarded as minor judges since they are given little biblical text. The book chronicles a deterioration in the caliber of judges as well as a growing depravity in the people. The first judge, Othniel, was a godly man who brought peace and deliverance to Israel (1:12–15; 3:7–11). The final judge, Samson, was more similar in character and lifestyle to his Philistine enemies than to Moses and Joshua. Judges can be outlined as follows:

The Cycle of Apostasy Begins (1:1—3:6)
Othniel, Ehud, and Shamgar (3:7–31)
Deborah and Barak (4:1—5:31)
Gideon's Exploits (6:1—8:32)
Abimelech's Treachery (8:33—9:57)
Tola and Jair (10:1–5)
Jephtah (10:6—12:7)
Ibzan, Eblon, and Abdon (12:8–15)
Samson (13:1—16:31)
Migration of the Tribe of Dan (17:1—18:31)
Immorality and War with Benjamin (19:1—21:25)

ENCOUNTERING GOD THROUGH JUDGES

The cycle of apostasy throughout Judges may mirror a pattern in your own life. Do you tend to stray from an intimate walk with God and then cry out for His deliverance as you face the consequences of your own sin? How genuine and lasting is your repentance and grief over your sin? How soon do *you* forget your total dependence on God? You will see clearly that God views sin as spiritual adultery. He responds in a way that draws you back to Him. At the same time, almighty God is merciful and kind and willing to do whatever is necessary to bring you back to Him when your relationship grows cold.

The Continuing Conquest of Canaan

CHAPTER 1

NOW after the [a]death of Joshua it came to pass that the children of Israel [b]asked the LORD, saying, "Who shall be first to go up for us against the [c]Canaanites to fight against them?"
2 And the LORD said, [a]"Judah shall go up. Indeed I have delivered the land into his hand."
3 So Judah said to [a]Simeon his brother, "Come up with me to my allotted territory, that we may fight against the Canaanites; and [b]I will likewise go with you to your allotted territory." And Simeon went with him.
4 Then Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand; and they killed ten thousand men at [a]Bezek.

1 [a]Josh. 24:29 [b]Num. 27:21 [c]Josh. 17:12, 13
2 [a]Gen. 49:8, 9
3 [a]Josh. 19:1 [b]Judg. 1:17
4 [a]1 Sam. 11:8
7 [a]Lev. 24:19

ENCOUNTER*Note* *Judg. 1:4*

Delivered

When God is with you, you will experience success in whatever He assigns you. Circumstances work together for good. Nothing is impossible.

5 And they found Adoni-Bezek in Bezek, and fought against him; and they defeated the Canaanites and the Perizzites.
6 Then Adoni-Bezek fled, and they pursued him and caught him and cut off his thumbs and big toes.
7 And Adoni-Bezek said, "Seventy kings with their thumbs and big toes cut off used to gather *scraps* under my table; [a]as I have done, so God has repaid me." Then they brought him to Jerusalem, and there he died.
8 Now [a]the children of Judah fought against Jerusalem and took it; they struck it with the edge of the sword and set the city on fire.

8 [a]Josh. 15:63
9 [a]Josh. 10:36; 11:21; 15:13 [1]Heb. *Negev,* and so throughout the book
10 [a]Josh. 15: 13–19 [b]Josh. 14:15 [1]*attacked*
11 [a]Josh. 15:15
12 [a]Josh. 15:16, 17
13 [a]Judg. 3:9

WORD*Study* **JERUSALEM**

Judg. 1:8 Jerusalem is one of the world's oldest cities, having been occupied since 3000 B.C. It was originally a fortress on a hillside, also known as Zion. It is probably identified with Salem, of which Melchizedek was king (Gen. 14:18). Joshua defeated the city but it was reoccupied by the Jebusites (Josh. 15:63). Jerusalem lay near the border between the tribes of Benjamin and Judah, just within Benjamin's territory. It would not be fully under Israelite control until King David conquered it and made it his capital city (2 Sam. 5:6).

9 [a]And afterward the children of Judah went down to fight against the Canaanites who dwelt in the mountains, in the [1]South, and in the lowland.
10 Then Judah [1]went against the Canaanites who dwelt in [a]Hebron. (Now the name of Hebron *was* formerly [b]Kirjath Arba.) And they killed Sheshai, Ahiman, and Talmai.
11 [a]From there they went against the inhabitants of Debir. (The name of Debir *was* formerly Kirjath Sepher.)
12 [a]Then Caleb said, "Whoever attacks Kirjath Sepher and takes it, to him I will give my daughter Achsah as wife."
13 And Othniel the son of Kenaz, [a]Caleb's younger brother, took it; so he gave him his daughter Achsah as wife.

1:3 Judah and Simeon had been born of the same mother, Jacob's wife Leah (Gen. 29:33–35). Simeon's inheritance lay within Judah's borders (Josh. 19:1).

1:5 "Adoni-bezek" means "Lord of Bezek."

1:7 Bezek accepted the principal of retaliation in kind, *lex talionis;* what he had done to others was justly performed on him.

1:10 Hebron, meaning "Confederacy," lay nineteen miles southwest of Jerusalem.

1:11 Debir lay eleven miles southwest of Hebron.

1:13 The Kenizzites were a nomadic tribe descended from Edom (Gen. 36:11).

1:13 Othniel may either have been Caleb's nephew or his younger brother.

14 [a]Now it happened, when she came *to him,* that [1]she urged him to ask her father for a field. And she dismounted from *her* donkey, and Caleb said to her, "What do you wish?"
15 So she said to him, [a]"Give me a blessing; since you have given me land in the South, give me also springs of water." And Caleb gave her the upper springs and the lower springs.
16 [a]Now the children of the Kenite, Moses' father-in-law, went up [b]from the City of Palms with the children of Judah into the Wilderness of Judah, which *lies* in the South *near* [c]Arad; [d]and they went and dwelt among the people.
17 [a]And Judah went with his brother Simeon, and they attacked the Canaanites who inhabited Zephath, and utterly destroyed it. So the name of the city was called [b]Hormah.
18 Also Judah took [a]Gaza with its territory, Ashkelon with its territory, and Ekron with its territory.
19 So the LORD was with Judah. And they drove out the mountaineers, but they could not drive out the inhabitants of the lowland, because they had [a]chariots of iron.

14 [a]Josh. 15:18, 19 [1]LXX, Vg. *he urged her*
15 [a]Gen. 33:11
16 [a]Num. 10: 29–32 [b]Deut. 34:3 [c]Josh. 12:14 [d]1 Sam. 15:6
17 [a]Judg. 1:3 [b]Num. 21:3
18 [a]Josh. 11:22
19 [a]Josh. 17:16, 18

WORD*Study* **CHARIOTS**

Judg. 1:19 Chariots were formidable weapons in the ancient world. The Israelites were slow to adopt such weapons and so were fearful of facing them (Ex. 14:6–9, Judg. 4:13). Chariots could only operate on the flat plains, so the Israelites retreated to the hill country to avoid them. Not until King Solomon's time did the Israelites begin making use of chariots (1 Kin. 9:19; 10:26).

20 [a]And they gave Hebron to Caleb, as Moses had said. Then he [1]expelled from there the [b]three sons of Anak.
21 [a]But the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem; so the Jebusites dwell with the children of Benjamin in Jerusalem to this day.
22 And the [1]house of Joseph also went up against Bethel, [a]and the LORD *was* with them.
23 So the [1]house of Joseph [a]sent men to spy out Bethel. (The name of the city *was* formerly [b]Luz.)
24 And when the spies saw a man coming out of the city, they said to him, "Please show us the entrance to the city, and [a]we will show you mercy."
25 So he showed them the entrance to the city, and they struck the city with the edge of the sword; but they let the man and all his family go.
26 And the man went to the land of the Hittites, built a city, and called its name Luz, which *is* its name to this day.

Incomplete Conquest of the Land

27 [a]However, Manasseh did not drive out *the inhabitants of* Beth Shean and its villages, or [b]Taanach and its villages, or the inhabitants of [c]Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; for the Canaanites were determined to dwell in that land.

20 [a]Josh. 14:9, 14 [b]Josh. 15:14 [1]*drove out from there*
21 [a]Josh. 15:63
22 [a]Judg. 1:19 [1]*family*
23 [a]Josh. 2:1; 7:2 [1]*family*

ENCOUNTER*Note* *Judg. 1:27*

Determined

Sin is a tenacious parasite in your life. Casual attempts or good intentions will not remove it. Only determined and relentless effort will root sin out of your life.

28 And it came to pass, when Israel was strong, that they put the Canaanites [1]under tribute, but did not completely drive them out.
29 [a]Nor did Ephraim drive out the Canaanites who dwelt in Gezer; so the Canaanites dwelt in Gezer among them.
30 Nor did [a]Zebulun drive out the inhabitants of Kitron or the inhabitants of Nahalol; so the Canaanites dwelt among them, and [1]were put under tribute.
31 [a]Nor did Asher drive out the inhabitants of Acco or the inhabitants of Sidon, or of Ahlab, Achzib, Helbah, Aphik, or Rehob.
32 So the Asherites [a]dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.
33 [a]Nor did Naphtali drive out the inhabitants of Beth Shemesh or the inhabitants of Beth Anath; but they dwelt among the Canaanites, the inhabitants

[b]Gen. 28:19
24 [a]Josh. 2:12, 14
27 [a]Josh. 17: 11–13 [b]Josh. 21:25 [c]Josh. 17:11
28 [1]*to forced labor*
29 [a]Josh. 16:10
30 [a]Josh. 19: 10–16 [1]*became forced laborers*
31 [a]Josh. 19: 24–31
32 [a]Ps. 106:34, 35
33 [a]Josh. 19: 32–39

1:16 Arad was sixteen miles south of Hebron.

1:18 This was probably before the Philistine migration into this area.

1:23 "Bethel" means "House of God."

1:29 Gezer, located eighteen miles west of Jerusalem, was ultimately conquered by Pharaoh and given to King Solomon as a wedding present (1 Kin. 9:15–17).

1:31 This region would become Phoenicia. The Phoenician king's daughter, Jezebel, would one day marry Ahab, king of Israel, and promote Baal worship throughout the nation (1 Kin. 16:31).

1:33 "Beth Shemesh" means "House of the Sun." "Beth Anath" means "House of Anath." Anath was a fertility goddess.

of the land. Nevertheless the inhabitants of Beth Shemesh and Beth Anath were put under tribute to them.
34 And the Amorites forced the children of Dan into the mountains, for they would not allow them to come down to the valley;
35 and the Amorites were determined to dwell in Mount Heres, [a]in Aijalon, and in [1]Shaalbim; yet when the strength of the house of Joseph became greater, they [2]were put under tribute.
36 Now the boundary of the Amorites *was* [a]from the Ascent of Akrabbim, from Sela, and upward.

Israel's Disobedience

2 Then the Angel of the LORD came up from Gilgal to Bochim, and said: [a]"I led you up from Egypt and [b]brought you to the land of which I swore to your fathers; and [c]I said, 'I will never break My covenant with you.
2 'And [a]you shall make no [1]covenant with the inhabitants of this land; [b]you shall tear down their altars.' [c]But you have not obeyed My voice. Why have you done this?

ENCOUNTER*Note* *Judg. 2:2*

Obeying God's Voice

God holds us accountable to do as He says. He will not favor us with success when we blatantly and continually disobey Him. Instead, He will communicate in a manner we cannot ignore.

3 "Therefore I also said, 'I will not drive them out before you; but they shall be [a]*thorns*[1] in your side, and [b]their gods shall [2]be a [c]snare to you.' "
4 So it was, when the Angel of the LORD spoke these words to all the children of Israel, that the people lifted up their voices and wept.
5 Then they called the name of that place [1]Bochim; and they sacrificed there to the LORD.
6 And when [a]Joshua had dismissed the people, the children of Israel went each to his own inheritance to possess the land.

Death of Joshua

7 [a]So the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great works of the LORD which He had done for Israel.
8 Now [a]Joshua the son of Nun, the servant of the LORD, died *when he was* one hundred and ten years old.
9 [a]And they buried him within the border of his inheritance at [b]Timnath Heres, in the mountains of Ephraim, on the north side of Mount Gaash.
10 When all that generation had [1]been gathered to their fathers, another generation arose after them who [a]did not know the LORD nor the work which He had done for Israel.

Israel's Unfaithfulness

11 Then the children of Israel did [a]evil in the sight of the LORD, and served the Baals;

ENCOUNTER*Note* *Judg. 2:11*

Cycle of Apostasy

Throughout history, God's people have undergone a perpetual fourfold cycle of apostasy: rebellion, punishment, repentance, deliverance. The book of Judges testifies to this continual and repetitive pattern.

12 and they [a]forsook the LORD God of their fathers, who had brought them out of the land of Egypt; and they followed [b]other gods from *among* the gods of the people who *were* all around them, and they [c]bowed down to them; and they provoked the LORD to anger.
13 They forsook the LORD [a]and served [1]Baal and the [2]Ashtoreths.

WORD*Study* **BAAL**

Judg. 2:13 Baal was the supreme Canaanite god, considered the son of the god El. Baal was allegedly the god of the storm and rains, granting success to farmers who worshipped him. There were many variations of Baal worship, including: Baal-Berith (Judg. 9:4), Baal-Peor (Num. 25:3), Baal-Gad (Josh. 11:17), Baal-Zebub (2 Kin. 1:2). The term baal could also mean "husband, owner, lord." Ashtaroth, the companion of Baal, was the goddess of war and fertility. She was known as Ishtar in Babylonia and as Anath in North Syria.

14 [a]And the anger of the LORD was hot against Israel. So He [b]delivered them into the hands of plunderers who despoiled them; and [c]He sold them into the hands of their enemies all around, so that they [d]could no longer stand before their enemies.

35 [a]Josh. 19:42 [1]*Shaalabbin,* Josh. 19:42 [2]*became forced laborers*
36 [a]Josh. 15:3

CHAPTER 2

1 [a]Ex. 20:2 [b]Deut. 1:8 [c]Gen. 17:7, 8
2 [a]Deut. 7:2 [b]Deut. 12:3 [c]Ps. 106:34 [1]*treaty*
3 [a]Josh. 23:13 [b]Judg. 3:6 [c]Ps. 106:36 [1]LXX, Tg., Vg. *enemies to you* [2]*entrap you*
5 [1]Lit. *Weeping*
6 [a]Josh. 22:6; 24:28–31
7 [a]Josh. 24:31
8 [a]Josh. 24:29
9 [a]Josh. 24:30 [b]Josh. 19:49, 50
10 [a]1 Sam. 2:12 [1]Died and joined their ancestors
11 [a]Judg. 3:7, 12; 4:1; 6:1
12 [a]Deut. 31:16 [b]Deut. 6:14 [c]Ex. 20:5
13 [a]Judg. 10:6 [1]A Canaanite god [2]Canaanite goddesses
14 [a]Deut. 31:17 [b]2 Kin. 17:20 [c]Is. 50:1 [d]Lev. 26:37

15 Wherever they went out, the hand of the LORD was against them for calamity, as the LORD had said, and as the LORD had [a]sworn to them. And they were greatly distressed.
16 Nevertheless, [a]the LORD raised up judges who delivered them out of the hand of those who plundered them.

WORD*Study* **JUDGES**

Judg. 2:16 This word is from the Hebrew *shophetim,* meaning "governors." These were leaders among the Israelites after Joshua and before the institution of the monarchy under King Saul. They often acted as mediators of disputes. However, they are principally known for the way they delivered the Israelites militarily from their enemies. The power of the judges came from God. God would place His Spirit upon them, enabling them to accomplish the unusual. An example is Samson's strength (Judg. 13:25; 14:19; 15:14). God empowered them to achieve seemingly impossible victories, such as those of Deborah and Barak (Judg. 5:20, 21). The judges typically did not govern over all Israel but were regional leaders, anticipating the day the entire nation would be led by one king.

17 Yet they would not listen to their judges, but they [a]played the harlot with other gods, and bowed down to them. They turned quickly from the way in which their fathers walked, in obeying the commandments of the LORD; they did not do so.

ENCOUNTER*Note* *Judg. 2:17*

Harlotry

God views our disloyalty to Him as harlotry. God is absolutely committed to us. Our infidelity to Him is betrayal at its worst.

18 And when the LORD raised up judges for them, [a]the LORD was with the judge and delivered them out of the hand of their enemies all the days of the judge; [b]for the LORD was moved to pity by their groaning because of those who oppressed them and harassed them.
19 And it came to pass, [a]when the judge was dead, that they reverted and behaved more corruptly than their fathers, by following other gods, to serve them and bow down to them. They did not cease from their own doings nor from their stubborn way.
20 Then the anger of the LORD was hot against Israel; and He said, "Because this nation has [a]transgressed My covenant which I commanded their fathers, and has not heeded My voice,
21 "I also will no longer drive out before them any of the nations which Joshua [a]left when he died,
22 "so [a]that through them I may [b]test Israel, whether they will keep the ways of the LORD, to walk in them as their fathers kept *them,* or not."
23 Therefore the LORD left those nations, without driving them out immediately; nor did He deliver them into the hand of Joshua.

The Nations Remaining in the Land

3 Now these *are* [a]the nations which the LORD left, that He might test Israel by them, *that is,* all who had not [1]known any of the wars in Canaan
2 (*this was* only so that the generations of the children of Israel might be taught to know war, at least those who had not formerly known it),
3 *namely,* [a]five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who dwelt in Mount Lebanon, from Mount Baal Hermon to the entrance of Hamath.
4 And they were *left, that He might* test Israel by them, to [1]know whether they would obey the commandments of the LORD, which He had commanded their fathers by the hand of Moses.

ENCOUNTER*Note* *Judg. 3:4*

Tests and Temptation

God may allow temptation as well as adversity to test us. God already knows how we will respond. However, His tests reveal to *us* what lies within our hearts.

5 [a]Thus the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.
6 And [a]they took their daughters to be their wives, and gave their daughters to their sons; and they served their gods.

15 [a]Lev. 26: 14–26
16 [a]Ps. 106: 43–45
17 [a]Ex. 34:15
18 [a]Josh. 1:5 [b]Gen. 6:6
19 [a]Judg. 3:12
20 [a][Josh. 23:16]
21 [a]Josh. 23:4, 5, 13
22 [a]Judg. 3:1, 4 [b]Deut. 8:2, 16; 13:3

CHAPTER 3

1 [a]Judg. 1:1; 2:21, 22 [1]*experienced*
3 [a]Josh. 13:3
4 [1]*find out*
5 [a]Ps. 106:35
6 [a]Ex. 34:15, 16

3:1 The book of Judges gives five reasons why the Canaanites remained in the land: because of their superior weapons (1:19); because the Israelites made alliances with them (2:1–5); because of Israel's sin (2:20–21); because God wanted to test His people's loyalty (3:1, 4); and because the men of Israel needed to learn the art of war (3:2).

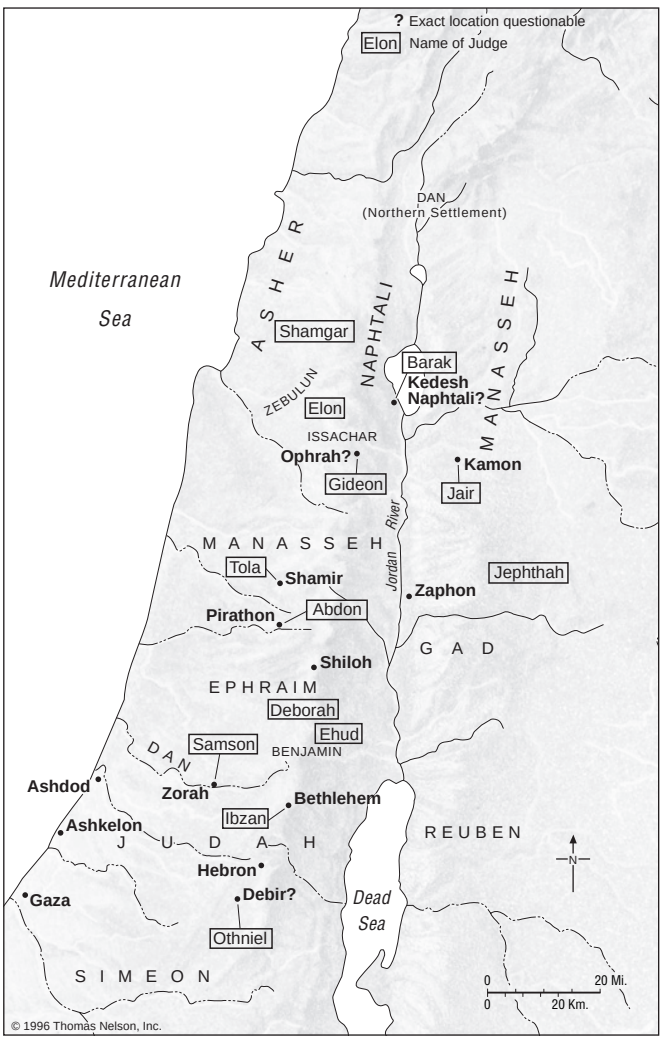
Othniel

7 So the children of Israel did [a]evil in the sight of the LORD. They [b]forgot the LORD their God, and served the Baals and [1]Asherahs.
8 Therefore the anger of the LORD was hot against Israel, and He [a]sold them into the hand of [b]Cushan-Rishathaim king of Mesopotamia; and the children of Israel served Cushan-Rishathaim eight years.
9 When the children of Israel [a]cried out to the LORD, the LORD [b]raised up a deliverer for the children of Israel, who delivered them: [c]Othniel the son of Kenaz, Caleb's younger brother.
10 [a]The Spirit of the LORD came upon him, and he judged Israel. He went out to war, and the LORD delivered Cushan-Rishathaim king of Mesopotamia into his hand; and his hand prevailed over Cushan-Rishathaim.

7 [a]Judg. 2:11 [b]Deut. 32:18 [1]Name or symbol for Canaanite goddesses
8 [a]Judg. 2:14 [b]Hab. 3:7
9 [a]Judg. 3:15 [b]Judg. 2:16 [c]Judg. 1:13
10 [a]Num. 27:18

WORDStudy **CRY OUT**

Judg. 3:9 To "cry out to the Lord" meant God's people pled for Him to rescue them. This generally involved liberation from their enemies, but it might also be deliverance from the consequences of their sin (Jer. 7:16). In the book of Judges, the people's pleas increasingly become nothing more than cries of distress under persecution, with no corresponding remorse for the sin that had brought about God's judgment.



Judg. 3:9 The Judges of Israel

11 So the land had rest for forty years. Then Othniel the son of Kenaz died.

Ehud

12 [a]And the children of Israel again did evil in the sight of the LORD. So the LORD strengthened [b]Eglon king of Moab against Israel, because they had done evil in the sight of the LORD.

ENCOUNTER*Note* *Judg. 3:12*

Strengthening Our Enemies

God may bring judgment upon us by blessing the efforts of our enemies or by multiplying our troubles. There is no point in asking God to deliver us from that which He is bringing upon us. We can only repent of our sin and throw ourselves upon His mercy.

13 Then he gathered to himself the people of Ammon and [a]Amalek, went and [1]defeated Israel, and took possession of [b]the City of Palms.
14 So the children of Israel [a]served Eglon king of Moab eighteen years.
15 But when the children of Israel [a]cried out to the LORD, the LORD raised up a deliverer for them: Ehud the son of Gera, the Benjamite, a [b]left-handed man. By him the children of Israel sent tribute to Eglon king of Moab.
16 Now Ehud made himself a dagger (it was double-edged and a cubit in length) and fastened it under his clothes on his right thigh.
17 So he brought the tribute to Eglon king of Moab. (Now Eglon *was* a very fat man.)
18 And when he had finished presenting the tribute, he sent away the people who had carried the tribute.
19 But he himself turned back [a]from the [1]stone images that *were* at Gilgal, and said, "I have a secret message for you, O king." He said, "Keep silence!" And all who attended him went out from him.
20 So Ehud came to him (now he was sitting upstairs in his cool private chamber). Then Ehud said, "I have a message from God for you." So he arose from *his* seat.
21 Then Ehud reached with his left hand, took the dagger from his right thigh, and thrust it into his belly.
22 Even the [1]hilt went in after the blade, and the fat closed over the blade, for he did not draw the dagger out of his belly; and his entrails came out.
23 Then Ehud went out through the porch and shut the doors of the upper room behind him and locked them.
24 When he had gone out, [1]*Eglon's* servants came to look, and *to their* surprise, the doors of the upper room were locked. So they said, "He is probably [a]attending[2] to his needs in the cool chamber."
25 So they waited till they were [a]embarrassed, and still he had not opened the doors of the upper room. Therefore they took the key and opened *them.* And there was their master, fallen dead on the floor.
26 But Ehud had escaped while they delayed, and passed beyond the [1]stone images and escaped to Seirah.
27 And it happened, when he arrived, that [a]he blew the trumpet in the [b]mountains of Ephraim, and the children of Israel went down with him from the mountains; and [1]he led them.
28 Then he said to them, "Follow *me,* for [a]the LORD has delivered your enemies the Moabites into your hand." So they went down after him, seized the [b]fords of the Jordan leading to Moab, and did not allow anyone to cross over.
29 And at that time they killed about ten thousand men of Moab, all stout men of valor; not a man escaped.
30 So Moab was subdued that day under the hand of Israel. And [a]the land had rest for eighty years.

Shamgar

31 After him was [a]Shamgar the son of Anath, who killed six hundred men of the Philistines [b]with an ox goad; [c]and he also delivered [d]Israel.

Deborah

4 When Ehud was dead, [a]the children of Israel again did [b]evil in the sight of the LORD.
2 So the LORD [a]sold them into the hand of Jabin king of Canaan, who reigned in [b]Hazor. The commander of his army *was* [c]Sisera, who dwelt in [d]Harosheth Hagoyim.
3 And the children of Israel cried out to the LORD; for Jabin had nine hundred [a]chariots of iron, and for twenty years

12 [a]Judg. 2:19 [b]1 Sam. 12:9
13 [a]Judg. 5:14 [b]Judg. 1:16 [1]*struck*
14 [a]Deut. 28:48
15 [a]Ps. 78:34 [b]Judg. 20:16
19 [a]Josh. 4:20 [1]Tg. *quarries*
22 [1]*handle*
24 [a]1 Sam. 24:3 [1]Lit. *his* [2]Lit. *covering his feet*
25 [a]2 Kin. 2:17; 8:11
26 [1]Tg. *quarries*
27 [a]1 Sam. 13:3 [b]Josh. 17:15 [1]Lit. *he went before them*
28 [a]Judg. 7:9, 15 [b]Josh. 2:7
30 [a]Judg. 3:11
31 [a]Judg. 5:6 [b]1 Sam. 17:47 [c]Judg. 2:16 [d]1 Sam. 4:1

CHAPTER 4

1 [a]Judg. 2:19 [b]Judg. 2:11
2 [a]Judg. 2:14 [b]Josh. 11:1, 10 [c]1 Sam. 12:9 [d]Judg. 4:13, 16
3 [a]Judg. 1:19

3:13 The City of Palms was Jericho. While the area may have been occupied, the city itself was not rebuilt until King Ahab's time (1 Kin. 16:34). *Amalek* was the most hated enemy of the Israelites (Ex. 17:8–16; 1 Sam. 15:2, 3).

3:31 An "ox goad" was a pointed instrument, eight feet long with a metal tip, used to control oxen. It could be used as a lethal weapon.

4:2 Hazor was a major city along the main highway between Egypt and Asia.

[b]he had harshly oppressed the children of Israel.
4 Now Deborah, a prophetess, the wife of Lapidoth, was judging Israel at that time.
5 [a]And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment.
6 Then she sent and called for [a]Barak the son of Abinoam from [b]Kedesh in Naphtali, and said to him, "Has not the LORD God of Israel commanded, 'Go and [1]deploy *troops* at Mount [c]Tabor; take with you ten thousand men of the sons of Naphtali and of the sons of Zebulun;
7 'and against you [a]I will deploy Sisera, the commander of Jabin's army, with his chariots and his multitude at the [b]River Kishon; and I will [1]deliver him into your hand'?"
8 And Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go!"
9 So she said, "I will surely go with you; nevertheless there will be no glory for you in the journey you are taking, for the LORD will [a]sell Sisera into the hand of a woman." Then Deborah arose and went with Barak to Kedesh.
10 And Barak called [a]Zebulun and Naphtali to Kedesh; he went up with ten thousand men [b]under[1] his command, and Deborah went up with him.
11 Now Heber [a]the Kenite, of the children of [b]Hobab the father-in-law of Moses, had separated himself from the Kenites and pitched his tent near the terebinth tree at Zaanaim, [c]which *is* beside Kedesh.
12 And they reported to Sisera that Barak the son of Abinoam had gone up to Mount Tabor.
13 So Sisera gathered together all his chariots, nine hundred chariots of iron, and all the people who *were* with him, from Harosheth Hagoyim to the River Kishon.

[b]Ps. 106:42
5 [a]Gen. 35:8
6 [a]Heb. 11:32 [b]Josh. 19:37; 21:32 [c]Judg. 8:18 [1]*march*
7 [a]Ex. 14:4 [b]Ps. 83:9, 10 [1]Lit. *draw*
9 [a]Judg. 2:14
10 [a]Judg. 5:18 [b]1 Kin. 20:10 [1]Lit. *at his feet*
11 [a]Judg. 1:16 [b]Num. 10:29 [c]Judg. 4:6

14 Then Deborah said to Barak, [1]"Up! For this *is* the day in which the LORD has delivered Sisera into your hand. [a]Has not the LORD gone out before you?" So Barak went down from Mount Tabor with ten thousand men following him.

ENCOUNTER*Note* *Judg. 4:14*

Going Out Before

God goes before us preparing the way in every assignment He gives us. He puts everything in place. He ensures our success as long as we follow His leading.

15 And the LORD routed Sisera and all *his* chariots and all *his* army with the edge of the sword before Barak; and Sisera alighted from *his* chariot and fled away on foot.
16 But Barak pursued the chariots and the army as far as Harosheth Hagoyim, and all the army of Sisera fell by the edge of the sword; not a man was [a]left.
17 However, Sisera had fled away on foot to the tent of [a]Jael, the wife of Heber the Kenite; for *there was* peace between Jabin king of Hazor and the house of Heber the Kenite.
18 And Jael went out to meet Sisera, and said to him, "Turn aside, my lord, turn aside to me; do not fear." And when he had turned aside with her into the tent, she covered him with a [1]blanket.
19 Then he said to her, "Please give me a little water to drink, for I am thirsty." So she opened [a]a jug of milk, gave him a drink, and covered him.
20 And he said to her, "Stand at the door of the tent, and if any man comes and inquires of you, and says, 'Is there any man here?' you shall say, 'No.' "
21 Then Jael, Heber's wife, [a]took a tent peg and took a hammer in her hand, and went softly to him and drove the peg into his temple, and it went down into the ground; for he was fast asleep and weary. So he died.

14 [a]Deut. 9:3; 31:3 [1]*Arise!*
16 [a]Ex. 14:28
17 [a]Judg. 5:6
18 [1]*rug*
19 [a]Judg. 5: 24–27
21 [a]Judg. 5: 24–27

CHARACTER*Study*

DEBORAH

Judg. 4:4

Deborah, whose name means "Bee," was a prophetess, judge, and military leader. She is one of only five women in the Old Testament referred to as prophets (Ex. 15:20; 2 Kin. 22:14; 2 Chr. 34:22; Is. 8:3). She held court in the southern section of Ephraim under the "palm tree of Deborah" (Judg. 4:4, 5). She was married to Lapidoth. She was held in such high esteem that Barak, the Israelite military commander, refused to go into battle unless Deborah accompanied him (4:8). Deborah commanded the Israelites to engage Sisera's army, leading to a decisive victory and breaking the control of the Canaanite forces over the northern tribes.

4:6 Mount Tabor rose 1,300 feet. It lay on the border of the tribes of Issachar, Naphtali, and Zebulun.

4:21 Women were traditionally responsible for erecting and taking down tents in nomadic tribes.

22 And then, as Barak pursued Sisera,
Jael came out to meet him, and said to
him, "Come, I will show you the man
whom you seek." And when he went into
her *tent*, there lay Sisera, dead with the
peg in his temple.
23 So on that day God subdued Jabin
king of Canaan in the presence of the
children of Israel.
24 And the hand of the children of Is-
rael grew stronger and stronger against
Jabin king of Canaan, until they had de-
stroyed Jabin king of Canaan.

The Song of Deborah

5 Then Deborah and Barak the son of
Abinoam [a]sang on that day, saying:

2 "When[1] leaders [a]lead in Israel,
[b]When the people [2]willingly offer
themselves,
Bless the LORD!

3 "Hear,[a] O kings! Give ear, O princes!
I, *even* [b]I, will sing to the LORD;
I will sing praise to the LORD God
of Israel.

4 "LORD, [a]when You went out from
Seir,
When You marched from [b]the field
of Edom,
The earth trembled and the heavens
poured,
The clouds also poured water;
5 [a]The mountains [1]gushed before the
LORD,
[b]This Sinai, before the LORD God of
Israel.

6 "In the days of [a]Shamgar, son of
Anath,
In the days of [b]Jael,
[c]The highways were deserted,
And the travelers walked along the
byways.
7 Village life ceased, it ceased in
Israel,
Until I, Deborah, arose,
Arose a mother in Israel.
8 They chose [a]new gods;
Then *there was* war in the gates;
Not a shield or spear was seen
among forty thousand in Israel.
9 My heart *is* with the rulers of Israel
Who offered themselves willingly
with the people.
Bless the LORD!

10 "Speak, you who ride on white
[a]donkeys,
Who sit in judges' attire,
And who walk along the road.
11 Far from the noise of the archers,
among the watering places,
There they shall recount the
righteous acts of the LORD,
The righteous acts *for* His villagers
in Israel;
Then the people of the LORD shall
go down to the gates.

12 "Awake,[a] awake, Deborah!
Awake, awake, sing a song!
Arise, Barak, and lead your captives
away,
O son of Abinoam!

13 "Then the survivors came down, the
people against the nobles;
The LORD came down for me
against the mighty.
14 From Ephraim *were* those whose
roots were in [a]Amalek.
After you, Benjamin, with your
peoples,
From Machir rulers came down,
And from Zebulun those who bear
the recruiter's staff.
15 And [1]the princes of Issachar *were*
with Deborah;
As Issachar, so *was* Barak
Sent into the valley [2]under his
command;
Among the divisions of Reuben
There were great resolves of heart.

ENCOUNTER *Note* *Judg. 5:15*

Resolves of Heart

We often determine to do what is right. However, an abundance of unfulfilled resolutions means nothing compared to one resolve that is kept.

16 Why did you sit among the
sheepfolds,
To hear the pipings for the flocks?
The divisions of Reuben have great
searchings of heart.
17 [a]Gilead stayed beyond the Jordan,
And why did Dan remain [1]on ships?
[b]Asher continued at the seashore,
And stayed by his inlets.
18 [a]Zebulun *is* a people *who*
jeopardized their lives to the
point of death,
Naphtali also, on the heights of the
battlefield.

CHAPTER 5
1 [a]Judg. 4:4
2 [a]Ps. 18:47 [b]2 Chr. 17:16 [1]Or *When locks are loosed* [2]*volunteer*
3 [a]Deut. 32:1, 3 [b]Ps. 27:6
4 [a]Deut. 33:2 [b]Ps. 68:8
5 [a]Ps. 97:5 [b]Ex. 19:18 [1]*flowed*
6 [a]Judg. 3:31 [b]Judg. 4:17 [c]Is. 33:8
8 [a]Deut. 32:17
10 [a]Judg. 10:4; 12:14
12 [a]Ps. 57:8
14 [a]Judg. 3:13
15 [1]So with LXX, Syr., Tg., Vg.; MT *And my princes in Issachar* [2]Lit. *at his feet*
17 [a]Josh. 22:9 [b]Josh. 19:29, 31 [1]Or *at ease*
18 [a]Judg. 4:6, 10

5:8 The number 40,000 may reflect the extent of Israel's manpower at this time.

5:10 Those who rode white donkeys were wealthy. Those who walked along the road were poor. Yet in this battle, all were recognized for having done their part.

5:17 The four tribes criticized for not sending aid were located in regions far from the conflict. Judah and Benjamin are the only tribes not mentioned, and they were presumably too distant to have responded with timely assistance.

19 "The kings came *and* fought,
Then the kings of Canaan fought
In [a]Taanach, by the waters of Megiddo;
They took no spoils of silver.
20 They fought from the heavens;
The stars from their courses fought against Sisera.
21 [a]The torrent of Kishon swept them away,
That ancient torrent, the torrent of Kishon.
O my soul, march on in strength!
22 Then the horses' hooves pounded,
The galloping, galloping of his steeds.
23 'Curse Meroz,' said the [1]angel of the LORD,
'Curse its inhabitants bitterly,
Because they did not come to the help of the LORD,
To the help of the LORD against the mighty.'

24 "Most blessed among women is Jael,
The wife of Heber the Kenite;
[a]Blessed is she among women in tents.
25 He asked for water, she gave milk;
She brought out cream in a lordly bowl.
26 She stretched her hand to the tent peg,
Her right hand to the workmen's hammer;
She pounded Sisera, she pierced his head,
She split and struck through his temple.
27 At her feet he sank, he fell, he lay still;
At her feet he sank, he fell;
Where he sank, there he fell [a]dead.

28 "The mother of Sisera looked through the window,
And cried out through the lattice,
'Why is his chariot *so* long in coming?
Why tarries the clatter of his chariots?'
29 Her wisest [1]ladies answered her,
Yes, she [2]answered herself,
30 'Are they not finding and dividing the spoil:
To every man a girl *or* two;
For Sisera, plunder of dyed garments,
Plunder of garments embroidered and dyed,
Two pieces of dyed embroidery for the neck of the looter?'

19 [a]Judg. 1:27
21 [a]Judg. 4:7
23 [1]Or *Angel*
24 [a][Luke 1:28]
27 [a]Judg. 4: 18–21
29 [1]*princesses* [2]Lit. *repeats her words to herself*

31 "Thus let all Your enemies [a]perish, O LORD!
But *let* those who love Him *be* [b]like the [c]sun
When it comes out in full [d]strength."

So the land had rest for forty years.

Midianites Oppress Israel

6 Then the children of Israel did [a]evil in the sight of the LORD. So the LORD delivered them into the hand of [b]Midian for seven years,
2 and the hand of Midian prevailed against Israel. Because of the Midianites, the children of Israel made for themselves the dens, [a]the caves, and the strongholds which *are* in the mountains.

WORD Study — MIDIANITES

Judg. 6:1, 2 The Midianites were descendants of Abraham through his concubine Keturah (Gen. 25:1–6). The Midianites were semi nomads whose primary homeland was east of the Jordan River and south of Edom. Joseph was carried into bondage in Egypt by Midianites (Gen. 37:28, 36). Moses' wife and father-in-law were Midianites (Ex. 2:16, 21). They allied themselves with the Moabites in opposing the Israelites under Moses (Num. 22:7). The Midianites also helped the Moabites seduce the Israelites at Baal-peor (Num. 25:1–8). As a result, God commanded Moses to destroy them (Num. 31:3; Josh. 13:21).

3 So it was, whenever Israel had sown, Midianites would come up; also Amalekites and the [a]people of the East would come up against them.
4 Then they would encamp against them and [a]destroy the produce of the earth as far as Gaza, and leave no sustenance for Israel, neither sheep nor ox nor [b]donkey.
5 For they would come up with their livestock and their tents, coming in as numerous as locusts; both they and their camels were [1]without number; and they would enter the land to destroy it.
6 So Israel was greatly impoverished because of the Midianites, and the children of Israel [a]cried out to the LORD.
7 And it came to pass, when the children of Israel cried out to the LORD because of the Midianites,
8 that the LORD sent a prophet to the children of Israel, who said to them,

31 [a]Ps. 92:9 [b]2 Sam. 23:4 [c]Ps. 37:6; 89:36, 37 [d]Ps. 19:5

CHAPTER 6
1 [a]Judg. 2:11 [b]Num. 22:4; 31:1–3
2 [a]1 Sam. 13:6
3 [a]Judg. 7:12
4 [a]Lev. 26:16 [b]Deut. 28:31
5 [1]*innumerable*
6 [a]Hos. 5:15

5:19 Taanach and Megiddo were five miles apart.

"Thus says the LORD God of Israel: 'I brought you up from Egypt and brought you out of the [a]house of [1]bondage;
9 'and I delivered you out of the hand of the Egyptians and out of the hand of all who oppressed you, and [a]drove them out before you and gave you their land.
10 'Also I said to you, "I *am* the LORD your God; [a]do not fear the gods of the Amorites, in whose land you dwell." But you have not obeyed My [b]voice.' "

Gideon

11 Now the Angel of the LORD came and sat under the terebinth tree which *was* in Ophrah, which *belonged* to Joash [a]the Abiezrite, while his son [b]Gideon threshed wheat in the winepress, in order to hide *it* from the Midianites.
12 And the [a]Angel of the LORD appeared to him, and said to him, "The LORD *is* [b]with you, you mighty man of valor!"
13 Gideon said to Him, "O [1]my lord, if the LORD is with us, why then has all this happened to us? And [a]where *are* all His miracles [b]which our fathers told us about, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has [c]forsaken us and delivered us into the hands of the Midianites."
14 Then the LORD turned to him and said, [a]"Go in this might of yours, and you shall save Israel from the hand of the Midianites. [b]Have I not sent you?"
15 So he said to Him, "O [1]my Lord, how can I save Israel? Indeed [a]my clan *is* the weakest in Manasseh, and I *am* the least in my father's house."
16 And the LORD said to him, [a]"Surely I will be with you, and you shall [1]defeat the Midianites as one man."
17 Then he said to Him, "If now I have found favor in Your sight, then [a]show me a sign that it is You who talk with me.
18 [a]"Do not depart from here, I pray, until I come to You and bring out my offering and set *it* before You." And He said, "I will wait until you come back."
19 [a]So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour. The meat he put in a basket, and he put the broth in a pot; and he brought *them* out to Him under the terebinth tree and presented *them.*
20 The Angel of God said to him, "Take the meat and the unleavened bread and [a]lay *them* on this rock, and [b]pour out the broth." And he did so.

8 [a]Josh. 24:17 [1]*slavery*
9 [a]Ps. 44:2, 3
10 [a]2 Kin. 17: 35, 37, 38 [b]Judg. 2:1, 2
11 [a]Josh. 17:2 [b]Heb. 11:32
12 [a]Judg. 13:3 [b]Josh. 1:5
13 [a][Is. 59:1] [b]Ps. 44:1 [c]Ps. 44:9–16 [1]Heb. *adoni,* used of man
14 [a]1 Sam. 12: 11 [b]Josh. 1:9
15 [a]1 Sam. 9:21 [1]Heb. *Adonai,* used of God
16 [a]Ex. 3:12 [1]Lit. *strike*
17 [a]Judg. 6:36, 37
18 [a]Gen. 18:3, 5
19 [a]Gen. 18:6–8
20 [a]Judg. 13:19 [b]1 Kin. 18:33, 34

21 Then the Angel of the LORD put out the end of the staff that *was* in His hand, and touched the meat and the unleavened bread; and [a]fire rose out of the rock and consumed the meat and the unleavened bread. And the Angel of the LORD departed out of his sight.
22 Now Gideon [a]perceived that He *was* the Angel of the LORD. So Gideon said, "Alas, O Lord GOD! [b]For I have seen the Angel of the LORD face to face."
23 Then the LORD said to him, [a]"Peace *be* with you; do not fear, you shall not die."
24 So Gideon built an altar there to the LORD, and called it [1]The-LORD-*Is*-Peace. To this day it *is* still [a]in Ophrah of the Abiezrites.
25 Now it came to pass the same night that the LORD said to him, "Take your father's young bull, the second bull of seven years old, and [a]tear down the altar of [b]Baal that your father has, and [c]cut down the [1]wooden image that *is* beside it;
26 "and build an altar to the LORD your God on top of this [1]rock in the proper arrangement, and take the second bull and offer a burnt sacrifice with the wood of the image which you shall cut down."

ENCOUNTER*Note* *Judg. 6:25, 26*

A New Altar

Before God accomplishes His purposes through our lives He will deal with our sin. Once that has been eradicated we are free to serve God in His power.

27 So Gideon took ten men from among his servants and did as the LORD had said to him. But because he feared his father's household and the men of the city too much to do *it* by day, he did *it* by night.

Gideon Destroys the Altar of Baal

28 And when the men of the city arose early in the morning, there was the altar of Baal, torn down; and the wooden image that *was* beside it was cut down, and the second bull was being offered on the altar *which had been* built.
29 So they said to one another, "Who has done this thing?" And when they had inquired and asked, they said,

21 [a]Lev. 9:24
22 [a]Judg. 13:21, 22 [b]Gen. 16:13
23 [a]Dan. 10:19
24 [a]Judg. 8:32 [1]Heb. *YHWH Shalom*
25 [a]Judg. 2:2 [b]Judg. 3:7 [c]Ex. 34:13 [1]Heb. *Asherah,* a Canaanite goddess
26 [1]*stronghold*

6:11 Normally wheat was threshed by a threshing sledge drawn by an ox. This may indicate Gideon's fear of the Midianites or a meager harvest.

6:12 Jephtah and Boaz were also described this way (Judg. 11:1; Ruth 2:1).

6:19 An ephah of flour would have been between thirty-four and forty-five pounds, a significant gift in a time of such scarcity.

6:22 It was believed that a person could not look upon God and live (Gen. 32:30; Ex. 20:19; 33:20; Judg. 13:22; Is. 6:5).

"Gideon the son of Joash has done this thing."
30 Then the men of the city said to Joash, "Bring out your son, that he may die, because he has torn down the altar of Baal, and because he has cut down the wooden image that *was* beside it."
31 But Joash said to all who stood against him, "Would you [1]plead for Baal? Would you save him? Let the one who would plead for him be put to death by morning! If he *is* a god, let him plead for himself, because his altar has been torn down!"
32 Therefore on that day he called him [a]Jerubbaal,[1] saying, "Let Baal plead against him, because he has torn down his altar."
33 Then all [a]the Midianites and Amalekites, the people of the East, gathered together; and they crossed over and encamped in [b]the Valley of Jezreel.
34 But [a]the Spirit of the LORD came upon Gideon; then he [b]blew the trumpet, and the Abiezrites gathered behind him.
35 And he sent messengers throughout all Manasseh, who also gathered behind him. He also sent messengers to [a]Asher, [b]Zebulun, and Naphtali; and they came up to meet them.

The Sign of the Fleece

36 So Gideon said to God, "If You will save Israel by my hand as You have said—
37 [a]"look, I shall put a fleece of wool on the threshing floor; if there is dew on the fleece only, and *it is* dry on all the ground, then I shall know that You will save Israel by my hand, as You have said."
38 And it was so. When he rose early the next morning and squeezed the fleece together, he wrung the dew out of the fleece, a bowlful of water.

31 [1]*contend*
32 [a]1 Sam. 12: 11 [1]Lit. *Let Baal Plead*
33 [a]Judg. 6:3 [b]Josh. 17:16
34 [a]Judg. 3:10 [b]Judg. 3:27
35 [a]Judg. 5:17; 7:23 [b]Judg. 4:6, 10; 5:18
37 [a][Ex. 4:3–7]

39 [a]Gen. 18:32

CHAPTER 7
1 [a]Judg. 6:32
2 [a]Deut. 8:17
3 [a]Deut. 20:8

ENCOUNTER*Note* *Judg. 6:37*

Signs

Asking God for a sign is not a demonstration of faith. Once God speaks, obedience is required, not requests for more proof.

39 Then Gideon said to God, [a]"Do not be angry with me, but let me speak just once more: Let me test, I pray, just once more with the fleece; let it now be dry only on the fleece, but on all the ground let there be dew."
40 And God did so that night. It was dry on the fleece only, but there was dew on all the ground.

Gideon's Valiant Three Hundred

7 Then [a]Jerubbaal (that *is*, Gideon) and all the people who *were* with him rose early and encamped beside the well of Harod, so that the camp of the Midianites was on the north side of them by the hill of Moreh in the valley.
2 And the LORD said to Gideon, "The people who *are* with you *are* too many for Me to give the Midianites into their hands, lest Israel [a]claim glory for itself against Me, saying, 'My own hand has saved me.'

ENCOUNTER*Note* *Judg. 7:2*

Claiming God's Glory

God works powerfully in our lives so there will be no mistaking His activity. This brings God the glory due Him, and it protects us from mistakenly attributing our success to ourselves.

3 "Now therefore, proclaim in the hearing of the people, saying, [a]'Whoever *is*

CHARACTER*Study* **GIDEON** *Judg. 7:1*

Gideon's name means "Hewer" or "Smiter." He was also called Jerubbaal, meaning "Baal Strives" or "Baal Founds" or "May Baal Give Increase." He was the son of Joash from the clan of Abiezer and the tribe of Manasseh. Gideon was a humble, timid man who needed repeated promptings and encouragements from God to obey His commands. Gideon's two major acts of obedience were performed at night (Judg. 6:27; 7:19). God used this unlikely hero to utterly rout the Midianite horde and deliver the Israelites from their seven-year oppression. Gideon refused to be made king as a reward (8:22, 23); however, he did accept a bounty of gold which he used to make an ephod, which sadly became an object of idolatry to the Israelites (8:27). Gideon spent the remainder of his days in prosperity (8:29–32).

6:34 The Abiezrites and the tribe of Manasseh responded first, being Gideon's home town and his tribe.

7:3 God had instructed His people to release the cowardly from their ranks (Deut. 20:8).

fearful and afraid, let him turn and depart at once from Mount Gilead.' " And twenty-two thousand of the people returned, and ten thousand remained.
4 But the LORD said to Gideon, "The people *are* still *too* many; bring them down to the water, and I will test them for you there. Then it will be, *that* of whom I say to you, 'This one shall go with you,' the same shall go with you; and of whomever I say to you, 'This one shall not go with you,' the same shall not go."
5 So he brought the people down to the water. And the LORD said to Gideon, "Everyone who laps from the water with his tongue, as a dog laps, you shall set apart by himself; likewise everyone who gets down on his knees to drink."
6 And the number of those who lapped, *putting* their hand to their mouth, was three hundred men; but all the rest of the people got down on their knees to drink water.
7 Then the LORD said to Gideon, [a]"By the three hundred men who lapped I will save you, and deliver the Midianites into your hand. Let all the *other* people go, every man to his [1]place."
8 So the people took provisions and their trumpets in their hands. And he sent away all *the rest of* Israel, every man to his tent, and retained those three hundred men. Now the camp of Midian was below him in the valley.
9 It happened on the same [a]night that the LORD said to him, "Arise, go down against the camp, for I have delivered it into your hand.
10 "But if you are afraid to go down, go down to the camp with Purah your servant,
11 "and you shall [a]hear what they say; and afterward [1]your hands shall be strengthened to go down against the camp." Then he went down with Purah his servant to the outpost of the armed men who *were* in the camp.
12 Now the Midianites and Amalekites, [a]all the people of the East, were lying in the valley [b]as numerous as locusts; and their camels *were* [1]without number, as the sand by the seashore in multitude.
13 And when Gideon had come, there was a man telling a dream to his companion. He said, "I have had a dream: *To my* surprise, a loaf of barley bread tumbled into the camp of Midian; it came to a tent and struck it so that it fell and overturned, and the tent collapsed."
14 Then his companion answered and said, "This *is* nothing else but the sword of Gideon the son of Joash, a man of Israel! Into his hand [a]God has delivered Midian and the whole camp."
15 And so it was, when Gideon heard the telling of the dream and its interpretation, that he worshiped. He returned to the camp of Israel, and said, "Arise, for the LORD has delivered the camp of Midian into your hand."
16 Then he divided the three hundred men *into* three companies, and he put a trumpet into every man's hand, with empty pitchers, and torches inside the pitchers.
17 And he said to them, "Look at me and do likewise; watch, and when I come to the edge of the camp you shall do as I do:
18 "When I blow the trumpet, I and all who *are* with me, then you also blow the trumpets on every side of the whole camp, and say, '*The sword of* the LORD and of Gideon!' "
19 So Gideon and the hundred men who *were* with him came to the outpost of the camp at the beginning of the middle watch, just as they had posted the watch; and they blew the trumpets and broke the pitchers that *were* in their hands.
20 Then the three companies blew the trumpets and broke the pitchers—they held the torches in their left hands and the trumpets in their right hands for blowing—and they cried, "The sword of the LORD and of Gideon!"
21 And [a]every man stood in his place all around the camp; [b]and the whole army ran and cried out and fled.

ENCOUNTER*Note* *Judg. 7:21*

Stand in Place

While God often involves us in His work, His work does not depend on us. We can stand and watch as God delivers us.

22 When the three hundred [a]blew the trumpets, [b]the LORD set [c]every man's sword against his companion throughout the whole camp; and the army fled to [1]Beth Acacia, toward Zererah, as far as the border of [d]Abel Meholah, by Tabbath.
23 And the men of Israel gathered together from [a]Naphtali, Asher, and all Manasseh, and pursued the Midianites.
24 Then Gideon sent messengers throughout all the [a]mountains of

7 [a]1 Sam. 14:6 [1]*home*
9 [a]Judg. 6:25
11 [a]1 Sam. 14: 9, 10 [1]*you shall be encouraged*
12 [a]Judg. 6:3, 33; 8:10 [b]Judg. 6:5 [1]*innumerable*
14 [a]Judg. 6:14, 16
21 [a]2 Chr. 20:17 [b]2 Kin. 7:7
22 [a]Josh. 6:4, 16, 20 [b]Is. 9:4 [c]1 Sam. 14:20 [d]1 Kin. 4:12 [1]Heb. *Beth Shittah*
23 [a]Judg. 6:35
24 [a]Judg. 3:27

7:19 The beginning of the middle watch would have been 10 P.M.

Ephraim, saying, "Come down against the Midianites, and seize from them the watering places as far as Beth Barah and the Jordan." Then all the men of Ephraim gathered together and [b]seized the watering places as far as [c]Beth Barah and the Jordan.
25 And they captured [a]two princes of the Midianites, [b]Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. They pursued Midian and brought the heads of Oreb and Zeeb to Gideon on the [c]other side of the Jordan.

Gideon Subdues the Midianites

8 Now [a]the men of Ephraim said to him, "Why have you done this to us by not calling us when you went to fight with the Midianites?" And they reprimanded him sharply.
2 So he said to them, "What have I done now in comparison with you? *Is* not the [1]gleaning *of the grapes* of Ephraim better than [2]the vintage of [a]Abiezer?
3 [a]"God has delivered into your hands the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you?" Then their [b]anger toward him subsided when he said that.
4 When Gideon came [a]to the Jordan, he and [b]the three hundred men who *were* with him crossed over, exhausted but still in pursuit.

ENCOUNTER*Note* *Judg. 8:4*

Still in Pursuit

When God gives a promise, we must claim it and pursue it until it comes to pass. We would experience the fulfillment of God's promises more often if we did not give up too soon.

5 Then he said to the men of [a]Succoth, "Please give loaves of bread to the people who follow me, for they are exhausted, and I am pursuing Zebah and Zalmunna, kings of Midian."
6 And the leaders of Succoth said, [a]"*Are*[1] the hands of Zebah and Zalmunna now in your hand, that [b]we should give bread to your army?"
7 So Gideon said, "For this cause, when the LORD has delivered Zebah and Zalmunna into my hand, [a]then I will tear your flesh with the thorns of the wilderness and with briers!"
8 Then he went up from there [a]to Penuel and spoke to them in the same way. And the men of Penuel answered him as the men of Succoth had answered.
9 So he also spoke to the men of Penuel, saying, "When I [a]come back in peace, [b]I will tear down this tower!"
10 Now Zebah and Zalmunna *were* at Karkor, and their armies with them, about fifteen thousand, all who were left of [a]all the army of the people of the East; for [b]one hundred and twenty thousand men who drew the sword had fallen.
11 Then Gideon went up by the road of those who dwell in tents on the east of [a]Nobah and Jogbehah; and he [1]attacked the army while the camp felt [b]secure.
12 When Zebah and Zalmunna fled, he pursued them; and he [a]took the two kings of Midian, Zebah and Zalmunna, and routed the whole army.
13 Then Gideon the son of Joash returned from battle, from the Ascent of Heres.
14 And he caught a young man of the men of Succoth and interrogated him; and he wrote down for him the leaders of Succoth and its elders, seventy-seven men.
15 Then he came to the men of Succoth and said, "Here are Zebah and Zalmunna, about whom you [a]ridiculed me, saying, '*Are* the hands of Zebah and Zalmunna now in your hand, that we should give bread to your weary men?' "
16 [a]And he took the elders of the city, and thorns of the wilderness and briers, and with them he [1]taught the men of Succoth.
17 [a]Then he tore down the tower of [b]Penuel and killed the men of the city.
18 And he said to Zebah and Zalmunna, "What kind of men *were they* whom you killed at [a]Tabor?" So they answered, "As you *are,* so *were* they; each one resembled the son of a king."
19 Then he said, "They *were* my brothers, the sons of my mother. *As* the LORD lives, if you had let them live, I would not kill you."
20 And he said to Jether his firstborn, "Rise, kill them!" But the youth would not draw his sword; for he was afraid, because he *was* still a youth.
21 So Zebah and Zalmunna said, "Rise yourself, and kill us; for as a man *is, so is* his strength." So Gideon arose and

[b]Judg. 3:28
[c]John 1:28
25 [a]Judg. 8:3
[b]Ps. 83:11
[c]Judg. 8:4

CHAPTER 8

1 [a]Judg. 12:1
2 [a]Judg. 6:11
[1]Few grapes left after the harvest [2]The whole harvest
3 [a]Judg. 7:24, 25 [b]Prov. 15:1
4 [a]Judg. 7:25
[b]Judg. 7:6
5 [a]Gen. 33:17
6 [a]Judg. 8:15
[b]1 Sam. 25:11
[1]Lit. *Is the palm*
7 [a]Judg. 8:16
8 [a]Gen. 32:30, 31
9 [a]1 Kin. 22:27
[b]Judg. 8:17
10 [a]Judg. 7:12
[b]Judg. 6:5
11 [a]Num. 32:35, 42
[b]Judg. 18:27
[1]Lit. *struck*
12 [a]Ps. 83:11
15 [a]Judg. 8:6
16 [a]Judg. 8:7
[1]*disciplined*
17 [a]Judg. 8:9
[b]1 Kin. 12:25
18 [a]Judg. 4:6

7:25 "Oreb" means "Raven." "Zeeb" means "Wolf."
8:6 Succoth belonged to the tribe of Gad and lay roughly fifty miles from the battlefield.
8:8 Penuel lay five miles east of Succoth.
8:10 "Zebah" means "Sacrifice." "Zalmunna" means "Withheld Hospitality."
8:11 Jogbehah was fifteen miles southeast of Penuel.

[a]killed Zebah and Zalmunna, and took the crescent ornaments that *were* on their camels' necks.

Gideon's Ephod

22 Then the men of Israel said to Gideon, [a]"Rule over us, both you and your son, and your grandson also; for you have [b]delivered us from the hand of Midian."
23 But Gideon said to them, "I will not rule over you, nor shall my son rule over you; [a]the LORD shall rule over you."
24 Then Gideon said to them, "I would like to [1]make a request of you, that each of you would give me the earrings from his plunder." For they had golden earrings, [a]because they *were* Ishmaelites.
25 So they answered, "We will gladly give *them*." And they spread out a garment, and each man threw into it the earrings from his plunder.
26 Now the weight of the gold earrings that he requested was one thousand seven hundred *shekels* of gold, besides the crescent ornaments, pendants, and purple robes which *were* on the kings of Midian, and besides the chains that *were* around their camels' necks.
27 Then Gideon [a]made it into an ephod and set it up in his city, [b]Ophrah. And all Israel [c]played the harlot with it there. It became [d]a snare to Gideon and to his house.

ENCOUNTER*Note* *Judg. 8:27*

Tests of Prosperity

If a crisis cannot shake our faith in God, prosperity may. Hardship drives us to God. Prosperity distracts us with its pleasures.

28 Thus Midian was subdued before the children of Israel, so that they lifted their heads no more. [a]And the country was quiet for forty years in the days of Gideon.

Death of Gideon

29 Then [a]Jerubbaal the son of Joash went and dwelt in his own house.
30 Gideon had [a]seventy sons who were his own offspring, for he had many wives.
31 [a]And his concubine who *was* in Shechem also bore him a son, whose name he called Abimelech.
32 Now Gideon the son of Joash died [a]at a good old age, and was buried in the tomb of Joash his father, [b]in Ophrah of the Abiezrites.
33 So it was, [a]as soon as Gideon was dead, that the children of Israel again [b]played the harlot with the Baals, [c]and made Baal-Berith their god.
34 Thus the children of Israel [a]did not remember the LORD their God, who had delivered them from the hands of all their enemies on every side;
35 [a]nor did they show kindness to the house of Jerubbaal (Gideon) in accordance with the good he had done for Israel.

Abimelech's Conspiracy

9 Then Abimelech the son of Jerubbaal went to Shechem, to [a]his mother's brothers, and spoke with them and with all the family of the house of his mother's father, saying,
2 "Please speak in the hearing of all the men of Shechem: 'Which is better for you, that all [a]seventy of the sons of Jerubbaal reign over you, or that one reign over you?' Remember that I *am* your own flesh and [b]bone."
3 And his mother's brothers spoke all these words concerning him in the hearing of all the men of Shechem; and their heart was inclined to follow Abimelech, for they said, "He is our [a]brother."
4 So they gave him seventy *shekels* of silver from the temple of [a]Baal-Berith, with which Abimelech hired [b]worthless and reckless men; and they followed him.
5 Then he went to his father's house [a]at Ophrah and [b]killed his brothers, the seventy sons of Jerubbaal, on one stone. But Jotham the youngest son of Jerubbaal was left, because he hid himself.
6 And all the men of Shechem gathered together, all of Beth Millo, and they went and made Abimelech king beside the terebinth tree at the pillar that *was* in Shechem.

The Parable of the Trees

7 Now when they told Jotham, he went and stood on top of [a]Mount Gerizim, and lifted his voice and cried out. And he said to them:

"Listen to me, you men of Shechem,
That God may listen to you!

8 "The[a] trees once went forth to anoint
a king over them.
And they said to the olive tree,
[b]'Reign over us!'
9 But the olive tree said to them,
'Should I cease giving my oil,

21 [a]Ps. 83:11
22 [a][Judg. 9:8] [b]Judg. 3:9; 9:17
23 [a]1 Sam. 8:7; 10:19; 12:12
24 [a]Gen. 37:25, 28 [1]Lit. *request a request*
27 [a]Judg. 17:5 [b]Judg. 6:11, 24 [c][Ps. 106:39] [d]Deut. 7:16
28 [a]Judg. 5:31
29 [a]Judg. 6:32; 7:1
30 [a]Judg. 9:2, 5
31 [a]Judg. 9:1
32 [a]Gen. 25:8 [b]Judg. 6:24; 8:27
33 [a]Judg. 2:19 [b]Judg. 2:17 [c]Judg. 9:4, 46
34 [a]Deut. 4:9
35 [a]Judg. 9: 16–18

CHAPTER 9

1 [a]Judg. 8:31, 35
2 [a]Judg. 8:30; 9:5, 18 [b]Gen. 29:14
3 [a]Gen. 29:15
4 [a]Judg. 8:33 [b]Judg. 11:3
5 [a]Judg. 6:24 [b]2 Kin. 11:1, 2
7 [a]Deut. 11:29; 27:12
8 [a]2 Kin. 14:9 [b]Judg. 8:22, 23

8:26 Roughly forty to seventy-five pounds of gold.
8:27 The high priest wore an ephod (Ex. 39:1–26).
8:29 "Many wives" indicates great wealth.
9:1 "Abimelech" means "My Father a King."

[a]With which they honor God and men,
And go to sway over trees?'

10 "Then the trees said to the fig tree,
'You come *and* reign over us!'
11 But the fig tree said to them,
'Should I cease my sweetness and
my good fruit,
And go to sway over trees?'

12 "Then the trees said to the vine,
'You come *and* reign over us!'
13 But the vine said to them,
'Should I cease my new wine,
[a]Which cheers *both* God and men,
And go to sway over trees?'

14 "Then all the trees said to the
bramble,
'You come *and* reign over us!'
15 And the bramble said to the trees,
'If in truth you anoint me as king
over you,
Then come *and* take shelter in my
[a]shade;
But if not, [b]let fire come out of the
bramble
And devour the [c]cedars of
Lebanon!'

16 "Now therefore, if you have acted in truth and sincerity in making Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him [a]as[1] he deserves—
17 "for my [a]father fought for you, risked his life, and [b]delivered you out of the hand of Midian;
18 [a]"but you have risen up against my father's house this day, and killed his seventy sons on one stone, and made Abimelech, the son of his [b]female servant, king over the men of Shechem, because he is your brother—
19 "if then you have acted in truth and sincerity with Jerubbaal and with his house this day, *then* [a]rejoice in Abimelech, and let him also rejoice in you.
20 "But if not, [a]let fire come from Abimelech and devour the men of Shechem and Beth Millo; and let fire come from the men of Shechem and from Beth Millo and devour Abimelech!"
21 And Jotham ran away and fled; and he went to [a]Beer and dwelt there, for fear of Abimelech his brother.

Downfall of Abimelech

22 After Abimelech had reigned over Israel three years,
23 [a]God sent a [b]spirit of ill will between Abimelech and the men of Shechem; and the men of Shechem [c]dealt treacherously with Abimelech,

9 [a][John 5:23]
13 [a]Ps. 104:15
15 [a]Is. 30:2 [b]Num. 21:28 [c]2 Kin. 14:9
16 [a]Judg. 8:35 [1]Lit. *according to the doing of his hands*
17 [a]Judg. 7 [b]Judg. 8:22
18 [a]Judg. 8:30, 35; 9:2, 5, 6 [b]Judg. 8:31
19 [a]Is. 8:6
20 [a]Judg. 9:15, 45, 56, 57
21 [a]Num. 21:16
23 [a]Is. 19:14 [b]1 Sam. 16:14; 18:9, 10 [c]Is. 33:1
24 [a]1 Kin. 2:32 [b]Num. 35:33
25 [1]Lit. *liers-in-wait for*
27 [a]Judg. 9:4 [1]*rejoiced*
28 [a]1 Sam. 25:10 [b]Gen. 34:2, 6
29 [a]2 Sam. 15:4 [1]Lit. *hand* [2]So with MT, Tg.; DSS *they;* LXX *I*
32 [1]Set up an ambush
33 [1]Lit. *as your hand can find*
34 [1]Set up an ambush

24 [a]that the crime *done* to the seventy sons of Jerubbaal might be settled and their [b]blood be laid on Abimelech their brother, who killed them, and on the men of Shechem, who aided him in the killing of his brothers.
25 And the men of Shechem set [1]men in ambush against him on the tops of the mountains, and they robbed all who passed by them along that way; and it was told Abimelech.
26 Now Gaal the son of Ebed came with his brothers and went over to Shechem; and the men of Shechem put their confidence in him.
27 So they went out into the fields, and gathered *grapes* from their vineyards and trod *them,* and [1]made merry. And they went into [a]the house of their god, and ate and drank, and cursed Abimelech.
28 Then Gaal the son of Ebed said, [a]"Who *is* Abimelech, and who *is* Shechem, that we should serve him? *Is he* not the son of Jerubbaal, and *is not* Zebul his officer? Serve the men of [b]Hamor the father of Shechem; but why should we serve him?
29 [a]"If only this people were under my [1]authority! Then I would remove Abimelech." So [2]he said to Abimelech, "Increase your army and come out!"
30 When Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was aroused.
31 And he sent messengers to Abimelech secretly, saying, "Take note! Gaal the son of Ebed and his brothers have come to Shechem; and here they are, fortifying the city against you.
32 "Now therefore, get up by night, you and the people who *are* with you, and [1]lie in wait in the field.
33 "And it shall be, as soon as the sun is up in the morning, *that* you shall rise early and rush upon the city; and *when* he and the people who are with him come out against you, you may then do to them [1]as you find opportunity."
34 So Abimelech and all the people who *were* with him rose by night, and [1]lay in wait against Shechem in four companies.
35 When Gaal the son of Ebed went out and stood in the entrance to the city gate, Abimelech and the people who *were* with him rose from lying in wait.
36 And when Gaal saw the people, he said to Zebul, "Look, people are coming down from the tops of the mountains!" But Zebul said to him, "You see the

9:21 "Beer" means "Well."

shadows of the mountains as *if they were* men."
37 So Gaal spoke again and said, "See, people are coming down from the center of the land, and another company is coming from the [1]Diviners' Terebinth Tree."
38 Then Zebul said to him, "Where indeed *is* your mouth now, with which you [a]said, 'Who is Abimelech, that we should serve him?' *Are* not these the people whom you despised? Go out, if you will, and fight with them now."
39 So Gaal went out, leading the men of Shechem, and fought with Abimelech.
40 And Abimelech chased him, and he fled from him; and many fell wounded, to the *very* entrance of the gate.
41 Then Abimelech dwelt at Arumah, and Zebul [1]drove out Gaal and his brothers, so that they would not dwell in Shechem.
42 And it came about on the next day that the people went out into the field, and they told Abimelech.
43 So he took his people, divided them into three companies, and lay in wait in the field. And he looked, and there were the people, coming out of the city; and he rose against them and [1]attacked them.
44 Then Abimelech and the company that *was* with him rushed forward and stood at the entrance of the gate of the city; and the *other* two companies rushed upon all who *were* in the fields and killed them.
45 So Abimelech fought against the city all that day; [a]he took the city and killed the people who *were* in it; and he [b]demolished the city and sowed it with salt.
46 Now when all the men of the tower of Shechem had heard *that,* they entered the [1]stronghold of the temple [a]of the god Berith.
47 And it was told Abimelech that all the men of the tower of Shechem were gathered together.
48 Then Abimelech went up to Mount [a]Zalmon, he and all the people who *were* with him. And Abimelech took an ax in his hand and cut down a bough from the trees, and took it and laid *it* on his shoulder; then he said to the people who were with him, "What you have seen me do, make haste *and* do as I *have done*."
49 So each of the people likewise cut down his own bough and followed Abimelech, put *them* against the [1]stronghold, and set the stronghold on fire above them, so that all the people of the tower of Shechem died, about a thousand men and women.
50 Then Abimelech went to Thebez, and he [1]encamped against Thebez and took it.
51 But there was a strong tower in the city, and all the men and women—all the people of the city—fled there and shut themselves in; then they went up to the top of the tower.
52 So Abimelech came as far as the tower and fought against it; and he drew near the door of the tower to burn it with fire.
53 But a certain woman [a]dropped an upper millstone on Abimelech's head and crushed his skull.
54 Then [a]he called quickly to the young man, his armorbearer, and said to him, "Draw your sword and kill me, lest men say of me, 'A woman killed him.' " So his young man thrust him through, and he died.
55 And when the men of Israel saw that Abimelech was dead, they departed, every man to his [1]place.
56 [a]Thus God repaid the wickedness of Abimelech, which he had done to his father by killing his seventy brothers.
57 And all the evil of the men of Shechem God returned on their own heads, and on them came [a]the curse of Jotham the son of Jerubbaal.

37 [1]Heb. *Meonenim*
38 [a]Judg. 9:28, 29
41 [1]*exiled*
43 [1]Lit. *struck*
45 [a]Judg. 9:20 [b]2 Kin. 3:25
46 [a]Judg. 8:33 [1]*fortified room*
48 [a]Ps. 68:14
49 [1]*fortified room*
50 [1]*besieged*
53 [a]2 Sam. 11:21
54 [a]1 Sam. 31:4
55 [1]*home*
56 [a]Job 31:3
57 [a]Judg. 9:20

ENCOUNTER*Note* *Judg. 9:57*

On Our Head

The sin we commit upon others inevitably comes back upon us in some way.

Tola

CHAPTER 10

10 After Abimelech there [a]arose to save Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in the mountains of Ephraim.
2 He judged Israel twenty-three years; and he died and was buried in Shamir.

Jair

3 After him arose Jair, a Gileadite; and he judged Israel twenty-two years.
4 Now he had thirty sons who [a]rode on thirty donkeys; they also had thirty towns, [b]which are called [1]"Havoth Jair"

1 [a]Judg. 2:16
4 [a]Judg. 5:10; 12:14 [b]Deut. 3:14 [1]Lit. *Towns of Jair,* Num. 32:41; Deut. 3:14

9:46 Jeroboam I rebuilt Shechem 150 years later (1 Kin. 12:25).
9:46 "The god Berith," or "El Berith," means "God of the Covenant." This was a Canaanite religion centered in Shechem.
9:50 Thebez was ten miles northeast of Shechem.
9:53 The millstone would have been two to three inches thick and eighteen inches in diameter.

to this day, which *are* in the land of Gilead.
5 And Jair died and was buried in Camon.

Israel Oppressed Again

6 Then [a]the children of Israel again did evil in the sight of the LORD, and [b]served the Baals and the Ashtoreths, [c]the gods of Syria, the gods of [d]Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines; and they forsook the LORD and did not serve Him.
7 So the anger of the LORD was hot against Israel; and He [a]sold them into the hands of the [b]Philistines and into the hands of the people of [c]Ammon.
8 From that year they [1]harassed and oppressed the children of Israel for eighteen years—all the children of Israel who *were* on the other side of the Jordan in the [a]land of the Amorites, in Gilead.
9 Moreover the people of Ammon crossed over the Jordan to fight against Judah also, against Benjamin, and against the house of Ephraim, so that Israel was severely distressed.
10 [a]And the children of Israel cried out to the LORD, saying, "We have [b]sinned against You, because we have both forsaken our God and served the Baals!"
11 So the LORD said to the children of Israel, "*Did I* not *deliver you* [a]from the Egyptians and [b]from the Amorites and [c]from the people of Ammon and [d]from the Philistines?
12 "Also [a]the Sidonians [b]and Amalekites and [1]Maonites [c]oppressed you; and you cried out to Me, and I delivered you from their hand.
13 [a]"Yet you have forsaken Me and served other gods. Therefore I will deliver you no more.

ENCOUNTER*Note* *Judg. 10:13*

Delivered No More

God is under no obligation to save us from adversity, especially if we have brought it on ourselves. If we are constantly experiencing defeat we should hasten to God to find the reason.

14 "Go and [a]cry out to the gods which you have chosen; let them deliver you in your time of distress."
15 And the children of Israel said to the LORD, "We have sinned! [a]Do to us whatever seems best to You; only deliver us this day, we pray."
16 [a]So they put away the foreign gods from among them and served the LORD. And [b]His soul could no longer endure the misery of Israel.
17 Then the people of Ammon gathered together and encamped in Gilead. And the children of Israel assembled together and encamped in [a]Mizpah.
18 And the people, the leaders of Gilead, said to one another, "Who *is* the man who will begin the fight against the people of Ammon? He shall [a]be head over all the inhabitants of Gilead."

Jephthah

11 Now [a]Jephthah the Gileadite was [b]a mighty man of valor, but he *was* the son of a harlot; and Gilead begot Jephthah.
2 Gilead's wife bore sons; and when his wife's sons grew up, they drove Jephthah out, and said to him, "You shall have [a]no inheritance in our father's house, for you *are* the son of another woman."
3 Then Jephthah fled from his brothers and dwelt in the land of [a]Tob; and [b]worthless men banded together with Jephthah and went out *raiding* with him.
4 It came to pass after a time that the [a]people of Ammon made war against Israel.
5 And so it was, when the people of Ammon made war against Israel, that the elders of Gilead went to get Jephthah from the land of Tob.
6 Then they said to Jephthah, "Come and be our commander, that we may fight against the people of Ammon."
7 So Jephthah said to the elders of Gilead, [a]"Did you not hate me, and expel me from my father's house? Why have you come to me now when you are in [1]distress?"
8 [a]And the elders of Gilead said to Jephthah, "That is why we have [b]turned[1] again to you now, that you may go with us and fight against the people of Ammon, and be [c]our head over all the inhabitants of Gilead."
9 So Jephthah said to the elders of Gilead, "If you take me back home to fight against the people of Ammon, and the LORD delivers them to me, shall I be your head?"
10 And the elders of Gilead said to Jephthah, [a]"The LORD will be a witness

6 [a]Judg. 2:11; 3:7; 6:1; 13:1 [b]Judg. 2:13 [c]Judg. 2:12 [d]1 Kin. 11:33
7 [a]1 Sam. 12:9 [b]Judg. 13:1 [c]Judg. 3:13
8 [a]Num. 32:33 [1]Lit. *shattered*
10 [a]1 Sam. 12:10 [b]Deut. 1:41
11 [a]Ex. 14:30 [b]Num. 21:21, 24, 25 [c]Judg. 3:12, 13 [d]Judg. 3:31
12 [a]Judg. 1:31; 5:19 [b]Judg. 6:3; 7:12 [c]Ps. 106:42, 43 [1]LXX mss. *Midianites*
13 [a][Jer. 2:13]
14 [a]Deut. 32:37, 38
15 [a]1 Sam. 3:18
16 [a]Jer. 18:7, 8 [b]Is. 63:9
17 [a]Judg. 11:11, 29
18 [a]Judg. 11:8, 11

CHAPTER 11

1 [a]Heb. 11:32 [b]2 Kin. 5:1
2 [a]Gen. 21:10
3 [a]2 Sam. 10:6, 8 [b]1 Sam. 22:2
4 [a]Judg. 10:9, 17
7 [a]Gen. 26:27 [1]*trouble*
8 [a]Judg. 10:18 [b][Luke 17:4] [c]Judg. 10:18 [1]*returned*
10 [a]Jer. 29:23; 42:5

10:17 "Mizpah" means "Watchtower."

11:3 Tob is the modern el-Taiyibeh. It was fifteen miles northeast of Ramoth Gilead just outside the boundary of Israel. Jephthah means "He opens." The people of Gilead descended from a man of the same name (Num. 26:29, 30; 27:1; 36:1).

11:10 "The Lord will be a witness" is literally "the Lord will be listening."

between us, if we do not do according to your words."
11 Then Jephthah went with the elders of Gilead, and the people made him [a]head and commander over them; and Jephthah spoke all his words [b]before the LORD in Mizpah.
12 Now Jephthah sent messengers to the king of the people of Ammon, saying, [a]"What do you have against me, that you have come to fight against me in my land?"
13 And the king of the people of Ammon answered the messengers of Jephthah, [a]"Because Israel took away my land when they came up out of Egypt, from [b]the Arnon as far as [c]the Jabbok, and to the Jordan. Now therefore, restore those *lands* peaceably."
14 So Jephthah again sent messengers to the king of the people of Ammon,
15 and said to him, "Thus says Jephthah: [a]'Israel did not take away the land of Moab, nor the land of the people of Ammon;
16 'for when Israel came up from Egypt, they walked through the wilderness as far as the Red Sea and [a]came to Kadesh.
17 'Then [a]Israel sent messengers to the king of Edom, saying, "Please let me pass through your land." [b]But the king of Edom would not heed. And in like manner they sent to the [c]king of Moab, but he would not *consent*. So Israel [d]remained in Kadesh.
18 'And they [a]went along through the wilderness and [b]bypassed the land of Edom and the land of Moab, came to the east side of the land of Moab, and encamped on the other side of the Arnon. But they did not enter the border of Moab, for the Arnon *was* the border of Moab.
19 'Then [a]Israel sent messengers to Sihon king of the Amorites, king of Heshbon; and Israel said to him, "Please [b]let us pass through your land into our place."
20 [a]'But Sihon did not trust Israel to pass through his territory. So Sihon gathered all his people together, encamped in Jahaz, and fought against Israel.
21 'And the LORD God of Israel [a]delivered Sihon and all his people into the hand of Israel, and they [b]defeated[1] them. Thus Israel gained possession of all the land of the Amorites, who inhabited that country.
22 'They took possession of [a]all the territory of the Amorites, from the Arnon to the Jabbok and from the wilderness to the Jordan.
23 'And now the LORD God of Israel has [1]dispossessed the Amorites from before His people Israel; should you then possess it?
24 'Will you not possess whatever [a]Chemosh your god gives you to possess? So whatever [b]the LORD our God takes possession of before us, we will possess.
25 'And now, *are* you any better than [a]Balak the son of Zippor, king of Moab? Did he ever strive against Israel? Did he ever fight against them?
26 'While Israel dwelt in [a]Heshbon and its villages, in [b]Aroer and its villages, and in all the cities along the banks of the Arnon, for three hundred years, why did you not recover *them* within that time?
27 'Therefore I have not sinned against you, but you wronged me by fighting against me. May the LORD, [a]the Judge, [b]render judgment this day between the children of Israel and the people of Ammon.' "
28 However, the king of the people of Ammon did not heed the words which Jephthah sent him.

Jephthah's Vow and Victory

29 Then [a]the Spirit of the LORD came upon Jephthah, and he passed through Gilead and Manasseh, and passed through Mizpah of Gilead; and from Mizpah of Gilead he advanced *toward* the people of Ammon.
30 And Jephthah [a]made a vow to the LORD, and said, "If You will indeed deliver the people of Ammon into my hands,
31 "then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the people of Ammon, [a]shall surely be the LORD's, [b]and I will offer it up as a burnt offering."

ENCOUNTER*Note* *Judg. 11:31*

Our Thinking, Not God's

God does not ask us to give *our* best; He expects us to seek *His* best. Our own schemes may seem wise to us, but they can ultimately cause us much grief.

32 So Jephthah advanced toward the people of Ammon to fight against them, and the LORD delivered them into his hands.
33 And he [1]defeated them from Aroer as far as [a]Minnith—twenty cities—and

11 [a]Judg. 11:8 [b]Judg. 10:17; 20:1
12 [a]2 Sam. 16: 10
13 [a]Num. 21: 24–26 [b]Josh. 13:9 [c]Gen. 32:22
15 [a]Deut. 2:9, 19
16 [a]Num. 13:26; 20:1
17 [a]Num. 20:14 [b]Num. 20:14–21 [c]Josh. 24:9 [d]Num. 20:1
18 [a]Deut. 2:9, 18, 19 [b]Num. 21:4
19 [a]Num. 21:21 [b]Deut. 2:27
20 [a]Deut. 2:27
21 [a]Josh. 24:8 [b]Num. 21:24, 25 [1]Lit. *struck*
22 [a]Deut. 2:36, 37
23 [1]*driven out*
24 [a]Num. 21:29 [b][Deut. 9:4, 5]
25 [a]Num. 22:2
26 [a]Num. 21:25, 26 [b]Deut. 2:36
27 [a]Gen. 18:25 [b]Gen. 16:5; 31:53
29 [a]Judg. 3:10
30 [a]Gen. 28:20
31 [a]Lev. 27:2, 3, 28 [b]Ps. 66:13
33 [a]Ezek. 27:17 [1]Lit. *struck*

11:24 Jephthah mocked the god of the Ammonites, saying they had received the land their god Chemosh had given them.

to [2]Abel Keramim, with a very great slaughter. Thus the people of Ammon were subdued before the children of Israel.

Jephthah's Daughter

34 When Jephthah came to his house at [a]Mizpah, there was [b]his daughter, coming out to meet him with timbrels and dancing; and she *was his* only child. Besides her he had neither son nor daughter.
35 And it came to pass, when he saw her, that he [a]tore his clothes, and said, "Alas, my daughter! You have brought me very low! You are among those who trouble me! For I [b]have [1]given my word to the LORD, and [c]I cannot [2]go back on it."
36 So she said to him, "My father, *if* you have given your word to the LORD, [a]do to me according to what has gone out of your mouth, because [b]the LORD has avenged you of your enemies, the people of Ammon."
37 Then she said to her father, "Let this thing be done for me: let me alone for two months, that I may go and wander on the mountains and [1]bewail my virginity, my [2]friends and I."
38 So he said, "Go." And he sent her away *for* two months; and she went with her friends, and bewailed her virginity on the mountains.
39 And it was so at the end of two months that she returned to her father, and he [a]carried out his vow with her which he had vowed. She [1]knew no man. And it became a custom in Israel
40 *that* the daughters of Israel went four days each year to [1]lament the daughter of Jephthah the Gileadite.

Jephthah's Conflict with Ephraim

12 Then [a]the men of Ephraim [1]gathered together, crossed over toward Zaphon, and said to Jephthah, "Why did you cross over to fight against the people of Ammon, and did not call us to go with you? We will burn your house down on you with fire!"
2 And Jephthah said to them, "My people and I were in a great struggle with the people of Ammon; and when I called you, you did not deliver me out of their hands.
3 "So when I saw that you would not deliver *me*, I [a]took my life in my hands and crossed over against the people of Ammon; and the LORD delivered them into my hand. Why then have you come up to me this day to fight against me?"

[2]Lit. *Plain of Vineyards*
34 [a]Judg. 10:17; 11:11 [b]Ex. 15:20
35 [a]Gen. 37:29, 34 [b]Ecc. 5:2, 4, 5 [c]Num. 30:2 [1]Lit. *opened my mouth* [2]Lit. *take it back*
36 [a]Num. 30:2 [b]2 Sam. 18:19, 31
37 [1]*lament* [2]*companions*
39 [a]Judg. 11:31 [1]Remained a virgin
40 [1]*commemorate*

CHAPTER 12
1 [a]Judg. 8:1 [1]*were summoned*

3 [a]1 Sam. 19:5; 28:21
4 [a]1 Sam. 25:10
5 [a]Josh. 22:11
6 [a]Ps. 69:2, 15 [1]Lit. *a flowing stream;* used as a test of dialect [2]Lit. *speak so*

ENCOUNTER Note — Judg. 12:3

The Lord Delivers

Our victories are not our own, despite our best effort. God provides them and makes them possible.

4 Now Jephthah gathered together all the men of Gilead and fought against Ephraim. And the men of Gilead defeated Ephraim, because they said, "You Gileadites [a]*are* fugitives of Ephraim among the Ephraimites *and* among the Manassites."
5 The Gileadites seized the [a]fords of the Jordan before the Ephraimites *arrived.* And when *any* Ephraimite who escaped said, "Let me cross over," the men of Gilead would say to him, "*Are* you an Ephraimite?" If he said, "No,"
6 then they would say to him, "Then say, [a]'Shibboleth'!"[1] And he would say, "Sibboleth," for he could not [2]pronounce *it* right. Then they would take him and kill him at the fords of the Jordan. There fell at that time forty-two thousand Ephraimites.
7 And Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in among the cities of Gilead.

Ibzan, Elon, and Abdon

8 After him, Ibzan of Bethlehem judged Israel.
9 He had thirty sons. And he gave away thirty daughters in marriage, and brought in thirty daughters from elsewhere for his sons. He judged Israel seven years.
10 Then Ibzan died and was buried at Bethlehem.
11 After him, Elon the Zebulunite judged Israel. He judged Israel ten years.
12 And Elon the Zebulunite died and was buried at Aijalon in the country of Zebulun.

11:39 Scripture does not specify that Jephthah sacrificed his daughter, only that he carried out his vow. Human sacrifices were prohibited in Israel (Lev. 18:21; 20:2; Deut. 12:31; 18:10). The fact that his daughter "knew no man" could mean she was devoted to God's service and restricted from marriage. However, the Bible is not clear about what was done.

12:5 The fords across the Jordan River were strategic military sites (Judg. 3:28, 29; 7:24).

12:6 "Shibboleth" means "ear of corn." The variance in pronouncing this word indicates the differences between the tribes despite their both belonging to Israel.

12:8 Jephthah was childless, but the judges who immediately preceded and followed him each had thirty sons (Judg. 10:3).

13 After him, Abdon the son of Hillel the Pirathonite judged Israel.
14 He had forty sons and thirty grandsons, who [a]rode on seventy young donkeys. He judged Israel eight years.
15 Then Abdon the son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim, [a]in the mountains of the Amalekites.

The Birth of Samson

13 Again the children of Israel [a]did evil in the sight of the LORD, and the LORD delivered them [b]into the hand of the Philistines for forty years.
2 Now there was a certain man from [a]Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren and had no children.
3 And the [a]Angel of the LORD appeared to the woman and said to her, "Indeed now, you are barren and have borne no children, but you shall conceive and bear a son.
4 "Now therefore, please be careful [a]not to drink wine or *similar* drink, and not to eat anything unclean.
5 "For behold, you shall conceive and bear a son. And no [a]razor shall come upon his head, for the child shall be [b]a Nazirite to God from the womb; and he shall [c]begin to deliver Israel out of the hand of the Philistines."
6 So the woman came and told her husband, saying, [a]"A Man of God came to me, and His [b]countenance[1] *was* like the countenance of the Angel of God, very awesome; but I [c]did not ask Him where He *was* from, and He did not tell me His name.
7 "And He said to me, 'Behold, you shall conceive and bear a son. Now drink no wine or *similar* drink, nor eat anything unclean, for the child shall be a Nazirite to God from the womb to the day of his death.' "
8 Then Manoah prayed to the LORD, and said, "O my Lord, please let the Man of God whom You sent come to us again and teach us what we shall do for the child who will be born."
9 And God listened to the voice of Manoah, and the Angel of God came to the woman again as she was sitting in the field; but Manoah her husband *was* not with her.
10 Then the woman ran in haste and told her husband, and said to him, "Look, the Man who came to me the *other* day has just now appeared to me!"
11 So Manoah arose and followed his wife. When he came to the Man, he said to Him, "Are You the Man who spoke to this woman?" And He said, "I *am.*"
12 Manoah said, "Now let Your words come *to pass!* What will be the boy's rule of life, and his work?"
13 So the Angel of the LORD said to Manoah, "Of all that I said to the woman let her be careful.
14 "She may not eat anything that comes from the vine, [a]nor may she drink wine or *similar* drink, nor eat anything unclean. All that I commanded her let her observe."
15 Then Manoah said to the Angel of the LORD, "Please [a]let us detain You, and we will prepare a young goat for You."
16 And the Angel of the LORD said to Manoah, "Though you detain Me, I will not eat your food. But if you offer a burnt offering, you must offer it to the LORD." (For Manoah did not know He *was* the Angel of the LORD.)
17 Then Manoah said to the Angel of the LORD, "What *is* Your name, that when Your words come *to pass* we may honor You?"
18 And the Angel of the LORD said to him, [a]"Why do you ask My name, seeing it *is* wonderful?"
19 So Manoah took the young goat with the grain offering, [a]and offered it upon the rock to the LORD. And He did a wondrous thing while Manoah and his wife looked on—
20 it happened as the flame went up toward heaven from the altar—the Angel of the LORD ascended in the flame of the altar! When Manoah and his wife saw *this,* they [a]fell on their faces to the ground.
21 When the Angel of the LORD appeared no more to Manoah and his wife, [a]then Manoah knew that He *was* the Angel of the LORD.

ENCOUNTER *Note* *Judg. 13:21*

Appeared No More

Sometimes God speaks to us in dramatic fashion. Then He need not say anything further; rather it is time for us to believe Him and obey what He has already told us.

22 And Manoah said to his wife, [a]"We shall surely die, because we have seen God!"

14 [a]Judg. 5:10; 10:4
15 [a]Judg. 3:13, 27; 5:14

CHAPTER 13

1 [a]Judg. 2:11 [b]1 Sam. 12:9
2 [a]Josh. 19:41
3 [a]Judg. 6:12
4 [a]Num. 6:2, 3, 20
5 [a]Num. 6:5 [b]Num. 6:2 [c]1 Sam. 7:13
6 [a]Gen. 32: 24–30 [b]Matt. 28:3 [c]Judg. 13:17, 18
[1] *appearance*

14 [a]Num. 6:3, 4
15 [a]Gen. 18:5
18 [a]Gen. 32:29
19 [a]Judg. 6: 19–21
20 [a]Ezek. 1:28
21 [a]Judg. 6:22
22 [a]Deut. 5:26

13:1 "Delivered" indicates that Israel's enemies were allowed to dominate them as part of God's discipline upon His people.

13:2 Zorah was fourteen miles west of Jerusalem.

13:5 "Nazirite" means "one separated." Nazirites had three primary limitations they voluntarily assumed: they could not drink wine, they could not cut their hair, and they could not touch a corpse (Num. 6:1–21).

23 But his wife said to him, "If the LORD had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these *things,* nor would He have told us *such things* as these at this time."
24 So the woman bore a son and called his name [a]Samson; and [b]the child grew, and the LORD blessed him.
25 [a]And the Spirit of the LORD began to move upon him at [1]Mahaneh Dan [b]between Zorah and [c]Eshtaol.

Samson's Philistine Wife

14 Now Samson went down [a]to Timnah, and [b]saw a woman in Timnah of the daughters of the Philistines.
2 So he went up and told his father and mother, saying, "I have seen a woman in Timnah of the daughters of the Philistines; now therefore, [a]get her for me as a wife."
3 Then his father and mother said to him, "*Is there* no woman among the daughters of [a]your brethren, or among all my people, that you must go and get a wife from the [b]uncircumcised Philistines?" And Samson said to his father, "Get her for me, for [1]she pleases me well."
4 But his father and mother did not know that it was [a]of the LORD—that He was seeking an occasion to move against the Philistines. For at that time [b]the Philistines had dominion over Israel.
5 So Samson went down to Timnah with his father and mother, and came to the vineyards of Timnah.

Now *to his* surprise, a young lion *came* roaring against him.
6 And [a]the Spirit of the LORD came mightily upon him, and he tore the lion apart as one would have torn apart a young goat, though *he had* nothing in his hand. But he did not tell his father or his mother what he had done.
7 Then he went down and talked with the woman; and she pleased Samson well.
8 After some time, when he returned to get her, he turned aside to see the carcass of the lion. And behold, a swarm of bees and honey *were* in the carcass of the lion.

24 [a]Heb. 11:32 [b]1 Sam. 3:19
25 [a]Judg. 3:10 [b]Judg. 18:11 [c]Judg. 16:31 [1]Lit. *Camp of Dan,* Judg. 18:12

CHAPTER 14
1 [a]Josh. 15:10, 57 [b]Gen. 34:2
2 [a]Gen. 21:21
3 [a]Gen. 24:3, 4 [b]Gen. 34:14 [1]Lit. *she is right in my eyes*
4 [a]Josh. 11:20 [b]Deut. 28:48
6 [a]Judg. 3:10

9 [a]Lev. 11:27
12 [a]Ezek. 17:2 [b]Gen. 29:27 [c]2 Kin. 5:22
13 [a]Ezek. 17:2
15 [a]Judg. 16:5 [1]So with MT, Tg., Vg.; LXX, Syr. *fourth*

ENCOUNTER*Note* *Judg. 14:6*

The Spirit of the Lord

The Spirit of the Lord gives us strength far beyond our own. Such power comes at God's discretion and for His purposes.

9 He took some of it in his hands and went along, eating. When he came to his father and mother, he gave *some* to them, and they also ate. But he did not tell them that he had taken the honey out of the [a]carcass of the lion.
10 So his father went down to the woman. And Samson gave a feast there, for young men used to do so.
11 And it happened, when they saw him, that they brought thirty companions to be with him.
12 Then Samson said to them, "Let me [a]pose a riddle to you. If you can correctly solve and explain it to me [b]within the seven days of the feast, then I will give you thirty linen garments and thirty [c]changes of clothing.
13 "But if you cannot explain *it* to me, then you shall give me thirty linen garments and thirty changes of clothing." And they said to him, [a]"Pose your riddle, that we may hear it."
14 So he said to them:

"Out of the eater came something to eat,
And out of the strong came something sweet."

Now for three days they could not explain the riddle.

WORD*Study* **RIDDLE**

Judg. 14:14 The Hebrew word *chidah,* translated "riddle," means an enigmatic saying. The queen of Sheba tested King Solomon with riddles (1 Kin. 10:1; 2 Chr. 9:1). Of the 21 occurrences of the word in the Old Testament, eleven are found in Judges 14.

15 But it came to pass on the [1]seventh day that they said to Samson's wife, [a]"Entice your husband, that he may ex-

13:24 The name "Samson" comes from a Hebrew word meaning "sun."

13:25 The Spirit of the Lord motivated Samson to take action.

14:1 Timnah was four miles southwest of Zorah.

14:3 The law forbade marriages between Israelites and non-Israelites (Ex. 34:16; Deut. 7:3).

14:6 Other judges received the Spirit of the Lord but this gift was usually not manifested by extraordinary physical strength (Judg. 3:10; 6:34; 11:29).

14:8 Touching a dead lion violated the Nazirite prohibition against touching corpses (Num. 13:5).

14:10 The feast would certainly have involved the drinking of much wine. For Samson to partake would have broken his Nazirite vow (Num. 13:5).

14:12 The word for "linen garments" describes expensive clothing (Prov. 31:24; Is. 3:23). This would have been a large wager.

plain the riddle to us, [b]or else we will burn you and your father's house with fire. Have you invited us in order to take what is ours? *Is that* not *so?*"
16 Then Samson's wife wept on him, and said, [a]"You only hate me! You do not love me! You have posed a riddle to the sons of my people, but you have not explained *it* to me." And he said to her, "Look, I have not explained *it* to my father or my mother; so should I explain *it* to you?"
17 Now she had wept on him the seven days while their feast lasted. And it happened on the seventh day that he told her, because she pressed him so much. Then she explained the riddle to the sons of her people.
18 So the men of the city said to him on the seventh day before the sun went down:

"What *is* sweeter than honey?
And what *is* stronger than a lion?"

And he said to them:

"If you had not plowed with my heifer,
You would not have solved my riddle!"

19 Then [a]the Spirit of the LORD came upon him mightily, and he went down to Ashkelon and killed thirty of their men, took their apparel, and gave the changes *of clothing* to those who had explained the riddle. So his anger was aroused, and he went back up to his father's house.
20 And Samson's wife [a]was *given* to his companion, who had been [b]his best man.

Samson Defeats the Philistines

15 After a while, in the time of wheat harvest, it happened that Samson visited his wife with a [a]young goat. And he said, "Let me go in to my wife, into *her* room." But her father would not permit him to go in.
2 Her father said, "I really thought that you thoroughly [a]hated her; therefore I gave her to your companion. *Is* not her younger sister better than she? Please, take her instead."
3 And Samson said to them, "This time I shall be blameless regarding the Philistines if I harm them!"
4 Then Samson went and caught three hundred foxes; and he took torches, turned *the foxes* tail to tail, and put a torch between each pair of tails.
5 When he had set the torches on fire, he let *the foxes* go into the standing grain of the Philistines, and burned up both the shocks and the standing grain, as well as the vineyards *and* olive groves.
6 Then the Philistines said, "Who has done this?" And they answered, "Samson, the son-in-law of the Timnite, because he has taken his wife and given her to his companion." [a]So the Philistines came up and burned her and her father with fire.
7 Samson said to them, "Since you would do a thing like this, I will surely take revenge on you, and after that I will cease."

ENCOUNTER *Note* *Judg. 15:7*

Retaliation

Seeking to have the last word inevitably leads to more pain. When we retaliate against our enemies, we invite suffering.

8 So he attacked them hip and thigh with a great slaughter; then he went down and dwelt in the cleft of the rock of [a]Etam.
9 Now the Philistines went up, encamped in Judah, and deployed themselves [a]against Lehi.
10 And the men of Judah said, "Why have you come up against us?" So they answered, "We have come up to [1]arrest Samson, to do to him as he has done to us."
11 Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, "Do you not know that the Philistines [a]rule over us? What *is* this you have done to us?" And he said to them, "As they did to me, so I have done to them."
12 But they said to him, "We have come down to arrest you, that we may deliver you into the hand of the Philistines." Then Samson said to them, "Swear to me that you will not kill me yourselves."
13 So they spoke to him, saying, "No, but we will tie you securely and deliver you into their hand; but we will surely not kill you." And they bound him with

[b]Judg. 15:6
16 [a]Judg. 16:15
19 [a]Judg. 3:10; 13:25
20 [a]Judg. 15:2
[b]John 3:29

CHAPTER 15
1 [a]Gen. 38:17
2 [a]Judg. 14:20

6 [a]Judg. 14:15
8 [a]2 Chr. 11:6
9 [a]Judg. 15:19
10 [1]Lit. *bind*
11 [a]Judg. 13:1; 14:4

14:19 Ashkelon was twenty-three miles from Timnah.

15:1 The wheat harvest would have been in late May or early June.

15:4 The "foxes" could have been jackals, as the same Hebrew word refers to both.

15:6 The Philistine father and his daughter suffered the very fate they feared (14:15).

15:9 "Lehi" means "Jawbone."

two [a]new ropes and brought him up from the rock.
14 When he came to Lehi, the Philistines came shouting against him. Then [a]the Spirit of the LORD came mightily upon him; and the ropes that *were* on his arms became like flax that is burned with fire, and his bonds [1]broke loose from his hands.
15 He found a fresh jawbone of a donkey, reached out his hand and took it, and [a]killed a thousand men with it.
16 Then Samson said:

"With the jawbone of a donkey,
Heaps upon heaps,
With the jawbone of a donkey
I have slain a thousand men!"

17 And so it was, when he had finished speaking, that he threw the jawbone from his hand, and called that place [1]Ramath Lehi.
18 Then he became very thirsty; so he cried out to the LORD and said, [a]"You have given this great deliverance by the hand of Your servant; and now shall I die of thirst and fall into the hand of the uncircumcised?"
19 So God split the hollow place that *is* in [1]Lehi, and water came out, and he drank; and [a]his spirit returned, and he revived. Therefore he called its name [2]En Hakkore, which is in Lehi to this day.
20 And [a]he judged Israel [b]twenty years [c]in the days of the Philistines.

13 [a]Judg. 16:11, 12
14 [a]Judg. 3:10; 14:6 [1]Lit. *were melted*
15 [a]Lev. 26:8
17 [1]Lit. *Jawbone Height*
18 [a]Ps. 3:7
19 [a]Is. 40:29 [1]Lit. *Jawbone,* Judg. 15:14 [2]Lit. *Spring of the Caller*
20 [a]Judg. 10:2; 12:7–14 [b]Judg. 16:31 [c]Judg. 13:1

Samson and Delilah

16 Now Samson went to [a]Gaza and saw a harlot there, and went in to her.
2 *When* the Gazites *were told,* "Samson has come here!" they [a]surrounded *the place* and lay in wait for him all night at the gate of the city. They were quiet all night, saying, "In the morning, when it is daylight, we will kill him."
3 And Samson lay *low* till midnight; then he arose at midnight, took hold of the doors of the gate of the city and the two gateposts, pulled them up, bar and all, put *them* on his shoulders, and carried them to the top of the hill that faces Hebron.
4 Afterward it happened that he loved a woman in the Valley of Sorek, whose name *was* Delilah.
5 And the [a]lords of the Philistines came up to her and said to her, [b]"Entice him, and find out where his great strength *lies,* and by what *means* we may overpower him, that we may bind him to afflict him; and every one of us will give you eleven hundred *pieces* of silver."
6 So Delilah said to Samson, "Please tell me where your great strength *lies,* and with what you may be bound to afflict you."
7 And Samson said to her, "If they bind me with seven fresh bowstrings, not yet dried, then I shall become weak, and be like any *other* man."
8 So the lords of the Philistines brought up to her seven fresh bowstrings, not yet dried, and she bound him with them.
9 Now *men were* lying in wait, staying with her in the room. And she said to him, "The Philistines *are* upon you, Samson!" But he broke the bowstrings as a strand of yarn breaks when it touches fire. So the secret of his strength was not known.
10 Then Delilah said to Samson, "Look, you have mocked me and told me lies. Now, please tell me what you may be bound with."
11 So he said to her, "If they bind me securely with [a]new ropes [1]that have never been used, then I shall become weak, and be like any *other* man."
12 Therefore Delilah took new ropes and bound him with them, and said to him, "The Philistines *are* upon you, Samson!" And *men were* lying in wait, staying in the room. But he broke them off his arms like a thread.
13 Delilah said to Samson, "Until now you have mocked me and told me lies. Tell me what you may be bound with." And he said to her, "If you weave the

CHAPTER 16
1 [a]Josh. 15:47
2 [a]1 Sam. 23:26
5 [a]Josh. 13:3 [b]Judg. 14:15
11 [a]Judg. 15:13 [1]Lit. *with which work has never been done*

CHARACTER *Study* — SAMSON — *Judg. 16:10*

Samson, whose name means "Of the Sun," was born as a special gift of God to Manoah and his wife. He was dedicated at birth as a lifelong Nazirite, which meant he could not cut his hair, drink strong wine, or touch a corpse (Judg. 6:1–8). Ultimately Samson violated all three restrictions. The Spirit of the Lord gave him incredible physical strength, but his susceptibility to sensual pleasures demonstrated a profound character weakness. Samson was defeated not by his enemies but by his lack of self control. He killed thousands of his enemies, but he never lived to realize his potential as a leader of God's people.

16:1 Gaza was thirty-eight miles from Zorah.
16:3 Hebron was thirty-eight miles from Gaza.

seven locks of my head into the web of the loom"—
14 So she wove *it* tightly with the batten of the loom, and said to him, "The Philistines *are* upon you, Samson!" But he awoke from his sleep, and pulled out the batten and the web from the loom.
15 Then she said to him, [a]"How can you say, 'I love you,' when your heart *is* not with me? You have mocked me these three times, and have not told me where your great strength *lies*."
16 And it came to pass, when she pestered him daily with her words and pressed him, *so* that his soul was [1]vexed to death,
17 that he [a]told her all his heart, and said to her, [b]"No razor has ever come upon my head, for I *have been* a Nazirite to God from my mother's womb. If I am shaven, then my strength will leave me, and I shall become weak, and be like any *other* man."
18 When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up once more, for he has told me all his heart." So the lords of the Philistines came up to her and brought the money in their hand.
19 [a]Then she lulled him to sleep on her knees, and called for a man and had him shave off the seven locks of his head. Then [1]she began to torment him, and his strength left him.
20 And she said, "The Philistines *are* upon you, Samson!" So he awoke from his sleep, and said, "I will go out as before, at other times, and shake myself free!" But he did not know that the LORD [a]had departed from him.

ENCOUNTER *Note* *Judg. 16:20*

The Lord Departed

Times of crisis reveal whether we are living in God's power or in our own. It is possible to be so preoccupied we don't even notice that God's strength has left us.

21 Then the Philistines took him and [1]put out his [a]eyes, and brought him down to Gaza. They bound him with bronze fetters, and he became a grinder in the prison.
22 However, the hair of his head began to grow again after it had been shaven.

15 [a]Judg. 14:16
16 [1]Lit. *impatient to the point of*
17 [a][Mic. 7:5] [b]Judg. 13:5
19 [a]Prov. 7:26, 27 [1]So with MT, Tg., Vg.; LXX *he began to be weak,*
20 [a][Josh. 7:12]
21 [a]2 Kin. 25:7 [1]Lit. *bored out*

Samson Dies with the Philistines

23 Now the lords of the Philistines gathered together to offer a great sacrifice to [a]Dagon their god, and to rejoice. And they said:

"Our god has delivered into our hands
Samson our enemy!"

24 When the people saw him, they [a]praised their god; for they said:

"Our god has delivered into our hands our enemy,
The destroyer of our land,
And the one who multiplied our dead."

25 So it happened, when their hearts were [a]merry, that they said, "Call for Samson, that he may perform for us." So they called for Samson from the prison, and he performed for them. And they stationed him between the pillars.
26 Then Samson said to the lad who held him by the hand, "Let me feel the pillars which support the temple, so that I can lean on them."
27 Now the temple was full of men and women. All the lords of the Philistines *were* there—about three thousand men and women on the [a]roof watching while Samson performed.
28 Then Samson called to the LORD, saying, "O Lord GOD, [a]remember me, I pray! Strengthen me, I pray, just this once, O God, that I may with one *blow* take vengeance on the Philistines for my two eyes!"
29 And Samson took hold of the two middle pillars which supported the temple, and he braced himself against them, one on his right and the other on his left.
30 Then Samson said, "Let me die with the Philistines!" And he pushed with *all his* might, and the temple fell on the lords and all the people who *were* in it. So the dead that he killed at his death were more than he had killed in his life.
31 And his brothers and all his father's household came down and took him, and brought *him* up and [a]buried him between Zorah and Eshtaol in the tomb of his father Manoah. He had judged Israel [b]twenty years.

Micah's Idolatry

17 Now there was a man from the mountains of Ephraim, whose name *was* [a]Micah.
2 And he said to his mother, "The

23 [a]1 Sam. 5:2
24 [a]Dan. 5:4
25 [a]Judg. 9:27
27 [a]Deut. 22:8
28 [a]Jer. 15:15
31 [a]Judg. 13:25 [b]Judg. 15:20

CHAPTER 17

1 [a]Judg. 18:2

16:23 Dagon, a corn or vegetable god, was the chief Philistine deity.

16:30 This would have been at least 1,100 people.

17:1 Micah is the shortened form of Micaiah, a name that means "Who Is Like Yahweh?"

eleven hundred *shekels* of silver that were taken from you, and on which you [a]put a curse, even saying it in my ears—here *is* the silver with me; I took it." And his mother said, [b]"*May you be* blessed by the LORD, my son!"
3 So when he had returned the eleven hundred *shekels* of silver to his mother, his mother said, "I had wholly dedicated the silver from my hand to the LORD for my son, to [a]make a carved image and a molded image; now therefore, I will return it to you."
4 Thus he returned the silver to his mother. Then his mother [a]took two hundred *shekels* of silver and gave them to the silversmith, and he made it into a carved image and a molded image; and they were in the house of Micah.
5 The man Micah had a [a]shrine, and made an [b]ephod and [c]household[1] idols; and he consecrated one of his sons, who became his priest.
6 [a]In those days *there was* no king in Israel; [b]everyone did *what was* right in his own eyes.

ENCOUNTER*Note* *Judg. 17:6*

In Our Own Eyes

When left to our own counsel, we can justify all manner of behavior. Some of the excuses we invent for our sin border on the absurd.

7 Now there was a young man from [a]Bethlehem in Judah, of the family of Judah; he *was* a Levite, and [b]was staying there.
8 The man departed from the city of Bethlehem in Judah to stay wherever he could find *a place.* Then he came to the mountains of Ephraim, to the house of Micah, as he journeyed.
9 And Micah said to him, "Where do you come from?" So he said to him, "I *am* a Levite from Bethlehem in Judah, and I am on my way to find *a place* to stay."
10 Micah said to him, "Dwell with me, [a]and be a [b]father and a priest to me, and I will give you ten *shekels* of silver per year, a suit of clothes, and your sustenance." So the Levite went in.
11 Then the Levite was content to dwell with the man; and the young man became like one of his sons to him.
12 So Micah [a]consecrated[1] the Levite, and the young man [b]became his priest, and lived in the house of Micah.
13 Then Micah said, "Now I know that the LORD will be good to me, since I have a Levite as [a]priest!"

The Danites Adopt Micah's Idolatry

18 In [a]those days *there was* no king in Israel. And in those days [b]the tribe of the Danites was seeking an inheritance for itself to dwell in; for until that day *their* inheritance among the tribes of Israel had not fallen to them.
2 So the children of Dan sent five men of their family from their territory, men of valor from [a]Zorah and Eshtaol, [b]to spy out the land and search it. They said to them, "Go, search the land." So they went to the mountains of Ephraim, to the [c]house of Micah, and lodged there.
3 While they *were* at the house of Micah, they recognized the voice of the young Levite. They turned aside and said to him, "Who brought you here? What are you doing in this *place?* What do you have here?"
4 He said to them, "Thus and so Micah did for me. He has [a]hired me, and I have become his priest."
5 So they said to him, "Please [a]inquire [b]of God, that we may know whether the journey on which we go will be prosperous."
6 And the priest said to them, [a]"Go in peace. [1]The presence of the LORD *be* with you on your way."

ENCOUNTER*Note* *Judg. 18:6*

The Presence of the Lord

The presence of the Lord does not always eliminate challenges or remove difficulties but in the midst of all we face, it brings peace.

7 So the five men departed and went to [a]Laish. They saw the people who *were* there, [b]how they dwelt safely, in the manner of the Sidonians, quiet and secure. *There were* no rulers in the land who might put *them* to shame for any-

2 [a]Lev. 5:1 [b]Gen. 14:19
3 [a]Ex. 20:4, 23; 34:17
4 [a]Is. 46:6
5 [a]Judg. 18:24 [b]Judg. 8:27; 18:14 [c]Gen. 31:19, 30 [1]Heb. *teraphim*
6 [a]Judg. 18:1; 19:1 [b]Deut. 12:8
7 [a]Matt. 2:1, 5, 6 [b]Deut. 18:6
10 [a]Judg. 18:19 [b]Gen. 45:8
12 [a]Judg. 17:5 [b]Judg. 18:30 [1]Lit. *filled the hand of*
13 [a]Judg. 18:4

CHAPTER 18

1 [a]Judg. 17:6; 19:1; 21:25 [b]Josh. 19:40–48
2 [a]Judg. 13:25 [b]Num. 13:17 [c]Judg. 17:1
4 [a]Judg. 17:10, 12
5 [a]Hos. 4:12 [b]Judg. 1:1; 17:5; 18:14
6 [a]1 Kin. 22:6 [1]Lit. *The LORD* is before the way in which you go
7 [a]Josh. 19:47 [b]Judg. 18:27–29

17:2 A curse uttered was believed to have great power and could only be countermanded if the same person reversed the curse by pronouncing a blessing.

17:4 Making any kind of image was forbidden in the Law (Ex. 20:4, 23; Deut. 4:16).

17:5 A "shrine" literally meant a "house of God." Micah also made his own son a priest even though he was neither a Levite nor a descendent of Aaron (Ex. 28:1; 40:12–15. Num. 16:39, 40; 17:8).

18:1 The Danites had been unable to displace the Amorites in order to occupy the territory allocated to them (Josh. 19:41–48).

18:7 Laish was later renamed Dan (Josh. 19:47).

thing. They *were* far from the [c]Sidonians, and they had no ties [1]with anyone.
8 Then *the spies* came back to their brethren at [a]Zorah and Eshtaol, and their brethren said to them, "What *is* your *report*?"
9 So they said, [a]"Arise, let us go up against them. For we have seen the land, and indeed it *is* very good. *Would* you [b]*do* nothing? Do not hesitate to go, *and* enter to possess the land.
10 "When you go, you will come to a [a]secure people and a large land. For God has given it into your hands, [b]a place where *there is* no lack of anything that *is* on the earth."
11 And six hundred men of the family of the Danites went from there, from Zorah and Eshtaol, armed with weapons of war.
12 Then they went up and encamped in [a]Kirjath Jearim in Judah. (Therefore they call that place [b]Mahaneh Dan[1] to this day. There *it is*, west of Kirjath Jearim.)
13 And they passed from there to the mountains of Ephraim, and came to [a]the house of Micah.
14 [a]Then the five men who had gone to spy out the country of Laish answered and said to their brethren, "Do you know that [b]there are in these houses an ephod, household idols, a carved image, and a molded image? Now therefore, consider what you should do."
15 So they turned aside there, and came to the house of the young Levite man—to the house of Micah—and greeted him.
16 The [a]six hundred men armed with their weapons of war, who *were* of the children of Dan, stood by the entrance of the gate.
17 Then [a]the five men who had gone to spy out the land went up. Entering there, they took [b]the carved image, the ephod, the household idols, and the molded image. The priest stood at the entrance of the gate with the six hundred men *who were* armed with weapons of war.
18 When these went into Micah's house and took the carved image, the ephod, the household idols, and the molded image, the priest said to them, "What are you doing?"
19 And they said to him, "Be quiet, [a]put your hand over your mouth, and come with us; [b]be a father and a priest to us. *Is it* better for you to be a priest to the household of one man, or that you be a priest to a tribe and a family in Israel?"
20 So the priest's heart was glad; and he took the ephod, the household idols, and the carved image, and took his place among the people.
21 Then they turned and departed, and put the little ones, the livestock, and the goods in front of them.
22 When they were a good way from the house of Micah, the men who *were* in the houses near Micah's house gathered together and overtook the children of Dan.
23 And they called out to the children of Dan. So they turned around and said to Micah, [a]"What ails you, that you have gathered such a company?"
24 So he said, "You have [a]taken away my [1]gods which I made, and the priest, and you have gone away. Now what more do I have? How can you say to me, 'What ails you?' "
25 And the children of Dan said to him, "Do not let your voice be heard among us, lest [1]angry men fall upon you, and you lose your life, with the lives of your household!"
26 Then the children of Dan went their way. And when Micah saw that they *were* too strong for him, he turned and went back to his house.

Danites Settle in Laish

27 So they took *the things* Micah had made, and the priest who had belonged to him, and went to Laish, to a people quiet and secure; [a]and they struck them with the edge of the sword and burned the city with fire.
28 *There was* no deliverer, because it *was* [a]far from Sidon, and they had no ties with anyone. It was in the valley that belongs [b]to Beth Rehob. So they rebuilt the city and dwelt there.
29 And [a]they called the name of the city [b]Dan, after the name of Dan their father, who was born to Israel. However, the name of the city formerly *was* Laish.
30 Then the children of Dan set up for themselves the carved image; and Jonathan the son of Gershom, the son of [1]Manasseh, and his sons were priests to the tribe of Dan [a]until the day of the captivity of the land.
31 So they set up for themselves Micah's carved image which he made, [a]all the time that the house of God was in Shiloh.

[c]Judg. 10:12
[1]So with MT, Tg., Vg.; LXX *with Syria*
8 [a]Judg. 18:2
9 [a]Num. 13:30 [b]1 Kin. 22:3
10 [a]Judg. 18:7, 27 [b]Deut. 8:9
12 [a]Josh. 15:60 [b]Judg. 13:25 [1]Lit. *Camp of Dan*
13 [a]Judg. 18:2
14 [a]1 Sam. 14: 28 [b]Judg. 17:5
16 [a]Judg. 18:11
17 [a]Judg. 18:2, 14 [b]Judg. 17:4, 5
19 [a]Job 21:5; 29:9; 40:4 [b]Judg. 17:10
23 [a]2 Kin. 6:28
24 [a]Gen. 31:30 [1]*idols*
25 [1]Lit. *bitter of soul*
27 [a]Josh. 19:47
28 [a]Judg. 18:7 [b]2 Sam. 10:6
29 [a]Josh. 19:47 [b]Judg. 20:1
30 [a]2 Kin. 15:29 [1]LXX, Vg. *Moses*
31 [a]Josh. 18:1, 8

18:9 "Do not hesitate to go." Note the enthusiasm of these five spies in contrast to ten of the twelve spies who initially investigated the land for Moses (Num. 13:28, 29, 31, 33).

18:28 "Beth Rehob" means "House of the Open Place" and may be identified with Rehob in Numbers 13:21, at the most northern extent of the twelve spies' exploration.

18:29 King Jeroboam would later designate Dan as a "sanctuary," establishing a shrine that would lead to his peoples' idolatry (1 Kin. 12:26–30).

The Levite's Concubine

CHAPTER 19

19 And it came to pass in those days, [a]when *there was* no king in Israel, that there was a certain Levite staying in the remote mountains of Ephraim. He took for himself a concubine from [b]Bethlehem in Judah.
2 But his concubine played the harlot against him, and went away from him to her father's house at Bethlehem in Judah, and was there four whole months.
3 Then her husband arose and went after her, to [a]speak [1]kindly to her *and* bring her back, having his servant and a couple of donkeys with him. So she brought him into her father's house; and when the father of the young woman saw him, he was glad to meet him.
4 Now his father-in-law, the young woman's father, detained him; and he stayed with him three days. So they ate and drank and lodged there.
5 Then it came to pass on the fourth day that they arose early in the morning, and he stood to depart; but the young woman's father said to his son-in-law, [a]"Refresh your heart with a morsel of bread, and afterward go your way."
6 So they sat down, and the two of them ate and drank together. Then the young woman's father said to the man, "Please be content to stay all night, and let your heart be merry."
7 And when the man stood to depart, his father-in-law urged him; so he lodged there again.
8 Then he arose early in the morning on the fifth day to depart, but the young woman's father said, "Please refresh your heart." So they delayed until afternoon; and both of them ate.
9 And when the man stood to depart—he and his concubine and his servant—his father-in-law, the young woman's father, said to him, "Look, the day is now drawing toward evening; please spend the night. See, the day is coming to an end; lodge here, that your heart may be merry. Tomorrow go your way early, so that you may get [1]home."
10 However, the man was not willing to spend that night; so he rose and departed, and came to opposite [a]Jebus (that *is,* Jerusalem). With him were the two saddled donkeys; his concubine *was* also with him.
11 They *were* near Jebus, and the day was far spent; and the servant said to his master, "Come, please, and let us turn aside into this city [a]of the Jebusites and lodge in it."
12 But his master said to him, "We will not turn aside here into a city of foreigners, who *are* not of the children of Israel; we will go on [a]to Gibeah."
13 So he said to his servant, "Come, let us draw near to one of these places, and spend the night in Gibeah or in [a]Ramah."
14 And they passed by and went their way; and the sun went down on them near Gibeah, which belongs to Benjamin.
15 They turned aside there to go in to lodge in Gibeah. And when he went in, he sat down in the open square of the city, for no one would [a]take them into *his* house to spend the night.
16 Just then an old man came in from [a]his work in the field at evening, who also *was* from the mountains of Ephraim; he was staying in Gibeah, whereas the men of the place *were* Benjamites.
17 And when he raised his eyes, he saw the traveler in the open square of the city; and the old man said, "Where are you going, and where do you come from?"
18 So he said to him, "We *are* passing from Bethlehem in Judah toward the remote mountains of Ephraim; I *am* from there. I went to Bethlehem in Judah; *now* I am going to [a]the house of the LORD. But there *is* no one who will take me into his house,
19 "although we have both straw and fodder for our donkeys, and bread and wine for myself, for your female servant, and for the young man *who is* with your servant; *there is* no lack of anything."
20 And the old man said, [a]"Peace *be* with you! However, *let* all your needs *be* my responsibility; [b]only do not spend the night in the open square."
21 [a]So he brought him into his house, and gave fodder to the donkeys. [b]And they washed their feet, and ate and drank.

Gibeah's Crime

22 As they were [a]enjoying themselves, suddenly [b]certain men of the city, [c]perverted[1] men, surrounded the house *and*

1 [a]Judg. 17:6; 18:1; 21:25 [b]Judg. 17:7
3 [a]Gen. 34:3; 50:21 [1]Lit. *to her heart*
5 [a]Gen. 18:5
9 [1]Lit. *to your tent*
10 [a]1 Chr. 11:4, 5
11 [a]Josh. 15:8, 63
12 [a]Josh. 18:28
13 [a]Josh. 18:25
15 [a]Matt. 25:43
16 [a]Ps. 104:23
18 [a]Josh. 18:1
20 [a]Gen. 43:23 [b]Gen. 19:2
21 [a]Gen. 24:32; 43:24 [b]John 13:5
22 [a]Judg. 16:25; 19:6, 9 [b]Hos. 9:9; 10:9 [c]Deut. 13:13 [1]Lit. *sons of Belial*

19:12 Jerusalem had originally been defeated by Joshua but apparently it had been reinhabited by the Jebusites (Josh. 15:63). It would not become a Jewish stronghold until David's time. The fact that the Levite bypassed this pagan city in order to receive proper hospitality from his own countrymen makes the ensuing crime even more reprehensible. Gibeah, birthplace of the future King Saul (1 Sam. 10:26; 11:4), was four miles north of Jerusalem.

19:15 Eastern customs placed a high priority on showing hospitality to travelers. It was expected that when you entered a town people would automatically care for you.

19:22 "Perverted men" is literally "sons of Belial." In Scripture, Belial came to designate Satan (2 Cor. 6:15).

ENCOUNTER *Note* *Judg. 19:21*

Spiritual Oasis

What a blessing it is when godly people extend hospitality to others. Their kindness is an oasis where weary souls are restored.

beat on the door. They spoke to the master of the house, the old man, saying, [d]"Bring out the man who came to your house, that we may know him *carnally!*"
23 But [a]the man, the master of the house, went out to them and said to them, "No, my brethren! I beg you, do not act *so* wickedly! Seeing this man has come into my house, [b]do not commit this outrage.
24 [a]"Look, *here is* my virgin daughter and [1]*the man's* concubine; let me bring them out now. [b]Humble them, and do with them as you please; but to this man do not do such a vile thing!"
25 But the men would not heed him. So the man took his concubine and brought *her* out to them. And they [a]knew her and abused her all night until morning; and when the day began to break, they let her go.
26 Then the woman came as the day was dawning, and fell down at the door of the man's house where her master *was,* till it was light.
27 When her master arose in the morning, and opened the doors of the house and went out to go his way, there was his concubine, fallen *at* the door of the house with her hands on the threshold.
28 And he said to her, "Get up and let us be going." But [a]there was no answer. So the man lifted her onto the donkey; and the man got up and went to his place.
29 When he entered his house he took a knife, laid hold of his concubine, and [a]divided her into twelve pieces, [1]limb by limb, and sent her throughout all the territory of Israel.
30 And so it was that all who saw it said, "No such deed has been done or seen from the day that the children of Israel came up from the land of Egypt until this day. Consider it, [a]confer, and speak up!"

Israel's War with the Benjamites

20 So [a]all the children of Israel came out, from [b]Dan to [c]Beersheba, as well as from the land of Gilead, and the congregation gathered together as one man before the LORD [d]at Mizpah.
2 And the leaders of all the people, all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand foot soldiers [a]who drew the sword.
3 (Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) Then the children of Israel said, "Tell *us,* how did this wicked deed happen?"
4 So the Levite, the husband of the woman who was murdered, answered and said, "My concubine and [a]I went into Gibeah, which belongs to Benjamin, to spend the night.
5 [a]"And the men of Gibeah rose against me, and surrounded the house at night because of me. They intended to kill me, [b]but instead they ravished my concubine so that she died.
6 "So [a]I took hold of my concubine, cut her in pieces, and sent her throughout all the territory of the inheritance of Israel, because they [b]committed lewdness and outrage in Israel.
7 "Look! All of you *are* children of Israel; [a]give your advice and counsel here and now!"
8 So all the people arose as one man, saying, "None *of us* will go to his tent, nor will any turn back to his house;
9 "but now this *is* the thing which we will do to Gibeah: *We will go up* [a]against it by lot.
10 "We will take ten men out of *every* hundred throughout all the tribes of Israel, a hundred out of *every* thousand, and a thousand out of *every* ten thousand, to make provisions for the people, that when they come to Gibeah in Benjamin, they may repay all the vileness that they have done in Israel."
11 So all the men of Israel were gathered against the city, united together as one man.
12 [a]Then the tribes of Israel sent men through all the tribe of Benjamin, saying, "What *is* this wickedness that has occurred among you?
13 "Now therefore, deliver up the men, [a]the [1]perverted men who *are* in Gibeah, that we may put them to death and [b]remove the evil from Israel!" But the children of Benjamin would not listen to the voice of their brethren, the children of Israel.
14 Instead, the children of Benjamin gathered together from their cities to

[d][Rom. 1:26, 27]
23 [a]Gen. 19:6, 7 [b]2 Sam. 13:12
24 [a]Gen. 19:8 [b]Gen. 34:2 [1]Lit. *his*
25 [a]Gen. 4:1
28 [a]Judg. 20:5
29 [a]1 Sam. 11:7 [1]Lit. *with her bones*
30 [a]Judg. 20:7

CHAPTER 20

1 [a]Josh. 22:12 [b]2 Sam. 3:10; 24:2 [c]Josh. 19:2

[d]1 Sam. 7:5
2 [a]Judg. 8:10
4 [a]Judg. 19:15
5 [a]Judg. 19:22 [b]Judg. 19:25, 26
6 [a]Judg. 19:29 [b]Josh. 7:15
7 [a]Judg. 19:30
9 [a]Judg. 1:3
12 [a]Deut. 13:14
13 [a]Deut. 13:13 [b]Deut. 17:12 [1]Lit. *sons of Belial*

19:25 "When the day began to break" indicates that these perverted men did their despicable deed at night but scattered as light dawned.

20:1 "From Dan to Beersheba" along with Gilead signifies every region occupied by the Israelites. This crime was so heinous it outraged the other tribes.

ENCOUNTER Note *Judg. 20:12*

When Reproach Is Needed

When God's people commit heinous sin, the proper response is an immediate, direct, uncompromising reproach. Such sin cannot be allowed to go unchallenged.

Gibeah, to go to battle against the children of Israel.
15 And from their cities at that time [a]the children of Benjamin numbered twenty-six thousand men who drew the sword, besides the inhabitants of Gibeah, who numbered seven hundred select men.
16 Among all this people *were* seven hundred select men *who were* [a]left-handed; every one could sling a stone at a hair's *breadth* and not miss.
17 Now besides Benjamin, the men of Israel numbered four hundred thousand men who drew the sword; all of these *were* men of war.
18 Then the children of Israel arose and [a]went up to [1]the house of God to [b]inquire of God. They said, "Which of us shall go up first to battle against the children of Benjamin?" The LORD said, [c]"Judah first!"
19 So the children of Israel rose in the morning and encamped against Gibeah.
20 And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in battle array to fight against them at Gibeah.
21 Then [a]the children of Benjamin came out of Gibeah, and on that day cut down to the ground twenty-two thousand men of the Israelites.
22 And the people, that is, the men of Israel, encouraged themselves and again formed the battle line at the place where they had put themselves in array on the first day.
23 [a]Then the children of Israel went up and wept before the LORD until evening, and asked counsel of the LORD, saying, "Shall I again draw near for battle against the children of my brother Benjamin?" And the LORD said, "Go up against him."
24 So the children of Israel approached the children of Benjamin on the second day.
25 And [a]Benjamin went out against them from Gibeah on the second day, and cut down to the ground eighteen thousand more of the children of Israel; all these drew the sword.
26 Then all the children of Israel, that is, all the people, [a]went up and came to [1]the house of God and wept. They sat there before the LORD and fasted that day until evening; and they offered burnt offerings and peace offerings before the LORD.

ENCOUNTER Note *Judg. 20:26*

Desperation, Not Numbers

We should never assume that people, money, or resources will enable us to accomplish a task for God. Nothing replaces God's powerful presence. If we are not desperate for God's presence, He may allow us to experience the limits of what our own resources can do.

27 So the children of Israel inquired of the LORD ([a]the ark of the covenant of God *was* there in those days,
28 [a]and Phinehas the son of Eleazar, the son of Aaron, [b]stood before it in those days), saying, "Shall I yet again go out to battle against the children of my brother Benjamin, or shall I cease?" And the LORD said, "Go up, for tomorrow I will deliver them into your hand."
29 Then Israel [a]set men in ambush all around Gibeah.
30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in battle array against Gibeah as at the other times.
31 So the children of Benjamin went out against the people, *and* were drawn away from the city. They began to strike down *and* kill some of the people, as at the other times, in the highways [a](one of which goes up to Bethel and the other to Gibeah) and in the field, about thirty men of Israel.
32 And the children of Benjamin said, "They *are* defeated before us, as at first." But the children of Israel said, "Let us flee and draw them away from the city to the highways."
33 So all the men of Israel rose from their place and put themselves in battle array at Baal Tamar. Then Israel's men

15 [a]Num. 1:36, 37; 2:23; 26:41
16 [a]1 Chr. 12:2
18 [a]Judg. 20:23, 26 [b]Num. 27:21 [c]Judg. 1:1, 2 [1]Or *Bethel*
21 [a][Gen. 49:27]
23 [a]Judg. 20:26, 27
25 [a]Judg. 20:21
26 [a]Judg. 20:18, 23; 21:2 [1]Or *Bethel*
27 [a]Josh. 18:1
28 [a]Josh. 24:33 [b]Deut. 10:8; 18:5
29 [a]Josh. 8:4
31 [a]Judg. 21:19

20:16 The Benjamites had seven hundred soldiers who were left handed which apparently gave them a military advantage. Paradoxically, "Benjamin" means "Son of the Right Hand."

20:18 The men of Judah, like Benjamin, were known for their prowess in battle.

20:25 No reason is given why God allowed Benjamin victory in the first two battles. It might have been to test the resolve of the Israelites to address the evil in their midst.

in ambush burst forth from their position in the plain of Geba.
34 And ten thousand select men from all Israel came against Gibeah, and the battle was fierce. [a]But [1]*the Benjamites* did not know that disaster *was* upon them.
35 The LORD [1]defeated Benjamin before Israel. And the children of Israel destroyed that day twenty-five thousand one hundred Benjamites; all these drew the sword.
36 So the children of Benjamin saw that they were defeated. [a]The men of Israel had given ground to the Benjamites, because they relied on the men in ambush whom they had set against Gibeah.
37 [a]And the men in ambush quickly rushed upon Gibeah; the men in ambush spread out and struck the whole city with the edge of the sword.
38 Now the appointed signal between the men of Israel and the men in ambush was that they would make a great cloud of [a]smoke rise up from the city,
39 whereupon the men of Israel would turn in battle. Now Benjamin had begun [1]to strike *and* kill about thirty of the men of Israel. For they said, "Surely they are defeated before us, as *in* the first battle."
40 But when the cloud began to rise from the city in a column of smoke, the Benjamites [a]looked behind them, and there was the whole city going up *in smoke* to heaven.
41 And when the men of Israel turned back, the men of Benjamin panicked, for they saw that disaster had come upon them.
42 Therefore they [1]turned *their backs* before the men of Israel in the direction of the wilderness; but the battle overtook them, and whoever *came* out of the cities they destroyed in their midst.
43 They surrounded the Benjamites, chased them, *and* easily trampled them down as far as the front of Gibeah toward the east.
44 And eighteen thousand men of Benjamin fell; all these *were* men of valor.
45 Then [1]they turned and fled toward the wilderness to the rock of [a]Rimmon; and they cut down five thousand of them on the highways. Then they pursued them relentlessly up to Gidom, and killed two thousand of them.
46 So all who fell of Benjamin that day were twenty-five thousand men who drew the sword; all these *were* [1]men of valor.
47 [a]But six hundred men turned and fled toward the wilderness to the rock of Rimmon, and they stayed at the rock of Rimmon for four months.
48 And the men of Israel turned back against the children of Benjamin, and struck them down with the edge of the sword—from *every* city, men and beasts, all who were found. They also set fire to all the cities they came to.

34 [a]Josh. 8:14
[1]Lit. *they*
35 [1]Lit. *struck*
36 [a]Josh. 8:15
37 [a]Josh. 8:19
38 [a]Josh. 8:20
39 [1]Lit. *to strike the slain ones*
40 [a]Josh. 8:20
42 [1]*fled*
45 [a]Josh. 15:32
[1]LXX *the rest*
46 [1]*valiant warriors*
47 [a]Judg. 21:13

Wives Provided for the Benjamites

21 Now [a]the men of Israel had sworn an oath at Mizpah, saying, "None of us shall give his daughter to Benjamin as a wife."
2 Then the people came [a]to [1]the house of God, and remained there before God till evening. They lifted up their voices and wept bitterly,
3 and said, "O LORD God of Israel, why has this come to pass in Israel, that today there should be one tribe *missing* in Israel?"

ENCOUNTER*Note* *Judg. 21:2, 3*

Weeping Before the Lord

In times of great crisis and bewilderment, sometimes all we can do is remain before the Lord and weep. God welcomes our tears. He is compassionate toward the brokenhearted. As we pour out our souls to Him, he restores us and gives us hope.

4 So it was, on the next morning, that the people rose early and [a]built an altar there, and offered burnt offerings and peace offerings.
5 The children of Israel said, "Who *is there* among all the tribes of Israel who did not come up with the assembly to the LORD?" [a]For they had made a great oath concerning anyone who had not come up to the LORD at Mizpah, saying, "He shall surely be put to death."
6 And the children of Israel grieved for Benjamin their brother, and said, "One tribe is cut off from Israel today.
7 "What shall we do for wives for those who remain, seeing we have sworn by the LORD that we will not give them our daughters as wives?"
8 And they said, "What one *is there* from the tribes of Israel who did not come up to Mizpah to the LORD?" And, in fact, no one had come to the camp from [a]Jabesh Gilead to the assembly.

CHAPTER 21
1 [a]Judg. 20:1
2 [a]Judg. 20:18, 26 [1]Or *Bethel*
4 [a]2 Sam. 24:25
5 [a]Judg. 20:1–3
8 [a]1 Sam. 11:1; 31:11

20:48 The four hundred surviving Benjamite soldiers would form the remnant upon which the Benjamite tribe would be rebuilt.

21:8 Jabesh Gilead was approximately forty-five miles northeast of Gibeah. Its people were descendents of Joseph, the full brother of Benjamin, and should have responded to aid their close relatives. After this time of intermarriage, these two tribes would be closely linked (1 Sam. 11; 31:11–13; 2 Sam. 2:4–7).

9 For when the people were counted, indeed, not one of the inhabitants of Jabesh Gilead *was* there.
10 So the congregation sent out there twelve thousand of their most valiant men, and commanded them, saying, [a]"Go and strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children.
11 "And this *is* the thing that you shall do: [a]You shall utterly destroy every male, and every woman who has known a man intimately."
12 So they found among the inhabitants of Jabesh Gilead four hundred young virgins who had not known a man intimately; and they brought them to the camp at [a]Shiloh, which is in the land of Canaan.
13 Then the whole congregation sent *word* to the children of Benjamin [a]who *were* at the rock of Rimmon, and announced peace to them.
14 So Benjamin came back at that time, and they gave them the women whom they had saved alive of the women of Jabesh Gilead; and yet they had not found enough for them.
15 And the people [a]grieved for Benjamin, because the LORD had made a void in the tribes of Israel.
16 Then the elders of the congregation said, "What shall we do for wives for those who remain, since the women of Benjamin have been destroyed?"
17 And they said, "*There must be* an inheritance for the survivors of Benjamin, that a tribe may not be destroyed from Israel.
18 "However, we cannot give them wives from our daughters, [a]for the children of Israel have sworn an oath, saying, 'Cursed *be* the one who gives a wife to Benjamin.' "
19 Then they said, "In fact, *there is* a yearly [a]feast of the LORD in [b]Shiloh, which *is* north of Bethel, on the east side of the [c]highway that goes up from Bethel to Shechem, and south of Lebonah."
20 Therefore they instructed the children of Benjamin, saying, "Go, lie in wait in the vineyards,
21 "and watch; and just when the daughters of Shiloh come out [a]to perform their dances, then come out from the vineyards, and every man catch a wife for himself from the daughters of Shiloh; then go to the land of Benjamin.
22 "Then it shall be, when their fathers or their brothers come to us to complain, that we will say to them, 'Be kind to them for our sakes, because we did not take a wife for any of them in the war; for *it is* not *as though* you have given the *women* to them at this time, making yourselves guilty of your oath.' "
23 And the children of Benjamin did so; they took enough wives for their number from those who danced, whom they caught. Then they went and returned to their inheritance, and they [a]rebuilt the cities and dwelt in them.
24 So the children of Israel departed from there at that time, every man to his tribe and family; they went out from there, every man to his inheritance.
25 [a]In those days *there was* no king in Israel; [b]everyone did *what was* right in his own eyes.

10 [a]Num. 31:17
11 [a]Num. 31:17
12 [a]Josh. 18:1
13 [a]Judg. 20:47
15 [a]Judg. 21:6
18 [a]Judg. 11:35; 21:1
19 [a]Lev. 23:2 [b]1 Sam. 1:3
[c]Judg. 20:31
21 [a]Judg. 11:34
23 [a]Judg. 20:48
25 [a]Judg. 17:6; 18:1; 19:1 [b]Judg. 17:6

ENCOUNTER *Note* *Judg. 21:25*

God the King

It is tempting to put our trust in the political leaders of our land rather than placing our hope in God. Leaders are certainly important to a nation, but apart from God they can do nothing. Blessed is the country whose leadership seeks God's dominion.

21:15 The eleven tribes demonstrated grace to the tribe of Benjamin. Although they had severely punished their brethren, and although the Benjamites had inflicted heavy casualties upon them, the eleven tribes grieved over the fallen condition of their brothers.

21:19 This yearly feast may have been the Feast of Tabernacles held every fall.

21:25 Scripturally, a sign of the wickedness of God's people is their inclination to decide their own values of what is right or wrong, rather than heeding God's Word.

THE BOOK OF RUTH

INTRODUCTION

The Book of Ruth is one of only two biblical books named after women (the other being Esther). The events recounted took place during the period of the judges (Ruth 1:1). This was a time of spiritual anarchy when people did what was right in their own eyes and when there was no king to bring order to the land (Judg. 21:25). Ruth's name may mean "Companion" or "Friend." She was from Moab, a land inhabited by Lot's descendents. The Moabites traced their lineage to Lot (Gen. 19:37). The Moabites had seduced the Hebrews into idolatry during Israel's wandering in the wilderness (Num. 25:1–9). Ruth was the widow of Mahlon, an Israelite (Ruth 4:10). Her devotion to her widowed mother-in-law, Naomi, and her trust in the God of Israel has been an inspiration to generations.

SIGNIFICANCE

The Book of Ruth is a story of tragedy transformed to joy. It highlights loyalty among friends and commitment to family. However, even deeper values are expressed in this small book, making it a widely cherished portion of scripture. Ruth's situation epitomizes the plight of the underprivileged. She was a female, with no resources of her own. She was a Moabitess, a citizen of an idolatrous nation. Moreover, she was a widow, one of society's most vulnerable members. Yet God cared tenderly for Ruth. He crossed her path with Boaz, a godly relative of her late husband (2:3). He blessed Ruth and Boaz with a child after Ruth had remained barren throughout the ten years of her first marriage (4:13). Furthermore, God blessed Ruth's descendents (King David was her great grandson). The Messiah would come through Ruth's lineage, making Ruth one of only four women whose name is listed in Jesus' ancestry (Matt 1:5). The book of Ruth depicts God's loving care for ordinary people experiencing life's crises. It also demonstrates that when God encounters faith, He intervenes in peoples' lives to accomplish extraordinary things.

STRUCTURE

Ruth is a beautiful short story consisting of four chapters. It unfolds in four parts.

Section One: Crisis (1:1–22). Naomi and Ruth's husbands die, leaving them both widows. Ruth and Naomi return to Bethlehem to Naomi's former home to begin a seemingly sorrowful and precarious life.

Section Two: God's Provision: (2:1—3:11). Ruth goes to work in the field of her generous relative, Boaz. He expresses his willingness to marry Ruth and to provide her an heir.

Section Three: Complications: (3:12—4:12). Although Boaz is willing to take Ruth as his wife, he is obliged to first offer this responsibility to a man who is more closely related to Ruth than Boaz.

Section Four: God's Blessing: (4:12–23). God overcomes every obstacle so Boaz and Ruth can marry. God also blesses them with a child who will become the grandfather of King David and an ancestor of the Messiah.

ENCOUNTERING GOD THROUGH RUTH

Perhaps reading of God's tender care for these two widows will bring to mind instances of God's loving provision for you during your own difficult times. Consider the examples set by both Ruth and Boaz in honoring and caring for family members. Their devotion and effort may challenge you to examine the quality of your own loyalty to those close to you. Seeing the way God rewards both Ruth and Boaz for their righteousness should inspire you to live a life of integrity (2:11; 3:11). Finally, the book of Ruth shows how God takes the ordinary events of life and uses them to bring significant blessings upon His people. As His people, we should never take this truth for granted.

Elimelech's Family Goes to Moab

NOW it came to pass, in the days when [a]the judges [1]ruled, that there was [b]a famine in the land. And a certain man of [c]Bethlehem, Judah, went to [2]dwell in the country of [d]Moab, he and his wife and his two sons.

WORD Study — JUDGES

Ruth 1:1 Judges were primarily deliverers of God's people from their enemies, then administrators of justice, often having only regional influence. They supplied divine guidance for the people in the absence of formal governing structures.

2 The name of the man *was* Elimelech, the name of his wife *was* Naomi, and the names of his two sons *were* Mahlon and Chilion—[a]Ephrathites of Bethlehem, Judah. And they went [b]to the country of Moab and remained there.

ENCOUNTER Note — Ruth 1:2

Bethlehem

Meaning "House of Bread," Bethlehem was one of the earliest known towns in Palestine. It was previously called Ephrath or Ephrathah (Gen. 35:19; 48:7; Mic. 5:2). It was the City of David and the birthplace of Christ.

3 Then Elimelech, Naomi's husband, died; and she was left, and her two sons.
4 Now they took wives of the women of Moab: the name of the one *was* Orpah, and the name of the other Ruth. And they [1]dwelt there about ten years.
5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

CHAPTER 1

1 [a]Judg. 2:16–18 [b]Gen. 12:10; 26:1 [c]Judg. 17:8 [d]Gen. 19:37 [1]Lit. *judged* [2]As a resident alien
2 [a]Gen. 35:19 [b]Judg. 3:30
4 [1]*lived*
6 [a]Ex. 3:16; 4:31 [b]Matt. 6:11 [1]*attended to*
8 [a]Josh. 24:15 [b]2 Tim. 1:16–18 [c]Ruth 2:20
9 [a]Ruth 3:1
11 [a]Deut. 25:5

Naomi Returns with Ruth

6 Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the LORD had [a]visited[1] His people by [b]giving them bread.
7 Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.
8 And Naomi said to her two daughters-in-law, [a]"Go, return each to her mother's house. [b]The LORD deal kindly with you, as you have dealt [c]with the dead and with me.
9 "The LORD grant that you may find [a]rest, each in the house of her husband." So she kissed them, and they lifted up their voices and wept.
10 And they said to her, "Surely we will return with you to your people."
11 But Naomi said, "Turn back, my daughters; why will you go with me? *Are* there still sons in my womb, [a]that they may be your husbands?
12 "Turn back, my daughters, go—for I am too old to have a husband. If I should say I have hope, *if* I should have a husband tonight and should also bear sons,
13 "would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much

CHARACTER Study — RUTH — Ruth 1:4

Ruth was a young Moabite widow of an Israelite husband. Her deceased husband, Mahlon, had been a son of Elimelech and Naomi. Her people were excluded from God's people in Canaan. Widows were among the most helpless people in society. They could not live independently of male protection. Without a husband and without a son, they would normally return to their father's household. However, when Ruth's mother-in-law, Naomi, chose to return to her home in Bethlehem, Ruth courageously accompanied her to a foreign land rather than remain among her own people. Ruth's devotion to her mother-in-law as well as her embracing of Israel's God soon earned her the respect of all who knew her. She selflessly did what she thought was right, rather than pursue her own self-interest. Her virtuous character won her the respect of the equally righteous Boaz. God rewarded Ruth for her faithfulness by giving her a child, and eventually King David as well as the Messiah Jesus were among her descendants.

1:2 "Elimelech" means "God Is King" or "My God Is King." "Naomi" means "Pleasant" or "Delightful." Mahlon's name comes from the verb meaning "to be weak, sick." Chilion's name is related to a word that means "failing, pining, annihilation."

1:4 Orpah's name may come from a word meaning "neck." It could imply beauty or perhaps that she was "stiff-necked."

1:4 The Israelites were forbidden from marrying Canaanite women, although technically this would not have applied to Moab (Deut. 7:3). One of the most heinous sins committed by the Israelites during their wilderness wanderings occurred with Moabite women (Num. 25:1–9). For opposing Israel's progress toward the Promised Land, Moabite men were barred from the public worship of God for ten generations (Deut. 23:3).

for your sakes that [a]the hand of the LORD has gone out against me!"
14 Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth [a]clung to her.
15 And she said, "Look, your sister-in-law has gone back to [a]her people and to her gods; [b]return after your sister-in-law."
16 But Ruth said:

[a]"Entreat[1] me not to leave you,
Or to turn back from following after you;
For wherever you go, I will go;
And wherever you lodge, I will lodge;
[b]Your people *shall be* my people,
And your God, my God.

ENCOUNTER *Note* *Ruth 1:16*

Character Revealed

Adversity exposes character. It brings it out into the open. True character is not based on what we say but on what we do.

17 Where you die, I will die,
And there will I be buried.
[a]The LORD do so to me, and more also,
If *anything but* death parts you and me."

18 [a]When she saw that she [1]was determined to go with her, she stopped speaking to her.
19 Now the two of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that [a]all the city was excited because of them; and the women said, [b]"*Is* this Naomi?"
20 But she said to them, "Do not call me [1]Naomi; call me [2]Mara, for the Almighty has dealt very bitterly with me.
21 "I went out full, [a]and the LORD has brought me home again empty. Why do you call me Naomi, since the LORD has testified against me, and [1]the Almighty has afflicted me?"
22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to Bethlehem [a]at the beginning of barley harvest.

13 [a]Judg. 2:15
14 [a][Prov. 17:17]
15 [a]Judg. 11:24 [b]Josh. 1:15
16 [a]2 Kin. 2:2, 4, 6 [b]Ruth 2:11, 12 [1]*Urge me not*
17 [a]1 Sam. 3:17
18 [a]Acts 21:14 [1]Lit. *made herself strong to go*
19 [a]Matt. 21:10 [b]Lam. 2:15
20 [1]Lit. *Pleasant* [2]Lit. *Bitter*
21 [a]Job 1:21 [1]Heb. *Shaddai*
22 [a]2 Sam. 21:9

Ruth Meets Boaz

2 There was a [a]relative of Naomi's husband, a man of great wealth, of the family of [b]Elimelech. His name *was* [c]Boaz.
2 So Ruth the Moabitess said to Naomi, "Please let me go to the [a]field, and glean heads of grain after *him* in whose sight I may find favor." And she said to her, "Go, my daughter."
3 Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field *belonging* to Boaz, who *was* of the family of Elimelech.
4 Now behold, Boaz came from [a]Bethlehem, and said to the reapers, [b]"The LORD *be* with you!" And they answered him, "The LORD bless you!"
5 Then Boaz said to his servant who was in charge of the reapers, "Whose young woman *is* this?"
6 So the servant who was in charge of the reapers answered and said, "It *is* the young Moabite woman [a]who came back with Naomi from the country of Moab.
7 "And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house."
8 Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women.
9 "*Let* your eyes *be* on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn."
10 So she [a]fell on her face, bowed down to the ground, and said to him, "Why have I found [b]favor in your eyes, that you should take notice of me, since I *am* a foreigner?"
11 And Boaz answered and said to her, "It has been fully reported to me, [a]all that you have done for your mother-in-law since the death of your husband, and *how* you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.
12 [a]"The LORD repay your work, and a full reward be given you by the LORD

CHAPTER 2
1 [a]Ruth 3:2, 12 [b]Ruth 1:2 [c]Ruth 4:21
2 [a]Lev. 19:9, 10; 23:22
4 [a]Ruth 1:1 [b]Ps. 129:7, 8
6 [a]Ruth 1:22
10 [a]1 Sam. 25:23 [b]1 Sam. 1:18
11 [a]Ruth 1:14–18
12 [a]1 Sam. 24:19

1:20 This is the only time the name "Mara" appears in the Bible. It means "bitter," or "grievous."

1:22 Ruth was from Moab. That she, a Gentile, would be part of Christ's lineage is evidence of God's plan to redeem *all* humanity.

2:1 Boaz's name may refer to "fleetness" or "strength." He was a wealthy Bethlehemite and kinsman to Elimelech. His name is included on a pillar in Solomon's temple (1 Kin. 7:21, 2 Chr. 3:17), as well as in the genealogy of Christ (Matt. 1:5).

2:2 Ruth's readiness to glean leftovers from the grain field demonstrates both her industrious character and her devotion to Naomi.

2:8 God works wonders in the hearts of His people when they are obedient to Him.

ENCOUNTER Note Ruth 2:11

Reputations

Our reputations are not what we think of ourselves but what others believe about us. Our reputation precedes us and plays a part in our usefulness to God and His purposes.

God of Israel, [b]under whose wings you have come for refuge."
13 Then she said, [a]"Let me find favor in your sight, my lord; for you have comforted me, and have spoken [1]kindly to your maidservant, [b]though I am not like one of your maidservants."
14 Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched *grain* to her; and she ate and [a]was satisfied, and kept some back.
15 And when she rose up to [1]glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not [2]reproach her.
16 "Also let *grain* from the bundles fall purposely for her; leave *it* that she may glean, and do not rebuke her."
17 So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of [a]barley.
18 Then she took *it* up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her [a]what she had kept back after she had been satisfied.
19 And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed be the one who [a]took notice of you." So she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today *is* Boaz."
20 Then Naomi said to her daughter-in-law, [a]"Blessed *be* he of the LORD, who [b]has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man *is* a relation of ours, [c]one of [1]our close relatives."
21 Ruth the Moabitess said, "He also said to me, 'You shall stay close by my young men until they have finished all my harvest.' "
22 And Naomi said to Ruth her daughter-in-law, "*It is* good, my daughter, that you go out with his young women, and that people do not [1]meet you in any other field."

[b]Ruth 1:16
13 [a]Gen. 33:15 [b]1 Sam. 25:41 [1]Lit. *to the heart of*
14 [a]Ruth 2:18
15 [1]Gather after the reapers [2]*rebuke*
17 [a]Ruth 1:22
18 [a]Ruth 2:14
19 [a][Ps. 41:1]
20 [a]2 Sam. 2:5 [b]Prov. 17:17 [c]Ruth 3:9; 4:4, 6 [1]*our redeemers,* Heb. *goalenu*
22 [1]*encounter*

CHAPTER 3

1 [a]1 Tim. 5:8 [b]Ruth 1:9 [1]Lit. *rest*
2 [a]Ruth 2:3, 8
3 [a]2 Sam. 14:2
7 [a]Judg. 19:6, 9, 22
9 [a]Ezek. 16:8 [b]Ruth 2:20; 3:12 [1]Or *Spread the corner of your garment over your maidservant* [2]*redeemer,* Heb. *goel*
10 [a]Ruth 2:20 [b]Ruth 1:8

ENCOUNTER Note Ruth 2:20

No Coincidences

Events that seem coincidental to us are actually evidence of God's plan in action. When we obediently follow the Lord, circumstances around us miraculously unite to fulfill God's purposes, in His timing.

23 So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

Ruth's Redemption Assured

3 Then Naomi her mother-in-law said to her, "My daughter, [a]shall I not seek [b]security[1] for you, that it may be well with you?
2 "Now Boaz, [a]whose young women you were with, *is he* not our relative? In fact, he is winnowing barley tonight at the threshing floor.
3 "Therefore wash yourself and [a]anoint yourself, put on your *best* garment and go down to the threshing floor; *but* do not make yourself known to the man until he has finished eating and drinking.
4 "Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do."
5 And she said to her, "All that you say to me I will do."
6 So she went down to the threshing floor and did according to all that her mother-in-law instructed her.
7 And after Boaz had eaten and drunk, and [a]his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.
8 Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet.
9 And he said, "Who *are* you?" So she answered, "I *am* Ruth, your maidservant. [a]Take[1] your maidservant under your wing, for you are [b]a [2]close relative."
10 Then he said, [a]"Blessed *are* you of the LORD, my daughter! For you have shown more kindness at the end than [b]at the beginning, in that you did not go after young men, whether poor or rich.
11 "And now, my daughter, do not fear. I

3:1 "Security" refers to finding a husband and a home for Ruth.

3:4 Uncovering Boaz's feet was an act of submission that invited him to be her protector and husband.

ENCOUNTER Note — Ruth 3:11

Virtuous

God delights in blessing those who are righteous. We cannot determine others' actions but we can strive to live virtuous lives.

will do for you all that you request, for all the people of my town know that you *are* a virtuous woman.
12 "Now it is true that I *am* a [a]close relative; however, [b]there is a relative closer than I.
13 "Stay this night, and in the morning it shall be *that* if he will [a]perform the duty of a close relative for you—good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, [b]*as* the LORD lives! Lie down until morning."

WORD Study — CLOSE RELATIVE

Ruth 3:12, 13 A widow's nearest male relative was to marry her and provide her with an heir who could carry on the deceased husband's name. He also acted as her protector and cared for her interests in matters of property, rights, and privileges. The redeemer was to purchase back property that had fallen into the hands of others.

14 So she lay at his feet until morning, and she arose before one could recognize another. Then he said, [a]"Do not let it be known that the woman came to the threshing floor."
15 Also he said, "Bring the [1]shawl that *is* on you and hold it." And when she held it, he measured six *ephahs* of barley, and laid *it* on her. Then [2]she went into the city.
16 When she came to her mother-in-law, she said, [1]"*Is* that you, my daughter?" Then she told her all that the man had done for her.
17 And she said, "These six *ephahs* of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law.' "
18 Then she said, [a]"Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."

11 [a]Prov. 12:4; 31:10–31
12 [a]Ruth 3:9 [b]Ruth 4:1
13 [a]Deut. 25: 5–10 [b]Jer. 4:2; 12:16
14 [a][1 Cor. 10: 32]
15 [1]*cloak* [2]Many Heb. mss., Syr., Vg. *she;* MT, LXX, Tg. *he*
16 [1]Or *How are you,*
18 [a][Ps. 37:3, 5]

CHAPTER 4
1 [a]Ruth 3:12 [1]Heb. *peloni almoni,* lit. *so and so*
2 [a]1 Kin. 21:8
3 [a]Lev. 25:25
4 [a]Jer. 32:7, 8 [b]Gen. 23:18 [c]Lev. 25:25 [1]Lit. *uncover your ear* [2]So with many Heb. mss., LXX, Syr., Tg., Vg.; MT *he*
5 [a]Matt. 22:24 [1]Lit. *raise up*
6 [a]Ruth 3:12, 13
7 [a]Deut. 25: 7–10

Boaz Redeems Ruth

4 Now Boaz went up to the gate and sat down there; and behold, [a]the close relative of whom Boaz had spoken came by. So Boaz said, "Come aside, [1]friend, sit down here." So he came aside and sat down.
2 And he took ten men of [a]the elders of the city, and said, "Sit down here." So they sat down.
3 Then he said to the close relative, "Naomi, who has come back from the country of Moab, sold the piece of land [a]which *belonged* to our brother Elimelech.
4 "And I thought to [1]inform you, saying, [a]'Buy *it* back [b]in the presence of the inhabitants and the elders of my people. If you will redeem *it,* redeem *it;* but if [2]you will not redeem *it, then* tell me, that I may know; [c]for *there is* no one but you to redeem *it,* and I *am* next after you.' " And he said, "I will redeem *it.*"
5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy *it* from Ruth the Moabitess, the wife of the dead, [a]to [1]perpetuate the name of the dead through his inheritance."
6 [a]And the close relative said, "I cannot redeem *it* for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem *it.*"
7 [a]Now this *was the custom* in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave *it* to the other, and this *was* a confirmation in Israel.
8 Therefore the close relative said to Boaz, "Buy *it* for yourself." So he took off his sandal.

ENCOUNTER Note — Ruth 4:8

Removing a Sandal

Removing one's sandal was a customary act for sealing a bargain, often witnessed by those in authority who generally gathered at the city gate.

9 And Boaz said to the elders and all the people, "You *are* witnesses this day that I have bought all that was Elimelech's, and all that *was* Chilion's and Mahlon's, from the hand of Naomi.

4:1 The gate was the central location in an Eastern town where business transactions occurred. This was where people of means were most likely to be found.

ENCOUNTER Note Ruth 4:9

Redeemed

All people need redemption. While life's circumstances bring some people into financial debt, sin enslaves everyone. How wonderful to know we have a Redeemer!

10 "Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, [a]that the name of the dead may not be cut off from among his brethren and from [1]his position at the gate. You *are* witnesses this day."
11 And all the people who *were* at the gate, and the elders, said, "*We are* witnesses. [a]The LORD make the woman who is coming to your house like Rachel and Leah, the two who [b]built the house of Israel; and may you prosper in [c]Ephrathah and be famous in [d]Bethlehem.
12 "May your house be like the house of [a]Perez, [b]whom Tamar bore to Judah, because of [c]the offspring which the LORD will give you from this young woman."

10 [a]Deut. 25:6
[1]Probably his civic office
11 [a]Ps. 127:3; 128:3
[b]Gen. 29:25–30
[c]Gen. 35:16–18
[d]Mic. 5:2
12 [a]Matt. 1:3
[b]Gen. 38:6–29
[c]1 Sam. 2:20

Descendants of Boaz and Ruth

13 So Boaz [a]took Ruth and she became his wife; and when he went in to her, [b]the LORD gave her conception, and she bore a son.
14 Then [a]the women said to Naomi, "Blessed *be* the LORD, who has not left you this day without a [1]close relative; and may his name be famous in Israel!
15 "And may he be to you a restorer of life and a [1]nourisher of your old age; for your daughter-in-law, who loves you, who is [a]better to you than seven sons, has borne him."
16 Then Naomi took the child and laid him on her bosom, and became a nurse to him.
17 [a]Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He *is* the father of Jesse, the father of David.
18 [a]Now this *is* the genealogy of Perez: [b]Perez begot Hezron;
19 Hezron begot Ram, and Ram begot Amminadab;
20 Amminadab begot [a]Nahshon, and Nahshon begot [b]Salmon;[1]
21 Salmon begot Boaz, and Boaz begot Obed;
22 Obed begot Jesse, and Jesse begot [a]David.

13 [a]Ruth 3:11
[b]Gen. 29:31; 33:5
14 [a]Luke 1:58
[1]*redeemer,* Heb. *goel*
15 [a]1 Sam. 1:8
[1]*sustainer*
17 [a]Luke 1:58
18 [a]1 Chr. 2:4, 5
[b]Num. 26:20, 21
20 [a]Num. 1:7
[b]Matt. 1:4
[1]Heb. *Salmah*
22 [a]Matt. 1:6

4:11 The elders at the gate not only approved the transaction but offered both a blessing and, perhaps unknowingly, a prophecy to be fulfilled in Christ.

THE FIRST BOOK OF

SAMUEL

INTRODUCTION

This book is appropriately named for the prophet Samuel, the crucial character who guided Israel through a time of major transition. First and Second Samuel were originally one book in the Hebrew text, as were First and Second Kings. When the Scriptures were translated into Greek around 150 B.C., Samuel and Kings were brought into one complete history of the monarchy. It was divided into four sections: First, Second, Third, and Fourth Kingdoms. Samuel and Kings were later separated, but the four distinct sections remained. Tradition suggests that Samuel is the author of the early chapters, while the prophet Nathan and the seer Gad were contributors to the rest of the writing. It is generally acknowledged that another anonymous editor took their accounts and combined them into what we currently have as First and Second Samuel.

SIGNIFICANCE

This book introduces a radical transformation of the Israelite culture. This is done with special attention to three distinct concerns. First is the history of Israel as a political state. Samuel provides an official record of how Israel moved from an unstable collection of tribes to a centralized monarchy. Second is the remarkable person of David, who brought the nation through the transformation. Great detail is given to the rise of David from a shepherd boy to a king feared by the surrounding nations. Third is the role of the Lord and His favor toward the covenant people Israel. Though we are introduced to great leaders, God was clearly the one in control. All events were ultimately from God's hand. First Samuel demonstrates the balance between personal accountability before God and the sovereign hand of God working through his people.

STRUCTURE

There are three distinct sections to this book. First is the ministry of Samuel. He is the last of the judges and first of the prophets. This section describes the reason for the transition to a monarchy and God's response to His people's decision. The second section is the anointing and reign of Saul, as the first king of Israel. His reign tragically culminates in his destruction; not by a foreign enemy but by God. The third section is the choosing of David as Saul's successor. His anointing and long period of preparation finally concludes with his rise to the throne. First Samuel can be outlined as follows:

- Life and Ministry of Samuel
  - Birth and Childhood (1:1—2:36)
  - Early Prophetic Ministry (3:1–21)
  - Philistine Conflict (4:1—7:17)
- Anointing and Reign of Saul
  - Israel Demands a King (8:1–22)
  - Saul's Private and Public Anointing (9:1—10:27)
  - Saul Confirmed Through Victory (11:1–15)
  - Samuel's Address (12:1–25)
  - Saul's Failure (13:1—15:35)
- Anointing and Preparation of David
  - David's Anointing (16:1–23)
  - David and Goliath (17:1–58)
  - David and the Royal Family (18:1—20:42)
  - David a Fugitive (21:1—31:13)

ENCOUNTERING GOD THROUGH 1 SAMUEL

This is an historical book; yet it is much more than that. It demonstrates how God used ordinary people to accomplish His purposes. Samuel, Saul, and David are legendary figures, yet they are presented with tragic realism. Samuel was a devoted man of God, yet he failed as a father. Saul was anointed the first king of Israel, yet he allowed jealousy and pride to cause his downfall. David rose to the throne

with a heart for God, yet he struggled for years under the harassment of Saul with seemingly no end in sight. As these key figures struggle through difficult times, you will learn many truths about how God deals with His people. Look for the mercy of God toward an ungrateful people; the fulfillment of a covenant made many years before; the possession of the Promised Land connected to the spiritual obedience of leadership; the presence of God as the hand of judgment or blessing; and the demand for wholehearted obedience to the Lord. First Samuel describes the actions of sinful human nature in the context of a sovereign God who reigns, achieving His purposes through frail human beings.

CHAPTER 1

The Family of Elkanah

NOW there was a certain man of Ramathaim Zophim, of the [a]mountains of Ephraim, and his name *was* [b]Elkanah the son of Jeroham, the son of [1]Elihu, the son of [2]Tohu, the son of Zuph, [c]an Ephraimite.
2 And he had [a]two wives: the name of one *was* Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children.
3 This man went up from his city [a]yearly [b]to worship and sacrifice to the LORD of hosts in [c]Shiloh. Also the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.
4 And whenever the time came for Elkanah to make an [a]offering, he would give portions to Peninnah his wife and to all her sons and daughters.
5 But to Hannah he would give a double portion, for he loved Hannah, [a]although the LORD had closed her womb.
6 And her rival also [a]provoked her severely, to make her miserable, because the LORD had closed her womb.
7 So it was, year by year, when she went up to the house of the LORD, that she provoked her; therefore she wept and did not eat.

Hannah's Vow

8 Then Elkanah her husband said to her, "Hannah, why do you weep? Why do you not eat? And why is your heart grieved? *Am* I not [a]better to you than ten sons?"
9 So Hannah arose after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of [a]the [1]tabernacle of the LORD.
10 [a]And she *was* in bitterness of soul, and prayed to the LORD and [1]wept in anguish.
11 Then she [a]made a vow and said, "O LORD of hosts, if You will indeed [b]look on the affliction of Your maidservant and [c]remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the LORD all the days of his life, and [d]no razor shall come upon his head."

1 [a]Josh. 17:17, 18; 24:33 [b]1 Chr. 6:27, 33–38 [c]Ruth 1:2 [1]*Eliel,* 1 Chr. 6:34 [2]*Toah,* 1 Chr. 6:34
2 [a]Deut. 21: 15–17
3 [a]Luke 2:41 [b]Deut. 12:5–7; 16:16 [c]Josh. 18:1
4 [a]Deut. 12:17, 18
5 [a]Gen. 16:1; 30:1, 2
6 [a]Job 24:21
8 [a]Ruth 4:15
9 [a]1 Sam. 3:3 [1]*palace* or *temple,* Heb. *heykal*
10 [a]Job 7:11
[1]Lit. *wept greatly*
11 [a]Num. 30: 6–11 [b]Ps. 25:18 [c]Gen. 8:1 [d]Num. 6:5

WORD*Study* — THE LORD OF HOSTS (JEHOVAH SABAOTH)

1 Sam. 1:3 The Lord of Hosts, *Jehovah Sabaoth,* is a divine name emphasizing God's rule over all. *Sabaoth,* used 260 times in the Old Testament, is not to be confused with the unrelated word Sabbath. First used by Samuel, this name combines the descriptions of divine creator and divine controller. It has a military implication, whereby God commands the angelic armies in heaven and therefore has military supremacy on earth. It is also used as a gathering title, where people congregate in His name and under His authority. The name Lord of Hosts indicates that all of God's creation is under His control and will ultimately obey His sovereign commands, willingly or unwillingly. The name was a favorite among the prophets and was used by Isaiah and Jeremiah over sixty times (Is. 47:4; Jer. 11:20). Zechariah employed the name fifty-three times to describe God's action in judgment and blessing (Zech. 14:21). It is found in Haggai fourteen times in just two short chapters, and in Malachi twenty-four times.

1:1 Ramathaim Zophim was a village five miles north of Jerusalem, also called Ramah (1:19).

1:1 Elkanah, whose name means "God Has Created," was from the clan of the Kohathites. His family was given land in Ephraim, hence his designation as an Ephraimite. He was, however, a Levite with priestly duties.

1:2 Since children were considered a blessing from God, childlessness was viewed as God's punishment. Barren women were often ostracized and divorced by their husbands.

1:3 Shiloh was twenty miles north of Jerusalem, the place of the tabernacle and therefore the nation's religious center at that time (Josh. 18:1). The Ark of the Covenant was housed there.

1:3 "Eli" means "God Is High." Eli was from the priestly line of Aaron through Aaron's fourth son, Ithamar. "Hophni" means "Tadpole." "Phinehas" may have Egyptian roots meaning "Black One."

1:5 "Hannah" means "Grace."

WORD*Study*

VOW

1 Sam. 1:11 In both testaments, a vow is always a voluntary pledge or promise made to God, never to another person. It expresses unusual or extreme devotion or commitment. God takes vows seriously (Num. 30:2; Deut. 23:21; Eccl. 5:4, 5). It is better not to take a vow than to leave it unfulfilled. The extreme example of a tragic, impulsive vow was Jephthah's, which cost him his daughter (Judg. 11:34, 35). Limitations existed for a woman making vows (Num. 30:3). These could be overruled by her husband or father, for men were legally responsible for their wives and children.

12 And it happened, as she continued praying before the LORD, that Eli watched her mouth.
13 Now Hannah spoke in her heart; only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk.
14 So Eli said to her, "How long will you be drunk? Put your wine away from you!"
15 But Hannah answered and said, "No, my lord, I *am* a woman of sorrowful spirit. I have drunk neither wine nor intoxicating drink, but have [a]poured out my soul before the LORD.
16 "Do not consider your maidservant a [a]wicked[1] woman, for out of the abundance of my complaint and grief I have spoken until now."
17 Then Eli answered and said, [a]"Go in peace, and [b]the God of Israel grant your petition which you have asked of Him."
18 And she said, [a]"Let your maidservant find favor in your sight." So the woman [b]went her way and ate, and her face was no longer *sad.*

15 [a]Ps. 42:4; 62:8
16 [a]Deut. 13:13 [1]Lit. *daughter of Belial*
17 [a]Mark 5:34 [b]Ps. 20:3–5
18 [a]Ruth 2:13 [b]Rom. 15:13

Samuel Is Born and Dedicated

19 Then they rose early in the morning and worshiped before the LORD, and returned and came to their house at Ramah. And Elkanah [a]knew Hannah his wife, and the LORD [b]remembered her.

ENCOUNTER*Note* *1 Sam. 1:19*

Remembered by God

God hears the prayers that pour out of a sincere heart. He responds compassionately to the wholehearted worship of those who trust Him.

20 So it came to pass in the process of time that Hannah conceived and bore a son, and called his name [1]Samuel, *saying*, "Because I have asked for him from the LORD."
21 Now the man Elkanah and all his house [a]went up to offer to the LORD the yearly sacrifice and his vow.
22 But Hannah did not go up, for she said to her husband, "*Not* until the child is weaned; then I will [a]take him, that he may appear before the LORD and [b]remain there [c]forever."
23 So [a]Elkanah her husband said to her, "Do what seems best to you; wait until you have weaned him. Only let the LORD [1]establish [2]His word." Then the woman stayed and nursed her son until she had weaned him.
24 Now when she had weaned him, she [a]took him up with her, with [1]three bulls, one ephah of flour, and a skin of wine, and brought him to [b]the house of the LORD in Shiloh. And the child *was* young.
25 Then they slaughtered a bull, and [a]brought the child to Eli.
26 And she said, "O my lord! [a]As your soul lives, my lord, I *am* the woman who stood by you here, praying to the LORD.

19 [a]Gen. 4:1 [b]Gen. 21:1; 30:22
20 [1]Lit. *Heard by God*
21 [a]1 Sam. 1:3
22 [a]Luke 2:22 [b]1 Sam. 1:11, 28 [c]Ex. 21:6
23 [a]Num. 30:7, 10, 11 [1]*confirm* [2]So with MT, Tg., Vg.; DSS, LXX, Syr. *your*
24 [a]Num. 15:9, 10 [1]DSS, LXX, Syr. *a three-year-old bull* [b]Josh. 18:1
25 [a]Luke 2:22
26 [a]2 Kin. 2:2, 4, 6; 4:30

CHARACTER*Study*

SAMUEL

1 Sam. 1:20

Samuel's name, meaning "Heard by God" or "Appointed by God," designated his birth as a direct answer to prayer. His mother, Hannah, had longingly prayed for a son for years. Dedicated to the Lord before his birth, Samuel lived as a perpetual Nazirite, never forsaking his mother's vow that he would serve the Lord all his life. He functioned as a prophet (1 Sam. 3:20), an intercessor (7:5), a priest (2:35), and the last of the Judges (7:6). His life was strategic as he helped Israel make the transition from a theocracy led by judges to a monarchy ruled by kings. He clearly feared God more than he feared men, often speaking stern words of truth condemning the actions of powerful leaders such as Saul and David. Samuel's life exemplified the foundational teaching that "obedience is better than sacrifice" (15:22).

1:24 Samuel was probably taken to the house of the Lord in Shiloh at the age of three, the customary age of weaning a child in the ancient world.

27 [a]"For this child I prayed, and the LORD has granted me my petition which I asked of Him.
28 "Therefore I also have lent him to the LORD; as long as he lives he shall be [1]lent to the LORD." So they [a]worshiped the LORD there.

Hannah's Prayer

2 And Hannah [a]prayed and said:

[b]"My heart rejoices in the LORD;
[c]My [1]horn is exalted in the LORD.
[2]I smile at my enemies,
Because I [d]rejoice in Your salvation.

2 "No[a] one is holy like the LORD,
For *there is* [b]none besides You,
Nor *is there* any [c]rock like our God.

3 "Talk no more so very proudly;
[a]Let no arrogance come from your mouth,
For the LORD *is* the God of [b]knowledge;
And by Him actions are weighed.

4 "The[a] bows of the mighty men *are* broken,
And those who stumbled are girded with strength.
5 *Those who were* full have hired themselves out for bread,
And the hungry have ceased *to hunger.*
Even [a]the barren has borne seven,
And [b]she who has many children has become feeble.

6 "The[a] LORD kills and makes alive;
He brings down to the grave and brings up.
7 The LORD [a]makes poor and makes rich;
[b]He brings low and lifts up.
8 [a]He raises the poor from the dust
And lifts the beggar from the ash heap,
[b]To set *them* among princes
And make them inherit the throne of glory.

[c]"For the pillars of the earth *are* the LORD's,
And He has set the world upon them.
9 [a]He will guard the feet of His saints,
But the [b]wicked shall be silent in darkness.

"For by strength no man shall prevail.

27 [a][Matt. 7:7]
28 [a]Gen. 24:26, 52 [1]*granted*

CHAPTER 2

1 [a]Phil. 4:6 [b]Luke 1:46–55 [c]Ps. 75:10; 89:17, 24; 92:10; 112:9 [d]Ps. 9:14; 13:5; 35:9 [1]Strength [2]Lit. *My mouth is enlarged*
2 [a]Ex. 15:11 [b]Deut. 4:35 [c]Deut. 32:4, 30, 31
3 [a]Ps. 94:4 [b]1 Sam. 16:7
4 [a]Ps. 37:15; 46:9
5 [a]Ps. 113:9 [b]Is. 54:1
6 [a]Deut. 32:39
7 [a]Deut. 8:17, 18 [b]Ps. 75:7
8 [a]Luke 1:52 [b]Job 36:7 [c]Job 38:4–6
9 [a][1 Pet. 1:5] [b][Rom. 3:19]

10 [a]Ps. 2:9 [b]Ps. 18:13, 14 [c]Ps. 96:13; 98:9 [d][Matt. 28:18] [e]Ps. 21:1, 7 [f]Ps. 89:24 [1]Strength
11 [1]*served*
12 [a]Deut. 13:13 [b]Judg. 2:10 [1]Lit. *sons of Belial*
14 [a]1 Sam. 1:3
15 [a]Lev. 3:3–5, 16
17 [a]Gen. 6:11 [b][Mal. 2:7–9] [1]*despised*
18 [a]1 Sam. 2:11; 3:1 [b]Ex. 28:4

10 The adversaries of the LORD shall be [a]broken in pieces;
[b]From heaven He will thunder against them.
[c]The LORD will judge the ends of the earth.

[d]"He will give [e]strength to His king,
And [f]exalt the [1]horn of His anointed."

11 Then Elkanah went to his house at Ramah. But the child [1]ministered to the LORD before Eli the priest.

The Wicked Sons of Eli

12 Now the sons of Eli *were* [a]corrupt;[1] [b]they did not know the LORD.

ENCOUNTER *Note* *1 Sam. 2:12*

Next Generation

God commands us to pass our faith on to our children. We cannot condemn the next generation for their behavior if we have not taught them God's ways.

13 And the priests' custom with the people *was that* when any man offered a sacrifice, the priest's servant would come with a three-pronged fleshhook in his hand while the meat was boiling.
14 Then he would thrust *it* into the pan, or kettle, or caldron, or pot; and the priest would take for himself all that the fleshhook brought up. So they did in [a]Shiloh to all the Israelites who came there.
15 Also, before they [a]burned the fat, the priest's servant would come and say to the man who sacrificed, "Give meat for roasting to the priest, for he will not take boiled meat from you, but raw."
16 And *if* the man said to him, "They should really burn the fat first; *then* you may take *as much* as your heart desires," he would then answer him, "*No,* but you must give *it* now; and if not, I will take *it* by force."
17 Therefore the sin of the young men was very great [a]before the LORD, for men [b]abhorred[1] the offering of the LORD.

Samuel's Childhood Ministry

18 [a]But Samuel ministered before the LORD, *even as* a child, [b]wearing a linen ephod.
19 Moreover his mother used to make

2:1 A horn is symbolic of power like an ox (Dan. 7:21). Hannah's strength was found in God, who had answered her prayer.

2:10 See similarities to Mary's prayer, "the Magnificat" in Luke 1:46–55. Hannah's prayer is often called the "Magnificat of the Old Testament."

2:12 "Corrupt" is literally "sons of Belial" or "persons of no value." Eli's sons knew God's law, but they did not know Him personally.

2:18 A linen ephod was a sleeveless garment worn by a priest while officiating at the altar (Ex. 28:6–14).

him a little robe, and bring *it* to him year by year when she [a]came up with her husband to offer the yearly sacrifice.
20 And Eli [a]would bless Elkanah and his wife, and say, "The LORD give you descendants from this woman for the [1]loan that was [b]given to the LORD." Then they would go to their own home.
21 And the LORD [a]visited[1] Hannah, so that she conceived and bore three sons and two daughters. Meanwhile the child Samuel [b]grew before the LORD.

Prophecy Against Eli's Household

22 Now Eli was very old; and he heard everything his sons did to all Israel, [1]and how they lay with [a]the women who assembled at the door of the tabernacle of meeting.
23 So he said to them, "Why do you do such things? For I hear of your evil dealings from all the people.
24 "No, my sons! For *it is* not a good report that I hear. You make the LORD's people transgress.
25 "If one man sins against another, [a]God[1] will judge him. But if a man [b]sins against the LORD, who will intercede for him?" Nevertheless they did not heed the voice of their father, [c]because the LORD desired to kill them.
26 And the child Samuel [a]grew in stature, and [b]in favor both with the LORD and men.
27 Then a [a]man of God came to Eli and said to him, "Thus says the LORD: [b]'Did I not clearly reveal Myself to the house of your father when they were in Egypt in Pharaoh's house?
28 'Did I not [a]choose him out of all the tribes of Israel *to be* My priest, to offer upon My altar, to burn incense, and to wear an ephod before Me? And [b]did I not give to the house of your father all the offerings of the children of Israel made by fire?
29 'Why do you [a]kick at My sacrifice and My offering which I have commanded *in My* [b]dwelling place, and honor your sons more than [c]Me, to make yourselves fat with the best of all the offerings of Israel My people?'
30 "Therefore the LORD God of Israel says: [a]'I said indeed *that* your house and the house of your father would walk before Me forever.' But now the LORD says: [b]'Far be it from Me; for those who honor Me I will honor, and [c]those who despise Me shall be lightly esteemed.
31 'Behold, [a]the days are coming that I will cut off your [1]arm and the arm of your father's house, so that there will not be an old man in your house.
32 'And you will see an enemy *in My* dwelling place, *despite* all the good which God does for Israel. And there shall not be [a]an old man in your house forever.
33 'But any of your men *whom* I do not cut off from My altar shall consume your eyes and grieve your heart. And all the descendants of your house shall die in the flower of their age.
34 'Now this *shall be* [a]a sign to you that will come upon your two sons, on Hophni and Phinehas: [b]in one day they shall die, both of them.
35 'Then [a]I will raise up for Myself a faithful priest *who* shall do according to what *is* in My heart and in My mind. [b]I will build him a sure house, and he shall walk before [c]My anointed forever.

ENCOUNTER *Note* *1 Sam. 2:35*

For Myself

God's desire is for us to do what is on *His* heart and *His* mind. This only comes through self-denial, for we cannot serve ourselves and God.

36 [a]'And it shall come to pass that everyone who is left in your house will come *and* bow down to him for a piece of silver and a morsel of bread, and say, "Please, [1]put me in one of the priestly positions, that I may eat a piece of bread." ' "

Samuel's First Prophecy

3 Now [a]the boy Samuel ministered to the LORD before Eli. And [b]the word of the LORD was rare in those days; *there was* no widespread revelation.
2 And it came to pass at that time, while Eli *was* lying down in his place, and when his eyes had begun to grow [a]so dim that he could not see,
3 and before [a]the lamp of God went out in the [1]tabernacle of the LORD where the ark of God *was,* and while Samuel was lying down,
4 that the LORD called Samuel. And he answered, "Here I am!"
5 So he ran to Eli and said, "Here I am, for you called me." And he said, "I did not call; lie down again." And he went and lay down.
6 Then the LORD called yet again, "Samuel!" So Samuel arose and went to Eli, and said, "Here I am, for you called

19 [a]1 Sam. 1:3, 21
20 [a]Gen. 14:19 [b]1 Sam. 1:11, 27, 28 [1]*gift*
21 [a]Gen. 21:1 [b]1 Sam. 2:26; 3:19–21 [1]*attended to*
22 [a]Ex. 38:8 [1]So with MT, Tg., Vg.; DSS, LXX omit rest of verse
25 [a]Deut. 1:17; 25:1, 2 [b]Num. 15:30 [c]Josh. 11:20 [1]Tg. *the Judge*
26 [a]1 Sam. 2:21 [b]Prov. 3:4
27 [a]1 Kin. 13:1 [b]Ex. 4:14–16; 12:1
28 [a]Ex. 28:1, 4 [b]Num. 5:9
29 [a]Deut. 32:15 [b]Deut. 12:5 [c]Matt. 10:37
30 [a]Ex. 29:9 [b]Jer. 18:9, 10 [c]Mal. 2:9–12
31 [a]1 Kin. 2:27, 35 [1]*strength*
32 [a]Zech. 8:4
34 [a]1 Kin. 13:3 [b]1 Sam. 4:11, 17
35 [a]1 Kin. 2:35 [b]1 Kin. 11:38 [c]Ps. 18:50
36 [a]1 Kin. 2:27 [1]*assign*

CHAPTER 3

1 [a]1 Sam. 2:11, 18 [b]Ps. 74:9
2 [a]1 Sam. 4:15
3 [a]Ex. 27:20, 21 [1]*palace* or *temple*

2:26 Compare the description of Samuel's childhood with that of Jesus in Luke 2:52.

3:3 The lamp of God was the pure golden lampstand in the holy place of the tabernacle (Lev. 24:2–4).

me." He answered, "I did not call, my son; lie down again."
7 (Now Samuel [a]did not yet know the LORD, nor was the word of the LORD yet revealed to him.)
8 And the LORD called Samuel again the third time. So he arose and went to Eli, and said, "Here I am, for you did call me." Then Eli perceived that the LORD had called the boy.
9 Therefore Eli said to Samuel, "Go, lie down; and it shall be, if He calls you, that you must say, [a]'Speak, LORD, for Your servant hears.' " So Samuel went and lay down in his place.

ENCOUNTER*Note* *1 Sam. 3:9*

God's Voice

At first you may struggle to distinguish God's voice. But the more frequent and intimate your times with Him, the easier it becomes to hear and recognize His still small voice.

10 Now the LORD came and stood and called as at other times, "Samuel! Samuel!" And Samuel answered, "Speak, for Your servant hears."
11 Then the LORD said to Samuel: "Behold, I will do something in Israel [a]at which both ears of everyone who hears it will tingle.
12 "In that day I will perform against Eli [a]all that I have spoken concerning his house, from beginning to end.
13 [a]"For I have told him that I will [b]judge his house forever for the iniquity which he knows, because [c]his sons made themselves vile, and he [d]did not [1]restrain them.
14 "And therefore I have sworn to the house of Eli that the iniquity of Eli's house [a]shall not be atoned for by sacrifice or offering forever."
15 So Samuel lay down until [1]morning, and opened the doors of the house of the LORD. And Samuel was afraid to tell Eli the vision.
16 Then Eli called Samuel and said, "Samuel, my son!" He answered, "Here I am."
17 And he said, "What *is* the word that *the LORD* spoke to you? Please do not hide *it* from me. [a]God do so to you, and more also, if you hide anything from me of all the things that He said to you."
18 Then Samuel told him everything, and hid nothing from him. And he said, [a]"It *is* the LORD. Let Him do what seems good to Him."
19 So Samuel [a]grew, and [b]the LORD was with him [c]and let none of his words [1]fall to the ground.
20 And all Israel [a]from Dan to Beersheba knew that Samuel *had been* [1]established as a prophet of the LORD.
21 Then the LORD appeared again in Shiloh. For the LORD revealed Himself to Samuel in Shiloh by [a]the word of the LORD.

4 And the word of Samuel came to all [1]Israel.

The Ark of God Captured

Now Israel went out to battle against the Philistines, and encamped beside [a]Ebenezer; and the Philistines encamped in Aphek.
2 Then the [a]Philistines put themselves in battle array against Israel. And when they joined battle, Israel was [1]defeated by the Philistines, who killed about four thousand men of the army in the field.
3 And when the people had come into the camp, the elders of Israel said, "Why has the LORD defeated us today before the Philistines? [a]Let us bring the ark of the covenant of the LORD from Shiloh to us, that when it comes among us it may save us from the hand of our enemies."

ENCOUNTER*Note* *1 Sam. 4:3*

He Alone Saves

Religion does not save people; only a relationship with God can do that. Never put faith in an object or an activity; trust only in the God you know and obey.

4 So the people sent to Shiloh, that they might bring from there the ark of the covenant of the LORD of hosts, [a]who dwells *between* [b]the cherubim. And the [c]two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.
5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted so loudly that the earth shook.

7 [a]1 Sam. 2:12
9 [a]1 Kin. 2:17
11 [a]2 Kin. 21:12
12 [a]1 Sam. 2: 27–36
13 [a]1 Sam. 2: 29–31 [b]1 Sam. 2:22 [c]1 Sam. 2:12, 17, 22 [d]1 Sam. 2:23, 25 [1]Lit. *rebuke*
14 [a]Num. 15:30, 31
15 [1]So with MT, Tg., Vg.; LXX adds *and he arose in the morning*
17 [a]Ruth 1:17
18 [a]Is. 39:8
19 [a]1 Sam. 2:21 [b]Gen. 21:22; 28:15; 39:2, 21, 23 [c]1 Sam. 9:6 [1]*fail*
20 [a]Judg. 20:1 [1]*confirmed*
21 [a]1 Sam.3:1, 4

CHAPTER 4

1 [a]1 Sam. 7:12 [1]So with MT, Tg.; LXX, Vg. add *And it came to pass in those days that the Philistines gathered themselves together to fight;* LXX adds further *against Israel*
2 [a]1 Sam. 12:9 [1]Lit. *struck*
3 [a]Josh. 6:6–21
4 [a]1 Sam. 6:2 [b]Num. 7:89 [c]1 Sam. 2:12

3:10 "The LORD came and stood" implies a theophany, a visible appearance of God as He spoke (see Gen. 12:7).

3:20 "From Dan to Beersheba" was a common expression meaning "all Israel," for these were the most northern and southern points of the land.

4:1 "Ebenezer" means "Stone of Help" and would be the site of an Israelite victory twenty years later (7:12). Aphek was a strategic city thirteen miles northeast of Joppa, bordering on the northernmost point of Philistine territory.

4:4 Cherubim are angels considered to be guardians in God's immediate presence.

6 Now when the Philistines heard the noise of the shout, they said, "What *does* the sound of this great shout in the camp of the Hebrews *mean*?" Then they understood that the ark of the LORD had come into the camp.
7 So the Philistines were afraid, for they said, "God has come into the camp!" And they said, [a]"Woe to us! For such a thing has never happened before.
8 "Woe to us! Who will deliver us from the hand of these mighty gods? These *are* the gods who struck the Egyptians with all the plagues in the wilderness.
9 [a]"Be strong and conduct yourselves like men, you Philistines, that you do not become servants of the Hebrews, [b]as they have been to you. [1]Conduct yourselves like men, and fight!"
10 So the Philistines fought, and [a]Israel was [1]defeated, and every man fled to his tent. There was a very great slaughter, and there fell of Israel thirty thousand foot soldiers.
11 Also [a]the ark of God was captured; and [b]the two sons of Eli, Hophni and Phinehas, died.

Death of Eli

12 Then a man of Benjamin ran from the battle line the same day, and [a]came to Shiloh with his clothes torn and [b]dirt on his head.
13 Now when he came, there was Eli, sitting on [a]a seat [1]by the wayside watching, for his heart [2]trembled for the ark of God. And when the man came into the city and told *it,* all the city cried out.
14 When Eli heard the noise of the outcry, he said, "What *does* the sound of this tumult *mean*?" And the man came quickly and told Eli.
15 Eli was ninety-eight years old, and [a]his eyes were so [1]dim that he could not see.
16 Then the man said to Eli, "I *am* he who came from the battle. And I fled today from the battle line." And he said, [a]"What happened, my son?"
17 So the messenger answered and said, "Israel has fled before the Philistines, and there has been a great slaughter among the people. Also your two sons, Hophni and Phinehas, are dead; and the ark of God has been captured."

7 [a]Ex. 15:14
9 [a]1 Cor. 16:13 [b]Judg. 13:1 [1]Lit. *Be men*
10 [a]Deut. 28:15, 25 [1]Lit. *struck down*
11 [a]Ps. 78:60, 61 [b]1 Sam. 2:34
12 [a]2 Sam. 1:2 [b]Josh. 7:6
13 [a]1 Sam. 1:9; 4:18 [1]So with MT, Vg.; LXX *beside the gate watching the road* [2]*trembled with anxiety*
15 [a]1 Sam. 3:2 [1]*fixed*
16 [a]2 Sam. 1:4

18 Then it happened, when he made mention of the ark of God, that Eli fell off the seat backward by the side of the gate; and his neck was broken and he died, for the man was old and heavy. And he had judged Israel forty years.

Ichabod

19 Now his daughter-in-law, Phinehas' wife, was with child, *due* to be delivered; and when she heard the news that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed herself and gave birth, for her labor pains came upon her.
20 And about the time of her death [a]the women who stood by her said to her, "Do not fear, for you have borne a son." But she did not answer, nor did she [1]regard *it.*
21 Then she named the child [a]Ichabod,[1] saying, [b]"The glory has departed from Israel!" because the ark of God had been captured and because of her father-in-law and her husband.
22 And she said, "The glory has departed from Israel, for the ark of God has been captured."

20 [a]Gen. 35:16–19 [1]*pay any attention to*
21 [a]1 Sam. 14:3 [b]Ps. 26:8; 78:61 [1]Lit. *Inglorious*

The Philistines and the Ark

CHAPTER 5

5 Then the Philistines took the ark of God and brought it [a]from Ebenezer to Ashdod.
2 When the Philistines took the ark of God, they brought it into the house of [a]Dagon[1] and set it by Dagon.
3 And when the people of Ashdod arose early in the morning, there was Dagon, [a]fallen on its face to the earth before the ark of the LORD. So they took Dagon and [b]set it in its place again.
4 And when they arose early the next morning, there was Dagon, fallen on its face to the ground before the ark of the LORD. [a]The head of Dagon and both the palms of its hands *were* broken off on the threshold; only [1]Dagon's *torso* was left of it.
5 Therefore neither the priests of Dagon nor any who come into Dagon's house [a]tread on the threshold of Dagon in Ashdod to this day.
6 But the [a]hand of the LORD was heavy on the people of Ashdod, and He [b]ravaged them and struck them with [c]tumors,[1] *both* Ashdod and its [d]territory.

1 [a]1 Sam. 4:1; 7:12
2 [a]1 Chr. 10:8–10 [1]A Philistine idol
3 [a]Is. 19:1; 46:1, 2 [b]Is. 46:7
4 [a]Mic. 1:7 [1]So with LXX, Syr., Tg., Vg.; MT *Dagon*
5 [a]Zeph. 1:9
6 [a]Ex. 9:3 [b]1 Sam. 6:5 [c]Deut. 28:27; Ps. 78:66 [d]Josh. 15:46, 47 [1]Probably bubonic plague. LXX, Vg. add *And in the midst of their land rats sprang up, and there was a great death panic in the city.*

4:12 Torn clothes and dirt on the head were common signs of mourning.

4:21 "Ichabod" literally means "Inglorious" or "No Glory."

4:22 The Ark of the Covenant symbolized God's presence among His people, but He was not inseparably bound to the ark. Its capture demonstrated the damaged relationship between God and His people.

5:1 Ashdod was one of five major Philistine cities on the Mediterranean coast, about thirty-five miles west of Jerusalem.

5:2 Dagon in Canaanite mythology was the father of Baal, the principal god of the Philistines. His name was related to the Hebrew word for "grain." He was believed to control the weather and fertility of the land.

5:6 "Tumor" literally means "swellings" and could refer to any kind of tumor, swelling, or boil. This plague seems to have been brought upon the people through an infestation of rats.

7 And when the men of Ashdod saw how *it was,* they said, "The ark of the [a]God of Israel must not remain with us, for His hand is harsh toward us and Dagon our god."
8 Therefore they sent and gathered to themselves all the [a]lords of the Philistines, and said, "What shall we do with the ark of the God of Israel?" And they answered, "Let the ark of the God of Israel be carried away to [b]Gath." So they carried the ark of the God of Israel away.
9 So it was, after they had carried it away, that [a]the hand of the LORD was against the city with a very great destruction; and He struck the men of the city, both small and great, [1]and tumors broke out on them.
10 Therefore they sent the ark of God to Ekron. So it was, as the ark of God came to Ekron, that the Ekronites cried out, saying, "They have brought the ark of the God of Israel to us, to kill us and our people!"
11 So they sent and gathered together all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go back to its own place, so that it does not kill us and our people." For there was a deadly destruction throughout all the city; the hand of God was very heavy there.

ENCOUNTER *Note* — *1 Sam. 5:11*

One True God

No one mocks God without paying a heavy price, either immediately or ultimately. God's name is not to be taken lightly, but revered, for He is the one true God.

12 And the men who did not die were stricken with the tumors, and the [a]cry of the city went up to heaven.

The Ark Returned to Israel

6 Now the ark of the LORD was in the country of the Philistines seven months.
2 And the Philistines [a]called for the priests and the diviners, saying, "What shall we do with the ark of the LORD? Tell us how we should send it to its place."

7 [a]1 Sam. 6:5
8 [a]1 Sam. 6:4 [b]Josh. 11:22
9 [a]Deut. 2:15 [1]Vg. *and they had tumors in their secret parts*
12 [a]Jer. 14:2

CHAPTER 6

2 [a]Gen. 41:8

3 [a]Deut. 16:16 [b]Lev. 5:15, 16
4 [a]1 Sam. 5:6, 9, 12; 6:17 [1]Lit. *them*
5 [a]1 Sam. 5:6 [b]Josh. 7:19 [c]1 Sam. 5:6, 11 [d]1 Sam. 5:3, 4, 7 [1]*ease*
6 [a]Ex. 7:13; 8:15; 9:34; 14:17 [b]Ex. 12:31
7 [a]2 Sam. 6:3 [b]Num. 19:2
8 [a]1 Sam. 6:4, 5
9 [a]Josh. 15:10; 21:16 [b]1 Sam. 6:3 [1]*this calamity to us*
12 [a]Num. 20:19
13 [a]1 Sam. 12:17

3 So they said, "If you send away the ark of the God of Israel, do not send it [a]empty; but by all means return *it* to Him *with* [b]a trespass offering. Then you will be healed, and it will be known to you why His hand is not removed from you."
4 Then they said, "What *is* the trespass offering which we shall return to Him?" They answered, [a]"Five golden tumors and five golden rats, *according to* the number of the lords of the Philistines. For the same plague *was* on all of [1]you and on your lords.
5 "Therefore you shall make images of your tumors and images of your rats that [a]ravage the land, and you shall [b]give glory to the God of Israel; perhaps He will [c]lighten[1] His hand from you, from [d]your gods, and from your land.
6 "Why then do you harden your hearts [a]as the Egyptians and Pharaoh hardened their hearts? When He did mighty things among them, [b]did they not let the people go, that they might depart?
7 "Now therefore, make [a]a new cart, take two milk cows [b]which have never been yoked, and hitch the cows to the cart; and take their calves home, away from them.
8 "Then take the ark of the LORD and set it on the cart; and put [a]the articles of gold which you are returning to Him *as* a trespass offering in a chest by its side. Then send it away, and let it go.
9 "And watch: if it goes up the road to its own territory, to [a]Beth Shemesh, *then* He has done [1]us this great evil. But if not, then [b]we shall know that *it is* not His hand *that* struck us—it happened to us by chance."
10 Then the men did so; they took two milk cows and hitched them to the cart, and shut up their calves at home.
11 And they set the ark of the LORD on the cart, and the chest with the gold rats and the images of their tumors.
12 Then the cows headed straight for the road to Beth Shemesh, *and* went along the [a]highway, lowing as they went, and did not turn aside to the right hand or the left. And the lords of the Philistines went after them to the border of Beth Shemesh.
13 Now *the people of* Beth Shemesh *were* reaping their [a]wheat harvest in the valley; and they lifted their eyes and saw the ark, and rejoiced to see *it.*

5:8 The five rulers of the five cities seem to have been equal in authority.

6:2 Diviners claimed to tell the future and to glean hidden wisdom through the interpretation of omens. They might examine liquid in a cup (Gen. 44:5). They would study the flight patterns of birds and the internal organs of sacrificed animals (Ezek. 21:21). Scripture continually condemns the practice of divination (Ex. 22:18; Lev. 19:26; Deut. 18:11–12; Is. 2:6; Jer. 27:9; Zech. 10:2).

6:9 Beth Shemesh was a Levitical city (Josh. 21:16) near the Philistine border meaning "house of the sun."

6:13 Wheat was planted in the fall and harvested in the spring (mid-April to mid-June).

14 Then the cart came into the field of Joshua of Beth Shemesh, and stood there; a large stone *was* there. So they split the wood of the cart and offered the cows as a burnt offering to the LORD.
15 The Levites took down the ark of the LORD and the chest that *was* with it, in which *were* the articles of gold, and put *them* on the large stone. Then the men of Beth Shemesh offered burnt offerings and made sacrifices the same day to the LORD.
16 So when [a]the five lords of the Philistines had seen *it*, they returned to Ekron the same day.
17 [a]These *are* the golden tumors which the Philistines returned *as* a trespass offering to the LORD: one for Ashdod, one for Gaza, one for Ashkelon, one for [b]Gath, one for Ekron;
18 and the golden rats, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* fortified cities and country villages, even as far as the large *stone of* Abel on which they set the ark of the LORD, *which stone remains* to this day in the field of Joshua of Beth Shemesh.
19 Then [a]He struck the men of Beth Shemesh, because they had looked into the ark of the LORD. [1]He [b]struck fifty thousand and seventy men of the people, and the people lamented because the LORD had struck the people with a great slaughter.

The Ark at Kirjath Jearim

20 And the men of Beth Shemesh said, [a]"Who is able to stand before this holy LORD God? And to whom shall it go up from us?"

ENCOUNTER *Note* *1 Sam. 6:20*

Confidence Before God

God's presence confirms the condition of our life. It either reveals our sin or affirms our relationship with Him. Nothing remains hidden in God's holy presence.

21 So they sent messengers to the inhabitants of [a]Kirjath Jearim, saying, "The Philistines have brought back the ark of the LORD; come down *and* take it up with you."

16 [a]Josh. 13:3
17 [a]1 Sam. 6:4 [b]1 Sam. 5:8
19 [a]Ex. 19:21 [b]2 Sam. 6:7 [1]Or *He struck seventy men of the people and fifty oxen of a man*
20 [a]Mal. 3:2
21 [a]1 Chr. 13:5, 6

CHAPTER 7

1 [a]1 Sam. 6:21 [b]2 Sam. 6:3, 4 [c]Lev. 21:8
3 [a]Deut. 30: 2–10 [b]Gen. 35:2 [c]Judg. 2:13 [d]Job 11:13 [e]Luke 4:8 [1]Images of Canaanite goddesses
4 [a]Judg. 2:11; 10:16 [1]Images of Canaanite goddesses
5 [a]Judg. 10:17; 20:1 [b]1 Sam. 12: 17–19
6 [a]2 Sam. 14:14 [b]Neh. 9:1, 2 [c]1 Sam. 12:10
8 [a]Is. 37:4
9 [a]Lev. 22:27 [b]1 Sam. 12:18

7 Then the men of [a]Kirjath Jearim came and took the ark of the LORD, and brought it into the house of [b]Abinadab on the hill, and [c]consecrated Eleazar his son to keep the ark of the LORD.

Samuel Judges Israel

2 So it was that the ark remained in Kirjath Jearim a long time; it was there twenty years. And all the house of Israel lamented after the LORD.
3 Then Samuel spoke to all the house of Israel, saying, "If you [a]return to the LORD with all your hearts, *then* [b]put away the foreign gods and the [c]Ashtoreths[1] from among you, and [d]prepare your hearts for the LORD, and [e]serve Him only; and He will deliver you from the hand of the Philistines."
4 So the children of Israel put away the [a]Baals and the [1]Ashtoreths, and served the LORD only.
5 And Samuel said, [a]"Gather all Israel to Mizpah, and [b]I will pray to the LORD for you."
6 So they gathered together at Mizpah, [a]drew water, and poured *it* out before the LORD. And they [b]fasted that day, and said there, [c]"We have sinned against the LORD." And Samuel judged the children of Israel at Mizpah.
7 Now when the Philistines heard that the children of Israel had gathered together at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard *of it*, they were afraid of the Philistines.
8 So the children of Israel said to Samuel, [a]"Do not cease to cry out to the LORD our God for us, that He may save us from the hand of the Philistines."
9 And Samuel took a [a]suckling lamb and offered *it as* a whole burnt offering to the LORD. Then [b]Samuel cried out to the LORD for Israel, and the LORD answered him.

ENCOUNTER *Note* *1 Sam. 7:9*

Power of Prayer

The influence of one person's life can impact an entire nation. Intercession is a great privilege for the one who knows God. Such prayer calls upon the power of God Himself.

6:21 Kirjath Jearim was about ten miles west of Jerusalem.

7:1 "Eleazar" means "God Is Help" or "God Is Power." He was consecrated, or set apart, to keep watch over the ark. He must have been of a priestly order, since he was not punished for handling the ark.

7:2 "Twenty years" refers to the time between the return of the ark by the Philistines and the assembly called by Samuel at Mizpah. The ark was not brought to Jerusalem until David's first year as King (2 Sam. 6:1–18).

7:3 "Ashtoreths" is the plural form of the Canaanite goddess of love, fertility, and war.

10 Now as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. [a]But the LORD thundered with a loud thunder upon the Philistines that day, and so confused them that they were overcome before Israel.
11 And the men of Israel went out of Mizpah and pursued the Philistines, and [1]drove them back as far as below Beth Car.
12 Then Samuel [a]took a stone and set *it* up between Mizpah and Shen, and called its name [1]Ebenezer, saying, "Thus far the LORD has helped us."
13 [a]So the Philistines were subdued, and they [b]did not come anymore into the territory of Israel. And the hand of the LORD was against the Philistines all the days of Samuel.
14 Then the cities which the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel recovered its territory from the hands of the Philistines. Also there was peace between Israel and the Amorites.
15 And Samuel [a]judged Israel all the days of his life.
16 He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Israel in all those places.
17 But [a]he always returned to Ramah, for his home *was* there. There he judged Israel, and there he [b]built an altar to the LORD.

Israel Demands a King

8 Now it came to pass when Samuel was [a]old that he [b]made his [c]sons judges over Israel.
2 The name of his firstborn was Joel, and the name of his second, Abijah; *they were* judges in Beersheba.
3 But his sons [a]did not walk in his ways; they turned aside [b]after dishonest gain, [c]took bribes, and perverted justice.
4 Then all the elders of Israel gathered together and came to Samuel at Ramah,
5 and said to him, "Look, you are old, and your sons do not walk in your ways. Now [a]make us a king to judge us like all the nations."
6 But the thing [a]displeased Samuel when they said, "Give us a king to judge us." So Samuel [b]prayed to the LORD.
7 And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for [a]they have not rejected you, but [b]they have rejected Me, that I should not reign over them.
8 "According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods—so they are doing to you also.
9 "Now therefore, heed their voice. However, you shall solemnly forewarn them, and [a]show them the behavior of the king who will reign over them."
10 So Samuel told all the words of the LORD to the people who asked him for a king.
11 And he said, [a]"This will be the behavior of the king who will reign over you: He will take your [b]sons and appoint *them* for his own [c]chariots and *to be* his horsemen, and *some* will run before his chariots.
12 "He will [a]appoint captains over his thousands and captains over his fifties, *will set some* to plow his ground and reap his harvest, and *some* to make his weapons of war and equipment for his chariots.
13 "He will take your daughters *to be* perfumers, cooks, and bakers.
14 "And [a]he will take the best of your fields, your vineyards, and your olive groves, and give *them* to his servants.
15 "He will take a tenth of your grain and your vintage, and give it to his officers and servants.
16 "And he will take your male servants, your female servants, your finest [1]young men, and your donkeys, and put *them* to his work.
17 "He will take a tenth of your sheep. And you will be his servants.
18 "And you will cry out in that day because of your king whom you have chosen for yourselves, and the LORD [a]will not hear you in that day."

10 [a]2 Sam. 22: 14, 15
11 [1]*struck them down*
12 [a]Josh. 4:9; 24:26 [1]Lit. *Stone of Help*
13 [a]Judg. 13:1 [b]1 Sam. 13:5
15 [a]1 Sam. 12: 11
17 [a]1 Sam. 8:4 [b]Judg. 21:4

CHAPTER 8

1 [a]1 Sam. 12:2 [b]Deut. 16:18, 19 [c]Judg. 10:4
3 [a]Jer. 22:15–17 [b]Ex. 18:21 [c]Ex. 23:6–8
5 [a]Deut. 17:14, 15
6 [a]1 Sam. 12:17 [b]1 Sam. 7:9
7 [a]Ex. 16:8
[b]1 Sam. 10:19
9 [a]1 Sam. 8: 11–18
11 [a]Deut. 17: 14–20 [b]1 Sam. 14:52 [c]2 Sam. 15:1
12 [a]1 Sam. 22:7
14 [a]1 Kin. 21:7
16 [1]LXX *cattle*
18 [a]Is. 1:15

ENCOUNTER*Note* *1 Sam. 8:5*

Like the World

To be like the world is an alluring temptation; yielding to it will cost you the favored relationship with God. If the world seems more attractive than God, your heart has shifted and judgment is on its way.

7:12 Stones were commonly used to mark boundaries. They were often inscribed and were legal indicators of property lines. Another use was to designate the location of a significant event.

8:1 Samuel was approximately sixty-five years old at this time.

8:2 "Joel" means "The Lord Is God." "Abijah" means "My Father Is the Lord."

8:2 Beersheba was in southern Israel, the place where Abraham and Isaac formed alliances with Abimelech, king of the Philistines (Gen. 21:22–34).

8:11 Samuel listed the normal policies of contemporary Canaanite kings.

8:15 "The king's tenth" would be in addition to their tithe to the Lord (Lev. 27:30–32; Num. 18:26).

ENCOUNTER*Note* *1 Sam. 8:18*

Going Our Own Way

When we clamor for our own desires, God sometimes lets us have our way. We then experience life apart from Him, without His protection and His blessing.

19 Nevertheless the people [a]refused to obey the voice of Samuel; and they said, "No, but we will have a king over us,
20 "that we also may be [a]like all the nations, and that our king may judge us and go out before us and fight our battles."
21 And Samuel heard all the words of the people, and he repeated them in the hearing of the LORD.
22 So the LORD said to Samuel, [a]"Heed their voice, and make them a king." And Samuel said to the men of Israel, "Every man go to his city."

Saul Chosen to Be King

9 There was a man of Benjamin whose name *was* [a]Kish the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of [1]power.
2 And he had a choice and handsome son whose name *was* Saul. *There was* not a more handsome person than he among the children of Israel. [a]From his shoulders upward *he was* taller than any of the people.
3 Now the donkeys of Kish, Saul's father, were lost. And Kish said to his son Saul, "Please take one of the servants with you, and arise, go and look for the donkeys."
4 So he passed through the mountains of Ephraim and through the land of [a]Shalisha, but they did not find *them.* Then they passed through the land of Shaalim, and *they were* not *there.* Then he passed through the land of the Benjamites, but they did not find *them.*
5 When they had come to the land of [a]Zuph, Saul said to his servant who *was* with him, "Come, let [b]us return, lest my father cease *caring* about the donkeys and become worried about us."
6 And he said to him, "Look now, *there is* in this city [a]a man of God, and *he is* an honorable man; [b]all that he says surely comes to pass. So let us go there; perhaps he can show us the way that we should go."

19 [a]Jer. 44:16
20 [a]1 Sam. 8:5
22 [a]Hos. 13:11

CHAPTER 9

1 [a]1 Chr. 8:33; 9:36–39 [1]*wealth*
2 [a]1 Sam. 10:23
4 [a]2 Kin. 4:42
5 [a]1 Sam. 1:1 [b]1 Sam. 10:2
6 [a]Deut. 33:1 [b]1 Sam. 3:19
7 [a]Judg. 6:18; 13:17
9 [a]Gen. 25:22 [b]2 Kin. 17:13 [1]Lit. *to seek God*
10 [1]Lit. *Your word is good*
11 [a]Ex. 2:16
12 [a]Gen. 31:54 [b]1 Kin. 3:2
15 [a]1 Sam. 15:1
16 [a]Deut. 17:15 [b]1 Sam. 10:1 [c]Ex. 2:23–25; 3:7, 9 [1]*prince* or *ruler*
17 [a]1 Sam. 16:12

7 Then Saul said to his servant, "But look, *if* we go, [a]what shall we bring the man? For the bread in our vessels is all gone, and *there is* no present to bring to the man of God. What do we have?"
8 And the servant answered Saul again and said, "Look, I have here at hand one-fourth of a shekel of silver. I will give *that* to the man of God, to tell us our way."
9 (Formerly in Israel, when a man [a]went [1]to inquire of God, he spoke thus: "Come, let us go to the seer"; for *he who is* now *called* a prophet was formerly called [b]a seer.)
10 Then Saul said to his servant, [1]"Well said; come, let us go." So they went to the city where the man of God *was.*
11 As they went up the hill to the city, [a]they met some young women going out to draw water, and said to them, "Is the seer here?"
12 And they answered them and said, "Yes, there he is, just ahead of you. Hurry now; for today he came to this city, because [a]there is a sacrifice of the people today [b]on the high place.
13 "As soon as you come into the city, you will surely find him before he goes up to the high place to eat. For the people will not eat until he comes, because he must bless the sacrifice; afterward those who are invited will eat. Now therefore, go up, for about this time you will find him."
14 So they went up to the city. As they were coming into the city, there was Samuel, coming out toward them on his way up to the high place.
15 [a]Now the LORD had told Samuel in his ear the day before Saul came, saying,
16 "Tomorrow about this time [a]I will send you a man from the land of Benjamin, [b]and you shall anoint him [1]commander over My people Israel, that he may save My people from the hand of the Philistines; for I have [c]looked upon My people, because their cry has come to Me."
17 So when Samuel saw Saul, the LORD said to him, [a]"There he is, the man of whom I spoke to you. This one shall reign over My people."
18 Then Saul drew near to Samuel in the gate, and said, "Please tell me, where *is* the seer's house?"
19 Samuel answered Saul and said, "I *am* the seer. Go up before me to the high place, for you shall eat with me today;

9:1 Kish, Saul's father, was a "mighty man of power." This indicates he was probably a wealthy land owner and functioned similarly to a feudal lord, a leader in times of war.

9:2 "Saul" means "Asked For." Saul in the New Testament, later Paul, was also from the tribe of Benjamin (Phil. 3:5).

9:6 Saul apparently had not heard of the prophet Samuel, and was therefore not among the nation's leaders.

and tomorrow I will let you go and will tell you all that *is* in your heart.
20 "But as for [a]your donkeys that were lost three days ago, do not be anxious about them, for they have been found. And [1]on whom [b]*is* all the desire of Israel? *Is it* not on you and on all your father's house?"
21 And Saul answered and said, [a]"*Am* I not a Benjamite, of the [b]smallest of the tribes of Israel, and [c]my family the least of all the families of the [1]tribe of Benjamin? Why then do you speak like this to me?"

ENCOUNTER*Note* *1 Sam. 9:21*

What God Sees

We do not always see the potential in ourselves that God sees. That is because the assignments God gives us are not based on our own ability, but on our obedience to Him.

22 Now Samuel took Saul and his servant and brought them into the hall, and had them sit in the place of honor among those who were invited; there *were* about thirty persons.
23 And Samuel said to the cook, "Bring the portion which I gave you, of which I said to you, 'Set it apart.' "
24 So the cook took up [a]the thigh with its upper part and set *it* before Saul. And *Samuel* said, "Here it is, what was kept back. *It* was set apart for you. Eat; for until this time it has been kept for you, since I said I invited the people." So Saul ate with Samuel that day.
25 When they had come down from the high place into the city, [1]*Samuel* spoke with Saul on [a]the top of the house.
26 They arose early; and it was about the dawning of the day that Samuel called to Saul on the top of the house, saying, "Get up, that I may send you on your way." And Saul arose, and both of them went outside, he and Samuel.

Saul Anointed King

27 As they were going down to the outskirts of the city, Samuel said to Saul, "Tell the servant to go on ahead of us." And he went on. "But you stand here [1]awhile, that I may announce to you the word of God."

20 [a]1 Sam. 9:3 [b]1 Sam. 8:5, 19; 12:13 [1]*for whom*
21 [a]1 Sam. 15:17 [b]Judg. 20:46–48 [c]Judg. 6:15 [1]Lit. *tribes*
24 [a]Lev. 7:32, 33
25 [a]Deut. 22:8 [1]So with MT, Tg.; LXX omits *He spoke with Saul on the top of the house;* LXX, Vg. afterward add *And he prepared a bed for Saul on the top of the house, and he slept.*
27 [1]*now*

CHAPTER 10

1 [a]2 Kin. 9:3, 6 [b]Ps. 2:12 [c]Acts 13:21 [d]Deut. 32:9 [1]So with MT, Tg., Vg.; LXX *people Israel; and you shall rule the people of the Lord;* LXX, Vg. add *And you shall deliver His people from the hands of their enemies all around them. And this shall be a sign to you, that God has anointed you to be a prince.*
2 [a]Gen. 35:16–20; 48:7 [b]Josh. 18:28 [c]1 Sam. 9:3–5
3 [a]Gen. 28:22; 35:1, 3, 7
4 [1]*ask you about your welfare*
5 [a]1 Sam. 13:2, 3 [b]1 Sam. 19:12, 20 [c]2 Kin. 3:15
6 [a]Num. 11:25, 29 [b]1 Sam. 10:10; 19:23, 24
7 [a]Ex. 4:8 [b]Judg. 6:12
8 [a]1 Sam. 11:14, 15; 13:8 [b]1 Sam. 13:8–10
9 [1]*changed his heart*
10 [a]1 Sam. 10:5 [b]1 Sam. 19:20

10 Then [a]Samuel took a flask of oil and poured *it* on his head, [b]and kissed him and said: "*Is it* not because [c]the LORD has anointed you commander over [d]His [1]inheritance?
2 "When you have departed from me today, you will find two men by [a]Rachel's tomb in the territory of Benjamin [b]at Zelzah; and they will say to you, 'The donkeys which you went to look for have been found. And now your father has ceased caring about the donkeys and is worrying about [c]you, saying, "What shall I do about my son?" '
3 "Then you shall go on forward from there and come to the terebinth tree of Tabor. There three men going up [a]to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine.
4 "And they will [1]greet you and give you two *loaves* of bread, which you shall receive from their hands.
5 "After that you shall come to the hill of God [a]where the Philistine garrison *is.* And it will happen, when you have come there to the city, that you will meet a group of prophets coming down [b]from the high place with a stringed instrument, a tambourine, a flute, and a harp before them; [c]and they will be prophesying.
6 "Then [a]the Spirit of the LORD will come upon you, and [b]you will prophesy with them and be turned into another man.
7 "And let it be, when these [a]signs come to you, *that* you do as the occasion demands; for [b]God *is* with you.
8 "You shall go down before me [a]to Gilgal; and surely I will come down to you to offer burnt offerings *and* make sacrifices of peace offerings. [b]Seven days you shall wait, till I come to you and show you what you should do."
9 So it was, when he had turned his back to go from Samuel, that God [1]gave him another heart; and all those signs came to pass that day.
10 [a]When they came there to the hill, there was [b]a group of prophets to meet him; then the Spirit of God came upon him, and he prophesied among them.
11 And it happened, when all who knew him formerly saw that he indeed prophesied among the prophets, that the peo-

9:21 Benjamin was the last of Jacob's sons. The tribe of Benjamin was the second smallest tribe at the first census (Num. 1:36, 37). They were reduced to 600 fighting men as punishment after their wicked action at Gibeah (Judg. 19; 20).

9:24 The thigh was the portion of meat given to a person of honor and was normally reserved for the priest (Lev. 7:32, 33).

10:1 "The LORD has anointed you" indicates that the appointment of a king was a religious act. This is why David showed Saul respect (24:6).

10:5 The prophets were probably from the "school of prophets" established and taught by Samuel. They appear to have gathered into small communities during times of spiritual decline. They encouraged one another to be faithful and admonished the people of the land to seek God.

ple said to one another, "What *is* this *that* has come upon the son of Kish? [a]*Is* Saul also among the prophets?"
12 Then a man from there answered and said, "But [a]who *is* their father?" Therefore it became a proverb: "*Is* Saul also among the prophets?"
13 And when he had finished prophesying, he went to the high place.
14 Then Saul's [a]uncle said to him and his servant, "Where did you go?" So he said, "To look for the donkeys. When we saw that *they were* nowhere *to be found,* we went to Samuel."
15 And Saul's uncle said, "Tell me, please, what Samuel said to you."
16 So Saul said to his uncle, "He told us plainly that the donkeys had been [a]found." But about the matter of the kingdom, he did not tell him what Samuel had said.

Saul Proclaimed King

17 Then Samuel called the people together [a]to the LORD [b]at Mizpah,
18 and said to the children of Israel, [a]"Thus says the LORD God of Israel: 'I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians *and* from the hand of all kingdoms and from those who oppressed you.'
19 [a]"But you have today rejected your God, who Himself saved you from all your adversities and your tribulations; and you have said to Him, 'No, set a king over us!' Now therefore, present yourselves before the LORD by your tribes and by your [1]clans."

ENCOUNTER*Note* *1 Sam. 10:19*

Less than God's Will

The permission of God is not necessarily the will of God. He may grant our rebellious desires, but always at a great cost—we miss what God originally purposed.

20 And when Samuel had [a]caused all the tribes of Israel to come near, the tribe of Benjamin was chosen.
21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was chosen. And Saul the son of Kish was chosen. But when they sought him, he could not be found.
22 Therefore they [a]inquired of the LORD further, "Has the man come here yet?" And the LORD answered, "There he is, hidden among the equipment."
23 So they ran and brought him from there; and when he stood among the people, [a]he was taller than any of the people from his shoulders upward.
24 And Samuel said to all the people, "Do you see him [a]whom the LORD has chosen, that *there is* no one like him among all the people?" So all the people shouted and said, [b]"Long[1] live the king!"
25 Then Samuel explained to the people [a]the behavior of royalty, and wrote *it* in a book and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.
26 And Saul also went home [a]to Gibeah; and valiant *men* went with him, whose hearts God had touched.
27 [a]But some [b]rebels said, "How can this man save us?" So they despised him, [c]and brought him no presents. But he [1]held his peace.

Saul Saves Jabesh Gilead

11 Then [a]Nahash the Ammonite came up and [1]encamped against [b]Jabesh Gilead; and all the men of Jabesh said to Nahash, [c]"Make a covenant with us, and we will serve you."
2 And Nahash the Ammonite answered them, "On this *condition* I will make *a covenant* with you, that I may put out all your right eyes, and bring [a]reproach on all Israel."
3 Then the elders of Jabesh said to him, "Hold off for seven days, that we may send messengers to all the territory of Israel. And then, if *there is* no one to [1]save us, we will come out to you."
4 So the messengers came [a]to Gibeah of Saul and told the news in the hearing of the people. And [b]all the people lifted up their voices and wept.
5 Now there was Saul, coming behind the herd from the field; and Saul said, "What *troubles* the people, that they weep?" And they told him the words of the men of Jabesh.
6 [a]Then the Spirit of God came upon Saul when he heard this news, and his anger was greatly aroused.
7 So he took a yoke of oxen and [a]cut them in pieces, and sent *them* throughout all the territory of Israel by the hands of messengers, saying, [b]"Whoever does not go out with Saul and Samuel to battle, so it shall be done to his oxen." And the fear of the LORD fell

11 [a]Matt. 13: 54–57
12 [a]John 5:30, 36
14 [a]1 Sam. 14: 50
16 [a]1 Sam. 9:20
17 [a]Judg. 20:1 [b]1 Sam. 7:5, 6
18 [a]Judg. 6:8, 9
19 [a]1 Sam. 8:7, 19; 12:12 [1]Lit. *thousands*
20 [a]Acts 1:24, 26
22 [a]1 Sam. 23: 2, 4, 10, 11
23 [a]1 Sam. 9:2
24 [a]2 Sam. 21:6 [b]1 Kin. 1:25, 39 [1]Lit. *May the king live*
25 [a]1 Sam. 8: 11–18
26 [a]Judg. 20:14
27 [a]1 Sam. 11: 12 [b]Deut. 13:13 [c]1 Kin. 4:21; 10:25 [1]*kept silent*

CHAPTER 11

1 [a]1 Sam. 12:12 [b]Judg. 21:8 [c]Gen. 26:28 [1]*besieged*
2 [a]Gen. 34:14
3 [1]*deliver*
4 [a]1 Sam. 10: 26; 15:34 [b]Judg. 2:4; 20:23, 26; 21:2
6 [a]Judg. 3:10; 6:34; 11:29; 13:25; 14:6
7 [a]Judg. 19:29 [b]Judg. 21:5, 8, 10

10:26 Gibeah served as the first capital city of the monarchy.
11:1 "Nahash" means "Serpent." He was commander of the Ammonites, who were descendents of Lot.
11:1 The Philistine threat to the west gave the Ammonites an opportunity to attack Israel from the east.

on the people, and they came out [1]with one consent.
8 When he numbered them in [a]Bezek, the children [b]of Israel were three hundred thousand, and the men of Judah thirty thousand.
9 And they said to the messengers who came, "Thus you shall say to the men of Jabesh Gilead: 'Tomorrow, by *the time* the sun is hot, you shall have help.' " Then the messengers came and reported *it* to the men of Jabesh, and they were glad.
10 Therefore the men of Jabesh said, "Tomorrow we will come out to you, and you may do with us whatever seems good to you."
11 So it was, on the next day, that [a]Saul put the people [b]in three companies; and they came into the midst of the camp in the morning watch, and killed Ammonites until the heat of the day. And it happened that those who survived were scattered, so that no two of them were left together.
12 Then the people said to Samuel, [a]"Who *is* he who said, 'Shall Saul reign over us?' [b]Bring the men, that we may put them to death."
13 But Saul said, [a]"Not a man shall be put to death this day, for today [b]the LORD has accomplished salvation in Israel."

ENCOUNTER *Note* *1 Sam. 11:13*

Give Glory Away

Spiritual leaders know success comes from God. While the world gives glory to people, godly people always redirect the praise to God, the true leader of His people.

14 Then Samuel said to the people, "Come, let us go [a]to Gilgal and renew the kingdom there."
15 So all the people went to Gilgal, and there they made Saul king [a]before the LORD in Gilgal. [b]There they made sacrifices of peace offerings before the LORD, and there Saul and all the men of Israel rejoiced greatly.

Samuel's Address at Saul's Coronation

12 Now Samuel said to all Israel: "Indeed I have [1]heeded [a]your voice in all that you said to me, and [b]have made a king over you.

[1]Lit. *as one man*
8 [a]Judg. 1:5 [b]2 Sam. 24:9
11 [a]1 Sam. 31:11 [b]Judg. 7:16, 20
12 [a]1 Sam. 10:27 [b]Luke 19:27
13 [a]2 Sam. 19:22 [b]Ex. 14:13, 30
14 [a]1 Sam. 7:16; 10:8
15 [a]1 Sam. 10:17 [b]1 Sam. 10:8

CHAPTER 12

1 [a]1 Sam. 8:5, 7, 9, 20, 22 [b]1 Sam. 10:24; 11:14, 15 [1]*listened to*
2 [a]Num. 27:17 [b]1 Sam. 8:1, 5
3 [a]1 Sam. 10:1; 24:6 [b]Num. 16:15 [c]Ex. 23:8 [d]Deut. 16:19
4 [a]Lev. 19:13
5 [a]Acts 23:9; 24:20 [b]Ex. 22:4
6 [a]Mic. 6:4
7 [a]Is. 1:18 [b]Judg. 5:11
8 [a]Gen. 46:5, 6 [b]Ex. 2:23–25 [c]Ex. 3:10; 4:14–16 [1]So with MT, Tg., Vg.; LXX adds *and the Egyptians afflicted them*
9 [a]Judg. 3:7 [b]Judg. 4:2 [c]Judg. 3:31; 10:7; 13:1 [d]Judg. 3:12–30
10 [a]Judg. 10:10 [b]Judg. 2:13; 3:7 [f]Images of Canaanite goddesses
11 [a]Judg. 11:1 [b]1 Sam. 7:13 [1]Gideon, cf. Judg. 6:25–32; Syr. *Deborah;* Tg. *Gideon* [2]LXX, Syr. *Barak;* Tg. *Simson* [3]Syr. *Simson*
12 [a]1 Sam. 11:1, 2 [b]1 Sam. 8:5, 19, 20 [c]Judg. 8:23
13 [a]1 Sam. 10:24 [b]1 Sam. 8:5; 12:17, 19

2 "And now here is the king, [a]walking before you; [b]and I am old and grayheaded, and look, my sons *are* with you. I have walked before you from my childhood to this day.
3 "Here I am. Witness against me before the LORD and before [a]His anointed: [b]Whose ox have I taken, or whose donkey have I taken, or whom have I cheated? Whom have I oppressed, or from whose hand have I received *any* [c]bribe with which to [d]blind my eyes? I will restore *it* to you."
4 And they said, [a]"You have not cheated us or oppressed us, nor have you taken anything from any man's hand."
5 Then he said to them, "The LORD *is* witness against you, and His anointed *is* witness this day, [a]that you have not found anything [b]in my hand." And they answered, "*He is* witness."
6 Then Samuel said to the people, [a]"*It is* the LORD who raised up Moses and Aaron, and who brought your fathers up from the land of Egypt.
7 "Now therefore, stand still, that I may [a]reason with you before the LORD concerning all the [b]righteous acts of the LORD which He did to you and your fathers:
8 [a]"When Jacob had gone into [1]Egypt, and your fathers [b]cried out to the LORD, then the LORD [c]sent Moses and Aaron, who brought your fathers out of Egypt and made them dwell in this place.
9 "And when they [a]forgot the LORD their God, He sold them into the hand of [b]Sisera, commander of the army of Hazor, into the hand of the [c]Philistines, and into the hand of the king of [d]Moab; and they fought against them.
10 "Then they cried out to the LORD, and said, [a]'We have sinned, because we have forsaken the LORD [b]and served the Baals and [1]Ashtoreths; but now deliver us from the hand of our enemies, and we will serve You.'
11 "And the LORD sent [1]Jerubbaal, [2]Bedan, [a]Jephthah, and [b]Samuel,[3] and delivered you out of the hand of your enemies on every side; and you dwelt in safety.
12 "And when you saw that [a]Nahash king of the Ammonites came against you, [b]you said to me, 'No, but a king shall reign over us,' when [c]the LORD your God *was* your king.
13 "Now therefore, [a]here is the king [b]whom you have chosen *and* whom you

11:9 "Before the sun is hot" means "before noon."
11:11 The morning or last watch was from 2:00 to 6:00 A.M.
11:15 Fellowship offerings were used to ratify treaties or covenant agreements. A portion was given to God and a portion was consumed by the people.
12:11 "Jerubbaal" is another name for Gideon.

have desired. And take note, [c]the LORD has set a king over you.
14 "If you [a]fear the LORD and serve Him and obey His voice, and do not rebel against the commandment of the LORD, then both you and the king who reigns over you will continue following the LORD your God.

ENCOUNTER*Note* *1 Sam. 12:14*

Fear the Lord

No person should ever come between you and your God. Even though God uses people to do His will, He alone remains the sole leader of your life.

15 "However, if you do [a]not obey the voice of the LORD, but [b]rebel against the commandment of the LORD, then the hand of the LORD will be against you, as *it was* against your fathers.
16 "Now therefore, [a]stand and see this great thing which the LORD will do before your eyes:
17 "*Is* today not the [a]wheat harvest? [b]I will call to the LORD, and He will send thunder and [c]rain, that you may perceive and see that [d]your wickedness *is* great, which you have done in the sight of the LORD, in asking a king for yourselves."
18 So Samuel called to the LORD, and the LORD sent thunder and rain that day; and [a]all the people greatly feared the LORD and Samuel.
19 And all the people said to Samuel, [a]"Pray for your servants to the LORD your God, that we may not die; for we have added to all our sins the evil of asking a king for ourselves."
20 Then Samuel said to the people, "Do not fear. You have done all this wickedness; [a]yet do not turn aside from following the LORD, but serve the LORD with all your heart.
21 "And [a]do not turn aside; [b]for *then you would go* after empty things which cannot profit or deliver, for they *are* nothing.
22 "For [a]the LORD will not forsake [b]His people, [c]for His great name's sake, because [d]it has pleased the LORD to make you His people.
23 "Moreover, as for me, far be it from me that I should sin against the LORD [a]in ceasing to pray for you; but [b]I will teach you the [c]good and the right way.

[c]Hos. 13:11
14 [d]Josh. 24:14
15 [d]Deut. 28:15 [b]Is. 1:20
16 [d]Ex. 14:13, 31
17 [a]Gen. 30:14 [b]James 5:16–18] [c]Ezra 10:9 [d]1 Sam. 8:7
18 [a]Ex. 14:31
19 [a]Ex. 9:28
20 [a]Deut. 11:16
21 [a]2 Chr. 25:15 [b]Is. 41:29
22 [a]Deut. 31:6 [b]Is. 43:21 [c]Jer. 14:21 [d]Deut. 7:6–11
23 [a]Rom. 1:9 [b]Ps. 34:11 [c]1 Kin. 8:36

ENCOUNTER*Note* *1 Sam. 12:23*

Neglecting Prayer

To neglect prayer is to abandon God's heart; it is to sin against God who has called us to pray. Prayer is the greatest indicator of a person's relationship to God, revealing our faith in His ability to work in our world.

24 [a]"Only fear the LORD, and serve Him in truth with all your heart; for [b]consider what [c]great things He has done for you.
25 "But if you still do wickedly, [a]you shall be swept away, [b]both you and your king."

Saul's Unlawful Sacrifice

13 Saul [1]reigned one year; and when he had reigned two years over Israel,
2 Saul chose for himself three thousand *men* of Israel. Two thousand were with Saul in [a]Michmash and in the mountains of Bethel, and a thousand were with [b]Jonathan in [c]Gibeah of Benjamin. The rest of the people he sent away, every man to his tent.
3 And Jonathan attacked [a]the garrison of the Philistines that *was* in [b]Geba, and the Philistines heard *of it*. Then Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear!"
4 Now all Israel heard it said *that* Saul had attacked a garrison of the Philistines, and *that* Israel had also become [1]an abomination to the Philistines. And the people were called together to Saul at Gilgal.
5 Then the Philistines gathered together to fight with Israel, [1]thirty thousand chariots and six thousand horsemen, and people [a]as the sand which *is* on the seashore in multitude. And they came up and encamped in Michmash, to the east of [b]Beth Aven.
6 When the men of Israel saw that they were in danger (for the people were distressed), then the people [a]hid in caves, in thickets, in rocks, in holes, and in pits.
7 And *some of* the Hebrews crossed over the Jordan to the [a]land of Gad and Gilead. As for Saul, he *was* still in Gilgal, and all the people followed him trembling.
8 [a]Then he waited seven days, according to the time set by Samuel. But

24 [a]Eccl. 12:13 [b]Is. 5:12 [c]Deut. 10:21
25 [a]Josh. 24:20 [b]Deut. 28:36

CHAPTER 13

1 [1]Heb. is difficult; cf. 2 Sam. 5:4; 2 Kin. 14:2; see also 2 Sam. 2:10; Acts 13:21
2 [a]1 Sam. 14:5, 31 [b]1 Sam. 14:1 [c]1 Sam. 10:26
3 [a]1 Sam. 10:5 [b]2 Sam. 5:25
4 [1]*odious*
5 [a]Judg. 7:12 [b]Josh. 7:2 [1]So with MT, LXX, Tg., Vg.; Syr. and some mss. of LXX *three thousand*
6 [a]Judg. 6:2
7 [a]Num.32:1–42
8 [a]1 Sam. 10:8

12:13 "The LORD set a king over you" indicates that the Lord chose to incorporate kingship in His rule over the people, but not to replace His rule over them.

13:2 Michmash was about two thousand feet above sea level and about four and a half miles south of Bethel. Mountainous terrain in this area would be a hindrance to chariots.

13:5 The Israelites did not obtain chariots until the reign of Solomon (1 Kin. 4:26).

Samuel did not come to Gilgal; and the people were scattered from him.
9 So Saul said, "Bring a burnt offering and peace offerings here to me." And he offered the burnt offering.
10 Now it happened, as soon as he had finished presenting the burnt offering, that Samuel came; and Saul went out to meet him, that he might [1]greet him.
11 And Samuel said, "What have you done?" Saul said, "When I saw that the people were scattered from me, and *that* you did not come within the days appointed, and *that* the Philistines gathered together at Michmash,
12 "then I said, 'The Philistines will now come down on me at Gilgal, and I have not made supplication to the LORD.' Therefore I felt compelled, and offered a burnt offering."
13 And Samuel said to Saul, [a]"You have done foolishly. [b]You have not kept the commandment of the LORD your God, which He commanded you. For now the LORD would have established your kingdom over Israel forever.

ENCOUNTER *Note* *1 Sam. 13:13*

Legacy

Our relationship to God leaves a legacy for the succeeding generations, whether good or bad. Live in such a way to give those who follow maximum opportunity for abundant life in Christ.

14 [a]"But now your kingdom shall not continue. [b]The LORD has sought for Himself a man [c]after His own heart, and the LORD has commanded him *to be* commander over His people, because you have [d]not kept what the LORD commanded you."
15 Then Samuel arose and went up from Gilgal to Gibeah of [1]Benjamin. And Saul numbered the people present with him, [a]about six hundred men.

No Weapons for the Army

16 Saul, Jonathan his son, and the people present with them remained in [1]Gibeah of Benjamin. But the Philistines encamped in Michmash.
17 Then raiders came out of the camp of the Philistines in three companies. One company turned onto the road to [a]Ophrah, to the land of Shual,
18 another company turned to the road *to* [a]Beth Horon, and another company turned *to* the road of the border that overlooks the Valley of [b]Zeboim toward the wilderness.
19 Now [a]there was no blacksmith to be found throughout all the land of Israel, for the Philistines said, "Lest the Hebrews make swords or spears."
20 But all the Israelites would go down to the Philistines to sharpen each man's plowshare, his mattock, his ax, and his sickle;
21 and the charge for a sharpening was a [1]pim for the plowshares, the mattocks, the forks, and the axes, and to set the points of the goads.
22 So it came about, on the day of battle, that [a]there was neither sword nor spear found in the hand of any of the people who *were* with Saul and Jonathan. But they were found with Saul and Jonathan his son.
23 [a]And the garrison of the Philistines went out to the pass of Michmash.

Jonathan Defeats the Philistines

14 Now it happened one day that Jonathan the son of Saul said to the young man who [1]bore his armor, "Come, let us go over to the Philistines' garrison that *is* on the other side." But he did not tell his father.
2 And Saul was sitting in the outskirts of [a]Gibeah under a pomegranate tree which *is* in Migron. The people who *were* with him *were* about six hundred men.
3 [a]Ahijah the son of Ahitub, [b]Ichabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, was [c]wearing an ephod. But the people did not know that Jonathan had gone.
4 Between the passes, by which Jonathan sought to go over [a]to the Philistines' garrison, *there was* a sharp rock on one side and a sharp rock on the other side. And the name of one *was* Bozez, and the name of the other Seneh.
5 The front of one faced northward opposite Michmash, and the other southward opposite Gibeah.
6 Then Jonathan said to the young man who bore his armor, "Come, let us go over to the garrison of these [a]uncircumcised; it may be that the LORD will work for us. For nothing restrains the LORD [b]from saving by many or by few."
7 So his armorbearer said to him, "Do all that is in your heart. Go then; here I am with you, according to your heart."

10 [1]Lit. *bless him*
13 [a]2 Chr. 16:9 [b]1 Sam. 15:11, 22, 28
14 [a]1 Sam. 15: 28; 31:6 [b]1 Sam. 16:1 [c]Acts 7:46; 13:22 [d]1 Sam. 15:11, 19
15 [a]1 Sam. 13: 2, 6, 7; 14:2 [1]So with MT, Tg.; LXX, Vg. add *And the rest of the people went up after Saul to meet the people who fought against them, going from Gilgal to Gibeah in the hill of Benjamin.*
16 [1]Heb. *Geba*
17 [a]Josh. 18:23
18 [a]Josh. 16:3; 18:13, 14 [b]Neh. 11:34
19 [a]Judg. 5:8
21 [1]About two-thirds shekel weight
22 [a]Judg. 5:8
23 [a]1 Sam. 14: 1, 4

CHAPTER 14
1 [1]*carried*
2 [a]1 Sam. 13: 15, 16
3 [a]1 Sam. 22:9, 11, 20 [b]1 Sam. 4:21 [c]1 Sam. 2:28
4 [a]1 Sam. 13:23
6 [a]1 Sam. 17: 26, 36 [b]Judg. 7:4, 7

13:19 Israelites did not have the ability to make agricultural tools, let alone weapons of warfare. The Philistine technology of iron production gave them a great advantage.

14:2 Leaders would often hold court under prominent trees (1 Sam. 22:6; Judg. 4:5).

14:3 "Ahijah" means "My Brother Is the Lord."

ENCOUNTER*Note* *1 Sam. 14:6*

God Is a Majority

No matter what the circumstance, any number plus God is a majority. When the battle is won by God's hand, the number of people needed to fight is irrelevant.

8 Then Jonathan said, "Very well, let us cross over to *these* men, and we will show ourselves to them.
9 "If they say thus to us, 'Wait until we come to you,' then we will stand still in our place and not go up to them.
10 "But if they say thus, 'Come up to us,' then we will go up. For the LORD has delivered them into our hand, and [a]this *will be* a sign to us."
11 So both of them showed themselves to the garrison of the Philistines. And the Philistines said, "Look, the Hebrews are coming out of the holes where they have [a]hidden."
12 Then the men of the garrison called to Jonathan and his armorbearer, and said, "Come up to us, and we will [1]show you something." Jonathan said to his armorbearer, "Come up after me, for the LORD has delivered them into the hand of Israel."
13 And Jonathan climbed up on his hands and knees with his armorbearer after him; and they [a]fell before Jonathan. And as he came after him, his armorbearer killed them.
14 That first slaughter which Jonathan and his armorbearer made was about twenty men within about [1]half an acre of land.
15 And [a]there was [1]trembling in the camp, in the field, and among all the people. The garrison and [b]the raiders also trembled; and the earth quaked, so that it was [c]a very great trembling.
16 Now the watchmen of Saul in Gibeah of Benjamin looked, and *there* was the multitude, melting away; and they [a]went here and there.
17 Then Saul said to the people who *were* with him, "Now call the roll and see who has gone from us." And when they had called the roll, surprisingly, Jonathan and his armorbearer *were* not *there.*
18 And Saul said to Ahijah, "Bring the [1]ark of God here" (for at that time the ark of God was with the children of Israel).
19 Now it happened, while Saul [a]talked to the priest, that the noise which *was* in the camp of the Philistines continued to increase; so Saul said to the priest, "Withdraw your hand."
20 Then Saul and all the people who *were* with him assembled, and they went to the battle; and indeed [a]every man's sword was against his neighbor, *and there was* very great confusion.
21 Moreover the Hebrews *who* were with the Philistines before that time, who went up with them into the camp *from the* surrounding *country,* they also joined the Israelites who *were* with Saul and Jonathan.
22 Likewise all the men of Israel who [a]had hidden in the mountains of Ephraim, *when* they heard that the Philistines fled, they also followed hard after them in the battle.
23 [a]So the LORD saved Israel that day, and the battle shifted [b]to Beth Aven.

Saul's Rash Oath

24 And the men of Israel were distressed that day, for Saul had [a]placed the people under oath, saying, "Cursed *is* the man who eats *any* food until evening, before I have taken vengeance on my enemies." So none of the people tasted food.
25 [a]Now all *the people* of the land came to a forest; and there was [b]honey on the ground.
26 And when the people had come into the woods, there was the honey, dripping; but no one put his hand to his mouth, for the people feared the oath.
27 But Jonathan had not heard his father charge the people with the oath; therefore he stretched out the end of the rod that *was* in his hand and dipped it in a honeycomb, and put his hand to his mouth; and his [1]countenance brightened.
28 Then one of the people said, "Your father strictly charged the people with an oath, saying, 'Cursed *is* the man who eats food this day.' " And the people were faint.
29 But Jonathan said, "My father has troubled the land. Look now, how my countenance has brightened because I tasted a little of this honey.
30 "How much better if the people had eaten freely today of the spoil of their enemies which they found! For now would there not have been a much greater slaughter among the Philistines?"
31 Now they had [1]driven back the

10 [a]Gen. 24:14
11 [a]1 Sam. 13:6; 14:22
12 [1]*teach*
13 [a]Lev. 26:8
14 [1]Lit. *half the area plowed by a yoke* of oxen in a day
15 [a]Job 18:11 [b]1 Sam. 13:17 [c]Gen. 35:5 [1]*terror*
16 [a]1 Sam. 14:20
18 [1]So with MT, Tg., Vg.; LXX *ephod*
19 [a]Num. 27:21
20 [a]Judg. 7:22
22 [a]1 Sam. 13:6
23 [a]Ex. 14:30 [b]1 Sam. 13:5
24 [a]Josh. 6:26
25 [a]Deut. 9:28 [b]Ex. 3:8
27 [1]Lit. *eyes*
31 [1]Lit. *struck*

14:14 "Half an acre" is a translation of the Hebrew text which literally says "half a yoke of land." This is the amount of land two oxen, yoked together, could plow in one day.

Philistines that day from Michmash to Aijalon. So the people were very faint.
32 And the people rushed on the [1]spoil, and took sheep, oxen, and calves, and slaughtered *them* on the ground; and the people ate *them* [a]with the blood.
33 Then they told Saul, saying, "Look, the people are sinning against the LORD by eating with the blood!" So he said, "You have dealt treacherously; roll a large stone to me this day."
34 Then Saul said, "Disperse yourselves among the people, and say to them, 'Bring me here every man's ox and every man's sheep, slaughter *them* here, and eat; and do not sin against the LORD by eating with the blood.' " So every one of the people brought his ox with him that night, and slaughtered *it* there.
35 Then Saul [a]built an altar to the LORD. This was the first altar that he built to the LORD.
36 Now Saul said, "Let us go down after the Philistines by night, and plunder them until the morning light; and let us not leave a man of them." And they said, "Do whatever seems good to you." Then the priest said, "Let us draw near to God here."
37 So Saul [a]asked counsel of God, "Shall I go down after the Philistines? Will You deliver them into the hand of Israel?" But [b]He did not answer him that day.
38 And Saul said, [a]"Come over here, all you chiefs of the people, and know and see what this sin was today.
39 "For [a]*as* the LORD lives, who saves Israel, though it be in Jonathan my son, he shall surely die." But not a man among all the people answered him.
40 Then he said to all Israel, "You be on one side, and my son Jonathan and I will be on the other side." And the people said to Saul, "Do what seems good to you."
41 Therefore Saul said to the LORD God of Israel, [a]"Give[1] a perfect *lot*." [b]So Saul and Jonathan were taken, but the people escaped.
42 And Saul said, "Cast *lots* between my son Jonathan and me." So Jonathan was taken.
43 Then Saul said to Jonathan, [a]"Tell me what you have done." And Jonathan told him, and said, [b]"I only tasted a little honey with the end of the rod that *was* in my hand. So now I must die!"
44 Saul answered, [a]"God do so and more also; [b]for you shall surely die, Jonathan."

32 [a]Deut. 12:16, 23, 24 [1]*plunder*
35 [a]1 Sam. 7:12, 17
37 [a]Judg. 20:18 [b]1 Sam. 28:6
38 [a]Josh. 7:14
39 [a]2 Sam. 12:5
41 [a]Acts 1:24–26 [b]1 Sam. 10:20, 21 [1]So with MT, Tg.; LXX, Vg. *Why do You not answer Your servant today? If the injustice is with me or Jonathan my son, O* LORD *God of Israel, give proof; and if You say it is with Your people Israel, give holiness.*
43 [a]Josh. 7:19 [b]1 Sam. 14:27
44 [a]Ruth 1:17 [b]1 Sam. 14:39
45 [a]1 Kin. 1:52 [b][2 Cor. 6:1]
47 [a]1 Sam. 11:1–13 [b]2 Sam. 10:6 [1]LXX, Vg. *prospered*
48 [a]1 Sam. 15:3–7 [1]Lit. *struck*
49 [a]1 Sam. 31:2 [b]1 Sam. 18:17–20, 27; 19:12 [1]*Abinadab,* 1 Chr. 8:33; 9:39
50 [a]1 Sam. 10:14
51 [a]1 Sam. 9:1, 21
52 [a]1 Sam. 8:11

CHAPTER 15
1 [a]1 Sam. 9:16; 10:1
2 [a]Deut. 25:17–19
3 [a]Deut. 25:19 [b]Num. 24:20 [1]Lit. *strike*

45 But the people said to Saul, "Shall Jonathan die, who has accomplished this great deliverance in Israel? Certainly not! [a]*As* the LORD lives, not one hair of his head shall fall to the ground, for he has worked [b]with God this day." So the people rescued Jonathan, and he did not die.
46 Then Saul returned from pursuing the Philistines, and the Philistines went to their own place.

Saul's Continuing Wars

47 So Saul established his sovereignty over Israel, and fought against all his enemies on every side, against Moab, against the people of [a]Ammon, against Edom, against the kings of [b]Zobah, and against the Philistines. Wherever he turned, he [1]harassed *them.*
48 And he gathered an army and [a]attacked[1] the Amalekites, and delivered Israel from the hands of those who plundered them.
49 [a]The sons of Saul were Jonathan, [1]Jishui, and Malchishua. And the names of his two daughters *were these:* the name of the firstborn Merab, and the name of the younger [b]Michal.
50 The name of Saul's wife *was* Ahinoam the daughter of Ahimaaz. And the name of the commander of his army *was* Abner the son of Ner, Saul's [a]uncle.
51 [a]Kish *was* the father of Saul, and Ner the father of Abner *was* the son of Abiel.
52 Now there was fierce war with the Philistines all the days of Saul. And when Saul saw any strong man or any valiant man, [a]he took him for himself.

Saul Spares King Agag

15 Samuel also said to Saul, [a]"The LORD sent me to anoint you king over His people, over Israel. Now therefore, heed the voice of the words of the LORD.
2 "Thus says the LORD of hosts: 'I will punish Amalek *for* what he did to Israel, [a]how he ambushed him on the way when he came up from Egypt.
3 'Now go and [a]attack[1] Amalek, and [b]utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.' "
4 So Saul gathered the people together and numbered them in Telaim, two hundred thousand foot soldiers and ten thousand men of Judah.

14:33 The Israelites were not permitted to eat meat with blood in it (Gen. 9:4; Lev. 17:11; Deut. 12:16).

14:50 "Ahinoam" means "My Brother Is Pleasant," and is the only wife of Saul mentioned.

15:3 "Utterly destroy" literally means "to put under a ban." This was a severe judgment of God upon the sins of the Amalekites. It also served as a deterrent to anyone considering their sinful practices.

5 And Saul came to a city of Amalek, and lay in wait in the valley.
6 Then Saul said to [a]the Kenites, [b]"Go, depart, get down from among the Amalekites, lest I destroy you with them. For [c]you showed kindness to all the children of Israel when they came up out of Egypt." So the Kenites departed from among the Amalekites.
7 [a]And Saul attacked the Amalekites, from [b]Havilah all the way to [c]Shur, which is east of Egypt.
8 [a]He also took Agag king of the Amalekites alive, and [b]utterly destroyed all the people with the edge of the sword.
9 But Saul and the people [a]spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all *that was* good, and were unwilling to utterly destroy them. But everything despised and worthless, that they utterly destroyed.

Saul Rejected as King

10 Now the word of the LORD came to Samuel, saying,
11 [a]"I greatly regret that I have set up Saul *as* king, for he has [b]turned back from following Me, [c]and has not performed My commandments." And it [d]grieved Samuel, and he cried out to the LORD all night.
12 So when Samuel rose early in the morning to meet Saul, it was told Samuel, saying, "Saul went to [a]Carmel, and indeed, he set up a monument for himself; and he has gone on around, passed by, and gone down to Gilgal."
13 Then Samuel went to Saul, and Saul said to him, [a]"Blessed *are* you of the LORD! I have performed the commandment of the LORD."
14 But Samuel said, "What then *is* this bleating of the sheep in my ears, and the lowing of the oxen which I hear?"
15 And Saul said, "They have brought them from the Amalekites; [a]for the people spared the best of the sheep and the oxen, to sacrifice to the LORD your God; and the rest we have utterly destroyed."
16 Then Samuel said to Saul, "Be quiet! And I will tell you what the LORD said to me last night." And he said to him, "Speak on."
17 So Samuel said, [a]"When you *were* little in your own eyes, *were* you not head of the tribes of Israel? And did not the LORD anoint you king over Israel?
18 "Now the LORD sent you on a mission, and said, 'Go, and utterly destroy the sinners, the Amalekites, and fight against them until they are [1]consumed.'
19 "Why then did you not obey the voice of the LORD? Why did you swoop down on the [1]spoil, and do evil in the sight of the LORD?"
20 And Saul said to Samuel, [a]"But I have obeyed the voice of the LORD, and gone on the mission on which the LORD sent me, and brought back Agag king of Amalek; I have utterly destroyed the Amalekites.
21 [a]"But the people took of the plunder, sheep and oxen, the best of the things which should have been utterly destroyed, to sacrifice to the LORD your God in Gilgal."
22 So Samuel said:

[a]"Has the LORD *as great* delight in
burnt offerings and sacrifices,
As in obeying the voice of the
LORD?
Behold, [b]to obey is better than
sacrifice,
And to heed than the fat of rams.

ENCOUNTER *Note* *1 Sam. 15:22*

Total Obedience

Spiritually, there is no such thing as partial commitment. We either obey God or we rebel against Him. Sincerity, hard work, good deeds, even sacrifice cannot substitute for obedience.

23 For rebellion *is as* the sin of
[1]witchcraft,
And stubbornness *is* as iniquity and
idolatry.
Because you have rejected the word
of the LORD,
[a]He also has rejected you from *being*
king."

24 [a]Then Saul said to Samuel, "I have sinned, for I have transgressed the commandment of the LORD and your words, because I [b]feared the people and obeyed their voice.
25 "Now therefore, please pardon my sin, and return with me, that I may worship the LORD."
26 But Samuel said to Saul, "I will not return with you, [a]for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel."
27 And as Samuel turned around to go away, [a]*Saul* seized the edge of his robe, and it tore.
28 So Samuel said to him, [a]"The LORD has torn the kingdom of Israel from you

6 [a]Num. 24:21 [b]Gen. 18:25; 19:12, 14 [c]Ex. 18:10, 19
7 [a]1 Sam. 14:48 [b]Gen. 2:11; 25:17, 18 [c]Gen. 16:7
8 [a]1 Sam. 15: 32, 33 [b]1 Sam. 27:8, 9
9 [a]1 Sam. 15:3, 15, 19
11 [a]Gen. 6:6, 7 [b]1 Kin. 9:6 [c]1 Sam. 13:13; 15:3, 9 [d]1 Sam. 15:35; 16:1
12 [a]Josh. 15:55
13 [a]Judg. 17:2
15 [a][Gen. 3:12, 13]; 1 Sam. 15:9, 21
17 [a]1 Sam. 9: 21; 10:22
18 [1]*exterminated*
19 [1]*plunder*
20 [a]1 Sam. 15: 13
21 [a]1 Sam. 15: 15
22 [a][Is. 1:11–17] [b][Hos. 6:6]
23 [a]1 Sam. 13: 14; 16:1 [1]*divination*
24 [a]Josh. 7:20 [b][Is. 51:12, 13]
26 [a]1 Sam. 2:30
27 [a]1 Kin. 11: 30, 31
28 [a]1 Kin. 11:31

15:6 Kenites were friends with the Israelites since Moses' marriage to the daughter of Jethro, a Kenite (Judg. 1:16). The Kenites were known for their metalwork.

today, and has given it to a neighbor of yours, *who is* better than you.
29 "And also the Strength of Israel [a]will not lie nor relent. For He *is* not a man, that He should relent."
30 Then he said, "I have sinned; *yet* [a]honor me now, please, before the elders of my people and before Israel, and return with me, that I may worship the LORD your God."
31 So Samuel turned back after Saul, and Saul worshiped the LORD.
32 Then Samuel said, "Bring Agag king of the Amalekites here to me." So Agag came to him cautiously. And Agag said, "Surely the bitterness of death is past."
33 But Samuel said, [a]"As your sword has made women childless, so shall your mother be childless among women." And Samuel hacked Agag in pieces before the LORD in Gilgal.
34 Then Samuel went to [a]Ramah, and Saul went up to his house at [b]Gibeah of Saul.
35 And [a]Samuel went no more to see Saul until the day of his death. Nevertheless Samuel mourned for Saul, and the LORD regretted that He had made Saul king over Israel.

David Anointed King

16 Now the LORD said to Samuel, [a]"How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? [b]Fill your horn with oil, and go; I am sending you to [c]Jesse the Bethlehemite. For [d]I have [1]provided Myself a king among his sons."
2 And Samuel said, "How can I go? If Saul hears *it*, he will kill me." But the LORD said, "Take a heifer with you, and say, [a]'I have come to sacrifice to the LORD.'
3 "Then invite Jesse to the sacrifice, and I will show you what you shall do; you shall anoint for Me the one I name to you."
4 So Samuel did what the LORD said, and went to Bethlehem. And the elders of the town [a]trembled at his coming, and said, [b]"Do you come peaceably?"
5 And he said, "Peaceably; I have come to sacrifice to the LORD. [a]Sanctify[1] yourselves, and come with me to the sacrifice." Then he consecrated Jesse and his sons, and invited them to the sacrifice.

29 [a]Num. 23:19
30 [a][John 5:44; 12:43]
33 [a][Gen. 9:6]
34 [a]1 Sam. 7:17 [b]1 Sam. 11:4
35 [a]1 Sam. 19: 24

CHAPTER 16

1 [a]1 Sam. 15: 23, 35 [b]1 Sam. 9:16; 10:1 [c]Ruth 4:18–22 [d]Acts 13:22 [1]Lit. *seen*
2 [a]1 Sam. 9:12
4 [a]1 Sam. 21:1 [b]1 Kin. 2:13
5 [a]Ex. 19:10 [1]*Consecrate*
6 [a]1 Sam. 17: 13, 28 [b]1 Kin. 12:26
7 [a]Ps. 147:10 [b]Is. 55:8, 9 [c]2 Cor. 10:7 [d]1 Kin. 8:39 [1]*rejected* [2]LXX *For God does not see as man sees;* Tg. *It is not by the appearance of a man;* Vg. *Nor do I judge according to the looks of a man*
11 [a]2 Sam. 7:8 [1]So with LXX, Vg.; MT *turn around;* Tg., Syr. *turn away*
12 [a]1 Sam. 17: 42 [b]Gen. 39:6 [c]1 Sam. 9:17 [1]Lit. *beautiful*
13 [a]Num. 27:18
14 [a]Judg. 16:20 [b]Judg. 9:23

6 So it was, when they came, that he looked at [a]Eliab and [b]said, "Surely the LORD's anointed *is* before Him!"
7 But the LORD said to Samuel, [a]"Do not look at his appearance or at his physical stature, because I have [1]refused him. [b]For[2] *the* LORD *does* not *see* as man sees; for man [c]looks at the outward appearance, but the LORD looks at the [d]heart."

ENCOUNTER *Note* *1 Sam. 16:7*

What Really Matters

People are impressed and even deceived, by appearance, skill, and charisma, but the primary quality God looks for is a heart that is tender and obedient toward Him.

8 So Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither has the LORD chosen this one."
9 Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one."
10 Thus Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The LORD has not chosen these."
11 And Samuel said to Jesse, "Are all the young men here?" Then he said, "There remains yet the youngest, and there he is, keeping the [a]sheep." And Samuel said to Jesse, "Send and bring him. For we will not [1]sit down till he comes here."
12 So he sent and brought him in. Now he *was* [a]ruddy, [b]with [1]bright eyes, and good-looking. [c]And the LORD said, "Arise, anoint him; for this *is* the one!"
13 Then Samuel took the horn of oil and anointed him in the midst of his brothers; and [a]the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah.

A Distressing Spirit Troubles Saul

14 [a]But the Spirit of the LORD departed from Saul, and [b]a distressing spirit from the LORD troubled him.
15 And Saul's servants said to him, "Surely, a distressing spirit from God is troubling you.
16 "Let our master now command your

15:33 The word used for putting Agag to death, translated "hacked to pieces," is unique. It was not uncommon to dismember high-ranking enemy officials.

16:1 Jesse the Bethlehemite was the son (or descendent) of Obed, the son of Ruth and Boaz (Ruth 4:21, 22).

16:6 The name of Eliab, eldest son of Jesse, means "My God Is Father." He is also known as Elihu (1 Chr. 27:18).

16:8 The name of Abinadab, second son of Jesse, means "My Father Is Noble."

16:9 The name of Shammah, third son of Jesse, means "He Hears." He is also known as Shimea (1 Chr. 2:13).

16:12 "Ruddy" refers to David's complexion, suggesting he had rosy or red cheeks.

servants, *who are* before you, to seek out a man *who is* a skillful player on the harp. And it shall be that he will [a]play it with his hand when the [1]distressing spirit from God is upon you, and you shall be well."
17 So Saul said to his servants, [1]"Provide me now a man who can play well, and bring *him* to me."
18 Then one of the servants answered and said, "Look, I have seen a son of Jesse the Bethlehemite, *who is* skillful in playing, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and [a]the LORD *is* with him."
19 Therefore Saul sent messengers to Jesse, and said, "Send me your son David, who *is* with the sheep."
20 And Jesse [a]took a donkey *loaded with* bread, a skin of wine, and a young goat, and sent *them* by his son David to Saul.
21 So David came to Saul and [a]stood before him. And he loved him greatly, and he became his armorbearer.
22 Then Saul sent to Jesse, saying, "Please let David stand before me, for he has found favor in my sight."
23 And so it was, whenever the spirit from God was upon Saul, that David would take a harp and play *it* with his hand. Then Saul would become refreshed and well, and the distressing spirit would depart from him.

David and Goliath

17 Now the Philistines gathered their armies together to battle, and were gathered at [a]Sochoh, which *belongs* to Judah; they encamped between Sochoh and Azekah, in Ephes Dammim.
2 And Saul and the men of Israel were gathered together, and they encamped in the Valley of Elah, and drew up in battle array against the Philistines.
3 The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side, with a valley between them.
4 And a champion went out from the camp of the Philistines, named [a]Goliath, from [b]Gath, whose height *was* six cubits and a span.
5 *He had* a bronze helmet on his head, and he *was* [1]armed with a coat of mail, and the weight of the coat *was* five thousand shekels of bronze.
6 And *he had* bronze armor on his legs and a bronze javelin between his shoulders.
7 Now the staff of his spear *was* like a weaver's beam, and his iron spearhead *weighed* six hundred shekels; and a shield-bearer went before him.
8 Then he stood and cried out to the armies of Israel, and said to them, "Why have you come out to line up for battle? *Am* I not a Philistine, and you the [a]servants of Saul? Choose a man for yourselves, and let him come down to me.
9 "If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and [a]serve us."
10 And the Philistine said, "I [a]defy the armies of Israel this day; give me a man, that we may fight together."
11 When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.
12 Now David *was* [a]the son of that [b]Ephrathite of Bethlehem Judah, whose name *was* Jesse, and who had [c]eight sons. And the man was old, advanced *in years,* in the days of Saul.
13 The three oldest sons of Jesse had gone to follow Saul to the battle. The [a]names of his three sons who went to the battle *were* Eliab the firstborn, next to him Abinadab, and the third Shammah.
14 David *was* the youngest. And the three oldest followed Saul.
15 But David occasionally went and returned from Saul [a]to feed his father's sheep at Bethlehem.
16 And the Philistine drew near and presented himself forty days, morning and evening.
17 Then Jesse said to his son David, "Take now for your brothers an ephah of this dried *grain* and these ten loaves, and run to your brothers at the camp.
18 "And carry these ten cheeses to the captain of *their* thousand, and [a]see how your brothers fare, and bring back news of them."
19 Now Saul and they and all the men of Israel *were* in the Valley of Elah, fighting with the Philistines.
20 So David rose early in the morning, left the sheep with a keeper, and took *the things* and went as Jesse had commanded him. And he came to the camp as the army was going out to the fight and shouting for the battle.

16 [a]1 Sam. 18: 10; 19:9 [1]Lit. *evil*
17 [1]Lit. *Look now for a man for me*
18 [a]1 Sam. 3: 19; 18:12, 14
20 [a]1 Sam. 10: 4, 27
21 [a]Gen. 41:46

CHAPTER 17

1 [a]Josh. 15:35
4 [a]2 Sam. 21:19 [b]Josh. 11:21, 22
5 [1]*clothed with scaled body armor*
8 [a]1 Sam. 8:17
9 [a]1 Sam. 11:1
10 [a]1 Sam. 17: 26, 36, 45
12 [a]Ruth 4:22 [b]Gen. 35:19 [c]1 Sam. 16:10, 11
13 [a]1 Sam. 16: 6, 8, 9
15 [a]1 Sam. 16: 11, 19
18 [a]Gen. 37:13, 14

17:4 Goliath stood nine feet nine inches tall. He was a champion, or a "go between." He proposed a fight to the death in representative combat with a warrior from the opposing army. This one-on-one fight was to be a substitute for two full armies engaging in battle and was not regularly practiced among Semitic people. This passage gives the longest description of military apparel in the Bible and emphasizes that God is not impressed with outward appearances (1 Sam. 16:7).

17:5 Five thousand shekels is about 125 pounds.

17:7 Six hundred shekels is about fifteen pounds.

17:17 An ephah was a measurement of about five gallons.

21 For Israel and the Philistines had drawn up in battle array, army against army.
22 And David left his supplies in the hand of the supply keeper, ran to the army, and came and greeted his brothers.
23 Then as he talked with them, there was the champion, the Philistine of Gath, Goliath by name, coming up from the armies of the Philistines; and he spoke [a]according to the same words. So David heard *them.*
24 And all the men of Israel, when they saw the man, fled from him and were dreadfully afraid.
25 So the men of Israel said, "Have you seen this man who has come up? Surely he has come up to defy Israel; and it shall be *that* the man who kills him the king will enrich with great riches, [a]will give him his daughter, and give his father's house exemption *from taxes* in Israel."
26 Then David spoke to the men who stood by him, saying, "What shall be done for the man who kills this Philistine and takes away [a]the reproach from Israel? For who *is* this [b]uncircumcised Philistine, that he should [c]defy the armies of [d]the living God?"
27 And the people answered him in this manner, saying, [a]"So shall it be done for the man who kills him."
28 Now Eliab his oldest brother heard when he spoke to the men; and Eliab's [a]anger was aroused against David, and he said, "Why did you come down here? And with whom have you left those few sheep in the wilderness? I know your pride and the insolence of your heart, for you have come down to see the battle."
29 And David said, "What have I done now? [a]*Is*[1] *there* not a cause?"
30 Then he turned from him toward another and [a]said the same thing; and these people answered him as the first ones *did.*
31 Now when the words which David spoke were heard, they reported *them* to Saul; and he sent for him.
32 Then David said to Saul, [a]"Let no man's heart fail because of him; [b]your servant will go and fight with this Philistine."
33 And Saul said to David, [a]"You are not able to go against this Philistine to fight with him; for you *are* a youth, and he a man of war from his youth."
34 But David said to Saul, "Your servant used to keep his father's sheep, and when a [a]lion or a bear came and took a lamb out of the flock,
35 "I went out after it and struck it, and delivered *the lamb* from its mouth; and when it arose against me, I caught *it* by its beard, and struck and killed it.
36 "Your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living God."
37 Moreover David said, [a]"The LORD, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, [b]"Go, and the LORD be with you!"
38 So Saul clothed David with his [1]armor, and he put a bronze helmet on his head; he also clothed him with a coat of mail.
39 David fastened his sword to his armor and tried to walk, for he had not tested *them.* And David said to Saul, "I cannot walk with these, for I have not tested *them.*" So David took them off.
40 Then he took his staff in his hand; and he chose for himself five smooth stones from the brook, and put them in a shepherd's bag, in a pouch which he had, and his sling was in his hand. And he drew near to the Philistine.
41 So the Philistine came, and began drawing near to David, and the man who bore the shield *went* before him.
42 And when the Philistine looked about and saw David, he [a]disdained[1] him; for he was *only* a youth, [b]ruddy and good-looking.
43 So the Philistine [a]said to David, "*Am* I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods.
44 And the Philistine [a]said to David, "Come to me, and I will give your flesh to the birds of the air and the beasts of the field!"
45 Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin. [a]But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have [b]defied.
46 "This day the LORD will deliver you into my hand, and I will strike you and take your head from you. And this day I will give [a]the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, [b]that all the earth may know that there is a God in Israel.

23 [a]1 Sam. 17: 8–10
25 [a]Josh. 15:16
26 [a]1 Sam. 11:2 [b]1 Sam. 14:6; 17:36 [c]1 Sam. 17:10 [d]Deut. 5:26
27 [a]1 Sam. 17: 25
28 [a][Matt. 10: 36]
29 [a]1 Sam. 17: 17 [1]Lit. *Is it not a word?* or *matter?*
30 [a]1 Sam. 17: 26, 27
32 [a]Deut. 20: 1–4 [b]1 Sam. 16:18
33 [a]Num. 13:31
34 [a]Judg. 14:5
37 [a][2 Cor. 1:10] [b]1 Chr. 22:11, 16
38 [1]Lit. *clothes*
42 [a][Ps. 123:4] [b]1 Sam. 16:12 [1]*belittled*
43 [a]2 Kin. 8:13
44 [a]1 Kin. 20: 10, 11
45 [a]Heb. 11:33, 34 [b]1 Sam. 17:10
46 [a]Deut. 28:26 [b]Josh. 4:24

17:43 "Cursed" in this passage translates the same word used in Genesis 12:3, where God said to Abraham, "I will bless those who bless you, and I will curse him who curses you." By covenant, God was obliged to curse those who cursed His people.
17:45 For "Lord of Hosts," see 1 Samuel 1:3.

ENCOUNTER*Note* *1 Sam. 17:45*

Courage

Our strength is not found in self confidence, but in our trust in God. Terrifying circumstances are real, but so is the presence of the living God. His power and authority gives us courage.

47 "Then all this assembly shall know that the LORD [a]does not save with sword and spear; for [b]the battle *is* the LORD's, and He will give you into our hands."
48 So it was, when the Philistine arose and came and drew near to meet David, that David hurried and [a]ran toward the army to meet the Philistine.
49 Then David put his hand in his bag and took out a stone; and he slung *it* and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth.
50 So David prevailed over the Philistine with a [a]sling and a stone, and struck the Philistine and killed him. But *there was* no sword in the hand of David.
51 Therefore David ran and stood over the Philistine, took his [a]sword and drew it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their champion was dead, [b]they fled.
52 Now the men of Israel and Judah arose and shouted, and pursued the Philistines as far as the entrance of [1]the valley and to the gates of Ekron. And the wounded of the Philistines fell along the road to [a]Shaaraim, even as far as Gath and Ekron.
53 Then the children of Israel returned from chasing the Philistines, and they plundered their tents.
54 And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.
55 When Saul saw David going out against the Philistine, he said to [a]Abner, the commander of the army, "Abner, [b]whose son *is* this youth?" And Abner said, "As your soul lives, O king, I do not know."
56 So the king said, "Inquire whose son this young man *is*."
57 Then, as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul [a]with the head of the Philistine in his hand.
58 And Saul said to him, "Whose son *are* you, young man?" So David answered, [a]"*I am* the son of your servant Jesse the Bethlehemite."

Saul Resents David

18 Now when he had finished speaking to Saul, [a]the [1]soul of Jonathan was knit to the soul of David, [b]and Jonathan loved him as his own soul.
2 Saul took him that day, [a]and would not let him go home to his father's house anymore.
3 Then Jonathan and David made a [a]covenant, because he loved him as his own soul.
4 And Jonathan took off the robe that *was* on him and gave it to David, with his armor, even to his sword and his bow and his belt.
5 So David went out wherever Saul sent him, *and* [1]behaved wisely. And Saul set him over the men of war, and he was accepted in the sight of all the people and also in the sight of Saul's servants.
6 Now it had happened as they were coming *home,* when David was returning from the slaughter of the [1]Philistine, that [a]the women had come out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy, and with musical instruments.
7 So the women [a]sang as they danced, and said:

[b]"Saul has slain his thousands,
And David his ten thousands."

8 Then Saul was very angry, and the saying [a]displeased him; and he said, "They have ascribed to David ten thousands, and to me they have ascribed *only* thousands. Now *what* more can he have but [b]the kingdom?"
9 So Saul [1]eyed David from that day forward.
10 And it happened on the next day that [a]the distressing spirit from God came upon Saul, [b]and he prophesied inside the house. So David [c]played *music* with his hand, as at other times; [d]but *there was* a spear in Saul's hand.
11 And Saul [a]cast the spear, for he said, "I will pin David to the wall!" But David escaped his presence twice.
12 Now Saul was [a]afraid of David, because [b]the LORD was with him, but had [c]departed from Saul.
13 Therefore Saul removed him from [1]his presence, and made him his captain over a thousand; and [a]he went out and came in before the people.

47 [a]Hos. 1:7 [b]2 Chr. 20:15
48 [a]Ps. 27:3
50 [a]Judg. 3:31; 15:15; 20:16
51 [a]1 Sam. 21:9 [b]Heb. 11:34
52 [a]Josh. 15:36 [1]So with MT, Syr., Tg., Vg.; LXX *Gath*
55 [a]1 Sam. 14:50 [b]1 Sam. 16:21, 22
57 [a]1 Sam. 17:54
58 [a]1 Sam. 17:12

CHAPTER 18

1 [a]Gen. 44:30 [b]1 Sam. 20:17 [1]*life of Jonathan was bound up with the life of*
2 [a]1 Sam. 17:15
3 [a]1 Sam. 20:8–17
5 [1]Or *prospered*
6 [a]Ex. 15:20, 21 [1]*Philistines*
7 [a]Ex. 15:21 [b]1 Sam. 21:11; 29:5
8 [a]Eccl. 4:4 [b]1 Sam. 15:28
9 [1]Viewed with suspicion
10 [a]1 Sam. 16:14 [b]1 Sam. 19:24 [c]1 Sam. 16:23 [d]1 Sam. 19:9, 10
11 [a]1 Sam. 19:10; 20:33
12 [a]1 Sam. 18:15, 29 [b]1 Sam. 16:13, 18 [c]1 Sam. 16:14; 28:15
13 [a]Num. 27:17 [1]Lit. *himself*

17:49 A master "slinger" could hurl a rock at speeds of one hundred miles an hour with amazing accuracy. Such marksmen were often an important part of an army (Judg. 20:16).

18:4 When Jonathan gave his robe, sword, bow, and belt to David, it not only sealed their covenant, but it also signified that David would assume the throne that would have been Jonathan's.

14 And David behaved wisely in all his ways, and [a]the LORD *was* with him.

ENCOUNTER *Note* *1 Sam. 18:14*

Wisdom of Patience

Patience is a sign of wisdom. God gives clear directions then He achieves His purposes in His way and in His time. We would be foolish to let impatience rob us of God's plans for us.

15 Therefore, when Saul saw that he behaved very wisely, he was afraid of him.
16 But [a]all Israel and Judah loved David, because he went out and came in before them.

David Marries Michal

17 Then Saul said to David, "Here is my older daughter Merab; [a]I will give her to you as a wife. Only be valiant for me, and fight [b]the LORD's battles." For Saul thought, [c]"Let my hand not be against him, but let the hand of the Philistines be against him."
18 So David said to Saul, [a]"Who *am* I, and what *is* my life *or* my father's family in Israel, that I should be son-in-law to the king?"
19 But it happened at the time when Merab, Saul's daughter, should have been given to David, that she was given to [a]Adriel the [b]Meholathite as a wife.
20 [a]Now Michal, Saul's daughter, loved David. And they told Saul, and the thing pleased him.
21 So Saul said, "I will give her to him, that she may [1]be a snare to him, and that [a]the hand of the Philistines may be against him." Therefore Saul said to David a second time, [b]"You shall be my son-in-law today."
22 And Saul commanded his servants, "Communicate with David secretly, and say, 'Look, the king has delight in you, and all his servants love you. Now therefore, become the king's son-in-law.' "
23 So Saul's servants spoke those words in the hearing of David. And David said, "Does it seem to you *a* light *thing* to be a king's son-in-law, seeing I *am* a poor and lightly esteemed man?"
24 And the servants of Saul told him, saying, [1]"In this manner David spoke."
25 Then Saul said, "Thus you shall say to David: 'The king does not desire any [a]dowry but one hundred foreskins of the Philistines, to take [b]vengeance on the king's enemies.' " But Saul [c]thought to make David fall by the hand of the Philistines.
26 So when his servants told David these words, it pleased David well to become the king's son-in-law. Now [a]the days had not expired;
27 therefore David arose and went, he and [a]his men, and killed two hundred men of the Philistines. And [b]David brought their foreskins, and they gave them in full count to the king, that he might become the king's son-in-law. Then Saul gave him Michal his daughter as a wife.
28 Thus Saul saw and knew that the LORD *was* with David, and *that* Michal, Saul's daughter, loved him;
29 and Saul was still more afraid of David. So Saul became David's enemy [1]continually.
30 Then the princes of the Philistines [a]went out *to war.* And so it was, whenever they went out, *that* David [b]behaved more wisely than all the servants of Saul, so that his name became highly esteemed.

Saul Persecutes David

19 Now Saul spoke to Jonathan his son and to all his servants, that they should kill [a]David; but Jonathan, Saul's son, [b]delighted greatly in David.
2 So Jonathan told David, saying, "My father Saul seeks to kill you. Therefore please be on your guard until morning, and stay in a secret *place* and hide.
3 "And I will go out and stand beside my father in the field where you *are,* and I will speak with my father about you. Then what I observe, I will tell [a]you."
4 Thus Jonathan [a]spoke well of David to Saul his father, and said to him, "Let not the king [b]sin against his servant, against David, because he has not sinned against you, and because his works *have been* very good toward you.
5 "For he took his [a]life in his hands and [b]killed the Philistine, and [c]the LORD brought about a great deliverance for all Israel. You saw *it* and rejoiced. [d]Why then will you [e]sin against innocent blood, to kill David without a cause?"
6 So Saul heeded the voice of Jonathan, and Saul swore, "*As* the LORD lives, he shall not be killed."
7 Then Jonathan called David, and Jonathan told him all these things. So Jonathan brought David to Saul, and he was in his presence [a]as in times past.
8 And there was war again; and David went out and fought with the Philistines,

14 [a]Josh. 6:27
16 [a]1 Sam. 18:5
17 [a]1 Sam. 14:49; 17:25 [b]Num. 32:20, 27, 29 [c]1 Sam. 18:21, 25
18 [a]2 Sam. 7:18
19 [a]2 Sam. 21:8 [b]Judg. 7:22
20 [a]1 Sam. 18:28
21 [a]1 Sam. 18:17 [b]1 Sam. 18:26 [1]*be bait for*
24 [1]Lit. *According to these words*
25 [a]Ex. 22:17 [b]1 Sam. 14:24 [c]1 Sam. 18:17
26 [a]1 Sam. 18:21
27 [a]1 Sam. 18:13 [b]2 Sam. 3:14
29 [1]*all the days*
30 [a]2 Sam. 11:1 [b]1 Sam. 18:5

CHAPTER 19

1 [a]1 Sam. 8:8, 9 [b]1 Sam. 18:1
3 [a]1 Sam. 20:8–13
4 [a][Prov. 31:8, 9] [b][Prov. 17:13]
5 [a]Judg. 9:17; 12:3 [b]1 Sam. 17:49, 50 [c]1 Sam. 11:13 [d]1 Sam. 20:32 [e][Deut. 19:10–13]
7 [a]1 Sam. 16:21; 18:2, 10, 13

18:17 Marrying the eldest daughter of a king was a high honor and potentially a stepping stone to the throne.

18:25 It was not unusual for casualty counts to be kept by cutting off and retaining body parts.

[a]and struck them with a mighty blow, and they fled from him.
9 Now [a]the distressing spirit from the LORD came upon Saul as he sat in his house with his spear in his hand. And David was playing *music* with *his* hand.

ENCOUNTER*Note* *1 Sam. 19:9*

Opposite Spirits

Discord in the heart always leads to despair in the soul, but God brings peace to the pure in heart.

10 Then Saul sought to pin David to the wall with the spear, but he slipped away from Saul's presence; and he drove the spear into the wall. So David fled and escaped that night.
11 [a]Saul also sent messengers to David's house to watch him and to kill him in the morning. And Michal, David's wife, told him, saying, "If you do not save your life tonight, tomorrow you will be killed."
12 So Michal [a]let David down through a window. And he went and fled and escaped.
13 And Michal took [1]an image and laid *it* in the bed, put a cover of goats' *hair* for his head, and covered *it* with clothes.
14 So when Saul sent messengers to take David, she said, "He *is* sick."
15 Then Saul sent the messengers *back* to see David, saying, "Bring him up to me in the bed, that I may kill him."
16 And when the messengers had come in, there was the image in the bed, with a cover of goats' *hair* for his head.
17 Then Saul said to Michal, "Why have you deceived me like this, and sent my enemy away, so that he has escaped?" And Michal answered Saul, "He said to me, 'Let me go! [a]Why should I kill you?' "
18 So David fled and escaped, and went to [a]Samuel at [b]Ramah, and told him all that Saul had done to him. And he and Samuel went and stayed in Naioth.
19 Now it was told Saul, saying, "Take note, David *is* at Naioth in Ramah!"
20 Then [a]Saul sent messengers to take David. [b]And when they saw the group of prophets prophesying, and Samuel standing *as* leader over them, the Spirit of God came upon the messengers of Saul, and they also [c]prophesied.

8 [a]1 Sam. 18: 27; 23:5
9 [a]1 Sam. 16: 14; 18:10, 11
11 [a]Ps. 59:title
12 [a]Josh. 2:15
13 [1]*household idols,* Heb. *teraphim*
17 [a]2 Sam. 2:22
18 [a]1 Sam. 16: 13 [b]1 Sam. 7:17
20 [a]John 7:32 [b]1 Sam. 10:5, 6, 10 [c]Joel 2:28

21 And when Saul was told, he sent other messengers, and they prophesied likewise. Then Saul sent messengers again the third time, and they prophesied also.
22 Then he also went to Ramah, and came to the great well that *is* at Sechu. So he asked, and said, "Where *are* Samuel and David?" And *someone* said, "Indeed *they are* at Naioth in Ramah."
23 So he went there to Naioth in Ramah. Then [a]the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah.
24 [a]And he also stripped off his clothes and prophesied before Samuel in like manner, and lay down [b]naked all that day and all that night. Therefore they say, [c]"*Is* Saul also among the prophets?"

Jonathan's Loyalty to David

20 Then David fled from Naioth in Ramah, and went and said to Jonathan, "What have I done? What *is* my iniquity, and what *is* my sin before your father, that he seeks my life?"
2 So Jonathan said to him, "By no means! You shall not die! Indeed, my father will do nothing either great or small without first telling me. And why should my father hide this thing from me? It *is* not *so!*"
3 Then David took an oath again, and said, "Your father certainly knows that I have found favor in your eyes, and he has said, 'Do not let Jonathan know this, lest he be grieved.' But [a]truly, *as* the LORD lives and *as* your soul lives, *there is* but a step between me and death."
4 So Jonathan said to David, "Whatever you yourself desire, I will do *it* for you."
5 And David said to Jonathan, "Indeed tomorrow *is* the [a]New Moon, and I should not fail to sit with the king to eat. But let me go, that I may [b]hide in the field until the third *day* at evening.
6 "If your father misses me at all, then say, 'David earnestly asked *permission* of me that he might run over [a]to Bethlehem, his city, for *there is* a yearly sacrifice there for all the family.'
7 [a]"If he says thus: '*It is* well,' your servant will be safe. But if he is very angry, be sure that [b]evil is determined by him.
8 "Therefore you shall [a]deal kindly with your servant, for [b]you have brought your servant into a covenant of the LORD with

23 [a]1 Sam. 10: 10
24 [a]Is. 20:2 [b]Mic. 1:8 [c]1 Sam. 10: 10–12

CHAPTER 20

3 [a]1 Sam. 27:1
5 [a]Num. 10:10; 28:11–15 [b]1 Sam. 19:2, 3
6 [a]1 Sam. 16:4; 17:12
7 [a]2 Sam. 17:4 [b]1 Sam. 25:17
8 [a]Josh. 2:14 [b]1 Sam. 18:3; 20:16; 23:18

19:11 David's escape from Saul's band of assassins is reflected in Psalm 59.

19:13 An "image" refers to a household idol known as a teraphim.

19:18 "Naioth" means "Dwellings" and referred to a housing complex within Ramah where a group of prophets lived. Ramah was a safe distance of two miles away from Gibeah. It was also Samuel's home town.

20:5 The New Moon festival went according to the lunar calendar, falling on the first day of the new month. The king was a prominent figure in such festival occasions.

you. Nevertheless, [c]if there is iniquity in me, kill me yourself, for why should you bring me to your father?"
9 But Jonathan said, "Far be it from you! For if I knew certainly that evil was determined by my father to come upon you, then would I not tell you?"
10 Then David said to Jonathan, "Who will tell me, or what *if* your father answers you roughly?"
11 And Jonathan said to David, "Come, let us go out into the field." So both of them went out into the field.
12 Then Jonathan said to David: "The LORD God of Israel *is witness!* When I have [1]sounded out my father sometime tomorrow, *or* the third *day,* and indeed *there is* good toward David, and I do not send to you and tell you,
13 "may [a]the LORD do so and much more to Jonathan. But if it pleases my father *to do* you evil, then I will report it to you and send you away, that you may go in safety. And [b]the LORD be with you as He has [c]been with my father.
14 "And you shall not only show me the kindness of the LORD while I still live, that I may not die;
15 "but [a]you shall not [1]cut off your kindness from my [2]house forever, no, not when the LORD has cut off every one of the enemies of David from the face of the earth."
16 So Jonathan made *a covenant* with the [1]house of David, *saying,* [a]"Let the LORD require *it* at the hand of David's enemies."
17 Now Jonathan again caused David to vow, because he loved him; [a]for he loved him as he loved his own soul.
18 Then Jonathan said to David, [a]"Tomorrow *is* the New Moon; and you will be missed, because your seat will be empty.

[c]2 Sam. 14:32
12 [1]*searched out*
13 [a]Ruth 1:17 [b]Josh. 1:5 [c]1 Sam. 10:7
15 [a]2 Sam. 9:1, 3, 7; 21:7 [1]*stop being kind* [2]*family*
16 [a]1 Sam. 25: 22; 31:2 [1]*family*
17 [a]1 Sam. 18:1
18 [a]1 Sam. 20: 5, 24

19 "And *when* you have stayed three days, go down quickly and come to [a]the place where you hid on the day of the deed; and remain by the stone Ezel.
20 "Then I will shoot three arrows to the side, as though I shot at a target;
21 "and there I will send a lad, *saying,* 'Go, find the arrows.' If I expressly say to the lad, 'Look, the arrows *are* on this side of you; get them and come'—then, [a]as the LORD lives, *there is* safety for you and no harm.
22 "But if I say thus to the young man, 'Look, the arrows *are* beyond you'—go your way, for the LORD has sent you away.
23 "And as for [a]the matter which you and I have spoken of, indeed the LORD *be* between you and me forever."
24 Then David hid in the field. And when the New Moon had come, the king sat down to eat the feast.
25 Now the king sat on his seat, as at other times, on a seat by the wall. And [1]Jonathan arose, and Abner sat by Saul's side, but David's place was empty.
26 Nevertheless Saul did not say anything that day, for he thought, "Something has happened to him; he *is* unclean, surely he *is* [a]unclean."
27 And it happened the next day, the second *day* of the month, that David's place was empty. And Saul said to Jonathan his son, "Why has the son of Jesse not come to eat, either yesterday or today?"
28 So Jonathan [a]answered Saul, "David earnestly asked *permission* of me *to go* to Bethlehem.
29 "And he said, 'Please let me go, for our family has a sacrifice in the city, and my brother has commanded me *to be there.* And now, if I have found favor in

19 [a]1 Sam. 19:2
21 [a]Jer. 4:2
23 [a]1 Sam. 20: 14, 15
25 [1]So with MT, Syr., Tg., Vg.; LXX *he sat across from Jonathan*
26 [a]Lev. 7:20, 21; 15:5
28 [a]1 Sam. 20:6

CHARACTER *Study* — JONATHAN — *1 Sam. 20:4*

Jonathan's name means "The Lord Gave" or "The Gift of God." He was the eldest son of King Saul and was the rightful heir to the throne. Yet his life reveals a higher moral quality and a deeper spiritual insight than his father possessed. He did not claim his rights as Saul's son but chose to do the right thing, whether in defense of his nation or in loyalty to a friend. He is regarded as a fearless warrior (1 Sam. 14), but remembered first and foremost as a devoted friend to David (20:4). Jonathan's unselfish behavior displays a character that excluded envy or selfish ambition. Jonathan endangered his own life to protect a friend in whom he recognized God's presence. David returned his kindness and promised to care for his family after Jonathan died. Mephibosheth, Jonathan's only son, was permanently crippled at age five when a nurse dropped him during the battle on Mount Gilboa. The same battle took the lives of the rest of his family. David later brought Mephibosheth to Jerusalem, granted him his grandfather's royal estates, and welcomed him as part of his family.

20:26 There were many ways to become ceremonially unclean, including contact with bodily discharges such as semen or blood, and touching the dead. There would be a waiting period necessary as a part of purification (Lev. 11–13).

your eyes, please let me get away and see my brothers.' Therefore he has not come to the king's table."
30 Then Saul's anger was aroused against Jonathan, and he said to him, "You son of a perverse, rebellious *woman!* Do I not know that you have chosen the son of Jesse to your own shame and to the shame of your mother's nakedness?
31 "For as long as the son of Jesse lives on the earth, you shall not be established, nor your kingdom. Now therefore, send and bring him to me, for he [1]shall surely die."
32 And Jonathan answered Saul his father, and said to him, [a]"Why should he be killed? What has he done?"

ENCOUNTER *Note* *1 Sam. 20:32*

Rightful Place

Never seek status God has not given you. Any assignment from God is a gift, so humbly serve where He places you. Resist the urge to maneuver your way into a position that is not meant to be yours. Manipulation is an invitation to disaster.

33 Then Saul [a]cast a spear at him to [1]kill him, [b]by which Jonathan knew that it was determined by his father to kill David.
34 So Jonathan arose from the table in fierce anger, and ate no food the second day of the month, for he was grieved for David, because his father had treated him shamefully.
35 And so it was, in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad *was* with him.
36 Then he said to his lad, "Now run, find the arrows which I shoot." As the lad ran, he shot an arrow beyond him.
37 When the lad had come to the place where the arrow was which Jonathan had shot, Jonathan cried out after the lad and said, "*Is* not the arrow beyond you?"
38 And Jonathan cried out after the lad, "Make haste, hurry, do not delay!" So Jonathan's lad gathered up the arrows and came back to his master.
39 But the lad did not know anything. Only Jonathan and David knew of the matter.

31 [1]Lit. *is a son of death*
32 [a]Gen. 31:36
33 [a]1 Sam. 18: 11; 19:10 [b]1 Sam. 20:7 [1]*strike him down*

40 Then Jonathan gave his [1]weapons to his lad, and said to him, "Go, carry *them* to the city."
41 As soon as the lad had gone, David arose from *a place* toward the south, fell on his face to the ground, and bowed down three times. And they kissed one another; and they wept together, but David more so.
42 Then Jonathan said to David, [a]"Go in peace, since we have both sworn in the name of the LORD, saying, 'May the LORD be between you and me, and between your descendants and my descendants, forever.' " So he arose and departed, and Jonathan went into the city.

David and the Holy Bread

21 Now David came to Nob, to Ahimelech the priest. And [a]Ahimelech was [b]afraid when he met David, and said to him, "Why *are* you alone, and no one is with you?"
2 So David said to Ahimelech the priest, "The king has ordered me on some business, and said to me, 'Do not let anyone know anything about the business on which I send you, or what I have commanded you.' And I have directed *my* young men to such and such a place.
3 "Now therefore, what have you on hand? Give *me* five *loaves of* bread in my hand, or whatever can be found."
4 And the priest answered David and said, "*There is* no [1]common bread on hand; but there is [a]holy[2] bread, [b]if the young men have at least kept themselves from women."
5 Then David answered the priest, and said to him, "Truly, women *have been* kept from us about three days since I came out. And [1]the [a]vessels of the young men are holy, and *the bread is* in effect common, even though it was consecrated [b]in the vessel this day."
6 So the priest [a]gave him holy *bread;* for there was no bread there but the showbread [b]which had been taken from before the LORD, in order to put hot bread *in its place* on the day when it was taken away.
7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD. And his name *was* [a]Doeg, an Edomite, the chief of the herdsmen who *belonged* to Saul.
8 And David said to Ahimelech, "Is there not here on hand a spear or a sword? For I have brought neither my

40 [1]*equipment*
42 [a]1 Sam. 1:17

CHAPTER 21
1 [a]1 Sam. 14:3 [b]1 Sam. 16:4
4 [a]Lev. 24:5–9 [b]Ex. 19:15 [1]*ordinary* [2]*consecrated*
5 [a]1 Thess. 4:4 [b]Lev. 8:26 [1]The young men are ceremonially undefiled
6 [a]Luke 6:3, 4 [b]Lev. 24:8, 9
7 [a]1 Sam. 14: 47; 22:9

21:1 Nob was a priestly community. After Shiloh's destruction, the tabernacle was taken there.

21:1 Ahimelech was Eli's great grandson and served as high priest. His name means "My Brother Is King."

21:6 The priest gave David holy bread, as referred to by Jesus (Matt. 12:2–4; Mark 2:25, 26).

sword nor my weapons with me, because the king's business required haste."
9 So the priest said, "The sword of Goliath the Philistine, whom you killed in [a]the Valley of Elah, [b]there it is, wrapped in a cloth behind the ephod. If you will take that, take *it.* For *there is* no other except that one here." And David said, "*There is* none like it; give it to me."

ENCOUNTER*Note* *1 Sam. 21:9*

Unforeseen Blessings

Acts of integrity which seem only for the moment often bring future rewards. God blesses us by working our past obedience into His unfolding plans.

David Flees to Gath

10 Then David arose and fled that day from before Saul, and went to Achish the king of Gath.
11 And [a]the servants of Achish said to him, "*Is* this not David the king of the land? Did they not sing of him to one another in dances, saying:

[b]'Saul has slain his thousands,
And David his ten thousands'?"

12 Now David [a]took these words [1]to heart, and was very much afraid of Achish the king of Gath.
13 So [a]he changed his behavior before them, pretended [1]madness in their hands, [2]scratched on the doors of the gate, and let his saliva fall down on his beard.
14 Then Achish said to his servants, "Look, you see the man is insane. Why have you brought him to me?
15 "Have I need of madmen, that you have brought this *fellow* to play the madman in my presence? Shall this *fellow* come into my house?"

David's Four Hundred Men

22 David therefore departed from there and [a]escaped [b]to the cave of Adullam. So when his brothers and all his father's house heard *it,* they went down there to him.
2 [a]And everyone *who was* in distress, everyone who *was* in debt, and everyone *who was* [1]discontented gathered to him. So he became captain over them. And there were about [b]four hundred men with him.
3 Then David went from there to Mizpah of [a]Moab; and he said to the king of Moab, "Please let my father and mother come here with you, till I know what God will do for me."

ENCOUNTER*Note* *1 Sam. 22:3*

Till I Know

God reveals His will to those who walk with Him, though not always on our time table. Be patient and do not rush into a major decision until God's will is clearly revealed.

4 So he brought them before the king of Moab, and they dwelt with him all the time that David was in the stronghold.
5 Now the prophet [a]Gad said to David, "Do not stay in the stronghold; depart, and go to the land of Judah." So David departed and went into the forest of Hereth.

Saul Murders the Priests

6 When Saul heard that David and the men who *were* with him had been discovered—now Saul was staying in [a]Gibeah under a tamarisk tree in Ramah, with his spear in his hand, and all his servants standing about him—
7 then Saul said to his servants who stood about him, "Hear now, you Benjamites! Will the son of Jesse [a]give every one of you fields and vineyards, *and* make you all captains of thousands and captains of hundreds?
8 "All of you have conspired against me, and *there is* no one who reveals to me that [a]my son has made a covenant with the son of Jesse; and *there is* not one of you who is sorry for me or reveals to me that my son has stirred up my servant against me, to lie in wait, as *it is* this day."
9 Then answered [a]Doeg the Edomite, who was set over the servants of Saul, and said, "I saw the son of Jesse going to Nob, to [b]Ahimelech the son of [c]Ahitub.
10 [a]"And he inquired of the LORD for him, [b]gave him provisions, and gave him the sword of Goliath the Philistine."
11 So the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who *were* in Nob. And they all came to the king.
12 And Saul said, "Hear now, son of Ahitub!" He answered, "Here I am, my lord."
13 Then Saul said to him, "Why have

9 [a]1 Sam. 17:2, 50 [b]1 Sam. 31:10
11 [a]Ps. 56:title [b]1 Sam. 18:6–8; 29:5
12 [a]Luke 2:19 [1]Lit. *in his heart*
13 [a]Ps. 34:title [1]*insanity* [2]*scribbled*

CHAPTER 22

1 [a]Ps. 57:title; 142:title [b]2 Sam. 23:13
2 [a]Judg. 11:3 [b]1 Sam. 25:13 [1]Lit. *bitter of soul*
3 [a]2 Sam. 8:2
5 [a]2 Sam. 24:11
6 [a]1 Sam. 15:34
7 [a]1 Sam. 8:14
8 [a]1 Sam. 18:3; 20:16, 30
9 [a]1 Sam. 21:7; 22:22 [b]1 Sam. 21:1 [c]1 Sam. 14:3
10 [a]Num. 27:21 [b]1 Sam. 21:6, 9

22:1 The cave of Adullam is where David wrote Psalm 142 and possibly Psalm 57.

22:3 "Mizpah" means "Watchtower" and was probably a fortress in Moab.

22:6 The tamarisk tree thrives in hot, dry and sandy conditions. Abraham planted such a tree in Beersheba as a lasting memorial to the covenant made in that place (Gen. 21:33).

you conspired against me, you and the
son of Jesse, in that you have given him
bread and a sword, and have inquired of
God for him, that he should rise against
me, to lie in wait, as it is this day?"
14 So Ahimelech answered the king
and said, "And who among all your ser-
vants *is as* [a]faithful as David, who is the
king's son-in-law, who goes at your bid-
ding, and is honorable in your house?
15 "Did I then begin to inquire of God
for him? Far be it from me! Let not the
king impute anything to his servant, *or*
to any in the house of my father. For
your servant knew nothing of all this, lit-
tle or much."
16 And the king said, "You shall surely
die, Ahimelech, you and all [a]your fa-
ther's house!"
17 Then the king said to the guards who
stood about him, "Turn and kill the
priests of the LORD, because their hand
also *is* with David, and because they
knew when he fled and did not tell it to
me." But the servants of the king [a]would
not lift their hands to strike the priests
of the LORD.
18 And the king said to Doeg, "You turn
and kill the priests!" So Doeg the
Edomite turned and [1]struck the priests,
and [a]killed on that day eighty-five men
who wore a linen ephod.
19 [a]Also Nob, the city of the priests, he
struck with the edge of the sword, both
men and women, children and nursing
infants, oxen and donkeys and sheep—
with the edge of the sword.
20 [a]Now one of the sons of Ahimelech
the son of Ahitub, named Abiathar,
[b]escaped and fled after David.
21 And Abiathar told David that Saul
had killed the LORD's priests.
22 So David said to Abiathar, "I knew
that day, when Doeg the Edomite *was*
there, that he would surely tell Saul. I
have caused *the death* of all the persons
of your father's [1]house.
23 "Stay with me; do not fear. [a]For he
who seeks my life seeks your life, but
with me you *shall be* safe."

David Saves the City of Keilah

23 Then they told David, saying,
"Look, the Philistines are fighting
against [a]Keilah, and they are robbing
the threshing floors."
2 Therefore David [a]inquired of the
LORD, saying, "Shall I go and [1]attack
these Philistines?" And the LORD said to
David, "Go and attack the Philistines,
and save Keilah."
3 But David's men said to him, "Look,
we are afraid here in Judah. How much
more then if we go to Keilah against the
armies of the Philistines?"
4 Then David inquired of the LORD
once again. And the LORD answered
him and said, "Arise, go down to Keilah.
For I will deliver the Philistines into
your hand."
5 And David and his men went to
Keilah and [a]fought with the Philistines,
struck them with a mighty blow, and
took away their livestock. So David
saved the inhabitants of Keilah.
6 Now it happened, when Abiathar the
son of Ahimelech [a]fled to David at
Keilah, *that* he went down *with* an
ephod in his hand.
7 And Saul was told that David had
gone to Keilah. So Saul said, "God has
delivered him into my hand, for he has
shut himself in by entering a town that
has gates and bars."
8 Then Saul called all the people to-
gether for war, to go down to Keilah to
besiege David and his men.
9 When David knew that Saul plotted
evil against him, [a]he said to Abiathar
the priest, "Bring the ephod here."
10 Then David said, "O LORD God of Is-
rael, Your servant has certainly heard
that Saul seeks to come to Keilah [a]to de-
stroy the city for my sake.
11 "Will the men of Keilah deliver me
into his hand? Will Saul come down, as
Your servant has heard? O LORD God of
Israel, I pray, tell Your servant." And the
LORD said, "He will come down."
12 Then David said, "Will the men of
Keilah [1]deliver me and my men into the
hand of Saul?" And the LORD said,
"They will deliver *you*."
13 So David and his men, [a]about six
hundred, arose and departed from
Keilah and went wherever they could
go. Then it was told Saul that David had
escaped from Keilah; so he halted the
expedition.

David in Wilderness Strongholds

14 And David stayed in strongholds in
the wilderness, and remained in [a]the
mountains in the Wilderness of [b]Ziph.
Saul [c]sought him every day, but God did
not deliver him into his hand.
15 So David saw that Saul had come out
to seek his life. And David *was* in the
Wilderness of Ziph [1]in a forest.
16 Then Jonathan, Saul's son, arose and
went to David in the woods and
[1]strengthened his hand in God.

14 [a]1 Sam. 19: 4, 5; 20:32; 24:11
16 [d]Deut. 24:16
17 [d]Ex. 1:17
18 [a]1 Sam. 2:31 [1]*attacked*
19 [a]1 Sam. 22: 9, 11
20 [a]1 Sam. 23: 6, 9; 30:7 [b]1 Sam. 2:33
22 [1]*family*
23 [a]1 Kin. 2:26

CHAPTER 23

1 [a]Josh. 15:44
2 [a]2 Sam. 5:19, 23 [1]Lit. *strike*
5 [a]1 Sam. 19:8
6 [a]1 Sam. 22:20
9 [a]1 Sam. 23:6; 30:7
10 [a]1 Sam. 22: 19
12 [1]Lit. *shut up*
13 [a]1 Sam. 22: 2; 25:13
14 [a]Ps. 11:1 [b]Josh. 15:55 [c]Ps. 32:7; 54:3, 4
15 [1]Or *in Horesh*
16 [1]*encouraged him*

22:19 "Nob . . . put to the sword" is fulfillment of the judgment against the house of Eli (1 Sam. 2:31).

23:14 "Strongholds" probably refers to inaccessible geographical locations where it would be easy to hide.

ENCOUNTER Note 1 Sam. 23:16

Strengthened by God

Support from friends is good, but deep and lasting encouragement comes from God. Always point your friends to God, and He will strengthen them as only He can.

17 And he said to him, [a]"Do not fear, for the hand of Saul my father shall not find you. You shall be king over Israel, and I shall be next to you. [b]Even my father Saul knows that."
18 So the two of them [a]made a covenant before the LORD. And David stayed in the woods, and Jonathan went to his own house.
19 Then the Ziphites [a]came up to Saul at Gibeah, saying, "Is David not hiding with us in strongholds in the woods, in the hill of Hachilah, which *is* on the south of Jeshimon?
20 "Now therefore, O king, come down according to all the desire of your soul to come down; and [a]our part *shall be* to deliver him into the king's hand."
21 And Saul said, "Blessed *are* you of the LORD, for you have compassion on me.
22 "Please go and find out for sure, and see the place where his hideout is, *and* who has seen him there. For I am told he is very crafty.
23 "See therefore, and take knowledge of all the lurking places where he hides; and come back to me with certainty, and I will go with you. And it shall be, if he is in the land, that I will search for him throughout all the [1]clans of Judah."
24 So they arose and went to Ziph before Saul. But David and his men *were* in the Wilderness [a]of Maon, in the plain on the south of Jeshimon.
25 When Saul and his men went to seek *him,* they told David. Therefore he went down [1]to the rock, and stayed in the Wilderness of Maon. And when Saul heard *that,* he pursued David in the Wilderness of Maon.
26 Then Saul went on one side of the mountain, and David and his men on the other side of the mountain. [a]So David made haste to get away from Saul, for Saul and his men [b]were encircling David and his men to take them.
27 [a]But a messenger came to Saul, saying, "Hurry and come, for the Philistines have invaded the land!"
28 Therefore Saul returned from pursuing David, and went against the Philistines; so they called that place [1]the Rock of Escape.
29 Then David went up from there and dwelt in strongholds at [a]En Gedi.

17 [a][Heb. 13:6] [b]1 Sam. 20:31; 24:20
18 [a]2 Sam. 9:1; 21:7
19 [a]1 Sam. 26:1
20 [a]Ps. 54:3
23 [1]Lit. *thousands*
24 [a]1 Sam. 25:2
25 [1]Or *from the rock*
26 [a]Ps. 31:22 [b]Ps. 17:9
27 [a]2 Kin. 19:9
28 [1]Heb. *Sela Hammahlekoth*
29 [a]2 Chr. 20:2

David Spares Saul

CHAPTER 24

24 Now it happened, [a]when Saul had returned from following the Philistines, that it was told him, saying, "Take note! David *is* in the Wilderness of En Gedi."
2 Then Saul took three thousand chosen men from all Israel, and [a]went to seek David and his men on the Rocks of the Wild Goats.
3 So he came to the sheepfolds by the road, where there *was* a cave; and [a]Saul went in to [b]attend to his needs. ([c]David and his men were staying in the recesses of the cave.)
4 [a]Then the men of David said to him, "This is the day of which the LORD said to you, 'Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.' " And David arose and secretly cut off a corner of Saul's robe.
5 Now it happened afterward that [a]David's heart troubled him because he had cut Saul's robe.

ENCOUNTER Note 1 Sam. 24:5

Choose a Pure Heart

Vengeance is troubling to the heart, the fruit of a sinful nature. No matter what others do to you, choose to keep your heart pure and allow God to avenge you. He will act with complete justice.

6 And he said to his men, [a]"The LORD forbid that I should do this thing to my master, the LORD's anointed, to stretch out my hand against him, seeing he *is* the anointed of the LORD."
7 So David [a]restrained his servants with *these* words, and did not allow them to rise against Saul. And Saul got up from the cave and went on *his* way.
8 David also arose afterward, went out of the cave, and called out to Saul, saying, "My lord the king!" And when Saul

1 [a]1 Sam. 23: 19, 28, 29
2 [a]1 Sam. 26:2
3 [a]1 Sam. 24:10 [b]Judg. 3:24 [c]Ps. 57:title; 142:title
4 [a]1 Sam. 26: 8–11
5 [a]2 Sam. 24:10
6 [a]1 Sam. 26:11
7 [a][Matt. 5:44]

23:19–26 This incident in David's life is the background for Psalm 54.

23:29 "En Gedi" means "Spring of the Kid" and was an oasis east of Hebron near the Dead Sea. It was known for its fresh water and lush vineyards. in the midst of an otherwise barren landscape.

24:2 "Rocks of the wild goats" was another name for En Gedi.

24:3 Sheepfolds were protective rock enclosures where shepherds brought their sheep at night to keep them from wandering. The shepherd stationed himself at the opening to protect against wild animals.

looked behind him, David stooped with his face to the earth, and bowed down.
9 And David said to Saul: [a]"Why do you listen to the words of men who say, 'Indeed David seeks your harm'?
10 "Look, this day your eyes have seen that the LORD delivered you today into my hand in the cave, and *someone* urged *me* to kill you. But *my eye* spared you, and I said, 'I will not stretch out my hand against my lord, for he *is* the LORD's anointed.'
11 "Moreover, my father, see! Yes, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not kill you, know and see that *there is* [a]neither evil nor rebellion in my hand, and I have not sinned against you. Yet you [b]hunt my life to take it.
12 [a]"Let the LORD judge between you and me, and let the LORD avenge me on you. But my hand shall not be against you.
13 "As the proverb of the ancients says, [a]'Wickedness proceeds from the wicked.' But my hand shall not be against you.
14 "After whom has the king of Israel come out? Whom do you pursue? [a]A dead dog? [b]A flea?
15 [a]"Therefore let the LORD be judge, and judge between you and me, and [b]see and [c]plead my case, and deliver me out of your hand."
16 So it was, when David had finished speaking these words to Saul, that Saul said, [a]"*Is* this your voice, my son David?" And Saul lifted up his voice and wept.
17 [a]Then he said to David: "You *are* [b]more righteous than I; for [c]you have rewarded me with good, whereas I have rewarded you with evil.
18 "And you have shown this day how you have dealt well with me; for when [a]the LORD delivered me into your hand, you did not kill me.
19 "For if a man finds his enemy, will he let him get away safely? Therefore may the LORD reward you with good for what you have done to me this day.
20 "And now [a]I know indeed that you shall surely be king, and that the kingdom of Israel shall be established in your hand.
21 [a]"Therefore swear now to me by the LORD [b]that you will not cut off my descendants after me, and that you will not destroy my name from my father's house."

9 [a]Ps. 141:6
11 [a]Ps. 7:3; 35:7 [b]1 Sam. 26:20
12 [a]1 Sam. 26: 10–23
13 [a][Matt. 7: 16–20]
14 [a]2 Sam. 9:8 [b]1 Sam. 26:20
15 [a]1 Sam. 24: 12 [b]2 Chr. 24:22 [c]Ps. 35:1; 43:1; 119:154
16 [a]1 Sam. 26: 17
17 [a]1 Sam. 26: 21 [b]Gen. 38:26 [c][Matt. 5:44]
18 [a]1 Sam. 26: 23
20 [a]1 Sam. 23: 17
21 [a]Gen. 21:23 [b]2 Sam. 21:6–8
22 [a]1 Sam. 23: 29

CHAPTER 25

1 [a]1 Sam. 28:3 [b]Deut. 34:8 [c]Gen. 21:21 [1]So with MT, Syr., Tg., Vg.; LXX *Maon*
2 [a]1 Sam. 23:24 [b]Josh. 15:55
3 [a]Josh. 15:13
4 [a]Gen. 38:13
6 [a]1 Chr. 12:18
7 [a]1 Sam. 25: 15, 21
8 [a]Esth. 8:17; 9:19, 22 [1]*be gracious to the young men*
10 [a]Judg. 9:28
11 [a]Judg. 8:6, 15 [1]Lit. *slaughter*

22 So David swore to Saul. And Saul went home, but David and his men went up to [a]the stronghold.

Death of Samuel

25 Then [a]Samuel died; and the Israelites gathered together and [b]lamented for him, and buried him at his home in Ramah. And David arose and went down [c]to the Wilderness of [1]Paran.

David and the Wife of Nabal

2 Now *there was* a man [a]in Maon whose business *was* in [b]Carmel, and the man *was* very rich. He had three thousand sheep and a thousand goats. And he was shearing his sheep in Carmel.
3 The name of the man *was* Nabal, and the name of his wife Abigail. And *she was* a woman of good understanding and beautiful appearance; but the man *was* harsh and evil in *his* doings. He *was of the house of* [a]Caleb.
4 When David heard in the wilderness that Nabal was [a]shearing his sheep,
5 David sent ten young men; and David said to the young men, "Go up to Carmel, go to Nabal, and greet him in my name.
6 "And thus you shall say to him who lives *in prosperity:* [a]'Peace *be* to you, peace to your house, and peace to all that you have!
7 'Now I have heard that you have shearers. Your shepherds were with us, and we did not hurt them, [a]nor was there anything missing from them all the while they were in Carmel.
8 'Ask your young men, and they will tell you. Therefore [1]let *my* young men find favor in your eyes, for we come on [a]a feast day. Please give whatever comes to your hand to your servants and to your son David.' "
9 So when David's young men came, they spoke to Nabal according to all these words in the name of David, and waited.
10 Then Nabal answered David's servants, and said, [a]"Who *is* David, and who *is* the son of Jesse? There are many servants nowadays who break away each one from his master.
11 [a]"Shall I then take my bread and my water and my [1]meat that I have killed for my shearers, and give *it* to men when I do not know where they *are* from?"

24:11 "My father" reflects that Saul was David's father-in-law.

24:13 "Wickedness proceeds from the wicked" was a proverb that exonerated David. If he had wicked intentions, he would have killed Saul.

25:3 "Abigail" means "My Father Rejoices." She was attractive, intelligent, and respectful, gaining David's favor. After Naboth's death, she became David's wife and bore him a son, Chileab (2 Sam. 3:3).

25:4 Sheep shearing was a festive event (2 Sam. 13:23, 24). People were usually more generous during these times.

12 So David's young men turned on their heels and went back; and they came and told him all these words.
13 Then David said to his men, "Every man gird on his sword." So every man girded on his sword, and David also girded on his sword. And about four hundred men went with David, and two hundred [a]stayed with the supplies.
14 Now one of the young men told Abigail, Nabal's wife, saying, "Look, David sent messengers from the wilderness to greet our master; and he [1]reviled them.
15 "But the men *were* very good to us, and [a]we were not hurt, nor did we miss anything as long as we accompanied them, when we were in the fields.
16 "They were [a]a wall to us both by night and day, all the time we were with them keeping the sheep.
17 "Now therefore, know and consider what you will do, for [a]harm is determined against our master and against all his household. For he *is such* a [b]scoundrel[1] that *one* cannot speak to him."
18 Then Abigail made haste and [a]took two hundred *loaves* of bread, two skins of wine, five sheep already dressed, five seahs of roasted *grain*, one hundred clusters of raisins, and two hundred cakes of figs, and loaded *them* on donkeys.
19 And she said to her servants, [a]"Go on before me; see, I am coming after you." But she did not tell her husband Nabal.
20 So it was, *as* she rode on the donkey, that she went down under cover of the hill; and there were David and his men, coming down toward her, and she met them.
21 Now David had said, "Surely in vain I have protected all that this *fellow* has in the wilderness, so that nothing was missed of all that *belongs* to him. And he has [a]repaid me evil for good.
22 [a]"May God do so, and more also, to the enemies of David, if I [b]leave [c]one male of all who *belong* to him by morning light."
23 Now when Abigail saw David, she [a]dismounted quickly from the donkey, fell on her face before David, and bowed down to the ground.
24 So she fell at his feet and said: "On me, my lord, *on* me *let* this iniquity *be!* And please let your maidservant [1]speak in your ears, and hear the words of your maidservant.
25 "Please, let not my lord [1]regard this scoundrel Nabal. For as his name *is*, so *is* he: [2]Nabal *is* his name, and folly *is* with him! But I, your maidservant, did not see the young men of my lord whom you sent.
26 "Now therefore, my lord, [a]*as* the LORD lives and *as* your soul lives, since the LORD has [b]held you back from coming to bloodshed and from [c]avenging[1] yourself with your own hand, now then, [d]let your enemies and those who seek harm for my lord be as Nabal.
27 "And now [a]this present which your maidservant has brought to my lord, let it be given to the young men who follow my lord.
28 "Please forgive the trespass of your maidservant. For [a]the LORD will certainly make for my lord an enduring house, because my lord [b]fights the battles of the LORD, [c]and evil is not found in you throughout your days.
29 "Yet a man has risen to pursue you and seek your life, but the life of my lord shall be [a]bound in the bundle of the living with the LORD your God; and the lives of your enemies He shall [b]sling out, *as from* the pocket of a sling.
30 "And it shall come to pass, when the LORD has done for my lord according to all the good that He has spoken concerning you, and has appointed you [a]ruler over Israel,
31 "that this will be no grief to you, nor offense of heart to my lord, either that you have shed blood without cause, or that my lord has avenged himself. But when the LORD has dealt well with my lord, then remember your maidservant."
32 Then David said to Abigail: [a]"Blessed *is* the LORD God of Israel, who sent you this day to meet me!
33 "And blessed *is* your advice and blessed *are* you, because you have [a]kept me this day from coming to bloodshed and from avenging myself with my own hand.

13 [a]1 Sam. 30:24
14 [1]*scolded* or *scorned at*
15 [a]1 Sam. 25:7, 21
16 [a]Ex. 14:22
17 [a]1 Sam. 20:7 [b]Deut. 13:13 [1]Lit. *son of Belial*
18 [a]Gen. 32:13
19 [a]Gen. 32:16, 20
21 [a]Ps. 109:5
22 [a]1 Sam. 3:17; 20:13, 16 [b]1 Sam. 25:34 [c]1 Kin. 14:10; 21:21
23 [a]Judg. 1:14
24 [1]*speak to you*
25 [1]*pay attention to* [2]Lit. *Fool*
26 [a]2 Kin. 2:2 [b]Gen. 20:6 [c][Rom. 12:19] [d]2 Sam. 18:32 [1]Lit. *saving yourself*
27 [a]Gen. 33:11
28 [a]2 Sam. 7:11–16, 27 [b]1 Sam. 18:17 [c]1 Sam. 24:11
29 [a][Col. 3:3] [b]Jer. 10:18
30 [a]1 Sam. 13:14; 15:28
32 [a]Luke 1:68
33 [a]1 Sam. 25:26

ENCOUNTER *Note* — *1 Sam. 25:33*

A Teachable Spirit

God gives His wisdom through various means. Always remain teachable and open to God's voice, even when it comes through an unlikely source.

25:17 "Scoundrel" is literally "son of Belial" or "son of worthlessness." Servants would not normally talk this way to a man's wife unless she agreed completely.

25:25 "Nabal" is the Hebrew word for "fool."

25:29 "Bound in the bundle of the living" was a figure of speech referring to the wrapping of a valuable possession to protect it from harm. God would do this for David, for he was God's treasure.

34 "For indeed, *as* the LORD God of Israel lives, who has [a]kept me back from hurting you, unless you had hurried and come to meet me, surely [b]by morning light no males would have been left to Nabal!"
35 So David received from her hand what she had brought him, and said to her, [a]"Go up in peace to your house. See, I have heeded your voice and [b]respected your person."
36 Now Abigail went to Nabal, and there he was, [a]holding a feast in his house, like the feast of a king. And Nabal's heart *was* merry within him, for he *was* very drunk; therefore she told him nothing, little or much, until morning light.
37 So it was, in the morning, when the wine had gone from Nabal, and his wife had told him these things, that his heart died within him, and he became *like* a stone.
38 Then it happened, *after* about ten days, that the LORD [a]struck Nabal, and he died.
39 So when David heard that Nabal was dead, he said, [a]"Blessed *be* the LORD, who has [b]pleaded the cause of my reproach from the hand of Nabal, and has [c]kept His servant from evil! For the LORD has [d]returned the wickedness of Nabal on his own head." And David sent and proposed to Abigail, to take her as his wife.
40 When the servants of David had come to Abigail at Carmel, they spoke to her saying, "David sent us to you, to ask you to become his wife."
41 Then she arose, bowed her face to the earth, and said, "Here is your maidservant, a servant to [a]wash the feet of the servants of my lord."
42 So Abigail rose in haste and rode on a donkey, [1]attended by five of her maidens; and she followed the messengers of David, and became his wife.
43 David also took Ahinoam [a]of Jezreel, [b]and so both of them were his wives.
44 But Saul had given [a]Michal his daughter, David's wife, to [1]Palti the son of Laish, who *was* from [b]Gallim.

David Spares Saul a Second Time

26 Now the Ziphites came to Saul at Gibeah, saying, [a]"Is David not hiding in the hill of Hachilah, opposite Jeshimon?"
2 Then Saul arose and went down to the Wilderness of Ziph, having [a]three thousand chosen men of Israel with him, to seek David in the Wilderness of Ziph.
3 And Saul encamped in the hill of Hachilah, which *is* opposite Jeshimon, by the road. But David stayed in the wilderness, and he saw that Saul came after him into the wilderness.
4 David therefore sent out spies, and understood that Saul had indeed come.
5 So David arose and came to the place where Saul had encamped. And David saw the place where Saul lay, and [a]Abner the son of Ner, the commander of his army. Now Saul lay within the camp, with the people encamped all around him.
6 Then David answered, and said to Ahimelech the Hittite and to Abishai [a]the son of Zeruiah, brother of [b]Joab, saying, "Who will [c]go down with me to Saul in the camp?" And [d]Abishai said, "I will go down with you."
7 So David and Abishai came to the people by night; and there Saul lay sleeping within the camp, with his spear stuck in the ground by his head. And Abner and the people lay all around him.
8 Then Abishai said to David, [a]"God has delivered your enemy into your hand this day. Now therefore, please, let me strike him [1]at once with the spear, right to the earth; and I will not *have to strike* him a second time!"
9 But David said to Abishai, "Do not destroy him; [a]for who can stretch out his hand against the LORD's anointed, and be guiltless?"
10 David said furthermore, "*As* the LORD lives, [a]the LORD shall strike him, or [b]his day shall come to die, or he shall [c]go out to battle and perish.

34 [a]1 Sam. 25:26 [b]1 Sam. 25:22
35 [a]2 Kin. 5:19 [b]Gen. 19:21
36 [a]2 Sam. 13:28
38 [a]1 Sam. 26:10
39 [a]1 Sam. 25:32 [b]Prov. 22:23 [c]1 Sam. 25:26, 34 [d]1 Kin. 2:44
41 [a]Luke 7:38, 44
42 [1]Lit. *with five of her maidens at her feet*
43 [a]Josh. 15:56 [b]1 Sam. 27:3; 30:5
44 [a]2 Sam. 3:14 [b]Is. 10:30 [1]*Paltiel*, 2 Sam. 3:15

CHAPTER 26

1 [a]1 Sam. 23:19
2 [a]1 Sam. 13:2; 24:2
5 [a]1 Sam. 14:50, 51; 17:55
6 [a]1 Chr. 2:16 [b]2 Sam. 2:13 [c]Judg. 7:10, 11 [d]2 Sam. 2:18, 24
8 [a]1 Sam. 24:4 [1]Or *one time*
9 [a]1 Sam. 24:6, 7
10 [a]1 Sam. 25:26, 38 [b][Job 7:1; 14:5] [c]1 Sam. 31:6

ENCOUNTER *Note* — *1 Sam. 26:10*

Let God Be God

As God has the authority to elevate a person, so He has the ability to bring a person down. That, however, is His responsibility. God's children ought to grieve, never rejoice, over the downfall of a brother.

25:43 Ahinoam, whose name means "My Brother Is Delighted" or "Gracious," was David's first wife, the mother of Amnon (2 Sam. 3:2).

26:5 Abner the son of Ner was Saul's cousin and an outstanding commander in his army. He exerted tremendous influence during and after Saul's reign.

26:6 Ahimelech the Hittite was probably a mercenary soldier who joined David's army. Abishai was David's nephew (1 Chr. 2:15–16).

26:7 A spear was a symbol of Saul's authority.

11 [a]"The LORD forbid that I should stretch out my hand against the LORD's anointed. But please, take now the spear and the jug of water that *are* by his head, and let us go."
12 So David took the spear and the jug of water *by* Saul's head, and they got away; and no man saw or knew *it* or awoke. For they *were* all asleep, because [a]a deep sleep from the LORD had fallen on them.
13 Now David went over to the other side, and stood on the top of a hill afar off, a great distance *being* between them.
14 And David called out to the people and to Abner the son of Ner, saying, "Do you not answer, Abner?" Then Abner answered and said, "Who *are* you, calling out to the king?"
15 So David said to Abner, "*Are* you not a man? And who *is* like you in Israel? Why then have you not guarded your lord the king? For one of the people came in to destroy your lord the king.
16 "This thing that you have done *is* not good. *As* the LORD lives, you deserve to die, because you have not guarded your master, the LORD's anointed. And now see where the king's spear *is*, and the jug of water that *was* by his head."
17 Then Saul knew David's voice, and said, [a]"*Is* that your voice, my son David?" David said, "*It is* my voice, my lord, O king."
18 And he said, [a]"Why does my lord thus pursue his servant? For what have I done, or what evil *is* in my hand?
19 "Now therefore, please, let my lord the king hear the words of his servant: If the LORD has [a]stirred you up against me, let Him accept an offering. But if *it is* the children of men, *may* they *be* cursed before the LORD, [b]for they have driven me out this day from sharing in the [c]inheritance of the LORD, saying, 'Go, serve other gods.'
20 "So now, do not let my blood fall to the earth before the face of the LORD. For the king of Israel has come out to seek [a]a flea, as when one hunts a partridge in the mountains."
21 Then Saul said, [a]"I have sinned. Return, my son David. For I will harm you no more, because my life was precious in your eyes this day. Indeed I have played the fool and erred exceedingly."
22 And David answered and said, "Here is the king's spear. Let one of the young men come over and get it.
23 [a]"May the LORD [b]repay every man *for* his righteousness and his faithfulness; for the LORD delivered you into *my* hand today, but I would not stretch out my hand against the LORD's anointed.
24 "And indeed, as your life was valued much this day in my eyes, so let my life be valued much in the eyes of the LORD, and let Him deliver me out of all tribulation."
25 Then Saul said to David, "*May* you *be* blessed, my son David! You shall both do great things and also still [a]prevail." So David went on his way, and Saul returned to his place.

David Allied with the Philistines

27 And David said in his heart, "Now I shall perish someday by the hand of Saul. *There is* nothing better for me than that I should speedily escape to the land of the Philistines; and Saul will [1]despair of me, to seek me anymore in any part of Israel. So I shall escape out of his hand."
2 Then David arose [a]and went over with the six hundred men who *were* with him [b]to Achish the son of Maoch, king of Gath.
3 So David dwelt with Achish at Gath, he and his men, each man with his household, *and* David [a]with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's widow.
4 And it was told Saul that David had fled to Gath; so he sought him no more.
5 Then David said to Achish, "If I have now found favor in your eyes, let them give me a place in some town in the country, that I may dwell there. For why should your servant dwell in the royal city with you?"
6 So Achish gave him Ziklag that day. Therefore [a]Ziklag has belonged to the kings of Judah to this day.
7 Now [1]the time that David [a]dwelt in the country of the Philistines was one full year and four months.
8 And David and his men went up and raided [a]the Geshurites, [b]the [1]Girzites, and the [c]Amalekites. For those *nations* were the inhabitants of the land from [2]of old, [d]as you go to Shur, even as far as the land of Egypt.
9 Whenever David [1]attacked the land, he left neither man nor woman alive, but

11 [a]1 Sam. 24: 6–12
12 [a]Gen. 2:21; 15:12
17 [a]1 Sam. 24: 16
18 [a]1 Sam. 24: 9, 11–14
19 [a]2 Sam. 16: 11; 24:1 [b]Deut. 4:27, 28 [c]2 Sam. 14:16; 20:19
20 [a]1 Sam. 24: 14
21 [a]1 Sam. 15: 24, 30; 24:17
23 [a]Ps. 7:8; 18:20; 62:12 [b]2 Sam. 22:21
25 [a]Gen. 32:28

CHAPTER 27

1 [1]*despair of searching for*
2 [a]1 Sam. 25:13 [b]1 Sam. 21:10
3 [a]1 Sam. 25: 42, 43
6 [a]Josh. 15:31; 19:5
7 [a]1 Sam. 29:3 [1]Lit. *the number of days*
8 [a]Josh. 13:2, 13 [b]Judg. 1:29 [c]Ex. 17:8, 16 [d]Gen. 25:18 [1]Or *Gezrites* [2]*ancient times*
9 [1]Lit. *struck*

26:12 David took the spear and the jug of water to prove again his innocence, and to demonstrate Abner's inability to protect Saul.

26:20 David refers to seeking a flea as a way of pointing out how foolish Saul has become, wasting tremendous national resources and precious time to track down and kill a person who offered no threat.

26:25 This was the last meeting between Saul and David.

27:6 Ziklag became David's center of operations until after Saul's death when David relocated to Hebron.

ENCOUNTER Note 1 Sam. 27:7

Obedient in Awkward Times

God's plan does not always unfold as we think it should. When friends become enemies and enemies become friends, stay true to the Lord. His purposes will be fulfilled. Do not lose heart; He knows what He is doing.

took away the sheep, the oxen, the donkeys, the camels, and the apparel, and returned and came to Achish.
10 Then Achish would say, "Where have you made a raid today?" And David would say, "Against the southern *area* of Judah, or against the southern *area* of [a]the Jerahmeelites, or against the southern *area* of [b]the Kenites."
11 David would save neither man nor woman alive, to bring *news* to Gath, saying, "Lest they should inform on us, saying, 'Thus David did.' " And thus *was* his behavior all the time he dwelt in the country of the Philistines.
12 So Achish believed David, saying, "He has made his people Israel utterly abhor him; therefore he will be my servant forever."

28 Now [a]it happened in those days that the Philistines gathered their armies together for war, to fight with Israel. And Achish said to David, "You assuredly know that you will go out with me to battle, you and your men."
2 So David said to Achish, "Surely you know what your servant can do." And Achish said to David, "Therefore I will make you one of my chief guardians forever."

Saul Consults a Medium

3 Now [a]Samuel had died, and all Israel had lamented for him and buried him in [b]Ramah, in his own city. And Saul had put [c]the mediums and the spiritists out of the land.
4 Then the Philistines gathered together, and came and encamped at [a]Shunem. So Saul gathered all Israel together, and they encamped at [b]Gilboa.
5 When Saul saw the army of the Philistines, he was [a]afraid, and his heart trembled greatly.

10 [a]1 Chr. 2:9, 25 [b]Judg. 1:16

CHAPTER 28

1 [a]1 Sam. 29:1, 2
3 [a]1 Sam. 25:1 [b]1 Sam. 1:19 [c]Deut. 18:10, 11
4 [a]Josh. 19:18 [b]1 Sam. 31:1
5 [a]Job 18:11

6 [a]1 Sam. 14:37 [b]Num. 12:6 [c]Ex. 28:30
7 [a]1 Chr. 10:13
8 [a]Deut. 18:10, 11
9 [a]1 Sam. 28:3
13 [a]Ex. 22:28 [1]Heb. *elohim*
14 [a]1 Sam. 15:27
15 [a]Is. 14:9

6 And when Saul inquired of the LORD, [a]the LORD did not answer him, either by [b]dreams or [c]by Urim or by the prophets.

ENCOUNTER Note 1 Sam. 28:6

He Rules, We Serve

God deals with His people on His terms. He does not run to our every beck and call. He is the master; we serve Him; He does not serve us.

7 Then Saul said to his servants, "Find me a woman who is a medium, [a]that I may go to her and inquire of her." And his servants said to him, "In fact, *there is* a woman who is a medium at En Dor."
8 So Saul disguised himself and put on other clothes, and he went, and two men with him; and they came to the woman by night. And [a]he said, "Please conduct a seance for me, and bring up for me the one I shall name to you."
9 Then the woman said to him, "Look, you know what Saul has done, how he has [a]cut off the mediums and the spiritists from the land. Why then do you lay a snare for my life, to cause me to die?"
10 And Saul swore to her by the LORD, saying, "*As* the LORD lives, no punishment shall come upon you for this thing."
11 Then the woman said, "Whom shall I bring up for you?" And he said, "Bring up Samuel for me."
12 When the woman saw Samuel, she cried out with a loud voice. And the woman spoke to Saul, saying, "Why have you deceived me? For you *are* Saul!"
13 And the king said to her, "Do not be afraid. What did you see?" And the woman said to Saul, "I saw [a]a[1] spirit ascending out of the earth."
14 So he said to her, "What *is* his form?" And she said, "An old man is coming up, and he *is* covered with [a]a mantle." And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground and bowed down.
15 Now Samuel said to Saul, "Why have you [a]disturbed me by bringing me up?" And Saul answered, "I am deeply distressed; for the Philistines make war

27:10 The southern region of Palestine is known as the Negev. It means "Dry" in Hebrew and refers to a large area from Beersheba to the Sinai Peninsula.

28:1 "In those days" refers to David's time in Ziklag. Receiving safe haven in a foreign country obligated a refugee to military service in times of war.

28:6 "Urim" was a method of seeking God's advice. The word Urim begins with the first letter of the Hebrew alphabet and means "Curses." The word Thummim begins with the last letter of the alphabet and means "Perfections." Scholars think they were sacred lots used to determine God's will. If Urim dominated the lots cast, the answer was no. If Thummim dominated, the answer was yes.

28:7 In Saul's distress, he resorted to a pagan ritual he had outlawed (28:3) in accordance with Mosaic law (Ex. 22:18; Lev. 19:26).

28:10 Saul's thinking was so twisted he actually called upon God to protect a spiritist who used her evil powers to break God's law.

against me, and [b]God has departed from me and [c]does not answer me anymore, neither by prophets nor by dreams. Therefore I have called you, that you may reveal to me what I should do."
16 Then Samuel said: "So why do you ask me, seeing the LORD has departed from you and has become your enemy?
17 "And the LORD has done for [1]Himself [a]as He spoke by me. For the LORD has torn the kingdom out of your hand and given it to your neighbor, David.
18 [a]"Because you did not obey the voice of the LORD nor execute His fierce wrath upon [b]Amalek, therefore the LORD has done this thing to you this day.
19 "Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons *will be* with [a]me. The LORD will also deliver the army of Israel into the hand of the Philistines."
20 Immediately Saul fell full length on the ground, and was dreadfully afraid because of the words of Samuel. And there was no strength in him, for he had eaten no food all day or all night.
21 And the woman came to Saul and saw that he was severely troubled, and said to him, "Look, your maidservant has obeyed your voice, and I have [a]put my life in my hands and heeded the words which you spoke to me.
22 "Now therefore, please, heed also the voice of your maidservant, and let me set a piece of bread before you; and eat, that you may have strength when you go on *your* way."
23 But he refused and said, "I will not eat." So his servants, together with the woman, urged him; and he heeded their voice. Then he arose from the ground and sat on the bed.
24 Now the woman had a fatted calf in the house, and she hastened to kill it. And she took flour and kneaded *it,* and baked unleavened bread from it.
25 So she brought *it* before Saul and his servants, and they ate. Then they rose and went away that night.

The Philistines Reject David

29 Then [a]the Philistines gathered together all their armies [b]at Aphek, and the Israelites encamped by a fountain which *is* in Jezreel.
2 And the [a]lords of the Philistines [1]passed in review by hundreds and by thousands, but [b]David and his men passed in review at the rear with Achish.
3 Then the princes of the Philistines said, "What *are* these Hebrews *doing here?*" And Achish said to the princes of the Philistines, "*Is* this not David, the servant of Saul king of Israel, who has been with me [a]these days, or these years? And to this day I have [b]found no fault in him since he defected *to me.*"
4 But the princes of the Philistines were angry with him; so the princes of the Philistines said to him, [a]"Make this fellow return, that he may go back to the place which you have appointed for him, and do not let him go down with us to [b]battle, lest [c]in the battle he become our adversary. For with what could he reconcile himself to his master, if not with the heads of these [d]men?
5 "*Is* this not David, [a]of whom they sang to one another in dances, saying:

[b]'Saul has slain his thousands,
And David his ten thousands'?"

6 Then Achish called David and said to him, "Surely, *as* the LORD lives, you have been upright, and [a]your going out and your coming in with me in the army *is* good in my sight. For to this day [b]I have not found evil in you since the day of your coming to me. Nevertheless the lords do not favor you.

ENCOUNTER *Note* *1 Sam. 29:6*

At Home in God

Faithfulness to God brings safety in any circumstance. Whether in victory or in defeat, among friends or among enemies, at home or on the run, a relationship with God is a secure place.

7 "Therefore return now, and go in peace, that you may not displease the lords of the Philistines."
8 So David said to Achish, "But what have I done? And to this day what have you found in your servant as long as I have been with you, that I may not go and fight against the enemies of my lord the king?"
9 Then Achish answered and said to David, "I know that you *are* as good in my sight [a]as an angel of God; nevertheless [b]the princes of the Philistines have said, 'He shall not go up with us to the battle.'
10 "Now therefore, rise early in the morning with your master's servants [a]who have come with [1]you. And as soon

[b]1 Sam. 16:14; 18:12
[c]1 Sam. 28:6
17 [a]1 Sam. 15:28 [1]Or *him,* i.e., David
18 [a]1 Chr. 10:13 [b]1 Sam. 15:3–9
19 [a]Job 3:17–19
21 [a]Job 13:14

CHAPTER 29

1 [a]1 Sam. 28:1 [b]1 Sam. 4:1
2 [a]1 Sam. 6:4; 7:7 [b]1 Sam. 28:1, 2 [1]*passed on in the rear*
3 [a]1 Sam. 27:7 [b]Dan. 6:5
4 [a]1 Sam. 27:6 [b]1 Sam. 14:21 [c]1 Sam. 29:9 [d]1 Chr. 12:19, 20
5 [a]1 Sam. 21:11 [b]1 Sam. 18:7
6 [a]2 Sam. 3:25 [b]1 Sam. 29:3
9 [a]2 Sam. 14:17, 20; 19:27 [b]1 Sam. 29:4
10 [a]1 Chr. 12:19, 22 [1]*So with MT, Tg., Vg.; LXX adds and go to the place which I have selected for you there; and set no bothersome word in your heart, for you are good before me. And rise on your way*

29:5 This is the third time "David his ten thousands" was chanted (1 Sam. 18:7; 21:12).

29:7 "Go in peace" was more than a farewell; it released David of any obligation to Achish.

as you are up early in the morning and have light, depart."
11 So David and his men rose early to depart in the morning, to return to the land of the Philistines. [a]And the Philistines went up to Jezreel.

David's Conflict with the Amalekites

30 Now it happened, when David and his men came to [a]Ziklag, on the third day, that the [b]Amalekites had invaded the South and Ziklag, attacked Ziklag and burned it with fire,
2 and had taken captive the [a]women and those who *were* there, from small to great; they did not kill anyone, but carried *them* away and went their way.
3 So David and his men came to the city, and there it was, burned with fire; and their wives, their sons, and their daughters had been taken captive.
4 Then David and the people who *were* with him lifted up their voices and wept, until they had no more power to weep.
5 And David's two [a]wives, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite, had been taken captive.
6 Now David was greatly distressed, for [a]the people spoke of stoning him, because the soul of all the people was [1]grieved, every man for his sons and his daughters. [b]But David strengthened himself in the LORD his God.
7 [a]Then David said to Abiathar the priest, Ahimelech's son, "Please bring the ephod here to me." And [b]Abiathar brought the ephod to David.
8 [a]So David inquired of the LORD, saying, "Shall I pursue this troop? Shall I overtake them?" And He answered him, "Pursue, for you shall surely overtake *them* and without fail recover *all*."
9 So David went, he and the six hundred men who *were* with him, and came to the Brook Besor, where those stayed who were left behind.
10 But David pursued, he and four hundred men; [a]for two hundred stayed *behind*, who were so weary that they could not cross the Brook Besor.
11 Then they found an Egyptian in the field, and brought him to David; and they gave him bread and he ate, and they let him drink water.
12 And they gave him a piece of [a]a cake of figs and two clusters of raisins. So [b]when he had eaten, his strength came back to him; for he had eaten no bread nor drunk water for three days and three nights.

11 [a]2 Sam. 4:4

CHAPTER 30

1 [a]1 Sam. 27:6 [b]1 Sam. 15:7; 27:8
2 [a]1 Sam. 27:2, 3
5 [a]1 Sam. 25: 42, 43
6 [a]Ex. 17:4 [b]Hab. 3:17–19 [1]Lit. *bitter*
7 [a]1 Sam. 23: 2–9 [b]1 Sam. 23:6
8 [a]1 Sam. 23:2, 4
10 [a]1 Sam. 30: 9, 21
12 [a]1 Sam. 25: 18 [b]Judg. 15:19

14 [a]2 Sam. 8:18 [b]Josh. 14:13; 15:13
15 [a]Deut. 23:15
16 [a]1 Thess. 5:3
19 [a]1 Sam. 30:8
21 [a]1 Sam. 30: 10 [1]*asked them concerning their welfare*
22 [a]Deut. 13:13 [1]Lit. *men of Belial*

13 Then David said to him, "To whom do you *belong*, and where *are* you from?" And he said, "I *am* a young man from Egypt, servant of an Amalekite; and my master left me behind, because three days ago I fell sick.
14 "We made an invasion of the southern *area* of [a]the Cherethites, in the *territory* which *belongs* to Judah, and of the southern *area* [b]of Caleb; and we burned Ziklag with fire."
15 And David said to him, "Can you take me down to this troop?" So he said, "Swear to me by God that you will neither kill me nor deliver me into the hands of my [a]master, and I will take you down to this troop."
16 And when he had brought him down, there they were, spread out over all the land, [a]eating and drinking and dancing, because of all the great spoil which they had taken from the land of the Philistines and from the land of Judah.
17 Then David attacked them from twilight until the evening of the next day. Not a man of them escaped, except four hundred young men who rode on camels and fled.
18 So David recovered all that the Amalekites had carried away, and David rescued his two wives.
19 And nothing of theirs was lacking, either small or great, sons or daughters, spoil or anything which they had taken from them; [a]David recovered all.
20 Then David took all the flocks and herds they had driven before those *other* livestock, and said, "This *is* David's spoil."
21 Now David came to the [a]two hundred men who had been so weary that they could not follow David, whom they also had made to stay at the Brook Besor. So they went out to meet David and to meet the people who *were* with him. And when David came near the people, he [1]greeted them.
22 Then all the wicked and [a]worthless[1] men of those who went with David answered and said, "Because they did not go with us, we will not give them *any* of the spoil that we have recovered, except for every man's wife and children, that they may lead *them* away and depart."
23 But David said, "My brethren, you shall not do so with what the LORD has given us, who has preserved us and delivered into our hand the troop that came against us.

30:2 The Amalekites did not kill the inhabitants because they probably intended to use them as slaves.

30:13 Slaves were so devalued it was deemed more economical to obtain a new slave than to administer medicine to an existing one.

ENCOUNTER Note 1 Sam. 30:23

Share God's Goodness

Both the victory and the reward belong to God. Always acknowledge this truth and be gracious with His benefits.

24 "For who will heed you in this matter? But [a]as his part *is* who goes down to the battle, so *shall* his part *be* who stays by the supplies; they shall share alike."
25 So it was, from that day forward; he made it a statute and an ordinance for Israel to this day.
26 Now when David came to Ziklag, he sent *some* of the [1]spoil to the elders of Judah, to his friends, saying, "Here is a present for you from the spoil of the enemies of the LORD"—
27 to *those* who *were* in Bethel, *those* who *were* in [a]Ramoth of the South, *those* who *were* in [b]Jattir,
28 *those* who *were* in [a]Aroer, *those* who *were* in [b]Siphmoth, *those* who *were* in [c]Eshtemoa,
29 *those* who *were* in Rachal, *those* who *were* in the cities of [a]the Jerahmeelites, *those* who *were* in the cities of the [b]Kenites,
30 *those* who *were* in [a]Hormah, *those* who *were* in [1]Chorashan, *those* who *were* in Athach,
31 *those* who *were* in [a]Hebron, and to all the places where David himself and his men were accustomed to [b]rove.

The Tragic End of Saul and His Sons

31 Now [a]the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount [b]Gilboa.
2 Then the Philistines followed hard after Saul and his sons. And the Philistines killed [a]Jonathan, Abinadab, and Malchishua, Saul's sons.
3 [a]The battle became fierce against Saul. The archers [1]hit him, and he was severely wounded by the archers.
4 [a]Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest [b]these uncircumcised men come and thrust me through and [1]abuse me." But his armorbearer would not, [c]for he was greatly afraid. Therefore Saul took a sword and [d]fell on it.
5 And when his armorbearer saw that Saul was dead, he also fell on his sword, and died with him.
6 So Saul, his three sons, his armorbearer, and all his men died together that same day.

24 [a]Josh. 22:8
26 [1]*booty*
27 [a]Josh. 19:8 [b]Josh. 15:48; 21:14
28 [a]Josh. 13:16 [b]1 Chr. 27:27 [c]Josh. 15:50
29 [a]1 Sam. 27:10 [b]Judg. 1:16
30 [a]Judg. 1:17 [1]Or *Borashan*
31 [a]2 Sam. 2:1 [b]1 Sam. 23:22

CHAPTER 31

1 [a]1 Chr. 10:1–12 [b]1 Sam. 28:4
2 [a]1 Sam. 14:49
3 [a]2 Sam. 1:6 [1]Lit. *found him*
4 [a]Judg. 9:54 [b]1 Sam. 14:6; 17:26, 36
[c]2 Sam. 1:14 [d]2 Sam. 1:6, 10 [1]*torture*
9 [a]2 Sam. 1:20
10 [a]1 Sam. 21:9 [b]Judg. 2:13 [c]2 Sam. 21:12 [d]Judg. 1:27 [1]*Beth Shean,* Josh. 17:11
11 [a]1 Sam. 11:1–13
12 [a]2 Sam. 2:4–7 [b]2 Chr. 16:14
13 [a]2 Sam. 2:4, 5; 21:12–14 [b]Gen. 50:10

ENCOUNTER Note 1 Sam. 31:6

Choose Wisely

Life is a direct product of our choices. We either obey God and we receive His blessing, or we disobey God and we live with the consequences.

7 And when the men of Israel who *were* on the other side of the valley, and *those* who *were* on the other side of the Jordan, saw that the men of Israel had fled and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them.
8 So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his three sons fallen on Mount Gilboa.
9 And they cut off his head and stripped off his armor, and sent *word* throughout the land of the Philistines, to [a]proclaim *it in* the temple of their idols and among the people.
10 [a]Then they put his armor in the temple of the [b]Ashtoreths, and [c]they fastened his body to the wall of [d]Beth[1] Shan.
11 [a]Now when the inhabitants of Jabesh Gilead heard what the Philistines had done to Saul,
12 [a]all the valiant men arose and traveled all night, and took the body of Saul and the bodies of his sons from the wall of Beth Shan; and they came to Jabesh and [b]burned them there.
13 Then they took their bones and [a]buried *them* under the tamarisk tree at Jabesh, [b]and fasted seven days.

30:31 Hebron would soon become David's capital. It was a Levitical city given to Caleb by Joshua (Josh. 14:13).

31:2 Saul's other son Ishbosheth was not at the battle and was later declared king by Abner (2 Sam. 2:8–10).

31:10 Putting Saul's armor in the temple attributed victory to the Philistine gods.

31:12 Cremation was not a normal Hebrew practice, but was probably done because the bodies had been so badly mutilated by the Philistines.

THE SECOND BOOK OF SAMUEL

INTRODUCTION

First and Second Samuel were originally combined in one book. See the introduction to First Samuel for information on title, authorship, and compilation of its material.

SIGNIFICANCE

The division between First and Second Samuel is marked by the death of King Saul, establishing the need for a successor to govern Israel. Continuing the theme of First Samuel, this book develops Israel's history as a political nation and a viable power within the ancient Middle East. This remarkable transformation becomes clear when pre-Samuel Israel as depicted in Judges is compared to post-Samuel Israel as described in Kings. Israel was originally little more than a collection of unstable tribes, susceptible to religious idolatry and syncretism, functioning under primitive political structures and prone to ruthless military exploits. The establishment of a monarchy centralized political power and provided an economic structure to advance Israel's interests. Second Samuel also establishes David's significant role as the key figure in this transformation. Among the many contenders for the throne, especially from Saul's own household, the author seeks to identify David as the divinely ordained and legitimate successor. Finally, Second Samuel demonstrates Yahweh's power in creating a people through whom He would bless all nations. God is the central character operating throughout the narrative, His plans being fulfilled through human instrumentation. His demand for wholehearted obedience is the means for His people to experience the fullness of His presence and His blessing.

STRUCTURE

The material in Second Samuel can be divided into three distinct sections. First is David's rise to the throne and his subsequent reign. David's assent to the throne legitimately begins in First Samuel, when Saul's death creates a vacancy for David's succession. This portion describes David's decisive actions in securing the Ark of the Covenant, initiating a plan for the temple, and expanding the empire. The second section focuses on David's family. Here we see more than just a king; the scriptures give insight into David as a man and a father. A person of passion and intense emotion, David is revealed as one who loves God, yet struggles with sin, volatile family relations and bitter rivalries. David's darker side is exposed as his personal weaknesses and failures are candidly recorded in excruciating detail. The last section is an appendix to First and Second Samuel, serving as a remembrance of David's life and achievements. Not necessarily in chronological order, this final reflection describes significant moments and influential people during David's rule. Second Samuel can be outlined as follows:

- David's Rise to the Throne
  - Time of Transition (1:1—4:12)
  - Time of Growth (5:1—8:18)
- David's Personal Relationships
  - Mephibosheth (9:1–13)
  - Conflict with Enemies (10:1–19)
  - Sin with Bathsheba (11:1—12:31)
  - Conflict with Sons (13:1—18:33)
  - Reclaiming the throne (19:1—20:26)
- Remembrance of David's Life (21:1—24:25)

ENCOUNTERING GOD THROUGH 2 SAMUEL

Continuing the historical narrative of First Samuel, this book demonstrates how God used a man to accomplish His purposes. The tragic realism of David's character is unexpected for such a composition, but the writer is clearly more concerned with promoting God's nature than with heralding a king's glory. Focus your attention on God and the overall story without being overly distracted by the failures of human

characters. You will learn important truths about God as He deals with His people. Look for the fulfillment of God's promise to David, God's judgment upon the house of Saul, David's God-given victory to secure Jerusalem, the covenant God establishes with David, God's response to David's tragic sin with Bathsheba and Uriah, challenges to the throne, God's provision for David's successor; and God as the defender of David's throne. Second Samuel demonstrates God's sovereign control over situations that appear out of control.

The Report of Saul's Death

CHAPTER 1

NOW it came to pass after the [a]death of Saul, when David had returned from [b]the slaughter of the Amalekites, and David had stayed two days in Ziklag,
2 on the third day, behold, it happened that [a]a man came from Saul's camp [b]with his clothes [1]torn and dust on his head. So it was, when he came to David, that he [c]fell to the ground and prostrated himself.
3 And David said to him, "Where have you come from?" So he said to him, "I have escaped from the camp of Israel."
4 Then David said to him, [a]"How did the matter go? Please tell me." And he answered, "The people have fled from the battle, many of the people are fallen and dead, and Saul and [b]Jonathan his son are dead also."
5 So David said to the young man who told him, "How do you know that Saul and Jonathan his son are dead?"
6 Then the young man who told him said, "As I happened by chance *to be* on [a]Mount Gilboa, there was [b]Saul, leaning on his spear; and indeed the chariots and horsemen followed hard after him.
7 "Now when he looked behind him, he saw me and called to me. And I answered, 'Here I am.'
8 "And he said to me, 'Who *are* you?' So I answered him, 'I *am* an Amalekite.'
9 "He said to me again, 'Please stand over me and kill me, for [1]anguish has come upon me, but my life still *remains* in me.'
10 "So I stood over him and [a]killed him, because I was sure that he could not live after he had fallen. And I took the crown that *was* on his head and the bracelet that *was* on his arm, and have brought them here to my lord."

1 [a]1 Sam. 31:6 [b]1 Sam. 30:1, 17, 26
2 [a]2 Sam. 4:10 [b]1 Sam. 4:12 [c]1 Sam. 25:23 [1]To show grief
4 [a]1 Sam. 4:16; 31:3 [b]1 Sam. 31:2
6 [a]1 Sam. 31:1 [b]1 Sam. 31: 2–4
9 [1]*agony*
10 [a]Judg. 9:54
11 [a]2 Sam. 3: 31; 13:31
12 [a]2 Sam. 3:31 [b]1 Sam. 31:13 [c]2 Sam. 6:21
14 [a]Num. 12:8 [b]1 Sam. 31:4 [c]1 Sam. 24:6; 26:9
15 [a]2 Sam. 4: 10, 12
16 [a]1 Kin. 2: 32–37 [b]Luke 19:22
18 [a]1 Sam. 31:3 [b]Josh. 10:13 [1]Lit. *of the Upright*
19 [a]2 Sam. 1:27
20 [a]Mic. 1:10 [b]Jer. 25:20 [c]Ex. 15:20 [d]1 Sam. 31:4
21 [a]1 Sam. 31:1

11 Therefore David took hold of his own clothes and [a]tore them, and *so did* all the men who *were* with him.
12 And they [a]mourned and wept and [b]fasted until evening for Saul and for Jonathan his son, for the [c]people of the LORD and for the house of Israel, because they had fallen by the sword.
13 Then David said to the young man who told him, "Where *are* you from?" And he answered, "I *am* the son of an alien, an Amalekite."
14 So David said to him, "How [a]was it you were not [b]afraid to [c]put forth your hand to destroy the LORD's anointed?"
15 Then [a]David called one of the young men and said, "Go near, *and* execute him!" And he struck him so that he died.
16 So David said to him, [a]"Your blood *is* on your own head, for [b]your own mouth has testified against you, saying, 'I have killed the LORD's anointed.' "

The Song of the Bow

17 Then David lamented with this lamentation over Saul and over Jonathan his son,
18 [a]and he told *them* to teach the children of Judah *the Song of* the Bow; indeed *it is* written [b]in the Book [1]of Jasher:

19 "The beauty of Israel is slain on your high places!
[a]How the mighty have fallen!
20 [a]Tell *it* not in Gath,
Proclaim *it* not in the streets of [b]Ashkelon—
Lest [c]the daughters of the Philistines rejoice,
Lest the daughters of [d]the uncircumcised triumph.

21 "O [a]mountains of Gilboa,

1:1 Saul's death is recorded in 1 Samuel 31:3–5.

1:1 Ziklag was a city given to David when he served Achish, king of Gath (1 Sam. 27:6).

1:2 "Clothes torn and dust on his head" was not from battle, but was a sign of mourning.

1:6 Mount Gilboa is a small mountain range in the eastern Jezreel Valley.

1:12 The "people of the Lord" were the same army of Saul that earlier tried to hunt down and kill David.

1:13 The man was an Amalekite, belonging to the same race David had just defeated in battle (1 Sam. 30:1–17). The Amalekites were a nomadic, marauding people who roamed southern Canaan. This man was probably not in Saul's army, but was present to pillage the battlefield.

1:14 "The Lord's anointed" is a phrase David often used to show respect for Saul as being divinely chosen by God. David himself refused to harm someone God had chosen (1 Sam. 24:6; 26:9).

1:18 The Book of Jasher was probably a commemorative collection of poetry about Israel's wars and heroic figures.

1:20 Gath and Ashkelon represent the five-city league of Philistines who would rejoice over the death of an Israelite king. Ekron, Gaza, and Ashdod were the other three cities.

[b]*Let there be* no dew nor rain upon you,
Nor fields of offerings.
For the shield of the mighty is [1]cast away there!
The shield of Saul, not [c]anointed with oil.
22 From the blood of the slain,
From the fat of the mighty,
[a]The bow of Jonathan did not turn back,
And the sword of Saul did not return empty.
23 "Saul and Jonathan *were* beloved and pleasant in their lives,
And in their [a]death they were not divided;
They were swifter than eagles,
They were [b]stronger than lions.
24 "O daughters of Israel, weep over Saul,
Who clothed you in scarlet, with luxury;
Who put ornaments of gold on your apparel.
25 "How the mighty have fallen in the midst of the battle!
Jonathan *was* slain in your high places.
26 I am distressed for you, my brother Jonathan;
You have been very pleasant to me;
[a]Your love to me was wonderful,
Surpassing the love of women.
27 "How[a] the mighty have fallen,
And the weapons of war perished!"

[b]Ezek. 31:15
[c]1 Sam. 10:1
[1]Lit. *defiled*
22 [a]1 Sam. 18:4
23 [a]1 Sam. 31: 2–4
[b]Judg. 14:18
26 [a]1 Sam. 18: 1–4; 19:2; 20:17
27 [a]2 Sam. 1: 19, 25

ENCOUNTER *Note* — *2 Sam. 1:24*

Weep for the Fallen

Those who have experienced God's faithfulness ought to express unwavering concern for those who have fallen. An awareness of God's grace brings humility in success and sympathy for those who have failed.

David Anointed King of Judah

CHAPTER 2

2 It happened after this that David [a]inquired of the LORD, saying, "Shall I go up to any of the cities of Judah?" And the LORD said to him, "Go up." David said, "Where shall I go up?" And He said, "To [b]Hebron."
2 So David went up there, and his [a]two wives also, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite.
3 And David brought up [a]the men who *were* with him, every man with his household. So they dwelt in the cities of Hebron.
4 [a]Then the men of Judah came, and

1 [a]Judg. 1:1
[b]1 Sam. 30:31
2 [a]1 Sam. 25: 42, 43; 30:5
3 [a]1 Chr. 12:1
4 [a]1 Sam. 30:26

CHARACTER *Study* — DAVID — *2 Sam. 2:1*

David's name means "Beloved," reflecting his special relationship with the Lord. He was the youngest of the eight sons of Jesse, from Bethlehem. David became Israel's second king, and one of the more renowned figures in world history. David was a multifaceted individual. He rose from a lowly shepherd boy to be anointed king of all Israel by the prophet Samuel (1 Sam. 16:13). David's courageous slaying of Goliath was his first military conquest, but certainly not his last. His battles became legendary; he conquered thousands and captured numerous strongholds by the Lord's power (2 Sam. 5:17). As a man of war, he was not allowed to build the temple (1 Chr. 28:3). That task was bequeathed to his son Solomon. In contrast to his military success, David was also a celebrated musician skilled at the harp. His talents brought him into the presence of King Saul who later tried to slay him (1 Sam. 18:10). David also excelled in writing poetry, as is evident in the Psalms, one of the most treasured books in the Bible. In his writing, we see the passion of his heart, exposed with uncommon realism. He had much to reflect upon; the highs of victory in war and the lows of being a fugitive on the run; the intimacy of an obedient relationship with God and the pain of disobedience and a broken relationship with God. A disturbing yet encouraging theme is David's struggle with sin and his accepted repentance. His shameful blunder of adultery and murder are candidly recorded (2 Sam. 11). His penitence and restored relationship, however, provide a model for all to follow (Ps. 32; 51). No matter what his condition, David continually returned to a solid trust in God. Though prone to failure, he earnestly sought to please the Lord, demonstrating great tenderness and longing for Him. God honored David in return, choosing David's line for the birth of Jesus (Matt. 1:1).

2:1 David inquired of the Lord by means of the Urim and Thummim attached to the breastplate of the priest's ephod. See note on 1 Sam. 28:6.

2:1 Hebron was twenty miles south of Jerusalem. Its natural defenses provided a safe place for David's first capital.

2:4 David was anointed earlier by Samuel, while Saul was still king, as an indication of God's intention (1 Sam. 16:13). This second anointing was by the people of Judah to recognize that David was, indeed, God's anointed man to replace Saul.

there they [b]anointed David king over the house of Judah. And they told David, saying, [c]"The men of Jabesh Gilead *were the ones* who buried Saul."
5 So David sent messengers to the men of Jabesh Gilead, and said to them, [a]"You *are* blessed of the LORD, for you have shown this kindness to your lord, to Saul, and have buried him.
6 "And now may [a]the LORD show kindness and truth to you. I also will repay you this kindness, because you have done this thing.
7 "Now therefore, let your hands be strengthened, and be valiant; for your master Saul is dead, and also the house of Judah has anointed me king over them."

Ishbosheth Made King of Israel

8 But [a]Abner the son of Ner, commander of Saul's army, took [1]Ishbosheth the son of Saul and brought him over to [b]Mahanaim;
9 and he made him king over [a]Gilead, over the [b]Ashurites, over [c]Jezreel, over Ephraim, over Benjamin, and over all Israel.
10 Ishbosheth, Saul's son, *was* forty years old when he began to reign over Israel, and he reigned two years. Only the house of Judah followed David.
11 And [a]the [1]time that David was king in Hebron over the house of Judah was seven years and six months.

ENCOUNTER Note *2 Sam. 2:11*

His Will His Way

The road to achieving God's purpose is sometimes long and arduous but accepting God's will also means following the path He chooses.

Israel and Judah at War

12 Now Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to [a]Gibeon.
13 And [a]Joab the son of Zeruiah, and the servants of David, went out and met them by [b]the pool of Gibeon. So they sat down, one on one side of the pool and the other on the other side of the pool.
14 Then Abner said to Joab, "Let the young men now arise and compete before us." And Joab said, "Let them arise."
15 So they arose and went over by number, twelve from Benjamin, *followers* of Ishbosheth the son of Saul, and twelve from the servants of David.
16 And each one grasped his opponent by the head and *thrust* his sword in his opponent's side; so they fell down together. Therefore that place was called [1]the Field of Sharp Swords, which *is* in Gibeon.
17 So there was a very fierce battle that day, and Abner and the men of Israel were beaten before the servants of David.
18 Now the [a]three sons of Zeruiah were there: Joab and Abishai and Asahel. And Asahel *was* [b]*as* fleet of foot [c]as a wild gazelle.
19 So Asahel pursued Abner, and in going he did not turn to the right hand or to the left from following Abner.
20 Then Abner looked behind him and said, "*Are* you Asahel?" He answered, "I *am*."
21 And Abner said to him, "Turn aside to your right hand or to your left, and lay hold on one of the young men and take his armor for yourself." But Asahel would not turn aside from following him.
22 So Abner said again to Asahel, "Turn aside from following me. Why should I strike you to the ground? How then could I face your brother Joab?"
23 However, he refused to turn aside. Therefore Abner struck him [a]in the stomach with the blunt end of the spear, so that the spear came out of his back; and he fell down there and died on the spot. So it was *that* as many as came to the place where Asahel fell down and died, stood [b]still.
24 Joab and Abishai also pursued Abner. And the sun was going down when they came to the hill of Ammah, which *is* before Giah by the road to the Wilderness of Gibeon.
25 Now the children of Benjamin gathered together behind Abner and became [1]a unit, and took their stand on top of a hill.
26 Then Abner called to Joab and said, "Shall the sword devour forever? Do you not know that it will be bitter in the latter end? How long will it be then until

[b]1 Sam. 16:13 [c]1 Sam. 31:11–13
5 [a]Ruth 2:20; 3:10
6 [a]2 Tim. 1:16, 18
8 [a]1 Sam. 14:50 [b]2 Sam. 17:24 [1]*Esh-Baal*, 1 Chr. 8:33; 9:39
9 [a]Josh. 22:9 [b]Judg. 1:32 [c]1 Sam. 29:1
11 [a]2 Sam. 5:5 [1]Lit. *number of days*
12 [a]Josh. 10:2–12; 18:25
13 [a]1 Chr. 2:16; 11:6 [b]Jer. 41:12
16 [1]Heb. *Helkath Hazzurim*
18 [a]1 Chr. 2:16 [b]1 Chr. 12:8 [c]Ps. 18:33
23 [a]2 Sam. 3:27; 4:6; 20:10 [b]2 Sam. 20:12
25 [1]*one band*

2:8 Ishbosheth was originally called Esh-Baal (1 Chr. 8:33) but his name was changed by the author of Samuel. His new name meant "Man of Shame."

2:8 Mahanaim was the capital of Gilead. It means "Double Camp." It served as a refuge for Ishbosheth as well as for David (2 Sam. 17:24–27).

2:13 Archeologists discovered the Pool of Gibeon through excavations at El-Jib. It was a rock-cut pool thirty-seven feet in diameter and eighty-two feet deep with a spiral staircase of seventy-nine steps leading to the bottom.

2:18 Zeruiah was David's sister (1 Chr. 2:16).

you tell the people to return from pursuing their brethren?"
27 And Joab said, "*As* God lives, [1]unless [a]you had spoken, surely then by morning all the people would have given up pursuing their brethren."
28 So Joab blew a trumpet; and all the people stood still and did not pursue Israel anymore, nor did they fight anymore.
29 Then Abner and his men went on all that night through the plain, crossed over the Jordan, and went through all Bithron; and they came to Mahanaim.
30 So Joab returned from pursuing Abner. And when he had gathered all the people together, there were missing of David's servants nineteen men and Asahel.
31 But the servants of David had struck down, of Benjamin and Abner's men, three hundred and sixty men who died.
32 Then they took up Asahel and buried him in his father's tomb, which *was in* [a]Bethlehem. And Joab and his men went all night, and they came to Hebron at daybreak.

3 Now there was a long [a]war between the house of Saul and the house of David. But David grew stronger and stronger, and the house of Saul grew weaker and weaker.

Sons of David

2 Sons were born [a]to David in Hebron:
His firstborn was Amnon [b]by Ahinoam the Jezreelitess;
3 his second, [1]Chileab, by Abigail the widow of Nabal the Carmelite; the third, [a]Absalom the son of Maacah, the daughter of Talmai, king [b]of Geshur;
4 the fourth, [a]Adonijah the son of Haggith; the fifth, Shephatiah the son of Abital;
5 and the sixth, Ithream, by David's wife Eglah. These were born to David in Hebron.

Abner Joins Forces with David

6 Now it was so, while there was war between the house of Saul and the house of David, that Abner was strengthening *his hold* on the house of Saul.
7 And Saul had a concubine, whose name *was* [a]Rizpah, the daughter of Aiah. So *Ishbosheth* said to Abner, "Why have you [b]gone in to my father's concubine?"
8 Then Abner became very angry at the words of Ishbosheth, and said, "*Am* I [a]a dog's head that belongs to Judah? Today I show loyalty to the house of Saul your father, to his brothers, and to his friends, and have not delivered you into the hand of David; and you charge me today with a fault concerning this woman?
9 [a]"May God do so to Abner, and more also, if I do not do for David [b]as the LORD has sworn to him—
10 "to transfer the kingdom from the [1]house of Saul, and set up the throne of David over Israel and over Judah, [a]from Dan to Beersheba."
11 And he could not answer Abner another word, because he feared him.
12 Then Abner sent messengers on his behalf to David, saying, "Whose *is* the land?" saying *also*, "Make your covenant with me, and indeed my hand *shall be* with you to bring all Israel to you."
13 And *David* said, "Good, I will make a covenant with you. But one thing I require of you: [a]you shall not see my face unless you first bring [b]Michal, Saul's daughter, when you come to see my face."
14 So David sent messengers to [a]Ishbosheth, Saul's son, saying, "Give *me* my wife Michal, whom I betrothed to myself [b]for a hundred foreskins of the Philistines."
15 And Ishbosheth sent and took her from *her* husband, from [1]Paltiel the son of Laish.
16 Then her husband went along with her to [a]Bahurim, [1]weeping behind her. So Abner said to him, "Go, return!" And he returned.
17 Now Abner had communicated with the elders of Israel, saying, "In time past you were seeking for David *to be* king over you.
18 "Now then, do *it!* [a]For the LORD has spoken of David, saying, 'By the hand of My servant David, [1]I will save My people Israel from the hand of the Philistines and the hand of all their enemies.' "
19 And Abner also spoke in the hearing of [a]Benjamin. Then Abner also went to

27 [a]2 Sam. 2:14 [1]*if you had not spoken*
32 [a]1 Sam. 20:6

CHAPTER 3

1 [a]1 Kin. 14:30
2 [a]1 Chr. 3:1–4 [b]1 Sam. 25:42, 43
3 [a]2 Sam. 15:1–10 [b]Josh. 13:13 [1]*Daniel,* 1 Chr. 3:1
4 [a]1 Kin. 1:5
7 [a]2 Sam. 21:8–11 [b]2 Sam. 16:21
8 [a]1 Sam. 24:14
9 [a]1 Kin. 19:2 [b]1 Chr. 12:23
10 [a]1 Sam. 3:20 [1]*family*
13 [a]Gen. 43:3 [b]1 Sam. 18:20; 19:11; 25:44
14 [a]2 Sam. 2:10 [b]1 Sam. 18:25–27
15 [1]*Palti,* 1 Sam. 25:44
16 [a]2 Sam. 16:5; 19:16 [1]Lit. *going and weeping*
18 [a]2 Sam. 3:9 [1]So with many Heb. mss., LXX, Syr., Tg.; MT *he*
19 [a]1 Chr. 12:29

2:27 "As God lives" was a strong and binding oath, identifying God as the supreme witness and enforcer of human actions.

2:28 The trumpet blown was a ram's horn or shofar, signaling a truce.

3:2 David began his reign with two wives, Ahinoam and Abigail, but married four more women while in Hebron. These unions were in defiance of God's warning against polygamy (Deut. 17:17).

3:2–5 The six sons of David named here are all from different wives and represent the royal family during his reign over Judah. Chronicles also has a dynastic list which includes four sons by Bathsheba (1 Chr. 3:5) and nine other sons whose mothers are not named (1 Chr. 3:6–8).

3:7 Abner was having intimate relations with one of King Saul's concubines who would have been passed down to his successor as part of the royal harem. This was a serious offense paramount to usurping the throne.

speak in the hearing of David in Hebron all that seemed good to Israel and the whole house of Benjamin.
20 So Abner and twenty men with him came to David at Hebron. And David made a feast for Abner and the men who *were* with him.
21 Then Abner said to David, "I will arise and go, and [a]gather all Israel to my lord the king, that they may make a covenant with you, and that you may [b]reign over all that your heart desires." So David sent Abner away, and he went in peace.

Joab Murders Abner

22 At that moment the servants of David and Joab came from a raid and brought much [1]spoil with them. But Abner *was* not with David in Hebron, for he had sent him away, and he had gone in peace.
23 When Joab and all the troops that *were* with him had come, they told Joab, saying, "Abner the son of Ner came to the king, and he sent him away, and he has gone in peace."
24 Then Joab came to the king and said, "What have you done? Look, Abner came to you; why *is* it *that* you sent him away, and he has already gone?
25 "Surely you realize that Abner the son of Ner came to deceive you, to know [a]your going out and your coming in, and to know all that you are doing."
26 And when Joab had gone from David's presence, he sent messengers after Abner, who brought him back from the well of Sirah. But David did not know *it*.
27 Now when Abner had returned to Hebron, Joab [a]took him aside in the gate to speak with him privately, and there [1]stabbed him [b]in the stomach, so that he died for the blood of [c]Asahel his brother.
28 Afterward, when David heard *it*, he said, "My kingdom and I *are* [1]guiltless before the LORD forever of the blood of Abner the son of Ner.
29 [a]"Let it rest on the head of Joab and on all his father's house; and let there never fail to be in the [1]house of Joab one [b]who has a discharge or is a leper, who leans on a staff or falls by the sword, or who lacks bread."
30 So Joab and Abishai his brother killed Abner, because he had killed their brother [a]Asahel at Gibeon in the battle.

21 [a]2 Sam. 3: 10, 12 [b]1 Kin. 11:37
22 [1]*booty*
25 [a]1 Sam. 29:6
27 [a]1 Kin. 2:5 [b]2 Sam. 4:6 [c]2 Sam. 2:23 [1]Lit. *struck*
28 [1]*innocent*
29 [a]1 Kin. 2:32, 33 [b]Lev. 15:2 [1]*family*
30 [a]2 Sam. 2:23
31 [a]Josh. 7:6 [b]Gen. 37:34
33 [a]2 Sam. 13: 12, 13
35 [a]2 Sam. 12: 17 [b]Ruth 1:17 [c]2 Sam. 1:12
39 [a]2 Sam. 19: 5–7 [b]1 Kin. 2:5, 6, 32–34

CHAPTER 4

1 [a]Ezra 4:4 [b]Matt. 2:3 [1]Ishbosheth [2]Lit. *his hands dropped*

David's Mourning for Abner

31 Then David said to Joab and to all the people who were with him, [a]"Tear your clothes, [b]gird yourselves with sackcloth, and mourn for Abner." And King David followed the coffin.
32 So they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept.
33 And the king sang *a lament* over Abner and said:

"Should Abner die as a [a]fool dies?
34 Your hands were not bound
Nor your feet put into fetters;
As a man falls before wicked men,
so you fell."

Then all the people wept over him again.
35 And when all the people came [a]to persuade David to eat food while it was still day, David took an oath, saying, [b]"God do so to me, and more also, if I taste bread or anything else [c]till the sun goes down!"
36 Now all the people took note *of it,* and it pleased them, since whatever the king did pleased all the people.
37 For all the people and all Israel understood that day that it had not been the king's *intent* to kill Abner the son of Ner.
38 Then the king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israel?
39 "And I *am* weak today, though anointed king; and these men, the sons of Zeruiah, [a]*are* too harsh for me. [b]The LORD shall repay the evildoer according to his wickedness."

ENCOUNTER*Note* *2 Sam. 3:39*

Give It to God

The world remains in turmoil despite continuous efforts to bring peace. When wickedness abounds, faith brings the confidence that God is in control and will ultimately achieve His purposes.

Ishbosheth Is Murdered

4 When Saul's [1]son heard that Abner had died in Hebron, [a]he[2] lost heart, and all Israel was [b]troubled.
2 Now Saul's son *had* two men *who*

3:22 "Gone in peace"indicated the conflict between Abner and David had been resolved.

3:29 Joab's action was not only deceitful, but it also hurt David's chances of nonviolent unification. David issued a strong curse upon Joab's household. A discharge or leprosy made one ritually unclean and an outcast from society (Lev. 13; 15).

3:31 Tearing one's clothes was an ancient tradition of mourning the dead. Sackcloth was abrasive material in contrast to comfortable clothing.

4:1 He "lost heart" indicates that Ishbosheth knew he had no power apart from Abner's support.

were captains of troops. The name of one *was* Baanah and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin. (For [a]Beeroth also was [1]*part* of Benjamin,
3 because the Beerothites fled to [a]Gittaim and have been sojourners there until this day.)
4 [a]Jonathan, Saul's son, had a son *who was* lame in *his* feet. He was five years old when the news about Saul and Jonathan came [b]from Jezreel; and his nurse took him up and fled. And it happened, as she made haste to flee, that he fell and became lame. His name *was* [c]Mephibosheth.[1]
5 Then the sons of Rimmon the Beerothite, Rechab and Baanah, set out and came at about the heat of the day to the [a]house of Ishbosheth, who was lying on his bed at noon.
6 And they came there, all the way into the house, *as though* to get wheat, and they [1]stabbed him [a]in the stomach. Then Rechab and Baanah his brother escaped.
7 For when they came into the house, he was lying on his bed in his bedroom; then they struck him and killed him, beheaded him and took his head, and were all night escaping through the plain.
8 And they brought the head of Ishbosheth to David at Hebron, and said to the king, "Here is the head of Ishbosheth, the son of Saul your enemy, [a]who sought your life; and the LORD has avenged my lord the king this day of Saul and his descendants."
9 But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, "*As* the LORD lives, [a]who has redeemed my life from all adversity,
10 "when [a]someone told me, saying, 'Look, Saul is dead,' thinking to have brought good news, I arrested him and had him executed in Ziklag—the one who *thought* I would give him a reward for *his* news.
11 "How much more, when wicked men have killed a righteous person in his own house on his bed? Therefore, shall I not now [a]require his [1]blood at your hand and [2]remove you from the earth?"
12 So David [a]commanded his young men, and they executed them, cut off their hands and feet, and hanged *them* by the pool in Hebron. But they took the head of Ishbosheth and buried *it* in the [b]tomb of Abner in Hebron.

2 [a]Josh. 18:25 [1]*considered part of*
3 [a]Neh. 11:33
4 [a]2 Sam. 9:3 [b]1 Sam. 29:1, 11 [c]2 Sam. 9:6 [1]*Merib-Baal,* 1 Chr. 8:34; 9:40
5 [a]2 Sam. 2:8, 9
6 [a]2 Sam. 2:23; 20:10 [1]Lit. *struck*
8 [a]1 Sam. 19:2, 10, 11; 23:15; 25:29
9 [a]Gen. 48:16
10 [a]2 Sam. 1: 2–16
11 [a][Gen. 9:5, 6] [1]Or *bloodshed* [2]Lit. *consume you*
12 [a]2 Sam. 1:15 [b]2 Sam. 3:32

CHAPTER 5

1 [a]1 Chr. 11:1–3 [b]2 Sam. 19:12, 13
2 [a]1 Sam. 18:5, 13, 16 [b]1 Sam. 16:1
3 [a]2 Sam. 3:17 [b]2 Kin. 11:17 [c]1 Sam. 23:18
4 [a]Gen. 41:46 [b]1 Chr. 26:31; 29:27
5 [a]2 Sam. 2:11
6 [a]Judg. 1:21 [b]Josh. 15:63
7 [a]1 Kin. 2:10; 8:1; 9:24
8 [a]1 Chr. 11:6–9
9 [a]2 Sam. 5:7 [1]Lit. *The Landfill*

ENCOUNTER*Note* *2 Sam. 4:11*

God Is Just

One cannot accomplish good through evil means. God's ways are always righteous, and He will not reward those who seek to honor Him through immoral actions.

David Reigns over All Israel

5 Then all the tribes of Israel [a]came to David at Hebron and spoke, saying, "Indeed [b]we *are* your bone and your flesh.
2 "Also, in time past, when Saul was king over us, [a]you were the one who led Israel out and brought them in; and the LORD said to you, [b]'You shall shepherd My people Israel, and be ruler over Israel.' "
3 [a]Therefore all the elders of Israel came to the king at Hebron, [b]and King David made a covenant with them at Hebron [c]before the LORD. And they anointed David king over Israel.
4 David *was* [a]thirty years old when he began to reign, *and* [b]he reigned forty years.
5 In Hebron he reigned over Judah [a]seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

The Conquest of Jerusalem

6 [a]And the king and his men went to Jerusalem against [b]the Jebusites, the inhabitants of the land, who spoke to David, saying, "You shall not come in here; but the blind and the lame will repel you," thinking, "David cannot come in here."
7 Nevertheless David took the stronghold of Zion [a](that *is,* the City of David).
8 Now David said on that day, "Whoever climbs up by way of the water shaft and defeats the Jebusites (the lame and the blind, *who are* hated by David's soul), [a]*he shall be chief and captain.*" Therefore they say, "The blind and the lame shall not come into the house."
9 Then David dwelt in the stronghold, and called it [a]the City of David. And David built all around from [1]the Millo and inward.

4:5 Because of the intense heat at noon, it was common to rest during midday.

4:12 Burying Ishbosheth's head in Abner's tomb was a sign of respect for Ishbosheth. He had done no crime in David's eyes; he had simply assumed his father's throne.

5:6 David's first and perhaps most significant achievement as king was to capture the city of the Jebusites, making Jerusalem his new capital.

5:8 The water shaft ascended 230 feet up from the Spring of Gihon to the top of the hill where the Jebusite fortress was built.

WORD Study

JERUSALEM

2 Sam 5:6 "Jerusalem" means "Foundation of Peace" or "City of Peace." David chose Jerusalem as his capital city after he became king of all Israel around 1000 B.C. It was an ideal location in which to unite his people. Politically, it did not belong to any of the tribes and would be accepted by all. It was easily defensible, situated on a ridge surrounded by deep valleys. It was centrally located. Economically, it was on the major trade routes. It also had an adequate water supply through a system of reservoirs supplied by aqueducts. Under David and Solomon's reigns, Jerusalem also became the center of Israelite worship, known as the "Holy City" or the "City of Zion." It was to here David brought the Ark of the Covenant, and here Solomon built the temple. As a political and religious center, Jerusalem was the barometer of Israel's spiritual condition, experiencing revival or apostasy depending on who was ruling. It would be a strategic place for Jesus' earthly ministry during his last days. It was just outside the walls of the city that Jesus was crucified, buried, and resurrected. Jerusalem was also the setting for the first gospel message and the coming of the Holy Spirit.

10 So David went on and became great,
and [a]the LORD God of hosts *was* with [b]him.
11 Then [a]Hiram [b]king of Tyre sent messengers to David, and cedar trees, and
carpenters and masons. And they built
David a house.
12 So David knew that the LORD had
established him as king over Israel, and
that He had [a]exalted His kingdom [b]for
the sake of His people Israel.
13 And [a]David took more concubines
and wives from Jerusalem, after he had
come from Hebron. Also more sons and
daughters were born to David.
14 Now [a]these *are* the names of those
who were born to him in Jerusalem:
[1]Shammua, Shobab, Nathan, [b]Solomon,
15 Ibhar, [1]Elishua, Nepheg, Japhia,
16 Elishama, Eliada, and Eliphelet.

10 [a]1 Sam. 17:45 [b]1 Sam. 18:12, 28
11 [a]1 Kin. 5:1–18 [b]1 Chr. 14:1
12 [a]Num. 24:7 [b]Is. 45:4
13 [a][Deut. 17:17]
14 [a]1 Chr. 3:5–8 [b]2 Sam. 12:24 [1]*Shimea,* 1 Chr. 3:5
15 [1]*Elishama,* 1 Chr. 3:6
17 [a]1 Chr. 11:16 [b]2 Sam. 23:14
18 [a]1 Chr. 11:15
19 [a]1 Sam. 23:2
20 [a]Is. 28:21 [1]Lit. *Master of Breakthroughs*
21 [a]Deut. 7:5, 25 [1]*idols*
22 [a]1 Chr. 14:13
23 [a]2 Sam. 5:19
24 [a]1 Chr. 14:15 [b]Judg. 4:14
25 [a]1 Chr. 14:16 [b]Josh. 16:10 [1]So with MT, Tg., Vg.; LXX *Gibeon*

The Philistines Defeated

17 [a]Now when the Philistines heard
that they had anointed David king over
Israel, all the Philistines went up to
search for David. And David heard *of it*
[b]and went down to the stronghold.
18 The Philistines also went and de-
ployed themselves in [a]the Valley of
Rephaim.
19 So David [a]inquired of the LORD, say-
ing, "Shall I go up against the
Philistines? Will You deliver them into
my hand?" And the LORD said to David,
"Go up, for I will doubtless deliver the
Philistines into your hand."

ENCOUNTER Note *2 Sam. 5:19*

Always Ask God

Never presume upon God for success. Victory is His to grant as He desires.

20 So David went to [a]Baal Perazim, and
David defeated them there; and he said,
"The LORD has broken through my ene-
mies before me, like a breakthrough of
water." Therefore he called the name of
that place [1]Baal Perazim.
21 And they left their [1]images there,
and David and his men [a]carried them
away.
22 [a]Then the Philistines went up once
again and deployed themselves in the
Valley of Rephaim.
23 Therefore [a]David inquired of the
LORD, and He said, "You shall not go up;
circle around behind them, and come
upon them in front of the mulberry
trees.
24 "And it shall be, when you [a]hear the
sound of marching in the tops of the
mulberry trees, then you shall advance
quickly. For then [b]the LORD will go out
before you to strike the camp of the
Philistines."
25 And David did so, as the LORD com-
manded him; and he drove back the
Philistines from [a]Geba[1] as far as
[b]Gezer.

The Ark Brought to Jerusalem

6 Again David gathered all *the* choice
men of Israel, thirty thousand.

5:10 The "Lord God of Hosts" can also be translated the "Lord God of armies," referring to the multitude of angels who act upon God's command.

5:11 Tyre was a Phoenician city on the Mediterranean seacoast known for its commerce, craftsmen, and wealth. No doubt Hiram's kindness was in the hope of building an alliance with David, encouraging him to grant access through Israel's important trade route.

5:13 David married as a means of securing international alliances. A concubine did not have legal status as a wife. The royal harem was a king's trophy.

5:18 The Valley of Rephaim or "Valley of the Giants" was a strategic approach to Jerusalem which the Philistines used on at least two occasions.

5:24 "Marching in the tops of the mulberry trees" is an allusion to the heavenly hosts coming to battle.

2 And [a]David arose and went with all the people who *were* with him from [1]Baale Judah to bring up from there the ark of God, whose name is called [2]by the Name, the LORD of Hosts, [b]who dwells *between* the cherubim.
3 So they set the ark of God on a new cart, and brought it out of the house of Abinadab, which *was* on [a]the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new [1]cart.
4 And they brought it out of [a]the house of Abinadab, which *was* on the hill, accompanying the ark of God; and Ahio went before the ark.
5 Then David and all the house of Israel [a]played *music* before the LORD on all kinds of *instruments of* fir wood, on harps, on stringed instruments, on tambourines, on sistrums, and on cymbals.
6 And when they came to [a]Nachon's threshing floor, Uzzah put out *his* [b]*hand* to the ark of God and [1]took hold of it, for the oxen stumbled.
7 Then the anger of the LORD was aroused against Uzzah, and God struck him there for *his* [1]error; and he died there by the ark of God.
8 And David became angry because of the LORD's outbreak against Uzzah; and he called the name of the place [1]Perez Uzzah to this day.
9 [a]David was afraid of the LORD that day; and he said, "How can the ark of the LORD come to me?"
10 So David would not move the ark of the LORD with him into the [a]City of David; but David took it aside into the house of Obed-Edom the [b]Gittite.
11 [a]The ark of the LORD remained in the house of Obed-Edom the Gittite three months. And the LORD [b]blessed Obed-Edom and all his household.
12 Now it was told King David, saying, "The LORD has blessed the house of Obed-Edom and all that *belongs* to him, because of the ark of God." [a]So David went and brought up the ark of God from the house of Obed-Edom to the City of David with gladness.
13 And so it was, when [a]those bearing the ark of the LORD had gone six paces, that he sacrificed [b]oxen and fatted sheep.
14 Then David [a]danced[1] before the LORD with all *his* might; and David *was* wearing [b]a linen ephod.
15 [a]So David and all the house of Israel

CHAPTER 6
2 [a]1 Chr. 13:5, 6 [b]Ps. 80:1 [1]*Baalah, Kirjath Jearim,* Josh. 15:9; 1 Chr. 13:6 [2]LXX, Tg., Vg. omit *by the Name;* many Heb. mss., Syr. *there*
3 [a]1 Sam. 26:1 [1]LXX adds *with the ark*
4 [a]1 Sam. 7:1
5 [a]1 Sam. 18:6, 7
6 [a]1 Chr. 13:9 [b]Num. 4:15, 19, 20 [1]*held it*
7 [1]Or *irreverence*
8 [1]Lit. *Outburst Against Uzzah*
9 [a]Ps. 119:120
10 [a]2 Sam. 5:7 [b]1 Chr. 13:13; 26:4–8
11 [a]1 Chr. 13:14 [b]Gen. 30:27; 39:5
12 [a]1 Chr. 15: 25—16:3
13 [a]Josh. 3:3 [b]1 Kin. 8:5
14 [a]Ps. 30:11; 149:3 [b]1 Sam. 2:18, 28 [1]*whirled about*
15 [a]1 Chr. 15:28

6:2 Baale Judah means "Masters of Judah." It was also called Baalah or Kirjath Jearim (Josh. 15:9; 1 Chr. 13:6). It was located ten miles northwest of Jerusalem.

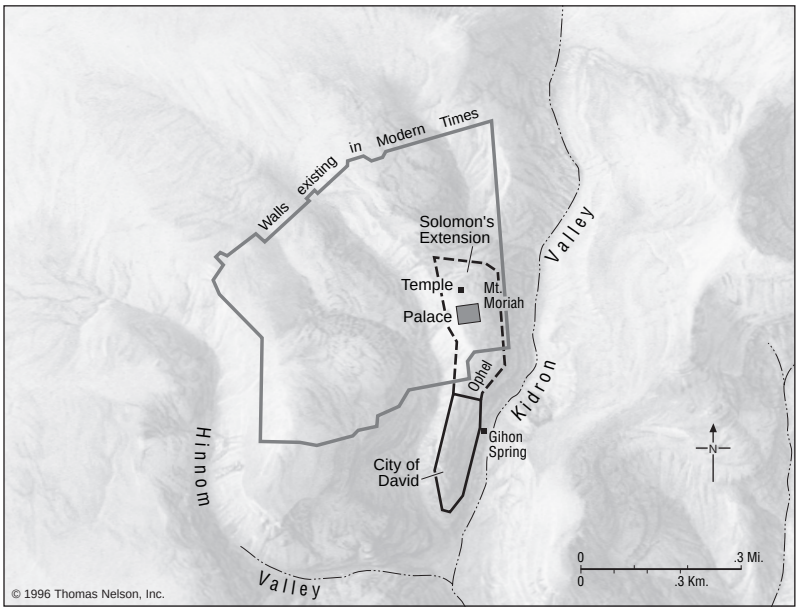
6:2 Cherubim are angelic beings, guardians of God's holiness (Gen. 3:24; Ex. 25:22).

6:3 David repeated the Philistines' mistake (1 Sam. 6:7) and put the ark on a cart, a direct violation of God's instruction that it should only be carried by the Levites using poles (Ex. 25:14; Num. 3:31).

6:7 Nobody, including the Levites, could touch the holy objects of the tabernacle. Death was the penalty (Num. 4:15).

6:10 Obed-Edom was a Levite of the family of Korah. He became one of the doorkeepers for the ark (1 Chr. 15:14, 18).

6:14 A linen ephod was a short, sleeveless garment worn by priests.



2 Sam. 5:6 Jerusalem: David's City

brought up the ark of the LORD with shouting and with the sound of the trumpet.
16 Now as the ark of the LORD came into the City of David, [a]Michal, Saul's daughter, looked through a window and saw King David leaping and whirling before the LORD; and she despised him in her heart.
17 So [a]they brought the ark of the LORD, and set it in [b]its place in the midst of the tabernacle that David had erected for it. Then David [c]offered burnt offerings and peace offerings before the LORD.
18 And when David had finished offering burnt offerings and peace offerings, [a]he blessed the people in the name of the LORD of hosts.
19 [a]Then he distributed among all the people, among the whole multitude of Israel, both the women and the men, to everyone a loaf of bread, a piece *of meat,* and a cake of raisins. So all the people departed, everyone to his house.
20 [a]Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, "How glorious was the king of Israel today, [b]uncovering himself today in the eyes of the maids of his servants, as one of the [c]base fellows [1]shamelessly uncovers himself!"
21 So David said to Michal, "*It was* before the LORD, [a]who chose me instead of your father and all his house, to appoint me ruler over the [b]people of the LORD, over Israel. Therefore I will play *music* before the LORD.
22 "And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor."
23 Therefore Michal the daughter of Saul had no children [a]to the day of her death.

16 [a]2 Sam. 3:14
17 [a]1 Chr. 16:1 [b]1 Chr. 15:1 [c]1 Kin. 8:5, 62, 63
18 [a]1 Kin. 8:14, 15, 55
19 [a]1 Chr. 16:3
20 [a]Ps. 30:title [b]2 Sam. 6:14, 16 [c]Judg. 9:4 [1]*openly*
21 [a]1 Sam. 13: 14; 15:28 [b]2 Kin. 11:17
23 [a]Is. 22:14

CHAPTER 7

1 [a]1 Chr. 17: 1–27
2 [a]2 Sam. 5:11 [b]Acts 7:46 [c]Ex. 26:1
3 [a]1 Kin. 8:17, 18
5 [a]1 Kin. 5:3, 4; 8:19
6 [a]1 Kin. 8:16 [b]Ex. 40:18, 34
7 [a]Lev. 26:11, 12 [b]2 Sam. 5:2
8 [a]1 Sam. 16: 11, 12
9 [a]2 Sam. 5:10 [b]1 Sam. 31:6 [1]*destroyed*

ENCOUNTER*Note* *2 Sam. 6:21*

Know Your Place

There is no place for self aggrandizement in the presence of almighty God. Let God be praised and be content to find a place in His presence.

God's Covenant with David

7 Now it came to pass [a]when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around,
2 that the king said to Nathan the prophet, "See now, I dwell in [a]a house of cedar, [b]but the ark of God dwells inside tent [c]curtains."
3 Then Nathan said to the king, "Go, do all that *is* in your [a]heart, for the LORD *is* with you."
4 But it happened that night that the word of the LORD came to Nathan, saying,
5 "Go and tell My servant David, 'Thus says the LORD: [a]"Would you build a house for Me to dwell in?
6 "For I have not dwelt in a house [a]since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in [b]a tent and in a tabernacle.
7 "Wherever I have [a]moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded [b]to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?' " '
8 "Now therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts: [a]"I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel.
9 "And [a]I have been with you wherever you have gone, [b]and have [1]cut off all

CHARACTER*Study* **NATHAN** *2 Sam. 7:2*

Nathan's name means "Gift." He was God's prophet and advisor to King David as well as to King Solomon in that king's early years. We know little about the man personally despite the fact that he figured in some of Israel's defining moments. It was Nathan who told the zealous David that God would not allow him to build the temple (2 Sam. 7:12, 13). Nathan also delivered the devastating rebuke, "You are the man!" after David sinned against Uriah (2 Sam. 12:7). It was Nathan who preserved the kingdom for Solomon when he alerted King David to a conspiracy that was afoot (1 Kin. 1:10–40). Nathan assisted David in arranging musical instruments for the Levites (2 Chr. 29:25). Scripture indicates that Nathan also wrote the chronicles for David (1 Chr. 29:29) and a history of Solomon (2 Chr. 9:29).

6:23 Due to Michal's barrenness and the death of all her brothers, Saul's lineage ceased.

7:1 "Rest" is another way of saying "peace." This allowed David time to refrain from external battles and to deal with internal issues both nationally and personally.

your enemies from before you, and have made you a great name, like the name of the great men who *are* on the earth.
10 "Moreover I will appoint a place for My people Israel, and will [a]plant them, that they may dwell in a place of their own and move no more; [b]nor shall the sons of wickedness oppress them anymore, as previously,
11 [a]"since the time that I commanded judges *to be* over My people Israel, and have caused you to rest from all your enemies. Also the LORD [1]tells you [b]that He will make you a [2]house.
12 [a]"When your days are fulfilled and you [b]rest with your fathers, [c]I will set up your seed after you, who will come from your body, and I will establish his kingdom.
13 [a]"He shall build a house for My name, and I will [b]establish the throne of his kingdom forever.
14 [a]"I will be his Father, and he shall be [b]My son. If he commits iniquity, I will chasten him with the rod of men and with the [1]blows of the sons of men.
15 "But My mercy shall not depart from him, [a]as I took *it* from Saul, whom I removed from before you.
16 "And [a]your house and your kingdom shall be established forever before [1]you. Your throne shall be established forever." ' "
17 According to all these words and according to all this vision, so Nathan spoke to David.

David's Thanksgiving to God

18 Then King David went in and sat before the LORD; and he said: [a]"Who *am* I, O Lord GOD? And what is my house, that You have brought me this far?
19 "And yet this was a small thing in Your sight, O Lord GOD; and You have also spoken of Your servant's house for a great while to come. [a]*Is* this the manner of man, O Lord GOD?
20 "Now what more can David say to You? For You, Lord GOD, [a]know Your servant.
21 "For Your word's sake, and according to Your own heart, You have done all these great things, to make Your servant know *them.*
22 "Therefore [a]You are great, [1]O Lord GOD. For [b]*there is* none like You, nor *is there any* God besides You, according to all that we have heard with our [c]ears.
23 "And who *is* like Your people, like Israel, [a]the one nation on the earth whom God went to redeem for Himself as a people, to make for Himself a name—and to do for Yourself great and awesome deeds for Your land—before [b]Your people whom You redeemed for Yourself from Egypt, the nations, and their gods?
24 "For [a]You have made Your people Israel Your very own people forever; [b]and You, LORD, have become their God.
25 "Now, O LORD God, the word which You have spoken concerning Your servant and concerning his house, establish *it* forever and do as You have said.
26 "So let Your name be magnified forever, saying, 'The LORD of hosts *is* the God over Israel.' And let the house of Your servant David be established before You.
27 "For You, O LORD of hosts, God of Israel, have revealed *this* to Your servant, saying, 'I will build you a house.' Therefore Your servant has found it in his heart to pray this prayer to You.
28 "And now, O Lord GOD, You are God, and [a]Your words are true, and You have promised this goodness to Your servant.
29 "Now therefore, let it please You to bless the house of Your servant, that it may continue before You forever; for You, O Lord GOD, have spoken *it,* and with Your blessing let the house of Your servant be blessed [a]forever."

David's Further Conquests

8 After this it came to pass that David [1]attacked the Philistines and subdued them. And David took [2]Metheg Ammah from the hand of the Philistines.
2 Then [a]he defeated Moab. Forcing them down to the ground, he measured them off with a line. With two lines he measured off those to be put to death, and with one full line those to be kept alive. So the Moabites became David's [b]servants, *and* [c]brought tribute.
3 David also defeated Hadadezer the son of Rehob, king of [a]Zobah, as he went to recover [b]his territory at the River Euphrates.

10 [a]Ps. 44:2; 80:8 [b]Ps. 89:22, 23
11 [a]Judg. 2: 14–16 [b]2 Sam. 7:27 [1]*declares to you* [2]Royal dynasty
12 [a]1 Kin. 2:1 [b]Deut. 31:16 [c]Ps. 132:11
13 [a]1 Kin. 5:5; 8:19 [b][Is. 9:7; 49:8]
14 [a][Heb. 1:5] [b][Ps. 2:7; 89:26, 27, 30] [1]*strokes*
15 [a]1 Sam. 15: 23, 28; 16:14
16 [a]2 Sam. 7:13 [1]LXX *Me*
18 [a]Ex. 3:11
19 [a][Is. 55:8, 9]
20 [a]John 21:17
22 [a]Deut. 10:17 [b]Ex. 15:11 [c]Ex. 10:2 [1]Tg., Syr. *O* LORD *God*
23 [a]Ps. 147:20 [b]Deut. 9:26; 33:29
24 [a][Deut. 26: 18] [b]Ps. 48:14
28 [a]John 17:17
29 [a]2 Sam. 22: 51

CHAPTER 8

1 [1]Lit. *struck* [2]Lit. *The Bridle of the Mother City*
2 [a]Num. 24:17 [b]2 Sam. 12:31 [c]1 Kin. 4:21
3 [a]1 Sam. 14:47 [b]2 Sam. 10: 15–19

ENCOUNTER*Note* *2 Sam. 7:21*

God's Goodness

God's blessings are not earned, but graciously received. Christians must always keep this truth in perspective.

7:9 A great name was highly cherished by the Hebrews. It was more valuable than riches.

7:11 The Lord declared He would make David a "house," or a royal dynasty, in contrast to David's desire to make God a house, or a temple (2 Sam. 7:5).

8:2 Moabites were descendents of Lot (Gen. 19:37). Saul fought against them (1 Sam. 14:47), but David subdued them as slaves. They later won their freedom from Israel (2 Kin. 1:1).

4 David took from him one thousand *chariots,* [1]seven hundred horsemen, and twenty thousand foot soldiers. Also David [a]hamstrung all the chariot *horses*, except that he spared *enough* of them for one hundred chariots.
5 [a]When the Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians.
6 Then David put garrisons in Syria of Damascus; and the Syrians became David's servants, *and* brought tribute. So [a]the LORD preserved David wherever he went.
7 And David took [a]the shields of gold that had belonged to the servants of Hadadezer, and brought them to Jerusalem.
8 Also from [1]Betah and from [a]Berothai,[2] cities of Hadadezer, King David took a large amount of bronze.
9 When [1]Toi king of [a]Hamath heard that David had defeated all the army of Hadadezer,
10 then Toi sent [1]Joram his son to King David, to [2]greet him and bless him, because he had fought against Hadadezer and defeated him (for Hadadezer had been at war with Toi); and *Joram* brought with him articles of silver, articles of gold, and articles of bronze.
11 King David also [a]dedicated these to the LORD, along with the silver and gold that he had dedicated from all the nations which he had subdued—
12 from [1]Syria, from Moab, from the people of Ammon, from the [a]Philistines, from Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah.
13 And David made *himself* a [a]name when he returned from killing [b]eighteen thousand [1]Syrians in [c]the Valley of Salt.
14 He also put garrisons in Edom; throughout all Edom he put garrisons, and [a]all the Edomites became David's servants. And the LORD preserved David wherever he went.

David's Administration

15 So David reigned over all Israel; and David administered judgment and justice to all his people.

4 [a]Josh. 11:6, 9 [1]*seven thousand,* 1 Chr. 18:4
5 [a]1 Kin. 11: 23–25
6 [a]2 Sam. 7:9; 8:14
7 [a]1 Kin. 10:16
8 [a]Ezek. 47:16 [1]*Tibhath,* 1 Chr. 18:8 [2]*Chun,* 1 Chr. 18:8
9 [a]1 Kin. 8:65 [1]*Tou,* 1 Chr. 18:9
10 [1]*Hadoram,* 1 Chr. 18:10 [2]Lit. *ask him of his welfare*
11 [a]1 Kin. 7:51
12 [a]2 Sam. 5: 17–25 [1]LXX, Syr., Heb. mss. *Edom*
13 [a]2 Sam. 7:9 [b]2 Kin. 14:7 [c]1 Chr. 18:12 [1]LXX, Syr., Heb. mss. *Edomites* and 1 Chr. 18: 12
14 [a]Gen. 27:29, 37–40
16 [a]2 Sam. 19: 13; 20:23 [b]1 Kin. 4:3
17 [a]1 Chr. 6: 4–8; 24:3 [1]*Shavsha,* 1 Chr. 18:16 [2]*secretary*
18 [a]1 Chr. 18:17 [b]1 Sam. 30:14 [1]Lit. *priests*

CHAPTER 9

1 [a]1 Sam. 18:3; 20:14–16 [1]*covenant faithfulness*
2 [a]2 Sam. 16: 1–4; 19:17, 29
3 [a]1 Sam. 20:14 [b]2 Sam. 4:4
4 [a]2 Sam. 17: 27–29

ENCOUNTER*Note* *2 Sam. 8:14*

Safety

The Lord preserves those who serve Him. There is no reason for anxiety, for God walks with His people to fulfill His purposes.

16 [a]Joab the son of Zeruiah *was* over the army; [b]Jehoshaphat the son of Ahilud *was* recorder;
17 [a]Zadok the son of Ahitub and Ahimelech the son of Abiathar *were* the priests; [1]Seraiah *was* the [2]scribe;
18 [a]Benaiah the son of Jehoiada *was over* both the [b]Cherethites and the Pelethites; and David's sons were [1]chief ministers.

David's Kindness to Mephibosheth

9 Now David said, "Is there still anyone who is left of the house of Saul, that I may [a]show him [1]kindness for Jonathan's sake?"
2 And *there was* a servant of the house of Saul whose name *was* [a]Ziba. So when they had called him to David, the king said to him, "*Are* you Ziba?" He said, "At your service!"
3 Then the king said, "*Is* there not still someone of the house of Saul, to whom I may show [a]the kindness of God?" And Ziba said to the king, "There is still a son of Jonathan *who is* [b]lame in *his* feet."

ENCOUNTER*Note* *2 Sam. 9:3*

The Kindness of God

Do not only seek God's goodness for yourself, seek to share His goodness with others. When He pours His blessing upon your life, find ways to give it away.

4 So the king said to him, "Where *is* he?" And Ziba said to the king, "Indeed he *is* in the house of [a]Machir the son of Ammiel, in Lo Debar."
5 Then King David sent and brought him out of the house of Machir the son of Ammiel, from Lo Debar.

8:5 Damascus was an oasis, considered one of the most strategic cities in the ancient world. It was located at the crossroads of two main highways: the Via Maris, leading southwest to Egypt, and the King's Highway, leading southeast to Arabia.

8:8 Berothai was about thirty miles northwest of Damascus.

8:9 Hamath was about one hundred miles northeast of Damascus.

8:16 Joab was rewarded for leading the attack on the city of Jebus (1 Chr. 11:6), which became David's capital, Jerusalem. Jehoshaphat oversaw state business; his career lasted into Solomon's reign (1 Kin. 4:3).

8:17 Zadok and Ahimelech were the principal priests during David's reign (2 Sam. 15:24; 1 Kin. 1:8). Zadok later anointed Solomon as king (1 Kin. 1:45).

8:18 Benaiah was one of David's mighty men (23:22, 23). Cherethites and Pelethites functioned as a special army or royal guard for David.

9:1 Second Samuel 9:1—20:26 is called the "Court History of David" and is considered some of the best historical narrative produced in the ancient world. Its detail suggests eyewitness recording.

9:4 Machir was a wealthy man who later helped David during Absalom's revolt (17:27–29). Lo Debar, also called "Debir" (Josh. 13:26), was ten miles south of the Sea of Galilee, east of the Jordan River.

6 Now when [a]Mephibosheth[1] the son of Jonathan, the son of Saul, had come to David, he fell on his face and prostrated himself. Then David said, "Mephibosheth?" And he answered, "Here is your servant!"
7 So David said to him, "Do not fear, for I will surely show you kindness for Jonathan your father's sake, and will restore to you all the land of Saul your grandfather; and you shall eat bread at my table continually."
8 Then he bowed himself, and said, "What *is* your servant, that you should look upon such [a]a dead dog as I?"
9 And the king called to Ziba, Saul's servant, and said to him, [a]"I have given to your master's son all that belonged to Saul and to all his house.
10 "You therefore, and your sons and your servants, shall work the land for him, and you shall bring in *the harvest*, that your master's son may have food to eat. But Mephibosheth your master's son [a]shall eat bread at my table always." Now Ziba had [b]fifteen sons and twenty servants.
11 Then Ziba said to the king, "According to all that my lord the king has commanded his servant, so will your servant do." "As for Mephibosheth," *said the king*, "he shall eat at [1]my table like one of the king's sons."
12 Mephibosheth had a young son [a]whose name *was* Micha. And all who dwelt in the house of Ziba *were* servants of Mephibosheth.
13 So Mephibosheth dwelt in Jerusalem, [a]for he ate continually at the king's table. And he [b]was lame in both his feet.

The Ammonites and Syrians Defeated

10 It happened after this that the [a]king of the people of Ammon died, and Hanun his son reigned in his place.
2 Then David said, "I will show [a]kindness to Hanun the son of [b]Nahash, as his father showed kindness to me." So David sent by the hand of his servants to comfort him concerning his father. And David's servants came into the land of the people of Ammon.
3 And the princes of the people of Ammon said to Hanun their lord, "Do you think that David really honors your father because he has sent comforters to you? Has David not *rather* sent his servants to you to search the city, to spy it out, and to overthrow it?"
4 Therefore Hanun took David's servants, shaved off half of their beards, cut off their garments in the middle, [a]at their buttocks, and sent them away.
5 When they told David, he sent to meet them, because the men were greatly [1]ashamed. And the king said, "Wait at Jericho until your beards have grown, and *then* return."
6 When the people of Ammon saw that they [a]had made themselves repulsive to David, the people of Ammon sent and hired [b]the Syrians of [c]Beth Rehob and the Syrians of Zoba, twenty thousand foot soldiers; and from the king of [d]Maacah one thousand men, and from [e]Ish-Tob twelve thousand men.
7 Now when David heard *of it*, he sent Joab and all the army of [a]the mighty men.
8 Then the people of Ammon came out and put themselves in battle array at the entrance of the gate. And [a]the Syrians of Zoba, Beth Rehob, Ish-Tob, and Maacah *were* by themselves in the field.
9 When Joab saw that the battle line was against him before and behind, he chose some of Israel's best and put *them* in battle array against the Syrians.
10 And the rest of the people he put under the command of [a]Abishai his brother, that he might set *them* in battle array against the people of Ammon.
11 Then he said, "If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will come and help you.
12 [a]"Be of good courage, and let us [b]be strong for our people and for the cities of our God. And may [c]the LORD do *what is* good in His sight."

6 [a]2 Sam. 16:4; 19:24–30 [1]Or *Merib-Baal*
8 [a]2 Sam. 16:9
9 [a]2 Sam. 16:4; 19:29
10 [a]2 Sam. 9:7, 11, 13; 19:28 [b]2 Sam. 19:17
11 [1]LXX *David's table*
12 [a]1 Chr. 8:34
13 [a]2 Sam. 9:7, 10, 11 [b]2 Sam. 9:3

CHAPTER 10

1 [a]1 Chr. 19:1
2 [a]2 Sam. 9:1 [b]1 Sam. 11:1

4 [a]Is. 20:4; 47:2
5 [1]*humiliated*
6 [a]Gen. 34:30 [b]2 Sam. 8:3, 5 [c]Judg. 18:28 [d]Deut. 3:14 [e]Judg. 11:3, 5
7 [a]2 Sam. 23:8
8 [a]2 Sam. 10:6
10 [a]2 Sam. 3:30
12 [a]Deut. 31:6 [b]1 Cor. 16:13 [c]1 Sam. 3:18

ENCOUNTER*Note* *2 Sam. 10:12*

Challenges

After every victory comes a new challenge. God works amidst a fallen world; the battle will not end until He brings this world to judgment and ushers us into eternity.

9:7 Eating at the king's table signified a position of high honor and guaranteed provision from the king. The financial support would come from Saul's estate.

9:13 Mephibosheth's lameness came when he was a young child and his nurse dropped him as she fled from Gibeah after Saul and Jonathan had been killed (2 Sam. 4:4).

10:1 The king of Ammon was Nahash, who was defeated by Saul at Jabesh Gilead (1 Sam. 11:1–11).

10:4 In the Semitic culture, beards had great significance to men's appearance. To shave half of their beards was a serious and humiliating gesture. To cut off their garments in the middle, at the buttocks, was a common way of degrading prisoners of war (Is. 20:4).

10:6 Beth Rehob and Zoba were Aramean city-states north of Israel. Maacah was an Aramean kingdom east of the Jordan. Tob was northeast of Perea on the border of Syria.

13 So Joab and the people who *were* with him drew near for the battle against the Syrians, and they fled before him.
14 When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai, and entered the city. So Joab returned from the people of Ammon and went to [a]Jerusalem.
15 When the Syrians saw that they had been defeated by Israel, they gathered together.
16 Then [1]Hadadezer sent and brought out the Syrians who *were* beyond [2]the River, and they came to Helam. And [3]Shobach the commander of Hadadezer's army *went* before them.
17 When it was told David, he gathered all Israel, crossed over the Jordan, and came to Helam. And the Syrians set themselves in battle array against David and fought with him.
18 Then the Syrians fled before Israel; and David killed seven hundred charioteers and forty thousand [a]horsemen of the Syrians, and struck Shobach the commander of their army, who died there.
19 And when all the kings *who were* servants to [1]Hadadezer saw that they were defeated by Israel, they made peace with Israel and [a]served them. So the Syrians were afraid to help the people of Ammon anymore.

David, Bathsheba, and Uriah

11 It happened in the spring of the year, at the [a]time when kings go out *to battle*, that [b]David sent Joab and his servants with him, and all Israel; and they destroyed the people of Ammon and besieged [c]Rabbah. But David remained at Jerusalem.
2 Then it happened one evening that David arose from his bed [a]and walked on the roof of the king's house. And from the roof he [b]saw a woman bathing, and the woman *was* very beautiful to behold.
3 So David sent and inquired about the woman. And *someone* said, "*Is* this not [1]Bathsheba, the daughter of [2]Eliam, the wife [a]of Uriah the [b]Hittite?"
4 Then David sent messengers, and took her; and she came to him, and [a]he lay with her, for she was [b]cleansed from her impurity; and she returned to her house.
5 And the woman conceived; so she sent and told David, and said, "I *am* with child."
6 Then David sent to Joab, *saying*, "Send me Uriah the Hittite." And Joab sent Uriah to David.
7 When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered.
8 And David said to Uriah, "Go down to your house and [a]wash your feet." So Uriah departed from the king's house, and a gift *of food* from the king followed him.
9 But Uriah slept at the [a]door of the king's house with all the servants of his lord, and did not go down to his house.
10 So when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Did you not come from a journey? Why did you not go down to your house?"
11 And Uriah said to David, [a]"The ark and Israel and Judah are dwelling in tents, and [b]my lord Joab and the servants of my lord are encamped in the open fields. Shall I then go to my house to eat and drink, and to lie with my wife? *As* you live, and *as* your soul lives, I will not do this thing."
12 Then David said to Uriah, "Wait here today also, and tomorrow I will let you depart." So Uriah remained in Jerusalem that day and the next.
13 Now when David called him, he ate and drank before him; and he made him [a]drunk. And at evening he went out to lie on his bed [b]with the servants of his lord, but he did not go down to his house.
14 In the morning it happened that David [a]wrote a letter to Joab and sent *it* by the hand of Uriah.
15 And he wrote in the letter, saying, "Set Uriah in the forefront of the [1]hottest battle, and retreat from him, that he may [a]be struck down and die."

14 [a]2 Sam. 11:1
16 [1]Heb. *Hadarezer* [2]The Euphrates [3]*Shophach,* 1 Chr. 19:16
18 [a]1 Chr. 19:18
19 [a]2 Sam. 8:6 [1]Heb. *Hadarezer*

CHAPTER 11

1 [a]1 Kin. 20: 22–26 [b]1 Chr. 20:1 [c]2 Sam. 12:26
2 [a]Deut. 22:8 [b]Gen. 34:2
3 [a]2 Sam. 23:39 [b]1 Sam. 26:6 [1]*Bathshua,* 1 Chr. 3:5 [2]*Ammiel,* 1 Chr. 3:5
4 [a][James 1:14, 15] [b]Lev. 15:19, 28
8 [a]Gen. 18:4; 19:2
9 [a]1 Kin. 14:27, 28
11 [a]2 Sam. 7:2, 6 [b]2 Sam. 20:6–22
13 [a]Gen. 19:33, 35 [b]2 Sam. 11:9
14 [a]1 Kin. 21:8, 9
15 [a]2 Sam. 12:9 [1]*fiercest*

ENCOUNTER *Note* — *2 Sam. 11:4*

Wandering Heart

Nobody is immune to temptation or above God's law. Idleness is an enemy if it allows one's heart to wander. Better to stay focused on God's work.

10:16 The "River" was the Euphrates, the northeast border of the Promised Land (Gen. 15:18).

11:1 Spring was when kings traditionally went to battle because of the assurance of good weather and abundant food for their men.

11:3 Uriah was numbered among David's mighty men (2 Sam. 23:39). His name means "The Lord Is Light." Even though a Hittite and perhaps a mercenary by trade, he adopted the Israelites' faith.

11:3 Bathsheba means "Daughter of Sheba."

11:4 "She was cleansed from her impurity" refers to a ceremonial cleansing after a seven day period of impurity due to menstruation (Lev. 15:19–30). This is proof that Bathsheba was not already pregnant before being intimate with David.

16 So it was, while Joab besieged the city, that he assigned Uriah to a place where he knew there *were* valiant men.
17 Then the men of the city came out and fought with Joab. And *some* of the people of the servants of David fell; and Uriah the Hittite died also.
18 Then Joab sent and told David all the things concerning the war,
19 and charged the messenger, saying, "When you have finished telling the matters of the war to the king,
20 "if it happens that the king's wrath rises, and he says to you: 'Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall?
21 'Who struck [a]Abimelech the son of [1]Jerubbesheth? Was it not a woman who cast a piece of a millstone on him from the wall, so that he died in Thebez? Why did you go near the wall?'—then you shall say, 'Your servant Uriah the Hittite is dead also.' "
22 So the messenger went, and came and told David all that Joab had sent by him.
23 And the messenger said to David, "Surely the men prevailed against us and came out to us in the field; then we drove them back as far as the entrance of the gate.
24 "The archers shot from the wall at your servants; and *some* of the king's servants are dead, and your servant Uriah the Hittite is dead also."
25 Then David said to the messenger, "Thus you shall say to Joab: 'Do not let this thing [1]displease you, for the sword devours one as well as another. Strengthen your attack against the city, and overthrow it.' So encourage him."
26 When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.
27 And when her mourning was over, David sent and brought her to his house, and she [a]became his wife and bore him a son. But the thing that David had done [b]displeased[1] the LORD.

Nathan's Parable and David's Confession

12 Then the LORD sent Nathan to David. And [a]he came to him, and [b]said to him: "There were two men in one city, one rich and the other poor.
2 "The rich *man* had exceedingly many flocks and herds.
3 "But the poor *man* had nothing, except one little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him.
4 "And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he took the poor man's lamb and prepared it for the man who had come to him."
5 So David's anger was greatly aroused against the man, and he said to Nathan, "*As* the LORD lives, the man who has done this [1]shall surely die!
6 "And he shall restore [a]fourfold for the lamb, because he did this thing and because he had no pity."
7 Then Nathan said to David, "You *are* the man! Thus says the LORD God of Israel: 'I [a]anointed you king over Israel, and I delivered you from the hand of Saul.
8 'I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if *that had been* too little, I also would have given you much more!
9 [a]'Why have you [b]despised the commandment of the LORD, to do evil in His sight? [c]You have killed Uriah the Hittite with the sword; you have taken his wife *to be* your wife, and have killed him with the sword of the people of Ammon.
10 'Now therefore, [a]the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.'
11 "Thus says the LORD: 'Behold, I will raise up adversity against you from your own house; and I will [a]take your wives before your eyes and give *them* to your neighbor, and he shall lie with your wives in the sight of this sun.
12 'For you did *it* secretly, [a]but I will do this thing before all Israel, before the sun.' "
13 [a]So David said to Nathan, [b]"I have sinned against the LORD." And Nathan said to David, "The LORD also has [c]put away your sin; you shall not die.

21 [a]Judg. 9: 50–54 [1]*Jerubbaal* (Gideon), Judg. 6:32ff.
25 [1]Lit. *be evil in your sight*
27 [a]2 Sam. 12:9 [b]1 Chr. 21:7 [1]Lit. *was evil in the eyes of*

CHAPTER 12

1 [a]Ps. 51:title [b]1 Kin. 20:35–41
5 [1]*deserves to die,* lit. *is a son of death*
6 [a][Ex. 22:1]
7 [a]1 Sam. 16:13
9 [a]1 Sam. 15:19 [b]Num. 15:31 [c]2 Sam. 11: 14–17, 27
10 [a][Amos 7:9]
11 [a]2 Sam. 16: 21, 22
12 [a]2 Sam. 16: 22
13 [a]1 Sam. 15: 24 [b]2 Sam. 24:10 [c][Mic. 7:18]

11:21 Abimelech the son of Jerubbesheth is a reference to the son of Gideon, who was also called Jerubbaal (Judg. 6:32).

11:27 The usual length of time for mourning a death was seven days (1 Sam. 31:13).

12:9 David had broken the sixth, seventh, and tenth commandments (Ex. 20:13–17; Deut. 5:17–21): murder, adultery, and coveting.

12:10 Sin can be forgiven, but consequences remain. Judgment on David was fulfilled in the violation of Tamar (2 Sam. 13:11–14); the brutal deaths of Amnon (13:28, 29), Absalom (18:15), and Adonijah (1 Kin. 2:25); and Absalom's public acquisition of David's concubines (16:22).

12:13 David's confession is expressed in Psalm 51.

ENCOUNTER Note 2 Sam. 12:12

Secret Sin, Open Judgment

Even the most secretive sins are not hidden from God. The scriptures promise that the Lord will bring both exposure and justice in due time.

14 "However, because by this deed you have given great occasion to the enemies of the LORD [a]to blaspheme, the child also *who is* born to you shall surely die."
15 Then Nathan departed to his house.

The Death of David's Son

And the [a]LORD struck the child that Uriah's wife bore to David, and it became ill.
16 David therefore pleaded with God for the child, and David fasted and went in and [a]lay all night on the ground.
17 So the elders of his house arose *and went* to him, to raise him up from the ground. But he would not, nor did he eat food with them.
18 Then on the seventh day it came to pass that the child died. And the servants of David were afraid to tell him that the child was dead. For they said, "Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!"
19 When David saw that his servants were whispering, David perceived that the child was dead. Therefore David said to his servants, "Is the child dead?" And they said, "He is dead."
20 So David arose from the ground, washed and [a]anointed himself, and changed his clothes; and he went into the house of the LORD and [b]worshiped. Then he went to his own house; and when he requested, they set food before him, and he ate.
21 Then his servants said to him, "What *is* this that you have done? You fasted and wept for the child *while he was* alive, but when the child died, you arose and ate food."
22 And he said, "While the child was alive, I fasted and wept; [a]for I said, 'Who can tell *whether* [1]the LORD will be gracious to me, that the child may live?'
23 "But now he is dead; why should I fast? Can I bring him back again? I shall go [a]to him, but [b]he shall not return to me."

Solomon Is Born

24 Then David comforted Bathsheba his wife, and went in to her and lay with her. So [a]she bore a son, and [b]he[1] called his name Solomon. Now the LORD loved him,
25 and He sent *word* by the hand of Nathan the prophet: So [1]he called his name [2]Jedidiah, because of the LORD.

Rabbah Is Captured

26 Now [a]Joab fought against [b]Rabbah of the people of Ammon, and took the royal city.
27 And Joab sent messengers to David, and said, "I have fought against Rabbah, and I have taken the city's water *supply.*
28 "Now therefore, gather the rest of the people together and encamp against the city and take it, lest I take the city and it be called after my name."
29 So David gathered all the people together and went to Rabbah, fought against it, and took it.
30 [a]Then he took their king's crown from his head. Its weight *was* a talent of gold, with precious stones. And it was *set* on David's head. Also he brought out the [1]spoil of the city in great abundance.
31 And he brought out the people who *were* in it, and put *them to work* with saws and iron picks and iron axes, and made them cross over to the brick works. So he did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem.

Amnon and Tamar

13 After this [a]Absalom the son of David had a lovely sister, whose name *was* [b]Tamar; and [c]Amnon the son of David loved her.
2 Amnon was so distressed over his sister Tamar that he became sick; for she *was* a virgin. And it was improper for Amnon to do anything to her.
3 But Amnon had a friend whose name *was* Jonadab [a]the son of Shimeah, David's brother. Now Jonadab *was* a very crafty man.
4 And he said to him, "Why *are* you, the king's son, becoming thinner day after

14 [a]Is. 52:5
15 [a]1 Sam. 25:38
16 [a]2 Sam. 13:31
20 [a]Ruth 3:3 [b]Job 1:20
22 [a]Jon. 3:9 [1]Heb. mss., Syr. *God*
23 [a]Gen. 37:35 [b]Job 7:8–10
24 [a]Matt. 1:6 [b]1 Chr. 22:9 [1]So with Kt., LXX, Vg.; Qr., a few Heb. mss., Syr., Tg. *she*
25 [1]Qr., some Heb. mss., Syr., Tg. *she* [2]Lit. *Beloved of the LORD*
26 [a]1 Chr. 20:1 [b]Deut. 3:11
30 [a]1 Chr. 20:2 [1]*plunder*

CHAPTER 13

1 [a]2 Sam. 3:2, 3 [b]1 Chr. 3:9 [c]2 Sam. 3:2
3 [a]1 Sam. 16:9

12:18 The child died on the seventh day. Sons were to receive circumcision on the eighth day (Lev. 12:3), a physical sign of the covenant people. The child was therefore not in the covenant and his name is never mentioned.

12:24 Solomon literally means "His Peace" or "Peaceful."

12:25 Jedidiah means "Beloved of the Lord." Given by the prophet Nathan, this name also indicates God's forgiveness of David's sin was complete.

12:30 The crown weighed a talent of gold, or about seventy-five pounds. It was only worn for a short time on special occasions.

13:1 Absalom and Tamar were children of David and Maacah (2 Sam. 3:3). Amnon was the firstborn son of David and Ahinoam (3:2). Amnon could not legally marry his half sister (Lev. 18:11).

day? Will you not tell me?" Amnon said to him, "I love Tamar, my brother Absalom's sister."
5 So Jonadab said to him, "Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, 'Please let my sister Tamar come and give me food, and prepare the food in my sight, that I may see *it* and eat it from her hand.' "
6 Then Amnon lay down and pretended to be ill; and when the king came to see him, Amnon said to the king, "Please let Tamar my sister come and [a]make a couple of cakes for me in my sight, that I may eat from her hand."
7 And David sent home to Tamar, saying, "Now go to your brother Amnon's house, and prepare food for him."
8 So Tamar went to her brother Amnon's house; and he was lying down. Then she took flour and kneaded *it*, made cakes in his sight, and baked the cakes.
9 And she took the pan and placed *them* out before him, but he refused to eat. Then Amnon said, [a]"Have everyone go out from me." And they all went out from him.
10 Then Amnon said to Tamar, "Bring the food into the bedroom, that I may eat from your hand." And Tamar took the cakes which she had made, and brought *them* to Amnon her brother in the bedroom.
11 Now when she had brought *them* to him to eat, [a]he took hold of her and said to her, "Come, lie with me, my sister."
12 But she answered him, "No, my brother, do not [1]force me, for [a]no such thing should be done in Israel. Do not do this [b]disgraceful thing!
13 "And I, where could I take my shame? And as for you, you would be like one of the fools in Israel. Now therefore, please speak to the king; [a]for he will not withhold me from you."
14 However, he would not heed her voice; and being stronger than she, he [a]forced her and lay with her.
15 Then Amnon hated her [1]exceedingly, so that the hatred with which he hated her *was* greater than the love with which he had loved her. And Amnon said to her, "Arise, be gone!"
16 So she said to him, "No, indeed! This evil of sending me away *is* worse than the other that you did to me." But he would not listen to her.

6 [a]Gen. 18:6
9 [a]Gen. 45:1
11 [a]Gen. 39:12
12 [a][Lev. 18: 9–11; 20:17] [b]Judg. 19:23; 20:6 [1]Lit. *humble me*
13 [a]Gen. 20:12
14 [a]2 Sam. 12: 11
15 [1]*with a very great hatred*

17 Then he called his servant who attended him, and said, "Here! Put this *woman* out, away from me, and bolt the door behind her."
18 Now she had on [a]a robe of many colors, for the king's virgin daughters wore such apparel. And his servant put her out and bolted the door behind her.
19 Then Tamar put [a]ashes on her head, and tore her robe of many colors that *was* on her, and [b]laid her hand on her head and went away crying bitterly.
20 And Absalom her brother said to her, "Has Amnon your brother been with you? But now hold your peace, my sister. He *is* your brother; do not take this thing to heart." So Tamar remained desolate in her brother Absalom's house.
21 But when King David heard of all these things, he was very angry.
22 And Absalom spoke to his brother Amnon [a]neither good nor bad. For Absalom [b]hated Amnon, because he had forced his sister Tamar.

Absalom Murders Amnon

23 And it came to pass, after two full years, that Absalom [a]had sheepshearers in Baal Hazor, which *is* near Ephraim; so Absalom invited all the king's sons.
24 Then Absalom came to the king and said, "Kindly note, your servant has sheepshearers; please, let the king and his servants go with your servant."
25 But the king said to Absalom, "No, my son, let us not all go now, lest we be a burden to you." Then he urged him, but he would not go; and he blessed him.
26 Then Absalom said, "If not, please let my brother Amnon go with us." And the king said to him, "Why should he go with you?"
27 But Absalom urged him; so he let Amnon and all the king's sons go with him.
28 Now Absalom had commanded his servants, saying, "Watch now, when Amnon's [a]heart is merry with wine, and when I say to you, 'Strike Amnon!' then kill him. Do not be afraid. Have I not commanded you? Be courageous and [1]valiant."
29 So the servants of Absalom [a]did to Amnon as Absalom had commanded. Then all the king's sons arose, and each one got on [b]his mule and fled.

18 [a]Gen. 37:3
19 [a]Josh. 7:6 [b]Jer. 2:37
22 [a]Gen. 24:50; 31:24 [b][Lev. 19:17, 18]
23 [a]1 Sam. 25:4
28 [a]1 Sam. 25: 36 [1]Lit. *sons of valor*
29 [a]2 Sam. 12: 10 [b]2 Sam. 18:9

13:19 Putting ashes on one's head and tearing one's robe were signs of mourning in the ancient Middle East (Josh. 7:6; Job 1:20; 2:12); as was the act of putting one's hands on one's head (Jer. 2:37).

13:21 Sexual intimacy with a sibling was a clear violation of God's law (Lev. 20:17), yet David did nothing about it.

13:28 Absalom followed his father David's example and ultimately committed both adultery and murder (2 Sam. 16:22).

13:29 A mule was the favored mount of royalty (2 Sam. 18:9; 1 Kin. 1:33; 44). A cross between a horse and a donkey, a mule combined the size and strength of the horse with the surefooted durability of the donkey.

ENCOUNTER Note 2 Sam. 13:29

Results of Sin

We can choose the sin, but we cannot choose the consequences. God alone is the judge and will bring retribution that inevitably affects those closest to us.

30 And it came to pass, while they were on the way, that news came to David, saying, "Absalom has killed all the king's sons, and not one of them is left!"
31 So the king arose and [a]tore his garments and [b]lay on the ground, and all his servants stood by with their clothes torn.
32 Then [a]Jonadab the son of Shimeah, David's brother, answered and said, "Let not my lord suppose they have killed all the young men, the king's sons, for only Amnon is dead. For by the command of Absalom this has been determined from the day that he forced his sister Tamar.
33 "Now therefore, [a]let not my lord the king take the thing to his heart, to think that all the king's sons are dead. For only Amnon is dead."

Absalom Flees to Geshur

34 [a]Then Absalom fled. And the young man who was keeping watch lifted his eyes and looked, and there, many people were coming from the road on the hillside behind [1]him.
35 And Jonadab said to the king, "Look, the king's sons are coming; as your servant said, so it is."
36 So it was, as soon as he had finished speaking, that the king's sons indeed came, and they lifted up their voice and wept. Also the king and all his servants wept very bitterly.
37 But Absalom fled and went to [a]Talmai the son of Ammihud, king of Geshur. And *David* mourned for his son every day.
38 So Absalom fled and went to [a]Geshur, and was there three years.
39 And [1]King David [2]longed to go to Absalom. For he had been [a]comforted concerning Amnon, because he was dead.

Absalom Returns to Jerusalem

14 So Joab the son of Zeruiah perceived that the king's heart *was* concerned [a]about Absalom.

31 [a]2 Sam. 1:11 [b]2 Sam. 12:16
32 [a]2 Sam. 13:3–5
33 [a]2 Sam. 19:19
34 [a]2 Sam. 13:37, 38 [1]LXX adds *And the watchman went and told the king, and said, "I see men from the way of Horonaim, from the regions of the mountains."*
37 [a]2 Sam. 3:3
38 [a]2 Sam. 14:23, 32; 15:8
39 [a]2 Sam. 12:19, 23 [1]So with MT, Syr., Vg.; LXX *the spirit of the king;* Tg. *the soul of King David* [2]So with MT, Tg.; LXX, Vg. *ceased to pursue after*

CHAPTER 14

1 [a]2 Sam. 13:39
2 [a]2 Chr. 11:6 [b]Ruth 3:3
3 [a]2 Sam. 14:19
4 [a]1 Sam. 20:41; 25:23 [b]2 Kin. 6:26, 28 [1]Many Heb. mss., LXX, Syr., Vg. *came*
5 [a][Zech. 7:10]
7 [a]Deut. 19:12, 13
9 [a]1 Sam. 25:24 [b]1 Kin. 2:33 [1]*guilt*
11 [a]Num. 35:19, 21 [b]1 Sam. 14:45
13 [a]Judg. 20:2

2 And Joab sent to [a]Tekoa and brought from there a wise woman, and said to her, "Please pretend to be a mourner, [b]and put on mourning apparel; do not anoint yourself with oil, but act like a woman who has been mourning a long time for the dead.
3 "Go to the king and speak to him in this manner." So Joab [a]put the words in her mouth.
4 And when the woman of Tekoa [1]spoke to the king, she [a]fell on her face to the ground and prostrated herself, and said, [b]"Help, O king!"
5 Then the king said to her, "What troubles you?" And she answered, [a]"Indeed I *am* a widow, my husband is dead.
6 "Now your maidservant had two sons; and the two fought with each other in the field, and *there was* no one to part them, but the one struck the other and killed him.
7 "And now the whole family has risen up against your maidservant, and they said, 'Deliver him who struck his brother, that we may execute him [a]for the life of his brother whom he killed; and we will destroy the heir also.' So they would extinguish my ember that is left, and leave to my husband *neither* name nor remnant on the earth."
8 Then the king said to the woman, "Go to your house, and I will give orders concerning you."
9 And the woman of Tekoa said to the king, "My lord, O king, *let* [a]the [1]iniquity *be* on me and on my father's house, [b]and the king and his throne *be* guiltless."
10 So the king said, "Whoever says *anything* to you, bring him to me, and he shall not touch you anymore."
11 Then she said, "Please let the king remember the LORD your God, and do not permit [a]the avenger of blood to destroy anymore, lest they destroy my son." And he said, [b]"*As* the LORD lives, not one hair of your son shall fall to the ground."
12 Therefore the woman said, "Please, let your maidservant speak *another* word to my lord the king." And he said, "Say on."
13 So the woman said: "Why then have you schemed such a thing against [a]the people of God? For the king speaks this thing as one who is guilty, *in that* the

13:37 Talmai was Absalom's grandfather, the father of David's wife Maacah (2 Sam. 3:3). He ruled the territory of Geshur, northeast of the Sea of Galilee.

14:2 Tekoa was six miles south of Bethlehem and was also the hometown of the prophet Amos.

14:3 Joab's story is remarkably similar to the story of Cain and Abel (Gen. 4:8–16), the first murder in human history. In the case of Absalom's murder of Amnon, the parallel story was told to persuade David to declare the same verdict the Lord gave to Cain.

14:11 "Avenger of blood," sometimes translated "kinsman-redeemer," referred to a victim's family member who sought retaliation for a murder. The law permitted this person to track down and execute the killer (Num. 35:12, 19–21).

king does not bring [b]his banished one home again.
14 "For we [a]will surely die and *become* like water spilled on the ground, which cannot be gathered up again. Yet God does not [b]take away a life; but He [c]devises means, so that His banished ones are not [1]expelled from Him.
15 "Now therefore, I have come to speak of this thing to my lord the king because the people have made me afraid. And your maidservant said, 'I will now speak to the king; it may be that the king will perform the request of his maidservant.
16 'For the king will hear and deliver his maidservant from the hand of the man *who would* destroy me and my son together from the [a]inheritance of God.'
17 "Your maidservant said, 'The word of my lord the king will now be comforting; for [a]as the angel of God, so *is* my lord the king in [b]discerning good and evil. And may the LORD your God be with you.' "
18 Then the king answered and said to the woman, "Please do not hide from me anything that I ask you." And the woman said, "Please, let my lord the king speak."
19 So the king said, "*Is* the hand of Joab with you in all this?" And the woman answered and said, "*As* you live, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken. For your servant Joab commanded me, and [a]he put all these words in the mouth of your maidservant.
20 "To bring about this change of affairs your servant Joab has done this thing; but my lord *is* wise, [a]according to the wisdom of the angel of God, to know everything that *is* in the earth."
21 And the king said to Joab, "All right, I have granted this thing. Go therefore, bring back the young man Absalom."
22 Then Joab fell to the ground on his face and bowed himself, and [1]thanked the king. And Joab said, "Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has fulfilled the request of his servant."
23 So Joab arose [a]and went to Geshur, and brought Absalom to Jerusalem.
24 And the king said, "Let him return to his own house, but [a]do not let him see my face." So Absalom returned to his own house, but did not see the king's face.

[b]2 Sam. 13: 37, 38
14 [a][Heb. 9:27] [b]Job 34:19 [c]Num. 35:15 [1]*cast out*
16 [a]Deut. 32:9
17 [a]2 Sam. 19: 27 [b]1 Kin. 3:9
19 [a]2 Sam. 14:3
20 [a]2 Sam. 14: 17; 19:27
22 [1]Lit. *blessed*
23 [a]2 Sam. 13: 37, 38
24 [a]2 Sam. 3:13

David Forgives Absalom

25 Now in all Israel there was no one who was praised as much as Absalom for his good looks. [a]From the sole of his foot to the crown of his head there was no blemish in him.
26 And when he cut the hair of his head—at the end of every year he cut *it* because it was heavy on him—when he cut it, he weighed the hair of his head at two hundred shekels according to the king's standard.
27 [a]To Absalom were born three sons, and one daughter whose name *was* Tamar. She was a woman of beautiful appearance.
28 And Absalom dwelt two full years in Jerusalem, [a]but did not see the king's face.
29 Therefore Absalom sent for Joab, to send him to the king, but he would not come to him. And when he sent again the second time, he would not come.
30 So he said to his servants, "See, Joab's field is near mine, and he has barley there; go and set it on fire." And Absalom's servants set the field on fire.
31 Then Joab arose and came to Absalom's house, and said to him, "Why have your servants set my field on fire?"
32 And Absalom answered Joab, "Look, I sent to you, saying, 'Come here, so that I may send you to the king, to say, "Why have I come from Geshur? *It would be* better for me *to be* there still." ' Now therefore, let me see the king's face; but [a]if there is iniquity in me, let him execute me."
33 So Joab went to the king and told him. And when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king. Then the king [a]kissed Absalom.

25 [a]Is. 1:6
27 [a]2 Sam. 13: 1; 18:18
28 [a]2 Sam. 14: 24
32 [a]1 Sam. 20:8
33 [a]Luke 15:20

CHAPTER 15

1 [a]2 Sam. 12:11 [b]1 Kin. 1:5

ENCOUNTER *Note* — *2 Sam. 14:33*

Mercy

Mercy begets mercy, and one who has been forgiven ought to extend forgiveness to others. Forgiveness is not determined by the offense, but by the heart of the offended.

Absalom's Treason

15 After this [a]it happened that Absalom [b]provided himself with chariots and horses, and fifty men to run before him.
2 Now Absalom would rise early and

14:33 A kiss was a sign of forgiveness and reconciliation.

stand beside the way to the gate. *So* it was, whenever anyone who had a [a]lawsuit[1] came to the king for a decision, that Absalom would call to him and say, "What city *are* you from?" And he would say, "Your servant *is* from such and such a tribe of Israel."
3 Then Absalom would say to him, "Look, your [1]case *is* good and right; but *there is* no [2]deputy of the king to hear you."
4 Moreover Absalom would say, [a]"Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice."
5 And *so* it was, whenever anyone came near to bow down to him, that he would put out his hand and take him and [a]kiss him.
6 In this manner Absalom acted toward all Israel who came to the king for judgment. [a]So Absalom stole the hearts of the men of Israel.
7 Now it came to pass [a]after [1]forty years that Absalom said to the king, "Please, let me go to [b]Hebron and pay the vow which I made to the LORD.
8 [a]"For your servant [b]took a vow [c]while I dwelt at Geshur in Syria, saying, 'If the LORD indeed brings me back to Jerusalem, then I will serve the LORD.' "
9 And the king said to him, "Go in peace." So he arose and went to Hebron.
10 Then Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the trumpet, then you shall say, 'Absalom [a]reigns in Hebron!' "
11 And with Absalom went two hundred men [a]invited from Jerusalem, and they [b]went along innocently and did not know anything.
12 Then Absalom sent for Ahithophel the Gilonite, [a]David's counselor, from his city—from [b]Giloh—while he offered sacrifices. And the conspiracy grew strong, for the people with Absalom [c]continually increased in number.

David Escapes from Jerusalem

13 Now a messenger came to David, saying, [a]"The hearts of the men of Israel are [1]with Absalom."
14 So David said to all his servants who *were* with him at Jerusalem, "Arise, and let us [a]flee, or we shall not escape from Absalom. Make haste to depart, lest he overtake us suddenly and bring disaster upon us, and strike the city with the edge of the sword."
15 And the king's servants said to the king, "We *are* your servants, *ready to do* whatever my lord the king commands."
16 Then [a]the king went out with all his household after him. But the king left [b]ten women, concubines, to keep the house.
17 And the king went out with all the people after him, and stopped at the outskirts.
18 Then all his servants passed [1]before him; [a]and all the Cherethites, all the Pelethites, and all the Gittites, [b]six hundred men who had followed him from Gath, passed before the king.
19 Then the king said to [a]Ittai the Gittite, "Why are you also going with us? Return and remain with the king. For you *are* a foreigner and also an exile from your own place.
20 "In fact, you came *only* yesterday. Should I make you wander up and down with us today, since I go [a]I know not where? Return, and take your brethren back. Mercy and truth *be* with you."
21 But Ittai answered the king and said, [a]"*As* the LORD lives, and *as* my lord the king lives, surely in whatever place my lord the king shall be, whether in death or life, even there also your servant will be."

2 [a]Deut. 19:17 [1]Lit. *controversy*
3 [1]Lit. *words* [2]Lit. *listener*
4 [a]Judg. 9:29
5 [a]2 Sam. 14:33; 20:9
6 [a][Rom. 16:18]
7 [a][Deut. 23:21] [b]2 Sam. 3:2, 3 [1]LXX mss., Syr., Josephus *four*
8 [a]1 Sam. 16:2 [b]Gen. 28:20, 21 [c]2 Sam. 13:38
10 [a]1 Kin. 1:34
11 [a]1 Sam. 16:3, 5 [b]Gen. 20:5
12 [a]1 Chr. 27:33 [b]Josh. 15:51 [c]Ps. 3:1
13 [a]Judg. 9:3 [1]Lit. *after*
14 [a]Ps. 3:title
16 [a]Ps. 3:title [b]2 Sam. 12:11; 16:21, 22
18 [a]2 Sam. 8:18 [b]1 Sam. 23:13; 25:13; 30:1, 9 [1]Lit. *by his hand*
19 [a]2 Sam. 18:2
20 [a]1 Sam. 23:13
21 [a]Ruth 1:16, 17

CHARACTER *Study* — ABSALOM — *2 Sam. 15:1*

Absalom, whose name means "Father of Peace," was King David's third son, born to Maacah, daughter of the king of Geshur (3:3). Absalom, along with his sister Tamar, was attractive in appearance. Tamar was raped by her half brother, Amnon (13:1–18), and Absalom avenged his sister two years later by having Amnon murdered (13:28, 29). Absalom suffered much from his father's neglect. David did not punish Amnon for raping Tamar. Neither did he restore Absalom to favor until after five years of separation from his son. Neglected by his father, Absalom finally launched a rebellion. However, David and his allies completely outmaneuvered Absalom's forces. The devious Joab disobeyed David's direct order and murdered Absalom (18:14, 15). Pride, hatred, and ambition were Absalom's downfall.

15:12 Ahithophel was Bathsheba's grandfather (2 Sam. 11:3; 23:34) and an esteemed royal advisor (16:23). Giloh was a city in the mountains of Judah (Josh. 15:51).

15:18 Cherethites and Pelethites were elite sections of David's army. They were not Israelites, but mercenaries from other nations. Gittites were Philistine mercenaries who became loyal to David during his time in Gath (1 Sam. 21:10–15).

22 So David said to Ittai, "Go, and cross over." Then Ittai the Gittite and all his men and all the little ones who *were* with him crossed over.
23 And all the country wept with a loud voice, and all the people crossed over. The king himself also crossed over the Brook Kidron, and all the people crossed over toward the way of the [a]wilderness.
24 There was [a]Zadok also, and all the Levites with him, bearing the [b]ark of the covenant of God. And they set down the ark of God, and [c]Abiathar went up until all the people had finished crossing over from the city.
25 Then the king said to Zadok, "Carry the ark of God back into the city. If I find favor in the eyes of the LORD, He [a]will bring me back and show me *both* it and [b]His dwelling place.

ENCOUNTER *Note* *2 Sam. 15:25*

Genuine Love

Genuine love for God is expressed in the sacrifice of self-interest in favor of God's will.

26 "But if He says thus: 'I have no [a]delight in you,' here I am, [b]let Him do to me as seems good to Him."
27 The king also said to Zadok the priest, "*Are* you *not* a [a]seer?[1] Return to the city in peace, and [b]your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar.
28 "See, [a]I will wait in the plains of the wilderness until word comes from you to inform me."
29 Therefore Zadok and Abiathar carried the ark of God back to Jerusalem. And they remained there.
30 So David went up by the Ascent of the *Mount of* Olives, and wept as he went up; and he [a]had his head covered and went [b]barefoot. And all the people who *were* with him [c]covered their heads and went up, [d]weeping as they went up.
31 Then *someone* told David, saying, [a]"Ahithophel *is* among the conspirators with Absalom." And David said, "O LORD, I pray, [b]turn the counsel of Ahithophel into foolishness!"
32 Now it happened when David had come to the top *of the mountain,* where he worshiped God—there was Hushai the [a]Archite coming to meet him [b]with his robe torn and dust on his head.
33 David said to him, "If you go on with me, then you will become [a]a burden to me.
34 "But if you return to the city, and say to Absalom, [a]'I will be your servant, O king; *as* I *was* your father's servant previously, so I *will* now also *be* your servant,' then you may defeat the counsel of Ahithophel for me.
35 "And *do* you not *have* Zadok and Abiathar the priests with you there? Therefore it will be *that* whatever you hear from the king's house, you shall tell to [a]Zadok and Abiathar the priests.
36 "Indeed *they have* there [a]with them their two sons, Ahimaaz, Zadok's *son,* and Jonathan, Abiathar's *son;* and by them you shall send me everything you hear."
37 So Hushai, [a]David's friend, went into the city. [b]And Absalom came into Jerusalem.

Mephibosheth's Servant

16 When[a] David was a little past the top *of the mountain,* there was [b]Ziba the servant of Mephibosheth, who met him with a couple of saddled donkeys, and on them two hundred *loaves* of bread, one hundred clusters of raisins, one hundred summer fruits, and a skin of wine.
2 And the king said to Ziba, "What do you mean to do with these?" So Ziba said, "The donkeys *are* for the king's household to ride on, the bread and summer fruit for the young men to eat, and the wine for [a]those who are faint in the wilderness to drink."
3 Then the king said, "And where *is* your [a]master's son?" [b]And Ziba said to the king, "Indeed he is staying in Jerusalem, for he said, 'Today the house of Israel will restore the kingdom of my father to me.' "
4 So the king said to Ziba, "Here, all that *belongs* to Mephibosheth *is* yours." And Ziba said, "I humbly bow before you, *that* I may find favor in your sight, my lord, O king!"

Shimei Curses David

5 Now when King David came to [a]Bahurim, there was a man from the

23 [a]2 Sam. 15:28; 16:2
24 [a]2 Sam. 8:17 [b]Num. 4:15 [c]1 Sam. 22:20
25 [a][Ps. 43:3] [b]Ex. 15:13
26 [a]Num. 14:8 [b]1 Sam. 3:18
27 [a]1 Sam. 9:6–9 [b]2 Sam. 17:17–20 [1]*prophet*
28 [a]2 Sam. 17:16
30 [a]Esth. 6:12 [b]Is. 20:2–4 [c]Jer. 14:3, 4 [d][Ps. 126:6]
31 [a]Ps. 3:1, 2; 55:12 [b]2 Sam. 16:23; 17:14, 23
32 [a]Josh. 16:2 [b]2 Sam. 1:2
33 [a]2 Sam. 19:35
34 [a]2 Sam. 16:19
35 [a]2 Sam. 17:15, 16
36 [a]2 Sam. 15:27
37 [a]1 Chr. 27:33 [b]2 Sam. 16:15

CHAPTER 16

1 [a]2 Sam. 15:30, 32 [b]2 Sam. 9:2; 19:17, 29
2 [a]2 Sam. 15:23; 17:29
3 [a]2 Sam. 9:9, 10 [b]2 Sam. 19:27
5 [a]2 Sam. 3:16

15:23 The Brook Kidron is a small stream that separates Jerusalem from the Mount of Olives. The "way of the wilderness" was a road leading through the wilderness of Judah to Jericho and on to the Jordan.

15:30 A covered head and bare feet were outward signs of mourning.

15:32 Hushai the Arkite was a faithful member of David's court. He is called the "king's friend" (1 Chr. 27:33), which appears to be an official title for a king's personal advisor. The Arkites were probably a non-Israelite clan that lived southwest of Bethel (Josh. 16:2).

16:1 Ziba was a trusted servant of both Saul and Mephibosheth.

16:5 Bahurim was near Jerusalem, just east of the Mount of Olives. Shimei the son of Gera was a distant relative of Saul (2 Sam. 19:16–23).

family of the house of Saul, whose name *was* [b]Shimei the son of Gera, coming from there. He came out, cursing continuously as he came.
6 And he threw stones at David and at all the servants of King David. And all the people and all the mighty men *were* on his right hand and on his left.
7 Also Shimei said thus when he cursed: "Come out! Come out! You [1]bloodthirsty man, [a]you [2]rogue!
8 "The LORD has [a]brought upon you all [b]the blood of the house of Saul, in whose place you have reigned; and the LORD has delivered the kingdom into the hand of Absalom your son. So now you *are caught* in your own evil, because you are a [1]bloodthirsty man!"
9 Then Abishai the son of Zeruiah said to the king, "Why should this [a]dead dog [b]curse my lord the king? Please, let me go over and take off his head!"
10 But the king said, [a]"What have I to do with you, you sons of Zeruiah? So let him curse, because [b]the LORD has said to him, 'Curse David.' [c]Who then shall say, 'Why have you done so?' "
11 And David said to Abishai and all his servants, "See how [a]my son who [b]came from my own body seeks my life. How much more now *may this* Benjamite? Let him alone, and let him curse; for so the LORD has ordered him.
12 "It may be that the LORD will look on [1]my affliction, and that the LORD will [a]repay me with [b]good for his cursing this day."

ENCOUNTER*Note* *2 Sam. 16:12*

God Sees

Learn to let God avenge a wrong done, for His justice is both righteous and complete.

13 And as David and his men went along the road, Shimei went along the hillside opposite him and cursed as he went, threw stones at him and [1]kicked up dust.
14 Now the king and all the people who *were* with him became weary; so they refreshed themselves there.

The Advice of Ahithophel

15 Meanwhile [a]Absalom and all the people, the men of Israel, came to Jerusalem; and Ahithophel *was* with him.
16 And so it was, when Hushai the Archite, [a]David's friend, came to Absalom, that [b]Hushai said to Absalom, "*Long* live the king! *Long* live the king!"
17 So Absalom said to Hushai, "*Is* this your loyalty to your friend? [a]Why did you not go with your friend?"
18 And Hushai said to Absalom, "No, but whom the LORD and this people and all the men of Israel choose, his I will be, and with him I will remain.
19 "Furthermore, [a]whom should I serve? *Should I* not *serve* in the presence of his son? As I have served in your father's presence, so will I be in your presence."
20 Then Absalom said to [a]Ahithophel, "Give advice as to what we should do."
21 And Ahithophel said to Absalom, "Go in to your father's [a]concubines, whom he has left to keep the house; and all Israel will hear that you [b]are abhorred by your father. Then [c]the hands of all who are with you will be strong."
22 So they pitched a tent for Absalom on the top of the house, and Absalom went in to his father's concubines [a]in the sight of all Israel.
23 Now the advice of Ahithophel, which he gave in those days, *was* as if one had inquired at the oracle of God. So *was* all the advice of Ahithophel [a]both with David and with Absalom.

17 Moreover Ahithophel said to Absalom, "Now let me choose twelve thousand men, and I will arise and pursue David tonight.
2 "I will come upon him while he *is* [a]weary and weak, and make him [1]afraid. And all the people who *are* with him will flee, and I will [b]strike only the king.
3 "Then I will bring back all the people to you. When all return except the man whom you seek, all the people will be at peace."
4 And the saying pleased Absalom and all the [a]elders of Israel.

The Advice of Hushai

5 Then Absalom said, "Now call Hushai the Archite also, and let us hear what he [a]says too."
6 And when Hushai came to Absalom, Absalom spoke to him, saying, "Ahithophel has spoken in this manner. Shall we do as he says? If not, speak up."

[b]2 Sam. 19:21
7 [a]Deut. 13:13 [1]Lit. *man of bloodshed* [2]*worthless man*
8 [a]Judg. 9:24, 56, 57 [b]2 Sam. 1:16; 3:28, 29; 4:11, 12 [1]Lit. *man of bloodshed*
9 [a]2 Sam. 9:8 [b]Ex. 22:28
10 [a]2 Sam. 3: 39; 19:22 [b][Lam. 3:38] [c][Rom. 9:20]
11 [a]2 Sam. 12: 11 [b]Gen. 15:4
12 [a]Prov. 20:22 [b][Rom. 8:28] [1]So with Kt., LXX, Syr., Vg.; Qr. *my eyes*; Tg. *tears of my eyes*
13 [1]Lit. *dusted him with dust*
15 [a]2 Sam. 15: 12, 37
16 [a]2 Sam. 15: 37 [b]2 Sam. 15:34
17 [a]2 Sam. 19: 25
19 [a]2 Sam. 15: 34
20 [a]2 Sam. 15: 12
21 [a]2 Sam. 15: 16; 20:3 [b]Gen. 34:30 [c]2 Sam. 2:7
22 [a]2 Sam. 12: 11, 12
23 [a]2 Sam. 15: 12

CHAPTER 17

2 [a]2 Sam. 16:14 [b]Zech. 13:7 [1]*tremble with fear*
4 [a]2 Sam. 5:3; 19:11
5 [a]2 Sam. 15: 32–34

16:21 Ahithophel's plan seemed to fulfill the Torah's *lex talionis* ("eye for an eye, tooth for a tooth," Ex. 21:24; Lev. 24:20). Just as David had unlawful sexual relations with Ahithophel's granddaughter Bathsheba, so Absalom would do the same with David's concubines.

16:22 Concubines were a king's unofficial wives. Taking a king's harem was tantamount to usurping his throne. The tent placed on the roof of the palace was probably a bridal tent. Absalom's public display was intended to bring a clear and irreversible division between him and his father, forcing the people to choose their allegiance.

7 So Hushai said to Absalom: "The advice that Ahithophel has given *is* not good at this time.
8 "For," said Hushai, "you know your father and his men, that they *are* mighty men, and they *are* enraged in their minds, like [a]a bear robbed of her cubs in the field; and your father *is* a man of war, and will not camp with the people.
9 "Surely by now he is hidden in some pit, or in some *other* place. And it will be, when some of them are overthrown at the first, that whoever hears *it* will say, 'There is a slaughter among the people who follow Absalom.'
10 "And even he *who is* valiant, whose heart *is* like the heart of a lion, will [a]melt completely. For all Israel knows that your father *is* a mighty man, and *those* who *are* with him *are* valiant men.
11 "Therefore I advise that all Israel be fully gathered to you, [a]from Dan to Beersheba, [b]like the sand that *is* by the sea for multitude, and that you go to battle in person.
12 "So we will come upon him in some place where he may be found, and we will fall on him as the dew falls on the ground. And of him and all the men who *are* with him there shall not be left so much as one.
13 "Moreover, if he has withdrawn into a city, then all Israel shall bring ropes to that city; and we will [a]pull it into the river, until there is not one small stone found there."
14 So Absalom and all the men of Israel said, "The advice of Hushai the Archite *is* better than the advice of Ahithophel." For [a]the LORD had purposed to defeat the good advice of Ahithophel, to the intent that the LORD might bring disaster on Absalom.

ENCOUNTER *Note* *2 Sam. 17:14*

Worldly Advice

Worldly advice will come like waves, tossing you this way and that. Always test human reasoning against God's word. His wisdom will confirm your direction.

Hushai Warns David to Escape

15 [a]Then Hushai said to Zadok and Abiathar the priests, "Thus and so Ahithophel advised Absalom and the elders of Israel, and thus and so I have advised.
16 "Now therefore, send quickly and tell David, saying, 'Do not spend this night [a]in the plains of the wilderness, but speedily cross over, lest the king and all the people who *are* with him be swallowed up.' "
17 [a]Now Jonathan and Ahimaaz [b]stayed at [c]En Rogel, for they dared not be seen coming into the city; so a female servant would come and tell them, and they would go and tell King David.
18 Nevertheless a lad saw them, and told Absalom. But both of them went away quickly and came to a man's house [a]in Bahurim, who had a well in his court; and they went down into it.
19 [a]Then the woman took and spread a covering over the well's mouth, and spread ground grain on it; and the thing was not known.
20 And when Absalom's servants came to the woman at the house, they said, "Where *are* Ahimaaz and Jonathan?" So [a]the woman said to them, "They have gone over the water brook." And when they had searched and could not find *them,* they returned to Jerusalem.
21 Now it came to pass, after they had departed, that they came up out of the well and went and told King David, and said to David, a"Arise and cross over the water quickly. For thus has Ahithophel advised against you."
22 So David and all the people who *were* with him arose and crossed over the Jordan. By morning light not one of them was left who had not gone over the Jordan.
23 Now when Ahithophel saw that his advice was not followed, he saddled a donkey, and arose and went home to [a]his house, to his city. Then he [1]put his [b]household in order, and [c]hanged himself, and died; and he was buried in his father's tomb.
24 Then David went to [a]Mahanaim. And Absalom crossed over the Jordan, he and all the men of Israel with him.
25 And Absalom made [a]Amasa captain of the army instead of Joab. This Amasa *was* the son of a man whose name *was* [1]Jithra, an [2]Israelite, who had gone in to [b]Abigail the daughter of Nahash, sister of Zeruiah, Joab's mother.

8 [a]Hos. 13:8
10 [a]Josh. 2:11
11 [a]2 Sam. 3:10 [b]Gen. 22:17
13 [a]Mic. 1:6
14 [a]2 Sam. 15: 31, 34
15 [a]2 Sam. 15: 35, 36
16 [a]2 Sam. 15: 28
17 [a]2 Sam. 15: 27, 36 [b]Josh. 2:4–6 [c]Josh. 15:7; 18:16
18 [a]2 Sam. 3: 16; 16:5
19 [a]Josh. 2:4–6
20 [a]Josh. 2:3–5
21 [a]2 Sam. 17: 15, 16
23 [a]2 Sam. 15: 12 [b]2 Kin. 20:1 [c]Matt. 27:5 [1]Lit. *gave charge concerning his house*
24 [a]2 Sam. 2:8; 19:32
25 [a]1 Kin. 2:5, 32 [b]1 Chr. 2:16 [1]*Jether,* 1 Chr. 2:17 [2]So with MT, some LXX mss., Tg.; some LXX mss. *Ishmaelite* (cf. 1 Chr. 2: 17); Vg. *of Jezrael*

17:9 The terrain of Judah is covered with caves, ravines, and hiding places.
17:16 The "plains of the wilderness" refers to the Jordan valley near Jericho.
17:17 En Rogel was a spring or well south of Jerusalem where the Hinnom and Kidron valleys intersect (Josh. 15:7; 18:16), a quarter of a mile from Jerusalem.
17:18 "Well" may also be translated "pit" or "cistern."
17:24 Mahanaim was previously Ishbosheth's capital (2 Sam. 2:8).
17:25 Amasa was David's nephew and was cousin to both Absalom and Joab.

26 So Israel and Absalom encamped in the land of Gilead.
27 Now it happened, when David had come to Mahanaim, that [a]Shobi the son of Nahash from Rabbah of the people of Ammon, [b]Machir the son of Ammiel from Lo Debar, and [c]Barzillai the Gileadite from Rogelim,
28 brought beds and basins, earthen vessels and wheat, barley and flour, parched *grain* and beans, lentils and parched *seeds*,
29 honey and curds, sheep and cheese of the herd, for David and the people who *were* with him to eat. For they said, "The people are hungry and weary and thirsty [a]in the wilderness."

Absalom's Defeat and Death

18 And David [1]numbered the people who *were* with him, and [a]set captains of thousands and captains of hundreds over them.
2 Then David sent out one third of the people under the hand of Joab, [a]one third under the hand of Abishai the son of Zeruiah, Joab's brother, and one third under the hand of [b]Ittai the Gittite. And the king said to the people, "I also will surely go out with you myself."
3 [a]But the people answered, "You shall not go out! For if we flee away, they will not care about us; nor if half of us die, will they care about us. But *you are* worth ten thousand of us now. For you are now more help to us in the city."
4 Then the king said to them, "Whatever seems best to you I will do." So the king stood beside the gate, and all the people went out by hundreds and by thousands.
5 Now the king had commanded Joab, Abishai, and Ittai, saying, "*Deal* gently for my sake with the young man Absalom." [a]And all the people heard when the king gave all the captains orders concerning Absalom.
6 So the people went out into the field of battle against Israel. And the battle was in the [a]woods of Ephraim.
7 The people of Israel were overthrown there before the servants of David, and a great slaughter of twenty thousand took place there that day.

27 [a]2 Sam. 10: 1; 12:29 [b]2 Sam. 9:4 [c]2 Sam. 19:31, 32
29 [a]2 Sam. 16: 2, 14

CHAPTER 18
1 [a]Ex. 18:25 [1]Lit. *attended to*
2 [a]Judg. 7:16 [b]2 Sam. 15: 19–22
3 [a]2 Sam. 21:17
5 [a]2 Sam. 18:12
6 [a]Josh. 17:15, 18

9 [a]2 Sam. 14:26
12 [a]2 Sam. 18:5 [1]Vss. *'Protect the young man Absalom for me!'*
17 [a]Josh. 7:26; 8:29

ENCOUNTER *Note* *2 Sam. 18:5*

Be Gentle

The justice of God is true, and the consequences of sin are certain. So show kindness to others and leave justice to God.

8 For the battle there was scattered over the face of the whole countryside, and the woods devoured more people that day than the sword devoured.
9 Then Absalom met the servants of David. Absalom rode on a mule. The mule went under the thick boughs of a great terebinth tree, and [a]his head caught in the terebinth; so he was left hanging between heaven and earth. And the mule which *was* under him went on.
10 Now a certain man saw *it* and told Joab, and said, "I just saw Absalom hanging in a terebinth tree!"
11 So Joab said to the man who told him, "You just saw *him!* And why did you not strike him there to the ground? I would have given you ten *shekels* of silver and a belt."
12 But the man said to Joab, "Though I were to receive a thousand *shekels* of silver in my hand, I would not raise my hand against the king's son. [a]For in our hearing the king commanded you and Abishai and Ittai, saying, [1]'Beware lest anyone *touch* the young man Absalom!'
13 "Otherwise I would have dealt falsely against my own life. For there is nothing hidden from the king, and you yourself would have set yourself against *me*."
14 Then Joab said, "I cannot linger with you." And he took three spears in his hand and thrust them through Absalom's heart, while he was *still* alive in the midst of the terebinth tree.
15 And ten young men who bore Joab's armor surrounded Absalom, and struck and killed him.
16 So Joab blew the trumpet, and the people returned from pursuing Israel. For Joab held back the people.
17 And they took Absalom and cast him into a large pit in the woods, and [a]laid a

17:26 Gilead was famous for its forests (Jer. 22:6), pasture lands (Num. 32:1–4), and healing ointments extracted from its plants (Jer. 8:22; 46:11). It is located in the mountainous region east of the Jordan between the Yarmuk and Jabbok valleys.

17:27 Shobi was a vassal king under David. He ruled Rabbah, the capital of Ammon. He was apparently the brother of Hanun, whom David defeated earlier in his reign (2 Sam. 12:26–31). Lo Debar was about ten miles south of the Sea of Galilee (9:4).

18:2 Joab, the younger son of David's sister Zeruiah, became commander after his heroic leadership in the capture of Jerusalem (1 Chr. 11:6); Abishai, Joab's older brother, was known for his brave yet impulsive spirit (1 Sam. 26:9; 2 Sam. 3:30; 16:9); and Ittai was a Philistine from Gath who was fully committed to David (2 Sam. 15:19–22).

18:9 "Terebinth tree" is sometimes translated "oak" or "elm." It was a strong tree native to Israel that grows to a height of thirty-five feet. Though not stated, Absalom's abundant hair (2 Sam. 14:26) possibly became entangled in the tree.

18:16 The trumpet was a ram's horn or shofar (2 Sam. 2:28; 6:15). Its sound signaled the end of the rebellion.

very large heap of stones over him. Then all Israel [b]fled, everyone to his tent.
18 Now Absalom in his lifetime had taken and set up a [1]pillar for himself, which *is* in [a]the King's Valley. For he said, [b]"I have no son to keep my name in remembrance." He called the pillar after his own name. And to this day it is called Absalom's Monument.

David Hears of Absalom's Death

19 Then [a]Ahimaaz the son of Zadok said, "Let me run now and take the news to the king, how the LORD has [1]avenged him of his enemies."
20 And Joab said to him, "You shall not take the news this day, for you shall take the news another day. But today you shall take no news, because the king's son is dead."
21 Then Joab said to the Cushite, "Go, tell the king what you have seen." So the Cushite bowed himself to Joab and ran.
22 And Ahimaaz the son of Zadok said again to Joab, "But [1]whatever happens, please let me also run after the Cushite." So Joab said, "Why will you run, my son, since you have no news ready?"
23 "But whatever happens," *he said,* "let me run." So he said to him, "Run." Then Ahimaaz ran by way of the plain, and outran the Cushite.
24 Now David was sitting between the [a]two gates. And the watchman went up to the roof over the gate, to the wall, lifted his eyes and looked, and there was a man, running alone.
25 Then the watchman cried out and told the king. And the king said, "If he *is* alone, *there is* news in his mouth." And he came rapidly and drew near.
26 Then the watchman saw *another* man running, and the watchman called to the gatekeeper and said, "There is *another* man, running alone!" And the king said, "He also brings news."
27 So the watchman said, [1]"I think the running of the first is like the running of Ahimaaz the son of Zadok." And the king said, "He *is* a good man, and comes with [a]good news."
28 So Ahimaaz called out and said to the king, [1]"All is well!" Then he bowed down with his face to the earth before the king, and said, [a]"Blessed *be* the LORD your God, who has delivered up the men who raised their hand against my lord the king!"
29 The king said, "Is the young man Absalom safe?" Ahimaaz answered, "When Joab sent the king's servant and *me* your servant, I saw a great tumult, but I did not know what *it was about*."
30 And the king said, "Turn aside *and* stand here." So he turned aside and stood still.
31 Just then the Cushite came, and the Cushite said, "There is good news, my lord the king! For the LORD has avenged you this day of all those who rose against you."
32 And the king said to the Cushite, "Is the young man Absalom safe?" So the Cushite answered, "May the enemies of my lord the king, and all who rise against you to do harm, be like *that* young man!"

David's Mourning for Absalom

33 Then the king was deeply moved, and went up to the chamber over the gate, and wept. And as he went, he said thus: [a]"O my son Absalom—my son, my son Absalom—if only I had died in your place! O Absalom my son, [b]my son!"
19 And Joab was told, "Behold, the king is weeping and [a]mourning for Absalom."
2 So the victory that day was *turned* into [a]mourning for all the people. For the people heard it said that day, "The king is grieved for his son."
3 And the people [1]stole back [a]into the city that day, as people who are ashamed steal away when they flee in battle.
4 But the king [a]covered his face, and the king cried out with a loud voice, [b]"O my son Absalom! O Absalom, my son, my son!"
5 Then [a]Joab came into the house to the king, and said, "Today you have disgraced all your servants who today have saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines,
6 "in that you love your enemies and hate your friends. For you have declared today that you [1]regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well.
7 "Now therefore, arise, go out and speak [1]comfort to your servants. For I swear by the LORD, if you do not go out, not one will stay with you this night. And that will be worse for you than all the evil that has befallen you from your youth until now."
8 Then the king arose and sat in the [a]gate. And they told all the people, say-

[b]2 Sam. 19:8; 20:1, 22
18 [a]Gen. 14:17 [b]2 Sam. 14:27 [1]*monument*
19 [a]2 Sam. 15:36; 17:17 [1]*vindicated*
22 [1]Lit. *be what may*
24 [a]2 Kin. 9:17
27 [a]1 Kin. 1:42 [1]Lit. *I see the running*
28 [a]2 Sam. 16:12 [1]*Peace be to you*
33 [a]2 Sam. 12:10 [b]2 Sam. 19:4

CHAPTER 19
1 [a]Jer. 14:2
2 [a]Esth. 4:3
3 [a]2 Sam. 17:24, 27; 19:32 [1]*went by stealth*
4 [a]2 Sam. 15:30 [b]2 Sam. 18:33
5 [a]2 Sam. 18:14
6 [1]*have no respect for*
7 [1]Lit. *to the heart of*
8 [a]2 Sam. 15:2; 18:24

18:18 The "King's Valley" is thought to be near Jerusalem (Gen. 14:17).

19:6 "Your enemies" is literally "those who hate you." "Your friends" is literally "those who love you." "Princes" were the captains of David's army.

ENCOUNTER Note 2 Sam. 19:7

Cost of Following

Sometimes the greatest burden of following the Lord is not what it will cost you, but what it costs others for you to follow God's will.

ing, "There is the king, sitting in the gate." So all the people came before the king. For everyone of Israel had [b]fled to his tent.

David Returns to Jerusalem

9 Now all the people were in a dispute throughout all the tribes of Israel, saying, "The king saved us from the hand of our [a]enemies, he delivered us from the hand of the [b]Philistines, and now he has [c]fled from the land because of Absalom.
10 "But Absalom, whom we anointed over us, has died in battle. Now therefore, why do you say nothing about bringing back the king?"
11 So King David sent to [a]Zadok and Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house, since the words of all Israel have come to the king, to his *very* house?
12 'You *are* my brethren, you *are* [a]my bone and my flesh. Why then are you the last to bring back the king?'
13 [a]"And say to Amasa, '*Are* you not my bone and my flesh? [b]God do so to me, and more also, if you are not commander of the army before me [1]continually in place of Joab.' "
14 So he swayed the hearts of all the men of Judah, [a]just as *the heart of* one man, so that they sent *this word* to the king: "Return, you and all your servants!"
15 Then the king returned and came to the Jordan. And Judah came to [a]Gilgal, to go to meet the king, to escort the king [b]across the Jordan.
16 And [a]Shimei the son of Gera, a Benjamite, who *was* from Bahurim, hurried and came down with the men of Judah to meet King David.
17 *There were* a thousand men of [a]Benjamin with him, and [b]Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan before the king.
18 Then a ferryboat went across to carry over the king's household, and to do what he thought good.

David's Mercy to Shimei

Now Shimei the son of Gera fell down before the king when he had crossed the Jordan.
19 Then he said to the king, [a]"Do not let my lord [1]impute iniquity to me, or remember what [b]wrong your servant did on the day that my lord the king left Jerusalem, that the king should [c]take *it* to heart.
20 "For I, your servant, know that I have sinned. Therefore here I am, the first to come today of all [a]the house of Joseph to go down to meet my lord the king."
21 But Abishai the son of Zeruiah answered and said, "Shall not Shimei be put to death for this, [a]because he [b]cursed the LORD's anointed?"
22 And David said, [a]"What have I to do with you, you sons of Zeruiah, that you should be adversaries to me today? [b]Shall any man be put to death today in Israel? For do I not know that today I *am* king over Israel?"
23 Therefore [a]the king said to Shimei, "You shall not die." And the king swore to him.

David and Mephibosheth Meet

24 Now [a]Mephibosheth the son of Saul came down to meet the king. And he had not cared for his feet, nor trimmed his mustache, nor washed his clothes, from the day the king departed until the day he returned in peace.
25 So it was, when he had come to Jerusalem to meet the king, that the king said to him, [a]"Why did you not go with me, Mephibosheth?"
26 And he answered, "My lord, O king, my servant deceived me. For your servant said, 'I will saddle a donkey for myself, that I may ride on it and go to the king,' because your servant *is* lame.
27 "And [a]he has slandered your servant to my lord the king, [b]but my lord the king *is* like the angel of God. Therefore do *what is* good in your eyes.
28 "For all my father's house were but dead men before my lord the king. [a]Yet you set your servant among those who eat at your own table. Therefore what right have I still to [1]cry out anymore to the king?"
29 So the king said to him, "Why do you speak anymore of your matters? I have said, 'You and Ziba divide the land.' "

[b]2 Sam. 18:17
9 [a]2 Sam. 8: 1–14 [b]2 Sam. 3:18 [c]2 Sam. 15:14
11 [a]2 Sam. 15: 24
12 [a]2 Sam. 5:1
13 [a]2 Sam. 17: 25 [b]Ruth 1:17 [1]*permanently*
14 [a]Judg. 20:1
15 [a]Josh. 5:9 [b]2 Sam. 17:22
16 [a]2 Sam. 16:5
17 [a]1 Kin. 12:21 [b]2 Sam. 9:2, 10; 16:1, 2
19 [a]1 Sam. 22: 15 [b]2 Sam. 16:5, 6 [c]2 Sam. 13:33 [1]*charge me with iniquity*
20 [a]Judg. 1:22
21 [a][Ex. 22:28] [b][1 Sam. 26:9]
22 [a]2 Sam. 3: 39; 16:10 [b]1 Sam. 11:13
23 [a]1 Kin. 2:8, 9, 37, 46
24 [a]2 Sam. 9:6; 21:7
25 [a]2 Sam. 16: 17
27 [a]2 Sam. 16: 3, 4 [b]2 Sam. 14:17, 20
28 [a]2 Sam. 9: 7–13 [1]*complain*

19:13 Amasa had commanded Absalom's army. David's offer of Joab's position as the army's commander in chief was both a political move to secure allegiance of the rebel army and an act of discipline over Joab for killing Absalom against David's direct orders.

19:23 Shimei deserved death for treason, but David showed mercy. This was contingent, however, upon Shimei's loyalty, for on his deathbed David ordered Solomon to put Shimei to death (1 Kin. 2:8, 9, 36–46).

30 Then Mephibosheth said to the king, "Rather, let him take it all, inasmuch as my lord the king has come back in peace to his own house."

David's Kindness to Barzillai

31 And [a]Barzillai the Gileadite came down from Rogelim and went across the Jordan with the king, to escort him across the Jordan.
32 Now Barzillai was a very aged man, eighty years old. And [a]he had provided the king with supplies while he stayed at Mahanaim, for he *was* a very rich man.
33 And the king said to Barzillai, "Come across with me, and I will provide for you while you are with me in Jerusalem."
34 But Barzillai said to the king, "How long have I to live, that I should go up with the king to Jerusalem?
35 "I *am* today [a]eighty years old. Can I discern between the good and bad? Can your servant taste what I eat or what I drink? Can I hear any longer the voice of singing men and singing women? Why then should your servant be a further burden to my lord the king?
36 "Your servant will go a little way across the Jordan with the king. And why should the king repay me *with* such a reward?
37 "Please let your servant turn back again, that I may die in my own city, near the grave of my father and mother. But here is your servant [a]Chimham; let him cross over with my lord the king, and do for him what seems good to you."
38 And the king answered, "Chimham shall cross over with me, and I will do for him what seems good to you. Now whatever you request of me, I will do for you."
39 Then all the people went over the Jordan. And when the king had crossed over, the king [a]kissed Barzillai and blessed him, and he returned to his own place.

The Quarrel About the King

40 Now the king went on to Gilgal, and [1]Chimham went on with him. And all the people of Judah escorted the king, and also half the people of Israel.
41 Just then all the men of Israel came to the king, and said to the king, "Why have our brethren, the men of Judah, stolen you away and [a]brought the king, his household, and all David's men with him across the Jordan?"
42 So all the men of Judah answered the men of Israel, "Because the king *is* [a]a close relative of ours. Why then are you angry over this matter? Have we ever eaten at the king's *expense?* Or has he given us any gift?"
43 And the men of Israel answered the men of Judah, and said, "We have [a]ten shares in the king; therefore we also have more *right* to David than you. Why then do you despise us—were we not the first to advise bringing back our king?" Yet [b]the words of the men of Judah were [1]fiercer than the words of the men of Israel.

The Rebellion of Sheba

20 And there happened to be there a [1]rebel, whose name *was* Sheba the son of Bichri, a Benjamite. And he blew a trumpet, and said:

[a]"We have no share in David,
Nor do we have inheritance in the son of Jesse;
[b]Every man to his tents, O Israel!"

2 So every man of Israel deserted David, *and* followed Sheba the son of Bichri. But the [a]men of Judah, from the Jordan as far as Jerusalem, remained loyal to their king.

ENCOUNTER*Note* *2 Sam. 20:2*

Remain Loyal

In the midst of God's activity, there will be people who misunderstand and oppose His work. On the heels of victory often comes the despair of human failure. Keep your eyes on the Lord and be faithful to the end.

3 Now David came to his house at Jerusalem. And the king took the ten women, [a]his concubines whom he had left to keep the house, and put them in seclusion and supported them, but did not go in to them. So they were shut up to the day of their death, living in widowhood.
4 And the king said to Amasa, [a]"Assemble the men of Judah for me within three days, and be present here yourself."
5 So Amasa went to assemble *the men of* Judah. But he delayed longer than the set time which David had appointed him.
6 And David said to [a]Abishai, "Now

31 [a]1 Kin. 2:7
32 [a]2 Sam. 17:27–29
35 [a]Ps. 90:10
37 [a]Jer. 41:17
39 [a]Gen. 31:55
40 [1]MT *Chimhan*
41 [a]2 Sam. 19:15
42 [a]2 Sam. 19:12
43 [a]1 Kin. 11:30, 31 [b]Judg. 8:1; 12:1 [1]*harsher*

CHAPTER 20

1 [a]1 Kin. 12:16 [b]2 Sam. 18:17 [1]Lit. *man of Belial*
2 [a]2 Sam. 19:14
3 [a]2 Sam. 15:16; 16:21, 22
4 [a]2 Sam. 17:25; 19:13
6 [a]2 Sam. 21:17

19:37 Chimham was likely a son of Barzillai (1 Kin. 2:7). David's favor toward him was an expression of his love for Chimham's father, similar to the kindness he showed Mephibosheth because he loved Jonathan.

20:1 Sheba was a Benjamite from the same tribe as Saul. Tribal jealousy arose with the transfer of the royal house from Benjamin to Judah. "Rebel" is literally "man of Belial" and means something like "troublemaker" or "scoundrel."

Sheba the son of Bichri will do us more harm than Absalom. Take [b]your lord's servants and pursue him, lest he find for himself fortified cities, and escape us."
7 So Joab's men, with the [a]Cherethites, the Pelethites, and [b]all the mighty men, went out after him. And they went out of Jerusalem to pursue Sheba the son of Bichri.
8 When they *were* at the large stone which *is* in Gibeon, Amasa came before them. Now Joab was dressed in battle armor; on it was a belt *with* a sword fastened in its sheath at his hips; and as he was going forward, it fell out.
9 Then Joab said to Amasa, "*Are* you in health, my brother?" [a]And Joab took Amasa by the beard with his right hand to kiss him.
10 But Amasa did not notice the sword that *was* in Joab's hand. And [a]he struck him with it [b]in the stomach, and his entrails poured out on the ground; and he did not *strike* him again. Thus he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.
11 Meanwhile one of Joab's men stood near Amasa, and said, "Whoever favors Joab and whoever *is* for David—follow Joab!"
12 But Amasa wallowed in *his* blood in the middle of the highway. And when the man saw that all the people stood still, he moved Amasa from the highway to the field and threw a garment over him, when he saw that everyone who came upon him halted.
13 When he was removed from the highway, all the people went on after Joab to pursue Sheba the son of Bichri.
14 And he went through all the tribes of Israel to [a]Abel and Beth Maachah and all the Berites. So they were gathered together and also went after [1]*Sheba.*
15 Then they came and besieged him in Abel of Beth Maachah; and they [a]cast up a siege mound against the city, and it stood by the rampart. And all the people who *were* with Joab battered the wall to throw it down.
16 Then a wise woman cried out from the city, "Hear, hear! Please say to Joab, 'Come nearby, that I may speak with you.' "
17 When he had come near to her, the woman said, "*Are* you Joab?" He answered, "I *am.*" Then she said to him, "Hear the words of your maidservant." And he answered, "I am listening."
18 So she spoke, saying, "They used to talk in former times, saying, 'They shall surely seek *guidance* at Abel,' and so they would end *disputes.*
19 "I *am among the* peaceable *and* faithful in Israel. You seek to destroy a city and a mother in Israel. Why would you swallow up [a]the inheritance of the LORD?"
20 And Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy!
21 "That *is* not so. But a man from the mountains of Ephraim, Sheba the son of Bichri by name, has raised his hand against the king, against David. Deliver him only, and I will depart from the city." So the woman said to Joab, "Watch, his head will be thrown to you over the wall."
22 Then the woman [a]in her wisdom went to all the people. And they cut off the head of Sheba the son of Bichri, and threw *it* out to Joab. Then he blew a trumpet, and they withdrew from the city, every man to his tent. So Joab returned to the king at Jerusalem.

David's Government Officers

23 And [a]Joab *was* over all the army of Israel; Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites;
24 Adoram *was* [a]in charge of revenue; [b]Jehoshaphat the son of Ahilud *was* recorder;
25 Sheva *was* scribe; [a]Zadok and Abiathar *were* the priests;
26 [a]and Ira the Jairite was [1]a chief minister under David.

David Avenges the Gibeonites

21 Now there was a famine in the days of David for three years, year after year; and David [a]inquired of the LORD. And the LORD answered, "*It is* because of Saul and *his* [1]bloodthirsty house, because he killed the Gibeonites."
2 So the king called the Gibeonites and spoke to them. Now the Gibeonites *were* not of the children of Israel, but [a]of the remnant of the Amorites; the children of Israel had sworn protection to them, but Saul had sought to kill them [b]in his zeal for the children of Israel and Judah.
3 Therefore David said to the Gibeonites,

[b]2 Sam. 11:11
7 [a]1 Kin. 1:38, 44 [b]2 Sam. 15:18
9 [a]Matt. 26:49
10 [a]1 Kin. 2:5 [b]2 Sam. 2:23
14 [a]2 Kin. 15:29 [1]Lit. *him*
15 [a]2 Kin. 19:32
19 [a]1 Sam. 26:19
22 [a][Eccl. 9:13–16]
23 [a]2 Sam. 8:16–18
24 [a]1 Kin. 4:6 [b]2 Sam. 8:16
25 [a]1 Kin. 4:4
26 [a]2 Sam. 8:18 [1]Or *David's priest*

CHAPTER 21
1 [a]Num. 27:21 [1]Lit. *house of bloodshed*
2 [a]Josh. 9:3, 15–20 [b][Ex. 34:11–16]

20:7 "Joab's men" were apparently an elite group of warriors within David's army that was loyal to Joab.

20:10 Joab again defies David's order, this time by murdering Amasa and reassuming command of David's army.

20:14 Abel and Beth Maachah were cities in northern Galilee, four miles west of Dan (1 Kin. 15:20).

20:15 A siege mound was a pile of dirt and debris placed against a city wall to allow soldiers to climb to the top and overcome it.

21:1 2 Samuel 21:1—24:25 serves as an appendix to 1 and 2 Samuel, including additional material related to David's reign that is not in chronological order. Instead, the material is framed topically using the literary pattern a-b-c-c-b-a, which is common in Old Testament literature.

ENCOUNTER *Note* *2 Sam. 21:1*

Lasting Consequences

A leader's sins can affect succeeding generations. Sin against God is profound in its impact. Both faithfulness and rebellion leave a legacy.

"What shall I do for you? And with what shall I make atonement, that you may bless [a]the inheritance of the LORD?"
4 And the Gibeonites said to him, "We will have no silver or gold from Saul or from his house, nor shall you kill any man in Israel for us." So he said, "Whatever you say, I will do for you."
5 Then they answered the king, "As for the man who consumed us and plotted against us, *that* we should be destroyed from remaining in any of the territories of Israel,
6 "let seven men of his descendants be delivered [a]to us, and we will hang them before the LORD [b]in Gibeah of Saul, [c]*whom* the LORD chose." And the king said, "I will give *them*."
7 But the king spared [a]Mephibosheth the son of Jonathan, the son of Saul, because of [b]the LORD's oath that *was* between them, between David and Jonathan the son of Saul.
8 So the king took Armoni and Mephibosheth, the two sons of [a]Rizpah the daughter of Aiah, whom she bore to Saul, and the five sons of [1]Michal the daughter of Saul, whom she [2]brought up for Adriel the son of Barzillai the Meholathite;
9 and he delivered them into the hands of the Gibeonites, and they hanged them on the hill [a]before the LORD. So they fell, *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.
10 Now [a]Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, [b]from the beginning of harvest until the late rains poured on them from heaven. And she did not allow the birds of the air to rest on them by day nor the beasts of the field by night.
11 And David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done.

3 [a]2 Sam. 20:19
6 [a]Num. 25:4 [b]1 Sam. 10:26 [c]1 Sam. 10:24
7 [a]2 Sam. 4:4; 9:10 [b]2 Sam. 9:1–7
8 [a]2 Sam. 3:7 [1]*Merab,* 1 Sam. 18:19; 25:44; 2 Sam. 3:14; 6:23 [2]Lit. *bore to Adriel*
9 [a]2 Sam. 6:17
10 [a]2 Sam. 3:7; 21:8 [b]Deut. 21:23

12 Then David went and took the bones of Saul, and the bones of Jonathan his son, from the men of [a]Jabesh Gilead who had stolen them from the street of [1]Beth Shan, where the [b]Philistines had hung them up, after the Philistines had struck down Saul in Gilboa.
13 So he brought up the bones of Saul and the bones of Jonathan his son from there; and they gathered the bones of those who had been hanged.
14 They buried the bones of Saul and Jonathan his son in the country of Benjamin in [a]Zelah, in the tomb of Kish his father. So they performed all that the king commanded. And after that [b]God heeded the prayer for the land.

Philistine Giants Destroyed

15 When the Philistines were at war again with Israel, David and his servants with him went down and fought against the Philistines; and David grew faint.
16 Then Ishbi-Benob, who *was* one of the sons of [1]the [a]giant, the weight of whose bronze spear *was* three hundred *shekels,* who was bearing a new *sword,* thought he could kill David.
17 But [a]Abishai the son of Zeruiah came to his aid, and struck the Philistine and killed him. Then the men of David swore to him, saying, [b]"You shall go out no more with us to battle, lest you quench the [c]lamp of Israel."
18 [a]Now it happened afterward that there was again a battle with the Philistines at Gob. Then [b]Sibbechai the Hushathite killed [1]Saph, who *was* one of the sons of [2]the giant.
19 Again there was war at Gob with the Philistines, where [a]Elhanan the son of [1]Jaare-Oregim the Bethlehemite killed [b]*the brother of* Goliath the Gittite, the shaft of whose spear *was* like a weaver's beam.
20 Yet again [a]there was war at Gath, where there was a man of *great* stature, who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also was born to [1]the giant.
21 So when he [a]defied Israel, Jonathan the son of [1]Shimea, David's brother, killed him.

12 [a]1 Sam. 31:11–13 [b]1 Sam. 31:8 [1]*Beth Shean,* Josh. 17:11
14 [a]Josh. 18:28 [b]2 Sam. 24:25
16 [a]2 Sam. 21:18–22 [1]Or *Rapha*
17 [a]2 Sam. 20:6–10 [b]2 Sam. 18:3 [c]1 Kin. 11:36
18 [a]1 Chr. 20:4–8 [b]1 Chr. 11:29; 27:11 [1]*Sippai,* 1 Chr. 20:4 [2]Or *Rapha*
19 [a]2 Sam. 23:24 [b]1 Chr. 20:5 [1]*Jair,* 1 Chr. 20:5
20 [a]1 Chr. 20:6 [1]Or *Rapha*
21 [a]1 Sam. 17:10 [1]*Shammah,* 1 Sam. 16:9 and elsewhere

21:1–14 The events of 2 Samuel 21:1–14 probably occurred after David's kindness to Mephibosheth and before Absalom's rebellion.

21:2 Gibeonites were Canaanites living about six miles northwest of Jerusalem. "Amorites" is used as a general designation for the original people of Canaan (Gen. 15:16; Josh. 24:18; Judg. 6:10).

21:6 Seven was the number of completeness, signifying full restitution.

21:8 Barzillai mentioned here is not the loyal friend of David mentioned in 2 Sam. 17:27.

21:14 Zelah was a town given to the tribe of Benjamin (Josh. 18:28).

21:15 Second Samuel 21:15–22 records the battles of David and his men against the Philistines. "Giants" in this account refers to the Rephaim, who were known for their great size (Gen. 15:20; Num. 13:33; Deut. 2:11).

21:16 Three hundred shekels is equivalent to seven and a half pounds.

21:18 Sibbechai the Hushathite was one of David's mighty men (1 Chr. 11:29).

22 [a]These four were born to [1]the giant in Gath, and fell by the hand of David and by the hand of his servants.

Praise for God's Deliverance

22 Then David [a]spoke to the LORD the words of this song, on the day when the LORD had [b]delivered him from the hand of all his enemies, and from the hand of Saul.
2 And he [a]said:

[b]"The LORD *is* my rock and my
[c]fortress and my deliverer;
3 The God of my strength, [a]in whom I will trust;
My [b]shield and the [c]horn[1] of my salvation,
My [d]stronghold and my [e]refuge;
My Savior, You save me from violence.
4 I will call upon the LORD, *who is worthy* to be praised;
So shall I be saved from my enemies.

5 "When the waves of death surrounded me,
The floods of ungodliness [1]made me afraid.
6 The [a]sorrows of Sheol surrounded me;
The snares of death confronted me.
7 In my distress [a]I called upon the LORD,
And cried out to my God;
He [b]heard my voice from His temple,
And my cry *entered* His ears.

8 "Then [a]the earth shook and trembled;
[b]The foundations of [1]heaven quaked and were shaken,
Because He was angry.
9 Smoke went up from His nostrils,
And devouring [a]fire from His mouth;
Coals were kindled by it.
10 He [a]bowed the heavens also, and came down
With [b]darkness under His feet.
11 He rode upon a cherub, and flew;
And He [1]was seen [a]upon the wings of the wind.
12 He made [a]darkness canopies around Him,
Dark waters *and* thick clouds of the skies.
13 From the brightness before Him
Coals of fire were kindled.
14 "The LORD [a]thundered from heaven,
And the Most High uttered His voice.
15 He sent out [a]arrows and scattered them;
Lightning bolts, and He vanquished them.
16 Then the channels of the sea [a]were seen,
The foundations of the world were uncovered,
At the [b]rebuke of the LORD,
At the blast of the breath of His nostrils.
17 "He[a] sent from above, He took me,
He drew me out of many waters.
18 He delivered me from my strong enemy,
From those who hated me;
For they were too strong for me.
19 They confronted me in the day of my calamity,
But the LORD was my [a]support.
20 [a]He also brought me out into a broad place;
He delivered me because He [b]delighted in me.
21 "The[a] LORD rewarded me according to my righteousness;
According to the [b]cleanness of my hands
He has recompensed me.
22 For I have [a]kept the ways of the LORD,
And have not wickedly departed from my God.
23 For all His [a]judgments *were* before me;
And *as for* His statutes, I did not depart from them.
24 I was also [a]blameless before Him,
And I kept myself from my iniquity.
25 Therefore [a]the LORD has [1]recompensed me according to my righteousness,
According to [2]my cleanness in His eyes.
26 "With [a]the merciful You will show Yourself merciful;
With a blameless man You will show Yourself blameless;
27 With the pure You will show Yourself pure;
And [a]with the devious You will show Yourself shrewd.
28 You will save the [a]humble[1] people;
But Your eyes *are* on [b]the haughty, *that* You may bring *them* down.

22 [a]1 Chr. 20:8 [1]Or *Rapha*

CHAPTER 22

1 [a]Ex. 15:1 [b]Ps. 18:title; 34:19
2 [a]Ps. 18 [b]Deut. 32:4 [c]Ps. 91:2
3 [a]Heb. 2:13 [b]Gen. 15:1 [c]Luke 1:69 [d]Prov. 18:10 [e]Ps. 9:9; 46:1, 7, 11 [1]Strength
5 [1]Or *overwhelmed*
6 [a]Ps. 116:3
7 [a]Ps. 116:4; 120:1 [b]Ex. 3:7
8 [a]Judg. 5:4 [b]Job 26:11 [1]So with MT, LXX, Tg.; Syr., Vg. *hills* (cf. Ps. 18:7)
9 [a]Heb. 12:29
10 [a]Is. 64:1 [b]Ex. 20:21
11 [a]Ps. 104:3 [1]So with MT, LXX; many Heb. mss., Syr., Vg. *flew* (cf. Ps. 18:10); Tg. *spoke with power*
12 [a]Job 36:29
14 [a]Job 37:2–5
15 [a]Deut. 32:23
16 [a]Nah. 1:4 [b]Ex. 15:8
17 [a]Ps. 144:7
19 [a]Is. 10:20
20 [a]Ps. 31:8; 118:5 [b]2 Sam. 15:26
21 [a]1 Sam. 26:23 [b]Ps. 24:4
22 [a]Ps. 119:3
23 [a][Deut. 6:6–9; 7:12]
24 [a][Eph. 1:4]
25 [a]2 Sam. 22:21 [1]*rewarded* [2]LXX, Syr., Vg. *the cleanness of my hands in His sight* (cf. Ps. 18:24); Tg. *my cleanness before His word*
26 [a][Matt. 5:7]
27 [a][Lev. 26:23, 24]
28 [a]Ps. 72:12 [b]Job 40:11 [1]*afflicted*

22:1 This song, also recorded in Psalm 18, became a part of Israel's congregational worship.

22:3 The horn of an animal was used for protection and represented might and power.

22:6 "Sheol" in Hebrew poetry is a synonym for death.

ENCOUNTER Note 2 Sam. 22:28

The Hand of God

Those who humbly yield to God's majesty will be lifted high by His hand. The arrogant who try to elevate themselves find His hand upon them too, but it is pressing them down.

29 "For You *are* my [a]lamp, O LORD;
The LORD shall enlighten my darkness.
30 For by You I can run against a troop;
By my God I can leap over a [a]wall.
31 *As for* God, [a]His way *is* perfect;
[b]The word of the LORD *is* proven;
He *is* a shield to all who trust in Him.

32 "For [a]who *is* God, except the LORD?
And who *is* a rock, except our God?
33 [1]God *is* my [a]strength *and* power,
And He [b]makes [2]my way [c]perfect.
34 He makes [1]my feet [a]like the *feet* of deer,
And [b]sets me on my high places.
35 He teaches my hands [1]to make war,
So that my arms can bend a bow of bronze.

36 "You have also given me the shield of Your salvation;
Your gentleness has made me great.
37 You [a]enlarged my path under me;
So my feet did not slip.

38 "I have pursued my enemies and destroyed them;
Neither did I turn back again till they were destroyed.
39 And I have destroyed them and wounded them,
So that they could not rise;
They have fallen [a]under my feet.
40 For You have [a]armed me with strength for the battle;
You have [1]subdued under me [b]those who rose against me.
41 You have also [1]given me the [a]necks of my enemies,
So that I destroyed those who hated me.
42 They looked, but *there was* none to save;
Even [a]to the LORD, but He did not answer them.
43 Then I beat them as fine [a]as the dust of the earth;
I trod them [b]like dirt in the streets,
And I [1]spread them out.

44 "You[a] have also delivered me from the [1]strivings of my people;
You have kept me as the [b]head of the nations.
[c]A people I have not known shall serve me.
45 The foreigners submit to me;
As soon as they hear, they obey me.
46 The foreigners fade away,
And [1]come frightened [a]from their hideouts.

47 "The LORD lives!
Blessed *be* my Rock!
Let God be exalted,
The [a]Rock of my salvation!
48 *It is* God who avenges me,
And [a]subdues the peoples under me;
49 He delivers me from my enemies.
You also lift me up above those who rise against me;
You have delivered me from the [a]violent man.
50 Therefore I will give thanks to You, O LORD, among [a]the Gentiles,
And sing praises to Your [b]name.

51 "*He*[a] is the tower of salvation to His king,
And shows mercy to His [b]anointed,
To David and [c]his descendants forevermore."

David's Last Words

23 Now these *are* the last words of David.

Thus says David the son of Jesse;
Thus says [a]the man raised up on high,
[b]The anointed of the God of Jacob,
And the sweet psalmist of Israel:

2 "The[a] Spirit of the LORD spoke by me,
And His word *was* on my tongue.
3 The God of Israel said,
[a]The Rock of Israel spoke to me:
'He who rules over men *must be* just,
Ruling [b]in the fear of God.
4 And [a]*he shall be* like the light of the morning *when* the sun rises,
A morning without clouds,
Like the tender grass *springing* out of the earth,
By clear shining after rain.'

29 [a]Ps. 119:105; 132:17
30 [a]2 Sam. 5: 6–8
31 [a][Matt. 5:48] [b]Ps. 12:6
32 [a]Is. 45:5, 6
33 [a]Ps. 27:1 [b][Heb. 13:21] [c]Ps. 101:2, 6 [1]DSS, LXX, Syr., Vg. *It is God who arms me with strength* (cf. Ps. 18:32); Tg. *It is God who sustains me with strength* [2]So with Qr., LXX, Syr., Tg., Vg. (cf. Ps. 18:32); Kt. *His*
34 [a]2 Sam. 2:18 [b]Is. 33:16 [1]So with Qr., LXX, Syr., Tg., Vg. (cf. Ps. 18:33); Kt. *His*
35 [1]Lit. *for the war*
37 [a]Prov. 4:12
39 [a]Mal. 4:3
40 [a][Ps. 18:32] [b][Ps. 44:5] [1]Lit. *caused to bow down*
41 [a]Gen. 49:8 [1]*given me victory over*
42 [a]1 Sam. 28:6
43 [a]Ps. 18:42
[b]Is. 10:6 [1]*scattered*
44 [a]2 Sam. 3:1 [b]Deut. 28:13 [c][Is. 55:5] [1]*contentions*
46 [a][Mic. 7:17] [1]So with LXX, Tg., Vg. (cf. Ps. 18:45); MT *gird themselves*
47 [a]Ps. 89:26
48 [a]Ps. 144:2
49 [a]Ps. 140:1, 4, 11
50 [a]2 Sam. 8: 1–14 [b]Rom. 15:9
51 [a]Ps. 144:10 [b]Ps. 89:20 [c]2 Sam. 7:12–16

CHAPTER 23

1 [a]2 Sam. 7:8, 9 [b]1 Sam. 16:12, 13
2 [a][2 Pet. 1:21]
3 [a][Deut. 32:4] [b]Ex. 18:21
4 [a]Ps. 89:36

22:41 The "necks of my enemies" refers to the custom of victorious warriors putting their foot on the neck of their vanquished enemy as a sign of conquest (Josh. 10:24; Ps. 110:1).

23:1 The "last words of David" is understood to be his last poetic work, probably during his final instructions to Solomon.

23:2 "The Spirit of the Lord spoke through me" indicates divine inspiration of Scripture, similar to several New Testament passages (2 Tim. 3:16; Heb. 1:1, 2; 2 Pet. 1:19–21).

5 "Although my house *is* not so with God,
[a]Yet He has made with me an everlasting covenant,
Ordered in all *things* and secure.
For *this is* all my salvation and all *my* desire;
Will He not make *it* increase?
6 But *the sons* of rebellion *shall* all *be* as thorns thrust away,
Because they cannot be taken with hands.
7 But the man *who* touches them
Must be [1]armed with iron and the shaft of a spear,
And they shall be utterly burned with fire in *their* place."

David's Mighty Men

8 These *are* the names of the mighty men whom David had: [1]Josheb-Basshebeth the Tachmonite, chief among [2]the captains. He was called Adino the Eznite, because he had killed eight hundred men at one time.

ENCOUNTER *Note* *2 Sam. 23:8*

Godly Strength

Christians need not face adversity alone. God calls men and women to stand together, and He empowers them by His Spirit to carry out His purposes.

9 And after him *was* [a]Eleazar the son of [1]Dodo, the Ahohite, *one* of the three mighty men with David when they defied the Philistines *who* were gathered there for battle, and the men of Israel had retreated.
10 He arose and attacked the Philistines until his hand was [a]weary, and his hand stuck to the sword. The LORD brought about a great victory that day; and the people returned after him only to [b]plunder.
11 And after him *was* [a]Shammah the son of Agee the Hararite. [b]The Philistines had gathered together into a troop where there was a piece of ground full of lentils. So the people fled from the Philistines.
12 But he stationed himself in the middle of the field, defended it, and killed the Philistines. So the LORD brought about a great victory.
13 Then [a]three of the thirty chief men went down at harvest time and came to David at [b]the cave of Adullam. And the troop of Philistines encamped in [c]the Valley of Rephaim.
14 David *was* then in [a]the stronghold, and the garrison of the Philistines *was* then *in* Bethlehem.
15 And David said with longing, "Oh, that someone would give me a drink of the water from the well of Bethlehem, which *is* by the gate!"
16 So the three mighty men broke through the camp of the Philistines, drew water from the well of Bethlehem that *was* by the gate, and took it and brought *it* to David. Nevertheless he would not drink it, but poured it out to the LORD.
17 And he said, "Far be it from me, O LORD, that I should do this! Is *this not* [a]the blood of the men who went in *jeopardy of* their lives?" Therefore he would not drink it. These things were done by the three mighty men.
18 Now [a]Abishai the brother of Joab, the son of Zeruiah, was chief of [1]*another* three. He lifted his spear against three hundred *men*, killed *them*, and won a name among *these* three.
19 Was he not the most honored of three? Therefore he became their captain. However, he did not attain to the *first* three.
20 Benaiah *was* the son of Jehoiada, the son of a valiant man from [a]Kabzeel, [1]who had done many deeds. [b]He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day.
21 And he killed an Egyptian, [1]a spectacular man. The Egyptian *had* a spear in his hand; so he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear.
22 These *things* Benaiah the son of Jehoiada did, and won a name among three mighty men.
23 He was more honored than the thirty, but he did not attain to the *first* three. And David appointed him [a]over his guard.
24 [a]Asahel the brother of Joab *was* one

5 [a]Ps. 89:29
7 [1]Lit. *filled*
8 [1]Lit. *One Who Sits in the Seat* (1 Chr. 11:11) [2]So with MT, Tg.; LXX, Vg. *the three*
9 [a]1 Chr. 11:12; 27:4 [1]*Dodai,* 1 Chr. 27:4
10 [a]Judg. 8:4 [b]1 Sam. 30:24, 25
11 [a]1 Chr. 11:27 [b]1 Chr. 11:13, 14
13 [a]1 Chr. 11:15 [b]1 Sam. 22:1 [c]2 Sam. 5:18
14 [a]1 Sam. 22: 4, 5
17 [a][Lev. 17:10]
18 [a]1 Chr. 11:20 [1]So with MT, LXX, Vg.; some Heb. mss., Syr. *thirty;* Tg. *the mighty men*
20 [a]Josh. 15:21 [b]Ex. 15:15 [1]Lit. *great of acts*
21 [1]Lit. *a man of appearance*
23 [a]2 Sam. 8: 18; 20:23
24 [a]2 Sam. 2:18

23:5 The covenant was established by God as described in 2 Sam. 7:12–16.

23:8 David's three mighty men all proved skillful and valiant in battle. Their astonishing endeavors were because God's hand was upon them; "the Lord brought about a great victory" (v. 10).

23:13 The Valley of Rephaim was a route to Jerusalem.

23:14 Bethlehem was David's hometown, about six miles south of Jerusalem.

23:20 Benaiah was over David's bodyguards and commander of the Cherethites and the Pelethites (2 Sam. 8:18). He later served under Solomon and took Joab's place as the army's commander (1 Kin. 2:35).

23:24 David's list of thirty includes thirty-one names, and the thirty may have varied from time to time. The list is significant because it is a mixture of ethnic and tribal warriors, which indicates that David was willing to reward anyone who was faithful and deserving of honor.

of the thirty; Elhanan the son of Dodo of Bethlehem,
25 [a]Shammah the Harodite, Elika the Harodite,
26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,
27 Abiezer the Anathothite, Mebunnai the Hushathite,
28 Zalmon the Ahohite, Maharai the Netophathite,
29 Heleb the son of Baanah (the Netophathite), Ittai the son of Ribai from Gibeah of the children of Benjamin,
30 Benaiah a Pirathonite, Hiddai from the brooks of [a]Gaash,
31 Abi-Albon the Arbathite, Azmaveth the Barhumite,
32 Eliahba the Shaalbonite (of the sons of Jashen), Jonathan,
33 [a]Shammah the [1]Hararite, Ahiam the son of Sharar the Hararite,
34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of [a]Ahithophel the Gilonite,
35 [1]Hezrai the Carmelite, Paarai the Arbite,
36 Igal the son of Nathan of [a]Zobah, Bani the Gadite,
37 Zelek the Ammonite, Naharai the Beerothite (armorbearer of Joab the son of Zeruiah),
38 [a]Ira the Ithrite, Gareb the Ithrite,
39 *and* [a]Uriah the Hittite: thirty-seven in all.

David's Census of Israel and Judah

24 Again [a]the anger of the LORD was aroused against Israel, and He moved David against them to say, [b]"Go, [1]number Israel and Judah."
2 So the king said to Joab the commander of the army who *was* with him, "Now go throughout all the tribes of Israel, [a]from Dan to Beersheba, and count the people, that [b]I may know the number of the people."
3 And Joab said to the king, "Now may the LORD your God [a]add to the people a hundred times more than there are, and may the eyes of my lord the king see *it*. But why does my lord the king desire this thing?"
4 Nevertheless the king's word [1]prevailed against Joab and against the captains of the army. Therefore Joab and the captains of the army went out from the presence of the king to count the people of Israel.
5 And they crossed over the Jordan and camped in [a]Aroer, on the right side of the town which *is* in the midst of the ravine of Gad, and toward [b]Jazer.

25 [a]1 Chr. 11:27
30 [a]Judg. 2:9
33 [a]2 Sam. 23:11 [1]Or *Ararite*
34 [a]2 Sam. 15:12
35 [1]*Hezro,* 1 Chr. 11:37
36 [a]2 Sam. 8:3
38 [a]1 Chr. 2:53
39 [a]2 Sam. 11:3, 6

CHAPTER 24

1 [a]2 Sam. 21:1, 2 [b]1 Chr. 27:23, 24 [1]*take a census of*
2 [a]Judg. 20:1 [b][Jer. 17:5]
3 [a]Deut. 1:11
4 [1]*overruled*
5 [a]Deut. 2:36 [b]Num. 32:1, 3
6 [a]Judg. 18:29 [b]Josh. 19:28
7 [a]Josh. 19:29 [b]Josh. 11:3
9 [a]1 Chr. 21:5
10 [a]1 Sam. 24:5 [b]2 Sam. 23:1 [c]2 Sam. 12:13 [d]1 Sam. 13:13
11 [a]1 Sam. 22:5 [b]1 Sam. 9:9
13 [a]Ezek. 14:21 [1]So with MT, Syr., Tg., Vg.; LXX *three* (cf. 1 Chr. 21:12)
14 [a][Ps. 51:1; 103:8, 13, 14; 119:156; 130:4, 7] [b][Is. 47:6]
15 [a]1 Chr. 21:14

6 Then they came to Gilead and to the land of Tahtim Hodshi; they came to [a]Dan Jaan and around to [b]Sidon;
7 and they came to the stronghold of [a]Tyre and to all the cities of the [b]Hivites and the Canaanites. Then they went out to South Judah *as far as* Beersheba.
8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.
9 Then Joab gave the sum of the number of the people to the king. [a]And there were in Israel eight hundred thousand valiant men who drew the sword, and the men of Judah were five hundred thousand men.

The Judgment on David's Sin

10 And [a]David's heart condemned him after he had numbered the people. So [b]David said to the LORD, [c]"I have sinned greatly in what I have done; but now, I pray, O LORD, take away the iniquity of Your servant, for I have [d]done very foolishly."

ENCOUNTER *Note* — *2 Sam. 24:10*

Guard Your Heart

You should remain spiritually alert, for you are always susceptible to sin. Guard your heart diligently, for all sin must be accounted for and consequences will come.

11 Now when David arose in the morning, the word of the LORD came to the prophet [a]Gad, David's [b]seer, saying,
12 "Go and tell David, 'Thus says the LORD: "I offer you three *things;* choose one of them for yourself, that I may do *it* to you." ' "
13 So Gad came to David and told him; and he said to him, "Shall [a]seven[1] years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days' plague in your land? Now consider and see what answer I should take back to Him who sent me."
14 And David said to Gad, "I am in great distress. Please let us fall into the hand of the LORD, [a]for His mercies *are* great; but [b]do not let me fall into the hand of man."
15 So [a]the LORD sent a plague upon Israel from the morning till the appointed time. From Dan to Beersheba seventy thousand men of the people died.

24:2 "From Dan to Beersheba" is an expression for the whole of Israel, 150 miles from north to south.

24:11 Gad is first mentioned in 1 Samuel 22:5 and may be a contributing editor to 2 Samuel.

16 [a]And when the [1]angel stretched out
His hand over Jerusalem to destroy it,
[b]the LORD relented from the destruction, and said to the angel who was destroying the people, "It is enough; now restrain your hand." And the angel of the LORD was by the threshing floor of [2]Araunah the Jebusite.
17 Then David spoke to the LORD when he saw the angel who was striking the people, and said, "Surely [a]I have sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray, be against me and against my father's house."

The Altar on the Threshing Floor

18 And Gad came that day to David and said to him, [a]"Go up, erect an altar to the LORD on the threshing floor of Araunah the Jebusite."
19 So David, according to the word of Gad, went up as the LORD commanded.
20 Now Araunah looked, and saw the king and his servants coming toward him. So Araunah went out and bowed before the king with his face to the ground.
21 Then Araunah said, "Why has my lord the king come to his servant?" [a]And David said, "To buy the threshing floor from you, to build an altar to the LORD, that [b]the plague may be withdrawn from the people."
22 Now Araunah said to David, "Let my lord the king take and offer up whatever *seems* good to him. [a]Look, *here are* oxen for burnt sacrifice, and threshing implements and the yokes of the oxen for wood.
23 "All these, O king, Araunah has given to the king." And Araunah said to the king, "May the LORD your God [a]accept you."
24 Then the king said to Araunah, "No, but I will surely buy *it* from you for a price; nor will I offer burnt offerings to the LORD my God with that which costs me nothing." So [a]David bought the threshing floor and the oxen for fifty shekels of silver.
25 And David built there an altar to the LORD, and offered burnt offerings and peace offerings. [a]So the LORD heeded the prayers for the land, and [b]the plague was withdrawn from Israel.

16 [a]Ex. 12:23 [b]Gen. 6:6 [1]Or *Angel* [2]*Ornan,* 1 Chr. 21:15
17 [a]Ps. 74:1
18 [a]1 Chr. 21:18
21 [a]Gen. 23: 8–16 [b]Num. 16:48, 50
22 [a]1 Kin. 19:21
23 [a][Ezek. 20: 40, 41]
24 [a]1 Chr. 21: 24, 25
25 [a]2 Sam. 21: 14 [b]2 Sam. 24:21

24:16 A threshing floor is a hard surface where wheat is crushed to separate the kernel from the chaff. Araunah was a Jebusite, one of the original inhabitants of Jerusalem.

24:24 The threshing floor was located on Mount Moriah, the place where Abraham bound Isaac to the altar (Gen. 22:2). Solomon would later build the temple on this site (1 Kin. 6; 1 Chr. 21:27—22:1; 2 Chr. 3:1).

THE FIRST BOOK OF THE KINGS

INTRODUCTION

Originally, First and Second Kings were together as one book. Translators of the Septuagint (the Greek translation of the Jewish Scriptures), divided them for convenience. Together, First and Second Kings provide a "royal history" of Israel. They record principal events and characteristics of the reigns of Israel and Judah's kings, from the death of David to the release of Jehoiachin, the exiled Judahite king, from a Babylonian prison. The time span covered is approximately four hundred years. Currently, two distinct theories of authorship prevail. The first claims that a single author/compiler, an eyewitness to Jerusalem's fall, assembled the books during the sixth century B.C. The second is that Kings was composed by an author or authors who were also responsible for writing Joshua, Judges, and First and Second Samuel. These books are known as the Deuteronomistic History because of the obvious influence of the Book of Deuteronomy on them.

SIGNIFICANCE

Kings was written to the exiled Jews during the Babylonian period. While the primary audience was the Jewish population in Palestine, there were also Jewish communities in Egypt and Babylonia who would have had access to the work. The Jewish people were living in a tumultuous time. The Kingdom of Judah was in a state of devastation. The temple had been destroyed and David's royal line no longer controlled the nation. A general feeling of discontent and disorientation pervaded the population (Ezek. 18:25). Some complained they were being treated unfairly because of their ancestors' sins (Ps. 79; Lam. 5:7; Ezek. 18:2). Others understood God's judgment on Judah to be just, but they despaired under the weight of their guilt (Ezek. 33:10). The established institutions that once brought stability and hope, such as priest, king, prophet, and the holy city, had been decimated. It is to this audience that Kings was directed. In this turbulent setting, the book addressed the following theological questions: What did defeat and exile mean for those who had believed themselves to be the Lord's chosen people? What was the relationship between the individual and the nation in matters of sin and punishment? What impact did Babylonian rule have on God's promise concerning the Davidic dynasty and the city of Jerusalem? The Book of Kings was presented to a Jewish community facing a crisis of faith. These people had to respond or lose their identity.

STRUCTURE

First Kings consists of a series of individual narratives set in a chronological framework. It presents a coherent account of the fate of the two kingdoms, Israel and Judah, based on the manner in which each responded to God. The book can be divided into two sections, the first of which describes David's death and Solomon's rule (1:1—11:43). The second part provides an account of the divided kingdoms of Israel and Judah (12:1—22:53).

ENCOUNTERING GOD THROUGH 1 KINGS

The Book of Kings does not attempt to provide a history of these nations in the manner in which modern historical works are written. Rather, events in the lives of the kings and prophets are selected to orient the reader toward God. First Kings presents truths about God's nature and reveals how God works throughout history to accomplish His purposes. It also provides insight into the way God responds to those who refuse to worship Him or keep His commandments. In addition, the theme of God as a God of deliverance, hope and restoration runs through the entire book. This book will challenge the

depth of the reader's walk with God. God uncompromisingly adheres to His purposes and commandments. At the same time, He treats His people with magnificent grace and patience. It should encourage the reader to see how those who walked with God found His continued help and restoration in the midst of their struggles.

Adonijah Presumes to Be King

NOW King David was [a]old, [1]advanced in years; and they put covers on him, but he could not get warm.
2 Therefore his servants said to him, "Let a young woman, a virgin, be sought for our lord the king, and let her [1]stand before the king, and let her care for him; and let her lie in your bosom, that our lord the king may be warm."
3 So they sought for a lovely young woman throughout all the territory of Israel, and found [a]Abishag the [b]Shunammite, and brought her to the king.
4 The young woman *was* very lovely; and she cared for the king, and served him; but the king did not know her.
5 Then [a]Adonijah the [1]son of Haggith exalted himself, saying, "I will [2]be king"; and [b]he prepared for himself chariots and horsemen, and fifty men to run before him.

ENCOUNTER*Note* *1 Kin. 1:5*

Exalting Oneself

Pressing for power and prestige can lead to our destruction. The Bible teaches us to humble ourselves under God's hand, letting Him exalt us in His timing and in His plan.

6 (And his father had not [1]rebuked him at any time by saying, "Why have you done so?" He *was* also very good-looking. [a]*His mother* had borne him after Absalom.)
7 Then he conferred with [a]Joab the son of Zeruiah and with [b]Abiathar the priest, and [c]they followed and helped Adonijah.
8 But [a]Zadok the priest, [b]Benaiah the son of Jehoiada, [c]Nathan the prophet, [d]Shimei, Rei, and [e]the mighty men who *belonged* to David were not with Adonijah.
9 And Adonijah sacrificed sheep and oxen and fattened cattle by the stone of [1]Zoheleth, which *is* by [a]En Rogel;[2] he also invited all his brothers, the king's sons, and all the men of Judah, the king's servants.

CHAPTER 1

1 [a]1 Chr. 23:1 [1]Seventy years
2 [1]Or *serve*
3 [a]1 Kin. 2:17 [b]Josh. 19:18
5 [a]2 Sam. 3:4 [b]2 Sam. 15:1 [1]The fourth son [2]Lit. *reign*
6 [a]2 Sam. 3:3, 4 [1]Lit. *pained*
7 [a]1 Chr. 11:6 [b]2 Sam. 20:25 [c]1 Kin. 2:22, 28
8 [a]1 Kin. 2:35 [b]1 Kin. 2:25 [c]2 Sam. 12:1 [d]1 Kin. 4:18 [e]2 Sam. 23:8
9 [a]Josh. 15:7; 18:16 [1]Lit. *Serpent* [2]A spring south of Jerusalem in the Kidron Valley
10 [a]2 Sam. 12:24
11 [a]2 Sam. 3:4
13 [a]1 Chr. 22:9–13
17 [a]1 Kin. 1:13, 30
19 [a]1 Kin. 1:7–9, 25
21 [a]Deut. 31:16

10 But he did not invite Nathan the prophet, Benaiah, the mighty men, or [a]Solomon his brother.
11 So Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of [a]Haggith has become king, and David our lord does not know *it*?
12 "Come, please, let me now give you advice, that you may save your own life and the life of your son Solomon.
13 "Go immediately to King David and say to him, 'Did you not, my lord, O king, swear to your maidservant, saying, [a]"Assuredly your son Solomon shall reign after me, and he shall sit on my throne"? Why then has Adonijah become king?'
14 "Then, while you are still talking there with the king, I also will come in after you and confirm your words."
15 So Bathsheba went into the chamber to the king. (Now the king was very old, and Abishag the Shunammite was serving the king.)
16 And Bathsheba bowed and did homage to the king. Then the king said, "What is your wish?"
17 Then she said to him, "My lord, [a]you swore by the LORD your God to your maidservant, *saying*, 'Assuredly Solomon your son shall reign after me, and he shall sit on my throne.'
18 "So now, look! Adonijah has become king; and now, my lord the king, you do not know about *it*.
19 [a]"He has sacrificed oxen and fattened cattle and sheep in abundance, and has invited all the sons of the king, Abiathar the priest, and Joab the commander of the army; but Solomon your servant he has not invited.
20 "And as for you, my lord, O king, the eyes of all Israel *are* on you, that you should tell them who will sit on the throne of my lord the king after him.
21 "Otherwise it will happen, when my lord the king [a]rests with his fathers, that I and my son Solomon will be counted as offenders."
22 And just then, while she was still talking with the king, Nathan the prophet also came in.

1:6 "Rebuked him" carries the meaning of "crossed him" or "stretched him into shape." David's unwillingness to discipline his children had led to earlier conflicts in his household concerning Amnon and Absalom (2 Sam. 13–19).

1:7 On Adonijah's side were: Joab the military man (2 Sam. 3:23–39; 11:14–25; 18:9—19:8); Abiathar the priest (1 Sam. 22:20; 2 Sam. 15:24–29). On Solomon's side were: Benaiah the military man (2 Sam. 8:18; 20:23); Zadok the priest (2 Sam. 8:17; 15:24–36); Nathan the prophet (2 Sam. 7:1–17; 12:1–15, 25).

23 So they told the king, saying, "Here is Nathan the prophet." And when he came in before the king, he bowed down before the king with his face to the ground.
24 And Nathan said, "My lord, O king, have you said, 'Adonijah shall reign after me, and he shall sit on my throne'?
25 [a]"For he has gone down today, and has sacrificed oxen and fattened cattle and sheep in abundance, and has invited all the king's sons, and the commanders of the army, and Abiathar the priest; and look! They are eating and drinking before him; and they say, [b]'*Long*[1] live King Adonijah!'
26 "But he has not invited me—me your servant—nor Zadok the priest, nor Benaiah the son of Jehoiada, nor your servant Solomon.
27 "Has this thing been done by my lord the king, and you have not told your servant who should sit on the throne of my lord the king after him?"

David Proclaims Solomon King

28 Then King David answered and said, "Call Bathsheba to me." So she came into the king's presence and stood before the king.
29 And the king took an oath and said, [a]"*As* the LORD lives, who has redeemed my life from every distress,
30 [a]"just as I swore to you by the LORD God of Israel, saying, 'Assuredly Solomon your son shall be king after me, and he shall sit on my throne in my place,' so I certainly will do this day."
31 Then Bathsheba bowed with *her* face to the earth, and paid homage to the king, and said, [a]"Let my lord King David live forever!"
32 And King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." So they came before the king.
33 The king also said to them, [a]"Take with you the servants of your lord, and have Solomon my son ride on my own [b]mule, and take him down to [c]Gihon.[1]
34 "There let Zadok the priest and Nathan the prophet [a]anoint him king over Israel; and [b]blow the horn, and say, [1]'*Long* live King Solomon!'
35 "Then you shall come up after him, and he shall come and sit on my throne, and he shall be king in my place. For I have appointed him to be ruler over Israel and Judah."
36 Benaiah the son of Jehoiada answered the king and said, [a]"Amen! May the LORD God of my lord the king say so *too.*
37 [a]"As the LORD has been with my lord the king, even so may He be with Solomon, and [b]make his throne greater than the throne of my lord King David."
38 So Zadok the priest, Nathan the prophet, [a]Benaiah the son of Jehoiada, the [b]Cherethites, and the Pelethites went down and had Solomon ride on King David's mule, and took him to Gihon.
39 Then Zadok the priest took a horn of [a]oil from the tabernacle and [b]anointed Solomon. And they blew the horn, [c]and all the people said, [1]"*Long* live King Solomon!"
40 And all the people went up after him; and the people played the flutes and rejoiced with great joy, so that the earth *seemed to* split with their sound.
41 Now Adonijah and all the guests who *were* with him heard *it* as they finished eating. And when Joab heard the sound of the horn, he said, "Why *is* the city in such a noisy uproar?"
42 While he was still speaking, there came [a]Jonathan, the son of Abiathar the priest. And Adonijah said to him, "Come in, for [b]you *are* a prominent man, and bring good news."
43 Then Jonathan answered and said to Adonijah, "No! Our lord King David has made Solomon king.
44 "The king has sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites; and they have made him ride on the king's mule.
45 "So Zadok the priest and Nathan the prophet have anointed him king at Gihon; and they have gone up from there rejoicing, so that the city is in an uproar. This *is* the noise that you have heard.
46 "Also Solomon [a]sits on the throne of the kingdom.
47 "And moreover the king's servants have gone to bless our lord King David, saying, [a]'May God make the name of Solomon better than your name, and may He make his throne greater than your throne.' [b]Then the king bowed himself on the bed.
48 "Also the king said thus, 'Blessed *be* the LORD God of Israel, who has [a]given *one* to sit on my throne this day, while my eyes see [b]*it!*' "
49 So all the guests who were with Adonijah were afraid, and arose, and each one went his way.
50 Now Adonijah was afraid of Solomon;

25 [a]1 Kin. 1:9, 19 [b]1 Sam. 10:24 [1]Lit. *Let* King Adonijah live
29 [a]2 Sam. 4:9; 12:5
30 [a]1 Kin. 1:13, 17
31 [a]Dan. 2:4; 3:9
33 [a]2 Sam. 20:6 [b]Esth. 6:8 [c]2 Chr. 32:30; 33:14 [1]A spring east of Jerusalem in the Kidron Valley
34 [a]1 Sam. 10:1; 16:3, 12 [b]2 Sam. 15:10 [1]Lit. *Let King Solomon live*
36 [a]Jer. 28:6
37 [a]1 Sam. 20:13 [b]1 Kin. 1:47
38 [a]2 Sam. 8:18; 23:20–23 [b]2 Sam. 20:7
39 [a]Ps. 89:20 [b]1 Chr. 29:22 [c]1 Sam. 10:24 [1]Lit. *Let King Solomon live*
42 [a]2 Sam. 17:17, 20 [b]2 Sam. 18:27
46 [a]1 Chr. 29:23
47 [a]1 Kin. 1:37 [b]Gen. 47:31
48 [a]1 Kin. 3:6 [b]2 Sam. 7:12

1:33 Gihon was a spring east of Jerusalem supplying the city's water. It was a prominent public place where many could witness Solomon's coronation, causing the news to spread quickly throughout the city.

so he arose, and went and [a]took hold of the horns of the altar.
51 And it was told Solomon, saying, "Indeed Adonijah is afraid of King Solomon; for look, he has taken hold of the horns of the altar, saying, 'Let King Solomon swear to me today that he will not put his servant to death with the sword.' "
52 Then Solomon said, "If he proves himself a worthy man, [a]not one hair of him shall fall to the earth; but if wickedness is found in him, he shall die."
53 So King Solomon sent them to bring him down from the altar. And he came and fell down before King Solomon; and Solomon said to him, "Go to your house."

David's Instructions to Solomon

2 Now [a]the days of David drew near that he should die, and he [1]charged Solomon his son, saying:
2 [a]"I go the way of all the earth; [b]be strong, therefore, and prove yourself a man.

ENCOUNTER *Note* *1 Kin. 2:2*

Be Strong

God is our strength. He will guide and empower us when we face overwhelming responsibilities and challenges.

3 "And keep the charge of the LORD your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses, that you may [a]prosper in all that you do and wherever you turn;
4 "that the LORD may [a]fulfill His word which He spoke concerning me, saying, [b]'If your sons take heed to their way, to [c]walk before Me in truth with all their heart and with all their soul,' He said, [d]'you shall not lack a man on the throne of Israel.'
5 "Moreover you know also what Joab the son of Zeruiah [a]did to me, *and* what he did to the two commanders of the armies of Israel, to [b]Abner the son of Ner and [c]Amasa the son of Jether, whom he killed. And he shed the blood of war in peacetime, and put the blood of war on his belt that *was* around his waist, and on his sandals that *were* on his feet.
6 "Therefore do [a]according to your wisdom, and do not let his gray hair go down to the grave in peace.
7 "But show kindness to the sons of [a]Barzillai the Gileadite, and let them be among those who [b]eat at your table, for so [c]they came to me when I fled from Absalom your brother.
8 "And see, *you have* with you [a]Shimei the son of Gera, a Benjamite from Bahurim, who cursed me with a malicious curse in the day when I went to Mahanaim. But [b]he came down to meet me at the Jordan, and [c]I swore to him by the LORD, saying, 'I will not put you to death with the sword.'
9 "Now therefore, [a]do not hold him guiltless, for you *are* a wise man and know what you ought to do to him; but [b]bring his gray hair down to the grave with blood."

Death of David

10 So [a]David [1]rested with his fathers, and was buried in [b]the City of David.
11 The period that David [a]reigned over Israel *was* forty years; seven years he reigned in Hebron, and in Jerusalem he reigned thirty-three years.
12 [a]Then Solomon sat on the throne of his father David; and his kingdom was [b]firmly established.

Solomon Executes Adonijah

13 Now Adonijah the son of Haggith came to Bathsheba the mother of Solomon. So she said, [a]"Do you come peaceably?" And he said, "Peaceably."
14 Moreover he said, "I have something *to say* to you." And she said, "Say it."
15 Then he said, "You know that the kingdom was [a]mine, and all Israel had set their expectations on me, that I should reign. However, the kingdom has been turned over, and has become my brother's; for [b]it was his from the LORD.
16 "Now I ask one petition of you; do not [1]deny me." And she said to him, "Say it."
17 Then he said, "Please speak to King Solomon, for he will not refuse you, that he may give me [a]Abishag the Shunammite as wife."
18 So Bathsheba said, "Very well, I will speak for you to the king."
19 Bathsheba therefore went to King Solomon, to speak to him for Adonijah.

50 [a]1 Kin. 2:28
52 [a]1 Sam. 14:45

CHAPTER 2

1 [a]Gen. 47:29 [1]*commanded*
2 [a]Josh. 23:14 [b]Deut. 31:7, 23
3 [a][Deut. 29:9]
4 [a]2 Sam. 7:25 [b][Ps. 132:12] [c]2 Kin. 20:3 [d]2 Sam. 7:12, 13
5 [a]2 Sam. 3:39; 18:5, 12, 14 [b]2 Sam. 3:27 [c]2 Sam. 20:10
6 [a]1 Kin. 2:9
7 [a]2 Sam. 19:31–39 [b]2 Sam. 9:7, 10; 19:28 [c]2 Sam. 17:17–29
8 [a]2 Sam. 16:5–13 [b]2 Sam. 19:18 [c]2 Sam. 19:23
9 [a]Ex. 20:7 [b]Gen. 42:38; 44:31
10 [a]Acts 2:29; 13:36 [b]2 Sam. 5:7 [1]Died and joined his ancestors
11 [a]2 Sam. 5:4, 5
12 [a]1 Chr. 29:23 [b]2 Chr. 1:1
13 [a]1 Sam. 16:4, 5
15 [a]1 Kin. 1:11, 18 [b][Dan. 2:21]
16 [1]Lit. *turn away the face*
17 [a]1 Kin. 1:3, 4

2:2 "Strong" has the meaning of "steadfast mentally, physically, and spiritually." This charge is similar to the charge given to Joshua (Josh. 1:7) and to the Corinthians (1 Cor. 16:13) to obey and trust God in the face of demanding times, for He is faithful.

2:7 Hospitality should be repaid. "Showing kindness" denotes a loyal deed done to keep a covenant requirement. To "eat at the king's table" was equivalent to having a pension or regular allowance of food and clothing (2 Sam. 9:7; 1 Kin. 18:19; 2 Kin. 25:29–30).

And the king rose up to meet her and [a]bowed down to her, and sat down on his throne and had a throne set for the king's mother; [b]so she sat at his right hand.
20 Then she said, "I desire one small petition of you; do not [1]refuse me." And the king said to her, "Ask it, my mother, for I will not refuse you."
21 So she said, "Let Abishag the Shunammite be given to Adonijah your brother as wife."
22 And King Solomon answered and said to his mother, "Now why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also—for he *is* my [a]older brother—for him, and for [b]Abiathar the priest, and for Joab the son of Zeruiah."
23 Then King Solomon swore by the LORD, saying, [a]"May God do so to me, and more also, if Adonijah has not spoken this word against his own life!
24 "Now therefore, *as* the LORD lives, who has confirmed me and set me on the throne of David my father, and who has established a [1]house for me, as He [a]promised, Adonijah shall be put to death today!"
25 So King Solomon sent by the hand of [a]Benaiah the son of Jehoiada; and he struck him down, and he died.

Abiathar Exiled, Joab Executed

26 And to Abiathar the priest the king said, "Go to [a]Anathoth, to your own fields, for [1]you *are* deserving of death; but I will not put you to death at this time, [b]because you carried the ark of the Lord GOD before my father David, and because you were afflicted every time my father was afflicted."
27 So Solomon removed Abiathar from being priest to the LORD, that he might [a]fulfill the word of the LORD which He spoke concerning the house of Eli at Shiloh.
28 Then news came to Joab, for Joab [a]had defected to Adonijah, though he had not defected to Absalom. So Joab fled to the tabernacle of the LORD, and [b]took hold of the horns of the altar.
29 And King Solomon was told, "Joab has fled to the tabernacle of the LORD; there *he is,* by the altar." Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, [a]strike him down."
30 So Benaiah went to the tabernacle of the LORD, and said to him, "Thus says the king, [a]'Come out!' " And he said, "No, but I will die here." And Benaiah brought back word to the king, saying, "Thus said Joab, and thus he answered me."
31 Then the king said to him, [a]"Do as he has said, and strike him down and bury him, [b]that you may take away from me and from the house of my father the innocent blood which Joab shed.
32 "So the LORD [a]will return his [1]blood on his head, because he struck down two men more righteous [b]and better than he, and killed them with the sword—[c]Abner the son of Ner, the commander of the army of Israel, and [d]Amasa the son of Jether, the commander of the army of Judah—though my father David did not know *it*.
33 "Their blood shall therefore return upon the head of Joab and [a]upon the head of his descendants forever. [b]But upon David and his descendants, upon his house and his throne, there shall be peace forever from the LORD."
34 So Benaiah the son of Jehoiada went up and struck and killed him; and he was buried in his own house in the wilderness.
35 The king put Benaiah the son of Jehoiada in his place over the army, and the king put [a]Zadok the priest in the place of [b]Abiathar.

Shimei Executed

36 Then the king sent and called for [a]Shimei, and said to him, "Build yourself a house in Jerusalem and dwell there, and do not go out from there anywhere.
37 "For it shall be, on the day you go out and cross [a]the Brook Kidron, know for certain you shall surely die; [b]your [1]blood shall be on your own head."
38 And Shimei said to the king, "The saying *is* good. As my lord the king has said, so your servant will do." So Shimei dwelt in Jerusalem many days.
39 Now it happened at the end of three years, that two slaves of Shimei ran away to [a]Achish the son of Maachah, king of Gath. And they told Shimei, saying, "Look, your slaves *are* in Gath!"
40 So Shimei arose, saddled his donkey, and went to Achish at Gath to seek his slaves. And Shimei went and brought his slaves from Gath.
41 And Solomon was told that Shimei had gone from Jerusalem to Gath and had come back.
42 Then the king sent and called for Shimei, and said to him, "Did I not make you swear by the LORD, and warn you, saying, 'Know for certain that on the day

19 [a][Ex. 20:12] [b]Ps. 45:9
20 [1]Lit. *turn away the face*
22 [a]1 Chr. 3:2, 5 [b]1 Kin. 1:7
23 [a]Ruth 1:17
24 [a]2 Sam. 7: 11, 13 [1]Royal dynasty
25 [a]2 Sam. 8:18
26 [a]Josh. 21:18 [b]2 Sam. 15:14, 29 [1]Lit. *you are a man of death*
27 [a]1 Sam. 2: 31–35
28 [a]1 Kin. 1:7 [b]1 Kin. 1:50
29 [a]1 Kin. 2:5, 6
30 [a][Ex. 21:14]
31 [a][Ex. 21:14] [b][Num. 35:33]
32 [a]Judg. 9:24, 57 [b]2 Chr. 21:13, 14 [c]2 Sam. 3:27 [d]2 Sam. 20:9, 10 [1]Or *bloodshed*
33 [a]2 Sam. 3:29 [b][Prov. 25:5]
35 [a]1 Sam. 2:35 [b]1 Kin. 2:27
36 [a]1 Kin. 2:8
37 [a]2 Sam. 15: 23 [b]Josh. 2:19 [1]Or *bloodshed*
39 [a]1 Sam. 27:2

2:28 The altar was a place of sanctuary in Israel during the pre-temple period. It was built with horns protruding from the corners. If one went to the altar and grasped the horns, that person was in a "safe" zone, protected from physical harm. Solomon was faced with the dilemma—to violate the sanctuary by killing Adonijah or to let him remain free to cause trouble again.

you go out and travel anywhere, you shall surely die'? And you said to me, 'The word I have heard *is* good.'
43 "Why then have you not kept the oath of the LORD and the commandment that I gave you?"
44 The king said moreover to Shimei, "You know, as your heart acknowledges, [a]all the wickedness that you did to my father David; therefore the LORD will [b]return your wickedness on your own head.
45 "But King Solomon *shall be* blessed, and [a]the throne of David shall be established before the LORD forever."
46 So the king commanded Benaiah the son of Jehoiada; and he went out and struck him down, and he died. Thus the [a]kingdom was established in the hand of Solomon.

Solomon Requests Wisdom

3 Now [a]Solomon made [1]a treaty with Pharaoh king of Egypt, and married Pharaoh's daughter; then he brought her [b]to the City of David until he had finished building his [c]own house, and [d]the house of the LORD, and [e]the wall all around Jerusalem.
2 [a]Meanwhile the people sacrificed at the high places, because there was no house built for the name of the LORD until those days.
3 And Solomon [a]loved the LORD, [b]walking in the statutes of his father David, except that he sacrificed and burned incense at the high places.
4 Now [a]the king went to Gibeon to sacrifice there, [b]for that *was* the great high place: Solomon offered a thousand burnt offerings on that altar.
5 [a]At Gibeon the LORD appeared to Solomon [b]in a dream by night; and God said, "Ask! What shall I give you?"
6 [a]And Solomon said: "You have shown great mercy to Your servant David my father, because he [b]walked before You in truth, in righteousness, and in uprightness of heart with You; You have continued this great kindness for him, and You [c]have given him a son to sit on his throne, as *it is* this day.
7 "Now, O LORD my God, You have made Your servant king instead of my father David, but I *am* a [a]little child; I do not know *how* [b]to go out or come in.
8 "And Your servant *is* in the midst of Your people whom You [a]have chosen, a great people, [b]too numerous to be numbered or counted.
9 [a]"Therefore give to Your servant an [1]understanding heart [b]to judge Your people, that I may [c]discern between good and evil. For who is able to judge this great people of Yours?"

44 [a]2 Sam. 16: 5–13 [b]1 Sam. 25:39
45 [a][Prov. 25:5]
46 [a]2 Chr. 1:1

CHAPTER 3

1 [a]1 Kin. 7:8; 9:24 [b]2 Sam. 5:7 [c]1 Kin. 7:1 [d]1 Kin. 6 [e]1 Kin. 9:15, 19 [1]*an alliance*
2 [a][Deut. 12: 2–5, 13, 14]
3 [a][Rom. 8:28] [b][1 Kin. 3:6, 14]
4 [a]2 Chr. 1:3 [b]1 Chr. 16:39; 21:29
5 [a]1 Kin. 9:2; 11:9 [b]Num. 12:6
6 [a]2 Chr. 1:8 [b]1 Kin. 2:4; 9:4 [c]1 Kin. 1:48
7 [a]Jer. 1:6, 7 [b]Num. 27:17
8 [a][Deut. 7:6] [b]Gen. 13:6; 15:5; 22:17
9 [a]2 Chr. 1:10 [b]Ps. 72:1, 2 [c][Heb. 5:14] [1]Lit. *hearing*
11 [a][James 4:3]
12 [a][1 John 5: 14, 15] [b]Eccl. 1:16
13 [a][Matt. 6:33] [b]1 Kin. 4:21, 24; 10:23
14 [a][1 Kin. 6:12] [b]1 Kin. 15:5 [c]Ps. 91:16 [1]*prolong*
15 [a]Gen. 41:7 [b]1 Kin. 8:65

WORD*Study* **UNDERSTANDING HEART**

1 Kin. 3:9 An "understanding heart" (*leb shama'*): *Shama'* literally means "to hear, listen to, obey" and *leb* means "the inner man, mind, will, heart, or understanding." This phrase carries the meaning of a person who seeks to hear and understand God's instructions with a deep desire to implement what He says.

ENCOUNTER*Note* *1 Kin. 3:9*

Foundation for Understanding

An attitude of willingness to hear and obey God's word is the basis of wisdom. It is the foundation for understanding right from wrong. Such wisdom produces a life that pleases God.

10 The speech pleased the Lord, that Solomon had asked this thing.
11 Then God said to him: "Because you have asked this thing, and have [a]not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to discern justice,
12 [a]"behold, I have done according to your words; [b]see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you.
13 "And I have also [a]given you what you have not asked: both [b]riches and honor, so that there shall not be anyone like you among the kings all your days.
14 "So [a]if you walk in My ways, to keep My statutes and My commandments, [b]as your father David walked, then I will [c]lengthen[1] your days."
15 Then Solomon [a]awoke; and indeed it had been a dream. And he came to Jerusalem and stood before the ark of the covenant of the LORD, offered up burnt offerings, offered peace offerings, and [b]made a feast for all his servants.

3:3 The worship at "high places" continued throughout the history of Israel and Judah and was a continuing source of indictment against subsequent kings (1 Kin. 14:23). God had strictly forbidden the Israelites from using such places in their worship (Deut. 7:5; 12:3).

3:7 "To go out or come in" is an idiom referring to his leadership skills (Num. 27:17; Deut. 31:2, 3; Josh. 14:11).

Solomon's Wise Judgment

16 Now two women *who were* harlots came to the king, and [a]stood before him.
17 And one woman said, "O my lord, this woman and I dwell in the same house; and I gave birth while she *was* in the house.
18 "Then it happened, the third day after I had given birth, that this woman also gave birth. And we *were* together; [1]no one *was* with us in the house, except the two of us in the house.
19 "And this woman's son died in the night, because she lay on him.
20 "So she arose in the middle of the night and took my son from my side, while your maidservant slept, and laid him in her bosom, and laid her dead child in my bosom.
21 "And when I rose in the morning to nurse my son, there he was, dead. But when I had examined him in the morning, indeed, he was not my son whom I had borne."
22 Then the other woman said, "No! But the living one *is* my son, and the dead one *is* your son." And the first woman said, "No! But the dead one *is* your son, and the living one *is* my son." Thus they spoke before the king.
23 And the king said, "The one says, 'This *is* my son, who lives, and your son *is* the dead one'; and the other says, 'No! But your son *is* the dead one, and my son *is* the living one.' "
24 Then the king said, "Bring me a sword." So they brought a sword before the king.
25 And the king said, "Divide the living child in two, and give half to one, and half to the other."
26 Then the woman whose son *was* living spoke to the king, for [a]she yearned with compassion for her son; and she said, "O my lord, give her the living child, and by no means kill him!" But the other said, "Let him be neither mine nor yours, *but* divide *him*."
27 So the king answered and said, "Give the first woman the living child, and by no means kill him; she *is* his mother."
28 And all Israel heard of the judgment which the king had rendered; and they feared the king, for they saw that the [a]wisdom of God *was* in him to administer justice.

Solomon's Administration

4 So King Solomon was king over all Israel.

16 [a]Num. 27:2
18 [1]Lit. *no stranger*
26 [a]Jer. 31:20
28 [a]1 Kin. 3:9, 11, 12

CHAPTER 4

3 [a]2 Sam. 8:16; 20:24 [1]*secretaries*
4 [a]1 Kin. 2:35 [b]1 Kin. 2:27
5 [a]1 Kin. 4:7 [b]2 Sam. 8:18; 20:26 [c]2 Sam. 15:37; 16:16
6 [a]1 Kin. 5:14
8 [1]Lit. *Son of Hur*
9 [1]Lit. *Son of Deker*
10 [1]Lit. *Son of Hesed*
11 [1]Lit. *Son of Abinadab*
13 [a]Num. 32:41 [b]Deut. 3:4 [1]Lit. *Son of Geber*
15 [a]2 Sam. 15:27
16 [a]1 Chr. 27:33
18 [a]1 Kin. 1:8
19 [a]Deut. 3:8–10
20 [a]Gen. 22:17; 32:12 [b]Mic. 4:4
21 [a]Ps. 72:8

2 And these *were* his officials: Azariah the son of Zadok, the priest;
3 Elihoreph and Ahijah, the sons of Shisha, [1]scribes; [a]Jehoshaphat the son of Ahilud, the recorder;
4 [a]Benaiah the son of Jehoiada, over the army; Zadok and [b]Abiathar, the priests;
5 Azariah the son of Nathan, over [a]the officers; Zabud the son of Nathan, [b]a priest *and* [c]the king's friend;
6 Ahishar, over the household; and [a]Adoniram the son of Abda, over the labor force.
7 And Solomon had twelve governors over all Israel, who provided food for the king and his household; each one made provision for one month of the year.
8 These *are* their names: [1]Ben-Hur, in the mountains of Ephraim;
9 [1]Ben-Deker, in Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan;
10 [1]Ben-Hesed, in Arubboth; to him *belonged* Sochoh and all the land of Hepher;
11 [1]Ben-Abinadab, *in* all the regions of Dor; he had Taphath the daughter of Solomon as wife;
12 Baana the son of Ahilud, *in* Taanach, Megiddo, and all Beth Shean, which *is* beside Zaretan below Jezreel, from Beth Shean to Abel Meholah, as far as the other side of Jokneam;
13 [1]Ben-Geber, in Ramoth Gilead; to him *belonged* [a]the towns of Jair the son of Manasseh, in Gilead; to him *also belonged* [b]the region of Argob in Bashan—sixty large cities with walls and bronze gate-bars;
14 Ahinadab the son of Iddo, *in* Mahanaim;
15 [a]Ahimaaz, in Naphtali; he also took Basemath the daughter of Solomon as wife;
16 Baanah the son of [a]Hushai, in Asher and Aloth;
17 Jehoshaphat the son of Paruah, in Issachar;
18 [a]Shimei the son of Elah, in Benjamin;
19 Geber the son of Uri, in the land of Gilead, *in* [a]the country of Sihon king of the Amorites, and of Og king of Bashan. *He was* the only governor who *was* in the land.

Prosperity and Wisdom of Solomon's Reign

20 Judah and Israel *were* as numerous [a]as the sand by the sea in multitude, [b]eating and drinking and rejoicing.
21 So [a]Solomon reigned over all king-

4:21–23 The prophet Samuel had warned Israel that if they instituted a monarchy, the king would appoint captains over the people, claim the best land, take their children to serve in his court, and demand grain and livestock for himself (1 Sam. 8:11–18).

doms from [b]the[1] River *to* the land of the Philistines, as far as the border of Egypt. [c]*They* brought tribute and served Solomon all the days of his life.
22 [a]Now Solomon's [1]provision for one day was thirty [2]kors of fine flour, sixty kors of meal,
23 ten fatted oxen, twenty oxen from the pastures, and one hundred sheep, besides deer, gazelles, roebucks, and fatted fowl.
24 For he had dominion over all *the region* on this side of [1]the River from Tiphsah even to Gaza, namely over [a]all the kings on this side of the River; and [b]he had peace on every side all around him.
25 And Judah and Israel [a]dwelt[1] safely, [b]each man under his vine and his fig tree, [c]from Dan as far as Beersheba, all the days of Solomon.
26 [a]Solomon had [1]forty thousand stalls of [b]horses for his chariots, and twelve thousand horsemen.
27 And [a]these governors, each man in his month, provided food for King Solomon and for all who came to King Solomon's table. There was no lack in their supply.
28 They also brought barley and straw to the proper place, for the horses and steeds, each man according to his charge.
29 And [a]God gave Solomon wisdom and exceedingly great understanding, and largeness of heart like the sand on the seashore.

ENCOUNTER*Note* *1 Kin. 4:29*

Great Understanding

God grants wisdom to those who glorify Him. Seek to honor God and let His wisdom permeate your life and your relationships.

30 Thus Solomon's wisdom excelled the wisdom of all the men [a]of the East and all [b]the wisdom of Egypt.
31 For he was [a]wiser than all men—[b]than Ethan the Ezrahite, [c]and Heman, Chalcol, and Darda, the sons of Mahol; and his fame was in all the surrounding nations.
32 [a]He spoke three thousand proverbs, and his [b]songs were one thousand and five.
33 Also he spoke of trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall; he spoke also of animals, of birds, of creeping things, and of fish.
34 And men of all nations, from all the kings of the earth who had heard of his wisdom, [a]came to hear the wisdom of Solomon.

Solomon Prepares to Build the Temple

5 Now [a]Hiram king of Tyre sent his servants to Solomon, because he heard that they had anointed him king in place of his father, [b]for Hiram had always loved David.
2 Then [a]Solomon sent to Hiram, saying:
3 [a]You know how my father David could not build a house for the name of the LORD his God [b]because of the wars which were fought against him on every side, until the LORD put [1]*his foes* under the soles of his feet.
4 But now the LORD my God has given me [a]rest[1] on every side; *there is* neither adversary nor [2]evil occurrence.
5 [a]And behold, [1]I propose to build a house for the name of the LORD my God, [b]as the LORD spoke to my father David, saying, "Your son, whom I will set on your throne in your place, he shall build the house for My name."
6 Now therefore, command that they cut down [a]cedars for me from Lebanon; and my servants will be with your servants, and I will pay you wages for your servants according to whatever you say. For you know *there is* none among us who has skill to cut timber like the Sidonians.
7 So it was, when Hiram heard the words of Solomon, that he rejoiced greatly and said,

Blessed *be* the LORD this day, for He has given David a wise son over this great people!

8 Then Hiram sent to Solomon, saying:

I have considered *the message* which you sent me, *and* I will do all you desire concerning the cedar and cypress logs.
9 My servants shall bring *them* down [a]from Lebanon to the sea; I will float

[b]Gen. 15:18 [c]Ps. 68:29 [1]The Euphrates
22 [a]Neh. 5:18 [1]Lit. *bread* [2]Each about 5 bushels
24 [a]Ps. 72:11 [b]1 Chr. 22:9 [1]The Euphrates
25 [a][Jer. 23:6] [b][Mic. 4:4] [c]Judg. 20:1 [1]*lived in safety*
26 [a]1 Kin. 10:26 [b][Deut. 17:16] [1]So with MT, most other authorities; some LXX mss. *four thousand;* cf. 2 Chr. 9:25
27 [a]1 Kin. 4:7
29 [a]1 Kin. 3:12
30 [a]Gen. 25:6 [b]Is. 19:11, 12
31 [a]1 Kin. 3:12 [b]1 Chr. 15:19 [c]1 Chr. 2:6
32 [a]Ecc. 12:9 [b]Song 1:1
34 [a]1 Kin. 10:1

CHAPTER 5

1 [a]2 Chr. 2:3 [b]2 Sam. 5:11
2 [a]2 Chr. 2:3
3 [a]1 Chr. 28:2, 3 [b]1 Chr. 22:8; 28:3 [1]Lit. *them*
4 [a]1 Kin. 4:24 [1]*peace* [2]*misfortune*
5 [a]2 Chr. 2:4 [b]2 Sam. 7:12, 13 [1]Lit. *I am saying*
6 [a]2 Chr. 2:8, 10
9 [a]Ezra 3:7

4:25 "From Dan to Beersheba" was a phrase used to describe the entire country of Israel. Dan represented the northern border of Israel, while Beersheba represented Judah's southern limit.

4:29 "Largeness of heart" can also be translated "largeness of mind." It refers to unlimited or immeasurable understanding.

5:1 Sending a delegation to congratulate a new king was customary. This was both an occasion to send condolences for David's death and an opportunity to build or continue a relationship with the new king.

5:6 Sidon was one of the most important coastal cities in Phoenicia. Because of the city's prominence, the term "Sidonians" was often used in reference to the Phoenician people.

them in rafts by sea to the place you indicate to me, and will have them broken apart there; then you can take *them* away. And you shall fulfill my desire [b]by giving food for my household.

10 Then Hiram gave Solomon cedar and cypress logs *according to* all his desire.
11 [a]And Solomon gave Hiram twenty thousand [1]kors of wheat *as* food for his household, and [2]twenty kors of pressed oil. Thus Solomon gave to Hiram year by year.
12 So the LORD gave Solomon wisdom, [a]as He had promised him; and there was peace between Hiram and Solomon, and the two of them made a treaty together.

ENCOUNTER *Note* *1 Kin. 5:12*

God's Wisdom

God's wisdom is exceedingly practical and able to enrich all your relationships with understanding and insight. As you relate to those in your workplace or community, ask God to help you live in peace and harmony with the people around you.

13 Then King Solomon raised up a labor force out of all Israel; and the labor force was thirty thousand men.

[b]Ezek. 27:17
11 [a]2 Chr. 2:10 [1]Each about 5 bushels [2]So with MT, Tg., Vg.; LXX, Syr. *twenty thousand kors*
12 [a]1 Kin. 3:12

14 [a]1 Kin. 12:18
15 [a]2 Chr. 2:17, 18
16 [a]1 Kin. 9:23 [1]So with MT, Tg., Vg.; LXX *six hundred*
17 [a]1 Kin. 6:7 [1]Lit. *house*
18 [1]Lit. *house*

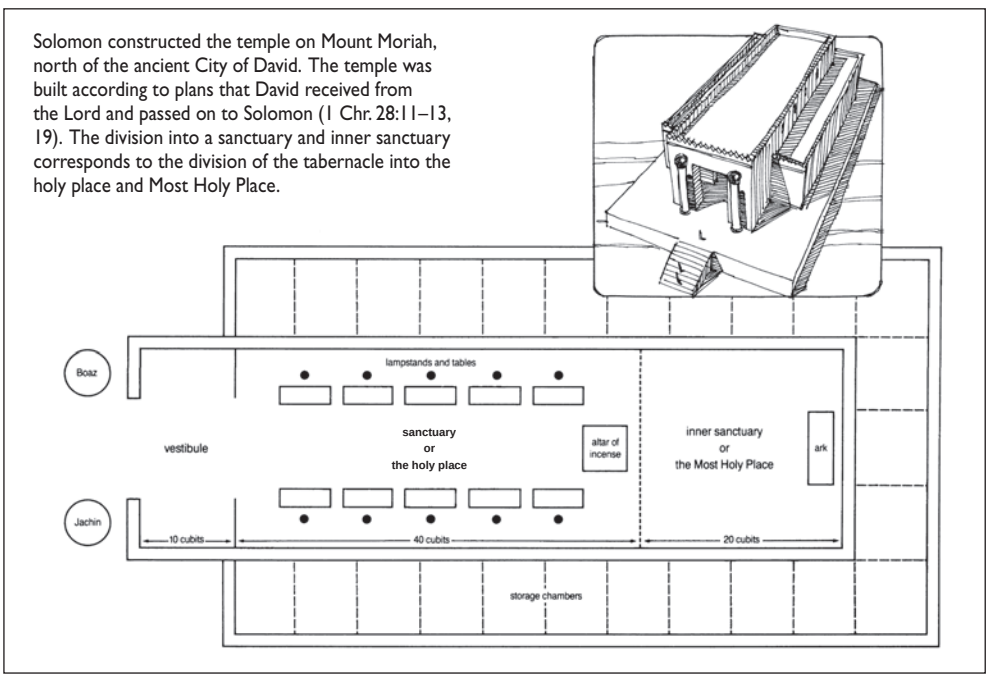
CHAPTER 6

1 [a]2 Chr. 3:1, 2 [b]Acts 7:47 [1]So with MT, Tg., Vg.; LXX *fortieth* [2]Or *Ayyar,* April or May
2 [a]Ezek. 41:1

14 And he sent them to Lebanon, ten thousand a month in shifts: they were one month in Lebanon *and* two months at home; [a]Adoniram *was* in charge of the labor force.
15 [a]Solomon had seventy thousand who carried burdens, and eighty thousand who quarried *stone* in the mountains,
16 besides three thousand [1]three hundred from the [a]chiefs of Solomon's deputies, who supervised the people who labored in the work.
17 And the king commanded them to quarry large stones, costly stones, *and* [a]hewn stones, to lay the foundation of the [1]temple.
18 So Solomon's builders, Hiram's builders, and the Gebalites quarried *them;* and they prepared timber and stones to build the [1]temple.

Solomon Builds the Temple

6 And [a]it came to pass in the four hundred and [1]eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of [2]Ziv, which *is* the second month, [b]that he began to build the house of the LORD.
2 Now [a]the house which King Solomon built for the LORD, its length *was* sixty cubits, its width twenty, and its height thirty cubits.



1 Kin. 6:1 The Plan of Solomon's Temple

3 The vestibule in front of the [1]sanctuary of the house *was* [2]twenty cubits long across the width of the house, *and* the width of [3]*the vestibule extended* [4]ten cubits from the front of the house.
4 And he made for the house [a]windows with beveled frames.
5 Against the wall of the [1]temple he built [a]chambers all around, *against* the walls of the temple, all around the sanctuary [b]and the [2]inner sanctuary. Thus he made side chambers all around it.
6 The lowest chamber *was* five cubits wide, the middle *was* six cubits wide, and the third *was* seven cubits wide; for he made narrow ledges around the outside of the temple, so that *the support beams* would not be fastened into the walls of the [1]temple.
7 And [a]the temple, when it was being built, was built with stone finished at the quarry, so that no hammer or chisel *or* any iron tool was heard in the temple while it was being built.
8 The doorway for the [1]middle story *was* on the right side of the temple. They went up by stairs to the middle *story*, and from the middle to the third.
9 [a]So he built the [1]temple and finished it, and he paneled the temple with beams and boards of cedar.
10 And he built side chambers against the entire temple, each five cubits high; they were attached to the temple with cedar beams.
11 Then the word of the LORD came to Solomon, saying:
12 "*Concerning* this [1]temple which you are building, [a]if you walk in My statutes, execute My judgments, keep all My commandments, and walk in them, then I will perform My [2]word with you, [b]which I spoke to your father David.

ENCOUNTER *Note* *1 Kin. 6:12*

God's Presence and Favor

God's favor is not won by our efforts and hard work, but by our faithfulness to love Him and to obey His commandments. As you serve the Lord, remember the primary goal is not to accomplish great works, but to live in a way that God would be pleased to bless.

13 "And [a]I will dwell among the children of Israel, and will not [b]forsake My people Israel."
14 So Solomon built the temple and finished it.

3 [1]Heb. *heykal;* here the main room of the temple; elsewhere called the holy place, Ex. 26:33; Ezek. 41:1 [2]About 30 feet [3]Lit. *it* [4]About 15 feet
4 [a]Ezek. 40:16; 41:16
5 [a]Ezek. 41:6 [b]1 Kin. 6:16, 19–21, 31 [1]Lit. *house* [2]Heb. *debir;* here the inner room of the temple; elsewhere called the Most Holy Place, v. 16
6 [1]Lit. *house*
7 [a]Deut. 27:5, 6
8 [1]So with MT, Vg.; LXX *upper story;* Tg. *ground story*
9 [a]1 Kin. 6:14, 38 [1]Lit. *house*
12 [a]1 Kin. 2:4; 9:4 [b][2 Sam. 7:13] [1]Lit. *house* [2]*promise*
13 [a]Ex. 25:8 [b][Deut. 31:6]
16 [a]Ex. 26:33
19 [1]The Most Holy Place
22 [a]Ex. 30:1, 3, 6
23 [a]2 Chr. 3: 10–12
27 [a]2 Chr. 5:8 [1]Lit. *house*
29 [a]Ex. 36:8, 35

15 And he built the inside walls of the temple with cedar boards; from the floor of the temple to the ceiling he paneled the inside with wood; and he covered the floor of the temple with planks of cypress.
16 Then he built the twenty-cubit room at the rear of the temple, from floor to ceiling, with cedar boards; he built *it* inside as the inner sanctuary, as the [a]Most Holy *Place*.
17 And in front of it the temple sanctuary was forty cubits *long*.
18 The inside of the temple was cedar, carved with ornamental buds and open flowers. All *was* cedar; there was no stone *to be* seen.
19 And he prepared the [1]inner sanctuary inside the temple, to set the ark of the covenant of the LORD there.
20 The inner sanctuary *was* twenty cubits long, twenty cubits wide, and twenty cubits high. He overlaid it with pure gold, and overlaid the altar of cedar.
21 So Solomon overlaid the inside of the temple with pure gold. He stretched gold chains across the front of the inner sanctuary, and overlaid it with gold.
22 The whole temple he overlaid with gold, until he had finished all the temple; also he overlaid with gold [a]the entire altar that *was* by the inner sanctuary.
23 Inside the inner sanctuary [a]he made two cherubim *of* olive wood, *each* ten cubits high.
24 One wing of the cherub *was* five cubits, and the other wing of the cherub five cubits: ten cubits from the tip of one wing to the tip of the other.
25 And the other cherub *was* ten cubits; both cherubim *were* of the same size and shape.
26 The height of one cherub *was* ten cubits, and so *was* the other cherub.
27 Then he set the cherubim inside the inner [1]room; and [a]they stretched out the wings of the cherubim so that the wing of the one touched *one* wall, and the wing of the other cherub touched the other wall. And their wings touched each other in the middle of the room.
28 Also he overlaid the cherubim with gold.
29 Then he carved all the walls of the temple all around, both the inner and outer *sanctuaries*, with carved [a]figures of cherubim, palm trees, and open flowers.
30 And the floor of the temple he overlaid with gold, both the inner and outer *sanctuaries*.

6:11 These words serve as a reminder of God's promise to dwell among His people and the spiritual conditions necessary for Him to do so (Lev. 26:11, 12).

31 For the entrance of the inner sanctuary he made doors *of* olive wood; the lintel *and* doorposts *were* [1]one-fifth *of the wall.*
32 The two doors *were of* olive wood; and he carved on them figures of cherubim, palm trees, and open flowers, and overlaid *them* with gold; and he spread gold on the cherubim and on the palm trees.
33 So for the door of the [1]sanctuary he also made doorposts *of* olive wood, [2]one-fourth *of the wall.*
34 And the two doors *were of* cypress wood; [a]two panels *comprised* one folding door, and two panels *comprised* the other folding door.
35 Then he carved cherubim, palm trees, and open flowers *on them,* and overlaid *them* with gold applied evenly on the carved work.
36 And he built the [a]inner court with three rows of hewn stone and a row of cedar beams.
37 [a]In the fourth year the foundation of the house of the LORD was laid, in the month of [1]Ziv.
38 And in the eleventh year, in the month of [1]Bul, which is the eighth month, the house was finished in all its details and according to all its plans. So he was [a]seven years in building it.

Solomon's Other Buildings

7 But Solomon took [a]thirteen years to build his own house; so he finished all his house.
2 He also built the [a]House of the Forest of Lebanon; its length *was* [1]one hundred cubits, its width [2]fifty cubits, and its height thirty cubits, with four rows of cedar pillars, and cedar beams on the pillars.
3 And *it was* paneled with cedar above the beams that *were* on forty-five pillars, fifteen *to* a row.
4 *There were* windows *with beveled frames in* three rows, and window *was* opposite window *in* three tiers.
5 And all the doorways and doorposts *had* rectangular frames; and window *was* opposite window *in* three tiers.
6 He also made the Hall of Pillars: its length *was* fifty cubits, and its width thirty cubits; and in front of them *was* a portico with pillars, and a canopy *was* in front of them.
7 Then he made a hall for the throne, the Hall of Judgment, where he might judge; and *it was* paneled with cedar from floor to [1]ceiling.
8 And the house where he dwelt *had* another court inside the hall, of like workmanship. Solomon also made a house like this hall for Pharaoh's daughter, [a]whom he had taken *as wife.*
9 All these *were of* costly stones cut to size, trimmed with saws, inside and out, from the foundation to the eaves, and also on the outside to the great court.
10 The foundation *was of* costly stones, large stones, some ten cubits and some eight cubits.
11 And above *were* costly stones, hewn to size, and cedar wood.
12 The great court *was* enclosed with three rows of hewn stones and a row of cedar beams. So were the [a]inner court of the house of the LORD [b]and the vestibule of the temple.

Hiram the Craftsman

13 Now King Solomon sent and brought [1]Huram from Tyre.
14 [a]He *was* the son of a widow from the tribe of Naphtali, and [b]his father *was* a man of Tyre, a bronze worker; [c]he was filled with wisdom and understanding and skill in working with all kinds of bronze work. So he came to King Solomon and did all his work.

The Bronze Pillars for the Temple

15 And he [1]cast [a]two pillars of bronze, each one eighteen cubits high, and a line of twelve cubits measured the circumference of each.
16 Then he made two capitals *of* cast bronze, to set on the tops of the pillars. The height of one capital *was* five cubits, and the height of the other capital *was* five cubits.
17 *He made* a lattice network, with wreaths of chainwork, for the capitals which *were* on top of the pillars: seven chains for one capital and seven for the other capital.
18 So he made the pillars, and two rows of pomegranates above the network all around to cover the capitals that *were* on top; and thus he did for the other capital.
19 The capitals which *were* on top of the pillars in the hall *were* in the shape of lilies, four cubits.
20 The capitals on the two pillars also *had pomegranates* above, by the convex surface which *was* next to the network; and there *were* [a]two hundred such pomegranates in rows on each of the capitals all around.

31 [1]Or *five-sided*
33 [1]*temple* [2]Or *four-sided*
34 [a]Ezek. 41:23–25
36 [a]1 Kin. 7:12
37 [a]1 Kin. 6:1 [1]Or *Ayyar,* April or May
38 [a]1 Kin. 5:5; 6:1; 8:19 [1]Or *Heshvan,* October or November

CHAPTER 7

1 [a]2 Chr. 8:1
2 [a]2 Chr. 9:16 [1]About 150 feet [2]About 75 feet
7 [1]Lit. *floor* of the upper level
8 [a]2 Chr. 8:11
12 [a]1 Kin. 6:36 [b]John 10:23
13 [1]Heb. *Hiram;* cf. 2 Chr. 2:13, 14
14 [a]2 Chr. 2:14 [b]2 Chr. 4:16 [c]Ex. 31:3; 36:1
15 [a]Jer. 52:21 [1]*fashioned*
20 [a]Jer. 52:23

7:2 This pillared building received its name from the four rows of cedar columns which may have given it a forest-like appearance. It might have been used as an audience chamber or throne hall, but was more likely an armory to house shields and weapons (1 Kin. 10:17; Is. 22:8).

21 [a]Then he set up the pillars by the vestibule of the temple; he set up the pillar on the right and called its name [1]Jachin, and he set up the pillar on the left and called its name [2]Boaz.
22 The tops of the pillars were in the shape of lilies. So the work of the pillars was finished.

The Sea and the Oxen

23 And he made [a]the Sea of cast bronze, ten cubits from one brim to the other; *it was* completely round. Its height *was* five cubits, and a line of thirty cubits measured its circumference.
24 Below its brim *were* ornamental buds encircling it all around, ten to a cubit, [a]all the way around the Sea. The ornamental buds *were* cast in two rows when it was cast.
25 It stood on [a]twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea *was set* upon them, and all their back parts *pointed* inward.
26 It *was* a handbreadth thick; and its brim was shaped like the brim of a cup, *like* a lily blossom. It contained [1]two thousand baths.

The Carts and the Lavers

27 He also made ten [1]carts of bronze; four cubits *was* the length of each cart, four cubits its width, and three cubits its height.
28 And this *was* the design of the carts: They had panels, and the panels *were* between frames;
29 on the panels that *were* between the frames *were* lions, oxen, and cherubim. And on the frames *was* a pedestal on top. Below the lions and oxen *were* wreaths of plaited work.
30 Every cart had four bronze wheels and axles of bronze, and its four feet had supports. Under the laver *were* supports of cast *bronze* beside each wreath.
31 Its opening inside the crown at the top *was* one cubit in diameter; and the opening *was* round, shaped *like* a pedestal, one and a half cubits in outside diameter; and also on the opening *were* engravings, but the panels were square, not round.
32 Under the panels *were* the four wheels, and the axles of the wheels *were joined* to the cart. The height of a wheel *was* one and a half cubits.
33 The workmanship of the wheels *was* like the workmanship of a chariot wheel; their axle pins, their rims, their spokes, and their hubs *were* all of cast *bronze*.
34 And *there were* four supports at the four corners of each cart; its supports *were* part of the cart itself.
35 On the top of the cart, at the height of half a cubit, *it was* perfectly round. And on the top of the cart, its flanges and its panels *were* of the same casting.
36 On the plates of its flanges and on its panels he engraved cherubim, lions, and palm trees, wherever there was a clear space on each, with wreaths all around.
37 Thus he made the ten carts. All of them were of [1]the same mold, one measure, *and* one shape.
38 Then [a]he made ten lavers of bronze; each laver contained [1]forty baths, *and* each laver *was* four cubits. On each of the ten carts *was* a laver.
39 And he put five carts on the right side of the house, and five on the left side of the house. He set the Sea on the right side of the house, toward the southeast.

Furnishings of the Temple

40 [a]Huram[1] made the lavers and the shovels and the bowls. So Huram finished doing all the work that he was to do for King Solomon *for* the house of the LORD:
41 the two pillars, the *two* bowl-shaped capitals that *were* on top of the two pillars; the two [a]networks covering the two bowl-shaped capitals which *were* on top of the pillars;
42 [a]four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that *were* on top of the pillars);
43 the ten carts, and ten lavers on the carts;
44 one Sea, and twelve oxen under the Sea;
45 [a]the pots, the shovels, and the bowls. All these articles which [1]Huram made for King Solomon *for* the house of the LORD *were of* burnished bronze.
46 [a]In the plain of Jordan the king had them cast in clay molds, between [b]Succoth and [c]Zaretan.
47 And Solomon did not weigh all the articles, because *there were* so many; the weight of the bronze was not [a]determined.
48 Thus Solomon had all the furnishings made for the house of the LORD:

21 [a]2 Chr. 3:17 [1]Lit. *He Shall Establish* [2]Lit. *In It Is Strength*
23 [a]2 Chr. 4:2
24 [a]2 Chr. 4:3
25 [a]Jer. 52:20
26 [1]About 12,000 gallons; *three thousand,* 2 Chr. 4:5
27 [1]Or *stands*
37 [1]*one*
38 [a]2 Chr. 4:6 [1]About 240 gallons
40 [a]2 Chr. 4:11—5:1 [1]Heb. *Hiram;* cf. 2 Chr. 2:13, 14
41 [a]1 Kin. 7:17, 18
42 [a]1 Kin. 7:20
45 [a]Ex. 27:3 [1]Heb. *Hiram;* cf. 2 Chr. 2:13, 14
46 [a]2 Chr. 4:17 [b]Gen. 33:17 [c]Josh. 3:16
47 [a]1 Chr. 22:3, 14

7:21 Jachin (he establishes) refers to God's initiation and Boaz (by him he is mighty) relays the dependence of the Davidic dynasty on God.

[a]the altar of gold, and [b]the table of gold on which *was* [c]the showbread;
49 the lampstands of pure gold, five on the right *side* and five on the left in front of the inner sanctuary, with the flowers and the lamps and the wick-trimmers of gold;
50 the basins, the trimmers, the bowls, the ladles, and the [1]censers of pure gold; and the hinges of gold, *both* for the doors of the inner room (the Most Holy *Place*) *and* for the doors of the main hall of the temple.
51 So all the work that King Solomon had done for the house of the LORD was finished; and Solomon brought in the things [a]which his father David had dedicated: the silver and the gold and the furnishings. He put them in the treasuries of the house of the LORD.

48 [a]Ex. 37:25, 26; 2 Chr. 4:8 [b]Ex. 37:10, 11 [c]Lev. 24:5–8
50 [1]*firepans*
51 [a]2 Sam. 8:11

ENCOUNTER*Note* *1 Kin. 7:51*

Completing the Task

When God gives an assignment we need to stay with it until the task is completed. If God has given you the desire and willingness to work toward a particular goal, He will also give you the strength to continue until it is accomplished.

The Ark Brought into the Temple

CHAPTER 8

8 Now [a]Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, to King Solomon in Jerusalem, [b]that they might bring [c]up the ark of the covenant of the LORD from the City of David, which *is* Zion.
2 Therefore all the men of Israel assembled with King Solomon at the [a]feast in the month of [1]Ethanim, which *is* the seventh month.
3 So all the elders of Israel came, [a]and the priests took up the ark.
4 Then they brought up the ark of the LORD, [a]the [1]tabernacle of meeting, and all the holy furnishings that *were* in the tabernacle. The priests and the Levites brought them up.
5 Also King Solomon, and all the congregation of Israel who were assembled with him, *were* with him before the ark, [a]sacrificing sheep and oxen that could not be counted or numbered for multitude.
6 Then the priests [a]brought in the ark of the covenant of the LORD to [b]its place, into the inner sanctuary of the temple, to the Most Holy *Place*, [c]under the wings of the cherubim.

1 [a]2 Chr. 5:2–14 [b]2 Sam. 6:12–17 [c]2 Sam. 5:7; 6:12, 16
2 [a]Lev. 23:34 [1]Or *Tishri*, September or October
3 [a]Num. 4:15; 7:9
4 [a]2 Chr. 1:3 [1]*tent*
5 [a]2 Sam. 6:13
6 [a]2 Sam. 6:17 [b]1 Kin. 6:19 [c]1 Kin. 6:27

WORD*Study* ZION

1 Kin. 8:1 Zion had at least four meanings in biblical usage. The word was first used in reference to a fortress in Jerusalem during the period just before David captured the city and it became known as the City of David (2 Sam. 5:7, 9). When Solomon expanded the city to the northwest, the entire temple mount became known as "Mount Zion" (Ps. 78:68, 69). Eventually, the entire city of Jerusalem was called Zion, with the terms Zion and Jerusalem used interchangeably (Lam. 2:6–10). Both Jerusalem and Zion could refer to the people of Israel by extension (Is. 51:16; Zech. 2:10, 11). Today, "Mount Zion" is the name of a hill in Jerusalem where the foundations of the temple have been discovered.

7 For the cherubim spread *their* two wings over the place of the ark, and the cherubim overshadowed the ark and its poles.
8 The poles [a]extended so that the [1]ends of the poles could be seen from the holy *place*, in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day.
9 [a]Nothing *was* in the ark [b]except the two tablets of stone which Moses [c]put there at Horeb, [d]when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.
10 And it came to pass, when the priests came out of the holy *place*, that the cloud [a]filled the house of the LORD,
11 so that the priests could not continue ministering because of the cloud; for the [a]glory of the LORD filled the house of the LORD.
12 [a]Then Solomon spoke:

"The LORD said He would dwell [b]in the dark cloud.
13 [a]I have surely built You an exalted house,
[b]And a place for You to dwell in forever."

Solomon's Speech at Completion of the Work

14 Then the king turned around and [a]blessed the whole assembly of Israel, while all the assembly of Israel was standing.
15 And he said: [a]"Blessed *be* the LORD God of Israel, who [b]spoke with His mouth to my father David, and with His hand has fulfilled *it*, saying,

8 [a]Ex. 25:13–15; 37:4, 5 [1]*heads*
9 [a]Ex. 25:21 [b]Deut. 10:5 [c]Ex. 24:7, 8; 40:20 [d]Ex. 34:27, 28
10 [a]Ex. 40:34, 35
11 [a]2 Chr. 7:1, 2
12 [a]2 Chr. 6:1 [b]Ps. 18:11; 97:2
13 [a]2 Sam. 7:13 [b]Ps. 132:14
14 [a]2 Sam. 6:18
15 [a]Luke 1:68 [b]2 Sam. 7:2, 12, 13, 25

16 'Since the day that I brought My people Israel out of Egypt, I have chosen no city from any tribe of Israel *in which* to build a house, that [a]My name might be there; but I chose [b]David to be over My people Israel.'
17 "Now [a]it was in the heart of my father David to build a [1]temple for the name of the LORD God of Israel.
18 [a]"But the LORD said to my father David, 'Whereas it was in your heart to build a temple for My name, you did well that it was in your heart.
19 'Nevertheless [a]you shall not build the temple, but your son who will come from your body, he shall build the temple for My name.'
20 "So the LORD has fulfilled His word which He spoke; and I have [1]filled the position of my father David, and sit on the throne of Israel, [a]as the LORD promised; and I have built a temple for the name of the LORD God of Israel.
21 "And there I have made a place for the ark, in which *is* [a]the covenant of the LORD which He made with our fathers, when He brought them out of the land of Egypt."

Solomon's Prayer of Dedication

22 Then Solomon stood before [a]the altar of the LORD in the presence of all the assembly of Israel, and [b]spread out his hands toward heaven;
23 and he said: "LORD God of Israel, [a]*there is* no God in heaven above or on earth below like You, [b]who keep *Your* covenant and mercy with Your servants who [c]walk before You with all their hearts.
24 "You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled *it* with Your hand, as *it is* this day.
25 "Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, [a]'You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk before Me as you have walked before Me.'
26 [a]"And now I pray, O God of Israel, let Your word come true, which You have spoken to Your servant David my father.
27 "But [a]will God indeed dwell on the earth? Behold, heaven and the [b]heaven of heavens cannot contain You. How much less this temple which I have built!
28 "Yet regard the prayer of Your servant and his supplication, O LORD my God, and listen to the cry and the prayer which Your servant is praying before You today:
29 "that Your eyes may be open toward this [1]temple night and day, toward the place of which You said, [a]'My name shall be [b]there,' that You may hear the prayer which Your servant makes [c]toward this place.
30 [a]"And may You hear the supplication of Your servant and of Your people Israel, when they pray toward this place. Hear in heaven Your dwelling place; and when You hear, forgive.
31 "When anyone sins against his neighbor, and is forced to take [a]an oath, and comes *and* takes an oath before Your altar in this temple,
32 "then hear in heaven, and act, and judge Your servants, [a]condemning the wicked, bringing his way on his head, and justifying the righteous by giving him according to his righteousness.
33 [a]"When Your people Israel are defeated before an enemy because they have sinned against You, and [b]when they turn back to You and confess Your name, and pray and make supplication to You in this temple,
34 "then hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their [a]fathers.

35 [a]"When the heavens are shut up and there is no rain because they have sinned against You, when they pray toward this place and confess Your name, and turn from their sin because You afflict them,
36 "then hear in heaven, and forgive the sin of Your servants, Your people Israel, that You may [a]teach them [b]the good way in which they should walk; and send rain on Your land which You have given to Your people as an inheritance.
37 [a]"When there is famine in the land,

16 [a]1 Kin. 8:29 [b]2 Sam. 7:8
17 [a]2 Sam. 7:2, 3 [1]Lit. *house,* and so in vv. 18–20
18 [a]2 Chr. 6:8, 9
19 [a]2 Sam. 7:5, 12, 13
20 [a]1 Chr. 28:5, 6 [1]*risen in the place of*
21 [a]Deut. 31:26
22 [a]2 Chr. 6:12 [b]Ezra 9:5
23 [a]Ex. 15:11 [b][Neh. 1:5] [c][Gen. 17:1]
25 [a]1 Kin. 2:4; 9:5
26 [a]2 Sam. 7:25
27 [a][Acts 7:49; 17:24] [b]2 Cor. 12:2
29 [a]Deut. 12:11 [b]1 Kin. 9:3 [c]Dan. 6:10 [1]Lit. *house*
30 [a]Neh. 1:6
31 [a]Ex. 22:8–11
32 [a]Deut. 25:1
33 [a]Deut. 28:25 [b]Lev. 26:39, 40
34 [a][Lev. 26: 40–42]
35 [a]Deut. 28:23
36 [a]Ps. 25:4; 27:11; 94:12 [b]1 Sam. 12:23
37 [a]Lev. 26:16, 25, 26

ENCOUNTER*Note* *1 Kin. 8:27*

Limitless

Sometimes we forget that the God we serve is an infinite being. He is not confined by buildings, governments, world philosophies, or our most dreadful fears and problems. Our lives should reflect our belief and trust in a limitless God. Even the heavens cannot contain Him.

WORD*Study* **SUPPLICATION**

1 Kin. 8:33, 34 Making supplication (Hebrew *chanan*) is asking or petitioning for God's grace, mercy, and favor.

pestilence *or* blight *or* mildew, locusts *or* grasshoppers; when their enemy besieges them in the land of their [1]cities; whatever plague or whatever sickness *there is;*
38 "whatever prayer, whatever supplication is made by anyone, *or* by all Your people Israel, when each one knows the plague of his own heart, and spreads out his hands toward this temple:

ENCOUNTER *Note* *1 Kin. 8:38*

Our Own Heart

God gives us an understanding of the things that "plague our hearts." He reveals our hearts so we can cry out to Him and find forgiveness, peace, and a sense of purpose.

39 "then hear in heaven Your dwelling place, and forgive, and act, and give to everyone according to all his ways, whose heart You know (for You alone [a]know the hearts of all the sons of men),
40 [a]"that they may fear You all the days that they live in the land which You gave to our fathers.
41 "Moreover, concerning a foreigner, who *is* not of Your people Israel, but has come from a far country for Your name's sake
42 "(for they will hear of Your great name and Your [a]strong hand and Your outstretched arm), when he comes and prays toward this temple,
43 "hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, [a]that all peoples of the earth may know Your name and [b]fear You, as *do* Your people Israel, and that they may know that this temple which I have built is called by Your name.
44 "When Your people go out to battle against their enemy, wherever You send them, and when they pray to the LORD toward the city which You have chosen and the temple which I have built for Your name,
45 "then hear in heaven their prayer and their supplication, and maintain their [1]cause.
46 "When they sin against You [a](for *there is* no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive [b]to the land of the enemy, far or near;
47 [a]"*yet* when they [1]come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of those who took them captive, [b]saying, 'We have sinned and done wrong, we have committed wickedness';
48 "and *when* they [a]return to You with all their heart and with all their soul in the land of their enemies who led them away captive, and [b]pray to You toward their land which You gave to their fathers, the city which You have chosen and the temple which I have built for Your name:
49 "then hear in heaven Your dwelling place their prayer and their supplication, and maintain their [1]cause,
50 "and forgive Your people who have sinned against You, and all their transgressions which they have transgressed against You; and [a]grant them compassion before those who took them captive, that they may have compassion on them

WORD *Study* **TRANSGRESSION**

1 Kin. 8:50 A transgression (Hebrew *pesha'*) is a breach of trust or a rebellious act. The transgression can be against individuals, nation against nation, or against God.

51 "(for [a]they *are* Your people and Your inheritance, whom You brought out of Egypt, [b]out of the iron furnace),
52 [a]"that Your eyes may be open to the supplication of Your servant and the supplication of Your people Israel, to listen to them whenever they call to You.
53 "For You separated them from among all the peoples of the earth *to be* Your inheritance, [a]as You spoke by Your servant Moses, when You brought our fathers out of Egypt, O Lord GOD."

Solomon Blesses the Assembly

54 [a]And so it was, when Solomon had finished praying all this prayer and supplication to the LORD, that he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.
55 Then he stood [a]and blessed all the assembly of Israel with a loud voice, saying:
56 "Blessed *be* the LORD, who has given [a]rest[1] to His people Israel, according to all that He promised. [b]There has not failed one word of all His good promise,

[1]Lit. *gates*
39 [a][1 Sam. 16: 7]
40 [a][Ps. 130:4]
42 [a]Deut. 3:24
43 [a][1 Sam. 17: 46] [b]Ps. 102:15
45 [1]*justice*
46 [a]Ps. 130:3 [b]Lev. 26:34, 44
47 [a][Lev. 26: 40–42]
[b]Dan. 9:5 [1]Lit. *bring back to their heart*
48 [a]Jer. 29: 12–14 [b]Dan. 6:10
49 [1]*justice*
50 [a]Ps. 106:46
51 [a]Deut. 9: 26–29 [b]Jer. 11:4
52 [a]1 Kin. 8:29
53 [a]Ex. 19:5, 6
54 [a]2 Chr. 7:1
55 [a]2 Sam. 6:18
56 [a]1 Chr. 22:18 [b]Deut. 12:10
[1]*peace*

8:40 For more about the fear of the Lord, see Proverbs 1:7; 9:10.
8:45 "Maintain their cause" carries the understanding of God acting in history to vindicate His people as they implement His purposes and plans in the world.

which He promised through His servant Moses.
57 "May the LORD our God be with us, as He was with our fathers. [a]May He not leave us nor forsake us,
58 "that He may [a]incline our hearts to Himself, to walk in all His ways, and to keep His commandments and His statutes and His judgments, which He commanded our fathers.

WORD*Study* **INCLINE**

1 Kin. 8:58 To "incline (Hebrew *natah*) our hearts" (Hebrew *lebab*) means to stretch out, extend, turn, and bend our inner man (heart, soul, and understanding).

59 "And may these words of mine, with which I have made supplication before the LORD, be near the LORD our God day and night, that He may maintain the cause of His servant and the cause of His people Israel, as each day may require,
60 [a]"that all the peoples of the earth may know that [b]the LORD *is* God; *there is* no other.
61 "Let your [a]heart therefore be [1]loyal to the LORD our God, to walk in His statutes and keep His commandments, as at this day."

Solomon Dedicates the Temple

62 Then [a]the king and all Israel with him offered sacrifices before the LORD.
63 And Solomon offered a sacrifice of peace offerings, which he offered to the LORD, twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.
64 On [a]the same day the king consecrated the middle of the court that *was* in front of the house of the LORD; for there he offered burnt offerings, grain offerings, and the fat of the peace offerings, because the [b]bronze altar that *was* before the LORD *was* too small to receive the burnt offerings, the grain offerings, and the fat of the peace offerings.
65 At that time Solomon held [a]a feast, and all Israel with him, a great assembly from [b]the entrance of Hamath to [c]the Brook of Egypt, before the LORD our God, [d]seven days and seven *more* days—fourteen days.
66 [a]On the eighth day he sent the people away; and they [1]blessed the king, and went to their tents joyful and glad of heart for all the good that the LORD had done for His servant David, and for Israel His people.

57 [a]Deut. 31:6
58 [a]Ps. 119:36
60 [a]1 Sam. 17:46 [b]Deut. 4:35, 39
61 [a]Deut. 18:13 [1]Lit. *at peace with*
62 [a]2 Chr. 7:4–10
64 [a]2 Chr. 7:7 [b]2 Chr. 4:1
65 [a]Lev. 23:34 [b]Num. 34:8 [c]Gen. 15:18 [d]2 Chr. 7:8
66 [a]2 Chr. 7:9 [1]*thanked*

God's Second Appearance to Solomon

9 And [a]it came to pass, when Solomon had finished building the house of the LORD [b]and the king's house, and [c]all Solomon's desire which he wanted to do,
2 that the LORD appeared to Solomon the second time, [a]as He had appeared to him at Gibeon.
3 And the LORD said to him: [a]"I have heard your prayer and your supplication that you have made before Me; I have consecrated this house which you have built [b]to put My name there forever, [c]and My eyes and My heart will be there perpetually.

ENCOUNTER*Note* *1 Kin. 9:3*

God's Name

Where God places His name (character, presence, reputation), He also watches over and loves. If God has chosen to dwell in your life, you can be confident of His protection and care for you.

4 "Now if you [a]walk before Me [b]as your father David walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, *and* if you [c]keep My statutes and My judgments,
5 "then I will establish the throne of your kingdom over Israel forever, [a]as I promised David your father, saying, 'You shall not fail to have a man on the throne of Israel.'
6 [a]"*But* if you or your sons at all [1]turn from following Me, and do not keep My commandments *and* My statutes which I have set before you, but go and serve other gods and worship them,
7 [a]"then I will [1]cut off Israel from the land which I have given them; and this house which I have consecrated [b]for My name I will cast out of My sight. [c]Israel will be a proverb and a byword among all peoples.
8 "And *as for* [a]this house, *which* is exalted, everyone who passes by it will be astonished and will hiss, and say, [b]'Why has the LORD done thus to this land and to this house?'
9 "Then they will answer, 'Because they forsook the LORD their God, who

CHAPTER 9
1 [a]2 Chr. 7:11 [b]1 Kin. 7:1 [c]2 Chr. 8:6
2 [a]1 Kin. 3:5; 11:9
3 [a]Ps. 10:17 [b]1 Kin. 8:29 [c]Deut. 11:12
4 [a]Gen. 17:1 [b]1 Kin. 11:4, 6; 15:5 [c]1 Kin. 8:61
5 [a]2 Sam. 7:12, 16
6 [a]2 Sam. 7:14–16 [1]*turn back*
7 [a][Lev. 18:24–29] [b][Jer. 7:4–14] [c]Ps. 44:14 [1]*destroy*
8 [a]2 Chr. 7:21 [b][Deut. 29:24–26]

9:7 A proverb and a byword are used in taunt-songs. This is a warning that Jerusalem will become the focus of ridicule and an object lesson to all who pass by the city (Deut. 28:37; Jer. 24:9).

brought their fathers out of the land of Egypt, and have embraced other gods, and worshiped them and served them; therefore the LORD has brought all this [a]calamity on them.' "

Solomon and Hiram Exchange Gifts

10 Now [a]it happened at the end of twenty years, when Solomon had built the two houses, the house of the LORD and the king's house
11 [a](Hiram the king of Tyre had supplied Solomon with cedar and cypress and gold, as much as he desired), *that* King Solomon then gave Hiram twenty cities in the land of Galilee.
12 Then Hiram went from Tyre to see the cities which Solomon had given him, but they did not please him.
13 So he said, "What *kind of* cities *are* these which you have given me, my brother?" [a]And he called them the land of [1]Cabul, as they are to this day.
14 Then Hiram sent the king one hundred and twenty talents of gold.

Solomon's Additional Achievements

15 And this *is* the reason for [a]the labor force which King Solomon raised: to build the house of the LORD, his own house, [1]the [b]Millo, the wall of Jerusalem, [c]Hazor, [d]Megiddo, and [e]Gezer.
16 (Pharaoh king of Egypt had gone up and taken Gezer and burned it with fire, [a]had killed the Canaanites who dwelt in the city, and had given it *as* a dowry to his daughter, Solomon's wife.)
17 And Solomon built Gezer, Lower [a]Beth Horon,
18 [a]Baalath, and Tadmor in the wilderness, in the land *of Judah,*
19 all the storage cities that Solomon had, cities for [a]his chariots and cities for his [b]cavalry, and whatever Solomon [c]desired to build in Jerusalem, in Lebanon, and in all the land of his dominion.
20 [a]All the people *who were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who *were* not of the children of Israel—
21 that is, their descendants [a]who were left in the land after them, [b]whom the children of Israel had not been able to destroy completely—[c]from these Solomon raised [d]forced labor, as it is to this day.
22 But of the children of Israel Solomon [a]made no forced laborers, because they *were* men of war and his servants: his officers, his captains, commanders of his chariots, and his cavalry.
23 Others *were* chiefs of the officials who *were* over Solomon's work: [a]five hundred and fifty, who ruled over the people who did the work.
24 But [a]Pharaoh's daughter came up from the City of David to [b]her house which [1]*Solomon* had built for her. [c]Then he built the Millo.
25 [a]Now three times a year Solomon offered burnt offerings and peace offerings on the altar which he had built for the LORD, and he burned incense with them *on the altar* that *was* before the LORD. So he finished the temple.
26 [a]King Solomon also built a fleet of ships at [b]Ezion Geber, which *is* near [1]Elath on the shore of the Red Sea, in the land of Edom.
27 [a]Then Hiram sent his servants with the fleet, seamen who knew the sea, to work with the servants of Solomon.
28 And they went to [a]Ophir, and acquired four hundred and twenty talents of gold from there, and brought *it* to King Solomon.

The Queen of Sheba's Praise of Solomon

10 Now when the [a]queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came [b]to test him with hard questions.
2 She came to Jerusalem with a very great [1]retinue, with camels that bore spices, very much gold, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart.
3 So Solomon answered all her questions; there was nothing [1]so difficult for the king that he could not explain *it* to her.
4 And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built,
5 the food on his table, the seating of his servants, the service of his waiters and their apparel, his cupbearers, [a]and his entryway by which he went up to the house of the LORD, there was no more spirit in her.
6 Then she said to the king: "It was a true report which I heard in my own land about your words and your wisdom.
7 "However I did not believe the words until I came and saw with my own eyes; and indeed the half was not told me. Your wisdom and prosperity exceed the fame of which I heard.
8 [a]"Happy *are* your men and happy *are*

9 [a][Deut. 29: 25–28]
10 [a]2 Chr. 8:1
11 [a]1 Kin. 5:1
13 [a]Josh. 19:27 [1]Lit. *Good for Nothing*
15 [a]1 Kin. 5:13 [b]2 Sam. 5:9 [c]Josh. 11:1; 19:36 [d]Josh. 17:11 [e]Josh. 16:10 [1]Lit. *The Landfill*
16 [a]Josh. 16:10
17 [a]2 Chr. 8:5
18 [a]Josh. 19:44
19 [a]1 Kin. 10:26 [b]1 Kin. 4:26 [c]1 Kin. 9:1
20 [a]2 Chr. 8:7
21 [a]Judg. 1: 21–36; 3:1 [b]Josh. 15:63; 17:12, 13 [c]Judg. 1:28, 35 [d]Ezra 2:55, 58
22 [a][Lev. 25:39]
23 [a]2 Chr. 8:10
24 [a]1 Kin. 3:1 [b]1 Kin. 7:8 [c]2 Sam. 5:9 [1]Lit. *he;* cf. 2 Chr. 8:11
25 [a]Ex. 23: 14–17
26 [a]2 Chr. 8:17, 18 [b]Num. 33:35 [1]Heb. *Eloth*
27 [a]1 Kin. 5:6, 9; 10:11
28 [a]Job 22:24

CHAPTER 10

1 [a]Matt. 12:42 [b]Judg. 14:12
2 [1]*company*
3 [1]*too*
5 [a]1 Chr. 26:16
8 [a]Prov. 8:34

9:28 Ophir is referenced many times in the Old Testament as a source of gold (Job 28:16; Ps. 45:9; Is. 13:12). The location of Ophir is unknown, but it is believed to be a region in either India or Africa, since it was accessible by way of the Gulf of Aqaba. See note on Job 28:16.

these your servants, who stand continually before you *and* hear your wisdom!
9 [a]"Blessed be the LORD your God, who [b]delighted in you, setting you on the throne of Israel! Because the LORD has loved Israel forever, therefore He made you king, [c]to do justice and righteousness."

ENCOUNTER*Note* *1 Kin. 10:9*

Justice and Righteousness

God wants those He blesses and places in leadership to practice justice and righteousness. As God's representatives, leaders are called to treat people fairly in a way that reflects God's love and holiness.

10 Then she [a]gave the king one hundred and twenty talents of gold, spices in great quantity, and precious stones. There never again came such abundance of spices as the queen of Sheba gave to King Solomon.
11 [a]Also, the ships of Hiram, which brought gold from Ophir, brought great quantities of [1]almug wood and precious stones from Ophir.
12 [a]And the king made [1]steps of the almug wood for the house of the LORD and for the king's house, also harps and stringed instruments for singers. There never again came such [b]almug wood, nor has the like been seen to this day.
13 Now King Solomon gave the queen of Sheba all she desired, whatever she asked, besides what Solomon had given her according to the royal generosity. So she turned and went to her own country, she and her servants.

Solomon's Great Wealth

14 The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold,
15 besides *that* from the [a]traveling merchants, from the income of traders, [b]from all the kings of Arabia, and from the governors of the country.
16 And King Solomon made two hundred large shields *of* hammered gold; six hundred *shekels* of gold went into each shield.
17 He also *made* [a]three hundred shields *of* hammered gold; three minas of gold went into each shield. The king put them in the [b]House of the Forest of Lebanon.
18 [a]Moreover the king made a great throne of ivory, and overlaid it with pure gold.
19 The throne had six steps, and the top of the throne *was* round at the back; *there were* armrests on either side of the place of the seat, and two lions stood beside the armrests.
20 Twelve lions stood there, one on each side of the six steps; nothing like *this* had been made for any *other* kingdom.
21 [a]All King Solomon's drinking vessels *were* gold, and all the vessels of the House of the Forest of Lebanon *were* pure gold. Not *one was* silver, for this was accounted as nothing in the days of Solomon.
22 For the king had [a]merchant[1] ships at sea with the fleet of Hiram. Once every three years the merchant [b]ships came bringing gold, silver, ivory, apes, and [2]monkeys.
23 So [a]King Solomon surpassed all the kings of the earth in riches and wisdom.
24 Now all the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.
25 Each man brought his present: articles of silver and gold, garments, armor, spices, horses, and mules, at a set rate year by year.
26 [a]And Solomon [b]gathered chariots and horsemen; he had one thousand four hundred chariots and twelve thousand horsemen, whom he [1]stationed in the chariot cities and with the king at Jerusalem.
27 [a]The king made silver *as common* in Jerusalem as stones, and he made cedar trees as abundant as the sycamores which *are* in the lowland.
28 [a]Also Solomon had horses imported from Egypt and Keveh; the king's merchants bought them in Keveh at the *current* price.
29 Now a chariot that was imported from Egypt cost six hundred *shekels* of silver, and a horse one hundred and fifty; [a]and [1]thus, through their agents, they exported *them* to all the kings of the Hittites and the kings of Syria.

Solomon's Heart Turns from the LORD

11 But [a]King Solomon loved [b]many foreign women, as well as the daughter of Pharaoh: women of the

9 [a]1 Kin. 5:7 [b]2 Sam. 22:20 [c]Ps. 72:2
10 [a]Ps. 72:10, 15
11 [a]1 Kin. 9:27, 28 [1]*algum,* 2 Chr. 9:10, 11
12 [a]2 Chr. 9:11 [b]2 Chr. 9:10 [1]Or *supports*
15 [a]2 Chr. 1:16 [b]Ps. 72:10
17 [a]1 Kin. 14:26 [b]1 Kin. 7:2
18 [a]2 Chr. 9:17
21 [a]2 Chr. 9:20
22 [a]Gen. 10:4 [b]1 Kin. 9:26–28; 22:48 [1]Lit. *ships of Tarshish,* deep-sea vessels [2]Or *peacocks*
23 [a]1 Kin. 3:12, 13; 4:30
26 [a]1 Kin. 4:26 [b]1 Kin. 9:19 [1]So with LXX, Syr., Tg., Vg. (cf. 2 Chr. 9:25); MT *led*
27 [a]2 Chr. 1:15–17
28 [a][Deut. 17:16]
29 [a]2 Kin. 7:6, 7 [1]Lit. *by their hands*

CHAPTER 11
1 [a][Neh. 13:26] [b][Deut. 17:17]

10:15 Israel was located between the great civilizations of Mesopotamia and Egypt, serving as a land bridge for trade and travel. The "traveling merchants" is a reference to the people who journeyed through Israel along two main trade routes: the International Coastal Highway (*Via Maris*) and the interregional route called the King's Highway.

10:28 Keveh, sometimes rendered Kue or Que, was later called Cilicia and was located in southeastern Turkey.

11:1 During Solomon's time, the king was expected to enter into foreign marriages to secure political alliances. In light of Solomon's vast international dealings, many of his marriages should be viewed as politically motivated.

Moabites, Ammonites, Edomites, Sidonians, *and* Hittites—
2 from the nations of whom the LORD had said to the children of Israel, [a]"You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods." Solomon clung to these in love.
3 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.
4 For it was so, when Solomon was old, [a]that his wives turned his heart after other gods; and his [b]heart was not [1]loyal to the LORD his God, [c]as *was* the heart of his father David.
5 For Solomon went after [a]Ashtoreth the goddess of the Sidonians, and after [b]Milcom[1] the abomination of the [c]Ammonites.
6 Solomon did evil in the sight of the LORD, and did not fully follow the LORD, as *did* his father David.

ENCOUNTER*Note* *1 Kin. 11:6*

With All Your Heart

We are to follow God wholeheartedly. This does not mean we will never sin, but when we do, we will repent and long to serve God again with everything we have. When we do not fully follow the Lord, our lives are inclined to sin and fall away from His plan.

7 [a]Then Solomon built a [1]high place for [b]Chemosh the abomination of Moab, on [c]the hill that *is* east of Jerusalem, and for Molech the abomination of the people of Ammon.
8 And he did likewise for all his foreign wives, who burned incense and sacrificed to their gods.
9 So the LORD became angry with Solomon, because his heart had turned from the LORD God of Israel, [a]who had appeared to him twice,
10 and [a]had commanded him concerning this thing, that he should not go after other gods; but he did not keep what the LORD had commanded.
11 Therefore the LORD said to Solomon, "Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, [a]I will surely tear the kingdom away from you and give it to your [b]servant.
12 "Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son.
13 [a]"However I will not tear away the whole kingdom; I will give [b]one tribe to your son [c]for the sake of My servant David, and for the sake of Jerusalem [d]which I have chosen."

Adversaries of Solomon

14 Now the LORD [a]raised up an adversary against Solomon, Hadad the Edomite; he *was* a descendant of the king in Edom.
15 [a]For it happened, when David was in Edom, and Joab the commander of the army had gone up to bury the slain, [b]after he had killed every male in Edom
16 (because for six months Joab remained there with all Israel, until he had cut down every male in Edom),
17 that Hadad fled to go to Egypt, he and certain Edomites of his father's servants with him. Hadad *was* still a little child.
18 Then they arose from Midian and came to Paran; and they took men with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house, apportioned food for him, and gave him land.
19 And Hadad found great favor in the sight of Pharaoh, so that he gave him as wife the sister of his own wife, that is, the sister of Queen Tahpenes.
20 Then the sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh's house. And Genubath was in Pharaoh's household among the sons of Pharaoh.
21 [a]So when Hadad heard in Egypt that David [1]rested with his fathers, and that Joab the commander of the army was dead, Hadad said to Pharaoh, [2]"Let me depart, that I may go to my own country."
22 Then Pharaoh said to him, "But what have you lacked with me, that suddenly you seek to go to your own country?" So he answered, "Nothing, but do let me go anyway."

2 [a][Deut. 7:3, 4]
4 [a][Deut. 17:17] [b]1 Kin. 8:61 [c]1 Kin. 9:4 [1]Lit. *at peace with*
5 [a]Judg. 2:13 [b][Lev. 20:2–5] [c]2 Kin. 23:13 [1]Or *Molech*
7 [a]Num. 33:52 [b]Judg. 11:24 [c]2 Kin. 23:13 [1]A place for pagan worship
9 [a]1 Kin. 3:5; 9:2
10 [a]1 Kin. 6:12; 9:6, 7
11 [a]1 Kin. 11: 31; 12:15, 16 [b]1 Kin. 11:31, 37
13 [a]2 Sam. 7:15 [b]1 Kin. 12:20 [c]2 Sam. 7:15, 16 [d]Deut. 12:11
14 [a]1 Chr. 5:26
15 [a]2 Sam. 8:14 [b]Num. 24:18, 19
21 [a]1 Kin. 2:10, 34 [1]Died and joined his ancestors [2]Lit. *Send me away*

11:3 The Lord had warned the Israelite people not to marry foreigners because "they will turn your sons away from following Me to serve other gods" (Deut. 7:4). Solomon also broke Moses' command for a king. Deuteronomy 17:17 states, "Neither shall he multiply wives for himself, lest his heart turn away."

11:5 Ashtoreth, or Asherah, became one of the most common goddesses the Israelites worshipped in spite of the biblical commandment to have no other gods apart from the Lord. Asherah was considered the consort to the supreme Canaanite god El and was recognized as the mother of the gods. The word "Asherah" is used several ways in the Old Testament. The word can refer to the actual goddess (1 Kin. 15:13; 18:19; 2 Kin. 21:7) or to a cult object (a carved wooden pole) that represented the goddess (1 Kin. 14:15; 16:33; 2 Kin. 21:3).

11:11 The phrase "tear the kingdom away" is the same phrase Samuel used to tell Saul that God was taking the kingdom from him (1 Sam. 15:28). Likewise, Solomon had not followed after God and now the kingdom was being torn from his family.

23 And God raised up *another* adversary against him, Rezon the son of Eliadah, who had fled from his lord, [a]Hadadezer king of Zobah.
24 So he gathered men to him and became captain over a band *of raiders*, [a]when David killed those *of Zobah.* And they went to Damascus and dwelt there, and reigned in Damascus.
25 He was an adversary of Israel all the days of Solomon (besides the trouble that Hadad *caused*); and he abhorred Israel, and reigned over Syria.

Jeroboam's Rebellion

26 Then Solomon's servant, [a]Jeroboam the son of Nebat, an Ephraimite from Zereda, whose mother's name *was* Zeruah, a widow, [b]also [c]rebelled against the king.
27 And this *is* what caused him to rebel against the king: [a]Solomon had built the Millo *and* [1]repaired the damages to the City of David his father.
28 The man Jeroboam *was* a mighty man of valor; and Solomon, seeing that the young man was [a]industrious, made him the officer over all the labor force of the house of Joseph.
29 Now it happened at that time, when Jeroboam went out of Jerusalem, that the prophet [a]Ahijah the Shilonite met him on the way; and he had clothed himself with a new garment, and the two *were* alone in the field.
30 Then Ahijah took hold of the new garment that *was* on him, and [a]tore it *into* twelve pieces.
31 And he said to Jeroboam, "Take for yourself ten pieces, for [a]thus says the LORD, the God of Israel: 'Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you
32 '(but he shall have one tribe for the sake of My servant David, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel),
33 [a]'because [1]they have forsaken Me, and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the god of the people of Ammon, and have not walked in My ways to do *what is* right in My eyes and *keep* My statutes and My judgments, as *did* his father David.
34 'However I will not take the whole kingdom out of his hand, because I have made him ruler all the days of his life for the sake of My servant David, whom I chose because he kept My commandments and My statutes.
35 'But [a]I will take the kingdom out of his son's hand and give it to you—ten tribes.
36 'And to his son I will give one tribe, that [a]My servant David may always have a lamp before Me in Jerusalem, the city which I have chosen for Myself, to put My name there.
37 'So I will take you, and you shall reign over all your heart desires, and you shall be king over Israel.
38 'Then it shall be, if you heed all that I command you, walk in My ways, and do *what is* right in My sight, to keep My statutes and My commandments, as My servant David did, then [a]I will be with you and [b]build for you an enduring house, as I built for David, and will give Israel to you.
39 'And I will afflict the descendants of David because of this, but not forever.' "
40 Solomon therefore sought to kill Jeroboam. But Jeroboam arose and fled to Egypt, to [a]Shishak king of Egypt, and was in Egypt until the death of Solomon.

Death of Solomon

41 Now [a]the rest of the acts of Solomon, all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?
42 [a]And the period that Solomon reigned in Jerusalem over all Israel *was* forty years.
43 [a]Then Solomon [1]rested with his fathers, and was buried in the City of David his father. And Rehoboam his son reigned in his [b]place.

The Revolt Against Rehoboam

12 And [a]Rehoboam went to [b]Shechem, for all Israel had gone to Shechem to make him king.
2 So it happened, when [a]Jeroboam the son of Nebat heard *it* (he was still in [b]Egypt, for he had fled from the presence of King Solomon and had been dwelling in Egypt),
3 that they sent and called him. Then Jeroboam and the whole assembly of Israel came and spoke to Rehoboam, saying,
4 "Your father made our [a]yoke [1]heavy; now therefore, lighten the burdensome service of your father, and his heavy yoke which he put on us, and we will serve you."
5 So he said to them, "Depart *for* three

23 [a]2 Sam. 8:3; 10:16
24 [a]2 Sam. 8:3; 10:8, 18
26 [a]1 Kin. 12:2 [b]2 Chr. 13:6 [c]2 Sam. 20:21
27 [a]1 Kin. 9:15, 24 [1]Lit. *closed up the breaches*
28 [a][Prov. 22:29]
29 [a]2 Chr. 9:29
30 [a]1 Sam. 15: 27, 28; 24:5
31 [a]1 Kin. 11: 11, 13
33 [a]1 Kin. 11: 5–8 [1]So with MT, Tg.; LXX, Syr., Vg. *he has*
35 [a]1 Kin. 12: 16, 17
36 [a][1 Kin. 15:4]
38 [a]Josh. 1:5 [b]2 Sam. 7:11, 27
40 [a]2 Chr. 12: 2–9
41 [a]2 Chr. 9:29
42 [a]2 Chr. 9:30
43 [a]2 Chr. 9:31 [b]2 Chr. 10:1 [1]Died and joined his ancestors

CHAPTER 12

1 [a]2 Chr. 10:1 [b]Judg. 9:6
2 [a]1 Kin. 11:26 [b]1 Kin. 11:40
4 [a]1 Sam. 8: 11–18 [1]*hard*

11:31 Kings in the Northern Kingdom (Israel) were selected by prophetic designation and popular assent as opposed to the Southern Kingdom (Judah) where kings ruled by dynastic succession from the house of David.

11:41 The "book of the acts of Solomon" was a record of the king's accomplishments during his rule. While the Bible references this book it does not quote it and no copies remain.

days, then come back to me." And the people departed.
6 Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, and he said, "How do you advise *me* to answer these people?"
7 And they spoke to him, saying, [a]"If you will be a servant to these people today, and serve them, and answer them, and speak good words to them, then they will be your servants forever."
8 But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him.
9 And he said to them, "What advice do you give? How should we answer this people who have spoken to me, saying, 'Lighten the yoke which your father put on us'?"
10 Then the young men who had grown up with him spoke to him, saying, "Thus you should speak to this people who have spoken to you, saying, 'Your father made our yoke heavy, but you make *it* lighter on us'—thus you shall say to them: 'My little *finger* shall be thicker than my father's waist!
11 'And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with [1]scourges!' "
12 So Jeroboam and all the people came to Rehoboam the third day, as the king had directed, saying, "Come back to me the third day."
13 Then the king answered the people [1]roughly, and rejected the advice which the elders had given him;
14 and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with [1]scourges!"
15 So the king did not listen to the people; for [a]the turn *of events* was from the LORD, that He might fulfill His word, which the LORD had [b]spoken by Ahijah the Shilonite to Jeroboam the son of Nebat.
16 Now when all Israel saw that the king did not listen to them, the people answered the king, saying:

[a]"What share have we in David?
We have no inheritance in the son of Jesse.
To your tents, O Israel!
Now, see to your own house, O David!"

So Israel departed to their tents.
17 But Rehoboam reigned over [a]the children of Israel who dwelt in the cities of Judah.
18 Then King Rehoboam [a]sent Adoram, who *was* in charge of the revenue; but all Israel stoned him with stones, and he died. Therefore King Rehoboam mounted his chariot in haste to flee to Jerusalem.
19 So [a]Israel has been in rebellion against the house of David to this day.
20 Now it came to pass when all Israel heard that Jeroboam had come back, they sent for him and called him to the congregation, and made him king over all [a]Israel. There was none who followed the house of David, but the tribe of Judah [b]only.
21 And when [a]Rehoboam came to Jerusalem, he assembled all the house of Judah with the tribe of [b]Benjamin, one hundred and eighty thousand chosen *men* who were warriors, to fight against the house of Israel, that he might restore the kingdom to Rehoboam the son of Solomon.
22 But [a]the word of God came to Shemaiah the man of God, saying,
23 "Speak to Rehoboam the son of Solomon, king of Judah, to all the house of Judah and Benjamin, and to the rest of the people, saying,
24 'Thus says the LORD: "You shall not go up nor fight against your brethren the children of Israel. Let every man return to his house, [a]for this thing is from Me." ' " Therefore they obeyed the word of the LORD, and turned back, according to the word of the LORD.

Jeroboam's Gold Calves

25 Then Jeroboam [a]built[1] Shechem in the mountains of Ephraim, and dwelt there. Also he went out from there and built [b]Penuel.
26 And Jeroboam said in his heart, "Now the kingdom may return to the house of David:
27 "If these people [a]go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah."
28 Therefore the king asked advice,

7 [a]2 Chr. 10:7
11 [1]Scourges with points or barbs, lit. *scorpions*
13 [1]*harshly*
14 [1]Lit. *scorpions*
15 [a]Judg. 14:4 [b]1 Kin. 11:11, 29, 31
16 [a]2 Sam. 20:1
17 [a]1 Kin. 11: 13, 36
18 [a]1 Kin. 4:6; 5:14
19 [a]2 Kin. 17:21
20 [a]2 Kin. 17:21 [b]1 Kin. 11:13, 32, 36
21 [a]2 Chr. 11: 1–4 [b]2 Sam. 19:17
22 [a]2 Chr. 11:2; 12:5–7
24 [a]1 Kin. 12:15
25 [a]Judg. 9: 45–49 [b]Judg. 8:8, 17 [1]*fortified*
27 [a][Deut. 12: 5–7, 14]

12:16 The "share in David" was a reference to the tribe of Judah. The people believed they had equal claims in the country as each tribe descended from a son of Jacob. Judah was only one of twelve tribes, with each one having its own inheritance.

12:23 Verse twenty indicated that no other tribes supported Judah. However, the tribe of Benjamin was strategically located in a "buffer zone" between Jerusalem and the northern kingdom and was therefore forced to join with Judah.

ENCOUNTER Note 1 Kin. 12:27

Taking Matters into Our Own Hands

It is a foolish venture to take control of a situation in order to force an outcome when God has already stated His intentions. If God has revealed His plan to bring something about, He does not need our help to engineer the results. He simply desires our trust and obedience.

[a]made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem. [b]Here are your gods, O Israel, which brought you up from the land of Egypt!"
29 And he set up one in [a]Bethel, and the other he put in [b]Dan.
30 Now this thing became [a]a sin, for the people went *to worship* before the one as far as Dan.
31 He made [1]shrines on the high places, [a]and made priests from every class of people, who were not of the sons of Levi.
32 Jeroboam [1]ordained a feast on the fifteenth day of the eighth month, like [a]the feast that *was* in Judah, and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. [b]And at Bethel he installed the priests of the high places which he had made.
33 So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, in the month which he had [a]devised in his own heart. And he [1]ordained a feast for the children of Israel, and offered sacrifices on the altar and [b]burned incense.

The Message of the Man of God

13 And behold, [a]a man of God went from Judah to Bethel [1]by the word of the LORD, [b]and Jeroboam stood by the altar to burn incense.
2 Then he cried out against the altar [1]by the word of the LORD, and said, "O altar, altar! Thus says the LORD: 'Behold, a child, [a]Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the high places who burn incense on you, and men's bones shall be [b]burned on you.' "
3 And he gave [a]a sign the same day, saying, "This *is* the sign which the LORD has spoken: Surely the altar shall split apart, and the ashes on it shall be poured out."
4 So it came to pass when King Jeroboam heard the saying of the man of God, who cried out against the altar in Bethel, that he stretched out his hand from the altar, saying, "Arrest him!" Then his hand, which he stretched out toward him, withered, so that he could not pull it back to himself.
5 The altar also was split apart, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.
6 Then the king answered and said to the man of God, "Please [a]entreat the favor of the LORD your God, and pray for me, that my hand may be restored to me." So the man of God entreated the LORD, and the king's hand was restored to him, and became as before.
7 Then the king said to the man of God, "Come home with me and refresh yourself, and [a]I will give you a reward."
8 But the man of God said to the king, [a]"If you were to give me half your house, I would not go in with you; nor would I eat bread nor drink water in this place.
9 "For so it was commanded me by the word of the LORD, saying, [a]'You shall not eat bread, nor drink water, nor return by the same way you came.' "
10 So he went another way and did not return by the way he came to Bethel.

Death of the Man of God

11 Now an [a]old prophet dwelt in Bethel, and his [1]sons came and told him all the works that the man of God had done that day in Bethel; they also told their father the words which he had spoken to the king.
12 And their father said to them, "Which way did he go?" For his sons [1]had seen which way the man of God went who came from Judah.
13 Then he said to his sons, "Saddle the donkey for me." So they saddled the donkey for him; and he rode on it,
14 and went after the man of God, and found him sitting under an oak. Then he said to him, "*Are* you the man of God who came from Judah?" And he said, "I *am*."
15 Then he said to him, "Come home with me and eat bread."
16 And he said, [a]"I cannot return with you nor go in with you; neither can I eat

28 [a]2 Kin. 10: 29; 17:16 [b]Ex. 32:4, 8
29 [a]Gen. 28:19 [b]Judg. 18:26–31
30 [a]1 Kin. 13:34
31 [a]2 Kin. 17:32 [1]Lit. *a house;* cf. 1 Kin. 13: 32, lit. *houses*
32 [a]Lev. 23:33, 34 [b]Amos 7:10–13 [1]*instituted*
33 [a]Num. 15:39 [b]1 Kin. 13:1 [1]*instituted*

CHAPTER 13

1 [a]2 Kin. 23:17 [b]1 Kin. 12:32, 33 [1]*at the* LORD*'s command*
2 [a]2 Kin. 23:15, 16 [b][Lev. 26:30] [1]*at the* LORD*'s command*
3 [a]Is. 7:14; 38:7
6 [a][James 5:16]
7 [a]1 Sam. 9:7
8 [a]Num. 22:18; 24:13
9 [a][1 Cor. 5:11]
11 [a]1 Kin. 13:25 [1]Lit. *son*
12 [1]LXX, Syr., Tg., Vg. *showed him*
16 [a]1 Kin. 13: 8, 9

12:29 Jeroboam selected two significant border cities, Dan (northern border) and Bethel (southern border), that had ancient cultic traditions associated with Israel's past. Because of the religious history of these cities they quickly became national shrines (Judg. 18; Gen. 12:8; 28:10–22; 35:1–16).

13:7 For a prophet to sit and eat with the king would have been viewed as God's endorsement of the king and his actions. In light of the pagan worship centers Jeroboam had established, God's prophet from Judah could not be seen supporting the king.

bread nor drink water with you in this place.
17 "For [1]I have been told [a]by the word of the LORD, 'You shall not eat bread nor drink water there, nor return by going the way you came.' "

ENCOUNTER *Note* *1 Kin. 13:17*

Hold Fast to the Word of the Lord

At times, seemingly well-meaning people can distract you from God's assignment for you. It is crucial that you do exactly what God tells you until your task is finished. Don't let others sidetrack you with an "easier" or "better" way. God's way is always best.

18 He said to him, "I too *am* a prophet as you *are*, and an angel spoke to me by the word of the LORD, saying, 'Bring him back with you to your house, that he may eat bread and drink water.' " (He was lying to him.)
19 So he went back with him, and ate bread in his house, and drank water.
20 Now it happened, as they sat at the table, that the word of the LORD came to the prophet who had brought him back;
21 and he cried out to the man of God who came from Judah, saying, "Thus says the LORD: 'Because you have disobeyed the word of the LORD, and have not kept the commandment which the LORD your God commanded you,
22 'but you came back, ate bread, and drank water in the [a]place of which *the LORD* said to you, "Eat no bread and drink no water," your corpse shall not come to the tomb of your fathers.' "
23 So it was, after he had eaten bread and after he had drunk, that he saddled the donkey for him, the prophet whom he had brought back.
24 When he was gone, [a]a lion met him on the road and killed him. And his corpse was thrown on the road, and the donkey stood by it. The lion also stood by the corpse.
25 And there, men passed by and saw the corpse thrown on the road, and the lion standing by the corpse. Then they went and told *it* in the city where the old prophet dwelt.
26 Now when the prophet who had brought him back from the way heard *it*, he said, "It *is* the man of God who was disobedient to the word of the LORD. Therefore the LORD has delivered him to the lion, which has torn him and killed him, according to the word of the LORD which He spoke to him."
27 And he spoke to his sons, saying, "Saddle the donkey for me." So they saddled *it*.
28 Then he went and found his corpse thrown on the road, and the donkey and the lion standing by the corpse. The lion had not eaten the corpse nor torn the donkey.
29 And the prophet took up the corpse of the man of God, laid it on the donkey, and brought it back. So the old prophet came to the city to mourn, and to bury him.
30 Then he laid the corpse in his own tomb; and they mourned over him, *saying*, [a]"Alas, my brother!"
31 So it was, after he had buried him, that he spoke to his sons, saying, "When I am dead, then bury me in the tomb where the man of God *is* buried; [a]lay my bones beside his bones.
32 [a]"For the [1]saying which he cried out by the word of the LORD against the altar in Bethel, and against all the [2]shrines on the high places which *are* in the cities of [b]Samaria, will surely come to pass."
33 [a]After this event Jeroboam did not turn from his evil way, but again he made priests from every class of people for the high places; whoever wished, he consecrated him, and he became *one* of the priests of the high places.
34 [a]And this thing was the sin of the house of Jeroboam, so as [b]to exterminate and destroy *it* from the face of the earth.

Judgment on the House of Jeroboam

14 At that time Abijah the son of Jeroboam became sick.
2 And Jeroboam said to his wife, "Please arise, and disguise yourself, that they may not recognize you as the wife of Jeroboam, and go to Shiloh. Indeed, Ahijah the prophet *is* there, who told me that [a]*I would be* king over this people.
3 [a]"Also take [1]with you ten loaves, *some* cakes, and a jar of honey, and go to him; he will tell you what will become of the child."
4 And Jeroboam's wife did so; she arose [a]and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see, for his eyes were [1]glazed by reason of his age.
5 Now the LORD had said to Ahijah, "Here is the wife of Jeroboam, coming to

17 [a]1 Kin. 20:35 [1]Lit. *a command came to me by*
22 [a]1 Kin. 13:9
24 [a]1 Kin. 20:36
30 [a]Jer. 22:18
31 [a]2 Kin. 23: 17, 18
32 [a]2 Kin. 23: 16, 19 [b]1 Kin. 16:24 [1]Lit. *word* [2]Lit. *houses*
33 [a]1 Kin. 12: 31, 32
34 [a]1 Kin. 12:30 [b][1 Kin. 14:10; 15:29, 30]

CHAPTER 14

2 [a]1 Kin. 11: 29–31
3 [a]1 Sam. 9:7, 8 [1]Lit. *in your hand*
4 [a]1 Kin. 11:29 [1]Lit. *set*

13:34 God had instructed that priests were to be drawn from Levi's tribe (Num. 3; 18:6). Therefore, for Jeroboam to allow priests from "every class of people" was a violation of God's command.

ask you something about her son, for he *is* sick. Thus and thus you shall say to her; for it will be, when she comes in, that she will pretend *to be* another *woman.*"
6 And so it was, when Ahijah heard the sound of her footsteps as she came through the door, he said, "Come in, wife of Jeroboam. Why do you pretend *to be* another *person*? For I *have been* sent to you *with* bad *news.*
7 "Go, tell Jeroboam, 'Thus says the LORD God of Israel: [a]"Because I exalted you from among the people, and made you ruler over My people Israel,
8 "and [a]tore the kingdom away from the house of David, and gave it to you; and *yet* you have not been as My servant David, [b]who kept My commandments and who followed Me with all his heart, to do only *what was* right in My eyes;

ENCOUNTER *Note* *1 Kin. 14:8*

Pleasing God

Often we make decisions based on our own best judgment. However, our desire should be to seek out and do that which pleases God. Our goal should be to walk so closely with God that we know what is acceptable to Him.

9 "but you have done more evil than all who were before you, [a]for you have gone and made for yourself other gods and molded images to provoke Me to anger, and [b]have cast Me behind your back—
10 "therefore behold! [a]I will bring disaster on the house of Jeroboam, and [b]will cut off from Jeroboam every male in Israel, [c]bond and free; I will take away the remnant of the house of Jeroboam, as one takes away refuse until it is all gone.
11 "The dogs shall eat [a]whoever belongs to Jeroboam and dies in the city, and the birds of the air shall eat whoever dies in the field; for the LORD has spoken!" '
12 "Arise therefore, go to your own house. [a]When your feet enter the city, the child shall die.
13 "And all Israel shall mourn for him and bury him, for he is the only one of Jeroboam who shall [1]come to the grave, because in him [a]there is found something good toward the LORD God of Israel in the house of Jeroboam.
14 [a]"Moreover the LORD will raise up for Himself a king over Israel who shall cut off the house of Jeroboam; [1]this is the day. What? Even now!
15 "For the LORD will strike Israel, as a reed is shaken in the water. He will [a]uproot Israel from this [b]good land which He gave to their fathers, and will scatter them [c]beyond [1]the River, [d]because they have made their [2]wooden images, provoking the LORD to anger.
16 "And He will give Israel up because of the sins of Jeroboam, [a]who sinned and who made Israel sin."
17 Then Jeroboam's wife arose and departed, and came to [a]Tirzah. [b]When she came to the threshold of the house, the child died.
18 And they buried him; and all Israel mourned for him, [a]according to the word of the LORD which He spoke through His servant Ahijah the prophet.

Death of Jeroboam

19 Now the rest of the acts of Jeroboam, how he [a]made war and how he reigned, indeed they *are* written in the book of the chronicles of the kings of Israel.
20 The period that Jeroboam reigned *was* twenty-two years. So he rested with his fathers. Then [a]Nadab his son reigned in his place.

Rehoboam Reigns in Judah

21 And Rehoboam the son of Solomon reigned in Judah. [a]Rehoboam *was* forty-one years old when he became king. He reigned seventeen years in Jerusalem, the city [b]which the LORD had chosen out of all the tribes of Israel, to put His name there. [c]His mother's name *was* Naamah, an Ammonitess.
22 [a]Now Judah did evil in the sight of the LORD, and they [b]provoked Him to jealousy with their sins which they committed, more than all that their fathers had done.
23 For they also built for themselves [a]high[1] places, [b]*sacred* pillars, and [c]wooden images on every high hill and [d]under every green tree.
24 [a]And there were also [1]perverted persons in the land. They did according to all the [b]abominations of the nations which the LORD had cast out before the children of [c]Israel.

7 [a]1 Kin. 16:2
8 [a]1 Kin. 11:31 [b]1 Kin. 11:33, 38; 15:5
9 [a]1 Kin. 12:28 [b]Ps. 50:17
10 [a]1 Kin. 15:29 [b]1 Kin. 21:21 [c]Deut. 32:36
11 [a]1 Kin. 16:4; 21:24
12 [a]1 Kin. 14:17
13 [a]2 Chr. 12: 12; 19:3 [1]Be buried
14 [a]1 Kin. 15: 27–29 [1]Or *this day and from now on*
15 [a]2 Kin. 17:6 [b][Josh. 23:15, 16] [c]2 Kin. 15:29 [d][Ex. 34:13, 14] [1]The Euphrates [2]Heb. *Asherim,* Canaanite deities
16 [a]1 Kin. 12: 30; 13:34; 15:30, 34; 16:2
17 [a]Song 6:4 [b]1 Kin. 14:12
18 [a]1 Kin. 14:13
19 [a]2 Chr. 13: 2–20
20 [a]1 Kin. 15:25
21 [a]2 Chr. 12:13 [b]1 Kin. 11:32, 36 [c]1 Kin. 14:31
22 [a]2 Chr. 12:1, 14 [b]Deut. 32:21
23 [a]Deut. 12:2 [b][Deut. 16:22] [c][2 Kin. 17:9, 10] [d]Is. 57:5 [1]Places for pagan worship
24 [a]Deut. 23:17 [b]Deut. 20:18 [c][Deut. 9:4, 5] [1]Heb. *qadesh,* one practicing sodomy and prostitution in religious rituals

14:16 Jeroboam was a leader, so his personal sin impacted the entire nation, influencing many others to sin. The phrase "who made Israel sin" is a reference to Jeroboam's influence that caused the Israelite people to depart from God and to seek after other gods.

14:19 The accomplishments of the kings of Israel and Judah were recorded in two annals called the *Book of the Chronicles of the Kings of Israel* and the *Book of the Chronicles of the Kings of Judah.* Both of these books are continually cited in First and Second Kings. However, there are no extant copies of these books.

WORD*Study* **HIGH PLACE**

1 Kin. 14:23 A high place (Hebrew *bamah*) was an open air shrine typically erected on an elevated location (Num. 22:41; 1 Sam. 9:13) and used for sacrifices and festivals (1 Sam. 9:12; 10:5). This phrase could also refer to an altar or place of worship located on low ground within towns such as Jerusalem, Hazor and Dan. Many of the high places may have originally been Canaanite shrines taken over and used by the Israelites. Following the construction of the temple, these open air shrines posed a threat to the pure worship of God.

25 [a]It happened in the fifth year of King Rehoboam *that* Shishak king of Egypt came up against Jerusalem.
26 [a]And he took away the treasures of the house of the LORD and the treasures of the king's house; he took away everything. He also took away all the gold shields [b]which Solomon had made.
27 Then King Rehoboam made bronze shields in their place, and [1]committed *them* to the hands of the captains of the [2]guard, who guarded the doorway of the king's house.
28 And whenever the king entered the house of the LORD, the guards carried them, then brought them back into the guardroom.
29 [a]Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
30 And there was [a]war between Rehoboam and Jeroboam all *their* days.
31 [a]So Rehoboam [1]rested with his fathers, and was buried with his fathers in the City of David. [b]His mother's name *was* Naamah, an Ammonitess. Then [c]Abijam[2] his son reigned in his place.

Abijam Reigns in Judah

15 [a]In the eighteenth year of King Jeroboam the son of Nebat, Abijam became king over Judah.
2 He reigned three years in Jerusalem. [a]His mother's name *was* [b]Maachah the granddaughter of [c]Abishalom.
3 And he walked in all the sins of his father, which he had done before him; [a]his heart was not [1]loyal to the LORD his God, as was the heart of his father David.
4 Nevertheless [a]for David's sake the LORD his God gave him a lamp in Jerusalem, by setting up his son after him and by establishing Jerusalem;

25 [a]1 Kin. 11:40
26 [a]2 Chr. 12: 9–11 [b]1 Kin. 10:17
27 [1]*entrusted* [2]Lit. *runners*
29 [a]2 Chr. 12: 15, 16
30 [a]1 Kin. 12: 21–24; 15:6
31 [a]2 Chr. 12:16 [b]1 Kin. 14:21 [c]2 Chr. 12:16 [1]Died and joined his ancestors [2]*Abijah*, 2 Chr. 12:16

CHAPTER 15

1 [a]2 Chr. 13:1
2 [a]2 Chr. 11: 20–22 [b]2 Chr. 13:2 [c]2 Chr. 11:21
3 [a]Ps. 119:80 [1]Lit. *at peace with*
4 [a]2 Sam. 21:17
5 [a]1 Kin. 9:4; 14:8 [b]2 Sam. 11:3, 15–17; 12:9, 10
6 [a]1 Kin. 14:30 [1]So with MT, LXX, Tg., Vg.; some Heb. mss., Syr. *Abijam*
7 [a]2 Chr. 13: 2–22
8 [a]2 Chr. 14:1 [1]Died and joined his ancestors
11 [a]2 Chr. 14:2
12 [a]1 Kin. 14: 24; 22:46 [1]Heb. *qedeshim*, those practicing sodomy and prostitution in religious rituals
13 [a]2 Chr. 15: 16–18 [b]Ex. 32:20 [1]A Canaanite goddess
14 [a]1 Kin. 3:2; 22:43 [b]1 Kin. 8:61; 15:3 [1]Places for pagan worship
15 [a]1 Kin. 7:51
17 [a]2 Chr. 16: 1–6 [b]Josh. 18:25 [c]1 Kin. 12:26–29

ENCOUNTER*Note* *1 Kin. 15:3*

A Loyal Heart

If our hearts are not fully devoted to God, we can become double-minded people unstable in our ways (James 1:8). We limit how God will use our lives or bless us.

5 because David [a]did *what was* right in the eyes of the LORD, and had not turned aside from anything that He commanded him all the days of his life, [b]except in the matter of Uriah the Hittite.
6 [a]And there was war between [1]Rehoboam and Jeroboam all the days of his life.
7 [a]Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.
8 [a]So Abijam [1]rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place.

Asa Reigns in Judah

9 In the twentieth year of Jeroboam king of Israel, Asa became king over Judah.
10 And he reigned forty-one years in Jerusalem. His grandmother's name *was* Maachah the granddaughter of Abishalom.
11 [a]Asa did *what was* right in the eyes of the LORD, as *did* his father David.
12 [a]And he banished the [1]perverted persons from the land, and removed all the idols that his fathers had made.
13 Also he removed [a]Maachah his grandmother from *being* queen mother, because she had made an obscene image of [1]Asherah. And Asa cut down her obscene image and [b]burned *it* by the Brook Kidron.
14 [a]But the [1]high places were not removed. Nevertheless Asa's [b]heart was loyal to the LORD all his days.
15 He also brought into the house of the LORD the things which his father [a]had dedicated, and the things which he himself had dedicated: silver and gold and utensils.
16 Now there was war between Asa and Baasha king of Israel all their days.
17 And [a]Baasha king of Israel came up against Judah, and built [b]Ramah, [c]that he might let none go out or come in to Asa king of Judah.
18 Then Asa took all the silver and gold

that was left in the treasuries of the house of the LORD and the treasuries of the king's house, and delivered them into the hand of his servants. And King Asa sent them to [a]Ben-Hadad the son of Tabrimmon, the son of Hezion, king of Syria, who dwelt in [b]Damascus, saying,
19 "*Let there be* a treaty between you and me, as there was between my father and your father. See, I have sent you a present of silver and gold. Come and break your treaty with Baasha king of Israel, so that he will withdraw from me."
20 So Ben-Hadad heeded King Asa, and [a]sent the captains of his armies against the cities of Israel. He attacked [b]Ijon, [c]Dan, [d]Abel Beth Maachah, and all Chinneroth, with all the land of Naphtali.
21 Now it happened, when Baasha heard *it*, that he stopped building Ramah, and remained in [a]Tirzah.
22 [a]Then King Asa made a proclamation throughout all Judah; none *was* exempted. And they took away the stones and timber of Ramah, which Baasha had used for building; and with them King Asa built [b]Geba of Benjamin, and [c]Mizpah.
23 The rest of all the acts of Asa, all his might, all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? But [a]in the time of his old age he was diseased in his feet.
24 So Asa [1]rested with his fathers, and was buried with his fathers in the City of David his father. [a]Then [b]Jehoshaphat his son reigned in his place.

Nadab Reigns in Israel

25 Now [a]Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years.
26 And he did evil in the sight of the LORD, and walked in the way of his father, and in [a]his sin by which he had made Israel sin.
27 [a]Then Baasha the son of Ahijah, of the house of Issachar, conspired against him. And Baasha killed him at [b]Gibbethon, which *belonged* to the Philistines, while Nadab and all Israel laid siege to Gibbethon.
28 Baasha killed him in the third year of Asa king of Judah, and reigned in his place.
29 And it was so, when he became king, *that* he killed all the house of Jeroboam. He did not leave to Jeroboam anyone that breathed, until he had destroyed him, according to [a]the word of the LORD which He had spoken by His servant Ahijah the Shilonite,
30 [a]because of the sins of Jeroboam, which he had sinned and by which he had made Israel sin, because of his provocation with which he had provoked the LORD God of Israel to anger.
31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?
32 [a]And there was war between Asa and Baasha king of Israel all their days.

Baasha Reigns in Israel

33 In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel in Tirzah, and *reigned* twenty-four years.
34 He did evil in the sight of the LORD, and walked in [a]the way of Jeroboam, and in his sin by which he had made Israel sin.

16 Then the word of the LORD came to [a]Jehu the son of [b]Hanani, against [c]Baasha, saying:
2 [a]"Inasmuch as I lifted you out of the dust and made you ruler over My people Israel, and [b]you have walked in the way of Jeroboam, and have made My people Israel sin, to provoke Me to anger with their sins,
3 "surely I will [a]take[1] away the posterity of Baasha and the posterity of his house, and I will make your house like [b]the house of Jeroboam the son of Nebat.

ENCOUNTER*Note* *1 Kin. 16:2, 3*

Lifted Out of the Dust

Do you recall a time God graciously gave you an opportunity you did not earn? You may be in a place of importance or influence. Be careful to use this position to honor God. You have this opportunity only by His pleasure.

4 "The dogs shall eat [a]whoever belongs to Baasha and dies in the city, and the birds of the air shall eat whoever dies in the fields."
5 Now the rest of the acts of Baasha, what he did, and his might, [a]*are* they not written in the book of the chronicles of the kings of Israel?

18 [a]2 Chr. 16:2 [b]1 Kin. 11:23, 24
20 [a]1 Kin. 20:1 [b]2 Kin. 15:29 [c]Judg. 18:29 [d]2 Sam. 20:14, 15
21 [a]1 Kin. 14: 17; 16:15–18
22 [a]2 Chr. 16:6 [b]Josh. 21:17 [c]Josh. 18:26
23 [a]2 Chr. 16: 11–14
24 [a]2 Chr. 17:1 [b]Matt. 1:8 [1]Died and joined his ancestors
25 [a]1 Kin. 14:20
26 [a]1 Kin. 12: 28–33; 14:16
27 [a]1 Kin. 14:14 [b]Josh. 19:44; 21:23
29 [a]1 Kin. 14: 10–14
30 [a]1 Kin. 14:9, 16
32 [a]1 Kin. 15:16
34 [a]1 Kin. 13: 33; 14:16

CHAPTER 16

1 [a]2 Chr. 19:2; 20:34 [b]2 Chr. 16:7–10 [c]1 Kin. 15:27
2 [a]1 Kin. 14:7 [b]1 Kin. 12:25–33; 15:34
3 [a]1 Kin. 16:11; 21:21 [b]1 Kin. 14:10; 15:29 [1]*consume*
4 [a]1 Kin. 14:11; 21:24
5 [a]2 Chr. 16:11

15:18 Conflict between Israel and Damascus would continue throughout the remaining days of the northern kingdom (1 Kin. 20:1, 23; 22:4; 2 Kin. 5:2; 6:8, 24; 10:32; 12:21).

6 So Baasha [1]rested with his fathers and was buried in [a]Tirzah. Then Elah his son reigned in his place.
7 And also the word of the LORD came by the prophet [a]Jehu the son of Hanani against Baasha and his house, because of all the evil that he did in the sight of the LORD in provoking Him to anger with the work of his hands, in being like the house of Jeroboam, and because [b]he killed them.

Elah Reigns in Israel

8 In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel, *and reigned* two years in Tirzah.
9 [a]Now his servant Zimri, commander of half *his* chariots, conspired against him as he was in Tirzah drinking himself drunk in the house of Arza, [b]steward[1] of *his* house in Tirzah.
10 And Zimri went in and struck him and killed him in the twenty-seventh year of Asa king of Judah, and reigned in his place.
11 Then it came to pass, when he began to reign, as soon as he was seated on his throne, *that* he killed all the household of Baasha; he [a]did not leave him one male, neither of his relatives nor of his friends.
12 Thus Zimri destroyed all the household of Baasha, [a]according to the word of the LORD, which He spoke against Baasha by Jehu the prophet,
13 for all the sins of Baasha and the sins of Elah his son, by which they had sinned and by which they had made Israel sin, in provoking the LORD God of Israel to anger [a]with their [1]idols.
14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

6 [a]1 Kin. 14:17; 15:21 [1]Died and joined his ancestors
7 [a]1 Kin. 16:1 [b]1 Kin. 15:27, 29
9 [a]2 Kin. 9: 30–33 [b]1 Kin. 18:3 [1]Lit. *who was over the house*
11 [a]1 Sam. 25: 22
12 [a]1 Kin. 16:3
13 [a]Deut. 32:21 [1]Lit. *vanities*

Zimri Reigns in Israel

15 In the twenty-seventh year of Asa king of Judah, Zimri had reigned in Tirzah seven days. And the people *were* encamped [a]against Gibbethon, which *belonged* to the Philistines.
16 Now the people *who were* encamped heard it said, "Zimri has conspired and also has killed the king." So all Israel made Omri, the commander of the army, king over Israel that day in the camp.
17 Then Omri and all Israel with him went up from Gibbethon, and they besieged Tirzah.
18 And it happened, when Zimri saw that the city was [1]taken, that he went into the citadel of the king's house and burned the king's house [2]down upon himself with fire, and died,
19 because of the sins which he had committed in doing evil in the sight of the LORD, [a]in walking in the [b]way of Jeroboam, and in his sin which he had committed to make Israel sin.
20 Now the rest of the acts of Zimri, and the treason he committed, *are* they not written in the book of the chronicles of the kings of Israel?

Omri Reigns in Israel

21 Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri.
22 But the people who followed Omri prevailed over the people who followed Tibni the son of Ginath. So Tibni died and Omri reigned.
23 In the thirty-first year of Asa king of Judah, Omri became king over Israel, *and reigned* twelve years. Six years he reigned in [a]Tirzah.
24 And he bought the hill of Samaria from Shemer for two talents of silver;

15 [a]1 Kin. 15:27
18 [1]*captured* [2]Lit. *over him*
19 [a]1 Kin. 15: 26, 34 [b]1 Kin. 12:25–33
23 [a]1 Kin. 15:21

CHARACTER*Study*

OMRI

1 Kin. 16:16

There is only brief mention of Omri in Kings (1 Kin. 16:21–28). However, Omri established a dynasty with far-reaching influence among the countries of the ancient world. The dynasty Omri initiated included his son Ahab (1 Kin. 16:29—22:40), and his grandsons Ahaziah (1 Kin. 22:51) and Jehoram (2 Kin. 3:1). It wielded such influence that long after its overthrow by Jehu (2 Kin. 9–10), the Assyrian King Shalmaneser III continued to refer to Israel as "the house of Omri." The Omride Dynasty marks a period in Israelite history of unparalleled economic success, massive building projects, and widespread international influence and recognition. However, the Bible simply notes that Omri "did evil in the sight of the Lord." While Assyrian and Moabite inscriptions and archaeological remains reveal a successful and powerful king, the Bible assesses the man according to his walk with God. Likewise, God will evaluate our lives based on how we honored Him, not on our worldly success (Matt. 16:26).

16:24 Samaria served as the capital city for the kingdom of Israel. The city was situated at a junction between major trade routes traversing the country from north to south and from east to west. Thus, Samaria served as the kingdom's business and administrative hub.

then he built on the hill, and called the name of the city which he built, [a]Samaria,[1] after the name of Shemer, owner of the hill.
25 [a]Omri did evil in the eyes of the LORD, and did worse than all who *were* before him.
26 For he [a]walked in all the ways of Jeroboam the son of Nebat, and in his sin by which he had made Israel sin, provoking the LORD God of Israel to anger with their [b]idols.[1]
27 Now the rest of the acts of Omri which he did, and the might that he showed, *are* they not written in the book of the chronicles of the kings of Israel?
28 So Omri rested with his fathers and was buried in Samaria. Then Ahab his son reigned in his place.

Ahab Reigns in Israel

29 In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri became king over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty-two years.
30 Now Ahab the son of Omri did evil in the sight of the LORD, more than all who *were* before him.
31 And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, [a]that he took as wife Jezebel the daughter of Ethbaal, king of the [b]Sidonians; [c]and he went and served Baal and worshiped him.
32 Then he set up an altar for Baal in [a]the temple of Baal, which he had built in Samaria.
33 [a]And Ahab made a [1]wooden image. Ahab [b]did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him.
34 In his days Hiel of Bethel built Jericho. He laid its foundation [1]with Abiram his firstborn, and with his youngest *son* Segub he set up its gates, [a]according to the word of the LORD, which He had spoken through Joshua the son of Nun.

24 [a]1 Kin. 13:32 [1]Heb. *Shomeron*
25 [a]Mic. 6:16
26 [a]1 Kin. 16:19 [b]1 Kin. 16:13 [1]Lit. *vanities*
31 [a]Deut. 7:3 [b]Judg. 18:7 [c]1 Kin. 21:25, 26
32 [a]2 Kin. 10: 21, 26, 27
33 [a]2 Kin. 13:6 [b]1 Kin. 14:9; 16:29, 30; 21:25 [1]Heb. *Asherah,* a Canaanite goddess
34 [1]At the cost of the life of [a]Josh. 6:26

CHAPTER 17

1 [a]Judg. 12:4 [b]2 Kin. 3:14; 5:20 [c]Deut. 10:8 [d]James 5:17 [e]Luke 4:25
4 [a]Job 38:41

ENCOUNTER*Note* *1 Kin. 16:31*

A Trivial Thing

If we are not diligent to follow God's commands, our sin will eventually become so commonplace that we no longer see it as offensive to God.

Elijah Proclaims a Drought

17 And Elijah the Tishbite, of the [a]inhabitants of Gilead, said to Ahab, [b]"*As* the LORD God of Israel lives, [c]before whom I stand, [d]there shall not be dew nor rain [e]these years, except at my word."
2 Then the word of the LORD came to him, saying,
3 "Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan.
4 "And it will be *that* you shall drink from the brook, and I have commanded the [a]ravens to feed you there."
5 So he went and did according to the word of the LORD, for he went and stayed by the Brook Cherith, which flows into the Jordan.
6 The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook.
7 And it happened after a while that the brook dried up, because there had been no rain in the land.

Elijah and the Widow

8 Then the word of the LORD came to him, saying,

CHARACTER*Study* **ELIJAH** *1 Kin. 17:1*

Elijah served as God's spokesman during a dark time in Israel's religious life, during the reigns of Ahab and Ahaziah in the ninth century B.C. Under the leadership of the Omrides, the nation embraced Baalism as the prominent religion. They did not completely abandon the true God, but they relegated His worship to a lesser role in the kingdom. In so doing, they blatantly ignored God's standards and the laws He had established for His people. God used Elijah to deliver a clear ultimatum to the people of Israel: "How long will you falter between two opinions? If the Lord is God follow Him" (1 Kin. 18:21). Through a series of confrontations, Elijah warned Israel to return to the sole worship of the Lord (17:1; 18:20–40; 21:17–29; 2 Kin. 1:1–17). Elijah's stern message drew strong opposition from those loyal to Baalism. Elijah's response set a noteworthy example of walking firmly in faith. His unwavering trust in God at Mount Carmel is both a challenge and an encouragement to Christians as we too encounter opposition and derision for our faith. And, like Elijah, we may sometimes find our faith shaken and flee in the face of opposition, only to discover that God is still with us. He is still in control and the battle has not been lost (1 Kin. 19:1–18).

9 "Arise, go to [a]Zarephath, which *belongs* to [b]Sidon, and dwell there. See, I have commanded a widow there to provide for you."
10 So he arose and went to Zarephath. And when he came to the gate of the city, indeed a widow *was* there gathering sticks. And he called to her and said, "Please bring me a little water in a cup, that I may drink."
11 And as she was going to get *it*, he called to her and said, "Please bring me a morsel of bread in your hand."
12 So she said, "As the LORD your God lives, I do not have bread, only a handful of flour in a bin, and a little oil in a [1]jar; and see, I *am* gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it, and [a]die."
13 And Elijah said to her, "Do not fear; go *and* do as you have said, but make me a small cake from it first, and bring *it* to me; and afterward make *some* for yourself and your son.
14 "For thus says the LORD God of Israel: 'The bin of flour shall not be used up, nor shall the jar of oil run dry, until the day the LORD sends rain on the earth.' "
15 So she went away and did according to the word of Elijah; and she and he and her household ate for *many* days.
16 The bin of flour was not used up, nor did the jar of oil run dry, according to the word of the LORD which He spoke by Elijah.

Elijah Revives the Widow's Son

17 Now it happened after these things *that* the son of the woman who owned the house became sick. And his sickness was so [1]serious that [2]there was no breath left in him.
18 So she said to Elijah, [a]"What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?"
19 And he said to her, "Give me your son." So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed.
20 Then he cried out to the LORD and said, "O LORD my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?"
21 [a]And he stretched himself out on the child three times, and cried out to the LORD and said, "O LORD my God, I pray, let this child's soul come back to him."
22 Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he [a]revived.

9 [a]Obad. 20 [b]2 Sam. 24:6
12 [a]Deut. 28:23, 24 [1]Lit. *pitcher* or *water jar*
17 [1]*severe* [2]He died.
18 [a]Luke 5:8
21 [a]2 Kin. 4:34, 35
22 [a]Heb. 11:35

23 And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, "See, your son lives!"
24 Then the woman said to Elijah, "Now by this [a]I know that you *are* a man of God, *and* that the word of the LORD in your mouth *is* the truth."

24 [a]John 2:11; 3:2; 16:30

ENCOUNTER*Note* *1 Kin. 17:24*

Actions Over Words

As we serve God, people will pay more attention to our actions than to our words. They may listen to what we say but most often it is what we *do* that convinces them we are God's servants (James 2:15, 16).

Elijah's Message to Ahab

CHAPTER 18

18 And it came to pass *after* [a]many days that the word of the LORD came to Elijah, in the third year, saying, "Go, present yourself to Ahab, and [b]I will send rain on the earth."
2 So Elijah went to present himself to Ahab; and *there was* a severe famine in Samaria.
3 And Ahab had called Obadiah, who *was* [1]in charge of *his* house. (Now Obadiah feared the LORD greatly.
4 For so it was, while Jezebel [1]massacred the prophets of the LORD, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.)
5 And Ahab had said to Obadiah, "Go into the land to all the springs of water and to all the brooks; perhaps we may find grass to keep the horses and mules alive, so that we will not have to kill any livestock."
6 So they divided the land between them to explore it; Ahab went one way by himself, and Obadiah went another way by himself.
7 Now as Obadiah was on his way, suddenly Elijah met him; and he [a]recognized him, and fell on his face, and said, "*Is* that you, my lord Elijah?"
8 And he answered him, "*It is* I. Go, tell your master, 'Elijah *is here*.' "
9 So he said, "How have I sinned, that you are delivering your servant into the hand of Ahab, to kill me?
10 "*As* the LORD your God lives, there is no nation or kingdom where my master has not sent someone to hunt for you; and when they said, '*He is* not *here*,' he took an oath from the kingdom or nation that they could not find you.

1 [a]Luke 4:25 [b]Deut. 28:12
3 [1]Lit. *over the house*
4 [1]Lit. *cut off*
7 [a]2 Kin. 1:6–8

11 "And now you say, 'Go, tell your master, "Elijah *is here*" '!
12 "And it shall come to pass, *as soon as* I am gone from you, that [a]the Spirit of the LORD will carry you to a place I do not know; so when I go and tell Ahab, and he cannot find you, he will kill me. But I your servant have feared the LORD from my youth.

ENCOUNTER *Note* *1 Kin. 18:12*

From My Youth

A lifetime of following God prepares you for times of crisis and uncertainty. Though you may not always understand your situation, experience tells you God is trustworthy even unto death. You can find comfort in the security of a proven relationship with your God.

13 "Was it not reported to my lord what I did when Jezebel killed the prophets of the LORD, how I hid one hundred men of the LORD's prophets, fifty to a cave, and fed them with bread and water?
14 "And now you say, 'Go, tell your master, "Elijah *is here*." ' He will kill me!"
15 Then Elijah said, "*As* the LORD of hosts lives, before whom I stand, I will surely present myself to him today."
16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.
17 Then it happened, when Ahab saw Elijah, that Ahab said to him, [a]"*Is that* you, O [b]troubler of Israel?"
18 And he answered, "I have not troubled Israel, but you and your father's house *have,* [a]in that you have forsaken the commandments of the LORD and have followed the Baals.
19 "Now therefore, send *and* gather all Israel to me on [a]Mount Carmel, the four hundred and fifty prophets of Baal, [b]and the four hundred prophets of [1]Asherah, who [2]eat at Jezebel's table."

Elijah's Mount Carmel Victory

20 So Ahab sent for all the children of Israel, and [a]gathered the prophets together on Mount Carmel.
21 And Elijah came to all the people, and said, [a]"How long will you falter between two opinions? If the LORD *is* God, follow Him; but if Baal, [b]follow him." But the people answered him not a word.
22 Then Elijah said to the people, [a]"I alone am left a prophet of the LORD; [b]but Baal's prophets *are* four hundred and fifty men.

12 [a]Acts 8:39
17 [a]1 Kin. 21:20 [b]Josh. 7:25
18 [a][2 Chr. 15:2]
19 [a]Josh. 19:26 [b]1 Kin. 16:33 [1]A Canaanite goddess [2]Are provided for by Jezebel
20 [a]1 Kin. 22:6
21 [a][Matt. 6:24] [b]Josh. 24:15
22 [a]1 Kin. 19: 10, 14 [b]1 Kin. 18:19

24 [a]1 Chr. 21:26 [1]Lit. *The word is good*
26 [a]Jer. 10:5 [1]*answer* [2]Lit. *limped about, leaped in dancing around*
27 [1]*with a loud voice*
28 [a][Deut. 14:1] [1]*swords*
29 [a]Ex. 29:39, 41 [b]1 Kin. 18:26
30 [a]2 Chr. 33:16
31 [a]Gen. 32:28; 35:10
32 [a][Col. 3:17]
33 [a]Lev. 1:6–8

ENCOUNTER *Note* *1 Kin. 18:21*

Between Two Opinions

The world gives its counsel and the Bible states its truth. We must choose between these two. If we truly believe Jesus is Lord, our lives will verify our faith. We cannot live for the world and for God.

23 "Therefore let them give us two bulls; and let them choose one bull for themselves, cut it in pieces, and lay *it* on the wood, but put no fire *under it;* and I will prepare the other bull, and lay *it* on the wood, but put no fire *under it.*
24 "Then you call on the name of your gods, and I will call on the name of the LORD; and the God who [a]answers by fire, He is God." So all the people answered and said, [1]"It is well spoken."
25 Now Elijah said to the prophets of Baal, "Choose one bull for yourselves and prepare *it* first, for you *are* many; and call on the name of your god, but put no fire *under it.*"
26 So they took the bull which was given them, and they prepared *it,* and called on the name of Baal from morning even till noon, saying, "O Baal, [1]hear us!" But *there was* [a]no voice; no one answered. Then they [2]leaped about the altar which they had made.
27 And so it was, at noon, that Elijah mocked them and said, "Cry [1]aloud, for he *is* a god; either he is meditating, or he is busy, or he is on a journey, *or* perhaps he is sleeping and must be awakened."
28 So they cried aloud, and [a]cut themselves, as was their custom, with [1]knives and lances, until the blood gushed out on them.
29 And when midday was past, [a]they prophesied until the *time* of the offering of the *evening* sacrifice. But *there was* [b]no voice; no one answered, no one paid attention.
30 Then Elijah said to all the people, "Come near to me." So all the people came near to him. [a]And he repaired the altar of the LORD *that was* broken down.
31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, [a]"Israel shall be your name."
32 Then with the stones he built an altar [a]in the name of the LORD; and he made a trench around the altar large enough to hold two seahs of seed.
33 And he [a]put the wood in order, cut

the bull in pieces, and laid *it* on the wood, and said, "Fill four waterpots with water, and [b]pour *it* on the burnt sacrifice and on the wood."
34 Then he said, "Do *it* a second time," and they did *it* a second time; and he said, "Do *it* a third time," and they did *it* a third time.
35 So the water ran all around the altar; and he also filled [a]the trench with water.
36 And it came to pass, at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near and said, "LORD [a]God of Abraham, Isaac, and Israel, [b]let it be known this day that You *are* God in Israel and I *am* Your servant, and *that* [c]I have done all these things at Your word.
37 "Hear me, O LORD, hear me, that this people may know that You *are* the LORD God, and *that* You have turned their hearts back *to You* again."
38 Then [a]the fire of the LORD fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that *was* in the trench.
39 Now when all the people saw *it*, they fell on their faces; and they said, [a]"The LORD, He *is* God! The LORD, He *is* God!"
40 And Elijah said to them, [a]"Seize the prophets of Baal! Do not let one of them escape!" So they seized them; and Elijah brought them down to the Brook [b]Kishon and [c]executed them there.

[b]Judg. 6:20
35 [a]1 Kin. 18: 32, 38
36 [a]Ex. 3:6; 4:5 [b]1 Kin. 8:43 [c]Num. 16:28
38 [a]1 Chr. 21:26
39 [a]1 Kin. 18: 21, 24
40 [a]2 Kin. 10:25 [b]Judg. 4:7; 5:21 [c][Deut. 13:5; 18:20]
42 [a]James 5:17, 18

44 [1]Lit. *Bind* or *Harness*
46 [a]2 Kin. 3:15 [b]2 Kin. 4:29; 9:1 [1]Tucked the skirts of his robe in his belt in preparation for quick travel

CHAPTER 19
1 [a]1 Kin. 18:40
2 [a]Ruth 1:17

The Drought Ends

41 Then Elijah said to Ahab, "Go up, eat and drink; for *there is* the sound of abundance of rain."
42 So Ahab went up to eat and drink. And Elijah went up to the top of Carmel; [a]then he bowed down on the ground, and put his face between his knees,
43 and said to his servant, "Go up now, look toward the sea." So he went up and looked, and said, "*There is* nothing." And seven times he said, "Go again."
44 Then it came to pass the seventh *time*, that he said, "There is a cloud, as small as a man's hand, rising out of the sea!" So he said, "Go up, say to Ahab, [1]'Prepare *your chariot*, and go down before the rain stops you.' "
45 Now it happened in the meantime that the sky became black with clouds and wind, and there was a heavy rain. So Ahab rode away and went to Jezreel.
46 Then the [a]hand of the LORD came upon Elijah; and he [b]girded[1] up his loins and ran ahead of Ahab to the entrance of Jezreel.

Elijah Escapes from Jezebel

19 And Ahab told Jezebel all that Elijah had done, also how he had [a]executed all the prophets with the sword.
2 Then Jezebel sent a messenger to Elijah, saying, [a]"So let the gods do *to me*, and more also, if I do not make your life as the life of one of them by tomorrow about this time."

CHARACTER*Study*

JEZEBEL

1 Kin. 19:2

Omri's international agreement with the Phoenician King Ethbaal was sealed by the marriage of Ahab and Jezebel. Marital alliances between royal families was not new among the Israelites: Solomon married Pharaoh's daughter as well as women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites (1 Kin. 11:1). No marriage has been condemned like Jezebel and Ahab's union.

Modern perceptions of Jezebel present the image of a painted woman, a manipulator of men who lived a horribly immoral lifestyle. However, Scripture condemns Jezebel for her involvement in public religious and political matters, not for private immorality. Her intrusive role in the political affairs of the country was what distinguished her from Solomon's foreign wives.

Biblical history blames Jezebel for the religious deficiencies of her royal spouse (1 Kin. 21:25), sons (2 Kin. 9:22), and her extended family. She represented the opposition to the sole worship of the Lord, fostered the worship of foreign gods, persecuted the Lord's prophets, and openly disregarded the rights of native Israelites. Therefore, her fate was prophesied by Elijah: "And concerning Jezebel the LORD also spoke, saying 'The dogs shall eat Jezebel by the wall of Jezreel'" (1 Kin. 21:23). The Phoenician princess wielded considerable power over the northern kingdom. Kings records her influence in a number of ways: She encouraged the worship of Canaanite fertility deities and sustained 450 prophets of Baal and 400 prophets of Asherah at her royal table (1 Kin. 18:19); she maintained the authority to persecute the rival prophets of the Lord, sending them into hiding (1 Kin. 18:4); her personal threats carried enough weight to cause the great prophet Elijah concern (1 Kin. 19:13); and she was powerful enough to have the innocent Naboth murdered with impunity (1 Kin. 21). The marriage between Ahab and Jezebel provided a strategic alliance for Israel; however, in the eyes of the biblical writers, the marriage was too costly to the social and religious life of Israel.

3 And when he saw *that,* he arose and ran for his life, and went to Beersheba, which *belongs* to Judah, and left his servant there.
4 But he himself went a day's journey into the wilderness, and came and sat down under a [1]broom tree. And he [a]prayed that he might die, and said, "It is enough! Now, LORD, take my life, for I *am* no better than my fathers!"
5 Then as he lay and slept under a broom tree, suddenly an [1]angel touched him, and said to him, "Arise *and* eat."
6 Then he looked, and there by his head *was* a cake baked on [1]coals, and a jar of water. So he ate and drank, and lay down again.
7 And the [1]angel of the LORD came back the second time, and touched him, and said, "Arise *and* eat, because the journey *is* too great for you."
8 So he arose, and ate and drank; and he went in the strength of that food forty days and [a]forty nights as far as [b]Horeb, the mountain of God.
9 And there he went into a cave, and spent the night in that place; and behold, the word of the LORD *came* to him, and He said to him, "What are you doing here, Elijah?"
10 So he said, [a]"I have been very [b]zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and [c]killed Your prophets with the sword. [d]I alone am left; and they seek to take my life."

God's Revelation to Elijah

11 Then He said, "Go out, and stand [a]on the mountain before the LORD." And behold, the LORD [b]passed by, and [c]a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, *but* the LORD *was* not in the wind; and after the wind an earthquake, *but* the LORD *was* not in the earthquake;
12 and after the earthquake a fire, *but* the LORD *was* not in the fire; and after the fire [1]a still small voice.

ENCOUNTER *Note* *1 Kin. 19:12*

Still Small Voice

Often, we expect God to visit us in spectacular ways or at large events. However, we must also learn to recognize God when He speaks in a still small voice. God's word is no less powerful when revealed in a whisper.

4 [a]Num. 11:15
[1]*juniper*
5 [1]Or *Angel*
6 [1]*hot stones*
7 [1]Or *Angel*
8 [a]Matt. 4:2
[b]Ex. 3:1; 4:27
10 [a]Rom. 11:3
[b]Ps. 69:9
[c]1 Kin. 18:4
[d]1 Kin. 18:22
11 [a]Ex. 19:20; 24:12, 18
[b]Ex. 33:21, 22
[c]Ezek. 1:4; 37:7
12 [1]*a delicate whispering voice*

13 [a]Ex. 3:6
[b]1 Kin. 19:9
14 [a]1 Kin. 19:10
15 [a]2 Kin. 8: 8–15
16 [a]2 Kin. 9: 1–10
[b]2 Kin. 2:9–15
17 [a]2 Kin. 8:12; 13:3, 22
[b]2 Kin. 9:14—10:28
[c][Hos. 6:5]
18 [a]Rom. 11:4
[b]Hos. 13:2
19 [a]2 Kin. 2:8, 13, 14
20 [a][Matt. 8:21, 22]
21 [a]2 Sam. 24: 22

CHAPTER 20
1 [a]2 Kin. 6:24
[b]1 Kin. 16:24

13 So it was, when Elijah heard *it,* that [a]he wrapped his face in his mantle and went out and stood in the entrance of the cave. [b]Suddenly a voice *came* to him, and said, "What are you doing here, Elijah?"
14 [a]And he said, "I have been very zealous for the LORD God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."
15 Then the LORD said to him: "Go, return on your way to the Wilderness of Damascus; [a]and when you arrive, anoint Hazael *as* king over Syria.
16 "Also you shall anoint [a]Jehu the son of Nimshi *as* king over Israel. And [b]Elisha the son of Shaphat of Abel Meholah you shall anoint *as* prophet in your place.
17 [a]"It shall be *that* whoever escapes the sword of Hazael, Jehu will [b]kill; and whoever escapes the sword of Jehu, [c]Elisha will kill.
18 [a]"Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, [b]and every mouth that has not kissed him."

Elisha Follows Elijah

19 So he departed from there, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he was with the twelfth. Then Elijah passed by him and threw his [a]mantle on him.
20 And he left the oxen and ran after Elijah, and said, [a]"Please let me kiss my father and my mother, and *then* I will follow you." And he said to him, "Go back again, for what have I done to you?"
21 So *Elisha* turned back from him, and took a yoke of oxen and slaughtered them and [a]boiled their flesh, using the oxen's equipment, and gave it to the people, and they ate. Then he arose and followed Elijah, and became his servant.

Ahab Defeats the Syrians

20 Now [a]Ben-Hadad the king of Syria gathered all his forces together; thirty-two kings *were* with him, with horses and chariots. And he went up and besieged [b]Samaria, and made war against it.
2 Then he sent messengers into the city to Ahab king of Israel, and said to him, "Thus says Ben-Hadad:
3 'Your silver and your gold *are* mine; your loveliest wives and children are mine.' "

19:18 There is a stark difference between Elijah's perspective, found in verse ten, and God's reality revealed in this verse.

4 And the king of Israel answered and said, "My lord, O king, just as you say, I and all that I have *are* yours."
5 Then the messengers came back and said, "Thus speaks Ben-Hadad, saying, 'Indeed I have sent to you, saying, "You shall deliver to me your silver and your gold, your wives and your children";
6 'but I will send my servants to you tomorrow about this time, and they shall search your house and the houses of your servants. And it shall be, *that* whatever is [1]pleasant in your eyes, they will put in their hands and take *it*.' "
7 So the king of Israel called all the elders of the land, and said, "Notice, please, and see how this *man* seeks trouble, for he sent to me for my wives, my children, my silver, and my gold; and I did not deny him."
8 And all the elders and all the people said to him, "Do not listen or consent."
9 Therefore he said to the messengers of Ben-Hadad, "Tell my lord the king, 'All that you sent for to your servant the first time I will do, but this thing I cannot do.' " And the messengers departed and brought back word to him.
10 Then Ben-Hadad sent to him and said, [a]"The gods do so to me, and more also, if enough dust is left of Samaria for a handful for each of the people [1]who follow me."
11 So the king of Israel answered and said, "Tell *him*, 'Let not the one who puts on *his armor* [a]boast like the one who takes *it off*.' "
12 And it happened when *Ben-Hadad* heard this message, as he and the kings *were* [a]drinking at the [1]command post, that he said to his servants, "Get ready." And they got ready to attack the city.
13 Suddenly a prophet approached Ahab king of Israel, saying, "Thus says the LORD: 'Have you seen all this great multitude? Behold, [a]I will deliver it into your hand today, and you shall know that I *am* the LORD.' "
14 So Ahab said, "By whom?" And he said, "Thus says the LORD: 'By the young leaders of the provinces.' " Then he said, "Who will set the battle in order?" And he answered, "You."
15 Then he mustered the young leaders of the provinces, and there were two hundred and thirty-two; and after them he mustered all the people, all the children of Israel—seven thousand.
16 So they went out at noon. Meanwhile Ben-Hadad and the thirty-two kings helping him were [a]getting drunk at the command post.
17 The young leaders of the provinces went out first. And Ben-Hadad sent out *a patrol*, and they told him, saying, "Men are coming out of Samaria!"
18 So he said, "If they have come out for peace, take them alive; and if they have come out for war, take them alive."
19 Then these young leaders of the provinces went out of the city with the army which followed them.
20 And each one killed his man; so the Syrians fled, and Israel pursued them; and Ben-Hadad the king of Syria escaped on a horse with the cavalry.
21 Then the king of Israel went out and attacked the horses and chariots, and killed the Syrians with a great slaughter.
22 And the prophet came to the king of Israel and said to him, "Go, strengthen yourself; take note, and see what you should do, [a]for [1]in the spring of the year the king of Syria will come up against you."

The Syrians Again Defeated

23 Then the servants of the king of Syria said to him, "Their gods *are* gods of the hills. Therefore they were stronger than we; but if we fight against them in the plain, surely we will be stronger than they.
24 "So do this thing: Dismiss the kings, each from his position, and put captains in their [1]places;
25 "and you shall muster an army like the army [1]that you have lost, horse for horse and chariot for chariot. Then we will fight against them in the plain; surely we will be stronger than they." And he listened to their voice and did so.
26 So it was, in the spring of the year, that Ben-Hadad mustered the Syrians and went up to [a]Aphek to fight against Israel.
27 And the children of Israel were mustered and given provisions, and they went against them. Now the children of Israel encamped before them like two little flocks of goats, while the Syrians filled the [a]countryside.
28 Then a [a]man of God came and spoke to the king of Israel, and said, "Thus says the LORD: 'Because the Syrians have said, "The LORD *is* God of the hills, but He *is* not God of the valleys," therefore [b]I will deliver all this great multitude into your hand, and you shall know that I *am* the LORD.' "

6 [1]*pleasing*
10 [a]1 Kin. 19:2 [1]Lit. *at my feet*
11 [a]Prov. 27:1
12 [a]1 Kin. 20:16 [1]Lit. *booths* or *shelters*
13 [a]1 Kin. 20:28
16 [a]1 Kin. 16:9; 20:12
22 [a]2 Sam. 11:1 [1]Lit. *at the return*
24 [1]*positions*
25 [1]Lit. *that fell from you*
26 [a]Josh. 13:4
27 [a]Judg. 6:3–5
28 [a]1 Kin. 17:18 [b]1 Kin. 20:13

20:6 The Aramean reply to "search your palaces and houses" meant they wanted the entire city handed over rather than merely some plunder.

20:11 This is a proverb meaning that preparing for war was one thing, but winning was another. These kinds of proverbs were often exchanged in the diplomatic discussions between nations before they engaged in battle.

ENCOUNTER Note 1 Kin. 20:28

God of All

God is not limited by geography, social class, people groups, or our beliefs. When people choose not to acknowledge God's unhindered rule, He may bring calamity upon them to show His authority and power.

29 And they encamped opposite each other for seven days. So it was that on the seventh day the battle was joined; and the children of Israel killed one hundred thousand foot soldiers *of* the Syrians in one day.
30 But the rest fled to Aphek, into the city; then a wall fell on twenty-seven thousand of the men *who were* left. And Ben-Hadad fled and went into the city, into an inner chamber.

Ahab's Treaty with Ben-Hadad

31 Then his servants said to him, "Look now, we have heard that the kings of the house of Israel *are* merciful kings. Please, let us [a]put sackcloth around our waists and ropes around our heads, and go out to the king of Israel; perhaps he will spare your life."
32 So they wore sackcloth around their waists and *put* ropes around their heads, and came to the king of Israel and said, "Your servant Ben-Hadad says, 'Please let me live.' " And he said, "*Is* he still alive? He *is* my brother."
33 Now the men were watching closely to see whether *any sign of mercy would come* from him; and they quickly grasped *at this word* and said, "Your brother Ben-Hadad." So he said, "Go, bring him." Then Ben-Hadad came out to him; and he had him come up into the chariot.
34 So *Ben-Hadad* said to him, [a]"The cities which my father took from your father I will restore; and you may set up marketplaces for yourself in Damascus, as my father did in Samaria." Then *Ahab said,* "I will send you away with this treaty." So he made a treaty with him and sent him away.

Ahab Condemned

35 Now a certain man of [a]the sons of the prophets said to his neighbor [b]by the word of the LORD, "Strike me, please." And the man refused to strike him.
36 Then he said to him, "Because you have not obeyed the voice of the LORD, surely, as soon as you depart from me, a lion shall kill you." And as soon as he left him, [a]a lion found him and killed him.
37 And he found another man, and said, "Strike me, please." So the man struck him, inflicting a wound.
38 Then the prophet departed and waited for the king by the road, and disguised himself with a bandage over his eyes.
39 Now [a]as the king passed by, he cried out to the king and said, "Your servant went out into the midst of the battle; and there, a man came over and brought a man to me, and said, 'Guard this man; if by any means he is missing, [b]your life shall be for his life, or else you shall [1]pay a talent of silver.'
40 "While your servant was busy here and there, he was gone." Then the king of Israel said to him, "So *shall* your judgment *be;* you yourself have decided *it.*"
41 And he hastened to take the bandage away from his eyes; and the king of Israel recognized him as one of the prophets.
42 Then he said to him, "Thus says the LORD: [a]'Because you have let slip out of *your* hand a man whom I appointed to utter destruction, therefore your life shall go for his life, and your people for his people.' "
43 So the king of Israel [a]went to his house sullen and displeased, and came to Samaria.

Naboth Is Murdered for His Vineyard

21 And it came to pass after these things *that* Naboth the Jezreelite had a vineyard which *was* in [a]Jezreel, next to the palace of Ahab king of Samaria.
2 So Ahab spoke to Naboth, saying, "Give me your [a]vineyard, that I may have it for a vegetable garden, because it *is* near, next to my house; and for it I will give you a vineyard better than it. *Or,* if it seems good to you, I will give you its worth in money."
3 But Naboth said to Ahab, "The LORD forbid [a]that I should give the inheritance of my fathers to you!"
4 So Ahab went into his house sullen and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, "I will not give you the inheritance of my fathers." And he lay down on his bed, and turned away his face, and would eat no food.
5 But [a]Jezebel his wife came to him, and said to him, "Why is your spirit so sullen that you eat no food?"
6 He said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard for money; or

31 [a]Gen. 37:34
34 [a]1 Kin. 15:20
35 [a]2 Kin. 2:3, 5, 7, 15
[b]1 Kin. 13:17, 18
36 [a]1 Kin. 13:24
39 [a]2 Sam. 12:1
[b]2 Kin. 10:24
[1]Lit. *weigh*
42 [a]1 Kin. 22: 31–37
43 [a]1 Kin. 21:4

CHAPTER 21
1 [a]1 Kin. 18:45, 46
2 [a]1 Sam. 8:14
3 [a][Num. 36:7]
5 [a]1 Kin. 19:1, 2

else, if it pleases you, I will give you *another* vineyard for it.' And he answered, 'I will not give you my vineyard.' "
7 Then Jezebel his wife said to him, "You now exercise authority over Israel! Arise, eat food, and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite."
8 And she wrote letters in Ahab's name, sealed *them* with his seal, and sent the letters to the elders and the nobles who *were* dwelling in the city with Naboth.
9 She wrote in the letters, saying,

Proclaim a fast, and seat Naboth
[1]with high honor among the people;
10 and seat two men, scoundrels,
before him to bear witness against
him, saying, "You have [a]blasphemed
God and the king." *Then* take him
out, and [b]stone him, that he may
die.

11 So the men of his city, the elders and nobles who were inhabitants of his city, did as Jezebel had sent to them, as it *was* written in the letters which she had sent to them.
12 [a]They proclaimed a fast, and seated Naboth with high honor among the people.
13 And two men, scoundrels, came in and sat before him; and the scoundrels [a]witnessed against him, against Naboth, in the presence of the people, saying, "Naboth has blasphemed God and the king!" [b]Then they took him outside the city and stoned him with stones, so that he died.
14 Then they sent to Jezebel, saying, "Naboth has been stoned and is dead."

9 [1]Lit. *at the head*
10 [a][Ex. 22:28] [b][Lev. 24:14]
12 [a]Is. 58:4
13 [a][Ex. 20:16; 23:1, 7] [b]2 Kin. 9:26

15 And it came to pass, when Jezebel heard that Naboth had been stoned and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead."
16 So it was, when Ahab heard that Naboth was dead, that Ahab got up and went down to take possession of the vineyard of Naboth the Jezreelite.

The LORD Condemns Ahab

17 [a]Then the word of the LORD came to [b]Elijah the Tishbite, saying,
18 "Arise, go down to meet Ahab king of Israel, [a]who *lives* in Samaria. There *he is,* in the vineyard of Naboth, where he has gone down to take possession of it.
19 "You shall speak to him, saying, 'Thus says the LORD: "Have you murdered and also taken possession?" ' And you shall speak to him, saying, 'Thus says the LORD: [a]"In the place where dogs licked the blood of Naboth, dogs shall lick your blood, even yours." ' "
20 So Ahab said to Elijah, [a]"Have you found me, O my enemy?" And he answered, "I have found *you,* because [b]you have sold yourself to do evil in the sight of the LORD:
21 'Behold, [a]I will bring calamity on you. I will take away your [b]posterity, and will cut off from Ahab [c]every male in Israel, both [d]bond and free.
22 'I will make your house like the house of [a]Jeroboam the son of Nebat, and like the house of [b]Baasha the son of Ahijah, because of the provocation with

17 [a][Ps. 9:12] [b]1 Kin. 19:1
18 [a]2 Chr. 22:9
19 [a]1 Kin. 22:38
20 [a]1 Kin. 18:17 [b][Rom. 7:14]
21 [a]1 Kin. 14:10 [b]2 Kin. 10:10 [c]1 Sam. 25:22 [d]1 Kin. 14:10
22 [a]1 Kin. 15:29 [b]1 Kin. 16:3, 11

CHARACTER*Study*

AHAB

1 Kin. 21:2

The Book of 1 Kings appears to devote a large amount of space to the life of Ahab (chapters 16–22). However, the major focus is actually on the prophets Elijah and Elisha during Ahab's rule. Much of what we know about Ahab comes from extrabiblical sources and archaeological remains. He was the son of Omri, the military commander who became king of Israel (1 Kin. 16:16). He continued his father's successful international policies and massive building projects. Under Ahab, Israel remained a wealthy and mighty nation. Artifacts from sites such as Hazor, Megiddo, Jezreel, Dan, and Samaria indicate Ahab was the most aggressive builder in Israel's history until Herod the Great. Ancient inscriptions from Assyria, northern Israel, and Moab reveal that Ahab commanded a powerful military force that rivaled Damascus, occupied Moab, and successfully fought in a coalition against Assyria. Ahab was an able ruler and a brave leader. Even after an arrow struck him during battle he had his men prop him up in his chariot so he could encourage his troops (22:35). However, the Bible presents Ahab as a man of wavering loyalty to God and one who had strained relationships with God's prophets. Ahab worshipped God, gave his sons names that honored Him, sought the counsel of the prophet Elijah, and supported the destruction of the prophets of Baal and Asherah (18:20). On the other hand, he allowed his wife Jezebel to persecute God's prophets (18:13), he raised the worship of Baal to prominence (16:32), and he allowed corruption and murder against the people of Israel (21:1f). Ahab had the opportunity to follow after God and listen to the prophets. But his divided heart placed him in opposition to God, which resulted in his death and the demise of his household.

ENCOUNTER Note 1 Kin. 21:20

In View of the Lord

Sometimes we sin and believe no one will ever know. But all that we do, whether good or bad, is done in God's presence. This reality alone should serve as deterrent enough for avoiding evil.

which you have provoked *Me* to anger, and made Israel sin.'
23 "And [a]concerning Jezebel the LORD also spoke, saying, 'The dogs shall eat Jezebel by the [1]wall of Jezreel.'
24 "The dogs shall eat [a]whoever belongs to Ahab and dies in the city, and the birds of the air shall eat whoever dies in the field."
25 But [a]there was no one like Ahab who sold himself to do wickedness in the sight of the LORD, [b]because Jezebel his wife [1]stirred him up.
26 And he behaved very abominably in following idols, according to all [a]*that* the Amorites had done, whom the LORD had cast out before the children of Israel.
27 So it was, when Ahab heard those words, that he tore his clothes and [a]put sackcloth on his body, and fasted and lay in sackcloth, and went about mourning.
28 And the word of the LORD came to Elijah the Tishbite, saying,
29 "See how Ahab has humbled himself before Me? Because he [a]has humbled himself before Me, I will not bring the calamity in his days. [b]In the days of his son I will bring the calamity on his house."

Micaiah Warns Ahab

22 Now three years passed without war between Syria and Israel.
2 Then it came to pass, in the third year, that [a]Jehoshaphat the king of Judah went down to *visit* the king of Israel.
3 And the king of Israel said to his servants, "Do you know that [a]Ramoth in Gilead *is* ours, but we hesitate to take it out of the hand of the king of Syria?"
4 So he said to Jehoshaphat, "Will you go with me to fight at Ramoth Gilead?" Jehoshaphat said to the king of Israel, [a]"I *am* as you *are*, my people as your people, my horses as your horses."
5 Also Jehoshaphat said to the king of Israel, [a]"Please inquire for the word of the LORD today."

23 [a]2 Kin. 9:10, 30–37 [1]So with MT, LXX; some Heb. mss., Syr., Tg., Vg. *plot of ground* instead of *wall* (cf. 2 Kin. 9: 36)
24 [a]1 Kin. 14: 11; 16:4
25 [a]1 Kin. 16: 30–33; 21:20 [b]1 Kin. 16:31 [1]*incited him*
26 [a]2 Kin. 21:11
27 [a]Gen. 37:34
29 [a][2 Kin. 22: 19] [b]2 Kin. 9:25; 10:11, 17

CHAPTER 22
2 [a]2 Chr. 18:2
3 [a]Deut. 4:43
4 [a]2 Kin. 3:7
5 [a]2 Kin. 3:11

6 [a]1 Kin. 18:19 [1]The false prophets
7 [a]2 Kin. 3:11 [1]Or *him*
11 [a]Zech. 1: 18–21 [b]Deut. 33:17
14 [a]Num. 22:38; 24:13

6 Then the king of Israel [a]gathered [1]the prophets together, about four hundred men, and said to them, "Shall I go against Ramoth Gilead to fight, or shall I refrain?" So they said, "Go up, for the Lord will deliver *it* into the hand of the king."
7 And [a]Jehoshaphat said, "*Is there* not still a prophet of the LORD here, that we may inquire of [1]Him?"
8 So the king of Israel said to Jehoshaphat, "*There is* still one man, Micaiah the son of Imlah, by whom we may inquire of the LORD; but I hate him, because he does not prophesy good concerning me, but evil." And Jehoshaphat said, "Let not the king say such things!"

ENCOUNTER Note 1 Kin. 22:8

Avoiding the Truth

It is sometimes tempting to avoid God's guidance because we know He would not condone our decisions or plans. However, choosing our own course without praying or studying God's word will ultimately lead to a state of sorrow and confusion.

9 Then the king of Israel called an officer and said, "Bring Micaiah the son of Imlah quickly!"
10 The king of Israel and Jehoshaphat the king of Judah, having put on *their* robes, sat each on his throne, at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.
11 Now Zedekiah the son of Chenaanah had made [a]horns of iron for himself; and he said, "Thus says the LORD: 'With these you shall [b]gore the Syrians until they are destroyed.' "
12 And all the prophets prophesied so, saying, "Go up to Ramoth Gilead and prosper, for the LORD will deliver *it* into the king's hand."
13 Then the messenger who had gone to call Micaiah spoke to him, saying, "Now listen, the words of the prophets with one accord encourage the king. Please, let your word be like the word of one of them, and speak encouragement."
14 And Micaiah said, "*As* the LORD lives, [a]whatever the LORD says to me, that I will speak."
15 Then he came to the king; and the king said to him, "Micaiah, shall we go to war against Ramoth Gilead, or shall

22:5 It was common practice to consult a prophet before entering battle. Seeking the prophet's counsel served to legitimize the campaign and to encourage the troops. It was usually assumed the prophets would speak positively concerning the king's desires. This made them little more than "yes men" to the king.

we refrain?" And he answered him, "Go and prosper, for the LORD will deliver *it* into the hand of the king!"
16 So the king said to him, "How many times shall I make you swear that you tell me nothing but the truth in the name of the LORD?"
17 Then he said, "I saw all Israel [a]scattered on the mountains, as sheep that have no shepherd. And the LORD said, 'These have no master. Let each return to his house in peace.' "
18 And the king of Israel said to Jehoshaphat, "Did I not tell you he would not prophesy good concerning me, but evil?"
19 Then *Micaiah* said, "Therefore hear the word of the LORD: [a]I saw the LORD sitting on His throne, [b]and all the host of heaven standing by, on His right hand and on His left.
20 "And the LORD said, 'Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner.
21 "Then a spirit came forward and stood before the LORD, and said, 'I will persuade him.'
22 "The LORD said to him, 'In what way?' So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And the LORD said, [a]'You shall persuade *him,* and also prevail. Go out and do so.'
23 [a]"Therefore look! The LORD has put a lying spirit in the mouth of all these prophets of yours, and the LORD has declared disaster against you."
24 Now Zedekiah the son of Chenaanah went near and [a]struck Micaiah on the cheek, and said, [b]"Which way did the spirit from the LORD go from me to speak to you?"
25 And Micaiah said, "Indeed, you shall see on that day when you go into an [a]inner chamber to hide!"
26 So the king of Israel said, "Take Micaiah, and return him to Amon the governor of the city and to Joash the king's son;
27 "and say, 'Thus says the king: "Put this *fellow* in [a]prison, and feed him with bread of affliction and water of affliction, until I come in peace." ' "
28 But Micaiah said, "If you ever return in peace, [a]the LORD has not spoken by me." And he said, "Take heed, all you people!"

Ahab Dies in Battle

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.
30 And the king of Israel said to Jehoshaphat, "I will disguise myself and go into battle; but you put on your robes." So the king of Israel [a]disguised himself and went into battle.
31 Now the [a]king of Syria had commanded the thirty-two [b]captains of his chariots, saying, "Fight with no one small or great, but only with the king of Israel."
32 So it was, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it *is* the king of Israel!" Therefore they turned aside to fight against him, and Jehoshaphat [a]cried out.
33 And it happened, when the captains of the chariots saw that it *was* not the king of Israel, that they turned back from pursuing him.
34 Now a *certain* man drew a bow at random, and struck the king of Israel between the joints of his armor. So he said to the driver of his chariot, "Turn around and take me out of the battle, for I am wounded."
35 The battle increased that day; and the king was propped up in his chariot, facing the Syrians, and died at evening. The blood ran out from the wound onto the floor of the chariot.
36 Then, as the sun was going down, a shout went throughout the army, saying, "Every man to his city, and every man to his own country!"
37 So the king died, and was brought to Samaria. And they buried the king in Samaria.
38 Then *someone* washed the chariot at a pool in Samaria, and the dogs licked up his blood while [1]the harlots bathed, according [a]to the word of the LORD which He had spoken.
39 Now the rest of the acts of Ahab, and all that he did, [a]the ivory house which he built and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?
40 So Ahab [1]rested with his fathers. Then [a]Ahaziah his son reigned in his place.

Jehoshaphat Reigns in Judah

41 [a]Jehoshaphat the son of Asa had become king over Judah in the fourth year of Ahab king of Israel.
42 Jehoshaphat *was* thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother's name *was* Azubah the daughter of Shilhi.
43 And [a]he walked in all the ways of his father Asa. He did not turn aside from them, doing *what was* right in the eyes

17 [a]Matt. 9:36
19 [a]Is. 6:1 [b]Dan. 7:10
22 [a]Judg. 9:23
23 [a][Ezek. 14:9]
24 [a]Jer. 20:2 [b]2 Chr. 18:23
25 [a]1 Kin. 20:30
27 [a]2 Chr. 16: 10; 18:25–27
28 [a]Num. 16:29
30 [a]2 Chr. 35:22
31 [a]1 Kin. 20:1 [b]1 Kin. 20:24
32 [a]2 Chr. 18:31
38 [a]1 Kin. 21:19 [1]Tg., Syr. *they washed his armor*
39 [a]Amos 3:15
40 [a]2 Kin. 1:2, 18 [1]Died and joined his ancestors
41 [a]2 Chr. 20:31
43 [a]2 Chr. 17:3; 20:32, 33

of the LORD. Nevertheless [b]the high places were not taken away, *for* the people offered sacrifices and burned incense on the high places.
44 Also [a]Jehoshaphat made [b]peace with the king of Israel.
45 Now the rest of the acts of Jehoshaphat, the might that he showed, and how he made war, *are* they not written [a]in the book of the chronicles of the kings of Judah?
46 [a]And the rest of the [1]perverted persons, who remained in the days of his father Asa, he banished from the land.
47 [a]*There was* then no king in Edom, only a deputy of the king.
48 [a]Jehoshaphat [b]made [1]merchant ships to go to [c]Ophir for gold; [d]but they never sailed, for the ships were wrecked at [e]Ezion Geber.
49 Then Ahaziah the son of Ahab said to Jehoshaphat, "Let my servants go with your servants in the ships." But Jehoshaphat would not.
50 And [a]Jehoshaphat [1]rested with his fathers, and was buried with his fathers in the City of David his father. Then Jehoram his son reigned in his place.

Ahaziah Reigns in Israel

51 [a]Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.
52 He did evil in the sight of the LORD, and [a]walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who had made Israel sin;
53 for [a]he served Baal and worshiped him, and provoked the LORD God of Israel to anger, [b]according[1] to all that his father had done.

[b] 2 Kin. 12:3
44 [a] 2 Chr. 19:2
[b] 2 Chr. 18:1
45 [a] 2 Chr. 20:34
46 [a] 1 Kin. 14:24; 15:12
[1] Heb. *qadesh*, one practicing sodomy and prostitution in religious rituals
47 [a] 2 Sam. 8:14
48 [a] 2 Chr. 20:35–37
[b] 1 Kin. 10:22
[c] 1 Kin. 9:28
[d] 2 Chr. 20:37
[e] 1 Kin. 9:26
[1] Or *ships of Tarshish*
50 [a] 2 Chr. 21:1
[1] Died and joined his ancestors
51 [a] 1 Kin. 22:40
52 [a] 1 Kin. 15:26; 21:25
53 [a] Judg. 2:11
[b] 1 Kin. 16:30–32 [1] In the same way that

22:44 Jehoshaphat was the first king of Judah to form a peaceful alliance with Israel since the kingdom's division during Rehoboam's rule (1 Kin. 12).

THE SECOND BOOK OF THE KINGS

INTRODUCTION

Originally, First and Second Kings were together in one book. Translators of the Septuagint (the Greek translation of the Jewish Scriptures), divided them as a matter of convenience. Together, First and Second Kings provide a "royal history" of Israel. They record principal events and characteristics of the reigns of Israel's and Judah's kings, from the death of David to the release of Jehoiachin, the exiled Judahite king, from a Babylonian prison. The time span covered is approximately four hundred years. Currently, two distinct theories of authorship prevail. The first claims that a single author/compiler, an eyewitness to Jerusalem's fall, assembled the books during the sixth century B.C. The second is that Kings was composed by an author or authors who were also responsible for writing Joshua, Judges, and First and Second Samuel. These books are known as the Deuteronomistic History because of the obvious influence of the Book of Deuteronomy on them.

SIGNIFICANCE

Kings was written to the exiled Jews during the Babylonian period. While the primary audience was the Jewish population in Palestine, there were also Jewish communities in Egypt and Babylonia who would have had access to the work. The Jewish people were living in a tumultuous time. The Kingdom of Judah was in a state of devastation. The temple had been destroyed and David's royal line no longer controlled the nation. A general feeling of discontent and disorientation pervaded (Ezek. 18:25). Some complained they were being treated unfairly because of their ancestors' sins (Ps. 79; Lam. 5:7; Ezek. 18:2). Others understood God's judgment on Judah to be just, but they despaired under the weight of their guilt (Ezek. 33:10). The established institutions that once brought stability and hope, such as priest, king, prophet, and the holy city had been decimated. It is to this audience that Kings was directed. In this turbulent setting, the book addressed the following theological questions: What did defeat and exile mean for those who had believed themselves to be the Lord's chosen people? What was the relationship between the individual and the nation in matters of sin and punishment? What impact did Babylonian rule have on God's promise concerning the Davidic dynasty and the city of Jerusalem? The book of Kings was presented to a Jewish community facing a crisis of faith; these people had to respond or lose their identity.

STRUCTURE

Second Kings continues to present the history of the kingdoms of Israel and Judah. The material alternates between the two kingdoms, describing a number of years in one kingdom and then retracing the time period and providing the history of the other kingdom. Chapter 1 continues the account of Ahaziah's rule, depicting God's judgment upon the king through the prophet Elijah. Chapters 2–25 can be divided into three sections: Chapters 2–13 describe Elisha's ministry as a prophet, miracle worker, and king maker; chapters 14–17 cover the demise of Israel, culminating in the Assyrian destruction of the northern kingdom; chapters 18–25 present the disintegration of Judah and the beginning of the Babylonian exile.

ENCOUNTERING GOD THROUGH 2 KINGS

This book extends the themes introduced in 1 Kings: God working through history, God's patience and grace, and God expressing His righteousness and justice towards His people. A stark contrast is presented between those who honoured God and those who did not.

The lives of Kings Hezekiah and Josiah portray how God blesses those who seek him. However, the accounts of kings Manasseh and Jehu demonstrate the serious consequences of disobedience. The sad history of both nations is a reminder that even after numerous encounters with God's grace, people still tend to wander from Him. Judah's failure to learn from Israel's mistakes is a caveat to all Christians. Throughout the book, God continues to warn His people to repent in order to avoid His judgment. He wants us to experience His forgiveness and restoration, not His wrath.

God Judges Ahaziah

CHAPTER 1

MOAB [a]rebelled against Israel [b]after the death of Ahab.
2 Now [a]Ahaziah fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, "Go, inquire of [b]Baal-Zebub,[1] the god of [c]Ekron, whether I shall recover from this injury."
3 But the [1]angel of the LORD said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say to them, '*Is it* because *there is* no God in Israel *that* you are going to inquire of Baal-Zebub, the god of Ekron?'

ENCOUNTER *Note* *2 Kin. 1:3*

Is There No God?

The place we turn instinctively in a crisis reveals who, or what, our god really is. Our propensity should be to automatically seek God. He may bring others alongside to help us, but our hope lies in Him first and foremost.

4 "Now therefore, thus says the LORD: 'You shall not come down from the bed to which you have gone up, but you shall surely die.' " So Elijah departed.
5 And when the messengers returned to [1]him, he said to them, "Why have you come back?"
6 So they said to him, "A man came up to meet us, and said to us, 'Go, return to the king who sent you, and say to him, "Thus says the LORD: '*Is it* because *there is* no God in Israel *that* you are sending to inquire of Baal-Zebub, the god of Ekron? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.' " ' "
7 Then he said to them, "What kind of man *was it* who came up to meet you and told you these words?"
8 So they answered him, [a]"A hairy man wearing a leather belt around his waist." And he said, [b]"It *is* Elijah the Tishbite."
9 Then the king sent to him a captain of fifty with his fifty men. So he went up to him; and there he was, sitting on the top of a hill. And he spoke to him: "Man of God, the king has said, 'Come down!' "
10 So Elijah answered and said to the captain of fifty, "If I *am* a man of God, then [a]let fire come down from heaven and consume you and your fifty men." And fire came down from heaven and consumed him and his fifty.
11 Then he sent to him another captain of fifty with his fifty men. And he answered and said to him: "Man of God, thus has the king said, 'Come down quickly!' "
12 So Elijah answered and said to them, "If I *am* a man of God, let fire come down from heaven and consume you and your fifty men." And the fire of God came down from heaven and consumed him and his fifty.
13 Again, he sent a third captain of fifty with his fifty men. And the third captain of fifty went up, and came and [1]fell on his knees before Elijah, and pleaded with him, and said to him: "Man of God, please let my life and the life of these fifty servants of yours [a]be precious in your sight.
14 "Look, fire has come down from heaven and burned up the first two captains of fifties with their fifties. But let my life now be precious in your sight."
15 And the [1]angel of the LORD said to Elijah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king.
16 Then he said to him, "Thus says the LORD: 'Because you have sent messengers to inquire of Baal-Zebub, the god of Ekron, *is it* because *there is* no God in Israel to inquire of His word? Therefore you shall not come down from the bed to

1 [a]2 Sam. 8:2 [b]2 Kin. 3:5
2 [a]1 Kin. 22:40 [b]Matt. 10:25 [c]1 Sam. 5:10 [1]Lit. *Lord of Flies*
3 [1]Or *Angel*
5 [1]Ahaziah
8 [a]Zech. 13:4 [b]1 Kin. 18:7
10 [a]Luke 9:54
13 [a]1 Sam. 26:21 [1]Lit. *bowed down*
15 [1]Or *Angel*

1:2 Baal-Zebub was the god of the nearby Philistine city of Ekron. The name literally means "Lord of the Flies" but it may be a variant of the name Baal-Zebul which means "Prince" (Matt. 10:25; Mark 3:22; Luke 11:15).

1:10 Fire from heaven was a form of God's judgment (Gen. 19:24). Ironically, Baal was purportedly the god of the storm, yet it was the Lord who sent fire from the sky.

1:13 The third captain of fifty soldiers recognized authority in Elijah much as a later centurion acknowledged it in Jesus (Matt. 8:5–13).

which you have gone up, but you shall surely die.' "
17 So *Ahaziah* died according to the word of the LORD which Elijah had spoken. Because he had no son, [a]Jehoram[1] became king in his place, in the second year of Jehoram the son of Jehoshaphat, king of Judah.
18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

Elijah Ascends to Heaven

2 And it came to pass, when the LORD was about to [a]take up Elijah into heaven by a whirlwind, that Elijah went with [b]Elisha from Gilgal.
2 Then Elijah said to Elisha, [a]"Stay here, please, for the LORD has sent me on to Bethel." But Elisha said, "*As* the LORD lives, and [b]*as* your soul lives, I will not leave you!" So they went down to Bethel.
3 Now [a]the sons of the prophets who *were* at Bethel came out to Elisha, and said to him, "Do you know that the LORD will take away your master [1]from over you today?" And he said, "Yes, I know; keep silent!"
4 Then Elijah said to him, "Elisha, stay here, please, for the LORD has sent me on to Jericho." But he said, "*As* the LORD lives, and *as* your soul lives, I will not leave you!" So they came to Jericho.
5 Now the sons of the prophets who *were* at Jericho came to Elisha and said to him, "Do you know that the LORD will take away your master from over you today?" So he answered, "Yes, I know; keep silent!"
6 Then Elijah said to him, "Stay here, please, for the LORD has sent me on to the Jordan." But he said, "*As* the LORD lives, and *as* your soul lives, I will not leave you!" So the two of them went on.
7 And fifty men of the sons of the prophets went and stood facing *them* at a distance, while the two of them stood by the Jordan.
8 Now Elijah took his mantle, rolled *it* up, and struck the water; and [a]it was divided this way and that, so that the two of them crossed over on dry [b]ground.
9 And so it was, when they had crossed over, that Elijah said to Elisha, "Ask! What may I do for you, before I am taken away from you?" Elisha said, "Please let a double portion of your spirit be upon me."

ENCOUNTER*Note* *2 Kin. 2:9*

Unfamiliar Territory

Following God is not always easy. Sometimes it takes us away from home and its comforts. But though we leave behind the security of familiar things, God is there and He asks us, "What may I do for you?"

10 So he said, "You have asked a hard thing. *Nevertheless,* if you see me *when I am* taken from you, it shall be so for you; but if not, it shall not be *so.*"
11 Then it happened, as they continued on and talked, that suddenly [a]a chariot of fire *appeared* with horses of fire, and separated the two of them; and Elijah [b]went up by a whirlwind into heaven.

17 [a]1 Kin. 22:50 [1]The son of Ahab king of Israel, 2 Kin. 3:1

CHAPTER 2

1 [a]Gen. 5:24 [b]1 Kin. 19:16–21
2 [a]Ruth 1:15, 16 [b]1 Sam. 1:26
3 [a]1 Kin. 20:35 [1]Lit. *from your head*
8 [a]Ex. 14:21, 22 [b]Josh. 3:17
11 [a]2 Kin. 6:17 [b]Heb. 11:5

CHARACTER*Study*

ELISHA

2 Kin. 2:1

Elisha, whose name means "My God is Salvation," served as God's prophet for over fifty years during the ninth century B.C. Elisha was the son of Shaphat of Abel-mehola (1 Kin. 19:19). He apparently came from a wealthy family, as they farmed with twelve yoke of oxen. Elisha was in the midst of his work when the prophet Elijah passed by and called him into prophetic service. Elisha's tenacity in following Elijah gave him the opportunity to ask his mentor for a double portion of Elijah's spirit (2 Kin. 2:2, 4, 6, 9). In assuming Elijah's mantle, Elisha became a great prophet who anointed kings (8:7–15; 9:1–13), outmaneuvered armies (6:8—7:20), raised the dead (4:8–37) and healed leprosy (5:1–27). Elisha headed schools of prophets and was a guest of both kings and peasants. He lived during the reigns of some of northern Israel's most notorious kings: Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz and Jehoash. God honored His faithful prophet, defending his name (2:23, 24), and even using his corpse to bring life to the dead (13:21). Elisha demonstrated the enormous influence one person could exert upon nations when endued by God's Spirit and choosing to walk humbly before Him.

2:2 Elisha is told three times to stay where he is, and three times he swears his allegiance to follow Elijah (vv. 2, 4, 6). This threefold profession of dedication parallels Peter's response to Jesus. In both cases a greater assignment follows the declaration of loyalty (John 21:15–19).

2:9 In asking for a "double portion" of Elijah's spirit, Elisha was not asking to be more powerful than his mentor, but rather he desired to be recognized as the rightful heir to his prophetic ministry (Deut. 21:17).

12 And Elisha saw *it,* and he cried out, [a]"My father, my father, the chariot of Israel and its horsemen!" So he saw him no more. And he took hold of his own clothes and tore them into two pieces.
13 He also took up the mantle of Elijah that had fallen from him, and went back and stood by the bank of the Jordan.
14 Then he took the mantle of Elijah that had fallen from him, and struck the water, and said, "Where *is* the LORD God of Elijah?" And when he also had struck the water, [a]it was divided this way and that; and Elisha crossed over.
15 Now when the sons of the prophets who *were* [a]from[1] Jericho saw him, they said, "The spirit of Elijah rests on Elisha." And they came to meet him, and bowed to the ground before him.
16 Then they said to him, "Look now, there are fifty strong men with your servants. Please let them go and search for your master, [a]lest perhaps the Spirit of the LORD has taken him up and cast him upon some mountain or into some valley." And he said, "You shall not send anyone."
17 But when they urged him till he was [a]ashamed, he said, "Send *them!*" Therefore they sent fifty men, and they searched for three days but did not find him.
18 And when they came back to him, for he had stayed in Jericho, he said to them, "Did I not say to you, 'Do not go'?"

Elisha Performs Miracles

19 Then the men of the city said to Elisha, "Please notice, the situation of this city *is* pleasant, as my lord sees; but the water *is* bad, and the ground barren."
20 And he said, "Bring me a new bowl, and put salt in it." So they brought *it* to him.
21 Then he went out to the source of the water, and [a]cast in the salt there, and said, "Thus says the LORD: 'I have [1]healed this water; from it there shall be no more death or barrenness.' "
22 So the water remains [a]healed to this day, according to the word of Elisha which he spoke.
23 Then he went up from there to Bethel; and as he was going up the road, some youths came from the city and mocked him, and said to him, "Go up, you baldhead! Go up, you baldhead!"
24 So he turned around and looked at them, and [a]pronounced a curse on them in the name of the LORD. And two female bears came out of the woods and mauled forty-two of the youths.
25 Then he went from there to [a]Mount Carmel, and from there he returned to Samaria.

Moab Rebels Against Israel

3 Now [a]Jehoram the son of Ahab became king over Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.
2 And he did evil in the sight of the LORD, but not like his father and mother; for he put away the *sacred* pillar of Baal [a]that his father had made.
3 Nevertheless he persisted in [a]the sins of Jeroboam the son of Nebat, who had made Israel sin; he did not depart from them.
4 Now Mesha king of Moab was a sheepbreeder, and he [a]regularly paid the king of Israel one hundred thousand [b]lambs and the wool of one hundred thousand rams.
5 But it happened, when [a]Ahab died, that the king of Moab rebelled against the king of Israel.
6 So King Jehoram went out of Samaria at that time and mustered all Israel.
7 Then he went and sent to Jehoshaphat king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me to fight against Moab?" And he said, "I will go up; [a]I *am* as you *are,* my people as your people, my horses as your horses."
8 Then he said, "Which way shall we go up?" And he answered, "By way of the Wilderness of Edom."
9 So the king of Israel went with the king of Judah and the king of Edom, and they marched on that roundabout route seven days; and there was no water for the army, nor for the animals that followed them.
10 And the king of Israel said, "Alas! For the LORD has called these three kings together to deliver them into the hand of Moab."
11 But [a]Jehoshaphat said, "*Is there* no prophet of the LORD here, that we may inquire of the LORD by him?" So one of the servants of the king of Israel answered and said, "Elisha the son of Shaphat *is* here, who [b]poured[1] water on the hands of Elijah."
12 And Jehoshaphat said, "The word of the LORD is with him." So the king of Is-

12 [a]2 Kin. 13:14
14 [a]2 Kin. 2:8
15 [a]2 Kin. 2:7 [1]Or *at Jericho opposite him saw*
16 [a]1 Kin. 18:12
17 [a]2 Kin. 8:11
21 [a]Ex. 15:25, 26 [1]*purified*
22 [a]Ezek. 47:8, 9
24 [a]Deut. 27: 13–26
25 [a]2 Kin. 4:25

CHAPTER 3

1 [a]2 Kin. 1:17
2 [a]1 Kin. 16:31, 32
3 [a]1 Kin. 12: 28–32
4 [a]2 Sam. 8:2 [b]Is. 16:1, 2
5 [a]2 Kin. 1:1
7 [a]1 Kin. 22:4
11 [a]1 Kin. 22:7 [b]1 Kin. 19:21 [1]Was the personal servant of

2:23 "Youths" can refer to people from ages twelve to thirty. They were clearly old enough to recognize and show due respect to a man of God. "Baldhead" may refer to physical baldness or a mark or tonsure used by a prophet. In that case the youths were making direct insults to his prophetic calling and ministry.

3:4 Mesha's victories, building programs, and successful rule over Moab enabled him to pay this large tribute.

rael and Jehoshaphat and the king of Edom [a]went down to him.

ENCOUNTER *Note* *2 Kin. 3:12*

A Godly Reputation

Do people turn to you for help in times of crisis? Perhaps they see in you God's presence and they know you will share godly wisdom. If you are one to whom God entrusts hurting hearts, then you are richly blessed.

13 Then Elisha said to the king of Israel, [a]"What have I to do with you? [b]Go to [c]the prophets of your father and the [d]prophets of your mother." But the king of Israel said to him, "No, for the LORD has called these three kings *together* to deliver them into the hand of Moab."
14 And Elisha said, [a]"*As* the LORD of hosts lives, before whom I stand, surely were it not that I regard the presence of Jehoshaphat king of Judah, I would not look at you, nor see you.
15 "But now bring me [a]a musician." Then it happened, when the musician [b]played, that [c]the hand of the LORD came upon him.
16 And he said, "Thus says the LORD: [a]'Make this valley full of [1]ditches.'
17 "For thus says the LORD: 'You shall not see wind, nor shall you see rain; yet that valley shall be filled with water, so that you, your cattle, and your animals may drink.'
18 "And this is a simple matter in the sight of the LORD; He will also deliver the Moabites into your hand.
19 "Also you shall attack every fortified city and every choice city, and shall cut down every good tree, and stop up every spring of water, and ruin every good piece of land with stones."
20 Now it happened in the morning, when [a]the grain offering was offered, that suddenly water came by way of Edom, and the land was filled with water.
21 And when all the Moabites heard that the kings had come up to fight against them, all who were able to bear arms and older were [1]gathered; and they stood at the border.
22 Then they rose up early in the morning, and the sun was shining on the water; and the Moabites saw the water on the other side *as* red as blood.
23 And they said, "This is blood; the kings have surely struck swords and have killed one another; now therefore, Moab, to the spoil!"
24 So when they came to the camp of Israel, Israel rose up and attacked the Moabites, so that they fled before them; and they entered *their* land, killing the Moabites.
25 Then they destroyed the cities, and each man threw a stone on every good piece of land and filled it; and they stopped up all the springs of water and cut down all the good trees. But they left the stones of [a]Kir Haraseth *intact*. However the slingers surrounded and attacked it.
26 And when the king of Moab saw that the battle was too fierce for him, he took with him seven hundred men who drew swords, to break through to the king of Edom, but they could not.
27 Then [a]he took his eldest son who would have reigned in his place, and offered him *as* a burnt offering upon the wall; and there was great [1]indignation against Israel. [b]So they departed from him and returned to *their own* land.

12 [a]2 Kin. 2:25
13 [a][Ezek. 14:3] [b]Judg. 10:14 [c]1 Kin. 22:6–11 [d]1 Kin. 18:19
14 [a]1 Kin. 17:1
15 [a]1 Sam. 10:5 [b]1 Sam. 16:16, 23 [c]Ezek. 1:3; 3:14, 22; 8:1
16 [a]Jer. 14:3 [1]*water canals*
20 [a]Ex. 29:39, 40
21 [1]*summoned*
25 [a]Is. 16:7, 11
27 [a][Amos 2:1] [b]2 Kin. 8:20 [1]*wrath*

Elisha and the Widow's Oil

CHAPTER 4

4 A certain woman of the wives of [a]the sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared the LORD. And the creditor is coming [b]to take my two sons to be his slaves."
2 So Elisha said to her, "What shall I do for you? Tell me, what do you have in the house?" And she said, "Your maidservant has nothing in the house but a jar of oil."
3 Then he said, "Go, borrow vessels from everywhere, from all your neighbors—empty vessels; [a]do not gather just a few.
4 "And when you have come in, you shall shut the door behind you and your sons; then pour it into all those vessels, and set aside the full ones."
5 So she went from him and shut the door behind her and her sons, who brought *the vessels* to her; and she poured *it* out.
6 Now it came to pass, when the vessels were full, that she said to her son, "Bring me another vessel." And he said to her, "*There is* not another vessel." So the oil ceased.
7 Then she came and told the man of God. And he said, "Go, sell the oil and pay your debt; and you *and* your sons live on the rest."

1 [a]1 Kin. 20:35 [b][Lev. 25:39–41, 48]
3 [a]2 Kin. 3:16

3:15 Music was a common conduit by which prophets received divine messages (1 Sam. 10:5). Prophets also heard from God through visions (Ezek. 37) and personal reflection (Jer. 11:18—12:17).

Elisha Raises the Shunammite's Son

8 Now it happened one day that Elisha went to [a]Shunem, where there *was* a [1]notable woman, and she [2]persuaded him to eat some food. So it was, as often as he passed by, he would turn in there to eat some food.
9 And she said to her husband, "Look now, I know that this *is* a holy man of God, who passes by us regularly.
10 "Please, let us make [1]a small upper room on the wall; and let us put a bed for him there, and a table and a chair and a lampstand; so it will be, whenever he comes to us, he can turn in there."
11 And it happened one day that he came there, and he turned in to the upper room and lay down there.
12 Then he said to [a]Gehazi his servant, "Call this Shunammite woman." When he had called her, she stood before him.
13 And he said to him, "Say now to her, 'Look, you have been concerned for us with all this care. What *can I* do for you? Do you want me to speak on your behalf to the king or to the commander of the army?' " She answered, "I dwell among my own people."
14 So he said, "What then *is* to be done for her?" And Gehazi answered, "Actually, she has no son, and her husband is old."
15 So he said, "Call her." When he had called her, she stood in the doorway.
16 Then he said, [1]"About this time next year you shall embrace a son." And she said, "No, my lord. Man of God, [a]do not lie to your maidservant!"

ENCOUNTER *Note* *2 Kin. 4:16*

Desires of the Heart

Sometimes it is hard to accept God's blessing. For whatever reason, we feel certain God will not give us our heart's desires. Perhaps we feel undeserving, or the gift seems impossible, but we must remember who God is and how much He loves us.

17 But the woman conceived, and bore a son when the appointed time had come, of which Elisha had told her.
18 And the child grew. Now it happened one day that he went out to his father, to the reapers.
19 And he said to his father, "My head, my head!" So he said to a servant, "Carry him to his mother."
20 When he had taken him and brought him to his mother, he sat on her knees till noon, and *then* died.
21 And she went up and laid him on the bed of the man of God, shut *the door* upon him, and went out.
22 Then she called to her husband, and said, "Please send me one of the young men and one of the donkeys, that I may run to the man of God and come back."
23 So he said, "Why are you going to him today? *It is* neither the [a]New Moon nor the Sabbath." And she said, [1]"*It is* well."
24 Then she saddled a donkey, and said to her servant, "Drive, and go forward; do not slacken the pace for me unless I tell you."
25 And so she departed, and went to the man of God [a]at Mount Carmel.

So it was, when the man of God saw her afar off, that he said to his servant Gehazi, "Look, the Shunammite woman!
26 "Please run now to meet her, and say to her, '*Is it* well with you? *Is it* well with your husband? *Is it* well with the child?' " And she answered, "*It is* well."
27 Now when she came to the man of God at the hill, she caught him by the feet, but Gehazi came near to push her away. But the man of God said, "Let her alone; for her soul *is* in deep distress, and the LORD has hidden *it* from me, and has not told me."
28 So she said, "Did I ask a son of my lord? [a]Did I not say, 'Do not deceive me'?"
29 Then he said to Gehazi, [a]"Get[1] yourself ready, and take my staff in your hand, and be on your way. If you meet anyone, [b]do not greet him; and if anyone greets you, do not answer him; but [c]lay my staff on the face of the child."
30 And the mother of the child said, [a]"*As* the LORD lives, and *as* your soul lives, I will not [b]leave you." So he arose and followed her.
31 Now Gehazi went on ahead of them, and laid the staff on the face of the child; but *there was* neither voice nor hearing. Therefore he went back to meet him, and told him, saying, "The child has [a]not awakened."
32 When Elisha came into the house, there was the child, lying dead on his bed.
33 He [a]went in therefore, shut the door behind the two of them, [b]and prayed to the LORD.
34 And he went up and lay on the child, and put his mouth on his mouth, his eyes on his eyes, and his hands on his hands; and [a]he stretched himself out on the

8 [a]Josh. 19:18 [1]Lit. *great* [2]Lit. *laid hold on him*
10 [1]Or *a small walled upper chamber*
12 [a]2 Kin. 4:29–31; 5:20–27; 8:4, 5
16 [a]2 Kin. 4:28 [1]Lit. *About this season, as the time of life*
23 [a]1 Chr. 23:31 [1]Or *It will be well*
25 [a]2 Kin. 2:25
28 [a]2 Kin. 4:16
29 [a]1 Kin. 18:46 [b]Luke 10:4 [c]Ex. 7:19; 14:16 [1]Lit. *Gird up your loins.* The skirt of the robe was wrapped around the legs and tucked in the belt to gain freedom of movement.
30 [a]2 Kin. 2:2 [b]2 Kin. 2:4
31 [a]John 11:11
33 [a][Matt. 6:6] [b]1 Kin. 17:20
34 [a]1 Kin. 17:21–23

4:25 Mount Carmel is fifteen miles from Shunem.

ENCOUNTER Note 2 Kin. 4:33

Praying Together

In times of turmoil there is no better place to be than with one who prays. You may be confused and hurting, but together you and a fellow believer can call upon God's provision, wisdom, and power.

child, and the flesh of the child became warm.
35 He returned and walked back and forth in the house, and again went up [a]and stretched himself out on him; then [b]the child sneezed seven times, and the child opened his eyes.
36 And he called Gehazi and said, "Call this Shunammite woman." So he called her. And when she came in to him, he said, "Pick up your son."
37 So she went in, fell at his feet, and bowed to the ground; then she [a]picked up her son and went out.

Elisha Purifies the Pot of Stew

38 And Elisha returned to [a]Gilgal, and *there was* a [b]famine in the land. Now the sons of the prophets *were* [c]sitting before him; and he said to his servant, "Put on the large pot, and boil stew for the sons of the prophets."
39 So one went out into the field to gather herbs, and found a wild vine, and gathered from it a lapful of wild gourds, and came and sliced *them* into the pot of stew, though they did not know *what they were*.
40 Then they served it to the men to eat. Now it happened, as they were eating the stew, that they cried out and said, "Man of God, *there is* [a]death in the pot!" And they could not eat *it*.
41 So he said, "Then bring some flour." And [a]he put *it* into the pot, and said, "Serve *it* to the people, that they may eat." And there was nothing harmful in the pot.

Elisha Feeds One Hundred Men

42 Then a man came from [a]Baal Shalisha, [b]and brought the man of God bread of the firstfruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, "Give *it* to the people, that they may eat."
43 But his servant said, [a]"What? Shall I set this before one hundred men?" He said again, "Give it to the people, that they may eat; for thus says the LORD: [b]'They shall eat and have *some* left over.' "
44 So he set *it* before them; and they ate [a]and had *some* left over, according to the word of the LORD.

35 [a]1 Kin. 17:21 [b]2 Kin. 8:1, 5
37 [a][Heb. 11:35]
38 [a]2 Kin. 2:1 [b]2 Kin. 8:1 [c]Acts 22:3
40 [a]Ex. 10:17
41 [a]Ex. 15:25
42 [a]1 Sam. 9:4 [b][1 Cor. 9:11]
43 [a]John 6:9 [b]Luke 9:17
44 [a]John 6:13

Naaman's Leprosy Healed

5 Now [a]Naaman, commander of the army of the king of Syria, was [b]a great and honorable man in the eyes of his master, because by him the LORD had given victory to Syria. He was also a mighty man of valor, *but* a leper.
2 And the Syrians had gone out [a]on[1] raids, and had brought back captive a young girl from the land of Israel. She [2]waited on Naaman's wife.
3 Then she said to her mistress, "If only my master *were* with the prophet who *is* in Samaria! For he would heal him of his leprosy."
4 And *Naaman* went in and told his master, saying, "Thus and thus said the girl who *is* from the land of Israel."
5 Then the king of Syria said, "Go now, and I will send a letter to the king of Israel." So he departed and [a]took with him ten talents of silver, six thousand *shekels* of gold, and ten changes of clothing.
6 Then he brought the letter to the king of Israel, which said,

> Now be advised, when this letter comes to you, that I have sent Naaman my servant to you, that you may heal him of his leprosy.

7 And it happened, when the king of Israel read the letter, that he tore his clothes and said, "*Am* I [a]God, to kill and make alive, that this man sends a man to me to heal him of his leprosy? Therefore please consider, and see how he seeks a quarrel with me."
8 So it was, when Elisha the man of God

CHAPTER 5
1 [a]Luke 4:27 [b]Ex. 11:3
2 [a]2 Kin. 6:23; 13:20 [1]Or *in bands* [2]Served, lit. *was before*
5 [a]1 Sam. 9:8
7 [a][Gen. 30:2]

CHARACTER Study

NAAMAN

2 Kin. 5:1

Naaman was commander of the Syrian (Aram-Damascus) military during the time his country was in continual conflict with Israel (1 Kin. 20; 22). He was a brave soldier, a "man's man." He was extremely successful, and as a result he held the favor of his king. It was humiliating to be stricken with leprosy, a degrading disease. But God had a purpose, even in Naaman's illness. Through the prophet Elisha and through a servant girl, this proud warrior learned to trust humbly in the one true God.

heard that the king of Israel had torn his clothes, that he sent to the king, saying, "Why have you torn your clothes? Please let him come to me, and he shall know that there is a prophet in Israel."
9 Then Naaman went with his horses and chariot, and he stood at the door of Elisha's house.
10 And Elisha sent a messenger to him, saying, "Go and [a]wash in the Jordan seven times, and your flesh shall be restored to you, and *you shall* be clean."
11 But Naaman became furious, and went away and said, "Indeed, I said to myself, 'He will surely come out *to me,* and stand and call on the name of the LORD his God, and wave his hand over the place, and heal the leprosy.'
12 "*Are* not the [1]Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage.
13 And his [a]servants came near and spoke to him, and said, "My father, *if* the prophet had told you *to do* something great, would you not have done *it*? How much more then, when he says to you, 'Wash, and be clean'?"

ENCOUNTER *Note* *2 Kin. 5:13*

Pride

Pride robs us. Only when we humble ourselves are we in a position to receive and appreciate God's blessings.

14 So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his [a]flesh was restored like the flesh of a little child, and [b]he was clean.
15 And he returned to the man of God, he and all his aides, and came and stood before him; and he said, "Indeed, now I know that *there is* [a]no God in all the earth, except in Israel; now therefore, please take [b]a gift from your servant."
16 But he said, [a]"*As* the LORD lives, before whom I stand, [b]I will receive nothing." And he urged him to take *it,* but he refused.
17 So Naaman said, "Then, if not, please let your servant be given two mule-loads of earth; for your servant will no longer offer either burnt offering or sacrifice to other gods, but to the LORD.
18 "Yet in this thing may the LORD pardon your servant: when my master goes into the temple of Rimmon to worship there, and [a]he leans on my hand, and I bow down in the temple of Rimmon—when I bow down in the temple of Rimmon, may the LORD please pardon your servant in this thing."
19 Then he said to him, "Go in peace." So he departed from him a short distance.

Gehazi's Greed

20 But [a]Gehazi, the servant of Elisha the man of God, said, "Look, my master has spared Naaman this Syrian, while not receiving from his hands what he brought; but *as* the LORD lives, I will run after him and take something from him."
21 So Gehazi pursued Naaman. When Naaman saw *him* running after him, he got down from the chariot to meet him, and said, "*Is* all well?"
22 And he said, "All *is* [a]well. My master has sent me, saying, 'Indeed, just now two young men of the sons of the prophets have come to me from the mountains of Ephraim. Please give them a talent of silver and two changes of garments.' "
23 So Naaman said, "Please, take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and handed *them* to two of his servants; and they carried *them* on ahead of him.
24 When he came to [1]the citadel, he took *them* from their hand, and stored *them* away in the house; then he let the men go, and they departed.
25 Now he went in and stood before his master. Elisha said to him, "Where *did you go,* Gehazi?" And he said, "Your servant did not go anywhere."
26 Then he said to him, "Did not my heart go *with you* when the man turned back from his chariot to meet you? *Is it* [a]time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants?
27 "Therefore the leprosy of Naaman [a]shall cling to you and your descendants forever." And he went out from his presence [b]leprous, *as white* as snow.

The Floating Ax Head

6 And [a]the sons of the prophets said to Elisha, "See now, the place where we dwell with you is too small for us.

10 [a]John 9:7
12 [1]So with Kt., LXX, Vg.; Qr., Syr., Tg. *Amanah*
13 [a]1 Sam. 28: 23
14 [a]Job 33:25 [b]Luke 4:27; 5:13
15 [a]Dan. 2:47; 3:29; 6:26, 27 [b]Gen. 33:11
16 [a]2 Kin. 3:14 [b]Gen. 14:22, 23
18 [a]2 Kin. 7:2, 17
20 [a]2 Kin. 4:12; 8:4, 5
22 [a]2 Kin. 4:26
24 [1]Lit. *the hill*
26 [a][Eccl. 3:1, 6]
27 [a][1 Tim. 6: 10] [b]Ex. 4:6

CHAPTER 6

1 [a]2 Kin. 4:38

5:18 Rimmon, meaning "Pomegranate," probably referred to Ramman, meaning "Thunderer" who was the Syrian version of Baal.

5:20 Gehazi means "Avaricious," a name he lived up to during his encounter with Naaman.

5:23 A talent of silver would have been worth three thousand shekels, roughly seventy pounds.

2 "Please, let us go to the Jordan, and let every man take a beam from there, and let us make there a place where we may dwell." So he answered, "Go."
3 Then one said, [a]"Please consent to go with your servants." And he answered, "I will go."
4 So he went with them. And when they came to the Jordan, they cut down trees.
5 But as one was cutting down a tree, the iron *ax head* fell into the water; and he cried out and said, "Alas, master! For it was [a]borrowed."
6 So the man of God said, "Where did it fall?" And he showed him the place. So [a]he cut off a stick, and threw *it* in there; and he made the iron float.
7 Therefore he said, "Pick *it* up for yourself." So he reached out his hand and took it.

The Blinded Syrians Captured

8 Now the [a]king of Syria was making war against Israel; and he consulted with his servants, saying, "My camp *will be* in such and such a place."
9 And the man of God sent to the king of Israel, saying, "Beware that you do not pass this place, for the Syrians are coming down there."
10 Then the king of Israel sent *someone* to the place of which the man of God had told him. Thus he warned him, and he was watchful there, not just once or twice.
11 Therefore the heart of the king of Syria was greatly troubled by this thing; and he called his servants and said to them, "Will you not show me which of us *is* for the king of Israel?"
12 And one of his servants said, "None, my lord, O king; but Elisha, the prophet who *is* in Israel, tells the king of Israel the words that you speak in your bedroom."
13 So he said, "Go and see where he *is*, that I may send and get him." And it was told him, saying, "Surely *he is* in [a]Dothan."
14 Therefore he sent horses and chariots and a great army there, and they came by night and surrounded the city.
15 And when the servant of the man of God arose early and went out, there was an army, surrounding the city with horses and chariots. And his servant said to him, "Alas, my master! What shall we do?"
16 So he answered, [a]"Do not fear, for [b]those who *are* with us *are* more than those who *are* with them."

3 [a]2 Kin. 5:23
5 [a][Ex. 22:14]
6 [a]2 Kin. 2:21; 4:41
8 [a]2 Kin. 8:28, 29
13 [a]Gen. 37:17
16 [a]Ex. 14:13 [b][Rom. 8:31]

ENCOUNTER*Note* *2 Kin. 6:16*

Confidence in the Lord

God's presence in our lives is not a doctrine to believe but a reality to be lived out. Every decision we make takes place in the context of almighty God's tangible presence in our midst.

17 And Elisha prayed, and said, "LORD, I pray, open his eyes that he may see." Then the LORD [a]opened the eyes of the young man, and he saw. And behold, the mountain *was* full of [b]horses and chariots of fire all around Elisha.
18 So when *the Syrians* came down to him, Elisha prayed to the LORD, and said, "Strike this people, I pray, with blindness." And [a]He struck them with blindness according to the word of Elisha.
19 Now Elisha said to them, "This *is* not the way, nor *is* this the city. Follow me, and I will bring you to the man whom you seek." But he led them to Samaria.
20 So it was, when they had come to Samaria, that Elisha said, "LORD, open the eyes of these *men,* that they may see." And the LORD opened their eyes, and they saw; and there *they were,* inside Samaria!
21 Now when the king of Israel saw them, he said to Elisha, "My [a]father, shall I kill *them*? Shall I kill *them*?"
22 But he answered, "You shall not kill *them.* Would you kill those whom you have taken captive with your sword and your bow? [a]Set food and water before them, that they may eat and drink and go to their master."
23 Then he prepared a great feast for them; and after they ate and drank, he sent them away and they went to their master. So [a]the bands of Syrian *raiders* came no more into the land of Israel.

Syria Besieges Samaria in Famine

24 And it happened after this that [a]Ben-Hadad king of Syria gathered all his army, and went up and besieged Samaria.
25 And there was a great [a]famine in Samaria; and indeed they besieged it until a donkey's head was *sold* for eighty *shekels* of silver, and one-fourth of a [1]kab of dove droppings for five *shekels* of silver.
26 Then, as the king of Israel was pass-

17 [a]Num. 22:31 [b]2 Kin. 2:11
18 [a]Gen. 19:11
21 [a]2 Kin. 2:12; 5:13; 8:9
22 [a][Rom. 12:20]
23 [a]2 Kin. 5:2; 6:8, 9
24 [a]1 Kin. 20:1
25 [a]2 Kin. 4:38; 8:1 [1]Approximately 1 pint

6:5 First Samuel 13:19–21 indicates there was no blacksmith in all Israel and that the Philistines regulated the country's iron works. The Israelites were forced to go to the Philistines and pay high prices to have their iron tools sharpened. A poor prophet would not have had the means to replace a tool of such high value.
6:13 Dothan was in the central highlands of Israel (Gen. 37:17).

ing by on the wall, a woman cried out to him, saying, "Help, my lord, O king!"
27 And he said, "If the LORD does not help you, where can I find help for you? From the threshing floor or from the winepress?"
28 Then the king said to her, "What is troubling you?" And she answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.'
29 "So [a]we boiled my son, and ate him. And I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son."
30 Now it happened, when the king heard the words of the woman, that he [a]tore his clothes; and as he passed by on the wall, the people looked, and there underneath *he had* sackcloth on his body.
31 Then he said, [a]"God do so to me and more also, if the head of Elisha the son of Shaphat remains on him today!"
32 But Elisha was sitting in his house, and [a]the elders were sitting with him. And *the king* sent a man ahead of him, but before the messenger came to him, he said to the elders, [b]"Do you see how this son of [c]a murderer has sent someone to take away my head? Look, when the messenger comes, shut the door, and hold him fast at the door. *Is* not the sound of his master's feet behind him?"
33 And while he was still talking with them, there was the messenger, coming down to him; and then *the king* said, "Surely this calamity *is* from the LORD; [a]why should I wait for the LORD any longer?"

ENCOUNTER*Note* *2 Kin. 6:33*

Wait on the Lord

Sometimes a situation looks hopeless, and we may assume God must not care about us. We have no idea how close God's answer may be. Don't give up! Today may be the day God does a miracle in your life!

7 Then Elisha said, "Hear the word of the LORD. Thus says the LORD: [a]'Tomorrow about this time a [1]seah of fine flour *shall be sold* for a shekel, and two seahs of barley for a shekel, at the gate of Samaria.' "
2 [a]So an officer on whose hand the king leaned answered the man of God and said, "Look, [b]*if* the LORD would make windows in heaven, could this thing be?" And he said, "In fact, you shall see *it* with your eyes, but you shall not eat of it."

The Syrians Flee

3 Now there were four leprous men [a]at the entrance of the gate; and they said to one another, "Why are we sitting here until we die?
4 "If we say, 'We will enter the city,' the famine *is* in the city, and we shall die there. And if we sit here, we die also. Now therefore, come, let us surrender to the [a]army of the Syrians. If they keep us alive, we shall live; and if they kill us, we shall only die."
5 And they rose at twilight to go to the camp of the Syrians; and when they had come to the outskirts of the Syrian camp, to their surprise no one *was* there.
6 For the Lord had caused the army of the Syrians [a]to hear the noise of chariots and the noise of horses—the noise of a great army; so they said to one another, "Look, the king of Israel has hired against us [b]the kings of the Hittites and the kings of the Egyptians to attack us!"
7 Therefore they [a]arose and fled at twilight, and left the camp intact—their tents, their horses, and their donkeys—and they fled for their lives.
8 And when these lepers came to the outskirts of the camp, they went into one tent and ate and drank, and carried from it silver and gold and clothing, and went and hid *them;* then they came back and entered another tent, and carried *some* from there *also,* and went and hid *it.*
9 Then they said to one another, "We are not doing right. This day *is* a day of good news, and we remain silent. If we wait until morning light, some [1]punishment will come upon us. Now therefore, come, let us go and tell the king's household."

ENCOUNTER*Note* *2 Kin. 7:9*

Withholding the Good News

God's blessings are meant to be shared. Has He given you prosperity, special talents, wisdom? Look around you for opportunities to share generously from your bounty.

29 [a]Lev. 26: 27–29
30 [a]1 Kin. 21:27
31 [a]Ruth 1:17
32 [a]Ezek. 8:1; 14:1; 20:1 [b]Luke 13:32 [c]1 Kin. 18:4, 13, 14; 21:10, 13
33 [a]Job 2:9

CHAPTER 7

1 [a]2 Kin. 7:18, 19 [1]A third of an ephah, or about 8 gallons
2 [a]2 Kin. 5:18; 7:17, 19, 20
[b]Mal. 3:10
3 [a][Num. 5: 2–4;12:10–14]
4 [a]2 Kin. 6:24
6 [a]2 Sam. 5:24 [b]1 Kin. 10:29
7 [a]Ps. 48:4–6
9 [1]Calamity

6:30 Tearing clothes and wearing sackcloth were methods of mourning in Old Testament times (2 Sam. 1:2; 3:31; 21:10). In doing this, the king was identifying with the peoples' plight during the siege of the city. Sackcloth also symbolized penitence which the people believed was necessary to bring God's favor and deliverance from their troubles.

7:1 A seah was one third of an ephah or roughly one bushel.

10 So they went and called to the gatekeepers of the city, and told them, saying, "We went to the Syrian camp, and surprisingly no one *was* there, not a human sound—only horses and donkeys tied, and the tents intact."
11 And the gatekeepers called out, and they told *it* to the king's household inside.
12 So the king arose in the night and said to his servants, "Let me now tell you what the Syrians have done to us. They know that we *are* [a]hungry; therefore they have gone out of the camp to [1]hide themselves in the field, saying, 'When they come out of the city, we shall catch them alive, and get into the city.' "
13 And one of his servants answered and said, "Please, let several *men* take five of the remaining horses which are left in the city. Look, they *may either become* like all the multitude of Israel that are left in it; or indeed, *I say,* they *may become* like all the multitude of Israel left from those who are consumed; so let us send them and see."
14 Therefore they took two chariots with horses; and the king sent them in the direction of the Syrian army, saying, "Go and see."
15 And they went after them to the Jordan; and indeed all the road *was* full of garments and weapons which the Syrians had thrown away in their haste. So the messengers returned and told the king.
16 Then the people went out and plundered the tents of the Syrians. So a seah of fine flour was *sold* for a shekel, and two seahs of barley for a shekel, [a]according to the word of the LORD.
17 Now the king had appointed the officer on whose hand he leaned to have charge of the gate. But the people trampled him in the gate, and he died, just [a]as the man of God had said, who spoke when the king came down to him.
18 So it happened just as the man of God had spoken to the king, saying, [a]"Two seahs of barley for a shekel, and a seah of fine flour for a shekel, shall be *sold* tomorrow about this time in the gate of Samaria."
19 Then that officer had answered the man of God, and said, "Now look, *if* the LORD would make windows in heaven, could such a thing be?" And he had said, "In fact, you shall see *it* with your eyes, but you shall not eat of it."

12 [a]2 Kin. 6:24–29 [1]Hide themselves in ambush
16 [a]2 Kin. 7:1
17 [a]2 Kin. 6:32; 7:2
18 [a]2 Kin. 7:1

20 And so it happened to him, for the people trampled him in the gate, and he died.

The King Restores the Shunammite's Land

CHAPTER 8

8 Then Elisha spoke to the woman [a]whose son he had restored to life, saying, "Arise and go, you and your household, and stay wherever you can; for the LORD [b]has called for a [c]famine, and furthermore, it will come upon the land for seven years."
2 So the woman arose and did according to the saying of the man of God, and she went with her household and dwelt in the land of the Philistines seven years.

1 [a]2 Kin. 4:18, 31–35 [b]Hag. 1:11 [c]2 Sam. 21:1
4 [a]2 Kin. 4:12; 5:20–27
5 [a]2 Kin. 4:35

ENCOUNTER *Note* — *2 Kin. 8:2*

Obedience that Preserves Others

It is not unusual for God to guide an entire family by His word to one person. When God gives you guidance, remember that your faithfulness and obedience may determine the protection and wellbeing of those in your care.

3 It came to pass, at the end of seven years, that the woman returned from the land of the Philistines; and she went to make an appeal to the king for her house and for her land.

WORD *Study* — **APPEAL**

2 Kin. 8:3 "Appeal" translates the Hebrew *tsa`aq,* which meant to cry out in distress or need. The term was frequently associated with the abused or the poor. When the oppressed "cry out" to the Lord against their abusers He hears and acts on their behalf (Ex. 22:23, 27; Ps. 5:2, 3; 55:16, 17; 57:2).

4 Then the king talked with [a]Gehazi, the servant of the man of God, saying, "Tell me, please, all the great things Elisha has done."
5 Now it happened, as he was telling the king how he had restored the dead to life, that there was the woman whose son he had [a]restored to life, appealing to the king for her house and for her land. And Gehazi said, "My lord, O king, this *is* the woman, and this *is* her son whom Elisha restored to life."

8:1 God often used famine as a means of judgment. Famine was the Israelites' curse for breaking the covenant (Lev. 26:26–29; Deut. 28:56, 57; Jer. 15:2; Amos 4:6). The Hebrew people were frequently punished for following Canaanite gods, fertility gods thought to be responsible for agricultural success. When the Lord brought a drought, He was reminding the Israelites that He alone controlled the weather.

6 And when the king asked the woman, she told him. So the king appointed a certain officer for her, saying, "Restore all that *was* hers, and all the proceeds of the field from the day that she left the land until now."

Death of Ben-Hadad

7 Then Elisha went to Damascus, and [a]Ben-Hadad king of Syria was sick; and it was told him, saying, "The man of God has come here."
8 And the king said to [a]Hazael, [b]"Take a present in your hand, and go to meet the man of God, and [c]inquire of the LORD by him, saying, 'Shall I recover from this disease?' "
9 So [a]Hazael went to meet him and took a present with him, of every good thing of Damascus, forty camel-loads; and he came and stood before him, and said, "Your son Ben-Hadad king of Syria has sent me to you, saying, 'Shall I recover from this disease?' "
10 And Elisha said to him, "Go, say to him, 'You shall certainly recover.' However the LORD has shown me that [a]he will really die."
11 Then he [1]set his countenance in a stare until he was ashamed; and the man of God [a]wept.
12 And Hazael said, "Why is my lord weeping?" He answered, "Because I know [a]the evil that you will do to the children of Israel: Their strongholds you will set on fire, and their young men you will kill with the sword; and you [b]will dash their children, and rip open their women with child."
13 So Hazael said, "But what [a]*is* your servant—a dog, that he should do this gross thing?" And Elisha answered, [b]"The LORD has shown me that you *will become* king over Syria."
14 Then he departed from Elisha, and came to his master, who said to him, "What did Elisha say to you?" And he answered, "He told me you would surely recover."
15 But it happened on the next day that he took a thick cloth and dipped *it* in water, and spread *it* over his face so that he died; and Hazael reigned in his place.

Jehoram Reigns in Judah

16 Now [a]in the fifth year of Joram the son of Ahab, king of Israel, Jehoshaphat *having been* king of Judah, [b]Jehoram the son of Jehoshaphat began to reign as [1]king of Judah.
17 He was [a]thirty-two years old when he became king, and he reigned eight years in Jerusalem.
18 And he walked in the way of the kings of Israel, just as the house of Ahab had done, for [a]the daughter of Ahab was his wife; and he did evil in the sight of the LORD.
19 Yet the LORD would not destroy Judah, for the sake of His servant David, [a]as He promised him to give a lamp to him *and* his sons forever.
20 In his days [a]Edom revolted against Judah's authority, [b]and made a king over themselves.
21 So [1]Joram went to Zair, and all his chariots with him. Then he rose by night and attacked the Edomites who had surrounded him and the captains of the chariots; and the troops fled to their tents.
22 Thus Edom has been in revolt against Judah's authority to this day. [a]And Libnah revolted at that time.
23 Now the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
24 So Joram [1]rested with his fathers, and was buried with his fathers in the City of David. Then [a]Ahaziah[2] his son reigned in his place.

Ahaziah Reigns in Judah

25 In the twelfth year of Joram the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of Judah, began to reign.
26 Ahaziah *was* [a]twenty-two years old when he became king, and he reigned one year in Jerusalem. His mother's name *was* Athaliah the granddaughter of Omri, king of Israel.
27 [a]And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, like the house of Ahab, for he *was* the son-in-law of the house of Ahab.
28 Now he went [a]with Joram the son of Ahab to war against Hazael king of Syria at [b]Ramoth Gilead; and the Syrians wounded Joram.
29 Then [a]King Joram went back to

7 [a]2 Kin. 6:24
8 [a]1 Kin. 19:15 [b]1 Sam. 9:7 [c]2 Kin. 1:2
9 [a]1 Kin. 19:15
10 [a]2 Kin. 8:15
11 [a]Luke 19:41 [1]*fixed his gaze*
12 [a]Amos 1:3, 4 [b]Hos. 13:16
13 [a]1 Sam. 17:43 [b]1 Kin. 19:15
16 [a]2 Kin. 1:17; 3:1
[b]2 Chr. 21:3 [1]Co-regent with his father
17 [a]2 Chr. 21:5–10
18 [a]2 Kin. 8:26, 27
19 [a]2 Sam. 7:13
20 [a]Gen. 27:40 [b]1 Kin. 22:47
21 [1]*Jehoram,* v. 16
22 [a]Josh. 21:13
24 [a]2 Chr. 22:1, 7 [1]Died and joined his ancestors [2]Or *Azariah* or *Jehoahaz*
26 [a]2 Chr. 22:2
27 [a]2 Chr. 22:3, 4
28 [a]2 Chr. 22:5 [b]1 Kin. 22:3, 29
29 [a]2 Kin. 9:15

8:19 A "lamp" (*nîr*) was a symbol of life and hope, a reminder of God's covenant with David (1 Kin. 11:36). The lamp represented continuing life (Job 18:5–6; Prov. 20:20); continuous succession (2 Sam. 14:7); and the assurance of divine guidance (2 Sam. 22:29; Ps. 119:105).

8:20 Edom was located southeast of the Dead Sea. The word "Edom" is derived from a Semitic root meaning "Red" and was probably a descriptive term for the reddish color of the sandstone in the region. Edom was in conflict with Judah and Israel over control of the sea trade from the Gulf of Aqaba. Some of the clashes with Edom include: Saul's conquest of Edom (1 Sam. 14:47); David's battles (2 Sam. 8:14; 1 Kin. 11:15–16; Ps 60, 1 Chr. 18:12); Edom's revolt from Judah's control (8:20); and Amaziah's attack and capture of the capital of Edom (14:7).

8:28 Ramoth Gilead's name means "Heights of Gilead." It lay twenty-five miles east of the Jordan River.

Jezreel to recover from the wounds which the Syrians had inflicted on him at [1]Ramah, when he fought against Hazael king of Syria. [b]And Ahaziah the son of Jehoram, king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was sick.

Jehu Anointed King of Israel

9 And Elisha the prophet called one of [a]the sons of the prophets, and said to him, [b]"Get[1] yourself ready, take this flask of oil in your hand, [c]and go to Ramoth Gilead.
2 "Now when you arrive at that place, look there for Jehu the son of Jehoshaphat, the son of Nimshi, and go in and make him rise up from among [a]his associates, and take him to an inner room.
3 "Then [a]take the flask of oil, and pour *it* on his head, and say, 'Thus says the LORD: "I have anointed you king over Israel." ' Then open the door and flee, and do not delay."
4 So the young man, the servant of the prophet, went to Ramoth Gilead.
5 And when he arrived, there *were* the captains of the army sitting; and he said, "I have a message for you, Commander." Jehu said, "For which *one* of us?" And he said, "For you, Commander."
6 Then he arose and went into the house. And he poured the oil on his head, and said to him, [a]"Thus says the LORD God of Israel: 'I have anointed you king over the people of the LORD, over Israel.
7 'You shall strike down the house of Ahab your master, that I may [a]avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, [b]at the hand of Jezebel.
8 'For the whole house of Ahab shall perish; and [a]I will cut off from Ahab all [b]the males in Israel, both [c]bond and free.
9 'So I will make the house of Ahab like the house of [a]Jeroboam the son of Nebat, and like the house of [b]Baasha the son of Ahijah.
10 [a]'The dogs shall eat Jezebel on the plot *of ground* at Jezreel, and *there shall be* none to bury *her.*' " And he opened the door and fled.
11 Then Jehu came out to the servants of his master, and *one* said to him, "*Is* all well? Why did [a]this madman come to you?" And he said to them, "You know the man and his babble."
12 And they said, "A lie! Tell us now." So he said, "Thus and thus he spoke to me, saying, 'Thus says the LORD: "I have anointed you king over Israel." ' "
13 Then each man hastened [a]to take his garment and put *it* [1]under him on the top of the steps; and they blew trumpets, saying, "Jehu is king!"

Joram of Israel Killed

14 So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against [a]Joram. (Now Joram had been defending Ramoth Gilead, he and all Israel, against Hazael king of Syria.
15 But [a]King [1]Joram had returned to Jezreel to recover from the wounds which the Syrians had inflicted on him when he fought with Hazael king of Syria.) And Jehu said, "If you are so minded, let no one leave *or* escape from the city to go and tell *it* in Jezreel."
16 So Jehu rode in a chariot and went to Jezreel, for Joram was laid up there; [a]and Ahaziah king of Judah had come down to see Joram.
17 Now a watchman stood on the tower in Jezreel, and he saw the company of Jehu as he came, and said, "I see a company of men." And Joram said, "Get a horseman and send him to meet them, and let him say, [1]'*Is it* peace?' "
18 So the horseman went to meet him, and said, "Thus says the king: '*Is it* peace?' " And Jehu said, "What have you to do with peace? [1]Turn around and follow me." So the watchman reported, saying, "The messenger went to them, but is not coming back."
19 Then he sent out a second horseman who came to them, and said, "Thus says the king: '*Is it* peace?' " And Jehu answered, "What have you to do with peace? Turn around and follow me."
20 So the watchman reported, saying, "He went up to them and is not coming back; and the driving *is* like the driving of Jehu the son of Nimshi, for he drives furiously!"
21 Then Joram said, [1]"Make ready." And his chariot was made ready. Then [a]Joram king of Israel and Ahaziah king of Judah went out, each in his chariot; and they went out to meet Jehu, and [2]met him [b]on the property of Naboth the Jezreelite.
22 Now it happened, when Joram saw Jehu, that he said, "*Is it* peace, Jehu?" So he answered, "What peace, as long as the harlotries of your mother Jezebel and her witchcraft *are so* many?"
23 Then Joram turned around and fled, and said to Ahaziah, "Treachery, Ahaziah!"

[b]2 Chr. 22:6, 7
[1]*Ramoth,* v. 28

CHAPTER 9

1 [a]1 Kin. 20:35 [b]2 Kin. 4:29 [c]2 Kin. 8:28, 29 [1]Lit. *Gird up your loins*
2 [a]2 Kin. 9:5, 11
3 [a]1 Kin. 19:16
6 [a]2 Chr. 22:7
7 [a][Deut. 32:35, 41] [b]1 Kin. 18:4; 21:15
8 [a]2 Kin. 10:17 [b]1 Sam. 25:22 [c]Deut. 32:36
9 [a]1 Kin. 14:10; 15:29; 21:22 [b]1 Kin. 16:3, 11
10 [a]1 Kin. 21:23
11 [a]Jer. 29:26
13 [a]Matt. 21:7, 8 [1]Lit. *under his feet*
14 [a]2 Kin. 8:28
15 [a]2 Kin. 8:29 [1]*Jehoram,* v. 24
16 [a]2 Kin. 8:29
17 [1]Are you peaceful?
18 [1]Lit. *Turn behind me*
21 [a]1 Kin. 19:17 [b]1 Kin. 21:1–16 [1]*Harness up* [2]Lit. *found*

9:13 Placing one's garment under someone was a way to pay homage to a person of rank, such as royalty (Matt. 21:8).

24 Now Jehu [1]drew his bow with full strength and shot Jehoram between his arms; and the arrow came out at his heart, and he sank down in his chariot.
25 Then *Jehu* said to Bidkar his captain, "Pick *him* up, *and* throw him into the tract of the field of Naboth the Jezreelite; for remember, when you and I were riding together behind Ahab his father, that [a]the LORD laid this [b]burden upon him:
26 'Surely I saw yesterday the blood of Naboth and the blood of his sons,' says the LORD, [a]'and I will repay you [1]in this plot,' says the LORD. Now therefore, take *and* throw him on the plot *of ground,* according to the word of the LORD."

ENCOUNTER *Note* *2 Kin. 9:26*

Delayed Judgment

What the Lord announces will come to pass in His timing and in His way. Don't be deceived when blatant sin appears to go unnoticed. God is in control.

Ahaziah of Judah Killed

27 But when Ahaziah king of Judah saw *this,* he fled by the road to [1]Beth Haggan. So Jehu pursued him, and said, [2]"Shoot him also in the chariot." *And they shot him* at the Ascent of Gur, which is by Ibleam. Then he fled to [a]Megiddo, and died there.
28 And his servants carried him in the chariot to Jerusalem, and buried him in his tomb with his fathers in the City of David.
29 In the eleventh year of Joram the son of Ahab, Ahaziah had become king over Judah.

Jezebel's Violent Death

30 Now when Jehu had come to Jezreel, Jezebel heard *of it;* [a]and she put paint on her eyes and adorned her head, and looked through a window.
31 Then, as Jehu entered at the gate, she said, [a]"*Is it* peace, Zimri, murderer of your master?"
32 And he looked up at the window, and said, "Who *is* on my side? Who?" So two *or* three eunuchs looked out at him.
33 Then he said, "Throw her down." So they threw her down, and *some* of her blood spattered on the wall and on the horses; and he trampled her underfoot.

24 [1]Lit. *filled his hand*
25 [a]1 Kin. 21: 19, 24–29 [b]Is. 13:1
26 [a]1 Kin. 21: 13, 19 [1]*on this property*
27 [a]2 Chr. 22:7, 9 [1]Lit. *The Garden House* [2]Lit. *Strike*
30 [a]Ezek. 23:40
31 [a]1 Kin. 16: 9–20
34 [a]1 Kin. 16:31
36 [a]1 Kin. 21:23
37 [a]Ps. 83:10

CHAPTER 10

1 [1]So with MT, Syr., Tg.; LXX *Samaria;* Vg. *city* [2]*the guardians of*
3 [1]*most upright*
4 [a]2 Kin. 9:24, 27 [1]Lit. *stand before*
7 [a]1 Kin. 21:21

34 And when he had gone in, he ate and drank. Then he said, "Go now, see to this accursed *woman,* and bury her, for [a]she was a king's daughter."
35 So they went to bury her, but they found no more of her than the skull and the feet and the palms of *her* hands.
36 Therefore they came back and told him. And he said, "This *is* the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying, [a]'On the plot *of ground* at Jezreel dogs shall eat the flesh of Jezebel;
37 'and the corpse of Jezebel shall be [a]as refuse on the surface of the field, in the plot at Jezreel, so that they shall not say, "Here *lies* Jezebel." ' "

Ahab's Seventy Sons Killed

10 Now Ahab had seventy sons in Samaria. And Jehu wrote and sent letters to Samaria, to the rulers of [1]Jezreel, to the elders, and to [2]those who reared Ahab's *sons,* saying:

2 Now as soon as this letter comes to you, since your master's sons *are* with you, and you have chariots and horses, a fortified city also, and weapons,
3 choose the [1]best qualified of your master's sons, set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, "Look, [a]two kings could not [1]stand up to him; how then can we stand?"
5 And he who *was* in charge of the house, and he who *was* in charge of the city, the elders also, and those who reared *the sons,* sent to Jehu, saying, "We *are* your servants, we will do all you tell us; but we will not make anyone king. Do *what is* good in your sight."
6 Then he wrote a second letter to them, saying:

> If you *are* for me and will obey my voice, take the heads of the men, your master's sons, and come to me at Jezreel by this time tomorrow.

Now the king's sons, seventy persons, *were* with the great men of the city, *who* were rearing them.
7 So it was, when the letter came to them, that they took the king's sons and [a]slaughtered seventy persons, put their heads in baskets and sent *them* to him at Jezreel.
8 Then a messenger came and told him, saying, "They have brought the heads of

9:31 Jezebel's reference to Zimri was an insult to Jehu. Zimri had been commander of half of Israel's chariots when he killed King Elah and seized the throne (1 Kin. 16:10). But only a week later, Omri conquered the city and Zimri committed suicide (1 Kin. 16:17, 18). Jezebel was calling Jehu a murderer and threatening disaster should he carry out the coup.

the king's sons." And he said, "Lay them in two heaps at the entrance of the gate until morning."
9 So it was, in the morning, that he went out and stood, and said to all the people, "You *are* righteous. Indeed [a]I conspired against my master and killed him; but who killed all these?
10 "Know now that nothing shall [a]fall to the earth of the word of the LORD which the LORD spoke concerning the house of Ahab; for the LORD has done what He spoke [b]by His servant Elijah."

ENCOUNTER*Note* *2 Kin. 10:10*

No Idle Words

Over and over the Bible assures us that God keeps His word. Whether it is a promise of blessing or judgment, every word from God is reliable. We are wise to remember this truth.

11 So Jehu killed all who remained of the house of Ahab in Jezreel, and all his great men and his close acquaintances and his priests, until he left him none remaining.

Ahaziah's Forty-two Brothers Killed

12 And he arose and departed and went to Samaria. On the way, at [1]Beth Eked of the Shepherds,
13 [a]Jehu met with the brothers of Ahaziah king of Judah, and said, "Who *are* you?" So they answered, "We *are* the brothers of Ahaziah; we have come down to greet the sons of the king and the sons of the queen mother."
14 And he said, "Take them alive!" So they took them alive, and [a]killed them at the well of [1]Beth Eked, forty-two men; and he left none of them.

The Rest of Ahab's Family Killed

15 Now when he departed from there, he [1]met [a]Jehonadab the son of [b]Rechab, *coming* to meet him; and he greeted him and said to him, "Is your heart right, as my heart *is* toward your heart?" And Jehonadab answered, "It is." *Jehu said,* "If it is, [c]give *me* your hand." So he gave *him* his hand, and he took him up to him into the chariot.
16 Then he said, "Come with me, and see my [a]zeal for the LORD." So they had him ride in his chariot.
17 And when he came to Samaria, [a]he killed all who remained to Ahab in Samaria, till he had destroyed them, according to the word of the LORD [b]which He spoke to Elijah.

Worshipers of Baal Killed

18 Then Jehu gathered all the people together, and said to them, [a]"Ahab served Baal a little, Jehu will serve him much.
19 "Now therefore, call to me all the [a]prophets of Baal, all his servants, and all his priests. Let no one be missing, for I have a great sacrifice for Baal. Whoever is missing shall not live." But Jehu acted deceptively, with the intent of destroying the worshipers of Baal.
20 And Jehu said, [1]"Proclaim a solemn assembly for Baal." So they proclaimed *it.*
21 Then Jehu sent throughout all Israel; and all the worshipers of Baal came, so that there was not a man left who did not come. So they came into the [1]temple of Baal, and the [a]temple of Baal was full from one end to the other.
22 And he said to the one in charge of the wardrobe, "Bring out vestments for all the worshipers of Baal." So he brought out vestments for them.
23 Then Jehu and Jehonadab the son of Rechab went into the temple of Baal, and said to the worshipers of Baal, "Search and see that no servants of the LORD are here with you, but only the worshipers of Baal."
24 So they went in to offer sacrifices and burnt offerings. Now Jehu had appointed for himself eighty men on the

9 [a]2 Kin. 9: 14–24
10 [a]1 Sam. 3:19 [b]1 Kin. 21:17–24, 29
12 [1]Or *The Shearing House*
13 [a]2 Chr. 22:8
14 [a]2 Chr. 22:8 [1]Or *The Shearing House*
15 [a]Jer. 35:6 [b]1 Chr. 2:55 [1]Lit. *found* [c]Ezra 10:19
16 [a]1 Kin. 19:10
17 [a]2 Kin. 9:8 [b]1 Kin. 21:21, 29
18 [a]1 Kin. 16: 31, 32
19 [a]1 Kin. 18: 19; 22:6
20 [1]*Consecrate*
21 [a]1 Kin. 16:32 [1]Lit. *house*

CHARACTER*Study* **JEHONADAB** *2 Kin. 10:15*

Jehonadab, the son of Rechab, was the founder of the order known as the "Rechabites" (Jer. 35). This was an ascetic group that advocated a nomadic and simple life devoted to the Lord. They did not till the land or plant vineyards or drink wine. They preferred to live in tents rather than in houses. They opposed city life and the evils of urban culture because of its contacts with Canaanites and Baal worship. The Rechab clan was associated with the Kenites (1 Chr. 2:55), and represented a strongly conservative element in Israel's society.

10:8 Jehu had the heads placed at the city gate for maximum impact on the people. Anyone entering or leaving the city would have passed by the grisly sight, causing the news to spread quickly throughout the land.

10:14 This slaughter was the root of the prophet Hosea's condemnation of Jehu. It went beyond the prophesied judgment declared by Elijah (1 Kin. 21:20–24; Hos. 1:4, 5).

outside, and had said, "*If* any of the men whom I have brought into your hands escapes, *whoever lets him escape, it shall be* [a]his life for the life of the other."
25 Now it happened, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, "Go in *and* kill them; let no one come out!" And they killed them with the edge of the sword; then the guards and the officers threw *them* out, and went into the [1]inner room of the temple of Baal.
26 And they brought the [a]*sacred* pillars out of the temple of Baal and burned them.
27 Then they broke down the *sacred* pillar of Baal, and tore down the [1]temple of Baal and [a]made it a refuse dump to this day.
28 Thus Jehu destroyed Baal from Israel.
29 However Jehu did not turn away from the sins of Jeroboam the son of Nebat, who had made Israel sin, *that is,* from [a]the golden calves that *were* at Bethel and Dan.
30 And the LORD [a]said to Jehu, "Because you have done well in doing *what is* right in My sight, *and* have done to the house of Ahab all that *was* in My heart, [b]your sons shall sit on the throne of Israel to the fourth *generation.*"
31 But Jehu [1]took no heed to walk in the law of the LORD God of Israel with all his heart; for he did not depart from [a]the sins of Jeroboam, who had made Israel sin.

Death of Jehu

32 In those days the LORD began to cut off *parts* of Israel; and [a]Hazael conquered them in all the territory of Israel
24 [a]1 Kin. 20:39
25 [1]Lit. *city*
26 [a][Deut. 7:5, 25]
27 [a]Ezra 6:11 [1]Lit. *house*
29 [a]1 Kin. 12: 28–30; 13:33, 34
30 [a]2 Kin. 9:6, 7 [b]2 Kin. 13:1, 10; 14:23; 15:8, 12
31 [a]1 Kin. 14:16 [1]*was not careful*
32 [a]2 Kin. 8:12; 13:22
33 [a]Deut. 2:36 [b]Amos 1:3–5
35 [a]2 Kin. 13:1 [1]Died and joined his ancestors
CHAPTER 11
1 [a]2 Chr. 22:10 [b]2 Kin. 8:26 [c]2 Kin. 9:27
2 [a]2 Kin. 8:25 [1]*Jehoshabeath,* 2 Chr. 22:11 [2]Or *Jehoash*
4 [a]2 Chr. 23:1 [1]*guards*
33 from the Jordan eastward: all the land of Gilead—Gad, Reuben, and Manasseh—from [a]Aroer, which *is* by the River Arnon, including [b]Gilead and Bashan.
34 Now the rest of the acts of Jehu, all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?
35 So Jehu [1]rested with his fathers, and they buried him in Samaria. Then [a]Jehoahaz his son reigned in his place.
36 And the period that Jehu reigned over Israel in Samaria *was* twenty-eight years.

Athaliah Reigns in Judah

11 When [a]Athaliah [b]the mother of Ahaziah saw that her son was [c]dead, she arose and destroyed all the royal heirs.
2 But [1]Jehosheba, the daughter of King Joram, sister of [a]Ahaziah, took [2]Joash the son of Ahaziah, and stole him away from among the king's sons *who were* being murdered; and they hid him and his nurse in the bedroom, from Athaliah, so that he was not killed.
3 So he was hidden with her in the house of the LORD for six years, while Athaliah reigned over the land.

Joash Crowned King of Judah

4 In [a]the seventh year Jehoiada sent and brought the captains of hundreds—of the bodyguards and the [1]escorts—and brought them into the house of the LORD to him. And he made a covenant with them and took an oath from them in the house of the LORD, and showed them the king's son.

CHARACTER*Study*

ATHALIAH

2 Kin. 11:1

In the process of the political alliances pursued by Omri and Ahab, Athaliah, whose name means "The Yahweh Is Righteous," was given in marriage to the Judean crown prince, Jehoram. In the same manner that Jezebel helped foster close relations between Israel and Phoenicia, Athaliah contributed to the alliance between Israel and Judah. Her parentage is widely debated because 2 Kin. 8:26 and 2 Chr. 22:2 call her the daughter of Omri while 2 Kin. 8:18 and 2 Chr. 21:6 call her the daughter of Ahab. She may have been the daughter of Omri, born shortly before his death, and raised in Ahab's court under the influence of Jezebel. Athaliah is blamed for the religious apostasy of Jehoram and Ahaziah as well as for the promotion of Baal worship in Jerusalem (2 Kin. 8:18, 26, 27; 2 Chr. 24:7). Athaliah cruelly ordered all remaining heirs to the throne, her own relatives, to be murdered. Then she ruled for six years, being the only woman to reign (2 Kin. 11:1). Had it not been for Jehosheba hiding Joash, Athaliah would have successfully ended the continuous rule of David's bloodline in Judah. The people's disdain for Athaliah is evident in their celebration when she was killed and Joash was crowned (11:20).

10:32 Hazael had acquired the Syrian throne by murdering his master, Ben-Hadad (2 Kin. 8:14, 15), and now he was taking lands from the usurper, Jehu.

11:1 Queen mothers were important in First and Second Kings, with only two going unmentioned (2 Kin. 8:17; 16:20).

11:2 Joash was the only one from David's bloodline to escape slaughter at the hands of Athaliah. God promised David his descendents would continue through to the Messiah, and this prophecy was upheld when Joash was hidden away and his life spared (2 Sam. 7:12–16).

ENCOUNTER Note 2 Kin. 11:14

Blinded from the Truth

When others oppose us we instinctively see them as the enemy and ourselves as the victim. But perhaps we are blinded to our own sin. Maybe the fault lies more deeply in us than in our accusers.

5 Then he commanded them, saying, "This *is* what you shall do: One-third of you who [1]come on duty [a]on the Sabbath shall be keeping watch over the king's house,
6 "one-third *shall be* at the gate of Sur, and one-third at the gate behind the escorts. You shall keep the watch of the house, lest it be broken down.
7 "The two [1]contingents of you who go off duty on the Sabbath shall keep the watch of the house of the LORD for the king.
8 "But you shall surround the king on all sides, every man with his weapons in his hand; and whoever comes within range, let him be put to death. You are to be with the king as he goes out and as he comes in."
9 [a]So the captains of the hundreds did according to all that Jehoiada the priest commanded. Each of them took his men who were to be on duty on the Sabbath, with those who were going off duty on the Sabbath, and came to Jehoiada the priest.
10 And the priest gave the captains of hundreds the spears and shields which *had belonged* to King David, [a]that were in the temple of the LORD.
11 Then the escorts stood, every man with his weapons in his hand, all around the king, from the right [1]side of the temple to the left side of the temple, by the altar and the house.
12 And he brought out the king's son, put the crown on him, and *gave him* the [a]Testimony;[1] they made him king and anointed him, and they clapped their hands and said, [b]"Long live the king!"

Death of Athaliah

13 [a]Now when Athaliah heard the noise of the escorts *and* the people, she came to the people *in* the temple of the LORD.
14 When she looked, there was the king standing by [a]a pillar according to custom; and the leaders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets. So Athaliah tore her clothes and cried out, "Treason! Treason!"
15 And Jehoiada the priest commanded the captains of the hundreds, the officers of the army, and said to them, "Take her outside [1]under guard, and slay with the sword whoever follows her." For the priest had said, "Do not let her be killed in the house of the LORD."
16 So they seized her; and she went by way of the horses' entrance *into* the king's house, and there she was killed.
17 [a]Then Jehoiada [b]made a covenant between the LORD, the king, and the people, that they should be the LORD's people, and *also* [c]between the king and the people.
18 And all the people of the land went to the [a]temple of Baal, and tore it down. They thoroughly [b]broke in pieces its altars and [1]images, and [c]killed Mattan the priest of Baal before the altars. And [d]the priest appointed [2]officers over the house of the LORD.
19 Then he took the captains of hundreds, the bodyguards, the escorts, and all the people of the land; and they brought the king down from the house of the LORD, and went by way of the gate of the escorts to the king's house. Then he sat on the throne of the kings.
20 So all the people of the land rejoiced; and the city was quiet, for they had slain Athaliah with the sword *in* the king's house.
21 Jehoash *was* [a]seven years old when he became king.

Jehoash Repairs the Temple

12 In the seventh year of Jehu, [a]Jehoash[1] became king, and he reigned forty years in Jerusalem. His mother's name *was* Zibiah of Beersheba.
2 Jehoash did *what was* right in the sight of the LORD all the days in which [a]Jehoiada the priest instructed him.

ENCOUNTER Note 2 Kin. 12:2

Godly Instruction

If you have faithfully walked with the Lord for many years, don't be surprised when God aligns your life with a young leader, one who could benefit from your wisdom. Or, perhaps you are that young person. Graciously accept the counsel of your spiritual elders.

5 [a]1 Chr. 9:25 [1]Lit. *enter in*
7 [1]*companies*
9 [a]2 Chr. 23:8
10 [a]2 Sam. 8:7
11 [1]Lit. *shoulder*
12 [a]Ex. 25:16; 31:18 [b]1 Sam. 10:24 [1]Law, Ex. 25:16, 21; Deut. 31:9
13 [a]2 Chr. 23:12
14 [a]2 Chr. 34:31
15 [1]Lit. *between ranks*
17 [a]2 Chr. 23:16 [b]Josh. 24:24, 25 [c]2 Sam. 5:3
18 [a]2 Kin. 10: 26, 27 [b][Deut. 12:3] [c]1 Kin. 18:40 [d]2 Chr. 23:18 [1]Idols [2]Lit. *offices*
21 [a]2 Chr. 24: 1–14

CHAPTER 12

1 [a]2 Chr. 24:1 [1]*Joash,* 2 Kin. 11:2ff.
2 [a]2 Kin. 11:4

12:2 While Jehoiada was instructing him, Joash remained faithful to the Lord. However, once Jehoiada died, Joash turned away from the Lord, embraced idolatry, and degenerated into extreme wickedness (2 Chr. 24:17–22).

3 But [a]the [1]high places were not taken away; the people still sacrificed and burned incense on the high places.
4 And Jehoash said to the priests, [a]"All the money of the dedicated gifts that are brought into the house of the LORD—each man's [b]census[1] money, each man's [c]assessment money—*and* all the money that [2]a man [d]purposes in his heart to bring into the house of the LORD,
5 "let the priests take *it* themselves, each from his constituency; and let them repair the [1]damages of the temple, wherever any dilapidation is found."
6 Now it was so, by the twenty-third year of King Jehoash, [a]*that* the priests had not repaired the damages of the temple.
7 [a]So King Jehoash called Jehoiada the priest and the *other* priests, and said to them, "Why have you not repaired the damages of the temple? Now therefore, do not take *more* money from your constituency, but deliver it for repairing the damages of the temple."
8 And the priests agreed that they would neither receive *more* money from the people, nor repair the damages of the temple.
9 Then Jehoiada the priest took [a]a chest, bored a hole in its lid, and set it beside the altar, on the right side as one comes into the house of the LORD; and the priests who [1]kept the door put [b]there all the money brought into the house of the LORD.
10 So it was, whenever they saw that *there was* much money in the chest, that the king's [a]scribe[1] and the high priest came up and [2]put it in bags, and counted the money that was found in the house of the LORD.
11 Then they gave the money, which had been apportioned, into the hands of those who did the work, who had the oversight of the house of the LORD; and they [1]paid it out to the carpenters and builders who worked on the house of the LORD,
12 and to masons and stonecutters, and for buying timber and hewn stone, to [a]repair the damage of the house of the LORD, and for all that was paid out to repair the temple.
13 However [a]there were not made for the house of the LORD basins of silver, trimmers, sprinkling-bowls, trumpets, any articles of gold or articles of silver, from the money brought into the house of the LORD.
14 But they gave that to the workmen, and they repaired the house of the LORD with it.
15 Moreover [a]they did not require an account from the men into whose hand they delivered the money to be paid to workmen, for they dealt faithfully.
16 [a]The money from the trespass offerings and the money from the sin offerings was not brought into the house of the LORD. [b]It belonged to the priests.

Hazael Threatens Jerusalem

17 [a]Hazael king of Syria went up and fought against Gath, and took it; then [b]Hazael set his face to [1]go up to Jerusalem.
18 And Jehoash king of Judah [a]took all the sacred things that his fathers, Jehoshaphat and Jehoram and Ahaziah, kings of Judah, had dedicated, and his own sacred things, and all the gold found in the treasuries of the house of the LORD and in the king's house, and sent *them* to Hazael king of Syria. Then he went away from Jerusalem.

Death of Joash

19 Now the rest of the acts of [1]Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
20 And [a]his servants arose and formed a conspiracy, and killed Joash in the house of [1]the Millo, which goes down to Silla.
21 For [1]Jozachar the son of Shimeath and Jehozabad the son of [2]Shomer, his servants, struck him. So he died, and they buried him with his fathers in the City of David. Then [a]Amaziah his son reigned in his place.

Jehoahaz Reigns in Israel

13 In the twenty-third year of [a]Joash[1] the son of Ahaziah, king of Judah, [b]Jehoahaz the son of Jehu became king over Israel in Samaria, *and reigned* seventeen years.
2 And he did evil in the sight of the LORD, and followed the [a]sins of Jeroboam the son of Nebat, who had made Israel sin. He did not [1]depart from them.
3 Then [a]the anger of the LORD was aroused against Israel, and He delivered them into the hand of [b]Hazael king of

3 [a]2 Kin. 14:4; 15:35 [1]Places for pagan worship
4 [a]2 Kin. 22:4 [b]Ex. 30:13–16 [c]Lev. 27:2–28 [d]Ex. 35:5 [1]Lit. *the money coming over* [2]*any man's heart prompts him to bring*
5 [1]Lit. *breaches*
6 [a]2 Chr. 24:5
7 [a]2 Chr. 24:6
9 [a]2 Chr. 23:1; 24:8 [b]Mark 12:41 [1]*guarded at the door*
10 [a]2 Sam. 8:17 [1]*secretary* [2]*tied it up*
11 [1]Lit. *weighed*
12 [a]2 Kin. 22:5, 6
13 [a]2 Chr. 24: 14
15 [a]2 Kin. 22:7
16 [a][Lev. 5:15, 18] [b][Num. 18:9]
17 [a]2 Kin. 8:12 [b]2 Chr. 24:23 [1]Advance upon
18 [a]1 Kin. 15:18
19 [1]*Jehoash,* vv. 1–18
20 [a]2 Kin. 14:5 [1]Lit. *The Landfill*
21 [a]2 Chr. 24:27 [1]*Zabad,* 2 Chr. 24:26 [2]*Shimrith,* 2 Chr. 24:26

CHAPTER 13

1 [a]2 Kin. 12:1 [b]2 Kin. 10:35 [1]*Jehoash,* 2 Kin. 12:1–18
2 [a]1 Kin. 12: 26–33 [1]Lit. *turn*
3 [a]Judg. 2:14 [b]2 Kin. 8:12

12:5 The temple would have needed much repair following the neglect and robbery by Athaliah and her sons (2 Chr. 24:7). Furthermore, the king was responsible for collecting the necessary funds to maintain the temple.

12:15 The money was given to the foremen to distribute to the workers. There was no further accounting of the money because of the faithfulness of these foremen. In this instance, it appears that the construction foremen acted with more integrity than the priests did with the money allotted to rebuild the temple.

13:1 The reign of Jehoahaz reign fulfilled God's promise to Jehu that he and his descendants would rule for four generations (10:30).

Syria, and into the hand of [c]Ben-Hadad the son of Hazael, all *their* days.
4 So Jehoahaz [a]pleaded with the LORD, and the LORD listened to him; for [b]He saw the oppression of Israel, because the king of Syria oppressed them.

ENCOUNTER*Note* *2 Kin. 13:4*

God Listens

The Lord hears our pleas in times of distress and often delivers us. However, He expects us to turn from the sin that caused our affliction in the first place. If we refuse to change our ways, we should not be surprised when God lets us fall back into calamity.

5 [a]Then the LORD gave Israel a deliverer, so that they escaped from under the hand of the Syrians; and the children of Israel dwelt in their tents as before.
6 Nevertheless they did not depart from the sins of the house of Jeroboam, who had made Israel sin, *but* walked in them; [a]and the [1]wooden image also remained in Samaria.
7 For He left of the army of Jehoahaz only fifty horsemen, ten chariots, and ten thousand foot soldiers; for the king of Syria had destroyed them [a]and made them [b]like the dust at threshing.
8 Now the rest of the acts of Jehoahaz, all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?
9 So Jehoahaz [1]rested with his fathers, and they buried him in Samaria. Then [2]Joash his son reigned in his place.

Jehoash Reigns in Israel

10 In the thirty-seventh year of Joash king of Judah, [1]Jehoash the son of Jehoahaz became king over Israel in Samaria, *and reigned* sixteen years.
11 And he did evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, who made Israel sin, *but* walked in them.
12 [a]Now the rest of the acts of Joash, [b]all that he did, and [c]his might with which he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?
13 So Joash [a]rested[1] with his fathers. Then Jeroboam sat on his throne. And Joash was buried in Samaria with the kings of Israel.

Death of Elisha

14 Elisha had become sick with the illness of which he would die. Then Joash the king of Israel came down to him, and wept over his face, and said, "O my father, my father, [a]the chariots of Israel and their horsemen!"
15 And Elisha said to him, "Take a bow and some arrows." So he took himself a bow and some arrows.
16 Then he said to the king of Israel, "Put your hand on the bow." So he put his hand *on it,* and Elisha put his hands on the king's hands.
17 And he said, "Open the east window"; and he opened *it.* Then Elisha said, "Shoot"; and he shot. And he said, "The arrow of the LORD's deliverance and the arrow of deliverance from Syria; for you must strike the Syrians at [a]Aphek till you have destroyed *them.*"
18 Then he said, "Take the arrows"; so he took *them.* And he said to the king of Israel, "Strike the ground"; so he struck three times, and stopped.
19 And the man of God was angry with him, and said, "You should have struck five or six times; then you would have struck Syria till you had destroyed *it!* [a]But now you will strike Syria *only* three times."
20 Then Elisha [1]died, and they buried him. And the [a]*raiding* bands from Moab invaded the land in the spring of the year.
21 So it was, as they were burying a man, that suddenly they spied a band *of raiders;* and they put the man in the tomb of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood on his feet.

Israel Recaptures Cities from Syria

22 And [a]Hazael king of Syria oppressed Israel all the days of Jehoahaz.
23 But the LORD was [a]gracious to them, had compassion on them, and [b]regarded them, [c]because of His covenant with Abraham, Isaac, and Jacob, and would not yet destroy them or cast them from His presence.
24 Now Hazael king of Syria died. Then Ben-Hadad his son reigned in his place.
25 And [1]Jehoash the son of Jehoahaz recaptured from the hand of Ben-

[c]Amos 1:4
4 [a][Ps. 78:34] [b][Ex. 3:7, 9]
5 [a]2 Kin. 13:25; 14:25, 27
6 [a]1 Kin. 16:33 [1]Heb. *Asherah,* a Canaanite goddess
7 [a]2 Kin. 10:32 [b][Amos 1:3]
9 [1]Died and joined his ancestors [2]Or *Jehoash*
10 [1]*Joash,* v. 9
12 [a]2 Kin. 14:8–15 [b]2 Kin. 13:14–19, 25 [c]2 Kin. 14:9
13 [a]2 Kin. 14:16 [1]Died and joined his ancestors
14 [a]2 Kin. 2:12
17 [a]1 Kin. 20:26
19 [a]2 Kin. 13:25
20 [a]2 Kin. 3:5; 24:2 [1]Having prophesied at least 55 years
22 [a]2 Kin. 8:12, 13
23 [a]2 Kin. 14:27 [b][Ex. 2:24, 25] [c]Ex. 32:13
25 [1]*Joash,* vv. 12–14, 25

13:14 Elisha had used the term "my father" towards Elijah at his parting, indicating Elisha's respect for his venerable mentor. The king used the same term towards Elisha, revealing that the prophet was highly regarded in the king's court and that his ministry was authoritative in Israel's eyes.

13:19 It is not clear why the king only shot three arrows or why this was unacceptable to the prophet. Perhaps the king thought the gesture of an arrow was foolish and did it half-heartedly. Or perhaps his effort revealed a lack of faith or expectation of God's deliverance.

WORD Study

GRACIOUS AND COMPASSIONATE

2 Kin. 13:23 The use of the word pair "gracious and compassionate" is employed often in the Psalms where the character of the Lord is considered. The term "gracious" (*chanan*) means "showing favor" or "having mercy" and refers to God's free gift that is neither earned nor deserved. The word "compassionate" (*rehem*) means "loving deeply" or "having tender affection" and describes the way God relates to His people.

Hadad, the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war. [a]Three times Joash defeated him and recaptured the cities of Israel.

Amaziah Reigns in Judah

14 In [a]the second year of Joash the son of Jehoahaz, king of Israel, [b]Amaziah the son of Joash, king of Judah, became king.
2 He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan of Jerusalem.
3 And he did *what was* right in the sight of the LORD, yet not like his father David; he did everything [a]as his father Joash had done.
4 [a]However the [1]high places were not taken away, and the people still sacrificed and burned incense on the high places.
5 Now it happened, as soon as the kingdom was established in his hand, that he executed his servants [a]who had murdered his father the king.
6 But the children of the murderers he did not execute, according to what is written in the Book of the Law of Moses, in which the LORD commanded, saying, [a]"Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; but a person shall be put to death for his own sin."
7 [a]He killed ten thousand Edomites in [b]the Valley of Salt, and took [1]Sela by war, [c]and called its name Joktheel to this day.
8 [a]Then Amaziah sent messengers to [1]Jehoash the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let us face one another *in battle*."

[a]2 Kin. 13: 18, 19

CHAPTER 14

1 [a]2 Kin. 13:10 [b]2 Chr. 25:1, 2
3 [a]2 Kin. 12:2
4 [a]2 Kin. 12:3 [1]Places for pagan worship
5 [a]2 Kin. 12:20
6 [a][Ezek. 18:4, 20]
7 [a]2 Chr. 25: 5–16 [b]2 Sam. 8:13 [c]Josh. 15:38 [1]Lit. *The Rock;* the city of Petra
8 [a]2 Chr. 25:17, 18 [1]*Joash,* 2 Kin. 13:9, 12–14, 25; 2 Chr. 25:17ff.

ENCOUNTER Note *2 Kin. 14:8*

Overstepping God's Victory

When God gives us success, we need to be grateful and not take credit or become proud in the accomplishment. If we place our confidence in ourselves, God will allow us to see what our own power is capable of achieving apart from Him.

9 And Jehoash king of Israel sent to Amaziah king of Judah, saying, [a]"The thistle that *was* in Lebanon sent to the [b]cedar that *was* in Lebanon, saying, 'Give your daughter to my son as wife'; and a wild beast that *was* in Lebanon passed by and trampled the thistle.
10 "You have indeed defeated Edom, and [a]your heart has [1]lifted you up. Glory *in that,* and stay at home; for why should you meddle with trouble so that you fall—you and Judah with you?"
11 But Amaziah would not heed. Therefore Jehoash king of Israel went out; so he and Amaziah king of Judah faced one another at [a]Beth Shemesh, which *belongs* to Judah.
12 And Judah was defeated by Israel, and every man fled to his tent.
13 Then Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth Shemesh; and he went to Jerusalem, and broke down the wall of Jerusalem from [a]the Gate of Ephraim to [b]the Corner Gate—[1]four hundred cubits.
14 And he took all [a]the gold and silver, all the articles that were found in the house of the LORD and in the treasuries of the king's house, and hostages, and returned to Samaria.
15 [a]Now the rest of the acts of Jehoash which he did—his might, and how he fought with Amaziah king of Judah—*are* they not written in the book of the chronicles of the kings of Israel?
16 So Jehoash [1]rested with his fathers, and was buried in Samaria with the kings of Israel. Then Jeroboam his son reigned in his place.
17 [a]Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Jehoash the son of Jehoahaz, king of Israel.
18 Now the rest of the acts of Amaziah,

9 [a]Judg. 9:8–15 [b]1 Kin. 4:33
10 [a]Deut. 8:14 [1]Made you proud
11 [a]Josh. 19:38; 21:16
13 [a]Neh. 8:16; 12:39 [b]Jer. 31:38 [1]About 600 feet
14 [a]1 Kin. 7:51
15 [a]2 Kin. 13: 12, 13
16 [1]Died and joined his ancestors
17 [a]2 Chr. 25: 25–28

14:3 While Amaziah is noted for doing right in the Lord's eyes, the standard for integrity before God remained King David. This did not mean David was sinless, but God was pleased with David's heart and his desire to follow and obey Him.

14:9 Jehoash's response to Amaziah's challenge reflected the existing political situation. Judah was a small, rural, and politically insignificant state. Israel, however, was located on the main thoroughfares of international trade and commerce. In comparison to Judah, Israel had larger cities, greater fortifications, a more powerful military, a greater population, and a much stronger economy. Jehoash's reference to Judah as a thistle and Israel as a cedar was an accurate depiction of Amaziah's challenge.

are they not written in the book of the chronicles of the kings of Judah?
19 And [a]they formed a conspiracy against him in Jerusalem, and he fled to [b]Lachish; but they sent after him to Lachish and killed him there.
20 Then they brought him on horses, and he was buried at Jerusalem with his fathers in the City of David.
21 And all the people of Judah took [a]Azariah,[1] who *was* sixteen years old, and made him king instead of his father Amaziah.
22 He built [a]Elath[1] and restored it to Judah, after [2]the king rested with his fathers.

Jeroboam II Reigns in Israel

23 In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, became king in Samaria, *and reigned* forty-one years.
24 And he did evil in the sight of the LORD; he did not depart from all the [a]sins of Jeroboam the son of Nebat, who had made Israel sin.
25 He [a]restored the [1]territory of Israel [b]from the entrance of Hamath to [c]the[2] Sea of the Arabah, according to the word of the LORD God of Israel, which He had spoken through His servant [d]Jonah the son of Amittai, the prophet who *was* from [e]Gath Hepher.
26 For the LORD [a]saw *that* the affliction of Israel *was* very bitter; and whether bond or free, [b]there was no helper for Israel.

ENCOUNTER *Note* *2 Kin. 14:26*

When There Is No Other Helper

When you face events or enemies and you feel alone, remember that God sees your pain. He has compassion on you and wants to sustain you.

27 [a]And the LORD did not say that He would blot out the name of Israel from under heaven; but He saved them by the hand of Jeroboam the son of Joash.
28 Now the rest of the acts of Jeroboam, and all that he did—his might, how he made war, and how he recaptured for Israel, from [a]Damascus and Hamath, [b]*what had belonged* to Judah—*are* they not written in the book of the chronicles of the kings of Israel?
29 So Jeroboam [1]rested with his fathers, the kings of Israel. Then [a]Zechariah his son reigned in his place.

Azariah Reigns in Judah

15 In the twenty-seventh year of Jeroboam king of Israel, [a]Azariah the son of Amaziah, king of Judah, [b]became king.
2 He was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother's name *was* Jecholiah of Jerusalem.
3 And he did *what was* right in the sight of the LORD, according to all that his father Amaziah had done,
4 [a]except that the [1]high places were not removed; the people still sacrificed and burned incense on the high places.
5 Then the LORD [a]struck the king, so that he was a leper until the day of his [b]death; so he [c]dwelt in an isolated house. And Jotham the king's son *was* over the *royal* house, judging the people of the land.
6 Now the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
7 So Azariah [1]rested with his fathers, and [a]they buried him with his fathers in the City of David. Then Jotham his son reigned in his place.

Zechariah Reigns in Israel

8 In the thirty-eighth year of Azariah king of Judah, [a]Zechariah the son of Jeroboam reigned over Israel in Samaria six months.
9 And he did evil in the sight of the LORD, [a]as his fathers had done; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin.
10 Then Shallum the son of Jabesh con-

19 [a]2 Chr. 25:27 [b]Josh. 10:31
21 [a]2 Kin. 15:13 [1]*Uzziah,* 2 Chr. 26:1ff.; Is. 6:1; etc.
22 [a]2 Kin. 16:6 [1]Heb. *Eloth* [2]Amaziah died and joined his ancestors.
24 [a]1 Kin. 12: 26–33
25 [a]2 Kin. 10: 32; 13:5, 25 [b]1 Kin. 8:65 [c]Deut. 3:17 [d]Jon. 1:1 [e]Josh. 19:13 [1]*border* [2]The Dead Sea
26 [a]2 Kin. 13:4 [b]Deut. 32:36
27 [a][2 Kin. 13:5, 23]
28 [a]1 Kin. 11:24 [b]2 Chr. 8:3
29 [a]2 Kin. 15:8 [1]Died and joined his ancestors

CHAPTER 15

1 [a]2 Kin. 15:13, 30 [b]2 Kin. 14:21
4 [a]2 Kin. 12:3; 14:4; 15:35 [1]Places for pagan worship
5 [a]2 Chr. 26: 19–23 [b]Is. 6:1 [c][Lev. 13:46]
7 [a]2 Chr. 26:23 [1]Died and joined his ancestors
8 [a]2 Kin. 14:29
9 [a]2 Kin. 14:24

14:19 Lachish was one of the most important cities in Judah during this period. The city served as a royal fortress protecting the southern Judean hill country from the southern Philistine plain. The city was located between Jerusalem and Gaza along the main route from the coastal plain to the Hebron hills.

14:22 Elath was located on the gulf of Aqaba. It was important for Judah to control this area because it gave Azariah access to the sea trade from Arabia and Africa. This trade was a source of great wealth for the southern kingdom.

14:25 Historically, the entrance of Hamath was the ideal northern boundary (Num. 13:21) and served as the border during the time of David and Solomon (1 Kin. 8:65).

15:1 Azariah is elsewhere referred to as Uzziah (2 Kin. 15:13, 30–34; 2 Chr. 26:1—27:2; Is. 1:1; 6:1; 7:1; Zech. 14:5). Both names may be slight variants of the same name or one may be a personal name while the other is a throne name.

15:5 The Lord inflicted Azariah with leprosy as punishment for unlawfully assuming the priestly function of burning incense on the temple altar (Lev. 13:46; 2 Chr. 26:16–21). Because of his leprosy, the king was not allowed to partake in any public royal functions and was forced to live in isolation.

spired against him, and [a]struck and killed him in front of the people; and he reigned in his place.
11 Now the rest of the acts of Zechariah, indeed they *are* written in the book of the chronicles of the kings of Israel.
12 This *was* the word of the LORD which He spoke to Jehu, saying, [a]"Your sons shall sit on the throne of Israel to the fourth *generation.*" And so it was.

ENCOUNTER *Note* *2 Kin. 15:12*

And So It Was

When God makes a promise it will come about. At times, circumstances may give us doubts, but the Scriptures repeatedly testify that no government, person, or event can thwart God's will.

Shallum Reigns in Israel

13 Shallum the son of Jabesh became king in the thirty-ninth year of [1]Uzziah king of Judah; and he reigned a full month in Samaria.
14 For Menahem the son of Gadi went up from [a]Tirzah, came to Samaria, and struck Shallum the son of Jabesh in Samaria and killed him; and he reigned in his place.
15 Now the rest of the acts of Shallum, and the conspiracy which he [1]led, indeed they *are* written in the book of the chronicles of the kings of Israel.
16 Then from Tirzah, Menahem attacked [a]Tiphsah, all who *were* there, and its territory. Because they did not surrender, therefore he attacked *it.* All [b]the women there who were with child he ripped open.

Menahem Reigns in Israel

17 In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi became king over Israel, *and reigned* ten years in Samaria.
18 And he did evil in the sight of the LORD; he did not depart all his days from the sins of Jeroboam the son of Nebat, who had made Israel sin.
19 [a]Pul[1] king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that his [2]hand might be with him to [b]strengthen the kingdom under his control.
20 And Menahem [a]exacted[1] the money from Israel, from all the very wealthy, from each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and did not stay there in the land.
21 Now the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?
22 So Menahem [1]rested with his fathers. Then Pekahiah his son reigned in his place.

Pekahiah Reigns in Israel

23 In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem became king over Israel in Samaria, *and reigned* two years.
24 And he did evil in the sight of the LORD; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin.
25 Then Pekah the son of Remaliah, an officer of his, conspired against him and [1]killed him in Samaria, in the [a]citadel of the king's house, along with Argob and Arieh; and with him were fifty men of Gilead. He killed him and reigned in his place.
26 Now the rest of the acts of Pekahiah, and all that he did, indeed they *are* written in the book of the chronicles of the kings of Israel.

Pekah Reigns in Israel

27 In the fifty-second year of Azariah king of Judah, [a]Pekah the son of Remaliah became king over Israel in Samaria, *and reigned* twenty years.
28 And he did evil in the sight of the LORD; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin.
29 In the days of Pekah king of Israel, [1]Tiglath-Pileser king of Assyria [a]came and took [b]Ijon, Abel Beth Maachah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and he [c]carried them captive to Assyria.
30 Then Hoshea the son of Elah led a conspiracy against Pekah the son of Remaliah, and struck and killed him; so he [a]reigned in his place in the twentieth year of Jotham the son of Uzziah.

10 [a]Amos 7:9
12 [a]2 Kin. 10:30
13 [1]*Azariah,* 2 Kin. 14:21ff.; 15:1ff.
14 [a]1 Kin. 14:17
15 [1]Lit. *conspired*
16 [a]1 Kin. 4:24 [b]2 Kin. 8:12
19 [a]Hos. 8:9 [1]Tiglath-Pileser III, v. 29 [2]Support
[b]2 Kin. 14:5
20 [a]2 Kin. 23:35 [1]*took*
22 [1]Died and joined his ancestors
25 [a]1 Kin. 16:18 [1]Lit. *struck*
27 [a]Is. 7:1
29 [a]1 Chr. 5:26 [b]1 Kin. 15:20 [c]2 Kin. 17:6 [1]A later name of *Pul,* v. 19
30 [a][Hos. 10:3, 7, 15]

15:19 "Pul" refers to Tiglath-Pileser III (745–727 B.C.). He expanded Assyria's borders to the west and south of the Euphrates River, and subjugated Israel at the request of King Ahaz of Judah during the Syro-Ephraimite War (735 B.C.; 2 Kin. 16:7–9). However, he was not interested in the smaller states of Israel and Judah, but focused on gaining access to the Mediterranean Sea and establishing trading opportunities with Egypt.

15:25 A citadel was an elevated, fortified structure inside city walls. It typically contained the palatial quarters of the royal family and served as a fortress within the city.

15:29 When a country took part in anti-Assyrian activities, Assyria would conquer the land and deport the upper class, leadership, and skilled laborers. This was to ensure the conquered nation would not have the leaders to incite the people to rebel again.

31 Now the rest of the acts of Pekah, and all that he did, indeed they *are* written in the book of the chronicles of the kings of Israel.

Jotham Reigns in Judah

32 In the second year of Pekah the son of Remaliah, king of Israel, [a]Jotham the son of Uzziah, king of Judah, began to reign.
33 He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name *was* [1]Jerusha the daughter of Zadok.
34 And he did *what was* right in the sight of the LORD; he did [a]according to all that his father Uzziah had done.
35 [a]However the [1]high places were not removed; the people still sacrificed and burned incense on the high places. [b]He built the Upper Gate of the house of the LORD.
36 Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
37 In those days the LORD began to send [a]Rezin king of Syria and [b]Pekah the son of Remaliah against Judah.



2 Kin. 15:29 Assyrian Campaign Against Israel and Judah (734–732 B.C.)

32 [a]2 Chr. 27:1
33 [1]*Jerushah,* 2 Chr. 27:1
34 [a]2 Kin. 15:3, 4
35 [a]2 Kin. 15:4 [b]2 Chr. 23:20; 27:3 [1]Places for pagan worship
37 [a]2 Kin. 16: 5–9 [b]2 Kin. 15:26, 27
38 [1]Died and joined his ancestors

CHAPTER 16

3 [a][Lev. 18:21] [b][Deut. 12:31]
4 [a]2 Kin. 15:34, 35 [b][Deut. 12:2]
5 [a]Is. 7:1, 4
6 [a]2 Kin. 14:22 [1]Lit. *Large Tree;* sing. of *Eloth* [2]A few ancient mss. *Syrians*
7 [a]1 Chr. 5:26 [1]A later name of *Pul,* 2 Kin. 15:19
8 [a]2 Kin. 12:17, 18

38 So Jotham [1]rested with his fathers, and was buried with his fathers in the City of David his father. Then Ahaz his son reigned in his place.

Ahaz Reigns in Judah

16 In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, began to reign.
2 Ahaz *was* twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do *what was* right in the sight of the LORD his God, as his father David *had done.*

ENCOUNTER*Note* *2 Kin. 16:2*

In View of the Lord

It is a sobering truth that all our deeds are committed in God's sight. In the midst of busy days, quick decisions, and unplanned reactions, the Lord watches and knows whether our lives honor Him.

3 But he walked in the way of the kings of Israel; indeed [a]he made his son pass through the fire, according to the [b]abominations of the nations whom the LORD had cast out from before the children of Israel.
4 And he sacrificed and burned incense on the [a]high places, [b]on the hills, and under every green tree.
5 [a]Then Rezin king of Syria and Pekah the son of Remaliah, king of Israel, came up to Jerusalem to *make* war; and they besieged Ahaz but could not overcome *him.*
6 At that time Rezin king of Syria [a]captured [1]Elath for Syria, and drove the men of Judah from Elath. Then the [2]Edomites went to Elath, and dwell there to this day.
7 So Ahaz sent messengers to [a]Tiglath-Pileser[1] king of Assyria, saying, "I *am* your servant and your son. Come up and save me from the hand of the king of Syria and from the hand of the king of Israel, who rise up against me."
8 And Ahaz [a]took the silver and gold that was found in the house of the LORD, and in the treasuries of the king's house, and sent *it as* a present to the king of Assyria.
9 So the king of Assyria heeded him;

16:3 Passing a child through fire refers to child sacrifice. The Israelites observed this ritual in their past (Judg. 11:34) and continued these abhorrent sacrifices during the Divided Monarchy in Israel (2 Kin. 17:17) and Judah (21:6; 23:10). This rite was most often associated with the cult of Molech, but was also practiced among the Phoenician people. A sacrifice of this kind was not carried out often, but was conducted in extreme emergencies (3:27).

16:7 Isaiah had warned Ahaz not to join Israel and Syria in an alliance against Assyria but to place his trust in the Lord (Is. 7). Ahaz did not join the coalition. However, he did not trust God but sought help from Assyria.

for the king of Assyria went up against [a]Damascus and [b]took it, carried *its people* captive to [c]Kir, and killed Rezin.
10 Now King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria, and saw an altar that *was* at Damascus; and King Ahaz sent to Urijah the priest the design of the altar and its pattern, according to all its workmanship.
11 Then [a]Urijah the priest built an altar according to all that King Ahaz had sent from Damascus. So Urijah the priest made *it* before King Ahaz came back from Damascus.
12 And when the king came back from Damascus, the king saw the altar; and [a]the king approached the altar and made offerings on it.
13 So he burned his burnt offering and his grain offering; and he poured his drink offering and sprinkled the blood of his peace offerings on the altar.
14 He also brought [a]the bronze altar which *was* before the LORD, from the front of the [1]temple—from between the *new* altar and the house of the LORD—and put it on the north side of the *new* altar.
15 Then King Ahaz commanded Urijah the priest, saying, "On the great *new* altar burn [a]the morning burnt offering, the evening grain offering, the king's burnt sacrifice, and his grain offering, with the burnt offering of all the people of the land, their grain offering, and their drink offerings; and sprinkle on it all the blood of the burnt offering and all the blood of the sacrifice. And the bronze altar shall be for me to inquire *by*."
16 Thus did Urijah the priest, according to all that King Ahaz commanded.
17 [a]And King Ahaz cut off [b]the panels of the carts, and removed the lavers from them; and he took down [c]the Sea from the bronze oxen that *were* under it, and put it on a pavement of stones.
18 Also he removed the Sabbath pavilion which they had built in the temple, and he removed the king's outer entrance from the house of the LORD, on account of the king of Assyria.
19 Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?
20 So Ahaz rested with his fathers, and [a]was buried with his fathers in the City of David. Then Hezekiah his son reigned in his place.

Hoshea Reigns in Israel

17 In the twelfth year of Ahaz king of Judah, [a]Hoshea the son of Elah became king of Israel in Samaria, *and he reigned* nine years.
2 And he did evil in the sight of the LORD, but not as the kings of Israel who were before him.
3 [a]Shalmaneser king of Assyria came up against him; and Hoshea [b]became his vassal, and paid him tribute money.
4 And the king of Assyria uncovered a conspiracy by Hoshea; for he had sent messengers to So, king of Egypt, and brought no tribute to the king of Assyria, as *he had done* year by year. Therefore the king of Assyria shut him up, and bound him in prison.

Israel Carried Captive to Assyria

5 Now [a]the king of Assyria went throughout all the land, and went up to Samaria and besieged it for three years.
6 [a]In the ninth year of Hoshea, the king of Assyria took Samaria and [b]carried Israel away to Assyria, [c]and placed them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes.
7 For [a]so it was that the children of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt; and they had [b]feared other gods,
8 and [a]had walked in the statutes of the nations whom the LORD had cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 [a]2 Kin. 14:28 [b]Amos 1:5 [c]Amos 9:7
11 [a]Is. 8:2
12 [a]2 Chr. 26: 16, 19
14 [a]2 Chr. 4:1 [1]Lit. *house*
15 [a]Ex. 29: 39–41
17 [a]2 Chr. 28:24 [b]1 Kin. 7:27–29 [c]1 Kin. 7:23–25
20 [a]2 Chr. 28:27

CHAPTER 17

1 [a]2 Kin. 15:30
3 [a]2 Kin. 18: 9–12 [b]2 Kin. 24:1
5 [a]Hos. 13:16
6 [a]Hos. 1:4; 13:16 [b][Deut. 28:36, 64; 29:27, 28] [c]1 Chr. 5:26
7 [a][Josh. 23:16] [b]Judg. 6:10
8 [a][Lev. 18:3]



2 Kin. 17:5 Assyrian Campaign Against Israel (725–722 B.C.)

9 Also the children of Israel secretly did
against the LORD their God things that
were not right, and they built for them-
selves [1]high places in all their cities,
[a]from watchtower to fortified city.
10 [a]They set up for themselves *sacred*
pillars and [b]wooden images[1] [c]on every
high hill and under every green tree.
11 There they burned incense on all the
high places, like the nations whom the
LORD had carried away before them;
and they did wicked things to provoke
the LORD to anger,
12 for they served idols, [a]of which the
LORD had said to them, [b]"You shall not
do this thing."
13 Yet the LORD testified against Israel
and against Judah, by all of His
[a]prophets, [b]every seer, saying, [c]"Turn
from your evil ways, and keep My com-
mandments *and* My statutes, according
to all the law which I commanded your
fathers, and which I sent to you by My
servants the prophets."
14 Nevertheless they would not hear,
but [a]stiffened their necks, like the necks
of their fathers, who [b]did not believe in
the LORD their God.
15 And they [a]rejected His statutes [b]and
His covenant that He had made with
their fathers, and His testimonies which
He had testified against them; they fol-
lowed [c]idols, [d]became idolaters, and
went after the nations who *were* all
around them, *concerning* whom the
LORD had charged them that they
should [e]not do like them.
16 So they left all the commandments
of the LORD their God, [a]made for them-
selves a molded image *and* two calves,
[b]made a wooden image and worshiped
all the [c]host of heaven, [d]and served
Baal.
17 [a]And they caused their sons and
daughters to pass through the fire,
[b]practiced witchcraft and soothsaying,
and [c]sold themselves to do evil in the
sight of the LORD, to provoke Him to
anger.
18 Therefore the LORD was very angry
with Israel, and removed them from His
sight; there was none left [a]but the tribe
of Judah alone.
19 Also [a]Judah did not keep the com-
mandments of the LORD their God, but
walked in the statutes of Israel which
they made.
20 And the LORD rejected all the de-
scendants of Israel, afflicted them, and
[a]delivered them into the hand of plun-
derers, until He had cast them from His
[b]sight.
21 For [a]He tore Israel from the house of
David, and [b]they made Jeroboam the
son of Nebat king. Then Jeroboam drove
Israel from following the LORD, and
made them commit a great sin.
22 For the children of Israel walked in
all the sins of Jeroboam which he did;
they did not depart from them,
23 until the LORD removed Israel out of
His sight, [a]as He had said by all His ser-
vants the prophets. [b]So Israel was car-
ried away from their own land to As-
syria, *as it is* to this day.

Assyria Resettles Samaria

24 [a]Then the king of Assyria brought
people from Babylon, Cuthah, [b]Ava,
Hamath, and from Sepharvaim, and
placed *them* in the cities of Samaria in-
stead of the children of Israel; and they
took possession of Samaria and dwelt in
its cities.
25 And it was so, at the beginning of
their dwelling there, *that* they did not
fear the LORD; therefore the LORD sent
lions among them, which killed *some* of
them.
26 So they spoke to the king of Assyria,
saying, "The nations whom you have re-
moved and placed in the cities of
Samaria do not know the rituals of the
God of the land; therefore He has sent li-
ons among them, and indeed, they are
killing them because they do not know
the rituals of the God of the land."
27 Then the king of Assyria com-
manded, saying, "Send there one of the
priests whom you brought from there;
let him go and dwell there, and let him
teach them the rituals of the God of the
land."
28 Then one of the priests whom they
had carried away from Samaria came
and dwelt in Bethel, and taught them
how they should fear the LORD.
29 However every nation continued to
make gods of its own, and put *them* [a]in
the shrines on the high places which the
Samaritans had made, *every* nation in
the cities where they dwelt.
30 The men of [a]Babylon made Succoth
Benoth, the men of Cuth made Nergal,
the men of Hamath made Ashima,
31 [a]and the Avites made Nibhaz and
Tartak; and the Sepharvites [b]burned
their children in fire to Adrammelech
and Anammelech, the gods of Sephar-
vaim.

9 [a]2 Kin. 18:8
[1]Places for pagan worship
10 [a]Is. 57:5
[b][Ex. 34:12–14]
[c][Deut. 12:2]
[1]Heb. *Asherim,* Canaanite deities
12 [a][Ex. 20:3–5]
[b][Deut. 4:19]
13 [a]Neh. 9:29, 30
[b]1 Sam. 9:9
[c][Jer. 18:11; 25:5; 35:15]
14 [a][Acts 7:51]
[b]Deut. 9:23
15 [a]Jer. 44:3
[b]Deut. 29:25
[c]Deut. 32:21
[d][Rom. 1:21–23]
[e][Deut. 12:30, 31]
16 [a]1 Kin. 12:28
[b][1 Kin. 14:15]
[c][Deut. 4:19]
[d]1 Kin. 16:31; 22:53
17 [a]2 Kin. 16:3
[b][Deut. 18:10–12]
[c]1 Kin. 21:20
18 [a]1 Kin. 11: 13, 32
19 [a]Jer. 3:8
20 [a]2 Kin. 13:3; 15:29
[b]2 Kin. 24:20
21 [a]1 Kin. 11: 11, 31
[b]1 Kin. 12:20, 28
23 [a]1 Kin. 14:16
[b]2 Kin. 17:6
24 [a]Ezra 4:2, 10
[b]2 Kin. 18:34
29 [a]1 Kin. 12: 31; 13:32
30 [a]2 Kin. 17:24
31 [a]Ezra 4:9
[b][Deut. 12:31]

17:24 Assyria replaced the Israelite deportees with foreigners. These people intermarried with the remaining Israelites. Later, when Assyria sent more strangers into this region, the inhabitants would assume the name "Samaritan" (Ezra 4:10). These people were despised by the Jews of New Testament times because they were a mixed race descending from the lower classes of Israel and foreigners.

32 So they feared the LORD, [a]and from every class they appointed for themselves priests of the [1]high places, who sacrificed for them in the shrines of the high places.
33 [a]They feared the LORD, yet served their own gods—according to the rituals of the nations from among whom they were carried away.

ENCOUNTER*Note* *2 Kin. 17:33*

Holding on to the Past

It is not possible to follow after God and still cling to our old ways and beliefs. Our heart and mind must be wholly devoted to God. He expects—and deserves—nothing less than our undivided loyalty.

34 To this day they continue practicing the former rituals; they do not fear the LORD, nor do they follow their statutes or their ordinances, or the law and commandment which the LORD had commanded the children of Jacob, [a]whom He named Israel,
35 with whom the LORD had made a covenant and charged them, saying: [a]"You shall not fear other gods, nor [b]bow down to them nor serve them nor sacrifice to them;
36 "but the LORD, who [a]brought you up from the land of Egypt with great power and [b]an outstretched arm, [c]Him you shall fear, Him you shall worship, and to Him you shall offer sacrifice.
37 "And the statutes, the ordinances, the law, and the commandment which He wrote for you, [a]you shall be careful to observe forever; you shall not fear other gods.
38 "And the covenant that I have made with you, [a]you shall not forget, nor shall you fear other gods.
39 "But the LORD your God you shall fear; and He will deliver you from the hand of all your enemies."
40 However they did not obey, but they followed their former rituals.
41 [a]So these nations feared the LORD, yet served their carved images; also their children and their children's children have continued doing as their fathers did, even to this day.

Hezekiah Reigns in Judah

18 Now it came to pass in the third year of [a]Hoshea the son of Elah, king of Israel, *that* [b]Hezekiah the son of Ahaz, king of Judah, began to reign.
2 He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother's name *was* [a]Abi[1] the daughter of Zechariah.
3 And he did *what was* right in the sight of the LORD, according to all that his father David had done.
4 [a]He removed the [1]high places and broke the *sacred* pillars, cut down the [2]wooden image and broke in pieces the [b]bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it [3]Nehushtan.
5 He [a]trusted in the LORD God of Israel, [b]so that after him was none like him among all the kings of Judah, nor who were before him.

ENCOUNTER*Note* *2 Kin. 18:5*

None Like Him

Does your life radiate your love for God? Will the following generation remember you as a person of faith and trust?

6 For he [a]held fast to the LORD; he did not depart from following Him, but kept His commandments, which the LORD had commanded Moses.
7 The LORD [a]was with him; he [b]prospered wherever he went. And he [c]rebelled against the king of Assyria and did not serve him.
8 [a]He [1]subdued the Philistines, as far as Gaza and its territory, [b]from watchtower to fortified city.
9 Now [a]it came to pass in the fourth year of King Hezekiah, which *was* the seventh year of Hoshea the son of Elah, king of Israel, *that* Shalmaneser king of Assyria came up against Samaria and besieged it.
10 And at the end of three years they took it. In the sixth year of Hezekiah, that *is,* [a]the ninth year of Hoshea king of Israel, Samaria was taken.
11 [a]Then the king of Assyria carried Israel away captive to Assyria, and put them [b]in Halah and by the Habor, the River of Gozan, and in the cities of the Medes,
12 because they [a]did not obey the voice of the LORD their God, but transgressed His covenant *and* all that Moses the servant of the LORD had commanded; and they would neither hear nor do *them.*
13 And [a]in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.

32 [a]1 Kin. 12: 31; 13:33 [1]Places for pagan worship
33 [a]Zeph. 1:5
34 [a]Gen. 32:28; 35:10
35 [a]Judg. 6:10 [b][Ex. 20:5]
36 [a]Ex. 14: 15–30 [b]Ex. 6:6; 9:15 [c][Deut. 10:20]
37 [a]Deut. 5:32
38 [a]Deut. 4:23; 6:12
41 [a]2 Kin. 17: 32, 33

CHAPTER 18

1 [a]2 Kin. 17:1 [b]2 Chr. 28:27; 29:1
2 [a]Is. 38:5 [1]*Abijah,* 2 Chr. 29:1ff.
4 [a]2 Chr. 31:1 [b]Num. 21:5–9 [1]Places for pagan worship [2]Heb. *Asherah,* a Canaanite goddess [3]Lit. *Bronze Thing,* also similar to Heb. *nahash, serpent*
5 [a]2 Kin. 19:10 [b]2 Kin. 23:25
6 [a]Deut. 10:20
7 [a][2 Chr. 15:2] [b]1 Sam. 18:5, 14 [c]2 Kin. 16:7
8 [a]Is. 14:29 [b]2 Kin. 17:9 [1]Lit. *struck*
9 [a]2 Kin. 17:3
10 [a]2 Kin. 17:6
11 [a]2 Kin. 17:6 [b]1 Chr. 5:26
12 [a]2 Kin. 17: 7–18
13 [a]2 Chr. 32:1

14 Then Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, "I have done wrong; turn away from me; whatever you impose on me I will pay." And the king of Assyria assessed Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.
15 So Hezekiah [a]gave *him* all the silver that was found in the house of the LORD and in the treasuries of the king's house.
16 At that time Hezekiah stripped *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave [1]it to the king of Assyria.

Sennacherib Boasts Against the LORD

17 Then the king of Assyria sent *the* [1]Tartan, *the* [2]Rabsaris, *and the* [3]Rab-shakeh from Lachish, with a great army against Jerusalem, to King Hezekiah. And they went up and came to Jerusalem. When they had come up, they went and stood by the [a]aqueduct from the upper pool, [b]which *was* on the highway to the Fuller's Field.
18 And when they had called to the king, [a]Eliakim the son of Hilkiah, who *was* over the household, Shebna the [1]scribe, and Joah the son of Asaph, the recorder, came out to them.
19 Then *the* Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria: [a]"What confidence *is* this in which you trust?
20 "You speak of *having* plans and power for war; but *they are* [1]mere words. And in whom do you trust, that you rebel against me?
21 [a]"Now look! You are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who trust in him.
22 "But if you say to me, 'We trust in the LORD our God,' *is* it not He [a]whose [1]high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, 'You shall worship before this altar in Jerusalem'?" '
23 "Now therefore, I urge you, give a pledge to my master the king of Assyria, and I will give you two thousand horses—if you are able on your part to put riders on them!
24 "How then will you repel one captain of the least of my master's servants, and put your trust in Egypt for chariots and horsemen?
25 "Have I now come up without the LORD against this place to destroy it? The LORD said to me, 'Go up against this land, and destroy it.' "
26 [a]Then Eliakim the son of Hilkiah, Shebna, and Joah said to *the* Rabshakeh, "Please speak to your servants in [b]Aramaic, for we understand *it;* and do not speak to us in [1]Hebrew in the hearing of the people who *are* on the wall."
27 But *the* Rabshakeh said to them, "Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, who will eat and drink their own waste with you?"
28 Then *the* Rabshakeh stood and called out with a loud voice in [1]Hebrew, and spoke, saying, "Hear the word of the great king, the king of Assyria!
29 "Thus says the king: [a]'Do not let Hezekiah deceive you, for he shall not be able to deliver you from his hand;
30 'nor let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us; this city shall not be given into the hand of the king of Assyria." '
31 "Do not listen to Hezekiah; for thus says the king of Assyria: 'Make *peace* with me [1]by a present and come out to me; and every one of you eat from his own [a]vine and every one from his own fig tree, and every one of you drink the waters of his own cistern;

15 [a]2 Kin. 12: 18; 16:8
16 [1]Lit. *them*
17 [a]2 Kin. 20:20 [b]Is. 7:3 [1]A title, probably *Commander in Chief* [2]A title, probably *Chief Officer* [3]A title, probably *Chief of Staff* or *Governor*
18 [a]Is. 22:20 [1]*secretary*
19 [a]2 Chr. 32:10
20 [1]Lit. *a word of the lips*
21 [a]Ezek. 29:6, 7
22 [a]2 Kin. 18:4 [1]Places for pagan worship
26 [a]Is. 36:11—39:8 [b]Ezra 4:7 [1]Lit. *Judean*
28 [1]Lit. *Judean*
29 [a]2 Chr. 32:15
31 [a]1 Kin. 4:20, 25 [1]By paying tribute



2 Kin. 18:17 Assyrian Campaign Against Judah (701 B.C.)

18:14 An Assyrian relief (the Lachish Frieze) discovered in the palace of Sennacherib depicts the Assyrian siege of Lachish described in this biblical account.

32 'until I come and take you away to a land like your own land, [a]a land of grain and new wine, a land of bread and vineyards, a land of olive groves and honey, that you may live and not die. But do not listen to Hezekiah, lest he persuade you, saying, "The LORD will deliver us."

ENCOUNTER *Note* *2 Kin. 18:32*

Smooth Talk

A lofty position of rank does not guarantee a leader's wisdom. Be wary of authority figures who try to sway you from God's ways. Their well-reasoned arguments and passionate speeches are foolishness to God, who knows the outcome of your situation.

33 [a]'Has any of the gods of the nations at all delivered its land from the hand of the king of Assyria?
34 'Where *are* the gods of [a]Hamath and Arpad? Where *are* the gods of Sepharvaim and Hena and [b]Ivah? Indeed, have they delivered Samaria from my hand?
35 'Who among all the gods of the lands have delivered their countries from my hand, [a]that the LORD should deliver Jerusalem from my hand?' "
36 But the people held their peace and answered him not a word; for the king's commandment was, "Do not answer him."
37 Then Eliakim the son of Hilkiah, who *was* over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came to Hezekiah [a]with *their* clothes torn, and told him the words of *the* Rabshakeh.

Isaiah Assures Deliverance

19 And [a]so it was, when King Hezekiah heard *it*, that he tore his clothes, covered himself with [b]sackcloth, and went into the house of the LORD.
2 Then he sent Eliakim, who *was* over the household, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.
3 And they said to him, "Thus says Hezekiah: 'This day *is* a day of trouble, and rebuke, and blasphemy; for the children have come to birth, but *there is* no strength to [1]bring them forth.
4 [a]'It may be that the LORD your God will hear all the words of *the* Rabshakeh, whom his master the king of Assyria has sent to [b]reproach the living God, and will [c]rebuke the words which the LORD your God has heard. Therefore lift up *your* prayer for the remnant that is left.' "
5 So the servants of King Hezekiah came to Isaiah.
6 [a]And Isaiah said to them, "Thus you shall say to your master, 'Thus says the LORD: "Do not be [b]afraid of the words which you have heard, with which the [c]servants of the king of Assyria have blasphemed Me.
7 "Surely I will send [a]a spirit upon him, and he shall hear a rumor and return to his own land; and I will cause him to fall by the sword in his own land." ' "

Sennacherib's Threat and Hezekiah's Prayer

8 Then *the* Rabshakeh returned and found the king of Assyria warring against Libnah, for he heard that he had departed [a]from Lachish.
9 And [a]the king heard concerning Tirhakah king of Ethiopia, "Look, he has come out to make war with you." So he again sent messengers to Hezekiah, saying,
10 "Thus you shall speak to Hezekiah king of Judah, saying: 'Do not let your God [a]in whom you trust deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria."
11 'Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered?
12 [a]'Have the gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezeph, and the people of [b]Eden who *were* in Telassar?
13 [a]'Where *is* the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?' "
14 [a]And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD.
15 Then Hezekiah prayed before the LORD, and said: "O LORD God of Israel, *the One* [a]who dwells *between* the cherubim, [b]You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth.
16 [a]"Incline Your ear, O LORD, and hear; [b]open Your eyes, O LORD, and see; and

32 [a]Deut. 8:7–9; 11:12
33 [a]2 Kin. 19:12
34 [a]2 Kin. 19:13 [b]2 Kin. 17:24
35 [a]Dan. 3:15
37 [a]Is. 33:7

CHAPTER 19

1 [a]Is. 37:1 [b]Ps. 69:11
3 [1]*give birth*
4 [a]2 Sam. 16:12 [b]2 Kin. 18:35 [c]Ps. 50:21
6 [a]Is. 37:6 [b][Ps. 112:7] [c]2 Kin. 18:17
7 [a]2 Kin. 19: 35–37
8 [a]2 Kin. 18:14, 17
9 [a]1 Sam. 23:27
10 [a]2 Kin. 18:5
12 [a]2 Kin. 18: 33, 34 [b]Ezek. 27:23
13 [a]2 Kin. 18:34
14 [a]Is. 37:14
15 [a]Ex. 25:22 [b][Is. 44:6]
16 [a]Ps. 31:2 [b]2 Chr. 6:40

19:3 This statement was probably a popular proverb indicating the frustrated spirit of the people in not being able to revolt against Assyria.

19:6 The prophet Isaiah was openly anti-Egyptian and anti-Assyrian. Isaiah communicated the message God continually gives to His people: "Do not be afraid" (Gen. 15:1; Matt. 10:26; Rev. 1:17).

hear the words of Sennacherib, [c]which he has sent to reproach the living God.
17 "Truly, LORD, the kings of Assyria have laid waste the nations and their lands,
18 "and have cast their gods into the fire; for they *were* [a]not gods, but [b]the work of men's hands—wood and stone. Therefore they destroyed them.
19 "Now therefore, O LORD our God, I pray, save us from his hand, [a]that all the kingdoms of the earth may [b]know that You *are* the LORD God, You alone."

ENCOUNTER *Note* *2 Kin. 19:19*

Prayers for Deliverance and Glory for God

When we cry out to God and He rescues us, we are not the only ones to benefit. The world sees God's goodness to us and learns that trust in God brings deliverance.

The Word of the LORD Concerning Sennacherib

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD God of Israel: [a]'Because you have prayed to Me against Sennacherib king of Assyria, [b]I have heard.'
21 "This *is* the word which the LORD has spoken concerning him:

'The virgin, [a]the daughter of Zion,
Has despised you, laughed you to scorn;
The daughter of Jerusalem
[b]Has shaken *her* head behind your back!

22 'Whom have you reproached and blasphemed?
Against whom have you raised *your* voice,
And lifted up your eyes on high?
Against [a]the Holy *One* of Israel.
23 [a]By your messengers you have reproached the Lord,
And said: [b]"By the multitude of my chariots
I have come up to the height of the mountains,
To the limits of Lebanon;
I will cut down its tall cedars
And its choice cypress trees;
I will enter the extremity of its borders,
To its fruitful forest.
24 I have dug and drunk strange water,
And with the soles of my feet I have [a]dried up
All the brooks of defense."

25 'Did you not hear long ago
How [a]I made it,
From ancient times that I formed it?
Now I have brought it to pass,
That [b]you should be
For crushing fortified cities *into* heaps of ruins.
26 Therefore their inhabitants had little power;
They were dismayed and confounded;
They were *as* the grass of the field
And the green herb,
As [a]the grass on the housetops
And *grain* blighted before it is grown.

27 'But [a]I know your dwelling place,
Your going out and your coming in,
And your rage against Me.
28 Because your rage against Me and your tumult
Have come up to My ears,
Therefore [a]I will put My hook in your nose
And My bridle in your lips,
And I will turn you back
[b]By the way which you came.

29 'This *shall be* a [a]sign to you:

You shall eat this year such as grows [1]of itself,
And in the second year what springs from the same;
Also in the third year sow and reap,
Plant vineyards and eat the fruit of them.
30 [a]And the remnant who have escaped of the house of Judah
Shall again take root downward,
And bear fruit upward.
31 For out of Jerusalem shall go a remnant,
And those who escape from Mount Zion.
[a]The zeal of the LORD [1]of hosts will do this.'

32 "Therefore thus says the LORD concerning the king of Assyria:

'He shall [a]not come into this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor build a siege mound against it.
33 By the way that he came,
By the same shall he return;
And he shall not come into this city,'
Says the LORD.
34 'For [a]I will [b]defend this city, to save it

[c] 2 Kin. 19:4
18 [a] [Jer. 10:3–5] [b] [Acts 17:29]
19 [a] Ps. 83:18 [b] 1 Kin. 8:42, 43
20 [a] Is. 37:21 [b] 2 Kin. 20:5
21 [a] Lam. 2:13 [b] Ps. 22:7, 8
22 [a] Jer. 51:5
23 [a] 2 Kin. 18:17 [b] Ps. 20:7
24 [a] Is. 19:6
25 [a] [Is. 45:7] [b] Is. 10:5, 6
26 [a] Ps. 129:6
27 [a] Ps. 139:1–3
28 [a] Ezek. 29:4; 38:4 [b] 2 Kin. 19:33, 36
29 [a] 2 Kin. 20:8, 9 [1] Without cultivation
30 [a] 2 Chr. 32: 22, 23
31 [a] Is. 9:7 [1] So with many Heb. mss. and ancient vss. (cf. Is. 37:32); MT omits *of hosts*
32 [a] Is. 8:7–10
34 [a] 2 Kin. 20:6 [b] Is. 31:5

19:19 With the plea for deliverance is an appeal for the Lord to defend His reputation. Two similar entreaties are found in David's fight with Goliath (1 Sam. 17:46) and Elijah's contest with the prophets of Baal on Mount Carmel (1 Kin. 18:37).

For My own sake and [c]for My servant David's sake.' "

Sennacherib's Defeat and Death

35 And [a]it came to pass on a certain night that the [1]angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when *people* arose early in the morning, there were the corpses—all dead.
36 So Sennacherib king of Assyria departed and went away, returned *home,* and remained at [a]Nineveh.
37 Now it came to pass, as he was worshiping in the temple of Nisroch his god, that his sons [a]Adrammelech and Sharezer [b]struck him down with the sword; and they escaped into the land of Ararat. Then [c]Esarhaddon his son reigned in his place.

Hezekiah's Life Extended

20 In [a]those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, "Thus says the LORD: 'Set your house in order, for you shall die, and not live.' "
2 Then he turned his face toward the wall, and prayed to the LORD, saying,
3 [a]"Remember now, O LORD, I pray, how I have walked before You in truth and with a loyal heart, and have done *what was* good in Your sight." And Hezekiah wept bitterly.

ENCOUNTER *Note* *2 Kin. 20:3*

A Reason for Confidence

Those who have walked faithfully with God can call on Him confidently in times of trouble. God honors those who honor Him. Faithful obedience, prayer and devotion to Him will not go unnoticed and God may even choose to bless your descendants because of your godly life.

4 And it happened, before Isaiah had gone out into the middle court, that the word of the LORD came to him, saying,
5 "Return and tell Hezekiah [a]the leader of My people, 'Thus says the LORD, the God of David your father: [b]"I have heard your prayer, I have seen [c]your tears; surely I will heal you. On the third day you shall go up to the house of the LORD.
6 "And I will add to your days fifteen years. I will deliver you and this city from the hand of the king of Assyria; and [a]I will defend this city for My own sake, and for the sake of My servant David." ' "
7 Then [a]Isaiah said, "Take a lump of figs." So they took and laid *it* on the boil, and he recovered.
8 And Hezekiah said to Isaiah, [a]"What *is* the sign that the LORD will heal me, and that I shall go up to the house of the LORD the third day?"
9 Then Isaiah said, [a]"This is the sign to you from the LORD, that the LORD will do the thing which He has spoken: *shall* the shadow go forward ten degrees or go backward ten degrees?"
10 And Hezekiah answered, "It is an easy thing for the shadow to go down ten [1]degrees; no, but let the shadow go backward ten degrees."
11 So Isaiah the prophet cried out to the LORD, and [a]He brought the shadow ten [1]degrees backward, by which it had gone down on the sundial of Ahaz.

The Babylonian Envoys

12 [a]At that time [1]Berodach-Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that Hezekiah had been sick.
13 And [a]Hezekiah was attentive to them, and showed them all the house of his treasures—the silver and gold, the spices and precious ointment, and [1]all [2]his armory—all that was found among his treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them.
14 Then Isaiah the prophet went to King Hezekiah, and said to him, "What did these men say, and from where did they come to you?" So Hezekiah said, "They came from a far country, from Babylon."
15 And he said, "What have they seen in your house?" So Hezekiah answered, [a]"They have seen all that *is* in my house; there is nothing among my treasures that I have not shown them."
16 Then Isaiah said to Hezekiah, "Hear the word of the LORD:
17 'Behold, the days are coming when

[c]1 Kin. 11:12, 13
35 [a]Is. 10: 12–19; 37:36 [1]Or *Angel*
36 [a]Gen. 10:11
37 [a]2 Kin. 17:31 [b]2 Kin. 19:7 [c]Ezra 4:2

CHAPTER 20
1 [a]Is. 38:1–22
3 [a]Neh. 13:22
5 [a]1 Sam. 9:16; 10:1 [b]Ps. 65:2 [c]Ps. 39:12; 56:8
6 [a]2 Kin. 19:34
7 [a]Is. 38:21
8 [a]Judg. 6:17, 37, 39
9 [a]Is. 38:7, 8
10 [1]Lit. *steps*
11 [a]Is. 38:8 [1]Lit. *steps*
12 [a]Is. 39:1–8 [1]*Merodach-Baladan,* Is. 39:1
13 [a]2 Chr. 32: 27, 31 [1]So with many Heb. mss., Syr., Tg.; MT omits *all* [2]Lit. *the house of his armor*
15 [a]2 Kin. 20:13

19:37 Nisroch may have been the Assyrian god Nusku or a corrupted form of the name of the god Marduk.

20:6 In the fifteen additional years God graciously granted Hezekiah, he revealed his nation's treasures to the Babylonians and fathered Manasseh. Sadly, these two acts would bring dire consequences to Judah (2 Kin. 20:12; 21:1).

20:12 Berodach-Baladan, or Merodach-Baladan, was a Chaldean king who ruled Babylon and waged war against the Assyrians. He may have sent ambassadors to Hezekiah to entice him into an alliance against Assyria.

all that *is* in your house, and what your fathers have accumulated until this day, [a]shall be carried to Babylon; nothing shall be left,' says the LORD.
18 'And [a]they shall take away some of your sons who will [1]descend from you, whom you will beget; [b]and they shall be [c]eunuchs in the palace of the king of Babylon.' "
19 So Hezekiah said to Isaiah, [a]"The word of the LORD which you have spoken *is* good!" For he said, "Will there not be peace and truth at least in my days?"

Death of Hezekiah

20 [a]Now the rest of the acts of Hezekiah—all his might, and how he [b]made a [c]pool and a [1]tunnel and [d]brought water into the city—*are* they not written in the book of the chronicles of the kings of Judah?
21 So [a]Hezekiah [1]rested with his fathers. Then Manasseh his son reigned in his place.

Manasseh Reigns in Judah

21 Manasseh [a]*was* twelve years old when he became king, and he reigned fifty-five years in Jerusalem. His mother's name *was* Hephzibah.
2 And he did evil in the sight of the LORD, [a]according to the abominations of the nations whom the LORD had cast out before the children of Israel.
3 For he rebuilt the [1]high places [a]which Hezekiah his father had destroyed; he raised up altars for Baal, and made a [2]wooden image, [b]as Ahab king of Israel had done; and he [c]worshiped all [3]the host of heaven and served them.
4 [a]He also built altars in the house of the LORD, of which the LORD had said, [b]"In Jerusalem I will put My name."
5 And he built altars for all the host of heaven in the [a]two courts of the house of the LORD.
6 [a]Also he made his son pass through the fire, practiced [b]soothsaying, used witchcraft, and consulted spiritists and mediums. He did much evil in the sight of the LORD, to provoke *Him* to anger.
7 He even set a carved image of [1]Asherah that he had made, in the [2]house of which the LORD had said to David and to Solomon his son, [a]"In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever;
8 [a]"and I will not make the feet of Israel wander anymore from the land which I gave their fathers—only if they are careful to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them."
9 But they paid no attention, and Manasseh [a]seduced them to do more evil than the nations whom the LORD had destroyed before the children of Israel.

10 And the LORD spoke [a]by His servants the prophets, saying,
11 [a]"Because Manasseh king of Judah has done these abominations ([b]he has acted more wickedly than all the [c]Amorites who *were* before him, and [d]has also made Judah sin with his idols),
12 "therefore thus says the LORD God of Israel: 'Behold, *I* am bringing *such*

17 [a]Jer. 27:21, 22; 52:17
18 [a]2 Kin. 24:12 [b]Dan. 1:3–7 [c]Dan. 1:11, 18 [1]*be born from*
19 [a]1 Sam. 3:18
20 [a]2 Chr. 32:32 [b]Neh. 3:16 [c]Is. 7:3 [d]2 Chr. 32:3, 30 [1]*aqueduct*
21 [a]2 Chr. 32:33 [1]Died and joined his ancestors

CHAPTER 21
1 [a]2 Chr. 33:1–9
2 [a]2 Kin. 16:3
3 [a]2 Kin. 18:4, 22 [b]1 Kin. 16:31–33 [c][Deut. 4:19; 17:2–5] [1]Places for pagan worship [2]Heb. *Asherah,* a Canaanite goddess [3]The gods of the Assyrians
4 [a]Jer. 7:30; 32:34 [b]1 Kin. 11:13
5 [a]1 Kin. 6:36; 7:12
6 [a][Lev. 18:21; 20:2] [b][Deut. 18:10–14]
7 [a]1 Kin. 8:29; 9:3 [1]A Canaanite goddess [2]Temple
8 [a]2 Sam. 7:10
9 [a][Prov. 29:12]
10 [a]2 Kin. 17:13
11 [a]2 Kin. 23: 26, 27; 24:3, 4 [b]1 Kin. 21:26 [c]Gen. 15:16 [d]2 Kin. 21:9

ENCOUNTER*Note* — *2 Kin. 21:9*

Impact on Others

Those who believe their choices only affect themselves are greatly deceived. No person's life is neutral; we all have a positive or negative influence on those around us. The deciding factor is the quality of our relationship with God.

CHARACTER*Study* — **MANASSEH** — *2 Kin. 21:1*

Son of the righteous King Hezekiah, Manasseh, whose name means, "God Has Caused Me to Forget," is notorious as Judah's most wicked king. His reign of fifty-five years was the longest of any Judean or Israelite king. He practiced witchcraft and the detestable practice of child sacrifice. He set up images of Asherah in the temple and enticed his people to sin (21:6–9). The impact of Manasseh's sin on Judah was so considerable that forty to fifty years after his death, people continued to follow his evil influence (Jer. 15:4). God's ultimate judgment on Judah was blamed on Manasseh (2 Kin. 21:10–16). However, when God brought judgment on him and had him exiled to Babylon, Manasseh humbled himself before God, repented, and was restored (2 Chr. 33:13). He took steps to undo the damage his sin had caused on Judah by taking away the foreign idols and altar from the temple and repaired God's altar. Yet, the people did not turn back to God as Manasseh had done, and their judgment became final.

20:20 The tunnel ran between the spring of Gihon and the Pool of Siloam and would prove beneficial in times of siege.

calamity upon Jerusalem and Judah, that whoever hears of it, both [a]his ears will tingle.
13 'And I will stretch over Jerusalem [a]the measuring line of Samaria and the plummet of the house of Ahab; [b]I will wipe Jerusalem as *one* wipes a dish, wiping *it* and turning *it* upside down.
14 'So I will forsake the [a]remnant of My inheritance and deliver them into the hand of their enemies; and they shall become victims of plunder to all their enemies,
15 'because they have done evil in My sight, and have provoked Me to anger since the day their fathers came out of Egypt, even to this day.' "
16 [a]Moreover Manasseh shed very much innocent blood, till he had filled Jerusalem from one end to another, besides his sin by which he made Judah sin, in doing evil in the sight of the LORD.
17 Now [a]the rest of the acts of [b]Manasseh—all that he did, and the sin that he committed—*are* they not written in the book of the chronicles of the kings of Judah?
18 So [a]Manasseh [1]rested with his fathers, and was buried in the garden of his own house, in the garden of Uzza. Then his son Amon reigned in his place.

Amon's Reign and Death

19 [a]Amon *was* twenty-two years old when he became king, and he reigned two years in Jerusalem. His mother's name *was* Meshullemeth the daughter of Haruz of Jotbah.
20 And he did evil in the sight of the LORD, [a]as his father Manasseh had done.
21 So he walked in all the ways that his father had walked; and he served the idols that his father had served, and worshiped them.
22 He [a]forsook the LORD God of his fathers, and did not walk in the way of the LORD.

12 [a]Jer. 19:3
13 [a]Amos 7:7, 8 [b]2 Kin. 22:16–19; 25:4–11
14 [a]Jer. 6:9
16 [a]2 Kin. 24:4
17 [a]2 Chr. 33:11–19 [b]2 Kin. 20:21
18 [a]2 Chr. 33:20 [1]Died and joined his ancestors
19 [a]2 Chr. 33:21–23
20 [a]2 Kin. 21:2–6, 11, 16
22 [a]1 Kin. 11:33
23 [a]2 Chr. 33:24, 25 [b]2 Kin. 12:20; 14:19
24 [a]2 Kin. 14:5

CHAPTER 22

1 [a]2 Chr. 34:1 [b]Josh. 15:39
2 [a]Deut. 5:32
3 [a]2 Chr. 34:8
4 [a]2 Kin. 12:4 [b]2 Kin. 12:9, 10
5 [a]2 Kin. 12:11–14
7 [a]2 Kin. 12:15

23 [a]Then the servants of Amon [b]conspired against him, and killed the king in his own house.
24 But the people of the land [a]executed all those who had conspired against King Amon. Then the people of the land made his son Josiah king in his place.
25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?
26 And he was buried in his tomb in the garden of Uzza. Then Josiah his son reigned in his place.

Josiah Reigns in Judah

22 Josiah [a]*was* eight years old when he became king, and he reigned thirty-one years in Jerusalem. His mother's name *was* Jedidah the daughter of Adaiah of [b]Bozkath.
2 And he did *what was* right in the sight of the LORD, and walked in all the ways of his father David; he [a]did not turn aside to the right hand or to the left.

Hilkiah Finds the Book of the Law

3 [a]Now it came to pass, in the eighteenth year of King Josiah, *that* the king sent Shaphan the scribe, the son of Azaliah, the son of Meshullam, to the house of the LORD, saying:
4 "Go up to Hilkiah the high priest, that he may count the money which has been [a]brought into the house of the LORD, which [b]the doorkeepers have gathered from the people.
5 "And let them [a]deliver it into the hand of those doing the work, who are the overseers in the house of the LORD; let them give it to those who *are* in the house of the LORD doing the work, to repair the damages of the house—
6 "to carpenters and builders and masons—and to buy timber and hewn stone to repair the house.
7 "However [a]there need be no accounting made with them of the money deliv-

CHARACTER *Study* — **JOSIAH** — *2 Kin. 22:1*

Josiah, whose name means "The Lord Heals," or "The Lord Supports," became king of Judah at the age of eight following the assassination of his father Amon. He ruled for thirty-one years (21:24). So sensitive was Josiah to God's word that when he heard it for the first time he tore his clothes and cried out to God in repentance for his nation (22:11–13). His reign was marked by religious reform and spiritual renewal. As he began to "seek the God of David" he removed the idolatrous altars from Judah (2 Chr. 34:3). The climax of the reform came with the celebration of the Passover (2 Kin. 23:21–23; 2 Chr. 35:1–19). Yet, despite the devout king's efforts, the sin of his people was beyond his ability to reform. God promised He would bring Josiah to his heavenly reward before he had to witness the impending judgment on his people (22:19–20). As Pharaoh Neco of Egypt moved his army northward through Judah, Josiah fought against him and was killed (23:28–30).

ered into their hand, because they deal faithfully."
8 Then Hilkiah the high priest said to Shaphan the scribe, [a]"I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it.
9 So Shaphan the scribe went to the king, bringing the king word, saying, "Your servants have [1]gathered the money that was found in the house, and have delivered it into the hand of those who do the work, who oversee the house of the LORD."
10 Then Shaphan the scribe showed the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king.
11 Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes.

ENCOUNTER *Note* *2 Kin. 22:11*

The Impact of God's Word

God's word demands a response from those who hear it. The scriptures call us to repent and align our lives with God's standards. As you read His word, do not simply look for information of ancient times, but expect a personal encounter with God that will call for life adjustments to His ways and purposes.

12 Then the king commanded Hilkiah the priest, [a]Ahikam the son of Shaphan, [1]Achbor the son of Michaiah, Shaphan the scribe, and Asaiah a servant of the king, saying,
13 "Go, inquire of the LORD for me, for the people and for all Judah, concerning the words of this book that has been found; for great *is* [a]the wrath of the LORD that is aroused against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us."
14 So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of [a]Tikvah, the son of Harhas, keeper of the wardrobe. (She dwelt in Jerusalem in the Second Quarter.) And they spoke with her.
15 Then she said to them, "Thus says the LORD God of Israel, 'Tell the man who sent you to Me,
16 "Thus says the LORD: 'Behold, [a]I will bring calamity on this place and on its inhabitants—all the words of the book which the king of Judah has read—
17 [a]'because they have forsaken Me and burned incense to other gods, that they might provoke Me to anger with all the works of their hands. Therefore My wrath shall be aroused against this place and shall not be quenched.' " '
18 "But as for [a]the king of Judah, who sent you to inquire of the LORD, in this manner you shall speak to him, 'Thus says the LORD God of Israel: "*Concerning* the words which you have heard—
19 "because your [a]heart was tender, and you [b]humbled yourself before the LORD when you heard what I spoke against this place and against its inhabitants, that they would become [c]a desolation and [d]a curse, and you tore your clothes and wept before Me, I also have heard *you*," says the LORD.
20 "Surely, therefore, I will [1]gather you to your fathers, and you [a]shall [2]be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place." ' " So they brought back word to the king.

Josiah Restores True Worship

23 Now [a]the king sent them to gather all the elders of Judah and Jerusalem to him.
2 The king went up to the house of the LORD with all the men of Judah, and with him all the inhabitants of Jerusalem—the priests and the prophets and all the people, both small and great. And he [a]read in their hearing all the words of the Book of the Covenant [b]which had been found in the house of the LORD.
3 Then the king [a]stood by a pillar and made a [b]covenant before the LORD, to follow the LORD and to keep His commandments and His testimonies and His statutes, with all *his* heart and all *his* soul, to perform the words of this covenant that were written in this book. And all the people took a stand for the covenant.
4 And the king commanded Hilkiah the high priest, the [a]priests of the second order, and the doorkeepers, to bring [b]out of the temple of the LORD all the articles that were made for Baal, for [1]Asherah, and for all [2]the host of heaven; and he burned them outside Jerusalem in the fields of Kidron, and carried their ashes to Bethel.
5 Then he removed the idolatrous priests whom the kings of Judah had ordained to burn incense on the high places in the cities of Judah and in the places all around Jerusalem, and those who burned incense to Baal, to the sun, to the moon, to the [1]constellations, and to [a]all the host of heaven.

8 [a]Deut. 31: 24–26
9 [1]Lit. *poured out*
12 [a]Jer. 26:24 [1]*Abdon the son of Micah,* 2 Chr. 34:20
13 [a][Deut. 29: 23–28; 31:17, 18]
14 [a]2 Chr. 34:22
16 [a]Deut. 29:27
17 [a]Deut. 29: 25–27
18 [a]2 Chr. 34:26
19 [a][Ps. 51:17] [b]1 Kin. 21:29 [c]Lev. 26:31, 32 [d]Jer. 26:6; 44:22
20 [a][Is. 57:1, 2] [1]Cause you to join your ancestors in death [2]Die a natural death

CHAPTER 23

1 [a]2 Chr. 34:29, 30
2 [a]Deut. 31: 10–13 [b]2 Kin. 22:8
3 [a]2 Kin. 11:14 [b]2 Kin. 11:17
4 [a]2 Kin. 25:18 [b]2 Kin. 21:3–7 [1]A Canaanite goddess [2]The gods of the Assyrians
5 [a]2 Kin. 21:3 [1]Of the Zodiac

ENCOUNTER Note 2 Kin. 23:4

A Clean House

When God speaks to you, don't be surprised if you have a renewed vigor to remove any sinful thing from your life. As you become aware of your impure attitudes or practices, quickly remove them, and your relationship to God will be enriched.

6 And he brought out the [a]wooden[1] image from the house of the LORD, to the Brook Kidron outside Jerusalem, burned it at the Brook Kidron and ground *it* to [b]ashes, and threw its ashes on [c]the graves of the common people.
7 Then he tore down the *ritual* [1]booths [a]of the [2]perverted persons that *were* in the house of the LORD, [b]where the [c]women wove hangings for the wooden image.
8 And he brought all the priests from the cities of Judah, and defiled the high places where the priests had burned incense, from [a]Geba to Beersheba; also he broke down the high places at the gates which *were* at the entrance of the Gate of Joshua the governor of the city, which *were* to the left of the city gate.
9 [a]Nevertheless the priests of the high places did not come up to the altar of the LORD in Jerusalem, [b]but they ate unleavened bread among their brethren.
10 And he defiled [a]Topheth, which *is* in [b]the Valley of the [1]Son of Hinnom, [c]that no man might make his son or his daughter [d]pass through the fire to Molech.
11 Then he removed the horses that the kings of Judah had [1]dedicated to the sun, at the entrance to the house of the LORD, by the chamber of Nathan-Melech, the officer who *was* in the court; and he burned the chariots of the sun with fire.
12 The altars that *were* [a]on the roof, the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [b]Manasseh had made in the two courts of the house of the LORD, the king broke down and pulverized there, and threw their dust into the Brook Kidron.
13 Then the king defiled the [1]high places that *were* east of Jerusalem, which *were* on the [2]south of [3]the Mount of Corruption, which [a]Solomon king of Israel had built for Ashtoreth the abomination of the Sidonians, for Chemosh the abomination of the Moabites, and for Milcom the abomination of the people of Ammon.
14 And he [a]broke in pieces the *sacred* pillars and cut down the wooden images, and filled their places with the bones of men.
15 Moreover the altar that *was* at Bethel, *and* the [1]high place [a]which Jeroboam the son of Nebat, who made Israel sin, had made, both that altar and the high place he broke down; and he burned the high place *and* crushed *it* to powder, and burned the wooden image.
16 As Josiah turned, he saw the tombs that *were* there on the mountain. And he sent and took the bones out of the tombs and burned *them* on the altar, and defiled it according to the [a]word of the LORD which the man of God proclaimed, who proclaimed these words.
17 Then he said, "What gravestone *is* this that I see?" So the men of the city told him, "*It is* [a]the tomb of the man of God who came from Judah and proclaimed these things which you have done against the altar of Bethel."
18 And he said, "Let him alone; let no one move his bones." So they let his bones alone, with the bones of [a]the prophet who came from Samaria.
19 Now Josiah also took away all the [1]shrines of the [2]high places that *were* [a]in the cities of Samaria, which the kings of Israel had made to provoke [3]the LORD to anger; and he did to them according to all the deeds he had done in Bethel.
20 [a]He [b]executed all the priests of the [1]high places who *were* there, on the altars, and [c]burned men's bones on them; and he returned to Jerusalem.
21 Then the king commanded all the people, saying, [a]"Keep the Passover to the LORD your God, [b]as *it is* written in this Book of the Covenant."
22 [a]Such a Passover surely had never been held since the days of the judges who judged Israel, nor in all the days of the kings of Israel and the kings of Judah.
23 But in the eighteenth year of King Josiah this Passover was held before the LORD in Jerusalem.
24 Moreover Josiah put away those who consulted mediums and spiritists, the household gods and idols, all the abominations that were seen in the land of Judah and in Jerusalem, that he might perform the words of [a]the law which were written in the book [b]that Hilkiah the priest found in the house of the LORD.

6 [a]2 Kin. 21:7 [b]Ex. 32:20 [c]2 Chr. 34:4 [1]Heb. *Asherah,* a Canaanite goddess
7 [a]1 Kin. 14:24; 15:12 [b]Ezek. 16:16 [c]Ex. 38:8 [1]Lit. *houses* [2]Heb. *qedeshim,* those practicing sodomy and prostitution in religious rituals
8 [a]Josh. 21:17
9 [a][Ezek. 44: 10–14] [b]1 Sam. 2:36
10 [a]Is. 30:33 [b]Josh. 15:8 [c][Lev. 18:21] [d]2 Kin. 21:6 [1]Kt. *Sons*
11 [1]*given*
12 [a]Jer. 19:13 [b]2 Kin. 21:5
13 [a]1 Kin. 11: 5–7 [1]Places for pagan worship [2]Lit. *right of* [3]The Mount of Olives
14 [a][Ex. 23:24]
15 [a]1 Kin. 12: 28–33 [1]A place for pagan worship
16 [a]1 Kin. 13:2
17 [a]1 Kin. 13:1, 30, 31
18 [a]1 Kin. 13: 11, 31
19 [a]2 Chr. 34:6, 7 [1]Lit. *houses* [2]Places for pagan worship [3]So with LXX, Syr., Vg.; MT, Tg. omit *the* LORD
20 [a]1 Kin. 13:2 [b]2 Kin. 10:25; 11:18 [c]2 Chr. 34:5 [1]Places for pagan worship
21 [a]2 Chr. 35:1 [b]Deut. 16:2–8
22 [a]2 Chr. 35: 18, 19
24 [a][Lev. 19:31; 20:27] [b]2 Kin. 22:8

23:7 "Perverted persons" refers to the cult prostitutes.

23:10 The phrase "pass through the fire" is most likely a reference to the practice of child sacrifice (See note on 2 Kin. 16:3).

25 [a]Now before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did *any* arise like him.

Impending Judgment on Judah

26 Nevertheless the LORD did not turn from the fierceness of His great wrath, with which His anger was aroused against Judah, [a]because of all the provocations with which Manasseh had provoked Him.
27 And the LORD said, "I will also remove Judah from My sight, as [a]I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, [b]'My name shall be there.' "

Josiah Dies in Battle

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
29 [a]In his days Pharaoh Necho king of Egypt went [1]to the aid of the king of Assyria, to the River Euphrates; and King Josiah went against him. And *Pharaoh Necho* killed him at [b]Megiddo when he [c]confronted him.
30 [a]Then his servants moved his body in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. And [b]the people of the land took Jehoahaz the son of Josiah, anointed him, and made him king in his father's place.

The Reign and Captivity of Jehoahaz

31 [a]Jehoahaz *was* twenty-three years old when he became king, and he reigned three months in Jerusalem. His mother's name *was* [b]Hamutal the daughter of Jeremiah of Libnah.
32 And he did evil in the sight of the LORD, according to all that his fathers had done.
33 Now Pharaoh Necho put him in prison [a]at Riblah in the land of Hamath, that he might not reign in Jerusalem; and he imposed on the land a tribute of one hundred talents of silver and a talent of gold.

25 [a]2 Kin. 18:5
26 [a]Jer. 15:4
27 [a]2 Kin. 17: 18, 20; 18:11; 21:13 [b]1 Kin. 8:29; 9:3
29 [a]Jer. 2:16; 46:2 [b]Zech. 12:11 [c]2 Kin. 14:8 [1]Or *to attack,* Heb. *al* can mean *together with* or *against*
30 [a]2 Chr. 35:24 [b]2 Chr. 36:1–4
31 [a]Jer. 22:11 [b]2 Kin. 24:18
33 [a]2 Kin. 25:6
34 [a]2 Chr. 36:4 [b]Dan. 1:7 [c]Matt. 1:11 [d]Ezek. 19:3, 4 [1]Jehoahaz
35 [a]2 Kin. 23:33
36 [a]2 Chr. 36:5

CHAPTER 24

1 [a]Dan. 1:1 [b]2 Kin. 20:14
2 [a]Jer. 25:9; 32:28; 35:11 [b]2 Kin. 20:17; 21:12–14; 23:27 [1]*troops*
3 [a]2 Kin. 21:2, 11; 23:26
4 [a]2 Kin. 21:16
6 [a]Jer. 22:18, 19
7 [a]Jer. 37:5–7 [b]Jer. 46:2

34 Then [a]Pharaoh Necho made Eliakim the son of Josiah king in place of his father Josiah, and [b]changed his name to [c]Jehoiakim. And *Pharaoh* took Jehoahaz [d]and went to Egypt, and [1]he died there.

Jehoiakim Reigns in Judah

35 So Jehoiakim gave [a]the silver and gold to Pharaoh; but he taxed the land to give money according to the command of Pharaoh; he exacted the silver and gold from the people of the land, from every one according to his assessment, to give *it* to Pharaoh Necho.
36 [a]Jehoiakim *was* twenty-five years old when he became king, and he reigned eleven years in Jerusalem. His mother's name *was* Zebudah the daughter of Pedaiah of Rumah.
37 And he did evil in the sight of the LORD, according to all that his fathers had done.

Judah Overrun by Enemies

24 In [a]his days Nebuchadnezzar king of [b]Babylon came up, and Jehoiakim became his vassal *for* three years. Then he turned and rebelled against him.
2 [a]And the LORD sent against him *raiding* [1]bands of Chaldeans, bands of Syrians, bands of Moabites, and bands of the people of Ammon; He sent them against Judah to destroy it, [b]according to the word of the LORD which He had spoken by His servants the prophets.
3 Surely at the commandment of the LORD *this* came upon Judah, to remove *them* from His sight [a]because of the sins of Manasseh, according to all that he had done,
4 [a]and also because of the innocent blood that he had shed; for he had filled Jerusalem with innocent blood, which the LORD would not pardon.
5 Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
6 [a]So Jehoiakim rested with his fathers. Then Jehoiachin his son reigned in his place.
7 And [a]the king of Egypt did not come out of his land anymore, for [b]the king of

23:29 There is some confusion regarding Josiah's battle with Egypt's Pharaoh Neco. The Assyrian empire was crumbling under the attacks of the Babylonian and Median kingdoms. Neco, in an attempt to preserve his control of Palestine and help maintain a balance of power in Mesopotamia, moved to assist Assyria. According to 2 Chr. 35:21, Neco had no intention of battling Judah and attempted to convince Josiah to avoid the conflict. The scripture does not indicate why Josiah chose to fight, but he may have been trying to protect the expanded kingdom he had acquired during Assyria's demise.

24:1 Nebuchadnezzar succeeded his father Nabopolassar as the second king of the Chaldean dynasty of Babylon. After defeating the Assyrian and Egyptian armies at Carchemish, he campaigned in Syria and Palestine, turning nations such as Judah into vassal states. In 597 B.C., Nebuchadnezzar besieged Jerusalem and placed Zedekiah on the throne. In 587 B.C. he laid siege to Jerusalem a second time, destroying the temple and initiating the Babylonian captivity that would last until 538 B.C. Nebuchadnezzar died in 562 B.C. and was succeeded by his son Amel-Marduk (Evil-Merodach, Jer. 52:31).

ENCOUNTER Note 2 Kin. 24:4

Point of No Return

We are reckless if we count on God's repeated forgiveness as we continually reject His instruction. God is patient and longsuffering, but there comes a point when He refuses to pardon our habitual sin and He will not offer another opportunity to repent. Instead He brings judgment according to what we deserve. The Lord's warnings are meant to preserve our relationship with Him and to prevent His judgment. How foolish we are to ignore Him!

Babylon had taken all that belonged to the king of Egypt from the Brook of Egypt to the River Euphrates.

The Reign and Captivity of Jehoiachin

8 [a]Jehoiachin[1] *was* eighteen years old when he became king, and he reigned in Jerusalem three months. His mother's name *was* Nehushta the daughter of Elnathan of Jerusalem.
9 And he did evil in the sight of the LORD, according to all that his father had done.
10 [a]At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city [1]was besieged.
11 And Nebuchadnezzar king of Babylon came against the city, as his servants were besieging it.
12 [a]Then Jehoiachin king of Judah, his mother, his servants, his princes, and his officers went out to the king of Babylon; and the king of Babylon, [b]in the eighth year of his reign, took him prisoner.

The Captivity of Jerusalem

13 [a]And he carried out from there all the treasures of the house of the LORD and the treasures of the king's house, and he [b]cut in pieces all the articles of gold which Solomon king of Israel had made in the temple of the LORD, [c]as the LORD had said.
14 Also [a]he carried into captivity all Jerusalem: all the captains and all the mighty men of valor, [b]ten thousand captives, and [c]all the craftsmen and smiths. None remained except [d]the poorest people of the land.
15 And [a]he carried Jehoiachin captive to Babylon. The king's mother, the king's wives, his officers, and the mighty of the land he carried into captivity from Jerusalem to Babylon.
16 [a]All the valiant men, seven thousand, and craftsmen and smiths, one thousand, all *who were* strong *and* fit for war, these the king of Babylon brought captive to Babylon.

Zedekiah Reigns in Judah

17 Then [a]the king of Babylon made Mattaniah, [b]*Jehoiachin's*[1] uncle, king in his place, and [c]changed his name to Zedekiah.
18 [a]Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name *was* [b]Hamutal the daughter of Jeremiah of Libnah.
19 [a]He also did evil in the sight of the LORD, according to all that Jehoiakim had done.
20 For because of the anger of the LORD *this* happened in Jerusalem and Judah, that He finally cast them out from His presence. [a]Then Zedekiah rebelled against the king of Babylon.

The Fall and Captivity of Judah

25 Now it came to pass [a]in the ninth year of his reign, in the tenth month, on the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon



2 Kin. 25:1 Nebuchadnezzar's Campaigns Against Judah (605–586 B.C.)

8 [a]2 Chr. 36:9 [1]*Jeconiah,* 1 Chr. 3:16; Jer. 24:1; or *Coniah,* Jer. 22:24, 28
10 [a]Dan. 1:1 [1]Lit. *came into siege*
12 [a]Jer. 22: 24–30; 24:1; 29:1, 2 [b]2 Chr. 36:10
13 [a]Is. 39:6 [b]Dan. 5:2, 3 [c]Jer. 20:5
14 [a]Jer. 24:1 [b]2 Kin. 24:16 [c]1 Sam. 13:19 [d]2 Kin. 25:12
15 [a]Jer. 22: 24–28
16 [a]Jer. 52:28
17 [a]Jer. 37:1 [b]2 Chr. 36:10 [c]2 Chr. 36:4 [1]Lit. *his*
18 [a]Jer. 52:1 [b]2 Kin. 23:31
19 [a]2 Chr. 36:12
20 [a]Ezek. 17:15

CHAPTER 25

1 [a]Jer. 6:6; 34:2

24:14 As countries expanded their influence they needed to replace men lost in battle to maintain their military might. Thus, Judean warriors were conscripted to serve in the Babylonian army. Tradesmen and craftsmen were taken to Babylon to work on Nebuchadnezzar's building projects.

and all his army came against Jerusalem and encamped against it; and they built a siege wall against it all around.
2 So the city was besieged until the eleventh year of King Zedekiah.
3 By the ninth *day* of the [a]*fourth* month the famine had become so severe in the city that there was no food for the people of the land.
4 Then [a]the city wall was broken through, and all the men of war *fled* at night by way of the gate between two walls, which was by the king's garden, even though the Chaldeans *were* still encamped all around against the city. And [b]*the king*[1] went by way of the [2]plain.
5 But the army of the Chaldeans pursued the king, and they overtook him in the plains of Jericho. All his army was scattered from him.
6 So they took the king and brought him up to the king of Babylon [a]at Riblah, and they pronounced judgment on him.
7 Then they killed the sons of Zedekiah before his eyes, [a]put[1] out the eyes of Zedekiah, bound him with bronze fetters, and took him to Babylon.
8 And in the fifth month, [a]on the seventh *day* of the month (which *was* [b]the nineteenth year of King Nebuchadnezzar king of Babylon), [c]Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem.
9 [a]He burned the house of the LORD [b]and the king's house; all the houses of Jerusalem, that is, all the houses of the great, [c]he burned with fire.
10 And all the army of the Chaldeans who *were with* the captain of the guard [a]broke down the walls of Jerusalem all around.
11 Then Nebuzaradan the captain of the guard carried away captive [a]the rest of the people *who* remained in the city and the defectors who had deserted to the king of Babylon, with the rest of the multitude.
12 But the captain of the guard [a]left *some* of the poor of the land as vinedressers and farmers.
13 [a]The bronze [b]pillars that *were* in the house of the LORD, and [c]the carts and [d]the bronze Sea that *were* in the house of the LORD, the Chaldeans broke in pieces, and [e]carried their bronze to Babylon.
14 They also took away [a]the pots, the shovels, the trimmers, the spoons, and all the bronze utensils with which the priests ministered.
15 The firepans and the basins, the things of solid gold and solid silver, the captain of the guard took away.
16 The two pillars, one Sea, and the carts, which Solomon had made for the house of the LORD, [a]the bronze of all these articles was beyond measure.
17 [a]The height of one pillar *was* [1]eighteen cubits, and the capital on it *was* of bronze. The height of the capital was three cubits, and the network and pomegranates all around the capital were all of bronze. The second pillar was the same, with a network.
18 [a]And the captain of the guard took [b]Seraiah the chief priest, [c]Zephaniah the second priest, and the three doorkeepers.
19 He also took out of the city an officer who had charge of the men of war, [a]five men of [1]the king's close associates who were found in the city, the chief recruiting officer of the army, who mustered the people of the land, and sixty men of the people of the land *who were* found in the city.
20 So Nebuzaradan, captain of the guard, took these and brought them to the king of Babylon at Riblah.
21 Then the king of Babylon struck them and put them to death at Riblah in the land of Hamath. [a]Thus Judah was carried away captive from its own land.

3 [a]Lam. 4:9, 10
4 [a]Jer. 39:2 [b]Ezek. 12:12 [1]Lit. *he* [2]Or *Arabah,* the Jordan Valley
6 [a]Jer. 52:9
7 [a]Jer. 39:7 [1]*blinded*
8 [a]Jer. 52:12 [b]2 Kin. 24:12 [c]Jer. 39:9
9 [a]2 Chr. 36:19 [b]Jer. 39:8 [c]Jer. 17:27
10 [a]Neh. 1:3
11 [a]Jer. 5:19; 39:9
12 [a]Jer. 39:10; 40:7; 52:16
13 [a]Jer. 52:17 [b]1 Kin. 7:15 [c]1 Kin. 7:27 [d]1 Kin. 7:23 [e]Jer. 27:19–22
14 [a]Ex. 27:3
16 [a]1 Kin. 7:47
17 [a]1 Kin. 7: 15–22 [1]About 27 feet
18 [a]Jer. 39:9–13; 52:12–16, 24 [b]Ezra 7:1 [c]Jer. 21:1; 29:25, 29
19 [a]Jer. 52:25 [1]Lit. *those seeing the king's face*
21 [a]Deut. 28:36, 64

CHARACTER*Study* GEDALIAH *2 Kin. 25:22*

Gedaliah came from a prominent family in Jerusalem. His grandfather was a scribe during Josiah's rule (2 Kin. 22:3) and was also a member of the team sent to inquire of the prophetess Huldah (22:11). In addition he was responsible for stopping a mob from harming the prophet Jeremiah (Jer. 26:24). While serving as a Babylonian steward in Mizpah, Gedaliah earned Jeremiah's support (Jer. 39:14; 40:1–6) and he was respected among the Jewish people (Jer. 40:7–16). He wisely advised the people to settle down and accept Babylonian rule.

25:9 To prevent further revolts and to punish the instigators, the significant structures and homes of the leaders were burned to the ground. Religion played an important role in the national character and served as a rallying point for rebellion. Therefore the temple was destroyed to break the people's will and to convince the people of Judah that the Babylonian gods were greater than the God of Israel. However, the Babylonians did not understand that their victory over Jerusalem was not of their own doing, but an act of God's judgment on His people (2 Kin. 23:26, 27; 24:3, 4).

Gedaliah Made Governor of Judah

22 Then he made Gedaliah the son of [a]Ahikam, the son of Shaphan, governor over [b]the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left.

23 Now when all the [a]captains of the armies, they and *their* men, heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah at Mizpah—Ishmael the son of Nethaniah, Johanan the son of Careah, Seraiah the son of Tanhumeth the Netophathite, and [1]Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah took an oath before them and their men, and said to them, "Do not be afraid of the servants of the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you."

25 But [a]it happened in the seventh month that Ishmael the son of Nethaniah, the son of Elishama, of the royal family, came with ten men and struck and killed Gedaliah, the Jews, as well as the Chaldeans who were with him at Mizpah.

26 And all the people, small and great, and the captains of the armies, arose [a]and went to Egypt; for they were afraid of the Chaldeans.

22 [a]2 Kin. 22:12 [b]Is. 1:9; Jer. 40:5
23 [a]Jer. 40:7–9 [1]*Jezaniah,* Jer. 40:8
25 [a]Jer. 41:1–3
26 [a]Jer. 43:4–7

ENCOUNTER *Note* *2 Kin. 25:24*

Accepting the Lord's Judgment

Do not fight against God's judgment. Accept what God brings into your life. Do not be afraid, but return to God and accept His will. Times of correction are most often only for a season and are meant to draw you back to a pure walk with Him.

Jehoiachin Released from Prison

27 [a]Now it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh *day* of the month, *that* [1]Evil-Merodach king of Babylon, in the year that he began to reign, [b]released Jehoiachin king of Judah from prison.

28 He spoke kindly to him, and gave him a more prominent seat than those of the kings who *were* with him in Babylon.

29 So Jehoiachin changed from his prison garments, and he [a]ate [1]bread regularly before the king all the days of his life.

30 And as for his [1]provisions, *there was* a [2]regular ration given him by the king, a portion for each day, all the days of his life.

27 [a]Jer. 52: 31–34 [b]Gen. 40:13, 20 [1]Lit. *Man of Marduk*
29 [a]2 Sam. 9:7 [1]Food
30 [1]Lit. *allowance* [2]Lit. *allowance*

25:26 According to Jeremiah 42:1—43:13, the prophet Jeremiah was forcibly taken to Egypt with this group of people.

THE FIRST BOOK OF THE

CHRONICLES

INTRODUCTION

Originally, 1 and 2 Chronicles were together as one book. Translators of the Septuagint (the Greek translation of the Jewish Scriptures), divided them as a matter of convenience. Together, 1 and 2 Chronicles provide a religious history of the Davidic dynasty of Judah. The Hebrew title of these books was "The Words [events] of the Days." Because Chronicles relied upon the books of Samuel and Kings and presented a history from David to the fall of Jerusalem, the Septuagint titled the work "Of Things Omitted" which referred to the materials included that had been left out of Samuel and Kings. However, it was not until Jerome translated the work into Latin in the fourth century A.D. that it became known as Chronicles. Chronicles differs from Kings in that the Chronicler did not attempt to write a royal history of the kings of Israel, but rather focused on the religious life of Judah with an eye upon matters such as the temple, prayer, worship, and the Levites.

SIGNIFICANCE

Chronicles was written to the Jewish community in and around Jerusalem during the Second Temple period. These people were under Persian rule, described in Ezra 9:8, 9 and Nehemiah 9:37 as a time of slavery and great distress. The people were pressured by hostile neighbors (Ezra 3:12), poverty (Neh 5:2–5), faithless religious behavior (Is 57:3–13; 65: 3–7; 66:17), and they were in jeopardy of losing their identity through intermarriage (Ezra 9:1, 2; 10:18–44). The Chronicler sought to provide hope and a sense of identity to the people returning from exile. Through the use of genealogies the people were reminded that they were the chosen people of God. Regardless of the fact that they no longer had a Davidic king, Chronicles reminded the people that the throne and kingdom belonged to God and He would continue to rule His people.

Chronicles presents a message of unity among the people of God and attempts to rally the people through the worship of the Lord in the newly constructed temple. The second temple did not match the splendor of the first, but it was the dwelling place of God, and those administering the religious duties in Jerusalem were following God's original commands. The worship in the Jerusalem temple was also used as a call to reunite all of Israel, including those who remained in the northern kingdom following the Assyrian destruction.

STRUCTURE

First Chronicles can be divided into two distinct sections. The first part (1:1—9:44) provided a genealogical profile of God's people from Adam to the postexilic community. This section served to remind the people of their identity as God's people and also stressed the understanding that the descendants of all twelve tribes of Jacob, not just the people remaining in Judah, were God's chosen people. The second section (10:1—29:30) presents an account of the history and religious life of the Israelites from the time of Saul through the rule of David.

ENCOUNTERING GOD THROUGH 1 CHRONICLES

As you read Chronicles, do not become overwhelmed by the genealogies and histories of the various kings. In the same way that the people of Judah needed to find their identity following disobedience and judgment, Christians today must be reminded that we are God's people and that God desires to restore His people when we face judgment. You will also be confronted and encouraged to worship God with a pure and holy heart. Some excellent prayers of thanksgiving and praise are recorded in this book. While we do

not worship God in the temple, praise and thanksgiving remain an important part of the Christian's life as we serve God with a joyful disposition and a generous heart. Chronicles provides valuable truths for Christian leaders. They are to model sincere obedience and faithful worship towards God. There is a strong challenge to leaders to walk worthy of God's calling for the sake of God's people. The manner in which leaders honor God will have a direct impact on the spiritual life of the rest of the people and will ultimately, therefore, influence God's blessing or His judgment.

The Family of Adam—Seth to Abraham

CHAPTER 1

ADAM,[a] [b]Seth, Enosh,
2 Cainan, Mahalalel, Jared,
3 Enoch, Methuselah, Lamech,
4 [a]Noah,[1] Shem, Ham, and Japheth.
5 [a]The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.
6 The sons of Gomer *were* Ashkenaz, [1]Diphath, and Togarmah.
7 The sons of Javan *were* Elishah, [1]Tarshishah, Kittim, and [2]Rodanim.
8 [a]The sons of Ham *were* Cush, Mizraim, Put, and Canaan.
9 The sons of Cush *were* Seba, Havilah, [1]Sabta, [2]Raama, and Sabtecha. The sons of Raama *were* Sheba and Dedan.
10 Cush [a]begot Nimrod; he began to be a mighty one on the earth.
11 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,
12 Pathrusim, Casluhim (from whom came the Philistines and the [a]Caphtorim).
13 [a]Canaan begot Sidon, his firstborn, and Heth;
14 the Jebusite, the Amorite, and the Girgashite;
15 the Hivite, the Arkite, and the Sinite;
16 the Arvadite, the Zemarite, and the Hamathite.
17 The sons of [a]Shem *were* Elam, Asshur, [b]Arphaxad, Lud, Aram, Uz, Hul, Gether, and [1]Meshech.
18 Arphaxad begot Shelah, and Shelah begot Eber.
19 To Eber were born two sons: the name of one *was* [1]Peleg, for in his days the [2]earth was divided; and his brother's name *was* Joktan.
20 [a]Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,
21 Hadoram, Uzal, Diklah,
22 [1]Ebal, Abimael, Sheba,
23 Ophir, Havilah, and Jobab. All these *were* the sons of Joktan.
24 [a]Shem, Arphaxad, Shelah,
25 [a]Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 and [a]Abram, who *is* Abraham.
28 [a]The sons of Abraham *were* [b]Isaac and [c]Ishmael.

The Family of Ishmael

29 These *are* their genealogies: The [a]firstborn of Ishmael *was* Nebajoth; then Kedar, Adbeel, Mibsam,
30 Mishma, Dumah, Massa, [1]Hadad, Tema,
31 Jetur, Naphish, and Kedemah. These *were* the sons of Ishmael.

The Family of Keturah

32 Now [a]the sons born to Keturah, Abraham's concubine, *were* Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan *were* Sheba and Dedan.
33 The sons of Midian *were* Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah.

The Family of Isaac

34 And [a]Abraham begot Isaac. [b]The sons of Isaac *were* Esau and Israel.

ENCOUNTER*Note* *1 Chr. 1:34*

The Scope of God's Activity

God's activity is not limited to one family or people group, but includes all the peoples of the earth. When you see God working in your life and family, make sure you view your situation in the context of God's worldwide activity.

35 The sons of [a]Esau *were* Eliphaz, Reuel, Jeush, Jaalam, and Korah.
36 And the sons of Eliphaz *were* Teman, Omar, [1]Zephi, Gatam, *and* Kenaz; and *by* [a]Timna, Amalek.
37 The sons of Reuel *were* Nahath, Zerah, Shammah, and Mizzah.

1 [a]Gen. 1:27; 2:7; 5:1, 2, 5 [b]Gen. 4:25, 26; 5:3–9
4 [a]Gen. 5:28—10:1 [1]So with MT, Vg.; LXX adds *the sons of Noah*
5 [a]Gen. 10:2–4
6 [1]*Riphath,* Gen. 10:3
7 [1]*Tarshish,* Gen. 10:4 [2]*Dodanim,* Gen. 10:4
8 [a]Gen. 10:6
9 [1]*Sabtah,* Gen. 10:7 [2]*Raamah,* Gen. 10:7
10 [a]Gen. 10: 8–10, 13
12 [a]Deut. 2:23
13 [a]Gen. 9:18, 25–27; 10:15
17 [a]Gen. 10: 22–29; 11:10 [b]Luke 3:36 [1]*Mash,* Gen. 10:23
19 [1]Lit. *Division,* Gen. 10:25 [2]Or *land*
20 [a]Gen. 10:26
22 [1]*Obal,* Gen. 10:28
24 [a]Luke 3: 34–36
25 [a]Gen. 11:15
27 [a]Gen. 17:5
28 [a]Gen. 21:2, 3 [b]Gen. 21:2 [c]Gen. 16:11, 15
29 [a]Gen. 25: 13–16
30 [1]*Hadar,* Gen. 25:15
32 [a]Gen. 25:1–4
34 [a]Gen. 21:2 [b]Gen. 25:9, 25, 26, 29; 32:28
35 [a]Gen. 36: 10–19
36 [a]Gen. 36:12 [1]*Zepho,* Gen. 36:11

1:1 The Chronicler used the lengthy genealogies of chapters 1–9 to establish Israel's place in the world and to remind the Israelites of their role among the nations. The Jews may have thought they were insignificant in the midst of the great Persian empire, but the genealogies reminded them they were God's chosen people. The genealogies can be divided into three sections: from Adam to Israel (or Jacob, 1:1—2:2); the twelve tribes of Israel (2:3—9:1); and the postexilic community (9:1–24).

1:4 The names Shem, Ham, and Japheth appear to be three succeeding generations. However, this list has been taken from Genesis chapter five and represents one generation of brothers.

The Family of Seir

38 [a]The sons of Seir *were* Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.
39 And the sons of Lotan *were* Hori and [1]Homam; Lotan's sister *was* Timna.
40 The sons of Shobal *were* [1]Alian, Manahath, Ebal, [2]Shephi, and Onam. The sons of Zibeon *were* Ajah and Anah.
41 The son of Anah *was* [a]Dishon. The sons of Dishon *were* [1]Hamran, Eshban, Ithran, and Cheran.
42 The sons of Ezer *were* Bilhan, Zaavan, *and* [1]Jaakan. The sons of Dishan *were* Uz and Aran.

The Kings of Edom

43 Now these *were* the [a]kings who reigned in the land of Edom before a king reigned over the children of Israel: Bela the son of Beor, and the name of his city was Dinhabah.
44 And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.
45 When Jobab died, Husham of the land of the Temanites reigned in his place.
46 And when Husham died, Hadad the son of Bedad, who [1]attacked Midian in the field of Moab, reigned in his place. The name of his city *was* Avith.
47 When Hadad died, Samlah of Masrekah reigned in his place.
48 [a]And when Samlah died, Saul of Rehoboth-by-the-River reigned in his place.
49 When Saul died, Baal-Hanan the son of Achbor reigned in his place.
50 And when Baal-Hanan died, [1]Hadad reigned in his place; and the name of his city was [2]Pai. His wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab.
51 Hadad died also. And the chiefs of Edom were Chief Timnah, Chief [1]Aliah, Chief Jetheth,
52 Chief Aholibamah, Chief Elah, Chief Pinon,
53 Chief Kenaz, Chief Teman, Chief Mibzar,
54 Chief Magdiel, and Chief Iram. These *were* the chiefs of Edom.

The Family of Israel

2 These *were* the [a]sons of [1]Israel: [b]Reuben, Simeon, Levi, Judah, Issachar, Zebulun,
2 Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

From Judah to David

3 The sons of [a]Judah *were* Er, Onan, and Shelah. *These* three were born to him by the daughter of [b]Shua, the Canaanitess. [c]Er, the firstborn of Judah, was wicked in the sight of the LORD; so He killed him.
4 And [a]Tamar, his daughter-in-law, [b]bore him Perez and Zerah. All the sons of Judah *were* five.
5 The sons of [a]Perez *were* Hezron and Hamul.
6 The sons of Zerah *were* [1]Zimri, [a]Ethan, Heman, Calcol, and [2]Dara—five of them in all.
7 The son of [a]Carmi *was* [1]Achar, the troubler of Israel, who transgressed in the [b]accursed[2] thing.
8 The son of Ethan *was* Azariah.
9 Also the sons of Hezron who were born to him *were* Jerahmeel, [1]Ram, and [2]Chelubai.
10 Ram [a]begot Amminadab, and Amminadab begot Nahshon, [b]leader of the children of Judah;
11 Nahshon begot [1]Salma, and Salma begot Boaz;
12 Boaz begot Obed, and Obed begot Jesse;
13 [a]Jesse begot Eliab his firstborn, Abinadab the second, [1]Shimea the third,
14 Nethanel the fourth, Raddai the fifth,
15 Ozem the sixth, *and* David the [a]seventh.

ENCOUNTER*Note* *1 Chr. 2:15*

A Detailed Plan

When God sets about to accomplish something, He is in control of every detail. Watch to see how He precisely orchestrates events to accomplish His purposes. Make the connection between what He is doing in your life and His activity in the world around you.

16 Now their sisters *were* Zeruiah and Abigail. [a]And the sons of Zeruiah *were* Abishai, Joab, and Asahel—three.
17 Abigail bore Amasa; and the father of Amasa *was* [1]Jether the Ishmaelite.

38 [a]Gen. 36:20–28
39 [1]*Hemam* or *Heman,* Gen. 36:22
40 [1]*Alvan,* Gen. 36:23 [2]*Shepho,* Gen. 36:23
41 [a]Gen. 36:25 [1]*Hemdan,* Gen. 36:26
42 [1]*Akan,* Gen. 36:27
43 [a]Gen. 36:31–43
46 [1]Lit. *struck*
48 [a]Gen. 36:37
50 [1]*Hadar,* Gen. 36:39 [2]*Pau,* Gen. 36:39
51 [1]*Alvah,* Gen. 36:40

CHAPTER 2

1 [a]Gen. 29:32–35; 35:23, 26; 46:8–27 [b]Gen. 29:32; 35:22 [1]*Jacob,* Gen. 32:28
3 [a]Num. 26:19 [b]Gen. 38:2 [c]Gen. 38:7
4 [a]Gen. 38:6 [b]Matt. 1:3
5 [a]Ruth 4:18
6 [a]1 Kin. 4:31 [1]*Zabdi,* Josh. 7:1 [2]*Darda,* 1 Kin. 4:31
7 [a]1 Chr. 4:1 [b]Josh. 6:18 [1]*Achan,* Josh. 7:1 [2]*banned* or *devoted*
9 [1]*Aram,* Matt. 1:3, 4 [2]*Caleb,* vv. 18, 42
10 [a]Matt. 1:4 [b]Num. 1:7; 2:3
11 [1]*Salmon,* Ruth 4:21; Luke 3:32
13 [a]1 Sam. 16:6 [1]*Shammah,* 1 Sam. 16:9
15 [a]1 Sam. 16:10, 11; 17:12
16 [a]2 Sam. 2:18
17 [1]*Jithra the Israelite,* 2 Sam. 17:25

2:1 The sons of Israel (Jacob) are listed according to their mothers: first the sons of Jacob's principal wives, Leah and Rachel, followed by the sons of the concubines, Bilhah and Zilpah.

2:3 While chapters two to nine present the entire genealogy of Israel, the tribe of Judah is placed in a prominent position, with the house of David given the greatest significance. This structure parallels the theological understanding expressed by David later in 1 Chronicles 28:4.

2:7 Achar, meaning "trouble," is a reference to Achan in Joshua 7:24–26. He was remembered for bringing trouble upon Israel when he violated God's command and concealed contraband from Jericho. Because of Achan's sin, God did not fight on Israel's behalf against the city of Ai and the Israelites suffered defeat.

The Family of Hezron

18 Caleb the son of Hezron had children by Azubah, *his* wife, and by Jerioth. Now these were her sons: Jesher, Shobab, and Ardon.
19 When Azubah died, Caleb [1]took [a]Ephrath[2] as his wife, who bore him Hur.
20 And Hur begot Uri, and Uri begot [a]Bezalel.
21 Now afterward Hezron went in to the daughter of [a]Machir the father of Gilead, whom he married when he *was* sixty years old; and she bore him Segub.
22 Segub begot [a]Jair,[1] who had twenty-three cities in the land of Gilead.
23 [a](Geshur and Syria took from them the towns of Jair, with Kenath and its towns—sixty towns.) All these *belonged to* the sons of Machir the father of Gilead.
24 After Hezron died in Caleb Ephrathah, Hezron's wife Abijah bore him [a]Ashhur the father of Tekoa.

The Family of Jerahmeel

25 The sons of Jerahmeel, the firstborn of Hezron, *were* Ram, the firstborn, and Bunah, Oren, Ozem, *and* Ahijah.
26 Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam.
27 The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin, and Eker.
28 The sons of Onam were Shammai and Jada. The sons of Shammai *were* Nadab and Abishur.
29 And the name of the wife of Abishur *was* Abihail, and she bore him Ahban and Molid.
30 The sons of Nadab *were* Seled and Appaim; Seled died without children.
31 The son of Appaim *was* Ishi, the son of Ishi *was* Sheshan, and [a]Sheshan's son *was* Ahlai.
32 The sons of Jada, the brother of Shammai, *were* Jether and Jonathan; Jether died without children.
33 The sons of Jonathan *were* Peleth and Zaza. These were the sons of Jerahmeel.
34 Now Sheshan had no sons, only daughters. And Sheshan had an Egyptian servant whose name *was* Jarha.
35 Sheshan gave his daughter to Jarha his servant as wife, and she bore him Attai.
36 Attai begot Nathan, and Nathan begot [a]Zabad;
37 Zabad begot Ephlal, and Ephlal begot [a]Obed;
38 Obed begot Jehu, and Jehu begot Azariah;
39 Azariah begot Helez, and Helez begot Eleasah;
40 Eleasah begot Sismai, and Sismai begot Shallum;
41 Shallum begot Jekamiah, and Jekamiah begot Elishama.

The Family of Caleb

42 The descendants of Caleb the brother of Jerahmeel *were* Mesha, his firstborn, who was the father of Ziph, and the sons of Mareshah the father of Hebron.
43 The sons of Hebron *were* Korah, Tappuah, Rekem, and Shema.
44 Shema begot Raham the father of Jorkoam, and Rekem begot Shammai.
45 And the son of Shammai *was* Maon, and Maon *was* the father of Beth Zur.
46 Ephah, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran begot Gazez.
47 And the sons of Jahdai *were* Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.
48 Maachah, Caleb's concubine, bore Sheber and Tirhanah.
49 She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibea. And the daughter of Caleb *was* [a]Achsah.[1]
50 These were the descendants of Caleb:
The sons of [a]Hur, the firstborn of [1]Ephrathah, *were* Shobal the father of [b]Kirjath Jearim,
51 Salma the father of Bethlehem, *and* Hareph the father of Beth Gader.
52 And Shobal the father of Kirjath Jearim had descendants: [1]Haroeh, *and* half of the [2]*families of* Manuhoth.
53 The families of Kirjath Jearim *were* the Ithrites, the Puthites, the Shumathites, and the Mishraites. From these came the Zorathites and the Eshtaolites.
54 The sons of Salma *were* Bethlehem, the Netophathites, [1]Atroth Beth Joab, half of the Manahethites, and the Zorites.
55 And the families of the scribes who dwelt at Jabez *were* the Tirathites, the Shimeathites, *and* the Suchathites. These *were* the [a]Kenites who came from Hammath, the father of the house of [b]Rechab.

The Family of David

3 Now these were the sons of David who were born to him in Hebron: The firstborn *was* [a]Amnon, by [b]Ahinoam the [c]Jezreelitess; the second, [1]Daniel, by [d]Abigail the Carmelitess;
2 the third, [a]Absalom the son of

19 [a]1 Chr. 2:50 [1]Lit. *took to himself* [2]Or *Ephrathah*
20 [a]Ex. 31:2; 38:22
21 [a]Num. 27:1
22 [a]Judg. 10:3 [1]Reckoned to Manasseh through the daughter of Machir, Num. 32:41; Deut. 3:14; 25:5, 6; 1 Kin. 4:13; 1 Chr. 7:14
23 [a]Deut. 3:14
24 [a]1 Chr. 4:5
31 [a]1 Chr. 2:34, 35
36 [a]1 Chr. 11:41
37 [a]2 Chr. 23:1
49 [a]Josh. 15:17 [1]Or *Achsa*
50 [a]1 Chr. 4:4 [b]Josh. 9:17; 18:14 [1]*Ephrath,* v. 19
52 [1]*Reaiah,* 1 Chr. 4:2 [2]Or *Manuhothites,* same as *Manahethites,* v. 54
54 [1]Or *Ataroth of the house of Joab*
55 [a]Judg. 1:16 [b]Jer. 35:2

CHAPTER 3

1 [a]2 Sam. 3:2–5 [b]1 Sam. 25:43 [c]Josh. 15:56 [d]1 Sam. 25:39–42 [1]*Chileab,* 2 Sam. 3:3
2 [a]2 Sam. 13:37; 15:1

3:1 David reigned in Hebron for seven years and six months before beginning his thirty-three year rule in Jerusalem (2 Sam. 5:5).

Maacah, the daughter of Talmai, king of Geshur; the fourth, [b]Adonijah the son of Haggith;
3 the fifth, Shephatiah, by Abital; the sixth, Ithream, by his wife [a]Eglah.
4 *These* six were born to him in Hebron. [a]There he reigned seven years and six months, and [b]in Jerusalem he reigned thirty-three years.
5 [a]And these were born to him in Jerusalem: [1]Shimea, Shobab, Nathan, and [b]Solomon—four by [2]Bathshua the daughter of [3]Ammiel.
6 Also *there* were Ibhar, [1]Elishama, [2]Eliphelet,
7 Nogah, Nepheg, Japhia,
8 Elishama, [1]Eliada, and Eliphelet—[a]nine *in all.*
9 *These were* all the sons of David, besides the sons of the concubines, and [a]Tamar their sister.

The Family of Solomon

10 Solomon's son *was* [a]Rehoboam; [1]Abijah *was* his son, Asa his son, Jehoshaphat his son,
11 [1]Joram his son, [2]Ahaziah his son, [3]Joash his son,
12 Amaziah his son, [1]Azariah his son, Jotham his son,
13 Ahaz his son, Hezekiah his son, Manasseh his son,
14 Amon his son, *and* Josiah his son.
15 The sons of Josiah *were* Johanan the firstborn, the second [1]Jehoiakim, the third Zedekiah, and the fourth [2]Shallum.
16 The sons of [a]Jehoiakim *were* [1]Jeconiah his son *and* [2]Zedekiah his son.

The Family of Jeconiah

17 And the sons of [1]Jeconiah [2]*were* Assir, Shealtiel [a]his son,
18 *and* Malchiram, Pedaiah, Shenazzar, Jecamiah, Hoshama, and Nedabiah.
19 The sons of Pedaiah *were* Zerubbabel and Shimei. The sons of Zerubbabel *were* Meshullam, Hananiah, Shelomith their sister,
20 and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-Hesed—five *in all.*
21 The sons of Hananiah *were* Pelatiah and Jeshaiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, and the sons of Shechaniah.
22 The son of Shechaniah was Shemaiah. The sons of Shemaiah *were* [a]Hattush, Igal, Bariah, Neariah, and Shaphat—six *in all.*
23 The sons of Neariah *were* Elioenai, Hezekiah, and Azrikam—three *in all.*
24 The sons of Elioenai *were* Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani—seven *in all.*

The Family of Judah

4 The sons of Judah *were* [a]Perez, Hezron, [1]Carmi, Hur, and Shobal.
2 And [1]Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These *were* the families of the Zorathites.
3 These *were the sons of* the father of Etam: Jezreel, Ishma, and Idbash; and the name of their sister *was* Hazelelponi;
4 and Penuel *was* the father of Gedor, and Ezer *was the* father of Hushah. These *were* the sons of [a]Hur, the firstborn of Ephrathah the father of Bethlehem.
5 And [a]Ashhur the father of Tekoa had two wives, Helah and Naarah.
6 Naarah bore him Ahuzzam, Hepher,

[b]1 Kin. 1:5
3 [a]2 Sam. 3:5
4 [a]2 Sam. 2:11 [b]2 Sam. 5:5
5 [a]1 Chr. 14:4–7 [b]2 Sam. 12:24, 25 [1]*Shammua,* 1 Chr. 14:4; 2 Sam. 5:14 [2]*Bathsheba,* 2 Sam. 11:3 [3]*Eliam,* 2 Sam. 11:3
6 [1]*Elishua,* 1 Chr. 14:5; 2 Sam. 5:15 [2]*Elpelet,* 1 Chr. 14:5
8 [a]2 Sam. 5:14–16 [1]*Beeliada,* 1 Chr. 14:7
9 [a]2 Sam. 13:1
10 [a]1 Kin. 11:43 [1]*Abijam,* 1 Kin. 15:1
11 [1]*Jehoram,* 2 Kin. 1:17; 8:16 [2]Or *Azariah* or *Jehoahaz* [3]*Jehoash,* 2 Kin. 12:1
12 [1]*Uzziah,* Is. 6:1
15 [1]*Eliakim,* 2 Kin. 23:34 [2]*Jehoahaz,* 2 Kin. 23:31
16 [a]Matt. 1:11 [1]*Jehoiachin,* 2 Kin. 24:8, or *Coniah,* Jer. 22:24 [2]*Mattaniah,* 2 Kin. 24:17
17 [a]Matt. 1:12 [1]*Jehoiachin,* 2 Kin. 24:8, or *Coniah,* Jer. 22:24 [2]Or *the captive were Shealtiel*
22 [a]Ezra 8:2

CHAPTER 4

1 [a]Gen. 38:29; 46:12 [1]*Chelubai,* 1 Chr. 2:9 or *Caleb,* 1 Chr. 2:18
2 [1]*Haroeh,* 1 Chr. 2:52
4 [a]1 Chr. 2:50
5 [a]1 Chr. 2:24

CHARACTER*Study*

ABSALOM

2 Chr. 3:2

Absalom was from royal lineage on both sides of his family and was a potential heir to David's throne (2 Sam. 3:3). He was forced into exile after killing his brother Amnon for the rape of his sister Tamar (2 Sam. 13:1–29). Absalom was allowed back in to Israel following a three year stay with his grandfather Talmai in Geshur (2 Sam. 13:37–39). Upon his return, he began plotting to seize his father's throne (2 Sam. 15:7–12). He successfully took control of Jerusalem, violated his father's concubines in a show of power, and forced David to flee to Mahanaim beyond the Jordan River (2 Sam. 17:24). Absalom's endeavor to take the kingdom was eventually aborted by David and his army in the woods of Ephraim. There the usurper was killed by Joab, the captain of David's army (2 Sam. 18:14). When David heard the news of his son's death, he cried out, "O my son Absalom—my son, my son Absalom—if only I had died in your place" (2 Sam. 18:33). Absalom was a talented and popular man. However, he was also impatient, prideful, and ambitious. David understood that while his son's activities were despicable, God had foretold conflict and turmoil in his family due to David's own sin (2 Sam. 12:9, 10).

3:9 The mention of only one daughter of David does not indicate he only had one, but that she played an important role in the Davidic history (2 Sam. 13:1–39).

3:10 The Davidic dynastic line is well established in the Books of 1 and 2 Kings up to the point of the exile. Queen Athaliah is omitted from the list as she was a usurper and was replaced by Joash who continued David's succession (2 Kin. 11:1–6).

Temeni, and Haahashtari. These *were* the sons of Naarah.
7 The sons of Helah *were* Zereth, Zohar, and Ethnan;
8 and Koz begot Anub, Zobebah, and the families of Aharhel the son of Harum.
9 Now Jabez was [a]more honorable than his brothers, and his mother called his name [1]Jabez, saying, "Because I bore *him* in pain."

ENCOUNTER*Note* *1 Chr. 4:9*

A New Start

A bad past does not determine the outcome of your life. God sees you for who you are. He will set you free from any former disgrace if you call on Him in honest prayer.

10 And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my [1]territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!" So God granted him what he requested.
11 Chelub the brother of [a]Shuhah begot Mehir, who *was* the father of Eshton.
12 And Eshton begot Beth-Rapha, Paseah, and Tehinnah the father of [1]Ir-Nahash. These *were* the men of Rechah.
13 The sons of Kenaz *were* [a]Othniel and Seraiah. The sons of Othniel *were* [1]Hathath,
14 and Meonothai *who* begot Ophrah. Seraiah begot Joab the father of [a]Ge Harashim,[1] for they were craftsmen.
15 The sons of [a]Caleb the son of Jephunneh *were* Iru, Elah, and Naam. The son of Elah *was* [1]Kenaz.
16 The sons of Jehallelel *were* Ziph, Ziphah, Tiria, and Asarel.
17 The sons of Ezrah *were* Jether, Mered, Epher, and Jalon. And [1]*Mered's wife* bore Miriam, Shammai, and Ishbah the father of Eshtemoa.

9 [a]Gen. 34:19 [1]Lit. *He Will Cause Pain*
10 [1]*border*
11 [a]Job 8:1
12 [1]Lit. *City of Nahash*
13 [a]Josh. 15:17 [1]LXX, Vg. add *and Meonothai*
14 [a]Neh. 11:35 [1]Lit. *Valley of Craftsmen*
15 [a]1 Chr. 6:56 [1]Or *Uknaz*
17 [1]Lit. *she*

18 ([1]His wife Jehudijah bore Jered the father of Gedor, Heber the father of Sochoh, and Jekuthiel the father of Zanoah.) And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took.
19 The sons of Hodiah's wife, the sister of Naham, *were* the fathers of Keilah the Garmite and of Eshtemoa the [a]Maachathite.
20 And the sons of Shimon *were* Amnon, Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi *were* Zoheth and Ben-Zoheth.
21 The sons of [a]Shelah [b]the son of Judah *were* Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of the linen workers of the house of Ashbea;
22 also Jokim, the men of Chozeba, and Joash; Saraph, who ruled in Moab, and Jashubi-Lehem. Now the [1]records are ancient.
23 These *were* the potters and those who dwell at [1]Netaim and [2]Gederah; there they dwelt with the king for his work.

The Family of Simeon

24 The [a]sons of Simeon *were* [1]Nemuel, Jamin, [2]Jarib, [3]Zerah, *and* Shaul,
25 Shallum his son, Mibsam his son, and Mishma his son.
26 And the sons of Mishma *were* Hamuel his son, Zacchur his son, and Shimei his son.
27 Shimei had sixteen sons and six daughters; but his brothers did not have many children, [a]nor did any of their families multiply as much as the children of Judah.
28 They dwelt at Beersheba, Moladah, Hazar Shual,
29 [1]Bilhah, Ezem, [2]Tolad,
30 Bethuel, Hormah, Ziklag,
31 Beth Marcaboth, [1]Hazar Susim, Beth Biri, and at Shaaraim. These *were* their cities until the reign of David.
32 And their villages *were* [1]Etam, Ain,

18 [1]Or *His Judean wife*
19 [a]2 Kin. 25:23
21 [a]Gen. 38:11, 14 [b]Gen. 38:1–5; 46:12
22 [1]Lit. *words*
23 [1]Lit. *Plants* [2]Lit. *Hedges*
24 [a]Num. 26: 12–14 [1]*Jemuel,* Gen. 46:10; Ex. 6:15; Num. 26:12 [2]*Jachin,* Gen. 46:10; Num. 26:12 [3]*Zohar,* Gen. 46:10; Ex. 6:15
27 [a]Num. 2:9
29 [1]*Balah,* Josh. 19:3 [2]*Eltolad,* Josh. 19:4
31 [1]*Hazar Susah,* Josh. 19:5
32 [1]*Ether,* Josh. 19:7

HISTORICAL*Encounter* **JOHN HYDE** *1 Chr. 4:10*

John Hyde was a dedicated missionary to India. Yet his early years of ministry were not marked with significant success. Then, in 1898, he was stricken for seven months with typhoid fever. As he was recovering from this debilitating illness he endured two severe abscesses in his back that produced a nervous disorder. During these frustrating months of inactivity, Hyde studied scripture and prayed. God particularly impressed upon him 1 Chronicles 4:10. Hyde came to understand that God must first increase Hyde's faith before He would enlarge his ministry. Hyde spent those invalid months releasing his life to God. Upon his recovery, he began spending entire nights in prayer. His missionary efforts flourished as God give him an average of five converts every day. Hyde became a towering prayer warrior and evangelist for India, but God first prepared his life through suffering.

Rimmon, Tochen, and Ashan—five cities—
33 and all the villages that *were* around these cities as far as [1]Baal. These *were* their dwelling places, and they maintained their genealogy:
34 Meshobab, Jamlech, and Joshah the son of Amaziah;
35 Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel;
36 Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah;
37 Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah—
38 these mentioned by name *were* leaders in their families, and their father's house increased greatly.
39 So they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks.
40 And they found rich, good pasture, and the land *was* broad, quiet, and peaceful; for some Hamites formerly lived there.
41 These recorded by name came in the days of Hezekiah king of Judah; and they [a]attacked[1] their tents and the Meunites who were found there, and [b]utterly destroyed them, as it is to this day. So they dwelt in their place, because *there was* pasture for their flocks there.
42 Now *some* of them, five hundred men of the sons of Simeon, went to Mount Seir, having as their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi.
43 And they [1]defeated [a]the rest of the Amalekites who had escaped. They have dwelt there to this day.

The Family of Reuben

5 Now the sons of Reuben the firstborn of Israel—[a]he *was* indeed the firstborn, but because he [b]defiled his father's bed, [c]his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright;
2 yet [a]Judah prevailed over his brothers, and from him *came* a [b]ruler, although [1]the birthright was Joseph's—
3 the sons of [a]Reuben the firstborn of Israel were Hanoch, Pallu, Hezron, and Carmi.
4 The sons of Joel *were* Shemaiah his son, Gog his son, Shimei his son,
5 Micah his son, Reaiah his son, Baal his son,
6 and Beerah his son, whom [1]Tiglath-Pileser king of Assyria [a]carried into captivity. He *was* leader of the Reubenites.
7 And his brethren by their families, [a]when the genealogy of their generations was registered: the chief, Jeiel, and Zechariah,
8 and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in [a]Aroer, as far as Nebo and Baal Meon.
9 Eastward they settled as far as the [1]entrance of the wilderness this side of the River Euphrates, because their cattle had [2]multiplied [a]in the land of Gilead.
10 Now in the days of Saul they made war [a]with the Hagrites, who fell by their hand; and they dwelt in their tents throughout the entire *area* east of Gilead.

The Family of Gad

11 And the [a]children of Gad dwelt next to them in the land of [b]Bashan as far as [c]Salcah:
12 Joel *was* the chief, Shapham the next, then Jaanai and Shaphat in Bashan,
13 and their brethren of their father's house: Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Eber—seven *in all.*
14 These *were* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;
15 Ahi the son of Abdiel, the son of Guni, *was* chief of their father's house.
16 And *the Gadites* dwelt in Gilead, in Bashan and in its villages, and in all the [1]common-lands of [a]Sharon within their borders.
17 All these were registered by genealogies in the days of [a]Jotham king of Judah, and in the days of [b]Jeroboam king of Israel.

33 [1]*Baalath Beer,* Josh. 19:8
41 [a]2 Kin. 18:8 [b]2 Kin. 19:11 [1]Lit. *struck*
43 [a]1 Sam. 15: 8; 30:17 [1]Lit. *struck*

CHAPTER 5
1 [a]Gen. 29:32; 49:3 [b]Gen. 35:22; 49:4 [c]Gen. 48:15, 22
2 [a]Gen. 49:8, 10 [b]Mic. 5:2 [1]*the right of the firstborn*
3 [a]Ex. 6:14
6 [a]2 Kin. 18:11 [1]Heb. *Tilgath-Pilneser*
7 [a]1 Chr. 5:17
8 [a]Josh. 12:2; 13:15, 16
9 [a]Josh. 22:8, 9 [1]*beginning* [2]*increased*
10 [a]Gen. 25:12
11 [a]Num. 26: 15–18 [b]Josh. 13:11, 24–28 [c]Deut. 3:10
16 [a]1 Chr. 27:29 [1]*open lands*
17 [a]2 Kin. 15:5, 32 [b]2 Kin. 14:16, 28

4:40 Both the Philistines and the Canaanites were designated as sons of Ham (Gen. 10:6, 14).

4:41 The need for more territory is consistent with King Hezekiah's time. This was a period of economic growth and expansion. As Judah prospered, the people needed more land to accommodate the new growth. Hezekiah is noted in 2 Kings 18:8 to have "subdued the Philistines, as far as Gaza and its territory, from watchtower to fortified city," and this raid may have been a continuation of his earlier actions.

4:43 The Amalekites were a nomadic people located mainly in the Sinai Peninsula and the Negev (the southern part of present day Israel). Throughout the Old Testament period, the Amalekites were bitter enemies of the Israelites (Judg. 6:3, 33; 7:12–22; 1 Sam. 14:48; 15:1–9; 27:8–10; 30:1–31). Because of their hostility, Moses declared that God would continually wage war against them (Ex. 17:16).

5:1 By the time the Chronicler recorded his genealogy, the tribes east of the Jordan—Reuben, Gad, and the half tribe of Manasseh—had lost most of their tribal identity. Because of their remote location, they did not remain in close contact with the other tribes. Eventually, the tribe of Reuben was absorbed by Gad.

5:10 The Hagrites are included with the Ishmaelites and Moabites as enemies of Israel in Psalm 83:6. However, further identification of this people is unavailable.

18 The sons of Reuben, the Gadites, and half the tribe of Manasseh *had* forty-four thousand seven hundred and sixty valiant men, men able to bear shield and sword, to shoot with the bow, and skillful in war, who went to war.
19 They made war with the Hagrites, [a]Jetur, Naphish, and Nodab.
20 And [a]they were helped against them, and the Hagrites were delivered into their hand, and all who *were* with them, for they [b]cried out to God in the battle. He [1]heeded their prayer, because they [c]put their trust in Him.

ENCOUNTER*Note* *1 Chr. 5:20*

God Responds

God is prepared to act on your behalf if you trust Him. When you reach out to God in pure faith, expect Him to hear you and to respond.

21 Then they took away their livestock—fifty thousand of their camels, two hundred and fifty thousand of their sheep, and two thousand of their donkeys—also one hundred thousand of their men;
22 for many fell dead, because the war [a]*was* God's. And they dwelt in their place until [b]the captivity.

The Family of Manasseh (East)

23 So the children of the half-tribe of Manasseh dwelt in the land. Their *numbers* increased from Bashan to Baal Hermon, that is, to [a]Senir, or Mount Hermon.
24 These *were* the heads of their fathers' houses: Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty men of valor, famous men, *and* heads of their fathers' houses.
25 And they were unfaithful to the God of their fathers, and [a]played the harlot after the gods of the peoples of the land, whom God had destroyed before them.
26 So the God of Israel stirred up the spirit of [a]Pul king of Assyria, that is, [b]Tiglath-Pileser[1] king of Assyria. He carried the Reubenites, the Gadites, and the half-tribe of Manasseh into captivity. He took them to [c]Halah, Habor, Hara, and the river of Gozan to this day.

19 [a]Gen. 25:15
20 [a][1 Chr. 5:22] [b]2 Chr. 14:11–13 [c]Ps. 9:10; 20:7, 8; 22:4, 5 [1]Lit. *was entreated for them*
22 [a][Josh. 23:10] [b]2 Kin. 15:29; 17:6
23 [a]Deut. 3:9
25 [a]2 Kin. 17:7
26 [a]2 Kin. 15:19 [b]2 Kin. 15:29 [c]2 Kin. 17:6; 18:11 [1]Heb. *Tilgath-Pilneser*

The Family of Levi

6 The sons of Levi *were* [a]Gershon,[1] Kohath, and Merari.
2 The sons of Kohath *were* Amram, [a]Izhar, Hebron, and Uzziel.
3 The children of Amram *were* Aaron, Moses, and Miriam. And the sons of Aaron *were* [a]Nadab, Abihu, Eleazar, and Ithamar.
4 Eleazar begot Phinehas, *and* Phinehas begot Abishua;
5 Abishua begot Bukki, and Bukki begot Uzzi;
6 Uzzi begot Zerahiah, and Zerahiah begot Meraioth;
7 Meraioth begot Amariah, and Amariah begot Ahitub;
8 [a]Ahitub begot [b]Zadok, and Zadok begot Ahimaaz;
9 Ahimaaz begot Azariah, and Azariah begot Johanan;
10 Johanan begot Azariah (it was he [a]who ministered as priest in the [b]temple[1] that Solomon built in Jerusalem);
11 [a]Azariah begot [b]Amariah, and Amariah begot Ahitub;
12 Ahitub begot Zadok, and Zadok begot [1]Shallum;
13 Shallum begot Hilkiah, and Hilkiah begot Azariah;
14 Azariah begot [a]Seraiah, and Seraiah begot Jehozadak.
15 Jehozadak went *into captivity* [a]when the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar.

CHAPTER 6
1 [a]Ex. 6:16 [1]Or *Gershom,* v. 16
2 [a]1 Chr. 6:18, 22
3 [a]Lev. 10:1, 2
8 [a]2 Sam. 8:17 [b]2 Sam. 15:27
10 [a]2 Chr. 26:17, 18 [b]1 Kin. 6:1 [1]Lit. *house*
11 [a]Ezra 7:3 [b]2 Chr. 19:11
12 [1]*Meshullam,* 1 Chr. 9:11
14 [a]Neh. 11:11
15 [a]2 Kin. 25:21
16 [a]Ex. 6:16 [1]Heb. *Gershom,* an alternate spelling for *Gershon,* vv. 1, 17, 20, 43, 62, 71

ENCOUNTER*Note* *1 Chr. 6:15*

God's Sovereignty

People do not control history. God directs people's destinies. Powerful and prominent leaders may boast of their accomplishments, but it is God who uses them as He chooses to carry out His purposes. Kingdoms and leaders rule within parameters set by God.

16 The sons of Levi *were* [a]Gershon,[1] Kohath, and Merari.
17 These are the names of the sons of Gershon: Libni and Shimei.
18 The sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel.
19 The sons of Merari *were* Mahli and

5:25 There is a stark contrast between the destruction and exile in this verse and the victory recorded in verse 20. The difference between these events and the reason for the demise of the Transjordan tribes is that they did not cry out to the Lord and honor Him as they had done approximately three hundred years earlier.

6:2 The Kohathites formed the first of the three division of the Levites (Ex. 6:16; 18; Num. 3:17). They were responsible for the vessels of the tabernacle (Num 3:29, 31).

6:14 Jehozadak, the last priest on the list, was taken into exile to Babylon. He was the father of Joshua, the priest who returned from Babylon with Zerubbabel to rebuild the temple.

Mushi. Now these *are* the families of the Levites according to their fathers:
20 Of Gershon *were* Libni his son, Jahath his son, [a]Zimmah his son,
21 [1]Joah his son, [2]Iddo his son, Zerah his son, *and* [3]Jeatherai his son.
22 The sons of Kohath *were* [1]Amminadab his son, [a]Korah his son, Assir his son,
23 Elkanah his son, Ebiasaph his son, Assir his son,
24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.
25 The sons of Elkanah *were* [a]Amasai and Ahimoth.
26 *As for* Elkanah, the sons of Elkanah *were* [1]Zophai his son, [2]Nahath his son,
27 [1]Eliab his son, Jeroham his son, *and* Elkanah his son.
28 The sons of Samuel *were* [1]*Joel* the firstborn, and Abijah [2]the second.
29 The sons of Merari *were* Mahli, Libni his son, Shimei his son, Uzzah his son,
30 Shimea his son, Haggiah his son, *and* Asaiah his son.

Musicians in the House of the LORD

31 Now these are [a]the men whom David appointed over the service of song in the house of the LORD, after the [b]ark came to rest.
32 They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order.
33 And these *are* the ones who [1]ministered with their sons: Of the sons of the [a]Kohathites *were* Heman the singer, the son of Joel, the son of Samuel,
34 the son of Elkanah, the son of Jeroham, the son of [1]Eliel, the son of [2]Toah,
35 the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
36 the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
37 the son of Tahath, the son of Assir, the son of [a]Ebiasaph, the son of Korah,
38 the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
39 And his brother [a]Asaph, who stood at his right hand, *was* Asaph the son of Berachiah, the son of Shimea,
40 the son of Michael, the son of Baaseiah, the son of Malchijah,
41 the son of [a]Ethni, the son of Zerah, the son of Adaiah,
42 the son of Ethan, the son of Zimmah, the son of Shimei,
43 the son of Jahath, the son of Gershon, the son of Levi.
44 Their brethren, the sons of Merari, on the left hand, *were* [1]Ethan the son of [2]Kishi, the son of Abdi, the son of Malluch,
45 the son of Hashabiah, the son of Amaziah, the son of Hilkiah,
46 the son of Amzi, the son of Bani, the son of Shamer,
47 the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48 And their brethren, the Levites, *were* appointed to every [a]kind of service of the tabernacle of the house of God.

The Family of Aaron

49 [a]But Aaron and his sons offered sacrifices [b]on the altar of burnt offering and [c]on the altar of incense, for all the work of the Most Holy *Place*, and to make atonement for Israel, according to all that Moses the servant of God had commanded.
50 Now these *are* the [a]sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,
51 Bukki his son, Uzzi his son, Zerahiah his son,
52 Meraioth his son, Amariah his son, Ahitub his son,
53 Zadok his son, *and* Ahimaaz his son.

Dwelling Places of the Levites

54 [a]Now these *are* their dwelling places throughout their settlements in their territory, for they were *given* by lot to the sons of Aaron, of the family of the Kohathites:
55 [a]They gave them Hebron in the land of Judah, with its surrounding [1]common-lands.
56 [a]But the fields of the city and its villages they gave to Caleb the son of Jephunneh.
57 And [a]to the sons of Aaron they gave *one of* the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands,
58 [1]Hilen with its common-lands, Debir with its common-lands,
59 [1]Ashan with its common-lands, and Beth Shemesh with its common-lands.

20 [a]1 Chr. 6:42
21 [1]*Ethan,* v. 42 [2]*Adaiah,* v. 41 [3]*Ethni,* v. 41
22 [a]Num. 16:1 [1]*Izhar,* vv. 2, 18
25 [a]1 Chr. 6:35, 36
26 [1]*Zuph,* v. 35; 1 Sam. 1:1 [2]*Toah,* v. 34
27 [1]*Eliel,* v. 34
28 [1]So with LXX, Syr., Arab.; cf. v. 33 and 1 Sam. 8: 2 [2]Heb. *Vasheni*
31 [a]1 Chr. 15: 16–22, 27; 16:4–6 [b]1 Chr. 15:25 —16:1
33 [a]Num. 26:57 [1]Lit. *stood with*
34 [1]*Elihu,* 1 Sam. 1:1 [2]*Tohu,* 1 Sam. 1:1
37 [a]Ex. 6:24
39 [a]2 Chr. 5:12
41 [a]1 Chr. 6:21
44 [1]*Jeduthun,* 1 Chr. 9:16; 25:1, 3, 6; 2 Chr. 35:15; Ps. 62:title [2]Or *Kushaiah*
48 [a]1 Chr. 9: 14–34
49 [a][Num. 18: 1–8] [b]Lev. 1:8, 9 [c]Ex. 30:7
50 [a]1 Chr. 6:4–8
54 [a]Josh. 21
55 [a]Josh. 14:13; 21:11, 12 [1]*open lands*
56 [a]Josh. 14:13; 15:13
57 [a]Josh. 21:13, 19
58 [1]*Holon,* Josh. 21:15
59 [1]*Ain,* Josh. 21:16

6:28 Although Samuel was described as an Ephraimite due to the location of his home, he was in fact a Levite (1 Sam. 1:1).

6:31 It is not surprising that David should take interest in the music used for worship and personally appoint those who would oversee its practice. David's association with music is well attested (2 Sam. 6:5; 23:1; Amos 6:5).

6:57 Six Levitical cities called "cities of refuge" were designated to provide safety for those guilty of manslaughter. The three cities of refuge on the west side of the Jordan were Kedesh in Galilee, Shechem in the mountains of Ephraim, and Hebron in the mountains of Judah. The three cities east of the Jordan were Bezer on the plain of Moab, Ramoth Gilead in Gilead, and Golan in Bashan (Num. 35:6, 7; Josh. 20:7, 8). The regulations for these cities are clearly outlined (Num. 35; Deut. 19:1–13; Josh. 20).

60 And from the tribe of Benjamin: Geba with its common-lands, [1]Alemeth with its common-lands, and Anathoth with its common-lands. All their cities among their families *were* thirteen.
61 [a]To the rest of the family of the tribe of the Kohathites *they gave* [b]by lot ten cities from half the tribe of Manasseh.
62 And to the sons of Gershon, throughout their families, *they gave* thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan.
63 To the sons of Merari, throughout their families, *they gave* [a]twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun.
64 So the children of Israel gave *these* cities with their [1]common-lands to the Levites.
65 And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by *their* names.
66 Now [a]some of the families of the sons of Kohath *were given* cities as their territory from the tribe of Ephraim.
67 [a]And they gave them *one of* the cities of refuge, Shechem with its common-lands, in the mountains of Ephraim, also Gezer with its common-lands,
68 [a]Jokmeam with its common-lands, Beth Horon with its common-lands,
69 Aijalon with its common-lands, and Gath Rimmon with its common-lands.
70 And from the half-tribe of Manasseh: Aner with its common-lands and Bileam with its common-lands, for the rest of the family of the sons of Kohath.
71 From the family of the half-tribe of Manasseh the sons of Gershon *were given* Golan in Bashan with its common-lands and [1]Ashtaroth with its common-lands.
72 And from the tribe of Issachar: [1]Kedesh with its common-lands, Daberath with its common-lands,
73 Ramoth with its common-lands, and Anem with its common-lands.
74 And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands,
75 Hukok with its common-lands, and Rehob with its common-lands.
76 And from the tribe of Naphtali: Kedesh in Galilee with its common-lands, Hammon with its common-lands, and Kirjathaim with its common-lands.

60 [1]*Almon,* Josh. 21:18
61 [a]1 Chr. 6: 66–70 [b]Josh. 21:5
63 [a]Josh. 21:7, 34–40
64 [1]*open lands*
66 [a]1 Chr. 6:61
67 [a]Josh. 21:21
68 [a]Josh. 21:22
71 [1]*Beeshterah,* Josh. 21:27
72 [1]*Kishon,* Josh. 21:28

77 [1]Heb. *Rimmono,* an alternate spelling of *Rimmon,* 1 Chr. 4:32

CHAPTER 7
1 [a]Num. 26: 23–25 [1]*Puvah,* Gen. 46:13 [2]*Job,* Gen. 46:13
2 [a]2 Sam. 24: 1–9
6 [a]Gen. 46:21

77 From the tribe of Zebulun the rest of the children of Merari *were given* [1]Rimmon with its common-lands and Tabor with its common-lands.
78 And on the other side of the Jordan, across from Jericho, on the east side of the Jordan, *they were given* from the tribe of Reuben: Bezer in the wilderness with its common-lands, Jahzah with its common-lands,
79 Kedemoth with its common-lands, and Mephaath with its common-lands.
80 And from the tribe of Gad: Ramoth in Gilead with its common-lands, Mahanaim with its common-lands,
81 Heshbon with its common-lands, and Jazer with its common-lands.

The Family of Issachar

7 The sons of Issachar *were* [a]Tola, [1]Puah, [2]Jashub, and Shimron—four *in all.*
2 The sons of Tola *were* Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel, heads of their father's house. *The sons* of Tola *were* mighty men of valor in their generations; [a]their number in the days of David *was* twenty-two thousand six hundred.
3 The son of Uzzi *was* Izrahiah, and the sons of Izrahiah *were* Michael, Obadiah, Joel, and Ishiah. All five of them *were* chief men.
4 And with them, by their generations, according to their fathers' houses, *were* thirty-six thousand troops ready for war; for they had many wives and sons.
5 Now their brethren among all the families of Issachar *were* mighty men of valor, listed by their genealogies, eighty-seven thousand in all.

The Family of Benjamin

6 *The sons* of [a]Benjamin *were* Bela, Becher, and Jediael—three *in all.*
7 The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri—five *in all.* They *were* heads of *their* fathers' houses, and they were listed by their genealogies, twenty-two thousand and thirty-four mighty men of valor.
8 The sons of Becher *were* Zemirah, Joash, Eliezer, Elioenai, Omri, Jerimoth, Abijah, Anathoth, and Alemeth. All these *are* the sons of Becher.
9 And they were recorded by genealogy according to their generations, heads of their fathers' houses, twenty thousand two hundred mighty men of valor.
10 The son of Jediael *was* Bilhan, and the sons of Bilhan *were* Jeush, Ben-

7:2 David conducted a census during his reign (2 Sam. 24; 1 Chr. 21). Therefore, the Chronicler used this information as a reference point for his genealogy.

jamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar.
11 All these sons of Jediael *were* heads of their fathers' houses; *there were* seventeen thousand two hundred mighty men of valor fit to go out for war *and* battle.
12 [1]Shuppim and [2]Huppim *were* the sons of [3]Ir, *and* Hushim *was* the son of [4]Aher.

The Family of Naphtali

13 The [a]sons of Naphtali *were* [1]Jahziel, Guni, Jezer, and [2]Shallum, the sons of Bilhah.

The Family of Manasseh (West)

14 The [a]descendants of Manasseh: his Syrian concubine bore him [b]Machir the father of Gilead, the father of Asriel.
15 Machir took as his wife *the sister* of [1]Huppim and [2]Shuppim, whose name *was* Maachah. The name of *Gilead's* [3]grandson *was* [a]Zelophehad, but Zelophehad begot only daughters.
16 (Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother *was* Sheresh, and his sons *were* Ulam and Rakem.
17 The son of Ulam *was* [a]Bedan.) These *were* the descendants of Gilead the son of Machir, the son of Manasseh.
18 His sister Hammoleketh bore Ishhod, [1]Abiezer, and Mahlah.
19 And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

The Family of Ephraim

20 [a]The sons of Ephraim *were* Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son,
21 Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in *that* land killed *them* because they came down to take away their cattle.
22 Then Ephraim their father mourned many days, and his brethren came to comfort him.
23 And when he went in to his wife, she conceived and bore a son; and he called his name [1]Beriah, because tragedy had come upon his house.
24 Now his daughter *was* Sheerah, who built Lower and Upper [a]Beth Horon and Uzzen Sheerah;
25 and Rephah *was* his son, *as well* as Resheph, and Telah his son, Tahan his son,
26 Laadan his son, Ammihud his son, [a]Elishama his son,
27 [1]Nun his son, and [a]Joshua his son.
28 Now their [a]possessions and dwelling places *were* Bethel and its towns: to the east [1]Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as [2]Ayyah and its towns;
29 and by the borders of the children of [a]Manasseh *were* Beth Shean and its towns, Taanach and its towns, [b]Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.

The Family of Asher

30 [a]The sons of Asher *were* Imnah, Ishvah, Ishvi, Beriah, and their sister Serah.
31 The sons of Beriah *were* Heber and Malchiel, who was the father of [1]Birzaith.
32 And Heber begot Japhlet, [1]Shomer, [2]Hotham, and their sister Shua.
33 The sons of Japhlet *were* Pasach, Bimhal, and Ashvath. These *were* the children of Japhlet.
34 The sons of [a]Shemer *were* Ahi, Rohgah, Jehubbah, and Aram.
35 And the sons of his brother Helem *were* Zophah, Imna, Shelesh, and Amal.
36 The sons of Zophah *were* Suah, Harnepher, Shual, Beri, Imrah,
37 Bezer, Hod, Shamma, Shilshah, [1]Jithran, and Beera.
38 The sons of Jether *were* Jephunneh, Pispah, and Ara.
39 The sons of Ulla *were* Arah, Haniel, and Rizia.
40 All these *were* the children of Asher, heads of *their* fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number *was* twenty-six thousand.

The Family Tree of King Saul of Benjamin

8 Now Benjamin begot [a]Bela his firstborn, Ashbel the second, [1]Aharah the third,
2 Nohah the fourth, and Rapha the fifth.
3 The sons of Bela *were* [1]Addar, Gera, Abihud,
4 Abishua, Naaman, Ahoah,
5 Gera, [1]Shephuphan, and Huram.
6 These *are* the sons of Ehud, who were

12 [1]*Shupham,* Num. 26:39 [2]*Hupham,* Num. 26:39 [3]*Iri,* v. 7 [4]*Ahiram,* Num. 26:38
13 [a]Num. 26: 48–50 [1]*Jahzeel,* Gen. 46:24 [2]*Shillem,* Gen. 46:24
14 [a]Num. 26: 29–34 [b]1 Chr. 2:21
15 [a]Num. 26: 30–33; 27:1 [1]*Hupham,* v. 12; Num. 26:39 [2]*Shupham,* v. 12; Num. 26:39 [3]Lit. *the second*
17 [a]1 Sam. 12: 11
18 [1]*Jeezer,* Num. 26:30
20 [a]Num. 26: 35–37
23 [1]Lit. *In Tragedy*
24 [a]Josh. 16:3, 5
26 [a]Num. 10:22
27 [a]Ex. 17:9, 14; 24:13; 33:11 [1]Heb. *Non*
28 [a]Josh. 16: 1–10 [1]*Naarath,* Josh. 16:7 [2]Many Heb. mss., Bg., LXX, Tg., Vg. *Gazza*
29 [a]Josh. 17:7 [b]Josh. 17:11
30 [a]Num. 26: 44–47
31 [1]Or *Birzavith* or *Birzoth*
32 [1]*Shemer,* 1 Chr. 7:34 [2]*Helem,* 1 Chr. 7:35
34 [a]1 Chr. 7:32
37 [1]*Jether,* v. 38

CHAPTER 8

1 [a]Gen. 46:21 [1]*Ahiram,* Num. 26:38
3 [1]*Ard,* Num. 26:40
5 [1]*Shupham,* Num. 26:39, or *Shuppim,* 1 Chr. 7:12

7:29 The Chronicler uses the name "Israel" instead of "Jacob" because he was writing a genealogy to encourage and preserve the heritage of the people of Israel. The name "Israel" focuses on the development of the nation rather than on the individual.

7:40 Asher was a peripheral tribe descended from Zilpah, the handmaid of Leah (Gen. 46:17). This tribe provided a significant number of soldiers for Israel's army. However, the number of men included here reveals a reduction from the numbers in earlier days: 41,500 (Num. 1:40, 41; 2:27, 28) and 53,400 (Num. 26:47).

8:6 Geba, present-day Jiba, is located approximately six miles north of Jerusalem. Ehud may be the Benjamite judge noted for killing Eglon, the king of Moab (Judg. 3:15–30).

the heads of the fathers' *houses* of the inhabitants of [a]Geba, and who forced them to move to [b]Manahath:
7 Naaman, Ahijah, and Gera who forced them to move. He begot Uzza and Ahihud.
8 Also Shaharaim had children in the country of Moab, after he had sent away Hushim and Baara his wives.
9 By Hodesh his wife he begot Jobab, Zibia, Mesha, Malcam,
10 Jeuz, Sachiah, and Mirmah. These *were* his sons, heads of their fathers' *houses.*
11 And by Hushim he begot Abitub and Elpaal.
12 The sons of Elpaal *were* Eber, Misham, and Shemed, who built Ono and Lod with its towns;
13 and Beriah and [a]Shema, who *were* heads of their fathers' *houses* of the inhabitants of Aijalon, who drove out the inhabitants of Gath.
14 Ahio, Shashak, Jeremoth,
15 Zebadiah, Arad, Eder,
16 Michael, Ispah, and Joha *were* the sons of Beriah.
17 Zebadiah, Meshullam, Hizki, Heber,
18 Ishmerai, Jizliah, and Jobab *were* the sons of Elpaal.
19 Jakim, Zichri, Zabdi,
20 Elienai, Zillethai, Eliel,
21 Adaiah, Beraiah, and Shimrath *were* the sons of [1]Shimei.
22 Ishpan, Eber, Eliel,
23 Abdon, Zichri, Hanan,
24 Hananiah, Elam, Antothijah,
25 Iphdeiah, and Penuel *were* the sons of Shashak.
26 Shamsherai, Shehariah, Athaliah,
27 Jaareshiah, Elijah, and Zichri *were* the sons of Jeroham.
28 These *were* heads of the fathers' *houses* by their generations, chief men. These dwelt in Jerusalem.
29 Now [1]the father of Gibeon, whose [a]wife's name *was* Maacah, dwelt at Gibeon.
30 And his firstborn son *was* Abdon, then Zur, Kish, Baal, Nadab,
31 Gedor, Ahio, [1]Zecher,
32 and Mikloth, *who* begot [1]Shimeah. They also dwelt [2]alongside their [3]relatives in Jerusalem, with their brethren.
33 [a]Ner[1] begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, [2]Abinadab, and [3]Esh-Baal.
34 The son of Jonathan *was* [1]Merib-Baal, and Merib-Baal begot [a]Micah.
35 The sons of Micah *were* Pithon, Melech, [1]Tarea, and Ahaz.
36 And Ahaz begot [1]Jehoaddah; Jehoaddah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza.
37 Moza begot Binea, [1]Raphah his son, Eleasah his son, *and* Azel his son.
38 Azel had six sons whose names *were* these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these *were* the sons of Azel.
39 And the sons of Eshek his brother *were* Ulam his firstborn, Jeush the second, and Eliphelet the third.
40 The sons of Ulam were mighty men of valor—archers. *They* had many sons and grandsons, one hundred and fifty *in all.* These *were* all sons of Benjamin.

9 So [a]all Israel was [1]recorded by genealogies, and indeed, they *were* inscribed in the book of the kings of Israel. But Judah was carried away captive to Babylon because of their unfaithfulness.

ENCOUNTER*Note* *1 Chr. 9:1*

Unfaithful

Faithfulness has its rewards just as unfaithfulness brings inevitable consequences. God is patient but also entirely just to those who refuse to keep their commitments to Him.

2 [a]And the first inhabitants who *dwelt* in their possessions in their cities *were* Israelites, priests, Levites, and [b]the Nethinim.

Dwellers in Jerusalem

3 Now in [a]Jerusalem the children of Judah dwelt, and some of the children of Benjamin, and of the children of Ephraim and Manasseh:
4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the descendants of Perez, the son of Judah.
5 Of the Shilonites: Asaiah the firstborn and his sons.
6 Of the sons of Zerah: Jeuel, and their brethren—six hundred and ninety.
7 Of the sons of Benjamin: Sallu the son

6 [a]1 Chr. 6:60 [b]1 Chr. 2:52
13 [a]1 Chr. 8:21
21 [1]*Shema,* 1 Chr. 7:13
29 [a]1 Chr. 9:35–38 [1]*Jeiel,* 1 Chr. 9:35
31 [1]*Zechariah,* 1 Chr. 9:37
32 [1]*Shimeam,* 1 Chr.9:38 [2]Lit. *opposite* [3]*brethren*
33 [a]1 Sam. 14:51 [1]Also the son of Gibeon, 1 Chr. 9:36, 39 [2]*Jishui,* 1 Sam. 14:49 [3]*Ishbosheth,* 2 Sam. 2:8
34 [a]2 Sam. 9:12 [1]*Mephibosheth,* 2 Sam. 4:4
35 [1]*Tahrea,* 1 Chr. 9:41
36 [1]*Jarah,* 1 Chr. 9:42
37 [1]*Raphaiah,* 1 Chr. 9:43

CHAPTER 9

1 [a]Ezra 2:59 [1]*enrolled*
2 [a]Neh. 7:73 [b]Ezra 2:43; 8:20
3 [a]Neh. 11:1, 2

8:9 King Mesha was able to establish Moab's independence from Israel during the eighth century B.C. This reference may refer to an earlier time when Israelites lived in Moab, such as in the days of Ruth (Ruth 1:1) or David (1 Sam. 22:3, 4).

8:29 The remainder of the chapter discusses the Benjamites of Gibeon (el-Jib), a town located six miles northwest of Jerusalem. This city was assigned to the Benjamites (Josh. 18:25). These people assisted in the rebuilding of the walls of Jerusalem after the exile (Neh. 3:7). Gibeon was resettled in Nehemiah's day (Neh. 7:25).

8:33 Esh-Baal means "man of baal" and Ishbosheth means "man of shame" (2 Sam. 2:8).

8:34 "Merib-Baal" means "contender with Baal."

9:2 Nethinim means "the ones given" and may refer to captives who were assigned to help the Levites (Ezra 2:43; 7:7, 24; 8:20).

of Meshullam, the son of Hodaviah, the son of Hassenuah;
8 Ibneiah the son of Jeroham; Elah the son of Uzzi, the son of Michri; Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;
9 and their brethren, according to their generations—nine hundred and fifty-six. All these men *were* heads of a father's *house* in their fathers' houses.

The Priests at Jerusalem

10 [a]Of the priests: Jedaiah, Jehoiarib, and Jachin;
11 [1]Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the [a]officer over the house of God;
12 Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah; Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;
13 and their brethren, heads of their fathers' houses—one thousand seven hundred and sixty. *They were* [1]very able men for the work of the service of the house of God.

The Levites at Jerusalem

14 Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;
15 Bakbakkar, Heresh, Galal, and Mattaniah the son of Micah, the son of [a]Zichri, the son of Asaph;
16 [a]Obadiah the son of [b]Shemaiah, the son of Galal, the son of Jeduthun; and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.

The Levite Gatekeepers

17 And the gatekeepers *were* Shallum, Akkub, Talmon, Ahiman, and their brethren. Shallum *was* the chief.
18 Until then *they had been* gatekeepers for the camps of the children of Levi at the King's Gate on the east.
19 Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, from his father's house, the Korahites, *were* in charge of the work of the service, [1]gatekeepers of the tabernacle. Their fathers had been keepers of the entrance to the camp of the LORD.
20 And [a]Phinehas the son of Eleazar had been the officer over them in time past; the LORD *was* with him.
21 [a]Zechariah the son of Meshelemiah *was* [1]keeper of the door of the tabernacle of meeting.
22 All those chosen as gatekeepers *were* two hundred and twelve. [a]They were recorded by their genealogy, in their villages. David and Samuel [b]the seer had appointed them to their trusted office.
23 So they and their children *were* in charge of the gates of the house of the LORD, the house of the tabernacle, by assignment.
24 The gatekeepers were assigned to the four directions: the east, west, north, and south.
25 And their brethren in their villages *had* to come with them from time to time [a]for seven days.
26 For in this trusted office *were* four chief gatekeepers; they were Levites. And they had charge over the chambers and treasuries of the house of God.
27 And they lodged *all* around the house of God because [1]they *had* the [a]responsibility, and they *were* in charge of opening *it* every morning.

Other Levite Responsibilities

28 Now *some* of them were in charge of the serving vessels, for they brought them in and took them out by count.
29 *Some* of them *were* appointed over the furnishings and over all the implements of the sanctuary, and over the [a]fine flour and the wine and the oil and the incense and the spices.
30 And *some* of the sons of the priests made [a]the ointment of the spices.
31 Mattithiah of the Levites, the firstborn of Shallum the Korahite, had the trusted office [a]over the things that were baked in the pans.
32 And some of their brethren of the sons of the Kohathites [a]*were* in charge of preparing the showbread for every Sabbath.
33 These are [a]the singers, heads of the fathers' *houses* of the Levites, *who lodged* in the chambers, *and were* free *from other duties;* for they were employed in *that* work day and night.
34 These heads of the fathers' *houses* of the Levites *were* heads throughout their generations. They dwelt at Jerusalem.

The Family of King Saul

35 Jeiel the father of Gibeon, whose wife's name *was* [a]Maacah, dwelt at Gibeon.
36 His firstborn son *was* Abdon, then Zur, Kish, Baal, Ner, Nadab,
37 Gedor, Ahio, [1]Zechariah, and Mikloth.

10 [a]Neh. 11:10–14
11 [a]Jer. 20:1 [1]*Seraiah,* Neh. 11:11
13 [1]Lit. *mighty men of strength*
15 [a]Neh. 11:17
16 [a]Neh. 11:17 [b]Neh. 11:17
19 [1]Lit. *thresholds*
20 [a]Num. 25:6–13; 31:6
21 [a]1 Chr. 26:2, 14 [1]*gatekeeper*
22 [a]1 Chr. 26:1, 2 [b]1 Sam. 9:9
25 [a]2 Kin. 11:4–7
27 [a]1 Chr. 23:30–32 [1]*the watch was committed to them*
29 [a]1 Chr. 23:29
30 [a]Ex. 30:22–25
31 [a]Lev. 2:5; 6:21
32 [a]Lev. 24:5–8
33 [a]1 Chr. 6:31; 25:1
35 [a]1 Chr. 8:29–32
37 [1]*Zecher,* 1 Chr. 8:31

9:16 Netophathites refers to the citizens of Netophah, located roughly three miles southeast of Bethlehem.

9:35 The Chronicler repeats his genealogy from 1 Chronicles 8:29–38.

38 And Mikloth begot [1]Shimeam. They also dwelt alongside their relatives in Jerusalem, with their brethren.
39 [a]Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal.
40 The son of Jonathan *was* Merib-Baal, and Merib-Baal begot Micah.
41 The sons of Micah *were* Pithon, Melech, [1]Tahrea, [a]and[2] Ahaz.
42 And Ahaz begot [1]Jarah; Jarah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza;
43 Moza begot Binea, [1]Rephaiah his son, Eleasah his son, and Azel his son.
44 And Azel had six sons whose names *were* these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these *were* the sons of Azel.

Tragic End of Saul and His Sons

10 Now [a]the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount Gilboa.
2 Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, [1]Abinadab, and Malchishua, Saul's sons.
3 The battle became fierce against Saul. The archers hit him, and he was wounded by the archers.
4 Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it.
5 And when his armorbearer saw that Saul was dead, he also fell on his sword and died.
6 So Saul and his three sons died, and all his house died together.
7 And when all the men of Israel who *were* in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and fled; then the Philistines came and dwelt in them.
8 So it happened the next day, when the Philistines came to [1]strip the slain, that they found Saul and his sons fallen on Mount Gilboa.
9 And they stripped him and took his head and his armor, and sent word throughout the land of the Philistines to proclaim the news *in the temple* of their idols and among the people.
10 [a]Then they put his armor in the [1]temple of their gods, and fastened his head in the temple of Dagon.
11 And when all Jabesh Gilead heard all that the Philistines had done to Saul,
12 all the [a]valiant men arose and took the body of Saul and the bodies of his sons; and they brought them to [b]Jabesh, and buried their bones under the tamarisk tree at Jabesh, and fasted seven days.
13 So Saul died for his unfaithfulness which he had [1]committed against the LORD, [a]because he did not keep the word of the LORD, and also because [b]he consulted a medium for guidance.
14 But *he* did not inquire of the LORD; therefore He killed him, and [a]turned the kingdom over to David the son of Jesse.

38 [1]*Shimeah,* 1 Chr. 8:32
39 [a]1 Chr. 8: 33–38
41 [a]1 Chr. 8:35 [1]*Tarea,* 1 Chr. 8:35 [2]So with Arab., Syr., Tg., Vg. (cf. 8:35); MT, LXX omit *and Ahaz*
42 [1]*Jehoaddah,* 1 Chr. 8:36
43 [1]*Raphah,* 1 Chr. 8:37

CHAPTER 10

1 [a]1 Sam. 31:1, 2
2 [1]*Jishui,* 1 Sam. 14:49
8 [1]*plunder*
10 [a]1 Sam. 31: 10 [1]Lit. *house*
12 [a]1 Sam. 14: 52 [b]2 Sam. 21:12
13 [a]1 Sam. 13: 13, 14; 15:22–26 [b]1 Sam. 28:7 [1]Lit. *transgressed*
14 [a]1 Sam. 15: 28

CHAPTER 11

1 [a]2 Sam. 5:1
2 [a]Ps. 78:70–72 [b]2 Sam. 7:7
3 [a]2 Sam. 5:3 [b]1 Sam. 16:1, 4, 12, 13 [1]Lit. *by the hand of Samuel*
4 [a]2 Sam. 5:6 [b]Judg. 1:21; 19:10, 11

ENCOUNTER *Note* — *1 Chr. 10:14*

Inquiring of the Lord

Failure to seek guidance from the Lord inevitably leads to catastrophe. God will not force His counsel upon us, even though it is for our own good. We must desire His will and obey it when He reveals it to us.

David Made King over All Israel

11 Then [a]all Israel came together to David at Hebron, saying, "Indeed we *are* your bone and your flesh.
2 "Also, in time past, even when Saul was king, you *were* the one who led Israel out and brought them in; and the LORD your [a]God said to you, 'You shall [b]shepherd My people Israel, and be ruler over My people Israel.' "
3 Therefore all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the LORD. And [a]they anointed David king over Israel, according to the word of the LORD [1]by [b]Samuel.

The City of David

4 And David and all Israel [a]went to Jerusalem, which is Jebus, [b]where the Jebusites *were,* the inhabitants of the land.

10:1 Mount Gilboa was 1,700 feet tall and was located in the southeastern part of the Plain of Jezreel.

10:4 Saul would have expected humiliation and torture had he been captured. The horror of taking his own life seemed a better alternative than capture by the hated Philistines.

10:6 Israel's defeat at Gilboa effectively ended the dynastic rule of Saul's family, although he still had one surviving son, Ishbosheth (2 Sam. 4:5, 7).

11:4 There is no indication that the city was called by any other name than Jerusalem, though it may be referred to here as Jebus because its inhabitants were called Jebusites. When the Scriptures use the term Jebus, the reference is to the city before David's occupation as opposed to when Israel controlled it.

ENCOUNTER*Note* *1 Chr. 11:3*

It Will Happen

Sometimes God's promises take years to come to fruition. The intervening time can be a period of struggle, but never doubt a promise from God. If He said it will happen, it *will* happen.

5 But the inhabitants of Jebus said to David, "You shall not come in here!" Nevertheless David took the stronghold of Zion (that is, the City of David).
6 Now David said, "Whoever attacks the Jebusites first shall be [1]chief and captain." And Joab the son of Zeruiah went up first, and became chief.
7 Then David dwelt in the stronghold; therefore they called it [1]the City of David.
8 And he built the city around it, from [1]the Millo to the surrounding area. Joab [2]repaired the rest of the city.
9 So David [a]went on and became great, and the LORD of hosts *was* with [b]him.

The Mighty Men of David

10 Now [a]these *were* the heads of the mighty men whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to [b]the word of the LORD concerning Israel.
11 And this *is* the number of the mighty men whom David had: [a]Jashobeam the son of a Hachmonite, [b]chief of [1]the captains; he had lifted up his spear against three hundred, killed *by him* at one time.
12 After him *was* Eleazar the son of [a]Dodo, the Ahohite, who *was one* of the three mighty men.
13 He was with David at [1]Pasdammim. Now there the Philistines were gathered for battle, and there was a piece of ground full of barley. So the people fled from the Philistines.
14 But they [1]stationed themselves in the middle of *that* field, defended it, and killed the Philistines. So the LORD brought about a great victory.
15 Now three of the thirty chief men [a]went down to the rock to David, into the cave of Adullam; and the army of the Philistines encamped [b]in the Valley of [1]Rephaim.
16 David *was* then in the stronghold, and the garrison of the Philistines *was* then in Bethlehem.
17 And David said with longing, "Oh, that someone would give me a drink of water from the well of Bethlehem, which is by the gate!"
18 So the three broke through the camp of the Philistines, drew water from the well of Bethlehem that *was* by the gate, and took *it* and brought *it* to David. Nevertheless David would not drink it, but poured it out to the LORD.
19 And he said, "Far be it from me, O my God, that I should do this! Shall I drink the blood of these men *who have put* their lives *in jeopardy*? For at the risk of their lives they brought it." Therefore he would not drink it. These things were done by the three mighty men.
20 [a]Abishai the brother of Joab was chief of *another* [1]three. He had lifted up his spear against three hundred *men*, killed *them*, and won a name among *these* three.
21 [a]Of the three he was more honored than the other two men. Therefore he became their captain. However he did not attain to the *first* three.
22 Benaiah was the son of Jehoiada, the son of a valiant man from Kabzeel, who [1]had done many deeds. [a]He had killed two lion-like heroes of Moab. He also

6 [1]Lit. *head*
7 [1]*Zion,* 2 Sam. 5:7
8 [1]Lit. *The Landfill* [2]Lit. *revived*
9 [a]2 Sam. 3:1 [b]1 Sam. 16:18
10 [a]2 Sam. 23:8 [b]1 Sam. 16:1, 12
11 [a]1 Chr. 27:2 [b]1 Chr. 12:18 [1]So with Qr.; Kt., LXX, Vg. *the thirty* (cf. 2 Sam. 23: 8)
12 [a]1 Chr. 27:4
13 [1]*Ephes Dammim,* 1 Sam. 17:1
14 [1]Lit. *took their stand*
15 [a]2 Sam. 23: 13 [b]2 Sam. 5:18 [1]Lit. *Giants*
20 [a]2 Sam. 23:18 [1]So with MT, LXX, Vg.; Syr. *thirty*
21 [a]2 Sam. 23: 19
22 [a]2 Sam. 23: 20 [1]*was great in deeds*

CHARACTER*Study* **JOAB** *1 Chr. 11:6*

Joab was one of three sons of Zeruiah (2 Sam. 2:13). He became general over David's military through his heroic feat in taking the city of Jerusalem for David (1 Chr. 11:6). By climbing up into the city through the water shaft, he was able to overcome the defenses and capture the city (2 Sam. 5:8). Joab was a successful military commander, defeating the Edomites (2 Sam. 8:13, 14; 1 Kin. 11:15) and the Ammonites (2 Sam. 10:6–14, 1 Chr. 19:6–15, 20:1–3). However, his devotion to David brought a stain to his character through his participation in David's scheme against Uriah the Hittite (2 Sam. 11:6–25). He was also guilty of killing Absalom against the king's wishes (2 Sam. 18:1–14). Joab had remained faithful to David during the rebellion of Absalom, but he was eventually replaced as the commander of the army by his cousin Amasa (2 Sam. 19:13; 20:1–13). When Adonijah, another son of David, rebelled against the king and refused to accept Solomon as David's replacement, Joab aligned himself against David and Solomon. After Adonijah was defeated, Joab was put to death by Benaiah under orders from Solomon and according to David's wishes. He was buried in his own house in the wilderness (1 Kin. 2:34).

had gone down and killed a lion in the midst of a pit on a snowy day.
23 And he killed an Egyptian, a man of *great* height, [1]five cubits tall. In the Egyptian's hand *there was* a spear like a weaver's beam; and he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear.
24 These *things* Benaiah the son of Jehoiada did, and won a name among three mighty men.
25 Indeed he was more honored than the thirty, but he did not attain to the *first* three. And David appointed him over his guard.
26 Also the mighty warriors *were* [a]Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,
27 [1]Shammoth the Harorite, [a]Helez the [2]Pelonite,
28 [a]Ira the son of Ikkesh the Tekoite, [b]Abiezer the Anathothite,
29 [1]Sibbechai the Hushathite, [2]Ilai the Ahohite,
30 [a]Maharai the Netophathite, [1]Heled the son of Baanah the Netophathite,
31 [1]Ithai the son of Ribai of Gibeah, of the sons of Benjamin, [a]Benaiah the Pirathonite,
32 [1]Hurai of the brooks of Gaash, [2]Abiel the Arbathite,
33 Azmaveth the [1]Baharumite, Eliahba the Shaalbonite,
34 the sons of [1]Hashem the Gizonite, Jonathan the son of Shageh the Hararite,
35 Ahiam the son of [1]Sacar the Hararite, [2]Eliphal the son of [3]Ur,
36 Hepher the Mecherathite, Ahijah the Pelonite,
37 [1]Hezro the Carmelite, [2]Naarai the son of Ezbai,
38 Joel the brother of Nathan, Mibhar the son of Hagri,
39 Zelek the Ammonite, Naharai the [1]Berothite (the armorbearer of Joab the son of Zeruiah),
40 Ira the Ithrite, Gareb the Ithrite,
41 [a]Uriah the Hittite, [1]Zabad the son of Ahlai,
42 Adina the son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him,
43 Hanan the son of Maachah, Joshaphat the Mithnite,
44 Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite,
45 Jediael the son of Shimri, and Joha his brother, the Tizite,
46 Eliel the Mahavite, Jeribai and Joshaviah the sons of Elnaam, Ithmah the Moabite,
47 Eliel, Obed, and Jaasiel the Mezobaite.

The Growth of David's Army

12 Now [a]these *were* the men who came to David at [b]Ziklag while he was still a fugitive from Saul the son of Kish; and they *were* among the mighty men, helpers in the war,
2 armed with bows, using both the right hand and [a]the left in *hurling* stones and *shooting* arrows with the bow. *They were* of Benjamin, Saul's brethren.
3 The chief *was* Ahiezer, then Joash, the sons of [1]Shemaah the Gibeathite; Jeziel and Pelet the sons of Azmaveth; Berachah, and Jehu the Anathothite;
4 Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; Jeremiah, Jahaziel, Johanan, and Jozabad the Gederathite;
5 Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite;
6 Elkanah, Jisshiah, Azarel, Joezer, and Jashobeam, the Korahites;
7 and Joelah and Zebadiah the sons of Jeroham of Gedor.
8 *Some* Gadites [1]joined David at the stronghold in the wilderness, mighty men of valor, men trained for battle, who could handle shield and spear, whose faces *were like* the faces of lions, and

23 [1]About 7 1/2 feet
26 [a]2 Sam. 23: 24
27 [a]1 Chr. 27:10 [1]*Shammah the Harodite,* 2 Sam. 23:25 [2]*Paltite,* 2 Sam. 23:26
28 [a]1 Chr. 27:9 [b]1 Chr. 27:12
29 [1]*Mebunnai,* 2 Sam. 23:27 [2]*Zalmon,* 2 Sam. 23:28
30 [a]1 Chr. 27:13 [1]*Heleb,* 2 Sam. 23:29, or *Heldai,* 1 Chr. 27:15
31 [a]1 Chr. 27:14 [1]*Ittai,* 2 Sam. 23:29
32 [1]*Hiddai,* 2 Sam. 23:30 [2]*Abi-Albon,* 2 Sam. 23:31
33 [1]*Barhumite,* 2 Sam. 23:31
34 [1]*Jashen,* 2 Sam. 23:32
35 [1]*Sharar,* 2 Sam. 23:33 [2]*Eliphelet,* 2 Sam. 23:34 [3]*Ahasbai,* 2 Sam. 23:34
37 [1]*Hezrai,* 2 Sam. 23:38 [2]*Paarai the Arbite,* 2 Sam. 23:35
39 [1]*Beerothite,* 2 Sam. 23:37

41 [a]2 Sam. 11 [1]The last sixteen are not added in 2 Sam. 23.

CHAPTER 12

1 [a]1 Sam. 27:2 [b]1 Sam. 27:6
2 [a]Judg. 3:15; 20:16
3 [1]Or *Hasmaah*
8 [1]Lit. *separated themselves to*

CHARACTER Study — DAVID'S MIGHTY MEN — 1 Chr. 11:10

The mighty men were heroic warriors who served under David before and after he became king of Israel. These men had distinguished themselves in single combat and were, in turn, leaders of other warriors. Two lists in scripture name the mighty men and describe their deeds: 2 Samuel 23:8–39 and 1 Chronicles 11:10–47. They did not serve as a royal bodyguard, nor were they counted among the militia of Israel. Rather, they functioned as a trusted body of retainers who carried out special assignments for the king. During war they served with the militia and were used to strengthen Israel's army. David relied on these men to secure the peace of the kingdom and to protect his throne.

11:41 Uriah the Hittite's inclusion among David's mighty men heightens the infamy of David's sin against him. Uriah was David's trusted friend and loyal defender.

12:2 Juxtaposing Saul's desire to kill David in verse one with the description of Saul's kinsmen loyally defending David creates a sense of irony. Saul is David's enemy while Saul's family is sympathetic to David.

were [a]as swift as gazelles on the mountains:
9 Ezer the first, Obadiah the second, Eliab the third,
10 Mishmannah the fourth, Jeremiah the fifth,
11 Attai the sixth, Eliel the seventh,
12 Johanan the eighth, Elzabad the ninth,
13 Jeremiah the tenth, and Machbanai the eleventh.
14 These *were* from the sons of Gad, captains of the army; the least was over a hundred, and the greatest was over a [a]thousand.
15 These *are* the ones who crossed the Jordan in the first month, when it had overflowed all its [a]banks; and they put to flight all *those* in the valleys, to the east and to the west.
16 Then some of the sons of Benjamin and Judah came to David at the stronghold.
17 And David went out [1]to meet them, and answered and said to them, "If you have come peaceably to me to help me, my heart will be united with you; but if to betray me to my enemies, since *there is* no [2]wrong in my hands, may the God of our fathers look and bring judgment."
18 Then the Spirit [1]came upon [a]Amasai, chief of the captains, *and he said:*

"*We are* yours, O David;
We *are* on your side, O son of Jesse!
Peace, peace to you,
And peace to your helpers!
For your God helps you."

So David received them, and made them captains of the troop.
19 And *some* from Manasseh defected to David [a]when he was going with the Philistines to battle against Saul; but they did not help them, for the lords of the Philistines sent him away by agreement, saying, [b]"He may defect to his master Saul *and endanger* our heads."
20 When he went to Ziklag, those of Manasseh who defected to him were Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, captains of the thousands who *were* from Manasseh.
21 And they helped David against [a]the bands *of raiders,* for they *were* all mighty men of valor, and they were captains in the army.
22 For at *that* time they came to David day by day to help him, until *it was* a great army, [a]like the army of God.

[a]2 Sam. 2:18
14 [a]1 Sam. 18: 13
15 [a]Josh. 3:15; 4:18, 19
17 [1]Lit. *before them* [2]Lit. *violence*
18 [a]2 Sam. 17: 25 [1]Lit. *clothed*
19 [a]1 Sam. 29:2 [b]1 Sam. 29:4
21 [a]1 Sam. 30: 1, 9, 10
22 [a]Josh. 5: 13–15

David's Army at Hebron

23 Now these *were* the numbers of the [1]divisions *that were* equipped for war, *and* [a]came to David at [b]Hebron to [c]turn *over* the kingdom of Saul to him, [d]according to the word of the LORD:
24 of the sons of Judah bearing shield and spear, six thousand eight hundred [1]armed for war;
25 of the sons of Simeon, mighty men of valor fit for war, seven thousand one hundred;
26 of the sons of Levi four thousand six hundred;
27 Jehoiada, the leader of the Aaronites, and with him three thousand seven hundred;
28 [a]Zadok, a young man, a valiant warrior, and from his father's house twenty-two captains;
29 of the sons of Benjamin, relatives of Saul, three thousand (until then [a]the greatest part of them had remained loyal to the house of Saul);
30 of the sons of Ephraim twenty thousand eight hundred, mighty men of valor, [1]famous men throughout their father's house;
31 of the half-tribe of Manasseh eighteen thousand, who were designated by name to come and make David king;
32 of the sons of Issachar [a]who had understanding of the times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren were at their command;
33 of Zebulun there were fifty thousand who went out to battle, expert in war with all weapons of war, [a]stouthearted men who could keep ranks;
34 of Naphtali one thousand captains, and with them thirty-seven thousand with shield and spear;
35 of the Danites who could keep battle formation, twenty-eight thousand six hundred;
36 of Asher, those who could go out to war, able to keep battle formation, forty thousand;
37 of the Reubenites and the Gadites and the half-tribe of Manasseh, from the other side of the Jordan, one hundred and twenty thousand armed for battle with every *kind* of weapon of war.
38 All these men of war, who could keep ranks, came to Hebron with a loyal heart, to make David king over all Israel; and all the rest of Israel *were* of [a]one mind to make David king.

23 [a]2 Sam. 2: 1–4 [b]1 Chr. 11:1 [c]1 Chr. 10:14 [d]1 Sam. 16:1–4 [1]Lit. *heads of those*
24 [1]*equipped*
28 [a]2 Sam. 8:17
29 [a]2 Sam. 2:8, 9
30 [1]Lit. *men of names*
32 [a]Esth. 1:13
33 [a]Ps. 12:2
38 [a]2 Chr. 30:12

12:18 In the struggle between David and Saul, it was becoming apparent that God had removed His favor from Saul and had placed it on David. These military men could see the hand of God upon David, and they chose to link their lives and their service to him.

12:32 The reference to "understanding the times" would most likely refer to the tribe's ability to discern God's will and the current political situation in Israel rather than the practice of astrology.

ENCOUNTER Note 1 Chr. 12:38

Of One Mind

As God brings about His purposes, He draws His people together so they are of one heart and one mind. As you serve God alongside other Christians in your church, family, and workplace, look to see how God brings unity among you to fulfill His plans.

39 And they were there with David three days, eating and drinking, for their brethren had prepared for them.
40 Moreover those who were near to them, from as far away as Issachar and Zebulun and Naphtali, were bringing food on donkeys and camels, on mules and oxen—provisions of flour and cakes of figs and cakes of raisins, wine and oil and oxen and sheep abundantly, for *there was* joy in Israel.

The Ark Brought from Kirjath Jearim

13 Then David consulted with the [a]captains of thousands and hundreds, *and* with every leader.
2 And David said to all the assembly of Israel, "If *it seems* good to you, and if it is of the LORD our God, let us send out to our brethren everywhere *who are* [a]left in all the land of Israel, and with them to the priests and Levites *who are* in their cities *and* their common-lands, that they may gather together to us;
3 "and let us bring the ark of our God back to us, [a]for we have not inquired at it since the days of Saul."
4 Then all the assembly said that they would do so, for the thing was right in the eyes of all the people.
5 So [a]David gathered all Israel together, from [b]Shihor in Egypt to as far as the entrance of Hamath, to bring the ark of God [c]from Kirjath Jearim.
6 And David and all Israel went up to [a]Baalah,[1] to Kirjath Jearim, which belonged to Judah, to bring up from there the ark of God the LORD, [b]who dwells *between* the cherubim, where *His* name is proclaimed.
7 So they [1]carried the ark of God [a]on a new cart [b]from the house of Abinadab, and Uzza and Ahio drove the cart.
8 Then [a]David and all Israel played *music* before God with all *their* might, with [1]singing, on harps, on stringed instruments, on tambourines, on cymbals, and with trumpets.
9 And when they came to [1]Chidon's threshing floor, Uzza put out his hand to hold the ark, for the oxen [2]stumbled.
10 Then the anger of the LORD was aroused against Uzza, and He struck him [a]because he put his hand to the ark; and he [b]died there before God.
11 And David became angry because of the LORD's outbreak against Uzza; therefore that place is called [1]Perez Uzza to this day.
12 David was afraid of God that day, saying, "How can I bring the ark of God to me?"

ENCOUNTER Note 1 Chr. 13:12

Heavenly Fear

Although we enjoy a personal, intimate relationship with the Lord, we must never lose sight of God's awesome holiness or ignore the reverence He expects from His people.

13 So David would not move the ark with him into the City of David, but took it aside into the house of Obed-Edom the Gittite.
14 [a]The ark of God remained with the family of Obed-Edom in his house three months. And the LORD blessed [b]the house of Obed-Edom and all that he had.

David Established at Jerusalem

14 Now [a]Hiram king of Tyre sent messengers to David, and cedar trees, with masons and carpenters, to build him a house.
2 So David knew that the LORD had es-

CHAPTER 13
1 [a]1 Chr. 11:15; 12:34
2 [a]Is. 37:4
3 [a]1 Sam. 7:1, 2
5 [a]1 Sam. 7:5 [b]Josh. 13:3 [c]1 Sam. 6:21; 7:1, 2
6 [a]Josh. 15:9, 60 [b]Ex. 25:22 [1]*Baale Judah,* 2 Sam. 6:2
7 [a]1 Sam. 6:7 [b]1 Sam. 7:1 [1]Lit. *caused the ark of God to ride*
8 [a]2 Sam. 6:5 [1]*songs*
9 [1]*Nachon,* 2 Sam. 6:6 [2]Or *let it go off*
10 [a][Num. 4:15] [b]Lev. 10:2
11 [1]Lit. *Outburst Against Uzza*
14 [a]2 Sam. 6:11 [b]1 Chr. 26:4–8

CHAPTER 14
1 [a]2 Sam. 5:11

13:1 Chronicles recounts that kings who sought advice from the people also sought God's wisdom. Kings such as Solomon (2 Chr. 1:2), Jehoshaphat (2 Chr. 20:21), and Hezekiah (2 Chr. 30:2; 32:3) are commended for this, while Rehoboam (2 Chr. 10:6–14) and Amaziah (2 Chr. 25:16–17) failed to consult with God and the people, which resulted in their failure as rulers.

13:3 This remark of not inquiring at the ark during the days of Saul is certainly tied to 10:14, which reports that God killed Saul for not inquiring of Him during his rule.

13:5 Kirjath Jearim was a city located on the border of Judah and the west border of Benjamin. It was listed as one of the cities in the Judean hill country (Josh. 15:9). Kirjath Jearim is noted in the narrative of the wanderings of the ark, when the Philistines returned the ark to Israel (1 Sam. 6:19—7:2). Since the ark was sent to Kirjath Jearim, this city likely served as a religious center for the region.

13:9 "Chidon's threshing floor" is also referred to as "Nachon's threshing floor" (2 Sam. 6:6).

13:13 A "Gittite" was a citizen of the Philistine city of Gath.

14:1 Hiram's friendly overtures were a clear indication of God's favor upon David's rule. Hiram gave David recognition, respect, and gifts which represented God's blessings on the kingdom. Moreover, the Phoenician craftsmen, the most skillful builders of their time, would construct a palace and eventually a temple such as the Israelites themselves could never build.

tablished him as king over Israel, for his kingdom was [a]highly exalted for the sake of His people Israel.
3 Then David took more wives in Jerusalem, and David begot more sons and daughters.
4 And [a]these are the names of his children whom he had in Jerusalem: [1]Shammua, Shobab, Nathan, Solomon,
5 Ibhar, [1]Elishua, [2]Elpelet,
6 Nogah, Nepheg, Japhia,
7 Elishama, [1]Beeliada, and Eliphelet.

The Philistines Defeated

8 Now when the Philistines heard that [a]David had been anointed king over all Israel, all the Philistines went up to search for David. And David heard *of it* and went out against them.
9 Then the Philistines went and made a raid [a]on the Valley of [1]Rephaim.
10 And David [a]inquired of God, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?" The LORD said to him, "Go up, for I will deliver them into your hand."
11 So they went up to Baal Perazim, and David defeated them there. Then David said, "God has broken through my enemies by my hand like a breakthrough of water." Therefore they called the name of that place [1]Baal Perazim.
12 And when they left their gods there, David gave a commandment, and they were burned with fire.
13 [a]Then the Philistines once again made a raid on the valley.
14 Therefore David inquired again of God, and God said to him, "You shall not go up after them; circle around them, [a]and come upon them in front of the mulberry trees.
15 "And it shall be, when you hear a sound of marching in the tops of the mulberry trees, then you shall go out to battle, for God has gone out before you to strike the camp of the Philistines."
16 So David did as God commanded him, and they drove back the army of the Philistines from [1]Gibeon as far as Gezer.
17 Then [a]the fame of David went out into all lands, and the LORD [b]brought the fear of him upon all nations.

The Ark Brought to Jerusalem

15 David built houses for himself in the City of David; and he prepared a place for the ark of God, [a]and pitched a tent for it.

2 [a]Num. 24:7
4 [a]1 Chr. 3:5–8 [1]*Shimea,* 1 Chr. 3:5
5 [1]*Elishama,* 1 Chr. 3:6 [2]*Eliphelet,* 1 Chr. 3:6
7 [1]*Eliada,* 2 Sam. 5:6; 1 Chr. 3:8
8 [a]2 Sam. 5: 17–21
9 [a]1 Chr. 11:15; 14:13 [1]Lit. *Giants*
10 [a]1 Sam. 23: 2, 4; 30:8
11 [1]Lit. *Master of Breakthroughs*
13 [a]2 Sam. 5: 22–25
14 [a]2 Sam. 5:23
16 [1]*Geba,* 2 Sam. 5:25
17 [a]Josh. 6:27 [b][Deut. 2:25; 11:25]

CHAPTER 15

1 [a]1 Chr. 16:1

2 [a][Num. 4:15] [b]Deut. 10:8; 31:9
3 [a]1 Kin. 8:1
5 [1]*kinsmen*
8 [a]Ex. 6:22
9 [a]Ex. 6:18
11 [a]1 Chr. 12:28 [b]1 Kin. 2:22, 26, 27
12 [1]*consecrate*
13 [a]2 Sam. 6:3 [b]1 Chr. 13:7–11 [1]*regarding the ordinance*
14 [1]*consecrated*

ENCOUNTER *Note* — *1 Chr. 14:15*

God Goes Before You

If you want to walk confidently as you face the enemies of this world, make sure you have sought God's wisdom and are in turn, following His direction. When you have done this, you can walk peacefully knowing your Lord goes ahead of you to secure the victory.

2 Then David said, "No one may carry the [a]ark of God but the Levites, for [b]the LORD has chosen them to carry the ark of God and to minister before Him forever."
3 And David [a]gathered all Israel together at Jerusalem, to bring up the ark of the LORD to its place, which he had prepared for it.
4 Then David assembled the children of Aaron and the Levites:
5 of the sons of Kohath, Uriel the chief, and one hundred and twenty of his [1]brethren;
6 of the sons of Merari, Asaiah the chief, and two hundred and twenty of his brethren;
7 of the sons of Gershom, Joel the chief, and one hundred and thirty of his brethren;
8 of the sons of [a]Elizaphan, Shemaiah the chief, and two hundred of his brethren;
9 of the sons of [a]Hebron, Eliel the chief, and eighty of his brethren;
10 of the sons of Uzziel, Amminadab the chief, and one hundred and twelve of his brethren.
11 And David called for [a]Zadok and [b]Abiathar the priests, and for the Levites: for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab.
12 He said to them, "You *are* the heads of the fathers' *houses* of the Levites; [1]sanctify yourselves, you and your brethren, that you may bring up the ark of the LORD God of Israel to *the place* I have prepared for it.
13 "For [a]because you *did* not *do it* the first *time,* [b]the LORD our God broke out against us, because we did not consult Him [1]about the proper order."
14 So the priests and the Levites [1]sanctified themselves to bring up the ark of the LORD God of Israel.
15 And the children of the Levites bore

14:9 The Valley of Rephaim was the scene of many battles between Israel and the Philistines (1 Chr. 11:15, 16; 2 Sam. 5:17–22; 23:13–17).

14:16 Gibeon was six miles northwest of Jerusalem. Gezer was sixteen miles west of Gibeon.

15:2 When David moved the ark on this occasion, he was careful to follow the instructions the Lord gave during the time of Moses. David recognized that Uzza's death (1 Chr. 13:10) was due to the neglect of God's instructions regarding the Levites' responsibility for carrying the ark (Deut. 10:8).

ENCOUNTER Note 1 Chr. 15:13

The Second Time

It is important to understand the reasons for your failures so you can avoid repeating them. If God gives you a second chance to serve Him, do not grow discouraged by the past; recognize the new opportunity to join with Him, and serve Him with joy.

the ark of God on their shoulders, by its poles, as [a]Moses had commanded according to the word of the LORD.
16 Then David spoke to the leaders of the Levites to appoint their brethren *to be* the singers accompanied by instruments of music, stringed instruments, harps, and cymbals, by raising the voice with resounding joy.
17 So the Levites appointed [a]Heman the son of Joel; and of his brethren, [b]Asaph the son of Berechiah; and of their brethren, the sons of Merari, [c]Ethan the son of Kushaiah;
18 and with them their brethren of the second *rank:* Zechariah, [1]Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers;
19 the singers, Heman, Asaph, and Ethan, *were* to sound the cymbals of bronze;
20 Zechariah, [1]Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with strings according to [a]Alamoth;
21 Mattithiah, Elipheleh, Mikneiah, Obed-Edom, Jeiel, and Azaziah, to direct with harps on the [a]Sheminith;
22 Chenaniah, leader of the Levites, was instructor *in charge of* the music, because he *was* skillful;

15 [a]Ex. 25:14
17 [a]1 Chr. 6:33; 25:1 [b]1 Chr. 6:39 [c]1 Chr. 6:44
18 [1]So with MT, Vg.; LXX omits *Ben*
20 [a]Ps. 46:title [1]*Jaaziel,* v. 18
21 [a]Ps. 6:title

23 Berechiah and Elkanah *were* doorkeepers for the ark;
24 Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, [a]were to blow the trumpets before the ark of God; and [b]Obed-Edom and Jehiah, doorkeepers for the ark.
25 So [a]David, the elders of Israel, and the captains over thousands went to bring up the ark of the covenant of the LORD from the house of Obed-Edom with joy.

ENCOUNTER Note 1 Chr. 15:25

Joy

There is deep satisfaction in serving the Lord when you know you have sought His will and followed His commands. Carefully adhering to God's instructions brings freedom in the Christian's life and leads to great joy.

26 And so it was, when God helped the Levites who bore the ark of the covenant of the LORD, that they offered seven bulls and seven rams.
27 David was clothed with a robe of fine [a]linen, as were all the Levites who bore the ark, the singers, and Chenaniah the music master *with* the singers. David also wore a linen ephod.
28 [a]Thus all Israel brought up the ark of the covenant of the LORD with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.
29 And it happened, [a]*as* the ark of the covenant of the LORD came to the City of David, that Michal, Saul's daughter, looked through a window and saw King David whirling and playing music; and she despised him in her heart.

24 [a][Num. 10:8] [b]1 Chr. 13:13, 14
25 [a]1 Kin. 8:1
27 [a]1 Sam. 2: 18, 28
28 [a]1 Chr. 13:8
29 [a]2 Sam. 3: 13, 14; 6:16, 20–23

CHARACTER Study

ZADOK

1 Chr. 15:11

Zadok is noted in 2 Samuel 15:24–29, along with Abiathar, as one of two priestly custodians of the ark of the covenant. During the dispute between Adonijah and Solomon for David's throne, the two priests each chose to support a different party. Zadok remained faithful to David and Solomon, while Abiathar gave his support to Adonijah. After Adonijah's defeat, Solomon had Abiathar banished from Jerusalem (1 Kin. 2:26) leaving Zadok as the high priest in the city. From the time of Solomon to the exile in 586 B.C., Zadok's family held an exclusive hold on the Jerusalemite priesthood. During the exile, Ezekiel prophesied that the priesthood should be restricted to Zadokites (40:46; 43:19; 44:15; 48:11). However, this practice was not fulfilled, as priestly ordination was extended to the descendants of Aaron.

15:17 Heman was Samuel's grandson (1 Chr. 6:33).

15:24 Obed-Edom had custody of the ark before David brought it to Jerusalem (1 Chr. 13:13, 14).

15:29 The reference to Michal is much shorter than the account in 2 Samuel 6:16, 20–23. Not only did she hate David for taking the kingdom from her father but, like Saul, she took no interest in worshipping God. While there was great joy in the city for God's presence and His favor associated with the ark, she remained bitter and isolated.

The Ark Placed in the Tabernacle

16 So [a]they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it. Then they offered burnt offerings and peace offerings before God.
2 And when David had finished offering the burnt offerings and the peace offerings, [a]he blessed the people in the name of the LORD.
3 Then he distributed to everyone of Israel, both man and woman, to everyone a loaf of bread, a piece *of meat,* and a cake of raisins.
4 And he appointed some of the Levites to minister before the ark of the LORD, to [a]commemorate, to thank, and to praise the LORD God of Israel:
5 Asaph the chief, and next to him Zechariah, *then* [a]Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music with cymbals;
6 Benaiah and Jahaziel the priests regularly *blew* the trumpets before the ark of the covenant of God.

David's Song of Thanksgiving

7 On that day [a]David [b]first delivered *this psalm* into the hand of Asaph and his brethren, to thank the LORD:

ENCOUNTER *Note* *1 Chr. 16:7*

Thankfulness

Take time to reflect on the numerous ways God has guided you and blessed your life. As you recall God's goodness to you through the years, your heart will overflow with thanksgiving, worship, and the desire for others to know your God.

8 [a]Oh, give thanks to the LORD!
Call upon His name;
Make known His deeds among the peoples!
9 Sing to Him, sing psalms to Him;
Talk of all His wondrous works!
10 Glory in His holy name;
Let the hearts of those rejoice who seek the LORD!
11 Seek the LORD and His strength;
Seek His face evermore!
12 Remember His marvelous works which He has done,
His wonders, and the judgments of His mouth,
13 O seed of Israel His servant,
You children of Jacob, His chosen ones!

14 He *is* the LORD our God;
His [a]judgments *are* in all the earth.
15 Remember His covenant forever,
The word which He commanded, for a thousand generations,
16 *The* [a]*covenant which* He made with Abraham,
And His oath to Isaac,
17 And [a]confirmed it to [b]Jacob for a statute,
To Israel *for* an everlasting covenant,
18 Saying, "To you I will give the land of Canaan
As the allotment of your inheritance,"
19 When you were [a]few in number,
Indeed very few, and strangers in it.
20 When they went from one nation to another,
And from *one* kingdom to another people,
21 He permitted no man to do them wrong;
Yes, He [a]rebuked kings for their sakes,
22 *Saying*, [a]"Do not touch My anointed ones,
And do My prophets no harm."

23 [a]Sing to the LORD, all the earth;
Proclaim the good news of His salvation from day to day.
24 Declare His glory among the nations,
His wonders among all peoples.
25 For the LORD *is* great and greatly to be praised;
He *is* also to be feared above all gods.
26 For all the gods [a]of the peoples *are* [1]idols,
But the LORD made the heavens.
27 Honor and majesty *are* before Him;
Strength and gladness are in His place.

CHAPTER 16
1 [a]2 Sam. 6:17
2 [a]1 Kin. 8:14
4 [a]Ps. 38:title; 70:title
5 [a]1 Chr. 15:18
7 [a]2 Sam. 22:1; 23:1 [b]Ps. 105:1–15
8 [a]Ps. 105:1–15
14 [a][Is. 26:9]
16 [a]Gen. 17:2; 26:3; 28:13; 35:11
17 [a]Gen. 35:11, 12 [b]Gen. 28:10–15
19 [a]Gen. 34:30
21 [a]Gen. 12:17; 20:3
22 [a]Gen. 20:7
23 [a]Ps. 96:1–13
26 [a]Lev. 19:4 [1]*worthless things*

16:2 Blessing the people was typically carried out by the priests, but on occasion other leaders did so (Moses is the most notable example, Ex. 39:43). Apart from David, Solomon was the only other king to bless the people in this manner (1 Kin. 8:14, 55; 2 Chr. 6:3).

16:7 David's ability as a psalm writer is well known. Each of the three parts to this psalm correlate with other psalms: 1 Chr. 16:8–22 (Ps. 105:1–15); 1 Chr. 16:23–33 (Ps. 96:1–13); 1 Chr. 16:34–36 (Ps. 106:1, 47, 48).

16:23 David's call to "proclaim the good news of His salvation" and to "declare His glory" and "His wonders among all peoples" applies to Christians today. David's people had good reason to praise God, since He had defended them from their enemies and provided fertile land. How much more should we Christians long to honor our Lord. He has saved us from so much more than physical enemies. He has delivered us from death itself and brought us into His glorious kingdom.

28 Give to the LORD, O families of the peoples,
Give to the LORD glory and strength.
29 Give to the LORD the glory *due* His name;
Bring an offering, and come before Him.
Oh, worship the LORD in the beauty of holiness!
30 Tremble before Him, all the earth.
The world also is firmly established,
It shall not be moved.
31 Let the heavens rejoice, and let the earth be glad;
And let them say among the nations, "The LORD reigns."
32 Let the sea roar, and all its fullness;
Let the field rejoice, and all that *is* in it.
33 Then the [a]trees of the woods shall rejoice before the LORD,
For He is [b]coming to judge the earth.
34 [a]Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.
35 [a]And say, "Save us, O God of our salvation;
Gather us together, and deliver us from the Gentiles,
To give thanks to Your holy name,
To triumph in Your praise."
36 [a]Blessed *be* the LORD God of Israel
From everlasting to everlasting!

And all [b]the people said, "Amen!" and praised the LORD.

Regular Worship Maintained

37 So he left [a]Asaph and his brothers there before the ark of the covenant of the LORD to minister before the ark regularly, as every day's work [b]required;
38 and [a]Obed-Edom with his sixty-eight brethren, including Obed-Edom the son of Jeduthun, and Hosah, *to be* gatekeepers;
39 and Zadok the priest and his brethren the priests, [a]before the tabernacle of the LORD [b]at the [1]high place that *was* at Gibeon,
40 to offer burnt offerings to the LORD on the altar of burnt offering regularly [a]morning and evening, and *to do* according to all that is written in the Law of the LORD which He commanded Israel;
41 and with them Heman and Jeduthun and the rest who were chosen, who were designated by name, to give thanks to the LORD, [a]because His mercy *endures* forever;
42 and with them Heman and Jeduthun, to sound aloud with trumpets and cymbals and the musical instruments of God. Now the sons of Jeduthun *were* gatekeepers.
43 [a]Then all the people departed, every man to his house; and David returned to bless his house.

God's Covenant with David

17 Now [a]it came to pass, when David was dwelling in his house, that David said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of the covenant of the LORD *is* under tent curtains."
2 Then Nathan said to David, "Do all that *is* in your heart, for God *is* with you."
3 But it happened that night that the word of God came to Nathan, saying,
4 "Go and tell My servant David, 'Thus says the LORD: "You shall [a]not build Me a house to dwell in.
5 "For I have not dwelt in a house since the time that I brought up Israel, even to this day, but have gone from tent to tent, and from *one* tabernacle *to another.*
6 "Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built Me a house of cedar?' " '
7 "Now therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts: "I took you [a]from the sheepfold, from following the sheep, to be [1]ruler over My people Israel.
8 "And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have [1]made you a name like the name of the great men who *are* on the earth.

33 [a]Is. 55:12, 13 [b][Matt. 25:31–46]
34 [a]Ps. 106:1; 107:1; 118:1; 136:1
35 [a]Ps. 106:47, 48
36 [a]1 Kin. 8:15, 56 [b]Deut. 27:15
37 [a]1 Chr. 16:4, 5 [b]Ezra 3:4
38 [a]1 Chr. 13:14
39 [a]2 Chr. 1:3 [b]1 Kin. 3:4 [1]Place for pagan worship
40 [a][Ex. 29: 38–42]
41 [a]2 Chr. 5:13; 7:3
43 [a]2 Sam. 6: 18–20

CHAPTER 17
1 [a]2 Sam. 7:1
4 [a][1 Chr. 28:2, 3]
7 [a]1 Sam. 16: 11–13 [1]*leader*
8 [1]*given you prestige*

16:38 There are two men named Obed-Edom in this verse. One kept the ark until it was brought to Jerusalem, and he was a chief doorkeeper (1 Chr. 13:14). The other was a gatekeeper as well and was the son of Jeduthun (6:33, 39, 44; 15:24).

16:39 Until Solomon's temple was completed, the Israelites worshipped at two tabernacles. One was built during Moses' time at Gibeon. The other was built by David on Mount Zion. The priest Zadok officiated at Gibeon and Abiathar oversaw worship at Jerusalem (15:11).

17:1 This passage closely follows the material in 2 Samuel 7 with some exceptions. The Samuel account mentions David's desire to build a temple after "the LORD had given him rest from all his enemies all around." This additional note in Samuel, which is omitted in Chronicles, suggests David did not immediately decide to build a temple once the ark was brought to Jerusalem.

17:5 Throughout Israel's history, from the exodus to the period of the Judges, no temple was necessary to worship God. The Lord dwelt wherever His people were (Ex. 33:15–16).

17:8 God had given David tremendous military and political success. David had become respected and well known to the nations around Israel, and now David and Israel were reaping the rewards.

9 "Moreover I will appoint a place for My people Israel, and will [a]plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously,
10 "since the time that I commanded judges *to be* over My people Israel. Also I will subdue all your enemies. Furthermore I tell you that the LORD will build you a [1]house.
11 "And it shall be, when your days are [a]fulfilled, when you must [1]go *to be* with your fathers, that I will set up your [b]seed after you, who will be of your sons; and I will establish his kingdom.
12 [a]"He shall build Me a house, and I will establish his throne forever.
13 [a]"I will be his Father, and he shall be My son; and I will not take My mercy away from him, [b]as I took *it* from *him* who was before you.
14 "And [a]I will establish him in My house and in My kingdom forever; and his throne shall be established forever." ' "
15 According to all these words and according to all this vision, so Nathan spoke to David.
16 [a]Then King David went in and sat before the LORD; and he said: "Who *am* I, O LORD God? And what is my house, that You have brought me this far?
17 "And *yet* this was a small thing in Your sight, O God; and You have *also* spoken of Your servant's house for a great while to come, and have regarded me according to the rank of a man of high degree, O LORD God.
18 "What more can David *say* to You for the honor of Your servant? For You know Your servant.

9 [a]Amos 9:14
10 [1]Royal dynasty
11 [a]1 Kin. 2:10 [b][1 Chr. 22:9–13; 28:20] [1]Die and join your ancestors
12 [a][Ps. 89: 20–37; Luke 1:33]
13 [a]Heb. 1:5 [b][1 Sam. 15: 23–28]
14 [a]Matt. 19:28; 25:31; [Luke 1:31–33]; Acts 2:30
16 [a]2 Sam. 7:18

19 "O LORD, for Your servant's sake, and according to Your own heart, You have done all this greatness, in making known all these great things.
20 "O LORD, *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears.
21 [a]"And who *is* like Your people Israel, the one nation on the earth whom God went to redeem for Himself *as* a people—to make for Yourself a name by great and awesome deeds, by driving out nations from before Your people whom You redeemed from Egypt?
22 "For You have made Your people Israel Your very own people forever; and You, LORD, have become their God.
23 "And now, O LORD, the word which You have spoken concerning Your servant and concerning his house, *let it* be established forever, and do as You have said.

ENCOUNTER*Note* *1 Chr. 17:23*

Let It Be Established

A promise from God is cause for great joy. Pray with confidence and thanksgiving even as God carries forth His plan, for you know He will complete what He has begun.

24 "So let it be established, that Your name may be magnified forever, saying, 'The LORD of hosts, the God of Israel, *is* Israel's God.' And let the house of Your servant David be established before You.
25 "For You, O my God, [1]have revealed to Your servant that You will build him a

21 [a]Ps. 147:20
25 [1]Lit. *have uncovered the ear of*

HISTORICAL*Encounter* **JOHN NEWTON** *1 Chr. 17:16*

John Newton was born in London on July 24, 1725. His father was the captain of a merchant ship. John lost his mother just before his seventh birthday, and her untimely death led to years of bitterness for him. Angry with God, he flung himself into debauchery and self-destruction. His sins cost him greatly as he ended up forced into cruel slavery. He escaped and eventually became captain of a slave trading ship. Then God got Newton's attention through a terrifying storm at sea. He was converted and left the sea to become a faithful curate at Olney, Buckinghamshire. The attendance there soon outgrew the facility. Newton also wrote hymns. His most famous was entitled, "Faith's Review and Expectation." He based it on 1 Chronicles 17:16. He identified with David and the amazing way God had preserved his life by His grace. One verse declared: "Through many dangers, toils and snares, I have already come; 'tis grace has brought me safe thus far, and grace will lead me home." We know this hymn today as Amazing Grace.

17:10 God's command for David not to build the temple was not a rejection of the structure itself; it simply meant David was not the one to accomplish the task. God spoke of two houses that must be built: a house of David and a house for God. At this time, God placed a higher priority on His promise of a dynasty than on a physical temple (1 Chr. 17:11, 12, 14). The fact that David's son would build God's temple was a sign of God establishing David's house (17:12).

17:13 God's promise that David's heirs would be God's adopted sons was originally given to Israel (Ex. 4:22), but was now concentrated in the Davidic line. This covenant was ultimately fulfilled through Jesus Christ. With the resurrection and ascension of Christ, the early church understood this Old Testament promise as it related to Jesus as the Son of God (Acts 2:30; 13:22, 23, 33, 34; Rom. 1:3, 4; Heb. 1:5, 8, 9; 5:5).

house. Therefore Your servant has found it *in his heart* to pray before You.
26 "And now, LORD, [1]You are God, and have promised this goodness to Your servant.
27 "Now You have been pleased to bless the house of Your servant, that it may continue before You forever; for You have blessed it, O LORD, and *it shall be* blessed forever."

David's Further Conquests

18 After this [a]it came to pass that David [1]attacked the Philistines, subdued them, and took Gath and its towns from the hand of the Philistines.
2 Then he [1]defeated [a]Moab, and the Moabites became David's [b]servants, *and* brought tribute.
3 And [a]David [1]defeated [2]Hadadezer king of Zobah *as far as* Hamath, as he went to establish his power by the River Euphrates.
4 David took from him one thousand chariots, [1]seven thousand horsemen, and twenty thousand foot soldiers. Also David [2]hamstrung all the chariot *horses*, except that he spared enough of them for one hundred chariots.
5 When the [a]Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians.
6 Then David put *garrisons* in Syria of Damascus; and the Syrians became David's servants, *and* brought tribute. So the LORD preserved David wherever he went.
7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.
8 Also from [1]Tibhath and from [2]Chun, cities of [3]Hadadezer, David brought a large amount of [a]bronze, with which [b]Solomon made the bronze [4]Sea, the pillars, and the articles of bronze.
9 Now when [1]Tou king of Hamath heard that David had [2]defeated all the army of Hadadezer king of Zobah,
10 he sent [1]Hadoram his son to King David, to greet him and bless him, because he had fought against Hadadezer and [2]defeated him (for Hadadezer had been at war with Tou); and *Hadoram brought with him* all kinds of [a]articles of gold, silver, and bronze.
11 King David also dedicated these to the LORD, along with the silver and gold that he had brought from all *these* nations—from Edom, from Moab, from the [a]people of Ammon, from the [b]Philistines, and from [c]Amalek.

26 [1]Or *You alone are*

CHAPTER 18

1 [a]2 Sam. 8: 1–18 [1]Lit. *struck*
2 [a]2 Sam. 8:2 [b]Ps. 60:8 [1]Lit. *struck*
3 [a]2 Sam. 8:3 [1]Lit. *struck* [2]Heb. *Hadarezer*
4 [1]*seven hundred,* 2 Sam. 8:4 [2]*crippled*
5 [a]2 Sam. 8:5, 6
8 [a]2 Sam. 8:8 [b]1 Kin. 7:15, 23 [1]*Betah,* 2 Sam. 8:8 [2]*Berothai,* 2 Sam. 8:8 [3]Heb. *Hadarezer* [4]Great laver or basin
9 [1]*Toi,* 2 Sam. 8:9, 10 [2]Lit. *struck*
10 [1]*Joram,* 2 Sam. 8:10 [2]Lit. *struck*
[a]2 Sam. 8: 10–12
11 [a]2 Sam. 10: 14 [b]2 Sam. 5:17–25 [c]2 Sam. 1:1
12 [a]2 Sam. 23: 18 [b]2 Sam. 8:13 [1]*Syrians,* 2 Sam. 8:13
13 [a]2 Sam. 8:14
16 [1]*Ahimelech,* 2 Sam. 8:17 [2]*Seraiah,* 2 Sam. 8:17, or *Shisha,* 1 Kin. 4:3
17 [a]2 Sam. 8:18 [1]Lit. *at the hand of the king*

CHAPTER 19

1 [a]2 Sam. 10: 1–19

ENCOUNTER *Note* *1 Chr. 18:11*

Dedicated to God

We can be quick to cry out to God, but slow to make the connection after He gives us the victory. As we celebrate our success, the honor belongs to the Lord.

12 Moreover [a]Abishai the son of Zeruiah killed [b]eighteen thousand [1]Edomites in the Valley of Salt.
13 [a]He also put garrisons in Edom, and all the Edomites became David's servants. And the LORD preserved David wherever he went.

David's Administration

14 So David reigned over all Israel, and administered judgment and justice to all his people.
15 Joab the son of Zeruiah *was* over the army; Jehoshaphat the son of Ahilud *was* recorder;
16 Zadok the son of Ahitub and [1]Abimelech the son of Abiathar *were* the priests; [2]Shavsha *was* the scribe;
17 [a]Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and David's sons *were* [1]chief ministers at the king's side.

The Ammonites and Syrians Defeated

19 It[a] happened after this that Nahash the king of the people of Ammon died, and his son reigned in his place.
2 Then David said, "I will show kindness to Hanun the son of Nahash, because his father showed kindness to me." So David sent messengers to comfort him concerning his father. And David's servants came to Hanun in the

18:1 Chapters eighteen to twenty outline God's creation, through David, of a powerful Israelite state. These chapters reveal the fulfillment of God's promises that are recorded in chapter seventeen. David's enemies were subdued (1 Chr. 17:10), his name was respected internationally (17:8), and his opponents were defeated (17:9). The peace and prosperity enjoyed in David's time set the stage for Solomon to build the temple.

18:2 David had previous connections with Moab. His great-grandmother Ruth was a Moabitess (Ruth 4:13–17). In the past David had sent his family to Moab for their protection (1 Sam. 22:3, 4).

18:3 Zobah was just north of Damascus. Hamath lay one hundred miles north of Damascus. David might have marched that far north to claim the promise God made to Abraham to give him the land as far north as the Euphrates River (Gen. 15:18).

18:17 Cherethites and Pelethites may have been mercenary soldiers under the command of Benaiah, one of David's mighty men.

19:2 The kindness of Nahash was probably tied to his and David's common hostility towards Saul (1 Sam. 11; 14:47) and may have taken the form of an alliance between the two states following Saul's demise.

land of the people of Ammon to comfort him.
3 And the princes of the people of Ammon said to Hanun, [1]"Do you think that David really honors your father because he has sent comforters to you? Did his servants not come to you to search and to overthrow and to spy out the land?"
4 Therefore Hanun took David's servants, shaved them, and cut off their garments [1]in the middle, at their [a]buttocks, and sent them away.
5 Then *some* went and told David about the men; and he sent to meet them, because the men were greatly ashamed. And the king said, "Wait at Jericho until your beards have grown, and *then* return."
6 When the people of Ammon saw that they had made themselves repulsive to David, Hanun and the people of Ammon sent a thousand talents of silver to hire for themselves chariots and horsemen from [1]Mesopotamia, from Syrian Maacah, [a]and from [2]Zobah.
7 So they hired for themselves thirty-two thousand chariots, with the king of Maacah and his people, who came and encamped before Medeba. Also the people of Ammon gathered together from their cities, and came to battle.
8 Now when David heard *of it,* he sent Joab and all the army of the mighty men.
9 Then the people of Ammon came out and put themselves in battle array before the gate of the city, and the kings who had come *were* by themselves in the field.
10 When Joab saw that the battle line was against him before and behind, he chose some of Israel's best and put *them* in battle array against the Syrians.
11 And the rest of the people he put under the command of Abishai his brother, and they set *themselves* in battle array against the people of Ammon.
12 Then he said, "If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will help you.
13 "Be of good courage, and let us be strong for our people and for the cities of our God. And may the LORD do *what is* good in His sight."
14 So Joab and the people who *were* with him drew near for the battle against the Syrians, and they fled before him.
15 When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai his brother, and entered the city. So Joab went to Jerusalem.
16 Now when the Syrians saw that they had been defeated by Israel, they sent messengers and brought the Syrians who were beyond [1]the River, and [2]Shophach the commander of Hadadezer's army *went* before them.
17 When it was told David, he gathered all Israel, crossed over the Jordan and came upon them, and set up in *battle* array against them. So when David had set up in battle array against the Syrians, they fought with him.
18 Then the Syrians fled before Israel; and David killed [1]seven thousand charioteers and forty thousand [2]foot soldiers of the Syrians, and killed Shophach the commander of the army.
19 And when the servants of Hadadezer saw that they were defeated by Israel, they made peace with David and became his servants. So the Syrians were not willing to help the people of Ammon anymore.

Rabbah Is Conquered

20 It[a] happened [1]in the spring of the year, at the time kings go out *to battle,* that Joab led out the armed forces and ravaged the country of the people of Ammon, and came and besieged Rabbah. But [b]David stayed at Jerusalem. And [c]Joab defeated Rabbah and overthrew it.
2 Then David [a]took their king's crown from his head, and found it to weigh a

3 [1]Lit. *In your eyes is David honoring your father because*
4 [a]Is. 20:4 [1]*in half*
6 [a]1 Chr. 18:5, 9 [1]Heb. *Aram Naharaim* [2]*Zoba,* 2 Sam. 10:6
16 [1]The Euphrates [2]*Zoba,* 2 Sam. 10:6, or *Shobach,* 2 Sam. 10:16
18 [1]*seven hundred,* 2 Sam. 10:18 [2]*horsemen,* 2 Sam. 10:18

CHAPTER 20
1 [a]2 Sam. 11:1 [b]2 Sam. 11:2—12:25 [c]2 Sam. 12:26 [1]Lit. *at the return of the year*
2 [a]2 Sam. 12:30, 31

ENCOUNTER*Note* *1 Chr. 19:13*

Faithful and Courageous

In the Scriptures, the charge to be courageous is almost always followed by a promise of divine help. When you have been faithful to the Lord and you are seeking to obey and honor Him, you can face any danger without fear because God is faithful to intervene on your behalf.

19:6 Mesopotamia refers to the land between the Euphrates River and the Tigris River. In biblical and classical writings the term referred to the northwest portion of the region. Syrian Maachah was a small nation located between Damascus and the Sea of Galilee.

19:7 Medeba was twenty miles south of Rabbah, the capital of Ammon.

20:1 The Chronicler records that David did not go to war as was expected of him, but omits the fact that his adulterous liaison with Bathsheba occurred at this time (2 Sam. 11–12). The Book of 2 Samuel describes the moral failure of David; 1 Chronicles presents the grace of God in that He continued to use His wavering servant to bless Israel.

20:2 The crown weighed one talent or roughly seventy-five pounds.

talent of gold, and *there were* precious stones in it. And it was set on David's head. Also he brought out the [1]spoil of the city in great abundance.
3 And he brought out the people who *were* in it, and [1]put *them* to work with saws, with iron picks, and with axes. So David did to all the cities of the people of Ammon. Then David and all the people returned *to* Jerusalem.

Philistine Giants Destroyed

4 Now it happened afterward [a]that war broke out at [1]Gezer with the Philistines, at which time [b]Sibbechai the Hushathite killed [2]Sippai, *who was one* of the sons of [3]the giant. And they were subdued.
5 Again there was war with the Philistines, and Elhanan the son of [1]Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear *was* like a weaver's [a]beam.
6 Yet again [a]there was war at Gath, where there was a man of *great* stature, with twenty-four fingers and toes, six *on each hand* and six *on each foot;* and he also was born to [1]the giant.
7 So when he defied Israel, Jonathan the son of [1]Shimea, David's brother, killed him.
8 These were born to the giant in Gath, and they fell by the hand of David and by the hand of his servants.

The Census of Israel and Judah

21 Now [a]Satan stood up against Israel, and moved David to [1]number Israel.
2 So David said to Joab and to the leaders of the people, "Go, number Israel from Beersheba to Dan, [a]and bring the number of them to me that I may know *it*."
3 And Joab answered, "May the LORD make His people a hundred times more than they are. But, my lord the king, *are* they not all my lord's servants? Why then does my lord require this thing? Why should he be a cause of guilt in Israel?"
4 Nevertheless the king's word prevailed against Joab. Therefore Joab departed and went throughout all Israel and came to Jerusalem.
5 Then Joab gave the sum of the number of the people to David. All Israel *had* one million one hundred thousand men who drew the sword, and Judah *had* four hundred and seventy thousand men who drew the sword.
6 [a]But he did not count Levi and Benjamin among them, for the king's [1]word was abominable to Joab.
7 And [1]God was displeased with this thing; therefore He struck Israel.
8 So David said to God, [a]"I have sinned greatly, because I have done this thing; [b]but now, I pray, take away the iniquity of Your servant, for I have done very foolishly."
9 Then the LORD spoke to Gad, David's [a]seer, saying,
10 "Go and tell David, [a]saying, 'Thus says the LORD: "I offer you three *things;* choose one of them for yourself, that I may do *it* to you." ' "
11 So Gad came to David and said to him, "Thus says the LORD: 'Choose for yourself,
12 [a]'either [1]three years of famine, or three months to be defeated by your foes with the sword of your enemies overtaking *you,* or else for three days the sword of the LORD—the plague in the land, with the [2]angel of the LORD destroying throughout all the territory of Israel.' Now consider what answer I should take back to Him who sent me."
13 And David said to Gad, "I am in great distress. Please let me fall into the hand of the LORD, for His [a]mercies *are* very great; but do not let me fall into the hand of man."
14 So the LORD sent a [a]plague upon Israel, and seventy thousand men of Israel fell.
15 And God sent [1]an [a]angel to Jerusalem to destroy it. As [2]he was destroying, the LORD looked and [b]relented of the disaster, and said to the angel who was destroying, "It is enough; now restrain [3]your hand." And the angel of the LORD

[1] *plunder*
3 [1] LXX *cut them with*
4 [a] 2 Sam. 21:18 [b] 1 Chr. 11:29 [1] *Gob,* 2 Sam. 21:18 [2] *Saph,* 2 Sam. 21:18 [3] Or *Raphah*
5 [a] 1 Sam. 17:7 [1] *Jaare-Oregim,* 2 Sam. 21:19
6 [a] 2 Sam. 21:20 [1] Or *Raphah*
7 [1] *Shammah,* 1 Sam. 16:9 or *Shimeah,* 2 Sam. 21:21

CHAPTER 21

1 [a] 2 Sam. 24:1–25 [1] *take a census of*
2 [a] 1 Chr. 27:23, 24
6 [a] 1 Chr. 27:24 [1] *command*
7 [1] Lit. *it was evil in the eyes of God*
8 [a] 2 Sam. 24:10 [b] 2 Sam. 12:13
9 [a] 1 Sam. 9:9
10 [a] 2 Sam. 24:12–14
12 [a] 2 Sam. 24:13 [1] *seven,* 2 Sam. 24:13 [2] Or *Angel,* and so throughout the chapter
13 [a] Ps. 51:1; 130:4, 7
14 [a] 1 Chr. 27:24
15 [a] 2 Sam. 24:16 [b] Gen. 6:6 [1] Or *the Angel* [2] Or *He* [3] Or *Your*

20:4 Sibbechai the Hushathite, belonged to David's elite corps of warriors (1 Chr. 11:29).

20:7 Shimea was David's older brother, the third son of Jesse (1 Chr. 2:13). Whereas he and all the other Israelite soldiers had been terrified by Goliath, once David fearlessly killed the giant in God's strength, others around David began to have confidence in facing giants too (1 Sam. 17:11).

21:1 The figure of Satan is mentioned directly in three other Old Testament passages (Job 1:6–12; 2:1–6; Zech. 3:1, 2). The word generally has an article and means "the Accuser." However, in this instance there is no article, indicating it was used as a proper name.

21:7 Chronicles does not give a reason for God's displeasure with the census. In Old Testament times, a census would be conducted for military purposes (Num. 1:3, 45; 2:2), for sanctuary taxes (Ex. 30:11–16), for organizing the Levites (Num. 3:14–39), and for various other reasons. God may have been displeased because it appears to be a matter of pride. David seems to have forgotten that the people were not his but God's.

21:9 Gad is described as a prophet in 1 Samuel 22:5. He is noted for composing a book to which the chronicler referred (1 Chr. 29:29). The common word for prophet in Hebrew was "nabi." Two other words used to describe a prophet are *hozeh* and *ro'eh* meaning "someone who sees" and can be literally rendered "seer."

21:10 This is the only place in scripture that says God offered someone a choice of punishments.

stood by the [c]threshing floor of [4]Ornan the Jebusite.
16 Then David lifted his eyes and [a]saw the angel of the LORD standing between earth and heaven, having in his hand a drawn sword stretched out over Jerusalem. So David and the elders, clothed in sackcloth, fell on their faces.
17 And David said to God, "Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed; but these [a]sheep, what have they done? Let Your hand, I pray, O LORD my God, be against me and my father's house, but not against Your people that they should be plagued."
18 Therefore, the [a]angel of the LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the threshing floor of Ornan the Jebusite.
19 So David went up at the word of Gad, which he had spoken in the name of the LORD.
20 Now Ornan turned and saw the angel; and his four sons *who were* with him hid themselves, but Ornan continued threshing wheat.
21 So David came to Ornan, and Ornan looked and saw David. And he went out from the threshing floor, and bowed before David with *his* face to the ground.
22 Then David said to Ornan, [1]"Grant me the place of *this* threshing floor, that I may build an altar on it to the LORD. You shall grant it to me at the full price, that the plague may be withdrawn from the people."
23 But Ornan said to David, "Take *it* to yourself, and let my lord the king do *what is* good in his eyes. Look, I *also* give *you* the oxen for burnt offerings, the threshing implements for wood, and the wheat for the grain offering; I give *it* all."
24 Then King David said to Ornan, "No, but I will surely buy *it* for the full price, for I will not take what is yours for the LORD, nor offer burnt offerings with *that which* costs *me* nothing."
25 So [a]David gave Ornan six hundred shekels of gold by weight for the place.
26 And David built there an altar to the LORD, and offered burnt offerings and peace offerings, and called on the LORD; and [a]He answered him from heaven by fire on the altar of burnt offering.

[c]2 Chr. 3:1
[4]*Araunah,* 2 Sam. 24:16, 18–24
16 [a]2 Chr. 3:1
17 [a]2 Sam. 7:8
18 [a]2 Chr. 3:1
22 [1]Lit. *Give*
25 [a]2 Sam. 24:24
26 [a]Lev. 9:24

29 [a]1 Kin. 3:4 [b]1 Chr. 16:39

CHAPTER 22
1 [a]Deut. 12:5
2 [a]1 Kin. 9:20, 21 [b]1 Kin. 5:17, 18
3 [a]1 Kin. 7:47
4 [a]1 Kin. 5:6–10
5 [a]1 Chr. 29:1, 2
6 [1]*commanded*
7 [a]2 Sam. 7:1, 2 [b]Deut. 12:5, 11
8 [a]1 Chr. 28:3

ENCOUNTER *Note* *1 Chr. 21:24*

A Costly Offering

An offering is an act of gratefulness, honoring God. If it costs you nothing, it is not really an offering.

27 So the LORD commanded the angel, and he returned his sword to its sheath.
28 At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there.
29 [a]For the tabernacle of the LORD and the altar of the burnt offering, which Moses had made in the wilderness, *were* at that time at the high place in [b]Gibeon.
30 But David could not go before it to inquire of God, for he was afraid of the sword of the angel of the LORD.

David Prepares to Build the Temple

22 Then David said, [a]"This *is* the house of the LORD God, and this *is* the altar of burnt offering for Israel."
2 So David commanded to gather the [a]aliens who *were* in the land of Israel; and he appointed masons to [b]cut hewn stones to build the house of God.
3 And David prepared iron in abundance for the nails of the doors of the gates and for the joints, and bronze in abundance [a]beyond measure,
4 and cedar trees in abundance; for the [a]Sidonians and those from Tyre brought much cedar wood to David.
5 Now David said, [a]"Solomon my son *is* young and inexperienced, and the house to be built for the LORD *must be* exceedingly magnificent, famous and glorious throughout all countries. I will now make preparation for it." So David made abundant preparations before his death.
6 Then he called for his son Solomon, and [1]charged him to build a house for the LORD God of Israel.
7 And David said to Solomon: "My son, as for me, [a]it was in my mind to build a house [b]to the name of the LORD my God;
8 "but the word of the LORD came to me, saying, [a]'You have shed much blood and have made great wars; you shall not build a house for My name, because you

21:18 A threshing floor was typically located on a flat surface away from the city, on an elevated location to take advantage of the wind for sifting the grain.

21:22 This location for the altar David was to build would become the future site of the temple built by Solomon. It was appropriate that the temple should be built here, where David's sin had brought the city to the brink of destruction, and where God chose to withdraw the punishment for that sin. This was a place of forgiveness.

22:2 The aliens were non-Israelite inhabitants of the land. Solomon built his labor force from the descendants of the Amorites, Hittites, Perizzites, Hivites, and Jebusites. The Israelites had not eradicated them from the Promised Land during the conquest, and Solomon was subjugating them for his building projects (1 Kin. 9:20, 21).

have shed much blood on the earth in My sight.
9 [a]'Behold, a son shall be born to you, who shall be a man of rest; and I will give him [b]rest from all his enemies all around. His name shall be [1]Solomon, for I will give peace and quietness to Israel in his days.
10 [a]'He shall build a house for My name, and [b]he shall be My son, and I *will be* his Father; and I will establish the throne of his kingdom over Israel forever.'
11 "Now, my son, may [a]the LORD be with you; and may you prosper, and build the house of the LORD your God, as He has said to you.

ENCOUNTER *Note* *1 Chr. 22:11*

Blessing

There is no greater gift we can give someone than our blessing. Truly wishing God's best for others and verbally assuring them of our desire refreshes the soul and gives courage and strength to those we bless.

12 "Only may the LORD [a]give you wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the LORD your God.
13 [a]"Then you will prosper, if you take care to fulfill the statutes and judgments with which the LORD [1]charged Moses concerning Israel. [b]Be strong and of good courage; do not fear nor be dismayed.
14 "Indeed I have taken much trouble to prepare for the house of the LORD one hundred thousand talents of gold and one million talents of silver, and bronze and iron [a]beyond measure, for it is so abundant. I have prepared timber and stone also, and you may add to them.
15 "Moreover *there are* workmen with you in abundance: woodsmen and stonecutters, and all types of skillful men for every kind of work.
16 "Of gold and silver and bronze and iron *there is* no limit. Arise and begin working, and [a]the LORD be with you."
17 David also commanded all the [a]leaders of Israel to help Solomon his son, *saying*,
18 "*Is* not the LORD your God with you? [a]And has He *not* given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people.
19 "Now set your heart and your soul to seek the LORD your God. Therefore arise and build the sanctuary of the LORD God, to [a]bring the ark of the covenant of the LORD and the holy articles of God into the house that is to be built [b]for the name of the LORD."

9 [a]1 Chr. 28:5 [b]1 Kin. 4:20, 25; 5:4 [1]Lit. *Peaceful*
10 [a]1 Chr. 17:12, 13; 28:6 [b]Heb. 1:5
11 [a]1 Chr. 22:16
12 [a]1 Kin. 3:9–12
13 [a]1 Chr. 28:7 [b][Josh. 1:6, 7, 9] [1]*commanded*
14 [a]1 Chr. 22:3
16 [a]1 Chr. 22:11
17 [a]1 Chr. 28:1–6
18 [a]Josh. 22:4
19 [a]2 Chr. 5:2–14 [b]1 Kin. 5:3

The Divisions of the Levites

23 So when David was old and full of days, he made his son [a]Solomon king over Israel.
2 And he gathered together all the leaders of Israel, with the priests and the Levites.
3 Now the Levites were numbered from the age of [a]thirty years and above; and the number of individual males was thirty-eight thousand.
4 Of these, twenty-four thousand *were* to [a]look after the work of the house of the LORD, six thousand *were* [b]officers and judges,
5 four thousand *were* gatekeepers, and four thousand [a]praised the LORD with *musical* instruments, [b]"which I made," *said David,* "for giving praise."
6 Also [a]David separated them into [1]divisions among the sons of Levi: Gershon, Kohath, and Merari.
7 Of the [a]Gershonites: [1]Laadan and Shimei.
8 The sons of Laadan: the first Jehiel, then Zetham and Joel—three *in all.*
9 The sons of Shimei: Shelomith, Haziel, and Haran—three *in all.* These were the heads of the fathers' *houses* of Laadan.
10 And the sons of Shimei: Jahath, [1]Zina, Jeush, and Beriah. These *were* the four sons of Shimei.
11 Jahath was the first and Zizah the second. But Jeush and Beriah did not have many sons; therefore they were assigned as one father's house.
12 [a]The sons of Kohath: Amram, Izhar, Hebron, and Uzziel—four *in all.*
13 The sons of [a]Amram: Aaron and Moses; and [b]Aaron was set apart, he and his sons forever, that he should [1]sanctify the most holy things, [c]to burn incense before the LORD, [d]to minister to

CHAPTER 23
1 [a]1 Kin. 1:33–40
3 [a]Num. 4:1–3
4 [a]Ezra 3:8, 9 [b]Deut. 16:18–20
5 [a]1 Chr. 15:16 [b]2 Chr. 29:25–27
6 [a]Ex. 6:16 [1]*groups*
7 [a]1 Chr. 26:21 [1]*Libni,* Ex. 6:17
10 [1]LXX, Vg. *Zizah* and v. 11
12 [a]Ex. 6:18
13 [a]Ex. 6:20 [b]Heb. 5:4 [c]1 Sam. 2:28 [d][Deut. 21:5] [1]*consecrate*

22:16 David understood that just as money, workers, and materials had been secured for building the temple, Solomon also needed to be equipped with an attitude of obedience to God.

23:3 The age at which Levites could begin serving in the temple varied from twenty to twenty-five to thirty (Num. 4:3; 8:24; Ezra 3:8; 1 Chr. 23:24, 27; 2 Chr. 31:17).

23:4 The organization of the Levites was based on the three traditional families of Levi in the order followed by Exodus 6:17, 18; Numbers 3:17–39; and 1 Chronicles 6.

Him, and [e]to give the blessing in His name forever.
14 Now [a]the sons of Moses the man of God were reckoned to the tribe of Levi.
15 [a]The sons of Moses *were* [1]Gershon and Eliezer.
16 Of the sons of Gershon, [a]Shebuel[1] *was* the first.
17 Of the descendants of Eliezer, [a]Rehabiah was the first. And Eliezer had no other sons, but the sons of Rehabiah were very many.
18 Of the sons of Izhar, [a]Shelomith *was* the first.
19 [a]Of the sons of Hebron, Jeriah *was* the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.
20 Of the sons of Uzziel, Michah *was* the first and Jesshiah the second.
21 [a]The sons of Merari *were* Mahli and Mushi. The sons of Mahli *were* Eleazar and [b]Kish.
22 And Eleazar died, and [a]had no sons, but only daughters; and their [1]brethren, the sons of Kish, [b]took them *as wives.*
23 [a]The sons of Mushi *were* Mahli, Eder, and Jeremoth—three *in all.*
24 These *were* the sons of [a]Levi by their fathers' houses—the heads of the fathers' *houses* as they were counted individually by the number of their names, who did the work for the service of the house of the LORD, from the age of [b]twenty years and above.
25 For David said, "The LORD God of Israel [a]has given rest to His people, that they may dwell in Jerusalem forever";
26 and also to the Levites, "They shall no longer [a]carry the tabernacle, or any of the articles for its service."
27 For by the [a]last words of David the Levites *were* numbered from twenty years old and above;
28 because their duty *was* to help the sons of Aaron in the service of the house of the LORD, in the courts and in the chambers, in the purifying of all holy things and the work of the service of the house of God,
29 both with [a]the showbread and [b]the fine flour for the grain offering, with [c]the unleavened cakes and [d]*what is baked in* the pan, with what is mixed and with all kinds of [e]measures and sizes;
30 to stand every morning to thank and praise the LORD, and likewise at evening;
31 and at every presentation of a burnt offering to the LORD [a]on the Sabbaths and on the New Moons and on the [b]set[1] feasts, by number according to the ordinance governing them, regularly before the LORD;
32 and that they should [a]attend to the [b]needs of the tabernacle of meeting, the needs of the holy *place,* and the [c]needs of the sons of Aaron their brethren in the work of the house of the LORD.

The Divisions of the Priests

24 Now *these are* the divisions of the sons of Aaron. [a]The sons of Aaron *were* Nadab, Abihu, Eleazar, and Ithamar.
2 And [a]Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar ministered as priests.
3 Then David with Zadok of the sons of Eleazar, and [a]Ahimelech of the sons of Ithamar, divided them according to the schedule of their service.
4 There were more leaders found of the sons of Eleazar than of the sons of Ithamar, and *thus* they were divided. Among the sons of Eleazar *were* sixteen heads of *their* fathers' houses, and eight heads of their fathers' houses among the sons of Ithamar.
5 Thus they were divided by lot, one group as another, for there were officials of the sanctuary and officials *of the house* of God, from the sons of Eleazar and from the sons of Ithamar.
6 And the scribe, Shemaiah the son of Nethanel, *one of* the Levites, wrote them down before the king, the leaders, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' *houses* of the priests and Levites, one father's house taken for Eleazar and *one* for Ithamar.
7 Now the first lot fell to Jehoiarib, the second to Jedaiah,
8 the third to Harim, the fourth to Seorim,
9 the fifth to Malchijah, the sixth to Mijamin,
10 the seventh to Hakkoz, the eighth to [a]Abijah,

[e]Num. 6:23
14 [a]1 Chr. 26:20–24
15 [a]Ex. 18:3, 4 [1]Heb. *Gershom,* 1 Chr. 6:16
16 [a]1 Chr. 26:24 [1]*Shubael,* 1 Chr. 24:20
17 [a]1 Chr. 26:25
18 [a]1 Chr. 24:22
19 [a]1 Chr. 24:23
21 [a]1 Chr. 24:26 [b]1 Chr. 24:29
22 [a]1 Chr. 24:28 [b]Num. 36:6 [1]*kinsmen*
23 [a]1 Chr. 24:30
24 [a]Num. 10:17, 21 [b]Ezra 3:8
25 [a]1 Chr. 22:18
26 [a]Num. 4:5, 15; 7:9
27 [a]2 Sam. 23:1
29 [a]Ex. 25:30 [b]Lev. 6:20 [c]Lev. 2:1, 4 [d]Lev. 2:5, 7 [e]Lev. 19:35
31 [a]Num. 10:10 [b]Lev. 23:2–4 [1]*appointed feasts*
32 [a]2 Chr. 13:10, 11 [b][Num. 1:53] [c]Num. 3:6–9, 38

CHAPTER 24
1 [a]Lev. 10:1–6
2 [a]Num. 3:1–4; 26:61
3 [a]1 Chr. 18:16
10 [a]Luke 1:5

ENCOUNTER *Note* — *1 Chr. 23:30*

All Day Long

God is involved in every part of your day. From the time you awake until your day is done, be aware of God's presence—His protection, His provision, and His guidance. Never forget to praise Him for His ongoing care.

23:31 New Moons meant the first day of every month.
24:5 Although there were twice as many sons of Eleazar than sons of Ithamar, the casting of lots treated both groups equally in terms of allotting assignments at the temple.

11 the ninth to Jeshua, the tenth to Shecaniah,
12 the eleventh to Eliashib, the twelfth to Jakim,
13 the thirteenth to Huppah, the fourteenth to Jeshebeab,
14 the fifteenth to Bilgah, the sixteenth to Immer,
15 the seventeenth to Hezir, the eighteenth to [1]Happizzez,
16 the nineteenth to Pethahiah, the twentieth to [1]Jehezekel,
17 the twenty-first to Jachin, the twenty-second to Gamul,
18 the twenty-third to Delaiah, the twenty-fourth to Maaziah.
19 This *was* the schedule of their service [a]for coming into the house of the LORD according to their ordinance by the hand of Aaron their father, as the LORD God of Israel had commanded him.

ENCOUNTER*Note* *1 Chr. 24:19*

Orderly Worship

God is specific in His plans and in His actions. Likewise we should honor Him in a deliberate and orderly way. Spontaneous praise is one expression of our love for God, but our Lord also merits our careful, intentional worship. Such worship demonstrates our reverence for Him.

Other Levites

20 And the rest of the sons of Levi: of the sons of Amram, [1]Shubael; of the sons of Shubael, Jehdeiah.
21 Concerning [a]Rehabiah, of the sons of Rehabiah, the first *was* Isshiah.
22 Of the Izharites, [1]Shelomoth; of the sons of Shelomoth, Jahath.
23 Of the sons [1]*of* [a]*Hebron,* Jeriah *was the first,* Amariah the second, Jahaziel the third, *and* Jekameam the fourth.
24 *Of* the sons of Uzziel, Michah; of the sons of Michah, Shamir.
25 The brother of Michah, Isshiah; of the sons of Isshiah, Zechariah.
26 [a]The sons of Merari *were* Mahli and Mushi; the son of Jaaziah, Beno.
27 The sons of Merari by Jaaziah *were* Beno, Shoham, Zaccur, and Ibri.
28 Of Mahli: Eleazar, [a]who had no sons.
29 Of Kish: the son of Kish, Jerahmeel.
30 Also [a]the sons of Mushi *were* Mahli, Eder, and Jerimoth. These *were* the sons of the Levites according to their fathers' houses.
31 These also cast lots just as their brothers the sons of Aaron did, in the presence of King David, Zadok, Ahimelech, and the heads of the fathers' *houses* of the priests and Levites. The chief fathers *did* just as their younger brethren.

The Musicians

25 Moreover David and the captains of the army separated for the service *some* of the sons of [a]Asaph, of Heman, and of Jeduthun, who *should* prophesy with harps, stringed instruments, and cymbals. And the number of the skilled men performing their service was:
2 Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and [1]Asharelah; the sons of Asaph *were* [2]under the direction of Asaph, who prophesied according to the order of the king.
3 Of [a]Jeduthun, the sons of Jeduthun: Gedaliah, [1]Zeri, Jeshaiah, [2]*Shimei,* Hashabiah, and Mattithiah, [3]six, under the direction of their father Jeduthun, who prophesied with a harp to give thanks and to praise the LORD.
4 Of Heman, the sons of Heman:

15 [1]LXX, Vg. *Aphses*
16 [1]MT *Jehezkel*
19 [a]1 Chr. 9:25
20 [1]*Shebuel,* 1 Chr. 23:16
21 [a]1 Chr. 23:17
22 [1]*Shelomith,* 1 Chr. 23:18
23 [a]1 Chr. 23: 19; 26:31 [1]Supplied from 23:19 (following some Heb. mss. and LXX mss.)
26 [a]Ex. 6:19
28 [a]1 Chr. 23:22
30 [a]1 Chr. 23:23

CHAPTER 25
1 [a]1 Chr. 6:30, 33, 39, 44
2 [1]*Jesharelah,* v. 14 [2]Lit. *at the hands of*
3 [a]1 Chr. 16:41, 42 [1]*Jizri,* v. 11 [2]So with one Heb. ms., LXX mss. [3]Shimei is the sixth, v. 17

HISTORICAL*Encounter*

JOHANN SEBASTIAN BACH

1 Chr. 25:1

Johann Sebastian Bach, born in 1685, was orphaned at age ten and was sent to live with his older brother. His brother was an organist, and Johann soon demonstrated amazing musical talent himself. He eventually became choirmaster at St. Thomas's Church and School in Leipzig, Germany. Bach was a theologian as well as a musician. Most of his known compositions, one thousand in all, were written for worship. He penned many of Christendom's greatest musical works. In his well-worn Bible he wrote in the margin beside 1 Chronicles 25: "This chapter is the true foundation of all God-pleasing music."

25:1 The Levitical musicians' responsibility in directing worship was highly significant as they encouraged the people to worship God with conviction, harmony, and vitality. Despite his numerous duties as king, David took special interest in overseeing his peoples' worship of God.

25:3 What the musicians specifically prophesied is unclear. Musicians would take God's message from scripture and sing it in the form of praise (1 Sam. 10:5, 6; 2 Kin. 3:15).

Bukkiah, Mattaniah, [1]Uzziel, [2]Shebuel, [3]Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth.
5 All these *were* the sons of Heman the king's seer in the words of God, to [1]exalt his [a]horn. For God gave Heman fourteen sons and three daughters.
6 All these *were* under the direction of their father for the music *in* the house of the LORD, with cymbals, stringed instruments, and [a]harps, for the service of the house of God. Asaph, Jeduthun, and Heman *were* [b]under the authority of the king.
7 So the [a]number of them, with their brethren who were instructed in the songs of the LORD, all who were skillful, *was* two hundred and eighty-eight.

ENCOUNTER *Note* *1 Chr. 25:7*

Diligent Worship

Worshiping our Lord is not something to be done haphazardly. We are praising the Creator and Sustainer of life. Our worship must be wholehearted, expressed in the most excellent way possible.

8 And they cast lots for their duty, the small as well as the great, [a]the teacher with the student.
9 Now the first lot for Asaph came out for Joseph; the second for Gedaliah, him with his brethren and sons, twelve;
10 the third for Zaccur, his sons and his brethren, twelve;
11 the fourth for [1]Jizri, his sons and his brethren, twelve;
12 the fifth for Nethaniah, his sons and his brethren, twelve;
13 the sixth for Bukkiah, his sons and his brethren, twelve;
14 the seventh for [1]Jesharelah, his sons and his brethren, twelve;
15 the eighth for Jeshaiah, his sons and his brethren, twelve;
16 the ninth for Mattaniah, his sons and his brethren, twelve;
17 the tenth for Shimei, his sons and his brethren, twelve;
18 the eleventh for [1]Azarel, his sons and his brethren, twelve;
19 the twelfth for Hashabiah, his sons and his brethren, twelve;
20 the thirteenth for [1]Shubael, his sons and his brethren, twelve;
21 the fourteenth for Mattithiah, his sons and his brethren, twelve;
22 the fifteenth for [1]Jeremoth, his sons and his brethren, twelve;
23 the sixteenth for Hananiah, his sons and his brethren, twelve;
24 the seventeenth for Joshbekashah, his sons and his brethren, twelve;
25 the eighteenth for Hanani, his sons and his brethren, twelve;
26 the nineteenth for Mallothi, his sons and his brethren, twelve;
27 the twentieth for Eliathah, his sons and his brethren, twelve;
28 the twenty-first for Hothir, his sons and his brethren, twelve;
29 the twenty-second for Giddalti, his sons and his brethren, twelve;
30 the twenty-third for Mahazioth, his sons and his brethren, twelve;
31 the twenty-fourth for Romamti-Ezer, his sons and his brethren, twelve.

4 [1]*Azarel,* v. 18 [2]*Shubael,* v. 20 [3]*Jeremoth,* v. 22
5 [a]1 Chr. 16:42 [1]Increase his power or influence
6 [a]1 Chr. 15:16 [b]1 Chr. 15:19; 25:2
7 [a]1 Chr. 23:5
8 [a]2 Chr. 23:13
11 [1]*Zeri,* v. 3
14 [1]*Asharelah,* v. 2
18 [1]*Uzziel,* v. 4
20 [1]*Shebuel,* v. 4
22 [1]*Jerimoth,* v. 4

The Gatekeepers

26 Concerning the divisions of the gatekeepers: of the Korahites, [1]Meshelemiah the son of [a]Kore, of the sons of [2]Asaph.
2 And the sons of Meshelemiah *were* [a]Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,
3 Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.
4 Moreover the sons of [a]Obed-Edom *were* Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth,
5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed him.
6 Also to Shemaiah his son were sons born who governed their fathers' houses, because they *were* men of great ability.
7 The sons of Shemaiah *were* Othni, Rephael, Obed, and Elzabad, whose brothers Elihu and Semachiah *were* able men.
8 All these *were* of the sons of Obed-Edom, they and their sons and their brethren, [a]able men with strength for the work: sixty-two of Obed-Edom.
9 And Meshelemiah had sons and brethren, eighteen able men.
10 Also [a]Hosah, of the children of Merari, had sons: Shimri the first (for *though* he was not the firstborn, his father made him the first),
11 Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and brethren of Hosah *were* thirteen.
12 Among these *were* the divisions of the gatekeepers, among the chief men, *having* duties just like their brethren, to serve in the house of the LORD.
13 And they [a]cast lots for each gate, the

CHAPTER 26
1 [a]Ps. 42:title [1]*Shelemiah,* v. 14 [2]*Ebiasaph,* 1 Chr. 6:37; 9:19
2 [a]1 Chr. 9:21
4 [a]1 Chr. 15:18, 21
8 [a]1 Chr. 9:13
10 [a]1 Chr. 16:38
13 [a]1 Chr. 24:5, 31; 25:8

small as well as the great, according to their father's house.
14 The lot for the East *Gate* fell to [1]Shelemiah. Then they cast lots *for* his son Zechariah, a wise counselor, and his lot came out for the North Gate;
15 to Obed-Edom the South Gate, and to his sons the [1]storehouse.
16 To Shuppim and Hosah *the lot came out* for the West Gate, with the Shallecheth Gate on the [a]ascending highway—watchman opposite watchman.
17 On the east *were* six Levites, on the north four each day, on the south four each day, and for the [1]storehouse two by two.
18 As for the [1]Parbar on the west, *there were* four on the highway *and* two at the Parbar.
19 These were the divisions of the gatekeepers among the sons of Korah and among the sons of Merari.

The Treasuries and Other Duties

20 Of the Levites, Ahijah *was* [a]over the treasuries of the house of God and over the treasuries of the [b]dedicated[1] things.
21 The sons of [1]Laadan, the descendants of the Gershonites of Laadan, heads of their fathers' *houses*, of Laadan the Gershonite: [2]Jehieli.
22 The sons of Jehieli, Zetham and Joel his brother, *were* over the treasuries of the house of the LORD.
23 Of the [a]Amramites, the Izharites, the Hebronites, and the Uzzielites:
24 [a]Shebuel the son of Gershom, the son of Moses, *was* overseer of the treasuries.
25 And his brethren by Eliezer *were* Rehabiah his son, Jeshaiah his son, Joram his son, Zichri his son, and [a]Shelomith his son.
26 This Shelomith and his brethren *were* over all the treasuries of the dedicated things [a]which King David and the heads of fathers' *houses*, the captains over thousands and hundreds, and the captains of the army, had dedicated.
27 Some of the [1]spoils won in battles they dedicated to maintain the house of the LORD.
28 And all that Samuel [a]the seer, Saul the son of Kish, Abner the son of Ner, and Joab the son of Zeruiah had dedicated, every dedicated *thing*, was under the hand of Shelomith and his brethren.
29 Of the Izharites, Chenaniah and his sons [a]*performed* duties as [b]officials and judges over Israel outside Jerusalem.
30 Of the Hebronites, [a]Hashabiah and his brethren, one thousand seven hundred able men, had the oversight of Israel on the west side of the Jordan for all the business of the LORD, and in the service of the king.
31 Among the Hebronites, [a]Jerijah *was* head of the Hebronites according to his genealogy of the fathers. In the fortieth year of the reign of David they were sought, and there were found among them capable men [b]at Jazer of Gilead.
32 And his brethren *were* two thousand seven hundred able men, heads of fathers' *houses*, whom King David made officials over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God and the [a]affairs of the king.

The Military Divisions

27 And the children of Israel, according to their number, the heads of fathers' *houses*, the captains of thousands and hundreds and their officers, served the king in every matter of the *military* divisions. *These divisions* came in and went out month by month throughout all the months of the year, each division *having* twenty-four thousand.
2 Over the first division for the first month *was* [a]Jashobeam the son of Zabdiel, and in his division *were* twenty-four thousand;
3 *he was* of the children of Perez, and the chief of all the captains of the army for the first month.
4 Over the division of the second month *was* [1]Dodai an Ahohite, and of his division Mikloth also *was* the leader; in his division *were* twenty-four thousand.
5 The third captain of the army for the third month *was* [a]Benaiah, the son of Jehoiada the priest, who was chief; in his division *were* twenty-four thousand.

14 [1]*Meshelemiah*, v. 1
15 [1]Heb. *asuppim*
16 [a]1 Kin. 10:5
17 [1]Heb. *asuppim*
18 [1]Probably a court or colonnade extending west of the temple
20 [a]1 Chr. 9:26 [b]1 Chr. 26:22, 24, 26; 28:12 [1]*holy things*
21 [1]*Libni*, 1 Chr. 6:17 [2]*Jehiel*, 1 Chr. 23:8; 29:8
23 [a]Ex. 6:18
24 [a]1 Chr. 23:16
25 [a]1 Chr. 23:18
26 [a]2 Sam. 8:11
27 [1]*plunder*
28 [a]1 Sam. 9:9
29 [a]Neh. 11:16 [b]1 Chr. 23:4
30 [a]1 Chr. 27:17
31 [a]1 Chr. 23:19 [b]Josh. 21:39
32 [a]2 Chr. 19:11

CHAPTER 27

2 [a]1 Chr. 11:11
4 [1]Heb. *Dodai*, usually spelled *Dodo*, 2 Sam. 23:9
5 [a]1 Chr. 18:17

26:14 The East Gate was the most important gate because it led directly into the temple's main entrance.

26:27 Although David could not build the temple because he was a man of bloodshed, many Israelite warriors had dedicated their plunder to the support of the temple.

26:29 These men's responsibilities included secular and religious duties such as conscription, labor, and taxes, in addition to the practices of religion.

26:31 This work was done in David's final year as king (1 Chr. 29:27). Throughout his reign, David was organizing his people for worship.

27:1 Not surprisingly, David developed a highly organized army. The army was divided into twelve divisions, each consisting of 24,000 soldiers. Each band served one month per year and was led by one of David's mighty men.

27:2 Jashobeam was also one of the three elite soldiers among David's mighty men (1 Chr. 11:11).

27:4 Dodai's son Eleazer, was the second of David's mighty men (1 Chr. 11:11).

27:5 Benaiah was from the tribe of Levi and was one of David's mighty men (1 Chr. 11:22–24; 1 Kin. 4:4). He would later replace Joab as head of the army under Solomon.

6 This was the Benaiah *who was* [a]mighty *among* the thirty, and was over the thirty; in his division *was* Ammizabad his son.
7 The fourth *captain* for the fourth month *was* [a]Asahel the brother of Joab, and Zebadiah his son after him; in his division *were* twenty-four thousand.
8 The fifth captain for the fifth month *was* [1]Shamhuth the Izrahite; in his division were twenty-four thousand.
9 The sixth *captain* for the sixth month *was* [a]Ira the son of Ikkesh the Tekoite; in his division *were* twenty-four thousand.
10 The seventh *captain* for the seventh month *was* [a]Helez the Pelonite, of the children of Ephraim; in his division *were* twenty-four thousand.
11 The eighth *captain* for the eighth month *was* [a]Sibbechai the Hushathite, of the Zarhites; in his division *were* twenty-four thousand.
12 The ninth *captain* for the ninth month *was* [a]Abiezer the Anathothite, of the Benjamites; in his division *were* twenty-four thousand.
13 The tenth *captain* for the tenth month *was* [a]Maharai the Netophathite, of the Zarhites; in his division *were* twenty-four thousand.
14 The eleventh *captain* for the eleventh month *was* [a]Benaiah the Pirathonite, of the children of Ephraim; in his division *were* twenty-four thousand.
15 The twelfth *captain* for the twelfth month *was* [1]Heldai the Netophathite, of Othniel; in his division *were* twenty-four thousand.

Leaders of Tribes

16 Furthermore, over the tribes of Israel: the officer over the Reubenites *was* Eliezer the son of Zichri; over the Simeonites, Shephatiah the son of Maachah;
17 *over* the Levites, [a]Hashabiah the son of Kemuel; over the Aaronites, Zadok;
18 *over* Judah, [a]Elihu, *one* of David's brothers; *over* Issachar, Omri the son of Michael;
19 *over* Zebulun, Ishmaiah the son of Obadiah; *over* Naphtali, Jerimoth the son of Azriel;
20 *over* the children of Ephraim, Hoshea the son of Azaziah; *over* the half-tribe of Manasseh, Joel the son of Pedaiah;
21 *over* the half-*tribe* of Manasseh in Gilead, Iddo the son of Zechariah; *over* Benjamin, Jaasiel the son of Abner;
22 *over* Dan, Azarel the son of Jeroham. These *were* the leaders of the tribes of Israel.
23 But David did not take the number of those twenty years old and under, because [a]the LORD had said He would multiply Israel like the [b]stars of the heavens.
24 Joab the son of Zeruiah began a census, but he did not finish, for [a]wrath came upon Israel because of this census; nor was the number recorded in the account of the chronicles of King David.

Other State Officials

25 And Azmaveth the son of Adiel *was* over the king's treasuries; and Jehonathan the son of Uzziah was over the storehouses in the field, in the cities, in the villages, and in the fortresses.
26 Ezri the son of Chelub was over those who did the work of the field for tilling the ground.
27 And Shimei the Ramathite *was* over the vineyards, and Zabdi the Shiphmite was over the produce of the vineyards for the supply of wine.
28 Baal-Hanan the Gederite was over the olive trees and the sycamore trees that *were* in the lowlands, and Joash *was* over the store of oil.
29 And Shitrai the Sharonite *was* over the herds that fed in Sharon, and Shaphat the son of Adlai was over the herds *that were* in the valleys.
30 Obil the Ishmaelite *was* over the camels, Jehdeiah the Meronothite *was* over the donkeys,
31 and Jaziz the [a]Hagrite *was* over the flocks. All these *were* the officials over King David's property.
32 Also Jehonathan, David's uncle, *was* a counselor, a wise man, and a [1]scribe; and Jehiel the [2]son of Hachmoni *was* with the king's sons.
33 [a]Ahithophel *was* the king's counselor, and [b]Hushai the Archite *was* the king's companion.
34 After Ahithophel *was* Jehoiada the son of Benaiah, then [a]Abiathar. And the general of the king's army *was* [b]Joab.

6 [a]2 Sam. 23: 20–23
7 [a]1 Chr. 11:26
8 [1]*Shammah,* 2 Sam. 23:11, or *Shammoth,* 1 Chr. 11:27
9 [a]1 Chr. 11:28
10 [a]1 Chr. 11:27
11 [a]2 Sam. 21: 18
12 [a]1 Chr. 11:28
13 [a]1 Chr. 11:30
14 [a]1 Chr. 11:31
15 [1]*Heleb,* 2 Sam. 23:29, or *Heled,* 1 Chr. 11:30
17 [a]1 Chr. 26:30
18 [a]1 Sam. 16:6
23 [a][Deut. 6:3] [b]Gen. 15:5; 22:17; 26:4
24 [a]1 Chr. 21: 1–7
31 [a]1 Chr. 5:10
32 [1]*secretary* [2]Or *Hachmonite*
33 [a]2 Sam. 15: 12 [b]2 Sam. 15: 32–37
34 [a]1 Kin. 1:7 [b]1 Chr. 11:6

27:9 A Tekoite was a person from Tekoa, located six miles southeast of Bethlehem.

27:11 Sibbechai was a member of David's mighty men (1 Chr. 11:29; see 2 Sam. 21:18).

27:13 Maharai was a member of David's mighty men (1 Chr. 11:30).

27:14 Benaiah was a member of David's mighty men. He came from Pirathon, located five miles south of Samaria.

27:15 Heldai was a member of David's thirty and traced his lineage back to Israel's first judge, Othniel (Judg. 3:7–11).

27:18 Elihu may have been David's brother Eliab (1 Sam. 16:6).

27:25 Most of the kingdom's expenses were paid by the king personally. Therefore, David would have acquired large amounts of land and resources to pay for state expenses.

Solomon Instructed to Build the Temple

28 Now David assembled at Jerusalem all [a]the leaders of Israel: the officers of the tribes and [b]the captains of the divisions who served the king, the captains over thousands and captains over hundreds, and [c]the stewards over all the substance and [1]possessions of the king and of his sons, with the officials, the valiant men, and all [d]the mighty men of valor.
2 Then King David rose to his feet and said, "Hear me, my brethren and my people: [a]I *had* it in my heart to build a house of rest for the ark of the covenant of the LORD, and for [b]the footstool of our God, and had made preparations to build it.
3 "But God said to me, [a]'You shall not build a house for My name, because you *have been* a man of war and have shed [b]blood.'
4 "However the LORD God of Israel [a]chose me above all the house of my father to be king over Israel forever, for He has chosen [b]Judah *to be* the ruler. And of the house of Judah, [c]the house of my father, and [d]among the sons of my father, He was pleased with me to make *me* king over all Israel.
5 [a]"And of all my sons (for the LORD has given me many sons) [b]He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel.
6 "Now He said to me, 'It is [a]your son Solomon *who* shall build My house and My courts; for I have chosen him *to be* My son, and I will be his Father.
7 'Moreover I will establish his kingdom forever, [a]if he is steadfast to observe My commandments and My judgments, as it is this day.'
8 "Now therefore, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, be careful to seek out all the commandments of the LORD your God, that you may possess this good land, and leave *it* as an inheritance for your children after you forever.
9 "As for you, my son Solomon, [a]know the God of your father, and serve Him [b]with a loyal heart and with a willing mind; for [c]the LORD searches all hearts and understands all the intent of the thoughts. [d]If you seek Him, He will be found by you; but if you forsake Him, He will [e]cast you off forever.
10 "Consider now, [a]for the LORD has chosen you to build a house for the sanctuary; be strong, and do it."
11 Then David gave his son Solomon [a]the plans for the vestibule, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat;
12 and the [a]plans for all that he had by the Spirit, of the courts of the house of the LORD, of all the chambers all around, [b]of the treasuries of the house of God, and of the treasuries for the dedicated things;
13 also for the division of the priests and the [a]Levites, for all the work of the service of the house of the LORD, and for all the articles of service in the house of the LORD.
14 *He gave* gold by weight for *things* of gold, for all articles used in every kind of service; also *silver* for all articles of silver by weight, for all articles used in every kind of service;
15 the weight for the [a]lampstands of gold, and their lamps of gold, by weight for each lampstand and its lamps; for the lampstands of silver by weight, for the lampstand and its lamps, according to the use of each lampstand.
16 And by weight *he gave* gold for the tables of the showbread, for each [a]table, and silver for the tables of silver;
17 also pure gold for the forks, the basins, the pitchers of pure gold, and the golden bowls—*he gave gold* by weight for every bowl; and for the silver bowls, *silver* by weight for every bowl;
18 and refined gold by weight for the [a]altar of incense, and for the construction of the chariot, that is, the gold [b]cherubim that spread *their wings* and overshadowed the ark of the covenant of the LORD.

CHAPTER 28
1 [a]1 Chr. 27:16 [b]1 Chr. 27:1, 2 [c]1 Chr. 27:25 [d]1 Chr. 11:10–47 [1]Or *livestock*
2 [a]2 Sam. 7:2 [b]Ps. 99:5; 132:7
3 [a]2 Sam. 7:5, 13 [b][1 Chr. 17:4; 22:8]
4 [a]1 Sam. 16:6–13 [b]Gen. 49:8–10 [c]1 Sam. 16:1 [d]1 Sam. 13:14; 16:12, 13
5 [a]1 Chr. 3:1–9; 14:3–7; 23:1 [b]1 Chr. 22:9; 29:1
6 [a]2 Sam. 7:13, 14
7 [a]1 Chr. 22:13
9 [a][John 17:3] [b]2 Kin. 20:3 [c][1 Sam. 16:7] [d]2 Chr. 15:2 [e]Deut. 31:17
10 [a]1 Chr. 22:13; 28:6
11 [a]1 Chr. 28:19
12 [a]Heb. 8:5 [b]1 Chr. 26:20, 28
13 [a]1 Chr. 23:6
15 [a]Ex. 25:31–39
16 [a]1 Kin. 7:48
18 [a]Ex. 30:1–10 [b]Ex. 25:18–22

ENCOUNTER *Note* *1 Chr. 28:9*

Found by the Lord

God knows your heart. What an encouragement to every Christian! Seek Him with a willing heart and He will come to you. As you face life's challenges, walk with integrity before God so you can confidently seek His wisdom, guidance, and provision.

28:8 David charged the people to trust in God rather than in him. He was passing away, but it was God who chose the house of David, God who chose Solomon to build the temple, God who gave the commands leading to life and peace, and God who would remain when David was gone. The people did not need to worry when David died, because their king was not their hope; God was.

19 "All *this*," *said David*, [a]"the LORD made me understand in writing, by *His* hand upon me, all the [1]works of these plans."
20 And David said to his son Solomon, [a]"Be strong and of good courage, and do *it*; do not fear nor be dismayed, for the LORD God—my God—*will be* with you. [b]He will not leave you nor forsake you, until you have finished all the work for the service of the house of the LORD.
21 "*Here are* [a]the divisions of the priests and the Levites for all the service of the house of God; and [b]every willing craftsman *will be* with you for all manner of workmanship, for every kind of service; also the leaders and all the people *will be* completely at your command."

Offerings for Building the Temple

29 Furthermore King David said to all the assembly: "My son Solomon, whom alone God has [a]chosen, *is* [b]young and inexperienced; and the work *is* great, because the [1]temple *is* not for man but for the LORD God.
2 "Now for the house of my God I have prepared with all my might: gold for *things to be made of* gold, silver for *things of* silver, bronze for *things of* bronze, iron for *things of* iron, wood for *things of* wood, [a]onyx stones, *stones* to be set, glistening stones of various colors, all kinds of precious stones, and marble slabs in abundance.
3 "Moreover, because I have set my affection on the house of my God, I have given to the house of my God, over and above all that I have prepared for the holy house, my own special treasure of gold and silver:
4 "three thousand talents of gold, of the gold of [a]Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses;
5 "the gold for *things of* gold and the silver for *things of* silver, and for all kinds of work *to be done* by the hands of craftsmen. Who *then* is [a]willing to [1]consecrate himself this day to the LORD?"
6 Then [a]the leaders of the fathers' *houses*, leaders of the tribes of Israel, the captains of thousands and of hundreds, with [b]the officers over the king's work, [c]offered willingly.
7 They gave for the work of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron.
8 And whoever had *precious* stones gave *them* to the treasury of the house of the LORD, into the hand of [a]Jehiel[1] the Gershonite.
9 Then the people rejoiced, for they had offered willingly, because with a loyal heart they had [a]offered willingly to the LORD; and King David also rejoiced greatly.

19 [a]Ex. 25:40 [1]*details*
20 [a]1 Chr. 22:13 [b]Josh. 1:5
21 [a]1 Chr. 24—26 [b]Ex. 35:25–35; 36:1, 2

CHAPTER 29
1 [a]1 Chr. 28:5 [b]1 Kin. 3:7 [1]Lit. *palace*
2 [a]Is. 54:11, 12
4 [a]1 Kin. 9:28
5 [a][2 Cor. 8:5, 12] [1]Lit. *fill his hand*
6 [a]1 Chr. 27:1; 28:1 [b]1 Chr. 27:25–31 [c]Ex. 35:21–35
8 [a]1 Chr. 23:8 [1]Possibly the same as *Jehieli*, 1 Chr. 26:21, 22
9 [a]2 Cor. 9:7
11 [a]1 Tim. 1:17

WORD*Study* **CONSECRATE**

1 Chr. 29:5 The words translated "consecrate" mean literally "fill the hand," but the actual sense is "dedicate oneself for a task." When this word is used with "to God" it always means "to consecrate oneself to God's service." This phrase typically applied to the priesthood (Ex. 28:41; 29:9, 29, 33; Lev. 8:33; 16:32; Judg. 17:5, 12; 1 Kin. 13:33). Chronicles is the only book that applies this term to the whole people of God and not simply the priests. The implication is that the people themselves were a "kingdom of priests" (Ex. 19:6).

ENCOUNTER*Note* *1 Chr. 29:9*

Joyful Offering

There is no joy in giving grudgingly. But when you offer your services and your resources to God willingly, you will experience deep satisfaction. What a privilege to give unselfishly to the One who gives so much to you.

David's Praise to God

10 Therefore David blessed the LORD before all the assembly; and David said:

"Blessed are You, LORD God of Israel,
our Father, forever and ever.
11 [a]Yours, O LORD, *is* the greatness,
The power and the glory,
The victory and the majesty;
For all *that is* in heaven and in
earth *is Yours;*
Yours *is* the kingdom, O LORD,
And You are exalted as head over
all.

28:19 The way God gave David details for the temple was similar to the way He instructed Moses regarding building the tabernacle (Ex. 25:40). Both the tabernacle and the temple were built with human hands, but designed by God.

28:20 David could deliver these encouraging words to Solomon because he had experienced the Lord's presence throughout his entire life. David often sinned against God and blatantly broke His laws. However, the Lord was faithful to walk with David just as He had promised. Solomon could have this same confidence since the Lord had promised to walk with David's son (1 Chr. 17).

29:7 A daric was a Persian coin.

12 [a]Both riches and honor *come* from You,
And You reign over all.
In Your hand *is* power and might;
In Your hand *it is* to make great
And to give strength to all.

13 "Now therefore, our God,
We thank You
And praise Your glorious name.
14 But who *am* I, and who *are* my people,
That we should be able to offer so willingly as this?
For all things *come* from You,
And [1]of Your own we have given You.
15 For [a]we *are* [1]aliens and [2]pilgrims before You,
As *were* all our fathers;
[b]Our days on earth *are* as a shadow,
And without hope.

16 "O LORD our God, all this abundance that we have prepared to build You a house for Your holy name is from Your hand, and *is* all Your own.
17 "I know also, my God, that You [a]test the heart and [b]have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these *things;* and now with joy I have seen Your people, who are present here to offer willingly to You.
18 "O LORD God of Abraham, Isaac, and Israel, our fathers, keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You.
19 "And [a]give my son Solomon a loyal heart to keep Your commandments and Your testimonies and Your statutes, to do all *these things,* and to build the [1]temple for which [b]I have made provision."
20 Then David said to all the assembly, "Now bless the LORD your God." So all the assembly blessed the LORD God of their fathers, and bowed their heads and prostrated themselves before the LORD and the king.

Solomon Anointed King

21 And they made sacrifices to the LORD and offered burnt offerings to the LORD on the next day: a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and [a]sacrifices in abundance for all Israel.
22 So they ate and drank before the LORD with great gladness on that day. And they made Solomon the son of David king the second time, and [a]anointed *him* before the LORD *to be* the leader, and Zadok *to be* priest.
23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.
24 All the leaders and the mighty men, and also all the sons of King David, [a]submitted[1] themselves to King Solomon.
25 So the LORD exalted Solomon exceedingly in the sight of all Israel, and [a]bestowed on him *such* royal majesty as had not been on any king before him in Israel.

The Close of David's Reign

26 Thus David the son of Jesse reigned over all Israel.
27 [a]And the period that he reigned over Israel *was* forty years; [b]seven years he reigned in Hebron, and thirty-three *years* he reigned in Jerusalem.
28 So he [a]died in a good old age, [b]full of days and riches and honor; and Solomon his son reigned in his place.
29 Now the acts of King David, first and last, indeed they *are* written in the [1]book of Samuel the seer, in the book of Nathan the prophet, and in the book of Gad the seer,
30 with all his reign and his might, [a]and the events that happened to him, to Israel, and to all the kingdoms of the lands.

12 [a]Rom. 11:36
14 [1]Lit. *of Your hand*
15 [a]Heb. 11:13, 14 [b]Job 14:2 [1]*sojourners,* temporary residents [2]*transients,* temporary residents in an even more temporary sense
17 [a][1 Chr. 28:9] [b]Prov. 11:20
19 [a][1 Chr. 28:9] [b]1 Chr. 29:1, 2 [1]Lit. *palace*
21 [a]1 Kin. 8:62, 63
22 [a]1 Kin. 1: 32–35, 39
24 [a]Eccl. 8:2 [1]Lit. *gave the hand*
25 [a]1 Kin. 3:13
27 [a]1 Kin. 2:11 [b]2 Sam. 5:5
28 [a]Gen. 25:8 [b]1 Chr. 23:1
29 [1]Lit. *words*
30 [a]Dan. 2:21; 4:23, 25

29:14 David was keenly aware that his ability to give gifts to God was a result of God's goodness to him. All of David's possessions had been given to him by God.

29:22 This reference to being "made king a second time" most likely refers to the fact that the rapidly developing circumstances of Solomon's first anointing (1 Kin. 1:32–40) came as a result of Adonijah's rebellion. This first ceremony was hurried and semiprivate, and lacked all the pageantry of a national occasion. Therefore, Solomon was anointed a second time, with the splendor befitting a king.

THE SECOND BOOK OF THE

CHRONICLES

INTRODUCTION

Originally, 1 and 2 Chronicles were together in one book. Translators of the Septuagint (the Greek translation of the Jewish scriptures), divided them as a matter of convenience. Together, 1 and 2 Chronicles provide a religious history of the Davidic dynasty of Judah. The Hebrew title of these books was "The Words [events] of the Days." Because Chronicles relied upon the books of Samuel and Kings and presented a history from David to the fall of Jerusalem, the Septuagint titled the work "Of Things Omitted" which referred to the materials included that had been left out of Samuel and Kings. However, it was not until Jerome translated the work into Latin in the fourth century A.D. that it became known as Chronicles. Chronicles differs from Kings in that the Chronicler did not attempt to write a royal history of the kings of Israel, but rather focused on the religious life of Judah with an eye upon matters such as the temple, prayer, worship, and the Levites.

SIGNIFICANCE

Chronicles was written to the Jewish community in and around Jerusalem during the Second Temple period. These people were under Persian rule, described in Ezra 9:8, 9 and Nehemiah 9:37 as a time of slavery and great distress. The people were pressured by hostile neighbors (Ezra 3:12), poverty (Neh. 5:2–5), faithless religious behavior (Is. 57:3–13; 65: 3–7; 66:17), and they were in jeopardy of losing their identity through intermarriage (Ezra 9:1, 2; 10:18–44). The Chronicler sought to provide hope and a sense of identity to the people returning from exile. Through the use of genealogies the people were reminded that they were the chosen people of God. Regardless of the fact that they no longer had a Davidic king, Chronicles reminded the people that the throne and kingdom belonged to God and He would continue to rule His people.

Chronicles presents a message of unity among the people of God and attempts to rally the people through worship in the newly constructed temple. The second temple did not match the splendor of the first, but it was the dwelling place of God, and those ministering in Jerusalem were following God's original commands. The worship in the Jerusalem temple was also used as a call to reunite all of Israel, including those who remained in the northern kingdom following the Assyrian destruction.

STRUCTURE

Second Chronicles can be divided into three main sections. The first section (1:1—9:31), a continuation of the united monarchy presented in 1 Chronicles, covers the life of Solomon. Chapter one records the greatness of Solomon while chapters two through nine describe the building and dedication of the temple. The second section (10:1—28:27) recounts the way in which Judah related to the Lord from the rule of Rehoboam to the reign of Ahaz. The last section (29:1—36:23) begins with Hezekiah's cleansing and rededication of the temple and ends with the Babylonian exile of the Judean people.

ENCOUNTERING GOD THROUGH SECOND CHRONICLES

This book continues the fundamental themes of praise, worship, and thanksgiving from First Chronicles. There is a strong emphasis upon God's people serving God wholeheartedly. The kings who found approval in God's eyes, such as Asa, Hezekiah, and Josiah, are all described as serving God with a perfect or whole heart.

The understanding that faithfulness to God will bring blessings and disobedience will ensure God's judgment affords a challenge to modern readers. The examples of good and bad kings give evidence that a person's

integrity before God will determine the manner in which God deals with His people. Throughout Second Chronicles there is a continual message of hope for God's people. Even in the face of God's judgment, there is always a word of hope and restoration (2 Chr. 7:14). This hope of restoration can be a source of joy for Christians today who find themselves in difficult times due to their own disobedience to God.

Solomon Requests Wisdom

CHAPTER 1

NOW [a]Solomon the son of David was strengthened in his kingdom, and [b]the LORD his God *was* with him and [c]exalted him exceedingly.
2 And Solomon spoke to all Israel, to [a]the captains of thousands and of hundreds, to the judges, and to every leader in all Israel, the heads of the fathers' *houses.*
3 Then Solomon, and all the assembly with him, went to [1]the high place that *was* at [a]Gibeon; for the tabernacle of meeting with God was there, which Moses the servant of the LORD had [b]made in the wilderness.
4 [a]But David had brought up the ark of God from Kirjath Jearim to *the place* David had prepared for it, for he had pitched a tent for it at Jerusalem.
5 Now [a]the bronze altar that [b]Bezalel the son of Uri, the son of Hur, had made, [1]he put before the tabernacle of the LORD; Solomon and the assembly sought Him *there.*
6 And Solomon went up there to the bronze altar before the LORD, which *was* at the tabernacle of meeting, and [a]offered a thousand burnt offerings on it.
7 [a]On that night God appeared to Solomon, and said to him, "Ask! What shall I give you?"

1 [a]1 Kin. 2:46 [b]Gen. 39:2 [c]1 Chr. 29:25
2 [a]1 Chr. 27: 1–34
3 [a]1 Kin. 3:4 [b]Ex. 25—27; 35:4—36:38 [1]Place for worship
4 [a]2 Sam. 6: 2–17
5 [a]Ex. 27:1, 2; 38:1, 2 [b]Ex. 31:2 [1]Some authorities *it was there*
6 [a]1 Kin. 3:4
7 [a]1 Kin. 3: 5–14; 9:2

CHARACTER*Study* — SOLOMON — *2 Chr. 1:1*

Solomon's name can be interpreted "his peace," "(God) is peace," or "intact." He was David's tenth son and the second son of Bathsheba (2 Sam. 12:24). Although Solomon was not David's eldest son, he was crowned the third king of Israel with the help of his mother, the prophet Nathan, and David (1 Kin. 1–2). His rule was marked by a period of peace and prosperity for Israel. Solomon is most noted for his wisdom, his building projects, and for his great wealth, acquired through international trade and diplomacy.

For Israel, Solomon's greatest achievement was the building of the temple (1 Kin. 6; 2 Chr. 3). This feat realized God's promise to David (1 Chr. 17) and represented the Lord's continued presence among the people. Along with the construction of the temple, Solomon embarked on a major building program throughout the kingdom. He provided security for the nation by fortifying a number of cities. He had large storage cities created to stockpile Israel's resources. He also developed the temple complex consisting of the palace, the house of the forest of Lebanon, the hall or porch of pillars, the hall for the throne, and a house for the daughter of Pharaoh (1 Kin. 7).

Solomon was famous for his wisdom, which the Bible identifies as a gift from God (1 Chr. 1:7–12; see 1 Kin. 3:5–12). This God-given wisdom enabled the king to administer the nation and to develop extensive trade throughout the Ancient Near East. He was also noted for speaking 3,000 proverbs and 1005 songs (1 Kin. 4:32). Even with this gift of wisdom, Solomon did not continue to follow God. Eventually his disobedience set the stage for the division of the kingdom of Israel. He obtained hundreds of foreign wives through his international relationships, and they contributed to his downfall. Solomon built temples to the foreign gods. His wives turned his heart and his loyalties away from God (11:4, 5), and he eventually built altars in Jerusalem for Chemosh (the god of Moab) and for Molech (the god of the Ammonites). This blatant sin brought God's judgment upon his kingdom (11:9).

Solomon's life reveals a man who sought after God, which resulted in a period of fame and prosperity for him and for the kingdom. However, he was not able to withstand the temptations that accompanied his success. His life reflects a sad commentary and provides a warning to the modern reader: great wisdom and knowledge are not enough unless one is faithful to the Lord. In contrast to his father David, who maintained a heart loyal to God, Solomon did not finish well. He was unable to leave his own son a unified and prosperous kingdom, but rather left a nation in turmoil, on the brink of civil war.

1:1 The account of Solomon is a continuation of David's story. Solomon's reign and his success came as a result of God's promise to David (1 Chr. 17). The covenant underlies the entire record of Solomon, as Chronicles focuses on God's promises being fulfilled rather than on Solomon's accomplishments as king.

1:3 At the outset of Solomon's reign there were two religious centers in Israel. One was at Gibeon, where the tabernacle built by Moses stood. David, however, had taken the Ark of the Covenant to Jerusalem to the site of the eventual temple.

8 And Solomon said to God: "You have shown great [a]mercy to David my father, and have made me [b]king in his place.

ENCOUNTER *Note* *2 Chr. 1:8*

Great Mercy

God's mercy to one generation should be evident to the next. Be intentional in sharing with your children the specific ways God blesses you, for they too benefit from God's mercy. Your children need to be aware of God's continuing gift of grace so they can know how to walk with Him in the same manner.

9 "Now, O LORD God, let Your promise to David my father be established, [a]for You have made me king over a people like the [b]dust of the earth in multitude.
10 [a]"Now give me wisdom and knowledge, that I may [b]go out and come in before this people; for who can judge this great people of Yours?"
11 [a]Then God said to Solomon: "Because this was in your heart, and you have not asked riches or wealth or honor or the life of your enemies, nor have you asked long life—but have asked wisdom and knowledge for yourself, that you may judge My people over whom I have made you king—
12 "wisdom and knowledge *are* granted to you; and I will give you riches and wealth and honor, such as [a]none of the kings have had who *were* before you, nor shall any after you have the like."

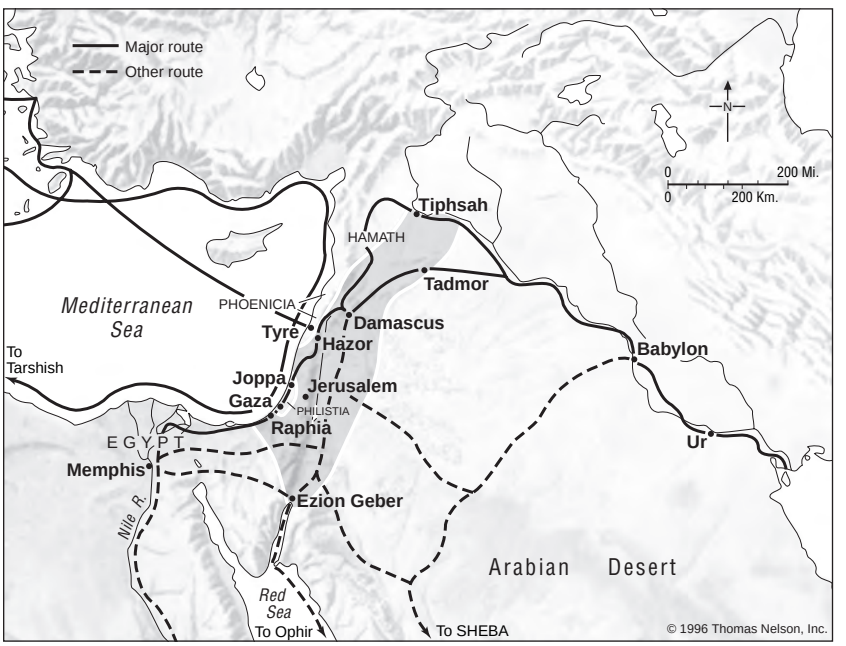
Solomon's Military and Economic Power

13 So Solomon came to Jerusalem from [1]the high place that *was* at Gibeon, from before the tabernacle of meeting, and reigned over Israel.
14 [a]And Solomon gathered chariots and horsemen; he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the king in Jerusalem.
15 [a]Also the king made silver and gold as common in Jerusalem as stones, and he made cedars as abundant as the sycamores which *are* in the lowland.

8 [a]Ps. 18:50 [b]1 Chr. 28:5
9 [a]2 Sam. 7:8–16 [b]Gen. 13:16
10 [a]1 Kin. 3:9 [b]Deut. 31:2
11 [a]1 Kin. 3:11–13
12 [a]2 Chr. 9:22
13 [1]Place for worship
14 [a]1 Kin. 10:26
15 [a]2 Chr. 9:27

1:10 "Go out and come in" signified the daily activities of Solomon's life. He knew He needed wisdom to live his life before His people in a manner that glorified God. Solomon correctly understood that the greatest single need of any leader is God's wisdom.

1:14 Chariot cities were fortified cities located at militarily strategic sites throughout the kingdom. These cities were constructed with large courtyards, storehouses, and stables within the walls. They were located along the major trade roads throughout Israel. Typically, Israel's enemies attacked the country from the north and the northwest. Two chariot cities protecting Israel's trade routes in these regions were Hazor and Megiddo.



2 Chr. 1:13–17 The Spread of Solomon's Fame

16 [a]And Solomon had horses imported from Egypt and Keveh; the king's merchants bought them in Keveh at the *current* price.
17 They also acquired and imported from Egypt a chariot for six hundred *shekels* of silver, and a horse for one hundred and fifty; thus, [1]through their agents, they exported them to all the kings of the Hittites and the kings of Syria.

Solomon Prepares to Build the Temple

2 Then Solomon [a]determined to build a temple for the name of the LORD, and a royal house for himself.
2 [a]Solomon selected seventy thousand men to bear burdens, eighty thousand to quarry *stone* in the mountains, and three thousand six hundred to oversee them.
3 Then Solomon sent to [1]Hiram king of Tyre, saying:

> [a]As you have dealt with David my father, and sent him cedars to build himself a house to dwell in, *so deal with me.*

4 Behold, [a]I am building a temple for the name of the LORD my God, to dedicate *it* to Him, [b]to burn before Him [1]sweet incense, for [c]the continual showbread, for [d]the burnt offerings morning and evening, on the [e]Sabbaths, on the New Moons, and on the [2]set feasts of the LORD our God. This *is an ordinance* forever to Israel.
5 And the temple which I build *will be* great, for [a]our God is greater than all gods.
6 [a]But who is able to build Him a temple, since heaven and the heaven of heavens cannot contain Him? Who *am* I then, that I should build Him a temple, except to burn sacrifice before Him?
7 Therefore send me at once a man skillful to work in gold and silver, in bronze and iron, in purple and crimson and blue, who has skill to engrave with the skillful men who are with me in Judah and Jerusalem, [a]whom David my father provided.
8 [a]Also send me cedar and cypress and algum logs from Lebanon, for I know that your servants have skill to cut timber in Lebanon; and indeed my servants *will be* with your servants,
9 to prepare timber for me in abundance, for the [1]temple which I am about to build *shall be* great and wonderful.
10 [a]And indeed I will give to your servants, the woodsmen who cut timber, twenty thousand kors of ground wheat, twenty thousand kors of barley, twenty thousand baths of wine, and twenty thousand baths of oil.

11 Then Hiram king of Tyre answered in writing, which he sent to Solomon:

> [a]Because the LORD loves His people, He has made you king over them.

12 [1]Hiram also said:

> [a]Blessed *be* the LORD God of Israel, [b]who made heaven and earth, for He has given King David a wise son, endowed with prudence and understanding, who will build a temple for the LORD and a royal house for himself!

13 And now I have sent a skillful man, endowed with understanding, [1]Huram my [2]master *craftsman*
14 [a](the son of a woman of the daughters of Dan, and his father was a man of Tyre), skilled to work in gold and silver, bronze and iron, stone and wood, purple and blue, fine linen and crimson, and to make any engraving and to accomplish any plan which may be given to him, with your skillful men and

16 [a]1 Kin. 10:28; 22:36
17 [1]Lit. *by their hands*

CHAPTER 2
1 [a]1 Kin. 5:5
2 [a]2 Chr. 2:18
3 [a]1 Chr. 14:1 [1]Heb. *Huram;* cf. 1 Kin. 5:1
4 [a]2 Chr. 2:1 [b]Ex. 30:7 [c]Ex. 25:30 [d]Ex. 29:38–42 [e]Num. 28:3, 9–11 [1]Lit. *incense of spices* [2]*appointed*
5 [a]Ps. 135:5
6 [a]1 Kin. 8:27
7 [a]1 Chr. 22:15
8 [a]1 Kin. 5:6
9 [1]Lit. *house*
10 [a]1 Kin. 5:11
11 [a]2 Chr. 9:8
12 [a]1 Kin. 5:7 [b]Rev. 10:6 [1]Heb. *Huram;* cf. 1 Kin. 5:1
13 [1]*Hiram,* 1 Kin. 7:13 [2]Lit. *father,* 1 Kin. 7:13, 14
14 [a]1 Kin. 7:13, 14

ENCOUNTER*Note* *2 Chr. 2:6*

Honoring God

Why should we make a great effort to offer God the best of our skills, resources, and talents? It is not to impress Him and gain His favor. It is because He is God and He deserves nothing less.

1:16 Keveh may have been the same city on the northeast Mediterranean coast later known as Cilicia.

2:4 Solomon made sure Hiram understood that the request for craftsmen and material was not for a structure to bring prestige to the king of Israel, but to worship and glorify the God of Israel.

2:6 The temple was not built as a house for God to exist in, since nothing could contain Him; it was constructed so people would have an appropriate place to offer Him sacrifices and worship.

2:8 "Algum logs" may be an exotic tree found in Ophir, which was probably in southern Arabia in what is now Yemen.

2:10 At the beginning of Solomon's reign, Israel was an agricultural society and did not have the craftsmen required to build the temple. Therefore, Solomon traded grains, wine, and oils for skilled labor from Tyre. The ground wheat would have been about 125,000 bushels. Twenty thousand baths is roughly 115,000 gallons.

2:12 The cooperation between Solomon's and Hiram's workers and the recognition of God's gift of wisdom to Solomon reveals that Israel had been given the rest described in 1 Chronicles 22:9, 10.

with the skillful men of my lord David your father.
15 Now therefore, the wheat, the barley, the oil, and the wine which [a]my lord has spoken of, let him send to his servants.
16 [a]And we will cut wood from Lebanon, as much as you need; we will bring it to you in rafts by sea to [1]Joppa, and you will carry it up to Jerusalem.

17 [a]Then Solomon numbered all the aliens who *were* in the land of Israel, after the census in which [b]David his father had numbered them; and there were found to be one hundred and fifty-three thousand six hundred.
18 And he made [a]seventy thousand of them bearers of burdens, eighty thousand stonecutters in the mountain, and three thousand six hundred overseers to make the people work.

Solomon Builds the Temple

3 Now [a]Solomon began to build the house of the LORD at [b]Jerusalem on Mount Moriah, where [1]*the LORD* had appeared to his father David, at the place that David had prepared on the threshing floor of [c]Ornan[2] the Jebusite.
2 And he began to build on the second *day* of the second month in the fourth year of his reign.
3 This is the foundation [a]which Solomon laid for building the house of God: The length *was* sixty cubits (by cubits according to the former measure) and the width twenty cubits.
4 And the [a]vestibule that *was* in front *of* [1]*the sanctuary* was twenty cubits long across the width of the house, and the height *was* [2]one hundred and twenty. He overlaid the inside with pure gold.
5 [a]The larger [1]room he [b]paneled with cypress which he overlaid with fine gold, and he carved palm trees and chainwork on it.
6 And he decorated the house with precious stones for beauty, and the gold *was* gold from Parvaim.
7 He also overlaid the house—the beams and doorposts, its walls and doors—with gold; and he carved cherubim on the walls.
8 And he made the [a]Most Holy Place. Its length was according to the width of the house, twenty cubits, and its width twenty cubits. He overlaid it with six hundred talents of fine gold.

ENCOUNTER *Note* *2 Chr. 3:8*

God's Awesome Presence

Throughout history people built enormous, elaborate cathedrals and temples to symbolize God's majesty. Yet no human creation begins to compare with the actual presence of God. God's children enter that presence every time they pray.

9 The weight of the nails *was* fifty shekels of gold; and he overlaid the upper [a]area with gold.
10 [a]In the Most Holy Place he made two cherubim, fashioned by carving, and overlaid them with gold.
11 The wings of the cherubim *were* twenty cubits in *overall* length: one wing *of the one cherub was* five cubits, touching the wall of the room, and the other wing *was* five cubits, touching the wing of the other cherub;
12 *one* wing of the other cherub *was* five cubits, touching the wall of the room, and the other wing *also was* five cubits, touching the wing of the other cherub.
13 The wings of these cherubim spanned twenty cubits overall. They stood on their feet, and they faced inward.

15 [a]2 Chr. 2:10
16 [a]1 Kin. 5:8, 9 [1]Heb. *Japho*
17 [a]1 Kin. 5:13; 2 Chr. 8:7, 8 [b]1 Chr. 22:2
18 [a]2 Chr. 2:2

CHAPTER 3

1 [a]1 Kin. 6:1 [b]Gen. 22:2–14 [c]1 Chr. 21:18; 22:1 [1]Lit. *He,* following MT, Vg.; LXX *the* LORD; Tg. *the Angel of the* LORD [2]*Araunah,* 2 Sam. 24:16
3 [a]1 Kin. 6:2
4 [a]1 Kin. 6:3 [1]The holy place, the main room of the temple, 1 Kin. 6:3 [2]So with MT, LXX, Vg.; Arab., some LXX mss., Syr. *twenty*
5 [a]1 Kin. 6:17 [b]1 Kin. 6:15 [1]Lit. *house*
8 [a]Ex. 26:33
9 [a]1 Chr. 28:11
10 [a]1 Kin. 6: 23–28

2:16 Joppa was a small seaport on the coast located between Mount Carmel and Gaza, approximately thirty-five miles west of Jerusalem. The city was a way station for journeying people traveling northward toward Egypt and for northern people traveling south. During Solomon's day, the town served as an outlet to the Mediterranean Sea for Israel. There was a steep forty mile incline from Joppa to Jerusalem.

3:1 King David purchased the land upon which the temple was built, on Mount Moriah, from Ornan when God showed mercy and halted His judgment on His people (1 Chr. 21:18, 26). This may be the site upon which Abraham was told to sacrifice his son Isaac (Gen. 22:2) as he was told to go to the land of Moriah to one of the mountains.

3:2 This was in April.

3:3 Two standards for the cubit were used in Israel, a short cubit (17.4 inches) and a long cubit (20.4 inches). Which "standard of cubit" the Chronicler considers to be the old standard is not clear from the text. Depending on the standard used to build the temple, its measurements would have been 90 by 30 feet or 105 by 35 feet.

3:8 Several grades of gold are mentioned in the description of the temple (2 Chr. 3:4, 6, 8; see 1 Kin. 6:20, 21). While the understanding of ancient metallurgy is inadequate to explain the qualities of the different types of gold, it is clear that the gradations of holiness in progressing to the ark and Most Holy Place was matched by the value and quality of gold that was used. Six hundred talents would be about 23 tons (21 metric tons) of gold. This is a vast quantity of gold, but only a small portion of the gold David is said to have stored for the building (1 Chr. 22:14).

3:9 Fifty shekels is about 22 ounces. Because gold is a soft metal, it would not have been suitable for nails. It was probably used as gold leaf to cover the iron nail heads that held the gold sheets in place on the walls.

3:11 The cherubim's wings stretched completely across the Most Holy Place.

14 And he made the [a]veil of blue, purple, crimson, and fine linen, and wove cherubim into it.
15 Also he made in front of the [1]temple [a]two pillars [2]thirty-five cubits [3]high, and the capital that *was* on the top of each of *them* was five cubits.
16 He made wreaths of chainwork, as in the inner sanctuary, and put *them* on top of the pillars; and he made [a]one hundred pomegranates, and put *them* on the wreaths of chainwork.
17 Then he [a]set up the pillars before the temple, one on the right hand and the other on the left; he called the name of the one on the right hand [1]Jachin, and the name of the one on the left [2]Boaz.

Furnishings of the Temple

4 Moreover he made [a]a bronze altar: twenty cubits was its length, twenty cubits its width, and ten cubits its height.
2 [a]Then he made the [1]Sea of cast *bronze*, ten cubits from one brim to the other; *it was* completely round. Its height *was* five cubits, and a line of thirty cubits measured its circumference.
3 [a]And under it *was* the likeness of oxen encircling it all around, ten to a cubit, all the way around the Sea. The oxen *were* cast in two rows, when it was cast.
4 It stood on twelve [a]oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea *was set* upon them, and all their back parts *pointed* inward.
5 It *was* a handbreadth thick; and its brim was shaped like the brim of a cup, *like* a lily blossom. It contained [1]three thousand baths.
6 He also made [a]ten lavers, and put five on the right side and five on the left, to wash in them; such things as they offered for the burnt offering they would wash in them, but the [1]Sea *was* for the [b]priests to wash in.

14 [a]Ex. 26:31
15 [a]1 Kin. 7:15–20 [1]Lit. *house* [2]*eighteen,* 1 Kin. 7:15; 2 Kin. 25:17; Jer. 52:21 [3]Lit. *long*
16 [a]1 Kin. 7:20
17 [a]1 Kin. 7:21 [1]Lit. *He Shall Establish* [2]Lit. *In It Is Strength*

CHAPTER 4

1 [a]Ex. 27:1, 2
2 [a]1 Kin. 7:23–26 [1]Great laver or basin
3 [a]1 Kin. 7:24–26
4 [a]1 Kin. 7:25
5 [1]About 8,000 gallons; *two thousand,* 1 Kin. 7:26
6 [a]1 Kin. 7:38, 40 [b]Ex. 30:19–21 [1]Great basin
7 [a]1 Kin. 7:49 [b]Ex. 25:31
8 [a]1 Kin. 7:48 [b]1 Chr. 28:17
9 [a]1 Kin. 6:36 [b]2 Kin. 21:5
10 [a]1 Kin. 7:39
11 [a]1 Kin. 7:40–51
12 [a]1 Kin. 7:41
13 [a]1 Kin. 7:20
14 [a]1 Kin. 7:27, 43
16 [a]1 Kin. 7:45 [1]Lit. *father*
17 [1]*Zaretan,* 1 Kin. 7:46
18 [a]1 Kin. 7:47
19 [a]1 Kin. 7:48–50 [b]Ex. 25:30
20 [a]Ex. 27:20, 21

7 [a]And he made ten lampstands of gold [b]according to their design, and set *them* in the temple, five on the right side and five on the left.
8 [a]He also made ten tables, and placed *them* in the temple, five on the right side and five on the left. And he made one hundred [b]bowls of gold.
9 Furthermore [a]he made the court of the priests, and the [b]great court and doors for the court; and he overlaid these doors with bronze.
10 [a]He set the Sea on the right side, toward the southeast.
11 Then [a]Huram made the pots and the shovels and the bowls. So Huram finished doing the work that he was to do for King Solomon for the house of God:
12 the two pillars and [a]the bowl-shaped capitals *that were* on top of the two pillars; the two networks covering the two bowl-shaped capitals which *were* on top of the pillars;
13 [a]four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that *were* on the pillars);
14 he also made [a]carts and the lavers on the carts;
15 one Sea and twelve oxen under it;
16 also the pots, the shovels, the forks—and all their articles [a]Huram his [1]master *craftsman* made of burnished bronze for King Solomon for the house of the LORD.
17 In the plain of Jordan the king had them cast in clay molds, between Succoth and [1]Zeredah.
18 [a]And Solomon had all these articles made in such great abundance that the weight of the bronze was not determined.
19 Thus [a]Solomon had all the furnishings made for the house of God: the altar of gold and the tables on which *was* [b]the showbread;
20 the lampstands with their lamps of pure gold, to burn [a]in the prescribed manner in front of the inner sanctuary,

3:14 The veil separated the Most Holy Place from the sanctuary and prevented anyone from seeing the ark or the cherubim. The veil had cherubim embroidered into it and was made of blue, purple, crimson, and fine linen, just as the veil in the tabernacle had been.

3:17 Jachin means "He Establishes" and Boaz means "In Him Is Strength."

4:2 The Sea of cast bronze was a large water tank placed just inside the southeast corner of the temple. Its nearest equivalent in the tabernacle was the basin (or laver) which stood between the bronze altar and the tent entrance (Ex. 30:18–21). The Sea was used by the priest for washing (Ex. 30:19, 20; 1 Chr. 4:6) in order to cleanse for worship.

4:5 The Sea was filled with 27,000 gallons of water, which would have weighed approximately 110 tons.

4:7 The lamp stands and the tables (for the showbread) represented God's continuing presence with His people. Even in times of darkness and poverty, God continued to be their source of light and food (Deut. 8:3; Ps. 36:8, 9; John 6:35; 8:12).

4:8 The tabernacle only had one table (Ex. 25:23). The temple had ten.

4:11 The shovels were used to remove the ashes and coals from the altar hearth and to place them into pots for removal from the temple. The bowls were containers for the blood of sacrificed animals (Ex. 27:3; 38:3; Num. 4:14).

4:12 Capitals were the top pieces of the pillars. Because of the time and skill needed for the construction of the capitals, the more ornate a capital the greater the prestige of a building. An opulent capital expressed the honor, wealth, and power of the one to whom the building was dedicated.

4:19 The altar of gold stood just before the veil and the Most Holy Place. Incense was burned upon it.

ENCOUNTER*Note* *2 Chr. 4:20*

Holy Light

God ensures that those earnestly seeking His presence can find it. Just as candles always burned in the temple before the Holy of Holies, so God is always prepared to receive those who come to Him.

21 with [a]the flowers and the lamps and the wick-trimmers of gold, of purest gold;
22 the trimmers, the bowls, the ladles, and the censers of pure gold. As for the entry of the [1]sanctuary, its inner doors to the Most Holy *Place,* and the doors of the main hall of the temple, *were* gold.

5 So [a]all the work that Solomon had done for the house of the LORD was finished; and Solomon brought in the things which his father David had dedicated: the silver and the gold and all the furnishings. And he put *them* in the treasuries of the house of God.

The Ark Brought into the Temple

2 [a]Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, in Jerusalem, that they might bring the ark of the covenant of the LORD up [b]from the City of David, which *is* Zion.
3 [a]Therefore all the men of Israel assembled with the king [b]at the feast, which *was* in the seventh month.
4 So all the elders of Israel came, and the [a]Levites took up the ark.
5 Then they brought up the ark, the tabernacle of meeting, and all the holy furnishings that *were* in the tabernacle. The priests and the Levites brought them up.
6 Also King Solomon, and all the congregation of Israel who were assembled with him before the ark, were sacrificing sheep and oxen that could not be counted or numbered for multitude.
7 Then the priests brought in the ark of the covenant of the LORD to its place, into the [a]inner sanctuary of the [1]temple, to the Most Holy *Place,* under the wings of the cherubim.
8 For the cherubim spread *their* wings over the place of the ark, and the cherubim overshadowed the ark and its poles.
9 The poles extended so that the ends of the [a]poles of the ark could be seen from *the holy place,* in front of the inner sanctuary; but they could not be seen from outside. And [1]they are there to this day.
10 Nothing was in the ark except the two tablets which Moses [a]put *there* at Horeb, [1]when the LORD made *a covenant* with the children of Israel, when they had come out of Egypt.
11 And it came to pass when the priests came out of the *Most* Holy *Place* (for all the priests who *were* present had [1]sanctified themselves, without keeping to their [a]divisions),
12 [a]and the Levites *who were* the singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, [b]and with them one hundred and twenty priests sounding with trumpets—
13 indeed it came to pass, when the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying:*

[a]"*For He is* good,
For His mercy *endures* forever,"

that the house, the house of the LORD, was filled with a cloud,

21 [a]Ex. 25:31
22 [1]Lit. *house*

CHAPTER 5

1 [a]1 Kin. 7:51
2 [a]1 Kin. 8:1–9 [b]2 Sam. 6:12
3 [a]1 Kin. 8:2 [b]2 Chr. 7:8–10
4 [a]1 Chr. 15:2, 15
7 [a]2 Chr. 4:20 [1]Lit. *house*
9 [a]Ex. 25:13–15 [1]Lit. *it is*
10 [a]Deut. 10:2, 5 [1]Or *where*
11 [a]1 Chr. 24:1–5 [1]*consecrated*
12 [a]1 Chr. 25:1–7 [b]1 Chr. 13:8; 15:16, 24
13 [a]1 Chr. 16:34, 41; Ps. 100:5; 106:1; 136

HISTORICAL*Encounter*

JOHANN SEBASTIAN BACH

2 Chr. 5:13

Johann Sebastian Bach was one of the greatest Christian musicians of all time. He wrote over one thousand compositions, the vast majority of which were composed for the church. He wrote such masterpieces as *Mass in B Minor, The Passion of St. John,* and *The Passion of St. Matthew.* In reading 2 Chronicles 5:13, he noted in the margin of his Bible, "At a reverent performance of music, God is always at hand with His gracious presence."

5:3 This "feast" would have been the Feast of Tabernacles which commemorated the Israelites' wandering in the wilderness when they and the ark of the covenant had no home.

5:5 The "tabernacle of meeting" was the Mosaic tabernacle. Once the temple was completed, Solomon brought the tabernacle and all its furnishings to the temple.

5:12 Asaph, Heman, and Jeduthun were the heads of the divisions of Levitical musicians (1 Chr. 6:33, 39, 44; 15:17; 16:37, 42; 25:1).

5:13 Praising God and thanking Him were often tied together in Old Testament times (1 Chr. 16:4; 23:30; 29:13; Is. 38:18; Dan 2:23).

14 so that the priests could not [1]continue ministering because of the cloud; [a]for the glory of the LORD filled the house of God.

ENCOUNTER*Note* *2 Chr. 5:14*

The Glory of the Lord

When God makes His presence known it will often interrupt or cancel out our own plans of service for Him. As we serve the Lord, we must be ready and willing to adjust our course of action to glorify Him as He desires.

6 Then [a]Solomon spoke:

"The LORD said He would dwell in
the [b]dark cloud.
2 I have surely built You an exalted
house,
And [a]a place for You to dwell in
forever."

Solomon's Speech upon Completion of the Work

3 Then the king turned around and [a]blessed the whole assembly of Israel, while all the assembly of Israel was standing.
4 And he said: "Blessed *be* the LORD God of Israel, who has fulfilled with His hands *what* He spoke with His mouth to my father David, [a]saying,
5 'Since the day that I brought My people out of the land of Egypt, I have chosen no city from any tribe of Israel *in which* to build a house, that My name might be there, nor did I choose any man to be a ruler over My people Israel.
6 [a]'Yet I have chosen Jerusalem, that My name may be there, and I [b]have chosen David to be over My people Israel.'
7 "Now [a]it was in the heart of my father David to build a [1]temple for the name of the LORD God of Israel.
8 "But the LORD said to my father David, 'Whereas it was in your heart to build a temple for My name, you did well in that it was in your heart.

14 [a]Ex. 40:35
[1]Lit. *stand to minister*

CHAPTER 6

1 [a]1 Kin. 8: 12–21 [b][Lev. 16:2]
2 [a]2 Chr. 7:12
3 [a]2 Sam. 6:18
4 [a]1 Chr. 17:5
6 [a]Deut. 12:5–7 [b]1 Chr. 28:4
7 [a]2 Sam. 7:2
[1]Lit. *house,* and so in vv. 8–10

9 'Nevertheless you shall not build the temple, but your son who will come from your body, he shall build the temple for My [a]name.'
10 "So the LORD has fulfilled His word which He spoke, and I have filled the position of my father David, and [a]sit on the throne of Israel, as the LORD promised; and I have built the temple for the name of the LORD God of Israel.
11 "And there I have put the ark, [a]in which *is* the covenant of the LORD which He made with the children of Israel."

Solomon's Prayer of Dedication

12 [a]Then [1]*Solomon* stood before the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands
13 (for Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the midst of the court; and he stood on it, knelt down on his knees before all the assembly of Israel, and spread out his hands toward heaven);
14 and he said: "LORD God of Israel, [a]*there is* no God in heaven or on earth like You, who keep *Your* [b]covenant and mercy with Your servants who walk before You with all their hearts.
15 [a]"You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled *it* with Your hand, as *it is* this day.
16 "Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, [a]'You shall not fail to have a man sit before Me on the throne of Israel, [b]only if your sons take heed to their way, that they walk in My law as you have walked before Me.'
17 "And now, O LORD God of Israel, let Your word come true, which You have spoken to Your servant David.
18 "But will God indeed dwell with men on the earth? [a]Behold, heaven and the heaven of heavens cannot contain You. How much less this [1]temple which I have built!
19 "Yet regard the prayer of Your ser-

9 [a]1 Chr. 28:3–6
10 [a]1 Kin. 2:12; 10:9
11 [a]2 Chr. 5: 7–10
12 [a]1 Kin. 8:22
[1]Lit. *he*
14 [a][Ex. 15:11] [b][Deut. 7:9]
15 [a]1 Chr. 22:9, 10
16 [a]2 Chr. 7:18 [b]Ps. 132:12
18 [a][2 Chr. 2:6]
[1]Lit. *house*

HISTORICAL*Encounter* **EVAN ROBERTS** *2 Chr. 6:1*

Evan Roberts was a devout young man and a coal miner in Wales. He prayed regularly for God to bring revival to his land. He would take his Bible everywhere he went. One day his Bible was accidentally scorched on the page of 2 Chronicles chapter six, where King Solomon prayed concerning reviving his people. Later, a great awakening would occur in Wales, in large part through the ministry of Roberts, and his scorched Bible would become famous around the world.

6:1 The cloud had previously appeared at Sinai where God revealed His presence (Ex. 20:21; Deut. 4:11; 5:22). The Chronicler's note of the cloud makes a connection between past revelation and the temple.

vant and his supplication, O LORD my God, and listen to the cry and the prayer which Your servant is praying before You:
20 "that Your eyes may be [a]open toward this temple day and night, toward the place where *You* said *You would* put Your name, that You may hear the prayer which Your servant makes [b]toward this place.
21 "And may You hear the supplications of Your servant and of Your people Israel, when they pray toward this place. Hear from heaven Your dwelling place, and when You hear, [a]forgive.
22 "If anyone sins against his neighbor, and is forced to take an [a]oath, and comes *and* takes an oath before Your altar in this temple,
23 "then hear from heaven, and act, and judge Your servants, bringing retribution on the wicked by bringing his way on his own head, and justifying the righteous by giving him according to his [a]righteousness.
24 "Or if Your people Israel are defeated before an [a]enemy because they have sinned against You, and return and confess Your name, and pray and make supplication before You in this temple,
25 "then hear from heaven and forgive the sin of Your people Israel, and bring them back to the land which You gave to them and their fathers.

ENCOUNTER *Note 2 Chr. 6:24, 25*

Making Connections

God speaks to us through our circumstances. When God allows us to experience failure or continual defeat, He may be sending us a strong message. It is foolish to endure continual hardships and yet not seek the Lord for an explanation.

26 "When the [a]heavens are shut up and there is no rain because they have sinned against You, when they pray toward this place and confess Your name, and turn from their sin because You afflict them,
27 "then hear *in* heaven, and forgive the sin of Your servants, Your people Israel, that You may teach them the good way in which they should walk; and send rain on Your land which You have given to Your people as an inheritance.
28 "When there [a]is famine in the land, pestilence or blight or mildew, locusts or grasshoppers; when their enemies besiege them in the land of their cities; whatever plague or whatever [b]sickness *there is*;
29 "whatever prayer, whatever supplication is *made* by anyone, or by all Your people Israel, when each one knows his own burden and his own grief, and spreads out his hands to this temple:
30 "then hear from heaven Your dwelling place, and forgive, and give to everyone according to all his ways, whose heart You know (for You alone [a]know the [b]hearts of the sons of men),
31 "that they may fear You, to walk in Your ways as long as they live in the land which You gave to our fathers.
32 "Moreover, concerning a foreigner, [a]who is not of Your people Israel, but has come from a far country for the sake of Your great name and Your mighty hand and Your outstretched arm, when they come and pray in this temple;
33 "then hear from heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as *do* Your people Israel, and that they may know that [1]this temple which I have built is called by Your name.
34 "When Your people go out to battle against their enemies, wherever You send them, and when they pray to You toward this city which You have chosen and the temple which I have built for Your name,
35 "then hear from heaven their prayer and their supplication, and maintain their cause.
36 "When they sin against You (for *there is* [a]no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them [b]captive to a land far or near;
37 "*yet* when they [1]come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of their captivity, say-

20 [a]2 Chr. 7:15 [b]Dan. 6:10
21 [a][Mic. 7:18]
22 [a]Ex. 22:8–11
23 [a][Job 34:11]
24 [a]2 Kin. 21: 14, 15
26 [a]1 Kin. 17:1
28 [a]2 Chr. 20:9 [b][Mic. 6:13]
30 [a][1 Chr. 28:9] [b][1 Sam. 16:7]
32 [a]John 12:20
33 [1]Lit. *Your name is called upon this house*
36 [a][Rom. 3:9, 19; 5:12] [b]Deut. 28:63–68
37 [1]Lit. *bring back to their hearts*

6:22 An unproven accusation was to be settled by the taking of an oath before the Lord (Ex. 22:11; Num. 5:19). When no person could decide on the guilt or innocence of a person, Solomon asked God to be the righteous Judge.

6:26 Drought and famine were regular occurrences in Israel. As an agrarian society, the nation was dependant upon the seasonal rains (in particular, the early rains to soften the soil for plowing in autumn and the latter rains to nourish the crops before harvest). The rainfall, or lack of it, was a sign of God's blessings or God's anger towards the people (Lev. 26:3, 4; Deut. 11:13, 14; 28:23; Prov. 16:15; Jer. 3:3; 5:24). If God brought drought to the land, the people were to repent of their sin so He would send rain (2 Chr. 7:13, 14).

6:30 God deals uniquely and justly with each person. This prayer was made for the entire nation, but Solomon recognized that God knows each person's heart and He would treat every person based on that individual's integrity before Him (Ezek. 18:1–4).

ing, 'We have sinned, we have done wrong, and have committed wickedness';
38 "and *when* they return to You with all their heart and with all their soul in the land of their captivity, where they have been carried captive, and pray toward their land which You gave to their fathers, the [a]city which You have chosen, and toward the temple which I have built for Your name:
39 "then hear from heaven Your dwelling place their prayer and their supplications, and maintain their cause, and forgive Your people who have sinned against You.
40 "Now, my God, I pray, let Your eyes be [a]open and *let* Your ears *be* attentive to the prayer *made* in this place.

ENCOUNTER *Note* *2 Chr. 6:40*

Open and Attentive

God is always attentive to the cry of His children in distress. His response depends on the condition of our hearts. God is not obligated to rescue us from the consequences of our sin. But He is pleased to respond to a humble prayer of repentance and supplication.

41 "Now[a] therefore,
Arise, O LORD God, to Your [b]resting place,
You and the ark of Your strength.
Let Your priests, O LORD God, be clothed with salvation,
And let Your saints [c]rejoice in goodness.

42 "O LORD God, do not turn away the face of Your Anointed;
[a]Remember the mercies of Your servant David."

Solomon Dedicates the Temple

7 When [a]Solomon had finished praying, [b]fire came down from heaven and consumed the burnt offering and the sacrifices; and [c]the glory of the LORD filled the [1]temple.
2 [a]And the priests could not enter the house of the LORD, because the glory of the LORD had filled the LORD's house.
3 When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the LORD, *saying:*

[a]"For *He is* good,
[b]For His mercy *endures* forever."

4 [a]Then the king and all the people offered sacrifices before the LORD.
5 King Solomon offered a sacrifice of twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.
6 [a]And the priests attended to their services; the Levites also with instruments of the music of the LORD, which King David had made to praise the LORD, saying, "For His mercy *endures* forever," whenever David offered praise by their [1]ministry. [b]The priests sounded trumpets opposite them, while all Israel stood.
7 Furthermore [a]Solomon consecrated the middle of the court that *was* in front of the house of the LORD; for there he offered burnt offerings and the fat of the peace offerings, because the bronze altar which Solomon had made was not able to receive the burnt offerings, the grain offerings, and the fat.
8 [a]At that time Solomon kept the feast seven days, and all Israel with him, a very great assembly [b]from the entrance of Hamath to [c]the[1] Brook of Egypt.
9 And on the eighth day they held a [a]sacred assembly, for they observed the dedication of the altar seven days, and the feast seven days.
10 [a]On the twenty-third day of the seventh month he sent the people away to their tents, joyful and glad of heart for the good that the LORD had done for David, for Solomon, and for His people Israel.
11 Thus [a]Solomon finished the house of the LORD and the king's house; and Solomon successfully accomplished all that came into his heart to make in the house of the LORD and in his own house.

God's Second Appearance to Solomon

12 Then the LORD [a]appeared to Solomon by night, and said to him: "I have heard your prayer, [b]and have chosen this [c]place for Myself as a house of sacrifice.

38 [a]Dan. 6:10
40 [a]2 Chr. 6:20
41 [a]Ps. 132: 8–10, 16 [b]1 Chr. 28:2 [c]Neh. 9:25
42 [a]Ps. 89:49; 132:1, 8–10

CHAPTER 7

1 [a]1 Kin. 8:54 [b]Lev. 9:24 [c]1 Kin. 8:10, 11 [1]Lit. *house*
2 [a]2 Chr. 5:14
3 [a]Ps. 106:1; 136:1 [b]2 Chr. 20:21
4 [a]1 Kin. 8:62, 63
6 [a]1 Chr. 15:16 [b]2 Chr. 5:12 [1]Lit. *hand*
7 [a]1 Kin. 8: 64–66; 9:3
8 [a]1 Kin. 8:65 [b]1 Kin. 4:21, 24 [c]Josh. 13:3 [1]The Shihor, 1 Chr. 13:5
9 [a]Lev. 23:36
10 [a]1 Kin. 8:66
11 [a]1 Kin. 9:1
12 [a]1 Kin. 3:5; 11:9 [b]Deut. 12:5, 11 [c]2 Chr. 6:20

7:1 Chapter 7 provides the central message for 2 Chronicles and is one of the most important chapters in the Old Testament. This chapter provides hope for anyone in distress who calls upon the name of the Lord.

7:8 Hamath represented the farthest northern point, and the Brook of Egypt represented the southernmost extent of Solomon's kingdom.

7:9 A solemn assembly or sacred assembly was a time for the people to gather for extended reflection, confession, and repentance.

7:12 The theme of answered prayer is pivotal to this chapter, but it is also a key to the teachings of Jesus. Christians are assured that God hears and answers prayers offered in Jesus' name (John 14:13, 14).

13 [a]"When I shut up heaven and there is
no rain, or command the locusts to de-
vour the land, or send pestilence among
My people,
14 "if My people who are [a]called by My
name will [b]humble themselves, and
pray and seek My face, and turn from
their wicked ways, [c]then I will hear from
heaven, and will forgive their sin and
heal their land.

ENCOUNTER *Note* — *2 Chr. 7:14*

Restoration

God wants to restore His people to Himself. He provides reconciliation to us if we will humble ourselves through repentance and seek Him earnestly. There is no need to despair in our sin. God has taken the initiative by asking us to turn from our wicked ways and seek Him so we may experience His healing forgiveness.

15 "Now [a]My eyes will be open and My
ears attentive to prayer *made* in this
place.
16 "For now [a]I have chosen and [1]sanctified this house, that My name may be there forever; and [2]My eyes and [3]My heart will be there perpetually.
17 [a]"As for you, if you walk before Me
as your father David walked, and do ac-
cording to all that I have commanded
you, and if you keep My statutes and My
judgments,
18 "then I will establish the throne of
your kingdom, as I covenanted with
David your father, saying, [a]'You shall
not fail *to have* a man as ruler in Israel.'
19 [a]"But if you turn away and forsake
My statutes and My commandments
which I have set before you, and go and
serve other gods, and worship them,
20 [a]"then I will uproot them from My
land which I have given them; and this
house which I have [1]sanctified for My
name I will cast out of My sight, and will
make it a proverb and a [b]byword among
all peoples.
21 "And *as for* [a]this [1]house, which [2]is
exalted, everyone who passes by it will
be [b]astonished and say, [c]'Why has the
LORD done thus to this land and this
house?'
22 "Then they will answer, 'Because
they forsook the LORD God of their fa-
thers, who brought them out of the land
of Egypt, and embraced other gods, and
worshiped them and served them; there-
fore He has brought all this calamity on
them.' "

13 [a]2 Chr. 6:26–28
14 [a][Is. 43:7] [b][James 4:10] [c]2 Chr. 6:27, 30
15 [a]2 Chr. 6:20, 40
16 [a]2 Chr. 6:6 [1]*set apart* [2]My attention [3]My concern
17 [a]1 Kin. 9:4
18 [a]2 Chr. 6:16
19 [a]Lev. 26:14, 33
20 [a]Deut. 28:63–68 [b]Ps. 44:14 [1]*set apart*
21 [a]2 Kin. 25:9 [b]2 Chr. 29:8 [c][Deut. 29:24, 25] [1]Temple [2]Or *was*

WORD *Study* — EMBRACE

2 Chr. 7:22 The Hebrew word *chazaq,* meaning "to embrace," can mean to strengthen, prevail, harden, become strong, grow firm, or be resolute. In this verse, it carries the meaning "to hold on strong to." Clinging to false gods would bring about God's judgment.

Solomon's Additional Achievements

CHAPTER 8

8 It [a]came to pass at the end of [b]twenty
years, when Solomon had built the
house of the LORD and his own house,
2 that the cities which [1]Hiram had
given to Solomon, Solomon built them;
and he settled the children of Israel
there.
3 And Solomon went to Hamath Zobah
and seized it.
4 [a]He also built Tadmor in the wilder-
ness, and all the storage cities which he
built in [b]Hamath.
5 He built Upper Beth Horon and
[a]Lower Beth Horon, fortified cities *with*
walls, gates, and bars,
6 also Baalath and all the storage cities
that Solomon had, and all the chariot
cities and the cities of the cavalry, and
all that Solomon [a]desired to build in
Jerusalem, in Lebanon, and in all the
land of his dominion.
7 [a]All the people *who were* left of the
Hittites, Amorites, Perizzites, Hivites,
and Jebusites, who *were* not of Israel—
8 that is, their descendants who were
left in the land after them, whom the
children of Israel did not destroy—from
these Solomon raised forced labor, as it
is to this day.
9 But Solomon did not make the chil-
dren of Israel [1]servants for his work.
Some *were* men of war, captains of his
officers, captains of his chariots, and his
cavalry.
10 And others *were* chiefs of the offi-
cials of King Solomon: [a]two hundred
and fifty, who ruled over the people.
11 Now Solomon [a]brought the daugh-
ter of Pharaoh up from the City of David
to the house he had built for her, for he

1 [a]1 Kin. 9:10–14 [b]1 Kin.6:38—7:1
2 [1]Heb. *Huram,* 2 Chr. 2:3
4 [a]1 Kin. 9:17, 18 [b]1 Chr. 18:3, 9
5 [a]1 Chr. 7:24
6 [a]2 Chr. 7:11
7 [a]1 Kin. 9:20
9 [1]*slaves*
10 [a]1 Kin. 9:23
11 [a]1 Kin. 3:1; 7:8; 9:24; 11:1

7:15 This verse reveals the answers to Solomon's prayers in chapter six for God to open His eyes and ears to the Israelites (2 Chr. 6:19–21, 23, 25, 27, 30, 33, 35, 39, 40).

8:4 Hamath and Tadmor were two cities that controlled the trade moving from Israel to Mesopotamia in the north. Hamath was located on the main coastal highway called the Way of the Sea or the *Via Maris,* and Tadmor controlled the shortcut through the Arabian desert to Mari. Dominance of these cities was essential to Solomon's commercial activities.

said, "My wife shall not dwell in the house of David king of Israel, because *the places* to which the ark of the LORD has come are holy."
12 Then Solomon offered burnt offerings to the LORD on the altar of the LORD which he had built before the vestibule,
13 according to the [a]daily rate, offering according to the commandment of Moses, for the Sabbaths, the New Moons, and the [b]three appointed yearly [c]feasts—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles.
14 And, according to the [1]order of David his father, he appointed the [a]divisions of the priests for their service, [b]the Levites for their duties (to praise and serve before the priests) as the duty of each day required, and the [c]gatekeepers by their divisions at each gate; for so David the man of God had commanded.
15 They did not depart from the command of the king to the priests and Levites concerning any matter or concerning the [a]treasuries.
16 Now all the work of Solomon was well-ordered [1]from the day of the foundation of the house of the LORD until it was finished. So the house of the LORD was completed.

ENCOUNTER*Note* *2 Chr. 8:16*

Finished Work

Great satisfaction comes from completing our work for the Lord. When God gives us an assignment and we fulfill it faithfully and diligently, we bring glory to God. How blessed is the life that is characterized by completed divine assignments.

17 Then Solomon went to [a]Ezion Geber and [1]Elath on the seacoast, in the land of Edom.
18 [a]And Hiram sent him ships by the hand of his servants, and servants who knew the sea. They went with the servants of Solomon to [b]Ophir, and acquired four hundred and fifty talents of gold from there, and brought it to King Solomon.

13 [a]Num. 28:3, 9, 11, 26; 29:1 [b]Ex. 23:14–17; 34:22, 23 [c]Lev. 23:1–44
14 [a]1 Chr. 24:3 [b]1 Chr. 25:1 [c]1 Chr. 9:17; 26:1 [1]*ordinance*
15 [a]1 Chr. 26: 20–28
16 [1]So with LXX, Syr., Vg.; MT *as far as*
17 [a]1 Kin. 9:26 [1]Heb. *Eloth*, 2 Kin. 14:22
18 [a]2 Chr. 9:10, 13 [b]1 Chr. 29:4

The Queen of Sheba's Praise of Solomon

9 Now [a]when the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test Solomon with hard questions, *having* a very great retinue, camels that bore spices, gold in abundance, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart.
2 So Solomon answered all her questions; there was nothing so difficult for Solomon that he could not explain it to her.
3 And when the queen of Sheba had seen the wisdom of Solomon, the house that he had built,
4 the food on his table, the seating of his servants, the service of his waiters and their apparel, his [a]cupbearers and their apparel, and his entryway by which he went up to the house of the LORD, there was no more spirit in her.

WORD*Study* SPIRIT (BREATH)

2 Chr. 9:4 "No more spirit in her" or "she was left breathless" is a phrase also used in 1 Kings 10:5 and Joshua 2:11; 56:1. On each occasion this phrase describes a non-Israelite who was amazed at what God had done. The queen was speechless at the wisdom God had granted Solomon. After her initial surprise, she immediately gave praise to God for what He had done in Israel (2 Chr. 9:8).

ENCOUNTER*Note* *2 Chr. 9:4*

Acknowledging God's Blessings

God's blessings often bring amazement to a watching world. People attempt to accumulate learning and wealth through their own strength, but when God grants His blessings, the world cannot help but notice. When God displays His power, it is up to you to help others recognize what has happened so they can acknowledge God as the source.

CHAPTER 9
1 [a][Matt. 12:42]
4 [a]Neh. 1:11

5 Then she said to the king: "*It was* a true report which I heard in my own

8:13 The basic daily requirement for sacrifice was the burnt offerings together with incense (Num. 28:1–8).

8:17 Ezion Geber and Elath were located on the northern end of the east branch of the Red Sea.

8:18 The location of Ophir is a matter of debate. Suggested locations include India, the coast of Africa, and west or south Arabia (1 Chr. 29:4). The voyage took three years from Ezion-Geber (1 Kin. 10:22).

9:1 The queen of Sheba was probably from ancient Saba (present-day Yemen). While the fame of Solomon's wisdom was widespread, her visit was likely also related to her country's commercial interest in the trade of frankincense and myrrh. For her nation to trade these commodities in the Mediterranean region, she would have to negotiate with Solomon who held a monopoly on the overland trade routes (Ezek. 27:22, 23). In addition, Solomon's shipping ventures with Hiram may have been impacting Sheba's profits.

land about your words and your wisdom.
6 "However I did not believe their words until I came and saw with my own eyes; and indeed the half of the greatness of your wisdom was not told me. You exceed the fame of which I heard.
7 "Happy *are* your men and happy *are* these your servants, who stand continually before you and hear your wisdom!
8 "Blessed be the LORD your God, who delighted in you, setting you on His throne *to be* king for the LORD your God! Because your God has [a]loved Israel, to establish them forever, therefore He made you king over them, to do justice and righteousness."
9 And she gave the king one hundred and twenty talents of gold, spices in great abundance, and precious stones; there never were any spices such as those the queen of Sheba gave to King Solomon.
10 Also, the servants of Hiram and the servants of Solomon, [a]who brought gold from Ophir, brought [1]algum wood and precious stones.
11 And the king made walkways *of* the [1]algum wood for the house of the LORD and for the king's house, also harps and stringed instruments for singers; and there were none such *as these* seen before in the land of Judah.
12 Now King Solomon gave to the queen of Sheba all she desired, whatever she asked, *much more* than she had brought to the king. So she turned and went to her own country, she and her servants.

Solomon's Great Wealth

13 [a]The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold,
14 besides *what* the traveling merchants and traders brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.
15 And King Solomon made two hundred large shields of hammered gold; six hundred *shekels* of hammered gold went into each shield.
16 *He* also *made* three hundred shields of hammered gold; [1]three hundred *shekels* of gold went into each shield. The king put them in the [a]House of the Forest of Lebanon.
17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.
18 The throne *had* six steps, with a footstool of gold, *which were* fastened to the throne; there were [1]armrests on either side of the place of the seat, and two lions stood beside the armrests.
19 Twelve lions stood there, one on each side of the six steps; nothing like *this* had been made for any *other* kingdom.
20 All King Solomon's drinking vessels *were* gold, and all the vessels of the House of the Forest of Lebanon *were* pure gold. Not *one was* silver, for this was accounted as nothing in the days of Solomon.
21 For the king's ships went to [a]Tarshish with the servants of [1]Hiram. Once every three years the [2]merchant ships came, bringing gold, silver, ivory, apes, and [3]monkeys.
22 So King Solomon surpassed all the kings of the earth in riches and wisdom.
23 And all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.
24 Each man brought his present: articles of silver and gold, garments, [a]armor, spices, horses, and mules, at a set rate year by year.
25 Solomon [a]had four thousand stalls for horses and chariots, and twelve thousand horsemen whom he stationed in the chariot cities and with the king at Jerusalem.
26 [a]So he reigned over all the kings [b]from [1]the River to the land of the Philistines, as far as the border of Egypt.
27 [a]The king made silver *as common* in Jerusalem as stones, and he made cedar trees [b]as abundant as the sycamores which *are* in the lowland.
28 [a]And they brought horses to Solomon from Egypt and from all lands.

Death of Solomon

29 [a]Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, in the prophecy of [b]Ahijah the Shilonite, and in the visions of [c]Iddo the seer concerning Jeroboam the son of Nebat?
30 [a]Solomon reigned in Jerusalem over all Israel forty years.

8 [a]Deut. 7:8
10 [a]2 Chr. 8:18 [1]*almug,* 1 Kin. 10:11, 12
11 [1]*almug,* 1 Kin. 10:11, 12
13 [a]1 Kin. 10: 14–29
16 [1]*three minas,* 1 Kin. 10:17
[a]1 Kin. 7:2
18 [1]Lit. *hands*
21 [a]2 Chr. 20: 36, 37 [1]Heb. *Huram;* cf. 1 Kin. 10: 22 [2]Lit. *ships of Tarshish,* deep-sea vessels [3]Or *peacocks*
24 [a]1 Kin. 20:11
25 [a]1 Kin. 4:26; 10:26
26 [a]1 Kin. 4:21 [b]Gen. 15:18 [1]The Euphrates
27 [a]1 Kin. 10:27 [b]2 Chr. 1:15–17
28 [a]2 Chr. 1:16
29 [a]1 Kin. 11:41 [b]1 Kin. 11:29 [c]2 Chr. 12:15; 13:22
30 [a]1 Kin. 4:21; 11:42, 43

9:13 The weight of gold Solomon received annually in taxes was twenty-five tons.

9:15 These shields did not remain in Israel's hands for long. Shortly after Solomon's rule ended, the pharaoh Shishak attacked Jerusalem and carried the shields to Egypt (2 Chr. 12:9).

9:22 The wealth described in this chapter reveals that, like David, Solomon's desire was to establish proper religious priorities. The resulting prosperity in his life and the kingdom provides a stark contrast to the troubles Saul's rule brought on the people due to his spiritual carelessness in religious matters.

9:24 These would have been the kings of vassal states who were obligated to pay tribute to Solomon annually.

9:29 The prophet Nathan had been David's counselor as well as Solomon's (1 Kin. 1:8, 11). Ahijah the Shilonite would choose Jeroboam to be the first king of northern Israel (1 Kin. 11:26–40). He would later condemn Jeroboam (1 Kin. 14:1–16).

31 Then Solomon [1]rested with his fathers, and was buried in the City of David his father. And Rehoboam his son reigned in his place.

The Revolt Against Rehoboam

10 And [a]Rehoboam went to Shechem, for all Israel had gone to Shechem to make him king.
2 So it happened, when Jeroboam the son of Nebat heard *it* (he was in Egypt, [a]where he had fled from the presence of King Solomon), that Jeroboam returned from Egypt.
3 Then they sent for him and called him. And Jeroboam and all Israel came and spoke to Rehoboam, saying,
4 "Your father made our yoke heavy; now therefore, lighten the burdensome service of your father and his heavy yoke which he put on us, and we will serve you."
5 So he said to them, "Come back to me after three days." And the people departed.
6 Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, saying, "How do you advise *me* to answer these people?"
7 And they spoke to him, saying, "If you are kind to these people, and please them, and speak good words to them, they will be your servants forever."
8 [a]But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him.
9 And he said to them, "What advice do you give? How should we answer this people who have spoken to me, saying,

31 [1]Died and joined his ancestors

CHAPTER 10
1 [a]1 Kin. 12:1–20
2 [a]1 Kin. 11:40
8 [a]1 Kin. 12:8–11

WORD*Study* **GOOD WORDS**

2 Chr. 10:7 "Good words" carried more significance than simply speaking kindly to the representative of the northern tribes. This phrase implied a treaty, pact, or concord, and in other occurrences in the Old Testament had the sense of making an agreement (1 Sam. 20:23; Is. 8:10; Zech. 1:13). In the context of this verse, the elders were suggesting Rehoboam make an agreement to formally change his father's harsh policies.

ENCOUNTER*Note* *2 Chr. 10:8*

Wisdom Rejected

It is a sad situation when good advice is rejected. God will often use those around you to share His wisdom with you. But you must recognize that God is speaking to you. If you are proud, overly sensitive, or closed minded, you will miss God's word and suffer the consequences.

CHARACTER*Study* **JEROBOAM I** *2 Chr. 10:2*

Jeroboam I was the first king of the northern kingdom of Israel. Jeroboam is first mentioned in the Bible as an official in Solomon's administration. He oversaw the labor force that was needed from the house of Joseph to maintain the state's aggressive building policies (1 Kin. 11:28). As Jeroboam traveled to Jerusalem, he was confronted by the prophet Ahijah the Shilonite who prophesied that Jeroboam would one day be the king over ten of the tribes of Israel whom God was going to take from Solomon (1 Kin. 11:31). Jeroboam was forced to flee to Egypt once Solomon became aware of this prophecy (1 Kin. 11:40). At Solomon's death, the ten northern tribes were at the point of rebelling against the crown due to their harsh treatment under Solomon (1 Kin. 12:4). When Rehoboam refused to ease their plight, they broke from Jerusalem's rule and enthroned Jeroboam as king of the northern kingdom of Israel (1 Kin. 12:16–20). As Jeroboam took the throne, he was concerned because the religious center for his people was still the Jerusalem temple, located in the rival state of Judah. Therefore, he established two new worship centers in Dan and Bethel. He created two golden calves to be worshiped in these centers in addition to establishing a new priesthood drawn from outside the house of Levi (1 Kin. 12:25–33). Jeroboam's development of these alternate worship centers was the sin that marked his life and plagued the northern kingdom. All the subsequent kings who refused to stop the worship at Dan and Bethel would be charged with "the sin of Jeroboam."

9:31 Rehoboam was Solomon's son by his wife Naamah of Ammon (2 Chr. 12:13). He was forty-one when he became king.

10:4 The northern tribes' accusations against Solomon were significant. The terms "harsh labor" and "heavy yoke" were the same claims that had been set against Pharaoh during Israel's bondage in Egypt (Ex. 5:9; 6:6, 7, 9; Lev. 26:13).

'Lighten the yoke which your father put on us'?"
10 Then the young men who had grown up with him spoke to him, saying, "Thus you should speak to the people who have spoken to you, saying, 'Your father made our yoke heavy, but you make *it* lighter on us'—thus you shall say to them: 'My little *finger* shall be thicker than my father's waist!
11 'And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I *will chastise you* with [1]scourges!' "
12 So [a]Jeroboam and all the people came to Rehoboam on the third day, as the king had directed, saying, "Come back to me the third day."
13 Then the king answered them roughly. King Rehoboam rejected the advice of the elders,
14 and he spoke to them according to the advice of the young men, saying, [1]"My father made your yoke heavy, but I will add to it; my father chastised you with whips, but I *will chastise you* with [2]scourges!"
15 So the king did not listen to the people; [a]for the turn *of events* was from God, that the LORD might fulfill His [b]word, which He had spoken by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.
16 Now when all Israel *saw* that the king did not listen to them, the people answered the king, saying:

"What share have we in David?
We have no inheritance in the son of Jesse.
Every man to your tents, O Israel!
Now see to your own house,
O David!"

So all Israel departed to their tents.
17 But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah.
18 Then King Rehoboam sent Hadoram, who *was* in charge of revenue; but the children of Israel stoned him with stones, and he died. Therefore King Rehoboam mounted *his* chariot in haste to flee to Jerusalem.

11 [1]Scourges with points or barbs, lit. *scorpions*
12 [a]1 Kin. 12: 12–14
14 [1]So with many Heb. mss., LXX, Syr., Vg. (cf. v. 10; 1 Kin. 12:14); MT / [2]Lit. *scorpions*
15 [a]1 Chr. 5:22 [b]1 Kin. 11:29–39
19 [a]1 Kin. 12:19

CHAPTER 11
1 [a]1 Kin. 12: 21–24
2 [a]1 Chr. 12:5
14 [a]Num. 35: 2–5 [b]2 Chr. 13:9
15 [a]1 Kin. 12: 31; 13:33; 14:9 [b][Lev. 17:7] [c]1 Kin. 12:28 [1]Places for pagan worship
16 [a]2 Chr. 14:7 [1]Lit. *after them*

19 [a]So Israel has been in rebellion against the house of David to this day.
11 Now [a]when Rehoboam came to Jerusalem, he assembled from the house of Judah and Benjamin one hundred and eighty thousand chosen *men* who were warriors, to fight against Israel, that he might restore the kingdom to Rehoboam.
2 But the word of the LORD came [a]to Shemaiah the man of God, saying,
3 "Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,
4 'Thus says the LORD: "You shall not go up or fight against your brethren! Let every man return to his house, for this thing is from Me." ' " Therefore they obeyed the words of the LORD, and turned back from attacking Jeroboam.

Rehoboam Fortifies the Cities

5 So Rehoboam dwelt in Jerusalem, and built cities for defense in Judah.
6 And he built Bethlehem, Etam, Tekoa,
7 Beth Zur, Sochoh, Adullam,
8 Gath, Mareshah, Ziph,
9 Adoraim, Lachish, Azekah,
10 Zorah, Aijalon, and Hebron, which are in Judah and Benjamin, fortified cities.
11 And he fortified the strongholds, and put captains in them, and stores of food, oil, and wine.
12 Also in every city *he put* shields and spears, and made them very strong, having Judah and Benjamin on his side.

Priests and Levites Move to Judah

13 And from all their territories the priests and the Levites who *were* in all Israel took their stand with him.
14 For the Levites left [a]their commonlands and their possessions and came to Judah and Jerusalem, for [b]Jeroboam and his sons had rejected them from serving as priests to the LORD.
15 [a]Then he appointed for himself priests for the [1]high places, for [b]the demons, and [c]the calf idols which he had made.
16 [a]And [1]after *the Levites left,* those from all the tribes of Israel, such as set

10:15 The books of Kings and Chronicles reveal that Solomon, Rehoboam, and Jeroboam shared the blame for the kingdom's division. The heavy yoke Solomon laid upon the northern tribes (2 Chr. 10:4, 9–11, 14), Jeroboam's rebellion (2 Chr. 10:19; 13:6, 7; see 1 Kin. 11:26–40) and Rehoboam's refusal to take council from the elders (2 Chr. 10:6–8, 13) all contributed to the fracture of the nation. God ultimately allowed the division as a cumulative result of the sin of these men.

10:19 Even at its zenith, Israel could not match the power of nations such as Assyria or Egypt. The Israelites always depended upon God for protection. Dividing their nation in two crippled both nations making them perennially vulnerable to the surrounding nations.

11:2 Shemaiah was also a writing prophet (2 Chr. 12:15).

11:3 This time God did not let Rehoboam have his own way (2 Chr. 11:1). Rehoboam had contributed to the split of the kingdom, but God desired peace even in the midst of a divided state. God reminded Rehoboam, through Shemaiah, that He, the Lord, was sovereign over Israel (11:4).

11:16 The kingdom of God consists of those whose hearts are set to follow the Lord and seek His will for their lives (1 Chr. 13:3; 28:9; 2 Chr. 7:14; 15:4, 15). Unfortunately Rehoboam was not to be counted among these people (12:14).

ENCOUNTER Note 2 Chr. 11:14

Faithfulness at a Cost

A call to serve God does not change when circumstances become difficult or when our service costs us financially. When our loyalty to God requires personal sacrifice, we must remember that God's continual witness in scripture states that He rewards those who remain faithful to Him.

their heart to seek the LORD God of Israel, [b]came to Jerusalem to sacrifice to the LORD God of their fathers.
17 So they [a]strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong for three years, because they walked in the way of David and Solomon for three years.

The Family of Rehoboam

18 Then Rehoboam took for himself as wife Mahalath the daughter of Jerimoth the son of David, *and of* Abihail the daughter of [a]Eliah the son of Jesse.
19 And she bore him children: Jeush, Shamariah, and Zaham.
20 After her he took [a]Maachah the [1]granddaughter of [b]Absalom; and she bore him [c]Abijah, Attai, Ziza, and Shelomith.
21 Now Rehoboam loved Maachah the granddaughter of Absalom more than all his [a]wives and his concubines; for he took eighteen wives and sixty concubines, and begot twenty-eight sons and sixty daughters.
22 And Rehoboam [a]appointed [b]Abijah the son of Maachah as chief, *to be* leader among his brothers; for he *intended* to make him king.
23 He dealt wisely, and [1]dispersed some of his sons throughout all the territories of Judah and Benjamin, to every [a]fortified city; and he gave them provisions in abundance. He also sought many wives *for them.*

Egypt Attacks Judah

12 Now [a]it came to pass, when Rehoboam had established the kingdom and had strengthened himself, that [b]he forsook the law of the LORD, and all Israel along with him.

[b] 2 Chr. 15:9, 10; 30:11, 18
17 [a] 2 Chr. 12:1, 13
18 [a] 1 Sam. 16:6
20 [a] 2 Chr. 13:2
[b] 1 Kin. 15:2
[c] 1 Kin. 14:31
[1] Lit. *daughter,* but in the broader sense of granddaughter
21 [a] Deut. 17:17
22 [a] Deut. 21:15–17
[b] 2 Chr. 13:1
23 [a] 2 Chr. 11:5
[1] *distributed*

CHAPTER 12
1 [a] 2 Chr. 11:17
[b] 1 Kin. 14:22–24
2 [a] 1 Kin. 11:40; 14:25
3 [a] 2 Chr. 16:8
5 [a] 2 Chr. 11:2
6 [a] [James 4:10]
[b] Ex. 9:27
7 [a] 1 Kin. 21:28, 29
8 [a] Is. 26:13
[b] [Deut. 28:47, 48]

ENCOUNTER Note 2 Chr. 12:1

Departing During Peaceful Times

When we face persecution or difficulties, we can be tempted to abandon our faith. However, there is also a danger in times of peace and prosperity, of turning away from God to serve ourselves. We must guard our hearts at all times and walk faithfully before God, recognizing that our prosperity is a gift from Him.

2 [a]And it happened in the fifth year of King Rehoboam *that* Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,
3 with twelve hundred chariots, sixty thousand horsemen, and people without number who came with him out of Egypt—[a]the Lubim and the Sukkiim and the Ethiopians.
4 And he took the fortified cities of Judah and came to Jerusalem.
5 Then [a]Shemaiah the prophet came to Rehoboam and the leaders of Judah, who were gathered together in Jerusalem because of Shishak, and said to them, "Thus says the LORD: 'You have forsaken Me, and therefore I also have left you in the hand of Shishak.' "
6 So the leaders of Israel and the king [a]humbled themselves; and they said, [b]"The LORD *is* righteous."
7 Now when the LORD saw that they humbled themselves, [a]the word of the LORD came to Shemaiah, saying, "They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance. My wrath shall not be poured out on Jerusalem by the hand of Shishak.
8 "Nevertheless [a]they will be his servants, that they may distinguish [b]My service from the service of the kingdoms of the nations."

11:18 Mahalath may have been David's great-granddaughter.

11:20 Maachah's son Abijah would eventually succeed Rehoboam (2 Chr. 12:16).

12:1 There was a natural progression in Rehoboam's situation. First, Rehoboam forsook the Lord's law. This abandonment led to transgressions against God. Neglecting God's word loosened the restraint that kept Rehoboam's people from sinning against Him.

12:2 Shishak (also known as Sheshonk I) was the founder of the Twenty-second Dynasty in Egypt. According to inscriptions on the temple walls of Amon in Karnak, Shishak captured over 150 towns in Palestine during this campaign against Judah.

12:3 The Lubim were the Libyans. The Sukkiim were desert tribes, perhaps from western Libya.

12:7 "Some deliverance" can be translated as "in a little while" and resembles the words in Ezra 9:8, 9.

12:8 Their defeat by Shishak reminded the people of Judah that service to God and obedience to His commandments are preferable to serving a foreign king. Their experience revealed how foolish it was to exchange allegiance to God for the domination of another ruler.

9 [a]So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD and the treasures of the king's house; he took everything. He also carried away the gold shields which Solomon had [b]made.
10 Then King Rehoboam made bronze shields in their place, and committed *them* [a]to the hands of the captains of the guard, who guarded the doorway of the king's house.
11 And whenever the king entered the house of the LORD, the guard would go and bring them out; then they would take them back into the guardroom.
12 When he humbled himself, the wrath of the LORD turned from him, so as not to destroy *him* completely; and things also went well in Judah.

The End of Rehoboam's Reign

13 Thus King Rehoboam strengthened himself in Jerusalem and reigned. Now [a]Rehoboam *was* forty-one years old when he became king; and he reigned seventeen years in Jerusalem, [b]the city which the LORD had chosen out of all the tribes of Israel, to put His name there. His mother's name *was* Naamah, an [c]Ammonitess.
14 And he did evil, because he did not prepare his heart to seek the LORD.
15 The acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, [a]and of Iddo the seer concerning genealogies? [b]And *there were* wars between Rehoboam and Jeroboam all their days.
16 So Rehoboam [1]rested with his fathers, and was buried in the City of David. Then [a]Abijah[2] his son reigned in his place.

Abijah Reigns in Judah

13 In [a]the eighteenth year of King Jeroboam, Abijah became king over [b]Judah.
2 He reigned three years in Jerusalem. His mother's name *was* [1]Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.
3 Abijah set the battle in order with an army of valiant warriors, four hundred thousand choice men. Jeroboam also drew up in battle formation against him with eight hundred thousand choice men, mighty men of valor.

9 [a]1 Kin. 14:25, 26 [b]2 Chr. 9:15, 16
10 [a]1 Kin. 14:27
13 [a]1 Kin. 14:21 [b]2 Chr. 6:6 [c]1 Kin. 11:1, 5
15 [a]2 Chr. 9:29; 13:22 [b]1 Kin. 14:30
16 [a]2 Chr. 11: 20–22 [1]Died and joined his ancestors [2]*Abijam,* 1 Kin. 14:31

CHAPTER 13

1 [a]1 Kin. 15:1 [b]1 Kin. 12:17
2 [1]*Maachah,* 1 Kin. 15:2; 2 Chr. 11:20, 21

4 [a]Josh. 18:22
5 [a]2 Sam. 7: 8–16 [b]Num. 18:19
6 [a]1 Kin. 11:28; 12:20
7 [a]Judg. 9:4 [b]2 Chr. 12:13
8 [a]1 Kin. 12:28; 14:9
9 [a]2 Chr. 11: 13–15 [b]Ex. 29:29–33 [c]Jer. 2:11; 5:7
10 [a]Josh. 24:15
11 [a]2 Chr. 2:4 [b]Lev. 24:5–9 [c]Ex. 27:20, 21
12 [a][Heb. 2:10] [b][Num. 10:8–10]
14 [a]2 Chr. 6:34, 35; 14:11

4 Then Abijah stood on Mount [a]Zemaraim, which *is* in the mountains of Ephraim, and said, "Hear me, Jeroboam and all Israel:
5 "Should you not know that the LORD God of Israel [a]gave the dominion over Israel to David forever, to him and his sons, [b]by a covenant of salt?
6 "Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and [a]rebelled against his lord.
7 "Then [a]worthless rogues gathered to him, and strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was [b]young and inexperienced and could not withstand them.
8 "And now you think to withstand the kingdom of the LORD, which is in the hand of the sons of David; and you *are* a great multitude, and with you are the gold calves which Jeroboam [a]made for you as gods.
9 [a]"Have you not cast out the priests of the LORD, the sons of Aaron, and the Levites, and made for yourselves priests, like the peoples of *other* lands, [b]so that whoever comes to consecrate himself with a young bull and seven rams may be a priest of [c]*things that are* not gods?
10 "But as for us, the LORD *is* our [a]God, and we have not forsaken Him; and the priests who minister to the LORD *are* the sons of Aaron, and the Levites *attend* to *their* duties.
11 [a]"And they burn to the LORD every morning and every evening burnt sacrifices and sweet incense; *they* also *set* the [b]showbread *in order on* the pure *gold* table, and the lampstand of gold with its lamps [c]to burn every evening; for we keep the command of the LORD our God, but you have forsaken Him.
12 "Now look, God Himself is with us as *our* [a]head, [b]and His priests with sounding trumpets to sound the alarm against you. O children of Israel, do not fight against the LORD God of your fathers, for you shall not prosper!"
13 But Jeroboam caused an ambush to go around behind them; so they were in front of Judah, and the ambush *was* behind them.
14 And when Judah looked around, to their surprise the battle line *was* at both front and rear; and they [a]cried out to the

12:14 The final analysis of Rehoboam claimed he did not "set his heart" towards God. His refusal to take the wise council of the elders (10:6), his desire to attack Israel (11:1), and his forsaking of God's law (12:1) were all signs of his stubborn determination to rule without God.

13:4 Mount Zemaraim was a few miles southwest of Bethel (Josh. 18:22).

13:8 The book of First Kings describes Abijah as walking in the sins of his father and not being loyal to God as David was (1 Kin. 15:2, 3). The Chronicler was aware of Abijah's spiritual shortcomings. Therefore, the importance of the chapter is found in the phrase "the kingdom of the Lord." The focus was on how God fulfilled his purposes through Abijah in order to continue the house of David, not on the acts of the king.

ENCOUNTER Note 2 Chr. 13:12

Fighting Against the Lord

When God reveals His plans for you, do not resist or seek another option. The only way to prosper in the Christian life is to accept God's will and to live it out in obedience.

LORD, and the priests sounded the trumpets.
15 Then the men of Judah gave a shout; and as the men of Judah shouted, it happened that God [a]struck Jeroboam and all Israel before Abijah and Judah.
16 And the children of Israel fled before Judah, and God delivered them into their hand.
17 Then Abijah and his people struck them with a great slaughter; so five hundred thousand choice men of Israel fell slain.
18 Thus the children of Israel were subdued at that time; and the children of Judah prevailed, [a]because they relied on the LORD God of their fathers.
19 And Abijah pursued Jeroboam and took cities from him: Bethel with its villages, Jeshanah with its villages, and [a]Ephrain[1] with its villages.
20 So Jeroboam did not recover strength again in the days of Abijah; and the LORD [a]struck him, and [b]he died.
21 But Abijah grew mighty, married fourteen wives, and begot twenty-two sons and sixteen daughters.
22 Now the rest of the acts of Abijah, his ways, and his sayings *are* written in [a]the [1]annals of the prophet Iddo.

14 So Abijah rested with his fathers, and they buried him in the City of David. Then [a]Asa his son reigned in his place. In his days the land was quiet for ten years.

Asa Reigns in Judah

2 Asa did *what was* good and right in the eyes of the LORD his God,
3 for he removed the altars of the foreign *gods* and [a]the [1]high places, and [b]broke down the *sacred* pillars [c]and cut down the wooden images.
4 He commanded Judah to [a]seek the LORD God of their fathers, and to observe the law and the commandment.
5 He also removed the [1]high places and the incense altars from all the cities of Judah, and the kingdom was quiet under him.
6 And he built fortified cities in Judah, for the land had rest; he had no war in those years, because the LORD had given him [a]rest.
7 Therefore he said to Judah, "Let us build these cities and make walls around *them,* and towers, gates, and bars, *while* the land *is* yet before us, because we have sought the LORD our God; we have sought *Him,* and He has given us rest on every side." So they built and prospered.

ENCOUNTER Note 2 Chr. 14:7

God's Peace

No matter where you live, you need God's peace. And you will find it when you seek Him and trust His counsel.

8 And Asa had an army of three hundred thousand from Judah who carried [1]shields and spears, and from Benjamin two hundred and eighty thousand men who carried shields and drew [a]bows; all these *were* mighty men of [b]valor.
9 [a]Then Zerah the Ethiopian came out against them with an army of a million men and three hundred chariots, and he came to [b]Mareshah.
10 So Asa went out against him, and they set the troops in battle array in the Valley of Zephathah at Mareshah.
11 And Asa [a]cried out to the LORD his God, and said, "LORD, *it is* [b]nothing for You to help, whether with many or with those who have no power; help us, O LORD our God, for we rest on You, and [c]in Your name we go against this multitude. O LORD, You *are* our God; do not let man prevail against You!"
12 So the LORD [a]struck the Ethiopians before Asa and Judah, and the Ethiopians fled.
13 And Asa and the people who *were* with him pursued them to [a]Gerar. So the Ethiopians were overthrown, and they could not recover, for they were broken before the LORD and His army. And they carried away very much [1]spoil.

15 [a]2 Chr. 14:12
18 [a]2 Chr. 14:11
19 [a]Josh. 15:9 [1]Or *Ephron*
20 [a]1 Sam. 2:6; 25:38 [b]1 Kin. 14:20
22 [a]2 Chr. 9:29 [1]Or *commentary,* Heb. *midrash*

CHAPTER 14

1 [a]1 Kin. 15:8
3 [a]1 Kin. 15:14 [b][Ex. 34:13] [c]1 Kin. 11:7 [1]Places for pagan worship
4 [a][2 Chr. 7:14]
5 [1]Places for pagan worship
6 [a]2 Chr. 15:15
8 [a]1 Chr. 12:2 [b]2 Chr. 13:3 [1]*large shields*
9 [a]2 Chr. 12:2, 3; 16:8 [b]Josh. 15:44
11 [a]Ex. 14:10 [b][1 Sam. 14:6] [c]1 Sam. 17:45
12 [a]2 Chr. 13:15
13 [a]Gen. 10:19; 20:1 [1]*plunder*

13:19 Despite Abijah's successes in southern Israel, conflict continued between the two nations (2 Chr. 15:8; 16:6; 17:2). The defeat of Bethel is an interesting comment on the golden calves' inability to defend their own sanctuary.

14:6 God promised to provide peace and rest to every king of Judah who remained faithful to Him (1 Chr. 17). Chapters fourteen through sixteen make nine references to Asa and the people seeking after the Lord. These references provide the reason for the period of calm during Asa's rule (13:5).

14:9 Maresha was an important fortified city of Judah about twenty-five miles southwest of Jerusalem.

14:13 Gerar was between Egypt and Judah and may have belonged to Egypt at this time.

14 Then they defeated all the cities around Gerar, for [a]the fear of the LORD came upon them; and they plundered all the cities, for there was exceedingly much [1]spoil in them.
15 They also [1]attacked the livestock enclosures, and carried off sheep and camels in abundance, and returned to Jerusalem.

The Reforms of Asa

15 Now [a]the Spirit of God came upon Azariah the son of Oded.
2 And he went out [1]to meet Asa, and said to him: "Hear me, Asa, and all Judah and Benjamin. [a]The LORD *is* with you while you are with Him. [b]If you seek Him, He will be found by you; but [c]if you forsake Him, He will forsake you.
3 [a]"For a long time Israel *has been* without the true God, without a [b]teaching priest, and without [c]law;
4 "but [a]when in their trouble they turned to the LORD God of Israel, and sought Him, He was found by them.
5 "And in those times *there was* no peace to the one who went out, nor to the one who came in, but great turmoil *was* on all the inhabitants of the lands.
6 [a]"So nation was [1]destroyed by nation, and city by city, for God troubled them with every adversity.
7 "But you, be strong and do not let your hands be weak, for your work shall be rewarded!"
8 And when Asa heard these words and the prophecy of [1]Oded the prophet, he took courage, and removed the abominable idols from all the land of Judah and Benjamin and from the cities [a]which he had taken in the mountains of Ephraim; and he restored the altar of the LORD that *was* before the vestibule of the LORD.
9 Then he gathered all Judah and Benjamin, and [a]those who dwelt with them from Ephraim, Manasseh, and Simeon, for they came over to him in great numbers from Israel when they saw that the LORD his God was with him.
10 So they gathered together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

14 [a]2 Chr. 17:10 [1]*plunder*
15 [1]Lit. *struck*

CHAPTER 15
1 [a]2 Chr. 20:14; 24:20
2 [a][James 4:8] [b][1 Chr. 28:9] [c]2 Chr. 24:20 [1]Lit. *before*
3 [a]Hos. 3:4 [b]2 Kin. 12:2 [c]Lev. 10:11
4 [a][Deut. 4:29]
6 [a]Matt. 24:7 [1]Lit. *beaten in pieces*
8 [a]2 Chr. 13:19 [1]So with MT, LXX; Syr., Vg. *Azariah the son of Oded* (cf. v. 1)
9 [a]2 Chr. 11:16
11 [a]2 Chr. 14: 13–15 [1]Lit. *in that day* [2]*plunder*
12 [a]2 Kin. 23:3
13 [a]Ex. 22:20 [b]Deut. 13:5–15
15 [a]2 Chr. 15:2 [b]2 Chr. 14:7
16 [a]1 Kin. 15:2, 10, 13 [1]Or *grandmother* [2]A Canaanite deity
17 [a]1 Kin. 15:14 [1]Places for pagan worship

CHAPTER 16
1 [a]1 Kin. 15: 17–22 [b]2 Chr. 15:9

ENCOUNTER*Note* *2 Chr. 15:8*

Take Courage

If you are facing a controversial decision or course of action, look to God for a word of encouragement. If you are seeking to honor Him, He will give you the strength to be successful.

11 [a]And they offered to the LORD [1]at that time seven hundred bulls and seven thousand sheep from the [2]spoil they had brought.
12 Then they [a]entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;
13 [a]and whoever would not seek the LORD God of Israel [b]was to be put to death, whether small or great, whether man or woman.
14 Then they took an oath before the LORD with a loud voice, with shouting and trumpets and rams' horns.
15 And all Judah rejoiced at the oath, for they had sworn with all their heart and [a]sought Him with all their soul; and He was found by them, and the LORD gave them [b]rest all around.
16 Also he removed [a]Maachah, the [1]mother of Asa the king, from *being* queen mother, because she had made an obscene image of [2]Asherah; and Asa cut down her obscene image, then crushed and burned *it* by the Brook Kidron.
17 But [a]the [1]high places were not removed from Israel. Nevertheless the heart of Asa was loyal all his days.
18 He also brought into the house of God the things that his father had dedicated and that he himself had dedicated: silver and gold and utensils.
19 And there was no war until the thirty-fifth year of the reign of Asa.

Asa's Treaty with Syria

16 In the thirty-sixth year of the reign of Asa, [a]Baasha king of Israel came up against Judah and built Ramah, [b]that he might let none go out or come in to Asa king of Judah.

14:14 When God fought on behalf of His people, the opposing nations would become aware of His presence and succumb with great fear (Ex. 23:27; Deut. 7:20, 23; Judg. 7:20–22).

15:1 The phrase the "Spirit of God came upon" was frequently linked to prophetic inspiration (1 Sam. 10:10; Is. 42:1; 61; Ezek. 11:5). The Chronicler uses this phrase several times (1 Chr. 12:18; 28:12; 2 Chr. 20:14; 24:20).

15:2 Azariah speaks a fundamental truth that is repeated throughout the Bible: Anyone who seeks after the Lord will find Him (Deut. 4:29; 1 Chr. 28:9; Jer. 29:13–14; Matt. 7:7–12; Acts 15:17; 17:27).

15:10 This may have been the Feast of Pentecost.

15:14 Taking an oath was a critical part of making a covenant (Ex. 24:7; Deut. 27:11–26; 29:12).

15:16 This was a courageous step for Asa, especially since he took the throne as a minor and Maacah probably exerted considerable control during the early years of his rule.

16:1 Ramah is identified with Er-Ram located five miles north of Jerusalem. The city was situated on the major north-south route bypassing Jerusalem and could easily have been used to block people from traveling to Judah's capital for economic and religious purposes.

2 Then Asa brought silver and gold
from the treasuries of the house of the
LORD and of the king's house, and sent
to Ben-Hadad king of Syria, who dwelt
in Damascus, saying,
3 "*Let there be* a treaty between you
and me, as there was between my father
and your father. See, I have sent you sil-
ver and gold; come, break your treaty
with Baasha king of Israel, so that he
will withdraw from me."
4 So Ben-Hadad heeded King Asa, and
sent the captains of his armies against
the cities of Israel. They attacked Ijon,
Dan, Abel Maim, and all the storage
cities of Naphtali.
5 Now it happened, when Baasha heard
it, that he stopped building Ramah and
ceased his work.
6 Then King Asa took all Judah, and
they carried away the stones and timber
of Ramah, which Baasha had used for
building; and with them he built Geba
and Mizpah.

Hanani's Message to Asa

7 And at that time [a]Hanani the seer came
to Asa king of Judah, and said to him:
[b]"Because you have relied on the king of
Syria, and have not relied on the LORD
your God, therefore the army of the king
of Syria has escaped from your hand.
8 "Were [a]the Ethiopians and [b]the Lu-
bim not a huge army with very many
chariots and horsemen? Yet, because
you relied on the LORD, He delivered
them into your [c]hand.
9 [a]"For the eyes of the LORD run to and
fro throughout the whole earth, to show
Himself strong on behalf of *those* whose
heart *is* loyal to Him. In this [b]you have
done foolishly; therefore from now on
[c]you shall have wars."

ENCOUNTER*Note* *2 Chr. 16:9*

To Show Himself Strong

God is looking to display His wonder and power to a watching world. When the enemy comes against your life, quickly turn to God. Have confidence He will deliver you for His name's sake.

7 [a]2 Chr. 19:2 [b][Jer. 17:5]
8 [a]2 Chr. 14:9 [b]2 Chr. 12:3 [c]2 Chr. 13:16, 18
9 [a]Zech. 4:10 [b]1 Sam. 13:13 [c]1 Kin. 15:32
10 [a]Jer. 20:2
11 [a]1 Kin. 15: 23, 24
12 [a][Jer. 17:5]
13 [a]1 Kin. 15:24 [1]Died and joined his ancestors
14 [a]John 19:39, 40 [b]2 Chr. 21:19 [1]Lit. *dug*

CHAPTER 17

1 [a]1 Kin. 15:24
2 [a]2 Chr. 11:5 [b]2 Chr. 15:8
4 [a]1 Kin. 12:28 [1]LXX *the* LORD *God*
5 [a]1 Kin. 10:25 [b]2 Chr. 18:1
6 [a]1 Kin. 22:43 [1]Places for pagan worship
7 [a]2 Chr. 15:3; 35:3

10 Then Asa was angry with the seer,
and [a]put him in prison, for *he was* en-
raged at him because of this. And Asa op-
pressed *some* of the people at that time.

Illness and Death of Asa

11 [a]Note that the acts of Asa, first and
last, are indeed written in the book of
the kings of Judah and Israel.
12 And in the thirty-ninth year of his
reign, Asa became diseased in his feet,
and his malady was severe; yet in his
disease he [a]did not seek the LORD, but
the physicians.
13 [a]So Asa [1]rested with his fathers; he
died in the forty-first year of his reign.
14 They buried him in his own tomb,
which he had [1]made for himself in the
City of David; and they laid him in the
bed which was filled [a]with spices and
various ingredients prepared in a mix-
ture of ointments. They made [b]a very
great burning for him.

Jehoshaphat Reigns in Judah

17 Then [a]Jehoshaphat his son reigned
in his place, and strengthened him-
self against Israel.
2 And he placed troops in all the forti-
fied cities of Judah, and set garrisons in
the land of [a]Judah and in the cities of
Ephraim [b]which Asa his father had
taken.
3 Now the LORD was with Jehoshaphat,
because he walked in the former ways
of his father David; he did not seek the
Baals,
4 but sought [1]the God of his father, and
walked in His commandments and not
according to [a]the acts of Israel.
5 Therefore the LORD established the
kingdom in his hand; and all Judah
[a]gave presents to Jehoshaphat, [b]and he
had riches and honor in abundance.
6 And his heart took delight in the ways
of the LORD; moreover [a]he removed the
[1]high places and wooden images from
Judah.
7 Also in the third year of his reign he
sent his leaders, Ben-Hail, Obadiah,
Zechariah, Nethanel, and Michaiah, [a]to
teach in the cities of Judah.
8 And with them *he sent* Levites: Shema-
iah, Nethaniah, Zebadiah, Asahel, Shemi-

16:4 Ijon was in the territory of Naphtali, ten miles north of Dan and thirty-five miles north of the Sea of Galilee. Abel Maim was three miles west of Dan.

16:7 From a military perspective, Asa's reliance upon Damascus was successful. However, Asa had not turned to God but to men in a time of crisis. Asa assumed he had saved his kingdom when in fact he had lost it.

16:8 In the face of immediate danger, Asa forgot God's earlier deliverance from the mighty Egyptian army (14:9–15) and instead sought the help of Damascus.

16:9 The Lord continues to watch over people who choose to honor Him so He can protect and uphold their lives (Ps. 33:18; 34:15; Prov. 15:3; 1 Pet. 3:12).

17:7 Jehoshaphat was acting like the ideal king, as described in Deuteronomy 17:18–20, especially concerning the law and justice. The teaching duties of the Levites and other officers are detailed throughout the Old Testament (Deut. 33:10; Lev. 10:11; Mal. 2:7). The people tended to depart from God's ways and seek foreign gods. Therefore, it was necessary for Jehoshaphat to take the teachings out to the people of Judah in an effort to make the worship of the Lord central in their lives.

ENCOUNTER *Note* *2 Chr. 17:6*

Delighting in the Lord

A person who truly knows the Lord will delight in Him. The mark of a vibrant walk with God is joy. Serving God is then not a duty but a source of tremendous pleasure. Walking with God becomes its own reward.

ramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah—the Levites; and with them Elishama and Jehoram, the priests.
9 [a]So they taught in Judah, and *had* the Book of the Law of the LORD with them; they went throughout all the cities of Judah and taught the people.
10 And [a]the fear of the LORD fell on all the kingdoms of the lands that *were* around Judah, so that they did not make war against Jehoshaphat.
11 Also *some* of the Philistines [a]brought Jehoshaphat presents and silver as tribute; and the Arabians brought him flocks, seven thousand seven hundred rams and seven thousand seven hundred male goats.
12 So Jehoshaphat became increasingly powerful, and he built fortresses and storage cities in Judah.
13 He had much property in the cities of Judah; and the men of war, mighty men of valor, *were* in Jerusalem.
14 These *are* their numbers, according to their fathers' houses. Of Judah, the captains of thousands: Adnah the captain, and with him three hundred thousand mighty men of valor;
15 and next to him *was* Jehohanan the captain, and with him two hundred and eighty thousand;
16 and next to him *was* Amasiah the son of Zichri, [a]who willingly offered himself to the LORD, and with him two hundred thousand mighty men of valor.
17 Of Benjamin: Eliada a mighty man of valor, and with him two hundred thousand men armed with bow and shield;
18 and next to him *was* Jehozabad, and with him one hundred and eighty thousand prepared for war.
19 These served the king, besides [a]those the king put in the fortified cities throughout all Judah.

Micaiah Warns Ahab

18 Jehoshaphat [a]had riches and honor in abundance; and by marriage he [b]allied himself with [c]Ahab.

9 [a]Neh. 8:3, 7
10 [a]2 Chr. 14:14
11 [a]2 Chr. 9:14; 26:8
16 [a]Judg. 5:2, 9
19 [a]2 Chr. 17:2

CHAPTER 18

1 [a]2 Chr. 17:5 [b]2 Kin. 8:18 [c]1 Kin. 22:40

2 [a]After some years he went down to *visit* Ahab in Samaria; and Ahab killed sheep and oxen in abundance for him and the people who were with him, and persuaded him to go up *with him* to Ramoth Gilead.

WORD *Study* **PERSUADE**

2 Chr. 18:2 "Persuaded," from the Hebrew word *sooth,* carries the meaning of "incite, allure, instigate, entice." In the Old Testament there is a negative connotation to this word, insinuating a prompting to wrongdoing or an inciting to evil (1 Chr. 21:1; 2 Chr. 32:11, 15).

3 So Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me *against* Ramoth Gilead?" And he answered him, "I *am* as you *are,* and my people as your people; *we will be* with you in the war."
4 Also Jehoshaphat said to the king of Israel, [a]"Please inquire for the word of the LORD today."
5 Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Shall we go to war against Ramoth Gilead, or shall I refrain?" So they said, "Go up, for God will deliver it into the king's hand."
6 But Jehoshaphat said, "*Is there* not still a prophet of the LORD here, that we may inquire of [a]Him?"[1]

ENCOUNTER *Note* *2 Chr. 18:6*

Inquiring from God

Worldly advice is readily accessible and freely offered. Likewise, the counsel of fellow believers is easily attained. But God's wisdom is what you need. Do not assume someone claiming to speak for God is actually doing so. Make every effort to hear what God is truly saying before you act.

7 So the king of Israel said to Jehoshaphat, "*There is* still one man by whom we may inquire of the LORD; but I hate him, because he never prophesies good concerning me, but always evil. He *is* Micaiah the son of Imla." And Jehoshaphat said, "Let not the king say such things!"
8 Then the king of Israel called one *of*

2 [a]1 Kin. 22:2
4 [a]2 Sam. 2:1
6 [a]2 Kin. 3:11
[1]Or *him*

18:1 Jehoshaphat established a formal alliance with the northern kingdom through the marriage of his son Jehoram to Athaliah, a princess of Israel. This marriage would eventually turn out to be disastrous, resulting in the persecution of the house of David in Judah (2 Chr. 22:10–12).

his officers and said, "Bring Micaiah the son of Imla quickly!"
9 The king of Israel and Jehoshaphat king of Judah, clothed in *their* robes, sat each on his throne; and they sat at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.
10 Now Zedekiah the son of Chenaanah had made [a]horns of iron for himself; and he said, "Thus says the LORD: 'With these you shall gore the Syrians until they are destroyed.' "
11 And all the prophets prophesied so, saying, "Go up to Ramoth Gilead and prosper, for the LORD will deliver *it* into the king's hand."
12 Then the messenger who had gone to call Micaiah spoke to him, saying, "Now listen, the words of the prophets with one accord encourage the king. Therefore please let your word be like *the word of* one of them, and speak encouragement."
13 And Micaiah said, "*As* the LORD lives, [a]whatever my God says, that I will speak."
14 Then he came to the king; and the king said to him, "Micaiah, shall we go to war against Ramoth Gilead, or shall I refrain?" And he said, "Go and prosper, and they shall be delivered into your hand!"
15 So the king said to him, "How many times shall I make you swear that you tell me nothing but the truth in the name of the LORD?"
16 Then he said, "I saw all Israel [a]scattered on the mountains, as sheep that have no [b]shepherd. And the LORD said, 'These have no master. Let each return to his house in peace.' "
17 And the king of Israel said to Jehoshaphat, "Did I not tell you he would not prophesy good concerning me, but evil?"
18 Then *Micaiah* said, "Therefore hear the word of the LORD: I saw the LORD sitting on His [a]throne, and all the host of heaven standing on His right hand and His left.
19 "And the LORD said, 'Who will persuade Ahab king of Israel to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner.
20 "Then a [a]spirit came forward and stood before the LORD, and said, 'I will persuade him.' The LORD said to him, 'In what way?'
21 "So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And *the LORD* said, 'You shall persuade *him* and also prevail; go out and do so.'
22 "Therefore look! [a]The LORD has put a lying spirit in the mouth of these prophets of yours, and the LORD has declared disaster against you."
23 Then Zedekiah the son of Chenaanah went near and [a]struck Micaiah on the cheek, and said, "Which way did the spirit from the LORD go from me to speak to you?"
24 And Micaiah said, "Indeed you shall see on that day when you go into an inner chamber to hide!"
25 Then the king of Israel said, "Take Micaiah, and return him to Amon the governor of the city and to Joash the king's son;
26 "and say, 'Thus says the king: [a]"Put this *fellow* in prison, and feed him with bread of affliction and water of affliction, until I return in peace." ' "
27 But Micaiah said, "If you ever return in peace, the LORD has not spoken by [a]me." And he said, "Take heed, all you people!"

Ahab Dies in Battle

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.
29 And the king of Israel said to Jehoshaphat, "I will [a]disguise myself and go into battle; but you put on your robes." So the king of Israel disguised himself, and they went into battle.
30 Now the king of Syria had commanded the captains of the chariots who *were* with him, saying, "Fight with no one small or great, but only with the king of Israel."
31 So it was, when the captains of the chariots saw Jehoshaphat, that they said, "It *is* the king of Israel!" Therefore they surrounded him to attack; but Jehoshaphat [a]cried out, and the LORD helped him, and God diverted them from him.
32 For so it was, when the captains of

10 [a]Zech. 1: 18–21
13 [a]Num. 22: 18–20, 35; 23:12, 26
16 [a][Jer. 23:1–8; 31:10] [b]Matt. 9:36
18 [a]Is. 6:1–5
20 [a]Job 1:6
22 [a]Ezek. 14:9
23 [a]Jer. 20:2
26 [a]2 Chr. 16:10
27 [a]Deut. 18:22
29 [a]2 Chr. 35:22
31 [a]2 Chr. 13: 14, 15

18:9 The description of the kings in their regalia sitting in the public threshing floor indicated they were seemingly more interested in a public display before heading into war than in hearing from God. This royal pride is further exemplified by Ahab's refusal to adhere to the words of the Lord through the prophet Micaiah (vv. 25, 26).

18:10 Horns represented strength. Horns of iron would therefore have symbolized enormous power.

18:21 God does not lie. However, He may not intervene when deceivers target people whose hearts are not seeking the Lord.

18:30 During this period in history, Israel was the dominant nation in Palestine, while Judah was a relatively insignificant state. The Syrian king understood that if his army could kill Ahab he would be able to defeat the entire coalition.

the chariots saw that it was not the king of Israel, that they turned back from pursuing him.
33 Now a certain man drew a bow at random, and struck the king of Israel between the [1]joints of his armor. So he said to the driver of his chariot, "Turn around and take me out of the battle, for I am wounded."
34 The battle increased that day, and the king of Israel propped *himself* up in *his* chariot facing the Syrians until evening; and about the time of sunset he died.

19 Then Jehoshaphat the king of Judah returned safely to his house in Jerusalem.
2 And Jehu the son of Hanani [a]the seer went out to meet him, and said to King Jehoshaphat, "Should you help the wicked and [b]love those who hate the LORD? Therefore the [c]wrath of the LORD *is* upon you.
3 "Nevertheless [a]good things are found in you, in that you have removed the [1]wooden images from the land, and have [b]prepared your heart to seek God."

The Reforms of Jehoshaphat

4 So Jehoshaphat dwelt at Jerusalem; and he went out again among the people from Beersheba to the mountains of Ephraim, and brought them back to the LORD God of their [a]fathers.
5 Then he set [a]judges in the land throughout all the fortified cities of Judah, city by city,
6 and said to the judges, "Take heed to what you are doing, for [a]you do not judge for man but for the LORD, [b]who *is* with you [1]in the judgment.
7 "Now therefore, let the fear of the LORD be upon you; take care and do *it*, for [a]*there is* no iniquity with the LORD our God, no [b]partiality, nor taking of bribes."
8 Moreover in Jerusalem, for the judgment of the LORD and for controversies, Jehoshaphat [a]appointed some of the Levites and priests, and some of the chief fathers of Israel, [1]when they returned to Jerusalem.
9 And he commanded them, saying, "Thus you shall act [a]in the fear of the LORD, faithfully and with a loyal heart:
10 [a]"Whatever case comes to you from your brethren who dwell in their cities, whether of bloodshed or offenses against law or commandment, against statutes or ordinances, you shall warn them, lest they trespass against the LORD and [b]wrath come upon [c]you and your brethren. Do this, and you will not be guilty.
11 "And take notice: [a]Amariah the chief priest *is* over you [b]in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters; also the Levites *will be* officials before you. Behave courageously, and the LORD will be [c]with the good."

Ammon, Moab, and Mount Seir Defeated

20 It happened after this *that* the people of [a]Moab with the people of [b]Ammon, and *others* with them besides the [c]Ammonites,[1] came to battle against Jehoshaphat.
2 Then some came and told Jehoshaphat, saying, "A great multitude is coming against you from beyond the sea, from [1]Syria; and they are [a]in Hazazon Tamar" (which *is* [b]En Gedi).
3 And Jehoshaphat feared, and set [1]himself to [a]seek the LORD, and [b]proclaimed a fast throughout all Judah.
4 So Judah gathered together to ask [a]*help* from the LORD; and from all the cities of Judah they came to seek the LORD.
5 Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court,
6 and said: "O LORD God of our fathers, *are* You not [a]God in heaven, and [b]do You *not* rule over all the kingdoms of the nations, and [c]in Your hand *is there not*

33 [1]Or *scale armor and the breastplate*

CHAPTER 19

2 [a]1 Kin. 16:1 [b]Ps. 139:21 [c]2 Chr. 32:25
3 [a]2 Chr. 17:4, 6 [b]2 Chr. 30:19 [1]Or *Asherim*, Heb. *Asheroth*
4 [a]2 Chr. 15: 8–13
5 [a][Deut. 16: 18–20]
6 [a][Deut. 1:17] [b]Ps. 82:1 [1]Lit. *in the matter of the judgment*
7 [a][Deut. 32:4] [b][Deut. 10:17, 18]
8 [a]2 Chr. 17:8 [1]LXX, Vg. *for the inhabitants of Jerusalem*
9 [a][2 Sam. 23:3]
10 [a]Deut. 17:8 [b]Num. 16:46 [c][Ezek. 3:18]
11 [a]Ezra 7:3 [b]1 Chr. 26:30 [c][2 Chr. 15:2; 20:17]

CHAPTER 20

1 [a]1 Chr. 18:2 [b]1 Chr. 19:15 [c]2 Chr. 26:7 [1]So with MT, Vg.; LXX *Meunites* (cf. 2 Chr. 26: 7)
2 [a]Gen. 14:7 [b]Josh. 15:62 [1]So with MT, LXX, Vg.; Heb. mss., Old Lat. *Edom*
3 [a]2 Chr. 19:3 [b]Ezra 8:21 [1]Lit. *his face*
4 [a]2 Chr. 14:11
6 [a]Deut. 4:39 [b]Dan. 4:17, 25, 32 [c]1 Chr. 29:12

ENCOUNTER *Note* — *2 Chr. 19:6*

Representing the Lord

Our Lord is a God of righteousness, justice, and fairness. Christians are expected to reflect these characteristics as His ambassadors in this world. As you form opinions and judgments about people around you, remember that your life is meant to reflect God's heart.

19:2 Jehu was the son of the prophet Hanani, who had rebuked Asa for his involvement in a foreign alliance (2 Chr. 16:7–10). Jehu would have been very old at this time, since he was active during Baasha's reign (1 Kin. 16:1).

19:7 The Bible speaks often against taking bribes. In a system where bribes were common, only the rich benefited because they alone could afford to influence the officials, putting the poor at a disadvantage (Ex. 23:6–8; Deut. 1:17; 16:18–20; 1 Sam. 8:3; Ps. 15:5; Prov. 17:23; Is. 1:21–23; 5:22, 23; Mic. 3:11; 7:3).

20:2 En Gedi is on the western shore of the Dead Sea, approximately thirty-five miles east of Jerusalem.

20:3 Jehoshaphat's first response was fear. However, he revealed that he knew how to deal with his fear when he sought the Lord (literally, "gave his face to seek the Lord").

power and might, so that no one is able to withstand You?
7 "*Are* You not [a]our God, *who* [b]drove out the inhabitants of this land before Your people Israel, and gave it to the descendants of Abraham [c]Your friend forever?
8 "And they dwell in it, and have built You a sanctuary in it for Your name, saying,
9 [a]'If disaster comes upon us—sword, judgment, pestilence, or famine—we will stand before this temple and in Your presence (for Your [b]name *is* in this temple), and cry out to You in our affliction, and You will hear and save.'
10 "And now, here are the people of Ammon, Moab, and Mount Seir—whom You [a]would not let Israel invade when they came out of the land of Egypt, but [b]they turned from them and did not destroy them—
11 "here they are, rewarding us [a]by coming to throw us out of Your possession which You have given us to inherit.
12 "O our God, will You not [a]judge them? For we have no power against this great multitude that is coming against us; nor do we know what to do, but [b]our eyes *are* upon You."

ENCOUNTER*Note* *2 Chr. 20:12*

Eyes on the Lord

Life's troubles often overpower us, bringing us face to face with our own helplessness. That is the time to keep our eyes on God and wait for His wisdom and deliverance. We can be assured that no crisis is beyond His control.

13 Now all Judah, with their little ones, their wives, and their children, stood before the LORD.
14 Then [a]the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly.
15 And he said, "Listen, all you of Judah and you inhabitants of Jerusalem, and you, King Jehoshaphat! Thus says the LORD to you: [a]'Do not be afraid nor dismayed because of this great multitude, [b]for the battle *is* not yours, but God's.
16 'Tomorrow go down against them. They will surely come up by the Ascent of Ziz, and you will find them at the end of the [1]brook before the Wilderness of Jeruel.
17 [a]'You will not *need* to fight in this *battle*. Position yourselves, stand still and see the salvation of the LORD, who is with you, O Judah and Jerusalem!' Do not fear or be dismayed; tomorrow go out against them, [b]for the LORD *is* with you."
18 And Jehoshaphat [a]bowed his head with *his* face to the ground, and all Judah and the inhabitants of Jerusalem bowed before the LORD, worshiping the LORD.
19 Then the Levites of the children of the Kohathites and of the children of the Korahites stood up to praise the LORD God of Israel with voices loud and high.
20 So they rose early in the morning and went out into the Wilderness of Tekoa; and as they went out, Jehoshaphat stood and said, "Hear me, O Judah and you inhabitants of Jerusalem: [a]Believe in the LORD your God, and you shall be established; believe His prophets, and you shall prosper."
21 And when he had consulted with the people, he appointed those who should sing to the LORD, [a]and who should praise the beauty of holiness, as they went out before the army and were saying:

[b]"Praise the LORD,
[c]For His mercy *endures* forever."

7 [a]Ex. 6:7 [b]Ps. 44:2 [c]Is. 41:8
9 [a]2 Chr. 6: 28–30 [b]2 Chr. 6:20
10 [a]Deut. 2:4, 9, 19 [b]Num. 20:21
11 [a]Ps. 83:1–18
12 [a]Judg. 11:27 [b]Ps. 25:15; 121:1, 2; 123:1, 2; 141:8
14 [a]2 Chr. 15:1; 24:20
15 [a][Deut. 1:29, 30; 31:6, 8] [b]1 Sam. 17:47
16 [1]*streambed* or *wadi*
17 [a]Ex. 14:13, 14 [b]Num. 14:9
18 [a]Ex. 4:31
20 [a]Is. 7:9
21 [a]1 Chr. 16:29 [b]Ps. 106:1; 136:1 [c]2 Chr. 5:13

HISTORICAL*Encounter*

ARTHUR AND WILDA MATTHEWS

2 Chr. 20:17

Arthur and Wilda Matthews were missionaries with the China Inland Mission during the communist takeover in China in the 1940s. By 1951, missionaries were urged to evacuate the country for fear they were in imminent danger. People were being executed daily, and the Matthews could hear the shots ringing through the air every day. Yet the authorities would not allow them to leave. Every day they summoned Arthur Matthews and insisted he become an informant. He refused. Finally, on March 21, 1951, Wilda faced a crisis of faith. She turned to her Bible and read 2 Chronicles 20:17. She knew this was God's word to her. She trusted in His deliverance. Two years later she was allowed to leave the country. Arthur was the last of the CIM missionaries to depart, but every one eventually escaped the country safely.

20:16 The Ascent of Ziz was a dry stream bed north of En Gedi. The Wilderness of Jeruel may be between Hebron and the Dead Sea.

22 Now when they began to sing and to praise, [a]the LORD set ambushes against the people of Ammon, Moab, and Mount Seir, who had come against Judah; and they were defeated.
23 For the people of Ammon and Moab stood up against the inhabitants of Mount Seir to utterly kill and destroy *them.* And when they [1]had made an end of the inhabitants of Seir, [a]they helped to destroy one another.
24 So when Judah came to a place overlooking the wilderness, they looked toward the multitude; and there *were* their dead bodies, fallen on the earth. No one had escaped.
25 When Jehoshaphat and his people came to take away their spoil, they found among them an abundance of valuables on the [1]dead bodies, and precious jewelry, which they stripped off for themselves, more than they could carry away; and they were three days gathering the spoil because there was so much.
26 And on the fourth day they assembled in the Valley of [1]Berachah, for there they blessed the LORD; therefore the name of that place was called The Valley of Berachah until this day.
27 Then they returned, every man of Judah and Jerusalem, with Jehoshaphat in front of them, to go back to Jerusalem with joy, for the LORD had [a]made them rejoice over their enemies.
28 So they came to Jerusalem, with stringed instruments and harps and trumpets, to the house of the LORD.
29 And [a]the fear of God was on all the kingdoms of *those* countries when they heard that the LORD had fought against the enemies of Israel.
30 Then the realm of Jehoshaphat was quiet, for his [a]God gave him rest all around.

The End of Jehoshaphat's Reign

31 [a]So Jehoshaphat was king over Judah. *He was* thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother's name *was* Azubah the daughter of Shilhi.
32 And he walked in the way of his father [a]Asa, and did not turn aside from it, doing *what was* right in the sight of the LORD.

22 [a]Judg. 7:22
23 [a]1 Sam. 14: 20 [1]*had finished*
25 [1]A few Heb. mss., Old Lat., Vg. *garments;* LXX *armor*
26 [1]Lit. *Blessing*
27 [a]Neh. 12:43
29 [a]2 Chr. 14: 14; 17:10
30 [a]Job 34:29
31 [a][1 Kin. 22: 41–43]
32 [a]2 Chr. 14:2

33 Nevertheless [a]the [1]high places were not taken away, for as yet the people had not [b]directed their hearts to the God of their fathers.
34 Now the rest of the acts of Jehoshaphat, first and last, indeed they *are* written in the book of Jehu the son of Hanani, [a]which *is* mentioned in the book of the kings of Israel.
35 After this [a]Jehoshaphat king of Judah allied himself with Ahaziah king of Israel, [b]who acted very [c]wickedly.
36 And he allied himself with him [a]to make ships to go to Tarshish, and they made the ships in Ezion Geber.
37 But Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, "Because you have allied yourself with Ahaziah, the LORD has destroyed your works." [a]Then the ships were wrecked, so that they were not able to go [b]to Tarshish.

Jehoram Reigns in Judah

21 And [a]Jehoshaphat [1]rested with his fathers, and was buried with his fathers in the City of David. Then Jehoram his son reigned in his place.
2 He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azaryahu, Michael, and Shephatiah; all these *were* the sons of Jehoshaphat king of Israel.
3 Their father gave them great gifts of silver and gold and precious things, with fortified cities in Judah; but he gave the kingdom to Jehoram, because he *was* the firstborn.
4 Now when Jehoram [1]was established over the kingdom of his father, he strengthened himself and killed all his brothers with the sword, and also *o*thers of the princes of Israel.
5 [a]Jehoram *was* thirty-two years old when he became king, and he reigned eight years in Jerusalem.
6 And he walked in the way of the kings of Israel, just as the house of Ahab had done, for he had the daughter of [a]Ahab as a wife; and he did evil in the sight of the LORD.
7 Yet the LORD would not destroy the house of David, because of the [a]covenant that He had made with David, and since He had promised to give a lamp to him and to his [b]sons forever.

33 [a]2 Chr. 15: 17; 17:6 [b]2 Chr. 12:14; 19:3 [1]Places for pagan worship
34 [a]1 Kin. 16:1, 7
35 [a]2 Chr. 18:1 [b]1 Kin. 22:48–53 [c][2 Chr. 19:2]
36 [a]1 Kin. 9:26; 10:22
37 [a]1 Kin. 22:48 [b]2 Chr. 9:21

CHAPTER 21

1 [a]1 Kin. 22:50 [1]Died and joined his ancestors
4 [1]Lit. *arose*
5 [a]2 Kin. 8: 17–22
6 [a]2 Chr. 18:1
7 [a]2 Sam. 7: 8–17 [b]1 Kin. 11:36

20:24 In verse fifteen, God told the people of Judah that the battle was not theirs, but His. This verse reveals the completeness of God's provision for His people. Because the battle was God's, the army of Judah did not have to lift a sword in combat. They had only to stand and view God's total victory over the enemy.

20:35 Ahaziah was the son of Ahab. He reigned for two years (1 Kin. 22:51).

20:36 Tarshish was in the western Mediterranean, perhaps Spain. The name could be used to indicate a distant place in general.

21:2 Having many brothers was a sign of God's favor upon Jehoram's father, Jehoshaphat. However, Jehoram viewed God's blessing only as a threat to his rule.

21:4 The irony here is that by having his brothers killed, Jehoram set in motion the events that would ultimately bring the near obliteration of his own family (2 Chr. 22:10; 2 Kin. 11:1).

8 [a]In his days Edom revolted against Judah's authority, and made a king over themselves.
9 So Jehoram went out with his officers, and all his chariots with him. And he rose by night and attacked the Edomites who had surrounded him and the captains of the chariots.
10 Thus Edom has been in revolt against Judah's authority to this day. At that time Libnah revolted against his rule, because he had forsaken the LORD God of his fathers.
11 Moreover he made [1]high places in the mountains of Judah, and caused the inhabitants of Jerusalem to [a]commit harlotry, and led Judah astray.
12 And a letter came to him from Elijah the prophet, saying,

> Thus says the LORD God of your father David:
> Because you have not walked in the ways of Jehoshaphat your father, or in the ways of Asa king of Judah,
> 13 but have walked in the way of the kings of Israel, and have [a]made Judah and the inhabitants of Jerusalem to [b]play the harlot like the [c]harlotry of the house of Ahab, and also have [d]killed your brothers, those of your father's household, *who were* better than yourself,
> 14 behold, the LORD will strike your people with a serious affliction—your children, your wives, and all your possessions;
> 15 and you *will become* very sick with a [a]disease of your intestines, until your intestines come out by reason of the sickness, day by day.

16 Moreover the [a]LORD [b]stirred up against Jehoram the spirit of the Philistines and the [c]Arabians who *were* near the Ethiopians.
17 And they came up into Judah and invaded it, and carried away all the possessions that were found in the king's house, and also [a]his sons and his wives, so that there was not a son left to him except [1]Jehoahaz, the youngest of his sons.
18 After all this the LORD struck him [a]in his intestines with an incurable disease.
19 Then it happened in the course of time, after the end of two years, that his intestines came out because of his sickness; so he died in severe pain. And his people made no [1]burning for him, like [a]the burning for his fathers.
20 He was thirty-two years old when he became king. He reigned in Jerusalem eight years and, to no one's sorrow, departed. However they buried him in the City of David, but not in the tombs of the kings.

8 [a]2 Kin. 8:20; 14:7, 10
11 [a][Lev. 20:5] [1]Places for pagan worship
13 [a]2 Chr. 21:11 [b]Deut. 31:16 [c]2 Kin. 9:22 [d]2 Chr. 21:4
15 [a]2 Chr. 21: 18, 19
16 [a]2 Chr. 33:11 [b]1 Kin. 11:14, 23 [c]2 Chr. 17:11
17 [a]2 Chr. 24:7 [1]*Ahaziah* or *Azariah,* 2 Chr. 22:1
18 [a]2 Chr. 13: 20; 21:15

ENCOUNTER Note 2 Chr. 21:20

Unrealized Blessings

There are immense privileges to being a child of God and walking in His ways. However, a selfish heart can cause you to miss His blessings. Be careful that your behavior does not cause you to exchange God's best for a lonely, sorrowful existence.

Ahaziah Reigns in Judah

22 Then the inhabitants of Jerusalem made [a]Ahaziah his youngest son king in his place, for the raiders who came with the [b]Arabians into the camp had killed all the [c]older *sons.* So Ahaziah the son of Jehoram, king of Judah, reigned.
2 Ahaziah *was* [1]forty-two years old when he became king, and he reigned one year in Jerusalem. His mother's name *was* [a]Athaliah the [2]granddaughter of Omri.
3 He also walked in the ways of the house of Ahab, for his mother advised him to do wickedly.
4 Therefore he did evil in the sight of the LORD, like the house of Ahab; for they were his counselors after the death of his father, to his destruction.

19 [a]2 Chr. 16:14 [1]Burning of spices

CHAPTER 22

1 [a]2 Chr. 21:17; 22:6 [b]2 Chr. 21:16 [c]2 Chr. 21:17
2 [a]2 Chr. 21:6 [1]*twenty-two,* 2 Kin. 8: 26 [2]Lit. *daughter*

ENCOUNTER Note 2 Chr. 22:4

Ungodly Counsel

As you make decisions it is your responsibility to make sure the counsel you take aligns with God's ways. As people offer their advice, be careful to examine it in light of the Scriptures. Wrong counsel can lead to destruction.

21:7 David's lamp is a reference to 1 Kings 11:36. A burning lamp in the home suggested an ongoing presence of life there. God's promise was that David's line would not be extinguished until the Messiah took the throne forever.

21:8 Jehoram's father Jehoshaphat had conquered Edom.

21:16 The Arabians probably lived in the southwestern section of the Arabian peninsula, in modern Yemen.

22:3 Jehoshaphat had been regarded as a good king who was blessed by God (2 Chr.19:3), but he was also condemned for compromising his faith through relationships with those who did not seek God (19:2; 20:35). He did not see the impact of his disobedience, but it was experienced by his family (21:4) following his death.

5 He also followed their advice, and went with [1]Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth Gilead; and the Syrians wounded Joram.
6 [a]Then he returned to Jezreel to recover from the wounds which he had received at Ramah, when he fought against Hazael king of Syria. And [1]Azariah the son of Jehoram, king of Judah, went down to see Jehoram the son of Ahab in Jezreel, because he was sick.
7 His going to Joram [a]was God's occasion for Ahaziah's [1]downfall; for when he arrived, [b]he went out with [2]Jehoram against Jehu the son of Nimshi, [c]whom the LORD had anointed to [3]cut off the house of Ahab.
8 And it happened, when Jehu was [a]executing judgment on the house of Ahab, and [b]found the princes of Judah and the sons of Ahaziah's brothers who served Ahaziah, that he killed them.
9 [a]Then he searched for Ahaziah; and they caught him (he was hiding in Samaria), and brought him to Jehu. When they had killed him, they buried him, "because," they said, "he is the son of [b]Jehoshaphat, who [c]sought the LORD with all his heart." So the house of Ahaziah had no one to assume power over the kingdom.

Athaliah Reigns in Judah

10 [a]Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal heirs of the house of Judah.
11 But [1]Jehoshabeath, the daughter of the king, took [a]Joash the son of Ahaziah, and stole him away from among the king's sons who were being murdered, and put him and his nurse in a bedroom. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah so that she did not kill him.
12 And he was hidden with them in the house of God for six years, while Athaliah reigned over the land.

Joash Crowned King of Judah

23 In [a]the seventh year [b]Jehoiada strengthened himself, *and made a* covenant with the captains of hundreds: Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of [c]Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri.

5 [1]*Joram,* v. 7; 2 Kin. 8:28
6 [a]2 Kin. 9:15 [1]Heb. mss., LXX, Syr., Vg. *Ahaziah* and 2 Kin. 8:29
7 [a]2 Chr. 10:15 [b]2 Kin. 9:21–24 [c]2 Kin. 9:6, 7 [1]Lit. *crushing* [2]*Joram,* vv. 5, 7; 2 Kin. 8:28 [3]*destroy*
8 [a]2 Kin. 9:22–24 [b]2 Kin. 10:10–14
9 [a][2 Kin. 9:27] [b]1 Kin. 15:24 [c]2 Chr. 17:4; 20:3, 4
10 [a]2 Kin. 11:1–3
11 [a]2 Kin. 12:18 [1]*Jehosheba,* 2 Kin. 11:2

CHAPTER 23

1 [a]2 Kin. 11:4 [b]2 Kin. 12:2 [c]1 Chr. 2:37, 38

2 [a]Ezra 1:5
3 [a]2 Sam. 7:12
4 [a]1 Chr. 9:25
6 [a]1 Chr. 23:28–32
8 [a]1 Chr. 24:1–31
9 [a]2 Sam. 8:7
11 [a]Deut. 17:18 [1]Law, Ex. 25:16, 21; 31:18

WORDStudy STRENGTHEN

2 Chr. 23:1 The Hebrew word *chazaq* means "strengthen" and is also used in 2 Chronicles 16:9 where the Lord strengthens "those whose hearts are fully committed to Him." This word is also used to describe Amaziah's act of courage in 25:11. *Chazaq* can also be translated to mean "establish himself."

2 And they went throughout Judah and gathered the Levites from all the cities of Judah, and the [a]chief fathers of Israel, and they came to Jerusalem.
3 Then all the assembly made a covenant with the king in the house of God. And he said to them, "Behold, the king's son shall reign, as the LORD has [a]said of the sons of David.
4 "This *is* what you shall do: One-third of you [a]entering on the Sabbath, of the priests and the Levites, *shall be* keeping watch over the doors;
5 "one-third *shall be* at the king's house; and one-third at the Gate of the Foundation. All the people *shall be* in the courts of the house of the LORD.
6 "But let no one come into the house of the LORD except the priests and [a]those of the Levites who serve. They may go in, for they *are* holy; but all the people shall keep the watch of the LORD.
7 "And the Levites shall surround the king on all sides, every man with his weapons in his hand; and whoever comes into the house, let him be put to death. You are to be with the king when he comes in and when he goes out."
8 So the Levites and all Judah did according to all that Jehoiada the priest commanded. And each man took his men who were to be on duty on the Sabbath, with those who were going *off duty* on the Sabbath; for Jehoiada the priest had not dismissed [a]the divisions.
9 And Jehoiada the priest gave to the captains of hundreds the spears and the large and small [a]shields which *had belonged* to King David, that *were* in the temple of God.
10 Then he set all the people, every man with his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and by the temple, all around the king.
11 And they brought out the king's son, put the crown on him, [a]*gave him* the [1]Testimony, and made him king. Then

22:7 God had already set in motion the destruction of the house of Ahab in Israel by Jehu's hand (2 Kin. 9). When Ahaziah ignored God's warnings and chose to join with Israel, he received the immediate judgment of God as well.

22:11 God had promised that David's seed would rule forever, yet at this point there was only one surviving heir.

Jehoiada and his sons anointed him, and said, "*Long* live the king!"

Death of Athaliah

12 Now when [a]Athaliah heard the noise of the people running and praising the king, she came to the people *in* the temple of the LORD.
13 *When* she looked, there was the king standing by his pillar at the entrance; and the leaders and the trumpeters *were* by the king. All the people of the land were rejoicing and blowing trumpets, also the singers with musical instruments, and [a]those who led in praise. So Athaliah tore her clothes and said, [b]"Treason! Treason!"
14 And Jehoiada the priest brought out the captains of hundreds who were set over the army, and said to them, "Take her outside under guard, and slay with the sword whoever follows her." For the priest had said, "Do not kill her in the house of the LORD."
15 So they seized her; and she went by way of the entrance [a]of the Horse Gate *into* the king's house, and they killed her there.
16 Then Jehoiada made a [a]covenant between himself, the people, and the king, that they should be the LORD's people.

ENCOUNTER*Note* *2 Chr. 23:16*

The Lord's People

At times when the world pulls at you, it is important to join with God's people and confirm your loyalty to God. If you have strayed into worldly ways, find support among other believers and recommit your life to focus upon God.

17 And all the people went to the [1]temple of Baal, and tore it down. They broke in pieces its altars and images, and [a]killed Mattan the priest of Baal before the altars.
18 Also Jehoiada appointed the oversight of the house of the LORD to the hand of the priests, the Levites, whom David had [a]assigned in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the [b]Law of Moses, with rejoicing and with singing, *as it was established* by David.
19 And he set the [a]gatekeepers at the gates of the house of the LORD, so that no one *who was* in any way unclean should enter.
20 [a]Then he took the captains of hundreds, the nobles, the governors of the people, and all the people of the land, and brought the king down from the house of the LORD; and they went through the Upper Gate to the king's house, and set the king on the throne of the kingdom.
21 So all the people of the land rejoiced; and the city was quiet, for they had slain Athaliah with the sword.

Joash Repairs the Temple

24 Joash [a]*was* seven years old when he became king, and he reigned forty years in Jerusalem. His mother's name *was* Zibiah of Beersheba.
2 Joash [a]did *what was* right in the sight of the LORD all the days of Jehoiada the priest.
3 And Jehoiada took two wives for him, and he had sons and daughters.
4 Now it happened after this *that* Joash set his heart on repairing the house of the LORD.
5 Then he gathered the priests and the Levites, and said to them, "Go out to the cities of Judah, and [a]gather from all Israel money to repair the house of your God from year to year, and see that you do it quickly." However the Levites did not do it quickly.
6 [a]So the king called Jehoiada the chief *priest,* and said to him, "Why have you not required the Levites to bring in from Judah and from Jerusalem the collection, *according to the commandment* of [b]Moses the servant of the LORD and of the assembly of Israel, for the [c]tabernacle of witness?"
7 For [a]the sons of Athaliah, that wicked woman, had broken into the house of God, and had also presented all the [b]dedicated things of the house of the LORD to the Baals.
8 Then at the king's command [a]they made a chest, and set it outside at the gate of the house of the LORD.
9 And they made a proclamation throughout Judah and Jerusalem to bring to the LORD [a]the collection *that* Moses the servant of God *had imposed* on Israel in the wilderness.
10 Then all the leaders and all the people rejoiced, brought their contributions, and put *them* into the chest until all had given.

12 [a]2 Chr. 22:10
13 [a]1 Chr. 25: 6–8 [b]2 Kin. 9:23
15 [a]Neh. 3:28
16 [a]Josh. 24:24, 25
17 [a]Deut. 13: 6–9 [1]Lit. *house*
18 [a]1 Chr. 23:6, 30, 31; 24:1 [b]Num. 28:2
19 [a]1 Chr. 26: 1–19
20 [a]2 Kin. 11:19

CHAPTER 24

1 [a]2 Kin. 11:21; 12:1–15
2 [a]2 Chr. 26:4, 5
5 [a]2 Kin. 12:4
6 [a]2 Kin. 12:7 [b]Ex. 30:12–16 [c]Num. 1:50
7 [a]2 Chr. 21:17 [b]2 Kin. 12:4
8 [a]2 Kin. 12:9
9 [a]2 Chr. 24:6

23:13 The pillar probably refers to one of the two great pillars, Jachin and Boaz, which stood at the entrance of the temple. This would have been an elevated location and a customary place for a king to stand and make proclamations.

23:15 The Horse Gate provided access from the temple to the royal palace.

24:3 The reference to Joash's wives and children is a reflection of God's blessings upon his life following the near annihilation of the Davidic line.

11 So it was, at that time, when the chest was brought to the king's official by the hand of the Levites, and [a]when they saw that *there was* much money, that the king's scribe and the high priest's officer came and emptied the chest, and took it and returned it to its place. Thus they did day by day, and gathered money in abundance.
12 The king and Jehoiada gave it to those who did the work of the service of the house of the LORD; and they hired masons and carpenters to [a]repair the house of the LORD, and also those who worked in iron and bronze to restore the house of the LORD.
13 So the workmen labored, and the work was completed by them; they restored the house of God to its original condition and reinforced it.
14 When they had finished, they brought the rest of the money before the king and Jehoiada; [a]they made from it articles for the house of the LORD, articles for serving and offering, spoons and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

Apostasy of Joash

15 But Jehoiada grew old and was full of days, and he died; *he was* one hundred and thirty years old when he died.
16 And they buried him in the City of David among the kings, because he had done good in Israel, both toward God and His house.
17 Now after the death of Jehoiada the leaders of Judah came and bowed down to the king. And the king listened to them.
18 Therefore they left the house of the LORD God of their fathers, and served [a]wooden images and idols; and [b]wrath came upon Judah and Jerusalem because of their trespass.
19 Yet He [a]sent prophets to them, to bring them back to the LORD; and they testified against them, but they would not listen.
20 Then the Spirit of God [1]came upon [a]Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, "Thus says God: [b]'Why do you transgress the commandments of the LORD, so that you cannot prosper? [c]Because you have forsaken the LORD, He also has forsaken you.' "

11 [a]2 Kin. 12:10
12 [a]2 Chr. 30:12
14 [a]2 Kin. 12:13
18 [a]1 Kin. 14:23 [b][Ex. 34:12–14]
19 [a]2 Chr. 36: 15, 16
20 [a]Matt. 23:35 [b]Num. 14:41 [c][2 Chr. 15:2] [1]Lit. *clothed*

ENCOUNTER *Note* *2 Chr. 24:19*

Refusing to Listen

The only thing as foolish as turning from God is ignoring the messengers He sends to warn you to return. If you are being called to repentance, pay attention and respond immediately.

21 So they conspired against him, and at the command of the king they [a]stoned him with stones in the court of the house of the LORD.
22 Thus Joash the king did not remember the kindness which Jehoiada his [1]father had done to him, but killed his son; and as he died, he said, "The LORD look on *it*, and [a]repay!"

Death of Joash

23 So it happened in the spring of the year *that* [a]the army of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the leaders of the people from among the people, and sent all their [1]spoil to the king of Damascus.
24 For the army of the Syrians [a]came with a small company of men; but the LORD [b]delivered a very great army into their hand, because they had forsaken the LORD God of their fathers. So they [c]executed judgment against Joash.
25 And when they had withdrawn from him (for they left him severely wounded), [a]his own servants conspired against him because of the blood of the [1]sons of Jehoiada the priest, and killed him on his bed. So he died. And they buried him in the City of David, but they did not bury him in the tombs of the kings.
26 These are the ones who conspired against him: [1]Zabad the son of Shimeath the Ammonitess, and Jehozabad the son of [2]Shimrith the Moabitess.
27 Now *concerning* his sons, and [a]the many oracles about him, and the repairing of the house of God, indeed they *are* written in the [1]annals of the book of the kings. [b]Then Amaziah his son reigned in his place.

Amaziah Reigns in Judah

25 Amaziah [a]*was* twenty-five years old *when* he became king, and he reigned twenty-nine years in Jerusalem.

21 [a][Neh. 9:26]
22 [a][Gen. 9:5] [1]Foster father
23 [a]2 Kin. 12:17 [1]*plunder*
24 [a]Lev. 26:8; Is. 30:17 [b]Lev. 26:25 [c]2 Chr. 22:8
25 [a]2 Kin. 12: 20, 21 [1]LXX, Vg. *son* and vv. 20–22
26 [1]*Jozachar,* 2 Kin. 12:21 [2]*Shomer,* 2 Kin. 12:21
27 [a]2 Kin. 12:18 [b]2 Kin. 12:21 [1]Or *commentary,* Heb. *midrash*

CHAPTER 25
1 [a]2 Kin. 14:1–6

24:17 The account of Joash is one of the saddest stories in Chronicles. It describes a king who deliberately turned his back on God after he had personally experienced so much of God's mercy upon his life.

24:22 This verse is a stark reminder of the way sin can harden a person's heart. Joash owed his life to Jehoiada and his family. However, sin had blocked the king's memories of the priest's kindness and replaced gratitude with hatred. Joash may have forgotten, but God had not. He ensured that this injustice was repaid.

His mother's name *was* Jehoaddan of Jerusalem.
2 And he did *what was* right in the sight of the LORD, [a]but not with a loyal heart.
3 [a]Now it happened, as soon as the kingdom was established for him, that he executed his servants who had murdered his father the king.
4 However he did not execute their children, but *did* as *it is* written in the Law in the Book of Moses, where the LORD commanded, saying, [a]"The fathers shall not be put to death for their children, nor shall the children be put to death for their fathers; but a person shall die for his own sin."

The War Against Edom

5 Moreover Amaziah gathered Judah together and set over them captains of thousands and captains of hundreds, according to *their* fathers' houses, throughout all Judah and Benjamin; and he numbered them [a]from twenty years old and above, and found them to be three hundred thousand choice *men, able* to go to war, who could handle spear and shield.
6 He also hired one hundred thousand mighty men of valor from Israel for one hundred talents of silver.
7 But a [a]man of God came to him, saying, "O king, do not let the army of Israel go with you, for the LORD *is* not with Israel—*not with* any of the children of Ephraim.
8 "But if you go, be gone! Be strong in battle! *Even so,* God shall make you fall before the enemy; for God has [a]power to help and to overthrow."
9 Then Amaziah said to the man of God, "But what *shall we* do about the hundred talents which I have given to the troops of Israel?" And the man of God answered, [a]"The LORD is able to give you much more than this."
10 So Amaziah discharged the troops that had come to him from Ephraim, to go back home. Therefore their anger was greatly aroused against Judah, and they returned home in great anger.
11 Then Amaziah strengthened himself, and leading his people, he went to [a]the Valley of Salt and killed ten thousand of the people of Seir.
12 Also the children of Judah took captive ten thousand alive, brought them to the top of the rock, and cast them down from the top of the rock, so that they all were dashed in pieces.
13 But as for the soldiers of the army which Amaziah had discharged, so that they would not go with him to battle, they raided the cities of Judah from Samaria to Beth Horon, killed three thousand in them, and took much [1]spoil.
14 Now it was so, after Amaziah came from the slaughter of the Edomites, that [a]he brought the gods of the people of Seir, set them up *to be* [b]his gods, and bowed down before them and burned incense to them.
15 Therefore the anger of the LORD was aroused against Amaziah, and He sent him a prophet who said to him, "Why have you sought [a]the gods of the people, which [b]could not rescue their own people from your hand?"
16 So it was, as he talked with him, that *the king* said to him, "Have we made you the king's counselor? Cease! Why should you be killed?" Then the prophet ceased, and said, "I know that God has [a]determined to destroy you, because you have done this and have not heeded my advice."

2 [a]2 Chr. 25:14
3 [a]2 Kin. 14:5
4 [a]Deut. 24:16
5 [a]Num. 1:3
7 [a]2 Chr. 11:2
8 [a]2 Chr. 14:11; 20:6
9 [a][Deut. 8:18]
11 [a]2 Kin. 14:7
13 [1]*plunder*
14 [a]2 Chr. 28:23 [b][Ex. 20:3, 5]
15 [a][Ps. 96:5] [b]2 Chr. 25:11
16 [a][1 Sam. 2:25]
17 [a]2 Kin. 14:8–14 [1]*Jehoash,* 2 Kin. 14:8ff.

ENCOUNTER *Note* — *2 Chr. 25:16*

A Hardened Heart

How you respond to a word from God reveals your heart. As soon as you begin to resist God or argue with Him, or become sluggish in your obedience, that is a warning that your heart has departed from God and you are in danger.

Israel Defeats Judah

17 Now [a]Amaziah king of Judah asked advice and sent to [1]Joash the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let us face one another *in battle.*"
18 And Joash king of Israel sent to

25:4 It was a common custom in the ancient world to kill the children of political enemies, either in retribution or for political expediency. However, Amaziah chose not to follow the customs of his day, but to follow God's laws as recorded by Moses (Deut. 24:16).

25:7 The term "Ephraim" was often used to refer to the kingdom of Israel because the tribe of Ephraim was the most prominent of the northern tribes. For God not to be "with" Israel was not simply a statement that God was no longer available to Israel. If God was not with Israel, He was against Israel and would be against anyone associated with them.

25:10 The Israelite mercenaries would have been angered because they would have counted on gaining much more bounty from the spoils of war than the one hundred talents they had already been paid.

25:11 The Valley of Salt may refer to the desert south of the Dead Sea. The people of Seir were the Edomites (2 Chr. 20:10).

25:14 The removal of the gods from a defeated nation symbolized that their gods had abandoned them and had given support to the victors. In part, Amaziah's actions indicated that the gods of Edom had helped in the victory. Furthermore, to take the gods to Jerusalem and worship them indicated that he expected these gods to continue to support him.

Amaziah king of Judah, saying, "The thistle that *was* in Lebanon sent to the cedar that was in Lebanon, saying, 'Give your daughter to my son as wife'; and a wild beast that *was* in Lebanon passed by and trampled the thistle.
19 "Indeed you say that you have defeated the Edomites, and your heart is lifted up to [a]boast. Stay at home now; why should you meddle with trouble, that you should fall—you and Judah with you?"
20 But Amaziah would not heed, for [a]it *came* from God, that He might give them into the hand *of their enemies,* because they [b]sought the gods of Edom.
21 So Joash king of Israel went out; and he and Amaziah king of Judah faced one another at [a]Beth Shemesh, which *belongs* to Judah.
22 And Judah was defeated by Israel, and every man fled to his tent.
23 Then Joash the king of Israel captured Amaziah king of Judah, the son of Joash, the son of [a]Jehoahaz, at Beth Shemesh; and he brought him to Jerusalem, and broke down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate—four hundred cubits.
24 And *he took* all the gold and silver, all the articles that were found in the house of God with [a]Obed-Edom, the treasures of the king's house, and hostages, and returned to Samaria.

Death of Amaziah

25 [a]Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Joash the son of Jehoahaz, king of Israel.
26 Now the rest of the acts of Amaziah, from first to last, indeed *are* they not written in the book of the kings of Judah and Israel?
27 After the time that Amaziah turned away from following the LORD, they made a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there.
28 Then they brought him on horses and buried him with his fathers in [1]the City of Judah.

Uzziah Reigns in Judah

26 Now all the people of Judah took [1]Uzziah, who *was* sixteen years old, and made him king instead of his father Amaziah.

19 [a]2 Chr. 26:16; 32:25
20 [a]1 Kin. 12:15 [b]2 Chr. 25:14
21 [a]Josh. 19:38
23 [a]2 Chr. 21:17; 22:1, 6
24 [a]1 Chr. 26:15
25 [a]2 Kin. 14:17–22
28 [1]The City of David

CHAPTER 26

1 [1]*Azariah,* 2 Kin. 14:21ff.

2 [1]Heb. *Eloth*
4 [a]2 Chr. 24:2
5 [a]2 Chr. 24:2 [b]Dan. 1:17; 10:1 [c][2 Chr. 15:2; 20:20; 31:21] [1]Heb. mss., LXX, Syr., Tg., Arab. *fear*
6 [a]Is. 14:29
7 [a]2 Chr. 21:16
8 [a]2 Chr. 17:11
9 [a]Neh. 3:13, 19, 32
10 [1]Or *the fertile fields*
12 [1]Lit. *chief fathers*

2 He built [1]Elath and restored it to Judah, after the king rested with his fathers.
3 Uzziah *was* sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother's name was Jecholiah of Jerusalem.
4 And he did *what was* [a]right in the sight of the LORD, according to all that his father Amaziah had done.
5 [a]He sought God in the days of Zechariah, who [b]had understanding in the [1]visions of God; and as long as he sought the LORD, God made him [c]prosper.
6 Now he went out and [a]made war against the Philistines, and broke down the wall of Gath, the wall of Jabneh, and the wall of Ashdod; and he built cities *around* Ashdod and among the Philistines.
7 God helped him against [a]the Philistines, against the Arabians who lived in Gur Baal, and against the Meunites.
8 Also the Ammonites [a]brought tribute to Uzziah. His fame spread as far as the entrance of Egypt, for he became exceedingly strong.
9 And Uzziah built towers in Jerusalem at the [a]Corner Gate, at the Valley Gate, and at the corner buttress of the wall; then he fortified them.
10 Also he built towers in the desert. He dug many wells, for he had much livestock, both in the lowlands and in the plains; *he also had* farmers and vinedressers in the mountains and in [1]Carmel, for he loved the soil.
11 Moreover Uzziah had an army of fighting men who went out to war by companies, according to the number on their roll as prepared by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, *one* of the king's captains.
12 The total number of [1]chief officers of the mighty men of valor *was* two thousand six hundred.
13 And under their authority *was* an army of three hundred and seven thousand five hundred, that made war with mighty power, to help the king against the enemy.
14 Then Uzziah prepared for them, for the entire army, shields, spears, helmets, body armor, bows, and slings *to cast* stones.
15 And he made devices in Jerusalem,

25:21 Beth Shemesh was eighteen miles west of Jerusalem (1 Sam. 6:12–14).

25:23 Four hundred cubits would have been six hundred feet.

26:1 The name Uzziah is an abbreviated form of Azariah (2 Kin. 14:21). The two names were used interchangeably, with Azariah meaning "the Lord helps" and Uzziah meaning "the Lord is strong." Uzziah may have been used in Chronicles to avoid confusion with the high priest Azariah (26:17–22). The king is also referenced as Uzziah (2 Kin. 15; Is. 6:1; Hos. 1:1; Amos 1:1; Zech. 14:5).

invented by [a]skillful men, to be on the towers and the corners, to shoot arrows and large stones. So his fame spread far and wide, for he was marvelously helped till he became strong.

The Penalty for Uzziah's Pride

16 But [a]when he was strong his heart was [b]lifted up, to *his* destruction, for he transgressed against the LORD his God [c]by entering the temple of the LORD to burn incense on the altar of incense.

ENCOUNTER *Note* *2 Chr. 26:16*

Humility

God brings blessings upon those who recognize and testify to His goodness. However, if a Christian arrogantly assumes credit for success, a humbling experience will likely come.

17 So [a]Azariah the priest went in after him, and with him were eighty priests of the LORD—valiant men.
18 And they withstood King Uzziah, and said to him, "*It* [a]*is* not for you, Uzziah, to burn incense to the LORD, but for the [b]priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You *shall have* no honor from the LORD God."
19 Then Uzziah became furious; and he *had* a censer in his hand to burn incense. And while he was angry with the priests, [a]leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar.
20 And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he *was* leprous; so they thrust him out of that place. Indeed he also [a]hurried to get out, because the LORD had struck him.
21 [a]King Uzziah was a leper until the day of his death. He dwelt in an [b]isolated house, because he was a leper; for he was cut off from the house of the LORD. Then Jotham his son *was* over the king's house, judging the people of the land.

15 [a]Ex. 39:3, 8
16 [a][Deut. 32: 15] [b]2 Chr. 25:19 [c]2 Kin. 16:12, 13
17 [a]1 Chr. 6:10
18 [a][Num. 3:10; 16:39, 40; 18:7] [b]Ex. 30:7, 8
19 [a]2 Kin. 5: 25–27
20 [a]Esth. 6:12
21 [a]2 Kin. 15:5 [b][Lev. 13:46]

22 Now the rest of the acts of Uzziah, from first to last, the prophet [a]Isaiah the son of Amoz wrote.
23 [a]So Uzziah [1]rested with his fathers, and they buried him with his fathers in the field of burial which *belonged* to the kings, for they said, "He is a leper." Then Jotham his son reigned in his place.

Jotham Reigns in Judah

27 Jotham [a]*was* twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name *was* [1]Jerushah the daughter of Zadok.
2 And he did *what was* right in the sight of the LORD, according to all that his father Uzziah had done (although he did not enter the temple of the LORD). But still [a]the people acted corruptly.
3 He built the Upper Gate of the house of the LORD, and he built extensively on the wall of [a]Ophel.
4 Moreover he built cities in the mountains of Judah, and in the forests he built fortresses and towers.
5 He also fought with the king of the [a]Ammonites and defeated them. And the people of Ammon gave him in that year one hundred talents of silver, ten thousand kors of wheat, and ten thousand of barley. The people of Ammon paid this to him in the second and third years also.
6 So Jotham became mighty, [a]because he prepared his ways before the LORD his God.
7 Now the rest of the acts of Jotham, and all his wars and his ways, indeed they *are* written in the book of the kings of Israel and Judah.
8 He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem.
9 [a]So Jotham [1]rested with his fathers, and they buried him in the City of David. Then [b]Ahaz his son reigned in his place.

Ahaz Reigns in Judah

28 Ahaz [a]*was* twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do *what was* right in the sight of the LORD, as his father David *had done.*

22 [a]Is. 1:1
23 [a]Is. 6:1 [1]Died and joined his ancestors

CHAPTER 27
1 [a]2 Kin. 15: 32–35 [1]*Jerusha,* 2 Kin. 15:33
2 [a]2 Kin. 15:35
3 [a]2 Chr. 33:14
5 [a]2 Chr. 26:8
6 [a]2 Chr. 26:5
9 [a]2 Kin. 15:38 [b]Is. 1:1 [1]Died and joined his ancestors

CHAPTER 28
1 [a]2 Kin. 16:2–4

26:17 Uzziah's pride caused him to breach God's laws for the temple. Only the priests were to burn incense to God in the temple (Ex. 30:1–10; Num. 16:40; 18:1–7). The Hebrew verb *ma`al,* translated "was unfaithful" is used often in Chronicles to describe serious violations of covenant loyalty (1 Chr. 2:7; 5:25; 28:10–25; 29:6; 36:14).

26:21 Leprosy made one ceremonially unclean. The law demanded that the infected person live in isolation (Lev. 13:46; Num. 5:1–14; 12:15; 2 Kin. 7:3). In light of the king's religious duties and state responsibilities, Uzziah was no longer fit to fulfill his royal obligations. His pride over his kingdom caused him to forfeit it.

27:3 The location of the wall of Ophel is uncertain. It is typically associated with the southeastern part of the hill between the temple and the city of David.

27:6 "Prepared his ways" or "established his ways" appears to be synonymous with a similar phrase used in Chronicles: "to set the heart (on God)" (1 Chr. 20:33; 29:18; 30:19).

2 For he walked in the ways of the kings of Israel, and made [a]molded images for [b]the Baals.
3 He burned incense in [a]the Valley of the Son of Hinnom, and burned [b]his children in the [c]fire, according to the abominations of the nations whom the LORD had [d]cast out before the children of Israel.
4 And he sacrificed and burned incense on the [1]high places, on the hills, and under every green tree.

Syria and Israel Defeat Judah

5 Therefore [a]the LORD his God delivered him into the hand of the king of Syria. They [b]defeated him, and carried away a great multitude of them as captives, and brought *them* to Damascus. Then he was also delivered into the hand of the king of Israel, who defeated him with a great slaughter.
6 For [a]Pekah the son of Remaliah killed one hundred and twenty thousand in Judah in one day, all valiant men, [b]because they had forsaken the LORD God of their fathers.
7 Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, Azrikam the officer over the house, and Elkanah *who was* second to the king.
8 And the children of Israel carried away captive of their [a]brethren two hundred thousand women, sons, and daughters; and they also took away much [1]spoil from them, and brought the spoil to Samaria.

Israel Returns the Captives

9 But a [a]prophet of the LORD was there, whose name *was* Oded; and he went out before the army that came to Samaria, and said to them: "Look, [b]because the LORD God of your fathers was angry with Judah, He has delivered them into your hand; but you have killed them in a rage *that* [c]reaches up to heaven.
10 "And now you propose to force the children of Judah and Jerusalem to be your [a]male and female slaves; *but are* you not also guilty before the LORD your God?
11 "Now hear me, therefore, and return the captives, whom you have taken captive from your brethren, [a]for the fierce wrath of the LORD *is* upon you."
12 Then some of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war,
13 and said to them, "You shall not bring the captives here, for we *already* have offended the LORD. You intend to add to our sins and to our guilt; for our guilt is great, and *there is* fierce wrath against Israel."
14 So the armed men left the captives and the [1]spoil before the leaders and all the assembly.
15 Then the men [a]who were designated by name rose up and took the captives, and from the [1]spoil they clothed all who were naked among them, dressed them and gave them sandals, [b]gave them food and drink, and anointed them; and they let all the feeble ones ride on donkeys. So they brought them to their brethren at Jericho, [c]the city of palm trees. Then they returned to Samaria.

Assyria Refuses to Help Judah

16 [a]At the same time King Ahaz sent to the [1]kings of Assyria to help him.
17 For again the [a]Edomites had come, attacked Judah, and carried away captives.
18 [a]The Philistines also had invaded the cities of the lowland and of the South of Judah, and had taken Beth Shemesh, Aijalon, Gederoth, Sochoh with its villages, Timnah with its villages, and Gimzo with its villages; and they dwelt there.
19 For the LORD [1]brought Judah low because of Ahaz king of [a]Israel, for he had [b]encouraged moral decline in Judah and had been continually unfaithful to the LORD.

2 [a]Ex. 34:17 [b]Judg. 2:11
3 [a]Josh. 15:8 [b]2 Kin. 23:10 [c][Lev. 18:21] [d][Lev. 18:24–30]
4 [1]Places for pagan worship
5 [a][Is. 10:5] [b]Is. 7:1, 17
6 [a]2 Kin. 15:27 [b][2 Chr. 29:8]
8 [a]Deut. 28:25, 41 [1]*plunder*
9 [a]2 Chr. 25:15 [b][Is. 10:5; 47:6] [c]Rev. 18:5
10 [a][Lev. 25:39, 42, 43, 46]
11 [a]James 2:13
14 [1]*plunder*
15 [a]2 Chr. 28:12 [b][Prov. 25:21, 22] [c]Deut. 34:3 [1]*plunder*
16 [a]2 Kin. 16:7 [1]LXX, Syr., Vg. *king* (cf. v. 20)
17 [a]Obad. 10–14
18 [a]Ezek. 16:27, 57
19 [a]2 Chr. 21:2 [b]Ex. 32:25 [1]*humbled Judah*
20 [a]1 Chr. 5:26 [1]Heb. *Tilgath-Pilneser*

ENCOUNTER*Note* *2 Chr. 28:19*

A Downward Spiral

What begins as a small act of disobedience can turn into a lifestyle characterized as "continually unfaithful to God." Your life is not lived in isolation; therefore, be aware of the way your own decisions affect those around you.

20 Also [a]Tiglath-Pileser[1] king of Assyria came to him and distressed him, and did not assist him.

28:2 The most severe criticism of any Judean king was that "he walked in the ways of the kings of Israel." The added claim that Ahaz worshiped Baal clearly placed him in the tradition of the house of Ahab.

28:3 The Valley of Ben Hinnom (2 Kin. 23:10; 2 Chr. 33:6; Jer. 7:31, 32; Ezek. 16:20, 21) was where Jerusalem deposited and burned its garbage. The Hebrew name for this valley has become popularized as Gehenna or hell.

28:8 Judah had broken its covenant with God (1 Chr. 28:9; 2 Chr. 7:19–22; 15:2) which left it vulnerable to military defeat and captivity as a sign of God's anger (2 Chr. 6:36).

21 For Ahaz took part *of the treasures* from the house of the LORD, from the house of the king, and from the leaders, and he gave *it* to the king of Assyria; but he did not help him.

Apostasy and Death of Ahaz

22 Now in the time of his distress King Ahaz became increasingly unfaithful to the LORD. This *is that* King Ahaz.
23 For [a]he sacrificed to the gods of Damascus which had defeated him, saying, "Because the gods of the kings of Syria help them, I will sacrifice to them [b]that they may help me." But they were the ruin of him and of all Israel.
24 So Ahaz gathered the articles of the house of God, cut in pieces the articles of the house of God, [a]shut up the doors of the house of the LORD, and made for himself altars in every corner of Jerusalem.
25 And in every single city of Judah he made [1]high places to burn incense to other gods, and provoked to anger the LORD God of his fathers.
26 [a]Now the rest of his acts and all his ways, from first to last, indeed they *are* written in the book of the kings of Judah and Israel.
27 So Ahaz [1]rested with his fathers, and they buried him in the city, in Jerusalem; but they [a]did not bring him into the tombs of the kings of Israel. Then Hezekiah his son reigned in his place.

Hezekiah Reigns in Judah

29 Hezekiah [a]became king *when he was* twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother's name *was* [1]Abijah the daughter of Zechariah.
2 And he did *what was* right in the sight of the LORD, according to all that his father David had done.

Hezekiah Cleanses the Temple

3 In the first year of his reign, in the first month, he [a]opened the doors of the house of the LORD and repaired them.
4 Then he brought in the priests and the Levites, and gathered them in the East Square,
5 and said to them: "Hear me, Levites! Now [1]sanctify yourselves, [a]sanctify the house of the LORD God of your fathers, and carry out the rubbish from the holy *place.*
6 "For our fathers have trespassed and done evil in the eyes of the LORD our God; they have forsaken Him, have [a]turned their faces away from the [1]dwelling place of the LORD, and turned *their* backs *on Him.*
7 [a]"They have also shut up the doors of the vestibule, put out the lamps, and have not burned incense or offered burnt offerings in the holy *place* to the God of Israel.
8 "Therefore the [a]wrath of the LORD fell upon Judah and Jerusalem, and He has [b]given them up to trouble, to desolation, and to [c]jeering, as you see with your [d]eyes.
9 "For indeed, because of this [a]our fathers have fallen by the sword; and our sons, our daughters, and our wives *are* in captivity.
10 "Now *it is* in my heart to make [a]a covenant with the LORD God of Israel, that His fierce wrath may turn away from us.
11 "My sons, do not be negligent now, for the LORD has [a]chosen you to stand before Him, to serve Him, and that you

23 [a]2 Chr. 25:14 [b]Jer. 44:17, 18
24 [a]2 Chr. 29:3, 7
25 [1]Places for pagan worship
26 [a]2 Kin. 16: 19, 20
27 [a]2 Chr. 21: 20; 24:25 [1]Died and joined his ancestors

CHAPTER 29

1 [a]2 Kin. 18:1 [1]*Abi,* 2 Kin. 18: 2
3 [a]2 Chr. 28:24; 29:7
5 [a]2 Chr. 29:15, 34; 35:6 [1]*consecrate*
6 [a]Ezek. 8:16 [1]Temple
7 [a]2 Chr. 28:24
8 [a]2 Chr. 24:18 [b]2 Chr. 28:5 [c]1 Kin. 9:8 [d]Deut. 28:32
9 [a]2 Chr. 28: 5–8, 17
10 [a]2 Chr. 15: 12; 23:16
11 [a]Num. 3:6; 8:14; 18:2, 6

CHARACTER*Study* | HEZEKIAH | *2 Chr. 29:1*

Hezekiah, whose name means "the Lord is my strength," was Judah's thirteenth king. He is a prominent figure in Judah's history and, apart from David and Solomon, he receives more attention in Chronicles than any other king (four chapters). He was the son of Ahaz, one of the wickedest kings of Judah. Hezekiah conducted extensive religious reform among the people of Judah (2 Kin. 18:4) and attempted to reunite Israel and Judah through worship at the temple (30:1–27). Hezekiah was a man of deep conviction. He was not simply concerned with his own life, but understood the need for the entire nation to obey God. In the face of great danger from Assyria, Hezekiah (through the support of the prophet Isaiah) challenged the people to follow God (2 Kin. 19). Because of his allegiance, when he faced certain death from illness, Hezekiah was able to petition God and have his life extended for an additional fifteen years (Is. 38). Hezekiah was not always faithful to God (2 Kin. 20:13–18). However, he sought to live righteously and to influence those around him to worship God as well. Ultimately, Hezekiah's life had a positive impact on the religious life of the entire nation.

29:3 Hezekiah's commencement of the temple's restoration in the first month of his reign revealed his zeal for God.

29:4 The east square was the courtyard in front of the portico of the temple (2 Chr. 4:9, 10; 6:13; 7:7).

29:10 The heart of Hezekiah's speech is that, to avoid this punishment, there must be genuine repentance. Then God will forgive and restore His people (2 Chr. 12:7; 19:10; 32:26).

ENCOUNTER *Note* *2 Chr. 29:10*

Now

When God puts a desire in your heart, now is the time to respond. The assignment may be huge or daunting, yet as you begin to obey Him, you will sense His presence, power, and pleasure in ways you would not otherwise know.

should minister to Him and burn incense."
12 Then these Levites arose: [a]Mahath the son of Amasai and Joel the son of Azariah, of the sons of the [b]Kohathites; of the sons of Merari, Kish the son of Abdi and Azariah the son of Jehallelel; of the Gershonites, Joah the son of Zimmah and Eden the son of Joah;
13 of the sons of Elizaphan, Shimri and Jeiel; of the sons of Asaph, Zechariah and Mattaniah;
14 of the sons of Heman, Jehiel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel.
15 And they gathered their brethren, [a]sanctified[1] themselves, and went according to the commandment of the king, at the words of the LORD, [b]to cleanse the house of the LORD.
16 Then the priests went into the inner part of the house of the LORD to cleanse *it*, and brought out all the debris that they found in the temple of the LORD to the court of the house of the LORD. And the Levites took *it* out and carried *it* to the Brook [a]Kidron.
17 Now they began to [1]sanctify on the first *day* of the first month, and on the eighth day of the month they came to the vestibule of the LORD. So they sanctified the house of the LORD in eight days, and on the sixteenth day of the first month they finished.
18 Then they went in to King Hezekiah and said, "We have cleansed all the house of the LORD, the altar of burnt offerings with all its articles, and the table of the showbread with all its articles.
19 "Moreover all the articles which King Ahaz in his reign had [a]cast aside in his transgression we have prepared and [1]sanctified; and there they *are,* before the altar of the LORD."

Hezekiah Restores Temple Worship

20 Then King Hezekiah rose early, gathered the rulers of the city, and went up to the house of the LORD.

12 [a]2 Chr. 31:13 [b]Num. 3:19, 20
15 [a]2 Chr. 29:5 [b]1 Chr. 23:28 [1]*consecrated*
16 [a]2 Chr. 15: 16; 30:14
17 [1]*consecrate*
19 [a]2 Chr. 28:24 [1]*consecrated*

21 And they brought seven bulls, seven rams, seven lambs, and seven male goats for a [a]sin offering for the kingdom, for the sanctuary, and for Judah. Then he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD.
22 So they killed the bulls, and the priests received the blood and [a]sprinkled *it* on the altar. Likewise they killed the rams and sprinkled the blood on the altar. They also killed the lambs and sprinkled the blood on the altar.
23 Then they brought out the male goats *for* the sin offering before the king and the assembly, and they laid their [a]hands on them.
24 And the priests killed them; and they presented their blood on the altar as a sin offering [a]to make an atonement for all Israel, for the king commanded *that* the burnt offering and the sin offering *be made* for all Israel.
25 [a]And he stationed the Levites in the house of the LORD with cymbals, with stringed instruments, and with harps, [b]according to the commandment of David, of [c]Gad the king's seer, and of Nathan the prophet; [d]for thus *was* the commandment of the LORD by His prophets.
26 The Levites stood with the instruments [a]of David, and the priests with [b]the trumpets.
27 Then Hezekiah commanded *them* to offer the burnt offering on the altar. And when the burnt offering began, [a]the song of the LORD *also* began, with the trumpets and with the instruments of David king of Israel.
28 So all the assembly worshiped, the singers sang, and the trumpeters sounded; all *this continued* until the burnt offering was finished.
29 And when they had finished offering, [a]the king and all who were present with him bowed and worshiped.
30 Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the LORD with the words of David and of Asaph the seer. So they sang praises with gladness, and they bowed their heads and worshiped.
31 Then Hezekiah answered and said, "Now *that* you have consecrated yourselves to the LORD, come near, and bring sacrifices and [a]thank offerings into the house of the LORD." So the assembly brought in sacrifices and thank offerings, and as many as were of a [b]willing heart *brought* burnt offerings.
32 And the number of the burnt offer-

21 [a]Lev. 4:3–14
22 [a]Lev. 8:14, 15, 19, 24
23 [a]Lev. 4:15, 24; 8:14
24 [a]Lev. 14:20
25 [a]1 Chr. 16:4; 25:6 [b]2 Chr. 8:14 [c]2 Sam. 24:11 [d]2 Chr. 30:12
26 [a]1 Chr. 23:5 [b]2 Chr. 5:12
27 [a]2 Chr. 23:18
29 [a]2 Chr. 20:18
31 [a]Lev. 7:12 [b]Ex. 35:5, 22

29:16 The "inner part" was the Holy of Holies.

ings which the assembly brought was seventy bulls, one hundred rams, *and* two hundred lambs; all these *were* for a burnt offering to the LORD.
33 The consecrated things *were* six hundred bulls and three thousand sheep.
34 But the priests were too few, so that they could not skin all the burnt offerings; therefore [a]their brethren the Levites helped them until the work was ended and until the *other* priests had [1]sanctified themselves, [b]for the Levites were [c]more diligent in [d]sanctifying themselves than the priests.
35 Also the burnt offerings *were* in abundance, with [a]the fat of the peace offerings and *with* [b]the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.
36 Then Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so suddenly.

Hezekiah Keeps the Passover

30 And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the Passover to the LORD God of Israel.
2 For the king and his leaders and all the assembly in Jerusalem had agreed to keep the Passover in the second [a]month.
3 For they could not keep it [a]at [1]the regular time, [b]because a sufficient number of priests had not consecrated themselves, nor had the people gathered together at Jerusalem.
4 And the matter pleased the king and all the assembly.
5 So they [1]resolved to make a proclamation throughout all Israel, from Beersheba to Dan, that they should come to keep the Passover to the LORD God of Israel at Jerusalem, since they had not done *it* for a long *time* in the *prescribed* manner.
6 Then the [a]runners went throughout all Israel and Judah with the letters from the king and his leaders, and spoke according to the command of the king: "Children of Israel, [b]return to the LORD God of Abraham, Isaac, and Israel; then He will return to the remnant of you who have escaped from the hand of [c]the kings of [d]Assyria.
7 "And do not be [a]like your fathers and your brethren, who trespassed against the LORD God of their fathers, so that He [b]gave them up to [c]desolation, as you see.
8 "Now do not be [a]stiff-necked,[1] as your fathers *were, but* yield yourselves to the LORD; and enter His sanctuary, which He has sanctified forever, and serve the LORD your God, [b]that the fierceness of His wrath may turn away from you.
9 "For if you return to the LORD, your brethren and your children *will be treated* with [a]compassion by those who lead them captive, so that they may come back to this land; for the LORD your God *is* [b]gracious and merciful, and will not turn *His* face from you if you [c]return to Him."
10 So the runners passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but [a]they laughed at them and mocked them.
11 Nevertheless [a]some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem.
12 Also [a]the hand of God was on Judah to give them singleness of heart to obey the command of the king and the leaders, [b]at the word of the LORD.
13 Now many people, a very great assembly, gathered at Jerusalem to keep the Feast of [a]Unleavened Bread in the second month.
14 They arose and took away the [a]altars that *were* in Jerusalem, and they took away all the incense altars and cast *them* into the Brook [b]Kidron.
15 Then they slaughtered the Passover *lambs* on the fourteenth *day* of the second month. The priests and the Levites [1]were [a]ashamed, and [2]sanctified themselves, and brought the burnt offerings to the house of the LORD.
16 They stood in their [a]place [1]according to their custom, according to the Law of Moses the man of God; the priests sprinkled the blood *received* from the hand of the Levites.
17 For *there were* many in the assembly

34 [a]2 Chr. 35:11 [b]2 Chr. 30:3 [c]Ps. 7:10 [d]2 Chr. 29:5 [1]*consecrated*
35 [a]Lev. 3:15, 16 [b]Num. 15:5–10

CHAPTER 30

2 [a]Num. 9:10, 11
3 [a]Ex. 12:6, 18 [b]2 Chr. 29:17, 34 [1]The first month, Lev. 23:5; lit. *that time*
5 [1]*established a decree to*
6 [a]Esth. 8:14 [b][Jer. 4:1] [c]2 Kin. 15:19, 29 [d]2 Chr. 28:20
7 [a]Ezek. 20:18 [b]Is. 1:9 [c]2 Chr. 29:8
8 [a]Ex. 32:9 [b]2 Chr. 29:10 [1]Rebellious
9 [a]Ps. 106:46 [b][Ex. 34:6] [c][Is. 55:7]
10 [a]2 Chr. 36:16
11 [a]2 Chr. 11: 16; 30:18, 21
12 [a][Phil. 2:13] [b]2 Chr. 29:25
13 [a]Lev. 23:6
14 [a]2 Chr. 28:24 [b]2 Chr. 29:16
15 [a]2 Chr. 29:34 [1]*humbled themselves* [2]*set themselves apart*
16 [a]2 Chr. 35: 10, 15 [1]Or *in their proper order*

30:2 The word "assembly" occurs nine times in this chapter (verses 2, 4, 13, 17, 23–25). An assembly served as a symbol of unity and was comprised of leaders and ordinary people (1 Chr. 13:1, 2; Neh. 8:2). Its most significant function was to provide counsel to the king. The kings who consulted with the assembly are well regarded in Chronicles.

30:7 "Desolation" comes from the Hebrew word *shammah* which can also be translated "an object of horror." This was a well known prophetic term associated with the judgment of exile. While it described Israel's condition during the days of Ahaz, it also applied to the readers of Chronicles who needed to turn to God and trust His compassion.

30:10 Zebulun was the northernmost territory in Israel since Naphtali had been exiled (2 Kin. 15:29).

30:12 "God's hand" indicates that God is the author of unity among His people.

who had not [1]sanctified themselves; [a]therefore the Levites had charge of the slaughter of the Passover *lambs* for everyone *who was* not clean, to sanctify *them* to the LORD.
18 For a multitude of the people, [a]many from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, [b]yet they ate the Passover contrary to what was written. But Hezekiah prayed for them, saying, "May the good LORD provide atonement for everyone
19 "*who* [a]prepares his heart to seek God, the LORD God of his fathers, though *he is* not *cleansed* according to the purification of the sanctuary."
20 And the LORD listened to Hezekiah and healed the people.

ENCOUNTER *Note* *2 Chr. 30:18–20*

Interceding for Others

Intercession is powerful. Do you have integrity before God so you can pray to Him on behalf of others when they sin? Will God heal His people because you prayed?

21 So the children of Israel who were present at Jerusalem kept [a]the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, *singing* to the LORD, accompanied by loud instruments.
22 And Hezekiah gave encouragement to all the Levites [a]who taught the good knowledge of the LORD; and they ate throughout the feast seven days, offering peace offerings and [b]making confession to the LORD God of their fathers.
23 Then the whole assembly agreed to keep *the feast* [a]another seven days, and they kept it *another* seven days with gladness.
24 For Hezekiah king of Judah [a]gave to the assembly a thousand bulls and seven thousand sheep, and the leaders gave to the assembly a thousand bulls and ten thousand sheep; and a great number of priests [b]sanctified[1] themselves.
25 The whole assembly of Judah rejoiced, also the priests and Levites, all the assembly that came from Israel, the sojourners [a]who came from the land of Israel, and those who dwelt in Judah.
26 So there was great joy in Jerusalem, for since the time of [a]Solomon the son of David, king of Israel, *there had* been nothing like this in Jerusalem.
27 Then the priests, the Levites, arose and [a]blessed the people, and their voice was heard; and their prayer came *up* to [b]His holy dwelling place, to heaven.

17 [a]2 Chr. 29:34 [1]*consecrated*
18 [a]2 Chr. 30:1, 11, 25 [b][Num. 9:10]
19 [a]2 Chr. 19:3
21 [a]Ex. 12:15; 13:6
22 [a]2 Chr. 17:9; 35:3 [b]Ezra 10:11
23 [a]1 Kin. 8:65
24 [a]2 Chr. 35:7, 8 [b]2 Chr. 29:34 [1]*consecrated*
25 [a]2 Chr. 30: 11, 18
26 [a]2 Chr. 7: 8–10
27 [a]Num. 6:23 [b]Deut. 26:15

The Reforms of Hezekiah

31 Now when all this was finished, all Israel who were present went out to the cities of Judah and [a]broke the *sacred* pillars in pieces, cut down the wooden images, and threw down the [1]high places and the altars—from all Judah, Benjamin, Ephraim, and Manasseh—until they had utterly destroyed them all. Then all the children of Israel returned to their own cities, every man to his possession.

ENCOUNTER *Note* *2 Chr. 31:1*

Devoted to God

A natural response to worshiping God is the conviction of sin and the removal of any hindrance that competes for your devotion to Him. When you turn to God, expect Him to reveal your sin so you can eliminate it and fully consecrate your life to Him.

2 And Hezekiah appointed [a]the divisions of the priests and the Levites according to their divisions, each man according to his service, the priests and Levites [b]for burnt offerings and peace offerings, to serve, to give thanks, and to praise in the gates of the [1]camp of the LORD.
3 The king also *appointed* a [1]portion of his [a]possessions[2] for the burnt offerings: for the morning and evening burnt offerings, the burnt offerings for the Sabbaths and the New Moons and the set feasts, as *it is* written in the [b]Law of the LORD.
4 Moreover he commanded the people who dwelt in Jerusalem to contribute [a]support[1] for the priests and the Levites, that they might devote themselves to [b]the Law of the LORD.
5 As soon as the commandment was circulated, the children of Israel brought in abundance [a]the firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the [b]tithe of everything.

CHAPTER 31
1 [a]2 Kin. 18:4 [1]Places for pagan worship
2 [a]1 Chr. 23:6; 24:1 [b]1 Chr. 23:30, 31 [1]Temple
3 [a]2 Chr. 35:7 [b]Num. 28:1—29:40 [1]*share* [2]*property*
4 [a]Num. 18:8 [b]Mal. 2:7 [1]*the portion due*
5 [a]Ex. 22:29 [b][Lev. 27:30]

30:23 Keeping the feast another seven days signified that the people's hearts had been revived toward God.

30:25 Sojourners were foreigners living in Israel who worshipped God (Deut. 16:11; 26:11; 29:11; 31:12).

31:3 New Moon celebrations occurred at the beginning of each month (Num. 28:11–15). The set feasts referred to Passover and Unleavened Bread (Lev. 23:4–8); Firstfruits, or Pentecost (Lev. 23:15–22); and Tabernacles (Lev. 23:33–43).

6 And the children of Israel and Judah, who dwelt in the cities of Judah, brought the tithe of oxen and sheep; also the [a]tithe of holy things which were consecrated to the LORD their God they laid in heaps.
7 In the third month they began laying them in heaps, and they finished in the seventh month.
8 And when Hezekiah and the leaders came and saw the heaps, they blessed the LORD and His people Israel.
9 Then Hezekiah questioned the priests and the Levites concerning the heaps.
10 And Azariah the chief priest, from the [a]house of Zadok, answered him and said, [b]"Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat and have plenty left, for the LORD has blessed His people; and what is left *is* this great [c]abundance."
11 Now Hezekiah commanded *them* to prepare [a]rooms[1] in the house of the LORD, and they prepared them.
12 Then they faithfully brought in the offerings, the tithes, and the dedicated things; [a]Cononiah the Levite had charge of them, and Shimei his brother *was* the next.
13 Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king and Azariah the [a]ruler of the house of God.
14 Kore the son of Imnah the Levite, the keeper of the East Gate, *was* over the [a]freewill offerings to God, to distribute the offerings of the LORD and the most holy things.
15 And under him *were* [a]Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, *his* faithful assistants in [b]the cities of the priests, to distribute [c]allotments to their brethren by divisions, to the great as well as the small.
16 Besides those males from three years old and up who were written in the genealogy, they distributed to everyone who entered the house of the LORD his daily portion for the work of his service, by his division,
17 and to the priests who were written in the genealogy according to their father's house, and to the Levites [a]from twenty years old and up according to their work, by their divisions,
18 and to all who were written in the genealogy—their little ones and their wives, their sons and daughters, the whole company of them—for in their faithfulness they [1]sanctified themselves in holiness.
19 Also for the sons of Aaron the priests, *who were* in [a]the fields of the common-lands of their cities, in every single city, *there were* men who were [b]designated by name to distribute portions to all the males among the priests and to all who were listed by genealogies among the Levites.
20 Thus Hezekiah did throughout all Judah, and he [a]did what *was* good and right and true before the LORD his God.
21 And in every work that he began in the service of the house of God, in the law and in the commandment, to seek his God, he did *it* with all his heart. So he [a]prospered.

6 [a]Deut. 14:28
10 [a]1 Chr. 6:8, 9 [b][Mal. 3:10] [c]Ex. 36:5
11 [a]1 Kin. 6:5–8 [1]*storerooms*
12 [a]2 Chr. 35:9
13 [a]Jer. 20:1
14 [a]Deut. 23:23
15 [a]2 Chr. 29:12 [b]Josh. 21:1–3, 9 [c]1 Chr. 9:26
17 [a]1 Chr. 23: 24, 27
18 [1]*consecrated*
19 [a]Lev. 25:34 [b]2 Chr. 31:12–15
20 [a]2 Kin. 20:3; 22:2
21 [a]Ps. 1:3

CHAPTER 32

1 [a]2 Kin. 18: 13—19:37
3 [1]Lit. *mighty men*
4 [a]2 Kin. 20:20 [1]So with MT, Vg.; Arab., LXX, Syr. *king*
5 [a]Is. 22:9, 10 [b]2 Chr. 25:23 [c]2 Sam. 5:9 [1]Lit. *The Landfill* [2]*javelins*
6 [a]2 Chr. 30:22

ENCOUNTER *Note* — *2 Chr. 31:21*

All Your Heart

The only way to serve God is wholeheartedly. When you hold nothing back in your dedication to God, He withholds nothing from you.

Sennacherib Boasts Against the LORD

32 After [a]these deeds of faithfulness, Sennacherib king of Assyria came and entered Judah; he encamped against the fortified cities, thinking to win them over to himself.
2 And when Hezekiah saw that Sennacherib had come, and that his purpose was to make war against Jerusalem,
3 he consulted with his leaders and [1]commanders to stop the water from the springs which *were* outside the city; and they helped him.
4 Thus many people gathered together who stopped all the [a]springs and the brook that ran through the land, saying, "Why should the [1]kings of Assyria come and find much water?"
5 And [a]he strengthened himself, [b]built up all the wall that was broken, raised *it* up to the towers, and *built* another wall outside; also he repaired [1]the [c]Millo *in* the City of David, and made [2]weapons and shields in abundance.
6 Then he set military captains over the people, gathered them together to him in the open square of the city gate, and [a]gave them encouragement, saying,

31:14 The East Gate led into the great courtyard toward the Kidron Valley.

32:3 Hezekiah concealed the waters from the springs of Gihon and built an 1,800-foot tunnel to bring the water into the Pool of Siloam inside Jerusalem's walls (2 Kin. 20:20).

32:4 The Brook was Kidron, east of Jerusalem.

7 [a]"Be strong and courageous; [b]do not be afraid nor dismayed before the king of Assyria, nor before all the multitude that *is* with him; for [c]*there are* more with us than with him.
8 "With him *is* an [a]arm of flesh; but [b]with us *is* the LORD our God, to help us and to fight our battles." And the people were strengthened by the words of Hezekiah king of Judah.
9 [a]After this Sennacherib king of Assyria sent his servants to Jerusalem (but he and all the forces with him *laid siege* against Lachish), to Hezekiah king of Judah, and to all Judah who *were* in Jerusalem, saying,
10 [a]"Thus says Sennacherib king of Assyria: 'In what do you trust, that you remain under siege in Jerusalem?
11 'Does not Hezekiah persuade you to give yourselves over to die by famine and by thirst, saying, [a]"The LORD our God will deliver us from the hand of the king of Assyria"?
12 [a]'Has not the same Hezekiah taken away His high places and His altars, and commanded Judah and Jerusalem, saying, "You shall worship before one altar and burn incense on [b]it"?
13 'Do you not know what I and my fathers have done to all the peoples of *other* lands? [a]Were the gods of the nations of those lands in any way able to deliver their lands out of my hand?
14 'Who *was there* among all the gods of those nations that my fathers utterly destroyed that could deliver his people from my hand, that your God should be able to deliver you from my [a]hand?
15 'Now therefore, [a]do not let Hezekiah deceive you or persuade you like this, and do not believe him; for no god of any nation or kingdom was able to deliver his people from my hand or the hand of my fathers. How much less will your God deliver you from my hand?' "
16 Furthermore, his servants spoke against the LORD God and against His servant Hezekiah.
17 He also wrote letters to revile the LORD God of Israel, and to speak against Him, saying, [a]"As the gods of the nations of *other* lands have not delivered their people from my hand, so the God of Hezekiah will not deliver His people from my [b]hand."
18 [a]Then they called out with a loud voice in [1]Hebrew to the people of Jerusalem who *were* on the wall, to frighten them and trouble them, that they might take the city.
19 And they spoke against the God of Jerusalem, as against the gods of the people of the earth—[a]the work of men's hands.

Sennacherib's Defeat and Death

20 [a]Now because of this King Hezekiah and [b]the prophet Isaiah, the son of Amoz, prayed and cried out to heaven.
21 [a]Then the LORD sent an angel who cut down every mighty man of valor, leader, and captain in the camp of the king of Assyria. So he returned [b]shamefaced to his own land. And when he had gone into the temple of his god, some of his own offspring struck him down with the sword there.
22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *others,* and [1]guided them on every side.
23 And many brought gifts to the LORD at Jerusalem, and [a]presents[1] to Hezekiah king of Judah, so that he was [b]exalted in the sight of all nations thereafter.

Hezekiah Humbles Himself

24 [a]In those days Hezekiah was sick and near death, and he prayed to the LORD; and He spoke to him and gave him a sign.
25 But Hezekiah [a]did not repay according to the favor *shown* him, for [b]his heart was lifted up; [c]therefore wrath was looming over him and over Judah and Jerusalem.
26 [a]Then Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them [b]in the days of Hezekiah.

Hezekiah's Wealth and Honor

27 Hezekiah had very great riches and honor. And he made himself treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of desirable items;
28 storehouses for the harvest of grain, wine, and oil; and stalls for all kinds of livestock, and [1]folds for flocks.

7 [a][Deut. 31:6] [b]2 Chr. 20:15 [c]2 Kin. 6:16
8 [a][Jer. 17:5] [b][Rom. 8:31]
9 [a]2 Kin. 18:17
10 [a]2 Kin. 18:19
11 [a]2 Kin. 18:30
12 [a]2 Kin. 18:22 [b]2 Chr. 31:1, 2
13 [a]2 Kin. 18: 33–35
14 [a][Is. 10:5–12]
15 [a]2 Kin. 18:29
17 [a]2 Kin. 19:9 [b]2 Kin. 19:12
18 [a]2 Kin. 18:28
[1]Lit. *Judean*
19 [a][Ps. 96:5; 115:4–8]
20 [a]2 Kin. 19:15 [b]2 Kin. 19:2
21 [a]Zech. 14:3 [b]Ps. 44:7
22 [1]LXX *gave them rest;* Vg. *gave them treasures*
23 [a]2 Sam. 8:10 [b]2 Chr. 1:1 [1]Lit. *precious things*
24 [a]Is. 38:1–8
25 [a]Ps. 116:12 [b][Hab. 2:4] [c]2 Chr. 24:18
26 [a]Jer. 26:18, 19 [b]2 Kin. 20:19
28 [1]So with LXX, Vg.; Arab., Syr. omit *folds for flocks;* MT *flocks for sheepfolds*

32:7 Hezekiah's response to the people's fear was to quote the "charge" of previous leaders: Moses (Deut. 31:7–8, 23); Joshua (Josh. 1:6–9); and David (1 Chr. 22:13; 28:20).

32:8 "Were strengthened" literally means the people "leaned on" Hezekiah's words. The king's exhortation brought unity and faith among the people and the nation's leadership.

32:20 Chronicles provides a brief account of the victory over Sennacherib. For a more complete description, including the words of Hezekiah's prayer, see 2 Kings 19.

32:21 Sennacherib's two sons Adrammelech and Sharezer assassinated him twenty years after Jerusalem's siege while he was worshipping his god. Sennacherib's son Esarhaddon then became king of Assyria.

29 Moreover he provided cities for himself, and possessions of flocks and herds in abundance; for [a]God had given him very much property.
30 [a]This same Hezekiah also stopped the water outlet of Upper Gihon, and [1]brought the water by tunnel to the west side of the City of David. Hezekiah [b]prospered in all his works.
31 However, *regarding* the ambassadors of the princes of Babylon, whom they [a]sent to him to inquire about the wonder that was *done* in the land, God withdrew from him, in order to [b]test him, that He might know all *that was* in his heart.

ENCOUNTER*Note* *2 Chr. 32:31*

God Tests the Heart

God tests our hearts to bring us to genuine repentance, to refine our character, and to deepen our faith. When God brings a time of testing to your life, do not become discouraged, but instead turn to God and submit to His claims on your life.

Death of Hezekiah

32 Now the rest of the acts of Hezekiah, and his goodness, indeed they *are* written in [a]the vision of Isaiah the prophet, the son of Amoz, *and* in the [b]book of the kings of Judah and Israel.
33 [a]So Hezekiah [1]rested with his fathers, and they buried him in the upper tombs of the sons of David; and all Judah and the inhabitants of Jerusalem [b]honored him at his death. Then Manasseh his son reigned in his place.

Manasseh Reigns in Judah

33 Manasseh [a]*was* twelve years old when he became king, and he reigned fifty-five years in Jerusalem.
2 But he did evil in the sight of the LORD, according to the [a]abominations of the nations whom the LORD had cast out before the children of Israel.
3 For he rebuilt the [1]high places which Hezekiah his father had [a]broken down; he raised up altars for the Baals, and [b]made wooden images; and he worshiped [c]all [2]the host of heaven and served them.
4 He also built altars in the house of the LORD, of which the LORD had said, [a]"In Jerusalem shall My name be forever."

29 [a]1 Chr. 29:12
30 [a]Is. 22:9–11 [b]2 Chr. 31:21 [1]Lit. *brought it straight to* (cf. 2 Kin. 20:20)
31 [a]Is. 39:1 [b][Deut. 8:2, 16]
32 [a]Is. 36—39 [b]2 Kin. 18—20
33 [a]2 Kin. 20:21 [b]Prov. 10:7 [1]Died and joined his ancestors

CHAPTER 33

1 [a]2 Kin. 21:1–9
2 [a]2 Chr. 28:3
3 [a]2 Kin. 18:4 [b]Deut. 16:21 [c]Deut. 17:3 [1]Places for pagan worship [2]The gods of the Assyrians
4 [a]2 Chr. 6:6; 7:16
5 [a]2 Chr. 4:9
6 [a][Lev. 18:21] [b]Deut. 18:11 [c]2 Kin. 21:6
7 [a]2 Chr. 25:14 [b]Ps. 132:14 [1]Temple
8 [a]2 Sam. 7:10
10 [1]*obey*
11 [a]Deut. 28:36 [b]2 Chr. 36:6 [1]Nose hooks, 2 Kin. 19:28 [2]*chains*
12 [a]2 Chr. 7:14; 32:26
13 [a]Ezra 8:23

5 And he built altars for all the host of heaven [a]in the two courts of the house of the LORD.
6 [a]Also he caused his sons to pass through the fire in the Valley of the Son of Hinnom; he practiced [b]soothsaying, used witchcraft and sorcery, and [c]consulted mediums and spiritists. He did much evil in the sight of the LORD, to provoke Him to anger.
7 [a]He even set a carved image, the idol which he had made, in the [1]house of God, of which God had said to David and to Solomon his son, [b]"In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever;
8 [a]"and I will not again remove the foot of Israel from the land which I have appointed for your fathers—only if they are careful to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses."
9 So Manasseh seduced Judah and the inhabitants of Jerusalem to do more evil than the nations whom the LORD had destroyed before the children of Israel.

Manasseh Restored After Repentance

10 And the LORD spoke to Manasseh and his people, but they would not [1]listen.
11 [a]Therefore the LORD brought upon them the captains of the army of the king of Assyria, who took Manasseh with [1]hooks, [b]bound him with [2]bronze *fetters,* and carried him off to Babylon.
12 Now when he was in affliction, he implored the LORD his God, and [a]humbled himself greatly before the God of his fathers,
13 and prayed to Him; and He [a]received his entreaty, heard his supplication, and brought him back to Jerusalem into his

ENCOUNTER*Note* *2 Chr. 33:12, 13*

A Telling Response

A sign of spiritual maturity is when we humbly and quickly obey after God speaks. Spiritual immaturity is slow to heed God's voice unless hardship comes into one's life. Spiritual deadness is revealed when no word from God can move us to action.

33:1 See the character study of Manasseh in 2 Kings 21.

33:6 Manasseh practiced the detestable worship of the god Molech by sacrificing his own children as Ahaz had done (2 Chr. 28:3).

33:7 Second Kings 21:7 notes that the statue placed in the temple was an image of the goddess Asherah.

33:13 Manasseh had been raised by a father who worshipped the Lord. He should not have had to wait until his captivity to recognize that "the Lord was God."

kingdom. Then Manasseh [b]knew that the LORD *was* God.
14 After this he built a wall outside the City of David on the west side of [a]Gihon, in the valley, as far as the entrance of the Fish Gate; and *it* [b]enclosed Ophel, and he raised it to a very great height. Then he put military captains in all the fortified cities of Judah.
15 He took away [a]the foreign gods and the idol from the house of the LORD, and all the altars that he had built in the mount of the house of the LORD and in Jerusalem; and he cast *them* out of the city.
16 He also repaired the altar of the LORD, sacrificed peace offerings and [a]thank offerings on it, and commanded Judah to serve the LORD God of Israel.
17 [a]Nevertheless the people still sacrificed on the [1]high places, *but* only to the LORD their God.

Death of Manasseh

18 Now the rest of the acts of Manasseh, his prayer to his God, and the words of [a]the seers who spoke to him in the name of the LORD God of Israel, indeed they *are written* in the [1]book of the kings of Israel.
19 Also his prayer and *how God* received his entreaty, and all his sin and trespass, and the sites where he built [1]high places and set up wooden images and carved images, before he was humbled, indeed they *are* written among the sayings of [2]Hozai.
20 [a]So Manasseh rested with his fathers, and they buried him in his own house. Then his son Amon reigned in his place.

Amon's Reign and Death

21 [a]Amon *was* twenty-two years old when he became king, and he reigned two years in Jerusalem.
22 But he did evil in the sight of the LORD, as his father Manasseh had done; for Amon sacrificed to all the carved images which his father Manasseh had made, and served them.
23 And he did not humble himself before the LORD, [a]as his father Manasseh had humbled himself; but Amon trespassed more and more.
24 [a]Then his servants conspired against him, and [b]killed him in his own house.
25 But the people of the land executed all those who had conspired against King Amon. Then the people of the land made his son Josiah king in his place.

Josiah Reigns in Judah

34 Josiah [a]*was* eight years old when he became king, and he reigned thirty-one years in Jerusalem.
2 And he did *what was* right in the sight of the LORD, and walked in the ways of his father David; *he* did *not* turn aside to the right hand or to the left.
3 For in the eighth year of his reign, while he was still [a]young, he began to [b]seek the God of his father David; and in the twelfth year he began [c]to purge Judah and Jerusalem [d]of the [1]high places, the wooden images, the carved images, and the molded images.
4 [a]They broke down the altars of the Baals in his presence, and the incense altars which *were* above them he cut down; and the wooden images, the carved images, and the molded images he broke in pieces, and made dust of them [b]and scattered *it* on the graves of those who had sacrificed to them.
5 He also [a]burned the bones of the priests on their [b]altars, and cleansed Judah and Jerusalem.
6 And *so he did* in the cities of Manasseh, Ephraim, and Simeon, as far as Naphtali and all around, with [1]axes.
7 When he had broken down the altars and the wooden images, had [a]beaten the carved images into powder, and cut down all the incense altars throughout all the land of Israel, he returned to Jerusalem.

Hilkiah Finds the Book of the Law

8 [a]In the eighteenth year of his reign, when he had purged the land and the [1]temple, he sent [b]Shaphan the son of Azaliah, Maaseiah the [c]governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.
9 When they came to Hilkiah the high priest, they delivered [a]the money that was brought into the house of God, which the Levites who kept the doors had gathered from the hand of Manasseh and Ephraim, from all the [b]remnant of Israel, from all Judah and Benjamin, and *which* they had brought back to Jerusalem.
10 Then they put *it* in the hand of the foremen who had the oversight of the house of the LORD; and they gave it to

[b]Dan. 4:25
14 [a]1 Kin. 1:33 [b]2 Chr. 27:3
15 [a]2 Chr. 33:3, 5, 7
16 [a]Lev. 7:12
17 [a]2 Chr. 32:12 [1]Places for pagan worship
18 [a]1 Sam. 9:9 [1]Lit. *words*
19 [1]Places for pagan worship [2]LXX *the seers*
20 [a]2 Kin. 21:18
21 [a]2 Kin. 21: 19–24
23 [a]2 Chr. 33: 12, 19
24 [a]2 Chr. 24:25 [b]2 Chr. 25:27

CHAPTER 34
1 [a]2 Kin. 22:1, 2
3 [a]Eccl. 12:1 [b]2 Chr. 15:2 [c]1 Kin. 13:2 [d]2 Chr. 33:17–19, 22 [1]Places for pagan worship
4 [a]Lev. 26:30 [b]2 Kin. 23:6
5 [a]1 Kin. 13:2 [b]2 Kin. 23:20
6 [1]Lit. *swords*
7 [a]Deut. 9:21
8 [a]2 Kin. 22: 3–20 [b]2 Kin. 25:22 [c]2 Chr. 18:25 [1]Lit. *house*
9 [a]2 Kin. 12:4 [b]2 Chr. 30:6

34:2 Not turning to the right or to the left typically meant adhering to God's law single-mindedly (Deut. 5:32; 17:20; 28:14; Josh. 1:7; 23:6).

34:2 Josiah is compared to David and is seen to follow his example in several ways: seeking God, taking responsibility for the temple, organizing the Levitical musicians, obeying God.

34:3 Josiah's reform was the last chance the Judeans had to turn back to God and their heritage in an otherwise downward slide towards exile.

the workmen who worked in the house of the LORD, to repair and restore the house.
11 They gave *it* to the craftsmen and builders to buy hewn stone and timber for beams, and to floor the houses which the kings of Judah had destroyed.
12 And the men did the work faithfully. Their overseers *were* Jahath and Obadiah the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to supervise. *Others of* the Levites, all of whom were skillful with instruments of music,
13 *were* [a]over the burden bearers and *were* overseers of all who did work in any kind of service. [b]And *some* of the Levites *were* scribes, officers, and gatekeepers.
14 Now when they brought out the money that was brought into the house of the LORD, Hilkiah the priest [a]found the Book of the Law of the LORD *given* by Moses.
15 Then Hilkiah answered and said to Shaphan the scribe, "I have found the Book of the Law in the house of the LORD." And Hilkiah gave the [a]book to Shaphan.
16 So Shaphan carried the book to the king, bringing the king word, saying, "All that was committed to your servants they are doing.
17 "And they have [1]gathered the money that was found in the house of the LORD, and have delivered it into the hand of the overseers and the workmen."
18 Then Shaphan the scribe told the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king.
19 Thus it happened, when the king heard the words of the Law, that he tore his clothes.

ENCOUNTER*Note* *2 Chr. 34:19*

Conviction

God's word cuts to the heart of a person's attitudes, motives, and actions. When you read the Bible, do not be surprised if you come under conviction. Scripture is God's living word. It has the power to transform your life.

20 Then the king commanded Hilkiah, [a]Ahikam the son of Shaphan, [1]Abdon the son of Micah, Shaphan the scribe, and Asaiah a servant of the king, saying,
21 "Go, inquire of the LORD for me, and for those who are left in Israel and Judah, concerning the words of the book that is found; for great *is* the wrath of the LORD that is poured out on us, because our fathers have not [a]kept the word of the LORD, to do according to all that is written in this book."
22 So Hilkiah and those the king *had appointed* went to Huldah the prophetess, the wife of Shallum the son of [1]Tokhath, the son of [2]Hasrah, keeper of the wardrobe. (She dwelt in Jerusalem in the Second Quarter.) And they spoke to her to that *effect*.
23 Then she answered them, "Thus says the LORD God of Israel, 'Tell the man who sent you to Me,
24 "Thus says the LORD: 'Behold, I will [a]bring calamity on this place and on its inhabitants, all the curses that are written in the [b]book which they have read before the king of Judah,
25 'because they have forsaken Me and burned incense to other gods, that they might provoke Me to anger with all the works of their hands. Therefore My wrath will be poured out on this place, and not be quenched.' " '
26 "But as for the king of Judah, who sent you to inquire of the LORD, in this manner you shall speak to him, 'Thus says the LORD God of Israel: "*Concerning* the words which you have heard—
27 "because your heart was tender, and you humbled yourself before God when you heard His words against this place and against its inhabitants, and you humbled yourself before Me, and you tore your clothes and wept before Me, I also have heard *you*," says the [a]LORD.
28 "Surely I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place and its inhabitants." ' " So they brought back word to the king.

Josiah Restores True Worship

29 [a]Then the king sent and gathered all the elders of Judah and Jerusalem.
30 The king went up to the house of the LORD, with all the men of Judah and the inhabitants of Jerusalem—the priests and the Levites, and all the people, great and small. And he [a]read in their hearing

13 [a]2 Chr. 8:10 [b]1 Chr. 23:4, 5
14 [a]2 Kin. 22:8
15 [a]Deut. 31:24, 26
17 [1]Lit. *poured out*
20 [a]Jer. 26:24 [1]*Achbor the son of Michaiah,* 2 Kin. 22:12
21 [a]2 Kin. 17:15–19
22 [1]*Tikvah,* 2 Kin. 22:14 [2]*Harhas,* 2 Kin. 22:14
24 [a]2 Chr. 36:14–20 [b]Deut. 28:15–68
27 [a]2 Chr. 12:7; 30:6; 33:12, 13
29 [a]2 Kin. 23:1–3
30 [a]Neh. 8:1–3

34:14 Traditionally, the Book of the Law discovered by Hilkiah is thought to be a portion of the Book of Deuteronomy.

34:21 God's wrath against the people's sin is a recurring theme in chapters 28–36 (28:9, 11, 13, 25; 29:8, 10; 32:25; 33:6; 36:16).

34:22 Huldah is one of four prophetesses mentioned in the Old Testament (Ex. 15:20; Judg. 4:4; Neh. 6:14).

34:27 "Tender heart" can be translated as a "responsive, penitent, willing heart." Here, tender heart is linked with humbling yourself which is the solution to forsaking God (1 Chr. 28:9; 2 Chr. 7:14, 19; 15:2).

all the words of the Book of the Covenant which had been found in the house of the LORD.
31 Then the king [a]stood in [b]his place and made a [c]covenant before the LORD, to follow the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and all his soul, to perform the words of the covenant that were written in this book.
32 And he made all who were present in Jerusalem and Benjamin take a stand. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.
33 Thus Josiah removed all the [a]abominations from all the country that *belonged* to the children of Israel, and made all who were present in Israel [1]diligently serve the LORD their God. [b]All his days they did not depart from following the LORD God of their fathers.

Josiah Keeps the Passover

35 Now [a]Josiah kept a Passover to the LORD in Jerusalem, and they slaughtered the Passover *lambs* on the [b]fourteenth *day* of the first month.
2 And he set the priests in their [a]duties and [b]encouraged them for the service of the house of the LORD.
3 Then he said to the Levites [a]who taught all Israel, who were holy to the LORD: [b]"Put the holy ark [c]in the house which Solomon the son of David, king of Israel, built. [d]*It shall* no longer *be* a burden on *your* shoulders. Now serve the LORD your God and His people Israel.
4 "Prepare *yourselves* [a]according to your fathers' [1]houses, according to your divisions, following the [b]written instruction of David king of Israel and the [c]written instruction of Solomon his son.
5 "And [a]stand in the holy *place* according to the divisions of the fathers' houses of your brethren the *lay* people, and *according to* the division of the father's house of the Levites.
6 "So slaughter the Passover *offerings*, [a]consecrate yourselves, and prepare *them* for your brethren, that *they* may do according to the word of the LORD by the hand of Moses."
7 Then Josiah [a]gave the *lay* people lambs and young goats from the flock, all for Passover *offerings* for all who were present, to the number of thirty thousand, as well as three thousand cattle; these *were* from the king's [b]possessions.
8 And his [a]leaders gave willingly to the people, to the priests, and to the Levites. Hilkiah, Zechariah, and Jehiel, rulers of the house of God, gave to the priests for the Passover *offerings* two thousand six hundred *from the flock,* and three hundred cattle.
9 Also [a]Conaniah, his brothers Shemaiah and Nethanel, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for Passover *offerings* five thousand *from the flock* and five hundred cattle.
10 So the service was prepared, and the priests [a]stood in their places, and the [b]Levites in their divisions, according to the king's command.
11 And they slaughtered the Passover *offerings;* and the priests [a]sprinkled *the blood* with their hands, while the Levites [b]skinned *the animals.*
12 Then they removed the burnt offerings that *they* might give them to the divisions of the fathers' houses of the *lay* people, to offer to the LORD, as *it is* written [a]in the Book of Moses. And so *they did* with the cattle.
13 Also they [a]roasted the Passover *offerings* with fire according to the ordinance; but the *other* holy *offerings* they [b]boiled in pots, in caldrons, and in pans, and divided *them* quickly among all the *lay* people.
14 Then afterward they prepared portions for themselves and for the priests, because the priests, the sons of Aaron, *were busy* in offering burnt offerings and fat until night; therefore the Levites prepared portions for themselves and for the priests, the sons of Aaron.
15 And the singers, the sons of Asaph, *were* in their places, according to the [a]command of David, Asaph, Heman, and Jeduthun the king's seer. Also the gatekeepers [b]were at each gate; they did not have to leave their position, because their brethren the Levites prepared portions for them.
16 So all the service of the LORD was prepared the same day, to keep the Passover and to offer burnt offerings on the altar of the LORD, according to the command of King Josiah.
17 And the children of Israel who were present kept the Passover at that time, and the Feast of [a]Unleavened Bread for seven days.
18 [a]There had been no Passover kept in Israel like that since the days of Samuel the prophet; and none of the kings of Israel had kept such a Passover as Josiah kept, with the priests and the Levites, all

31 [a]2 Chr. 6:13 [b]2 Kin. 11:14; 23:3 [c]2 Chr. 23:16; 29:10
33 [a]1 Kin. 11:5 [b]Jer. 3:10 [1]Lit. *serve to serve*

CHAPTER 35

1 [a]2 Kin. 23:21, 22 [b]Ex. 12:6
2 [a]2 Chr. 23:18 [b]2 Chr. 29:5–15
3 [a]Deut. 33:10 [b]2 Chr. 34:14 [c]2 Chr. 5:7 [d]1 Chr. 23:26
4 [a]1 Chr. 9:10–13 [b]1 Chr. 23—26 [c]2 Chr. 8:14 [1]*households*
5 [a]Ps. 134:1
6 [a]2 Chr. 29:5, 15
7 [a]2 Chr. 30:24 [b]2 Chr. 31:3
8 [a]Num. 7:2
9 [a]2 Chr. 31:12
10 [a]Ezra 6:18 [b]2 Chr. 5:12; 7:6; 8:14, 15; 13:10; 29:25–34
11 [a]2 Chr. 29:22 [b]2 Chr. 29:34
12 [a]Ezra 6:18
13 [a]Ex. 12:8, 9 [b]1 Sam. 2:13–15
15 [a]1 Chr. 25:1–6 [b]1 Chr. 9:17, 18
17 [a]Ex. 12:15; 13:6
18 [a]2 Kin. 23:22, 23

35:3 There is no mention of the ark having been taken from the temple. However, it may have been removed during Manasseh's idolatrous reign (2 Chr. 33:4, 7) or Josiah's cleansing of the temple.

Judah and Israel who were present, and the inhabitants of Jerusalem.
19 In the eighteenth year of the reign of Josiah this Passover was kept.

Josiah Dies in Battle

20 [a]After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against [b]Carchemish by the Euphrates; and Josiah went out against him.
21 But he sent messengers to him, saying, "What have I to do with you, king of Judah? *I have* not *come* against you this day, but against the house with which I have war; for God commanded me to make haste. Refrain *from meddling with* God, who *is* with me, lest He destroy you."

ENCOUNTER*Note* *2 Chr. 35:21*

Interfering in the Lord's Work

The Lord may choose to work through a variety of means and people. It is never our place to disagree or oppose the Lord's plans. When God speaks we should not fight against Him, but rather accept His word. We are not called to understand all of His ways, only to accept them and obey.

22 Nevertheless Josiah would not turn his face from him, but [a]disguised himself so that he might fight with him, and did not heed the words of Necho from the mouth of God. So he came to fight in the Valley of Megiddo.
23 And the archers shot King Josiah; and the king said to his servants, "Take me away, for I am severely wounded."
24 [a]His servants therefore took him out of that chariot and put him in the second chariot that he had, and they brought him to Jerusalem. So he died, and was buried in *one of* the tombs of his fathers. And [b]all Judah and Jerusalem mourned for Josiah.
25 Jeremiah also [a]lamented for [b]Josiah. And to this day [c]all the singing men and the singing women speak of Josiah in their lamentations. [d]They made it a custom in Israel; and indeed they *are* written in the Laments.
26 Now the rest of the acts of Josiah and his goodness, according to *what was* written in the Law of the LORD,
27 and his deeds from first to last, indeed they *are* written in the book of the kings of Israel and Judah.

20 [a]2 Kin. 23:29 [b]Jer. 46:2
22 [a]2 Chr. 18:29
24 [a]2 Kin. 23:30 [b]Zech. 12:11
25 [a]Lam. 4:20 [b]Jer. 22:10, 11 [c]Matt. 9:23
[d]Jer. 22:20

The Reign and Captivity of Jehoahaz

36 Then [a]the people of the land took Jehoahaz the son of Josiah, and made him king in his father's place in Jerusalem.
2 [1]Jehoahaz *was* twenty-three years old when he became king, and he reigned three months in Jerusalem.
3 Now the king of Egypt deposed him at Jerusalem; and he imposed on the land a tribute of one hundred talents of silver and a talent of gold.
4 Then the king of Egypt made [1]*Jehoahaz's* brother Eliakim king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took [2]Jehoahaz his brother and carried him off to Egypt.

The Reign and Captivity of Jehoiakim

5 [a]Jehoiakim *was* twenty-five years old when he became king, and he reigned eleven years in Jerusalem. And he did [b]evil in the sight of the LORD his God.
6 [a]Nebuchadnezzar king of Babylon came up against him, and bound him in [1]bronze *fetters* to [b]carry him off to Babylon.
7 [a]Nebuchadnezzar also carried off *some* of the articles from the house of the LORD to Babylon, and put them in his temple at Babylon.
8 Now the rest of the acts of Jehoiakim, the abominations which he did, and what was found against him, indeed they *are* written in the book of the kings of Israel and Judah. Then [1]Jehoiachin his son reigned in his place.

The Reign and Captivity of Jehoiachin

9 [a]Jehoiachin *was* [1]eight years old when he became king, and he reigned in

CHAPTER 36
1 [a]2 Kin. 23:30–34
2 [1]MT *Joahaz*
4 [1]Lit. *his* [2]MT *Joahaz*
5 [a]2 Kin. 23:36, 37 [b][Jer. 22:13–19]
6 [a]2 Kin. 24:1 [b]Jer. 36:30 [1]*chains*
7 [a]Dan. 1:1, 2
8 [1]Or *Jeconiah*
9 [a]2 Kin. 24: 8–17 [1]Heb. mss., LXX, Syr. *eighteen* and 2 Kin. 24: 8

35:20 Necho was moving his forces to join with Ashur-Uballit, the last king of Assyria, at Carchemish. This was a desperate attempt to defend the crumbling Assyrian empire against Babylon.

35:28 "In peace" refers to Josiah not witnessing the destruction of Jerusalem by Babylon. When Josiah died in battle, his death spared him from witnessing the tragic destruction of his nation and his family.

35:21 There are several biblical references to God speaking to unbelievers concerning His will (Gen. 20:6; 41:25; 2 Chr. 36:22; Dan. 2:28).

35:22 This is one of many occasions on which God chose to speak through foreigners (2 Chr. 2:11, 12; 9:8; 36:22, 23).

36:2 Jehoahaz is also called Shallum in the Book of Jeremiah (Jer. 22:11, 12).

36:4 The purpose of Necho changing Eliakim's name to Jehoiakim was to emphasize and symbolize the new king's submission to Egypt.

36:7 This fulfilled Isaiah's prophecy to King Hezekiah a century earlier (2 Kin. 20:17; 2 Chr. 32:31). Nebuchadnezzar's god was Marduk.

36:8 The "abominations" would include the accusations leveled against the king by Jeremiah (Jer. 22:13–23; 25:1—26:24; 35:1—36:32).

Jerusalem three months and ten days. And he did evil in the sight of the LORD.
10 At the turn of the year [a]King Nebuchadnezzar summoned *him* and took him to Babylon, [b]with the costly articles from the house of the LORD, and made [c]Zedekiah,[1] [2]*Jehoiakim's* brother, king over Judah and Jerusalem.

Zedekiah Reigns in Judah

11 [a]Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem.
12 He did evil in the sight of the LORD his God, *and* [a]did not humble himself before Jeremiah the prophet, *who spoke* from the mouth of the LORD.
13 And he also [a]rebelled against King Nebuchadnezzar, who had made him swear *an oath* by God; but he [b]stiffened his neck and hardened his heart against turning to the LORD God of Israel.
14 Moreover all the leaders of the priests and the people transgressed more and more, *according* to all the abominations of the nations, and defiled the house of the LORD which He had consecrated in Jerusalem.

WORD*Study* TRANSGRESS

2 Chr. 36:14 "Transgressed more and more" can be understood as "being unfaithful" which is failing to give God what is due to Him, but taking it for oneself. Chronicles identifies this sin as one of the main reasons for exile (1 Chr. 2:7; 5:25; 10:13; 2 Chr. 12:2; 28:19; 33:17).

The Fall of Jerusalem

15 [a]And the LORD God of their fathers sent *warnings* to them by His messengers, rising up early and sending *them*, because He had compassion on His people and on His dwelling place.
16 But [a]they mocked the messengers of God, [b]despised His words, and [c]scoffed at His prophets, until the [d]wrath of the LORD arose against His people, till *there was* no remedy.
17 [a]Therefore He brought against them

10 [a]2 Kin. 24: 10–17 [b]Dan. 1:1, 2 [c]Jer. 37:1 [1]Or *Mattaniah* [2]Lit. *his brother,* 2 Kin. 24:17
11 [a]Jer. 52:1
12 [a]Jer. 21:3–7; 44:10
13 [a]Ezek. 17:15 [b]2 Kin. 17:14
15 [a]Jer. 7:13; 25:3, 4
16 [a]Jer. 5:12, 13 [b][Prov. 1:24–32] [c]Jer. 38:6 [d]Ps. 79:5
17 [a]2 Kin. 25:1

ENCOUNTER*Note* 2 Chr. 36:16

No Remedy

There is no remedy for a hardened heart. If God's continuous messages of love and warning do not move you to repent and return to Him, nothing is left but God's inevitable, unmistakable judgment.

the king of the Chaldeans, who [b]killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave *them* all into his hand.
18 [a]And all the articles from the house of God, great and small, the treasures of the house of the LORD, and the treasures of the king and of his leaders, all *these* he took to Babylon.
19 [a]Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions.
20 And [a]those who escaped from the sword he carried away to Babylon, [b]where they became servants to him and his sons until the rule of the kingdom of Persia,
21 to fulfill the word of the LORD by the mouth of [a]Jeremiah, until the land [b]had enjoyed her Sabbaths. As long as she lay desolate [c]she kept Sabbath, to fulfill seventy years.

The Proclamation of Cyrus

22 [a]Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of [b]Jeremiah might be fulfilled, the LORD stirred up the spirit of [c]Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also *put it* in writing, saying,

23 [a]Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a [1]house at Jerusalem which is in Judah. Who *is* among you of all His people? May the LORD his God *be* with him, and let him go up!

[b]Ps. 74:20
18 [a]2 Kin. 25: 13–15
19 [a]2 Kin. 25:9
20 [a]2 Kin. 25:11 [b]Jer. 17:4; 27:7
21 [a]Jer. 25:9–12; 27:6–8; 29:10 [b]Lev. 26:34–43 [c]Lev. 25:4, 5
22 [a]Ezra 1:1–3 [b]Jer. 29:10 [c]Is. 44:28; 45:1
23 [a]Ezra 1:2, 3 [1]Temple

36:20 "The rule of the kingdom of Persia" was 539 B.C. when King Cyrus defeated the Babylonians and issued a decree allowing the Jewish exiles to begin returning to Jerusalem.

THE BOOK OF EZRA

INTRODUCTION

This book is named after its principal character, the scribe Ezra. Ezra's name may be an abbreviation of a name meaning "God Is My Help." Tradition claims Ezra wrote this book along with Chronicles and Nehemiah. Tradition also suggests Ezra may have compiled the final version of the Hebrew Old Testament. Ezra was a priest, a descendent of Aaron as well as of Phinehas and Zadok (Ezra 7:1–5, 1 Chr. 6:4–14). He lived in Babylon as a result of the exile of the Israelites. Ezra rose to a prominent position under the Persian government, serving as a "secretary of state" of Jewish affairs for the empire. The Persian emperor Artaxerxes commissioned Ezra to return to Jerusalem in 458 B.C. to teach the Israelites God's law and to bring order to their worship. Ezra's work overlapped that of Nehemiah as they taught the Law and consecrated the wall around Jerusalem (Neh. 8:9; 12:36, 38).

SIGNIFICANCE

This book is important for several reasons. First, along with the book of Nehemiah, Ezra completes the record of Chronicles and the sojourn of the Israelite exiles in Babylon. Ezra also describes the fulfilment of the promises God gave Israel through His prophet Jeremiah (2 Chr. 36:21; Ezra 1:1). Ezra demonstrates God's remembrance of His disobedient people and shows that with His judgment He also grants mercy and forgiveness. Ezra emphasizes the importance of God's people keeping themselves pure and separate by not marrying unbelievers. After their exile in Babylon, the Israelites might have disappeared from history had they continued to intermarry and to adopt the pagan culture of those around them. Ezra called God's people to set themselves apart so God would continue to use them in His redemptive plan. And finally, Ezra highlights the power of God's word. God not only honors His word (Ezra 1:1), He brings revival to those who obey it (10:1–2).

STRUCTURE

Historically, Ezra continues the account left off at the end of Second Chronicles. The ancient Hebrew scriptures included Ezra and Nehemiah as one book. It is perhaps best to understand the events of Ezra in conjunction with those detailed in the book of Nehemiah. Ezra includes a number of lists and documents as well as first-hand accounts. Two passages were originally written in Aramaic, the diplomatic language of Ezra's time (Ezra 4:8—6:12, 7:12–26).

The Book of Ezra can be divided in the following way: The return to Jerusalem of the first Israelites under Zerubbabel (1:1—2:70); the restoration of worship and the rebuilding of the temple (3:1—6:22); the return of Ezra to Jerusalem along with his fellow exiles (7:1—8:36); and sin confessed and God's people revived (9:1—10:44).

ENCOUNTERING GOD THROUGH EZRA

Just as the reading of God's word made God's people tremble in Ezra's day, likewise reading Ezra can lead you to a holy encounter with God. Ezra's dedication as he "prepared his heart to seek the law of the Lord, and to do it . . ." will challenge you to do the same (Ezra 7:10). You will see how Ezra continually refers to "the hand of the Lord" being on him and with him (7:9, 28; 8:22, 31). Ezra sets a worthy example by regularly praying to God whenever he faces a new challenge (8:23; 9:5–15; 10:1). Noteworthy also is the passionate way Ezra identifies with the sins of his countrymen (9:3, 6, 7, 13–15). When you see how seriously Ezra took the holiness of God's people, it may compel you to be more careful in the way you indulge in activities God condemns (chapters 9–10). Finally, you will witness how God overcame

His enemies by using the most powerful political and military leaders of the day to accomplish His redemptive purposes (1:1–4; 4:6–24; 5:6–17; 6:1–12). Ezra sets a solid example for us to follow. The study of this book should inspire us to fear God, to worship Him, to trust Him and to recognize Him powerfully at work around us.

End of the Babylonian Captivity

NOW in the first year of Cyrus king of Persia, that the word of the LORD [a]by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, [b]so that he made a proclamation throughout all his kingdom, and also *put it* in writing, saying,

ENCOUNTER*Note* *Ezra 1:1*

World Events

World events come as no surprise to God. He has foreseen them. At times He foretells them. His is always sovereign over them.

2 Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has [a]commanded me to build Him a [1]house at Jerusalem which *is* in Judah.
3 Who *is* among you of all His people? May his God be with him, and let him go up to Jerusalem which *is* in Judah, and build the house of the LORD God of Israel [a](He *is* God), which *is* in Jerusalem.
4 And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which *is* in Jerusalem.

CHAPTER 1
1 [a]2 Chr. 36:22, 23 [b]Ezra 5:13, 14
2 [a]Is. 44:28; 45:1, 13 [1]Temple
3 [a]Dan. 6:26
5 [a][Phil. 2:13] [1]*stirred up*
6 [a]Ezra 2:68 [1]Lit. *strengthened their hands*
7 [a]Ezra 5:14; 6:5 [b]2 Kin. 24:13 [1]Lit. *house*

5 Then the heads of the fathers' *houses* of Judah and Benjamin, and the priests and the Levites, with all whose spirits [a]God [1]had moved, arose to go up and build the house of the LORD which *is* in Jerusalem.

ENCOUNTER*Note* *Ezra 1:5*

God's Initiative

God moves in the hearts of His people, awakening a desire to participate in His activity. Our wish to serve God is a direct result of His stirring in our lives.

6 And all those who *were* around them [1]encouraged them with articles of silver and gold, with goods and livestock, and with precious things, besides all *that* was [a]willingly offered.
7 [a]King Cyrus also brought out the articles of the house of the LORD, [b]which Nebuchadnezzar had taken from Jerusalem and put in the [1]temple of his gods;
8 and Cyrus king of Persia brought

CHARACTER*Study* **EZRA** *Ezra 1:1*

Ezra was both a scribe and a priest. He was well-schooled and pious, residing in Babylon in the time of Artaxerxes. He was permitted by order of the king to go to Jerusalem (458 B.C.), and to take with him a company of Israelites for the purposes of bringing religious reform to the people. He is likely the author of Chronicles, Ezra, and Nehemiah. Ezra diligently prepared his heart to understand God's word. He represents the beginning of a new group of Israel's scriptural teachers known as scribes.

CHARACTER*Study* **KING CYRUS** *Ezra 1:1*

Founder of the Persian empire, King Cyrus overthrew Babylon in 539 B.C. This was a fulfilment of prophecy (Jer. 25:11, 12; 29:10; Is. 41:2, 25; 44:28; 45:1, 13). Cyrus was more lenient toward conquered peoples than were the Assyrians or Babylonians. He often encouraged local religious practices and customs in order to gain the loyalty of his subjects. While adopting what appears to be a novel and effective foreign policy, Cyrus was at the same time fulfilling God's redemptive plan for His people.

1:5 Only a small number of those living in exile responded to God's call. The vast majority were unwilling to give up their Babylonian property or lifestyle to return to Jerusalem.

them out by the hand of Mithredath the treasurer, and counted them out to [a]Sheshbazzar the prince of Judah.
9 This *is* the number of them: thirty gold platters, one thousand silver platters, twenty-nine knives,
10 thirty gold basins, four hundred and ten silver basins of a similar *kind, and* one thousand other articles.
11 All the articles of gold and silver *were* five thousand four hundred. All *these* Sheshbazzar took with the captives who were brought from Babylon to Jerusalem.

The Captives Who Returned to Jerusalem

2 Now [a]these *are* the people of the province who came back from the captivity, of those who had been carried away, [b]whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and who returned to Jerusalem and Judah, everyone to his *own* city.
2 *Those* who came with Zerubbabel *were* Jeshua, Nehemiah, [1]Seraiah, [2]Reelaiah, Mordecai, Bilshan, [3]Mispar, Bigvai, [4]Rehum, *and* Baanah. The number of the men of the people of Israel:
3 the people of Parosh, two thousand one hundred and seventy-two;
4 the people of Shephatiah, three hundred and seventy-two;
5 the people of Arah, [a]seven hundred and seventy-five;
6 the people of [a]Pahath-Moab, of the people of Jeshua *and* Joab, two thousand eight hundred and twelve;
7 the people of Elam, one thousand two hundred and fifty-four;
8 the people of Zattu, nine hundred and forty-five;
9 the people of Zaccai, seven hundred and sixty;
10 the people of [1]Bani, six hundred and forty-two;
11 the people of Bebai, six hundred and twenty-three;

8 [a]Ezra 5:14, 16

CHAPTER 2

1 [a]Neh. 7:6–73 [b]2 Kin. 24: 14–16; 25:11
2 [1]*Azariah,* Neh. 7:7 [2]*Raamiah,* Neh. 7:7 [3]*Mispereth,* Neh. 7:7 [4]*Nehum,* Neh. 7:7
5 [a]Neh. 7:10
6 [a]Neh. 7:11
10 [1]*Binnui,* Neh. 7:15

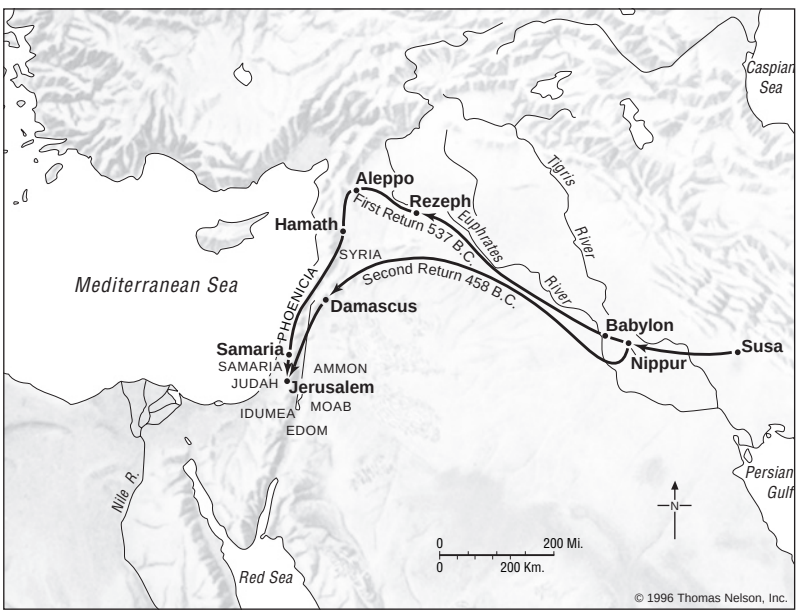
ENCOUNTER*Note* *Ezra 2:1*

World Events

World events can appear to be solely the result of human efforts. World leaders can take credit for national and global developments, but God's people recognize the Lord's hand in world history as He moves people, according to His will and toward His purposes.

2:1 Babylon, the country of exile, is often used symbolically to represent a place of punishment or separation from God's blessings. The Israelites came to see their exile in Babylon as God's punishment on them for their idolatry and their disregard for God's law.

2:2 For Zerubbabel, see Ezra 3:2 and 1 Chronicles 3:19. Jeshua was the high priest. He is called "Joshua" in Haggai and Zechariah. He was the grandson of Seraiah, who was the last high priest before Jerusalem's downfall (2 Kin. 25:18, 1 Chr. 6:14, 15).



Ezra 2:1 The Routes Taken to Jerusalem by Zerubbabel in 537 and Ezra in 458 B.C.

12 the people of Azgad, one thousand two hundred and twenty-two;
13 the people of Adonikam, six hundred and sixty-six;
14 the people of Bigvai, two thousand and fifty-six;
15 the people of Adin, four hundred and fifty-four;
16 the people of Ater of Hezekiah, ninety-eight;
17 the people of Bezai, three hundred and twenty-three;
18 the people of [1]Jorah, one hundred and twelve;
19 the people of Hashum, two hundred and twenty-three;
20 the people of [1]Gibbar, ninety-five;
21 the people of Bethlehem, one hundred and twenty-three;
22 the men of Netophah, fifty-six;
23 the men of Anathoth, one hundred and twenty-eight;
24 the people of [1]Azmaveth, forty-two;
25 the people of [1]Kirjath Arim, Chephirah, and Beeroth, seven hundred and forty-three;
26 the people of Ramah and Geba, six hundred and twenty-one;
27 the men of Michmas, one hundred and twenty-two;
28 the men of Bethel and Ai, two hundred and twenty-three;
29 the people of Nebo, fifty-two;
30 the people of Magbish, one hundred and fifty-six;
31 the people of the other [a]Elam, one thousand two hundred and fifty-four;
32 the people of Harim, three hundred and twenty;
33 the people of Lod, Hadid, and Ono, seven hundred and twenty-five;
34 the people of Jericho, three hundred and forty-five;
35 the people of Senaah, three thousand six hundred and thirty.
36 The priests: the sons of [a]Jedaiah, of the house of Jeshua, nine hundred and seventy-three;
37 the sons of [a]Immer, one thousand and fifty-two;
38 the sons of [a]Pashhur, one thousand two hundred and forty-seven;
39 the sons of [a]Harim, one thousand and seventeen.
40 The Levites: the sons of Jeshua and Kadmiel, of the sons of [1]Hodaviah, seventy-four.
41 The singers: the sons of Asaph, one hundred and twenty-eight.
42 The sons of the gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai, one hundred and thirty-nine *in* all.
43 [a]The Nethinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,
44 the sons of Keros, the sons of [1]Siaha, the sons of Padon,
45 the sons of Lebanah, the sons of Hagabah, the sons of Akkub,
46 the sons of Hagab, the sons of Shalmai, the sons of Hanan,
47 the sons of Giddel, the sons of Gahar, the sons of Reaiah,
48 the sons of Rezin, the sons of Nekoda, the sons of Gazzam,
49 the sons of Uzza, the sons of Paseah, the sons of Besai,
50 the sons of Asnah, the sons of Meunim, the sons of [1]Nephusim,
51 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,
52 the sons of [1]Bazluth, the sons of Mehida, the sons of Harsha,
53 the sons of Barkos, the sons of Sisera, the sons of Tamah,
54 the sons of Neziah, and the sons of Hatipha.
55 The sons of [a]Solomon's servants: the sons of Sotai, the sons of [b]Sophereth, the sons of [1]Peruda,
56 the sons of Jaala, the sons of Darkon, the sons of Giddel,
57 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, and the sons of [1]Ami.
58 All the [a]Nethinim and the children of [b]Solomon's servants were three hundred and ninety-two.
59 And these *were* the ones who came up from Tel Melah, Tel Harsha, Cherub, [1]Addan, and Immer; but they could not [2]identify their father's house or their [3]genealogy, whether they *were* of Israel:
60 the sons of Delaiah, the sons of Tobiah, and the sons of Nekoda, six hundred and fifty-two;
61 and of the sons of the priests: the sons of [a]Habaiah, the sons of [1]Koz, and the sons of [b]Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called by their name.
62 These sought their listing *among* those who were registered by genealogy, but they were not found; [a]therefore they *were excluded* from the priesthood as defiled.
63 And the [1]governor said to them that they [a]should not eat of the most holy

18 [1]*Hariph,* Neh. 7:24
20 [1]*Gibeon,* Neh. 7:25
24 [1]*Beth Azmaveth,* Neh. 7:28
25 [1]*Kirjath Jearim,* Neh. 7:29
31 [a]Ezra 2:7
36 [a]1 Chr. 24: 7–18
37 [a]1 Chr. 24:14
38 [a]1 Chr. 9:12
39 [a]1 Chr. 24:8
40 [1]*Judah,* Ezra 3:9, or *Hodevah,* Neh. 7:43
43 [a]1 Chr. 9:2
44 [1]*Sia,* Neh. 7:47
50 [1]*Nephishesim,* Neh. 7:52
52 [1]*Bazlith,* Neh. 7:54
55 [a]1 Kin. 9:21 [b]Neh. 7:57–60 [1]*Perida,* Neh. 7:57
57 [1]*Amon,* Neh. 7:59
58 [a]1 Chr. 9:2 [b]1 Kin. 9:21
59 [1]Or *Addon,* Neh. 7:61 [2]Lit. *tell* [3]Lit. *seed*
61 [a]Neh. 7:63 [b]2 Sam. 17:27 [1]Or *Hakkoz*
62 [a]Num. 3:10
63 [a]Lev. 22:2, 10, 15, 16 [1]Heb. *Tirshatha*

2:36 King David had organized the priests into twenty-four groups based on families (1 Chr. 24). Here only four groups are listed, the families of Jedaiah, Immer, Pashhur and Harim.

2:43 "Nethinim" means "Given Ones" or "Dedicated Ones." They helped the Levites with their tasks of caring for the temple. They were foreigners, perhaps captured in David's wars. They may also have included Gibeonites, originally subdued by Joshua.

ENCOUNTER Note Ezra 2:62

Clean Vessels

God requires His priests to be pure in His sight so there are no hindrances preventing the accurate transmission of His message.

things till a priest could consult with the [b]Urim and Thummim.

64 [a]The whole assembly together *was* forty-two thousand three hundred *and* sixty,

65 besides their male and female servants, of whom *there were* seven thousand three hundred and thirty-seven; and they had two hundred men and women singers.

66 Their horses *were* seven hundred and thirty-six, their mules two hundred and forty-five,

67 their camels four hundred and thirty-five, and *their* donkeys six thousand seven hundred and twenty.

68 [a]*Some* of the heads of the fathers' *houses*, when they came to the house of the LORD which *is* in Jerusalem, offered freely for the house of God, to erect it in its place:

ENCOUNTER Note Ezra 2:68

Freely

Those who love God receive great joy in giving offerings to Him. These gifts please God because they are presented with pure motives.

69 According to their ability, they gave to the [a]treasury for the work sixty-one thousand gold drachmas, five thousand minas of silver, and one hundred priestly garments.

70 [a]So the priests and the Levites, *some* of the people, the singers, the gatekeepers, and the Nethinim, dwelt in their cities, and all Israel in their cities.

[b]Ex. 28:30
64 [a]Neh. 7:66
68 [a]Neh. 7:70
69 [a]Ezra 8:25–35
70 [a]Neh. 7:73

Worship Restored at Jerusalem

3 And when the [a]seventh month had come, and the children of Israel *were* in the cities, the people gathered together as one man to Jerusalem.

ENCOUNTER Note Ezra 3:1

As One Man

When God initiates a work His Spirit unites the hearts of His people. One sign that God is the author of a project is the unmistakable spirit of unity among God's people as they work together.

2 Then [1]Jeshua the son of [a]Jozadak[2] and his brethren the priests, [b]and Zerubbabel the son of [c]Shealtiel and his brethren, arose and built the altar of the God of Israel, to offer burnt offerings on it, as *it is* [d]written in the Law of Moses the man of God.

3 Though fear *had come* upon them because of the people of those countries, they set the altar on its [1]bases; and they offered [a]burnt offerings on it to the LORD, *both* the morning and evening burnt offerings.

4 [a]They also kept the Feast of Tabernacles, [b]as *it is* written, and [c]*offered* the daily burnt offerings in the number required by ordinance for each day.

5 Afterwards *they offered* the [a]regular burnt offering, and *those* for New Moons and for all the appointed feasts of the LORD that were consecrated, and *those* of everyone who willingly offered a freewill offering to the LORD.

6 From the first day of the seventh month they began to offer burnt offerings to the LORD, although the foundation of the temple of the LORD had not been laid.

7 They also gave money to the masons and the carpenters, and [a]food, drink, and oil to the people of Sidon and Tyre to bring cedar logs from Lebanon to the sea, to [b]Joppa, [c]according to the permission which they had from Cyrus king of Persia.

CHAPTER 3

1 [a]Neh. 7:73; 8:1, 2
2 [a]Neh. 12:1, 8 [b]Ezra 2:2; 4:2, 3; 5:2 [c]1 Chr. 3:17 [d]Deut. 12:5, 6 [1]Or *Joshua* [2]*Jehozadak*, 1 Chr. 6:14
3 [a]Num. 28:3 [1]*foundations*
4 [a]Neh. 8:14–18 [b]Ex. 23:16 [c]Num. 29:12, 13
5 [a]Ex. 29:38
7 [a]Acts 12:20 [b]2 Chr. 2:16 [c]Ezra 1:2; 6:3

2:64 The numbers given in the text come to 29,818, not 42,360. Nehemiah 7:66 gives the same total of 42,360. It may be that the specific list in this passage does not include women, or that it does not identify every individual.

2:69 A drachma was a Persian gold coin weighing two-tenths of an ounce. Five thousand minas of silver would have been roughly 6,300 pounds of silver.

3:1 The "seventh month" would have been Tishri (September–October). The feasts held that month would have been New Year and Feast of Trumpets on the first day, Day of Atonement on the tenth day, and the Feast of Tabernacles from the fifteenth to the twenty-first.

3:2 King David had also constructed an altar here before a temple had been built (2 Sam. 24:25).

3:3 During the age of the patriarchs, the building of an altar symbolized a renewed commitment to God or the recognition that God had dealt with His people in a fresh, new way (Gen. 12:7; 13:4; 22:9; 26:25; 33:20; 35:1, 7; Ex. 17:15).

3:4 Burnt offerings emphasized the complete consecration and dedication of the worshipper. The Feast of Tabernacles was one of the major annual celebrations. Worshippers lived in tents, or booths, for seven days to celebrate God's deliverance from Egypt and to commemorate God's continued care for them (Num. 29:13–38).

Restoration of the Temple Begins

8 Now in the second month of the second year of their coming to the house of God at Jerusalem, [a]Zerubbabel the son of Shealtiel, Jeshua the son of [1]Jozadak, and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began *work* [b]and appointed the Levites from twenty years old and above to oversee the work of the house of the LORD.
9 Then Jeshua *with* his sons and brothers, Kadmiel *with* his sons, and the sons of [1]Judah, arose as one to oversee those working on the house of God: the sons of Henadad *with* their sons and their brethren the Levites.
10 When the builders laid the foundation of the temple of the LORD, [a]the[1] priests stood in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, according to the [b]ordinance[2] of David king of Israel.
11 [a]And they sang responsively, praising and giving thanks to the LORD:

[b]"For *He is* good,
[c] For His mercy *endures* forever
toward Israel."

Then all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.
12 But many of the priests and Levites and [a]heads of the fathers' *houses,* old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes. Yet many shouted aloud for joy,
13 so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the sound was heard afar off.

ENCOUNTER *Note* — *Ezra 3:11–13*

Emotional Worship

Worship elicits a broad range of responses from God's people. Some are reminded of what once was; others are encouraged by what is to come. Some weep. Others shout for joy. We serve a living God, so our worship experience is always dynamic, never static.

8 [a]Ezra 3:2; 4:3 [b]1 Chr. 23:4, 24 [1]*Jehozadak,* 1 Chr. 6:14
9 [1]*Hodaviah,* Ezra 2:40
10 [a]1 Chr. 16:5, 6 [b]1 Chr. 6:31; 16:4; 25:1 [1]So with LXX, Syr., Vg.; MT *they stationed the priests* [2]Lit. *hands*
11 [a]Neh. 12:24 [b]Ps. 136:1 [c]Jer. 33:11
12 [a]Ezra 2:68

Resistance to Rebuilding the Temple

4 Now when [a]the [1]adversaries of Judah and Benjamin heard that the descendants of the captivity were building the temple of the LORD God of Israel,
2 they came to Zerubbabel and the heads of the fathers' *houses,* and said to them, "Let us build with you, for we seek your God as you *do;* and we have sacrificed to Him [a]since the days of Esarhaddon king of Assyria, who brought us here."
3 But Zerubbabel and Jeshua and the rest of the heads of the fathers' *houses* of Israel said to them, [a]"You may do nothing with us to build a [1]house for our God; but we alone will build to the LORD God of Israel, as [b]King Cyrus the king of Persia has commanded us."
4 Then [a]the people of the land tried to discourage the people of Judah. They troubled them in building,
5 and hired counselors against them to frustrate their purpose all the days of Cyrus king of Persia, even until the reign of [a]Darius king of Persia.

ENCOUNTER *Note* — *Ezra 4:4, 5*

Facing God's Enemies

Following God's will does not save you from critics; in fact it often invites opposition. Success will not come from listening to your enemies but from heeding God's voice.

Rebuilding of Jerusalem Opposed

6 In the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.
7 In the days of [a]Artaxerxes also, [1]Bishlam, Mithredath, Tabel, and the rest of their companions wrote to Artaxerxes king of Persia; and the letter *was* written in [b]Aramaic script, and translated into the Aramaic language.
8 [1]Rehum the commander and Shimshai the scribe wrote a letter against Jerusalem to King Artaxerxes in this fashion:

9 [1]From Rehum the commander,
Shimshai the scribe, and the rest of
their companions—*representatives*
of [a]the Dinaites, the

CHAPTER 4
1 [a]Ezra 4:7–9 [1]*enemies*
2 [a]2 Kin. 17:24; 19:37
3 [a]Neh. 2:20 [b]Ezra 1:1–4 [1]Temple
4 [a]Ezra 3:3
5 [a]Ezra 5:5; 6:1
7 [a]Ezra 7:1, 7, 21 [b]2 Kin. 18:26 [1]Or *in peace*
8 [1]The original language of Ezra 4:8 through 6:18 is Aramaic.
9 [a]2 Kin. 17:30, 31 [1]Lit. *Then*

4:3 Although assistance with construction would have been enormously helpful, it was rejected for three reasons: (1) This task was given exclusively to God's people; (2) accepting aid would obligate the Jewish people to Samaritan pagans resulting in intermarriage; and (3) the potential for corruption in worship was too great if this fledgling people became allies with those who rejected the true God.

4:7 Artaxerxes became king of Persia by murdering his brother. He ruled from 464 to 424 B.C. Ezra and Nehemiah lived during his reign.

Apharsathchites, the Tarpelites, the people of Persia and Erech and Babylon and [2]Shushan, the Dehavites, the Elamites,
10 [a]and the rest of the nations whom the great and noble Osnapper took captive and settled in the cities of Samaria and the remainder beyond [1]the River—[b]and[2] so forth.

11 (This *is* a copy of the letter that they sent him)

To King Artaxerxes from your servants, the men *of the region* beyond the River, [1]and so forth:

12 Let it be known to the king that the Jews who came up from you have come to us at Jerusalem, and are building the [a]rebellious and evil city, and are finishing *its* [b]walls and repairing the foundations.
13 Let it now be known to the king that, if this city is built and the walls completed, they will not pay [a]tax, tribute, or custom, and the king's treasury will be diminished.
14 Now because we receive support from the palace, it was not proper for us to see the king's dishonor; therefore we have sent and informed the king,
15 that search may be made in the book of the records of your fathers. And you will find in the book of the records and know that this city *is* a rebellious city, harmful to kings and provinces, and that they have incited sedition within the city in former times, for which cause this city was destroyed.
16 We inform the king that if this city is rebuilt and its walls are completed, the result will be that you will have no dominion beyond the River.

17 The king sent an answer:

To Rehum the commander, *to* Shimshai the scribe, *to* the rest of their companions who dwell in Samaria, and *to* the remainder beyond the River:

Peace, [1]and so forth.

18 The letter which you sent to us has been clearly read before me.
19 And [1]I gave the command, and a search has been made, and it was found that this city in former times has revolted against kings, and rebellion and sedition have been fostered in it.
20 There have also been mighty kings over Jerusalem, who have [a]ruled over all *the region* [b]beyond the River; and tax, tribute, and custom were paid to them.
21 Now [1]give the command to make these men cease, that this city may not be built until the command is given by me.
22 Take heed now that you do not fail to do this. Why should damage increase to the hurt of the kings?

23 Now when the copy of King Artaxerxes' letter *was* read before Rehum, Shimshai the scribe, and their companions, they went up in haste to Jerusalem against the Jews, and by force of arms made them cease.
24 Thus the work of the house of God which *is* at Jerusalem ceased, and it was discontinued until the second year of the reign of Darius king of Persia.

Restoration of the Temple Resumed

5 Then the prophet [a]Haggai and [b]Zechariah the son of Iddo, prophets, prophesied to the Jews who *were* in Judah and Jerusalem, in the name of the God of Israel, *who was* over them.
2 So [a]Zerubbabel the son of Shealtiel and Jeshua the son of [1]Jozadak rose up and began to build the house of God which *is* in Jerusalem; and [b]the prophets of God *were* with them, helping them.
3 At the same time [a]Tattenai the governor of *the region* beyond [1]the River and Shethar-Boznai and their companions came to them and spoke thus to them: [b]"Who has commanded you to build this [2]temple and finish this wall?"
4 [a]Then, accordingly, we told them the names of the men who were constructing this building.
5 But [a]the eye of their God was upon the elders of the Jews, so that they could not make them cease till a report could go to Darius. Then a [b]written answer was returned concerning this *matter.*

[2]Or *Susa*
10 [a]2 Kin. 17:24 [b]Ezra 4:11, 17; 7:12 [1]The Euphrates [2]Lit. *and now*
11 [1]Lit. *and now*
12 [a]2 Chr. 36:13 [b]Ezra 5:3, 9
13 [a]Ezra 4:20; 7:24
17 [1]Lit. *and now*
19 [1]Lit. *by me a decree has been put forth*
20 [a]Ps. 72:8 [b]Gen. 15:18
21 [1]*put forth a decree*

CHAPTER 5
1 [a]Hag. 1:1 [b]Zech. 1:1
2 [a]Ezra 3:2 [b]Hag. 2:4 [1]*Jehozadak,* 1 Chr. 6:14
3 [a]Ezra 5:6; 6:6 [b]Ezra 1:3; 5:9 [1]The Euphrates [2]Lit. *house*
4 [a]Ezra 5:10
5 [a]Ps. 33:18 [b]Ezra 6:6

4:17 Letters could travel between the Persian king's residence and Palestine in about a week.

4:23 Whatever work had been done on the city walls may have been destroyed at this time. Perhaps this was the cause for Nehemiah's tears when he heard about Jerusalem's condition (Neh. 1:3, 4).

5:1 Haggai's prophecies were made between August and December 520 B.C. Zechariah's were given between October 520 and February 519 B.C., during the reign of Darius.

5:2 Zerubbabel was the son of Shealtiel and the grandson of King Jehoiachin, the king of Judah (Matt. 1:11, 12). Jeshua was the high priest (Hag. 2:2).

5:3 Tattenai was one of only twenty regional governors throughout the Persian Empire and was thus an extremely influential man.

ENCOUNTER Note Ezra 5:5

The Eye of God

Our critics may deride us. Our enemies may attack us. Our friends may disappoint us. But the eye of our God is always upon us. His watchcare is constant.

6 This is a copy of the letter that Tattenai sent:

The governor of *the region* beyond the River, and Shethar-Boznai, [a]and his companions, the Persians who *were in the region* beyond the River, to Darius the king.

7 (They sent a letter to him, in which was written thus)

To Darius the king:

All peace.

8 Let it be known to the king that we went into the province of Judea, to the [1]temple of the great God, which is being built with [2]heavy stones, and timber is being laid in the walls; and this work goes on diligently and prospers in their hands.

9 Then we asked those elders, *and* spoke thus to them: [a]"Who commanded you to build this temple and to finish these walls?"

10 We also asked them their names to inform you, that we might write the names of the men who *were* chief among them.

11 And thus they returned us an answer, saying: "We are the servants of the God of heaven and earth, and we are rebuilding the [1]temple that was built many years ago, which a great king of Israel built [a]and completed.

12 "But [a]because our fathers provoked the God of heaven to wrath, He gave them into the hand of [b]Nebuchadnezzar king of Babylon, the Chaldean, *who* destroyed this temple and [c]carried the people away to Babylon.

13 "However, in the first year of [a]Cyrus king of Babylon, King Cyrus issued a decree to build this [1]house of God.

6 [a]Ezra 4:7–10
8 [1]Lit. *house* [2]Lit. *stones of rolling,* stones too heavy to be carried
9 [a]Ezra 5:3, 4
11 [a]1 Kin. 6:1, 38 [1]Lit. *house*
12 [a]2 Chr. 34:25; 36:16, 17 [b]2 Kin. 24:2; 25:8–11 [c]Jer. 13:19
13 [a]Ezra 1:1 [1]Temple

ENCOUNTER Note Ezra 5:12

Truth About the Past

God is continually moving His people from where they are to where He wants them to be. Honestly examining and processing past sins is the best prevention from repeating them.

14 "Also, [a]the gold and silver articles of the house of God, which Nebuchadnezzar had taken from the temple that *was* in Jerusalem and carried into the temple of Babylon—those King Cyrus took from the temple of Babylon, and they were given to [b]one named Sheshbazzar, whom he had made governor.

15 "And he said to him, 'Take these articles; go, carry them to the temple *site* that *is* in Jerusalem, and let the house of God be rebuilt on its former site.'

16 "Then the same Sheshbazzar came *and* [a]laid the foundation of the house of God which *is* in Jerusalem; but from that time even until now it has been under construction, and [b]it is not finished."

17 Now therefore, if *it seems* good to the king, [a]let a search be made in the king's treasure house, which *is* there in Babylon, whether it is *so* that a decree was issued by King Cyrus to build this house of God at Jerusalem, and let the king send us his pleasure concerning this *matter.*

The Decree of Darius

6 Then King Darius issued a decree, [a]and a search was made in the [1]archives, where the treasures were stored in Babylon.

2 And at [1]Achmetha, in the palace that *is* in the province of [a]Media, a scroll was found, and in it a record *was* written thus:

3 In the first year of King Cyrus, King Cyrus issued a [a]decree *concerning* the house of God at Jerusalem: "Let the house be rebuilt, the place where they offered sacrifices; and

14 [a]Ezra 1:7, 8; 6:5 [b]Hag. 1:14; 2:2, 21
16 [a]Ezra 3:8–10 [b]Ezra 6:15
17 [a]Ezra 6:1, 2

CHAPTER 6

1 [a]Ezra 5:17 [1]Lit. *house of the scrolls*
2 [a]2 Kin. 17:6 [1]Probably *Ecbatana,* the ancient capital of Media
3 [a]Ezra 1:1; 5:13

5:6 Under King Darius, the Persian Empire reached its pinnacle. Darius followed many of the same policies as Cyrus (Ezra 1:1), such as encouraging local religious practices.

5:14 Some believe Sheshbazzar is the same person as Shenazzar in 1 Chronicles 3:18. If so he would have been the fourth son of King Jehoiachin and the uncle of Zerubbabel.

5:16 Sheshbazzar began the work in 536 B.C. When work on the temple resumed it was sixteen years later, 520 B.C.

6:2 Achmetha, probably Ecbatana, was the summer residence of King Cyrus due to its higher elevation and cooler temperatures.

6:3 Solomon's temple had measured ninety feet long, thirty feet wide, and forty-five feet high (1 Kin. 6:2). Unlike Solomon's temple, the new temple would not house the ark of the covenant in the Most Holy Place.

let the foundations of it be firmly laid, its height sixty cubits *and* its width sixty cubits,
4 [a]*with* three rows of heavy stones and one row of new timber. Let the [b]expenses be paid from the king's treasury.
5 Also let [a]the gold and silver articles of the house of God, which Nebuchadnezzar took from the temple which *is* in Jerusalem and brought to Babylon, be restored and taken back to the temple which *is* in Jerusalem, *each* to its place; and deposit *them* in the house of God"—
6 [a]Now *therefore,* Tattenai, governor of *the region* beyond the River, and Shethar-Boznai, and your companions the Persians who *are* beyond the River, keep yourselves far from there.
7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God on its site.
8 Moreover I issue a decree *as to* what you shall do for the elders of these Jews, for the building of this [1]house of God: Let the cost be paid at the king's expense from taxes *on the region* beyond the River; this is to be given immediately to these men, so that they are not hindered.

ENCOUNTER*Note* *Ezra 6:8*

Extra Blessings

Often God adds bonus delights and blessings as He answers our prayers. Perhaps He is responding to our faithfulness or obedience. He certainly loves us dearly.

9 And whatever they need—young bulls, rams, and lambs for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the request of the priests who *are* in Jerusalem—let it be given them day by day without fail,
10 [a]that they may offer sacrifices of sweet aroma to the God of heaven, and pray for the life of the king and his sons.
11 Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on it; [a]and let his house be made a refuse heap because of this.
12 And may the God who causes His [a]name to dwell there destroy any king or people who put their hand to alter it, or to destroy this [1]house of God which is in Jerusalem.
I Darius issue a decree; let it be done diligently.

The Temple Completed and Dedicated

13 Then Tattenai, governor of *the region* beyond the River, Shethar-Boznai, and their companions diligently did according to what King Darius had sent.
14 [a]So the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished *it,* according to the commandment of the God of Israel, and according to the [1]command of [b]Cyrus, [c]Darius, and [d]Artaxerxes king of Persia.

ENCOUNTER*Note* *Ezra 6:14*

Finishing

It is exhilarating to receive a new assignment from God, but often much patience and extended effort are required to see it through to the end. However, God richly rewards those who persevere.

15 Now the temple was finished on the third day of the month of Adar, which was in the sixth year of the reign of King Darius.
16 Then the children of Israel, the priests and the Levites and the rest of the descendants of the captivity, celebrated [a]the dedication of this [1]house of God with joy.
17 And they [a]offered sacrifices at the dedication of this house of God, one hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all Israel twelve male goats, according to the number of the tribes of Israel.
18 They assigned the priests to their [a]divisions and the Levites to their [b]divisions, over the service of God in Jerusalem, [c]as it is written in the Book of Moses.

The Passover Celebrated

19 [1]And the descendants of the captivity kept the Passover [a]on the fourteenth *day* of the first month.
20 For the priests and the Levites had [a]purified themselves; all of them *were ritually* clean. And they [b]slaughtered the Passover *lambs* for all the descendants

4 [a]1 Kin. 6:36 [b]Ezra 3:7
5 [a]Ezra 1:7, 8; 5:14
6 [a]Ezra 5:3, 6
8 [1]Temple
10 [a]Ezra 7:23
11 [a]Dan. 2:5; 3:29
12 [a]1 Kin. 9:3 [1]Temple
14 [a]Ezra 5:1, 2 [b]Ezra 1:1; 5:13; 6:3 [c]Ezra 4:24; 6:12 [d]Ezra 7:1, 11 [1]*decree*
16 [a]1 Kin. 8:63 [1]Temple
17 [a]Ezra 8:35
18 [a]1 Chr. 24:1 [b]1 Chr. 23:6 [c]Num. 3:6; 8:9
19 [a]Ex. 12:6 [1]The Hebrew language resumes in Ezra 6:19 and continues through 7:11.
20 [a]2 Chr. 29:34; 30:15 [b]2 Chr. 35:11

6:15 The final effort had commenced in September, 520 B.C., and was completed on March 12, 515 B.C.

6:17 The temple dedication in Solomon's time used many more sacrifices (1 Kin. 8:63).

of the captivity, for their brethren the priests, and for themselves.
21 Then the children of Israel who had returned from the captivity ate together with all who had separated themselves from the [a]filth[1] of the nations of the land in order to seek the LORD God of Israel.
22 And they kept the [a]Feast of Unleavened Bread seven days with joy; for the LORD made them joyful, and [b]turned the heart [c]of the king of Assyria toward them, to strengthen their hands in the work of the house of God, the God of Israel.

The Arrival of Ezra

7 Now after these things, in the reign of [a]Artaxerxes king of Persia, Ezra the [b]son of Seraiah, [c]the son of Azariah, the son of [d]Hilkiah,
2 the son of Shallum, the son of Zadok, the son of Ahitub,
3 the son of Amariah, the son of Azariah, the son of Meraioth,
4 the son of Zerahiah, the son of Uzzi, the son of Bukki,
5 the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest—
6 this Ezra came up from Babylon; and he *was* [a]a skilled scribe in the Law of Moses, which the LORD God of Israel had given. The king granted him all his request, [b]according to the hand of the LORD his God upon him.
7 [a]*Some* of the children of Israel, the priests, [b]the Levites, the singers, the gatekeepers, and [c]the Nethinim came up to Jerusalem in the seventh year of King Artaxerxes.
8 And Ezra came to Jerusalem in the fifth month, which *was* in the seventh year of the king.
9 On the first *day* of the first month he began *his* journey from Babylon, and on the first *day* of the fifth month he came to Jerusalem, [a]according to the good hand of his God upon him.
10 For Ezra had prepared his heart to [a]seek[1] the Law of the LORD, and to do *it*, and to [b]teach statutes and ordinances in Israel.

The Letter of Artaxerxes to Ezra

11 This *is* a copy of the letter that King Artaxerxes gave Ezra the priest, the scribe, expert in the words of the commandments of the LORD, and of His statutes to Israel:

12 [1]Artaxerxes, [a]king of kings,

To Ezra the priest, a scribe of the Law of the God of heaven:

Perfect *peace*, [b]and[2] so forth.

13 I issue a decree that all those of the people of Israel and the priests and Levites in my realm, who volunteer to go up to Jerusalem, may go with you.
14 And whereas you are being sent [1]by the king and his [a]seven counselors to inquire concerning Judah and Jerusalem, with regard to the Law of your God which *is* in your hand;
15 and *whereas you are* to carry the silver and gold which the king and his counselors have freely offered to the God of Israel, [a]whose dwelling *is* in Jerusalem;
16 [a]and *whereas* all the silver and gold that you may find in all the province of Babylon, along with the freewill offering of the people and the priests, *are to be* [b]freely offered for the [1]house of their God in Jerusalem—
17 now therefore, be careful to buy with this money bulls, rams, and lambs, with their [a]grain offerings and their drink offerings, and [b]offer them on the altar of the house of your God in Jerusalem.
18 And whatever seems good to you and your brethren to do with the rest of the silver and the gold, do it according to the will of your God.
19 Also the articles that are given to you for the service of the house of your God, deliver in full before the God of Jerusalem.
20 And whatever more may be needed for the house of your God, which you may have occasion to provide, pay *for it* from the king's treasury.

21 [a]Ezra 9:11
[1]*uncleanness*
22 [a]Ex. 12:15; 13:6, 7 [b][Prov. 21:1] [c]Ezra 1:1; 6:1

CHAPTER 7
1 [a]Neh. 2:1 [b]1 Chr. 6:14 [c]Jer. 52:24 [d]2 Chr. 35:8
6 [a]Ezra 7:11, 12, 21 [b]Ezra 7:9, 28; 8:22
7 [a]Ezra 8:1–14 [b]Ezra 8:15 [c]Ezra 2:43; 8:20
9 [a]Neh. 2:8, 18
10 [a]Ps. 119:45 [b]Deut. 33:10
[1]Study

12 [a]Dan. 2:37 [b]Ezra 4:10
[1]The original language of Ezra 7:12–26 is Aramaic.
[2]Lit. *and now*
14 [a]Esth. 1:14
[1]*from before*
15 [a]Ezra 6:12
16 [a]Ezra 8:25 [b]1 Chr. 29:6, 9
[1]Temple
17 [a]Num. 15: 4–13 [b]Deut. 12:5–11

ENCOUNTER*Note* *Ezra 7:10*

A Prepared Heart

Our hearts are not naturally pure or attentive to God's word. If we are predisposed to hear from God and to do His will, He has much to say to us.

7:1 Ezra returned fifty-seven years after the completion of the temple in Jerusalem. Seraiah was high priest during the reign of King Zedekiah and was executed by the Babylonians (2 Kin. 25:18–21).

7:2 Zadok's name means "Righteous." He was a priest under King David and later chief priest under King Solomon (2 Sam. 8:17, 1 Kin. 2:35).

7:8 The seventh year of King Artaxerxes was 458 B.C.

7:9 The journey would have been roughly 800 to 900 miles.

7:14 To see how the Persian kings made use of their counselors see Esther 1:14.

21 And I, *even* I, Artaxerxes the king, issue a decree to all the treasurers who *are in the region* beyond the River, that whatever Ezra the priest, the scribe of the Law of the God of heaven, may require of you, let it be done diligently,
22 up to one hundred talents of silver, one hundred kors of wheat, one hundred baths of wine, one hundred baths of oil, and salt without prescribed limit.
23 Whatever [1]is commanded by the God of heaven, let it diligently be done for the [2]house of the God of heaven. For why should there be wrath against the realm of the king and his sons?
24 Also we inform you that it shall not be lawful to impose tax, tribute, or custom on any of the priests, Levites, singers, gatekeepers, Nethinim, or servants of this house of God.
25 And you, Ezra, according to your God-given wisdom, [a]set magistrates and judges who may judge all the people who *are in the region* beyond the River, all such as know the laws of your God; and [b]teach those who do not know *them.*
26 Whoever will not observe the law of your God and the law of the king, let judgment be executed speedily on him, whether *it be* death, or [1]banishment, or confiscation of goods, or imprisonment.

27 [a]Blessed[1] *be* the LORD God of our fathers, [b]who has put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem,
28 and [a]has extended mercy to me before the king and his counselors, and before all the king's mighty princes.

So I was encouraged, as the hand of the LORD my God *was* upon me; and I gathered leading men of Israel to go up with me.

Heads of Families Who Returned with Ezra

8 These *are* the heads of their fathers' *houses,* and *this is* the genealogy of those who went up with me from Babylon, in the reign of King Artaxerxes:
2 of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, [a]Hattush;
3 of the sons of Shecaniah, of the sons of [a]Parosh, Zechariah; and registered with him *were* one hundred and fifty males;
4 of the sons of [a]Pahath-Moab, Eliehoenai the son of Zerahiah, and with him two hundred males;
5 of [1]the sons of Shechaniah, Ben-Jahaziel, and with him three hundred males;
6 of the sons of Adin, Ebed the son of Jonathan, and with him fifty males;
7 of the sons of Elam, Jeshaiah the son of Athaliah, and with him seventy males;
8 of the sons of Shephatiah, Zebadiah the son of Michael, and with him eighty males;
9 of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males;
10 of [1]the sons of Shelomith, Ben-Josiphiah, and with him one hundred and sixty males;
11 of the sons of [a]Bebai, Zechariah the son of Bebai, and with him twenty-eight males;
12 of the sons of Azgad, Johanan [1]the son of Hakkatan, and with him one hundred and ten males;
13 of the last sons of Adonikam, whose names *are* these—Eliphelet, Jeiel, and Shemaiah—and with them sixty males;
14 also of the sons of Bigvai, Uthai and [1]Zabbud, and with them seventy males.

Servants for the Temple

15 Now I gathered them by the river that flows to Ahava, and we camped there three days. And I looked among the people and the priests, and found none of the [a]sons of Levi there.
16 Then I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah, and [a]Meshullam, leaders; also for Joiarib and Elnathan, men of understanding.
17 And I gave them a command for Iddo the chief man at the place Casiphia, and [1]I told them what they should say to [2]Iddo *and* his brethren the Nethinim at the place Casiphia—that they should bring us servants for the house of our God.
18 Then, by the good hand of our God upon us, they [a]brought us a man of understanding, of the sons of Mahli the son of Levi, the son of Israel, namely Sherebiah, with his sons and brothers, eighteen men;

23 [1]Lit. *is from the decree* [2]Temple
25 [a]Ex. 18:21, 22 [b][Mal. 2:7]
26 [1]Lit. *rooting out*
27 [a]1 Chr. 29:10 [b]Ezra 6:22 [1]The Hebrew language resumes in Ezra 7:27.
28 [a]Ezra 9:9 [b]Ezra 5:5; 7:6, 9; 8:18

CHAPTER 8

2 [a]1 Chr. 3:22
3 [a]Ezra 2:3
4 [a]Ezra 10:30
5 [1]So with MT, Vg.; LXX *the sons of Zatho, Shechaniah*
10 [1]So with MT, Vg.; LXX *the sons of Banni, Shelomith*
11 [a]Ezra 10:28
12 [1]Or *the youngest son,*
14 [1]Or *Zakkur*
15 [a]Ezra 7:7; 8:2
16 [a]Ezra 10:15
17 [1]Lit. *I put words in their mouths to say* [2]So with Vg.; MT *to Iddo his brother;* LXX *to their brethren*
18 [a]Neh. 8:7

7:22 One hundred kors would be 380 bushels. One hundred baths would be 480 gallons.

7:25 Others were aware of God's hand upon Ezra's life. There could be no other explanation for Ezra's wisdom.

8:15 Ezra needed Levites to transport the items consecrated to God.

8:17 Casiphia was a town near Babylon.

19 and [a]Hashabiah, and with him Jeshaiah of the sons of Merari, his brothers and their sons, twenty men;
20 [a]also of the Nethinim, whom David and the leaders had appointed for the service of the Levites, two hundred and twenty Nethinim. All of them were designated by name.

Fasting and Prayer for Protection

21 Then I [a]proclaimed a fast there at the river of Ahava, that we might [b]humble ourselves before our God, to seek from Him the [c]right way for us and our little ones and all our possessions.
22 For [a]I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on the road, because we had spoken to the king, saying, [b]"The hand of our God *is* upon all those for [c]good who seek Him, but His power and His wrath *are* [d]against all those who [e]forsake Him."

ENCOUNTER *Note* *Ezra 8:22*

The Hand of God

One should never underestimate the power of God's favor or His wrath. With God's hand comes His protection, His provision, and His pleasure. With God's hand, victory is ensured. Without it, disaster is inevitable.

23 So we fasted and entreated our God for this, and He [a]answered our prayer.

Gifts for the Temple

24 And I separated twelve of the leaders of the priests—Sherebiah, Hashabiah, and ten of their brethren with them—
25 and weighed out to them [a]the silver, the gold, and the articles, the offering for the house of our God which the king and his counselors and his princes, and all Israel *who were* present, had offered.
26 I weighed into their hand six hundred and fifty talents of silver, silver articles *weighing* one hundred talents, one hundred talents of gold,
27 twenty gold basins *worth* a thousand drachmas, and two vessels of fine polished bronze, precious as gold.
28 And I said to them, "You *are* [a]holy[1] to the LORD; the articles *are* [b]holy also; and the silver and the gold *are* a freewill offering to the LORD God of your fathers.
29 "Watch and keep *them* until you weigh *them* before the leaders of the priests and the Levites and [a]heads of the fathers' *houses* of Israel in Jerusalem, *in* the chambers of the house of the LORD."
30 So the priests and the Levites received the silver and the gold and the articles by weight, to bring *them* to Jerusalem to the house of our God.

The Return to Jerusalem

31 Then we departed from the river of Ahava on the twelfth *day* of the first month, to go to Jerusalem. And [a]the hand of our God was upon us, and He delivered us from the hand of the enemy and from ambush along the road.
32 So we [a]came to Jerusalem, and stayed there three days.
33 Now on the fourth day the silver and the gold and the articles were [a]weighed in the house of our God by the hand of Meremoth the son of Uriah the priest, and with him *was* Eleazar the son of Phinehas; with them *were* the Levites, [b]Jozabad the son of Jeshua and Noadiah the son of Binnui,
34 with the number *and* weight of everything. All the weight was written down at that time.
35 The children of those who had been [a]carried away captive, who had come from the captivity, [b]offered burnt offerings to the God of Israel: twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and twelve male goats *as* a sin offering. All *this was* a burnt offering to the LORD.
36 And they delivered the king's [a]orders to the king's satraps and the governors *in the region* beyond [1]the River. So they gave support to the people and the [2]house of God.

Intermarriage with Pagans

9 When these things were done, the leaders came to me, saying, "The people of Israel and the priests and the Levites have not [a]separated themselves from the peoples of the lands, [b]with respect to the abominations of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.
2 "For they have [a]taken some of their daughters *as wives* for themselves and their sons, so that the [b]holy seed is [c]mixed with the peoples of *those* lands. Indeed, the hand of the leaders and

19 [a]Neh. 12:24
20 [a]Ezra 2:43; 7:7
21 [a]1 Sam. 7:6 [b]Is. 58:3, 5 [c]Ps. 5:8
22 [a]1 Cor. 9:15 [b]Ezra 7:6, 9, 28 [c][Rom. 8:28] [d][Ps. 34:16] [e][2 Chr. 15:2]
23 [a]2 Chr. 33:13
25 [a]Ezra 7:15, 16
28 [a]Lev. 21:6–9 [b]Lev. 22:2, 3 [1]*consecrated*
29 [a]Ezra 4:3
31 [a]Ezra 7:6, 9, 28
32 [a]Neh. 2:11
33 [a]Ezra 8:26, 30 [b]Neh. 11:16
35 [a]Ezra 2:1 [b]Ezra 6:17
36 [a]Ezra 7: 21–24 [1]The Euphrates [2]Temple

CHAPTER 9

1 [a]Neh. 9:2 [b]Deut. 12:30, 31
2 [a][Deut. 7:3] [b]Ex. 22:31 [c][2 Cor. 6:14]

8:21 Fasting was an act of humiliation and dependence on God. While God's people were commanded to fast as a group only on the Day of Atonement, the practice became more widespread after the Babylonian exile (Neh. 9:1, Esth. 4:3, Zech. 7:3–5).

8:31 Ezra's people departed April 19 and arrived in Jerusalem August 4.

rulers has been foremost in this [1]trespass."
3 So when I heard this thing, [a]I tore my garment and my robe, and plucked out some of the hair of my head and beard, and sat down [b]astonished.
4 Then everyone who [a]trembled at the words of the God of Israel assembled to me, because of the transgression of those who had been carried away captive, and I sat astonished until the [b]evening sacrifice.

ENCOUNTER*Note* *Ezra 9:4*

Trembling at God's Word

Righteous people tremble at God's word because they know it is their life. It is a dangerous thing to be reckless with God's laws.

5 At the evening sacrifice I arose from my fasting; and having torn my garment and my robe, I fell on my knees and [a]spread out my hands to the LORD my God.
6 And I said: "O my God, I am too [a]ashamed and humiliated to lift up my face to You, my God; for [b]our iniquities have risen higher than *our* heads, and our guilt has [c]grown up to the heavens.
7 "Since the days of our fathers to this day [a]we *have been* very guilty, and for our iniquities [b]we, our kings, *and* our priests have been delivered into the hand of the kings of the lands, to the [c]sword, to captivity, to plunder, and to [d]humiliation,[1] as *it is* this day.
8 "And now for a little while grace has been *shown* from the LORD our God, to leave us a remnant to escape, and to give us a peg in His holy place, that our God may [a]enlighten our eyes and give us a measure of revival in our bondage.
9 [a]"For we *were* slaves. [b]Yet our God did not forsake us in our bondage; but [c]He extended mercy to us in the sight of the kings of Persia, to revive us, to repair the house of our God, to rebuild its ruins, and to give us [d]a wall in Judah and Jerusalem.
10 "And now, O our God, what shall we say after this? For we have forsaken Your commandments,
11 "which You commanded by Your servants the prophets, saying, 'The land which you are entering to possess is an unclean land, with the [a]uncleanness of the peoples of the lands, with their abominations which have filled it from one end to another with their impurity.
12 'Now therefore, [a]do not give your daughters as wives for their sons, nor take their daughters to your sons; and [b]never seek their peace or prosperity, that you may be strong and eat the good of the land, and [c]leave *it* as an inheritance to your children forever.'
13 "And after all that has come upon us for our evil deeds and for our great guilt, since You our God [a]have punished us less than our iniquities *deserve*, and have given us *such* deliverance as this,
14 "should we [a]again break Your commandments, and [b]join in marriage with the people *committing* these abominations? Would You not be [c]angry with us until You had [1]consumed *us*, so that *there would be* no remnant or survivor?
15 "O LORD God of Israel, [a]You *are* righteous, for we are left as a remnant, as *it is* this day. [b]Here we *are* before You, [c]in our guilt, though no one can stand before You because of this!"

Confession of Improper Marriages

10 Now [a]while Ezra was praying, and while he was confessing, weeping, and bowing down [b]before the house of God, a very large assembly of men, women, and children gathered to him from Israel; for the people wept very [c]bitterly.

ENCOUNTER*Note* *Ezra 10:1*

One Person's Influence

One person's sorrow for sin can bring an entire community to repentance before God.

WORD*Study* **REMNANT**

Ezra 9:8 A remnant (Hebrew *sha'ar*) means something left behind. It can refer to that which remains after a tragedy or a disaster. The Old Testament remnant meant those who survived God's punishment of His people at the hand of the Babylonians and eventually returned to Jerusalem. The prophet Amos identified the remnant as the minority of people who remained faithful to God (Amos 5:15). Isaiah spoke of a remnant who would one day be gathered from all over the world to worship the Messiah (Is. 11:10–12). While it may sometimes appear as if everyone has turned away from God, be assured that God maintains a remnant of the faithful who continue to follow Him (1 Kin. 19:10, 18).

[1] *unfaithfulness*
3 [a]Job 1:20 [b]Ps. 143:4
4 [a]Ezra 10:3 [b]Ex. 29:39
5 [a]Ex. 9:29
6 [a]Dan. 9:7, 8 [b]Ps. 38:4 [c]Rev. 18:5
7 [a]Dan. 9:5, 6 [b]Deut. 28:36 [c]Deut. 32:25 [d]Dan. 9:7, 8 [1]Lit. *shame of faces*
8 [a]Ps. 34:5
9 [a]Neh. 9:36 [b]Ps. 136:23 [c]Ezra 7:28 [d]Is. 5:2
11 [a]Ezra 6:21
12 [a][Deut. 7:3, 4] [b]Deut. 23:6 [c][Prov. 13:22; 20:7]
13 [a][Ps. 103:10]
14 [a][John 5:14] [b]Neh. 13:23 [c]Deut. 9:8 [1]*destroyed*
15 [a]Dan. 9:14 [b][Rom. 3:19] [c]1 Cor. 15:17

CHAPTER 10

1 [a]Dan. 9:4, 20 [b]2 Chr. 20:9 [c]Neh. 8:1–9

9:7 "Humiliation" is literally "shame of face."
9:8 "Peg" could be translated "firm place."

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, spoke up and said to Ezra, "We have [a]trespassed[1] against our God, and have taken pagan wives from the peoples of the land; yet now there is hope in Israel in spite of this.
3 "Now therefore, let us make [a]a covenant with our God to put away all these wives and those who have been born to them, according to the advice of my master and of those who [b]tremble at [c]the commandment of our God; and let it be done according to the [d]law.
4 "Arise, for *this* matter *is* your *responsibility.* We also *are* with you. [a]Be of good courage, and do *it.*"
5 Then Ezra arose, and made the leaders of the priests, the Levites, and all Israel [a]swear an oath that they would do according to this word. So they swore an oath.
6 Then Ezra rose up from before the house of God, and went into the chamber of Jehohanan the son of Eliashib; and *when* he came there, he [a]ate no bread and drank no water, for he mourned because of the guilt of those from the captivity.
7 And they issued a proclamation throughout Judah and Jerusalem to all the descendants of the captivity, that they must gather at Jerusalem,
8 and that whoever would not come within three days, according to the instructions of the leaders and elders, all his property would be confiscated, and he himself would be separated from the assembly of those from the captivity.
9 So all the men of Judah and Benjamin gathered at Jerusalem within three days. It *was* the ninth month, on the twentieth of the month; and [a]all the people sat in the open square of the house of God, trembling because of *this* matter and because of heavy rain.
10 Then Ezra the priest stood up and said to them, "You have [1]transgressed and [2]have taken pagan wives, adding to the guilt of Israel.
11 "Now therefore, [a]make confession to the LORD God of your fathers, and do His will; [b]separate yourselves from the peoples of the land, and from the pagan wives."
12 Then all the assembly answered and said with a loud voice, "Yes! As you have said, so we must do.
13 "But *there are* many people; *it is* the season for heavy rain, and we are not able to stand outside. Nor *is this* the work of one or two days, for *there are* many of us who have transgressed in this matter.
14 "Please, let the leaders of our entire assembly stand; and let all those in our cities who have taken pagan wives come at appointed times, together with the elders and judges of their cities, until [a]the fierce wrath of our God is turned away from us in this matter."
15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah opposed this, and [a]Meshullam and Shabbethai the Levite gave them support.
16 Then the descendants of the captivity did so. And Ezra the priest, *with* certain [a]heads of the fathers' *households,* were set apart by the fathers' households, each of them by name; and they sat down on the first day of the tenth month to examine the matter.
17 By the first day of the first month they finished *questioning* all the men who had taken pagan wives.

Pagan Wives Put Away

18 And among the sons of the priests who had taken pagan wives *the following* were found of the sons of [a]Jeshua the son of [1]Jozadak, and his brothers: Maaseiah, Eliezer, Jarib, and Gedaliah.
19 And they [a]gave their promise that they would put away their wives; and *being* [b]guilty, *they presented* a ram of the flock as their [c]trespass offering.
20 Also of the sons of Immer: Hanani and Zebadiah;
21 of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah;
22 of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.
23 Also of the Levites: Jozabad, Shimei, Kelaiah (the same *is* Kelita), Pethahiah, Judah, and Eliezer.

2 [a]Neh. 13: 23–27 [1]*been unfaithful to*
3 [a]2 Chr. 34:31 [b]Ezra 9:4 [c]Deut. 7:2, 3 [d]Deut. 24:1, 2
4 [a]1 Chr. 28:10
5 [a]Neh. 5:12; 13:25
6 [a]Deut. 9:18
9 [a]1 Sam. 12:18
10 [1]*acted unfaithfully* [2]Heb. *have caused to dwell* or *have brought back*
11 [a][Prov. 28:13] [b]Ezra 10:3
14 [a]2 Chr. 28: 11–13; 29:10; 30:8
15 [a]Neh. 3:4
16 [a]Ezra 4:3
18 [a]Ezra 5:2 [1]*Jehozadak,* 1 Chr. 6:14
19 [a]2 Kin. 10:15 [b]Lev. 6:4, 6 [c]Lev. 5:6, 15

ENCOUNTER*Note* *Ezra 10:11*

Confess and Do

Genuine confession leads to action. When we recognize how far we have strayed from God's commands, our immediate desire is to begin doing His will.

10:8 Sometimes God's people needed motivating to obey God's commands. Learning the consequences for disobedience provided a powerful impetus to obey. Confiscating property from those who did not attend the called meeting was ample motivation.

10:9 This would have occurred roughly four months after Ezra's arrival in Jerusalem.

10:19 "Put away" means to sever, separate, and send away. It does not necessarily mean people were killed, but they were ostracized from the community to maintain national purity both genetically and religiously.

24 Also of the singers: Eliashib; and of the gatekeepers: Shallum, Telem, and Uri.
25 And others of Israel: of the [a]sons of Parosh: Ramiah, Jeziah, Malchiah, Mijamin, Eleazar, Malchijah, and Benaiah;
26 of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Eliah;
27 of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza;
28 of the [a]sons of Bebai: Jehohanan, Hananiah, Zabbai, *and* Athlai;
29 of the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, Sheal, *and* [1]Ramoth;
30 of the [a]sons of Pahath-Moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh;
31 *of* the sons of Harim: Eliezer, Ishijah, Malchijah, Shemaiah, Shimeon,
32 Benjamin, Malluch, *and* Shemariah;
33 of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei;
34 of the sons of Bani: Maadai, Amram, Uel,
35 Benaiah, Bedeiah, [1]Cheluh,
36 Vaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, [1]Jaasai,
38 Bani, Binnui, Shimei,
39 Shelemiah, Nathan, Adaiah,
40 Machnadebai, Shashai, Sharai,
41 Azarel, Shelemiah, Shemariah,
42 Shallum, Amariah, *and* Joseph;
43 of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, [1]Jaddai, Joel, *and* Benaiah.
44 All these had taken pagan wives, and *some* of them had wives *by whom* they had children.

25 [a]Ezra 2:3; 8:3
28 [a]Ezra 8:11
29 [1]Or *Jeremoth*
30 [a]Ezra 8:4
35 [1]Or *Cheluhi* or *Cheluhu*
37 [1]Or *Jaasu*
43 [1]Or *Jaddu*

THE BOOK OF NEHEMIAH

INTRODUCTION

This book is named for its principal character. Nehemiah, son of Hachaliah, lived in Susa, a royal city of the Persian empire. His Jewish ancestors were carried into exile after the Babylonian defeat of Judah in 587 B.C. After King Cyrus of Persia conquered Babylon in 539, the Jewish people's fate seemingly rested in the hands of the Persians. Like Ezra and Esther, Nehemiah was strategically placed in a position of political influence. As cupbearer for King Artaxerxes, Nehemiah was trusted by the most powerful political leader of his day. Commissioned by the king, Nehemiah went to Jerusalem in about 445 and led his people to construct a wall around the city. Nehemiah served as governor of the Judean province for twelve years before returning to Persia in 432 (13:6). Nehemiah revisited Jerusalem around 425. During that time he launched several reforms: restoring the tithe to provide for the priesthood, discouraging commerce on the Sabbath, and strongly condemning the practice of intermarriage with foreigners.

SIGNIFICANCE

The Book of Nehemiah demonstrates God's sovereignty over history. While the world superpowers, the Assyrians, the Babylonians, and the Persians, each rose to global preeminence, scripture reveals they were all instruments in the hands of almighty God. Nehemiah also highlights the crucial role laypeople play in God's kingdom. Nehemiah brought safety to God's people through the construction of Jerusalem's wall. He brought stability to Israel's worship and he helped save his people from inevitable extinction by urging them not to intermarry with the pagan peoples surrounding them. Nehemiah's zeal for God's law helped solidify his people's commitment to their Lord, preserving God's people in their faith. Nehemiah reveals the practicality of prayer in the believer's life. Nehemiah, though a capable leader and a pragmatic politician, prayed constantly (1:4–11; 2:4; 4:4, 5, 9; 5:19; 6:9, 14; 13:14, 22, 29, 31). This book emphasizes the need for God's people to remain holy and set apart. Intermarriage with nonbelievers would threaten the spiritual stability of future generations. Moreover, the book stresses the importance of scripture. Nehemiah refused to accommodate modern business or social practices when they contradicted clear biblical teachings. When Nehemiah taught God's word, revival took place (8:9—9:4). By carefully following scripture, Nehemiah reintroduced the Feast of Tabernacles, or Pentecost, which would be a significant event for Jesus' disciples after His resurrection and ascension.

STRUCTURE

The Book of Nehemiah was originally included with Ezra as one book in the ancient Hebrew Bible. Nehemiah is best understood in the context of history as presented in the Book of Ezra. Zerubbabel led the first return of Jewish exiles back to Jerusalem after the decree of Cyrus in 538 B.C. Even before rebuilding the temple, Zerubbabel first constructed an altar upon which to commence worship (Ezra 3:1–3). When enemies opposed these efforts, construction of the temple ceased until the preaching of the prophets Haggai and Zechariah in 520 and the favorable decree of King Darius. Ezra arrived in Jerusalem with a second group of exiles in 458 and initiated religious reforms. Nehemiah, upon hearing that the city walls had not been restored, arrived in Jerusalem in 445, thirteen years after Ezra. King Artaxerxes, having murdered his brother to gain the throne, was not a follower of the true God, but he commissioned two of the most effective religious leaders in Jerusalem's history—Ezra and Nehemiah.

The book can be divided into four main parts. Section One: Nehemiah's arrival in Jerusalem and the rebuilding of the city walls

(1:1—7:73). Section Two: The reading of God's word by Ezra and the religious leaders, leading to revival among God's people (8:1—10:39). Section Three: Information concerning the Jewish population (11:1—12:26). Section Four: Dedication of the wall and reforms instituted by Nehemiah (12:27—13:31). Although sections of Nehemiah are in the first person and may have come from Nehemiah's journal (1:1—7:5; 12:27–43; 13:4–31), tradition suggests that Ezra ultimately compiled the materials of this book.

ENCOUNTERING GOD THROUGH NEHEMIAH

As you read the Book of Nehemiah, contemplate whether God has placed you, too, in a strategic position for His purposes. If you are a layperson, seeing how God uses laypeople mightily for His kingdom purposes may further inspire you to seek His activity where you live and work. Nehemiah constantly voiced prayers to God throughout the course of his day's activities. He was also passionate about obeying God's word. His example can compel you, too, to order your life by God's guidance. Seeing Nehemiah's successes despite constant enemy attacks and criticism should give you hope when you face resistance to your efforts. Finally, knowing how God used one person to bless thousands of God's people, you may want to ask God what He intends to do through your life to encourage and strengthen people in your day.

Nehemiah Prays for His People

CHAPTER 1

1 THE words of [a]Nehemiah the son of Hachaliah.

It came to pass in the month of Chislev, *in* the [b]twentieth year, as I was in [c]Shushan[1] the [2]citadel,

2 that [a]Hanani one of my brethren came with men from Judah; and I asked them concerning the Jews who had escaped, who had survived the captivity, and concerning Jerusalem.

3 And they said to me, "The survivors who are left from the captivity in the [a]province *are* there in great distress and [b]reproach. [c]The wall of Jerusalem [d]*is* also broken down, and its gates are burned with fire."

4 So it was, when I heard these words, that I sat down and wept, and mourned *for many* days; I was fasting and praying before the God of heaven.

5 And I said: "I pray, [a]LORD God of heaven, O great and [b]awesome God, [c]*You* who keep *Your* covenant and mercy with those who love [1]You and observe [2]Your commandments,

6 "please let Your ear be attentive and [a]Your eyes open, that You may hear the prayer of Your servant which I pray before You now, day and night, for the children of Israel Your servants, and [b]confess the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned.

7 [a]"We have acted very corruptly against You, and have [b]not kept the commandments, the statutes, nor the ordinances which You commanded Your servant Moses.

8 "Remember, I pray, the word that You commanded Your servant Moses, saying, [a]'*If* you [1]are unfaithful, I will scatter you among the nations;

1 [a]Neh. 10:1 [b]Neh. 2:1 [c]Esth. 1:1, 2, 5 [1]Or *Susa* [2]Or *fortified palace,* and so elsewhere in the book
2 [a]Neh. 7:2
3 [a]Neh. 7:6 [b]Neh. 2:17 [c]Neh. 2:17 [d]2 Kin. 25:10
5 [a]Dan. 9:4
[b]Neh. 4:14 [c][Ex. 20:6; 34:6, 7] [1]Lit. *Him* [2]Lit. *His*
6 [a]2 Chr. 6:40 [b]Dan. 9:20
7 [a]Dan. 9:5 [b]Deut. 28:15
8 [a]Lev. 26:33 [1]*act treacherously*

CHARACTER *Study* — NEHEMIAH — *Neh. 1:1*

Nehemiah grew up in exile due to Babylon's destruction of Jerusalem. His name means "The Lord Comforts." Nehemiah rose to prominence in the Persian empire, eventually serving as the king's cupbearer. This was a position of extreme confidence and respect, as the king literally trusted his cupbearer with his life. Nehemiah, a layman, was both a man of prayer and a man of reflective action. He was later appointed governor of Judah by King Artaxerxes. Through this position he led his discouraged countrymen to rebuild the walls of Jerusalem in only fifty-two days. Nehemiah was also instrumental in bringing revival to his people as he called them to return to God's commands found in His word. Nehemiah's life demonstrates what is possible when laypeople yield to God's lordship and submit to His will for their lives.

1:1 Chislev was a Babylonian name for the ninth month of the Jewish calendar. Shushan (Susa) was the administrative capital of Persia, located 150 miles north of the Persian Gulf. It may also have been the city where Queen Esther lived.

1:3 The wall of Jerusalem protected its citizens from enemies and marauding groups. It represented safety. A city's broken wall brought great shame and humiliation to its people.

ENCOUNTER Note Neh. 1:7

Repentance

When we become alarmed at the condition of God's people, our first response should be our own personal repentance. True intercessors identify with those for whom they are interceding. They share in God's judgment on His people.

9 [a]'but *if* you return to Me, and keep My commandments and do them, [b]though some of you were cast out to the farthest part of the heavens, *yet* I will gather them from there, and bring them to the place which I have chosen as a dwelling for My name.'
10 [a]"Now these *are* Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand.
11 "O Lord, I pray, please [a]let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who [b]desire to fear Your name; and let Your servant prosper this day, I pray, and grant him mercy in the sight of this man." For I was the king's [c]cupbearer.

Nehemiah Sent to Judah

2 And it came to pass in the month of Nisan, in the twentieth year of [a]King [1]Artaxerxes, *when* wine *was* before him, that [b]I took the wine and gave it to the king. Now I had never been sad in his presence before.
2 Therefore the king said to me, "Why *is* your face sad, since you *are* not sick? This *is* nothing but [a]sorrow of heart." So I became [1]dreadfully afraid,
3 and said to the king, [a]"May the king live forever! Why should my face not be sad, when [b]the city, the place of my fathers' tombs, *lies* waste, and its gates are burned with [c]fire?"
4 Then the king said to me, "What do you request?" So I [a]prayed to the God of heaven.
5 And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it."
6 Then the king said to me (the queen also sitting beside him), "How long will your journey be? And when will you return?" So it pleased the king to send me; and I set him [a]a time.
7 Furthermore I said to the king, "If it pleases the king, let letters be given to me for the [a]governors *of the region* beyond [1]the River, that they must permit me to pass through till I come to Judah,
8 "and a letter to Asaph the keeper of the king's forest, that he must give me timber to make beams for the gates of the [1]citadel which *pertains* [a]to the [2]temple, for the city wall, and for the house that I will occupy." And the king granted *them* to me [b]according to the good hand of my God upon me.
9 Then I went to the governors *in the region* beyond the River, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.
10 When [a]Sanballat the Horonite and Tobiah the Ammonite [1]official heard *of it*, they were deeply disturbed that a man had come to seek the well-being of the children of Israel.

Nehemiah Views the Wall of Jerusalem

11 So I [a]came to Jerusalem and was there three days.
12 Then I arose in the night, I and a few men with me; I told no one what my God had put in my heart to do at Jerusalem; nor was there any animal with me, except the one on which I rode.

ENCOUNTER Note Neh. 2:12

What God Puts in Your Heart

Your prayers and activities ought not to stem from your own aspirations, but from whatever God places in your heart. God seeks to share His heart's desire with you so you long for the same things He does.

13 And I went out by night [a]through the Valley Gate to the Serpent Well and the [1]Refuse Gate, and [2]viewed the walls of Jerusalem which were [b]broken down and its gates which were burned with fire.
14 Then I went on to the [a]Fountain Gate and to the [b]King's Pool, but *there was*

9 [a][Deut. 4: 29–31; 30:2–5] [b]Deut. 30:4
10 [a]Deut. 9:29
11 [a]Neh. 1:6 [b]Is. 26:8 [c]Neh. 2:1

CHAPTER 2

1 [a]Ezra 7:1 [b]Neh. 1:11 [1]Artaxerxes Longimanus
2 [a]Prov. 15:13 [1]Lit. *very much*
3 [a]Dan. 2:4; 5:10; 6:6, 21 [b]2 Chr. 36:19 [c]Neh. 1:3
4 [a]Neh. 1:4
6 [a]Neh. 5:14; 13:6
7 [a]Ezra 7:21; 8:36 [1]The Euphrates
8 [a]Neh. 3:7 [b]Ezra 5:5; 7:6, 9, 28 [1]*palace* [2]Lit. *house*
10 [a]Neh. 2:19; 4:1 [1]Lit. *servant*
11 [a]Ezra 8:32
13 [a]Neh. 3:13 [b]Neh. 1:3; 2:17 [1]*Dung* [2]*examined*
14 [a]Neh. 3:15 [b]2 Kin. 20:20

1:9 For more about the regathering of God's people, see Deuteronomy 30:1–4.

1:10 God's power benefited his people; see Deuteronomy 9:29.

2:1 Nisan was the Babylonian name for the first month of the Jewish calendar. This would be around March/April, roughly four months after Nehemiah first heard of Jerusalem's condition. The twentieth year of King Artaxerxes was 445 B.C.

2:6 King Artaxerxes' official queen was Damaspia.

2:10 Sanballat may have been from Beth Horon, eighteen miles northwest of Jerusalem.

2:14 The King's Pool may have been associated with the Pool of Siloam (John 9:7, 11) located outside the city wall.

no room for the animal under me to pass.
15 So I went up in the night by the [a]valley,[1] and [2]viewed the wall; then I turned back and entered by the Valley Gate, and so returned.
16 And the officials did not know where I had gone or what I had done; I had not yet told the Jews, the priests, the nobles, the officials, or the others who did the work.
17 Then I said to them, "You see the distress that we *are* in, how Jerusalem *lies* [1]waste, and its gates are burned with fire. Come and let us build the wall of Jerusalem, that we may no longer be [a]a reproach."
18 And I told them of [a]the hand of my God which had been good upon me, and also of the king's words that he had spoken to me. So they said, "Let us rise up and build." Then they [b]set[1] their hands to *this* good *work.*
19 But when Sanballat the Horonite, Tobiah the Ammonite official, and Geshem the Arab heard *of it,* they laughed at us and despised us, and said, "What *is* this thing that you are doing? [a]Will you rebel against the king?"
20 So I answered them, and said to them, "The God of heaven Himself will prosper us; therefore we His servants will arise and build, [a]but you have no heritage or right or memorial in Jerusalem."

Rebuilding the Wall

3 Then [a]Eliashib the high priest rose up with his brethren the priests [b]and built the Sheep Gate; they consecrated it and hung its doors. They built [c]as far as the Tower of [1]the Hundred, *and* consecrated it, then as far as the Tower of [d]Hananel.

ENCOUNTER*Note* *Neh. 3:1*

No Small Assignments

There are no insignificant tasks in the Lord's work. Every job is crucial and carries with it profound ramifications. Neglecting the smallest assignment may leave people vulnerable.

2 [1]Next to *Eliashib* [a]the men of Jericho built. And next to them Zaccur the son of Imri built.

15 [a]2 Sam. 15:23 [1]*torrent valley, wadi* [2]*examined*
17 [a]Neh. 1:3 [1]*desolate*
18 [a]Neh. 2:8 [b]2 Sam. 2:7 [1]Lit. *strengthened*
19 [a]Neh. 6:6
20 [a]Ezra 4:3

CHAPTER 3

1 [a]Neh. 3:20; 12:10; 13:4, 7, 28 [b]John 5:2 [c]Neh. 12:39 [d]Jer. 31:38 [1]Heb. *Hammeah*
2 [a]Neh. 7:36 [1]Lit. *On his hand*
3 [a]Zeph. 1:10 [b]Neh. 6:1; 7:1
4 [a]Ezra 8:33 [b]Ezra 10:15 [1]Or *Hakkoz*
5 [a][Judg. 5:23] [1]Lit. *necks*
6 [a]Neh. 12:39
7 [a]Neh. 7:25 [b]Neh. 2:7–9 [1]Lit. *throne* [2]West of the Euphrates
8 [a]Neh. 12:38 [1]Lit. *the son* [2]*restored*
11 [a]Neh. 12:38
13 [a]Neh. 2:13, 15 [b]Neh. 2:13
14 [a]Jer. 6:1
15 [a]Neh. 2:14 [b]Is. 8:6 [c]2 Kin. 25:4 [1]Or *Shiloah*

3 Also the sons of Hassenaah built [a]the Fish Gate; they laid its beams and [b]hung its doors with its bolts and bars.
4 And next to them [a]Meremoth the son of Urijah, the son of [1]Koz, made repairs. Next to them [b]Meshullam the son of Berechiah, the son of Meshezabel, made repairs. Next to them Zadok the son of Baana made repairs.
5 Next to them the Tekoites made repairs; but their nobles did not put their [1]shoulders to [a]the work of their Lord.
6 Moreover Jehoiada the son of Paseah and Meshullam the son of Besodeiah repaired [a]the Old Gate; they laid its beams and hung its doors, with its bolts and bars.
7 And next to them Melatiah the Gibeonite, Jadon the Meronothite, the [a]men of Gibeon and Mizpah, repaired the [b]residence[1] of the governor *of the region* [2]beyond the River.
8 Next to him Uzziel the son of Harhaiah, one of the goldsmiths, made repairs. Also next to him Hananiah, [1]one of the perfumers, made repairs; and they [2]fortified Jerusalem as far as the [a]Broad Wall.
9 And next to them Rephaiah the son of Hur, leader of half the district of Jerusalem, made repairs.
10 Next to them Jedaiah the son of Harumaph made repairs in front of his house. And next to him Hattush the son of Hashabniah made repairs.
11 Malchijah the son of Harim and Hashub the son of Pahath-Moab repaired another section, [a]as well as the Tower of the Ovens.
12 And next to him was Shallum the son of Hallohesh, leader of half the district of Jerusalem; he and his daughters made repairs.
13 Hanun and the inhabitants of Zanoah repaired [a]the Valley Gate. They built it, hung its doors with its bolts and bars, and *repaired* a thousand cubits of the wall as far as [b]the Refuse Gate.
14 Malchijah the son of Rechab, leader of the district of [a]Beth Haccerem, repaired the Refuse Gate; he built it and hung its doors with its bolts and bars.
15 Shallun the son of Col-Hozeh, leader of the district of Mizpah, repaired [a]the Fountain Gate; he built it, covered it, hung its doors with its bolts and bars, and repaired the wall of the Pool of [b]Shelah[1] by the [c]King's Garden, as far

2:19 Geshem was a powerful chieftain of Qedar in northwestern Arabia.

3:1 Eliashib was the grandson of Jeshua who was high priest during the construction of the temple (Neh. 12:10). The Sheep Gate was so named because it lay near the temple and many sheep were led through it on their way to be sacrificed.

3:7 Gibeon was six miles northwest of Jerusalem (Josh. 9–11). Mizpah was 7.5 miles northwest of Jerusalem.

3:13 Zanoah was thirteen miles southwest of Jerusalem.

as the stairs that go down from the City of David.
16 After him Nehemiah the son of Azbuk, leader of half the district of Beth Zur, made repairs as far as *the place* in front of the [1]tombs of David, to the [a]man-made pool, and as far as the House of the Mighty.
17 After him the Levites, *under* Rehum the son of Bani, made repairs. Next to him Hashabiah, leader of half the district of Keilah, made repairs for his district.
18 After him their brethren, *under* [1]Bavai the son of Henadad, leader of the *other* half of the district of Keilah, made repairs.
19 And next to him Ezer the son of Jeshua, the leader of Mizpah, repaired another section in front of the Ascent to the Armory at the [a]buttress.[1]
20 After him Baruch the son of [1]Zabbai carefully repaired the other section, from the [2]buttress to the door of the house of Eliashib the high priest.
21 After him Meremoth the son of Urijah, the son of [1]Koz, repaired another section, from the door of the house of Eliashib to the end of the house of Eliashib.
22 And after him the priests, the men of the plain, made repairs.
23 After him Benjamin and Hasshub made repairs opposite their house. After them Azariah the son of Maaseiah, the son of Ananiah, made repairs by his house.
24 After him [a]Binnui the son of Henadad repaired another section, from the house of Azariah to [b]the [1]buttress, even as far as the corner.
25 Palal the son of Uzai *made repairs* opposite the [1]buttress, and on the tower which projects from the king's upper house that *was* by the [a]court of the prison. After him Pedaiah the son of Parosh *made repairs.*
26 Moreover [a]the Nethinim who dwelt in [b]Ophel *made repairs* as far as *the place* in front of [c]the Water Gate toward the east, and on the projecting tower.
27 After them the Tekoites repaired another section, next to the great projecting tower, and as far as the wall of Ophel.
28 Beyond the [a]Horse Gate the priests made repairs, each in front of his *own* house.
29 After them Zadok the son of Immer made repairs in front of his *own* house.
After him Shemaiah the son of Shechaniah, the keeper of the East Gate, made repairs.
30 After him Hananiah the son of Shelemiah, and Hanun, the sixth son of Zalaph, repaired another section. After him Meshullam the son of Berechiah made repairs in front of his [1]dwelling.
31 After him Malchijah, [1]one of the goldsmiths, made repairs as far as the house of the Nethinim and of the merchants, in front of the [2]Miphkad Gate, and as far as the upper room at the corner.
32 And between the upper room at the corner, as far as the [a]Sheep Gate, the goldsmiths and the merchants made repairs.

The Wall Defended Against Enemies

4 But it so happened, [a]when Sanballat heard that we were rebuilding the wall, that he was furious and very indignant, and mocked the Jews.
2 And he spoke before his brethren and the army of Samaria, and said, "What are these feeble Jews doing? Will they fortify themselves? Will they offer sacrifices? Will they complete it in a day? Will they revive the stones from the heaps of rubbish—*stones* that are burned?"
3 Now [a]Tobiah the Ammonite *was* beside him, and he said, "Whatever they build, if even a fox goes up *on it,* he will break down their stone wall."
4 [a]Hear, O our God, for we are despised; [b]turn their reproach on their own heads, and give them as plunder to a land of captivity!
5 [a]Do not cover their iniquity, and do not let their sin be blotted out from before You; for they have provoked *You* to anger before the builders.
6 So we built the wall, and the entire wall was joined together up to half its *height,* for the people had a mind to work.

ENCOUNTER*Note* *Neh. 4:6*

Prayer of Faith

What you do next after you pray reveals what you believe about God. A prayer followed by faithful action demonstrates trust in God.

7 Now it happened, [a]when Sanballat, Tobiah, [b]the Arabs, the Ammonites, and the Ashdodites heard that the walls of

16 [a]2 Kin. 20:20 [1]LXX, Syr., Vg. *tomb*
18 [1]So with MT, Vg.; some Heb. mss., LXX, Syr. *Binnui* (cf. v. 24)
19 [a]2 Chr. 26:9 [1]Lit. *turning*
20 [1]A few Heb. mss., Syr., Vg. *Zaccai* [2]Lit. *turning*
21 [1]Or *Hakkoz*
24 [a]Ezra 8:33 [b]Neh. 3:19 [1]Lit. *turning*
25 [a]Jer. 32:2; 33:1; 37:21 [1]Lit. *turning*
26 [a]Neh. 11:21 [b]2 Chr. 27:3 [c]Neh. 8:1, 3; 12:37
28 [a]2 Chr. 23:15
30 [1]Lit. *room*
31 [1]Lit. *a son of the goldsmiths* [2]Lit. *Inspection* or *Recruiting*
32 [a]Neh. 3:1; 12:39

CHAPTER 4

1 [a]Neh. 2:10, 19
3 [a]Neh. 2:10, 19
4 [a]Ps. 123:3, 4 [b]Ps. 79:12
5 [a]Jer. 18:23
7 [a]Neh. 4:1 [b]Neh. 2:19

3:16 Beth Zur was thirteen miles south of Jerusalem and marked the southern border of Judah.

4:1 It should not be surprising that evil people get angry when their plans to intimidate God's people do not succeed.

Jerusalem were being restored and the [1]gaps were beginning to be closed, that they became very angry,
8 and all of them [a]conspired together to come *and* attack Jerusalem and create confusion.

ENCOUNTER*Note* *Neh. 4:7, 8*

Opposition Assured

Opposition to God's work is inevitable. God's enemies feel threatened by the growth of His kingdom, so they will move swiftly and rigorously to stop it. Expect ridicule, injustice, and even threats when you labor for the Lord.

9 Nevertheless [a]we made our prayer to our God, and because of them we set a watch against them day and night.
10 Then Judah said, "The strength of the laborers is failing, and *there is* so much rubbish that we are not able to build the wall."
11 And our adversaries said, "They will neither know nor see anything, till we come into their midst and kill them and cause the work to cease."
12 So it was, when the Jews who dwelt near them came, that they told us ten times, "From whatever place you turn, *they will be* upon us."
13 Therefore I positioned *men* behind the lower parts of the wall, at the openings; and I set the people according to their families, with their swords, their spears, and their bows.
14 And I looked, and arose and said to the nobles, to the leaders, and to the rest of the people, [a]"Do not be afraid of them. Remember the Lord, [b]great and awesome, and [c]fight for your brethren, your sons, your daughters, your wives, and your houses."
15 And it happened, when our enemies heard that it was known to us, and [a]*that* God had brought their plot to nothing, that all of us returned to the wall, everyone to his work.
16 So it was, from that time on, *that* half of my servants worked at construction, while the other half held the spears, the shields, the bows, and *wore* armor; and the leaders [1]*were* behind all the house of Judah.
17 Those who built on the wall, and those who carried burdens, loaded themselves so that with one hand they worked at construction, and with the other held a weapon.
18 Every one of the builders had his sword girded at his side as he built. And the one who sounded the trumpet *was* beside me.
19 Then I said to the nobles, the rulers, and the rest of the people, "The work *is* great and extensive, and we are separated far from one another on the wall.
20 "Wherever you hear the sound of the trumpet, rally to us there. [a]Our God will fight for us."
21 So we labored in the work, and half of [1]*the men* held the spears from daybreak until the stars appeared.
22 At the same time I also said to the people, "Let each man and his servant stay at night in Jerusalem, that they may be our guard by night and a working party by day."
23 So neither I, my brethren, my servants, nor the men of the guard who followed me took off our clothes, *except* that everyone took them off for washing.

Nehemiah Deals with Oppression

5 And there was a great [a]outcry of the people and their wives against their [b]Jewish brethren.
2 For there were those who said, "We, our sons, and our daughters *are* many; therefore let us get grain, that we may eat and live."
3 There were also *some* who said, "We have mortgaged our lands and vineyards and houses, that we might buy grain because of the famine."
4 There were also those who said, "We have borrowed money for the king's tax *on* our lands and vineyards.
5 "Yet now [a]our flesh *is* as the flesh of our brethren, our children as their children; and indeed we [b]are forcing our sons and our daughters to be slaves, and *some* of our daughters have been brought into slavery. *It is* not in our power *to redeem them,* for other men have our lands and vineyards."
6 And I became very angry when I heard their outcry and these words.
7 After serious thought, I rebuked the nobles and rulers, and said to them, [a]"Each of you is [1]exacting usury from his brother." So I [2]called a great assembly against them.
8 And I said to them, "According to our ability we have [a]redeemed our Jewish brethren who were sold to the nations. Now indeed, will you even sell your

[1]Lit. *breaks*
8 [a]Ps. 83:3–5
9 [a][Ps. 50:15]
14 [a]Deut. 1:29 [b][Deut. 10:17] [c]2 Sam. 10:12
15 [a]Job 5:12
16 [1]Supported
20 [a]Ex. 14:14, 25
21 [1]Lit. *them*

CHAPTER 5
1 [a]Neh. 5:7, 8 [b]Deut. 15:7
5 [a]Is. 58:7 [b]Ex. 21:7
7 [a][Ex. 22:25] [1]*charging interest* [2]Lit. *held*
8 [a]Lev. 25:48

4:19 "Nobles, rulers, and the rest" indicates no one was above laboring on the walls. This project served to unify the people and to create a bond as they worked together for a common purpose.

5:6–7 Nehemiah demonstrated wisdom and strong character. His anger did not lead to rash action, but to "serious thought," which in turn gave him insight and a godly plan of action.

brethren? Or should they be sold to us?" Then they were silenced and found nothing *to say.*
9 Then I said, "What you are doing *is* not good. Should you not walk [a]in the fear of our God [b]because of the reproach of the nations, our enemies?

ENCOUNTER*Note* *Neh. 5:9*

Walking Blamelessly

Whether we acknowledge it or not, God will call us to account for our actions. Although our love for God should motivate us to live upright lives, the knowledge of our accountability also ought to keep us on the blameless path.

10 "I also, *with* my brethren and my servants, am lending them money and grain. Please, let us stop this [1]usury!
11 "Restore now to them, even this day, their lands, their vineyards, their olive groves, and their houses, also a hundredth of the money and the grain, the new wine and the oil, that you have charged them."
12 So they said, "We will restore *it,* and will require nothing from them; we will do as you say." Then I called the priests, [a]and required an oath from them that they would do according to this promise.

ENCOUNTER*Note* *Neh. 5:12*

Responding to Rebukes

A wise man or woman accepts a rebuke with humility and repentance. God blesses the humble and contrite, but His hand is against the proud.

13 Then [a]I shook out [1]the fold of my garment and said, "So may God shake out each man from his house, and from his property, who does not perform this promise. Even thus may he be shaken out and emptied." And all the assembly said, "Amen!" and praised the LORD. [b]Then the people did according to this promise.

The Generosity of Nehemiah

14 Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year [a]until the thirty-second year of King Artaxerxes, twelve years, neither I nor my brothers [b]ate the governor's provisions.
15 But the former governors who *were* before me laid burdens on the people, and took from them bread and wine, besides forty shekels of silver. Yes, even their servants bore rule over the people, but [a]I did not do so, because of the [b]fear of God.
16 Indeed, I also continued the [a]work on this wall, and [1]we did not buy any land. All my servants *were* gathered there for the work.
17 And [a]at my table *were* one hundred and fifty Jews and rulers, besides those who came to us from the nations around us.
18 Now *that* [a]which was prepared daily *was* one ox *and* six choice sheep. Also fowl were prepared for me, and once every ten days an abundance of all kinds of wine. Yet in spite of this [b]I did not demand the governor's provisions, because the bondage was heavy on this people.
19 [a]Remember me, my God, for good, *according to* all that I have done for this people.

Conspiracy Against Nehemiah

6 Now it happened [a]when Sanballat, Tobiah, [1]Geshem the Arab, and the rest of our enemies heard that I had rebuilt the wall, and *that* there were no breaks left in it [b](though at that time I had not hung the doors in the gates),
2 that Sanballat and [1]Geshem [a]sent to me, saying, "Come, let us meet together [2]among the villages in the plain of [b]Ono." But they [c]thought to do me harm.
3 So I sent messengers to them, saying, "I *am* doing a great work, so that I cannot come down. Why should the work cease while I leave it and go down to you?"

ENCOUNTER*Note* *Neh. 6:3*

Distractions

Opportunities will always come along to distract you from doing what God called you to do. Be careful you are not enticed away from finishing the task you know God has already given you.

9 [a]Lev. 25:36 [b]2 Sam. 12:14
10 [1]*interest*
12 [a]Ezra 10:5
13 [a]Acts 13:51; 18:6 [b]2 Kin. 23:3 [1]Lit. *my lap*
14 [a]Neh. 2:1; 13:6 [b][1 Cor. 9:4–15]
15 [a]2 Cor. 11:9; 12:13 [b]Neh. 5:9
16 [a]Neh. 4:1; 6:1 [1]So with MT; LXX, Syr., Vg. *I*
17 [a]1 Kin. 18:19
18 [a]1 Kin. 4:22 [b]Neh. 5:14, 15
19 [a]Neh. 13:14, 22, 31

CHAPTER 6

1 [a]Neh. 2:10, 19; 4:1, 7; 13:28 [b]Neh. 3:1, 3 [1]Or *Gashmu*
2 [a]Prov. 26:24, 25 [b]1 Chr. 8:12 [c]Ps. 37:12, 32 [1]Or *Gashmu* [2]Or *in Kephirim,* exact location unknown

5:10 "Usury" involves charging high rates of interest on a loan and demanding forfeiture of property for debtors who default on repayment.

5:18 As governor, Nehemiah could have rightfully demanded taxes, food, and provisions from the people to increase his holdings and ease his workload. Requiring his own servants to also work on the wall and forfeiting his benefits demonstrated his character and noble motives.

6:2 Ono was seven miles east of Joppa.

4 But they sent me this message four times, and I answered them in the same manner.
5 Then Sanballat sent his servant to me as before, the fifth time, with an open letter in his hand.
6 In it *was* written:

> It is reported among the nations,
> and [1]Geshem says, *that* you and the Jews plan to rebel; therefore,
> according to these rumors, you are rebuilding the wall, [a]that you may be their king.
> 7 And you have also appointed prophets to proclaim concerning you at Jerusalem, saying, "*There is* a king in Judah!" Now these matters will be reported to the king. So come, therefore, and let us consult together.

8 Then I sent to him, saying, "No such things as you say are being done, but you invent them in your own heart."
9 For they all *were trying to* make us afraid, saying, "Their hands will be weakened in the work, and it will not be done."

Now therefore, *O God,* strengthen my hands.

10 Afterward I came to the house of Shemaiah the son of Delaiah, the son of Mehetabel, who *was* a secret informer; and he said, "Let us meet together in the house of God, within the [1]temple, and let us close the doors of the temple, for they are coming to kill you; indeed, at night they will come to kill you."
11 And I said, "Should such a man as I flee? And who *is there* such as I who would go into the temple to save his life? I will not go in!"
12 Then I perceived that God had not sent him at all, but that [a]he pronounced *this* prophecy against me because Tobiah and Sanballat had hired him.
13 For this reason he *was* hired, that I should be afraid and act that way and sin, so *that* they might have *cause* for an evil report, that they might reproach me.
14 [a]My God, remember Tobiah and Sanballat, according to these their works, and the [b]prophetess Noadiah and the rest of the prophets who would have made me afraid.

The Wall Completed

15 So the wall was finished on the twenty-fifth *day* of Elul, in fifty-two days.
16 And it happened, [a]when all our enemies heard *of it,* and all the nations around us saw *these things,* that they were very disheartened in their own eyes; for [b]they perceived that this work was done by our God.

6 [a]Neh. 2:19
[1]Heb. *Gashmu*
10 [1]Lit. *house*
12 [a]Ezek. 13:22
14 [a]Neh. 13:29
[b]Ezek. 13:17
16 [a]Neh. 2:10, 20; 4:1, 7; 6:1
[b]Ps. 126:2
18 [a]Neh. 13:4, 28 [b]Ezra 10:15
19 [1]Or *affairs*

ENCOUNTER Note — Neh. 6:16

God's Work

When we do God's work, His way and in His time, even unbelievers will recognize God's hand in what was accomplished. He will be glorified even before His enemies.

17 Also in those days the nobles of Judah sent many letters to Tobiah, and *the letters of* Tobiah came to them.
18 For many in Judah were pledged to him, because he was the [a]son-in-law of Shechaniah the son of Arah, and his son Jehohanan had married the daughter of [b]Meshullam the son of Berechiah.
19 Also they reported his good deeds before me, and reported my [1]words to him. Tobiah sent letters to frighten me.

7 Then it was, when the wall was built and I had [a]hung the doors, when the gatekeepers, the singers, and the Levites had been appointed,
2 that I gave the charge of Jerusalem to my brother [a]Hanani, and Hananiah the leader [b]of the [1]citadel, for he *was* a faithful man and [c]feared God more than many.

ENCOUNTER Note — Neh. 7:2

Faithful and Fearful

Is there any better way to be described than as a person of integrity who fears God?

3 And I said to them, "Do not let the gates of Jerusalem be opened until the sun is hot; and while they stand *guard,* let them shut and bar the doors; and appoint guards from among the inhabitants of Jerusalem, one at his watch station and another in front of his own house."

CHAPTER 7

1 [a]Neh. 6:1, 15
2 [a]Neh. 1:2
[b]Neh. 2:8; 10:23
[c]Ex. 18:21
[1]*palace*
4 [a]Deut. 4:27

The Captives Who Returned to Jerusalem

4 Now the city *was* large and spacious, but the people in it *were* [a]few, and the houses *were* not rebuilt.
5 Then my God put it into my heart to

6:13 If Nehemiah, a non-priest, had entered the sacred confines of the temple in this way it would have brought about his death.
6:15 This may have been October 2, 445 B.C.
7:2 By turning over the city to be governed by others, Nehemiah dismissed accusations against him that he wanted to be king (Neh. 6:6). Once again his actions proved his integrity.

gather the nobles, the rulers, and the people, that they might be registered by genealogy. And I found a register of the genealogy of those who had come up in the first *return,* and found written in it:

6 [a]These *are* the people of the province who came back from the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and Judah, everyone to his city.
7 Those who came with [a]Zerubbabel *were* Jeshua, Nehemiah, [1]Azariah, Raamiah, Nahamani, Mordecai, Bilshan, [2]Mispereth, Bigvai, Nehum, and Baanah.
The number of the men of the people of Israel:
8 the sons of Parosh, two thousand one hundred and seventy-two;
9 the sons of Shephatiah, three hundred and seventy-two;
10 the sons of Arah, six hundred and fifty-two;
11 the sons of Pahath-Moab, of the sons of Jeshua and Joab, two thousand eight hundred and eighteen;
12 the sons of Elam, one thousand two hundred and fifty-four;
13 the sons of Zattu, eight hundred and forty-five;
14 the sons of Zaccai, seven hundred and sixty;
15 the sons of [1]Binnui, six hundred and forty-eight;
16 the sons of Bebai, six hundred and twenty-eight;
17 the sons of Azgad, two thousand three hundred and twenty-two;
18 the sons of Adonikam, six hundred and sixty-seven;
19 the sons of Bigvai, two thousand and sixty-seven;
20 the sons of Adin, six hundred and fifty-five;
21 the sons of Ater of Hezekiah, ninety-eight;
22 the sons of Hashum, three hundred and twenty-eight;
23 the sons of Bezai, three hundred and twenty-four;
24 the sons of [1]Hariph, one hundred and twelve;
25 the sons of [1]Gibeon, ninety-five;
26 the men of Bethlehem and Netophah, one hundred and eighty-eight;
27 the men of Anathoth, one hundred and twenty-eight;
28 the men of [1]Beth Azmaveth, forty-two;
29 the men of [1]Kirjath Jearim, Chephirah, and Beeroth, seven hundred and forty-three;
30 the men of Ramah and Geba, six hundred and twenty-one;
31 the men of Michmas, one hundred and twenty-two;
32 the men of Bethel and Ai, one hundred and twenty-three;
33 the men of the other Nebo, fifty-two;
34 the sons of the other [a]Elam, one thousand two hundred and fifty-four;
35 the sons of Harim, three hundred and twenty;
36 the sons of Jericho, three hundred and forty-five;
37 the sons of Lod, Hadid, and Ono, seven hundred and twenty-one;
38 the sons of Senaah, three thousand nine hundred and thirty.
39 The priests: the sons of [a]Jedaiah, of the house of Jeshua, nine hundred and seventy-three;
40 the sons of [a]Immer, one thousand and fifty-two;
41 the sons of [a]Pashhur, one thousand two hundred and forty-seven;
42 the sons of [a]Harim, one thousand and seventeen.
43 The Levites: the sons of Jeshua, of Kadmiel, *and* of the sons of [1]Hodevah, seventy-four.
44 The singers: the sons of Asaph, one hundred and forty-eight.
45 The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, one hundred and thirty-eight.
46 The Nethinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,
47 the sons of Keros, the sons of [1]Sia, the sons of Padon,
48 the sons of [1]Lebana, the sons of [2]Hagaba, the sons of [3]Salmai,
49 the sons of Hanan, the sons of Giddel, the sons of Gahar,
50 the sons of Reaiah, the sons of Rezin, the sons of Nekoda,
51 the sons of Gazzam, the sons of Uzza, the sons of Paseah,
52 the sons of Besai, the sons of Meunim, the sons of [1]Nephishesim,
53 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,
54 the sons of [1]Bazlith, the sons of Mehida, the sons of Harsha,
55 the sons of Barkos, the sons of Sisera, the sons of Tamah,
56 the sons of Neziah, and the sons of Hatipha.
57 The sons of Solomon's servants: the

6 [a]Ezra 2:1–70
7 [a]Ezra 5:2 [1]*Seraiah,* Ezra 2:2 [2]*Mispar,* Ezra 2:2
15 [1]*Bani,* Ezra 2:10
24 [1]*Jorah,* Ezra 2:18
25 [1]*Gibbar,* Ezra 2:20
28 [1]*Azmaveth,* Ezra 2:24
29 [1]*Kirjath Arim,* Ezra 2:25
34 [a]Neh. 7:12
39 [a]1 Chr. 24:7
40 [a]1 Chr. 9:12
41 [a]Ezra 2:38; 10:22
42 [a]1 Chr. 24:8
43 [1]*Hodaviah,* Ezra 2:40; or *Judah,* Ezra 3:9
47 [1]*Siaha,* Ezra 2:44
48 [1]MT *Lebanah* [2]MT *Hogabah* [3]*Shalmai,* Ezra 2:46; or *Shamlai*
52 [1]*Nephusim,* Ezra 2:50
54 [1]*Bazluth,* Ezra 2:52

sons of Sotai, the sons of Sophereth, the sons of [1]Perida,
58 the sons of Jaala, the sons of Darkon, the sons of Giddel,
59 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, and the sons of [1]Amon.
60 All the Nethinim, and the sons of Solomon's servants, *were* three hundred and ninety-two.
61 And these *were* the ones who came up from Tel Melah, Tel Harsha, Cherub, [1]Addon, and Immer, but they could not identify their father's house nor their lineage, whether they *were* of Israel:
62 the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and forty-two;
63 and of the priests: the sons of Habaiah, the sons of [1]Koz, the sons of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called by their name.
64 These sought their listing *among* those who were registered by genealogy, but it was not found; therefore they were excluded from the priesthood as defiled.
65 And the [1]governor said to them that they should not eat of the most holy things till a priest could consult with the Urim and Thummim.

WORD*Study* **URIM AND THUMMIM**

Neh. 7:65 Urim means "Light" and Thummim means "Perfection." Though there is no description available of what these actually were, they were probably special stones kept under the golden breastplate of judgment worn by the high priest. They, together with the breastplate, were used by the priest to obtain God's counsel in matters where no previous instruction had been given (Ex. 28:15, 30; Num. 27:21).

66 Altogether the whole assembly *was* forty-two thousand three hundred and sixty,
67 besides their male and female servants, of whom *there were* seven thousand three hundred and thirty-seven; and they had two hundred and forty-five men and women singers.
68 Their horses were seven hundred and thirty-six, their mules two hundred and forty-five,
69 *their* camels four hundred and thirty-five, *and* donkeys six thousand seven hundred and twenty.
70 And some of the heads of the fathers' *houses* gave to the work. [a]The [1]governor gave to the treasury one thousand gold drachmas, fifty basins, and five hundred and thirty priestly garments.
71 Some of the heads of the fathers' *houses* gave to the treasury of the work [a]twenty thousand gold drachmas, and two thousand two hundred silver minas.
72 And that which the rest of the people gave *was* twenty thousand gold drachmas, two thousand silver minas, and sixty-seven priestly garments.

73 So the priests, the Levites, the gatekeepers, the singers, *some* of the people, the Nethinim, and all Israel dwelt in their cities.

Ezra Reads the Law

[a]When the seventh month came, the children of Israel *were* in their cities.
8 Now all [a]the people gathered together as one man in the open square that *was* [b]in front of the Water Gate; and they told Ezra the [c]scribe to bring the Book of the Law of Moses, which the LORD had commanded Israel.
2 So Ezra the priest brought [a]the Law before the assembly of men and women and all who *could* hear with understanding [b]on the first day of the seventh month.
3 Then he [a]read from it in the open square that *was* in front of the Water Gate [1]from morning until midday, before the men and women and those who could understand; and the ears of all the people *were attentive* to the Book of the Law.
4 So Ezra the scribe stood on a platform of wood which they had made for the purpose; and beside him, at his right hand, stood Mattithiah, Shema, Anaiah, Urijah, Hilkiah, and Maaseiah; and at his left hand Pedaiah, Mishael, Malchijah, Hashum, Hashbadana, Zechariah, *and* Meshullam.
5 And Ezra opened the book in the sight of all the people, for he was *standing* above all the people; and when he opened it, all the people [a]stood up.
6 And Ezra blessed the LORD, the great God. Then all the people [a]answered,

57 [1]*Peruda,* Ezra 2:55
59 [1]*Ami,* Ezra 2:57
61 [1]*Addan,* Ezra 2:59
63 [1]Or *Hakkoz*
65 [1]Heb. *Tirshatha*
70 [a]Neh. 8:9 [1]Heb. *Tirshatha*
71 [a]Ezra 2:69
73 [a]Ezra 3:1

CHAPTER 8
1 [a]Ezra 3:1 [b]Neh. 3:26 [c]Ezra 7:6
2 [a][Deut. 31:11, 12] [b]Lev. 23:24
3 [a]2 Kin. 23:2 [1]Lit. *from the light*
5 [a]Judg. 3:20
6 [a]Neh. 5:13

8:1 "As one man" indicates their unity of heart and mind and their determination to act as a community of faith.

8:3 The area surrounding the Water Gate was large enough to hold such a crowd. During the six hours of reading, the priests would have also provided explanations and teachings to the people.

"Amen, Amen!" while [b]lifting up their hands. And they [c]bowed their heads and worshiped the LORD with *their* faces to the ground.
7 Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, [a]helped the people to understand the Law; and the people [b]*stood* in their place.
8 So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.
9 [a]And Nehemiah, who *was* the [1]governor, Ezra the priest *and* scribe, and the Levites who taught the people said to all the people, [b]"This day *is* holy to the LORD your God; [c]do not mourn nor weep." For all the people wept, when they heard the words of the Law.

ENCOUNTER *Note* *Neh. 8:9*

Changed

How can we remain indifferent to a clear presentation of God's word? It may disturb us. It may encourage us. It *will* convict us, heal us, even break us, but it should never leave us unmoved.

10 Then he said to them, "Go your way, eat the fat, drink the sweet, [a]and send portions to those for whom nothing is prepared; for *this* day *is* holy to our Lord. Do not sorrow, for the joy of the LORD is your strength."
11 So the Levites quieted all the people, saying, "Be still, for the day *is* holy; do not be grieved."
12 And all the people went their way to eat and drink, to [a]send portions and rejoice greatly, because they [b]understood the words that were declared to them.

The Feast of Tabernacles

13 Now on the second day the heads of the fathers' *houses* of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law.
14 And they found written in the Law, which the LORD had commanded by Moses, that the children of Israel should dwell in [a]booths[1] during the feast of the seventh month,
15 and [a]that they should announce and proclaim in all their cities and [b]in Jerusalem, saying, "Go out to the mountain, and [c]bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as *it is* written."
16 Then the people went out and brought *them* and made themselves booths, each one on the [a]roof of his house, or in their courtyards or the courts of the house of God, and in the open square of the [b]Water Gate [c]and in the open square of the Gate of Ephraim.
17 So the whole assembly of those who had returned from the captivity made [1]booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had not done so. And there was very [a]great gladness.
18 Also [a]day by day, from the first day until the last day, he read from the Book of the Law of God. And they kept the feast [b]seven days; and on the [c]eighth day *there was* a sacred assembly, according to the *prescribed* manner.

The People Confess Their Sins

9 Now on the twenty-fourth day of [a]this month the children of Israel were assembled with fasting, in sackcloth, [b]and with [1]dust on their heads.
2 Then [a]those of Israelite lineage separated themselves from all foreigners; and they stood and [b]confessed their sins and the iniquities of their fathers.

ENCOUNTER *Note* *Neh. 9:2*

Genuine Repentance

True repentance involves personal reflection, confession, and humble submission. God is not obligated to forgive us, but He does so willingly out of His mercy, His grace, and His love.

3 And they stood up in their place and [a]read from the Book of the Law of the LORD their God *for one*-fourth of the day; and *for another* fourth they confessed and worshiped the LORD their God.
4 Then Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani stood on the [1]stairs of the Levites

[b]Ps. 28:2
[c]2 Chr. 20:18
7 [a][Mal. 2:7]
[b]Neh. 9:3
9 [a]Neh. 7:65, 70; 10:1
[b]Num. 29:1
[c]Deut. 16:14
[1]Heb. *Tirshatha*
10 [a]Rev. 11:10
12 [a]Neh. 8:10
[b]Neh. 8:7, 8
14 [a]Lev. 23:34, 40, 42
[1]Temporary shelters
15 [a]Lev. 23:4
[b]Deut. 16:16
[c]Lev. 23:40
16 [a]Deut. 22:8
[b]Neh. 12:37
[c]2 Kin. 14:13
17 [a]2 Chr. 30:21
[1]Temporary shelters
18 [a]Deut. 31:11
[b]Lev. 23:36
[c]Num. 29:35

CHAPTER 9

1 [a]Neh. 8:2
[b]1 Sam. 4:12
[1]Lit. *earth on them*
2 [a]Neh. 13:3, 30
[b]Neh. 1:6
3 [a]Neh. 8:7, 8
4 [1]Lit. *ascent*

8:8 God's word changes people by application. Therefore, He will make its meaning clear to His children.

8:15 The Feast of Tabernacles is described in Leviticus 23:33–43.

9:1 Traditional fasting involved more than abstaining from food. People would also humble themselves before God. Often they would wear uncomfortable clothing made from grain sacks and spread dirt on their heads to display complete humility and spiritual destitution (Esth. 4:1). The purpose of a fast was either confession or to seek God's special guidance (Is. 58; Zech. 7:5; Joel 2:12; Acts 13:2).

and cried out with a loud voice to the LORD their God.
5 And the Levites, Jeshua, Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said:

"Stand up *and* bless the LORD your God
Forever and ever!

"Blessed be [a]Your glorious name,
Which is exalted above all blessing and praise!
6 [a]You alone *are* the LORD;
[b]You have made heaven,
[c]The heaven of heavens, with [d]all their host,
The earth and everything on it,
The seas and all that is in them,
And You [e]preserve them all.
The host of heaven worships You.

7 "You *are* the LORD God,
Who chose [a]Abram,
And brought him out of Ur of the Chaldeans,
And gave him the name [b]Abraham;
8 You found his heart [a]faithful before You,
And made a [b]covenant with him
To give the land of the Canaanites,
The Hittites, the Amorites,
The Perizzites, the Jebusites,
And the Girgashites—
To give *it* to his descendants.
You [c]have performed Your words,
For You *are* righteous.

9 "You[a] saw the affliction of our fathers in Egypt,
And [b]heard their cry by the Red Sea.
10 You [a]showed signs and wonders against Pharaoh,
Against all his servants,
And against all the people of his land.
For You knew that they [b]acted [1]proudly against them.
So You [c]made a name for Yourself, as *it is* this day.
11 [a]And You divided the sea before them,
So that they went through the midst of the sea on the dry land;
And their persecutors You threw into the deep,
[b]As a stone into the mighty waters.
12 Moreover You [a]led them by day with a cloudy pillar,
And by night with a pillar of fire,
To give them light on the road
Which they should travel.

5 [a]1 Chr. 29:13
6 [a]2 Kin. 19:15, 19 [b]Rev. 14:7 [c][Deut. 10:14] [d]Gen. 2:1 [e][Ps. 36:6]
7 [a]Gen. 11:31 [b]Gen. 17:5
8 [a]Gen. 15:6; 22:1–3 [b]Gen. 15:18 [c]Josh. 23:14
9 [a]Ex. 2:25; 3:7 [b]Ex. 14:10
10 [a]Ex. 7—14 [b]Ex. 18:11 [c]Jer. 32:20 [1]*presumptuously* or *insolently*
11 [a]Ex. 14:20–28 [b]Ex. 15:1, 5
12 [a]Ex. 13:21, 22

13 "You[a] came down also on Mount Sinai,
And spoke with them from heaven,
And gave them [b]just ordinances and true laws,
Good statutes and commandments.
14 You made known to them Your [a]holy Sabbath,
And commanded them precepts, statutes and laws,
By the hand of Moses Your servant.
15 You [a]gave them bread from heaven for their hunger,
And [b]brought them water out of the rock for their thirst,
And told them to [c]go in to possess the land
Which You had [1]sworn to give them.

16 "But[a] they and our fathers acted [1]proudly,
[b]Hardened[2] their necks,
And did not heed Your commandments.
17 They refused to obey,
And [a]they were not mindful of Your wonders
That You did among them.
But they hardened their necks,
And [1]in their rebellion
They appointed [b]a leader
To return to their bondage.
But You *are* God,
Ready to pardon,
[c]Gracious and merciful,
Slow to anger,
Abundant in kindness,
And did not forsake them.

18 "Even [a]when they made a molded calf for themselves,
And said, 'This *is* your god
That brought you up out of Egypt,'
And worked great provocations,
19 Yet in Your [a]manifold mercies
You did not forsake them in the wilderness.
The [b]pillar of the cloud did not depart from them by day,
To lead them on the road;
Nor the pillar of fire by night,
To show them light,
And the way they should go.
20 You also gave Your [a]good Spirit to instruct them,
And did not withhold Your [b]manna from their mouth,
And gave them [c]water for their thirst.
21 [a]Forty years You sustained them in the wilderness;

13 [a]Ex. 20:1–18 [b][Rom. 7:12]
14 [a]Gen. 2:3
15 [a]Ex. 16: 14–17 [b]Ex. 17:6 [c]Deut. 1:8 [1]Lit. *raised Your hand to*
16 [a]Ps. 106:6 [b]Deut. 1:26–33; 31:27 [1]*presumptuously* [2]*Stiffened their necks,* became stubborn
17 [a]Ps. 78:11, 42–45 [b]Num. 14:4 [c]Joel 2:13 [1]So with MT, Vg.; LXX *in Egypt*
18 [a]Ex. 32:4–8, 31
19 [a]Ps. 106:45 [b]1 Cor. 10:1
20 [a]Num. 11:17 [b]Ex. 16:14–16 [c]Ex. 17:6
21 [a]Deut. 2:7

9:7–31 The people of Israel passed down an oral history that recounted stories of God's activity throughout past generations. This tradition had several purposes including instructing the young, renewing covenants, worshipping God, and increasing their faith so they would trust God for the future.

They lacked nothing;
Their [b]clothes did not wear out
And their feet did not swell.

22 "Moreover You gave them kingdoms
and nations,
And divided them into [1]districts.
So they took possession of the land
of [a]Sihon,
[2]The land of the king of Heshbon,
And the land of Og king of Bashan.
23 You also multiplied [a]their children
as the stars of heaven,
And brought them into the land
Which You had told their fathers
To go in and possess.
24 So [a]the [1]people went in
And possessed the land;
[b]You subdued before them the
inhabitants of the land,
The Canaanites,
And gave them into their hands,
With their kings
And the people of the land,
That they might do with them as
they wished.
25 And they took strong cities and a
[a]rich land,
And possessed [b]houses full of all
goods,
Cisterns *already* dug, vineyards,
olive groves,
And [1]fruit trees in abundance.
So they ate and were filled and
[c]grew fat,
And delighted themselves in Your
great [d]goodness.

26 "Nevertheless they [a]were disobedient
And rebelled against You,
[b]Cast Your law behind their backs
And killed Your [c]prophets, who
[1]testified against them
To turn them to Yourself;
And they worked great
provocations.
27 [a]Therefore You delivered them into
the hand of their enemies,
Who oppressed them;
And in the time of their trouble,
When they cried to You,
You [b]heard from heaven;
And according to Your abundant
mercies
[c]You gave them deliverers who saved
them
From the hand of their enemies.
28 "But after they had rest,
[a]They again did evil before You.
Therefore You left them in the hand
of their enemies,
So that they had dominion over
them;
Yet when they returned and cried
out to You,

[b]Deut. 8:4; 29:5
22 [a]Num. 21: 21–35 [1]Lit. *corners* [2]So with MT, Vg.; LXX omits *The land of*
23 [a]Gen. 15:5; 22:17
24 [a]Josh. 1:2–4 [b][Ps. 44:2, 3] [1]Lit. *sons*
25 [a]Num. 13:27 [b]Deut. 6:11 [c][Deut. 32:15] [d]Hos. 3:5 [1]Lit. *trees for eating*
26 [a]Judg. 2:11 [b]1 Kin. 14:9 [c]1 Kin. 18:4; 19:10 [1]*admonished* or *warned them*
27 [a]Judg. 2:14 [b]Ps. 106:44 [c]Judg. 2:18
28 [a]Judg. 3:12

[b]Ps. 106:43
29 [a]Lev. 18:5 [1]*admonished them* [2]*presumptuously* [3]Became stubborn
30 [a]Jer. 7:25 [b][Acts 7:51] [c]Is. 5:5 [1]*admonished* or *warned them*
31 [a]Jer. 4:27
32 [a][Ex. 34:6, 7] [b]2 Kin. 15:19; 17:3–6 [1]*hardship*
33 [a][Dan. 9:14] [b][Dan. 9:5, 6, 8]
35 [a]Deut. 28:47

ENCOUNTER*Note* *Neh. 9:28*

Many Times

It is a testimony of God's great patience that as many times as His people reverted to sin, then cried out in the midst of its consequences, He listened and readily forgave them once again.

You heard from heaven;
And [b]many times You delivered
them according to Your mercies,
29 And [1]testified against them,
That You might bring them back to
Your law.
Yet they acted [2]proudly,
And did not heed Your
commandments,
But sinned against Your judgments,
[a]'Which if a man does, he shall live
by them.'
And they shrugged their shoulders,
[3]Stiffened their necks,
And would not hear.
30 Yet for many years You had patience
with them,
And [1]testified [a]against them by Your
Spirit [b]in Your prophets.
Yet they would not listen;
[c]Therefore You gave them into the
hand of the peoples of the lands.
31 Nevertheless in Your great mercy
[a]You did not utterly consume them
nor forsake them;
For You *are* God, gracious and
merciful.

32 "Now therefore, our God,
The great, the [a]mighty, and
awesome God,
Who keeps covenant and mercy:
Do not let all the [1]trouble seem
small before You
That has come upon us,
Our kings and our princes,
Our priests and our prophets,
Our fathers and on all Your people,
[b]From the days of the kings of
Assyria until this day.
33 However [a]You *are* just in all that
has befallen us;
For You have dealt faithfully,
But [b]we have done wickedly.
34 Neither our kings nor our princes,
Our priests nor our fathers,
Have kept Your law,
Nor heeded Your commandments
and Your testimonies,
With which You testified against
them.
35 For they have [a]not served You in
their kingdom,

Or in the many good *things* that You gave them,
Or in the large and rich land which You set before them;
Nor did they turn from their wicked works.

36 "Here [a]we *are*, servants today!
And the land that You gave to our fathers,
To eat its fruit and its bounty,
Here we *are*, servants in it!
37 And [a]it yields much increase to the kings
You have set over us,
Because of our sins;
Also they have [b]dominion over our bodies and our cattle
At their pleasure;
And we *are* in great distress.

38 "And because of all this,
We [a]make a sure *covenant* and write *it*;
Our leaders, our Levites, *and* our priests [b]seal *it*."

The People Who Sealed the Covenant

10 Now those who placed *their* seal on *the document were:*
Nehemiah the [1]governor, [a]the son of Hacaliah, and Zedekiah,
2 [a]Seraiah, Azariah, Jeremiah,
3 Pashhur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, *and* Shemaiah. These *were* the priests.
9 The Levites: Jeshua the son of Azaniah, Binnui of the sons of Henadad, *and* Kadmiel.
10 Their brethren: Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, *and* Beninu.
14 The leaders of the people: [a]Parosh, Pahath-Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hezekiah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hasshub,
24 Hallohesh, Pilha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 Ahijah, Hanan, Anan,
27 Malluch, Harim, *and* Baanah.

The Covenant That Was Sealed

28 [a]Now the rest of the people—the priests, the Levites, the gatekeepers, the singers, the Nethinim, [b]and all those who had separated themselves from the peoples of the lands to the Law of God, their wives, their sons, and their daughters, everyone who had knowledge and understanding—
29 these joined with their brethren, their nobles, [a]and entered into a curse and an oath [b]to walk in God's Law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and His ordinances and His statutes:

ENCOUNTER *Note* *Neh. 10:29*

Specific Obedience

God looks for obedience in action, not just in word. Submission is not seen in generalities but in specifics.

30 We would not give [a]our daughters as wives to the peoples of the land, nor take their daughters for our sons;
31 [a]*if* the peoples of the land brought [1]wares or any grain to sell on the Sabbath day, we would not buy it from them on the Sabbath, or on a holy day; and we would forego the [b]seventh year's *produce* and the [c]exacting[2] of every debt.
32 Also we made ordinances for ourselves, to exact from ourselves yearly [a]one-third of a shekel for the service of the house of our God:
33 for [a]the showbread, for the regular grain offering, for the [b]regular burnt offering of the Sabbaths, the New Moons, and the set feasts; for the holy things, for the sin offerings to make atonement for Israel, and all the work of the house of our God.
34 We cast lots among the priests, the Levites, and the people, [a]for bringing the wood offering into the house of our God, according to our fathers' houses, at the appointed times year by year, to

36 [a]Deut. 28:48
37 [a]Deut. 28:33, 51 [b]Deut. 28:48
38 [a]2 Kin. 23:3 [b]Neh. 10:1

CHAPTER 10

1 [a]Neh. 1:1 [1]Heb. *Tirshatha*
2 [a]Neh. 12:1–21
14 [a]Ezra 2:3

28 [a]Ezra 2:36–43 [b]Neh. 13:3
29 [a]Deut. 29:12 [b]2 Kin. 23:3
30 [a]Ex. 34:16
31 [a]Ex. 20:10 [b]Lev. 25:4 [c][Deut. 15:1, 2] [1]*merchandise* [2]*collection*
32 [a]Matt. 17:24
33 [a]Lev. 24:5 [b]Num. 28; 29
34 [a]Neh. 13:31

9:38 "Leaders, Levites, and priests" represented all aspects of society. The leaders of Nehemiah's day stood in stark contrast to previous leaders condemned by the prophets (Is. 1:4; Ezek. 2:4; Jer. 38:4; 43:4; Amos 2:4).

10:28 King Josiah had earlier instituted reforms by royal decree, but they had not made a lasting impact (2 Chr. 34:33). In Nehemiah's day, people from all walks of life, rich and poor, leaders and common people, participated in the reforms, invoking curses upon themselves should they fail to follow through on their commitments to God.

10:29 "Curse" translates the Hebrew word *'alah*, meaning "oath, imprecation, execration," or "to swear." The people asked God to punish them should they break their covenant with Him.

burn on the altar of the LORD our God [b]as *it is* written in the Law.
35 And *we made ordinances* [a]to bring the firstfruits of our ground and the firstfruits of all fruit of all trees, year by year, to the house of the LORD;
36 to bring the [a]firstborn of our sons and our cattle, as *it is* written in the Law, and the firstborn of our herds and our flocks, to the house of our God, to the priests who minister in the house of our God;
37 [a]to bring the firstfruits of our dough, our offerings, the fruit from all kinds of trees, *the* new wine and oil, to the priests, to the storerooms of the [1]house of our God; and to bring [b]the tithes of our land to the Levites, for the Levites should receive the tithes in all our farming communities.
38 And the priest, the descendant of Aaron, shall be with the Levites [a]when the Levites receive tithes; and the Levites shall bring up a tenth of the tithes to the house of our God, to [b]the rooms of the storehouse.
39 For the children of Israel and the children of Levi [a]shall bring the offering of the grain, of the new wine and the oil, to the storerooms where the articles of the sanctuary *are, where* the priests who minister and the gatekeepers [b]and the singers *are;* and we will not [c]neglect the house of our God.

The People Dwelling in Jerusalem

11 Now the leaders of the people dwelt at Jerusalem; the rest of the people cast lots to bring one out of ten to dwell in Jerusalem, [a]the holy city, and nine-tenths *were to dwell* in *other* cities.
2 And the people blessed all the men who [a]willingly offered themselves to dwell at Jerusalem.

ENCOUNTER*Note* *Neh. 11:2*

Willingly

God looks for those willing to adjust their lives to His will and to go anywhere, serve anyone, and endure anything He requires.

3 [a]These *are* the heads of the province who dwelt in Jerusalem. (But in the cities of Judah everyone dwelt in his own possession in their cities—Israelites, priests, Levites, [b]Nethinim, and [c]descendants of Solomon's servants.)
4 Also [a]in Jerusalem dwelt *some* of the children of Judah and of the children of Benjamin.

The children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the children of [b]Perez;
5 and Maaseiah the son of Baruch, the son of Col-Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.
6 All the sons of Perez who dwelt at Jerusalem *were* four hundred and sixty-eight valiant men.
7 And these are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah;
8 and after him Gabbai *and* Sallai, nine hundred and twenty-eight.
9 Joel the son of Zichri *was* their overseer, and Judah the son of [1]Senuah *was* second over the city.
10 [a]Of the priests: Jedaiah the son of Joiarib, and Jachin;
11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the leader of the house of God.
12 Their brethren who did the work of the house *were* eight hundred and twenty-two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah,
13 and his brethren, heads of the fathers' *houses, were* two hundred and forty-two; and Amashai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer,
14 and their brethren, mighty men of valor, *were* one hundred and twenty-eight. Their overseer *was* Zabdiel [1]the son of *one of* the great men.
15 Also of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni;
16 [a]Shabbethai and [b]Jozabad, of the heads of the Levites, *had* the oversight of [c]the business outside of the [1]house of God;
17 Mattaniah the son of [1]Micha, the son of Zabdi, the son of Asaph, the leader *who* began the thanksgiving with prayer; Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun.
18 All the Levites in [a]the holy city *were* two hundred and eighty-four.

[b]Lev. 6:12
35 [a]Ex. 23:19; 34:26
36 [a]Ex. 13:2, 12, 13
37 [a]Lev. 23:17 [b]Lev. 27:30 [1]Temple
38 [a]Num. 18:26 [b]1 Chr. 9:26
39 [a]Deut. 12:6, 11 [b]Neh. 13:10, 11 [c][Heb. 10:25]

CHAPTER 11
1 [a]Matt. 4:5; 5:35; 27:53
2 [a]Judg. 5:9
3 [a]1 Chr. 9:2, 3 [b]Ezra 2:43 [c]Ezra 2:55
4 [a]1 Chr. 9:3

[b]Gen. 38:29
9 [1]Or *Hassenuah*
10 [a]1 Chr. 9:10
14 [1]Or *the son of Haggedolim*
16 [a]Ezra 10:15 [b]Ezra 8:33 [c]1 Chr. 26:29 [1]Temple
17 [1]Or *Michah*
18 [a]Neh. 11:1

11:1 The tithe has often been used to represent a minimum measure of one's devotion to God (Gen. 14:18–20; 28:22; Num. 18:20–32; Mal. 3:8).

19 Moreover the gatekeepers, Akkub, Talmon, and their brethren who kept the gates, *were* one hundred and seventy-two.
20 And the rest of Israel, of the priests *and* Levites, *were* in all the cities of Judah, everyone in his inheritance.
21 [a]But the Nethinim dwelt in Ophel. And Ziha and Gishpa *were* over the Nethinim.
22 Also the overseer of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha, of the sons of Asaph, the singers in charge of the [1]service of the [2]house of God.
23 For [a]*it was* the king's command concerning them that a [1]certain portion should be for the singers, a quota day by day.
24 Pethahiah the son of Meshezabel, of the children of [a]Zerah the son of Judah, *was* [b]the[1] king's deputy in all matters concerning the people.

The People Dwelling Outside Jerusalem

25 And as for the villages with their fields, *some* of the children of Judah dwelt in [a]Kirjath Arba and its villages, Dibon and its villages, Jekabzeel and its villages;
26 in Jeshua, Moladah, Beth Pelet,
27 Hazar Shual, and Beersheba and its villages;
28 in Ziklag and Meconah and its villages;
29 in En Rimmon, Zorah, Jarmuth,
30 Zanoah, Adullam, and their villages; in Lachish and its fields; in Azekah and its villages. They dwelt from Beersheba to the Valley of Hinnom.
31 Also the children of Benjamin from Geba *dwelt* in Michmash, Aija, and Bethel, and their villages;
32 in Anathoth, Nob, Ananiah;
33 in Hazor, Ramah, Gittaim;
34 in Hadid, Zeboim, Neballat;
35 in Lod, Ono, *and* [a]the Valley of Craftsmen.
36 Some of the Judean divisions of Levites *were* in Benjamin.

The Priests and Levites

12 Now these *are* the [a]priests and the Levites who came up with [b]Zerubbabel the son of Shealtiel, and Jeshua: [c]Seraiah, Jeremiah, Ezra,
2 Amariah, [1]Malluch, Hattush,
3 [1]Shechaniah, [2]Rehum, [3]Meremoth,
4 Iddo, [1]Ginnethoi, [a]Abijah,
5 [1]Mijamin, [2]Maadiah, Bilgah,
6 Shemaiah, Joiarib, Jedaiah,
7 [1]Sallu, Amok, Hilkiah, *and* Jedaiah.
These *were* the heads of the priests and their brethren in the days of [a]Jeshua.
8 Moreover the Levites *were* Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah [a]*who led* the thanksgiving *psalms*, he and his brethren.
9 Also Bakbukiah and Unni, their brethren, *stood* across from them in *their* duties.
10 Jeshua begot Joiakim, Joiakim begot Eliashib, Eliashib begot Joiada,
11 Joiada begot Jonathan, and Jonathan begot Jaddua.
12 Now in the days of Joiakim, the priests, the [a]heads of the fathers' *houses were:* of Seraiah, Meraiah; of Jeremiah, Hananiah;
13 of Ezra, Meshullam; of Amariah, Jehohanan;
14 of [1]Melichu, Jonathan; of [2]Shebaniah, Joseph;
15 of [1]Harim, Adna; of [2]Meraioth, Helkai;
16 of Iddo, Zechariah; of Ginnethon, Meshullam;
17 of Abijah, Zichri; *the son* of [1]Minjamin; of [2]Moadiah, Piltai;
18 of Bilgah, Shammua; of Shemaiah, Jehonathan;
19 of Joiarib, Mattenai; of Jedaiah, Uzzi;
20 of [1]Sallai, Kallai; of Amok, Eber;
21 of Hilkiah, Hashabiah; *and* of Jedaiah, Nethanel.
22 During the reign of Darius the Persian, a record *was also kept* of the Levites and priests *who had been* [a]heads of their fathers' *houses* in the days of Eliashib, Joiada, Johanan, and Jaddua.
23 The sons of Levi, the heads of the fathers' *houses* until the days of Johanan the son of Eliashib, *were* written in the book of the [a]chronicles.
24 And the heads of the Levites *were* Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers across from them, to [a]praise *and* give thanks, [b]group[1] alternating with group, [c]according to the command of David the man of God.
25 Mattaniah, Bakbukiah, Obadiah,

21 [a]Neh. 3:26
22 [1]*work* [2]Temple
23 [a]Ezra 6:8, 9; 7:20 [1]*fixed share*
24 [a]Gen. 38:30 [b]1 Chr. 18:17 [1]Lit. *at the king's hand*
25 [a]Josh. 14:15
35 [a]1 Chr. 4:14

CHAPTER 12
1 [a]Ezra 2:1, 2; 7:7 [b]Neh. 7:7 [c]Neh. 10:2–8
2 [1]*Melichu,* v. 14
3 [1]*Shebaniah,* v. 14 [2]*Harim,* v. 15 [3]*Meraioth,* v. 15
4 [a]Luke 1:5 [1]*Ginnethon,* v. 16
5 [1]*Minjamin,* v. 17 [2]*Moadiah,* v. 17
7 [1]*Sallai,* v. 20
[a]Zech. 3:1
8 [a]Neh. 11:17
12 [a]Neh. 7:70, 71; 8:13; 11:13
14 [1]*Malluch,* v. 2 [2]*Shechaniah,* v. 3
15 [1]*Rehum,* v. 3 [2]*Meremoth,* v. 3
17 [1]*Mijamin,* v. 5 [2]*Maadiah,* v. 5
20 [1]*Sallu,* v. 7
22 [a]1 Chr. 24:6
23 [a]1 Chr. 9: 14–22
24 [a]Neh. 11:17 [b]Ezra 3:11 [c]1 Chr. 23—26 [1]Lit. *watch by watch*

WORD*Study* **GENEALOGIES**

Neh. 12:1 Genealogies were extremely important to the Israelites, as they recorded not only from which tribe a person had come, but also the role each person played in the community. To serve as a priest, one had to be from a bloodline of priests originating from Aaron.

Meshullam, Talmon, and Akkub *were* gatekeepers keeping the watch at the storerooms of the gates.
26 These *lived* in the days of Joiakim the son of Jeshua, the son of [1]Jozadak, and in the days of Nehemiah [a]the governor, and of Ezra the priest, [b]the scribe.

Nehemiah Dedicates the Wall

27 Now at [a]the dedication of the wall of Jerusalem they sought out the Levites in all their places, to bring them to Jerusalem to celebrate the dedication with gladness, [b]both with thanksgivings and singing, *with* cymbals and stringed instruments and harps.
28 And the sons of the singers gathered together from the countryside around Jerusalem, from the [a]villages of the Netophathites,
29 from the house of Gilgal, and from the fields of Geba and Azmaveth; for the singers had built themselves villages all around Jerusalem.
30 Then the priests and Levites [a]purified themselves, and purified the people, the gates, and the wall.
31 So I brought the leaders of Judah up on the wall, and appointed two large thanksgiving choirs. [a]*One* went to the right hand on the wall [b]toward the Refuse Gate.

ENCOUNTER *Note* — *Neh. 12:31*

Thanksgiving Singing

Thanking God is not just an activity; it is a lifestyle. Each milestone God works in your life ought to evoke heartfelt expressions of gratitude.

32 After them went Hoshaiah and half of the leaders of Judah,
33 and Azariah, Ezra, Meshullam,
34 Judah, Benjamin, Shemaiah, Jeremiah,
35 and some of the priests' sons [a]with trumpets—Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph,
36 and his brethren, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, *and* Hanani, with [a]the musical [b]instruments of David the man of God. Ezra the scribe *went* before them.
37 [a]By the Fountain Gate, in front of them, they went up [b]the stairs of the [c]City of David, on the stairway of the wall, beyond the house of David, as far as [d]the Water Gate eastward.
38 [a]The other thanksgiving choir went the opposite *way,* and I *was* behind them with half of the people on the wall, going past the [b]Tower of the Ovens as far as [c]the Broad Wall,
39 [a]and above the Gate of Ephraim, above [b]the Old Gate, above [c]the Fish Gate, [d]the Tower of Hananel, the Tower of [1]the Hundred, as far as [e]the Sheep Gate; and they stopped by [f]the Gate of the Prison.
40 So the two thanksgiving choirs stood in the house of God, likewise I and the half of the rulers with me;
41 and the priests, Eliakim, Maaseiah, [1]Minjamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;
42 also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. The singers [1]sang loudly with Jezrahiah the director.
43 Also that day they offered great sacrifices, and rejoiced, for God had made them rejoice with great joy; the women and the children also rejoiced, so that the joy of Jerusalem was heard [a]afar off.

Temple Responsibilities

44 [a]And at the same time some were appointed over the rooms of the storehouse for the offerings, the firstfruits, and the [b]tithes, to gather into them from the fields of the cities the portions specified by the Law for the priests and Levites; for Judah rejoiced over the priests and Levites who [1]ministered.
45 Both the singers and the gatekeepers kept the charge of their God and the charge of the purification, [a]according to the command of David *and* Solomon his son.
46 For in the days of David [a]and Asaph of old *there were* chiefs of the singers, and songs of praise and thanksgiving to God.
47 In the days of Zerubbabel and in the days of Nehemiah all Israel gave the portions for the singers and the gatekeepers, a portion for [a]each day. [b]They also [1]consecrated *holy things* for the Levites, [c]and the Levites consecrated *them* for the children of Aaron.

Principles of Separation

13 On that day [a]they read from the Book of Moses in the hearing of the people, and in it was found written

26 [a]Neh. 8:9 [b]Ezra 7:6, 11 [1]*Jehozadak,* 1 Chr. 6:14
27 [a]Deut. 20:5 [b]1 Chr. 25:6
28 [a]1 Chr. 9:16
30 [a]Neh. 13:22, 30
31 [a]Neh. 12:38 [b]Neh. 2:13; 3:13
35 [a]Num. 10:2, 8
36 [a]1 Chr. 23:5 [b]2 Chr. 29:26, 27
37 [a]Neh. 2:14; 3:15 [b]Neh. 3:15 [c]2 Sam. 5:7–9
[d]Neh. 3:26; 8:1, 3, 16
38 [a]Neh. 12:31 [b]Neh. 3:11 [c]Neh. 3:8
39 [a]2 Kin. 14:13 [b]Neh. 3:6 [c]Neh. 3:3 [d]Neh. 3:1 [e]Neh. 3:32 [f]Jer. 32:2 [1]Heb. *Hammeah*
41 [1]Or *Mijamin,* v. 5
42 [1]Lit. *made their voice to be heard*
43 [a]Ezra 3:13
44 [a]Neh. 13:5, 12, 13 [b]Neh. 10:37–39 [1]Lit. *stood*
45 [a]1 Chr. 25, 26
46 [a]2 Chr. 29:30
47 [a]Neh. 11:23 [b]Num. 18:21, 24 [c]Num. 18:26 [1]*set apart*

CHAPTER 13

1 [a]Neh. 8:3, 8; 9:3

12:27 God's people often used musical instruments to praise Him in worship as well as to make special announcements or give warnings of imminent danger.

12:27 "Dedication" can also mean consecration. The walls were seen as the primary source of a city's protection, but without God's protection, the walls would merely be a temporary impediment to enemies.

[b]that no Ammonite or Moabite should ever come into the assembly of God,
2 because they had not met the children of Israel with bread and water, but [a]hired Balaam against them to curse them. [b]However, our God turned the curse into a blessing.
3 So it was, when they had heard the Law, [a]that they separated all the mixed multitude from Israel.

The Reforms of Nehemiah

4 Now before this, [a]Eliashib the priest, having authority over the storerooms of the house of our God, *was* allied with [b]Tobiah.
5 And he had prepared for him a large room, [a]where previously they had stored the grain offerings, the frankincense, the articles, the tithes of grain, the new wine and oil, [b]which were commanded *to be given* to the Levites and singers and gatekeepers, and the offerings for the priests.
6 But during all this I was not in Jerusalem, [a]for in the thirty-second year of Artaxerxes king of Babylon I had returned to the king. Then after certain days I obtained leave from the king,
7 and I came to Jerusalem and discovered the evil that Eliashib had done for Tobiah, in [a]preparing a room for him in the courts of the [1]house of God.

ENCOUNTER *Note* *Neh. 13:7*

Backsliding

Sin lurks even in the afterglow of great spiritual revival. Backsliding, or falling back into sin, is the perpetual malady of God's people.

8 And it grieved me bitterly; therefore I threw all the household goods of Tobiah out of the room.
9 Then I commanded them to [a]cleanse the rooms; and I brought back into them the articles of the house of God, with the grain offering and the frankincense.
10 I also realized that the portions for the Levites had [a]not been given *them;* for each of the Levites and the singers who did the work had gone back to [b]his field.
11 So [a]I contended with the rulers, and said, [b]"Why is the house of God forsaken?" And I gathered them together and set them in their place.
12 [a]Then all Judah brought the tithe of the grain and the new wine and the oil to the storehouse.
13 [a]And I appointed as treasurers over the storehouse Shelemiah the priest and Zadok the scribe, and of the Levites, Pedaiah; and next to them *was* Hanan the son of Zaccur, the son of Mattaniah; for they were considered [b]faithful, and their task *was* to distribute to their brethren.
14 [a]Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God, and for its services!
15 In those days I saw *people* in Judah treading wine presses [a]on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all *kinds of* burdens, [b]which they brought into Jerusalem on the Sabbath day. And I warned *them* about the day on which they were selling provisions.
16 Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold *them* on the Sabbath to the children of Judah, and in Jerusalem.
17 Then I contended with the nobles of Judah, and said to them, "What evil thing *is* this that you do, by which you profane the Sabbath day?
18 [a]"Did not your fathers do thus, and did not our God bring all this disaster on us and on this city? Yet you bring added wrath on Israel by profaning the Sabbath."
19 So it was, at the gates of Jerusalem, as it [a]began to be dark before the Sabbath, that I commanded the gates to be shut, and charged that they must not be opened till after the Sabbath. [b]Then I posted *some* of my servants at the gates, *so that* no burdens would be brought in on the Sabbath day.
20 Now the merchants and sellers of all kinds of [1]wares [2]lodged outside Jerusalem once or twice.
21 Then I warned them, and said to them, "Why do you spend the night [1]around the wall? If you do *so* again, I will lay hands on you!" From that time on they came no *more* on the Sabbath.
22 And I commanded the Levites that [a]they should cleanse themselves, and that they should go and guard the gates, to sanctify the Sabbath day.

Remember me, O my God, *concerning* this also, and spare me according to the greatness of Your mercy!

23 In those days I also saw Jews *who* [a]had married women of [b]Ashdod, Ammon, *and* Moab.

2 [b]Deut. 23:3, 4
2 [a]Num. 22:5 [b]Num. 23:1; 24:10
3 [a]Neh. 9:2; 10:28
4 [a]Neh. 12:10 [b]Neh. 2:10; 4:3; 6:1
5 [a]Neh. 12:44 [b]Num. 18:21, 24
6 [a]Neh. 5:14–16
7 [a]Neh. 13:1, 5 [1]Temple
9 [a]2 Chr. 29:5, 15, 16
10 [a]Neh. 10:37 [b]Num. 35:2
11 [a]Neh. 13:17, 25 [b]Neh. 10:39
12 [a]Neh. 10:38; 12:44
13 [a]2 Chr. 31:12 [b]1 Cor. 4:2
14 [a]Neh. 5:19; 13:22, 31
15 [a][Ex. 20:10] [b][Jer. 17:21]
18 [a][Jer. 17:21]
19 [a]Lev. 23:32 [b]Jer. 17:21, 22
20 [1]*merchandise* [2]*spent the night*
21 [1]Lit. *before*
22 [a]Neh. 12:30
23 [a]Ezra 9:2 [b]Neh. 4:7

13:8 Nehemiah knew a house was not clean until every room had been consecrated to God. Even one sinner could corrupt a whole assembly (Josh. 7:12, 22–25).

13:18 It is no use obeying part of the law while neglecting the rest of it (Matt. 23:23; James 2:10).

24 And half of their children spoke the language of Ashdod, and could not speak the language of Judah, but spoke according to the language of one or the other people.
25 So I [a]contended with them and [1]cursed them, struck some of them and pulled out their hair, and made them [b]swear by God, *saying*, "You shall not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves.

ENCOUNTER *Note* *Neh. 13:25*

Drastic Measures

Those who understand sin's heinous nature make no allowance for it. Sin should always be dealt with immediately, thoroughly, and permanently.

26 [a]"Did not Solomon king of Israel sin by these things? Yet among many nations there was no king like him, [b]who was beloved of his God; and God made him king over all Israel. [c]Nevertheless pagan women caused even him to sin.
27 "Should we then hear of your doing all this great evil, [a]transgressing against our God by marrying pagan women?"
28 And *one* of the sons [a]of Joiada, the son of Eliashib the high priest, *was* a son-in-law of [b]Sanballat the Horonite; therefore I drove him from me.
29 [a]Remember them, O my God, because they have defiled the priesthood and [b]the covenant of the priesthood and the Levites.
30 [a]Thus I cleansed them of everything pagan. I also [b]assigned duties to the priests and the Levites, each to his service,
31 and *to bringing* [a]the wood offering and the firstfruits at appointed times.
[b]Remember me, O my God, for good!

25 [a]Prov. 28:4 [b]Neh. 10:29, 30 [1]*pronounced them cursed*
26 [a]1 Kin. 11:1, 2 [b]2 Sam. 12:24, 25 [c]1 Kin. 11:4–8
27 [a][Ezra 10:2]
28 [a]Neh. 12:10, 12 [b]Neh. 4:1, 7; 6:1, 2
29 [a]Neh. 6:14 [b]Mal. 2:4, 11, 12
30 [a]Neh. 10:30 [b]Neh. 12:1
31 [a]Neh. 10:34 [b]Neh. 13:14, 22

THE BOOK OF ESTHER

INTRODUCTION

Esther is one of only two biblical books bearing a woman's name (the other being Ruth). Esther's Hebrew name was Hadassah, meaning "Myrtle." Her Persian name, Esther, possibly meant "Star" and may have been linked to the Babylonian goddess Ishtar. Esther lived in a time of powerful empires and ambitious, cruel, egotistical despots. Ahasuerus, or Xerxes (486–465 B.C.), inherited the Persian Empire from his father Darius, who had led the kingdom to its zenith. Esther lived among the Jewish exiles in Babylon during a tumultuous and dangerous time. Ahasuerus put away his first wife, Vashti, after she disobeyed his humiliating command (Esth. 1:19–21). Ahasuerus led his famous invasion of Greece (480–479) which ended in disaster at the Bay of Salamis (480). Upon his return from this military debacle, he married Esther in the seventh year of his reign, after an extensive search throughout his kingdom for a suitable wife (2:16). During his tenure, Ahasuerus successfully subdued the rebellious Egyptians and built the magnificent palace in Persepolis. Ultimately he would meet an ignoble end in 465 at the hands of Artabanus, chief of his bodyguard. It was in this context of world conquest, the unrestrained pursuit of wealth and luxury, and the brutal displays of raw power upon subjected peoples that young Esther emerged on the world stage.

SIGNIFICANCE

Esther is the only biblical book which does not specifically mention God by name. The book of Esther is significant because it explains the origin of the nonmosaic Feast of Purim (9:24–28). Many important Old Testament concepts and practices are absent from this book. Yet the reality of God's providential care is evident throughout. Though Esther was a powerless woman from a conquered and vulnerable nation, she was able to save God's people. Her story provides compelling testimony to God's providential care for His people, even in the midst of devastating oppression.

STRUCTURE

The events surrounding Esther's life were deeply significant both for God's people and for world history. Persia was the most powerful empire in the world. Yet, during Esther's time, this once mighty kingdom would begin a slow decline until its ultimate subjugation by the Greeks under Alexander the Great. Moreover, the first group of Jewish exiles had returned to Jerusalem under Zerubbabel in 538. Ezra would come to Jerusalem in 458 and Nehemiah in 445. During the period between the temple's completion in 515 and the coming of Ezra and Nehemiah, Esther played her part in God's redemptive plan by ascending the throne in 479.

The book can be divided into four parts: Part One: God's Preparation (1:1—2:18). The events of Esther and Mordecai's lives were providential, not accidental. God developed Esther's beauty, her character and her relationship with Mordecai to accomplish His divine purposes. Esther's marriage to the king was part of God's plan to provide salvation for thousands of people. Part Two: Evil Conspiracies (2:19—3:15). Enemies plotted against the king and against the Jewish exiles. Despite her royal position, Esther came to realize that God's enemies were her enemies too. Part Three: God's Deliverance (4:1—9:17). Though there is no specific reference to God, the account clearly demonstrates that God worked through His people to accomplish His purposes. Part Four: God Honored (9:18—10:3). A new feast was established to commemorate God's great act of deliverance. Mordecai used his new, influential position to honor God, who had elevated him to it.

ENCOUNTERING GOD THROUGH ESTHER

As you read Esther, you should gain a sense of God's providential guidance in your life. Just as Esther was challenged to consider all of her earlier life experiences as God's preparation "for such a time as this" (4:14), so you may see your past as God's preparation of you for His purposes as well. Perhaps you will be inspired to take a stand for God and His people as you witness Esther's boldness in the face of sinister enemies and potentially dire consequences. You will see God's remarkable power as He worked through the life of an ordinary person to save a vast multitude. Hopefully it will encourage you to see God exercising his unfailing care for His people despite powerful enemies bent on their destruction. Finally, as you read of the establishment of the Feast of Purim, you may decide to make special efforts to remember and celebrate God's provision for your life and for those you love.

The King Dethrones Queen Vashti

CHAPTER 1

NOW it came to pass in the days of [a]Ahasuerus[1] (this *was* the Ahasuerus who reigned [b]over one hundred and twenty-seven provinces, [c]from India to Ethiopia),
2 in those days when King Ahasuerus [a]sat on the throne of his kingdom, which *was* in [b]Shushan[1] the [2]citadel,
3 *that* in the third year of his reign he [a]made a feast for all his officials and servants—the powers of Persia and Media, the nobles, and the princes of the provinces *being* before him—
4 when he showed the riches of his glorious kingdom and the splendor of his excellent majesty for many days, one hundred and eighty days *in all.*
5 And when these days were completed, the king made a feast lasting seven days for all the people who were present in [1]Shushan the [2]citadel, from great to small, in the court of the garden of the king's palace.
6 *There were* white and blue linen *curtains* fastened with cords of fine linen and purple on silver rods and marble pillars; *and the* [a]couches *were* of gold and silver on a *mosaic* pavement of alabaster, turquoise, and white and black marble.
7 And they served drinks in golden vessels, each vessel being different from the other, with royal wine in abundance, [a]according to the [1]generosity of the king.
8 In accordance with the law, the drinking was not compulsory; for so the king had ordered all the officers of his household, that they should do according to each man's pleasure.
9 Queen Vashti also made a feast for the women *in* the royal palace which *belonged* to King Ahasuerus.
10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, [a]Harbona, Bigtha, Abagtha, Zethar, and Carcas, seven eunuchs who served in the presence of King Ahasuerus,
11 to bring Queen Vashti before the king, *wearing* her royal crown, in order to show her beauty to the people and the officials, for she *was* beautiful to behold.
12 But Queen Vashti refused to come at the king's command *brought* by *his* eunuchs; therefore the king was furious, and his anger burned within him.
13 Then the king said to the [a]wise men [b]who understood the times (for this *was* the king's manner toward all who knew law and justice,
14 those closest to him *being* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the [a]seven princes of Persia and Media, [b]who had access to the king's presence, *and* who [1]ranked highest in the kingdom):
15 "What *shall we* do to Queen Vashti, according to law, because she did not obey the command of King Ahasuerus *brought to her* by the eunuchs?"
16 And Memucan answered before the king and the princes: "Queen Vashti has not only wronged the king, but also all the princes, and all the people who *are* in all the provinces of King Ahasuerus.
17 "For the queen's behavior will become known to all women, so that they will [a]despise their husbands in their eyes, when they report, 'King Ahasuerus commanded Queen Vashti to be brought in before him, but she did not come.'
18 "This very day the *noble* ladies of Persia and Media will say to all the king's officials that they have heard of the behavior of the queen. Thus *there will be* excessive contempt and wrath.

1 [a]Ezra 4:6 [b]Esth. 8:9 [c]Dan. 6:1 [1]Generally identified with Xerxes I (485–464 B.C.)
2 [a]1 Kin. 1:46 [b]Neh. 1:1 [1]Or *Susa* [2]Or *fortified palace,* and so elsewhere in the book
3 [a]Gen. 40:20
5 [1]Or *Susa* [2]*palace*
6 [a]Amos 2:8; 6:4
7 [a]Esth. 2:18 [1]Lit. *hand*
10 [a]Esth. 7:9
13 [a]Dan. 2:12 [b]1 Chr. 12:32
14 [a]Ezra 7:14 [b]2 Kin. 25:19 [1]Lit. *sat in first place*
17 [a][Eph. 5:33]

1:1 Ahasuerus (Xerxes being the Greek form of the name), was king of Persia from 485 to 464 B.C.

1:2 Shushan (Susa) was the administrative capital of Persia, located 150 miles north of the Persian Gulf. See Nehemiah 1:1.

1:3 This would have been 483 B.C.

1:12 Queen Vashti's refusal may well have been a virtuous response to an improper royal command.

19 "If it pleases the king, let a royal [1]decree go out from him, and let it be recorded in the laws of the Persians and the Medes, so that it will [a]not [2]be altered, that Vashti shall come no more before King Ahasuerus; and let the king give her royal position to another who is better than she.
20 "When the king's decree which he will make is proclaimed throughout all his empire (for it is great), all wives will [a]honor their husbands, both great and small."
21 And the reply pleased the king and the princes, and the king did according to the word of Memucan.
22 Then he sent letters to all the king's provinces, [a]to each province in its own script, and to every people in their own language, that each man should [b]be master in his own house, and speak in the language of his own people.

Esther Becomes Queen

2 After these things, when the wrath of King Ahasuerus subsided, he remembered Vashti, [a]what she had done, and what had been decreed against her.
2 Then the king's servants who attended him said: "Let beautiful young virgins be sought for the king;
3 "and let the king appoint officers in all the provinces of his kingdom, that they may gather all the beautiful young virgins to [1]Shushan the [2]citadel, into the women's quarters, under the custody of [3]Hegai the king's eunuch, custodian of the women. And let beauty preparations be given *them.*
4 "Then let the young woman who pleases the king be queen instead of Vashti." This thing pleased the king, and he did so.
5 In [1]Shushan the [2]citadel there was a certain Jew whose name *was* Mordecai the son of Jair, the son of Shimei, the son of [a]Kish, a Benjamite.
6 [a]*Kish*[1] had been carried away from Jerusalem with the captives who had been captured with [2]Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.
7 And *Mordecai* had brought up Hadassah, that *is,* Esther, [a]his uncle's daughter, for she had neither father nor mother. The young woman *was* lovely and beautiful. When her father and mother died, Mordecai took her as his own daughter.
8 So it was, when the king's command and decree were heard, and when many young women were [a]gathered at [1]Shushan the [2]citadel, *under* the custody of Hegai, that Esther also was taken to the king's palace, into the care of Hegai the custodian of the women.

ENCOUNTER*Note* *Esth. 2:8*

Extraordinary Events

God turns ordinary events into extraordinary opportunities to achieve His purposes. No circumstance is beyond God's ability to glorify Himself. The trials we face today may be the beginning of a divine work God is commencing in our lives.

9 Now the young woman pleased him, and she obtained his favor; so he readily gave [a]beauty preparations to her, besides [1]her allowance. Then seven choice maidservants were provided for her from the king's palace, and he moved her and her maidservants to the best *place* in the house of the women.
10 [a]Esther had not [1]revealed her people or family, for Mordecai had charged her not to reveal *it.*
11 And every day Mordecai paced in front of the court of the women's quarters, to learn of Esther's welfare and what was happening to her.
12 Each young woman's turn came to go in to King Ahasuerus after she had completed twelve months' preparation,

19 [a]Esth. 8:8 [1]Lit. *word* [2]*pass away*
20 [a][Col. 3:18]
22 [a]Esth. 3:12; 8:9 [b][Eph. 5:22–24]

CHAPTER 2

1 [a]Esth. 1:19, 20
3 [1]Or *Susa* [2]*palace* [3]Heb. *Hege*
5 [a]1 Sam. 9:1 [1]Or *Susa* [2]*palace*
6 [a]2 Kin. 24:14, 15 [1]Lit. *Who* [2]*Jehoiachin,* 2 Kin. 24:6
7 [a]Esth. 2:15
8 [a]Esth. 2:3 [1]Or *Susa* [2]*palace*
9 [a]Esth. 2:3, 12 [1]Lit. *her portions*
10 [a]Esth. 2:20 [1]Revealed the identity of

CHARACTER*Study* **ESTHER** *Esth. 2:7*

Esther was a young woman who lived in captivity in Persia along with her fellow Jewish exiles. After her parents died, she was raised by her cousin Mordecai. Esther lived in an age of world superpowers. The immense Persian Empire had conquered the seemingly invincible Babylonian Empire. In contrast, as an orphan, a woman, and an exile, Esther could hardly have been more powerless. Yet because of her virtue and courage, God used her to save the lives of thousands of her countrymen and to change the course of history.

1:19 In this society, once a law or decree was made, no one, not even the king, could change it.
2:6 King Jehoiachin was taken into exile by Nebuchadnezzar in 597 B.C.
2:7 "Hadassah" means "Myrtle." "Esther" means "Star."

according to the regulations for the women, for thus were the days of their preparation apportioned: six months with oil of myrrh, and six months with perfumes and preparations for beautifying women.
13 Thus *prepared, each* young woman went to the king, and she was given whatever she desired to take with her from the women's quarters to the king's palace.
14 In the evening she went, and in the morning she returned to the second house of the women, to the custody of Shaashgaz, the king's eunuch who kept the concubines. She would not go in to the king again unless the king delighted in her and called for her by name.
15 Now when the turn came for Esther [a]the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter, to go in to the king, she requested nothing but what Hegai the king's eunuch, the custodian of the women, advised. And Esther [b]obtained favor in the sight of all who saw her.
16 So Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which *is* the month of Tebeth, in the seventh year of his reign.
17 The king loved Esther more than all the *other* women, and she obtained grace and favor in his sight more than all the virgins; so he set the royal [a]crown upon her head and made her queen instead of Vashti.
18 Then the king [a]made a great feast, the Feast of Esther, for all his officials and servants; and he proclaimed a holiday in the provinces and gave gifts according to the [1]generosity of a king.

Mordecai Discovers a Plot

19 When virgins were gathered together a second time, Mordecai sat within the king's gate.
20 [a]*Now* Esther had not revealed her family and her people, just as Mordecai had charged her, for Esther obeyed the command of Mordecai as when she was brought up by him.
21 In those days, while Mordecai sat within the king's gate, two of the king's eunuchs, [1]Bigthan and Teresh, doorkeepers, became furious and sought to lay hands on King Ahasuerus.
22 So the matter became known to Mordecai, [a]who told Queen Esther, and Esther informed the king in Mordecai's name.
23 And when an inquiry was made into the matter, it was confirmed, and both were hanged on a gallows; and it was written in [a]the book of the chronicles in the presence of the king.

15 [a]Esth. 2:7; 9:29 [b]Esth. 5:2, 8
17 [a]Esth. 1:11
18 [a]Esth. 1:3 [1]Lit. *hand*
20 [a]Esth. 2:10
21 [1]*Bigthana,* Esth. 6:2
22 [a]Esth. 6:1, 2
23 [a]Esth. 6:1

Haman's Conspiracy Against the Jews

CHAPTER 3

3 After these things King Ahasuerus promoted Haman, the son of Hammedatha the [a]Agagite, and [b]advanced him and set his seat above all the princes who *were* with him.
2 And all the king's servants who *were* [a]within the king's gate bowed and paid homage to Haman, for so the king had commanded concerning him. But Mordecai [b]would not bow or pay homage.
3 Then the king's servants who *were* within the king's gate said to Mordecai, "Why do you transgress the [a]king's command?"
4 Now it happened, when they spoke to him daily and he would not listen to them, that they told *it* to Haman, to see whether Mordecai's words would stand; for *Mordecai* had told them that he *was* a Jew.
5 When Haman saw that Mordecai [a]did not bow or pay him homage, Haman was [b]filled with wrath.
6 But he disdained to lay hands on Mordecai alone, for they had told him of the people of Mordecai. Instead, Haman [a]sought to destroy all the Jews who *were* throughout the whole kingdom of Ahasuerus—the people of Mordecai.

1 [a]Num. 24:7 [b]Esth. 5:11
2 [a]Esth. 2:19, 21; 5:9 [b]Ps. 15:4
3 [a]Esth. 3:2
5 [a]Esth. 3:2; 5:9 [b]Dan. 3:19
6 [a]Ps. 83:4
7 [a]Esth. 9:24–26 [1]Lit. *from day to day and month to month* [2]LXX adds *to destroy the people of Mordecai in one day;* Vg. adds *the nation of the Jews should be destroyed* [3]So with MT, Vg.; LXX *and the lot fell on the fourteenth of the month*
8 [a]Acts 16:20, 21

ENCOUNTER *Note* — *Esth. 3:6*

God's Enemies

God's enemies will inevitably oppose God's people. Such conflict is unavoidable, because light and darkness do not mix.

7 In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, [a]they cast Pur (that *is,* the lot), before Haman [1]to determine the day and the [2]month, [3]until *it fell on the* twelfth *month,* which *is* the month of Adar.
8 Then Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the people in all the provinces of your kingdom; [a]their laws *are* different from all *other* people's, and they do not keep the king's laws. Therefore it *is* not fitting for the king to let them remain.
9 "If it pleases the king, let *a decree* be

2:16 This would have been December–January 479 B.C.
3:1 Haman was an Agagite, or a descendant of the Amalekites, the mortal enemies of the Israelites. King Saul, a Benjamite, lost his throne because of an Amalekite (1 Sam. 15).

written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring *it* into the king's treasuries."
10 So the king [a]took [b]his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the [c]enemy of the Jews.
11 And the king said to Haman, "The money and the people *are* given to you, to do with them as seems good to you."
12 [a]Then the king's scribes were called on the thirteenth day of the first month, and *a decree* was written according to all that Haman commanded—to the king's satraps, to the governors who *were* over each province, to the officials of all people, to every province [b]according to its script, and to every people in their language. [c]In the name of King Ahasuerus it was written, and sealed with the king's signet ring.
13 And the letters were [a]sent by couriers into all the king's provinces, to destroy, to kill, and to annihilate all the Jews, both young and old, little children and women, [b]in one day, on the thirteenth *day* of the twelfth month, which *is* the month of Adar, and [c]to plunder their [1]possessions.
14 [a]A copy of the document was to be issued as law in every province, being published for all people, that they should be ready for that day.
15 The couriers went out, hastened by the king's command; and the decree was proclaimed in [1]Shushan the [2]citadel. So the king and Haman sat down to drink, but [a]the city of Shushan was [3]perplexed.

Esther Agrees to Help the Jews

4 When Mordecai learned all that had happened, [1]he [a]tore his clothes and put on sackcloth [b]and ashes, and went out into the midst of the city. He [c]cried out with a loud and bitter cry.
2 He went as far as the front of the king's gate, for no one *might* enter the king's gate clothed with sackcloth.
3 And in every province where the king's command and decree arrived, *there was* great mourning among the Jews, with fasting, weeping, and wailing; and many lay in sackcloth and ashes.
4 So Esther's maids and eunuchs came and told her, and the queen was deeply distressed. Then she sent garments to clothe Mordecai and take his sackcloth away from him, but he would not accept *them.*
5 Then Esther called Hathach, *one* of the king's eunuchs whom he had appointed to attend her, and she gave him a command concerning Mordecai, to learn what and why this *was.*
6 So Hathach went out to Mordecai in the city square that *was* in front of the king's gate.
7 And Mordecai told him all that had happened to him, and [a]the sum of money that Haman had promised to pay into the king's treasuries to destroy the Jews.
8 He also gave him [a]a copy of the written decree for their destruction, which was given at [1]Shushan, that he might show it to Esther and explain it to her, and that he might command her to go in to the king to make supplication to him and plead before him for her people.
9 So Hathach returned and told Esther the words of Mordecai.
10 Then Esther spoke to Hathach, and gave him a command for Mordecai:
11 "All the king's servants and the people of the king's provinces know that any man or woman who goes into [a]the inner court to the king, who has not been called, [b]*he has* but one law: put *all* to death, except the one [c]to whom the king holds out the golden scepter, that he may live. Yet I myself have not been [d]called to go in to the king these thirty days."
12 So they told Mordecai Esther's words.
13 And Mordecai told *them* to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews.

10 [a]Gen. 41:42 [b]Esth. 8:2, 8 [c]Esth. 7:6
12 [a]Esth. 8:9 [b]Esth. 1:22 [c]Esth. 8:8–10
13 [a]Esth. 8:10, 14 [b]Esth. 8:12 [c]Esth. 8:11; 9:10 [1]LXX adds the text of the letter here
14 [a]Esth. 8:13, 14
15 [a]Esth. 8:15 [1]Or *Susa* [2]*palace* [3]*in confusion*

CHAPTER 4

1 [a]2 Sam. 1:11 [b]Josh. 7:6 [c]Gen. 27:34 [1]Lit. *Mordecai*

7 [a]Esth. 3:9
8 [a]Esth. 3:14, 15 [1]Or *Susa*
11 [a]Esth. 5:1; 6:4 [b]Dan. 2:9 [c]Esth. 5:2; 8:4 [d]Esth. 2:14

WORD*Study*

SACKCLOTH AND ASHES

Esth. 4:3 Replacing fine clothing with the most humble apparel and covering oneself with dust were acts of utter humility and dependency before God. The drastic change in one's outward appearance was also a sign to onlookers of a deeply serious situation. The hope was that others would see and sympathize with their plight, and that God would be moved to action.

3:10 A signet ring was a symbol of authority. It would be pressed into softened wax to make a royal seal on documents. Whoever possessed the ring carried the king's endorsement.

3:12 Ironically, this treacherous decree was written on the day before the Jewish Passover, which celebrated God's deliverance of the Israelites from oppression in Egypt.

3:15 While the king and the schemer sat to drink, the whole city was in turmoil over the sadistic decree. The Jewish people were only one of many minorities abiding in the city, and the others could not know who might be singled out next for extermination.

14 "For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for *such* a time as this?"

ENCOUNTER Note *Esth. 4:14*

Such a Time as This

God prepares you throughout your life for your next encounter with Him. Each step of faithfulness prepares you for His next assignment. Your current circumstances are the tools He will use for His next great work in and through your life.

15 Then Esther told *them* to reply to Mordecai:
16 "Go, gather all the Jews who are present in [1]Shushan, and fast for me; neither eat nor drink for [a]three days, night or day. My maids and I will fast likewise. And so I will go to the king, which *is* against the law; [b]and if I perish, I perish!"
17 So Mordecai went his way and did according to all that Esther commanded [1]him.

Esther's Banquet

5 Now it happened [a]on the third day that Esther put on *her* royal *robes* and stood in [b]the inner court of the king's palace, across from the king's house, while the king sat on his royal throne in the royal house, facing the entrance of the [1]house.
2 So it was, when the king saw Queen Esther standing in the court, *that* [a]she found favor in his sight, and [b]the king held out to Esther the golden scepter that *was* in his hand. Then Esther went near and touched the top of the scepter.
3 And the king said to her, "What do you wish, Queen Esther? What *is* your request? [a]It shall be given to you—up to half the kingdom!"
4 So Esther answered, "If it pleases the king, let the king and Haman come today to the banquet that I have prepared for him."
5 Then the king said, "Bring Haman quickly, that he may do as Esther has said." So the king and Haman went to the banquet that Esther had prepared.
6 At the banquet of wine [a]the king said to Esther, [b]"What *is* your petition? It shall be granted you. What *is* your request, up to half the kingdom? It shall be done!"
7 Then Esther answered and said, "My petition and request *is this:*
8 "If I have found favor in the sight of the king, and if it pleases the king to grant my petition and [1]fulfill my request, then let the king and Haman come to the [a]banquet which I will prepare for them, and tomorrow I will do as the king has said."

Haman's Plot Against Mordecai

9 So Haman went out that day [a]joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, and [b]that he did not stand or tremble before him, he was filled with indignation against Mordecai.
10 Nevertheless Haman [a]restrained himself and went home, and he sent and called for his friends and his wife Zeresh.
11 Then Haman told them of his great riches, [a]the multitude of his children, everything in which the king had promoted him, and how he had [b]advanced him above the officials and servants of the king.
12 Moreover Haman said, "Besides, Queen Esther invited no one but me to come in with the king to the banquet that she prepared; and tomorrow I am again invited by her, along with the king.
13 "Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate."
14 Then his wife Zeresh and all his friends said to him, "Let a [a]gallows[1] be made, [2]fifty cubits high, and in the morning [b]suggest to the king that Mordecai be hanged on it; then go merrily with the king to the banquet." And the thing pleased Haman; so he had [c]the gallows made.

ENCOUNTER Note *Esth. 5:14*

Fool's Folly

People reap what they sow. God, in His justice, may allow us to experience the very thing we wished upon others.

The King Honors Mordecai

6 That night [1]the king could not sleep. So one was commanded to bring [a]the

16 [a]Esth. 5:1 [b]Gen. 43:14 [1]Or *Susa*
17 [1]LXX adds a prayer of Mordecai here

CHAPTER 5
1 [a]Esth. 4:16 [b]Esth. 4:11; 6:4 [1]LXX adds many extra details in vv. 1, 2
2 [a][Prov. 21:1] [b]Esth. 4:11; 8:4
3 [a]Mark 6:23
6 [a]Esth. 7:2 [b]Esth. 9:12
8 [a]Esth. 6:14 [1]Lit. *to do*
9 [a][Job 20:5] [b]Esth. 3:5
10 [a]2 Sam. 13:22
11 [a]Esth. 9:7–10 [b]Esth. 3:1
14 [a]Esth. 7:9 [b]Esth. 6:4 [c]Esth. 7:10 [1]Lit. *tree* or *wood* [2]About 75 feet

CHAPTER 6
1 [a]Esth. 2:23; 10:2 [1]Lit. *the king's sleep fled away*

4:16 Arbitrary laws of governments never supersede God's commands to His people. Loyalty to God and His ways always takes priority.

6:1 Eastern Kings employed scribes to chronicle for posterity the significant events of their reign. The anecdotes would be both entertaining and instructive to the readers. The timing of this reading was God-ordained, not coincidental.

book of the records of the chronicles; and they were read before the king.
2 And it was found written that Mordecai had told of [1]Bigthana and Teresh, two of the king's eunuchs, the doorkeepers who had sought to lay hands on King Ahasuerus.
3 Then the king said, "What honor or dignity has been bestowed on Mordecai for this?" And the king's servants who attended him said, "Nothing has been done for him."
4 So the king said, "Who *is* in the court?" Now Haman had *just* entered [a]the outer court of the king's palace [b]to suggest that the king hang Mordecai on the gallows that he had prepared for him.
5 The king's servants said to him, "Haman is there, standing in the court." And the king said, "Let him come in."
6 So Haman came in, and the king asked him, "What shall be done for the man whom the king delights to honor?" Now Haman thought in his heart, "Whom would the king delight to honor more than [a]me?"
7 And Haman answered the king, "*For* the man whom the king delights to honor,
8 "let a royal robe be brought which the king has worn, and [a]a horse on which the king has ridden, which has a royal [1]crest placed on its head.
9 "Then let this robe and horse be delivered to the hand of one of the king's most noble princes, that he may array the man whom the king delights to honor. Then [1]parade him on horseback through the city square, [a]and proclaim before him: 'Thus shall it be done to the man whom the king delights to honor!' "
10 Then the king said to Haman, "Hurry, take the robe and the horse, as you have suggested, and do so for Mordecai the Jew who sits within the king's gate! Leave nothing undone of all that you have spoken."
11 So Haman took the robe and the horse, arrayed Mordecai and led him on horseback through the city square, and proclaimed before him, "Thus shall it be done to the man whom the king delights to honor!"
12 Afterward Mordecai went back to the king's gate. But Haman [a]hurried to his house, mourning [b]and with his head covered.
13 When Haman told his wife Zeresh and all his friends everything that had happened to him, his wise men and his wife Zeresh said to him, "If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against [a]him but will surely fall before him."
14 While they *were* still talking with him, the king's eunuchs came, and hastened to bring Haman to [a]the banquet which Esther had prepared.

Haman Hanged Instead of Mordecai

7 So the king and Haman went to dine with Queen Esther.
2 And on the second day, [a]at the banquet of wine, the king again said to Esther, "What *is* your petition, Queen Esther? It shall be granted you. And what *is* your request, up to half the kingdom? It shall be done!"
3 Then Queen Esther answered and said, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request.
4 "For we have been [a]sold, my people and I, to be destroyed, to be killed, and to be annihilated. Had we been sold as [b]male and female slaves, I would have held my tongue, although the enemy could never compensate for the king's loss."
5 So King Ahasuerus answered and said to Queen Esther, "Who is he, and where is he, who would dare presume in his heart to do such a thing?"
6 And Esther said, "The adversary and [a]enemy *is* this wicked Haman!" So Haman was terrified before the king and queen.
7 Then the king arose in his wrath from the banquet of wine *and went* into the palace garden; but Haman stood before Queen Esther, pleading for his life, for he saw that evil was determined against him by the king.
8 When the king returned from the palace garden to the place of the banquet of wine, Haman had fallen across [a]the couch where Esther *was*. Then the king said, "Will he also assault the queen while I *am* in the house?" As the

2 [1]*Bigthan,* Esth. 2:21
4 [a]Esth. 5:1 [b]Esth. 5:14
6 [a][Prov. 16:18; 18:12]
8 [a]1 Kin. 1:33 [1]*crown*
9 [a]Gen. 41:43 [1]Lit. *cause him to ride*
12 [a]2 Chr. 26:20 [b]2 Sam. 15:30
13 [a]Zech. 2:8
14 [a]Esth. 5:8

CHAPTER 7

2 [a]Esth. 5:6
4 [a]Esth. 3:9; 4:7 [b]Deut. 28:68
6 [a]Esth. 3:10
8 [a]Esth. 1:6

ENCOUNTER*Note* *Esth. 6:11*

God's Protection

It is always best to trust God for justice. God is far more thorough in dealing with sin than we could ever be. When we seek revenge, we act in God's place and cause more harm than good.

6:6 No one more than Haman so clearly and literally demonstrates Proverbs 16:18, "Pride goes before destruction and a haughty spirit before a fall."

7:2 "Up to half my kingdom." Although it implied a generous offer, this was most likely a figure of speech or a proverbial expression (Mark 6:23). No one would dare take him up on the offer.

word left the king's mouth, they [b]covered Haman's face.
9 Now [a]Harbonah, one of the eunuchs, said to the king, "Look! [b]The [1]gallows, fifty cubits high, which Haman made for Mordecai, who spoke [c]good on the king's behalf, is standing at the house of Haman." Then the king said, "Hang him on it!"
10 So [a]they [b]hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath subsided.

ENCOUNTER *Note* — *Esth. 7:10*

God's Judgment

God's judgment is thorough. God will hold even the most powerful rulers accountable to Him for their actions.

Esther Saves the Jews

8 On that day King Ahasuerus gave Queen Esther the house of Haman, the [a]enemy of the Jews. And Mordecai came before the king, for Esther had told [b]how he *was related* to her.
2 So the king took off [a]his signet ring, which he had taken from Haman, and gave it to Mordecai; and Esther appointed Mordecai over the house of Haman.
3 Now Esther spoke again to the king, fell down at his feet, and implored him with tears to counteract the evil of Haman the Agagite, and the scheme which he had devised against the Jews.
4 And [a]the king held out the golden scepter toward Esther. So Esther arose and stood before the king,
5 and said, "If it pleases the king, and if I have found favor in his sight and the thing *seems* right to the king and I am pleasing in his eyes, let it be written to revoke the [a]letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to annihilate the Jews who *are* in all the king's provinces.
6 "For how can I endure to see [a]the evil that will come to my people? Or how can I endure to see the destruction of my countrymen?"
7 Then King Ahasuerus said to Queen Esther and Mordecai the Jew, "Indeed, [a]I have given Esther the house of Haman, and they have hanged him on the gallows because he *tried to* lay his hand on the Jews.
8 "You yourselves write *a decree* concerning the Jews, [1]as you please, in the king's name, and seal *it* with the king's signet ring; for whatever is written in the king's name and sealed with the king's signet ring [a]no one can revoke."
9 [a]So the king's scribes were called at that time, in the third month, which *is* the month of Sivan, on the twenty-third *day;* and it was written, according to all that Mordecai commanded, to the Jews, the satraps, the governors, and the princes of the provinces [b]from India to Ethiopia, one hundred and twenty-seven provinces *in all,* to every province [c]in its own script, to every people in their own language, and to the Jews in their own script and language.
10 [a]And he wrote in the name of King Ahasuerus, sealed *it* with the king's signet ring, and sent letters by couriers on horseback, riding on royal horses [1]bred from swift steeds.
11 By these letters the king permitted the Jews who *were* in every city to [a]gather together and protect their lives—to [b]destroy, kill, and annihilate all the forces of any people or province that would assault them, *both* little children and women, and to plunder their possessions,
12 [a]on one day in all the provinces of King Ahasuerus, on the thirteenth *day* of the twelfth month, which *is* the month of [1]Adar.

ENCOUNTER *Note* — *Esth. 8:11, 12*

God Is Sovereign

Governments may seek to challenge God's cause, but no power can quash God's will. Even the most sinister forces must yield to almighty God.

13 [a]A copy of the document was to be issued as a decree in every province and published for all people, so that the Jews would be ready on that day to avenge themselves on their enemies.
14 The couriers who rode on royal horses went out, hastened and pressed on by the king's command. And the decree was issued in [1]Shushan the [2]citadel.
15 So Mordecai went out from the presence of the king in royal apparel of [1]blue and white, with a great crown of gold and a garment of fine linen and purple; and [a]the city of [2]Shushan rejoiced and was glad.
16 The Jews had [a]light and gladness, joy and honor.
17 And in every province and city,

[b]Job 9:24
9 [a]Esth. 1:10 [b]Esth. 5:14 [c]Esth. 6:2 [1]Lit. *tree* or *wood*
10 [a][Ps. 7:16; 94:23] [b]Dan. 6:24

CHAPTER 8

1 [a]Esth. 7:6 [b]Esth. 2:7, 15
2 [a]Esth. 3:10
4 [a]Esth. 4:11; 5:2
5 [a]Esth. 3:13
6 [a]Neh. 2:3
7 [a]Prov. 13:22
8 [1]Lit. *as is good in your eyes*
[a]Dan. 6:8, 12, 15
9 [a]Esth. 3:12 [b]Esth. 1:1 [c]Esth. 1:22; 3:12
10 [a]1 Kin. 21:8 [1]Lit. *sons of the swift horses*
11 [a]Esth. 9:2 [b]Esth. 9:10, 15, 16
12 [a]Esth. 3:13; 9:1 [1]LXX adds the text of the letter here
13 [a]Esth. 3:14, 15
14 [1]Or *Susa* [2]*palace*
15 [a]Prov. 29:2 [1]*violet* [2]Or *Susa*
16 [a]Ps. 97:11; 112:4

8:17 "Many people became Jews." Not only were the Jewish people's lives spared, but their numbers increased, their safety was secured, and they were empowered to defend themselves. This all resulted from quick thinking and faithful actions of a few people strategically placed by God.

wherever the king's command and decree came, the Jews had joy and gladness, a feast [a]and a holiday. Then many of the people of the land [b]became Jews, because [c]fear of the Jews fell upon them.

The Jews Destroy Their Tormentors

9 Now [a]in the twelfth month, that *is,* the month of Adar, on the thirteenth day, [b]*the time* came for the king's command and his decree to be executed. On the day that the enemies of the Jews had hoped to overpower them, the opposite occurred, in that the Jews themselves [c]overpowered those who hated them.
2 The Jews [a]gathered together in their cities throughout all the provinces of King Ahasuerus to lay hands on those who [b]sought their harm. And no one could withstand them, [c]because fear of them fell upon all people.
3 And all the officials of the provinces, the satraps, the governors, and all those doing the king's work, helped the Jews, because the fear of Mordecai fell upon them.
4 For Mordecai *was* great in the king's palace, and his fame spread throughout all the provinces; for this man Mordecai [a]became increasingly prominent.
5 Thus the Jews defeated all their enemies with the stroke of the sword, with slaughter and destruction, and did what they pleased with those who hated them.

ENCOUNTER *Note* *Esth. 9:5*

Victorious!

God's people often suffer at the hands of God's enemies. But if you are a child of God, He is your defender, protector, and avenger. You can confidently place your life in His hands.

6 And in [a]Shushan[1] the [2]citadel the Jews killed and destroyed five hundred men.
7 Also Parshandatha, Dalphon, Aspatha,
8 Poratha, Adalia, Aridatha,
9 Parmashta, Arisai, Aridai, and Vajezatha—
10 [a]the ten sons of Haman the son of Hammedatha, the enemy of the Jews—they killed; [b]but they did not lay a hand on the [1]plunder.
11 On that day the number of those who were killed in [1]Shushan the [2]citadel [3]was brought to the king.
12 And the king said to Queen Esther, "The Jews have killed and destroyed five hundred men in Shushan the citadel, and the ten sons of Haman. What have they done in the rest of the king's provinces? Now [a]what *is* your petition? It shall be granted to you. Or what *is* your further request? It shall be done."
13 Then Esther said, "If it pleases the king, let it be granted to the Jews who *are* in Shushan to do again tomorrow [a]according to today's decree, and let Haman's ten sons [b]be hanged on the gallows."
14 So the king commanded this to be done; the decree was issued in Shushan, and they hanged Haman's ten sons.
15 And the Jews who *were* in [1]Shushan [a]gathered together again on the fourteenth day of the month of Adar and killed three hundred men at Shushan; [b]but they did not lay a hand on the plunder.
16 The remainder of the Jews in the king's provinces [a]gathered together and protected their lives, had rest from their enemies, and killed seventy-five thousand of their enemies; [b]but they did not lay a hand on the plunder.
17 *This was* on the thirteenth day of the month of Adar. And on the fourteenth of [1]*the month* they rested and made it a day of feasting and gladness.

The Feast of Purim

18 But the Jews who *were* at [1]Shushan assembled together [a]on the thirteenth *day,* as well as on the fourteenth; and on the fifteenth of [2]*the month* they rested, and made it a day of feasting and gladness.
19 Therefore the Jews of the villages who dwelt in the unwalled towns celebrated the fourteenth day of the month of Adar [a]*with* gladness and feasting, [b]as a holiday, and for [c]sending presents to one another.
20 And Mordecai wrote these things and sent letters to all the Jews, near and far, who *were* in all the provinces of King Ahasuerus,
21 to establish among them that they should celebrate yearly the fourteenth and fifteenth days of the month of Adar,
22 as the days on which the Jews had rest from their enemies, as the month which was turned from sorrow to joy for them, and from mourning to a holiday; that they should make them days of feasting and joy, of [a]sending presents to one another and gifts to the [b]poor.
23 So the Jews accepted the custom which they had begun, as Mordecai had written to them,
24 because Haman, the son of Hamme-

17 [a]Esth. 9:19 [b]Ps. 18:43 [c]Gen. 35:5

CHAPTER 9

1 [a]Esth. 8:12 [b]Esth. 3:13 [c]2 Sam. 22:41
2 [a]Esth. 8:11; 9:15–18 [b]Ps. 71:13, 14 [c]Esth. 8:17
4 [a]2 Sam. 3:1
6 [a]Esth. 1:2; 3:15; 4:16 [1]Or *Susa* [2]*palace*
10 [a]Esth. 5:11; 9:7–10 [b]Esth. 8:11 [1]*spoil*
11 [1]Or *Susa* [2]*palace* [3]Lit. *came*
12 [a]Esth. 5:6; 7:2
13 [a]Esth. 8:11; 9:15 [b]2 Sam. 21:6, 9
15 [a]Esth. 8:11; 9:2 [b]Esth. 9:10 [1]Or *Susa*
16 [a]Esth. 9:2 [b]Esth. 8:11
17 [1]Lit. *it*
18 [a]Esth. 9:11, 15 [1]Or *Susa* [2]Lit. *it*
19 [a]Deut. 16:11, 14 [b]Esth. 8:16, 17 [c]Neh. 8:10, 12
22 [a]Neh. 8:10 [b][Deut. 15:7–11]

datha the Agagite, the enemy of all the Jews, [a]had plotted against the Jews to annihilate them, and had cast Pur (that *is,* the lot), to consume them and destroy them;
25 but [a]when [1]*Esther* came before the king, he commanded by letter that [2]this wicked plot which *Haman* had devised against the Jews should [b]return on his own head, and that he and his sons should be hanged on the gallows.
26 So they called these days Purim, after the name [1]Pur. Therefore, because of all the words of [a]this letter, what they had seen concerning this matter, and what had happened to them,
27 the Jews established and imposed it upon themselves and their descendants and all who would [a]join them, that without fail they should celebrate these two days every year, according to the written *instructions* and according to the *prescribed* time,
28 *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city, that these days of Purim should not fail *to be observed* among the Jews, and *that* the memory of them should not perish among their descendants.
29 Then Queen Esther, [a]the daughter of Abihail, with Mordecai the Jew, wrote with full authority to confirm this [b]second letter about Purim.
30 And *Mordecai* sent letters to all the Jews, to [a]the one hundred and twenty-seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,
31 to confirm these days of Purim at their *appointed* time, as Mordecai the Jew and Queen Esther had prescribed for them, and as they had decreed for themselves and their descendants concerning matters of their [a]fasting and lamenting.
32 So the decree of Esther confirmed these matters of Purim, and it was written in the book.

24 [a]Esth. 3:6, 7; 9:26
25 [a]Esth. 7: 4–10; 8:3; 9:13, 14 [b]Esth. 7:10 [1]Lit. *she* or *it* [2]Lit. *his*
26 [a]Esth. 9:20 [1]Lit. *Lot*
27 [a]Esth. 8:17
29 [a]Esth. 2:15 [b]Esth. 8:10; 9:20, 21
30 [a]Esth. 1:1
31 [a]Esth. 4:3, 16

Mordecai's Advancement

CHAPTER 10

10 And King Ahasuerus imposed tribute on the land and *on* [a]the islands of the sea.
2 Now all the acts of his power and his might, and the account of the greatness of Mordecai, [a]to which the king [1]advanced him, *are* they not written in the book of the [b]chronicles of the kings of Media and Persia?
3 For Mordecai the Jew *was* [a]second to King Ahasuerus, and was great among the Jews and well received by the multitude of his brethren, [b]seeking the good of his people and speaking peace to all his [1]countrymen.

1 [a]Is. 11:11; 24:15
2 [a]Esth. 8:15; 9:4 [b]Esth. 6:1 [1]Lit. *made him great*
3 [a]Gen. 41:40, 43, 44 [b]Neh. 2:10 [1]Lit. *seed.* LXX, Vg. add a dream of Mordecai here; Vg. adds six more chapters

ENCOUNTER *Note* — *Esth. 10:3*

Exalted

Our station in life is inconsequential as long as we are in God's hands. Where He puts us is His sovereign decision. Our role is to be a faithful servant with impeccable character. It is not our position but our God who gives us influence with others.

9:28 Purim, translated "lots" (as in casting lots), was instituted as an annual commemoration of God's gracious intervention that averted the massacre of His people in Persia. This celebration would serve as a poignant reminder of God's care for His people and as a warning to their enemies.

10:1 Tribute was a fixed sum of money, in the form of a tax, to be paid annually to the ruler.

THE BOOK OF JOB

INTRODUCTION

At times the book of Job has been mistakenly viewed as a gloomy and tedious portion of the Scriptures where men make long speeches on the nature of God and His response to evil. Yet it tackles some of life's crucial issues. Job may have lived in the region of Edom during the age of the Hebrew patriarchs Abraham, Isaac, and Jacob. He was both extremely righteous and enormously wealthy. While it was not considered unusual for a godly person to receive God's blessing, the fact that God allowed such an honorable man to suffer generated considerable discussion throughout the book. Job loses everything at the beginning of the story and is subsequently tormented by his wife and alleged friends as they all give him their advice. Finally God speaks. After this, nothing more needs to be said. God restores Job's fortunes, his health, and his family. Job receives a double blessing, and posterity is enriched with this poignant account of how one man's faithfulness glorified God.

SIGNIFICANCE

The Book of Job examines adversity from God's perspective. Job never knew why God allowed him to suffer, but that didn't matter to him. Job's unfaltering faith honored God in the heavenly court. This book addresses one of life's most troubling questions: Why do the wicked prosper and the righteous suffer? Few questions vex the thoughtful soul more than this one. Yet Job reveals that God *will* allow the righteous to endure affliction, although He will *never* forsake them. God's redemptive purposes far exceed our desire for comfort. A word from God must be sufficient—we don't need all the answers when we know God has them. The Book of Job indicates that Satan has no power over anyone except that which God allows him. Job's story portrays the pain that comes when friends are more concerned with being right than with being helpful. It also shows how the wisdom of people should point us to God's word but it should never replace it, regardless of how pious the advice may sound. Job's life paints a vivid picture of his faithful perseverance and of God's corresponding lovingkindness. Not only does God richly reward Job, but Job's life story provides an enduring encouragement to believers of every generation (Ezek. 14:14, James 5:11).

STRUCTURE

The book can be divided into several parts:
Introduction (1:1–12): Here we see the heavenly dialogue between God and Satan which sets the stage for Job to glorify God by his unwavering trust in Him.

Job's Suffering (1:13—2:10): God allows Satan to take away Job's wealth, family and health. Despite his wife's promptings, Job refuses to curse God.

Round One of Debates (2:11—14:22): Job's three friends, Eliphaz, Bildad and Zophar come to Job. First, Job laments his pathetic situation. Then, each of his three friends enters into debate with Job about the causes of his suffering. Job responds to each friend's speech.

Round Two of Debates (15:1—21:34): All three friends present further argument and Job again responds.

Round Three of Debates (22:1—28:28): Eliphaz and Bildad present further material but Zophar remains silent.

Job's Conclusion (29:1—31:40): Job rehearses his lifestyle and affirms his righteousness. He refuses to believe that his suffering is a result of his sin.

Elihu's Speeches (32:1—37:24): Elihu is a proud young man who grows frustrated at the older men's inability to convince Job of his sin, so he presents his own arguments.

God's Response (38:1—41:34): God speaks out of a whirlwind and challenges Job's credentials for judging the way He is ruling the universe.

Job's Repentance (42:1–6): Job repents of his rashness in questioning God.

Conclusion (42:7–17): God chastises Job's friends for their foolishness and blesses Job for his faithfulness.

ENCOUNTERING GOD THROUGH JOB

Everyone experiences suffering. The Book of Job is rich in material dealing with this universal plight. God's expressed pleasure with Job's life may challenge you to consider how your life glorifies God (1:8; 2:3). God may also speak to you through the way Job held tenaciously to his integrity even when those around him begged him to surrender it (2:9, 10). Perhaps you have brazenly questioned God's love, or power, or wisdom because of your own suffering. Like Job, you may learn that you have no basis for questioning God's rule in your life. God may demonstrate the incredible difference His word makes in your circumstances. Regardless of how difficult your life is, hearing from God changes everything (42:1–6). Maybe you will identify with Job's confession: "I have heard of You by the hearing of the ear, but now my eye sees You" (42:5). Through these pages God may encounter you in such a way that you experience Him in a deeply personal way.

Job and His Family in Uz

CHAPTER 1

1 THERE was a man [a]in the land of Uz, whose name *was* [b]Job; and that man was [c]blameless and upright, and one who [d]feared God and [1]shunned evil.
2 And seven sons and three daughters were born to him.
3 Also, his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the [1]people of the East.
4 And his sons would go and feast *in their* houses, each on his *appointed* day, and would send and invite their three sisters to eat and drink with them.
5 So it was, when the days of feasting had run their course, that Job would send and [1]sanctify them, and he would rise early in the morning [a]and offer burnt offerings *according to* the number of them all. For Job said, "It may be that my sons have sinned and [b]cursed[2] God in their hearts." Thus Job did regularly.

Satan Attacks Job's Character

6 Now [a]there was a day when the sons of God came to present themselves before the LORD, and [1]Satan also came among them.
7 And the LORD said to [1]Satan, "From where do you come?" So Satan answered the LORD and said, "From [a]going

1 [a]1 Chr. 1:17 [b]Ezek. 14:14, 20 [c]Gen. 6:9; 17:1 [d][Prov. 16:6] [1]Lit. *turned away from*
3 [1]Lit. *sons*
5 [a][Job 42:8] [b]1 Kin. 21:10, 13 [1]*consecrate* [2]Lit. *blessed,* but in an evil sense; cf. Job 1:11; 2:5, 9
6 [a]Job 2:1 [1]Lit. *the Adversary*
7 [a][1 Pet. 5:8] [1]Lit. *the Adversary*

CHARACTER*Study* — JOB — *Job 1:1*

Job's life provides powerful insight to some of life's most pressing questions. Job was not a Hebrew, but he lived in Uz, probably near Edom. He was extremely wealthy. He was also righteous and blameless before God (Job 1:1). God was so pleased with Job that He confidently held him up to Satan as one who could suffer yet remain faithful to God (Job 1:12; 2:6). Therefore, God allowed Satan to take everything away from Job but his life. Job's friends, Eliphaz, Bildad, and Zophar, along with Elihu, debated with Job about why people suffer. Job's unsympathetic friends, assuming that all suffering was a result of God's punishment for sin and that all blessing came from God's pleasure with those who were righteous, concluded that Job's suffering meant he must have sinned. Job's experience shows that God may allow the righteous to suffer and the wicked to prosper. Yet, in time the righteous will be rewarded and the wicked punished. Whereas Job's friends could not change his views, a word from God brought everything into focus (Job 40:3–5; 42:1–6). Job lived out his life never knowing how much glory he brought to God nor why God's will had required him to temporarily suffer.

1:1 Three people are named Uz in the Old Testament: a son of Aram (Gen. 10:23, 1 Chr. 1:17); a son of Milcah and Nahor (Gen. 22:21); a descendent of Esau (Gen. 36:28). Most likely the name came from the last of the three and indicated a region near Edom (Lam. 4:21).

1:2 Seven is the number that designates perfection. Job apparently had the "perfect family."

1:6 "Sons of God" were angels or some form of heavenly beings (Job 2:1; 1 Kin. 22:19, Ps. 89:5–7; 103:20; Dan. 7:9, 10).

to and fro on the earth, and from walking back and forth on it."
8 Then the LORD said to Satan, "Have you [1]considered My servant Job, that *there is* none like him on the earth, a blameless and upright man, one who fears God and [2]shuns evil?"
9 So Satan answered the LORD and said, "Does Job fear God for nothing?
10 [a]"Have You not [1]made a hedge around him, around his household, and around all that he has on every side? [b]You have blessed the work of his hands, and his possessions have increased in the land.
11 [a]"But now, stretch out Your hand and touch all that he has, and he will surely [b]curse[1] You to Your face!"
12 And the LORD said to Satan, "Behold, all that he has *is* in your [1]power; only do not lay a hand on his *person*." So Satan went out from the presence of the LORD.

Job Loses His Property and Children

13 Now there was a day [a]when his sons and daughters *were* eating and drinking wine in their oldest brother's house;
14 and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them,
15 "when the [1]Sabeans [2]raided *them* and took them away—indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!"
16 While he *was* still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants, and [1]consumed them; and I alone have escaped to tell you!"
17 While he *was* still speaking, another also came and said, "The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!"
18 While he *was* still speaking, another also came and said, [a]"Your sons and daughters *were* eating and drinking wine in their oldest brother's house,
19 "and suddenly a great wind came from [1]across the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!"
20 Then Job arose, [a]tore his robe, and shaved his head; and he [b]fell to the ground and worshiped.
21 And he said:

[a]"Naked I came from my mother's womb,
And naked shall I return there.
The LORD [b]gave, and the LORD has [c]taken away;
[d] Blessed be the name of the LORD."

8 [1]Lit. *set your heart on* [2]Lit. *turns away from*
10 [a]Ps. 34:7 [b][Prov. 10:22] [1]Protected him
11 [a]Job 2:5; 19:21 [b]Is. 8:21 [1]Lit. *bless,* but in an evil sense; cf. Job 1:5
12 [1]Lit. *hand*
13 [a][Eccl. 9:12]
15 [1]Lit. *Sheba;* cf. Job 6:19 [2]Lit. *fell upon*
16 [1]*destroyed*
18 [a]Job 1:4, 13
19 [1]LXX omits *across*
20 [a]Gen. 37:29, 34 [b][1 Pet. 5:6]
21 [a][Eccl. 5:15] [b][James 1:17] [c]Gen. 31:16 [d]Eph. 5:20
22 [a]Job 2:10

CHAPTER 2

1 [a]Job 1:6–8
2 [a]Job 1:7
3 [a]Job 1:1, 8

ENCOUNTER*Note* *Job 1:21*

A Relationship that Endures

The Lord gives blessings and He allows suffering. Our relationship with Him is not based on His gifts or His blessings but on His character and His love for us.

22 [a]In all this Job did not sin nor charge God with wrong.

Satan Attacks Job's Health

2 Again [a]there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.
2 And the LORD said to Satan, "From where do you come?" So [a]Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."
3 Then the LORD said to Satan, "Have you considered My servant Job, that *there is* none like him on the earth, [a]a

CHARACTER*Study* **SATAN** *Job 1:6*

The name "Satan" comes from the Hebrew and means "Adversary" or "Accuser." Originally an angel in heaven, Satan was apparently corrupted by pride (2 Pet. 2:4; Jude 6). The Book of Job depicts Satan as limited by time and space (Job 1:7). He is not all-powerful and can only act under the permissive will of God (Job 1:6–12). God sets limits on what Satan can do (Job 1:12; 2:6). Satan's chief tactics appear to be accusing and tempting. Yet scripture assures us that God will not allow us to be tempted beyond our endurance (1 Cor. 10:13). Ultimately Satan will be judged and exiled to an eternity in hell (Rev. 20:10).

1:15 Sabeans were nomads, descendents of Sheba, a grandson of Abraham (Gen. 25:2–3). They settled in southwestern Arabia (modern Yemen), and by King Solomon's time became the wealthy nation of the Queen of Sheba (1 Kin. 10:2, 2 Chr. 9:1).

1:16 For more references to the fire of God see Num. 11:1; 1 Kin. 18:38; 2 Kin. 1:10, 12, 14.

1:19 The "great wind" would have been a sirocco, a hot, sandy wind that blew at the beginning and end of summer.

blameless and upright man, one who fears God and shuns evil? And still he [b]holds fast to his integrity, although you incited Me against him, [c]to [1]destroy him without cause."
4 So Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life.
5 [a]"But stretch out Your hand now, and touch his [b]bone and his flesh, and he will surely [1]curse You to Your face!"
6 [a]And the LORD said to Satan, "Behold, he *is* in your hand, but spare his life."
7 So Satan went out from the presence of the LORD, and struck Job with painful boils [a]from the sole of his foot to the crown of his head.
8 And he took for himself a potsherd with which to scrape himself [a]while he sat in the midst of the ashes.
9 Then his wife said to him, "Do you still hold fast to your integrity? [1]Curse God and die!"

ENCOUNTER*Note* *Job 2:9*

Hold Fast

Circumstances will contrive to rob us of our righteousness. We must diligently hold on to God or we will lose our integrity.

10 But he said to her, "You speak as one of the foolish women speaks. [a]Shall we indeed accept good from God, and shall we not accept adversity?" [b]In all this Job did not [c]sin with his lips.

Job's Three Friends

11 Now when Job's three friends heard of all this adversity that had come upon him, each one came from his own place—Eliphaz the [a]Temanite, Bildad the [b]Shuhite, and Zophar the Naamathite. For they had made an appointment together to come [c]and mourn with him, and to comfort him.
12 And when they raised their eyes from afar, and did not recognize him, they lifted their voices and wept; and each one tore his robe and [a]sprinkled dust on his head toward heaven.
13 So they sat down with him on the ground [a]seven days and seven nights, and no one spoke a word to him, for they saw that *his* grief was very great.

[b]Job 27:5, 6 [c]Job 9:17 [1]Lit. *consume*
5 [a]Job 1:11 [b]Job 19:20 [1]Lit. *bless,* but in an evil sense; cf. Job 1:5
6 [a]Job 1:12
7 [a]Is. 1:6
8 [a]Ezek. 27:30
9 [1]Lit. *Bless,* but in an evil sense; cf. Job 1:5
10 [a]Job 1:21, 22 [b]Job 1:22 [c]Ps. 39:1
11 [a]Gen. 36:11 [b]Gen. 25:2 [c]Rom. 12:15
12 [a]Neh. 9:1
13 [a]Gen. 50:10

Job Deplores His Birth

3 After this Job opened his mouth and cursed the day of his *birth.*
2 And Job [1]spoke, and said:

3 "May[a] the day perish on which I was born,
And the night *in which* it was said,
'A male child is conceived.'

ENCOUNTER*Note* *Job 3:3*

Escape

In times of misery, we will be tempted to seek escape. Sometimes life may not even seem worth living. God may leave us in the midst of our circumstances for a time, but He will never abandon us.

4 May that day be darkness;
May God above not seek it,
Nor the light shine upon it.
5 May darkness and [a]the shadow of death claim it;
May a cloud settle on it;
May the blackness of the day terrify it.
6 *As for* that night, may darkness seize it;
May it not [1]rejoice among the days of the year,
May it not come into the number of the months.
7 Oh, may that night be barren!
May no joyful shout come into it!
8 May those curse it who curse the day,
Those [a]who are ready to arouse Leviathan.
9 May the stars of its morning be dark;
May it look for light, but *have* none,
And not see the [1]dawning of the day;
10 Because it did not shut up the doors of my *mother's* womb,
Nor hide sorrow from my eyes.

11 "Why[a] did I not die at birth?
Why did I *not* [1]perish when I came from the womb?
12 [a]Why did the knees receive me?
Or why the breasts, that I should nurse?
13 For now I would have lain still and been quiet,
I would have been asleep;
Then I would have been at rest

CHAPTER 3
2 [1]Lit. *answered*
3 [a]Jer. 20:14–18
5 [a]Jer. 13:16
6 [1]LXX, Syr., Tg., Vg. *be joined*
8 [a]Jer. 9:17
9 [1]*eyelids of the dawn*
11 [a]Job 10:18, 19 [1]*expire*
12 [a]Gen. 30:3

2:7 "Painful boils" is the same term used to describe the plague of boils in Egypt (Ex. 9:9–11). It was also a punishment for those who did not keep God's covenant (Deut. 28:35).

2:8 A "potsherd" was a broken piece of clay pottery.

2:11 Eliphaz was probably the oldest of Job's friends because he spoke first. He was from Teman in northern Edom (Gen. 36:4, 11). Bildad was from Shuah (Gen. 25:2, 1 Chr. 1:32). Zophar came from Naameh in northwest Arabia.

2:12 Dust is symbolic of mourning (Josh. 7:6; 2 Sam. 1:2; Ezek. 27:30; Mic. 1:10).

14 With kings and counselors of the earth,
Who [a]built ruins for themselves,
15 Or with princes who had gold,
Who filled their houses *with* silver;
16 Or *why* was I not hidden [a]like a stillborn child,
Like infants who never saw light?
17 There the wicked cease *from* troubling,
And there the [1]weary are at [a]rest.
18 *There* the prisoners [1]rest together;
[a]They do not hear the voice of the oppressor.
19 The small and great are there,
And the servant *is* free from his master.

20 "Why[a] is light given to him who is in misery,
And life to the [b]bitter of soul,
21 Who [a]long[1] for death, but it does not *come*,
And search for it more than [b]hidden treasures;
22 Who rejoice exceedingly,
And are glad when they can find the [a]grave?
23 *Why is light given* to a man whose way is hidden,
[a]And whom God has hedged in?
24 For my sighing comes before [1]I eat,
And my groanings pour out like water.
25 For the thing I greatly [a]feared has come upon me,
And what I dreaded has happened to me.
26 I am not at ease, nor am I quiet;
I have no rest, for trouble comes."

Eliphaz: Job Has Sinned

4 Then Eliphaz the Temanite answered and said:

2 "*If* one attempts a word with you, will you become weary?
But who can withhold himself from speaking?
3 Surely you have instructed many,
And you [a]have strengthened weak hands.
4 Your words have upheld him who was stumbling,
And you [a]have strengthened the [1]feeble knees;
5 But now it comes upon you, and you are weary;
It touches you, and you are troubled.

14 [a]Job 15:28
16 [a]Ps. 58:8
17 [a]Job 17:16 [1]Lit. *weary of strength*
18 [a]Job 39:7 [1]*are at ease*
20 [a]Jer. 20:18 [b]2 Kin. 4:27
21 [a]Rev. 9:6 [b]Prov. 2:4 [1]Lit. *wait*
22 [a]Job 7:15, 16
23 [a]Job 19:8
24 [1]Lit. *my bread*
25 [a][Job 9:28; 30:15]

CHAPTER 4

3 [a]Is. 35:3
4 [a]Is. 35:3 [1]Lit. *bending*

6 *Is* not [a]your reverence [b]your confidence?
And the integrity of your ways your hope?

7 "Remember now, [a]who *ever* perished being innocent?
Or where were the upright *ever* cut off?
8 Even as I have seen,
[a]Those who plow iniquity
And sow trouble reap the same.
9 By the blast of God they perish,
And by the breath of His anger they are consumed.
10 The roaring of the lion,
The voice of the fierce lion,
And [a]the teeth of the young lions are broken.
11 [a]The old lion perishes for lack of prey,
And the cubs of the lioness are scattered.

12 "Now a word was secretly brought to me,
And my ear received a whisper of it.
13 [a]In disquieting thoughts from the visions of the night,
When deep sleep falls on men,
14 Fear came upon me, and [a]trembling,
Which made all my bones shake.
15 Then a spirit passed before my face;
The hair on my body stood up.
16 It stood still,
But I could not discern its appearance.
A form *was* before my eyes;
There was silence;
Then I heard a voice *saying:*
17 'Can a mortal be more righteous than God?
Can a man be more pure than his Maker?

ENCOUNTER *Note* *Job 4:17*

More Righteous?

God is infinitely more righteous than we are. He is not obligated to justify His actions to us. His ways are perfect. Ours are not.

18 If He [a]puts no trust in His servants,
If He charges His angels with error,
19 How much more those who dwell in houses of clay,

6 [a]Job 1:1 [b]Prov. 3:26
7 [a][Ps. 37:25]
8 [a][Prov. 22:8]
10 [a]Ps. 58:6
11 [a]Ps. 34:10
13 [a]Job 33:15
14 [a]Hab. 3:16
18 [a]Job 15:15

3:12 "Knees" and "breasts" refer to the birthing process.

3:18 Here Job glamorizes death as a better alternative than continuing to live.

4:7 Eliphaz is upholding the "retribution doctrine," namely, that God always punishes the wicked and blesses the righteous.

4:12 Eliphaz sought to bolster his argument based on an alleged word from God in the night. Such visions must always be judged by God's written word.

Whose foundation is in the dust,
Who are crushed before a moth?
20 [a]They are broken in pieces from morning till evening;
They perish forever, with no one regarding.
21 Does not their own excellence go away?
They die, even without wisdom.'

Eliphaz: Job Is Chastened by God

5 "Call out now;
Is there anyone who will answer you?
And to which of the holy ones will you turn?
2 For wrath kills a foolish man,
And envy slays a simple one.
3 [a]I have seen the foolish taking root,
But suddenly I cursed his dwelling place.
4 His sons are [a]far from safety,
They are crushed in the gate,
And [b]*there is* no deliverer.
5 Because the hungry eat up his harvest,
[1]Taking it even from the thorns,
[2]And a snare snatches their [3]substance.
6 For affliction does not come from the dust,
Nor does trouble spring from the ground;
7 Yet man is [a]born to [1]trouble,
As the sparks fly upward.

8 "But as for me, I would seek God,
And to God I would commit my cause—
9 Who does great things, and unsearchable,
Marvelous things without number.
10 [a]He gives rain on the earth,
And sends waters on the fields.
11 [a]He sets on high those who are lowly,
And those who mourn are lifted to safety.
12 [a]He frustrates the devices of the crafty,
So that their hands cannot carry out their plans.
13 He catches the [a]wise in their own craftiness,
And the counsel of the cunning comes quickly upon them.
14 They meet with darkness in the daytime,
And grope at noontime as in the night.
15 But [a]He saves the needy from the sword,
From the mouth of the mighty,
And from their hand.
16 [a]So the poor have hope,
And injustice shuts her mouth.

17 "Behold,[a] happy *is* the man whom God corrects;
Therefore do not despise the chastening of the Almighty.

18 [a]For He bruises, but He binds up;
He wounds, but His hands make whole.
19 [a]He shall deliver you in six troubles,
Yes, in seven [b]no evil shall touch you.
20 [a]In famine He shall redeem you from death,
And in war from the [1]power of the sword.
21 [a]You shall be hidden from the scourge of the tongue,
And you shall not be afraid of destruction when it comes.
22 You shall laugh at destruction and famine,
And [a]you shall not be afraid of the [b]beasts of the earth.
23 [a]For you shall have a covenant with the stones of the field,
And the beasts of the field shall be at peace with you.
24 You shall know that your tent *is* in peace;
You shall visit your dwelling and find nothing amiss.

20 [a]Ps. 90:5, 6

CHAPTER 5

3 [a]Jer. 12:1–3
4 [a]Ps. 119:155 [b]Ps. 109:12
5 [1]LXX *They shall not be taken from evil men;* Vg. *And the armed man shall take him by violence* [2]LXX *The might shall draw them off;* Vg. *And the thirsty shall drink up their riches* [3]*wealth*
7 [a]Job 14:1 [1]*labor*
10 [a][Job 36:27–29; 37:6–11; 38:26]
11 [a]Ps. 113:7
12 [a]Neh. 4:15
13 [a][1 Cor. 3:19]
15 [a]Ps. 35:10
16 [a]1 Sam. 2:8
17 [a]Ps. 94:12
18 [a][1 Sam. 2:6, 7]
19 [a]Ps. 34:19; 91:3 [b]Ps. 91:10
20 [a]Ps. 33:19, 20; 37:19 [1]Lit. *hand*
21 [a]Ps. 31:20
22 [a]Ezek. 34:25 [b]Hos. 2:18
23 [a]Ps. 91:12

ENCOUNTER *Note* — *Job 5:17*

God's Discipline

God's correction turns us away from death and moves us toward abundant life. We should accept His discipline as the loving gift that it is.

WORD *Study* — ALMIGHTY

Job 5:17 "Almighty" is translated from the Hebrew *shaddai.* It is used forty eight times in the Old Testament, thirty-one of them in Job. It was the primary name of God known by the patriarchs (Gen. 17:1; 28:3; 35:11; 49:25). The name's original meaning may have been "All-Sufficient Lord," with rain or mountain imagery. It came to be translated as "Almighty." At times it is combined as *el shaddai,* "God Almighty" (Ex. 6:3).

5:7 "Sparks" is literally "the children of Resheph," the god of the underworld worshiped by the ancient Ugaritic people, who were related to the Canaanites.

25 You shall also know that [a]your
descendants *shall be* many,
And your offspring [b]like the grass
of the earth.
26 [a]You shall come to the grave at a full
age,
As a sheaf of grain ripens in its
season.
27 Behold, this we have [a]searched out;
It *is* true.
Hear it, and know for yourself."

Job: My Complaint Is Just

6 Then Job answered and said:

2 "Oh, that my grief were fully
weighed,
And my calamity laid with it on the
scales!
3 For then it would be heavier than
the sand of the sea—
Therefore my words have been
rash.
4 [a]For the arrows of the Almighty *are*
within me;
My spirit drinks in their poison;
[b]The terrors of God are arrayed
[c]against me.
5 Does the [a]wild donkey bray when it
has grass,
Or does the ox low over its fodder?
6 Can flavorless food be eaten
without salt?
Or is there *any* taste in the white of
an egg?
7 My soul refuses to touch them;
They *are* as loathsome food to me.

8 "Oh, that I might have my request,
That God would grant *me* the thing
that I long for!
9 That it would please God to crush
me,
That He would loose His hand and
[a]cut me off!
10 Then I would still have comfort;
Though in anguish I would exult,
He will not spare;
For [a]I have not concealed the words
of [b]the Holy One.

11 "What strength do I have, that I
should hope?
And what *is* my end, that I should
prolong my life?
12 *Is* my strength the strength of
stones?
Or is my flesh bronze?
13 *Is* my help not within me?
And is success driven from me?

25 [a]Ps. 112:2 [b]Ps. 72:16
26 [a][Prov. 9:11; 10:27]
27 [a]Ps. 111:2

CHAPTER 6

4 [a]Ps. 38:2 [b]Ps. 88:15, 16 [c]Job 30:15
5 [a]Job 39:5–8
9 [a]Job 7:16; 9:21; 10:1
10 [a]Acts 20:20 [b][Is. 57:15]

14 [a][Prov. 17:17] [1]Or *despairing*
15 [a]Ps. 38:11 [b]Jer. 15:18
19 [a]Gen. 25:15 [b]1 Kin. 10:1
20 [a]Jer. 14:3 [1]Lit. *ashamed*
21 [a]Job 13:4 [b]Ps. 38:11
27 [a]Ps. 57:6
29 [a]Job 17:10 [b]Job 27:5, 6; 34:5 [1]Lit. *is in it*

14 "To[a] him who is [1]afflicted, kindness
should be shown by his friend,
Even though he forsakes the fear of
the Almighty.
15 [a]My brothers have dealt deceitfully
like a brook,
[b]Like the streams of the brooks that
pass away,
16 Which are dark because of the ice,
And into which the snow vanishes.
17 When it is warm, they cease to
flow;
When it is hot, they vanish from
their place.
18 The paths of their way turn aside,
They go nowhere and perish.
19 The caravans of [a]Tema look,
The travelers of [b]Sheba hope for
them.
20 They are [a]disappointed[1] because
they were confident;
They come there and are confused.
21 For now [a]you are nothing,
You see terror and [b]are afraid.
22 Did I ever say, 'Bring *something* to
me'?
Or, 'Offer a bribe for me from your
wealth'?
23 Or, 'Deliver me from the enemy's
hand'?
Or, 'Redeem me from the hand of
oppressors'?

24 "Teach me, and I will hold my
tongue;
Cause me to understand wherein I
have erred.
25 How forceful are right words!
But what does your arguing prove?
26 Do you intend to rebuke *my* words,
And the speeches of a desperate
one, *which are* as wind?
27 Yes, you overwhelm the fatherless,
And you [a]undermine your friend.
28 Now therefore, be pleased to look at
me;
For I would never lie to your face.
29 [a]Yield now, let there be no injustice!
Yes, concede, my [b]righteousness
[1]still stands!

ENCOUNTER *Note* — *Job 6:29*

My Righteousness

Righteousness prevails under the scrutiny of others. When God builds integrity into your life, it will stand the test of time.

6:4 The arrows of the Lord represented His judgment (Deut. 32:23, 42; Ps. 38:1–2).

6:15 Job calls the men his "brothers," perhaps indicating the close relationship he once enjoyed with them.

6:19 Tema was in northern Arabia, and Sheba was in southwestern Arabia.

30 Is there injustice on my tongue?
Cannot my [1]taste discern the unsavory?

Job: My Suffering Is Comfortless

7 "*Is there* not [a]a time of hard service for man on earth?
Are not his days also like the days of a hired man?
2 Like a servant who [1]earnestly desires the shade,
And like a hired man who eagerly looks for his wages,
3 So I have been allotted [a]months of futility,
And wearisome nights have been appointed to me.
4 [a]When I lie down, I say, 'When shall I arise,
And the night be ended?'
For I have had my fill of tossing till dawn.
5 My flesh is [a]caked with worms and dust,
My skin is cracked and breaks out afresh.
6 "My[a] days are swifter than a weaver's shuttle,
And are spent without hope.
7 Oh, remember that [a]my life *is* a breath!
My eye will never again see good.
8 [a]The eye of him who sees me will see me no *more;*
While your eyes *are* upon me, I shall no longer *be.*
9 *As* the cloud disappears and vanishes away,
So [a]he who goes down to the grave does not come up.
10 He shall never return to his house,
[a]Nor shall his place know him anymore.
11 "Therefore I will [a]not restrain my mouth;
I will speak in the anguish of my spirit;
I will [b]complain in the bitterness of my soul.
12 *Am* I a sea, or a sea serpent,
That You set a guard over me?
13 [a]When I say, 'My bed will comfort me,
My couch will ease my complaint,'
14 Then You scare me with dreams
And terrify me with visions,
15 So that my soul chooses strangling
And death rather than [1]my body.
16 [a]I loathe *my life;*
I would not live forever.
[b]Let me alone,
For [c]my days *are but* [1]a breath.
17 "What[a] *is* man, that You should exalt him,
That You should set Your heart on him,
18 That You should [1]visit him every morning,
And test him every moment?

ENCOUNTER *Note* *Job 7:17, 18*

What Is Man?

Almighty God watches over us and is aware of all we do. We matter to Him. Such interest from the Almighty is beyond comprehension.

19 How long?
Will You not look away from me,
And let me alone till I swallow my saliva?
20 Have I sinned?
What have I done to You, [a]O watcher of men?
Why [b]have You set me as Your target,
So that I am a burden [1]to myself?
21 Why then do You not pardon my transgression,
And take away my iniquity?
For now I will lie down in the dust,
And You will seek me diligently,
But I *will* no longer *be.*"

Bildad: Job Should Repent

8 Then Bildad the Shuhite answered and said:
2 "How long will you speak these *things,*
And the words of your mouth *be like* a strong wind?
3 [a]Does God subvert judgment?
Or does the Almighty pervert justice?
4 If [a]your sons have sinned against Him,
He has cast them away [1]for their transgression.
5 [a]If you would earnestly seek God
And make your supplication to the Almighty,
6 If you *were* pure and upright,
Surely now He would [1]awake for you,

30 [1]*palate*

CHAPTER 7

1 [a][Job 14:5, 13, 14]
2 [1]Lit. *pants for*
3 [a][Job 15:31]
4 [a]Deut. 28:67
5 [a]Is. 14:11
6 [a]Job 9:25; 16:22; 17:11
7 [a]Ps. 78:39; 89:47
8 [a]Job 8:18; 20:9
9 [a]2 Sam. 12:23
10 [a]Ps. 103:16
11 [a]Ps. 39:1, 9 [b]1 Sam. 1:10
13 [a]Job 9:27
15 [1]Lit. *my bones*
16 [a]Job 10:1 [b]Job 14:6 [c]Ps. 62:9 [1]Without substance, futile
17 [a]Ps. 8:4; 144:3
18 [1]*attend to*
20 [a]Ps. 36:6 [b]Ps. 21:12 [1]So with MT, Tg., Vg.; LXX, Jewish tradition *to You*

CHAPTER 8

3 [a][Deut. 32:4]
4 [a]Job 1:5, 18, 19 [1]Lit. *into the hand of their transgression*
5 [a][Job 5:17–27; 11:13]
6 [1]*arise*

7:5 "Worms" are mentioned more in Job than any other book (Job 17:14; 21:26; 24:20).

7:12 Canaanite religions considered serpents to be gods and evil forces (Job 41:1; Ps. 104:26).

7:18 "Visit" here can have the sense of "examine."

8:3 Bildad's questions are quite similar to God's (Job 40:8).

8:4 In the theology of retribution, it was assumed that Job's children must have sinned if God allowed them to die.

And prosper your rightful dwelling place.
7 Though your beginning was small,
Yet your latter end would [a]increase abundantly.

8 "For[a] inquire, please, of the former age,
And consider the things discovered by their fathers;
9 For [a]we *were born* yesterday, and know [1]nothing,
Because our days on earth *are* a shadow.
10 Will they not teach you and tell you,
And utter words from their heart?

11 "Can the papyrus grow up without a marsh?
Can the reeds flourish without water?
12 [a]While it *is* yet green *and* not cut down,
It withers before any *other* plant.
13 So *are* the paths of all who [a]forget God;
And the hope of the [b]hypocrite shall perish,
14 Whose confidence shall be cut off,
And whose trust *is* [1]a spider's web.
15 [a]He leans on his house, but it does not stand.
He holds it fast, but it does not endure.
16 He grows green in the sun,
And his branches spread out in his garden.
17 His roots wrap around the rock heap,
And look for a place in the stones.
18 [a]If he is destroyed from his place,
Then *it* will deny him, *saying*, 'I have not seen you.'

19 "Behold, this is the joy of His way,
And [a]out of the earth others will grow.
20 Behold, [a]God will not [1]cast away the blameless,
Nor will He uphold the evildoers.
21 He will yet fill your mouth with laughing,
And your lips with [1]rejoicing.
22 Those who hate you will be [a]clothed with shame,
And the dwelling place of the wicked [1]will come to nothing."

7 [a]Job 42:12
8 [a]Deut. 4:32; 32:7
9 [a]Gen. 47:9 [1]Lit. *not*
12 [a]Ps. 129:6
13 [a]Ps. 9:17 [b]Job 11:20; 18:14; 27:8
14 [1]Lit. *a spider's house*
15 [a]Job 8:22; 27:18
18 [a]Job 7:10
19 [a]Ps. 113:7
20 [a]Job 4:7 [1]*reject*
21 [1]Lit. *shouts of joy*
22 [a]Ps. 35:26; 109:29 [1]Lit. *will not be*

ENCOUNTER Note — *Job 8:20*

Cast Away

God may permit the righteous to suffer. But He will never forsake them.

Job: There Is No Mediator

9 Then Job answered and said:

2 "Truly I know *it is* so,
But how can a [a]man be [b]righteous before God?
3 If one wished to [1]contend with Him,
He could not answer Him one time out of a thousand.
4 [a]*God is* wise in heart and mighty in strength.
Who has hardened *himself* against Him and prospered?
5 He removes the mountains, and they do not know
When He overturns them in His anger;
6 He [a]shakes the earth out of its place,
And its [b]pillars tremble;
7 He commands the sun, and it does not rise;
He seals off the stars;
8 [a]He alone spreads out the heavens,
And [1]treads on the [2]waves of the sea;
9 [a]He made [1]the Bear, Orion, and the Pleiades,
And the chambers of the south;
10 [a]He does great things past finding out,
Yes, wonders without number.

CHAPTER 9
2 [a][Job 4:17; 15:14–16] [b][Hab. 2:4]
3 [1]*argue*
4 [a]Job 36:5
6 [a]Heb. 12:26 [b]Job 26:11
8 [a]Ps. 104:2, 3 [1]*walks* [2]Lit. *heights*
9 [a]Amos 5:8 [1]Heb. *Ash, Kesil,* and *Kimah*
10 [a]Job 5:9
11 [a][Job 23:8, 9; 35:14]
12 [a][Is. 45:9] [1]Lit. *who can turn Him back?*
13 [a]Job 26:12 [1]Heb. *rahab*

ENCOUNTER Note — *Job 9:10*

Past Finding Out

God is constantly at work around you. Failing to recognize His activity does not negate this reality.

11 [a]If He goes by me, I do not see *Him;*
If He moves past, I do not perceive Him;
12 [a]If He takes away, [1]who can hinder Him?
Who can say to Him, 'What are You doing?'
13 God will not withdraw His anger,
[a]The allies of [1]the proud lie prostrate beneath Him.

8:7 Job's latter days did indeed become greater than his earlier life (Job 42:10–17).

8:22 Bildad did not realize that his prophetic words would apply to himself and his friends (Job 42:7).

9:3 Job considered his chances of successfully challenging God's charges against him as less than one in a thousand.

9:7 "Rise" could also be translated "shine."

9:13 "The proud" is *rahab* in Hebrew, the name for a primeval sea monster that symbolizes the chaos overcome by the creator God.

14 "How then can I answer Him,
And choose my words *to reason* with Him?
15 [a]For though I were righteous, I could not answer Him;
I would beg mercy of my Judge.
16 If I called and He answered me,
I would not believe that He was listening to my voice.
17 For He crushes me with a tempest,
And multiplies my wounds [a]without cause.
18 He will not allow me to catch my breath,
But fills me with bitterness.
19 If *it is a matter* of strength, indeed *He is* strong;
And if of justice, who will appoint my day *in* court?
20 Though I were righteous, my own mouth would condemn me;
Though I *were* blameless, it would prove me perverse.

21 "I am blameless, yet I do not know myself;
I despise my life.
22 It *is* all one *thing;*
Therefore I say, [a]'He destroys the blameless and the wicked.'
23 If the scourge slays suddenly,
He laughs at the plight of the innocent.
24 The earth is given into the hand of the wicked.
He covers the faces of its judges.
If it is not *He,* who else could it be?

25 "Now [a]my days are swifter than a runner;
They flee away, they see no good.
26 They pass by like [1]swift ships,
[a]Like an eagle swooping on its prey.
27 [a]If I say, 'I will forget my complaint,
I will put off my sad face and wear a smile,'
28 [a]I am afraid of all my sufferings;
I know that You [b]will not hold me innocent.
29 *If* I am condemned,
Why then do I labor in vain?
30 [a]If I wash myself with snow water,
And cleanse my hands with [1]soap,
31 Yet You will plunge me into the pit,
And my own clothes will [1]abhor me.

32 "For [a]*He is* not a man, as I *am,*
That I may answer Him,
And that we should go to court together.
33 [a]Nor is there any mediator between us,
Who may lay his hand on us both.
34 [a]Let Him take His rod away from me,
And do not let dread of Him terrify me.
35 *Then* I would speak and not fear Him,
But it is not so with me.

Job: I Would Plead with God

10 "My [a]soul loathes my life;
I will [1]give free course to my complaint,
[b]I will speak in the bitterness of my soul.
2 I will say to God, 'Do not condemn me;
Show me why You contend with me.
3 *Does it* seem good to You that You should oppress,
That You should despise the work of Your hands,
And smile on the counsel of the wicked?
4 Do You have eyes of flesh?
Or [a]do You see as man sees?
5 *Are* Your days like the days of a mortal man?
Are Your years like the days of a mighty man,
6 That You should seek for my iniquity
And search out my sin,
7 Although You know that I am not wicked,
And *there is* no one who can deliver from Your hand?

8 'Your[a] hands have made me and fashioned me,
An intricate unity;
Yet You would [b]destroy me.
9 Remember, I pray, [a]that You have made me like clay.
And will You turn me into dust again?
10 [a]Did You not pour me out like milk,
And curdle me like cheese,
11 Clothe me with skin and flesh,
And knit me together with bones and sinews?
12 You have granted me life and favor,
And Your care has preserved my spirit.

13 'And these *things* You have hidden in Your heart;
I know that this *was* with You:
14 If I sin, then [a]You mark me,
And will not acquit me of my iniquity.
15 If I am wicked, [a]woe to me;

15 [a]Job 10:15; 23:1–7
17 [a]Job 2:3
22 [a]Ezek. 21:3
25 [a]Job 7:6, 7
26 [a]Hab. 1:8
[1]Lit. *ships of reeds*
27 [a]Job 7:13
28 [a]Ps. 119:120
[b]Ex. 20:7
30 [a][Jer. 2:22]
[1]*Lye*
31 [1]*loathe*
32 [a][Is. 45:9]
33 [a][1 Sam. 2: 25]
34 [a]Job 13:20, 21

CHAPTER 10

1 [a]Job 7:16
[b]Job 7:11 [1]Lit. *leave on myself*
4 [a][1 Sam. 16:7]
8 [a]Ps. 119:73
[b][Job 9:22]
9 [a]Gen. 2:7
10 [a][Ps. 139: 14–16]
14 [a]Ps. 139:1
15 [a]Is. 3:11

9:33 Job recognized he had no mediator to plead his case before God (1 Tim. 2:5).

10:15 Keeping one's head lowered was a gesture of shame (Judg. 8:28, Lam. 2:10).

10:15 Although Job believes he is innocent, he still feels so ashamed he cannot raise his head.

[b]Even *if* I am righteous, I [1]cannot lift up my head.
I am full of disgrace;
[c]See my misery!
16 If *my head* is exalted,
[a]You hunt me like a fierce lion,
And again You show Yourself awesome against me.

ENCOUNTER Note Job 10:16

Opposing the Proud

God targets the pride in our lives because pride convinces us that we don't need Him. Such thinking is not only false, but it's dangerous; so God vigorously opposes it.

17 You renew Your witnesses against me,
And increase Your indignation toward me;
Changes and war are *ever* with me.
18 'Why[a] then have You brought me out of the womb?
Oh, that I had perished and no eye had seen me!
19 I would have been as though I had not been.
I would have been carried from the womb to the grave.
20 [a]Are not my days few?
Cease! [b]Leave me alone, that I may take a little comfort,
21 Before I go *to the place from which* I shall not return,
[a]To the land of darkness [b]and the shadow of death,
22 A land as dark as darkness *itself,*
As the shadow of death, without any order,
Where even the light *is* like darkness.' "

Zophar Urges Job to Repent

11 Then Zophar the Naamathite answered and said:
2 "Should not the multitude of words be answered?
And should [1]a man full of talk be vindicated?
3 Should your empty talk make men [1]hold their peace?
And when you mock, should no one rebuke you?
4 For you have said,
[a]'My doctrine *is* pure,
And I am clean in your eyes.'
5 But oh, that God would speak,
And open His lips against you,
6 That He would show you the secrets of wisdom!
For *they would* double *your* prudence.
Know therefore that [a]God [1]exacts from you
Less than your iniquity *deserves.*
7 "Can[a] you search out the deep things of God?
Can you find out the limits of the Almighty?

ENCOUNTER Note Job 11:7

Our Understanding

Why should we even think we could grasp the full extent of God's wisdom? His ways are beyond our capability to understand. We are but creatures; He is the Creator.

8 *They are* higher than heaven— what can you do?
Deeper than [1]Sheol— what can you know?
9 Their measure *is* longer than the earth
And broader than the sea.
10 "If[a] He passes by, imprisons, and gathers *to judgment,*
Then who can [1]hinder Him?
11 For [a]He knows deceitful men;
He sees wickedness also.
Will He not then consider *it?*
12 For an [a]empty-headed man will be wise,
When a wild donkey's colt is born a man.
13 "If you would [a]prepare your heart,
And [b]stretch out your hands toward Him;
14 If iniquity *were* in your hand, *and you* put it far away,
And [a]would not let wickedness dwell in your tents;
15 [a]Then surely you could lift up your face without spot;
Yes, you could be steadfast, and not fear;
16 Because you would [a]forget *your* misery,
And remember *it* as waters *that have* passed away,

[b][Job 9:12, 15] [c]Ps. 25:18 [1]Lit. *will not*
16 [a]Is. 38:13
18 [a]Job 3:11–13
20 [a]Ps. 39:5 [b]Job 7:16, 19
21 [a]Ps. 88:12 [b]Ps. 23:4

CHAPTER 11
2 [1]Lit. *a man of lips*
3 [1]*be silent*
4 [a]Job 6:30
6 [a][Ezra 9:13] [1]Lit. *forgets some of your iniquity for you*
7 [a][Eccl. 3:11]
8 [1]The abode of the dead
10 [a][Rev. 3:7] [1]*restrain*
11 [a][Ps. 10:14]
12 [a]Rom. 1:22
13 [a][1 Sam. 7:3] [b]Ps. 88:9
14 [a]Ps. 101:3
15 [a]Ps. 119:6
16 [a]Is. 65:16

10:16 Holding one's head high was a sign of pride and honor (Gen. 40:20; Ps. 27:6).

11:4 Job had not declared his doctrine to be "pure." Zophar is exaggerating his case.

11:13 Stretching out one's hands in worship was a posture of prayer and often indicated repentance (Ps. 88:9; 143:6; Is. 1:15; 1 Tim. 2:8).

17 And *your* life [a]would be brighter than noonday.
Though you were dark, you would be like the morning.
18 And you would be secure, because there is hope;
Yes, you would dig *around you*, and [a]take your rest in safety.
19 You would also lie down, and no one would make *you* afraid;
Yes, many would court your favor.
20 But [a]the eyes of the wicked will fail,
And they shall not escape,
And [b]their hope—[1]loss of life!"

Job Answers His Critics

12 Then Job answered and said:

2 "No doubt you *are* the people,
And wisdom will die with you!
3 But I have [1]understanding as well as you;
I *am* not [a]inferior to you.
Indeed, who does not *know* such things as these?
4 "I[a] am one mocked by his friends,
Who [b]called on God, and He answered him,
The just and blameless *who is* ridiculed.
5 A [1]lamp is despised in the thought of one who is at ease;
It is made ready for [a]those whose feet slip.
6 [a]The tents of robbers prosper,
And those who provoke God are secure—
In what God provides by His hand.
7 "But now ask the beasts, and they will teach you;
And the birds of the air, and they will tell you;
8 Or speak to the earth, and it will teach you;
And the fish of the sea will explain to you.
9 Who among all these does not know
That the hand of the LORD has done this,
10 [a]In whose hand *is* the [1]life of every living thing,
And the [b]breath of [2]all mankind?
11 Does not the ear test words
And the [1]mouth taste its food?
12 Wisdom *is* with aged men,
And with [1]length of days, understanding.
13 "With Him *are* [a]wisdom and strength,
He has counsel and understanding.
14 If [a]He breaks *a thing* down, it cannot be rebuilt;
If He imprisons a man, there can be no release.
15 If He [a]withholds the waters, they dry up;
If He [b]sends them out, they overwhelm the earth.
16 With Him *are* strength and prudence.
The deceived and the deceiver *are* His.
17 He leads counselors away plundered,
And makes fools of the judges.

ENCOUNTER *Note* — *Job 12:17*

God's Wisdom

God's wisdom infinitely exceeds our own. It is ludicrous for us to debate Him or to judge His actions.

18 He loosens the bonds of kings,
And binds their waist with a belt.
19 He leads [1]princes away plundered,
And overthrows the mighty.
20 [a]He deprives the trusted ones of speech,
And takes away the discernment of the elders.
21 [a]He pours contempt on princes,
And [1]disarms the mighty.
22 He [a]uncovers deep things out of darkness,
And brings the shadow of death to light.
23 [a]He makes nations great, and destroys them;
He [1]enlarges nations, and guides them.
24 He takes away the [1]understanding of the chiefs of the people of the earth,
And [a]makes them wander in a pathless wilderness.
25 [a]They grope in the dark without light,
And He makes them [b]stagger like a drunken *man.*

13 "Behold, my eye has seen all *this,*
My ear has heard and understood it.
2 [a]What you know, I also know;

17 [a]Is. 58:8, 10
18 [a]Lev. 26:5, 6
20 [a]Deut. 28:65 [b][Prov. 11:7] [1]Lit. *the breathing out of life*

CHAPTER 12

3 [a]Job 13:2 [1]Lit. *a heart*
4 [a]Job 21:3 [b]Ps. 91:15
5 [a]Prov. 14:2 [1]Or *disaster*
6 [a][Job 9:24; 21:6–16]
10 [a][Acts 17:28] [b]Job 27:3; 33:4 [1]Or *soul* [2]Lit. *all flesh of men*
11 [1]*palate*
12 [1]Long life
13 [a]Job 9:4; 36:5
14 [a]Job 11:10
15 [a][1 Kin. 8:35, 36] [b]Gen. 7:11–24
19 [1]Lit. *priests,* but not in a technical sense
20 [a]Job 32:9
21 [a]Ps. 107:40 [1]*loosens the belt of*
22 [a][1 Cor. 4:5]
23 [a]Is. 9:3; 26:15 [1]Lit. *spreads out*
24 [a]Ps. 107:4 [1]Lit. *heart*
25 [a]Job 5:14; 15:30; 18:18 [b]Ps. 107:27

CHAPTER 13

2 [a]Job 12:3

11:16 "Waters that have passed away" would be similar to the modern phrase, "water under the bridge."

12:7 "Beasts" is *behemoth* in Hebrew, meaning "cattle." It is transliterated as "behemoth" in Job 40:15.

12:8 "Speak" may also be translated "complain."

I *am* not inferior to you.
3 [a]But I would speak to the Almighty,
And I desire to reason with God.
4 But you forgers of lies,
[a]You *are* all worthless physicians.
5 Oh, that you would be silent,
And [a]it would be your wisdom!
6 Now hear my reasoning,
And heed the pleadings of my lips.
7 [a]Will you speak [1]wickedly for God,
And talk deceitfully for Him?
8 Will you show partiality for Him?
Will you contend for God?
9 Will it be well when He searches you out?
Or can you mock Him as one mocks a man?
10 He will surely rebuke you
If you secretly show partiality.
11 Will not His [1]excellence make you afraid,
And the dread of Him fall upon you?
12 Your platitudes *are* proverbs of ashes,
Your defenses are defenses of clay.

13 "Hold[1] your peace with me, and let me speak,
Then let come on me what *may!*
14 Why [a]do I take my flesh in my teeth,
And put my life in my hands?
15 [a]Though He slay me, yet will I trust Him.
[b]Even so, I will defend my own ways before Him.

ENCOUNTER *Note* *Job 13:15*

Absolute Trust

True faith in God does not depend on blessings or prosperity. Genuine, deep faith remains firm despite adversity.

16 He also *shall* be my salvation,
For a [a]hypocrite could not come before Him.
17 Listen carefully to my speech,
And to my declaration with your ears.
18 See now, I have prepared *my* case,
I know that I shall be [a]vindicated.
19 [a]Who *is* he *who* will contend with me?
If now I hold my tongue, I perish.

3 [a]Job 23:3; 31:35
4 [a]Job 6:21
5 [a]Prov. 17:28
7 [a]Job 27:4; 36:4 [1]*unrighteously*
11 [1]Lit. *exaltation*
13 [1]*Be silent*
14 [a]Job 18:4
15 [a]Ps. 23:4 [b]Job 27:5
16 [a]Job 8:13
18 [a][Rom. 8:34]
19 [a]Is. 50:8

Job's Despondent Prayer

20 "Only[a] two *things* do not do to me,
Then I will not hide myself from You:
21 [a]Withdraw Your hand far from me,
And let not the dread of You make me afraid.
22 Then call, and I will [a]answer;
Or let me speak, then You respond to me.
23 How many *are* my iniquities and sins?
Make me know my transgression and my sin.
24 [a]Why do You hide Your face,
And [b]regard me as Your enemy?
25 [a]Will You frighten a leaf driven to and fro?
And will You pursue dry stubble?
26 For You write bitter things against me,
And [a]make me inherit the iniquities of my youth.
27 [a]You put my feet in the stocks,
And watch closely all my paths.
You [1]set a limit for the [2]soles of my feet.

28 "*Man*[1] decays like a rotten thing,
Like a garment that is moth-eaten.

14 "Man *who is* born of woman
Is of few days and [a]full of [1]trouble.
2 [a]He comes forth like a flower and fades away;
He flees like a shadow and does not continue.
3 And [a]do You open Your eyes on such a one,
And [b]bring [1]me to judgment with Yourself?
4 Who [a]can bring a clean *thing* out of an unclean?
No one!
5 [a]Since his days *are* determined,
The number of his months *is* with You;
You have appointed his limits, so that he cannot pass.
6 [a]Look away from him that he may [1]rest,
Till [b]like a hired man he finishes his day.

7 "For there is hope for a tree,
If it is cut down, that it will sprout again,

20 [a]Job 9:34
21 [a]Ps. 39:10
22 [a]Job 9:16; 14:15
24 [a][Deut. 32:20] [b]Lam. 2:5
25 [a]Is. 42:3
26 [a]Job 20:11
27 [a]Job 33:11 [1]Lit. *inscribe a print* [2]Lit. *roots*
28 [1]Lit. *He*

CHAPTER 14

1 [a]Eccl. 2:23 [1]*turmoil*
2 [a]Job 8:9
3 [a]Ps. 8:4; 144:3 [b][Ps. 143:2] [1]LXX, Syr., Vg. *him*
4 [a][Ps. 51:2, 5, 10]
5 [a]Job 7:1; 21:21
6 [a]Ps. 39:13 [b]Job 7:1 [1]Lit. *cease*

13:3 Job's friends spoke dogmatically about things they did not understand. Job realized his real need was to hear from God. This was a time for prayer, not theological debate.

13:4 "Forger of lies" is literally "falsehood plasterers."

13:21 God's hand can either bring comfort or judgment (Neh. 2:8, 18; Ps. 139:5; Heb. 10:31).

14:1 "Man born of woman" means "everyone."

14:5 Job recognized that God had set limits on the human life span (Gen. 6:3; Ps. 90:10).

And that its tender shoots will not cease.
8 Though its root may grow old in the earth,
And its stump may die in the ground,
9 *Yet* at the scent of water it will bud
And bring forth branches like a plant.
10 But man dies and [1]is laid away;
Indeed he [2]breathes his last
And where *is* [a]he?
11 *As* water disappears from the sea,
And a river becomes parched and dries up,
12 So man lies down and does not rise.
[a]Till the heavens *are* no more,
They will not awake
Nor be roused from their sleep.

13 "Oh, that You would hide me in the grave,
That You would conceal me until Your wrath is past,
That You would appoint me a set time, and remember me!
14 If a man dies, shall he live *again?*
All the days of my hard service [a]I will wait,
Till my change comes.
15 [a]You shall call, and I will answer You;
You shall desire the work of Your hands.

ENCOUNTER *Note* *Job 14:15*

You Shall Call

When God calls, will you recognize His voice and answer Him?

16 For now [a]You number my steps,
But do not watch over my sin.
17 [a]My transgression *is* sealed up in a bag,
And You [1]cover my iniquity.

18 "But *as* a mountain falls *and* crumbles away,
And *as* a rock is moved from its place;
19 *As* water wears away stones,
And as torrents wash away the soil of the earth;
So You destroy the hope of man.
20 You prevail forever against him, and he passes on;
You change his countenance and send him away.
21 His sons come to honor, and [a]he does not know *it;*
They are brought low, and he does not perceive *it*.
22 But his flesh will be in pain over it,
And his soul will mourn over it."

Eliphaz Accuses Job of Folly

15 Then [a]Eliphaz the Temanite answered and said:

2 "Should a wise man answer with empty knowledge,
And fill [1]himself with the east wind?
3 Should he reason with unprofitable talk,
Or by speeches with which he can do no good?
4 Yes, you cast off fear,
And restrain [1]prayer before God.
5 For your iniquity teaches your mouth,
And you choose the tongue of the crafty.
6 [a]Your own mouth condemns you, and not I;
Yes, your own lips testify against you.

7 "*Are* you the first man *who* was born?
[a]Or were you made before the hills?
8 [a]Have you heard the counsel of God?
Do you limit wisdom to yourself?
9 [a]What do you know that we do not know?
What do you understand that *is* not in us?
10 [a]Both the gray-haired and the aged *are* among us,
Much older than your father.
11 *Are* the consolations of God too small for you,
And the word *spoken* [1]gently with you?
12 Why does your heart carry you away,
And [1]what do your eyes wink at,
13 That you turn your spirit against God,
And let *such* words go out of your mouth?

14 "What[a] *is* man, that he could be pure?
And *he who is* born of a woman, that he could be righteous?
15 [a]If *God* puts no trust in His saints,
And the heavens are not pure in His sight,

10 [a]Job 10:21, 22 [1]*lies prostrate* [2]*expires*
12 [a][Is. 51:6; 65:17; 66:22]
14 [a]Job 13:15
15 [a]Job 13:22
16 [a]Prov. 5:21
17 [a]Deut. 32: 32–34 [1]Lit. *plaster over*
21 [a]Eccl. 9:5

CHAPTER 15
1 [a]Job 4:1
2 [1]Lit. *his belly*
4 [1]*meditation* or *complaint*
6 [a][Luke 19:22]
7 [a]Prov. 8:25
8 [a]Rom. 11:34
9 [a]Job 12:3; 13:2
10 [a]Job 8:8–10; 12:12; 32:6, 7
11 [1]Or *a secret thing*
12 [1]Or *why do your eyes flash*
14 [a]Prov. 20:9
15 [a]Job 4:18; 25:5

14:14 A change follows death: resurrection life (John 11:23–26, 1 Cor. 15).
15:13 "Spirit" can also be translated "temper" or "anger."
15:15 "Saints" means "holy ones."

16 [a]How much less man, *who is*
abominable and filthy,
[b]Who drinks iniquity like water!

17 "I will tell you, hear me;
What I have seen I will declare,
18 What wise men have told,
Not hiding *anything received* [a]from
their fathers,
19 To whom alone the [1]land was given,
And [a]no alien passed among them:
20 The wicked man writhes with pain
all *his* days,
[a]And the number of years is hidden
from the oppressor.
21 [1]Dreadful sounds *are* in his ears;
[a]In prosperity the destroyer comes
upon him.
22 He does not believe that he will
[a]return from darkness,
For a sword is waiting for him.
23 He [a]wanders about for bread,
saying, 'Where *is it?*'
He knows [b]that a day of darkness is
ready at his hand.
24 Trouble and anguish make him
afraid;
They overpower him, like a king
ready for [1]battle.
25 For he stretches out his hand
against God,
And acts defiantly against the
Almighty,
26 Running stubbornly against Him
With his strong, embossed shield.

27 "Though[a] he has covered his face
with his fatness,
And made *his* waist heavy with fat,
28 He dwells in desolate cities,
In houses which no one inhabits,
Which are destined to become
ruins.
29 He will not be rich,
Nor will his wealth [a]continue,
Nor will his possessions overspread
the earth.
30 He will not depart from darkness;
The flame will dry out his branches,
And [a]by the breath of His mouth he
will go away.
31 Let him not [a]trust in futile *things,*
deceiving himself,
For futility will be his reward.
32 It will be accomplished [a]before his
time,
And his branch will not be green.
33 He will shake off his unripe grape
like a vine,
And cast off his blossom like an
olive tree.
34 For the company of hypocrites *will*
be barren,
And fire will consume the tents of
bribery.
35 [a]They conceive trouble and bring
forth futility;
Their womb prepares deceit."

Job Reproaches His Pitiless Friends

16 Then Job answered and said:

2 "I have heard many such things;
[a]Miserable[1] comforters *are* you all!
3 Shall [1]words of wind have an end?
Or what provokes you that you
answer?
4 I also could speak as you *do,*
If your soul were in my soul's place.
I could heap up words against you,
And [a]shake my head at you;
5 *But* I would strengthen you with my
mouth,
And the comfort of my lips would
relieve *your grief.*

6 "Though I speak, my grief is not
relieved;
And *if* I remain silent, how am I
eased?
7 But now He has [a]worn me out;
You [b]have made desolate all my
company.
8 You have shriveled me up,
And it is a [a]witness *against me;*
My leanness rises up against me
And bears witness to my face.
9 [a]He tears *me* in His wrath, and hates
me;
He gnashes at me with His teeth;
[b]My adversary sharpens His gaze on
me.
10 They [a]gape at me with their mouth,
They [b]strike me reproachfully on
the cheek,
They gather together against me.
11 God [a]has delivered me to the
ungodly,
And turned me over to the hands of
the wicked.
12 I was at ease, but He has [a]shattered
me;

16 [a]Ps. 14:3; 53:3 [b]Prov. 19:28
18 [a]Job 8:8; 20:4
19 [a]Joel 3:17 [1]Or *earth*
20 [a]Ps. 90:12
21 [a]1 Thess. 5:3 [1]*Terrifying*
22 [a]Job 14:10–12
23 [a]Ps. 59:15; 109:10 [b]Job 18:12
24 [1]*attack*
27 [a]Ps. 17:10; 73:7; 119:70
29 [a]Job 20:28; 27:16, 17
30 [a]Job 4:9
31 [a]Is. 59:4
32 [a]Job 22:16
35 [a]Is. 59:4

CHAPTER 16

2 [a]Job 13:4; 21:34 [1]*Troublesome*
3 [1]Empty words
4 [a]Ps. 22:7; 109:25
7 [a]Job 7:3 [b]Job 16:20; 19:13–15
8 [a]Job 10:17
9 [a]Hos. 6:1 [b]Job 13:24; 33:10
10 [a]Ps. 22:13; 35:21 [b]Lam. 3:30
11 [a]Job 1:15, 17
12 [a]Job 9:17

ENCOUNTER*Note* *Job 15:31*

Futile Things

When we trust in anyone or anything other than God, we set ourselves up for certain disappointment.

15:34 "Fire" uses the same word as the one used for the fire that devoured Job's sheep and servants. Eliphaz was implying that Job's children died from God's judgment on sin (Job 1:16).

16:2 "Miserable comforters" describes Job's summary of his friends and their efforts.

16:10 "Gape" may refer to passersby who stared at the famed Job in his humiliated condition.

He also has taken *me* by my neck,
and shaken me to pieces;
He has [b]set me up for His target,
13 His archers surround me.
He pierces my [1]heart and does not pity;
He pours out my gall on the ground.

ENCOUNTER*Note* *Job 16:12, 13*

Shattered

It is dangerous to rely on our own security or prosperity. Both can vanish in an instant. We are much wiser to fasten our confidence on the Lord.

14 He breaks me with wound upon wound;
He runs at me like a [1]warrior.
15 "I have sewn sackcloth over my skin,
And [a]laid my [1]head in the dust.
16 My face is [1]flushed from weeping,
And on my eyelids *is* the shadow of death;
17 Although no violence *is* in my hands,
And my prayer *is* pure.
18 "O earth, do not cover my blood,
And [a]let my cry have no *resting* place!
19 Surely even now [a]my witness *is* in heaven,
And my evidence *is* on high.
20 My friends scorn me;
My eyes pour out *tears* to God.
21 [a]Oh, that one might plead for a man with God,
As a man *pleads* for his [1]neighbor!
22 For when a few years are finished,
I shall [a]go the way of no return.

Job Prays for Relief

17 "My spirit is broken,
My days are extinguished,
[a]The grave *is ready* for me.
2 *Are* not mockers with me?
And does not my eye [1]dwell on their [a]provocation?
3 "Now put down a pledge for me with Yourself.
Who *is* he *who* [a]will shake hands with me?
4 For You have hidden their heart from [a]understanding;
Therefore You will not exalt *them.*
5 He who speaks flattery to *his* friends,
Even the eyes of his children will [a]fail.
6 "But He has made me [a]a byword of the people,
And I have become one in whose face men spit.
7 [a]My eye has also grown dim because of sorrow,
And all my members *are* like shadows.
8 Upright *men* are astonished at this,
And the innocent stirs himself up against the hypocrite.
9 Yet the righteous will hold to his [a]way,
And he who has [b]clean hands will be stronger and stronger.

ENCOUNTER*Note* *Job 17:9*

Moral Purity

Those who strive to be morally pure will please God and enjoy His favor. They will experience an increasing measure of spiritual power.

10 "But please, [a]come back again, [1]all of you,
For I shall not find *one* wise *man* among you.
11 [a]My days are past,
My purposes are broken off,
Even the [1]thoughts of my heart.
12 They change the night into day;
'The light *is* near,' *they say,* in the face of darkness.
13 If I wait *for* the grave *as* my house,
If I make my bed in the darkness,
14 If I say to corruption, 'You *are* my father,'
And to the worm, 'You *are* my mother and my sister,'
15 Where then *is* my [a]hope?
As for my hope, who can see it?
16 *Will* they go down [a]to the gates of [1]Sheol?
Shall *we have* [b]rest together in the dust?"

[b]Job 7:20
13 [1]Lit. *kidneys*
14 [1]Vg. *giant*
15 [a]Ps. 7:5 [1]Lit. *horn*
16 [1]Lit. *red*
18 [a][Ps. 66:18]
19 [a]Rom. 1:9
21 [a]Job 31:35 [1]*friend*
22 [a]Eccl. 12:5

CHAPTER 17

1 [a]Ps. 88:3, 4
2 [a]Job 12:4; 17:6; 30:1, 9; 34:7 [1]Lit. *lodge*
3 [a]Prov. 6:1; 17:18; 22:26
4 [a]Job 12:20; 32:9
5 [a]Job 11:20
6 [a]Job 30:9
7 [a]Ps. 6:7; 31:9
9 [a]Prov. 4:18 [b]Ps. 24:4
10 [a]Job 6:29 [1]So with some Heb. mss., LXX, Syr., Vg.; MT, Tg. *all of them*
11 [a]Job 7:6 [1]*desires*
15 [a]Job 7:6; 13:15; 14:19; 19:10
16 [a]Jon. 2:6 [b]Job 3:17–19; 21:33 [1]The abode of the dead

16:18 To "cover blood" was to conceal a crime.

16:19 "My witness is in heaven" signifies Job's understanding that his right standing with God would ultimately be decided by God's impartial and accurate accounting of his life.

16:21 Interceding for others is an idea we see again in the New Testament (Heb. 7:25, 1 John 2:1).

17:1 Job's spirit was broken. Seeking to justify himself before God and his friends was totally exhausting.

17:3 A "pledge" indicates Job's request for God to put up bail for him. Job is looking for some sign of God's confidence in him.

17:16 "Gates" could also be translated "bars."

Bildad: The Wicked Are Punished

18 Then [a]Bildad the Shuhite answered and said:

2 "How long *till* you put an end to words?
Gain understanding, and afterward we will speak.
3 Why are we counted [a]as beasts,
And regarded as stupid in your sight?
4 [a]You[1] who tear yourself in anger,
Shall the earth be forsaken for you?
Or shall the rock be removed from its place?
5 "The[a] light of the wicked indeed goes out,
And the flame of his fire does not shine.
6 The light is dark in his tent,
[a]And his lamp beside him is put out.
7 The steps of his strength are shortened,
And [a]his own counsel casts him down.
8 For [a]he is cast into a net by his own feet,
And he walks into a snare.
9 The net takes *him* by the heel,
And [a]a snare lays hold of him.
10 A noose *is* hidden for him on the ground,
And a trap for him in the road.
11 [a]Terrors frighten him on every side,
And drive him to his feet.
12 His strength is starved,
And [a]destruction *is* ready at his side.
13 It devours patches of his skin;
The firstborn of death devours his [1]limbs.
14 He is uprooted from [a]the shelter of his tent,
And they parade him before the king of terrors.
15 They dwell in his tent *who are* none of his;
Brimstone is scattered on his dwelling.
16 [a]His roots are dried out below,
And his branch withers above.
17 [a]The memory of him perishes from the earth,
And he has no name [1]among the renowned.
18 [1]He is driven from light into darkness,
And chased out of the world.
19 [a]He has neither son nor posterity among his people,
Nor any remaining in his dwellings.
20 Those [1]in the west are astonished [a]at his day,
As those [2]in the east are frightened.
21 Surely such *are* the dwellings of the wicked,
And this *is* the place *of him who* [a]does not know God."

CHAPTER 18
1 [a]Job 8:1
3 [a]Ps. 73:22
4 [a]Job 13:14 [1]Lit. *one who tears his soul*
5 [a]Prov. 13:9; 20:20; 24:20
6 [a]Job 21:17
7 [a]Job 5:12, 13; 15:6
8 [a]Job 22:10
9 [a]Job 5:5
11 [a]Jer. 6:25
12 [a]Job 15:23
13 [1]*parts*
14 [a]Job 11:20
16 [a]Job 29:19
17 [a][Ps. 34:16] [1]Lit. *before the outside,* i.e., the distinguished or famous
18 [1]Or *They drive him*
19 [a]Is. 14:22
20 [a]Ps. 37:13 [1]Lit. *who came after* [2]Lit. *who have gone before*
21 [a]Jer. 9:3

CHAPTER 19
3 [1]*shamed* or *disgraced* [2]A Jewish tradition *make yourselves strange to me*
5 [a]Ps. 35:26; 38:16; 55:12, 13
6 [a]Job 16:11
7 [1]*violence*
8 [a]Job 3:23 [1]*walled off my way*
9 [a]Ps. 89:44
10 [a]Job 17: 14–16
11 [a]Job 13:24; 33:10

ENCOUNTER *Note* — *Job 18:21*

Knowledge of God

Apart from knowing God, life is full of uncertainty. Our security in unstable times is our relationship with God.

Job Trusts in His Redeemer

19 Then Job answered and said:

2 "How long will you torment my soul,
And break me in pieces with words?
3 These ten times you have [1]reproached me;
You are not ashamed *that* you [2]have wronged me.
4 And if indeed I have erred,
My error remains with me.
5 If indeed you [a]exalt *yourselves* against me,
And plead my disgrace against me,
6 Know then that [a]God has wronged me,
And has surrounded me with His net.
7 "If I cry out concerning [1]wrong, I am not heard.
If I cry aloud, *there is* no justice.
8 [a]He has [1]fenced up my way, so that I cannot pass;
And He has set darkness in my paths.
9 [a]He has stripped me of my glory,
And taken the crown *from* my head.
10 He breaks me down on every side,
And I am gone;
My [a]hope He has uprooted like a tree.
11 He has also kindled His wrath against me,
And [a]He counts me as *one* of His enemies.
12 His troops come together
And build up their road against me;
They encamp all around my tent.

18:2 "Gain understanding" is an insult from Bildad, implying it is pointless to discuss these issues with Job until he gains more wisdom first.

18:14 "King of terrors" may be death, or perhaps Satan.

18:20 "Day" may be translated "fate."

19:2 "Break me in pieces with words" reflects the devastating power of words, especially to those in vulnerable positions (Eph. 4:29).

13 "He[a] has removed my brothers far
from me,
And my acquaintances are
completely estranged from me.
14 My relatives have failed,
And my close friends have forgotten
me.
15 Those who dwell in my house, and
my maidservants,
Count me as a stranger;
I am an alien in their sight.
16 I call my servant, but he gives no
answer;
I beg him with my mouth.
17 My breath is offensive to my wife,
And I am [1]repulsive to the children
of my own body.
18 Even [a]young children despise me;
I arise, and they speak against me.
19 [a]All my close friends abhor me,
And those whom I love have turned
against me.
20 [a]My bone clings to my skin and to
my flesh,
And I have escaped by the skin of
my teeth.

21 "Have pity on me, have pity on me,
O you my friends,
For the hand of God has struck
me!
22 Why do you [a]persecute me as God
does,
And are not satisfied with my flesh?

23 "Oh, that my words were written!
Oh, that they were inscribed in a
book!
24 That they were engraved on a rock
With an iron pen and lead, forever!
25 For I know *that* my [a]Redeemer lives,
And He shall stand at last on the
earth;

ENCOUNTER *Note* *Job 19:25*

The Redeemer

Everything else in our lives may be lost, but our Redeemer cannot be taken from us. Even in our darkest times, this truth gives us hope.

26 And after my skin is [1]destroyed,
this *I know*,
That [a]in my flesh I shall see God,
27 Whom I shall see for myself,
And my eyes shall behold, and not
another.
How my [1]heart yearns within me!

13 [a]Ps. 31:11; 38:11; 69:8; 88:8, 18
17 [1]Lit. *strange*
18 [a]2 Kin. 2:23
19 [a]Ps. 38:11; 55:12, 13
20 [a]Ps. 102:5
22 [a]Ps. 69:26
25 [a]1Cor. 1:30; Gal. 3:13; Heb. 9:12
26 [a][Ps. 17:15] [1]Lit. *struck off*
27 [1]Lit. *kidneys*

28 If you should say, 'How shall we
persecute him?'—
Since the root of the matter is found
in me,
29 Be afraid of the sword for
yourselves;
For wrath *brings* the punishment of
the sword,
That you may know *there is* a
judgment."

Zophar's Sermon on the Wicked Man

20 Then [a]Zophar the Naamathite answered and said:

2 "Therefore my anxious thoughts
make me answer,
Because of the turmoil within me.
3 I have heard the rebuke [1]that
reproaches me,
And the spirit of my understanding
causes me to answer.

4 "Do you *not* know this of [a]old,
Since man was placed on earth,
5 [a]That the triumphing of the wicked
is short,
And the joy of the hypocrite is *but*
for a [b]moment?
6 [a]Though his haughtiness mounts up
to the heavens,
And his head reaches to the clouds,
7 *Yet* he will perish forever like his
own refuse;
Those who have seen him will say,
'Where is he?'
8 He will fly away [a]like a dream, and
not be found;
Yes, he [b]will be chased away like a
vision of the night.
9 The eye *that* saw him will *see him*
no more,
Nor will his place behold him
anymore.
10 His children will seek the favor of
the poor,
And his hands will restore his
wealth.
11 His bones are full of [a]his youthful
vigor,
[b]But it will lie down with him in the
dust.

12 "Though evil is sweet in his mouth,
And he hides it under his tongue,
13 *Though* he spares it and does not
forsake it,
But still keeps it in his [1]mouth,
14 *Yet* his food in his stomach turns
sour;
It becomes cobra venom within him.

CHAPTER 20
1 [a]Job 11:1
3 [1]Lit. *of my insulting correction*
4 [a]Job 8:8; 15:10
5 [a]Ps. 37:35, 36 [b][Job 8:13; 13:16; 15:34; 27:8]
6 [a]Is. 14:13, 14
8 [a]Ps. 73:20; 90:5 [b]Job 18:18; 27:21–23
11 [a]Job 13:26 [b]Job 21:26
13 [1]Lit. *palate*

19:20 "The skin of my teeth" may indicate Job's emaciated condition.

19:21 Specifically, it was Satan's hand, not God's, that struck Job (Job 1:11; 2:5).

20:5 Zophar reminds Job that the prosperity of the wicked is short-lived. Zophar is implying that Job's earlier success and current poverty reflect this traditional pattern.

20:7 "Refuse" could also mean "dung."

15 He swallows down riches
And vomits them up again;
God casts them out of his belly.
16 He will suck the poison of cobras;
The viper's tongue will slay him.
17 He will not see [a]the streams,
The rivers flowing with honey and cream.
18 He will restore that for which he labored,
And will not swallow *it* down;
From the proceeds of business
He will get no enjoyment.
19 For he has [1]oppressed *and* forsaken the poor,
He has violently seized a house which he did not build.

20 "Because[a] he knows no quietness in his [1]heart,
He will not save anything he desires.
21 Nothing is left for him to eat;
Therefore his well-being will not last.
22 In his self-sufficiency he will be in distress;
Every hand of [1]misery will come against him.
23 *When* he is about to fill his stomach,
God will cast on him the fury of His wrath,
And will rain *it* on him while he is eating.
24 [a]He will flee from the iron weapon;
A bronze bow will pierce him through.
25 It is drawn, and comes out of the body;
Yes, [a]the glittering *point comes* out of his [1]gall.
[b]Terrors *come* upon him;
26 Total darkness *is* reserved for his treasures.
[a]An unfanned fire will consume him;
It shall go ill with him who is left in his tent.
27 The heavens will reveal his iniquity,
And the earth will rise up against him.

ENCOUNTER *Note* *Job 20:27*

Nothing Hidden

Wickedness carried out in secret today will one day be fully revealed.

28 The increase of his house will depart,
And his goods will flow away in the day of His [a]wrath.
29 [a]This *is* the portion from God for a wicked man,
The heritage appointed to him by God."

Job's Discourse on the Wicked

21 Then Job answered and said:

2 "Listen carefully to my speech,
And let this be your [1]consolation.
3 Bear with me that I may speak,
And after I have spoken, keep [a]mocking.

4 "As for me, *is* my complaint against man?
And if *it were,* why should I not be impatient?
5 Look at me and be astonished;
[a]Put *your* hand over *your* mouth.
6 Even when I remember I am terrified,
And trembling takes hold of my flesh.
7 [a]Why do the wicked live *and* become old,
Yes, become mighty in power?
8 Their descendants are established with them in their sight,
And their offspring before their eyes.
9 Their houses *are* safe from fear,
[a]Neither *is* [1]the rod of God upon them.
10 Their bull breeds without failure;
Their cow calves [a]without miscarriage.
11 They send forth their little ones like a flock,
And their children dance.
12 They sing to the tambourine and harp,
And rejoice to the sound of the flute.
13 They [a]spend their days in wealth,
And [1]in a moment go down to the [2]grave.
14 [a]Yet they say to God, 'Depart from us,
For we do not desire the knowledge of Your ways.
15 [a]Who *is* the Almighty, that we should serve Him?
And [b]what profit do we have if we pray to Him?'
16 Indeed [1]their prosperity *is* not in their hand;
[a]The counsel of the wicked is far from me.

17 [a]Jer. 17:8
19 [1]*crushed*
20 [a]Eccl. 5:13–15 [1]Lit. *belly*
22 [1]Or *the wretched* or *sufferer*
24 [a]Amos 5:19
25 [a]Job 16:13 [b]Job 18:11, 14 [1]Gallbladder
26 [a]Ps. 21:9
28 [a]Job 20:15; 21:30
29 [a]Job 27:13; 31:2, 3

CHAPTER 21

2 [1]*comfort*
3 [a]Job 16:10
5 [a]Judg. 18:19
7 [a][Jer. 12:1]
9 [a]Ps. 73:5 [1]The rod of God's chastisement
10 [a]Ex. 23:26
13 [a]Job 21:23; 36:11 [1]Without lingering [2]Or *Sheol*
14 [a]Job 22:17
15 [a]Ex. 5:2 [b]Mal. 3:14
16 [a]Prov. 1:10 [1]Lit. *their goal*

20:29 Zophar is concluding that Job must resign himself to the eventual lot of the wicked.

21:7 Job points out that the wicked do not always meet disaster in this life. His friends' dogma is not foolproof.

17 "How often is the lamp of the wicked put out?
How often does their destruction come upon them,
The sorrows *God* [a]distributes in His anger?
18 [a]They are like straw before the wind,
And like chaff that a storm [1]carries away.
19 *They say,* 'God [1]lays up [2]one's iniquity [a]for his children';
Let Him recompense him, that he may know *it*.

ENCOUNTER *Note* *Job 21:19*

Our Children

The consequences of our sin affect our families. This truth should motivate us toward purity, for the sake of those we love.

20 Let his eyes see his destruction,
And [a]let him drink of the wrath of the Almighty.
21 For what does he care about his household after him,
When the number of his months is cut in half?

22 "Can[a] *anyone* teach God knowledge,
Since He judges those on high?
23 One dies in his full strength,
Being wholly at ease and secure;
24 His [1]pails are full of milk,
And the marrow of his bones is moist.
25 Another man dies in the bitterness of his soul,
Never having eaten with pleasure.
26 They [a]lie down alike in the dust,
And worms cover them.

27 "Look, I know your thoughts,
And the schemes *with which* you would wrong me.
28 For you say,
'Where *is* the house of the prince?
And where *is* [1]the tent,
The dwelling place of the wicked?'
29 Have you not asked those who travel the road?
And do you not know their signs?
30 [a]For the wicked are reserved for the day of doom;
They shall be brought out on the day of wrath.

17 [a][Luke 12:46]
18 [a]Ps. 1:4; 35:5 [1]*steals away*
19 [a][Ex. 20:5] [1]*stores up* [2]Lit. *his*
20 [a]Is. 51:17
22 [a]Is. 40:13; 45:9]
24 [1]LXX, Vg. *bowels;* Syr. *sides;* Tg. *breasts*
26 [a]Eccl. 9:2
28 [1]Vg. omits *the tent*
30 [a][Prov. 16:4]

31 Who condemns his way to his face?
And who repays him *for what* he has done?
32 Yet he shall be brought to the grave,
And a vigil kept over the tomb.
33 The clods of the valley shall be sweet to him;
[a]Everyone shall follow him,
As countless *have gone* before him.
34 How then can you comfort me with empty words,
Since [1]falsehood remains in your answers?"

Eliphaz Accuses Job of Wickedness

22 Then [a]Eliphaz the Temanite answered and said:

2 "Can[a] a man be profitable to God,
Though he who is wise may be profitable to himself?
3 *Is it* any pleasure to the Almighty that you are righteous?
Or *is it* gain *to Him* that you make your ways blameless?

4 "Is it because of your fear of Him that He corrects you,
And enters into judgment with you?
5 *Is* not your wickedness great,
And your iniquity without end?
6 For you have [a]taken pledges from your brother for no reason,
And stripped the naked of their clothing.
7 You have not given the weary water to drink,
And you [a]have withheld bread from the hungry.
8 But the [1]mighty man possessed the land,
And the honorable man dwelt in it.
9 You have sent widows away empty,
And the [1]strength of the fatherless was crushed.
10 Therefore snares *are* all around you,
And sudden fear troubles you,
11 Or darkness *so that* you cannot see;
And an abundance of [a]water covers you.

12 "Is not God in the height of heaven?
And see the highest stars, how lofty they are!
13 And you say, [a]'What does God know?
Can He judge through the deep darkness?

33 [a]Heb. 9:27
34 [1]*faithlessness*

CHAPTER 22

1 [a]Job 4:1; 15:1; 42:9
2 [a][Luke 17:10]
6 [a][Ex. 22:26, 27]
7 [a]Deut. 15:7
8 [1]Lit. *man of arm*
9 [1]Lit. *arms*
11 [a]Ps. 69:1, 2; 124:5
13 [a]Ps. 73:11

21:19 There are Old Testament scriptures that indicate God would punish the children of sinners for several generations (Ex. 20:5, 6; Jer. 31:29; Lam. 5:7; Ezek. 18:2). However, this view was tempered by other scriptures emphasizing God's perfect justice and the accountability of each person for their actions (Deut. 24:16; Ezek. 18:1–28; John 9:1–3).

21:24 To be fat indicated material success.

21:25 Job points out that some wicked men live long, seemingly contented lives while others suffer misery and die young. There is clearly no set formula in the way God deals with people.

22:3 Here Eliphaz's description of Job as "righteous" and "blameless' is sarcasm.

14 [a]Thick clouds cover Him, so that He cannot see,
And He walks above the circle of heaven.'
15 Will you keep to the old way
Which wicked men have trod,
16 Who [a]were cut down before their time,
Whose foundations were swept away by a flood?
17 [a]They said to God, 'Depart from us!
What can the Almighty do to [1]them?'
18 Yet He filled their houses with good *things;*
But the counsel of the wicked is far from me.
19 "The[a] righteous see *it* and are glad,
And the innocent laugh at them:
20 'Surely our [1]adversaries are cut down,
And the fire consumes their remnant.'

21 "Now acquaint yourself with Him, and [a]be at peace;
Thereby good will come to you.
22 Receive, please, [a]instruction from His mouth,
And [b]lay up His words in your heart.
23 If you return to the Almighty, you will be built up;
You will remove iniquity far from your tents.

ENCOUNTER *Note* — *Job 22:23*

Return to the Almighty

The only remedy for sin is returning to God. Sin separates us from God. Repentance leads to restoration.

24 Then you will [a]lay your gold in the dust,
And the *gold* of Ophir among the stones of the brooks.
25 Yes, the Almighty will be your [1]gold
And your precious silver;
26 For then you will have your [a]delight in the Almighty,
And lift up your face to God.
27 [a]You will make your prayer to Him,
He will hear you,
And you will pay your vows.
28 You will also declare a thing,
And it will be established for you;
So light will shine on your ways.
29 When they cast *you* down, and you say, 'Exaltation *will come!*'
Then [a]He will save the humble *person.*
30 He will *even* deliver one who is not innocent;
Yes, he will be delivered by the purity of your hands."

Job Proclaims God's Righteous Judgments

23 Then Job answered and said:

2 "Even today my [a]complaint is bitter;
[1]My hand is listless because of my groaning.
3 [a]Oh, that I knew where I might find Him,
That I might come to His seat!
4 I would present *my* case before Him,
And fill my mouth with arguments.
5 I would know the words *which* He would answer me,
And understand what He would say to me.
6 [a]Would He contend with me in His great power?
No! But He would take *note* of me.
7 There the upright could reason with Him,
And I would be delivered forever from my Judge.
8 "Look,[a] I go forward, but He is not *there,*
And backward, but I cannot perceive Him;
9 When He works on the left hand, I cannot behold *Him;*
When He turns to the right hand, I cannot see *Him.*
10 But [a]He knows the way that I take;
When [b]He has tested me, I shall come forth as gold.
11 [a]My foot has held fast to His steps;
I have kept His way and not turned aside.
12 I have not departed from the [a]commandment of His lips;
[b]I have treasured the words of His mouth
More than my [1]necessary *food.*
13 "But He *is* unique, and who can make Him change?
And *whatever* [a]His soul desires, *that* He does.

14 [a]Ps. 139:11, 12
16 [a]Job 14:19; 15:32
17 [a]Job 21:14, 15 [1]LXX, Syr. *us*
19 [a]Ps. 52:6; 58:10; 107:42
20 [1]LXX *substance is*
21 [a]Is. 27:5
22 [a]Prov. 2:6 [b][Ps. 119:11]
24 [a]2 Chr. 1:15
25 [1]Ancient vss. suggest *defense;* MT *gold,* as in v. 24
26 [a]Job 27:10; Ps. 37:4; Is. 58:14
27 [a][Is. 58:9–11]
29 [a][1 Pet. 5:5]

CHAPTER 23

2 [a]Job 7:11 [1]So with MT, Tg., Vg.; LXX, Syr. *His*
3 [a]Job 13:3, 18; 16:21; 31:35
6 [a]Is. 57:16
8 [a]Job 9:11; 35:14
10 [a][Ps. 1:6; 139:1–3] [b][James 1:12]
11 [a]Ps. 17:5
12 [a]Job 6:10; 22:22 [b]Ps. 44:18 [1]Lit. *appointed portion*
13 [a][Ps. 115:3]

22:23 "Return" implies Job had drifted away from God and placed his trust in riches (24).

22:30 Eliphaz's prediction that God would deliver people through the purity of Job's hands was fulfilled for Eliphaz and his friends (Job 42:8–10).

23:10 Job was confident he could stand up to God's testing (Ps. 139:23–24; Ezek. 22:17–22).

23:12 "Necessary food" can be translated "daily bread."

ENCOUNTER*Note* *Job 23:12*

Necessary Food

God's word is top priority. If we must forego sleep or food or recreation in order not to neglect God's word, then that's what we must do.

14 For He performs *what is* [a]appointed for me,
And many such *things are* with Him.
15 Therefore I am terrified at His presence;
When I consider *this,* I am afraid of Him.
16 For God [a]made my heart weak,
And the Almighty terrifies me;
17 Because I was not [a]cut off [1]from the presence of darkness,
And He did *not* hide deep darkness from my face.

Job Complains of Violence on the Earth

24 "*Since* [a]times are not hidden from the Almighty,
Why do those who know Him see not His [b]days?
2 "*Some* remove [a]landmarks;
They seize flocks violently and feed *on them;*
3 They drive away the donkey of the fatherless;
They [a]take the widow's ox as a pledge.
4 They push the needy off the road;
All the [a]poor of the land are forced to hide.
5 Indeed, *like* wild donkeys in the desert,
They go out to their work, searching for food.
The wilderness *yields* food for them *and* for *their* children.
6 They gather their fodder in the field
And glean in the vineyard of the wicked.
7 They [a]spend the night naked, without clothing,
And have no covering in the cold.
8 They are wet with the showers of the mountains,
And [a]huddle around the rock for want of shelter.
9 "*Some* snatch the fatherless from the breast,
And take a pledge from the poor.
10 They cause *the poor* to go naked, without [a]clothing;
And they take away the sheaves from the hungry.
11 They press out oil within their walls,
And tread winepresses, yet suffer thirst.
12 The dying groan in the city,
And the souls of the wounded cry out;
Yet God does not charge *them* with wrong.

13 "There are those who rebel against the light;
They do not know its ways
Nor abide in its paths.

ENCOUNTER*Note* *Job 24:13*

God's Light

God's word sheds light on our circumstances. Yet we are uncomfortable with His light when we do not like what it exposes. The problem is not the light, that we should reject it. The problem is our sin.

14 [a]The murderer rises with the light;
He kills the poor and needy;
And in the night he is like a thief.
15 [a]The eye of the adulterer waits for the twilight,
[b]Saying, 'No eye will see me';
And he [1]disguises *his* face.
16 In the dark they break into houses
Which they marked for themselves in the daytime;
[a]They do not know the light.
17 For the morning is the same to them as the shadow of death;
If *someone* recognizes *them,*
They are in the terrors of the shadow of death.
18 "They *should be* swift on the face of the waters,
Their portion *should be* cursed in the earth,
So that no *one would* turn into the way of their vineyards.
19 As drought and heat [1]consume the snow waters,
So [2]the grave *consumes those who* have sinned.
20 The womb *should* forget him,
The worm *should* feed sweetly on him;

14 [a][1 Thess. 3: 2–4]
16 [a]Ps. 22:14
17 [a]Job 10:18, 19 [1]Or *by* or *before*

CHAPTER 24
1 [a][Acts 1:7] [b][Is. 2:12]
2 [a][Deut. 19:14; 27:17]
3 [a][Deut. 24:6, 10, 12, 17]
4 [a]Prov. 28:28
7 [a]Ex. 22:26, 27
8 [a]Lam. 4:5

10 [a]Job 31:19
14 [a]Ps. 10:8
15 [a]Prov. 7:7–10 [b]Ps. 10:11 [1]Lit. *puts a covering on his face*
16 [a][John 3:20]
19 [1]Lit. *seize* [2]Or *Sheol*

24:2 Moving landmarks constituted theft and was considered a serious crime (Deut. 19:14; 27:17).

24:15 "Twilight" signifies that sin and evil are identified with darkness (16, John 1:5).

24:16 "Break into" is literally "dig into."

[a]He *should* be remembered no more,
And wickedness *should* be broken like a tree.
21 For he [1]preys on the barren *who* do not bear,
And does no good for the widow.
22 "But *God* draws the mighty away with His power;
He rises up, but no *man* is sure of life.
23 He gives them security, and they rely *on it;*
Yet [a]His eyes *are* on their ways.
24 They are exalted for a little while,
Then they are gone.
They are brought low;
They are [1]taken out of the way like all *others;*
They dry out like the heads of grain.
25 "Now if *it is* not *so,* who will prove me a liar,
And make my speech worth nothing?"

Bildad: How Can Man Be Righteous?

25 Then [a]Bildad the Shuhite answered and said:

2 "Dominion and fear *belong* to Him;
He makes peace in His high places.
3 [1]Is there any number to His armies?
Upon whom does [a]His light not rise?
4 [a]How then can man be righteous before God?
Or how can he be [b]pure *who is* born of a woman?

ENCOUNTER *Note* *Job 25:4*

None Righteous

Our morals do not begin to compare with God's righteousness. God's brilliant, penetrating, holy countenance quickly reveals how desperately sinful we really are, despite what we might think.

5 If even the moon does not shine,
And the stars are not pure in His [a]sight,
6 How much less man, *who is* [a]a maggot,
And a son of man, *who is* a worm?"

20 [a]Prov. 10:7
21 [1]Lit. *feeds on*
23 [a][Prov. 15:3]
24 [1]Lit. *gathered up*

CHAPTER 25
1 [a]Job 8:1; 18:1
3 [a]James 1:17
[1]Can His armies be counted?
4 [a]Job 4:17; 15:14
[b][Job 14:4]
5 [a]Job 15:15
6 [a]Ps. 22:6

Job: Man's Frailty and God's Majesty

26 But Job answered and said:

2 "How have you helped *him who is* without power?
How have you saved the arm *that has* no strength?
3 How have you counseled *one* who has no wisdom?
And *how* have you declared sound advice to many?
4 To whom have you uttered words?
And whose spirit came from you?
5 "The dead tremble,
Those under the waters and those inhabiting them.
6 [a]Sheol *is* naked before Him,
And Destruction has no covering.
7 [a]He stretches out the north over empty space;
He hangs the earth on nothing.
8 [a]He binds up the water in His thick clouds,
Yet the clouds [1]are not broken under it.
9 He covers the face of *His* throne,
And spreads His cloud over it.
10 [a]He drew a circular horizon on the face of the waters,
At the boundary of light and darkness.
11 The pillars of heaven tremble,
And are [1]astonished at His rebuke.
12 [a]He stirs up the sea with His power,
And by His understanding He breaks up [1]the storm.
13 [a]By His Spirit He adorned the heavens;
His hand pierced [b]the fleeing serpent.
14 Indeed these *are* the mere edges of His ways,
And how small a whisper we hear of Him!
But the thunder of His power who can understand?"

CHAPTER 26
6 [a]Prov. 15:11
7 [a]Job 9:8
8 [a]Prov. 30:4
[1]*do not break*
10 [a]Prov. 8:29
11 [1]*amazed*
12 [a]Is. 51:15
[1]Heb. *rahab*
13 [a]Ps. 33:6
[b]Is. 27:1

ENCOUNTER *Note* *Job 26:14*

The Edges of His Ways

It is absurd for us to expect to understand all God does. We are creatures. He is the Creator. Too often we flatter ourselves with the capacity of our understanding.

25:6 Bildad sought to exalt God by devaluing humanity to nothing more than maggots or worms. Scripturally, God's love for people gives them enormous worth.

26:6 "Destruction" is *Abaddon* in Hebrew.

26:7 "North" may refer not to a geographic location but to God's dwelling place in the heavens.

26:14 Job declared that despite the awesome deeds people had seen God perform, they were merely a fraction of what God was capable of doing.

Job Maintains His Integrity

27 Moreover Job continued his discourse, and said:

2 "*As* God lives, [a]*who* has taken away my justice,
And the Almighty, *who* has made my soul bitter,
3 As long as my breath *is* in me,
And the breath of God in my nostrils,
4 My lips will not speak wickedness,
Nor my tongue utter deceit.
5 Far be it from me
That I should say you are right;
Till I die [a]I will not put away my integrity from me.

ENCOUNTER*Note* *Job 27:5*

Holding to Integrity

Our integrity is something we control. No one and no event can take it from us. We choose to surrender it or cling to it.

6 My righteousness I [a]hold fast, and will not let it go;
[b]My heart shall not [1]reproach *me* as long as I live.

7 "May my enemy be like the wicked,
And he who rises up against me like the unrighteous.
8 [a]For what is the hope of the hypocrite,
Though he may gain *much*,
If God takes away his life?
9 [a]Will God hear his cry
When trouble comes upon him?
10 [a]Will he delight himself in the Almighty?
Will he always call on God?

11 "I will teach you [1]about the hand of God;
What *is* with the Almighty I will not conceal.
12 Surely all of you have seen *it;*
Why then do you behave with complete nonsense?

13 "This[a] is the portion of a wicked man with God,
And the heritage of oppressors, received from the Almighty:

14 [a]If his children are multiplied, *it is* for the sword;
And his offspring shall not be satisfied with bread.
15 Those who survive him shall be buried in death,
And [a]their[1] widows shall not weep,
16 Though he heaps up silver like dust,
And piles up clothing like clay—
17 He may pile *it* up, but [a]the just will wear *it*,
And the innocent will divide the silver.
18 He builds his house like a [1]moth,
[a]Like a [2]booth *which* a watchman makes.
19 The rich man will lie down,
[1]But not be gathered *up;*
He opens his eyes,
And he *is* [a]no more.
20 [a]Terrors overtake him like a flood;
A tempest steals him away in the night.
21 The east wind carries him away, and he is gone;
It sweeps him out of his place.
22 It hurls against him and does not [a]spare;
He flees desperately from its [1]power.
23 *Men* shall clap their hands at him,
And shall hiss him out of his place.

Job's Discourse on Wisdom

28 "Surely there is a mine for silver,
And a place *where* gold is refined.
2 Iron is taken from the [1]earth,
And copper *is* smelted *from* ore.
3 *Man* puts an end to darkness,
And searches every recess
For ore in the darkness and the shadow of death.
4 He breaks open a shaft away from people;
In places forgotten by feet
They hang far away from men;
They swing to and fro.
5 *As for* the earth, from it comes bread,
But underneath it is turned up as by fire;
6 Its stones *are* the source of sapphires,
And it contains gold dust.
7 *That* path no bird knows,
Nor has the falcon's eye seen it.

CHAPTER 27
2 [a]Job 34:5
5 [a]Job 2:9; 13:15
6 [a]Job 2:3; 33:9 [b]Acts 24:16 [1]*reprove*
8 [a]Matt. 16:26
9 [a]Jer. 14:12
10 [a]Job 22:26, 27
11 [1]Or *by*
13 [a]Job 20:29
14 [a]Deut. 28:41
15 [a]Ps. 78:64 [1]Lit. *his*
17 [a]Prov. 28:8
18 [a]Is. 1:8 [1]So with MT, Vg.; LXX, Syr. *spider* (cf. 8:14); Tg. *decay* [2]Temporary shelter
19 [a]Job 7:8, 21; 20:7 [1]So with MT, Tg.; LXX, Syr. *But shall not add* (i.e., do it again); Vg. *But take away nothing*
20 [a]Job 18:11
22 [a]Jer. 13:14 [1]Lit. *hand*

CHAPTER 28
2 [1]Lit. *dust*

27:1 In the normal procedure of debate, Zophar would have brought the next speech. That he does not may indicate that the friends could think of nothing new to say to change Job's mind.

27:7 Job is wishing his enemies would experience the fate of the wicked. He may be implying his friends have been acting like enemies toward him.

27:14 All of Job's friends attributed his children's suffering to Job's sin (Job 5:4; 8:4; 18:19; 20:10).

28:1 There were no gold mines in Israel, but gold was highly valued.

28:2 The mention of iron may suggest that the Book of Job was written some time after 1200 B.C., at the beginning of the Iron Age.

28:6 "Sapphires" may refer to lapis lazuli.

8 The [1]proud lions have not trodden it,
Nor has the fierce lion passed over it.
9 He puts his hand on the flint;
He overturns the mountains [1]at the roots.
10 He cuts out channels in the rocks,
And his eye sees every precious thing.
11 He dams up the streams from trickling;
What is hidden he brings forth to light.

12 "But[a] where can wisdom be found?
And where *is* the place of understanding?
13 Man does not know its [a]value,
Nor is it found in the land of the living.
14 [a]The deep says, *'It is* not in me';
And the sea says, *'It is* not with me.'
15 It [a]cannot be purchased for gold,
Nor can silver be weighed *for* its price.
16 It cannot be valued in the gold of Ophir,
In precious onyx or sapphire.
17 Neither [a]gold nor crystal can equal it,
Nor can it be exchanged for [1]jewelry of fine gold.
18 No mention shall be made of [1]coral or quartz,
For the price of wisdom *is* above [a]rubies.
19 The topaz of Ethiopia cannot equal it,
Nor can it be valued in pure [a]gold.

20 "From[a] where then does wisdom come?
And where *is* the place of understanding?
21 It is hidden from the eyes of all living,
And concealed from the birds of the [1]air.
22 [a]Destruction[1] and Death say,
'We have heard a report about it with our ears.'
23 God understands its way,
And He knows its place.
24 For He looks to the ends of the earth,
And [a]sees under the whole heavens,
25 [a]To establish a weight for the wind,
And apportion the waters by measure.
26 When He [a]made a law for the rain,
And a path for the thunderbolt,
27 Then He saw [1]*wisdom* and declared it;
He prepared it, indeed, He searched it out.
28 And to man He said,
'Behold, [a]the fear of the Lord, that *is* wisdom,
And to depart from evil *is* understanding.' "

8 [1]Lit. *sons of pride,* figurative of the great lions
9 [1]At the base
12 [a]Eccl. 7:24
13 [a]Prov. 3:15
14 [a]Job 28:22
15 [a]Prov. 3:13–15; 8:10, 11, 19
17 [a]Prov. 8:10; 16:16 [1]*vessels*
18 [a]Prov. 3:15; 8:11 [1]Heb. *ramoth*
19 [a]Prov. 8:19
20 [a]Job 28:12
21 [1]*heaven*
22 [a]Job 28:14 [1]Heb. *Abaddon*
24 [a][Prov. 15:3]
25 [a]Ps. 135:7
26 [a]Job 37:3; 38:25
27 [1]Lit. *it*
28 [a][Prov. 1:7; 9:10]

ENCOUNTER*Note* *Job 28:28*

That Is Wisdom

We can seek wisdom, but we cannot obtain it on our own. God grants it to those who revere Him.

Job's Summary Defense

29 Job further continued his discourse, and said:

2 "Oh, that I were as *in* months [a]past,
As *in* the days *when* God [b]watched over me;
3 [a]When His lamp shone upon my head,
And when by His light I walked *through* darkness;
4 Just as I was in the days of my prime,
When [a]the friendly counsel of God *was* over my tent;
5 When the Almighty *was* yet with me,
When my children *were* around me;
6 When [a]my steps were bathed with [1]cream,
And [b]the rock poured out rivers of oil for me!

7 "When I went out to the gate by the city,
When I took my seat in the open square,
8 The young men saw me and hid,
And the aged arose *and* stood;
9 The princes refrained from talking,
And [a]put *their* hand on their mouth;
10 The voice of nobles was hushed,
And their [a]tongue stuck to the roof of their mouth.
11 When the ear heard, then it blessed me,
And when the eye saw, then it approved me;
12 Because [a]I delivered the poor who cried out,
The fatherless and *the one who* had no helper.

CHAPTER 29
2 [a]Job 1:1–5 [b]Job 1:10
3 [a]Job 18:6
4 [a][Ps. 25:14]
6 [a]Deut. 32:14; Job 20:17 [b]Ps. 81:16 [1]So with ancient vss. and a few Heb. mss. (cf. Job 20:17); MT *wrath*
9 [a]Job 21:5
10 [a]Ps. 137:6
12 [a][Ps. 72:12]

28:16 Ophir is in southern Arabia near the Red Sea.
29:2 "Months past" suggests the length of time Job suffered.
29:4 "Prime" could also be translated "winter."

13 The blessing of a perishing *man* came upon me,
And I caused the widow's heart to sing for joy.
14 [a]I put on righteousness, and it clothed me;
My justice *was* like a robe and a turban.

ENCOUNTER Note Job 29:14

Put on Righteousness

Righteousness does not come automatically, nor does God force it upon us. Moreover, there is no such thing as being "relatively righteous" or "partially pure." We either choose righteousness or we reject it.

15 I *was* [a]eyes to the blind,
And I *was* feet to the lame.
16 I *was* a father to the poor,
And [a]I searched out the case *that* I did not know.
17 I broke [a]the fangs of the wicked,
And plucked the victim from his teeth.
18 "Then I said, [a]'I shall die in my nest,
And multiply *my* days as the sand.
19 [a]My root *is* spread out [b]to the waters,
And the dew lies all night on my branch.
20 My glory *is* fresh within me,
And my [a]bow is renewed in my hand.'
21 "*Men* listened to me and waited,
And kept silence for my counsel.
22 After my words they did not speak again,
And my speech settled on them *as* dew.
23 They waited for me *as* for the rain,
And they opened their mouth wide *as* for [a]the spring rain.
24 *If* I mocked at them, they did not believe *it*,
And the light of my countenance they did not cast down.
25 I chose the way for them, and sat as chief;
So I dwelt as a king in the army,
As one *who* comforts mourners.

14 [a][Is. 59:17; 61:10]
15 [a]Num. 10:31
16 [a]Prov. 29:7
17 [a]Prov. 30:14
18 [a]Ps. 30:6
19 [a]Job 18:16 [b]Ps. 1:3
20 [a]Gen. 49:24
23 [a][Zech. 10:1]

CHAPTER 30

1 [1]Lit. *of fewer days*
4 [1]A plant of the salty marshes
6 [1]*wadis* [2]Lit. *holes*
9 [a]Job 17:6
10 [a]Is. 50:6
11 [a]Job 12:18 [1]So with MT, Syr., Tg.; LXX, Vg. *His*
12 [a]Job 19:12
16 [a]Ps. 42:4 [b]Ps. 22:14

30 "But now they mock at me, *men* [1]younger than I,
Whose fathers I disdained to put with the dogs of my flock.
2 Indeed, what *profit* is the strength of their hands to me?
Their vigor has perished.
3 *They are* gaunt from want and famine,
Fleeing late to the wilderness, desolate and waste,
4 Who pluck [1]mallow by the bushes,
And broom tree roots *for* their food.
5 They were driven out from among *men*,
They shouted at them as *at* a thief.
6 *They had* to live in the clefts of the [1]valleys,
In [2]caves of the earth and the rocks.
7 Among the bushes they brayed,
Under the nettles they nestled.
8 *They were* sons of fools,
Yes, sons of vile men;
They were scourged from the land.
9 "And[a] now I am their taunting song;
Yes, I am their byword.
10 They abhor me, they keep far from me;
They do not hesitate [a]to spit in my face.
11 Because [a]He has loosed [1]my bowstring and afflicted me,
They have cast off restraint before me.
12 At *my* right *hand* the rabble arises;
They push away my feet,
And [a]they raise against me their ways of destruction.
13 They break up my path,
They promote my calamity;
They have no helper.
14 They come as broad breakers;
Under the ruinous storm they roll along.
15 Terrors are turned upon me;
They pursue my honor as the wind,
And my prosperity has passed like a cloud.
16 "And[a] now my soul is [b]poured out because of my *plight;*
The days of affliction take hold of me.
17 My bones are pierced in me at night,
And my gnawing pains take no rest.

29:18 Sand usually represents something that is beyond counting (Gen. 22:17; Josh. 11:4; Judg. 7:12; 1 Sam. 13:5; Ps. 139:18; Is. 48:19).

29:20 "Bow renewed" may indicate renewed vigor and strength.

30:1 In Old Testament times dogs were scavengers and were not kept as pets or regarded with affection (1 Kin. 14:11; 16:4; 21:23, 24; 22:38; Ps. 59:6; Prov. 26:11).

30:9 Job describes worthless people for whom he had no respect (30:1–8). Then he bemoans the fact that even these fools and outcasts are now looking down upon him.

30:10 Spitting in the face was one of the most despicable gestures one person could do to another.

18 By great force my garment is disfigured;
It binds me about as the collar of my coat.
19 He has cast me into the mire,
And I have become like dust and ashes.

ENCOUNTER Note Job 30:19

The Mire

Circumstances, or our choices, can bring us to low points in our lives. While God may allow us to sink into the depths, His love for us remains constant.

20 "I [a]cry out to You, but You do not answer me;
I stand up, and You regard me.
21 *But* You have become cruel to me;
With the strength of Your hand You [a]oppose me.
22 You lift me up to the wind and cause me to ride *on it;*
You spoil my success.
23 For I know *that* You will bring me *to* death,
And *to* the house [a]appointed for all living.

24 "Surely He would not stretch out *His* hand against a heap of ruins,
If they cry out when He destroys *it.*
25 [a]Have I not wept for him who was in trouble?
Has *not* my soul grieved for the poor?
26 [a]But when I looked for good, evil came *to me;*
And when I waited for light, then came darkness.
27 [1]My heart is in turmoil and cannot rest;
Days of affliction confront me.
28 [a]I go about mourning, but not in the sun;
I stand up in the assembly *and* cry out for help.
29 [a]I am a brother of jackals,
And a companion of ostriches.
30 [a]My skin grows black and falls from me;
[b]My bones burn with fever.
31 My harp is *turned* to mourning,
And my flute to the voice of those who weep.

31 "I have made a covenant with my eyes;
Why then should I [1]look upon a [a]young woman?
2 For what *is* the [a]allotment of God from above,
And the inheritance of the Almighty from on high?
3 *Is* it not destruction for the wicked,
And disaster for the workers of iniquity?
4 [a]Does He not see my ways,
And count all my steps?

5 "If I have walked with falsehood,
Or if my foot has hastened to deceit,
6 [1]Let me be weighed on honest scales,
That God may know my [a]integrity.

ENCOUNTER Note Job 31:6

Weighed

The measure of our integrity comes not from our own opinion, but from God's standard.

7 If my step has turned from the way,
Or [a]my heart walked after my eyes,
Or if any spot adheres to my hands,
8 *Then* [a]let me sow, and another eat;
Yes, let my harvest be [1]rooted out.

9 "If my heart has been enticed by a woman,
Or *if* I have lurked at my neighbor's door,
10 *Then* let my wife grind for [a]another,
And let others bow down over her.
11 For that *would be* wickedness;
Yes, [a]it *would be* iniquity *deserving of* judgment.
12 For that *would be* a fire *that* consumes to destruction,
And would root out all my increase.

13 "If I have [a]despised the cause of my male or female servant
When they complained against me,
14 What then shall I do when [a]God rises up?
When He punishes, how shall I answer Him?
15 [a]Did not He who made me in the womb make them?
Did not the same One fashion us in the womb?

16 "If I have kept the poor from *their* desire,
Or caused the eyes of the widow to [a]fail,
17 Or eaten my morsel by myself,

20 [a]Job 19:7
21 [a]Job 10:3; 16:9, 14; 19:6, 22
23 [a][Heb. 9:27]
25 [a]Ps. 35:13, 14
26 [a]Jer. 8:15
27 [1]*I seethe inside*
28 [a]Ps. 38:6; 42:9; 43:2
29 [a]Mic. 1:8
30 [a]Ps. 119:83 [b]Ps. 102:3

CHAPTER 31
1 [a][Matt. 5:28] [1]*look intently* or *gaze*
2 [a]Job 20:29
4 [a][2 Chr. 16:9]
6 [a]Job 23:10; 27:5, 6 [1]Lit. *Let Him weigh me*
7 [a]Ezek. 6:9
8 [a]Lev. 26:16 [1]*uprooted*
10 [a]Jer. 8:10
11 [a]Gen. 38:24
13 [a][Deut. 24: 14, 15]
14 [a][Ps. 44:21]
15 [a]Job 34:19
16 [a]Job 29:12

30:26 Job expresses bewilderment at living righteously and showing compassion and then receiving God's apparent punishment rather than His blessing.

30:30 This may indicate Job's painful physical suffering.

31:1 This is literally "cut" a covenant.

31:5 "If" in this case implies it is not so. Job has not been guilty of doing these things.

So that the fatherless could not eat of it
18 (But from my youth I reared him as a father,
And from my mother's womb I guided [1]*the widow*);
19 If I have seen anyone perish for lack of clothing,
Or any poor *man* without covering;
20 If his [1]heart has not [a]blessed me,
And *if* he was *not* warmed with the fleece of my sheep;
21 If I have raised my hand [a]against the fatherless,
When I saw I had help in the gate;
22 *Then* let my arm fall from my shoulder,
Let my arm be torn from the socket.
23 For [a]destruction *from* God *is* a terror to me,
And because of His magnificence I cannot endure.

24 "If[a] I have made gold my hope,
Or said to fine gold, '*You are* my confidence';
25 [a]If I have rejoiced because my wealth *was* great,
And because my hand had gained much;
26 [a]If I have observed the [1]sun when it shines,
Or the moon moving *in* brightness,
27 So that my heart has been secretly enticed,
And my mouth has kissed my hand;
28 This also *would be* an iniquity *deserving* of judgment,
For I would have denied God *who is* above.

29 "If[a] I have rejoiced at the destruction of him who hated me,
Or lifted myself up when evil found him
30 [a](Indeed I have not allowed my mouth to sin
By asking for a curse on his [1]soul);
31 If the men of my tent have not said,
'Who is there that has not been satisfied with his meat?'
32 [a](*But* no sojourner had to lodge in the street,
For I have opened my doors to the [1]traveler);
33 If I have covered my transgressions [a]as[1] Adam,
By hiding my iniquity in my bosom,
34 Because I feared the great [a]multitude,
And dreaded the contempt of families,
So that I kept silence
And did not go out of the door—
35 [a]Oh, that I had one to hear me!
Here is my mark.
Oh, [b]*that* the Almighty would answer me,
That my [1]Prosecutor had written a book!
36 Surely I would carry it on my shoulder,
And bind it on me *like* a crown;
37 I would declare to Him the number of my steps;
Like a prince I would approach Him.

38 "If my land cries out against me,
And its furrows weep together;
39 If [a]I have eaten its [1]fruit without money,
Or [b]caused its owners to lose their lives;
40 *Then* let [a]thistles grow instead of wheat,
And weeds instead of barley."

The words of Job are ended.

Elihu Contradicts Job's Friends

32 So these three men ceased answering Job, because he *was* [a]righteous in his own eyes.
2 Then the wrath of Elihu, the son of Barachel the [a]Buzite, of the family of Ram, was aroused against Job; his wrath was aroused because he [b]justified himself rather than God.
3 Also against his three friends his wrath was aroused, because they had found no answer, and *yet* had condemned Job.
4 Now because they *were* years older than he, Elihu had waited [1]to speak to Job.
5 When Elihu saw that *there was* no answer in the mouth of these three men, his wrath was aroused.
6 So Elihu, the son of Barachel the Buzite, answered and said:

"I *am* [a]young in years, and you *are* very old;
Therefore I was afraid,
And dared not declare my opinion to you.

18 [1]Lit. *her*
20 [a][Deut. 24:13] [1]Lit. *loins*
21 [a]Job 22:9
23 [a]Is. 13:6
24 [a][Mark 10:23–25]
25 [a]Ps. 62:10
26 [a]Ezek. 8:16 [1]Lit. *light*
29 [a][Prov. 17:5; 24:17]
30 [a][Matt. 5:44] [1]Or *life*
32 [a]Gen. 19:2, 3 [1]So with LXX, Syr., Tg., Vg.; MT *road*
33 [a][Prov. 28:13] [1]Or *as men do*
34 [a]Ex. 23:2
35 [a]Job 19:7; 30:20, 24, 28 [b]Job 13:22, 24; 33:10 [1]Lit. *Accuser*
39 [a]Job 24:6, 10–12 [b]1 Kin. 21:19 [1]Lit. *strength*
40 [a]Gen. 3:18

CHAPTER 32

1 [a]Job 6:29; 31:6; 33:9
2 [a]Gen. 22:21 [b]Job 27:5, 6
4 [1]Vg. *till Job had spoken*
6 [a]Lev. 19:32

31:27 "My mouth has kissed my hand" may indicate the idolatrous practice of throwing a kiss to false gods in the heavens. Many scriptures warn against idolizing God's creation rather than worshipping the Creator (Deut. 4:19; 17:3; 2 Kin. 23:5; Ezek. 8:16; Rom. 1:25).

31:35 Job reveals his desperation to hear God's word on the matter. He is convinced he could withstand any charge laid against him.

32:2 Elihu's name means "He Is My God." He was from the tribe of Buz, from the family of Ram, which means "High One" (Ruth 4:19).

32:5 "Wrath" indicates Elihu is speaking out of pride and anger.

7 I said, [1]'Age should speak,
And multitude of years should teach wisdom.'
8 But *there is* a spirit in man,
And [a]the breath of the Almighty gives him understanding.
9 [a]Great[1] men are not *always* wise,
Nor do the aged *always* understand justice.

ENCOUNTER*Note* *Job 32:9*

Age, Not Wisdom

Length of years or amount of experience does not ensure wisdom. Only God's instruction and revelation makes us wise. We will grow old and remain foolish if we will not learn from God.

10 "Therefore I say, 'Listen to me,
I also will declare my opinion.'
11 Indeed I waited for your words,
I listened to your reasonings, while you searched out what to say.
12 I paid close attention to you;
And surely not one of you convinced Job,
Or answered his words—
13 [a]Lest you say,
'We have found wisdom';
God will vanquish him, not man.
14 Now he has not [1]directed *his* words against me;
So I will not answer him with your words.

15 "They are dismayed and answer no more;
Words escape them.
16 And I have waited, because they did not speak,
Because they stood still *and* answered no more.
17 I also will answer my part,
I too will declare my opinion.
18 For I am full of words;
The spirit within me compels me.
19 Indeed my [1]belly *is* like wine *that* has no [2]vent;
It is ready to burst like new wineskins.
20 I will speak, that I may find relief;
I must open my lips and answer.
21 Let me not, I pray, show partiality to anyone;
Nor let me flatter any man.
22 For I do not know how to flatter,
Else my Maker would soon take me [a]away.

7 [1]Lit. *Days,* i.e., years
8 [a][Prov. 2:6]
9 [a][1 Cor. 1:26] [1]Or *Men of many years*
13 [a][Jer. 9:23]
14 [1]*ordered*
19 [1]*bosom* [2]*opening*
22 [a]Job 27:8

Elihu Contradicts Job

33 "But please, Job, hear my speech,
And listen to all my words.
2 Now, I open my mouth;
My tongue speaks in my mouth.
3 My words *come* from my upright heart;
My lips utter pure knowledge.
4 [a]The Spirit of God has made me,
And the breath of the Almighty gives me life.
5 If you can answer me,
Set *your words* in order before me;
Take your stand.
6 [a]Truly I *am* [1]as your spokesman before God;
I also have been formed out of clay.
7 [a]Surely no fear of me will terrify you,
Nor will my hand be heavy on you.

8 "Surely you have spoken [1]in my hearing,
And I have heard the sound of *your* words, *saying,*
9 'I[a] *am* pure, without transgression;
I *am* innocent, and *there is* no iniquity in me.
10 Yet He finds occasions against me,
[a]He counts me as His enemy;
11 [a]He puts my feet in the stocks,
He watches all my paths.'

12 "Look, *in* this you are not righteous.
I will answer you,
For God is greater than man.
13 Why do you [a]contend with Him?
For He does not give an accounting of any of His words.
14 [a]For God may speak in one way, or in another,
Yet man does not perceive it.
15 [a]In a dream, in a vision of the night,
When deep sleep falls upon men,
While slumbering on their beds,
16 [a]Then He opens the ears of men,
And seals their instruction.
17 In order to turn man *from his* deed,
And conceal pride from man,
18 He keeps back his soul from the Pit,
And his life from [1]perishing by the sword.

19 "*Man* is also chastened with pain on his [a]bed,
And with strong *pain* in many of his bones,
20 [a]So that his life abhors [b]bread,
And his soul [1]succulent food.
21 His flesh wastes away from sight,
And his bones stick out *which once* were not seen.

CHAPTER 33
4 [a][Gen. 2:7]
6 [a]Job 4:19 [1]Lit. *as your mouth*
7 [a]Job 9:34
8 [1]Lit. *in my ears*
9 [a]Job 10:7
10 [a]Job 13:24; 16:9
11 [a]Job 13:27; 19:8
13 [a][Is. 45:9]
14 [a]Ps. 62:11
15 [a][Num. 12:6]
16 [a][Job 36:10, 15]
18 [1]Lit. *passing*
19 [a]Job 30:17
20 [a]Ps. 107:18 [b]Job 3:24; 6:7 [1]*desirable*

32:12 Elihu listened to the debate and recognized that no one had been able to convince Job of his errors.

33:13 Elihu chastised Job for acting as if he could ask God to give an account for His actions.

33:15 Numerous scriptures mention God speaking to people in dreams and visions (Gen. 20:3; 31:11, 24; 1 Kin. 3:5; Is. 6:1; Dan. 7:1; Matt. 1:20; 2:13; Acts 10:11; 16:9).

22 Yes, his soul draws near the Pit,
And his life to the executioners.

23 "If there is a messenger for him,
A mediator, one among a thousand,
To show man His uprightness,
24 Then He is gracious to him, and says,
'Deliver him from going down to the Pit;
I have found [1]a ransom';
25 His flesh shall be young like a child's,
He shall return to the days of his youth.
26 He shall pray to God, and He will delight in him,
He shall see His face with joy,
For He restores to man His righteousness.

ENCOUNTER*Note* *Job 33:26*

Restoring Righteousness

By our own sin we can forfeit our righteousness, but God can restore it to us. His grace is sufficient for any sin.

27 Then he looks at men and [a]says,
'I have sinned, and perverted *what was* right,
And it [b]did not profit me.'
28 He will [a]redeem [1]his soul from going down to the Pit,
And [1]his life shall see the light.

29 "Behold, God works all these *things,*
Twice, *in fact,* three *times* with a man,
30 [a]To bring back his soul from the Pit,
That he may be enlightened with the light of life.

31 "Give ear, Job, listen to me;
Hold your peace, and I will speak.
32 If you have anything to say, answer me;
Speak, for I desire to justify you.

24 [1]*an atonement*
27 [a][Luke 15:21] [b][Rom. 6:21]
28 [a]Is. 38:17 [1]Kt. *my*
30 [a]Ps. 56:13
33 [a]Ps. 34:11 [1]*Keep silent*

CHAPTER 34
3 [a]Job 6:30; 12:11
5 [a]Job 13:18; 33:9 [b]Job 27:2
6 [a]Job 6:4; 9:17 [1]Lit. *arrow*
7 [a]Job 15:16 [1]*derision*
9 [a]Mal. 3:14
10 [a]Job 8:3; 36:23 [1]*men of heart*
11 [a]Ps. 62:12
12 [a]Job 8:3

33 If not, [a]listen to me;
[1]Hold your peace, and I will teach you wisdom."

Elihu Proclaims God's Justice

34 Elihu further answered and said:

2 "Hear my words, you wise *men;*
Give ear to me, you who have knowledge.
3 [a]For the ear tests words
As the palate tastes food.
4 Let us choose justice for ourselves;
Let us know among ourselves what *is* good.

5 "For Job has said, [a]'I am righteous,
But [b]God has taken away my justice;
6 [a]Should I lie concerning my right?
My [1]wound *is* incurable, *though I am* without transgression.'
7 What man *is* like Job,
[a]*Who* drinks [1]scorn like water,
8 Who goes in company with the workers of iniquity,
And walks with wicked men?
9 For [a]he has said, 'It profits a man nothing
That he should delight in God.'

10 "Therefore listen to me, you [1]men of understanding:
[a]Far be it from God *to do* wickedness,
And *from* the Almighty to *commit* iniquity.
11 [a]For He repays man *according to* his work,
And makes man to find a reward according to *his* way.
12 Surely God will never do wickedly,
Nor will the Almighty [a]pervert justice.
13 Who gave Him charge over the earth?
Or who appointed *Him over* the whole world?
14 If He should set His heart on it,

HISTORICAL*Encounter* **DUNCAN CAMPBELL** *Job 33:14*

In 1913, a young Scot named Duncan Campbell was playing his bagpipes for a dance. Suddenly, he was deeply moved by thoughts of Jesus' crucifixion. He hastily left the dance and headed home. On the way, he passed a building where his father was participating in an all night prayer service, so he went inside. There he heard an evangelist read Job 33:14. Instantly, he fell under conviction by the Holy Spirit. Later, on the way home, he stopped twice along the roadside to plead with God for mercy and forgiveness for his sins. When he arrived home at 2 A.M., Campbell discovered his mother on her knees praying for him. That night salvation came to Duncan Campbell.

33:30 The Pit, Hebrew *shachath,* refers to the grave or possibly the pit of hell.

34:2 "You wise men" may be a sarcastic comment by the young Elihu against Job's three friends.

34:11 The comment that "He repays man according to his work" affirms the traditional theology that God always judges the wicked and blesses the righteous.

If He should [a]gather to Himself His
Spirit and His breath,
15 [a]All flesh would perish together,
And man would return to dust.

16 "If *you have* understanding, hear
this;
Listen to the sound of my words:
17 [a]Should one who hates justice
govern?
Will you [b]condemn *Him who is*
most just?

ENCOUNTER *Note* *Job 34:17*

Most Just

There is only one source of perfect justice. Though we may not understand God's actions, we are confident He will ultimately deal fairly with every person.

18 [a]*Is it fitting* to say to a king, '*You are*
worthless,'
And to nobles, '*You are* wicked'?
19 Yet He [a]is not partial to princes,
Nor does He regard the rich more
than the poor;
For [b]they *are* all the work of His
hands.
20 In a moment they die, [a]in the
middle of the night;
The people are shaken and pass
away;
The mighty are taken away without
a hand.

21 "For[a] His eyes *are* on the ways of
man,
And He sees all his steps.
22 [a]There is no darkness nor shadow of
death
Where the workers of iniquity may
hide themselves.
23 For He need not further consider a
man,
That he should go before God in
judgment.
24 [a]He breaks in pieces mighty men
without inquiry,
And sets others in their place.
25 Therefore He knows their works;
He overthrows *them* in the night,
And they are crushed.
26 He strikes them as wicked *men*
In the open sight of others,
27 Because they [a]turned back from
Him,
And [b]would not consider any of His
ways,

14 [a]Ps. 104:29
15 [a][Gen. 3:19]
17 [a]2 Sam. 23:3 [b]Job 40:8
18 [a]Ex. 22:28
19 [a][Deut. 10:17] [b]Job 31:15
20 [a]Ex. 12:29
21 [a]Job 31:4
22 [a][Amos 9:2, 3]
24 [a][Dan. 2:21]
27 [a]1 Sam. 15:11 [b]Is. 5:12

28 So that they [a]caused the cry of the
poor to come to Him;
For He [b]hears the cry of the
afflicted.
29 When He gives quietness, who then
can make trouble?
And when He hides *His* face, who
then can see Him,
Whether *it is* against a nation or a
man alone?—
30 That the hypocrite should not reign,
Lest the people be ensnared.

31 "For has *anyone* said to God,
'I have borne *chastening;*
I will offend no more;
32 Teach me *what* I do not see;
If I have done iniquity, I will do no
more'?
33 Should He repay *it* according to
your *terms,*
Just because you disavow it?
You must choose, and not I;
Therefore speak what you know.

34 "Men of understanding say to me,
Wise men who listen to me:
35 'Job[a] speaks without knowledge,
His words *are* without wisdom.'
36 Oh, that Job were tried to the
utmost,
Because *his* answers *are like* those
of wicked men!
37 For he adds [a]rebellion to his sin;
He claps *his hands* among us,
And multiplies his words against
God."

Elihu Condemns Self-Righteousness

35 Moreover Elihu answered and said:

2 "Do you think this is right?
Do you say,
'My righteousness is more than
God's'?
3 For [a]you say,
'What advantage will it be to You?
What profit shall I have, more than
if I had sinned?'

4 "I will answer you,
And [a]your companions with you.
5 [a]Look to the heavens and see;
And behold the clouds—
They are higher than you.
6 If you sin, what do you accomplish
[a]against Him?
Or, *if* your transgressions are
multiplied, what do you do to
Him?
7 [a]If you are righteous, what do you
give Him?

28 [a]Job 35:9 [b][Ex. 22:23]
35 [a]Job 35:16; 38:2
37 [a]Job 7:11; 10:1

CHAPTER 35

3 [a]Job 21:15; 34:9
4 [a]Job 34:8
5 [a][Job 22:12]
6 [a][Jer. 7:19]
7 [a]Prov. 9:12

34:17 This question anticipates God's own (Job 40:8).

35:3 Elihu accused Job of trying to be righteous for the benefit of doing so.

Or what does He receive from your hand?
8 Your wickedness affects a man such as you,
And your righteousness a son of man.
9 "Because[a] of the multitude of oppressions they cry out;
They cry out for help because of the arm of the mighty.
10 But no one says, [a]'Where *is* God my Maker,
[b]Who gives songs in the night,
11 Who [a]teaches us more than the beasts of the earth,
And makes us wiser than the birds of heaven?'
12 [a]There they cry out, but He does not answer,
Because of the pride of evil men.
13 [a]Surely God will not listen to empty *talk*,
Nor will the Almighty regard it.
14 [a]Although you say you do not see Him,
Yet justice *is* before Him, and [b]you must wait for Him.

ENCOUNTER *Note* *Job 35:14*

God's Timing

God's timing is perfect. We are wise to adjust to Him rather than pleading impatiently for our own agenda.

15 And now, because He has not [a]punished in His anger,
Nor taken much notice of folly,
16 [a]Therefore Job opens his mouth in vain;
He multiplies words without knowledge."

Elihu Proclaims God's Goodness

36 Elihu also proceeded and said:

2 "Bear with me a little, and I will show you
That *there are* yet words to speak on God's behalf.
3 I will fetch my knowledge from afar;
I will ascribe righteousness to my Maker.
4 For truly my words *are* not false;
One who is perfect in knowledge *is* with you.
5 "Behold, God *is* mighty, but despises *no one;*
[a]*He is* mighty in strength [1]of understanding.
6 He does not preserve the life of the wicked,
But gives justice to the [a]oppressed.
7 [a]He does not withdraw His eyes from the righteous;
But [b]*they are* on the throne with kings,
For He has seated them forever,
And they are exalted.
8 And [a]if *they are* bound in [1]fetters,
Held in the cords of affliction,
9 Then He tells them their work and their transgressions—
That they have acted [1]defiantly.
10 [a]He also opens their ear to [1]instruction,
And commands that they turn from iniquity.
11 If they obey and serve *Him,*
They shall [a]spend their days in prosperity,
And their years in pleasures.
12 But if they do not obey,
They shall perish by the sword,
And they shall die [1]without [a]knowledge.
13 "But the hypocrites in heart [a]store up wrath;
They do not cry for help when He binds them.
14 [a]They[1] die in youth,
And their life *ends* among the [2]perverted persons.
15 He delivers the poor in their affliction,
And opens their ears in oppression.
16 "Indeed He would have brought you out of dire distress,
[a]*Into* a broad place where *there is* no restraint;
And [b]what is set on your table *would be* full of [c]richness.
17 But you are filled with the judgment due the [a]wicked;
Judgment and justice take hold *of you.*
18 Because *there is* wrath, *beware* lest He take you away with *one* blow;
For [a]a large ransom would not help you avoid *it.*
19 [a]Will your riches,
Or all the mighty forces,
Keep you from distress?
20 Do not desire the night,
When people are cut off in their place.

9 [a]Job 34:28
10 [a]Is. 51:13 [b]Acts 16:25
11 [a]Ps. 94:12
12 [a]Prov. 1:28
13 [a][Is. 1:15]
14 [a]Job 9:11 [b][Ps. 37:5, 6]
15 [a]Ps. 89:32
16 [a]Job 34:35; 38:2

CHAPTER 36

5 [a]Job 12:13, 16; 37:23 [1]*of heart*
6 [a]Job 5:15
7 [a][Ps. 33:18; 34:15] [b]Ps. 113:8
8 [a]Ps. 107:10 [1]*chains*
9 [1]*proudly*
10 [a]Job 33:16; 36:15 [1]*discipline*
11 [a][Is. 1:19, 20]
12 [a]Job 4:21 [1]MT *as one without knowledge*
13 [a][Rom. 2:5]
14 [a]Ps. 55:23 [1]Lit. *Their soul dies* [2]Heb. *qedeshim,* those practicing sodomy or prostitution in religious rituals
16 [a]Ps. 18:19; 31:8; 118:5 [b]Ps. 23:5 [c]Ps. 36:8
17 [a]Job 22:5, 10, 11
18 [a]Ps. 49:7
19 [a][Prov. 11:4]

35:13 Elihu implies God has not listened to Job's prayers.
36:2 The use of "a little" is ironic, as this is his longest speech.
36:13 Elihu argues that hypocrites refuse to cry out to God, even as they endure God's judgment.

21 Take heed, [a]do not turn to iniquity,
For [b]you have chosen this rather than affliction.

22 "Behold, God is exalted by His power;
Who teaches like Him?
23 [a]Who has assigned Him His way,
Or who has said, 'You have done [b]wrong'?

Elihu Proclaims God's Majesty

24 "Remember to [a]magnify His work,
Of which men have sung.
25 Everyone has seen it;
Man looks on *it* from afar.

26 "Behold, God *is* great, and we [a]do not know *Him;*
[b]Nor can the number of His years *be* discovered.

ENCOUNTER*Note* *Job 36:26*

Knowing God

It is astonishing that almighty God, the creator of all things, should desire a close, personal relationship with us.

27 For He [a]draws up drops of water,
Which distill as rain from the mist,
28 [a]Which the clouds drop down
And pour abundantly on man.
29 Indeed, can *anyone* understand the spreading of clouds,
The thunder from His canopy?
30 Look, He [a]scatters His light upon it,
And covers the depths of the sea.
31 For [a]by these He judges the peoples;
He [b]gives food in abundance.
32 [a]He covers *His* hands with lightning,
And commands it to [1]strike.
33 [a]His thunder declares it,
The cattle also, concerning [1]the rising *storm.*

37 "At this also my heart trembles,
And leaps from its place.
2 Hear attentively the thunder of His voice,
And the rumbling *that* comes from His mouth.
3 He sends it forth under the whole heaven,
His [1]lightning to the ends of the earth.
4 After it [a]a voice roars;
He thunders with His majestic voice,
And He does not restrain them when His voice is heard.

21 [a][Ps. 31:6; 66:18] [b][Heb. 11:25]
23 [a]Job 34:13; [Is. 40:13, 14] [b]Job 8:3
24 [a][Rev. 15:3]
26 [a][1 Cor. 13: 12] [b]Heb. 1:12
27 [a]Ps. 147:8
28 [a][Prov. 3:20]
30 [a]Job 37:3
31 [a][Acts 14:17] [b]Ps. 104:14, 15
32 [a]Ps. 147:8 [1]*strike the mark*
33 [a]1 Kin. 18:41 [1]Lit. *what is rising*

CHAPTER 37

3 [1]Or *light*
4 [a]Ps. 29:3
5 [a]Job 5:9; 9:10; 36:26
6 [a]Ps. 147:16, 17 [1]Lit. *shower of rain*
7 [a]Ps. 109:27 [b]Ps. 19:3, 4
8 [a]Ps. 104:21, 22
10 [a]Ps. 147:17, 18
11 [1]*clouds of light*
12 [a]Job 36:32 [1]Lit. *the world of the earth*
13 [a]Ex. 9:18, 23 [b]Job 38:26, 27 [c]1 Kin. 18:41–46 [1]Lit. *a rod*
14 [a]Ps. 111:2
15 [1]*places them*
16 [a]Job 36:29 [b]Job 36:4

5 God thunders marvelously with His voice;
[a]He does great things which we cannot comprehend.

ENCOUNTER*Note* *Job 37:5*

God Thunders

God speaks in power. His words must be taken seriously.

6 For [a]He says to the snow, 'Fall *on* the earth';
Likewise to the [1]gentle rain and the heavy rain of His strength.
7 He seals the hand of every man,
[a]That [b]all men may know His work.
8 The beasts [a]go into dens,
And remain in their lairs.
9 From the chamber *of the south* comes the whirlwind,
And cold from the scattering winds *of the north.*
10 [a]By the breath of God ice is given,
And the broad waters are frozen.
11 Also with moisture He saturates the thick clouds;
He scatters His [1]bright clouds.
12 And they swirl about, being turned by His guidance,
That they may [a]do whatever He commands them
On the face of [1]the whole earth.
13 [a]He causes it to come,
Whether for [1]correction,
Or [b]for His land,
Or [c]for mercy.

14 "Listen to this, O Job;
Stand still and [a]consider the wondrous works of God.

ENCOUNTER*Note* *Job 37:14*

Stand Still

Sometimes we need to stop talking and scurrying about long enough to reflect on who God is and what He is doing.

15 Do you know when God [1]dispatches them,
And causes the light of His cloud to shine?
16 [a]Do you know how the clouds are balanced,
Those wondrous works of [b]Him who is perfect in knowledge?

36:32 Canaanite religion viewed Baal as the god of the storm. Yet God is presented here as clearly sovereign over the heavens.

37:12 "Guidance" is a nautical term meaning "steerings" or "rope pullings."

17 Why *are* your garments hot,
When He quiets the earth by the south *wind?*
18 With Him, have you [a]spread out the [b]skies,
Strong as a cast metal mirror?

19 "Teach us what we should say to Him,
For we can prepare nothing because of the darkness.
20 Should He be told that I *wish to* speak?
If a man were to speak, surely he would be swallowed up.
21 Even now *men* cannot look at the light *when it is* bright in the skies,
When the wind has passed and cleared them.
22 He comes from the north *as* golden *splendor;*
With God *is* awesome majesty.
23 *As for* the Almighty, [a]we cannot find Him;
[b]*He is* excellent in power,
In judgment and abundant justice;
He does not oppress.
24 Therefore men [a]fear Him;
He shows no partiality to any *who are* [b]wise of heart."

The LORD Reveals His Omnipotence to Job

38 Then the LORD answered Job [a]out of the whirlwind, and said:

ENCOUNTER *Note* *Job 38:1*

Out of the Whirlwind

When God speaks, the power of His word puts our life and our questions instantly into perspective.

2 "Who[a] *is* this who darkens counsel
By [b]words without knowledge?
3 [a]Now [1]prepare yourself like a man;
I will question you, and you shall answer Me.

4 "Where[a] were you when I laid the foundations of the earth?
Tell *Me,* if you have understanding.
5 Who determined its measurements?
Surely you know!
Or who stretched the [1]line upon it?
6 To what were its foundations fastened?
Or who laid its cornerstone,
7 When the morning stars sang together,
And all [a]the sons of God shouted for joy?

8 "Or[a] *who* shut in the sea with doors,
When it burst forth *and* issued from the womb;
9 When I made the clouds its garment,
And thick darkness its swaddling band;
10 When [a]I fixed My limit for it,
And set bars and doors;
11 When I said,
'This far you may come, but no farther,
And here your proud waves [a]must stop!'

12 "Have you [a]commanded the morning since your days *began,*
And caused the dawn to know its place,
13 That it might take hold of the ends of the earth,
And [a]the wicked be shaken out of it?
14 It takes on form like clay *under* a seal,
And stands out like a garment.
15 From the wicked their [a]light is withheld,
And [b]the [1]upraised arm is broken.

16 "Have you [a]entered the springs of the sea?
Or have you walked in search of the depths?
17 Have [a]the gates of death been [1]revealed to you?
Or have you seen the doors of the shadow of death?
18 Have you comprehended the breadth of the earth?
Tell *Me,* if you know all this.

19 "Where *is* the way *to* the dwelling of light?
And darkness, where *is* its place,
20 That you may take it to its territory,
That you may know the paths *to* its home?
21 Do you know *it,* because you were born then,
Or *because* the number of your days *is* great?

22 "Have you entered [a]the treasury of snow,
Or have you seen the treasury of hail,

18 [a]Is. 44:24] [b]Ps. 104:2
23 [a][1 Tim. 6: 16] [b][Job 9:4; 36:5]
24 [a][Matt. 10: 28] [b][Matt. 11:25]

CHAPTER 38

1 [a]Ex. 19:16
2 [a]Job 34:35; 42:3 [b]1 Tim. 1:7
3 [a]Job 40:7 [1]Lit. *gird up your loins like*
4 [a]Ps. 104:5
5 [1]*measuring line*

7 [a]Job 1:6
8 [a]Gen. 1:9
10 [a]Job 26:10
11 [a][Ps. 89:9; 93:4]
12 [a][Ps. 74:16; 148:5]
13 [a]Ps. 104:35
15 [a]Job 18:5 [b]Ps. 10:15; 37:17 [1]Lit. *high*
16 [a][Ps. 77:19]
17 [a]Ps. 9:13 [1]Lit. *opened*
22 [a]Ps. 135:7

37:18 Ancient mirrors were made out of polished bronze.

38:1 When God speaks, He uses His covenant name *Yahweh,* shown in translation as LORD.

38:22 God occasionally used hail as a divine weapon (Ex. 9:22–26; Josh. 10:11; Is. 30:30; Ezek. 13:11; Rev. 16:21).

23 [a]Which I have reserved for the time
of trouble,
For the day of battle and war?
24 By what way is light [1]diffused,
Or the east wind scattered over the
earth?

25 "Who [a]has divided a channel for the
overflowing *water,*
Or a path for the thunderbolt,
26 To cause it to rain on a land *where
there is* no one,
A wilderness in which *there is* no
man;
27 [a]To satisfy the desolate waste,
And cause to spring forth the
growth of tender grass?
28 [a]Has the rain a father?
Or who has begotten the drops of
dew?
29 From whose womb comes the ice?
And the [a]frost of heaven, who gives
it birth?
30 The waters harden like stone,
And the surface of the deep is
[a]frozen.[1]

31 "Can you bind the cluster of the
[a]Pleiades,[1]
Or loose the belt of Orion?
32 Can you bring out [1]Mazzaroth in its
season?
Or can you guide [2]the Great Bear
with its cubs?
33 Do you know [a]the ordinances of the
heavens?
Can you set their dominion over the
earth?

34 "Can you lift up your voice to the
clouds,
That an abundance of water may
cover you?
35 Can you send out lightnings, that
they may go,
And say to you, 'Here we *are!*'?
36 [a]Who has put wisdom in [1]the mind?
Or who has given understanding to
the heart?
37 Who can number the clouds by
wisdom?
Or who can pour out the bottles of
heaven,
38 When the dust hardens in clumps,
And the clods cling together?

39 "Can[a] you hunt the prey for the lion,
Or satisfy the appetite of the young
lions,
40 When they crouch in *their* dens,
Or lurk in their lairs to lie in wait?

23 [a]Is. 30:30
24 [1]Lit. *divided*
25 [a]Job 28:26
27 [a]Ps. 104:13, 14; 107:35
28 [a]Job 36:27, 28
29 [a]Ps. 147:16, 17
30 [a][Job 37:10] [1]Lit. *imprisoned*
31 [a]Amos 5:8 [1]Or *the Seven Stars*
32 [1]Lit. *Constellations* [2]Or *Arcturus*
33 [a]Jer. 31:35, 36
36 [a][Ps. 51:6] [1]Lit. *the inward parts*
39 [a]Ps. 104:21

41 [a]Who provides food for the raven,
When its young ones cry to God,
And wander about for lack of food?

39 "Do you know the time when the
wild [a]mountain goats bear
young?
Or can you mark when [b]the deer
gives birth?
2 Can you number the months *that*
they fulfill?
Or do you know the time when they
bear young?
3 They bow down,
They bring forth their young,
They deliver their [1]offspring.
4 Their young ones are healthy,
They grow strong with grain;
They depart and do not return to
them.

5 "Who set the wild donkey free?
Who loosed the bonds of the
[1]onager,
6 [a]Whose home I have made the
wilderness,
And the [1]barren land his dwelling?
7 He scorns the tumult of the city;
He does not heed the shouts of the
driver.
8 The range of the mountains *is* his
pasture,
And he searches after [a]every green
thing.

9 "Will the [a]wild ox be willing to serve
you?
Will he bed by your manger?
10 Can you bind the wild ox in the
furrow with ropes?
Or will he plow the valleys behind
you?
11 Will you trust him because his
strength *is* great?
Or will you leave your labor to him?
12 Will you trust him to bring home
your [1]grain,
And gather it to your threshing
floor?

13 "The wings of the ostrich wave
proudly,
But are her wings and pinions *like
the* kindly stork's?
14 For she leaves her eggs on the
ground,
And warms them in the dust;
15 She forgets that a foot may crush
them,
Or that a wild beast may break
them.

41 [a][Matt. 6:26]

CHAPTER 39
1 [a]Ps. 104:18 [b]Ps. 29:9
3 [1]Lit. *pangs*
5 [1]A species of wild donkey
6 [a]Jer. 2:24 [1]Lit. *salt land*
8 [a]Gen. 1:29
9 [a]Num. 23:22
12 [1]Lit. *seed*

38:31 The name of the constellation known as the Pleiades, which appears as a cluster of stars, means "Beautiful."

38:32 "Great Bear with its cubs" refers to the constellation Ursa Major (the Big Dipper).

39:4 "With grain" can also be translated "in the open field."

16 She [a]treats her young harshly, as
though *they were* not hers;
Her labor is in vain, without
[1]concern,
17 Because God deprived her of
wisdom,
And did not [a]endow her with
understanding.
18 When she lifts herself on high,
She scorns the horse and its rider.

19 "Have you given the horse strength?
Have you clothed his neck with
[1]thunder?
20 Can you [1]frighten him like a
locust?
His majestic snorting strikes terror.
21 He paws in the valley, and rejoices
in *his* strength;
[a]He gallops into the clash of arms.
22 He mocks at fear, and is not
frightened;
Nor does he turn back from the
sword.
23 The quiver rattles against him,
The glittering spear and javelin.
24 He devours the distance with
fierceness and rage;
Nor does he come to a halt because
the trumpet *has* sounded.
25 At *the blast of* the trumpet he says,
'Aha!'
He smells the battle from afar,
The thunder of captains and
shouting.

26 "Does the hawk fly by your wisdom,
And spread its wings toward the
south?

ENCOUNTER *Note* *Job 39:26*

Who Are We?

Who are we to question God? We are not His equal, taking Him to task for His actions. He is God.

27 Does the [a]eagle mount up at your
command,
And [b]make its nest on high?
28 On the rock it dwells and resides,
On the crag of the rock and the
stronghold.
29 From there it spies out the prey;
Its eyes observe from afar.
30 Its young ones suck up blood;
And [a]where the slain *are*, there it
is."

16 [a]Lam. 4:3 [1]Lit. *fear*
17 [a]Job 35:11
19 [1]Or *a mane*
20 [1]*make him spring*
21 [a]Jer. 8:6
27 [a]Prov. 30:18, 19 [b]Jer. 49:16
30 [a]Matt. 24:28

40 Moreover the LORD [a]answered Job, and said:

2 "Shall [a]the one who contends with
the Almighty correct *Him*?
He who [b]rebukes God, let him
answer it."

Job's Response to God

3 Then Job answered the LORD and said:

4 "Behold,[a] I am vile;
What shall I answer You?
[b]I lay my hand over my mouth.
5 Once I have spoken, but I will not
answer;
Yes, twice, but I will proceed no
further."

ENCOUNTER *Note* *Job 40:5*

Once I Have Spoken

We will never know more of God by speaking. We learn new truths about God's character by listening to Him.

God's Challenge to Job

6 [a]Then the LORD answered Job out of the whirlwind, and said:

7 "Now[a] [1]prepare yourself like a man;
[b]I will question you, and you shall
answer Me:

8 "Would[a] you indeed [1]annul My
judgment?
Would you condemn Me that you
may be justified?
9 Have you an arm like God?
Or can you thunder with [a]a voice
like His?
10 [a]Then adorn yourself *with* majesty
and splendor,
And array yourself with glory and
beauty.
11 Disperse the rage of your wrath;
Look on everyone *who is* proud, and
humble him.
12 Look on everyone *who is* [a]proud,
and bring him low;
Tread down the wicked in their
place.
13 Hide them in the dust together,
Bind their faces in hidden *darkness*.
14 Then I will also confess to you
That your own right hand can save
you.

CHAPTER 40
1 [a]Job 38:1
2 [a]Job 9:3; 10:2; 33:13 [b]Job 13:3; 23:4
4 [a]Ezra 9:6 [b]Job 29:9
6 [a]Job 38:1
7 [a]Job 38:3 [b]Job 42:4 [1]Lit. *gird up your loins*
8 [a][Rom. 3:4] [1]*nullify*
9 [a][Ps. 29:3, 4]
10 [a]Ps. 93:1; 104:1
12 [a]Dan. 4:37

39:20 Horses and locusts were occasionally compared (Jer. 51:27; Joel 2:4; Rev. 9:7).

39:27 "Eagle" is literally "vulture" and is the most often cited bird in the Scriptures.

40:2 "Contend" is literally "bring a lawsuit."

40:6 Sometimes God speaks gently in a still, small voice (1 Sam. 3:4; 1 Kin. 19:12). At other times God finds it more appropriate to speak from a whirlwind.

40:7 "Prepare yourself" indicates the necessity for readiness to receive God's word.

15 "Look now at the [1]behemoth, which I made *along* with you;
He eats grass like an ox.
16 See now, his strength *is* in his hips,
And his power *is* in his stomach muscles.
17 He moves his tail like a cedar;
The sinews of his thighs are tightly knit.
18 His bones *are like* beams of bronze,
His ribs like bars of iron.
19 He *is* the first of the [a]ways of God;
Only He who made him can bring near His sword.
20 Surely the mountains [a]yield food for him,
And all the beasts of the field play there.
21 He lies under the lotus trees,
In a covert of reeds and marsh.
22 The lotus trees cover him *with* their shade;
The willows by the brook surround him.
23 Indeed the river may rage,
Yet he is not disturbed;
He is confident, though the Jordan gushes into his mouth,
24 *Though* he takes it in his eyes,
Or one pierces *his* nose with a snare.

41 "Can you draw out [a]Leviathan[1] with a hook,
Or *snare* his tongue with a line *which* you lower?
2 Can you [a]put a reed through his nose,
Or pierce his jaw with a [1]hook?
3 Will he make many supplications to you?
Will he speak softly to you?
4 Will he make a covenant with you?
Will you take him as a servant forever?
5 Will you play with him as *with* a bird,
Or will you leash him for your maidens?
6 Will *your* companions [1]make a banquet of him?
Will they apportion him among the merchants?
7 Can you fill his skin with harpoons,
Or his head with fishing spears?
8 Lay your hand on him;
Remember the battle—
Never do it again!
9 Indeed, *any* hope of *overcoming* him is false;
Shall *one not* be overwhelmed at the sight of him?
10 No one *is so* fierce that he would dare stir him up.
Who then is able to stand against Me?

15 [1]A large animal, exact identity unknown
19 [a]Job 26:14
20 [a]Ps. 104:14

CHAPTER 41
1 [a]Is. 27:1 [1]A large sea creature, exact identity unknown
2 [a]Is. 37:29 [1]*thorn*
6 [1]Or *bargain over him*

ENCOUNTER *Note* *Job 41:10*

Who?

Even the fiercest earthly force is powerless before God. God is omnipotent. Nature understands this. Often we do not.

11 [a]Who has preceded Me, that I should pay *him?*
[b]Everything under heaven is Mine.

12 "I will not [1]conceal his limbs,
His mighty power, or his graceful proportions.
13 Who can [1]remove his outer coat?
Who can approach *him* with a double bridle?
14 Who can open the doors of his face,
With his terrible teeth all around?
15 *His* rows of [1]scales are *his* pride,
Shut up tightly *as with* a seal;
16 One is so near another
That no air can come between them;
17 They are joined one to another,
They stick together and cannot be parted.
18 His sneezings flash forth light,
And his eyes *are* like the eyelids of the morning.
19 Out of his mouth go burning lights;
Sparks of fire shoot out.
20 Smoke goes out of his nostrils,
As *from* a boiling pot and burning rushes.
21 His breath kindles coals,
And a flame goes out of his mouth.
22 Strength dwells in his neck,
And [1]sorrow dances before him.
23 The folds of his flesh are joined together;
They are firm on him and cannot be moved.
24 His heart is as hard as stone,
Even as hard as the lower *millstone.*
25 When he raises himself up, the mighty are afraid;
Because of his crashings they [1]are beside themselves.
26 *Though* the sword reaches him, it cannot avail;
Nor does spear, dart, or javelin.

11 [a][Rom. 11:35] [b]Ps. 24:1; 50:12
12 [1]Lit. *keep silent about*
13 [1]Lit. *take off the face of his garment*
15 [1]Lit. *shields*
22 [1]*despair*
25 [1]Or *purify themselves*

40:15 "Behemoth" means "great beast" and may refer to a hippopotamus.

41:1 "Leviathan" may refer to a crocodile.

41:14 Crocodiles have thirty-six upper teeth and thirty lower teeth.

27 He regards iron as straw,
And bronze as rotten wood.
28 The arrow cannot make him flee;
Slingstones become like stubble to him.
29 Darts are regarded as straw;
He laughs at the threat of javelins.
30 His undersides *are* like sharp potsherds;
He spreads pointed *marks* in the mire.
31 He makes the deep boil like a pot;
He makes the sea like a pot of ointment.
32 He leaves a shining wake behind him;
One would think the deep had white hair.
33 On earth there is nothing like him,
Which is made without fear.
34 He beholds every high *thing;*
He *is* king over all the children of pride."

Job's Repentance and Restoration

42 Then Job answered the LORD and said:

2 "I know that You [a]can do everything,
And that no purpose *of Yours* can be withheld from You.
3 *You asked,* [a]'Who *is* this who hides counsel without knowledge?'
Therefore I have uttered what I did not understand,
[b]Things too wonderful for me, which I did not know.
4 Listen, please, and let me speak;
You said, [a]'I will question you, and you shall answer Me.'
5 "I have [a]heard of You by the hearing of the ear,
But now my eye sees You.

ENCOUNTER *Note* *Job 42:5*

Hearing and Seeing

It is one thing to hear about God from others; quite another to experience Him personally. The former is inspiring, but the latter is absolutely life-changing.

CHAPTER 42

2 [a][Matt. 19:26]
3 [a]Job 38:2 [b]Ps. 40:5; 131:1; 139:6
4 [a]Job 38:3; 40:7
5 [a]Job 26:14
6 [a]Ezra 9:6 [1]*despise*
8 [a]Num. 23:1 [b][Matt. 5:24] [c]Gen. 20:17 [1]Lit. *his face*
9 [1]Lit. *lifted up the face of Job*
10 [a]Deut. 30:3 [b]Is. 40:2 [1]Lit. *turned the captivity of Job,* what was captured from Job
11 [a]Job 19:13
12 [a]James 5:11 [b]Job 1:3
13 [a]Job 1:2
14 [1]Lit. *Handsome as the Day* [2]*Cassia,* a fragrance [3]Lit. *The Horn of Color* or *The Colorful Ray*
16 [a]Job 5:26; Prov. 3:16
17 [a]Gen. 15:15; 25:8

6 Therefore I [a]abhor[1] *myself,*
And repent in dust and ashes."

7 And so it was, after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, "My wrath is aroused against you and your two friends, for you have not spoken of Me *what is* right, as My servant Job *has.*
8 "Now therefore, take for yourselves [a]seven bulls and seven rams, [b]go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall [c]pray for you. For I will accept [1]him, lest I deal with you *according to your* folly; because you have not spoken of Me *what is* right, as My servant Job *has.*"
9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went and did as the LORD commanded them; for the LORD had [1]accepted Job.
10 [a]And the LORD [1]restored Job's losses when he prayed for his friends. Indeed the LORD gave Job [b]twice as much as he had before.
11 Then [a]all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the LORD had brought upon him. Each one gave him a piece of silver and each a ring of gold.
12 Now the LORD blessed [a]the latter *days* of Job more than his beginning; for he had [b]fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.
13 [a]He also had seven sons and three daughters.
14 And he called the name of the first [1]Jemimah, the name of the second [2]Keziah, and the name of the third [3]Keren-Happuch.
15 In all the land were found no women *so* beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.
16 After this Job [a]lived one hundred and forty years, and saw his children and grandchildren *for* four generations.
17 So Job died, old and [a]full of days.

41:34 "He beholds every high thing" could also mean "he looks down on everything haughty."

42:6 "Abhor" here means "to reject" or "to recant."

42:10 Israelite law required thieves to restore twice what they had taken (Ex. 22:4).

42:14 Jemimah may mean "Dove." Keziah may mean "Cassia" referring to a cinnamon spice. Keren-Happuch means "Horn of Eye Shadow."

THE BOOK OF PSALMS

INTRODUCTION

In Hebrew, the book's name means "Songs of Praise." The Greek word *psalmos* means "song." A synonym for "the Book of Psalms" is "the Psalter." The literature of these psalms is poetry, set to music. They were intended to be sung and to express worshippers' emotions as they praised God or cried out for His deliverance or forgiveness. They were written over a period of roughly a thousand years, but were primarily composed during the reigns of Kings David and Solomon. Tradition suggests that Ezra edited the final version of the Psalter.

SIGNIFICANCE

Because the Psalms are poetical in nature, their primary focus is not theological. Rather, they apply practical theology to everyday circumstances. They issue from the heart rather than from the head; representing the worshippers' honest fears, gratitude, remorse, and hopes. The Psalms are significant for the way their authors candidly express their feelings to God, whatever the circumstances. The Psalter is designed as a worship book. Jesus would use the songs in public worship. Jesus quoted Psalms as He hung on the cross (22:1; 31:5). The Psalms clearly point to Jesus, the Messiah, who would come centuries later. Jesus not only quoted often from the Psalms, but much of His life fulfilled the prophecies found there: He was the Son of God (Ps. 2:7, Matt. 3:17). He would rise from the dead (Ps. 16:10, Matt. 28:7). He would be mocked by His enemies (Ps. 22:7, 8; Luke 23:35). His hands and feet would be pierced (Ps. 22:16, John 20:27). Lots would be cast for His clothes (Ps. 22:18, Matt. 27:35, 36). His bones would not be broken (Ps. 34:20, John 19:32, 33, 36). He would be betrayed by a friend (Ps. 41:9, Luke 22:47). He would ascend to heaven (Ps. 68:18, Acts 1:9–11). He would be the chief cornerstone (Ps. 118:22, Matt. 21:42).

STRUCTURE

The Psalter contains 150 psalms divided into five sections. Book One contains Psalms 1–41; Book Two, Psalms 42–72; Book Three, Psalms 73–89; Book Four, Psalms 90–106; Book Five, Psalms 107–150. Each section ends with a doxology. It has been suggested that these five books were used independently by worshippers and were eventually compiled into the current Psalter. This would explain the seeming duplication of certain psalms contained in different sections. The psalms can be categorized by various themes. There are the Songs of Ascent (120–134), which may have been sung by pilgrims approaching Jerusalem to attend a feast. There are penitential psalms, which express the repentance of a contrite sinner (32, 38, 51). There are also imprecatory psalms, which contain pleas for God's justice (7, 35, 40, 55, 58, 59, 69, 79, 109, 137, 139, 144). Laments express both individual and corporate concern for dire circumstances and contain requests for God's deliverance (3–7, 12, 13, 22, 25, 26, 28, 35, 38–40, 42, 43, 54–57, 59, 60, 64, 69–71, 74, 79, 83, 86, 88, 109, 140–143). Thanksgiving psalms reflect the individual's or the community's praise for God's goodness (18, 30, 34, 40, 41, 66, 106, 124, 138). Wisdom psalms give instruction for wise living (1, 32, 34, 37, 52, 53, 78, 103, 107). Some of the psalms are prayers (17, 56, 57, 60, 85, 86, 88, 102, 140–143). Most important are the messianic psalms which pointed toward the Messiah's coming (2, 16, 22, 45, 97, 110).

The Psalms can also be classified according to their authors. All but forty-eight psalms identify an author. Seventy-three psalms are attributed to David (3–41, 51–70, 86, 103, 108–110, 131, 138–145). Other authors include Solomon (72, 127), Asaph (50, 73–83), the sons of Korah (42, 44–49, 84, 85, 87, 88), Moses (90), Heman (88) and Ethan (89). Seven psalms are also written in the form of an acrostic, using the letters of the Hebrew

alphabet for structure (25, 34, 37, 111, 112, 119, 145).

ENCOUNTERING GOD THROUGH PSALMS

The Psalms clearly teach that, although God allows us to go through dark valleys, He carefully guides us and protects us from our enemies. You will experience God through the Psalms as you realize He cares for you just as a shepherd tends his sheep (23). You will be encouraged to honestly express your longings and fears to God as you read the transparent confessions of the psalmists (22). You will be challenged to treasure God's word as you read the wisdom psalms (119). Through the penitential psalm you will learn to look upon sin as God does (38, 51). You will find joy in the Lord as the psalmists repeatedly pour out their passion for God (103, 106, 150). Through the psalms, God will exhort you to keep your heart pure (15:1, 2; 24:3, 4). Just as Jesus repeatedly cited the Psalms for comfort, praise, and wisdom, so you, as you study them, will receive divine guidance and solace from these passages.

BOOK ONE

Psalms 1—41

PSALM 1

The Way of the Righteous and the End of the Ungodly

BLESSED [a]*is* the man
Who walks not in the counsel of the [1]ungodly,
Nor stands in the path of sinners,
[b]Nor sits in the seat of the scornful;

WORD*Study* BLESSED

Ps. 1:1 This word, *barak* in Hebrew, is found twenty-six times in Psalms. When referring to God it means "to praise," but in reference to people it translates "happy." To bless someone is to grant that person prosperity and well-being. One may also speak a blessing upon someone, wishing for or calling upon God to bring prosperity to another.

2 But [a]his delight *is* in the law of the LORD,
[b]And in His law he [1]meditates day and night.
3 He shall be like a tree
[a]Planted by the [1]rivers of water,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall [b]prosper.
4 The ungodly *are* not so,
But *are* [a]like the chaff which the wind drives away.
5 Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
6 For [a]the LORD knows the way of the righteous,
But the way of the ungodly shall perish.

PSALM 1
1 [a]Prov. 4:14 [b]Jer. 15:17 [1]*wicked*
2 [a]Ps. 119:14, 16, 35 [b][Josh. 1:8] [1]*ponders* by talking to himself
3 [a]Jer. 17:8 [b]Gen. 39:2, 3, 23 [1]*channels*
4 [a]Job 21:18
6 [a]Ps. 37:18

PSALM 2

The Messiah's Triumph and Kingdom

WHY [a]do the [1]nations [2]rage,
And the people plot a [3]vain thing?
2 The kings of the earth set themselves,
And the [a]rulers take counsel together,
Against the LORD and against His [b]Anointed,[1] *saying,*
3 "Let [a]us break Their bonds in pieces
And cast away Their cords from us."

ENCOUNTER*Note* *Ps. 1:2, 3*

Intentional Encounters

Encounters with God can be premeditated. If we continually place ourselves amid the world's values, then a worldly existence will be our experience. Walking with God involves the deliberate choice to immerse ourselves in His ways.

4 He who sits in the heavens [a]shall laugh;
The Lord shall hold them in derision.
5 Then He shall speak to them in His wrath,

PSALM 2
1 [a]Acts 4:25, 26 [1]*Gentiles* [2]*throng tumultuously* [3]*worthless* or *empty*
2 [a][Matt. 12:14; 26:3, 4, 59–66; 27:1, 2; Mark 3:6; 11:18]; Acts 4:25–28 [b][John 1:41] [1]Christ, Commissioned One, Heb. *Messiah*
3 [a]Luke 19:14
4 [a]Ps. 37:13

1:3 Fruit, or the positive results of one's life, is the inevitable outcome of an obedient response to God's word.

2:1 This psalm is attributed to David (Acts 4:25).

ENCOUNTER Note Ps. 2:4

Heavenly Laughter

World leaders make declarations and threats, but the Lord laughs. He knows that even the greatest of them are but frail creatures of dust.

And distress them in His deep displeasure:
6 "Yet I have [1]set My King
[2]On My holy hill of Zion."

7 "I will declare the [1]decree:
The LORD has said to Me,
[a]'You *are* My Son,
Today I have begotten You.
8 Ask of Me, and I will give *You*
The nations *for* Your inheritance,
And the ends of the earth *for* Your possession.
9 [a]You shall [1]break them with a rod of iron;
You shall dash them to pieces like a potter's vessel.' "

10 Now therefore, be wise, O kings;
Be instructed, you judges of the earth.
11 Serve the LORD with fear,
And rejoice with trembling.
12 [1]Kiss the Son, lest [2]He be angry,
And you perish *in* the way,
When [a]His wrath is kindled but a little.
[b]Blessed *are* all those who put their trust in Him.

PSALM 3

The LORD Helps His Troubled People

A Psalm of David [a]when he fled from Absalom his son.

LORD, how they have increased who trouble me!
Many *are* they who rise up against me.
2 Many *are* they who say of me,
"*There is* no help for him in God."
Selah

3 But You, O LORD, *are* [a]a shield [1]for me,
My glory and [b]the One who lifts up my head.
4 I cried to the LORD with my voice,
And [a]He heard me from His [b]holy hill. Selah

6 [1]Lit. *installed* [2]Lit. *Upon Zion, the hill of My holiness*
7 [a]Matt. 3:17; Mark 1:1, 11; Luke 3:22; John 1:18; Acts 13:33; [Heb. 1:5; 5:5] [1]Or *decree of the LORD*: He said to Me
9 [a]Ps. 89:23; 110:5, 6; [Rev. 2:26, 27; 12:5; 19:15] [1]So with MT, Tg.; LXX, Syr., Vg. *rule* (cf. Rev. 2:27)
12 [a][Rev. 6:16, 17] [b][Ps. 5:11; 34:22] [1]LXX, Vg. *Embrace discipline;* Tg. *Receive* instruction [2]LXX *the LORD*

PSALM 3
title [a]2 Sam. 15:13–17
3 [a]Ps. 5:12; 28:7 [b]Ps. 9:13; 27:6 [1]Lit. *around*
4 [a]Ps. 4:3; 34:4 [b]Ps. 2:6; 15:1; 43:3
5 [a]Lev. 26:6
6 [a]Ps. 23:4; 27:3
7 [a]Job 16:10
8 [a][Is. 43:11]

PSALM 4
title [1]*Choir Director*
1 [1]*Be gracious to me*
3 [a][2 Tim. 2:19] [1]Many Heb. mss., LXX, Tg., Vg. *made wonderful*
4 [a][Eph. 4:26] [b]Ps. 77:6 [1]Lit. *Tremble* or *Be agitated*
5 [a]Deut. 33:19 [b]Ps. 37:3, 5; 62:8

5 [a]I lay down and slept;
I awoke, for the LORD sustained me.

ENCOUNTER Note Ps. 3:5

Peace

True peace comes not from the absence of adversaries but from trust in God. Nothing can disrupt your sense of peace when God exercises His presence in your life.

6 [a]I will not be afraid of ten thousands of people
Who have set *themselves* against me all around.

7 Arise, O LORD;
Save me, O my God!
[a]For You have struck all my enemies on the cheekbone;
You have broken the teeth of the ungodly.
8 [a]Salvation *belongs* to the LORD.
Your blessing *is* upon Your people.
Selah

PSALM 4

The Safety of the Faithful

To the [1]Chief Musician. With stringed instruments. A Psalm of David.

HEAR me when I call, O God of my righteousness!
You have relieved me in *my* distress;
[1]Have mercy on me, and hear my prayer.

2 How long, O you sons of men,
Will you turn my glory to shame?
How long will you love worthlessness
And seek falsehood? Selah
3 But know that [a]the LORD has [1]set apart for Himself him who is godly;
The LORD will hear when I call to Him.

4 [a]Be[1] angry, and do not sin.
[b]Meditate within your heart on your bed, and be still. Selah
5 Offer [a]the sacrifices of righteousness,
And [b]put your trust in the LORD.

6 *There are* many who say,
"Who will show us *any* good?"

2:6 "Zion" originally referred to the fortified hillside in Jerusalem captured by David (2 Sam. 5:6–10). David changed its name to the "City of David." Later Zion came to mean Jerusalem, or the temple, or it pointed to the future city of the Messiah, the heavenly Jerusalem.

3:1 See the passage beginning at 2 Samuel 15:13. In all, fourteen psalms are linked to historic events in David's life.

4:4 See Ephesians 4:26.

ENCOUNTER Note Ps. 4:6

The Light of God's Countenance

God's holy presence dispels the darkness of sin and confusion and lights the way for his children. Those who do not know God may experience material prosperity, but they will not know the inner peace that His presence brings.

[a]LORD, lift up the light of Your countenance upon us.
7 You have put [a]gladness in my heart,
More than in the season that their grain and wine increased.
8 [a]I will both lie down in peace, and sleep;
[b]For You alone, O LORD, make me dwell in safety.

PSALM 5

A Prayer for Guidance

To the Chief Musician. With [1]flutes. A Psalm of David.

GIVE [a]ear to my words, O LORD,
Consider my [1]meditation.
2 Give heed to the voice of my cry,
My King and my God,
For to You I will pray.
3 My voice You shall hear in the morning, O LORD;
[a]In the morning I will direct *it* to You,
And I will look up.
4 For You *are* not a God who takes pleasure in wickedness,
Nor shall evil [1]dwell with You.

ENCOUNTER Note Ps. 5:4

Evil Separates

Sin polarizes you and God. You cannot condone evil and remain in God's favor.

5 The [a]boastful shall not [b]stand in Your sight;
You hate all workers of iniquity.
6 You shall destroy those who speak falsehood;
The LORD abhors the [a]bloodthirsty and deceitful man.

6 [a]Num. 6:26
7 [a]Is. 9:3
8 [a]Ps. 3:5 [b][Lev. 25:18]

PSALM 5

title [1]Heb. *nehiloth*
1 [a]Ps. 4:1 [1]Lit. *groaning*
3 [a]Ps. 55:17; 88:13
4 [1]Lit. *sojourn*
5 [a][Hab. 1:13] [b]Ps. 1:5
6 [a]Ps. 55:23

7 [1]Lit. *the temple of Your holiness*
8 [a]Ps. 25:4, 5; 27:11; 31:3
9 [a]Rom. 3:13 [1]*uprightness*
11 [1]*protect,* lit. *cover*

PSALM 6

title [a]Ps. 12:title [1]Heb. *sheminith*
1 [a]Ps. 38:1; 118:18
2 [a][Hos. 6:1]
3 [a]Ps. 88:3

7 But as for me, I will come into Your house in the multitude of Your mercy;
In fear of You I will worship toward [1]Your holy temple.
8 [a]Lead me, O LORD, in Your righteousness because of my enemies;
Make Your way straight before my face.
9 For *there is* no [1]faithfulness in their mouth;
Their inward part *is* destruction;
[a]Their throat *is* an open tomb;
They flatter with their tongue.
10 Pronounce them guilty, O God!
Let them fall by their own counsels;
Cast them out in the multitude of their transgressions,
For they have rebelled against You.
11 But let all those rejoice who put their trust in You;
Let them ever shout for joy, because You [1]defend them;
Let those also who love Your name
Be joyful in You.

ENCOUNTER Note Ps. 5:11

Joy in God

Pure joy comes from our love relationship with God. The greater our love *for* God, the greater will be our joy *in* Him.

12 For You, O LORD, will bless the righteous;
With favor You will surround him as *with* a shield.

PSALM 6

A Prayer of Faith in Time of Distress

To the Chief Musician. With stringed instruments. [a]On [1]an eight-stringed harp. A Psalm of David.

O LORD, [a]do not rebuke me in Your anger,
Nor chasten me in Your hot displeasure.
2 Have mercy on me, O LORD, for I *am* weak;
O LORD, [a]heal me, for my bones are troubled.
3 My soul also is greatly [a]troubled;
But You, O LORD—how long?

5:7 The phrase "but as for me" introduces a sharp contrast to what was said previously.

5:8 "Make Your way straight" means for God to make His will clear so it can be easily followed.

6:1 This is the first of seven "penitential psalms" (6, 32, 38, 51, 102, 130, 143) in which the psalmist expresses his sorrow for sin.

4 Return, O LORD, deliver me!
Oh, save me for Your mercies' sake!
5 [a]For in death *there is* no
remembrance of You;
In the grave who will give You
thanks?

6 I am weary with my groaning;
[1]All night I make my bed swim;
I drench my couch with my tears.
7 [a]My eye wastes away because of
grief;
It grows old because of all my
enemies.

8 [a]Depart from me, all you workers of
iniquity;
For the LORD has [b]heard the voice
of my weeping.

ENCOUNTER*Note* *Ps. 6:8*

No Need to Fear

There is no need to fear others when we know God has heard our cry. When God champions our cause, our enemies are doomed.

9 The LORD has heard my
supplication;
The LORD will receive my prayer.
10 Let all my enemies be ashamed and
greatly troubled;
Let them turn back *and* be ashamed
suddenly.

PSALM 7

Prayer and Praise for Deliverance from Enemies

A [a]Meditation[1] of David, which he sang to the LORD [b]concerning the words of Cush, a Benjamite.

O LORD my God, in You I put my
trust;
[a]Save me from all those who
persecute me;
And deliver me,
2 [a]Lest they tear me like a lion,
[b]Rending *me* in pieces, while *there is*
none to deliver.

3 O LORD my God, [a]if I have done
this:
If there is [b]iniquity in my hands,
4 If I have repaid evil to him who was
at peace with me,
Or [a]have plundered my enemy
without cause,

5 [a][Eccl. 9:10]
6 [1]Or *Every night*
7 [a]Job 17:7
8 [a][Matt. 25:41] [b]Ps. 3:4; 28:6

PSALM 7

title [a]Hab. 3:1 [b]2 Sam. 16 [1]Heb. *Shiggaion*
1 [a]Ps. 31:15
2 [a]Is. 38:13 [b]Ps. 50:22
3 [a]2 Sam. 16:7 [b]1 Sam. 24:11
4 [a]1 Sam. 24:7; 26:9

6 [a]Ps. 94:2 [b]Ps. 35:23; 44:23 [1]So with MT, Tg., Vg.; LXX *O LORD* my God
8 [a]Ps. 26:1; 35:24; 43:1 [b]Ps. 18:20; 35:24
9 [a][1 Sam. 16:7] [1]Lit. *kidneys,* the most secret part of man
10 [a]Ps. 97:10, 11; 125:4 [1]Lit. *My shield is upon God*
12 [a]Deut. 32:41
14 [a]Is. 59:4
15 [a][Job 4:8]
16 [a]Esth. 9:25 [1]The crown of his own head

5 Let the enemy pursue me and
overtake *me;*
Yes, let him trample my life to the
earth,
And lay my honor in the dust. Selah

6 Arise, O LORD, in Your anger;
[a]Lift Yourself up because of the rage
of my enemies;
[b]Rise up [1]for me *to* the judgment You
have commanded!
7 So the congregation of the peoples
shall surround You;
For their sakes, therefore, return on
high.
8 The LORD shall judge the peoples;
[a]Judge me, O LORD, [b]according to
my righteousness,
And according to my integrity
within me.

ENCOUNTER*Note* *Ps. 7:8*

My Righteousness

It is not always easy to live a righteous life, but God sees our integrity and He rewards us accordingly.

9 Oh, let the wickedness of the
wicked come to an end,
But establish the just;
[a]For the righteous God tests the
hearts and [1]minds.
10 [1]My defense *is* of God,
Who saves the [a]upright in heart.

11 God *is* a just judge,
And God is angry *with the wicked*
every day.
12 If he does not turn back,
He will [a]sharpen His sword;
He bends His bow and makes it
ready.
13 He also prepares for Himself
instruments of death;
He makes His arrows into fiery
shafts.

14 [a]Behold, *the wicked* brings forth
iniquity;
Yes, he conceives trouble and brings
forth falsehood.
15 He made a pit and dug it out,
[a]And has fallen into the ditch *which*
he made.
16 [a]His trouble shall return upon his
own head,
And his violent dealing shall come
down on [1]his own crown.

6:5 "The grave" translates the Hebrew word *Sheol.*

7:1 The Hebrew verb used here could describe a young bird finding protection in its mother's wings.

7:3 "If I have done this" means David is pleading his innocence of the charges against him.

7:10 "My defense" could mean "my shield."

17 I will praise the LORD according to
His righteousness,
And will sing praise to the name of
the LORD Most High.

PSALM 8

The Glory of the LORD in Creation

To the Chief Musician. [1]On the instrument of Gath. A Psalm of David.

O LORD, our Lord,
How [a]excellent *is* Your name in all
the earth,
Who have [b]set Your glory above the
heavens!

2 [a]Out of the mouth of babes and
nursing infants
You have [1]ordained strength,
Because of Your enemies,
That You may silence [b]the enemy
and the avenger.

3 When I [a]consider Your heavens, the
work of Your fingers,
The moon and the stars, which You
have ordained,
4 [a]What is man that You are mindful of
him,
And the son of man that You [b]visit[1]
him?

ENCOUNTER *Note* — *Ps. 8:3, 4*

Why?

Within the majestic expanse of the universe, we are insignificant specks. Yet God sees us, knows us intimately, and loves us ceaselessly. Such heavenly consideration is truly beyond our comprehension.

5 For You have made him a little lower
than [1]the angels,
And You have crowned him with
glory and honor.

6 [a]You have made him to have
dominion over the works of Your
hands;
[b]You have put all *things* under his
feet,
7 All sheep and oxen—
Even the beasts of the field,
8 The birds of the air,
And the fish of the sea
That pass through the paths of the
seas.

PSALM 8
title [1]Heb. *Al Gittith*
1 [a]Ps. 148:13 [b]Ps. 113:4
2 [a][1 Cor. 1:27] [b]Ps. 44:16 [1]*established*
3 [a]Ps. 111:2
4 [a]Job 7:17, 18 [b][Job 10:12] [1]*give attention to* or *care for*
5 [1]Heb. *Elohim, God;* LXX, Syr., Tg., Jewish tradition *angels*
6 [a][Gen. 1:26, 28] [b][1Cor. 15:27; Eph. 1:22; Heb. 2:8]
9 [a]Ps. 8:1

PSALM 9
title [1]Heb. *Muth Labben*
2 [a]Ps. 5:11; 104:34 [b][Ps. 83:18; 92:1]
5 [a]Prov. 10:7 [1]*Gentiles*
6 [a][Ps. 34:16]
7 [a]Heb. 1:11
8 [a][Ps. 96:13; 98:9]
9 [a]Ps. 32:7; 46:1; 91:2 [1]Lit. *secure height*
10 [a]Ps. 91:14

9 [a]O LORD, our Lord,
How excellent *is* Your name in all
the earth!

PSALM 9

Prayer and Thanksgiving for the LORD's Righteous Judgments

To the Chief Musician. To *the tune of* [1]"Death of the Son." A Psalm of David.

I WILL praise *You,* O LORD, with my
whole heart;
I will tell of all Your marvelous
works.
2 I will be glad and [a]rejoice in You;
I will sing praise to Your name,
[b]O Most High.

3 When my enemies turn back,
They shall fall and perish at Your
presence.
4 For You have maintained my right
and my cause;
You sat on the throne judging in
righteousness.
5 You have rebuked the [1]nations,
You have destroyed the wicked;
You have [a]blotted out their name
forever and ever.

6 O enemy, destructions are finished
forever!
And you have destroyed cities;
Even their memory has [a]perished.
7 [a]But the LORD shall endure forever;
He has prepared His throne for
judgment.
8 [a]He shall judge the world in
righteousness,
And He shall administer judgment
for the peoples in uprightness.

9 The LORD also will be a [a]refuge[1] for
the oppressed,
A refuge in times of trouble.

ENCOUNTER *Note* — *Ps. 9:9*

God Our Refuge

God's children can encounter Him in whatever capacity they need Him. If we desperately need a refuge, that is how we will experience Him.

10 And those who [a]know Your name
will put their trust in You;
For You, LORD, have not forsaken
those who seek You.

7:17 The phrase, "the Lord Most High" is usually found in Psalms but is first mentioned in Genesis 14:18, in Abraham's encounter with Melchizedek.

8:1 God's "name" reflects His character. The psalmist delights in who God is and what He is like (8:9).

8:5 The Hebrew could be translated "You have made him to lack little of God."

9:10 See Jeremiah 29:12–14; Matthew 7:7, 8. In Old Testament times, to know God's name was to have a saving relationship with Him.

11 Sing praises to the LORD, who dwells in Zion!
[a]Declare His deeds among the people.
12 [a]When He avenges blood, He remembers them;
He does not forget the cry of the [1]humble.

13 Have mercy on me, O LORD!
Consider my trouble from those who hate me,
You who lift me up from the gates of death,
14 That I may tell of all Your praise
In the gates of [1]the daughter of Zion.
I will [a]rejoice in Your salvation.

15 [a]The [1]nations have sunk down in the pit *which* they made;
In the net which they hid, their own foot is caught.
16 The LORD is [a]known *by* the judgment He executes;
The wicked is snared in the work of his own hands.
[b]Meditation.[1] Selah

17 The wicked shall be turned into hell,
And all the [1]nations [a]that forget God.
18 [a]For the needy shall not always be forgotten;
[b]The expectation of the poor shall *not* perish forever.

19 Arise, O LORD,
Do not let man prevail;
Let the [1]nations be judged in Your sight.
20 Put them in fear, O LORD,
That the [1]nations may know themselves *to be but* men. Selah

ENCOUNTER *Note* *Ps. 9:20*

Fearful

It can be a terrifying experience to encounter the living God. Reverent fear is clear evidence a person has met with God.

PSALM 10

A Song of Confidence in God's Triumph over Evil

WHY do You stand afar off,
O LORD?
Why do You hide in times of trouble?
2 The wicked in *his* pride [1]persecutes the poor;
[a]Let them be caught in the plots which they have devised.

3 For the wicked [a]boasts of his heart's desire;
[1]He [b]blesses the greedy *and* renounces the LORD.
4 The wicked in his proud countenance does not seek *God;*
[1]God *is* in none of his [a]thoughts.

ENCOUNTER *Note* *Ps. 10:4*

The Wicked Don't Seek God

Wickedness diverts people away from God. Pride convinces them they are self-sufficient. Sure evidence that sin has gained control over someone's life is when that person no longer seeks after God.

5 His ways [1]are always prospering;
Your judgments *are* far above, out of his sight;
As for all his enemies, he sneers at them.
6 [a]He has said in his heart, "I shall not be moved;
[b]I shall never be in adversity."
7 [a]His mouth is full of cursing and [b]deceit and oppression;
Under his tongue *is* trouble and iniquity.

8 He sits in the lurking places of the villages;
In the secret places he murders the innocent;
His eyes are secretly fixed on the helpless.
9 He lies in wait secretly, as a lion in his den;
He lies in wait to catch the poor;
He catches the poor when he draws him into his net.
10 So [1]he crouches, he lies low,
That the helpless may fall by his [2]strength.
11 He has said in his heart,
"God has forgotten;
He hides His face;
He will never see."

12 Arise, O LORD!
O God, [a]lift up Your hand!

11 [a]Ps. 66:16; 107:22
12 [a][Ps. 72:14] [1]*afflicted*
14 [a]Ps. 13:5; 20:5; 35:9 [1]Jerusalem
15 [a]Ps. 7:15, 16 [1]*Gentiles*
16 [a]Ex. 7:5 [b]Ps. 92:3 [1]Heb. *Higgaion*
17 [a]Job 8:13 [1]*Gentiles*
18 [a]Ps. 9:12; 12:5 [b]Prov. 23:18
19 [1]*Gentiles*
20 [1]*Gentiles*

PSALM 10

2 [a]Ps. 7:16; 9:16 [1]*hotly pursues*
3 [a]Ps. 49:6; 94:3, 4 [b]Prov. 28:4 [1]Or *The greedy man curses and spurns the LORD*
4 [a]Ps. 14:1; 36:1 [1]Or *All his thoughts are, "There is* no God*"*
5 [1]Lit. *are strong*
6 [a][Eccl. 8:11] [b]Rev. 18:7
7 [a][Rom. 3:14] [b]Ps. 55:10, 11
10 [1]Or *he is crushed, is bowed* [2]Or *mighty ones*
12 [a]Mic. 5:9

9:14 "Daughter of Zion" refers to Jerusalem.

9:17 Scripture is clear on the destiny of the wicked (Rev. 20:15).

10:5 The psalmist expresses his honest evaluation that the wicked always seem to thrive while the righteous seem to be forgotten by God. Yet the writer finally acknowledges that God is indeed absolutely just.

10:9 The wicked are viewed as constantly trying to harm the righteous.

ENCOUNTER Note Ps. 10:11

God Sees

The deadliest folly of the wicked is to assume God does not see or care about their actions. He knows even their most secret thoughts.

Do not forget the [b]humble.
13 Why do the wicked renounce God?
He has said in his heart,
"You will not require *an account*."
14 But You have [a]seen, for You observe trouble and grief,
To repay *it* by Your hand.
The helpless [b]commits[1] himself to You;
[c]You are the helper of the fatherless.
15 Break the arm of the wicked and the evil *man;*
Seek out his wickedness *until* You find none.
16 [a]The LORD *is* King forever and ever;
The nations have perished out of His land.
17 LORD, You have heard the desire of the humble;
You will prepare their heart;
You will cause Your ear to hear,
18 To [1]do justice to the fatherless and the oppressed,
That the man of the earth may [2]oppress no more.

[b]Ps. 9:12
14 [a][Ps. 11:4] [b][2 Tim. 1:12] [c]Ps. 68:5 [1]Lit. *leaves,* entrusts
16 [a]Ps. 29:10
18 [1]*vindicate* [2]*terrify*

PSALM 11

Faith in the LORD's Righteousness

To the Chief Musician. *A Psalm* of David.

IN [a]the LORD I put my trust;
How can you say to my soul,
"Flee *as* a bird to your mountain"?
2 For look! [a]The wicked bend *their* bow,
They make ready their arrow on the string,
That they may shoot [1]secretly at the upright in heart.
3 [a]If the foundations are destroyed,
What can the righteous do?
4 The LORD *is* in His holy temple,
The LORD's [a]throne *is* in heaven;
[b]His eyes behold,
His eyelids test the sons of men.
5 The LORD [a]tests the righteous,
But the wicked and the one who loves violence His soul hates.

PSALM 11
1 [a]Ps. 56:11
2 [a]Ps. 64:3, 4 [1]Lit. *in darkness*
3 [a]Ps. 82:5; 87:1; 119:152
4 [a][Is. 66:1] [b][Ps. 33:18; 34:15, 16]
5 [a]Gen. 22:1
6 [a]Ps. 75:8 [1]Their allotted portion or serving
7 [a]Ps. 33:5; 45:7 [1]Or *The upright beholds His countenance*

ENCOUNTER Note Ps. 11:5

Testing the Righteous

While God preserves His children, He also tests them. The way we respond to God's tests reveals how much we have learned about Him since our last examination.

6 Upon the wicked He will rain coals;
Fire and brimstone and a burning wind
[a]*Shall be* [1]the portion of their cup.
7 For the LORD *is* righteous,
He [a]loves righteousness;
[1]His countenance beholds the upright.

PSALM 12

Man's Treachery and God's Constancy

To the Chief Musician. [a]On [1]an eight-stringed harp. A Psalm of David.

HELP,[1] LORD, for the godly man [a]ceases!
For the faithful disappear from among the sons of men.
2 [a]They speak idly everyone with his neighbor;
With flattering lips *and* [1]a double heart they speak.
3 May the LORD [1]cut off all flattering lips,
And the tongue that speaks [2]proud things,
4 Who have said,
"With our tongue we will prevail;
Our lips *are* our own;
Who *is* lord over us?"
5 "For the oppression of the poor, for the sighing of the needy,
Now I will arise," says the LORD;
"I will set *him* in the safety for which he yearns."
6 The words of the LORD *are* [a]pure words,
Like silver tried in a furnace of earth,
Purified seven times.
7 You shall keep them, O LORD,

PSALM 12
title [a]Ps. 6:title [1]Heb. *sheminith*
1 [a][Is. 57:1] [1]*Save*
2 [a]Ps. 10:7; 41:6 [1]An inconsistent mind
3 [1]*destroy* [2]*great*
6 [a]2 Sam. 22:31; Ps. 18:30; 119:140

11:2 "The wicked bend their bow" symbolizes that sinful people are hunting for and intentionally oppressing the righteous.

11:4 The word given here as "temple" can also mean "palace." "You have seen" is the basis of our hope in God. Because He sees, we can be confident He will act.

11:6 See Genesis 19:24, Luke 17:28–29, and 2 Peter 2:6.

12:1 "The godly man ceases" is the psalmist's lament that there are no righteous people left in his wicked society.

12:5 "Now" indicates the time when God, in righteous indignation, takes action against the wicked. Although God is longsuffering, His holiness eventually calls for judgment.

12:6 "Furnace" here refers to a crucible.

ENCOUNTER Note Ps. 12:6

Pure Words

Amid the clamor of worldly babble, God's words are clear and entirely untainted by evil motives. Do not hesitate to trust His holy voice.

You shall preserve them from this generation forever.

8 The wicked prowl on every side,
When vileness is exalted among the sons of men.

PSALM 13

Trust in the Salvation of the LORD

To the Chief Musician. A Psalm of David.

HOW long, O LORD? Will You forget me forever?
[a]How long will You hide Your face from me?

ENCOUNTER Note Ps. 13:1

Where Is God?

When God is distant, that is not the time to trust your feelings. Review all God has graciously done for you and said to you, and let that be the standard by which you understand His love for you.

2 How long shall I take counsel in my soul,
Having sorrow in my heart daily?
How long will my enemy be exalted over me?

3 Consider *and* hear me, O LORD my God;
[a]Enlighten my eyes,
[b]Lest I sleep the *sleep of* death;
4 Lest my enemy say,
"I have prevailed against him";
Lest those who trouble me rejoice when I am moved.

5 But I have trusted in Your mercy;
My heart shall rejoice in Your salvation.
6 I will sing to the LORD,
Because He has dealt bountifully with me.

PSALM 13
1 [a]Job 13:24
3 [a]Ezra 9:8 [b]Jer. 51:39

PSALM 14
1 [a]Ps. 10:4; 53:1
2 [a]Ps. 33:13, 14; 102:19
3 [a]Rom. 3:12
4 [a]Is. 64:7
6 [a]Ps. 9:9; 40:17; 46:1; 142:5
7 [a]Ps. 53:6 [b]Job 42:10 [1]Lit. *Who will give out of Zion the salvation of Israel?* [2]Or *His captive people*

PSALM 15
1 [a]Ps. 24:3–5 [1]*sojourn*

PSALM 14

Folly of the Godless, and God's Final Triumph

To the Chief Musician. *A Psalm* of David.

THE [a]fool has said in his heart,
"*There is* no God."
They are corrupt,
They have done abominable works,
There is none who does good.

2 [a]The LORD looks down from heaven upon the children of men,
To see if there are any who understand, who seek God.

ENCOUNTER Note Ps. 14:2

God Desires Fellowship

God deeply desires fellowship with us. He will not force a relationship upon us, yet He will always draw near to those who seek Him.

3 [a]They have all turned aside,
They have together become corrupt;
There is none who does good,
No, not one.

4 Have all the workers of iniquity no knowledge,
Who eat up my people *as* they eat bread,
And [a]do not call on the LORD?
5 There they are in great fear,
For God *is* with the generation of the righteous.
6 You shame the counsel of the poor,
But the LORD *is* his [a]refuge.

7 [a]Oh,[1] that the salvation of Israel *would come* out of Zion!
[b]When the LORD brings back [2]the captivity of His people,
Let Jacob rejoice *and* Israel be glad.

PSALM 15

The Character of Those Who May Dwell with the LORD

A Psalm of David.

LORD, [a]who may [1]abide in Your tabernacle?
Who may dwell in Your holy hill?

13:5 "But" marks a turning point in the writer's thinking. Despite all the wicked are doing, the psalmist trusts in God's mercy. The Lord's unfailing love sustains him despite what he faces.

14:1 "Fool" described someone who was insensitive to the will and the voice of God. Ignoring God seemed akin to mental impairment.

14:3 "No not one" does not imply that no one on earth pleases God. It indicates that every person naturally turns to evil and away from God. Only by God's grace can people overcome their evil tendencies and please Him.

14:7 "Brings back the captivity" In other words, "restores the fortunes."

15:1 A tabernacle is a tent.

2 He who walks uprightly,
And works righteousness,
And speaks the [a]truth in his heart;

ENCOUNTER *Note* *Ps. 15:2*

Qualifications of a Worshipper

We rest in the assurance of God's love, but there is a prerequisite for entering His holy presence. Righteousness is the key to intimacy with the Lord.

3 He *who* [a]does not backbite with his tongue,
Nor does evil to his neighbor,
[b]Nor does he [1]take up a reproach against his friend;
4 [a]In whose eyes a vile person is despised,
But he honors those who fear the LORD;
He *who* [b]swears to his own hurt and does not change;
5 He *who* does not put out his money at usury,
Nor does he take a bribe against the innocent.

He who does these *things* [a]shall never be moved.

ENCOUNTER *Note* *Ps. 15:5*

Never Moved

No one can harm your walk with God but you. Our relationship with God is based on the choices we make.

PSALM 16

The Hope of the Faithful, and the Messiah's Victory

A [a]Michtam of David.

PRESERVE[1] me, O God, for in You I put my trust.

2 *O my soul,* you have said to the LORD,
"You *are* my Lord,
[a]My goodness is nothing apart from You."
3 As for the saints who *are* on the earth,
"They are the excellent ones, in [a]whom is all my delight."

4 Their sorrows shall be multiplied who hasten *after* another *god;*
Their drink offerings of [a]blood I will not offer,
[b]Nor take up their names on my lips.

5 O LORD, *You are* the portion of my inheritance and my cup;
You [1]maintain my lot.
6 The lines have fallen to me in pleasant *places;*
Yes, I have a good inheritance.

7 I will bless the LORD who has given me counsel;
My [1]heart also instructs me in the night seasons.
8 [a]I have set the LORD always before me;
Because *He is* at my right hand I shall not be moved.

9 Therefore my heart is glad, and my glory rejoices;
My flesh also will [1]rest in hope.
10 [a]For You will not leave my soul in [1]Sheol,
Nor will You allow Your Holy One to [2]see corruption.
11 You will show me the [a]path of life;
In Your presence *is* fullness of joy;
At Your right hand *are* pleasures forevermore.

ENCOUNTER *Note* *Ps. 16:11*

In Your Presence

True joy comes not from receiving God's blessings but from knowing and spending time with God. Have you been experiencing the indescribable happiness that only comes from communing with your Lord?

PSALM 17

Prayer with Confidence in Final Salvation

A Prayer of David.

HEAR a just cause, O LORD,
Attend to my cry;
Give ear to my prayer *which is* not from deceitful lips.
2 Let my vindication come from Your presence;
Let Your eyes look on the things that are upright.

3 You have tested my heart;
You have visited *me* in the night;
[a]You have [1]tried me and have found [2]nothing;

2 [a][Eph. 4:25]
3 [a][Lev. 19:16–18] [b]Ex. 23:1 [1]*receive*
4 [a]Esth. 3:2 [b]Lev. 5:4
5 [a]2 Pet. 1:10

PSALM 16

title [a]Ps. 56—60
1 [1]*Watch over*
2 [a]Job 35:7
3 [a]Ps. 119:63
4 [a]Ps. 106:37, 38 [b][Ex. 23:13]
5 [1]Lit. *uphold*
7 [1]Mind, lit. *kidneys*
8 [a][Acts 2:25–28]
9 [1]Or *dwell securely*
10 [a]Ps. 49:15; 86:13; Acts 2:31, 32; Heb. 13:20 [1]The abode of the dead [2]*undergo*
11 [a][Matt. 7:14]

PSALM 17

3 [a]Job 23:10 [1]*examined* [2]Nothing evil

15:5 See Deuteronomy 23:19 and Leviticus 25:35–38.
16:3 "Saints" is literally "holy ones."
16:7 "Heart" is literally "kidneys."

I have purposed that my mouth
shall not [b]transgress.
4 Concerning the works of men,
By the word of Your lips,
I have kept away from the paths of
the destroyer.
5 [a]Uphold my steps in Your paths,
That my footsteps may not slip.

6 [a]I have called upon You, for You will
hear me, O God;
Incline Your ear to me, *and* hear my
speech.
7 Show Your marvelous
lovingkindness by Your right
hand,
O You who [1]save those who trust *in
You*
From those who rise up *against
them.*
8 Keep me as the [1]apple of Your eye;
Hide me under the shadow of Your
wings,
9 From the wicked who oppress me,
From my deadly enemies who
surround me.

10 They have closed up their [a]fat
hearts;
With their mouths they [b]speak
proudly.
11 They have now surrounded us in
our steps;
They have set their eyes, crouching
down to the earth,
12 As a lion is eager to tear his prey,
And like a young lion lurking in
secret places.

13 Arise, O LORD,
Confront him, cast him down;
Deliver my life from the wicked
with Your sword,
14 With Your hand from men, O LORD,
From men of the world *who have*
their portion in *this* life,
And whose belly You fill with Your
hidden treasure.
They are satisfied with children,
And leave the rest of their
possession for their babes.

15 As for me, [a]I will see Your face in
righteousness;
[b]I shall be satisfied when I [c]awake in
Your likeness.

[b]Ps. 39:1
5 [a]Ps. 44:18; 119:133
6 [a]Ps. 86:7; 116:2
7 [1]*deliver*
8 [1]*pupil*
10 [a]Ezek. 16:49 [b][1 Sam. 2:3]
15 [a][1 John 3:2] [b]Ps. 4:6, 7; 16:11 [c][Is. 26:19]

PSALM 18

God the Sovereign Savior

To the Chief Musician. *A Psalm* of
David [a]the servant of the LORD, who

PSALM 18
title [a]Ps. 36:title

spoke to the LORD the words of [b]this
song on the day that the LORD
delivered him from the hand of all his
enemies and from the hand of Saul.
And he said:

I [a]WILL love You, O LORD, my
strength.
2 The LORD is my rock and my
fortress and my deliverer;
My God, my [1]strength, [a]in whom I
will trust;
My shield and the [2]horn of my
salvation, my stronghold.
3 I will call upon the LORD, [a]*who is
worthy* to be praised;
So shall I be saved from my
enemies.

4 [a]The pangs of death surrounded me,
And the floods of [1]ungodliness
made me afraid.
5 The sorrows of Sheol surrounded me;
The snares of death confronted me.
6 In my distress I called upon the
LORD,
And cried out to my God;
He heard my voice from His temple,
And my cry came before Him, *even*
to His ears.

7 [a]Then the earth shook and trembled;
The foundations of the hills also
quaked and were shaken,
Because He was angry.
8 Smoke went up from His nostrils,
And devouring fire from His mouth;
Coals were kindled by it.
9 [a]He bowed the heavens also, and
came down
With darkness under His feet.

[b]2 Sam. 22
1 [a]Ps. 144:1
2 [a]Heb. 2:13 [1]Lit. *rock* [2]Strength
3 [a]Rev. 5:12
4 [a]Ps. 116:3 [1]Lit. *Belial*
7 [a]Acts 4:31
9 [a]Ps. 144:5

ENCOUNTER*Note* *Ps. 17:15*

In Your Likeness

The yearning of every believer is to be with Christ and to be like Him. All of life is a pilgrimage to this ultimate destination.

ENCOUNTER*Note* *Ps. 18:6*

In Your Distress

Times of crisis clearly reveal where our help comes from. When life betrays us and everyone else forsakes us, God remains trustworthy.

17:8 See Deuteronomy 32:10, 11.
17:10 "Fat hearts" indicates insensitivity.
17:15 "In your likeness" reflects the psalmist's belief in eternal life. His desire is not earthly pleasures; his lifelong journey is to ultimately be like God.
18:2 See 1 Samuel 22:4; 24:22, and 2 Samuel 5:17; 23:14.

10 [a]And He rode upon a cherub, and flew;
[b]He flew upon the wings of the wind.
11 He made darkness His secret place;
[a]His canopy around Him *was* dark waters
And thick clouds of the skies.
12 [a]From the brightness before Him,
His thick clouds passed with hailstones and coals of fire.
13 The LORD thundered from heaven,
And the Most High uttered [a]His voice,
[1]Hailstones and coals of fire.
14 [a]He sent out His arrows and scattered [1]the foe,
Lightnings in abundance, and He vanquished them.
15 Then the channels of the sea were seen,
The foundations of the world were uncovered
At Your rebuke, O LORD,
At the blast of the breath of Your nostrils.
16 [a]He sent from above, He took me;
He drew me out of many waters.
17 He delivered me from my strong enemy,
From those who hated me,
For they were too strong for me.
18 They confronted me in the day of my calamity,
But the LORD was my support.
19 [a]He also brought me out into a broad place;
He delivered me because He delighted in me.
20 [a]The LORD rewarded me according to my righteousness;
According to the cleanness of my hands
He has recompensed me.
21 For I have kept the ways of the LORD,
And have not wickedly departed from my God.
22 For all His judgments *were* before me,
And I did not put away His statutes from me.
23 I was also blameless [1]before Him,
And I kept myself from my iniquity.
24 [a]Therefore the LORD has recompensed me according to my righteousness,
According to the cleanness of my hands in His sight.

10 [a]Ps. 80:1; 99:1 [b][Ps. 104:3]
11 [a]Ps. 97:2
12 [a]Ps. 97:3; 140:10
13 [a][Ps. 29:3–9; 104:7] [1]So with MT, Tg., Vg.; a few Heb. mss., LXX omit *Hailstones and coals of fire*
14 [a]Ps. 144:6 [1]Lit. *them*
16 [a]Ps. 144:7
19 [a]Ps. 4:1; 31:8; 118:5
20 [a]1 Sam. 24:19
23 [1]*with*
24 [a]1 Sam. 26:23

25 [a]With the merciful You will show Yourself merciful;
With a blameless man You will show Yourself blameless;
26 With the pure You will show Yourself pure;
And [a]with the devious You will show Yourself shrewd.
27 For You will save the humble people,
But will bring down [a]haughty looks.
28 [a]For You will light my lamp;
The LORD my God will enlighten my darkness.
29 For by You I can [1]run against a troop,
By my God I can leap over a wall.
30 *As for* God, [a]His way *is* perfect;
[b]The word of the LORD is [1]proven;
He *is* a shield [c]to all who trust in Him.
31 [a]For who *is* God, except the LORD?
And who *is* a rock, except our God?
32 *It is* God who [a]arms me with strength,
And makes my way perfect.
33 [a]He makes my feet like the *feet of* deer,
And [b]sets me on my high places.
34 [a]He teaches my hands to make war,
So that my arms can bend a bow of bronze.
35 You have also given me the shield of Your salvation;
Your right hand has held me up,
Your gentleness has made me great.
36 You enlarged my path under me,
[a]So my feet did not slip.

25 [a][1 Kin. 8:32]
26 [a][Lev. 26:23–28]
27 [a][Ps. 101:5]
28 [a]Job 18:6
29 [1]Or *run through*
30 [a]Rev. 15:3 [b]Ps. 12:6; 119:140 [c][Ps. 17:7] [1]Lit. *refined*
31 [a][1 Sam. 2:2]
32 [a][Ps. 91:2]
33 [a]Hab. 3:19 [b]Deut. 32:13; 33:29
34 [a]Ps. 144:1
36 [a]Prov. 4:12
39 [1]Lit. *caused to bow*

ENCOUNTER*Note* *Ps. 18:36*

Enlarging My Path

God may not change the path you are on but He will help you keep a sure footing as you navigate it.

37 I have pursued my enemies and overtaken them;
Neither did I turn back again till they were destroyed.
38 I have wounded them,
So that they could not rise;
They have fallen under my feet.
39 For You have armed me with strength for the battle;
You have [1]subdued under me those who rose up against me.

18:23 "Blameless" does not imply "sinless." It means the psalmist has made every effort to follow God's will and to repent when he has fallen short of God's righteousness.

18:28 See Psalm 119:105.

18:31 See Deuteronomy 32:4, 31.

40 You have also given me the necks of my enemies,
So that I destroyed those who hated me.
41 They cried out, but *there was* none to save;
[a]*Even* to the LORD, but He did not answer them.
42 Then I beat them as fine as the dust before the wind;
I [a]cast them out like dirt in the streets.

43 You have delivered me from the strivings of the people;
[a]You have made me the head of the [1]nations;
[b]A people I have not known shall serve me.
44 As soon as they hear of me they obey me;
The foreigners [1]submit to me.
45 [a]The foreigners fade away,
And come frightened from their hideouts.

46 The LORD lives!
Blessed *be* my Rock!
Let the God of my salvation be exalted.
47 *It is* God who avenges me,
[a]And subdues the peoples under me;
48 He delivers me from my enemies.
[a]You also lift me up above those who rise against me;
You have delivered me from the violent man.
49 [a]Therefore I will give thanks to You, O LORD, among the [1]Gentiles,
And sing praises to Your name.

50 [a]Great deliverance He gives to His king,
And shows mercy to His anointed,
To David and his [1]descendants forevermore.

PSALM 19

The Perfect Revelation of the LORD

To the Chief Musician. A Psalm of David.

THE [a]heavens declare the glory of God;
And the [b]firmament[1] shows [2]His handiwork.
2 Day unto day utters speech,
And night unto night reveals knowledge.
3 *There is* no speech nor language
Where their voice is not heard.

41 [a]Job 27:9
42 [a]Zech. 10:5
43 [a]2 Sam. 8 [b]Is. 52:15 [1]*Gentiles*
44 [1]*feign submission*
45 [a]Mic. 7:17
47 [a]Ps. 47:3
48 [a]Ps. 27:6; 59:1
49 [a]Rom. 15:9 [1]*nations*
50 [a]Ps. 21:1; 144:10 [1]Lit. *seed*

PSALM 19

1 [a]Is. 40:22 [b]Gen. 1:6, 7 [1]*expanse* of heaven [2]*the work of His hands*

4 [a]Rom. 10:18 [1]LXX, Syr., Vg. *sound;* Tg. *business* [2]*tent*
5 [a]Eccl. 1:5
7 [a]Ps. 111:7 [b]Ps. 119:130 [1]*restoring*
10 [a]Ps. 119:72, 127 [1]*honey in the combs*
12 [a][Ps. 51:1, 2]
13 [a]Num. 15:30 [b]Ps. 119:133 [1]Or *much*
14 [a]Ps. 51:15

ENCOUNTER*Note* *Ps. 19:2*

The Heavens Declare

Nature daily testifies to God's greatness. The beauty of God's creation needs no translation—it is a compelling, universal message to all who will receive it.

4 [a]Their [1]line has gone out through all the earth,
And their words to the end of the world.

In them He has set a [2]tabernacle for the sun,
5 Which *is* like a bridegroom coming out of his chamber,
[a]*And* rejoices like a strong man to run its race.
6 Its rising *is* from one end of heaven,
And its circuit to the other end;
And there is nothing hidden from its heat.

7 [a]The law of the LORD *is* perfect,
[1]converting the soul;
The testimony of the LORD *is* sure,
making [b]wise the simple;
8 The statutes of the LORD *are* right,
rejoicing the heart;
The commandment of the LORD *is* pure, enlightening the eyes;
9 The fear of the LORD *is* clean,
enduring forever;
The judgments of the LORD *are* true *and* righteous altogether.
10 More to be desired *are they* than [a]gold,
Yea, than much fine gold;
Sweeter also than honey and the [1]honeycomb.
11 Moreover by them Your servant is warned,
And in keeping them *there is* great reward.

12 Who can understand *his* errors?
[a]Cleanse me from secret *faults.*
13 Keep back Your servant also from [a]presumptuous *sins;*
Let them not have [b]dominion over me.
Then I shall be blameless,
And I shall be innocent of [1]great transgression.

14 [a]Let the words of my mouth and the meditation of my heart

18:49 "Among the Gentiles" indicates the psalmist's missionary motive. As God's people worshipped the true God, unbelievers would be drawn to join them.

19:7 "Making wise the simple" indicates that success in God's kingdom is not based on intelligence but on obedience.

19:12 The psalmist understood that outward righteousness does not satisfy God. God knows what lies within the most secret recesses of our hearts.

Be acceptable in Your sight,
O LORD, my [1]strength and my
[b]Redeemer.

ENCOUNTER Note Ps. 19:14

Acceptable

God knows our every thought whether we verbalize it or hide it in our heart. Are our thoughts acceptable to him?

PSALM 20

The Assurance of God's Saving Work

To the Chief Musician. A Psalm of David.

MAY the LORD answer you in the day of trouble;
May the name of the God of Jacob [1]defend you;
2 May He send you help from the sanctuary,
And strengthen you out of Zion;
3 May He remember all your offerings,
And accept your burnt sacrifice.
Selah
4 May He grant you according to your heart's *desire,*
And [a]fulfill all your [1]purpose.
5 We will rejoice in your salvation,
And in the name of our God we will set up *our* banners!
May the LORD fulfill all your petitions.
6 Now I know that the LORD saves His [1]anointed;
He will answer him from His holy heaven
With the saving strength of His right hand.
7 Some *trust* in chariots, and some in [a]horses;
But we will remember the name of the LORD our God.

ENCOUNTER Note Ps. 20:7

Some Trust in Chariots

Where do you automatically turn in times of trouble? That is your god.

[b]Is. 47:4 [1]Lit. *rock*

PSALM 20

1 [1]Lit. *set you on high*
4 [a]Ps. 21:2 [1]*counsel*
6 [1]Commissioned one, Heb. *messiah*
7 [a]Ps. 33:16, 17

8 They have bowed down and fallen;
But we have risen and stand upright.
9 Save, LORD!
May the King answer us when we call.

PSALM 21

Joy in the Salvation of the LORD

To the Chief Musician. A Psalm of David.

THE king shall have joy in Your strength, O LORD;
And in Your salvation how greatly shall he rejoice!
2 You have given him his heart's desire,
And have not withheld the [a]request of his lips.
Selah
3 For You meet him with the blessings of goodness;
You set a crown of pure gold upon his head.
4 [a]He asked life from You, *and* You gave *it* to him—
Length of days forever and ever.
5 His glory *is* great in Your salvation;
Honor and majesty You have placed upon him.
6 For You have made him most blessed forever;
[a]You have made him [1]exceedingly glad with Your presence.
7 For the king trusts in the LORD,
And through the mercy of the Most High he shall not be [1]moved.
8 Your hand will find all Your enemies;
Your right hand will find those who hate You.
9 You shall make them as a fiery oven in the time of Your anger;
The LORD shall swallow them up in His wrath,
And the fire shall devour them.
10 Their offspring You shall destroy from the earth,
And their [1]descendants from among the sons of men.
11 For they intended evil against You;
They devised a plot *which* they are not able *to* [a]*perform.*
12 Therefore You will make them turn their back;

PSALM 21

2 [a]2 Sam. 7: 26–29
4 [a]Ps. 61:5, 6; 133:3
6 [a]Ps. 16:11; 45:7 [1]Lit. *joyful with gladness*
7 [1]*shaken*
10 [1]Lit. *seed*
11 [a]Ps. 2:1–4

20:1 "The day of trouble" may refer to the "day of battle."

20:7 The word "trust" here is a verb provided by the translators. It could just as easily be "boast." Chariots were the most modern and dreaded weapons of that day.

21:2 "Selah" occurs seventy-one times in Psalms. It may have given directions to musicians for an interlude or a change of musical accompaniment. It may mean "Lift Up" or "Forever."

21:8 God's right hand symbolized His strength. God's enemies would encounter His power.

You will make ready *Your arrows*
on Your string toward their faces.
13 Be exalted, O LORD, in Your own strength!
We will sing and praise Your power.

ENCOUNTER *Note* *Ps. 21:13*

Be Exalted!

God wants to demonstrate His awesome power through our lives. As we live in God's strength, we bring glory to His name.

PSALM 22

The Suffering, Praise, and Posterity of the Messiah

To the Chief Musician. Set to [1]"The Deer of the Dawn." A Psalm of David.

MY [a]God, My God, why have You forsaken Me?
Why are You so far from helping Me,
And from the words of My groaning?

ENCOUNTER *Note* *Ps. 22:1*

Why Have You Forsaken Me?

The measure of God's love for us is not how much He allows us to suffer, but the victory and peace He gives in the midst of our hardship.

2 O My God, I cry in the daytime, but You do not hear;
And in the night season, and am not silent.
3 But You *are* holy,
Enthroned in the [a]praises of Israel.
4 Our fathers trusted in You;
They trusted, and You delivered them.
5 They cried to You, and were delivered;
[a]They trusted in You, and were not ashamed.
6 But I *am* [a]a worm, and no man;
[b]A reproach of men, and despised by the people.
7 [a]All those who see Me ridicule Me;
They [1]shoot out the lip, they shake the head, *saying*,
8 "He[a] [1]trusted in the LORD, let Him rescue Him;
[b]Let Him deliver Him, since He delights in Him!"
9 [a]But You *are* He who took Me out of the womb;
You made Me trust *while* on My mother's breasts.
10 I was cast upon You from birth.
From My mother's womb
[a]You *have been* My God.
11 Be not far from Me,
For trouble *is* near;
For *there is* none to help.
12 [a]Many bulls have surrounded Me;
Strong *bulls* of [b]Bashan have encircled Me.
13 [a]They [1]gape at Me *with* their mouths,
Like a raging and roaring lion.
14 I am poured out like water,
[a]And all My bones are out of joint;
My heart is like wax;
It has melted [1]within Me.
15 [a]My strength is dried up like a potsherd,
And [b]My tongue clings to My jaws;
You have brought Me to the dust of death.
16 For dogs have surrounded Me;
The congregation of the wicked has enclosed Me.
[a]They[1] pierced My hands and My feet;
17 I can count all My bones.
[a]They look *and* stare at Me.
18 [a]They divide My garments among them,
And for My clothing they cast lots.
19 But You, O LORD, do not be far from Me;
O My Strength, hasten to help Me!

ENCOUNTER *Note* *Ps. 22:19*

In Times of Crisis

In times of crisis, what others are doing is not as important as what God is doing. When we focus on God we discover He is always near, and His presence is our deliverance.

20 Deliver Me from the sword,
[a]My[1] precious *life* from the power of the dog.
21 [a]Save Me from the lion's mouth
And from the horns of the wild oxen!
[b]You have answered Me.

PSALM 22
title [1]Heb. *Aijeleth Hashahar*
1 [a][Matt. 27:46; Mark 15:34]
3 [a]Deut. 10:21
5 [a]Is. 49:23
6 [a]Is. 41:14 [b][Is. 53:3]
7 [a]Matt. 27:39; Mark 15:29; Luke 23:35 [1]Show contempt with their mouth
8 [a]Matt. 27:43; Luke 23:35 [1]LXX, Syr., Vg. *hoped;* Tg. *praised*
[b]Ps. 91:14
9 [a][Ps. 71:5, 6]
10 [a][Is. 46:3; 49:1]
12 [a]Ps. 22:21; 68:30 [b]Deut. 32:14
13 [a]Job 16:10 [1]Lit. *have opened their mouths at Me*
14 [a]Dan. 5:6 [1]Lit. *in the midst of My bowels*
15 [a]Prov. 17:22 [b]John 19:28
16 [a]Matt. 27:35; John 20:25, 27 [1]So with some Heb. mss., LXX, Syr., Vg.; MT *Like a lion* instead of *They pierced*
17 [a]Matt. 27:36, 39; Luke 23: 27, 35; John 19:37
18 [a]Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24
20 [a]Ps. 35:17 [1]Lit. *My only one*
21 [a]2 Tim. 4:17 [b]Is. 34:7

22:3 "Enthroned" can also mean "inhabiting" the praises of Israel. God resides in worshipful hearts, not in ornate throne rooms.

22:15 A "potsherd" is a broken piece of clay pottery.

22 [a]I will declare Your name to [b]My brethren;
In the midst of the assembly I will praise You.
23 [a]You who fear the LORD, praise Him!
All you [1]descendants of Jacob, glorify Him,
And fear Him, all you offspring of Israel!
24 For He has not despised nor abhorred the affliction of the afflicted;
Nor has He hidden His face from Him;
But [a]when He cried to Him, He heard.
25 [a]My praise *shall be* of You in the great assembly;
[b]I will pay My vows before those who fear Him.
26 The poor shall eat and be satisfied;
Those who seek Him will praise the LORD.
Let your heart live forever!
27 All the ends of the world
Shall remember and turn to the LORD,
And all the families of the [1]nations
Shall worship before [2]You.
28 [a]For the kingdom *is* the LORD's,
And He rules over the nations.
29 [a]All the prosperous of the earth
Shall eat and worship;
[b]All those who go down to [1]the dust
Shall bow before Him,
Even he who cannot keep himself alive.
30 A posterity shall serve Him.
It will be recounted of the Lord to the *next* generation,
31 They will come and declare His righteousness to a people who will be born,
That He has done *this.*

22 [a]Heb. 2:12 [b][Rom. 8:29]
23 [a]Ps. 135:19, 20 [1]Lit. *seed*
24 [a]Heb. 5:7
25 [a]Ps. 35:18; 40:9, 10 [b]Ecc. 5:4
27 [1]*Gentiles* [2]So with MT, LXX, Tg.; Arab., Syr., Vg. *Him*
28 [a]Matt. 6:13
29 [a]Ps. 17:10; 45:12 [b][Is. 26:19] [1]Death

PSALM 23

The LORD the Shepherd of His People

A Psalm of David.

THE LORD *is* [a]my shepherd;
[b]I shall not [1]want.
2 [a]He makes me to lie down in [1]green pastures;
[b]He leads me beside the [2]still waters.

PSALM 23
1 [a][Is. 40:11] [b][Phil. 4:19] [1]*lack*
2 [a]Ezek. 34:14 [b][Rev. 7:17] [1]Lit. *pastures of tender grass* [2]Lit. *waters of rest*

ENCOUNTER*Note* *Ps. 23:1*

Shepherds

Shepherds are not passive toward their flock. They lead, tend, feed, protect, and nurture. They provide everything necessary for those in their care.

3 He restores my soul;
[a]He leads me in the paths of righteousness
For His name's sake.

ENCOUNTER*Note* *Ps. 23:3*

Restoring My Soul

There is a spiritual weariness that only God can address. God speaks to the depths of the heart. He brings peace to the mind. He satisfies the deepest longings of the soul.

4 Yea, though I walk through the valley of [a]the shadow of death,
[b]I will fear no evil;
[c]For You *are* with me;
Your rod and Your staff, they comfort me.
5 You [a]prepare a table before me in the presence of my enemies;
You [b]anoint my head with oil;
My cup runs over.
6 Surely goodness and mercy shall follow me
All the days of my life;
And I will [1]dwell in the house of the LORD
[2]Forever.

3 [a]Ps. 5:8; 31:3
4 [a]Job 3:5; 10:21, 22; 24:17 [b][Ps. 3:6; 27:1] [c][Is. 43:2]
5 [a]Ps. 104:15 [b]Ps. 92:10
6 [1]So with LXX, Syr., Tg., Vg.; MT *return* [2]Or *To the end of my days,* lit. *For length of days*

PSALM 24

The King of Glory and His Kingdom

A Psalm of David.

THE [a]earth *is* the LORD's, and all its fullness,
The world and those who dwell therein.
2 For He has [a]founded it upon the seas,
And established it upon the [1]waters.
3 [a]Who may ascend into the hill of the LORD?

PSALM 24
1 [a]1 Cor. 10:26, 28
2 [a]Ps. 89:11 [1]Lit. *rivers*
3 [a]Ps. 15:1–5

22:27 The "ends of the earth" reflects the reality that every nation will eventually recognize the true God.

22:29 "Those who go down to the dust" means those who have died will have an opportunity to praise God.

23:1 David clearly understood the shepherd's role since he had been one himself (1 Sam. 16:19).

23:2 Sheep are fearful, defenseless animals. They will not lie down unless they feel entirely secure.

23:5 In the ancient world, a host would anoint an honored guest with scented olive oil.

23:6 "Follow" is a word used to describe an animal stalking another. When God is our shepherd, goodness and mercy follow us relentlessly.

24:3 Humanity's age-old question has been, "Who can enjoy fellowship with God?" (Ps. 15).

Or who may stand in His holy
place?
4 He who has [a]clean hands and [b]a
pure heart,
Who has not lifted up his soul to an
idol,
Nor [c]sworn deceitfully.

ENCOUNTER*Note* *Ps. 24:4*

Conditions

We cannot barge irreverently into God's presence and expect a blessing. Saying prayers or attending worship services mean nothing unless we approach God on His conditions. These are: blameless behavior and a pure heart.

5 He shall receive blessing from the
LORD,
And righteousness from the God of
his salvation.
6 This *is* Jacob, the generation of
those who [a]seek Him,
Who seek Your face. Selah

7 [a]Lift up your heads, O you gates!
And be lifted up, you everlasting
doors!
[b]And the King of glory shall come
in.
8 Who *is* this King of glory?
The LORD strong and mighty,
The LORD mighty in [a]battle.
9 Lift up your heads, O you gates!
Lift up, you everlasting doors!
And the King of glory shall come in.
10 Who is this King of glory?
The LORD of hosts,
He *is* the King of glory. Selah

PSALM 25

A Plea for Deliverance and Forgiveness

A Psalm of David.

TO [a]You, O LORD, I lift up my soul.
2 O my God, I [a]trust in You;
Let me not be ashamed;
[b]Let not my enemies triumph over
me.
3 Indeed, let no one who [1]waits on
You be ashamed;
Let those be ashamed who deal
treacherously without cause.

4 [a]Show me Your ways, O LORD;
Teach me Your paths.

4 [a][Job 17:9] [b][Matt. 5:8] [c]Ps. 15:4
6 [a]Ps. 27:4, 8
7 [a]Is. 26:2 [b]Ps. 29:2, 9; 97:6
8 [a]Rev. 19: 13–16

PSALM 25
1 [a]Ps. 86:4; 143:8
2 [a]Ps. 34:8 [b]Ps. 13:4; 41:11
3 [1]Waits for You in faith
4 [a]Ex. 33:13

6 [a]Ps. 103:17; 106:1
7 [a][Jer. 3:25] [b]Ps. 51:1
11 [a]Ps. 31:3; 79:9; 109:21; 143:11
12 [a][Ps. 25:8; 37:23] [1]Or *he*
13 [a][Prov. 19:23] [b]Matt. 5:5 [1]Lit. *goodness*
14 [a][John 7:17]
15 [a][Ps. 123:2; 141:8] [1]Lit. *bring out*
16 [a]Ps. 69:16

ENCOUNTER*Note* *Ps. 25:4*

God's Ways

We do not discover God's ways, He reveals them. God will teach those who earnestly desire to learn.

5 Lead me in Your truth and teach me,
For You *are* the God of my salvation;
On You I wait all the day.

6 Remember, O LORD, [a]Your tender
mercies and Your
lovingkindnesses,
For they *are* from of old.
7 Do not remember [a]the sins of my
youth, nor my transgressions;
[b]According to Your mercy remember
me,
For Your goodness' sake, O LORD.

8 Good and upright *is* the LORD;
Therefore He teaches sinners in the
way.
9 The humble He guides in justice,
And the humble He teaches His
way.
10 All the paths of the LORD *are* mercy
and truth,
To such as keep His covenant and
His testimonies.
11 [a]For Your name's sake, O LORD,
Pardon my iniquity, for it *is* great.

12 Who *is* the man that fears the LORD?
[a]Him shall [1]He teach in the way He
chooses.
13 [a]He himself shall dwell in
[1]prosperity,
And [b]his descendants shall inherit
the earth.
14 [a]The secret of the LORD *is* with those
who fear Him,
And He will show them His
covenant.
15 [a]My eyes *are* ever toward the LORD,
For He shall [1]pluck my feet out of
the net.

16 [a]Turn Yourself to me, and have mercy
on me,

ENCOUNTER*Note* *Ps. 25:15*

Ever on the Lord

The safest way to navigate through this evil world is to keep our focus riveted on the Lord.

24:4 "Clean hands" indicated righteous actions. "Pure heart" reflected godly thoughts and motives.

25:1 Shame is what the enemies of the righteous will feel (Ps. 25:20; 35:26).

25:14 The "secret" of the Lord is His counsel.

For I *am* [1]desolate and afflicted.
17 The troubles of my heart have enlarged;
Bring me out of my distresses!
18 [a]Look on my affliction and my pain,
And forgive all my sins.
19 Consider my enemies, for they are many;
And they hate me with [1]cruel hatred.
20 Keep my soul, and deliver me;
Let me not be ashamed, for I put my trust in You.
21 Let integrity and uprightness preserve me,
For I wait for You.

22 [a]Redeem Israel, O God,
Out of all their troubles!

PSALM 26

A Prayer for Divine Scrutiny and Redemption

A Psalm of David.

VINDICATE [a]me, O LORD,
For I have [b]walked in my integrity.
[c]I have also trusted in the LORD;
I shall not slip.
2 [a]Examine me, O LORD, and [1]prove me;
Try my mind and my heart.
3 For Your lovingkindness *is* before my eyes,
And [a]I have walked in Your truth.
4 I have not [a]sat with idolatrous mortals,
Nor will I go in with hypocrites.
5 I have [a]hated the assembly of evildoers,
And will not sit with the wicked.

6 I will wash my hands in innocence;
So I will go about Your altar,
O LORD,
7 That I may proclaim with the voice of thanksgiving,
And tell of all Your wondrous works.
8 LORD, [a]I have loved the habitation of Your house,
And the place [1]where Your glory dwells.

9 [a]Do[1] not gather my soul with sinners,
Nor my life with bloodthirsty men,
10 In whose hands *is* a sinister scheme,
And whose right hand is full of [a]bribes.
11 But as for me, I will walk in my integrity;
Redeem me and be merciful to me.
12 [a]My foot stands in an even place;
In the congregations I will bless the LORD.

[1]*lonely*
18 [a]2 Sam. 16:12
19 [1]*violent hatred*
22 [a][Ps. 130:8]

PSALM 26
1 [a]Ps. 7:8 [b]2 Kin. 20:3 [c][Ps. 13:5; 28:7]
2 [a]Ps. 17:3; 139:23 [1]*test me*
3 [a]2 Kin. 20:3
4 [a]Ps. 1:1
5 [a]Ps. 31:6; 139:21
8 [a]Ps. 27:4; 84:1–4, 10 [1]Lit. *of the tabernacle of Your glory*
9 [a]Ps. 28:3 [1]*Do not take away*
10 [a]1 Sam. 8:3
12 [a]Ps. 40:2

PSALM 27
1 [a][Mic. 7:8] [b]Ps. 62:7; 118:14
2 [a]Ps. 14:4; John 18:6 [1]*devour*
3 [a]Ps. 3:6
4 [a]Ps. 26:8; 65:4 [b]Luke 2:37 [1]*delightfulness*
5 [a]Ps. 31:20; 91:1

ENCOUNTER*Note* *Ps. 26:8*

True Worship

The true worshipper loves to be in God's presence. Genuine worship emanates from a heart that is drawn toward God. It is not forced by guilt, duty, or habit.

PSALM 27

An Exuberant Declaration of Faith

A Psalm of David.

THE LORD *is* my [a]light and my salvation;
Whom shall I fear?
The [b]LORD *is* the strength of my life;
Of whom shall I be afraid?
2 When the wicked came against me
To [a]eat[1] up my flesh,
My enemies and foes,
They stumbled and fell.
3 [a]Though an army may encamp against me,
My heart shall not fear;
Though war may rise against me,
In this I *will be* confident.

4 [a]One *thing* I have desired of the LORD,
That will I seek:
That I may [b]dwell in the house of the LORD
All the days of my life,
To behold the [1]beauty of the LORD,
And to inquire in His temple.

ENCOUNTER*Note* *Ps. 27:4*

Beholding His Beauty

We may appreciate God's acts, but His beauty—the essence of His nature—is incomprehensible. To behold God's beauty is a treasure of immense value.

5 For [a]in the time of trouble
He shall hide me in His pavilion;

26:1 "Vindicate" can mean to judge or to declare righteous. Here the psalmist wants to hear God affirm his integrity.

26:6 Before the psalmist can worship God, he must ensure that his "hands are clean," meaning his sins are forgiven.

26:11 Walking in integrity means living one's life in complete obedience to God.

27:1 Darkness represents evil (John 1:5; 13:30). Because God is light, He dispels the darkness and saves us from the evil lurking around us.

In the secret place of His tabernacle
He shall hide me;
He shall [b]set me high upon a rock.

6 And now [a]my head shall be [1]lifted up above my enemies all around me;
Therefore I will offer sacrifices of [2]joy in His tabernacle;
I will sing, yes, I will sing praises to the LORD.

7 Hear, O LORD, *when* I cry with my voice!
Have mercy also upon me, and answer me.
8 *When You said,* "Seek My face,"
My heart said to You, "Your face, LORD, I will seek."
9 [a]Do not hide Your face from me;
Do not turn Your servant away in anger;
You have been my help;
Do not leave me nor forsake me,
O God of my salvation.
10 [a]When my father and my mother forsake me,
Then the LORD will take care of me.

11 [a]Teach me Your way, O LORD,
And lead me in a smooth path, because of my enemies.
12 Do not deliver me to the will of my adversaries;
For [a]false witnesses have risen against me,
And such as breathe out violence.
13 *I would have lost heart,* unless I had believed
That I would see the goodness of the LORD
[a]In the land of the living.

14 [a]Wait[1] on the LORD;
Be of good courage,
And He shall strengthen your heart;
Wait, I say, on the LORD!

ENCOUNTER*Note* *Ps. 27:14*

Wait!

Acting is easy. Waiting is not. Yet strength comes from waiting on God.

PSALM 28

Rejoicing in Answered Prayer

A Psalm of David.

TO You I will cry, O LORD my Rock:
[a]Do not be silent to me,
[b]Lest, if You *are* silent to me,
I become like those who go down to the pit.
2 Hear the voice of my supplications
When I cry to You,
[a]When I lift up my hands [b]toward Your holy sanctuary.

3 Do not [1]take me away with the wicked
And with the workers of iniquity,
[a]Who speak peace to their neighbors,
But evil *is* in their hearts.
4 [a]Give them according to their deeds,
And according to the wickedness of their endeavors;
Give them according to the work of their hands;
Render to them what they deserve.
5 Because [a]they do not regard the works of the LORD,
Nor the operation of His hands,
He shall destroy them
And not build them up.

6 Blessed *be* the LORD,
Because He has heard the voice of my supplications!
7 The LORD *is* [a]my strength and my shield;
My heart [b]trusted in Him, and I am helped;
Therefore my heart greatly rejoices,
And with my song I will praise Him.

ENCOUNTER*Note* *Ps. 28:7*

God's Help

God helps those who trust in Him. If His help is not forthcoming, perhaps our trust is lacking.

8 The LORD *is* [1]their strength,
And He *is* the [a]saving refuge of His [2]anointed.
9 Save Your people,
And bless [a]Your inheritance;
Shepherd them also,
[b]And bear them up forever.

PSALM 29

Praise to God in His Holiness and Majesty

A Psalm of David.

GIVE[1] [a]unto the LORD, O you mighty ones,

[b]Ps. 40:2
6 [a]Ps. 3:3 [1]Lifted up in honor [2]*joyous shouts*
9 [a]Ps. 69:17; 143:7
10 [a]Is. 49:15
11 [a]Ps. 25:4; 86:11; 119:33
12 [a]Ps. 35:11; Matt. 26:60, 61; Mark 14:56
13 [a]Ezek. 26:20
14 [a]Is. 25:9 [1]Wait in faith

PSALM 28

1 [a]Ps. 35:22; 39:12; 83:1
[b]Ps. 88:4; 143:7
2 [a]Ps. 5:7 [b]Ps. 138:2
3 [a]Ps. 12:2; 55:21; 62:4 [1]*drag*
4 [a][Rev. 18:6; 22:12]
5 [a]Is. 5:12
7 [a]Ps. 18:2; 59:17 [b]Ps. 13:5; 112:7
8 [a]Ps. 20:6 [1]So with MT, Tg.; LXX, Syr., Vg. *the strength of His people* [2]Commissioned one, Heb. *messiah*
9 [a][Deut. 9:29; 32:9] [b]Deut. 1:31

PSALM 29

1 [a]1 Chr. 16:28, 29 [1]*Ascribe*

27:11 Since God's ways are not our ways (Is. 55:8, 9), the only means to learn His will is if God teaches it to us.

28:1 The "pit" symbolizes death in the Psalms (Ps. 9:17, 18; 16:10; 143:7).

28:3 "Take me away" refers to death. It means going to the eternal destination reserved for the wicked.

29:1 "Give" means to "ascribe." Worshippers do not give any attribute to God; they recognize and praise God's attributes.

Give unto the LORD glory and
strength.
2 [1]Give unto the LORD the glory [2]due
to His name;
Worship the LORD in [a]the [3]beauty
of holiness.

3 The voice of the LORD *is* over the
waters;
[a]The God of glory thunders;
The LORD *is* over many waters.

ENCOUNTER*Note* *Ps. 29:3*

The Voice of God

God's voice is powerful enough to shake the world. No earthly force is comparable to it.

4 The voice of the LORD *is* powerful;
The voice of the LORD *is* full of
majesty.

5 The voice of the LORD breaks [a]the
cedars,
Yes, the LORD splinters the cedars
of Lebanon.
6 [a]He makes them also skip like a calf,
Lebanon and [b]Sirion like a young
wild ox.
7 The voice of the LORD [1]divides the
flames of fire.

8 The voice of the LORD shakes the
wilderness;
The LORD shakes the Wilderness of
[a]Kadesh.
9 The voice of the LORD makes the
[a]deer give birth,
And strips the forests bare;
And in His temple everyone says,
"Glory!"

10 The [a]LORD sat *enthroned* at the
Flood,
And [b]the LORD sits as King forever.
11 [a]The LORD will give strength to His
people;
The LORD will bless His people with
peace.

PSALM 30

The Blessedness of Answered Prayer

A Psalm. A Song [a]at the dedication of the house of David.

I WILL extol You, O LORD, for You
have [a]lifted me up,
And have not let my foes [b]rejoice
over me.
2 O LORD my God, I cried out to You,
And You [a]healed me.

ENCOUNTER*Note* *Ps. 30:2*

God's Healing

Healing comes from God. We can treat symptoms, but only God brings healing.

3 O LORD, [a]You brought my soul up
from the grave;
You have kept me alive, [1]that I
should not go down to the pit.

4 [a]Sing praise to the LORD, you saints
of His,
And give thanks at the
remembrance of [1]His holy name.
5 For [a]His anger *is but for* a moment,
[b]His favor *is for* life;
Weeping may endure for a night,
But [1]joy *comes* in the morning.

6 Now in my prosperity I said,
"I shall never be [1]moved."
7 LORD, by Your favor You have made
my mountain stand strong;
[a]You hid Your face, *and* I was
troubled.

8 I cried out to You, O LORD;
And to the LORD I made
supplication:
9 "What profit *is there* in my blood,
When I go down to the pit?
[a]Will the dust praise You?
Will it declare Your truth?
10 Hear, O LORD, and have mercy on
me;
LORD, be my helper!"

11 [a]You have turned for me my
mourning into dancing;
You have put off [1]my sackcloth and
clothed me with gladness,

ENCOUNTER*Note* *Ps. 30:11*

Mourning to Dancing

Only God can transform bitter mourning into unspeakable joy. One word from God changes everything.

2 [a]2 Chr. 20:21 [1]*Ascribe* [2]Lit. *of His name* [3]*majesty*
3 [a][Job 37:4, 5]
5 [a]Is. 2:13; 14:8
6 [a]Ps. 114:4 [b]Deut. 3:9
7 [1]*stirs up,* lit. *hews out*
8 [a]Num. 13:26
9 [a]Job 39:1
10 [a]Gen. 6:17 [b]Ps. 10:16
11 [a]Ps. 28:8; 68:35

PSALM 30
title [a]Deut. 20:5
1 [a]Ps. 28:9
[b]Ps. 25:2
2 [a]Ps. 6:2; 103:3
3 [a]Ps. 86:13 [1]So with Qr., Tg.; Kt., LXX, Syr., Vg. *from those who descend to the pit*
4 [a]Ps. 97:12 [1]Or *His holiness*
5 [a]Ps. 103:9 [b]Ps. 63:3 [1]*a shout of joy*
6 [1]*shaken*
7 [a][Ps. 104:29; 143:7]
9 [a][Ps. 6:5]
11 [a]Jer. 31:4 [1]The sackcloth of my mourning

29:3 Baal was considered the god of the storm. Here the psalmist rightfully attributes thunder to God. God's voice is portrayed as extremely powerful and unmistakable.

29:6 Sirion is the snow-capped Mount Hermon to the north in Lebanon (Deut. 3:9).

29:11 The Lord blesses His people with peace. This does not mean they are free from troubles but their hearts and minds can be at rest because God is their shepherd (23:4, 5).

30:3 The psalmist was gravely ill, but God healed him.

30:10 "Helper" means "strength" or "power."

12 To the end that *my* [1]glory may sing
praise to You and not be silent.
O LORD my God, I will give thanks
to You forever.

PSALM 31

The LORD a Fortress in Adversity

To the Chief Musician. A Psalm of
David.

IN [a]You, O LORD, I [1]put my trust;
Let me never be ashamed;
Deliver me in Your righteousness.
2 [a]Bow down Your ear to me,
Deliver me speedily;
Be my rock of [1]refuge,
A [2]fortress of defense to save me.
3 [a]For You *are* my rock and my
fortress;
Therefore, [b]for Your name's sake,
Lead me and guide me.

ENCOUNTER *Note* *Ps. 31:3*

My Fortress

There is absolute safety in allowing God to direct your life. God's presence is an unshakable fortress in the believer's life.

4 Pull me out of the net which they
have secretly laid for me,
For You *are* my strength.
5 [a]Into Your hand I commit my spirit;
You have redeemed me, O LORD
God of [b]truth.
6 I have hated those [a]who regard
useless idols;
But I trust in the LORD.
7 I will be glad and rejoice in Your
mercy,
For You have considered my trouble;
You have [a]known my soul in
[1]adversities,
8 And have not [a]shut[1] me up into the
hand of the enemy;
[b]You have set my feet in a wide
place.
9 Have mercy on me, O LORD, for I
am in trouble;
[a]My eye wastes away with grief,
Yes, my soul and my [1]body!
10 For my life is spent with grief,
And my years with sighing;
My strength fails because of my
iniquity,
And my bones waste away.
11 [a]I am a [1]reproach among all my
enemies,
But [b]especially among my neighbors,
And *am* repulsive to my
acquaintances;
[c]Those who see me outside flee from
me.
12 [a]I am forgotten like a dead man, out
of mind;
I am like a [1]broken vessel.
13 [a]For I hear the slander of many;
[b]Fear *is* on every side;
While they [c]take counsel together
against me,
They scheme to take away my life.
14 But as for me, I trust in You,
O LORD;
I say, "You *are* my God."
15 My times *are* in Your [a]hand;
Deliver me from the hand of my
enemies,
And from those who persecute me.
16 [a]Make Your face shine upon Your
servant;
Save me for Your mercies' sake.
17 [a]Do not let me be ashamed, O LORD,
for I have called upon You;
Let the wicked be ashamed;
[b]Let them be silent in the grave.
18 [a]Let the lying lips be put to silence,
Which [b]speak insolent things
proudly and contemptuously
against the righteous.
19 [a]Oh, how great *is* Your goodness,
Which You have laid up for those
who fear You,
Which You have prepared for those
who trust in You
In the presence of the sons of men!
20 [a]You shall hide them in the secret
place of Your presence
From the plots of man;
[b]You shall keep them secretly in a
[1]pavilion
From the strife of tongues.
21 Blessed *be* the LORD,
For [a]He has shown me His
marvelous kindness in a [1]strong
city!
22 For I said in my haste,
"I am cut off from before Your eyes";

12 [1]*soul*

PSALM 31

1 [a]Ps. 22:5 [1]*have taken refuge*
2 [a]Ps. 17:6; 71:2; 86:1; 102:2 [1]*strength* [2]Lit. *house of fortresses*
3 [a][Ps. 18:2] [b]Ps. 23:3; 25:11
5 [a]Luke 23:46 [b][Deut. 32:4]
6 [a]Jon. 2:8
7 [a][John 10:27] [1]*troubles*
8 [a][Deut. 32:30] [b][Ps. 4:1; 18:19] [1]*given me over*
9 [a]Ps. 6:7 [1]Lit. *belly*
11 [a][Is. 53:4] [b]Job 19:13 [c]Ps. 64:8 [1]*despised thing*
12 [a]Ps. 88:4, 5 [1]Lit. *perishing*
13 [a]Jer. 20:10 [b]Lam. 2:22 [c]Matt. 27:1
15 [a][Job 14:5; 24:1]
16 [a]Ps. 4:6; 80:3
17 [a]Ps. 25:2, 20 [b]Ps. 94:17; 115:17
18 [a]Ps. 109:2; 120:2 [b]Ps. 94:4
19 [a][Rom. 2:4; 11:22]
20 [a][Ps. 27:5; 32:7] [b]Job 5:21 [1]*shelter*
21 [a][Ps. 17:7] [1]*fortified*

30:12 "Glory" may refer to the psalmist's soul (16:9).

31:1 The imagery is of a small bird seeking protection in its mother's wings (Ps. 11:1; 17:7; 91:1–4).

31:16 This may refer to the priestly blessing in Numbers 6:24-26. The psalmist wants God to smile upon his life.

31:20 "The secret place of Your presence" describes the safety found in a close relationship with God. No disaster or enemy can rob God's children of their close fellowship with God.

31:22 "I said in my haste" means the psalmist uttered words in his anguish he would not have said under normal circumstances. The Psalms reflect the psalmist's spontaneous thoughts and feelings as he undergoes life's trials.

Nevertheless You heard the voice of my supplications
When I cried out to You.

23 Oh, love the LORD, all you His saints!
For the LORD preserves the faithful,
And fully repays the proud person.

ENCOUNTER*Note* *Ps. 31:23*

Love the Lord

The irrepressible response to knowing the Lord is love. Loving God comes naturally when you realize who He is and what He has done.

24 [a]Be of good courage,
And He shall strengthen your heart,
All you who hope in the LORD.

PSALM 32

The Joy of Forgiveness

A Psalm of David. A [1]Contemplation.

BLESSED *is he whose* [a]transgression *is* forgiven,
Whose sin *is* covered.
2 Blessed *is* the man to whom the LORD [a]does not [1]impute iniquity,
And [b]in whose spirit *there is* no deceit.

3 When I kept silent, my bones grew old
Through my groaning all the day long.
4 For day and night Your [a]hand was heavy upon me;
My vitality was turned into the drought of summer. Selah

ENCOUNTER*Note* *Ps. 32:4*

The Lord's Heavy Hand

God's righteous hand weighs heavily upon a sinner. His displeasure is apparent. Fighting against God's will is exhausting.

5 I acknowledged my sin to You,
And my iniquity I have not hidden.
[a]I said, "I will confess my transgressions to the LORD,"
And You forgave the iniquity of my sin. Selah

24 [a][Ps. 27:14]

PSALM 32

title [1]Heb. *Maschil*
1 [a][Ps. 85:2; 103:3]
2 [a][2 Cor. 5:19] [b]John 1:47 [1]*charge his account with*
4 [a]1 Sam. 5:6
5 [a][Prov. 28:13]

6 [a]For this cause everyone who is godly shall [b]pray to You
In a time when You may be found;
Surely in a flood of great waters
They shall not come near him.
7 [a]You *are* my hiding place;
You shall preserve me from trouble;
You shall surround me with [b]songs of deliverance. Selah

8 I will instruct you and teach you in the way you should go;
I will guide you with My eye.
9 Do not be like the [a]horse *or* like the mule,
Which have no understanding,
Which must be harnessed with bit and bridle,
Else they will not come near you.

10 [a]Many sorrows *shall be* to the wicked;
But [b]he who trusts in the LORD, mercy shall surround him.
11 [a]Be glad in the LORD and rejoice, you righteous;
And shout for joy, all *you* upright in heart!

PSALM 33

The Sovereignty of the LORD in Creation and History

REJOICE [a]in the LORD, O you righteous!
For praise from the upright is beautiful.

ENCOUNTER*Note* *Ps. 33:1*

Beautiful Praise

Not all praise is worthy of God. Worship from unclean lips and disobedient hearts is an abomination. Praise from a holy life is beautiful.

2 Praise the LORD with the harp;
[1]Make melody to Him with an instrument of ten strings.
3 Sing to Him a new song;
Play skillfully with a shout of joy.

4 For the word of the LORD *is* right,
And all His work *is done* in truth.
5 He loves righteousness and justice;
The earth is full of the goodness of the LORD.

6 [a]By the word of the LORD the heavens were made,

6 [a][1 Tim. 1:16] [b]Is. 55:6
7 [a]Ps. 9:9 [b]Ex. 15:1
9 [a]Prov. 26:3
10 [a][Rom. 2:9] [b]Prov. 16:20
11 [a]Ps. 64:10; 68:3; 97:12

PSALM 33

1 [a]Ps. 32:11; 97:12
2 [1]Lit. *Sing to Him*
6 [a][Heb. 11:3]

32:1 "Blessed" means "happy." It describes the joy of knowing your sins have been forgiven by holy God.

32:3 David kept silent about his sin. When he sinned against Uriah, he did not confess until the prophet Nathan confronted him almost nine months later (2 Sam. 12:1–15).

32:5 Silence wrought pain and suffering. Confession brought forgiveness.

And all the [b]host of them [c]by the
breath of His mouth.
7 [a]He gathers the waters of the sea
together [1]as a heap;
He lays up the deep in storehouses.

8 Let all the earth fear the LORD;
Let all the inhabitants of the world
stand in awe of Him.
9 For [a]He spoke, and it was *done;*
He commanded, and it stood fast.

10 [a]The LORD brings the counsel of the
nations to nothing;
He makes the plans of the peoples
of no effect.
11 [a]The counsel of the LORD stands
forever,
The plans of His heart to all
generations.
12 Blessed *is* the nation whose God *is*
the LORD,
The people He has [a]chosen as His
own inheritance.

13 [a]The LORD looks from heaven;
He sees all the sons of men.
14 From the place of His dwelling He
looks
On all the inhabitants of the earth;
15 He fashions their hearts
individually;
[a]He [1]considers all their works.

16 [a]No king *is* saved by the multitude of
an army;
A mighty man is not delivered by
great strength.
17 [a]A horse *is* a [1]vain hope for safety;
Neither shall it deliver *any* by its
great strength.

18 [a]Behold, the eye of the LORD *is* on
those who fear Him,
On those who hope in His mercy,
19 To deliver their soul from death,
And [a]to keep them alive in
famine.

20 Our soul waits for the LORD;
He *is* our help and our shield.
21 For our heart shall rejoice in Him,
Because we have trusted in His holy
name.
22 Let Your mercy, O LORD, be upon
us,
Just as we hope in You.

[b]Gen. 2:1
[c][Job 26:13]
7 [a]Job 26:10; 38:8 [1]LXX, Tg., Vg. *in a vessel*
9 [a]Gen. 1:3
10 [a]Is. 8:10; 19:3
11 [a][Job 23:13]
12 [a][Ex. 19:5]
13 [a]Job 28:24
15 [a][Jer. 32:19] [1]*understands*
16 [a]Ps. 44:6; 60:11
17 [a][Prov. 21:31] [1]*false*
18 [a][Job 36:7]
19 [a]Job 5:20

PSALM 34

The Happiness of Those Who Trust in God

A Psalm of David [a]when he pretended madness before Abimelech, who drove him away, and he departed.

I WILL [a]bless the LORD at all times;
His praise *shall* continually *be* in
my mouth.
2 My soul shall make its boast in the
LORD;
The humble shall hear *of it* and be
glad.
3 Oh, magnify the LORD with me,
And let us exalt His name together.

4 I [a]sought the LORD, and He heard
me,
And delivered me from all my fears.
5 They looked to Him and were
radiant,
And their faces were not ashamed.
6 This poor man cried out, and the
LORD heard *him,*
And saved him out of all his
troubles.
7 [a]The [1]angel of the LORD [b]encamps
all around those who fear Him,
And delivers them.

8 Oh, [a]taste and see that the LORD *is*
good;
[b]Blessed *is* the man *who* trusts in
Him!
9 Oh, fear the LORD, you His saints!
There is no [1]want to those who fear
Him.
10 The young lions lack and suffer
hunger;
[a]But those who seek the LORD shall
not lack any good *thing.*

11 Come, you children, listen to me;
[a]I will teach you the fear of the LORD.

PSALM 34
title [a]1 Sam. 21:10–15
1 [a][Eph. 5:20]
4 [a][Matt. 7:7]
7 [a]Dan. 6:22 [b]2 Kin. 6:17 [1]Or *Angel*
8 [a]1 Pet. 2:3 [b]Ps. 2:12
9 [1]*lack*
10 [a][Ps. 84:11]
11 [a]Ps. 32:8

ENCOUNTER*Note* *Ps. 34:11*

Learning to Fear

The fear of God does not come naturally—rebellion and disobedience do. As we grow in our understanding of who God is, we develop a wholesome reverence for Him.

33:7 The reference to the "waters of the sea" refers to creation (Gen. 1:9). Pagan religions viewed the seas as the habitation of evil gods. Yet almighty God is absolutely sovereign over the seas.

33:11 The Lord's plans cannot be thwarted. Though circumstances appear impossible to overcome, God will see that His purposes ultimately succeed.

33:20 Waiting on the Lord is an act of resolute faith and hope in God.

34:1 Psalm 34 is a wisdom psalm. There is one verse for each letter of the Hebrew alphabet. "At all times" was significant for David as he wrote this psalm. He had been reduced to feigning madness to save his life from the Philistines (1 Sam. 21:10–15).

34:8 "Taste and see" implies experiential knowledge of God rather than merely intellectual knowledge. When someone encounters God, they will be strongly inclined to place their trust in Him.

34:13 "Keep your tongue from evil" implies it is possible to control

12 [a]Who *is* the man *who* desires life,
And loves *many* days, that he may see good?
13 Keep your tongue from evil,
And your lips from speaking [a]deceit.
14 [a]Depart from evil and do good;
[b]Seek peace and pursue it.

15 [a]The eyes of the LORD *are* on the righteous,
And His ears *are open* to their cry.
16 [a]The face of the LORD *is* against those who do evil,
[b]To [1]cut off the remembrance of them from the earth.

17 *The righteous* cry out, and [a]the LORD hears,
And delivers them out of all their troubles.
18 [a]The LORD *is* near [b]to those who have a broken heart,
And saves such as [1]have a contrite spirit.

19 [a]Many *are* the afflictions of the righteous,
[b]But the LORD delivers him out of them all.
20 He guards all his bones;
[a]Not one of them is broken.
21 [a]Evil shall slay the wicked,
And those who hate the righteous shall be [1]condemned.
22 The LORD [a]redeems the soul of His servants,
And none of those who trust in Him shall be condemned.

PSALM 35

The LORD the Avenger of His People

A Psalm of David.

PLEAD[1] *my cause,* O LORD, with those who strive with me;
Fight against those who fight against me.
2 Take hold of shield and [1]buckler,
And stand up for my help.
3 Also draw out the spear,
And stop those who pursue me.
Say to my soul,
"I *am* your salvation."

4 [a]Let those be put to shame and brought to dishonor
Who seek after my life;
Let those be [b]turned back and brought to confusion
Who plot my hurt.
5 [a]Let them be like chaff before the wind,
And let the [1]angel of the LORD chase *them.*
6 Let their way be [a]dark and slippery,
And let the angel of the LORD pursue them.
7 For without cause they have [a]hidden their net for me *in* a pit,
Which they have dug without cause for my life.
8 [1]Let [a]destruction come upon him unexpectedly,
And let his net that he has hidden catch himself;
Into that very destruction let him fall.

9 And my soul shall be joyful in the LORD;
It shall rejoice in His salvation.

ENCOUNTER*Note* *Ps. 35:9*

A Joyful Soul

Those who understand what God delivered them from will experience exuberant joy. Salvation inspires gratitude, and gratitude generates joy.

10 [a]All my bones shall say,
"LORD, [b]who *is* like You,
Delivering the poor from him who is too strong for him,
Yes, the poor and the needy from him who plunders him?"

11 Fierce[a] witnesses rise up;
They ask me *things* that I do not know.
12 [a]They reward me evil for good,
To the sorrow of my soul.
13 But as for me, [a]when they were sick,
My clothing *was* sackcloth;
I humbled myself with fasting;
And my prayer would return to my own [1]heart.
14 I paced about as though *he were* my friend *or* brother;
I bowed down [1]heavily, as one who mourns *for his* mother.

12 [a][1 Pet. 3:10–12]
13 [a][Eph. 4:25]
14 [a]Ps. 37:27 [b][Rom. 14:19]
15 [a]Job 36:7
16 [a]Lev. 17:10 [b][Prov. 10:7] [1]*destroy*
17 [a]Ps. 34:6; 145:19
18 [a][Ps. 145:18] [b][Is. 57:15] [1]*are crushed in spirit*
19 [a]Prov. 24:16 [b]Ps. 34:4, 6, 17
20 [a]John 19:33, 36
21 [a]Ps. 94:23; 140:11 [1]*held guilty*
22 [a]1 Kin. 1:29

PSALM 35
1 [1]*Contend for me*
2 [1]A small shield
4 [a]Ps. 40:14, 15; 70:2, 3
[b]Ps. 129:5
5 [a]Job 21:18 [1]Or *Angel*
6 [a]Ps. 73:18
7 [a]Ps. 9:15
8 [a][1 Thess. 5:3] [1]Lit. *Let destruction he does not know come upon him,*
10 [a]Ps. 51:8 [b][Ex. 15:11]
11 [a]Matt. 26:3, 4, 59–66; 27:1, 2
12 [a]John 10:32
13 [a]Job 30:25 [1]Lit. *bosom*
14 [1]*in mourning*

your tongue. Our words can bring enormous grief (James 3:1–12).

34:19 "Many" indicates that God's people will not be spared hardships, but through their trials they will experience God's provision.

34:20 This would be a prophecy of the Messiah (John 19:33–36).

35:2 A "buckler" was a small round shield.

35:8 The wicked can appear to be exempt from the consequences of their sin, but judgment can come upon them "unexpectedly" (1 Thess. 5:3).

35:9 "All my bones" implies "all my being."

15 But in my [1]adversity they rejoiced
And gathered together;
Attackers gathered against me,
And I did not know *it;*
They tore *at me* and did not cease;
16 With ungodly mockers at feasts
They gnashed at me with their teeth.

17 Lord, how long will You [a]look on?
Rescue me from their destructions,
My precious *life* from the lions.
18 I will give You thanks in the great assembly;
I will praise You among [1]many people.

19 [a]Let them not rejoice over me who are wrongfully my enemies;
Nor let them wink with the eye who hate me without a cause.
20 For they do not speak peace,
But they devise deceitful matters
Against *the* quiet ones in the land.
21 They also opened their mouth wide against me,
And said, "Aha, aha!
Our eyes have seen *it.*"

22 *This* You have seen, O LORD;
Do not keep silence.
O Lord, do not be far from me.

ENCOUNTER*Note* *Ps. 35:22*

No Silence

It is inevitable that you will be misjudged at some time. Only God can ultimately vindicate your innocence and prove your righteousness. He will do so in His timing and at His pleasure.

23 Stir up Yourself, and awake to my vindication,
To my cause, my God and my Lord.
24 Vindicate me, O LORD my God, according to Your righteousness;
And let them not rejoice over me.
25 Let them not say in their hearts,
"Ah, so we would have it!"
Let them not say, "We have swallowed him up."

26 Let them be ashamed and brought to mutual confusion
Who rejoice at my hurt;
Let them be [a]clothed with shame and dishonor
Who exalt themselves against me.

15 [1]*limping, stumbling*
17 [a][Hab. 1:13]
18 [1]*a mighty*
19 [a]Ps. 69:4; 109:3; [John 15:24, 25]
26 [a]Ps. 109:29

27 [a]Let them shout for joy and be glad,
Who favor my righteous cause;
And let them say continually,
"Let the LORD be magnified,
Who has pleasure in the prosperity of His servant."
28 And my tongue shall speak of Your righteousness
And of Your praise all the day long.

PSALM 36

Man's Wickedness and God's Perfections

To the Chief Musician. *A Psalm* of David the servant of the LORD.

AN oracle within my heart concerning the transgression of the wicked:
[a]*There is* no fear of God before his eyes.
2 For he flatters himself in his own eyes,
When he finds out his iniquity *and* when he hates.
3 The words of his mouth *are* wickedness and deceit;
[a]He has ceased to be wise *and* to do good.
4 [a]He devises wickedness on his bed;
He sets himself [b]in a way *that is* not good;
He does not [1]abhor [c]evil.

5 Your mercy, O LORD, *is* in the heavens;
Your faithfulness *reaches* to the clouds.
6 Your righteousness *is* like the [1]great mountains;
[a]Your judgments *are* a great deep;
O LORD, You preserve man and beast.

7 How precious *is* Your lovingkindness, O God!
Therefore the children of men [a]put their trust under the shadow of Your wings.
8 [a]They are abundantly satisfied with the fullness of Your house,
And You give them drink from [b]the river of Your pleasures.
9 [a]For with You *is* the fountain of life;
[b]In Your light we see light.

10 Oh, continue Your lovingkindness to those who know You,
And Your righteousness to the upright in heart.

27 [a]Rom. 12:15

PSALM 36
1 [a]Rom. 3:18
3 [a]Jer. 4:22
4 [a]Prov. 4:16 [b]Is. 65:2 [c][Rom. 12:9] [1]*reject, loathe*
6 [a][Rom. 11:33] [1]Lit. *mountains of God*
7 [a]Ps. 17:8; 57:1; 91:4
8 [a]Ps. 63:5; 65:4 [b]Rev. 22:1
9 [a][Jer. 2:13] [b][1 Pet. 2:9]

35:23 "Stir up yourself" does not mean the psalmist thought God was asleep, but he was urging God to vindicate the righteous.

36:1 An "oracle" indicated a word from the Lord.

36:8 The world masquerades itself as a source of unending pleasures, but only God provides true pleasure to those who seek Him. The picture of a river and a fountain indicates a never-ending supply.

36:10 Here to "know" God is not to know intellectually but to be in relationship with Him.

ENCOUNTER Note *Ps. 36:9*

Fountain of Life

Abundant life flows from God. Apart from Him there is merely existence. Sparkling life exudes from God as from a fountain.

11 Let not the foot of pride come against me,
And let not the hand of the wicked drive me away.
12 There the workers of iniquity have fallen;
They have been cast down and are not able to rise.

PSALM 37

The Heritage of the Righteous and the Calamity of the Wicked

A Psalm of David.

DO[a] not fret because of evildoers,
Nor be envious of the workers of iniquity.
2 For they shall soon be cut down [a]like the grass,
And wither as the green herb.
3 Trust in the LORD, and do good;
Dwell in the land, and feed on His faithfulness.
4 [a]Delight yourself also in the LORD,
And He shall give you the desires of your [b]heart.

ENCOUNTER Note *Ps. 37:4*

Delight Yourself

The greatest source of joy in life comes from a relationship with God. All other pleasures stem from that source.

5 [a]Commit[1] your way to the LORD,
Trust also in Him,
And He shall bring *it* to pass.
6 [a]He shall bring forth your righteousness as the light,
And your justice as the noonday.
7 Rest in the LORD, [a]and wait patiently for Him;
Do not fret because of him who [b]prospers in his way,
Because of the man who brings wicked schemes to pass.
8 [a]Cease from anger, and forsake wrath;
[b]Do not fret—*it* only *causes* harm.
9 For evildoers shall be [1]cut off;
But those who wait on the LORD,
They shall [a]inherit the earth.
10 For [a]yet a little while and the wicked *shall be* no *more;*
Indeed, [b]you will look carefully for his place,
But it *shall be* no *more.*
11 [a]But the meek shall inherit the earth,
And shall delight themselves in the abundance of peace.
12 The wicked plots against the just,
[a]And gnashes at him with his teeth.
13 [a]The Lord laughs at him,
For He sees that [b]his day is coming.
14 The wicked have drawn the sword
And have bent their bow,
To cast down the poor and needy,
To slay those who are of upright conduct.
15 Their sword shall enter their own heart,
And their bows shall be broken.
16 [a]A little that a righteous man has
Is better than the riches of many wicked.
17 For the arms of the wicked shall be broken,
But the LORD upholds the righteous.
18 The LORD knows the days of the upright,
And their inheritance shall be forever.
19 They shall not be ashamed in the evil time,
And in the days of famine they shall be satisfied.
20 But the wicked shall perish;
And the enemies of the LORD,
Like the splendor of the meadows, shall vanish.
Into smoke they shall vanish away.
21 The wicked borrows and does not repay,
But [a]the righteous shows mercy and gives.
22 [a]For *those* blessed by Him shall inherit the earth,
But *those* cursed by Him shall be [1]cut off.
23 [a]The steps of a *good* man are [1]ordered by the LORD,
And He delights in his way.

PSALM 37
1 [a]Ps. 73:3
2 [a]Ps. 90:5, 6; 92:7
4 [a]Is. 58:14 [b]Ps. 21:2; 145:19
5 [a][Ps. 55:22] [1]Lit. *Roll off onto*
6 [a]Job 11:17
7 [a][Lam. 3:26] [b][Ps. 73:3–12]
8 [a][Eph. 4:26] [b]Ps. 73:3
9 [a][Is. 57:13; 60:21] [1]*destroyed*
10 [a][Heb. 10:37] [b]Job 7:10
11 [a][Matt. 5:5]
12 [a]Ps. 35:16
13 [a]Ps. 2:4; 59:8 [b]1 Sam. 26:10
16 [a]Prov. 15:16; 16:8
21 [a]Ps. 112:5, 9
22 [a][Prov. 3:33] [1]*destroyed*
23 [a][1 Sam. 2:9] [1]*established*

37:4 The prerequisite for God granting you the desires of your heart is that your heart be set to delight in His ways.

37:7 Resting in the Lord is contrasted with fretting. One cannot do both simultaneously.

37:8 God gives a clear prohibition from anger (Col. 3:8).

37:11 The word translated "earth" can also mean "land," a more specific territory. Jesus quoted this passage in the Beatitudes (Matt. 5:5).

37:16 When people truly delight in the Lord, they do not require material wealth to satisfy them.

ENCOUNTER Note Ps. 37:23

Ordering Our Steps

God does more than just the spectacular. He guides His children daily, hourly, in practical ways. God delights in the ordinary steps of His children.

24 [a]Though he fall, he shall not be utterly cast down;
For the LORD upholds *him with* His hand.
25 I have been young, and *now* am old;
Yet I have not seen the righteous forsaken,
Nor his descendants begging bread.
26 [a]*He is* [1]ever merciful, and lends;
And his descendants *are* blessed.
27 Depart from evil, and do good;
And dwell forevermore.
28 For the LORD loves justice,
And does not forsake His saints;
They are preserved forever,
But the descendants of the wicked shall be cut off.
29 [a]The righteous shall inherit the land,
And dwell in it forever.
30 [a]The mouth of the righteous speaks wisdom,
And his tongue talks of justice.
31 The law of his God *is* in his heart;
None of his steps shall [1]slide.
32 The wicked [a]watches the righteous,
And seeks to slay him.
33 The LORD [a]will not leave him in his hand,
Nor condemn him when he is judged.
34 [a]Wait on the LORD,
And keep His way,
And He shall exalt you to inherit the land;
When the wicked are cut off, you shall see *it*.
35 I have seen the wicked in great power,
And spreading himself like a native green tree.
36 Yet [1]he passed away, and behold, he *was* no *more;*
Indeed I sought him, but he could not be found.
37 Mark the blameless *man,* and observe the upright;
For the future of *that* man *is* peace.
38 [a]But the transgressors shall be destroyed together;
The future of the wicked shall be cut off.
39 But the salvation of the righteous *is* from the LORD;
He is their strength [a]in the time of trouble.
40 And [a]the LORD shall help them and deliver them;
He shall deliver them from the wicked,
And save them,
[b]Because they trust in Him.

24 [a]Prov. 24:16
26 [a][Deut. 15:8] [1]Lit. *all the day*
29 [a]Prov. 2:21
30 [a][Matt. 12:35]
31 [1]*slip*
32 [a]Ps. 10:8; 17:11
33 [a][2 Pet. 2:9]
34 [a]Ps. 27:14; 37:9
36 [1]So with MT, LXX, Tg.; Syr., Vg. *I passed by*
38 [a][Ps. 1:4–6; 37:20, 28]
39 [a]Ps. 9:9; 37:19
40 [a]Is. 31:5 [b]1 Chr. 5:20

PSALM 38

Prayer in Time of Chastening

A Psalm of David. [a]To bring to remembrance.

O LORD, do not [a]rebuke me in Your wrath,
Nor chasten me in Your hot displeasure!
2 For Your arrows pierce me deeply,
And Your hand presses me down.
3 *There is* no soundness in my flesh
Because of Your anger,
Nor *any* health in my bones
Because of my sin.
4 For my iniquities have gone over my head;
Like a heavy burden they are too heavy for me.

ENCOUNTER Note Ps. 38:4

Over My Head

We cannot cope with sin. It is too much for us. Apart from God, we are powerless to free ourselves from sin's death grip.

5 My wounds are foul *and* festering
Because of my foolishness.
6 I am [1]troubled, I am bowed down greatly;
I go mourning all the day long.
7 For my loins are full of inflammation,
And *there is* no soundness in my flesh.
8 I am feeble and severely broken;
I groan because of the turmoil of my heart.
9 Lord, all my desire *is* before You;
And my sighing is not hidden from You.
10 My heart pants, my strength fails me;

PSALM 38
title [a]Ps. 70:title
1 [a]Ps. 6:1
6 [1]Lit. *bent down*

37:40 Here God's deliverance is a response to people's trust in Him.
38:10 David complained that the light of his eyes had gone out which may indicate he is sick or oppressed unto death (Ps. 13:3).

As for the light of my eyes, it also has gone from me.

11 My loved ones and my friends
[a]stand aloof from my plague,
And my relatives stand afar off.
12 Those also who seek my life lay snares *for me;*
Those who seek my hurt speak of destruction,
And plan deception all the day long.

13 But I, like a deaf *man,* do not hear;
And *I am* like a [a]mute *who* does not open his mouth.
14 Thus I am like a man who does not hear,
And in whose mouth *is* no response.

15 For [1]in You, O LORD, [a]I hope;
You will [2]hear, O Lord my God.
16 For I said, "*Hear me,* lest they rejoice over me,
Lest, when my foot slips, they exalt *themselves* against me."

17 [a]For I *am* ready to fall,
And my sorrow *is* continually before me.
18 For I will [a]declare my iniquity;
I will be [b]in [1]anguish over my sin.

ENCOUNTER*Note* *Ps. 38:18*

Anguish

A tender heart toward God cannot remain indifferent to sin. Sin grieves God, and it ought to grieve us.

19 But my enemies *are* vigorous, *and* they are strong;
And those who hate me wrongfully have multiplied.
20 Those also [a]who render evil for good,
They are my adversaries, because I follow *what is* good.

21 Do not forsake me, O LORD;
O my God, [a]be not far from me!
22 Make haste to help me,
O Lord, my salvation!

PSALM 39

Prayer for Wisdom and Forgiveness

To the Chief Musician. To Jeduthun. A Psalm of David.

I SAID, "I will guard my ways,
Lest I sin with my [a]tongue;
I will restrain my mouth with a muzzle,
While the wicked are before me."
2 [a]I was mute with silence,
I held my peace *even* from good;
And my sorrow was stirred up.
3 My heart was hot within me;
While I was [1]musing, the fire burned.
Then I spoke with my tongue:

4 "LORD, [a]make me to know my end,
And what *is* the measure of my days,
That I may know how frail I *am.*

ENCOUNTER*Note* *Ps. 39:4*

To Know My End

Encounters with God illuminate how powerful and enduring He is and how frail and transitory we are. Through circumstances in our lives God will clarify the difference, and invite us to fix our hope in him.

5 Indeed, You have made my days *as* handbreadths,
And my age *is* as nothing before You;
Certainly every man at his best state *is* but [a]vapor. Selah
6 Surely every man walks about like a shadow;
Surely they [1]busy themselves in vain;
He heaps up *riches,*
And does not know who will gather them.

7 "And now, Lord, what do I wait for?
My [a]hope *is* in You.
8 Deliver me from all my transgressions;
Do not make me [a]the reproach of the foolish.
9 [a]I was mute, I did not open my mouth,
Because it was [b]You who did *it.*
10 [a]Remove Your plague from me;
I am consumed by the blow of Your hand.
11 When with rebukes You correct man for iniquity,
You make his beauty [a]melt away like a moth;
Surely every man *is* vapor. Selah

12 "Hear my prayer, O LORD,
And give ear to my cry;

11 [a]Ps. 31:11; 88:18
13 [a]Matt. 26:62, 63; 27:12–14
15 [a][Ps. 39:7] [1]*I wait for You, O* LORD [2]*answer*
17 [a]Ps. 51:3
18 [a]Ps. 32:5 [b][2 Cor. 7:9, 10] [1]*anxiety*
20 [a]Ps. 35:12
21 [a]Ps. 22:19; 35:22

PSALM 39

1 [a][James 3: 5–12]

2 [a]Ps. 38:13
3 [1]*meditating*
4 [a]Ps. 90:12; 119:84
5 [a]Ps. 62:9
6 [1]*make an uproar for nothing*
7 [a]Ps. 38:15
8 [a]Ps. 44:13; 79:4; 119:22
9 [a]Ps. 39:2 [b]Job 2:10
10 [a]Job 9:34; 13:21
11 [a]Job 13:28

38:21 In times of distress, the psalmist's greatest fear was that God would not remain close to him (Ps. 22:1).

39:1 For Jeduthun, see 1 Chronicles 16:41 and 25:1–3.

39:2 "Even from good" could also be translated "to no avail."

39:5 "Vapor" suggests life's transitory nature.

Do not be silent at my tears;
For I *am* a stranger with You,
A sojourner, [a]as all my fathers *were*.
13 [a]Remove Your gaze from me, that I may regain strength,
Before I go away and [b]am no more."

PSALM 40

Faith Persevering in Trial

To the Chief Musician. A Psalm of David.

I [a]WAITED patiently for the LORD;
And He inclined to me,
And heard my cry.
2 He also brought me up out of a horrible pit,
Out of [a]the miry clay,
And [b]set my feet upon a rock,
And established my steps.
3 [a]He has put a new song in my mouth—
Praise to our God;
Many will see *it* and fear,
And will trust in the LORD.

4 [a]Blessed *is* that man who makes the LORD his trust,
And does not respect the proud, nor such as turn aside to lies.
5 [a]Many, O LORD my God, *are* Your wonderful works
Which You have done;
[b]And Your thoughts toward us
Cannot be recounted to You in order;
If I would declare and speak *of them*,
They are more than can be numbered.

6 [a]Sacrifice and offering You did not desire;
My ears You have opened.
Burnt offering and sin offering You did not require.
7 Then I said, "Behold, I come;
In the scroll of the book *it is* written of me.
8 [a]I delight to do Your will, O my God,
And Your law *is* [b]within my heart."

9 [a]I have proclaimed the good news of righteousness
In the great assembly;
Indeed, [b]I do not restrain my lips,
O LORD, You Yourself know.
10 [a]I have not hidden Your righteousness within my heart;
I have declared Your faithfulness and Your salvation;
I have not concealed Your lovingkindness and Your truth
From the great assembly.

11 Do not withhold Your tender mercies from me, O LORD;
[a]Let Your lovingkindness and Your truth continually preserve me.
12 For innumerable evils have surrounded me;
[a]My iniquities have overtaken me, so that I am not able to look up;
They are more than the hairs of my head;
Therefore my heart fails me.

13 [a]Be pleased, O LORD, to deliver me;
O LORD, make haste to help me!
14 [a]Let them be ashamed and brought to mutual confusion
Who seek to destroy my [1]life;
Let them be driven backward and brought to dishonor
Who wish me evil.
15 Let them be [a]confounded because of their shame,
Who say to me, "Aha, aha!"

16 [a]Let all those who seek You rejoice and be glad in You;
Let such as love Your salvation [b]say continually,
"The LORD be magnified!"
17 [a]But I *am* poor and needy;
[b]*Yet* the LORD thinks upon me.
You *are* my help and my deliverer;
Do not delay, O my God.

12 [a]Gen. 47:9
13 [a]Job 7:19; 10:20, 21; 14:6 [b][Job 14:10]

PSALM 40

1 [a]Ps. 25:5; 27:14; 37:7
2 [a]Ps. 69:2, 14 [b]Ps. 27:5
3 [a]Ps. 32:7; 33:3
4 [a]Ps. 34:8; 84:12
5 [a]Job 9:10 [b][Is. 55:8]
6 [a][Heb. 10:5–9]
7 [a][Heb. 10:5–9]
8 [a][John 4:34; 6:38] [b][Jer. 31:33]
9 [a]Ps. 22:22, 25 [b]Ps. 119:13
10 [a]Acts 20:20, 27
11 [a]Ps. 61:7
12 [a]Ps. 38:4; 65:3
13 [a]Ps. 70:1
14 [a]Ps. 35:4, 26; 70:2; 71:13 [1]Lit. *soul*
15 [a]Ps. 73:19
16 [a]Ps. 70:4 [b]Ps. 35:27
17 [a]Ps. 70:5; 86:1; 109:22 [b]1 Pet. 5:7

PSALM 41

1 [1]*helpless* or *powerless*

ENCOUNTER*Note* *Ps. 40:17*

Enthroned

God sits exalted above the universe. We are weak and needy creatures. Yet the Lord thinks of us. What a blessed, incomprehensible thought!

PSALM 41

The Blessing and Suffering of the Godly

To the Chief Musician. A Psalm of David.

BLESSED *is* he who considers the [1]poor;
The LORD will deliver him in time of trouble.

40:1 The psalmist portrays almighty God, enthroned in the heavens, bending down to listen to the entreaty of one of His children.

40:2 For "miry clay," see Jeremiah 38:6.

40:5 That almighty God has any thoughts at all toward His creatures is amazing. The fact God's thoughts toward us are innumerable is more than we can fathom.

41:1 The "poor" are the weak and helpless.

2 The LORD will preserve him and keep him alive,
And he will be blessed on the earth;
[a]You will not deliver him to the will of his enemies.
3 The LORD will strengthen him on his bed of illness;
You will [1]sustain him on his sickbed.

4 I said, "LORD, be merciful to me;
[a]Heal my soul, for I have sinned against You."
5 My enemies speak evil of me:
"When will he die, and his name perish?"
6 And if he comes to see *me,* he speaks [1]lies;
His heart gathers iniquity to itself;
When he goes out, he tells *it.*

7 All who hate me whisper together against me;
Against me they [1]devise my hurt.
8 "An[1] evil disease," *they say,* "clings to him.
And *now* that he lies down, he will rise up no more."
9 [a]Even my own familiar friend in whom I trusted,
[b]Who ate my bread,
Has [1]lifted up *his* heel against me.

10 But You, O LORD, be merciful to me, and raise me up,
That I may repay them.
11 By this I know that You are well pleased with me,
Because my enemy does not triumph over me.

ENCOUNTER*Note* *Ps. 41:11*

Well Pleased

A sign of God's pleasure in your life is victory. It is foolhardy to experience repeated failure and still assume God is pleased with you.

12 As for me, You uphold me in my integrity,
And [a]set me before Your face forever.

13 [a]Blessed *be* the LORD God of Israel
From everlasting to everlasting!
Amen and Amen.

2 [a]Ps. 27:12
3 [1]*restore*
4 [a]Ps. 6:2; 103:3; 147:3
6 [1]*empty words*
7 [1]*plot*
8 [1]Lit. *A thing of Belial*
9 [a]2 Sam. 15:12 [b]Matt. 26:14–16, 21–25, 47–50; John 13:18, 21–30; Acts 1:16, 17 [1]Acted as a traitor
12 [a][Job 36:7]
13 [a]Ps. 72:18, 19; 89:52; 106:48; 150:6

BOOK TWO

Psalms 42—72

PSALM 42

Yearning for God in the Midst of Distresses

To the Chief Musician. A [1]Contemplation of the sons of Korah.

As the deer [1]pants for the water brooks,
So pants my soul for You, O God.
2 [a]My soul thirsts for God, for the [b]living God.
When shall I come and [1]appear before God?

ENCOUNTER*Note* *Ps. 42:2*

Thirsting for God

Deep within our souls is a thirst for God. Even as we experience His presence we will continue to crave more, until finally we abide with Him forever.

3 [a]My tears have been my food day and night,
While they continually say to me,
[b]"Where *is* your God?"

4 When I remember these *things,*
[a]I pour out my soul within me.
For I used to go with the multitude;
[b]I went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept a pilgrim feast.

5 [a]Why are you [1]cast down, O my soul?
And *why* are you disquieted within me?
[b]Hope in God, for I shall yet praise Him
[2]*For* the help of His countenance.

6 [1]O my God, my soul is cast down within me;
Therefore I will remember You from the land of the Jordan,
And from the heights of Hermon,
From [2]the Hill Mizar.
7 Deep calls unto deep at the noise of Your waterfalls;
[a]All Your waves and billows have gone over me.

PSALM 42
title [1]Heb. *Maschil*
1 [1]Lit. *longs for*
2 [a]Ps. 63:1; 84:2; 143:6 [b]1 Thess. 1:9 [1]So with MT, Vg.; some Heb. mss., LXX, Syr., Tg. *I see the face of God*
3 [a]Ps. 80:5; 102:9 [b]Ps. 79:10; 115:2
4 [a]Job 30:16 [b]Is. 30:29
5 [a]Ps. 42:11; 43:5 [b]Lam. 3:24 [1]Lit. *bowed down* [2]So with MT, Tg.; a few Heb. mss., LXX, Syr., Vg. *The help of my countenance, my God*
6 [1]So with MT, Tg.; a few Heb. mss., LXX, Syr., Vg. put *my God* at the end of v. 5 [2]Or *Mount*
7 [a]Ps. 69:1, 2; 88:7

41:5 For someone's name to perish was for the memory of that person to be lost as if the individual had never existed.

41:9 David's complaint against his familiar friend is ironic in light of his own action against one of his mighty men, Uriah (2 Sam. 23:39; 1 Chr. 11:41).

41:12 To be set before God's face was to be constantly under His watchful eye.

41:13 "Amen" means "let it be so."

42:1 The psalmist portrays a deer fleeing from hunters, stopping at a cool stream to quench its burning thirst.

42:6 "Mizar" means "Smallness."

8 The LORD will [a]command His lovingkindness in the daytime,
And [b]in the night His song *shall be* with me—
A prayer to the God of my life.

9 I will say to God my Rock,
[a]"Why have You forgotten me?
Why do I go mourning because of the oppression of the enemy?"
10 As with a [1]breaking of my bones,
My enemies [2]reproach me,
[a]While they say to me all day long,
"Where *is* your God?"

11 [a]Why are you cast down, O my soul?
And why are you disquieted within me?
Hope in God;
For I shall yet praise Him,
The [1]help of my countenance and my God.

8 [a]Deut. 28:8 [b]Job 35:10
9 [a]Ps. 38:6
10 [a]Joel 2:17 [1]Lit. *shattering* [2]*revile*
11 [a]Ps. 43:5 [1]Lit. *salvation*

PSALM 43

Prayer to God in Time of Trouble

VINDICATE [a]me, O God,
And [b]plead my cause against an ungodly nation;
Oh, deliver me from the deceitful and unjust man!

ENCOUNTER*Note* *Ps. 43:1*

Vindicate Me!

God's activity in your life will vindicate you before your critics. Allow God to be your advocate. As He fully accomplishes His work through you, others will notice. You will be comforted and God will be glorified.

2 For You *are* the God of my strength;
Why do You cast me off?
[a]Why do I go mourning because of the oppression of the enemy?

3 [a]Oh, send out Your light and Your truth!
Let them lead me;
Let them bring me to [b]Your holy hill
And to Your [1]tabernacle.
4 Then I will go to the altar of God,
To God my exceeding joy;
And on the harp I will praise You,
O God, my God.

5 [a]Why are you cast down, O my soul?
And why are you disquieted within me?
Hope in God;
For I shall yet praise Him,
The [1]help of my countenance and my God.

43:3 Here the psalmist rebukes himself. Although his emotions were drained he knew in his mind he should continue to hope in the Lord.

43:3 In times of distress, the psalmist's overwhelming desire was to go to the place of worship.

8 [a]Deut. 28:8 [b]Job 35:10
9 [a]Ps. 38:6
10 [a]Joel 2:17 [1]Lit. *shattering* [2]*revile*
11 [a]Ps. 43:5 [1]Lit. *salvation*

PSALM 43
1 [a][Ps. 26:1; 35:24] [b]Ps. 35:1
2 [a]Ps. 42:9
3 [a][Ps. 40:11] [b]Ps. 3:4 [1]*dwelling places*
5 [a]Ps. 42:5, 11

[1]Lit. *salvation*

PSALM 44

Redemption Remembered in Present Dishonor

To the Chief Musician. A [a]Contemplation[1] of the sons of Korah.

WE have heard with our ears,
O God,
[a]Our fathers have told us,
The deeds You did in their days,
In days of old:

ENCOUNTER*Note* *Ps. 44:1*

Hearing with Our Ears

There is no such thing as a second-hand walk with God. We can marvel that others have experienced God's mighty power in the past, but our relationship with God must be dynamic, and it must be our own.

2 [a]You drove out the [1]nations with Your hand,
But them You planted;
You afflicted the peoples, and cast them out.
3 For [a]they did not gain possession of the land by their own sword,
Nor did their own arm save them;
But it was Your right hand, Your arm, and the light of Your countenance,
[b]Because You favored them.

4 [a]You are my King, [1]O God;
[2]Command victories for Jacob.
5 Through You [a]we will push down our enemies;
Through Your name we will trample those who rise up against us.
6 For [a]I will not trust in my bow,
Nor shall my sword save me.
7 But You have saved us from our enemies,
And have put to shame those who hated us.
8 [a]In God we boast all day long,
And praise Your name forever.
Selah

44:1 It is one thing to hear about God's activity and another to experience it yourself (Job 42:5).

title [a]Ps. 42:title [1]Heb. *Maschil*
1 [a][Ex. 12:26, 27]
2 [a]Ex. 15:17 [1]*Gentiles, heathen*
3 [a][Deut. 8:17, 18] [b][Deut. 4:37; 7:7, 8]
4 [a][Ps. 74:12] [1]So with MT, Tg.; LXX, Vg. *and my God* [2]So with MT, Tg.; LXX, Syr., Vg. *Who commands*
5 [a][Dan. 8:4]
6 [a]Ps. 33:16
8 [a]Ps. 34:2

9 But [a]You have cast *us* off and put us to shame,
And You do not go out with our armies.
10 You make us [a]turn back from the enemy,
And those who hate us have taken [1]spoil for themselves.
11 [a]You have given us up like sheep *intended* for food,
And have [b]scattered us among the nations.
12 [a]You sell Your people for *next to* nothing,
And are not enriched by selling them.
13 [a]You make us a reproach to our neighbors,
A scorn and a derision to those all around us.
14 [a]You make us a byword among the nations,
[b]A shaking of the head among the peoples.
15 My dishonor *is* continually before me,
And the shame of my face has covered me,
16 Because of the voice of him who reproaches and reviles,
[a]Because of the enemy and the avenger.
17 [a]All this has come upon us;
But we have not forgotten You,
Nor have we dealt falsely with Your covenant.
18 Our heart has not turned back,
[a]Nor have our steps departed from Your way;
19 But You have severely broken us in [a]the place of jackals,
And covered us [b]with the shadow of death.
20 If we had forgotten the name of our God,
Or [a]stretched[1] out our hands to a foreign god,
21 [a]Would not God search this out?
For He knows the secrets of the heart.
22 [a]Yet for Your sake we are killed all day long;
We are accounted as sheep for the slaughter.
23 [a]Awake! Why do You sleep, O Lord?
Arise! Do not cast *us* off forever.
24 [a]Why do You hide Your face,
And forget our affliction and our oppression?
25 For [a]our soul is bowed down to the [1]dust;
Our body clings to the ground.
26 Arise for our help,
And redeem us for Your mercies' sake.

9 [a]Ps. 60:1
10 [a]Lev. 26:17 [1]*plunder*
11 [a]Rom. 8:36 [b]Deut. 4:27; 28:64
12 [a]Is. 52:3, 4
13 [a]Jer. 24:9
14 [a]Deut. 28:37 [b]Job 16:4
16 [a]Ps. 8:2
17 [a]Dan. 9:13
18 [a]Job 23:11
19 [a]Is. 34:13 [b][Ps. 23:4]
20 [a][Deut. 6:14] [1]Worshiped
21 [a][Ps. 139:1, 2]
22 [a]Rom. 8:36
23 [a]Ps. 7:6
24 [a]Job 13:24
25 [a]Ps. 119:25 [1]Ground, in humiliation

PSALM 45

The Glories of the Messiah and His Bride

To the Chief Musician. [a]Set to [1]"The Lilies." A [2]Contemplation of the sons of Korah. A Song of Love.

MY heart is overflowing with a good theme;
I recite my composition concerning the King;
My tongue *is* the pen of a [1]ready writer.
2 You are fairer than the sons of men;
[a]Grace is poured upon Your lips;
Therefore God has blessed You forever.
3 [1]Gird Your [a]sword upon *Your* thigh,
[b]O Mighty One,
With Your [c]glory and Your majesty.
4 [a]And in Your majesty ride prosperously because of truth, humility, *and* righteousness;
And Your right hand shall teach You awesome things.
5 Your arrows *are* sharp in the heart of the King's enemies;
The peoples fall under You.
6 [a]Your throne, O God, *is* forever and ever;
A [b]scepter of righteousness *is* the scepter of Your kingdom.
7 You love righteousness and hate wickedness;
Therefore God, Your God, has [a]anointed You
With the oil of [b]gladness more than Your companions.

ENCOUNTER *Note* *Ps. 45:7*

Loving Righteousness

Those with a heart like God's will love righteousness and hate wickedness. There is no neutrality with God.

8 All Your garments *are* [a]*scented* with myrrh and aloes *and* cassia,
Out of the ivory palaces, by which they have made You glad.

PSALM 45
title [a]Ps. 69:title [1]Heb. *Shoshannim* [2]Heb. *Maschil*
1 [1]*skillful*
2 [a]Luke 4:22
3 [a][Heb. 4:12] [b][Is. 9:6] [c]Jude 25 [1]*Belt on*
4 [a]Rev. 6:2
6 [a][Ps. 93:2]; Heb. 1:8, 9 [b][Num. 24:17]
7 [a]Ps. 2:2 [b]Ps. 21:6
8 [a]Song 1:12, 13

44:20 "Stretched out our hands" refers to prayer.

44:22 "Sheep for the slaughter" would come to describe the Messiah (Is. 53:7).

44:24 For God to hide His face was to withhold His blessings and watchcare, resulting in disaster.

9 [a]Kings' daughters *are* among Your
honorable women;
[b]At Your right hand stands the queen
in gold from Ophir.

10 Listen, O daughter,
Consider and incline your ear;
[a]Forget your own people also, and
your father's house;
11 So the King will greatly desire your
beauty;
[a]Because He *is* your Lord, worship
Him.
12 And the daughter of Tyre *will come*
with a gift;
[a]The rich among the people will seek
your favor.

13 The royal daughter *is* all glorious
within *the palace;*
Her clothing *is* woven with gold.
14 [a]She shall be brought to the King in
robes of many colors;
The virgins, her companions who
follow her, shall be brought to
You.
15 With gladness and rejoicing they
shall be brought;
They shall enter the King's palace.

16 Instead of Your fathers shall be Your
sons,
[a]Whom You shall make princes in all
the earth.
17 [a]I will make Your name to be
remembered in all generations;
Therefore the people shall praise
You forever and ever.

PSALM 46

God the Refuge of His People and Conqueror of the Nations

To the Chief Musician. *A Psalm* of the sons of Korah. A Song [a]for Alamoth.

GOD *is* our [a]refuge and strength,
[b]A[1] very present help in trouble.
2 Therefore we will not fear,
Even though the earth be removed,
And though the mountains be
carried into the [1]midst of the sea;
3 [a]*Though* its waters roar *and* be
troubled,
Though the mountains shake with
its swelling. Selah

4 *There is* a [a]river whose streams
shall make glad the [b]city of God,
The holy *place* of the [1]tabernacle of
the Most High.

9 [a]Song 6:8
[b]1 Kin. 2:19
10 [a]Deut. 21:13
11 [a][Is. 54:5]
12 [a]Is. 49:23
14 [a]Song 1:4
16 [a][1 Pet. 2:9]
17 [a]Mal. 1:11

PSALM 46
title [a]1 Chr. 15: 20
1 [a]Ps. 62:7, 8
[b][Deut. 4:7]
[1]*An abundantly available help*
2 [1]Lit. *heart*
3 [a][Ps. 93:3, 4]
4 [a][Ezek. 47: 1–12]
[b]Is. 60:14
[1]*dwelling places*

5 God *is* [a]in the midst of her, she shall
not be [1]moved;
God shall help her, just [2]at the
break of dawn.
6 [a]The nations raged, the kingdoms
were moved;
He uttered His voice, the earth
melted.

7 The [a]LORD of hosts *is* with us;
The God of Jacob *is* our refuge.
Selah

8 Come, behold the works of the
LORD,
Who has made desolations in the
earth.
9 [a]He makes wars cease to the end of
the earth;
[b]He breaks the bow and cuts the
spear in two;
[c]He burns the chariot in the fire.

10 Be still, and know that I *am* God;
[a]I will be exalted among the nations,
I will be exalted in the earth!

ENCOUNTER*Note* *Ps. 46:10*

Be Still

We busy ourselves with inconsequential activities. We fill our lives with incessant noise, commotion, and busyness that distract us from God's presence. It is in the stillness that we find God.

11 The LORD of hosts *is* with us;
The God of Jacob *is* our refuge.
Selah

PSALM 47

Praise to God, the Ruler of the Earth

To the Chief Musician. A Psalm of the sons of Korah.

OH, clap your hands, all you peoples!
Shout to God with the voice of
triumph!
2 For the LORD Most High *is*
awesome;
He is a great [a]King over all the
earth.
3 [a]He will subdue the peoples under
us,
And the nations under our feet.
4 He will choose our [a]inheritance for
us,

5 [a][Zeph. 3:15]
[1]*shaken* [2]Lit. *at the turning of the morning*
6 [a]Ps. 2:1, 2
7 [a]Num. 14:9
9 [a]Is. 2:4
[b]Ps. 76:3
[c]Ezek. 39:9
10 [a][Is. 2:11, 17]

PSALM 47
2 [a]Neh. 1:5
3 [a]Ps. 18:47
4 [a][1 Pet. 1:4]

45:9 Ophir may have been in southern Arabia and was known as a source of fine gold.

46:1 Here God is described as an impregnable fortress. His protection is never more keenly felt by His people than in times of distress.

46:3 Mountains shaking indicates a crisis of cosmic proportions, yet God remains a secure refuge.

46:10 Often the command to be still preceded God's judgment (Hab. 2:20; Zeph. 1:7; Zech. 2:13).

47:1 Clapping one's hands was an expression of joy.

The excellence of Jacob whom He loves. Selah

5 [a]God has gone up with a shout,
The LORD with the sound of a trumpet.
6 Sing praises to God, sing praises!
Sing praises to our King, sing praises!
7 [a]For God *is* the King of all the earth;
[b]Sing praises with understanding.

ENCOUNTER*Note* *Ps. 47:7*

Praises with Understanding

The better we know God the more meaningful our worship will be. God seeks more than mindless praise. He wants us to know Him and worship Him for who He is.

8 [a]God reigns over the nations;
God [b]sits on His [c]holy throne.
9 The princes of the people have gathered together,
[a]The people of the God of Abraham.
[b]For the shields of the earth *belong* to God;
He is greatly exalted.

PSALM 48

The Glory of God in Zion

A Song. A Psalm of the sons of Korah.

GREAT *is* the LORD, and greatly to be praised
In the [a]city of our God,
In His holy mountain.
2 [a]Beautiful in [1]elevation,
The joy of the whole earth,
Is Mount Zion *on* the sides of the north,
The city of the great King.
3 God *is* in her palaces;
He is known as her refuge.
4 For behold, [a]the kings assembled,
They passed by together.
5 They saw *it, and* so they marveled;
They were troubled, they hastened away.
6 Fear [a]took hold of them there,
And pain, as of a woman in birth pangs,
7 *As when* You break the [a]ships of Tarshish
With an east wind.

5 [a]Ps. 68:24, 25
7 [a]Zech. 14:9 [b]1 Cor. 14:15
8 [a]1 Chr. 16:31 [b]Ps. 97:2 [c]Ps. 48:1
9 [a][Rom. 4:11, 12] [b][Ps. 89:18]

PSALM 48
1 [a]Ps. 46:4; 87:3
2 [a]Ps. 50:2 [1]*height*
4 [a]2 Sam. 10:6, 14
6 [a]Ex. 15:15
7 [a]Ezek. 27:25

8 As we have heard,
So we have seen
In the city of the LORD of hosts,
In the city of our God:
God will [a]establish it forever. Selah
9 We have thought, O God, on [a]Your lovingkindness,
In the midst of Your temple.

ENCOUNTER*Note* *Ps. 48:9*

Think of God's Love

It will take eternity to know God's lovingkindness toward us. God's love is so extensive and so multifaceted we cannot plumb its depths or discover its limit.

10 According to [a]Your name, O God,
So *is* Your praise to the ends of the earth;
Your right hand is full of righteousness.
11 Let Mount Zion rejoice,
Let the daughters of Judah be glad,
Because of Your judgments.
12 Walk about Zion,
And go all around her.
Count her towers;
13 Mark well her bulwarks;
Consider her palaces;
That you may [a]tell *it* to the generation following.
14 For this *is* God,
Our God forever and ever;
[a]He will be our guide
[1]*Even* to death.

8 [a][Ps. 87:5]
9 [a]Ps. 26:3
10 [a]Mal. 1:11
13 [a][Ps. 78:5–7]
14 [a]Is. 58:11 [1]So with MT, Syr.; LXX, Vg. *Forever*

PSALM 49

The Confidence of the Foolish

To the Chief Musician. A Psalm of the sons of Korah.

HEAR this, all peoples;
Give ear, all inhabitants of the world,
2 Both low and high,
Rich and poor together.
3 My mouth shall speak wisdom,
And the meditation of my heart *shall give* understanding.
4 I will incline my ear to a proverb;
I will disclose my [1]dark saying on the harp.
5 Why should I fear in the days of evil,

PSALM 49
4 [1]*riddle*

47:5 This resembles the shouting and the sound of the trumpet when the ark was brought to Jerusalem (2 Sam. 6:15).

48:1 The "city of the Lord" was Jerusalem.

48:2 "The joy of the whole earth" indicates God desires to bless all nations. His salvation should result in joy.

48:14 To be our "guide" is to be our shepherd. God walks with His children day by day, throughout their entire lives.

When the iniquity at my heels
surrounds me?
6 Those who [a]trust in their wealth
And boast in the multitude of their riches,
7 None *of them* can by any means redeem *his* brother,
Nor [a]give to God a ransom for him—
8 For [a]the redemption of their souls *is* costly,
And it shall cease forever—
9 That he should continue to live eternally,
And [a]not [1]see the Pit.
10 For he sees wise men die;
Likewise the fool and the senseless person perish,
And leave their wealth to others.
11 [1]Their inner thought *is that* their houses *will last* forever,
Their dwelling places to all generations;
They [a]call *their* lands after their own names.
12 Nevertheless man, *though* in honor, does not [1]remain;
He is like the beasts *that* perish.
13 This is the way of those who *are* [a]foolish,
And of their posterity who approve their sayings. Selah
14 Like sheep they are laid in the grave;
Death shall feed on them;
[a]The upright shall have dominion over them in the morning;
[b]And their beauty shall be consumed in [1]the grave, far from their dwelling.
15 But God [a]will redeem my soul from the power of [1]the grave,
For He shall [b]receive me. Selah

ENCOUNTER*Note* *Ps. 49:15*

He Shall Receive Me

Death is our greatest adversary, but it does not thwart God. Undaunted, He waits on the other side to welcome His children.

16 Do not be afraid when one becomes rich,
When the glory of his house is increased;
17 For when he dies he shall carry nothing away;
His glory shall not descend after him.
18 Though while he lives [a]he blesses himself
(For *men* will praise you when you do well for yourself),
19 He shall go to the generation of his fathers;
They shall never see [a]light.[1]
20 A man *who is* in honor, yet does not understand,
[a]Is like the beasts *that* perish.

6 [a][Mark 10:23, 24]
7 [a]Job 36:18, 19
8 [a][Matt. 16:26]
9 [a]Ps. 89:48 [1]*experience corruption*
11 [a]Gen. 4:17 [1]LXX, Syr., Tg., Vg. *Their graves shall be their houses forever*
12 [1]So with MT, Tg.; LXX, Syr., Vg. *understand* (cf. v. 20)
13 [a][Luke 12:20]
14 [a][Dan. 7:18] [b]Job 4:21 [1]Or *Sheol*
15 [a][Hos. 13:4]; Mark 16:6, 7; Acts 2:31, 32 [b]Ps. 73:24 [1]Or *Sheol*
18 [a]Deut. 29:19
19 [a]Job 33:30 [1]The light of life
20 [a]Ecc. 3:19

PSALM 50

God the Righteous Judge

A Psalm of Asaph.

THE [a]Mighty One, God the LORD,
Has spoken and called the earth
From the rising of the sun to its going down.
2 Out of Zion, the perfection of beauty,
[a]God will shine forth.
3 Our God shall come, and shall not keep silent;
[a]A fire shall devour before Him,
And it shall be very tempestuous all around Him.
4 [a]He shall call to the heavens from above,
And to the earth, that He may judge His people:
5 "Gather [a]My saints together to Me,
[b]Those who have [1]made a covenant with Me by sacrifice."
6 Let the [a]heavens declare His righteousness,
For [b]God Himself *is* Judge. Selah
7 "Hear, O My people, and I will speak,
O Israel, and I will testify against you;
[a]I *am* God, your God!
8 [a]I will not [1]rebuke you [b]for your sacrifices
Or your burnt offerings,
Which are continually before Me.
9 [a]I will not take a bull from your house,
Nor goats out of your folds.
10 For every beast of the forest *is* Mine,
And the cattle on a thousand hills.
11 I know all the birds of the mountains,
And the wild beasts of the field *are* Mine.

PSALM 50
1 [a]Is. 9:6
2 [a]Ps. 80:1
3 [a][Ps. 97:3]
4 [a]Is. 1:2
5 [a]Deut. 33:3 [b]Ex. 24:7 [1]Lit. *cut*
6 [a][Ps. 97:6] [b]Ps. 75:7
7 [a]Ex. 20:2
8 [a]Jer. 7:22 [b][Hos. 6:6] [1]*reprove*
9 [a]Ps. 69:31

49:4 A "dark saying" may be a riddle and may refer to a difficult moral or theological dilemma.

49:11 Most people ignore the inevitable reality of their eventual death.

49:15 While the Old testament only gradually developed a theology of heaven and the afterlife, the psalmist contemplated God greeting him after he died.

12 "If I were hungry, I would not tell
you;
[a]For the world *is* Mine, and all its
fullness.
13 [a]Will I eat the flesh of bulls,
Or drink the blood of goats?
14 [a]Offer to God thanksgiving,
And [b]pay your vows to the Most
High.
15 [a]Call upon Me in the day of trouble;
I will deliver you, and you shall
glorify Me."

ENCOUNTER *Note* *Ps. 50:15*

Call Upon Me

God is honored when we call to Him in our distress. He is pleased to rescue us and to receive glory through our salvation and our gratitude.

16 But to the wicked God says:
"What *right* have you to declare My
statutes,
Or take My covenant in your
mouth,
17 [a]Seeing you hate instruction
And cast My words behind you?
18 When you saw a thief, you
[a]consented[1] with him,
And have been a [b]partaker with
adulterers.
19 You give your mouth to evil,
And [a]your tongue frames deceit.
20 You sit *and* speak against your
brother;
You slander your own mother's
son.
21 These *things* you have done, and I
kept silent;
[a]You thought that I was altogether
like you;
But I will rebuke you,
And [b]set *them* in order before your
eyes.
22 "Now consider this, you who [a]forget
God,
Lest I tear *you* in pieces,
And *there be* none to deliver:
23 Whoever offers praise glorifies Me;
And [a]to him who orders *his* conduct
aright
I will show the salvation of God."

12 [a]Ex. 19:5
13 [a][Ps. 51: 15–17]
14 [a]Heb. 13:15 [b]Deut. 23:21
15 [a][Zech. 13:9]
17 [a]Rom. 2:21
18 [a][Rom. 1:32] [b]1 Tim. 5:22 [1]LXX, Syr., Tg., Vg. *ran*
19 [a]Ps. 52:2
21 [a][Rom. 2:4] [b][Ps. 90:8]
22 [a][Job 8:13]
23 [a]Gal. 6:16

PSALM 51

A Prayer of Repentance

To the Chief Musician. A Psalm of David [a]when Nathan the prophet went to him, after he had gone in to Bathsheba.

HAVE mercy upon me, O God,
According to Your lovingkindness;
According to the multitude of Your
tender mercies,
[a]Blot out my transgressions.
2 [a]Wash me thoroughly from my
iniquity,
And cleanse me from my sin.
3 For I acknowledge my
transgressions,
And my sin *is* always before me.
4 [a]Against You, You only, have I sinned,
And done *this* evil [b]in Your sight—
[c]That You may be found just [1]when
You speak,
And blameless when You judge.
5 [a]Behold, I was brought forth in
iniquity,
And in sin my mother conceived me.
6 Behold, You desire truth in the
inward parts,
And in the hidden *part* You will
make me to know wisdom.
7 [a]Purge me with hyssop, and I shall
be clean;
Wash me, and I shall be [b]whiter
than snow.
8 Make me hear joy and gladness,
That the bones You have broken
[a]may rejoice.
9 Hide Your face from my sins,
And blot out all my iniquities.
10 [a]Create in me a clean heart, O God,
And renew a steadfast spirit within
me.
11 Do not cast me away from Your
presence,
And do not take Your [a]Holy Spirit
from me.
12 Restore to me the joy of Your
salvation,
And uphold me *by Your* [a]generous
Spirit.
13 *Then* I will teach transgressors Your
ways,

PSALM 51
title [a]2 Sam. 12: 1
1 [a][Is. 43:25; 44:22]
2 [a][Heb. 9:14]
4 [a]2 Sam. 12:13 [b][Luke 5:21] [c]Rom. 3:4 [1]LXX, Tg., Vg. *in Your words*
5 [a][Job 14:4]
7 [a]Heb. 9:19 [b][Is. 1:18]
8 [a][Matt. 5:4]
10 [a][Ezek. 18: 31]
11 [a][Luke 11:13]
12 [a][2 Cor. 3:17]

50:12 Pagan religions often portrayed their gods as ravenous for the sacrifices offered to them.

50:14 God does not insist that we make vows to Him but He does command us to keep the ones we make (Deut. 23:21).

50:21 One of humanity's greatest mistakes is to imagine that God is like us.

51:1 After David sinned, his first request of God was for mercy. "Blot out" means "wipe away." This psalm refers to David's sin and repentance described in 2 Samuel 11–12.

51:4 David realized that all sin is against God.

51:7 This alludes to the cleansing of a leper or purification after coming in contact with a corpse (Lev. 14; Num. 19:16–19).

51:11 Compare the Spirit's departure from Saul (1 Sam. 16:14).

51:13 David saw that good could come from his situation, for his sin would provide a warning to others. He promised to testify to God's mercy and forgiveness.

ENCOUNTER Note Ps. 51:11

Cast Me Not

Sin has numerous terrible consequences, but none more agonizing than separation from God.

And sinners shall be converted to
You.

14 Deliver me from the guilt of
bloodshed, O God,
The God of my salvation,
And my tongue shall sing aloud of
Your righteousness.
15 O Lord, open my lips,
And my mouth shall show forth
Your praise.
16 For [a]You do not desire sacrifice, or
else I would give *it;*
You do not delight in burnt
offering.
17 [a]The sacrifices of God *are* a broken
spirit,
A broken and a contrite heart—
These, O God, You will not despise.
18 Do good in Your good pleasure to
Zion;
Build the walls of Jerusalem.
19 Then You shall be pleased with [a]the
sacrifices of righteousness,
With burnt offering and whole
burnt offering;
Then they shall offer bulls on Your
altar.

16 [a][1 Sam. 15: 22]
17 [a]Ps. 34:18
19 [a]Ps. 4:5

PSALM 52

The End of the Wicked and the Peace of the Godly

To the Chief Musician. A [1]Contemplation of David [a]when Doeg the Edomite went and [b]told Saul, and said to him, "David has gone to the house of Ahimelech."

WHY do you boast in evil, O mighty man?
The goodness of God *endures*
continually.
2 Your tongue devises destruction,
Like a sharp razor, working
deceitfully.
3 You love evil more than good,
Lying rather than speaking
righteousness. Selah
4 You love all devouring words,
You deceitful tongue.
5 God shall likewise destroy you
forever;
He shall take you away, and pluck
you out of *your* dwelling place,
And uproot you from the land of the
living. Selah
6 The righteous also shall see and
fear,
And shall laugh at him, *saying,*
7 "Here is the man *who* did not make
God his strength,
But trusted in the abundance of his
riches,
And strengthened himself in his
[1]wickedness."
8 But I *am* [a]like a green olive tree in
the house of God;
I trust in the mercy of God forever
and ever.

PSALM 52
title [a]1 Sam. 22: 9 [b]Ezek. 22:9 [1]Heb. *Maschil*

7 [1]Lit. *desire,* in evil sense
8 [a]Jer. 11:16
9 [1]Or *has a good reputation*

ENCOUNTER Note Ps. 52:8

Mercy

Christians treasure the grace of God, but always before grace comes mercy.

9 I will praise You forever,
Because You have done *it;*
And in the presence of Your saints
I will wait on Your name, for *it* [1]*is*
good.

PSALM 53

Folly of the Godless, and the Restoration of Israel

To the Chief Musician. Set to "Mahalath." A [1]Contemplation of David.

THE [a]fool has said in his heart,
"There is no God."
They are corrupt, and have done
abominable iniquity;
[b]*There is* none who does good.
2 God looks down from heaven upon
the children of men,
To see if there are *any* who
understand, who [a]seek God.
3 Every one of them has turned aside;
They have together become corrupt;

PSALM 53
title [1]Heb. *Maschil*
1 [a]Ps. 10:4 [b]Rom. 3:10–12
2 [a][2 Chr. 15:2]

52:1 "Mighty man" is a derogatory reference to Doeg who slaughtered the priests at Nob because they had assisted David (1 Sam. 22). This allegedly powerful man would soon be dealt with severely.

52:8 The olive tree was known to be one of the longest-living trees in existence.

52:8 A green olive tree was a thing of beauty.

53:1 Psalm 53 is very similar to Psalm Fourteen. Biblically a fool is not someone of low intelligence but someone who ignores God and His word.

53:3 Humanity's condition is such that every person naturally gravitates toward sin and away from God (Is. 53:6).

ENCOUNTER Note Ps. 53:2

God Seeks

God searches out those who are earnestly pursuing Him. Those who seek Him with all their heart *will* find Him.

There is none who does good,
No, not one.

4 Have the workers of iniquity [a]no knowledge,
Who eat up my people *as* they eat bread,
And do not call upon God?
5 [a]There they are in great fear
Where no fear was,
For God has scattered the bones of him who encamps against you;
You have put *them* to shame,
Because God has despised them.

6 [a]Oh, that the salvation of Israel would come out of Zion!
When God brings back [1]the captivity of His people,
Let Jacob rejoice *and* Israel be glad.

PSALM 54

Answered Prayer for Deliverance from Adversaries

To the Chief Musician. With [1]stringed instruments. A [2]Contemplation of David [a]when the Ziphites went and said to Saul, "Is David not hiding with us?"

SAVE me, O God, by Your name,
And vindicate me by Your strength.

ENCOUNTER Note Ps. 54:1

Vindication

God's powerful presence in our lives is evidence of His pleasure with us. We cannot enjoy God's power and indulge in sin at the same time.

2 Hear my prayer, O God;
Give ear to the words of my mouth.
3 For strangers have risen up against me,
And oppressors have sought after my life;
They have not set God before them.
Selah

4 Behold, God *is* my helper;
The Lord *is* with those who [1]uphold my life.
5 He will repay my enemies for their evil.
[1]Cut them off in Your [2]truth.

6 I will freely sacrifice to You;
I will praise Your name, O LORD, for *it is* good.
7 For He has delivered me out of all trouble;
[a]And my eye has seen *its desire* upon my enemies.

PSALM 55

Trust in God Concerning the Treachery of Friends

To the Chief Musician. With [1]stringed instruments. A [2]Contemplation of David.

GIVE ear to my prayer, O God,
And do not hide Yourself from my supplication.
2 Attend to me, and hear me;
I [a]am[1] restless in my complaint, and moan noisily,
3 Because of the voice of the enemy,
Because of the oppression of the wicked;
[a]For they bring down trouble upon me,
And in wrath they hate me.

4 [a]My heart is severely pained within me,
And the terrors of death have fallen upon me.
5 Fearfulness and trembling have come upon me,
And horror has overwhelmed me.
6 So I said, "Oh, that I had wings like a dove!
I would fly away and be at rest.
7 Indeed, I would wander far off,
And remain in the wilderness. Selah
8 I would hasten my escape
From the windy storm *and* tempest."

9 Destroy, O Lord, *and* divide their [1]tongues,
For I have seen [a]violence and strife in the city.
10 Day and night they go around it on its walls;
[a]Iniquity and trouble *are* also in the midst of it.
11 Destruction *is* in its midst;
[a]Oppression and deceit do not depart from its streets.

4 [a]Jer. 4:22
5 [a]Prov. 28:1
6 [a]Ps. 14:7 [1]Or *His captive people*

PSALM 54
title [a]1 Sam. 23:19 [1]Heb. *neginoth* [2]Heb. *Maschil*

4 [1]*sustain my soul*
5 [1]*Destroy them* [2]Or *faithfulness*
7 [a]Ps. 59:10

PSALM 55
title [1]Heb. *neginoth* [2]Heb. *Maschil*
2 [a]Is. 38:14; 59:11 [1]*wander*
3 [a]2 Sam. 16:7, 8
4 [a]Ps. 116:3
9 [a]Jer. 6:7 [1]*speech,* their counsel
10 [a]Ps. 10:7
11 [a]Ps. 10:7

54:1 This psalm was written after the people of Ziph twice informed King Saul that David was hiding in their territory (1 Sam. 23:19–23; 26:1–3).

54:4 The term "helper" denotes strength.

54:5 David had the manpower to exact vengeance against the people of Ziph, but he left his vindication in the Lord's hands.

12 [a]For *it is* not an enemy *who*
reproaches me;
Then I could bear *it*.
Nor *is it* one *who* hates me who has
[b]exalted *himself* against me;
Then I could hide from him.
13 But *it was* you, a man my equal,
[a]My companion and my
acquaintance.
14 We took sweet counsel together,
And [a]walked to the house of God in
the throng.

15 Let death seize them;
Let them [a]go down alive into [1]hell,
For wickedness *is* in their dwellings
and among them.

16 As for me, I will call upon God,
And the LORD shall save me.
17 [a]Evening and morning and at noon
I will pray, and cry aloud,
And He shall hear my voice.
18 He has redeemed my soul in peace
from the battle *that was* against
me,
For [a]there were many against me.
19 God will hear, and afflict them,
[a]Even He who abides from of old.
Selah
Because they do not change,
Therefore they do not fear God.

20 He has [a]put forth his hands against
those who [b]were at peace with
him;
He has broken his [1]covenant.
21 [a]*The words* of his mouth were
smoother than butter,
But war *was* in his heart;
His words were softer than oil,
Yet they *were* drawn swords.

22 [a]Cast your burden on the LORD,
And [b]He shall sustain you;
He shall never permit the righteous
to be [1]moved.

ENCOUNTER*Note* *Ps. 55:22*

Cast Your Burden

Why should we shoulder our burdens alone when almighty God wants to carry them for us? Genuine trust in God places every care into His hands.

12 [a]Ps. 41:9 [b]Ps. 35:26; 38:16
13 [a]2 Sam. 15: 12
14 [a]Ps. 42:4
15 [a]Num. 16:30, 33 [1]Or *Sheol*
17 [a]Dan. 6:10
18 [a]2 Chr. 32:7, 8
19 [a][Deut. 33: 27]
20 [a]Acts 12:1 [b]Ps. 7:4 [1]*treaty*
21 [a]Ps. 28:3; 57:4
22 [a][Ps. 37:5] [b]Ps. 37:24 [1]*shaken*

23 [a]Ps. 5:6 [b]Prov. 10:27

PSALM 56
title [a]1 Sam. 21: 11 [1]Heb. *Jonath Elem Rechokim*
1 [a]Ps. 57:1
2 [a]Ps. 57:3
4 [a]Ps. 118:6
8 [a][Mal. 3:16]
9 [a][Rom. 8:31]

23 But You, O God, shall bring them
down to the pit of destruction;
[a]Bloodthirsty and deceitful men
[b]shall not live out half their
days;
But I will trust in You.

PSALM 56

Prayer for Relief from Tormentors

To the Chief Musician. Set to [1]"The Silent Dove in Distant Lands." A Michtam of David when the [a]Philistines captured him in Gath.

BE [a]merciful to me, O God, for man
would swallow me up;
Fighting all day he oppresses me.
2 My enemies would [a]hound *me* all
day,
For *there are* many who fight
against me, O Most High.

3 Whenever I am afraid,
I will trust in You.
4 In God (I will praise His word),
In God I have put my trust;
[a]I will not fear.
What can flesh do to me?

ENCOUNTER*Note* *Ps. 56:4*

Fear Reveals

Fear betrays a lack of trust in God. When we truly know the God who sustains us, we have no reason to fear.

5 All day they twist my words;
All their thoughts *are* against me
for evil.
6 They gather together,
They hide, they mark my steps,
When they lie in wait for my life.
7 Shall they escape by iniquity?
In anger cast down the peoples,
O God!

8 You number my wanderings;
Put my tears into Your bottle;
[a]*Are they* not in Your book?
9 When I cry out *to You,*
Then my enemies will turn back;
This I know, because [a]God *is* for
me.
10 In God (I will praise *His* word),
In the LORD (I will praise *His* word),

55:13 David also betrayed a friend and colleague (2 Sam. 23:39).
55:15 Witness the punishment given to those who rebelled against Moses and Aaron (Num. 16).
55:21 David was duped by his traitorous friend. His words were friendly, but war was in his heart.
55:22 Peter writes about casting your cares upon God in 1 Peter 5:7.
56:1 This psalm was written in the context of David's crisis in the city of Gath (1 Sam. 21:10–15). Psalm 34 also refers to this event, perhaps indicating how painful this experience was to David.
56:3 "I *will* trust" indicates trust is a choice to be made.

11 In God I have put my trust;
I will not be afraid.
What can man do to me?

12 Vows *made* to You *are binding* upon me, O God;
I will render praises to You,
13 [a]For You have delivered my soul from death.
Have You not *kept* my feet from falling,
That I may walk before God
In the [b]light of the living?

PSALM 57

Prayer for Safety from Enemies

To the Chief Musician. Set to [1]"Do Not Destroy." A Michtam of David [a]when he fled from Saul into the cave.

BE merciful to me, O God, be merciful to me!
For my soul trusts in You;
[b]And in the shadow of Your wings I will make my refuge,
[c]Until *these* calamities have passed by.

2 I will cry out to God Most High,
To God [a]who performs *all things* for me.
3 [a]He shall send from heaven and save me;
He reproaches the one who [1]would swallow me up. Selah
God [b]shall send forth His mercy and His truth.

4 My soul *is* among lions;
I lie *among* the sons of men
Who are set on fire,
[a]Whose teeth *are* spears and arrows,
And their tongue a sharp sword.
5 [a]Be exalted, O God, above the heavens;
Let Your glory *be* above all the earth.

6 [a]They have prepared a net for my steps;
My soul is bowed down;
They have dug a pit before me;
Into the midst of it they *themselves* have fallen. Selah

7 [a]My heart is steadfast, O God, my heart is steadfast;
I will sing and give praise.
8 Awake, [a]my glory!
Awake, lute and harp!
I will awaken the dawn.

13 [a]Ps. 116:8, 9 [b]Job 33:30

PSALM 57
title [a]1 Sam. 22: 1 [1]Heb. *Al Tashcheth*
1 [a]Ps. 17:8; 63:7 [b]Is. 26:20
2 [a][Ps. 138:8]
3 [a]Ps. 144:5, 7 [b]Ps. 43:3 [1]*snaps at* or *hounds me,* or *crushes me*
4 [a]Prov. 30:14
5 [a]Ps. 108:5
6 [a]Ps. 9:15
7 [a]Ps. 108:1–5
8 [a]Ps. 16:9

9 [a]Ps. 108:3 [1]*Gentiles*
10 [a]Ps. 103:11
11 [a]Ps. 57:5

PSALM 58
title [1]Heb. *Al Tashcheth*
3 [a][Is. 48:8]
4 [a]Eccl. 10:11
5 [a]Jer. 8:17
6 [a]Job 4:10 [1]*Break away*

ENCOUNTER*Note* *Ps. 57:7*

A Steadfast Heart

Even dire circumstances cannot suppress the praise from a heart that is determined to focus on God.

9 [a]I will praise You, O Lord, among the peoples;
I will sing to You among the [1]nations.
10 [a]For Your mercy reaches unto the heavens,
And Your truth unto the clouds.

11 [a]Be exalted, O God, above the heavens;
Let Your glory *be* above all the earth.

PSALM 58

The Just Judgment of the Wicked

To the Chief Musician. Set to [1]"Do Not Destroy." A Michtam of David.

DO you indeed speak righteousness, you silent ones?
Do you judge uprightly, you sons of men?
2 No, in heart you work wickedness;
You weigh out the violence of your hands in the earth.

3 [a]The wicked are estranged from the womb;
They go astray as soon as they are born, speaking lies.
4 [a]Their poison *is* like the poison of a serpent;
They are like the deaf cobra *that* stops its ear,
5 Which will not [a]heed the voice of charmers,
Charming ever so skillfully.

6 [a]Break[1] their teeth in their mouth, O God!

ENCOUNTER*Note* *Ps. 58:4, 5*

Spiritually Deaf

Those who sin continually have turned a deaf ear to God. If they reject God's voice long enough they will grow desensitized to it.

56:11 Paul would say, if God is for us, who can be against us? (Rom. 8:31).

57:1 David took refuge in a cave on at least two occasions (1 Sam. 22:1–5; 1 Sam. 24:1–7).

57:2 "God Most High" translates the divine name *El-elyon.*

57:4 "Be exalted" indicates David desired to praise God even in the midst of his own heartbreaking circumstances.

58:6 The wicked are viewed as biting and eating the righteous. But God would break their teeth and prevent them from harming His children.

Break out the fangs of the young lions, O LORD!
7 [a]Let them flow away as waters *which* run continually;
When he bends *his bow,*
Let his arrows be as if cut in pieces.
8 *Let them be* like a snail which melts away as it goes,
[a]*Like* a stillborn child of a woman, that they may not see the sun.

9 Before your [a]pots can feel *the burning* thorns,
He shall take them away [b]as with a whirlwind,
As in His living and burning wrath.
10 The righteous shall rejoice when he sees the [a]vengeance;
[b]He shall wash his feet in the blood of the wicked,
11 [a]So that men will say,
"Surely *there is* a reward for the righteous;
Surely He is God who [b]judges in the earth."

PSALM 59

The Assured Judgment of the Wicked

To the Chief Musician. Set to [1]"Do Not Destroy." A Michtam of David [a]when Saul sent men, and they watched the house in order to kill him.

DELIVER me from my enemies,
O my God;
[1]Defend me from those who rise up against me.
2 Deliver me from the workers of iniquity,
And save me from bloodthirsty men.

3 For look, they lie in wait for my life;
[a]The mighty gather against me,
Not *for* my transgression nor *for* my sin, O LORD.
4 They run and prepare themselves through no fault *of mine.*

[a]Awake to help me, and behold!
5 You therefore, O LORD God of hosts, the God of Israel,
Awake to punish all the [1]nations;
Do not be merciful to any wicked transgressors. Selah

6 [a]At evening they return,
They growl like a dog,
And go all around the city.
7 Indeed, they belch with their mouth;
[a]Swords *are* in their lips;
For *they say,* [b]"Who hears?"

8 But [a]You, O LORD, shall laugh at them;
You shall have all the [1]nations in derision.
9 I will wait for You, O You [1]his Strength;
[a]For God *is* my [2]defense.
10 [1]My God of mercy shall [a]come to meet me;
God shall let [b]me see *my desire* on my enemies.

11 Do not slay them, lest my people forget;
Scatter them by Your power,
And bring them down,
O Lord our shield.
12 [a]*For* the sin of their mouth *and* the words of their lips,
Let them even be taken in their pride,
And for the cursing and lying *which* they speak.
13 [a]Consume *them* in wrath, consume *them,*
That they *may* not *be;*
And [b]let them know that God rules in Jacob
To the ends of the earth. Selah

14 And [a]at evening they return,
They growl like a dog,
And go all around the city.
15 They [a]wander up and down for food,
And [1]howl if they are not satisfied.

16 But I will sing of Your power;
Yes, I will sing aloud of Your mercy in the morning;
For You have been my defense
And refuge in the day of my trouble.

ENCOUNTER *Note* *Ps. 59:16*

My Refuge

We would never know God as our strength if we never needed a refuge. It is through life's trials and triumphs that we come to experience the rich array of God's ways.

17 To You, [a]O my Strength, I will sing praises;
For God *is* my defense,
My God of mercy.

7 [a]Josh. 2:11; 7:5
8 [a]Job 3:16
9 [a]Eccl. 7:6 [b]Prov. 10:25
10 [a]Jer. 11:20 [b]Ps. 68:23
11 [a]Ps. 92:15 [b]Ps. 50:6; 75:7

PSALM 59

title [a]1 Sam. 19:11 [1]Heb. *Al Tashcheth*
1 [1]Lit. *Set me on high*
3 [a]Ps. 56:6
4 [a]Ps. 35:23
5 [1]*Gentiles*
6 [a]Ps. 59:14
7 [a]Prov. 12:18 [b]Ps. 10:11
8 [a]Prov. 1:26 [1]*Gentiles*
9 [a][Ps. 62:2] [1]So with MT, Syr.; some Heb. mss., LXX, Tg., Vg. *my Strength* [2]Lit. *fortress*
10 [a]Ps. 21:3 [b]Ps. 54:7 [1]So with Qr.; some Heb. mss., LXX, Vg. *My God, His mercy;* Kt., some Heb. mss., Tg. *O God, my mercy;* Syr. *O God, Your mercy*
12 [a]Prov. 12:13
13 [a]Ps. 104:35 [b]Ps. 83:18
14 [a]Ps. 59:6
15 [a]Job 15:23 [1]So with LXX, Vg.; MT, Syr., Tg. *spend the night*
17 [a]Ps. 18:1

58:11 A central theme in the Psalms is that both the wicked and the righteous will ultimately receive what is due them.

59:3 This event is described in 1 Samuel 19:9–17.

59:6 "At evening" means under cover of darkness. Dogs were despised and viewed as unclean by the Hebrew people.

59:13 "That all the earth may know that there is a God in Israel" (1 Sam. 17:46).

PSALM 60

Urgent Prayer for the Restored Favor of God

To the Chief Musician. [a]Set to [1]"Lily of the Testimony." A Michtam of David. For teaching. [b]When he fought against Mesopotamia and Syria of Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt.

O GOD, [c]You have cast us off;
You have broken us down;
You have been displeased;
Oh, restore us again!
2 You have made the earth tremble;
You have broken it;
[a]Heal its breaches, for it is shaking.
3 [a]You have shown Your people hard things;
[b]You have made us drink the wine of [1]confusion.
4 [a]You have given a banner to those who fear You,
That it may be displayed because of the truth. Selah
5 [a]That Your beloved may be delivered,
Save *with* Your right hand, and hear me.
6 God has [a]spoken in His holiness:
"I will rejoice;
I will [b]divide [c]Shechem
And measure out [d]the Valley of Succoth.

ENCOUNTER *Note* — *Ps. 60:6*

Holiness

God's every word is pure and true. How we respond to the holiness of His word reveals whether there is holiness in us.

7 Gilead *is* Mine, and Manasseh *is* Mine;
[a]Ephraim also *is* the [1]helmet for My head;
[b]Judah *is* My lawgiver.
8 [a]Moab *is* My washpot;
[b]Over Edom I will cast My shoe;
[c]Philistia, shout in triumph because of Me."
9 Who will bring me *to* the strong city?
Who will lead me to Edom?
10 *Is it* not You, O God, [a]*who* cast us off?
And You, O God, *who* did [b]not go out with our armies?
11 Give us help from trouble,
[a]For the help of man *is* useless.
12 Through God [a]we will do valiantly,
For *it is* He *who* shall tread down our enemies.

PSALM 60
title [a]Ps. 80 [b]2 Sam. 8:3, 13 [1]Heb. *Shushan Eduth*
1 [a]Ps. 44:9
2 [a][2 Chr. 7:14]
3 [a]Ps. 71:20 [b]Jer. 25:15 [1]*staggering*
4 [a]Ps. 20:5
5 [a]Ps. 108:6–13
6 [a]Ps. 89:35 [b]Josh. 1:6 [c]Gen. 12:6 [d]Josh. 13:27
7 [a]Deut. 33:17 [b][Gen. 49:10] [1]Lit. *protection*
8 [a]2 Sam. 8:2 [b]2 Sam. 8:14 [c]2 Sam. 8:1
10 [a]Ps. 108:11 [b]Josh. 7:12
11 [a]Ps. 118:8; 146:3
12 [a]Num. 24:18

PSALM 61

Assurance of God's Eternal Protection

To the Chief Musician. On [1]a stringed instrument. *A Psalm* of David.

HEAR my cry, O God;
Attend to my prayer.
2 From the end of the earth I will cry to You,
When my heart is overwhelmed;
Lead me to the rock that is higher than I.

ENCOUNTER *Note* — *Ps. 61:2*

My Rock

We are frail and weak. Life's hectic pressures can easily overwhelm us. Yet God is above all our problems. He is an immovable rock, undaunted by our worst trials. When God reaches down and lifts us up, we see life from an entirely new vista—God's perspective.

3 For You have been a shelter for me,
[a]A strong tower from the enemy.
4 I will abide in Your [1]tabernacle forever;
[a]I will trust in the shelter of Your wings. Selah
5 For You, O God, have heard my vows;
You have given *me* the heritage of those who fear Your name.
6 You will prolong the king's life,
His years as many generations.
7 He shall abide before God forever.
Oh, prepare mercy [a]and truth, *which* may [1]preserve him!
8 So I will sing praise to Your name forever,
That I may daily perform my vows.

PSALM 61
title [1]Heb. *neginah*
3 [a]Prov. 18:10
4 [a]Ps. 91:4 [1]*tent*
7 [a]Ps. 40:11 [1]Lit. *guard* or *keep*

60:6 When God speaks it is always in holiness. See also Psalm 108:7–13.

60:7 God was declaring that all of Israel belonged to Him.

60:8 Moab, Edom, and Philistia were Israel's enemies, but they provided no challenge to God.

61:3 The Psalms often portray God as a refuge and shelter (14:6; 46:1; 62:7–8; 71:7; 91:2, 9; 94:22; 142:5).

PSALM 62

A Calm Resolve to Wait for the Salvation of God

To the Chief Musician. To [a]Jeduthun. *A Psalm* of David.

TRULY [b]my soul silently *waits* for God;
From Him *comes* my salvation.
2 He only *is* my rock and my salvation;
He is my [1]defense;
I shall not be greatly [a]moved.[2]
3 How long will you attack a man?
You shall be slain, all of you,
[a]Like a leaning wall and a tottering fence.
4 They only consult to cast *him* down from his high position;
They [a]delight in lies;
They bless with their mouth,
But they curse inwardly. Selah
5 My soul, wait silently for God alone,
For my [1]expectation *is* from Him.
6 He only *is* my rock and my salvation;
He is my defense;
I shall not be [1]moved.
7 [a]In God *is* my salvation and my glory;
The rock of my strength,
And my refuge, *is* in God.
8 Trust in Him at all times, you people;
[a]Pour out your heart before Him;
God *is* a refuge for us. Selah

ENCOUNTER*Note* *Ps. 62:8*

Trust at All Times

We must trust in God not only when it is easy to but especially when our lives become difficult. Living by faith is a lifestyle.

9 [a]Surely men of low degree *are* [1]a vapor,
Men of high degree *are* a lie;
If they are weighed on the scales,
They *are* altogether *lighter* than vapor.
10 Do not trust in oppression,
Nor vainly hope in robbery;
[a]If riches increase,
Do not set *your* heart *on them.*
11 God has spoken once,
Twice I have heard this:
That power *belongs* to God.
12 Also to You, O Lord, *belongs* mercy;
For [a]You [1]render to each one according to his work.

PSALM 62
title [a]1 Chr. 25:1
1 [a]Ps. 33:20
2 [a]Ps. 55:22 [1]*strong tower* [2]*shaken*
3 [a]Is. 30:13
4 [a]Ps. 28:3
5 [1]*hope*
6 [1]*shaken*
7 [a][Jer. 3:23]
8 [a]1 Sam. 1:15
9 [a]Is. 40:17 [1]*vanity*
10 [a][Luke 12:15]
12 [a][Matt. 16:27] [1]*reward*

PSALM 63

Joy in the Fellowship of God

A Psalm of David [a]when he was in the wilderness of Judah.

O GOD, You *are* my God;
Early will I seek You;
[b]My soul thirsts for You;
My flesh longs for You
In a dry and thirsty land
Where there is no water.

ENCOUNTER*Note* *Ps. 63:1*

Spiritual Dryness

The world parches and hardens our souls. God's presence restores and refreshes us. We cannot survive long without a fresh drink from the life-giving pool of God's lovingkindness.

2 So I have looked for You in the sanctuary,
To see [a]Your power and Your glory.
3 [a]Because Your lovingkindness *is* better than life,
My lips shall praise You.
4 Thus I will bless You while I live;
I will [a]lift up my hands in Your name.
5 My soul shall be satisfied as with [1]marrow and [2]fatness,
And my mouth shall praise *You* with joyful lips.
6 When [a]I remember You on my bed,
I meditate on You in the *night* watches.
7 Because You have been my help,
Therefore in the shadow of Your wings I will rejoice.
8 My soul follows close behind You;
Your right hand upholds me.
9 But those *who* seek my life, to destroy *it,*
Shall go into the lower parts of the earth.
10 They shall [1]fall by the sword;
They shall be [2]a portion for jackals.
11 But the king shall rejoice in God;
[a]Everyone who swears by Him shall glory;

PSALM 63
title [a]1 Sam. 22:5
1 [a]Ps. 42:2
2 [a]Ps. 27:4
3 [a]Ps. 138:2
4 [a]Ps. 28:2; 143:6
5 [1]Lit. *fat* [2]Abundance
6 [a]Ps. 42:8
10 [1]Lit. *pour him out by the hand of the sword* [2]Prey
11 [a]Deut. 6:13

62:5 "Expectation" signifies hope.

63:6 In the quiet, still moments in David's life, his thoughts naturally gravitated to God.

But the mouth of those who speak
lies shall be stopped.

PSALM 64

Oppressed by the Wicked but Rejoicing in the LORD

To the Chief Musician. A Psalm of David.

HEAR my voice, O God, in my [1]meditation;
Preserve my life from fear of the enemy.
2 Hide me from the secret plots of the wicked,
From the rebellion of the workers of iniquity,
3 Who sharpen their tongue like a sword,
[a]And bend *their bows to shoot* their arrows—bitter words,
4 That they may shoot in secret at the blameless;
Suddenly they shoot at him and do not fear.
5 They encourage themselves *in* an evil matter;
They talk of laying snares secretly;
[a]They say, "Who will see them?"
6 They devise iniquities:
"We have perfected a shrewd scheme."
Both the inward thought and the heart of man are deep.
7 But God shall shoot at them *with* an arrow;
Suddenly they shall be wounded.
8 So He will make them stumble over their own tongue;
[a]All who see them shall flee away.
9 All men shall fear,
And shall [a]declare the work of God;
For they shall wisely consider His doing.
10 [a]The righteous shall be glad in the LORD, and trust in Him.
And all the upright in heart shall glory.

ENCOUNTER *Note* *Ps. 64:10*

Turning to God

People turn to many things for happiness; the righteous turn to God for joy. There is no greater source of joy than God's love.

PSALM 64
1 [1]*complaint*
3 [a]Ps. 58:7
5 [a]Ps. 10:11; 59:7
8 [a]Ps. 31:11
9 [a]Jer. 50:28; 51:10
10 [a]Ps. 32:11

PSALM 65

Praise to God for His Salvation and Providence

To the Chief Musician. A Psalm of David. A Song.

PRAISE is awaiting You, O God, in Zion;
And to You the [1]vow shall be performed.
2 O You who hear prayer,
[a]To You all flesh will come.
3 Iniquities prevail against me;
As for our transgressions,
You will [a]provide atonement for them.
4 [a]Blessed *is the man* You [b]choose,
And cause to approach *You*,
That he may dwell in Your courts.
[c]We shall be satisfied with the goodness of Your house,
Of Your holy temple.
5 *By* awesome deeds in righteousness You will answer us,
O God of our salvation,
You who are the confidence of all the ends of the earth,
And of the far-off seas;

ENCOUNTER *Note* *Ps. 65:5*

Awesome Deeds

Do not pray to God unless you are prepared to accept His response. His answers are awesome and perfectly righteous, as He is.

6 Who established the mountains by His strength,
[a]*Being* clothed with power;
7 [a]You who still the noise of the seas,
The noise of their waves,
[b]And the tumult of the peoples.
8 They also who dwell in the farthest parts are afraid of Your signs;
You make the outgoings of the morning and evening [1]rejoice.
9 You [1]visit the earth and [a]water it,
You greatly enrich it;
[b]The river of God is full of water;
You provide their grain,
For so You have prepared it.
10 You water its ridges abundantly,
You settle its furrows;

PSALM 65
1 [1]A promised deed
2 [a][Is. 66:23]
3 [a][Heb. 9:14]
4 [a]Ps. 33:12 [b]Ps. 4:3 [c]Ps. 36:8
6 [a]Ps. 93:1
7 [a]Matt. 8:26 [b]Is. 17:12, 13
8 [1]*shout for joy*
9 [a]Jer. 5:24 [b]Ps. 46:4; 104:13; 147:8 [1]*give attention to*

64:5 The great self-deception of the wicked is that no one will find them out.

65:2 Once a year the Day of Atonement provided a sacrifice for the sins of the nation (Lev. 23:26–32). However, David also looked toward the final work of atonement at Jesus' crucifixion.

65:10 Rain is seen as a gift of God and a fulfillment of His promise to bless His people (Deut. 28:12).

You make it soft with showers,
You bless its growth.

11 You crown the year with Your goodness,
And Your paths drip *with* abundance.
12 They drop *on* the pastures of the wilderness,
And the little hills rejoice on every side.
13 The pastures are clothed with flocks;
[a]The valleys also are covered with grain;
They shout for joy, they also sing.

PSALM 66

Praise to God for His Awesome Works

To the Chief Musician. A Song. A Psalm.

MAKE [a]a joyful shout to God, all the earth!
2 Sing out the honor of His name;
Make His praise glorious.
3 Say to God,
"How [a]awesome are Your works!
[b]Through the greatness of Your power
Your enemies shall submit themselves to You.
4 [a]All the earth shall worship You
And sing praises to You;
They shall sing praises *to* Your name." Selah

5 Come and see the works of God;
He is awesome *in His* doing toward the sons of men.
6 [a]He turned the sea into dry *land;*
[b]They went through the river on foot.
There we will rejoice in Him.
7 He rules by His power forever;
His eyes observe the nations;
Do not let the rebellious exalt themselves. Selah

8 Oh, bless our God, you peoples!
And make the voice of His praise to be heard,
9 Who keeps our soul among the living,
And does not allow our feet to [1]be moved.
10 For [a]You, O God, have tested us;
[b]You have refined us as silver is refined.
11 [a]You brought us into the net;
You laid affliction on our backs.
12 [a]You have caused men to ride over our heads;
[b]We went through fire and through water;
But You brought us out to [1]rich *fulfillment.*

13 [a]I will go into Your house with burnt offerings;
[b]I will pay You my [1]vows,
14 Which my lips have uttered
And my mouth has spoken when I was in trouble.
15 I will offer You burnt sacrifices of fat animals,
With the sweet aroma of rams;
I will offer bulls with goats. Selah

16 Come *and* hear, all you who fear God,
And I will declare what He has done for my soul.
17 I cried to Him with my mouth,
And He was [1]extolled with my tongue.
18 [a]If I regard iniquity in my heart,
The Lord will not hear.

ENCOUNTER *Note* *Ps. 66:18*

The Lord Will Not Hear

No one can separate us from God, but our sin can lead God to disregard our prayer. We cannot cling to our sin and hold on to God simultaneously.

19 *But* certainly God [a]has heard *me;*
He has attended to the voice of my prayer.
20 Blessed *be* God,
Who has not turned away my prayer,
Nor His mercy from me!

PSALM 67

An Invocation and a Doxology

To the Chief Musician. On [1]stringed instruments. A Psalm. A Song.

GOD be merciful to us and bless us,
And [a]cause His face to shine upon us, Selah
2 That [a]Your way may be known on earth,
[b]Your salvation among all nations.

3 Let the peoples praise You, O God;
Let all the peoples praise You.
4 Oh, let the nations be glad and sing for joy!
For [a]You shall judge the people righteously,

13 [a]Is. 44:23; 55:12

PSALM 66

1 [a]Ps. 100:1
3 [a]Ps. 65:5 [b]Ps. 18:44
4 [a]Ps. 117:1
6 [a]Ex. 14:21 [b]Josh. 3:14–16
9 [1]*slip*
10 [a]Ps. 17:3 [b][1 Pet. 1:7]
11 [a]Lam. 1:13
12 [a]Is. 51:23 [b]Is. 43:2 [1]*abundance*
13 [a]Ps. 100:4; 116:14, 17–19 [b][Eccl. 5:4] [1]Promised deeds
17 [1]*praised*
18 [a]Is. 1:15
19 [a]Ps. 116:1, 2

PSALM 67

title [1]Heb. *neginoth*
1 [a]Num. 6:25
2 [a]Acts 18:25 [b]Titus 2:11
4 [a][Ps. 96:10, 13; 98:9]

66:10 God tests His people for the purpose of refining them.
66:13 "Your house" referred to the temple.
67:1 God "causing His face to shine" was taken from the blessing found in Numbers 6:24–26.

ENCOUNTER Note Ps. 67:1

God's Smile

God's affirmation comes in the form of grace and blessing. When God smiles on you, you can feel it in every part of your life.

And govern the nations on earth.
Selah

5 Let the peoples praise You, O God;
Let all the peoples praise You.
6 [a]*Then* the earth shall [1]yield her increase;
God, our own God, shall bless us.
7 God shall bless us,
And all the ends of the earth shall fear Him.

PSALM 68

The Glory of God in His Goodness to Israel

To the Chief Musician. A Psalm of David. A Song.

LET [a]God arise,
Let His enemies be scattered;
Let those also who hate Him flee before Him.
2 [a]As smoke is driven away,
So drive *them* away;
[b]As wax melts before the fire,
So let the wicked perish at the presence of God.
3 But [a]let the righteous be glad;
Let them rejoice before God;
Yes, let them rejoice exceedingly.

4 Sing to God, sing praises to His name;
[a]Extol[1] Him who rides on the [2]clouds,
[b]By His name [3]YAH,
And rejoice before Him.

5 [a]A father of the fatherless, a defender of widows,
Is God in His holy habitation.
6 [a]God sets the solitary in families;
[b]He brings out those who are bound into prosperity;
But [c]the rebellious dwell in a dry *land.*

7 O God, [a]when You went out before Your people,
When You marched through the wilderness, Selah

6 [a]Lev. 26:4 [1]*give her produce*

PSALM 68

1 [a]Num. 10:35
2 [a][Is. 9:18] [b]Mic. 1:4
3 [a]Ps. 32:11
4 [a]Deut. 33:26 [b][Ex. 6:3] [1]*Praise* [2]MT *deserts;* Tg. *heavens* (cf. v. 34 and Is. 19:1) [3]Lit. *LORD*, a shortened Heb. form
5 [a][Ps. 10:14, 18; 146:9]
6 [a]Ps. 107:4–7 [b]Acts 12:6–11 [c]Ps. 107:34
7 [a]Ex. 13:21

8 The earth shook;
The heavens also dropped *rain* at the presence of God;
Sinai itself *was moved* at the presence of God, the God of Israel.
9 [a]You, O God, sent a plentiful rain,
Whereby You confirmed Your inheritance,
When it was weary.
10 Your congregation dwelt in it;
[a]You, O God, provided from Your goodness for the poor.

11 The Lord gave the word;
Great *was* the [1]company of those who proclaimed *it:*
12 "Kings[a] of armies flee, they flee,
And she who remains at home divides the [1]spoil.
13 [a]Though you lie down among the [1]sheepfolds,
[b]*You will be* like the wings of a dove covered with silver,
And her feathers with yellow gold."
14 [a]When the Almighty scattered kings in it,
It was *white* as snow in Zalmon.

15 A mountain of God *is* the mountain of Bashan;
A mountain *of many* peaks *is* the mountain of Bashan.
16 Why do you [1]fume with envy, you mountains of *many* peaks?
[a]*This is* the mountain *which* God desires to dwell in;
Yes, the LORD will dwell *in it* forever.

17 [a]The chariots of God *are* twenty thousand,
Even thousands of thousands;
The Lord is among them *as in* Sinai, in the Holy *Place.*
18 [a]You have ascended on high,
[b]You have led captivity captive;
[c]You have received gifts among men,
Even *from* [d]the rebellious,
[e]That the LORD God might dwell *there.*

19 Blessed *be* the Lord,
Who daily loads us *with benefits,*
The God of our salvation! Selah
20 Our God *is* the God of salvation;
And [a]to GOD the Lord *belong* escapes from death.

21 But [a]God will wound the head of His enemies,

9 [a]Deut. 11:11
10 [a]Deut. 26:5
11 [1]*host*
12 [a]Josh. 10:16 [1]*plunder*
13 [a]Ps. 81:6 [b]Ps. 105:37 [1]Or *saddlebags*
14 [a]Josh. 10:10
16 [a][Deut. 12:5] [1]Lit. *stare*
17 [a]Deut. 33:2
18 [a]Mark 16:19; Acts 1:9; Eph. 4:8; Phil. 2:9; Col. 3:1; Heb. 1:3 [b]Judg. 5:12 [c]Acts 2:4, 33; 10:44–46 [d][1 Tim. 1:13] [e]Ps. 78:60
20 [a][Deut. 32:39]
21 [a]Hab. 3:13

68:1 This Psalm contains many parallels to the Song of Deborah (Judg. 5).

68:4 Popular pagan imagery described Baal as the "rider of the clouds." "Yah" is a shortened version of God's name Yahweh.

68:14 "Almighty" is the Hebrew word Shaddai. It describes the strength of the Lord.

68:15 Bashan was northeast of the Sea of Galilee.

ENCOUNTER *Note* *Ps. 68:19*

Daily

God never neglects His people. Daily, hourly, God pours out His goodness and mercy.

[b]The hairy scalp of the one who still goes on in his trespasses.
22 The Lord said, "I will bring [a]back from Bashan,
I will bring *them* back [b]from the depths of the sea,
23 [a]That [1]your foot may crush *them* in blood,
[b]And the tongues of your dogs *may have* their portion from *your* enemies."

24 They have seen Your [1]procession, O God,
The procession of my God, my King, into the sanctuary.
25 [a]The singers went before, the players on instruments *followed* after;
Among *them were* the maidens playing timbrels.
26 Bless God in the congregations,
The Lord, from [a]the fountain of Israel.
27 [a]There *is* little Benjamin, their leader,
The princes of Judah *and* their [1]company,
The princes of Zebulun *and* the princes of Naphtali.

28 [1]Your God has [a]commanded your strength;
Strengthen, O God, what You have done for us.
29 Because of Your temple at Jerusalem,
[a]Kings will bring presents to You.
30 Rebuke the beasts of the reeds,
[a]The herd of bulls with the calves of the peoples,
Till everyone [b]submits himself with pieces of silver.
Scatter the peoples *who* delight in war.
31 [a]Envoys will come out of Egypt;
[b]Ethiopia will quickly [c]stretch out her hands to God.

32 Sing to God, you [a]kingdoms of the earth;
Oh, sing praises to the Lord, Selah
33 To Him [a]who rides on the heaven of heavens, *which were* of old!
Indeed, He sends out His voice, a [b]mighty voice.
34 [a]Ascribe strength to God;
His excellence *is* over Israel,
And His strength *is* in the clouds.
35 O God, [a]*You are* more awesome than Your holy places.
The God of Israel *is* He who gives strength and power to *His* people.

Blessed *be* God!

[b]Ps. 55:23
22 [a]Num. 21:33 [b]Ex. 14:22
23 [a]Ps. 58:10 [b]1 Kin. 21:19 [1]LXX, Syr., Tg., Vg. *you may dip your foot*
24 [1]Lit. *goings*
25 [a]1 Chr. 13:8
26 [a]Deut. 33:28
27 [a]1 Sam. 9:21 [1]*throng*
28 [a]Is. 26:12 [1]LXX, Syr., Tg., Vg. *Command, O God*
29 [a]Ps. 45:12; 72:10
30 [a]Ps. 22:12 [b]2 Sam. 8:2
31 [a]Is. 19:19–23 [b]Is. 45:14 [c]Ps. 44:20
32 [a][Ps. 67:3, 4]
33 [a]Ps. 18:10

PSALM 69

An Urgent Plea for Help in Trouble

To the Chief Musician. Set to [1]"The Lilies." *A Psalm* of David.

SAVE me, O God!
For [a]the waters have come up to *my* [1]neck.
2 [a]I sink in deep mire,
Where *there is* no standing;
I have come into deep waters,
Where the floods overflow me.
3 [a]I am weary with my crying;
My throat is dry;
[b]My eyes fail while I wait for my God.

4 Those who [a]hate me without a cause
Are more than the hairs of my head;
They are mighty who would destroy me,
Being my enemies wrongfully;
Though I have stolen nothing,
I *still* must restore *it*.

5 O God, You know my foolishness;
And my sins are not hidden from You.
6 Let not those who [1]wait for You,
O Lord GOD of hosts, be ashamed because of me;
Let not those who seek You be [2]confounded because of me,
O God of Israel.
7 Because for Your sake I have borne [a]reproach;
Shame has covered my face.
8 [a]I have become a stranger to my brothers,
And an alien to my mother's children;
9 [a]Because zeal for Your house has eaten me up,
[b]And the reproaches of those who reproach You have fallen on me.
10 When I wept *and chastened* my soul with fasting,
That became my reproach.

[b]Ps. 46:6
34 [a]Ps. 29:1
35 [a]Ps. 76:12

PSALM 69
title [1]Heb. *Shoshannim*
1 [a]Jon. 2:5 [1]Lit. *soul*
2 [a]Ps. 40:2
3 [a]Ps. 6:6 [b]Ps. 119:82, 123
4 [a]John 15:25
6 [1]Wait in faith [2]*dishonored*
7 [a]Rom. 15:3
8 [a]Is. 53:3; Mark 3:21; Luke 8:19; John 7:3–5
9 [a]John 2:17 [b]Rom. 15:3

69:2 Jeremiah experienced the mire of the dungeon he was cast into (Jer. 38).

69:9 This verse explains why Jesus cleansed the temple (John 2:17).

11 I also [1]made sackcloth my garment;
I became a byword to them.
12 Those who [1]sit in the gate speak against me,
And I *am* the song of the [a]drunkards.
13 But as for me, my prayer *is* to You,
O LORD, *in* the acceptable time;
O God, in the multitude of Your mercy,
Hear me in the truth of Your salvation.

ENCOUNTER *Note* *Ps. 69:13*

The Acceptable Time

God responds to our needs in His time, not ours. All we can do is make our requests acceptable to Him.

14 Deliver me out of the mire,
And let me not sink;
Let me be delivered from those who hate me,
And out of the deep waters.
15 Let not the floodwater overflow me,
Nor let the deep swallow me up;
And let not the pit shut its mouth on me.
16 Hear me, O LORD, for Your lovingkindness *is* good;
Turn to me according to the multitude of Your tender mercies.
17 And do not hide Your face from Your servant,
For I am in trouble;
Hear me speedily.
18 Draw near to my soul, *and* redeem it;
Deliver me because of my enemies.
19 You know [a]my reproach, my shame, and my dishonor;
My adversaries *are* all before You.
20 Reproach has broken my heart,
And I am full of [1]heaviness;
[a]I looked *for someone* to take pity, but *there was* none;
And for [b]comforters, but I found none.
21 They also gave me gall for my food,
[a]And for my thirst they gave me vinegar to drink.
22 [a]Let their table become a snare before them,
And their well-being a trap.
23 [a]Let their eyes be darkened, so that they do not see;
And make their loins shake continually.

11 [1]Symbolic of sorrow
12 [a]Job 30:9 [1]Sit as judges
19 [a]Ps. 22:6, 7
20 [a]Is. 63:5; Rom. 15:3 [b]Job 16:2 [1]Lit. *sickness*
21 [a]Matt. 27:34, 48; Mark 15:23, 36; Luke 23:36; John 19:28–30
22 [a]Rom. 11:9, 10
23 [a]Is. 6:9, 10

24 [a]Pour out Your indignation upon them,
And let Your wrathful anger take hold of them.
25 [a]Let their dwelling place be desolate;
Let no one live in their tents.
26 For they persecute the *ones* [a]You have struck,
And talk of the grief of those You have wounded.
27 [a]Add iniquity to their iniquity,
[b]And let them not come into Your righteousness.
28 Let them [a]be blotted out of the book of the living,
[b]And not be written with the righteous.
29 But I *am* poor and sorrowful;
Let Your salvation, O God, set me up on high.
30 [a]I will praise the name of God with a song,
And will magnify Him with thanksgiving.
31 [a]*This* also shall please the LORD better than an ox *or* bull,
Which has horns and hooves.
32 [a]The humble shall see *this and* be glad;
And you who seek God, [b]your hearts shall live.
33 For the LORD hears the poor,
And does not despise [a]His prisoners.
34 [a]Let heaven and earth praise Him,
The seas [b]and everything that moves in them.
35 [a]For God will save Zion
And build the cities of Judah,
That they may dwell there and possess it.
36 Also, [a]the [1]descendants of His servants shall inherit it,
And those who love His name shall dwell in it.

24 [a][1 Thess. 2: 16]
25 [a]Matt. 23:38; Luke 13:35; Acts 1:20
26 [a][Is. 53:4]
27 [a][Rom. 1:28] [b][Is. 26:10]
28 [a][Ex. 32:32] [b]Ezek. 13:9
30 [a][Ps. 28:7]
31 [a]Ps. 50:13, 14, 23; 51:16
32 [a]Ps. 34:2 [b]Ps. 22:26
33 [a]Eph. 3:1
34 [a]Ps. 96:11 [b]Is. 55:12
35 [a]Is. 44:26
36 [a]Ps. 102:28 [1]Lit. *seed*

PSALM 70

Prayer for Relief from Adversaries

To the Chief Musician. *A Psalm* of David. [a]To bring to remembrance.

MAKE haste, [a]O God, to deliver me!
Make haste to help me, O LORD!
2 [a]Let them be ashamed and confounded
Who seek my life;
Let them be [1]turned back and confused
Who desire my hurt.

PSALM 70
title [a]Ps. 38:title
1 [a]Ps. 40:13–17
2 [a]Ps. 35:4, 26 [1]So with MT, LXX, Tg., Vg.; some Heb. mss., Syr. *appalled* (cf. 40:15)

69:21 This is a direct description of Jesus (Matt. 27:34; Mark 15:23; Luke 23:36; John 19:28–30).

69:28 Elsewhere, scripture refers to people's names being written in a book of life (Ex. 32:32; Rev. 20:15).

3 [a]Let them be turned back because of their shame,
Who say, [1]"Aha, aha!"

4 Let all those who seek You rejoice and be glad in You;
And let those who love Your salvation say continually,
"Let God be magnified!"

ENCOUNTER *Note* *Ps. 70:4*

Seeking and Rejoicing

God proves Himself to all those who pursue Him. Incredible joy comes in finding God to be exactly as His word said He would be.

5 [a]But I *am* poor and needy;
[b]Make haste to me, O God!
You *are* my help and my deliverer;
O LORD, do not delay.

PSALM 71

God the Rock of Salvation

IN [a]You, O LORD, I put my trust;
Let me never be put to shame.
2 [a]Deliver me in Your righteousness, and cause me to escape;
[b]Incline Your ear to me, and save me.
3 [a]Be my [1]strong refuge,
To which I may resort continually;
You have given the [b]commandment to save me,
For You *are* my rock and my fortress.

4 [a]Deliver me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
5 For You are [a]my hope, O Lord GOD;
You are my trust from my youth.
6 [a]By You I have been [1]upheld from birth;
You are He who took me out of my mother's womb.
My praise *shall be* continually of You.

7 [a]I have become as a wonder to many,
But You *are* my strong refuge.
8 Let [a]my mouth be filled *with* Your praise
And with Your glory all the day.

3 [a]Ps. 40:15 [1]An expression of scorn
5 [a]Ps. 72:12, 13 [b]Ps. 141:1

PSALM 71
1 [a]Ps. 25:2, 3
2 [a]Ps. 31:1 [b]Ps. 17:6
3 [a]Ps. 31:2, 3 [b]Ps. 44:4 [1]Lit. *rock of refuge* or *rock of habitation*
4 [a]Ps. 140:1, 3
5 [a]Jer. 14:8; 17:7, 13, 17; 50:7
6 [a]Ps. 22:9, 10 [1]*sustained from the womb*
7 [a]Is. 8:18
8 [a]Ps. 35:28

9 Do not cast me off in the time of old age;
Do not forsake me when my strength fails.
10 For my enemies speak against me;
And those who lie in wait for my life [a]take counsel together,
11 Saying, "God has forsaken him;
Pursue and take him, for *there is* none to deliver *him*."

12 [a]O God, do not be far from me;
O my God, [b]make haste to help me!
13 Let them be [1]confounded *and* consumed
Who are adversaries of my life;
Let them be covered *with* reproach and dishonor
Who seek my hurt.

14 But I will hope continually,
And will praise You yet more and more.

ENCOUNTER *Note* *Ps. 71:14*

Continual Hope

The righteous never lose hope, no matter how long God's answer takes, no matter how difficult the problem. Because they know God intimately, they continue to hope, praising Him continually as they wait on Him.

15 My mouth shall tell of Your righteousness
And Your salvation all the day,
For I do not know *their* limits.
16 I will go in the strength of the Lord GOD;
I will make mention of Your righteousness, of Yours only.

17 O God, You have taught me from my [a]youth;
And to this *day* I declare Your wondrous works.
18 Now also [a]when *I am* old and grayheaded,
O God, do not forsake me,
Until I declare Your strength to *this* generation,
Your power to everyone *who* is to come.

10 [a]2 Sam. 17:1
12 [a]Ps. 35:22 [b]Ps. 70:1
13 [1]*ashamed*
17 [a]Deut. 4:5; 6:7
18 [a][Is. 46:4]

70:4 Jeremiah claimed those who earnestly sought God would find Him (Jer. 29:12–14).

70:5 "Make haste" reveals the psalmist's sense of urgency in his circumstances. Yet from God's perspective, the situation may not be as urgent as it looks to David.

71:1 "Let me never be put to shame" is the theme of this psalm. The psalmist does not want to have held fast to God and His ways only to regret doing so later.

71:4 "Deliver me" comes from the verb meaning "cause to escape" (Ps. 17:13).

71:8 Although the psalmist has endured difficult times (7), he wants praises to God and not complaints to characterize his words.

71:14 "But I will hope" is an emphatic Hebrew verb, introducing a sharp contrast to what has been said previously.

71:17 "From my youth" indicates a lifelong relationship with God. Just as God was faithful to him then, the psalmist will continue to rely on Him in his old age.

19 Also [a]Your righteousness, O God, *is* [1]very high,
You who have done great things;
[b]O God, who *is* like You?
20 [a]*You,* who have shown me great and severe troubles,
[b]Shall revive me again,
And bring me up again from the depths of the earth.
21 You shall increase my greatness,
And comfort me on every side.
22 Also [a]with the lute I will praise You—
And Your faithfulness, O my God!
To You I will sing with the harp,
O [b]Holy One of Israel.
23 My lips shall greatly rejoice when I sing to You,
And [a]my soul, which You have redeemed.
24 My tongue also shall talk of Your righteousness all the day long;
For they are confounded,
For they are brought to shame
Who seek my hurt.

PSALM 72

Glory and Universality of the Messiah's Reign

A Psalm [a]of Solomon.

GIVE the king Your judgments, O God,
And Your righteousness to the king's Son.
2 [a]He will judge Your people with righteousness,
And Your poor with justice.
3 [a]The mountains will bring peace to the people,
And the little hills, by righteousness.
4 [a]He will bring justice to the poor of the people;
He will save the children of the needy,
And will [1]break in pieces the oppressor.
5 [1]They shall fear You
[a]As long as the sun and moon endure,
Throughout all generations.
6 [a]He shall come down like rain upon the grass before mowing,
Like showers *that* water the earth.
7 In His days the righteous shall flourish,
[a]And abundance of peace,
Until the moon is no more.
8 [a]He shall have dominion also from sea to sea,
And from the River to the ends of the earth.
9 [a]Those who dwell in the wilderness will bow before Him,
[b]And His enemies will lick the dust.
10 [a]The kings of Tarshish and of the isles
Will bring presents;
The kings of Sheba and Seba
Will offer gifts.
11 [a]Yes, all kings shall fall down before Him;
All nations shall serve Him.
12 For He [a]will deliver the needy when he cries,
The poor also, and *him* who has no helper.
13 He will spare the poor and needy,
And will save the souls of the needy.
14 He will redeem their life from oppression and violence;
And [a]precious shall be their blood in His sight.

ENCOUNTER *Note* *Ps. 72:14*

Precious

The oppressed do not suffer alone, for God is their advocate. Out of His compassion He will deliver them.

15 And He shall live;
And the gold of [a]Sheba will be given to Him;
Prayer also will be made for Him continually,
And daily He shall be praised.
16 There will be an abundance of grain in the earth,
On the top of the mountains;
Its fruit shall wave like Lebanon;
[a]And *those* of the city shall flourish like grass of the earth.
17 [a]His name shall endure forever;
His name shall continue as long as the sun.
And [b]*men* shall be blessed in Him;
[c]All nations shall call Him blessed.

19 [a]Ps. 57:10 [b]Ps. 35:10 [1]*great,* lit. *to the height* of heaven
20 [a]Ps. 60:3 [b]Hos. 6:1, 2
22 [a]Ps. 92:1–3 [b]2 Kin. 19:22
23 [a]Ps. 103:4

PSALM 72
title [a]Ps. 127: title
2 [a][Is. 9:7; 11:2–5; 32:1]
3 [a]Ps. 85:10
4 [a]Is. 11:4 [1]*crush*
5 [a]Ps. 72:7, 17; 89:36 [1]So with MT, Tg.; LXX, Vg. *They shall continue*
6 [a]Hos. 6:3
7 [a]Is. 2:4
8 [a]Ex. 23:31
9 [a]Is. 23:13 [b]Is. 49:23
10 [a]2 Chr. 9:21
11 [a]Is. 49:23
12 [a]Job 29:12
14 [a][Ps. 116:15]
15 [a]Is. 60:6
16 [a]1 Kin. 4:20
17 [a][Ps. 89:36] [b][Gen. 12:3] [c]Luke 1:48

71:20 To "revive" is to "restore" or to "give life." The psalmist had been crushed by his hardships but God would restore him to strength and vitality.

71:24 The psalmist began by asking for deliverance from his own shame (1). Now he asks God to bring shame upon his enemies.

72:8 The "River" is the Euphrates River which signified the extent of the land promised to Abraham (Gen. 15:18).

72:10 Tarshish may have been in modern Spain. Tarshish and Sheba represented the farthest regions known in Solomon's day.

72:12 One role of the Israelite kings was to protect the poor and needy. The prophets often condemned the kings for neglecting their responsibility (Amos 3:15; 6:1; 8:4; Mic. 3:1–3; Zeph. 3:3).

18 [a]Blessed *be* the LORD God, the God
of Israel,
[b]Who only does wondrous things!
19 And [a]blessed *be* His glorious name
forever!
[b]And let the whole earth be filled
with His glory.
Amen and Amen.

20 The prayers of David the son of
Jesse are ended.

BOOK THREE

Psalms 73—89

PSALM 73

The Tragedy of the Wicked, and the Blessedness of Trust in God

A Psalm of [a]Asaph.

TRULY God *is* good to Israel,
To such as are pure in heart.
2 But as for me, my feet had almost
stumbled;
My steps had nearly [a]slipped.
3 [a]For I *was* envious of the boastful,
When I saw the prosperity of the
[b]wicked.

4 For *there are* no [1]pangs in their
death,
But their strength *is* firm.
5 [a]They *are* not in trouble *as other*
men,
Nor are they plagued like *other*
men.
6 Therefore pride serves as their
necklace;
Violence covers them [a]*like* a
garment.
7 [a]Their [1]eyes bulge with abundance;
They have more than heart could
wish.
8 [a]They scoff and speak wickedly
concerning oppression;
They [b]speak [1]loftily.
9 They set their mouth [a]against the
heavens,
And their tongue walks through the
earth.

10 Therefore his people return here,
[a]And waters of a full *cup* are drained
by them.
11 And they say, [a]"How does God
know?
And is there knowledge in the Most
High?"
12 Behold, these *are* the ungodly,
Who are always at ease;
They increase *in* riches.
13 Surely I have [1]cleansed my heart *in*
[a]vain,
And washed my hands in
innocence.
14 For all day long I have been
plagued,
And chastened every morning.

15 If I had said, "I will speak thus,"
Behold, I would have been untrue to
the generation of Your children.
16 When I thought *how* to understand
this,
It *was* [1]too painful for me—
17 Until I went into the sanctuary of
God;
Then I understood their [a]end.

18 Surely [a]You set them in slippery
places;
You cast them down to destruction.
19 Oh, how they are *brought* to
desolation, as in a moment!
They are utterly consumed with
terrors.
20 As a dream when *one* awakes,
So, Lord, when You awake,
You shall despise their image.

21 Thus my heart was grieved,
And I was [1]vexed in my mind.
22 [a]I *was* so foolish and ignorant;
I was *like* a beast before You.
23 Nevertheless I *am* continually with
You;
You hold *me* by my right hand.
24 [a]You will guide me with Your
counsel,
And afterward receive me *to* glory.

18 [a]1 Chr. 29:10 [b]Ex. 15:11
19 [a][Neh. 9:5] [b]Num. 14:21

PSALM 73
title [a]Ps. 50:title
2 [a]Job 12:5
3 [a]Ps. 37:1, 7 [b]Job 21:5–16
4 [1]*pains*
5 [a]Job 21:9
6 [a]Ps. 109:18
7 [a]Jer. 5:28 [1]Tg. *face bulges;* LXX, Syr., Vg. *iniquity bulges*
8 [a]Ps. 53:1 [b]2 Pet. 2:18 [1]Proudly
9 [a]Rev. 13:6
10 [a][Ps. 75:8]
11 [a]Job 22:13
13 [a]Job 21:15; 35:3 [1]*kept my heart pure in vain*
16 [1]*troublesome in my eyes*
17 [a][Ps. 37:38; 55:23]
18 [a]Ps. 35:6
21 [1]Lit. *pierced in my kidneys*
22 [a]Ps. 92:6
24 [a]Ps. 32:8; 48:14

ENCOUNTER*Note* *Ps. 73:24*

Guidance

God loves us too much to leave us to our own wisdom. He takes us by the hand and skillfully guides us through life's pathways.

72:18 "Only" indicates that anything God does is miraculous. All of God's infinite power is brought to bear on whatever He undertakes.

72:2 Asaph confessed he almost stumbled in his faith when he shifted his focus from God's goodness and began to envy the apparent pleasure and prosperity of the wicked.

72:13 The psalmist wonders aloud if keeping himself pure and upholding God's standards is worth it since the wicked appear to sin with impunity.

73:17 The depravity of Asaph's world was not obvious to him until he worshipped God. Focusing on God put Asaph's circumstances into perspective.

73:19 "In a moment" describes the tenuous position of the wicked. They may appear to be indulging in sin without consequence, but suddenly they stumble and pay the price for their rebellion against God.

25 [a]Whom have I in heaven *but You?*
And *there is* none upon earth *that* I
desire besides You.
26 [a]My flesh and my heart fail;
But God *is* the [1]strength of my
heart and my [b]portion forever.

27 For indeed, [a]those who are far from
You shall perish;
You have destroyed all those who
[1]desert You for harlotry.
28 But *it is* good for me to [a]draw near
to God;
I have put my trust in the Lord GOD,
That I may [b]declare all Your works.

25 [a][Phil. 3:8]
26 [a]Ps. 84:2 [b]Ps. 16:5 [1]Lit. *rock*
27 [a][Ps. 119:155] [1]Are unfaithful to You
28 [a][Heb. 10:22] [b]2 Cor. 4:13

PSALM 74

A Plea for Relief from Oppressors

A [1]Contemplation of Asaph.

O GOD, why have You cast *us* off
forever?
Why does Your anger smoke against
the sheep of Your pasture?
2 Remember Your congregation,
which You have purchased of old,
The tribe of Your inheritance, *which*
You have redeemed—
This Mount Zion where You have
dwelt.
3 Lift up Your feet to the perpetual
desolations.
The enemy has damaged everything
in the sanctuary.
4 [a]Your enemies roar in the midst of
Your meeting place;
[b]They set up their banners *for* signs.
5 They seem like men who lift up
Axes among the thick trees.
6 And now they break down its
carved work, all at once,
With axes and hammers.
7 They have set fire to Your sanctuary;
They have defiled the dwelling
place of Your name to the ground.
8 [a]They said in their hearts,
"Let us [1]destroy them altogether."
They have burned up all the
meeting places of God in the
land.

9 We do not see our signs;
[a]*There is* no longer any prophet;
Nor *is there* any among us who
knows how long.
10 O God, how long will the adversary
[1]reproach?
Will the enemy blaspheme Your
name forever?
11 [a]Why do You withdraw Your hand,
even Your right hand?
Take it out of Your bosom and
destroy *them.*
12 For [a]God *is* my King from of old,
Working salvation in the midst of
the earth.
13 [a]You divided the sea by Your
strength;
You broke the heads of the [1]sea
serpents in the waters.
14 You broke the heads of [1]Leviathan
in pieces,
And gave him *as* food to the people
inhabiting the wilderness.
15 [a]You broke open the fountain and
the flood;
[b]You dried up mighty rivers.
16 The day *is* Yours, the night also *is*
[a]Yours;
[b]You have prepared the light and the
sun.

title [1]Heb. *Maschil*
4 [a]Lam. 2:7 [b]Num. 2:2
8 [a]Ps. 83:4 [1]*oppress*
9 [a]Amos 8:11
10 [1]*revile*

ENCOUNTER *Note* *Ps. 74:16*

The Day Is Yours

Each day belongs to the Lord. He is sovereign over time, and nothing occurs apart from His will.

17 You have [a]set all the borders of the
earth;
[b]You have made summer and winter.

18 Remember this, *that* the enemy has
reproached, O LORD,
And *that* a foolish people has
blasphemed Your name.
19 Oh, do not deliver the life of Your
turtledove to the wild beast!
Do not forget the life of Your poor
forever.
20 [a]Have respect to the covenant;
For the [1]dark places of the earth are
full of the [2]haunts of [3]cruelty.
21 Oh, do not let the oppressed return
ashamed!
Let the poor and needy praise Your
name.

22 Arise, O God, plead Your own cause;
Remember how the foolish man
[1]reproaches You daily.
23 Do not forget the voice of Your
enemies;

11 [a]Lam. 2:3
12 [a]Ps. 44:4
13 [a]Ex. 14:21 [1]*sea monsters*
14 [1]A large sea creature of unknown identity
15 [a]Ex. 17:5, 6 [b]Josh. 2:10; 3:13
16 [a]Job 38:12 [b]Gen. 1:14–18
17 [a]Acts 17:26 [b]Gen. 8:22
20 [a]Lev. 26:44, 45 [1]*hiding places* [2]*homes* [3]*violence*
22 [1]*reviles* or *taunts*

73:28 God promised to draw near to those who drew near to Him (James 4:8).

74:1 By calling the people "the sheep of Your pasture" the psalmist asks why God seems not to have remembered his role as shepherd (Ps. 23).

74:2 "Tribe" can also be translated "rod" or "scepter."

74:13 In Canaanite mythology, Baal warred against the sea serpents and was victorious, thereby becoming king. Here the psalmist uses their mythical terminology to ascribe victory and power to the true God.

74:14 In poetry, Leviathan was a formidable sea monster symbolizing the dark forces opposing God. Eventually Leviathan became identified with Satan (Is. 27:1).

The tumult of those who rise up
against You increases continually.

PSALM 75

Thanksgiving for God's Righteous Judgment

To the Chief Musician. Set to [a]"Do[1] Not Destroy." A Psalm of Asaph. A Song.

WE give thanks to You, O God, we
give thanks!
For Your wondrous works declare
that Your name is near.

ENCOUNTER*Note* *Ps. 75:1*

Miracles

Miracles are clear reminders that God is present and active around us. The spiritually discerning readily recognize God's activity when they see it.

2 "When I choose the [1]proper time,
I will judge uprightly.
3 The earth and all its inhabitants are
dissolved;
I set up its pillars firmly. Selah

4 "I said to the boastful, 'Do not deal
boastfully,'
And to the wicked, [a]'Do not [1]lift up
the horn.
5 Do not lift up your horn on high;
Do *not* speak with [1]a stiff neck.' "

6 For exaltation *comes* neither from
the east
Nor from the west nor from the
south.
7 But [a]God *is* the Judge:
[b]He puts down one,
And exalts another.
8 For [a]in the hand of the LORD *there*
is a cup,
And the wine is red;
It is fully mixed, and He pours it
out;
Surely its dregs shall all the wicked
of the earth
Drain *and* drink down.

9 But I will declare forever,
I will sing praises to the God of
Jacob.

10 "All[a] the [1]horns of the wicked I will
also cut off,
But [b]the horns of the righteous
shall be [c]exalted."

PSALM 75

title [a]Ps. 57:title [1]Heb. *Al Tashcheth*
2 [1]*appointed*
4 [a][1 Sam. 2:3] [1]Raise the head proudly like a horned animal
5 [1]Insolent pride
7 [a]Ps. 50:6 [b]1 Sam. 2:7
8 [a]Jer. 25:15
10 [a]Jer. 48:25 [b]Ps. 89:17; 148:14 [c]1 Sam. 2:1 [1]Strength

PSALM 76

title [1]Heb. *neginoth*
1 [a]Ps. 48:1, 3
2 [1]Jerusalem
4 [a]Ezek. 38:12
5 [a]Is. 10:12; 46:12 [b]Ps. 13:3 [1]Lit. *have slumbered their sleep*
6 [a]Ex. 15:1–21
7 [a][Nah. 1:6]
8 [a]Ex. 19:9 [b]2 Chr. 20:29
9 [a][Ps. 9:7–9]
10 [a]Rom. 9:17
11 [a][Eccl. 5:4–6] [b]2 Chr. 32:22, 23
12 [a]Ps. 68:35

PSALM 76

The Majesty of God in Judgment

To the Chief Musician. On [1]stringed instruments. A Psalm of Asaph. A Song.

IN [a]Judah God *is* known;
His name *is* great in Israel.
2 In [1]Salem also is His tabernacle,
And His dwelling place in Zion.
3 There He broke the arrows of the
bow,
The shield and sword of battle.
Selah

4 You *are* more glorious and
excellent
[a]*Than* the mountains of prey.
5 [a]The stouthearted were plundered;
[b]They [1]have sunk into their sleep;
And none of the mighty men have
found the use of their hands.
6 [a]At Your rebuke, O God of Jacob,
Both the chariot and horse were
cast into a dead sleep.

7 You, Yourself, *are* to be feared;
And [a]who may stand in Your
presence
When once You are angry?
8 [a]You caused judgment to be heard
from heaven;
[b]The earth feared and was still,
9 When God [a]arose to judgment,
To deliver all the oppressed of the
earth. Selah

10 [a]Surely the wrath of man shall
praise You;
With the remainder of wrath You
shall gird Yourself.

11 [a]Make vows to the LORD your God,
and pay *them;*
[b]Let all who are around Him bring
presents to Him who ought to be
feared.

ENCOUNTER*Note* *Ps. 76:11*

Making Vows

Commitments to God arise naturally out of our devotion to Him. But it is in keeping those promises that we honor God.

12 He shall cut off the spirit of princes;
[a]*He is* awesome to the kings of the
earth.

75:10 Horns represented power and strength.

76:2 "Salem" is Jerusalem. "Tabernacle" describes the lair of an animal.

76:6 "Chariots and horses" were the most formidable weapons of that day. This may refer to the defeat of Pharaoh's forces during the exodus (Ex. 15:15).

76:11 One act of worship was to voluntarily make vows to God and then keep them (Ps. 61:5, 8; 66:13).

PSALM 77

The Consoling Memory of God's Redemptive Works

To the Chief Musician. [a]To Jeduthun. A Psalm of Asaph.

I CRIED out to God with my voice—
To God with my voice;
And He gave ear to me.
2 In the day of my trouble I sought the Lord;
My hand was stretched out in the night without ceasing;
My soul refused to be comforted.
3 I remembered God, and was troubled;
I complained, and my spirit was overwhelmed. Selah
4 You hold my eyelids *open;*
I am so troubled that I cannot speak.
5 I have considered the days of old,
The years of ancient times.
6 I call to remembrance my song in the night;
I meditate within my heart,
And my spirit [1]makes diligent search.
7 Will the Lord cast off forever?
And will He be favorable no more?
8 Has His mercy ceased forever?
Has *His* [a]promise failed [1]forevermore?
9 Has God forgotten to be gracious?
Has He in anger shut up His tender mercies? Selah
10 And I said, "This *is* my [1]anguish;
But I will remember the years of the right hand of the Most High."
11 I will remember the works of the LORD;
Surely I will remember Your wonders of old.
12 I will also meditate on all Your work,
And talk of Your deeds.
13 Your way, O God, *is* in [1]the [a]sanctuary;
Who *is* so great a God as *our* God?
14 You *are* the God who does wonders;
You have declared Your strength among the peoples.
15 You have with *Your* arm redeemed Your people,
The sons of Jacob and Joseph. Selah
16 The waters saw You, O God;
The waters saw You, they were [a]afraid;
The depths also trembled.
17 The clouds poured out water;
The skies sent out a sound;
Your arrows also flashed about.
18 The voice of Your thunder *was* in the whirlwind;
The lightnings lit up the world;
The earth trembled and shook.
19 Your way *was* in the sea,
Your path in the great waters,
And Your footsteps were not known.
20 You led Your people like a flock
By the hand of Moses and Aaron.

PSALM 77
title [a]Ps. 39:title
6 [1]*ponders diligently*
8 [a][2 Pet. 3:8, 9] [1]Lit. *unto generation and generation*
10 [1]Lit. *infirmity*
13 [a]Ps. 73:17 [1]Or *holiness*
16 [a]Ex. 14:21

ENCOUNTER*Note* *Ps. 77:14*

God of Wonders

Our God is not a god of the ordinary but a God of the extraordinary. A review of your walk with Him should bring to mind many instances where He performed wonders in your presence.

PSALM 78

God's Kindness to Rebellious Israel

A [a]Contemplation[1] of Asaph.

GIVE ear, O my people, *to* my law;
Incline your ears to the words of my mouth.
2 I will open my mouth in a [a]parable;
I will utter [1]dark sayings of old,
3 Which we have heard and known,
And our fathers have told us.
4 [a]We will not hide *them* from their children,
[b]Telling to the generation to come the praises of the LORD,
And His strength and His wonderful works that He has done.
5 For [a]He established a testimony in Jacob,
And appointed a law in Israel,
Which He commanded our fathers,
That [b]they should make them known to their children;
6 [a]That the generation to come might know *them,*
The children *who* would be born,
That they may arise and declare *them* to their children,

PSALM 78
title [a]Ps. 74:title [1]Heb. *Maschil*
2 [a]Matt. 13:34, 35 [1]*obscure sayings* or *riddles*
4 [a]Deut. 4:9; 6:7 [b]Ex. 13:8, 14
5 [a]Ps. 147:19 [b]Deut. 4:9; 11:19
6 [a]Ps. 102:18

77:2 Asaph was in such distress he held out his hands to God throughout the night, demonstrating his desperate need for the Lord's help.

77:4 "You hold my eyelids open" means Asaph could not sleep.

77:10 During difficult times, Asaph recalled God's previous faithfulness to him.

77:17 "Arrows" refers to lightning.

77:20 God is described here as a shepherd. It was not Moses who led the children of Israel but God Himself.

78:1 "My law" is "Torah," which means "teaching."

78:6 God's word was designed to be passed on from generation to generation.

7 That they may set their hope in God,
And not forget the works of God,
But keep His commandments;
8 And [a]may not be like their fathers,
[b]A stubborn and rebellious generation,
A generation [c]*that* did not [1]set its heart aright,
And whose spirit was not faithful to God.

9 The children of Ephraim, *being* armed *and* [1]carrying bows,
Turned back in the day of battle.
10 [a]They did not keep the covenant of God;
They refused to walk in His law,
11 And [a]forgot His works
And His wonders that He had shown them.

12 [a]Marvelous things He did in the sight of their fathers,
In the land of Egypt, [b]*in* the field of Zoan.
13 [a]He divided the sea and caused them to pass through;
And [b]He made the waters stand up like a heap.
14 [a]In the daytime also He led them with the cloud,
And all the night with a light of fire.
15 [a]He split the rocks in the wilderness,
And gave *them* drink in abundance like the depths.
16 He also brought [a]streams out of the rock,
And caused waters to run down like rivers.

17 But they sinned even more against Him
By [a]rebelling against the Most High in the wilderness.
18 And [a]they tested God in their heart
By asking for the food of their fancy.
19 [a]Yes, they spoke against God:
They said, "Can God prepare a table in the wilderness?
20 [a]Behold, He struck the rock,
So that the waters gushed out,
And the streams overflowed.
Can He give bread also?
Can He provide meat for His people?"

21 Therefore the LORD heard *this* and [a]was furious;
So a fire was kindled against Jacob,
And anger also came up against Israel,
22 Because they [a]did not believe in God,
And did not trust in His salvation.

8 [a]2 Kin. 17:14 [b]Ex. 32:9 [c]Ps. 78:37 [1]Lit. *prepare its heart*
9 [1]Lit. *bow shooters*
10 [a]2 Kin. 17:15
11 [a]Ps. 106:13
12 [a]Ex. 7—12 [b]Num. 13:22
13 [a]Ex. 14:21 [b]Ex. 15:8
14 [a]Ex. 13:21
15 [a]Num. 20:11
16 [a]Num. 20:8, 10, 11
17 [a]Heb. 3:16
18 [a]Ex. 16:2
19 [a]Num. 11:4; 20:3; 21:5
20 [a]Num. 20:11
21 [a]Num. 11:1
22 [a][Heb. 3:18]
23 [a][Mal. 3:10]
24 [a]Ex. 16:4 [b]John 6:31 [1]Lit. *grain*
25 [1]*satiation*
26 [a]Num. 11:31
29 [a]Num. 11:19, 20
30 [a]Num. 11:33 [1]Lit. *separated*
32 [a]Num. 14:16, 17 [b]Num. 14:11
33 [a]Num. 14:29, 35
34 [a][Hos. 5:15]
35 [a][Deut. 32:4, 15]

ENCOUNTER*Note* *Ps. 78:22*

Unbelief

Unbelief refuses to be satisfied despite repeated miracles. Miracles will not convince someone who is unwilling to believe.

23 Yet He had commanded the clouds above,
[a]And opened the doors of heaven,
24 [a]Had rained down manna on them to eat,
And given them of the [1]bread of [b]heaven.
25 Men ate angels' food;
He sent them food to [1]the full.

26 [a]He caused an east wind to blow in the heavens;
And by His power He brought in the south wind.
27 He also rained meat on them like the dust,
Feathered fowl like the sand of the seas;
28 And He let *them* fall in the midst of their camp,
All around their dwellings.
29 [a]So they ate and were well filled,
For He gave them their own desire.
30 They were not [1]deprived of their craving;
But [a]while their food *was* still in their mouths,
31 The wrath of God came against them,
And slew the stoutest of them,
And struck down the choice *men* of Israel.

32 In spite of this [a]they still sinned,
And [b]did not believe in His wondrous works.
33 [a]Therefore their days He consumed in futility,
And their years in fear.

34 [a]When He slew them, then they sought Him;
And they returned and sought earnestly for God.
35 Then they remembered that [a]God *was* their rock,

78:11 It is sinful to forget the great works God has done in your midst.

78:18 The children of Israel are condemned for their ingratitude to God, pining for things they did not have.

78:30 Getting what we want rather than what God wanted to give us can be disastrous (Num. 11:33–35).

78:34 Ironically, it was God's judgment, rather than His blessing, that drew His people back to Him.

And the Most High God [b]their Redeemer.
36 Nevertheless they [a]flattered Him with their mouth,
And they lied to Him with their tongue;
37 For their heart was not steadfast with Him,
Nor were they faithful in His covenant.
38 [a]But He, *being* full of [b]compassion, forgave *their* iniquity,
And did not destroy *them.*
Yes, many a time [c]He turned His anger away,
And [d]did not stir up all His wrath;
39 For [a]He remembered [b]that they *were but* flesh,
[c]A breath that passes away and does not come again.
40 How often they [a]provoked[1] Him in the wilderness,
And grieved Him in the desert!
41 Yes, [a]again and again they tempted God,
And limited the Holy One of Israel.
42 They did not remember His [1]power:
The day when He redeemed them from the enemy,
43 When He worked His signs in Egypt,
And His wonders in the field of Zoan;
44 [a]Turned their rivers into blood,
And their streams, that they could not drink.
45 [a]He sent swarms of flies among them, which devoured them,
And [b]frogs, which destroyed them.
46 He also gave their crops to the caterpillar,
And their labor to the [a]locust.
47 [a]He destroyed their vines with hail,
And their sycamore trees with frost.
48 He also gave up their [a]cattle to the hail,
And their flocks to fiery [1]lightning.
49 He cast on them the fierceness of His anger,
Wrath, indignation, and trouble,
By sending angels of destruction *among them.*
50 He made a path for His anger;
He did not spare their soul from death,
But gave [1]their life over to the plague,

[b]Is. 41:14; 44:6; 63:9
36 [a]Ezek. 33:31
38 [a][Num. 14: 18–20] [b]Ex. 34:6 [c][Is. 48:9] [d]1 Kin. 21:29
39 [a]Job 10:9 [b]John 3:6 [c][Job 7:7, 16]
40 [a]Heb. 3:16 [1]*rebelled against Him*
41 [a]Num. 14:22
42 [1]Lit. *hand*
44 [a]Ex. 7:20
45 [a]Ex. 8:24 [b]Ex. 8:6
46 [a]Ex. 10:14
47 [a]Ex. 9:23–25
48 [a]Ex. 9:19 [1]*lightning bolts*
50 [1]Or *their beasts*

51 And destroyed all the [a]firstborn in Egypt,
The first of *their* strength in the tents of Ham.
52 But He [a]made His own people go forth like sheep,
And guided them in the wilderness like a flock;
53 And He [a]led them on safely, so that they did not fear;
But the sea [b]overwhelmed their enemies.

ENCOUNTER*Note* *Ps. 78:53*

Leading Safely

When God leads, we have no reason to fear, despite where He may take us. We can follow Him boldly because He is an infallible, loving guide.

54 And He brought them to His [a]holy border,
This mountain [b]*which* His right hand had acquired.
55 [a]He also drove out the nations before them,
[b]Allotted them an inheritance by [1]survey,
And made the tribes of Israel dwell in their tents.
56 [a]Yet they tested and provoked the Most High God,
And did not keep His testimonies,
57 But [a]turned back and acted unfaithfully like their fathers;
They were turned aside [b]like a deceitful bow.
58 [a]For they provoked Him to anger with their [b]high places,
And moved Him to jealousy with their carved images.
59 When God heard *this,* He was furious,
And greatly abhorred Israel,
60 [a]So that He forsook the tabernacle of Shiloh,
The tent He had placed among men,
61 [a]And delivered His strength into captivity,
And His glory into the enemy's hand.
62 [a]He also gave His people over to the sword,
And was furious with His inheritance.

51 [a]Ex. 12:29, 30
52 [a]Ps. 77:20
53 [a]Ex. 14:19, 20 [b]Ex. 14:27, 28
54 [a]Ex. 15:17 [b]Ps. 44:3
55 [a]Ps. 44:2 [b]Josh. 13:7; 19:51; 23:4 [1]*surveyed measurement,* lit. *measuring cord*
56 [a]Judg. 2: 11–13
57 [a]Ezek. 20:27, 28 [b]Hos. 7:16
58 [a]Judg. 2:12 [b]Deut. 12:2
60 [a]1 Sam. 4:11
61 [a]Judg. 18:30
62 [a]1 Sam. 4:10

78:41 "Tempted" does not mean tempting God to sin. Rather it means "provoked." The people's sin and complaining provoked God to discipline His people.

78:58 "High places" were shrines and altars erected on mountaintops and used to worship pagan deities.

78:61 His "strength and glory" refers to the ark of the covenant which was lost in a battle against the Philistines (1 Sam. 4:1–11).

63 The fire consumed their young men,
And [a]their maidens were not given in marriage.
64 [a]Their priests fell by the sword,
And [b]their widows made no lamentation.

65 Then the Lord awoke as *from* sleep,
[a]Like a mighty man who shouts because of wine.
66 And [a]He beat back His enemies;
He put them to a perpetual reproach.

67 Moreover He rejected the tent of Joseph,
And did not choose the tribe of Ephraim,
68 But chose the tribe of Judah,
Mount Zion [a]which He loved.
69 And He built His [a]sanctuary like the heights,
Like the earth which He has established forever.
70 [a]He also chose David His servant,
And took him from the sheepfolds;
71 From following [a]the ewes that had young He brought him,
[b]To shepherd Jacob His people,
And Israel His inheritance.
72 So he shepherded them according to the [a]integrity of his heart,
And guided them by the skillfulness of his hands.

63 [a]Jer. 7:34; 16:9; 25:10
64 [a]1 Sam. 4: 17; 22:18 [b]Job 27:15; Ezek. 24:23
65 [a]Is. 42:13
66 [a]1 Sam. 5:6
68 [a][Ps. 87:2]
69 [a]1 Kin. 6: 1–38
70 [a]1 Sam. 16: 11, 12
71 [a][Is. 40:11] [b]2 Sam. 5:2
72 [a]1 Kin. 9:4

PSALM 79

A Dirge and a Prayer for Israel, Destroyed by Enemies

A Psalm of Asaph.

O GOD, the [1]nations have come into [a]Your inheritance;
Your holy temple they have defiled;
[b]They have laid Jerusalem [2]in heaps.
2 [a]The dead bodies of Your servants
They have given *as* food for the birds of the heavens,
The flesh of Your saints to the beasts of the earth.
3 Their blood they have shed like water all around Jerusalem,
And *there was* no one to bury *them.*
4 We have become a reproach to our [a]neighbors,
A scorn and derision to those who are around us.

5 [a]How long, LORD?
Will You be angry forever?
Will Your [b]jealousy burn like fire?
6 [a]Pour out Your wrath on the [1]nations that [b]do not know You,
And on the kingdoms that [c]do not call on Your name.
7 For they have devoured Jacob,
And laid waste his dwelling place.

8 [a]Oh, do not remember [1]former iniquities against us!
Let Your tender mercies come speedily to meet us,
For we have been brought very low.
9 Help us, O God of our salvation,
For the glory of Your name;
And deliver us, and provide atonement for our sins,
[a]For Your name's sake!

6 [a]Jer. 10:25 [b]Is. 45:4, 5 [c]Ps. 53:4 [1]*Gentiles*
8 [a]Is. 64:9 [1]Or *against us the iniquities of those who were before us*
9 [a]Jer. 14:7, 21
10 [a]Ps. 42:10 [1]*Gentiles*
11 [a]Ps. 102:20 [1]Lit. *arm*
12 [a]Gen. 4:15 [b]Ps. 74:10, 18, 22
13 [a]Ps. 74:1; 95:7 [b]Is. 43:21

ENCOUNTER *Note* *Ps. 79:9*

For the Glory of His Name

God delivers us not only because He loves us, but also because it glorifies His name to do so. He receives glory by the way we walk with Him through adversity and by the way we respond once He has delivered us.

10 [a]Why should the [1]nations say,
"Where *is* their God?"
Let there be known among the nations in our sight
The avenging of the blood of Your servants *which has been* shed.

11 Let [a]the groaning of the prisoner come before You;
According to the greatness of Your [1]power
Preserve those who are appointed to die;
12 And return to our neighbors [a]sevenfold into their bosom
[b]Their reproach with which they have reproached You, O Lord.

13 So [a]we, Your people and sheep of Your pasture,
Will give You thanks forever;
[b]We will show forth Your praise to all generations.

PSALM 80

Prayer for Israel's Restoration

To the Chief Musician. [a]Set to [1]"The Lilies." A [2]Testimony of Asaph. A Psalm.

title [a]Ps. 45:title [1]Heb. *Shoshannim* [2]Heb. *Eduth*

78:72 King David is said to have led his people with integrity. The king was supposed to shepherd the people and would foreshadow the Messiah who would be both a Priest and a King (John 10:14).

79:1 The psalmist is recalling an enemy attack on Jerusalem and the deaths of numerous citizens.

79:2 This may describe Jerusalem's destruction under the Babylonians as it is similar to accounts given in Jeremiah (Jer. 7:33; 19:7; 34:20).

79:13 On behalf of Judah, Asaph is promising to praise God continually for His greatness if He rescues them.

GIVE ear, O Shepherd of Israel,
[a]You who lead Joseph [b]like a flock;
You who dwell *between* the cherubim, [c]shine forth!
2 Before [a]Ephraim, Benjamin, and Manasseh,
Stir up Your strength,
And come *and* save us!

3 [a]Restore us, O God;
[b]Cause Your face to shine,
And we shall be saved!

4 O LORD God of hosts,
[a]How long will You be angry
Against the prayer of Your people?
5 [a]You have fed them with the bread of tears,
And given them tears to drink in great measure.
6 You have made us a strife to our neighbors,
And our enemies laugh among themselves.

7 Restore us, O God of hosts;
Cause Your face to shine,
And we shall be saved!

8 You have brought [a]a vine out of Egypt;
[b]You have cast out the [1]nations, and planted it.
9 You prepared *room* for it,
And caused it to take deep root,
And it filled the land.
10 The hills were covered with its shadow,
And the [1]mighty cedars with its [a]boughs.
11 She sent out her boughs to [1]the Sea,
And her branches to [2]the River.

12 Why have You [a]broken down her [1]hedges,
So that all who pass by the way pluck her *fruit?*
13 The boar out of the woods uproots it,
And the wild beast of the field devours it.

14 Return, we beseech You, O God of hosts;
[a]Look down from heaven and see,
And visit this vine
15 And the vineyard which Your right hand has planted,
And the branch *that* You made strong [a]for Yourself.

1 [a][Ex. 25:20–22] [b]Ps. 77:20 [c]Deut. 33:2
2 [a]Ps. 78:9, 67
3 [a]Lam. 5:21 [b]Num. 6:25
4 [a]Ps. 79:5
5 [a]Is. 30:20
8 [a][Is. 5:1, 7] [b]Ps. 44:2 [1]*Gentiles*
10 [a]Lev. 23:40 [1]Lit. *cedars of God*
11 [1]The Mediterranean [2]The Euphrates
12 [a]Is. 5:5 [1]*walls* or *fences*
14 [a]Is. 63:15
15 [a][Is. 49:5]

16 *It is* burned with fire, *it is* cut down;
[a]They perish at the rebuke of Your countenance.
17 [a]Let Your hand be upon the man of Your right hand,
Upon the son of man *whom* You made strong for Yourself.
18 Then we will not turn back from You;
Revive us, and we will call upon Your name.

19 Restore us, O LORD God of hosts;
Cause Your face to shine,
And we shall be saved!

16 [a][Ps. 39:11]
17 [a]Ps. 89:21

ENCOUNTER*Note* *Ps. 80:19*

Restore Us!

Only God can revive His people. No amount of effort on our part can free us, or others, from sin and restore us to spiritual vigor.

PSALM 81

An Appeal for Israel's Repentance

To the Chief Musician. [a]On[1] an instrument of Gath. *A Psalm* of Asaph.

SING aloud to God our strength;
Make a joyful shout to the God of Jacob.
2 Raise a song and strike the timbrel,
The pleasant harp with the lute.

3 Blow the trumpet at the time of the New Moon,
At the full moon, on our solemn feast day.
4 For [a]this *is* a statute for Israel,
A law of the God of Jacob.
5 This He established in Joseph *as* a testimony,
When He went throughout the land of Egypt,
[a]*Where* I heard a language I did not understand.

6 "I removed his shoulder from the burden;
His hands were freed from the baskets.
7 [a]You called in trouble, and I delivered you;
[b]I answered you in the secret place of thunder;

PSALM 81
title [a]Ps. 8:title [1]Heb. *Al Gittith*
4 [a]Num. 10:10
5 [a]Ps. 114:1
7 [a]Ex. 2:23; 14:10 [b]Ex. 19:19; 20:18

80:1 "Shepherd" refers to God (Ps. 23; 77:20). "Between the cherubim" refers to the ark of the covenant and the two enormous statues of cherubim placed above it in the Most Holy Place (Ex. 25:22).

80:15 "Branch" means "son."

80:18 The natural outflow of revival is that God's people turn to Him and call upon Him.

81:3 The "trumpet" was a shophar, or ram's horn. The New Moon or "new month" referred to the seventh and most important month, ushering in the Day of Atonement on the tenth and the Feast of Booths or Tabernacles on the fifteenth.

81:7 For the place of thunder, see Exodus 19; for the waters of Meribah, see Numbers 20.

I [c]tested you at the waters of [1]Meribah. Selah

8 "Hear,[a] O My people, and I will admonish you!
O Israel, if you will listen to Me!
9 There shall be no [a]foreign god among you;
Nor shall you worship any foreign god.
10 [a]I *am* the LORD your God,
Who brought you out of the land of Egypt;
[b]Open your mouth wide, and I will fill it.
11 "But My people would not heed My voice,
And Israel would *have* [a]none of Me.
12 [a]So I gave them over to [1]their own stubborn heart,
To walk in their own counsels.

ENCOUNTER*Note* *Ps. 81:12*

Our Own Counsel

We get what we ask for. If we hunger after God, He will satisfy our longing and make His way clear. But if we are happier following our own "wisdom," He will leave us to our own feeble resources.

13 "Oh,[a] that My people would listen to Me,
That Israel would walk in My ways!
14 I would soon subdue their enemies,
And turn My hand against their adversaries.
15 [a]The haters of the LORD would pretend submission to Him,
But their [1]fate would endure forever.
16 He would [a]have fed them also with [1]the finest of wheat;
And with honey [b]from the rock I would have satisfied you."

PSALM 82

A Plea for Justice

A Psalm of Asaph.

GOD [a]stands in the congregation of [1]the mighty;
He judges among [b]the [2]gods.
2 How long will you judge unjustly,
And [a]show partiality to the wicked? Selah
3 [1]Defend the poor and fatherless;
Do justice to the afflicted and [a]needy.
4 Deliver the poor and needy;
Free *them* from the hand of the wicked.

ENCOUNTER*Note* *Ps. 82:4*

Practical Belief

Orthodox belief alone does not satisfy God. He looks for righteous action. If we truly love God we will care for those He loves.

5 They do not know, nor do they understand;
They walk about in darkness;
All the [a]foundations of the earth are [1]unstable.
6 I said, [a]"You *are* [1]gods,
And all of you *are* children of the Most High.
7 But you shall die like men,
And fall like one of the princes."
8 Arise, O God, judge the earth;
[a]For You shall inherit all nations.

PSALM 83

Prayer to Frustrate Conspiracy Against Israel

A Song. *A Psalm* of Asaph.

DO[a] not keep silent, O God!
Do not hold Your peace,
And do not be still, O God!

ENCOUNTER*Note* *Ps. 83:1*

Don't Keep Silent

When troubles abound, nothing comforts like a word from God.

2 For behold, [a]Your enemies make a [1]tumult;
And those who hate You have [2]lifted up their head.
3 They have taken crafty counsel against Your people,
And consulted together [a]against Your sheltered ones.
4 They have said, "Come, and [a]let us cut them off from *being* a nation,
That the name of Israel may be remembered no more."
5 For they have consulted together with one [1]consent;
They [2]form a confederacy against You:

[c]Ex. 17:6, 7 [1]Lit. *Strife* or *Contention*
8 [a][Ps. 50:7]
9 [a][Is. 43:12]
10 [a]Ex. 20:2 [b]Ps. 103:5
11 [a]Deut. 32:15
12 [a][Acts 7:42] [1]*the dictates of their heart*
13 [a][Is. 48:18]
15 [a]Rom. 1:30 [1]Lit. *time*
16 [a]Deut. 32:14 [b]Job 29:6 [1]Lit. *fat of wheat*

PSALM 82
1 [a][2 Chr. 19:6] [b]Ps. 82:6 [1]Heb. *El,* lit. *God* [2]Judges; Heb. *elohim,* lit. *mighty ones* or *gods*
2 [a][Deut. 1:17]
3 [a][Deut. 24:17] [1]*Vindicate*

5 [a]Ps. 11:3 [1]*moved*
6 [a]John 10:34 [1]Judges; Heb. *elohim,* lit. *mighty ones* or *gods*
8 [a][Rev. 11:15]

PSALM 83
1 [a]Ps. 28:1
2 [a]Ps. 81:15 [1]*uproar* [2]Exalted themselves
3 [a][Ps. 27:5]
4 [a]Jer. 11:19; 31:36
5 [1]Lit. *heart* [2]Lit. *cut a covenant*

81:15 "Fate" that is, their time.

82:6 Jesus quoted this passage in defending His claim to be the Son of God (John 10:31–35).

6 [a]The tents of Edom and the
Ishmaelites;
Moab and the Hagrites;
7 Gebal, Ammon, and Amalek;
Philistia with the inhabitants of
Tyre;
8 Assyria also has joined with them;
They have helped the children of
Lot. Selah

9 Deal with them as *with* [a]Midian,
As *with* [b]Sisera,
As *with* Jabin at the Brook Kishon,
10 Who perished at En Dor,
[a]*Who* became *as* refuse on the earth.
11 Make their nobles like [a]Oreb and
like Zeeb,
Yes, all their princes like [b]Zebah
and Zalmunna,
12 Who said, "Let us take for ourselves
The pastures of God for a
possession."

13 [a]O my God, make them like the
whirling dust,
[b]Like the chaff before the wind!
14 As the fire burns the woods,
And as the flame [a]sets the
mountains on fire,
15 So pursue them with Your tempest,
And frighten them with Your storm.
16 Fill their faces with shame,
That they may seek Your name,
O LORD.
17 Let them be [1]confounded and
dismayed forever;
Yes, let them be put to shame and
perish,
18 [a]That they may know that You,
whose [b]name alone *is* the LORD,
Are [c]the Most High over all the
earth.

PSALM 84

The Blessedness of Dwelling in the House of God

To the Chief Musician. [a]On[1] an instrument of Gath. A Psalm of the sons of Korah.

HOW [a]lovely [1]*is* Your tabernacle,
O LORD of hosts!
2 [a]My soul longs, yes, even faints
For the courts of the LORD;
My heart and my flesh cry out for
the living God.

3 Even the sparrow has found a
home,
And the swallow a nest for herself,
Where she may lay her young—
Even Your altars, O LORD of hosts,
My King and my God.
4 Blessed *are* those who dwell in Your
[a]house;
They will still be praising You. Selah

5 Blessed *is* the man whose strength
is in You,
Whose heart *is* set on pilgrimage.
6 *As they* pass through the Valley [a]of
[1]Baca,
They make a spring;
The rain also covers it with [2]pools.
7 They go [a]from strength to strength;
[1]*Each one* [b]appears before God in
Zion.

8 O LORD God of hosts, hear my
prayer;
Give ear, O God of Jacob! Selah
9 [a]O God, behold our shield,
And look upon the face of Your
[1]anointed.

10 For a day in Your courts *is* better
than a thousand.
I would rather [1]be a doorkeeper in
the house of my God
Than dwell in the tents of
wickedness.

ENCOUNTER *Note* *Ps. 84:10*

A Doorkeeper

Indescribable joy is found in God's presence. Our souls ought to long for it.

11 For the LORD God *is* [a]a sun and
[b]shield;
The LORD will give grace and glory;
[c]No good *thing* will He withhold
From those who walk uprightly.

12 O LORD of hosts,
[a]Blessed *is* the man who trusts in
You!

PSALM 85

Prayer that the LORD Will Restore Favor to the Land

To the Chief Musician. A Psalm [a]of the sons of Korah.

LORD, You have been favorable to
Your land;
You have [a]brought back the
captivity of Jacob.

6 [a]2 Chr. 20:1, 10, 11
9 [a]Judg. 7:22 [b]Judg. 4:15–24; 5:20, 21
10 [a]Zeph. 1:17
11 [a]Judg. 7:25 [b]Judg. 8:12–21
13 [a]Is. 17:13 [b]Ps. 35:5
14 [a]Deut. 32:22
17 [1]*ashamed*
18 [a]Ps. 59:13 [b]Ex. 6:3 [c][Ps. 92:8]

PSALM 84

title [a]Ps. 8:title [1]Heb. *Al Gittith*
1 [a]Ps. 27:4; 46:4, 5 [1]*are Your dwellings*
2 [a]Ps. 42:1, 2
4 [a][Ps. 65:4]
6 [a]2 Sam. 5: 22–25 [1]Lit. *Weeping* [2]Or *blessings*
7 [a]Prov. 4:18 [b]Deut. 16:16 [1]LXX, Syr., Vg. *The God of gods shall be seen*
9 [a]Gen. 15:1 [1]Commissioned one, Heb. *messiah*
10 [1]*stand at the threshold*
11 [a]Is. 60:19, 20 [b]Gen. 15:1 [c]Ps. 34:9, 10
12 [a][Ps. 2:12; 40:4]

PSALM 85

title [a]Ps. 42:title
1 [a]Joel 3:1

83:6 For Hagrites, see 1 Chronicles 5:10.
83:9 For Sisera, see Judges 4:9.
83:13 "Whirling dust" is literally "the wheel."
84:1 "Lovely" can also mean "dear, beloved."
84:6 The name Baca means "Weeping."
84:12 A prevalent theme of the Psalms is that trust in God leads to blessings (Ps. 37:5, 25).
85:1 This may refer to the return of the exiles from Babylon.

2 You have forgiven the iniquity of
Your people;
You have covered all their sin. Selah
3 You have taken away all Your wrath;
You have turned from the fierceness
of Your anger.

4 [a]Restore us, O God of our salvation,
And cause Your anger toward us to
cease.
5 [a]Will You be angry with us forever?
Will You prolong Your anger to all
generations?
6 Will You not [a]revive us again,
That Your people may rejoice in
You?
7 Show us Your mercy, LORD,
And grant us Your salvation.

8 I will hear what God the LORD will
speak,
For He will speak peace
To His people and to His saints;
But let them not turn back to [1]folly.
9 Surely [a]His salvation *is* near to
those who fear Him,
[b]That glory may dwell in our land.

10 Mercy and truth have met together;
[a]Righteousness and peace have
kissed.
11 Truth shall spring out of the earth,
And righteousness shall look down
from heaven.
12 [a]Yes, the LORD will give *what is*
good;
And our land will yield its increase.
13 Righteousness will go before Him,
And shall make His footsteps *our*
pathway.

ENCOUNTER*Note* *Ps. 85:13*

A Righteous Path

God's path for us is always righteousness. There is no way to follow God except in holiness.

4 [a]Ps. 80:3, 7
5 [a]Ps. 79:5
6 [a]Hab. 3:2
8 [1]*foolishness*
9 [a]Is. 46:13 [b]Zech. 2:5
10 [a]Ps. 72:3
12 [a][Ps. 84:11]

PSALM 86

Prayer for Mercy, with Meditation on the Excellencies of the LORD

A Prayer of David.

BOW down Your ear, O LORD, hear
me;
For I *am* poor and needy.
2 Preserve my [1]life, for I *am* holy;
You are my God;
Save Your servant who trusts in You!
3 Be merciful to me, O Lord,
For I cry to You all day long.
4 [1]Rejoice the soul of Your servant,
[a]For to You, O Lord, I lift up my soul.
5 For [a]You, Lord, *are* good, and ready
to forgive,
And abundant in mercy to all those
who call upon You.

6 Give ear, O LORD, to my prayer;
And attend to the voice of my
supplications.
7 In the day of my trouble I will call
upon You,
For You will answer me.

8 [a]Among the gods *there is* none like
You, O Lord;
Nor *are there any works* like Your
works.
9 All nations whom You have made
Shall come and worship before You,
O Lord,
And shall glorify Your name.
10 For You *are* great, and [a]do wondrous
things;
[b]You alone *are* God.

11 [a]Teach me Your way, O LORD;
I will walk in Your truth;
[1]Unite my heart to fear Your name.
12 I will praise You, O Lord my God,
with all my heart,
And I will glorify Your name
forevermore.
13 For great *is* Your mercy toward me,
And You have delivered my soul
from the depths of [1]Sheol.

PSALM 86
2 [1]Lit. *soul*
4 [a]Ps. 25:1; 143:8 [1]*Make glad*
5 [a][Joel 2:13]
8 [a][Ex. 15:11]
10 [a][Ex. 15:11] [b]Deut. 6:4
11 [a]Ps. 27:11; 143:8 [1]Give me singleness of heart
13 [1]The abode of the dead

HISTORICAL*Encounter* **HUDSON TAYLOR** *Ps. 86:7*

In September 1853, the young missionary Hudson Taylor set out aboard the Dumfries, on a six month voyage to China from Liverpool. On September 24, the small ship was assaulted by fierce winds as it passed through St. George's Channel between Wales and Ireland. The situation appeared so hopeless that Taylor wrote his name and address in his pocketbook so people could identify his body when it washed ashore. Then he recalled Psalm 86:7. He sensed God leading him to cry out to Him as a testimony to the rest of the crew. God received the glory by answering Taylor's prayer and sparing the ship and its passengers.

85:8 The Hebrew idea of "peace" includes wholeness and well-being.

85:10 Only holy God perfectly balances mercy and truth (John 1:14).

86:13 God had delivered David from imminent death.

ENCOUNTER Note Ps. 86:11

God's Ways

God's ways are not our ways. We do not think like He does. God must teach us His ways if we are to live by them.

14 O God, the proud have risen against me,
And a mob of violent *men* have sought my life,
And have not set You before them.
15 But [a]You, O Lord, *are* a God full of compassion, and gracious,
Longsuffering and abundant in mercy and truth.
16 Oh, turn to me, and have mercy on me!
Give Your strength to Your servant,
And save the son of Your maidservant.
17 Show me a sign for good,
That those who hate me may see *it* and be ashamed,
Because You, LORD, have helped me and comforted me.

PSALM 87

The Glories of the City of God

A Psalm of the sons of Korah. A Song.

HIS foundation *is* in the holy mountains.
2 [a]The LORD loves the gates of Zion
More than all the dwellings of Jacob.
3 [a]Glorious things are spoken of you,
O city of God! Selah
4 "I will make mention of [1]Rahab and Babylon to those who know Me;
Behold, O Philistia and Tyre, with Ethiopia:
'This *one* was born there.' "
5 And of Zion it will be said,
"This *one* and that *one* were born in her;
And the Most High Himself shall establish her."
6 The LORD will record,
When He [a]registers the peoples:
"This *one* was born there." Selah
7 Both the singers and the players on instruments *say,*
"All my springs *are* in you."

15 [a]Ex. 34:6

PSALM 87
2 [a]Ps. 78:67, 68
3 [a]Is. 60:1
4 [1]Egypt
6 [a]Is. 4:3

ENCOUNTER Note Ps. 87:6

Peoples

God's wants every person on earth to know Him and to worship Him. That is our motivation for sharing His Word with others.

PSALM 88

A Prayer for Help in Despondency

A Song. A Psalm of the sons of Korah. To the Chief Musician. Set to "Mahalath Leannoth." A [1]Contemplation of [a]Heman the Ezrahite.

O LORD, [a]God of my salvation,
I have cried out day and night before You.
2 Let my prayer come before You;
[1]Incline Your ear to my cry.
3 For my soul is full of troubles,
And my life [a]draws near to the grave.
4 I am counted with those who [a]go[1] down to the pit;
[b]I am like a man *who has* no strength,
5 [1]Adrift among the dead,
Like the slain who lie in the grave,
Whom You remember no more,
And who are cut off from Your hand.
6 You have laid me in the lowest pit,
In darkness, in the depths.
7 Your wrath lies heavy upon me,
And You have afflicted *me* with all [a]Your waves. Selah
8 [a]You have [1]put away my acquaintances far from me;
You have made me an abomination to them;
[b]*I am* shut up, and I cannot get out;
9 My eye wastes away because of affliction.

[a]LORD, I have called daily upon You;
I have stretched out my hands to You.

PSALM 88
title [a]1 Kin. 4:31 [1]Heb. *Maschil*
1 [a]Ps. 27:9
2 [1]Listen to
3 [a]Ps. 107:18
4 [a][Ps. 28:1] [b]Ps. 31:12 [1]Die
5 [1]Lit. *Free*
7 [a]Ps. 42:7
8 [a]Job 19:13, 19 [b]Lam. 3:7 [1]*taken away my friends*
9 [a]Ps. 86:3

ENCOUNTER Note Ps. 88:9

Daily

Circumstances come upon us daily in which only God can help us. In those moments we have no choice but to call out to Him and then wait for His answer.

86:15 The Lord made a similar declaration about Himself; see Exodus 34:6.

87:4 Rahab is another name for Egypt (Ps. 89:10; Is. 30:1).

88:3 "The grave" here translates the Hebrew term *sheol.*

88:6 In Heman's despair, he blames God for placing him in his desperate situation.

10 Will You work wonders for the dead?
Shall [1]the dead arise *and* praise You? Selah
11 Shall Your lovingkindness be declared in the grave?
Or Your faithfulness in the place of destruction?
12 Shall Your wonders be known in the dark?
And Your righteousness in the land of forgetfulness?
13 But to You I have cried out, O LORD,
And in the morning my prayer comes before You.
14 LORD, why do You cast off my soul?
Why do You hide Your face from me?
15 I *have been* afflicted and ready to die from *my* youth;
I suffer Your terrors;
I am distraught.
16 Your fierce wrath has gone over me;
Your terrors have [1]cut me off.
17 They came around me all day long like water;
They engulfed me altogether.
18 [a]Loved one and friend You have put far from me,
And my acquaintances into darkness.

10 [1]*shades, ghosts*
16 [1]*destroyed me*
18 [a]Ps. 31:11; 38:11

PSALM 89

Remembering the Covenant with David, and Sorrow for Lost Blessings

A [1]Contemplation of [a]Ethan the Ezrahite.

I WILL sing of the mercies of the LORD forever;
With my mouth will I make known Your faithfulness to all generations.
2 For I have said, "Mercy shall be built up forever;
[a]Your faithfulness You shall establish in the very heavens."
3 "I[a] have made a covenant with My chosen,
I have [b]sworn to My servant David:
4 'Your seed I will establish forever,
And build up your throne [a]to all generations.' " Selah
5 And [a]the heavens will praise Your wonders, O LORD;
Your faithfulness also in the assembly of the saints.
6 [a]For who in the heavens can be compared to the LORD?
Who among the sons of the mighty can be likened to the LORD?
7 [a]God is greatly to be feared in the assembly of the saints,
And to be held in reverence by all *those* around Him.
8 O LORD God of hosts,
Who *is* mighty like You, O LORD?
Your faithfulness also surrounds You.
9 [a]You rule the raging of the sea;
When its waves rise, You still them.
10 [a]You have broken [1]Rahab in pieces, as one who is slain;
You have scattered Your enemies with Your mighty arm.
11 [a]The heavens *are* Yours, the earth also *is* Yours;
The world and all its fullness, You have founded them.
12 The north and the south, You have created them;
[a]Tabor and [b]Hermon rejoice in Your name.
13 You have a mighty arm;
Strong is Your hand, *and* high is Your right hand.
14 Righteousness and justice *are* the foundation of Your throne;
Mercy and truth go before Your face.

6 [a]Ps. 86:8; 113:5
7 [a]Ps. 76:7, 11
9 [a]Ps. 65:7; 93:3, 4; 107:29
10 [a]Ps. 87:4 [1]Egypt
11 [a][Gen. 1:1]
12 [a]Josh. 19:22 [b]Josh. 11:17; 12:1
15 [a]Ps. 98:6
17 [a]Ps. 75:10; 92:10; 132:17 [1]Strength

ENCOUNTER*Note* *Ps. 89:14*

Mercy and Truth

Mercy and truth remain constantly before God's face. He always sees us through the vantage points of both justice and loving kindness.

15 Blessed *are* the people who know the [a]joyful sound!
They walk, O LORD, in the light of Your countenance.
16 In Your name they rejoice all day long,
And in Your righteousness they are exalted.
17 For You *are* the glory of their strength,
And in Your favor our [1]horn is [a]exalted.
18 For our shield *belongs* to the LORD,
And our king to the Holy One of Israel.

88:14 God's face shining upon people brought blessing (Num. 6:25), but when He turned away suffering ensued.

88:18 This psalm is unique among the lament psalms as it never finds resolution in trust in God. It ends before God answers Heman's questions.

89:10 "Rahab" is another term for Egypt (87:4).

89:12 Mount Tabor's height is 1,900 feet and Mount Hermon's is 9,000 feet, representing the lowest to the highest.

19 Then You spoke in a vision to Your [1]holy one,
And said: "I have given help to *one who is* mighty;
I have exalted one [a]chosen from the people.
20 [a]I have found My servant David;
With My holy oil I have anointed him,
21 [a]With whom My hand shall be established;
Also My arm shall strengthen him.
22 The enemy shall not [1]outwit him,
Nor the son of wickedness afflict him.
23 I will beat down his foes before his face,
And plague those who hate him.
24 "But My faithfulness and My mercy *shall be* with him,
And in My name his horn shall be exalted.
25 Also I will [a]set his hand over the sea,
And his right hand over the rivers.
26 He shall cry to Me, 'You *are* [a]my Father,
My God, and [b]the rock of my salvation.'
27 Also I will make him [a]*My* firstborn,
[b]The highest of the kings of the earth.
28 [a]My mercy I will keep for him forever,
And My covenant shall stand firm with him.
29 His seed also I will make *to endure* forever,
[a]And his throne [b]as the days of heaven.
30 "If[a] his sons [b]forsake My law
And do not walk in My judgments,
31 If they [1]break My statutes
And do not keep My commandments,
32 Then I will punish their transgression with the rod,
And their iniquity with stripes.
33 [a]Nevertheless My lovingkindness I will not [1]utterly take from him,
Nor [2]allow My faithfulness to fail.
34 My covenant I will not break,
Nor [a]alter the word that has gone out of My lips.
35 Once I have sworn [a]by My holiness;
I will not lie to David:
36 [a]His seed shall endure forever,
And his throne [b]as the sun before Me;

19 [a]1 Kin. 11:34 [1]So with many Heb. mss.; MT, LXX, Tg., Vg. *holy ones*
20 [a]1 Sam. 13:14; 16:1–12
21 [a]Ps. 80:17
22 [1]Or *exact usury from him*
25 [a]Ps. 72:8
26 [a][1 Chr. 22:10] [b]2 Sam. 22:47
27 [a][Col. 1:15, 18] [b]Rev. 19:16
28 [a]Is. 55:3
29 [a]Jer. 33:17 [b]Deut. 11:21
30 [a][2 Sam. 7:14] [b]Ps. 119:53
31 [1]*profane*
33 [a]2 Sam. 7:14, 15 [1]Lit. *break off* [2]Lit. *deal falsely with My faithfulness*
34 [a]Jer. 33:20–22
35 [a]Amos 4:2
36 [a][Luke 1:33] [b]Ps. 72:17
38 [a][1 Chr. 28:9] [b]Deut. 32:19 [1]*rejected* [2]Commissioned one, Heb. *messiah*
39 [a]Lam. 5:16 [1]*defiled*
40 [1]*fortresses*
41 [a]Ps. 80:12
44 [1]*splendor* or *brightness*
47 [a]Ps. 90:9 [b]Ps. 62:9
48 [a][Eccl. 3:19] [1]*experience death* [2]Or *Sheol*
49 [a][2 Sam. 7:15] [b]Ps. 54:5

ENCOUNTER*Note* *Ps. 89:35*

God's Promises

God refuses to break His promises to us. We may waver in our faithfulness, but His promises are rock solid.

37 It shall be established forever like the moon,
Even *like* the faithful witness in the sky." Selah
38 But You have [a]cast off and [b]abhorred,[1]
You have been furious with Your [2]anointed.
39 You have renounced the covenant of Your servant;
[a]You have [1]profaned his crown *by casting it* to the ground.
40 You have broken down all his hedges;
You have brought his [1]strongholds to ruin.
41 All who pass by the way [a]plunder him;
He is a reproach to his neighbors.
42 You have exalted the right hand of his adversaries;
You have made all his enemies rejoice.
43 You have also turned back the edge of his sword,
And have not sustained him in the battle.
44 You have made his [1]glory cease,
And cast his throne down to the ground.
45 The days of his youth You have shortened;
You have covered him with shame. Selah
46 How long, LORD?
Will You hide Yourself forever?
Will Your wrath burn like fire?
47 Remember how short my time [a]is;
For what [b]futility have You created all the children of men?
48 What man can live and not [1]see [a]death?
Can he deliver his life from the power of [2]the grave? Selah
49 Lord, where *are* Your former lovingkindnesses,
Which You [a]swore to David [b]in Your truth?
50 Remember, Lord, the reproach of Your servants—

89:32 These terms come from God's covenant with David (2 Sam. 7:14).

89:35 There was no vow more sacred than God swearing by His holiness.

89:38 This psalm may have followed a military defeat suffered by Israel. Defeat was a sign of a broken covenant between God and His people (Deut. 28:25).

[a]*How* I bear in my bosom *the reproach of* all the many peoples,
51 [a]With which Your enemies have reproached, O LORD,
With which they have reproached the footsteps of Your [1]anointed.

52 [a]Blessed *be* the LORD forevermore!
Amen and Amen.

BOOK FOUR

Psalms 90—106

PSALM 90

The Eternity of God, and Man's Frailty

A Prayer [a]of Moses the man of God.

Lord, [a]You have been our [1]dwelling place in all generations.

ENCOUNTER*Note* *Ps. 90:1*

Our Dwelling Place

God does not merely offer us protection; He provides Himself. When we abide in Him, we have everything we could possibly need.

2 [a]Before the mountains were brought forth,
Or ever You [1]had formed the earth and the world,
Even from everlasting to everlasting, You *are* God.

3 You turn man to destruction,
And say, [a]"Return, O children of men."
4 [a]For a thousand years in Your sight
Are like yesterday when it is past,
And *like* a watch in the night.
5 You carry them away *like* a flood;
[a]*They are* like a sleep.
In the morning [b]they are like grass *which* grows up:
6 In the morning it flourishes and grows up;
In the evening it is cut down and withers.

7 For we have been consumed by Your anger,
And by Your wrath we are terrified.
8 [a]You have set our iniquities before You,
Our [b]secret *sins* in the light of Your countenance.

50 [a]Ps. 69:9, 19
51 [a]Ps. 74:10, 18, 22 [1]Commissioned one, Heb. *messiah*
52 [a]Ps. 41:13

PSALM 90
title [a]Deut. 33:1
1 [a][Ezek. 11:16] [1]LXX, Tg., Vg. *refuge*
2 [a][Prov. 8:25, 26] [1]Lit. *gave birth to*
3 [a]Gen. 3:19
4 [a]2 Pet. 3:8
5 [a]Ps. 73:20 [b]Is. 40:6
8 [a]Ps. 50:21 [b]Ps. 19:12
12 [a]Ps. 39:4
13 [a]Deut. 32:36
14 [a]Ps. 85:6
16 [a]Hab. 3:2
17 [a]Ps. 27:4 [b]Is. 26:12

PSALM 91
1 [a]Ps. 27:5; 31:20; 32:7 [b]Ps. 17:8
2 [a]Ps. 142:5
3 [a]Ps. 124:7 [1]One who catches birds in a trap or snare
4 [a]Ps. 17:8 [1]A small shield

9 For all our days have passed away in Your wrath;
We finish our years like a sigh.
10 The days of our lives *are* seventy years;
And if by reason of strength *they are* eighty years,
Yet their boast *is* only labor and sorrow;
For it is soon cut off, and we fly away.
11 Who knows the power of Your anger?
For as the fear of You, *so is* Your wrath.
12 [a]So teach *us* to number our days,
That we may gain a heart of wisdom.

13 Return, O LORD!
How long?
And [a]have compassion on Your servants.
14 Oh, satisfy us early with Your mercy,
[a]That we may rejoice and be glad all our days!
15 Make us glad according to the days *in which* You have afflicted us,
The years *in which* we have seen evil.
16 Let [a]Your work appear to Your servants,
And Your glory to their children.
17 [a]And let the beauty of the LORD our God be upon us,
And [b]establish the work of our hands for us;
Yes, establish the work of our hands.

PSALM 91

Safety of Abiding in the Presence of God

He [a]who dwells in the secret place of the Most High
Shall abide [b]under the shadow of the Almighty.
2 [a]I will say of the LORD, "*He is* my refuge and my fortress;
My God, in Him I will trust."

3 Surely [a]He shall deliver you from the snare of the [1]fowler
And from the perilous pestilence.
4 [a]He shall cover you with His feathers,
And under His wings you shall take refuge;
His truth *shall be your* shield and [1]buckler.

90:1 Moses wrote two other poems found in scripture, Exodus 15 and Deuteronomy 32.

90:4 Peter echoes this thought in 2 Peter 3:8.

90:8 God's gaze upon our lives reveals every sin, regardless of how concealed we think it is.

90:10 Seventy to eighty years demonstrates the brevity of life.

90:17 Only God can preserve our life's labors.

91:1 "Almighty" comes from the Hebrew word *shaddai.* Coupled with "Most High," it portrays God as powerful and exalted.

ENCOUNTER*Note* *Ps. 91:4*

Truth

The safest place in the world is wherever someone is covered by God's truth.

5 [a]You shall not be afraid of the terror by night,
Nor of the arrow *that* flies by day,
6 *Nor* of the pestilence *that* walks in darkness,
Nor of the destruction *that* lays waste at noonday.

7 A thousand may fall at your side,
And ten thousand at your right hand;
But it shall not come near you.
8 Only [a]with your eyes shall you look,
And see the reward of the wicked.

9 Because you have made the LORD,
who is [a]my refuge,
Even the Most High, [b]your dwelling place,
10 [a]No evil shall befall you,
Nor shall any plague come near your dwelling;
11 [a]For He shall give His angels charge over you,
To keep you in all your ways.
12 In *their* hands they shall [1]bear you up,
[a]Lest you [2]dash your foot against a stone.
13 You shall tread upon the lion and the cobra,
The young lion and the serpent you shall trample underfoot.

14 "Because he has set his love upon Me, therefore I will deliver him;
I will [1]set him on high, because he has [a]known My name.
15 He shall [a]call upon Me, and I will answer him;
I *will be* [b]with him in trouble;
I will deliver him and honor him.
16 With [1]long life I will satisfy him,
And show him My salvation."

5 [a][Job 5:19]
8 [a]Mal. 1:5
9 [a]Ps. 91:2 [b]Ps. 90:1
10 [a][Prov. 12:21]
11 [a][Heb. 1:14]
12 [a]Matt. 4:6 [1]*lift* [2]*strike*
14 [a][Ps. 9:10] [1]*exalt him*
15 [a]Ps. 50:15 [b]Is. 43:2
16 [1]Lit. *length of days*

PSALM 92

Praise to the LORD for His Love and Faithfulness

A Psalm. A Song for the Sabbath day.

IT is [a]good to give thanks to the LORD,
And to sing praises to Your name, O Most High;
2 To [a]declare Your lovingkindness in the morning,
And Your faithfulness every night,
3 [a]On an instrument of ten strings,
On the lute,
And on the harp,
With harmonious sound.
4 For You, LORD, have made me glad through Your work;
I will triumph in the works of Your hands.

5 [a]O LORD, how great are Your works!
[b]Your thoughts are very deep.

ENCOUNTER*Note* *Ps. 92:5*

Deep Thoughts

God's thinking far surpasses our own. Few believers seek to explore the depths of God's thoughts.

6 [a]A senseless man does not know,
Nor does a fool understand this.
7 When [a]the wicked [1]spring up like grass,
And when all the workers of iniquity flourish,
It is that they may be destroyed forever.

8 [a]But You, LORD, *are* on high forevermore.
9 For behold, Your enemies, O LORD,
For behold, Your enemies shall perish;

PSALM 92
1 [a]Ps. 147:1
2 [a]Ps. 89:1
3 [a]1 Chr. 23:5
5 [a]Ps. 40:5 [b][Is. 28:29]
6 [a]Ps. 73:22
7 [a]Job 12:6 [1]*sprout*
8 [a][Ps. 83:18]

HISTORICAL*Encounter*

CHARLES SPURGEON

Ps. 91:9, 10

During the early years of Charles Spurgeon's ministry in London, the city was swept by a deadly cholera epidemic. Over 2,000 people died in just the first week. Spurgeon exhausted himself tending to the sick and dying as well as performing the funerals of those who succumbed to the illness. Fatigue and the constant specter of death took their toll on the young pastor, sinking him into a state of depression. While returning home from a funeral, the disconsolate minister passed an apothecary shop. In its window was printed Psalm 91:9. Spurgeon immediately claimed the verse for himself, and the dark cloud of depression was lifted from his soul.

91:12 Satan quoted this scripture to Jesus trying to tempt Him to cast Himself from the temple (Matt. 4:5, 6).

92:5 The psalmist is perceptive. God Himself declared His thoughts to be beyond our human reasoning (Is. 55:8, 9).

All the workers of iniquity shall [a]be scattered.

10 But [a]my [1]horn You have exalted like a wild ox;
I have been [b]anointed with fresh oil.
11 [a]My eye also has seen *my desire* on my enemies;
My ears hear *my desire* on the wicked
Who rise up against me.

12 [a]The righteous shall flourish like a palm tree,
He shall grow like a cedar in Lebanon.
13 Those who are planted in the house of the LORD
Shall flourish in the courts of our God.
14 They shall still bear fruit in old age;
They shall be [1]fresh and [2]flourishing,
15 To declare that the LORD is upright;
[a]*He is* my rock, and [b]*there is* no unrighteousness in Him.

PSALM 93

The Eternal Reign of the LORD

THE [a]LORD reigns, He is clothed with majesty;
The LORD is clothed,
[b]He has girded Himself with strength.
Surely the world is established, so that it cannot be [1]moved.
2 [a]Your throne *is* established from of old;
You *are* from everlasting.

3 The floods have [1]lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their waves.
4 [a]The LORD on high *is* mightier
Than the noise of many waters,
Than the mighty waves of the sea.

ENCOUNTER *Note* *Ps. 93:4*

Floods

In the midst of the deafening tumult, nothing can muffle God's clear voice. He will not be silenced regardless of the clamor of events around us.

5 Your testimonies are very sure;
Holiness adorns Your house,
O LORD, [1]forever.

9 [a]Ps. 68:1
10 [a]Ps. 89:17 [b]Ps. 23:5 [1]Strength
11 [a]Ps. 54:7
12 [a]Ps. 52:8
14 [1]Full of oil or sap, lit. *fat* [2]*green*
15 [a][Deut. 32:4] [b][Rom. 9:14]

PSALM 93
1 [a]Ps. 96:10 [b]Ps. 65:6 [1]*shaken*
2 [a]Ps. 45:6
3 [1]*raised up*
4 [a]Ps. 65:7
5 [1]Lit. *for length of days*

PSALM 94
1 [a][Nah. 1:2]
2 [a][Gen. 18:25] [1]*Repay with*
3 [a][Job 20:5]
4 [a]Ps. 31:18
7 [a]Ps. 10:11 [1]*pay attention*
9 [a][Ex. 4:11]
10 [1]*disciplines* [2]*Gentiles*
11 [a]1 Cor. 3:20
12 [a][Heb. 12:5, 6]
13 [1]*relief*
14 [1]*abandon*

PSALM 94

God the Refuge of the Righteous

O LORD God, [a]to whom vengeance belongs—
O God, to whom vengeance belongs, shine forth!
2 Rise up, O [a]Judge of the earth;
[1]Render punishment to the proud.
3 LORD, [a]how long will the wicked,
How long will the wicked triumph?

4 They [a]utter speech, *and* speak insolent things;
All the workers of iniquity boast in themselves.
5 They break in pieces Your people, O LORD,
And afflict Your heritage.
6 They slay the widow and the stranger,
And murder the fatherless.
7 [a]Yet they say, "The LORD does not see,
Nor does the God of Jacob [1]understand."

8 Understand, you senseless among the people;
And *you* fools, when will you be wise?
9 [a]He who planted the ear, shall He not hear?
He who formed the eye, shall He not see?
10 He who [1]instructs the [2]nations, shall He not correct,
He who teaches man knowledge?
11 The LORD [a]knows the thoughts of man,
That they *are* futile.

12 Blessed *is* the man whom You [a]instruct, O LORD,
And teach out of Your law,
13 That You may give him [1]rest from the days of adversity,
Until the pit is dug for the wicked.
14 For the LORD will not [1]cast off His people,
Nor will He forsake His inheritance.

ENCOUNTER *Note* *Ps. 94:12–14*

Blessed Is the Man

God's instruction is life-giving. He will apply His word specifically where we need it, and though there is discomfort, there will be healing and relief.

92:12 The palm tree stood straight and erect. The cedar was majestic and strong.

93:4 Baal was supposed to be the ruler over the floods. The psalmist makes it clear that God is sovereign over nature.

94:3 The psalmist believed God would rebuke the wicked. However, God is sovereign over the timing of His judgment.

94:6 These people were all vulnerable and near to God's heart (Ex. 22:21, 22; Deut. 10:18, 19; Ps. 146:9).

15 But judgment will return to righteousness,
And all the upright in heart will follow it.
16 Who will rise up for me against the evildoers?
Who will stand up for me against the workers of iniquity?
17 Unless the LORD *had been* my help,
My soul would soon have settled in silence.
18 If I say, "My foot slips,"
Your mercy, O LORD, will hold me up.
19 In the multitude of my anxieties within me,
Your comforts delight my soul.
20 Shall [a]the throne of iniquity, which devises evil by law,
Have fellowship with You?
21 They gather together against the life of the righteous,
And condemn [a]innocent blood.
22 But the LORD has been my defense,
And my God the rock of my refuge.
23 He has brought on them their own iniquity,
And shall [1]cut them off in their own wickedness;
The LORD our God shall cut them off.

20 [a]Amos 6:3
21 [a][Ex. 23:7]
23 [1]*destroy them*

PSALM 95

A Call to Worship and Obedience

OH come, let us sing to the LORD!
Let us shout joyfully to the Rock of our salvation.
2 Let us come before His presence with thanksgiving;
Let us shout joyfully to Him with [a]psalms.
3 For [a]the LORD *is* the great God,
And the great King above all gods.
4 [1]In His hand *are* the deep places of the earth;
The heights of the hills *are* His also.
5 [a]The sea *is* His, for He made it;
And His hands formed the dry *land*.
6 Oh come, let us worship and bow down;
Let [a]us kneel before the LORD our Maker.
7 For He *is* our God,
And [a]we *are* the people of His pasture,
And the sheep [1]of His hand.

[b]Today, if you will hear His voice:
8 "Do not harden your hearts, as in the [1]rebellion,
[a]As *in* the day of [2]trial in the wilderness,
9 When [a]your fathers tested Me;
They tried Me, though they [b]saw My work.

94:20 "Throne of iniquity" refers to the wicked who have great earthly power.

95:6 The terms "bow down" and "kneel" picture sincere, humble worship.

95:8 The prerequisite to hearing God's voice is a tender heart.

95:10 Here God reveals His sorrow as He disciplined His wayward people in the wilderness.

7 [a]Ps. 79:13 [b]Heb. 3:7–11, 15; 4:7 [1]Under His care
8 [a]Ex. 17:2–7 [1]Or *Meribah,* lit. *Strife, Contention* [2]Or *Massah,* lit. *Trial, Testing*
9 [a]Ps. 78:18 [b]Num. 14:22
10 [a]Heb. 3:10, 17 [1]*disgusted*
11 [a]Heb. 4:3, 5

ENCOUNTER *Note* — *Ps. 95:7–9*

If You Will Hear

Our ability to hear God's voice is directly related to the receptiveness of our heart.

10 For [a]forty years I was [1]grieved with *that* generation,
And said, 'It *is* a people who go astray in their hearts,
And they do not know My ways.'
11 So [a]I swore in My wrath,
'They shall not enter My rest.' "

PSALM 96

A Song of Praise to God Coming in Judgment

OH, [a]sing to the LORD a new song!
Sing to the LORD, all the earth.
2 Sing to the LORD, bless His name;
Proclaim the good news of His salvation from day to day.
3 Declare His glory among the [1]nations,
His wonders among all peoples.
4 For [a]the LORD *is* great and [b]greatly to be praised;
[c]He *is* to be feared above all gods.
5 For [a]all the gods of the peoples *are* idols,
[b]But the LORD made the heavens.
6 Honor and majesty *are* before Him;
Strength and [a]beauty *are* in His sanctuary.
7 [a]Give[1] to the LORD, O families of the peoples,
Give to the LORD glory and strength.
8 [1]Give to the LORD the glory *due* His name;

95:11 God's promise of rest is discussed in Hebrews 4:1–13.

96:3 This is a missionary commission given to God's people in the Old Testament.

96:7 "Families of the peoples" may refer to God's promise to bless the people of the earth through Abraham and his descendants (Gen. 12:3).

PSALM 95
2 [a]James 5:13
3 [a][Ps. 96:4]
4 [1]In His possession
5 [a]Gen. 1:9, 10
6 [a][Phil. 2:10]

PSALM 96
1 [a]1 Chr. 16: 23–33
3 [1]*Gentiles*
4 [a]Ps. 145:3 [b]Ps. 18:3 [c]Ps. 95:3
5 [a][Jer. 10:11] [b]Is. 42:5
6 [a]Ps. 29:2
7 [a]Ps. 29:1, 2 [1]*Ascribe*
8 [1]*Ascribe*

Bring an offering, and come into
His courts.

ENCOUNTER Note Ps. 96:8

Give Glory

Our worship ought to reflect who God is rather than focusing on ourselves.

9 Oh, worship the LORD [a]in the
beauty of holiness!
Tremble before Him, all the earth.
10 Say among the [1]nations, [a]"The
LORD reigns;
The world also is firmly established,
It shall not be [2]moved;
[b]He shall judge the peoples
righteously."
11 [a]Let the heavens rejoice, and let the
earth be glad;
[b]Let the sea roar, and [1]all its
fullness;
12 Let the field be joyful, and all that *is*
in it.
Then all the trees of the woods will
rejoice
before the LORD.
13 For He is coming, for He is coming
to judge the earth.
[a]He shall judge the world with
righteousness,
And the peoples with His truth.

PSALM 97

A Song of Praise to the Sovereign LORD

THE LORD [a]reigns;
Let the earth rejoice;
Let the multitude of [1]isles be glad!
2 [a]Clouds and darkness surround Him;
[b]Righteousness and justice *are* the
foundation of His throne.
3 [a]A fire goes before Him,
And burns up His enemies round
about.
4 [a]His lightnings light the world;
The earth sees and trembles.
5 [a]The mountains melt like wax at the
presence of the LORD,
At the presence of the Lord of the
whole earth.
6 [a]The heavens declare His
righteousness,
And all the peoples see His glory.

9 [a]Ps. 29:2
10 [a]Ps. 93:1; 97:1 [b]Ps. 67:4 [1]*Gentiles* [2]*shaken*
11 [a]Ps. 69:34 [b]Ps. 98:7 [1]*all that is in it*
13 [a][Rev. 19:11]

PSALM 97

1 [a][Ps. 96:10] [1]Or *coastlands*
2 [a]Ps. 18:11 [b][Ps. 89:14]
3 [a]Ps. 18:8
4 [a]Ex. 19:18
5 [a]Mic. 1:4
6 [a]Ps. 19:1

ENCOUNTER Note Ps. 97:5

The Presence of the Lord

God's presence is powerful enough to melt mountains, yet it abides within each believer.

7 [a]Let all be put to shame who serve
carved images,
Who boast of idols.
[b]Worship Him, all *you* gods.
8 Zion hears and is glad,
And the daughters of Judah rejoice
Because of Your judgments,
O LORD.
9 For You, LORD, *are* [a]most high
above all the earth;
[b]You are exalted far above all gods.
10 You who love the LORD, [a]hate evil!
[b]He preserves the souls of His saints;
[c]He delivers them out of the hand of
the wicked.
11 [a]Light is sown for the righteous,
And gladness for the upright in
heart.
12 [a]Rejoice in the LORD, you righteous,
[b]And give thanks [1]at the
remembrance of [2]His holy name.

PSALM 98

A Song of Praise to the LORD for His Salvation and Judgment

A Psalm.

OH, [a]sing to the LORD a new song!
For He has [b]done marvelous things;
His right hand and His holy arm
have gained Him the victory.

7 [a][Ex. 20:4] [b][Heb. 1:6]
9 [a]Ps. 83:18 [b]Ex. 18:11
10 [a][Ps. 34:14] [b]Prov. 2:8 [c]Ps. 37:40
11 [a]Job 22:28
12 [a]Ps. 33:1 [b]Ps. 30:4 [1]Or *for the memory* [2]Or *His holiness*

PSALM 98

1 [a]Is. 42:10 [b]Ex. 15:11
2 [a]Is. 52:10 [b]Is. 62:2 [1]*Gentiles*

ENCOUNTER Note Ps. 98:1

A New Song

Each time God does a fresh work in our lives we add a new verse to our song praising His name!

2 [a]The LORD has made known His
salvation;
[b]His righteousness He has revealed
in the sight of the [1]nations.
3 He has remembered His mercy and
His faithfulness to the house of
Israel;

96:9 "The beauty of His holiness" is a poetic expression describing the wonder of God's perfect nature. We are to tremble in reverence, not in dread.

97:4 This may allude to the lightning on Mount Sinai which terrified the Israelites (Ex. 19:16).

97:8 See also Psalm 48:11.

97:9 "Far above all other gods" does not imply that other gods actually exist but rather it portrays God as far superior to any known or imagined powers.

97:10 Detesting evil is a byproduct of loving God. You cannot love God and enjoy what He despises.

97:11 "Light is sown" could also be "light dawns."

[a]All the ends of the earth have seen
the salvation of our God.
4 Shout joyfully to the LORD, all the
earth;
Break forth in song, rejoice, and
sing praises.
5 Sing to the LORD with the harp,
With the harp and the sound of a
psalm,
6 With trumpets and the sound of a
horn;
Shout joyfully before the LORD, the
King.
7 Let the sea roar, and all its fullness,
The world and those who dwell in
it;
8 Let the rivers clap *their* hands;
Let the hills be joyful together
9 before the LORD,
[a]For He is coming to judge the earth.
With righteousness He shall judge
the world,
And the peoples with [1]equity.

PSALM 99

Praise to the LORD for His Holiness

THE LORD reigns;
Let the peoples tremble!
[a]He dwells *between* the cherubim;
Let the earth be [1]moved!

WORD Study — CHERUBIM

Ps. 99:1 Cherubim are winged angelic beings, often associated with worship and praise of God. The cherubim are first mentioned in the Bible in Genesis 3:24. When God drove Adam and Eve from the Garden of Eden, He placed cherubim at the east of the garden, "and a flaming sword which turned every way, to guard the way to the tree of life." This passage in Psalm 99 alludes to representations of cherubim that were placed over the ark of the covenant. See also Psalm 18:10 and Ezek 1:5; 10:2.

2 The LORD *is* great in Zion,
And He *is* high above all the peoples.
3 Let them praise Your great and
awesome name—
[1]He *is* holy.
4 The King's strength also loves
justice;
You have established equity;
You have executed justice and
righteousness in Jacob.
5 Exalt the LORD our God,
And worship at His footstool—
He *is* holy.
6 Moses and Aaron were among His
priests,
And Samuel was among those who
[a]called upon His name;
They called upon the LORD, and He
answered them.

ENCOUNTER Note *Ps. 99:6*

God's Answer

When we call upon the Lord, the question is not, "Will He answer us?" but "Will we be prepared to accept His answer?" For it *will* come.

7 He spoke to them in the cloudy
pillar;
They kept His testimonies and the
[1]ordinance He gave them.
8 You answered them, O LORD our
God;
You were to them God-Who-
Forgives,
Though You took vengeance on
their deeds.
9 Exalt the LORD our God,
And worship at His holy hill;
For the LORD our God *is* holy.

PSALM 100

A Song of Praise for the LORD's Faithfulness to His People

[a]A Psalm of Thanksgiving.

MAKE [a]a joyful shout to the LORD,
[1]all you lands!

ENCOUNTER Note *Ps. 100:1*

A Joyful Shout

Serving God is an exhilarating experience. Joy ought to bubble up within us as we fellowship with Him.

2 Serve the LORD with gladness;
Come before His presence with
singing.

3 [a]Luke 3:6
9 [a][Ps. 96:10, 13] [1]*uprightness*

PSALM 99
1 [a]Ex. 25:22 [1]*shaken*
3 [1]Or *It*

6 [a]1 Sam. 7:9; 12:18
7 [1]*statute*

PSALM 100
title [a]Ps. 145: title
1 [a]Ps. 95:1 [1]Lit. *all the earth*

98:4 Singing praise to God is a recurring theme in Isaiah's prophecies. See Isaiah 14:7; 44:23; and 55:12.

98:9 Those who love the Lord do not dread His coming to judge the earth. They long for that day.

99:5 The earth is often described as God's footstool (Is. 66:1). Zion is also described this way emphasizing God's mastery over all creation (Ps. 132:7; Is. 60:13).

99:6 This is the only mention of Samuel in the Psalms. When Moses, Aaron and Samuel prayed, God answered them because of their close walk of faith with Him.

100:2 Worship is to be reverent, but not necessarily somber. Those who love God have every reason to rejoice and be glad.

3 Know that the LORD, He *is* God;
[a]*It is* He *who* has made us, and [1]not we ourselves;
[b]*We are* His people and the sheep of His pasture.

4 [a]Enter into His gates with thanksgiving,
And into His courts with praise.
Be thankful to Him, *and* bless His name.

5 For the LORD *is* good;
[a]His mercy *is* everlasting,
And His truth *endures* to all generations.

PSALM 101

Promised Faithfulness to the LORD

A Psalm of David.

I WILL sing of mercy and justice;
To You, O LORD, I will sing praises.

2 I will behave wisely in a [1]perfect way.
Oh, when will You come to me?
I will [a]walk within my house with a perfect heart.

3 I will set nothing [1]wicked before my eyes;
[a]I hate the work of those [b]who fall away;
It shall not cling to me.

ENCOUNTER *Note* — *Ps. 101:3*

Blameless

Every child of God should be passionate about avoiding evil. God is holy. If we are to honor Him we must actively pursue holiness. Blamelessness requires a determined effort to avoid sin.

4 A perverse heart shall depart from me;
I will not [a]know wickedness.

5 Whoever secretly slanders his neighbor,
Him I will destroy;
[a]The one who has a haughty look and a proud heart,
Him I will not endure.

6 My eyes *shall be* on the faithful of the land,
That they may dwell with me;
He who walks in a [1]perfect way,
He shall serve me.

7 He who works deceit shall not dwell within my house;
He who tells lies shall not [1]continue in my presence.

8 [a]Early I will destroy all the wicked of the land,
That I may cut off all the evildoers
[b]from the city of the LORD.

PSALM 102

The LORD's Eternal Love

A Prayer of the afflicted, [a]when he is overwhelmed and pours out his complaint before the LORD.

HEAR my prayer, O LORD,
And let my cry come to You.

2 [a]Do not hide Your face from me in the day of my trouble;
Incline Your ear to me;
In the day that I call, answer me speedily.

ENCOUNTER *Note* — *Ps. 102:2*

In the Day I Call

Adversity drives us to God. His nearness then may be largely determined by how we walked with Him during times of prosperity.

3 For my days [1]are [a]consumed like smoke,
And my bones are burned like a hearth.

4 My heart is stricken and withered like grass,
So that I forget to eat my bread.

5 Because of the sound of my groaning
My bones cling to my [1]skin.

6 I am like a pelican of the wilderness;
I am like an owl of the desert.

7 I lie awake,
And am like a sparrow alone on the housetop.

8 My enemies reproach me all day long;
Those who deride me swear an oath against me.

9 For I have eaten ashes like bread,
And mingled my drink with weeping,

3 [a][Eph. 2:10] [b]Ezek. 34:30, 31 [1]So with Kt., LXX, Vg.; Qr., many Heb. mss., Tg. *we are His*
4 [a]Ps. 66:13; 116:17–19
5 [a]Ps. 136:1

PSALM 101
2 [a]1 Kin. 11:4 [1]*blameless*
3 [a]Ps. 97:10 [b]Josh. 23:6 [1]*worthless*
4 [a][Ps. 119:115]
5 [a]Prov. 6:17

6 [1]*blameless*
7 [1]Lit. *be established*
8 [a]Jer. 21:12 [b]Ps. 48:2, 8

PSALM 102
title [a]Ps. 61:2
2 [a]Ps. 27:9; 69:17
3 [a]James 4:14 [1]Lit. *end in*
5 [1]*flesh*

100:3 "The sheep of His pasture" indicates a sense of identity. God's people know where they belong: with Him.

101:2 A "perfect heart" may indicate the psalmist's desire to live a godly life before his family.

101:4 Refusing to "know" wickedness means we refuse to fill our minds with it or to take it in with our eyes (3).

102:1 Examples of beseeching God to hear prayer are found also in Psalm 39:12; 54:2; 61:1; and 64:1.

102:6 The psalmist identifies with a pelican, an owl and a sparrow all of which inhabit lonely, isolated regions.

10 Because of Your indignation and Your wrath;
For You have lifted me up and cast me away.
11 My days *are* like a shadow that lengthens,
And I wither away like grass.
12 But You, O LORD, shall endure forever,
And the remembrance of Your name to all generations.
13 You will arise *and* have mercy on Zion;
For the time to favor her,
Yes, the set time, has come.
14 For Your servants take pleasure in her stones,
And show favor to her dust.
15 So the [1]nations shall [a]fear the name of the LORD,
And all the kings of the earth Your glory.
16 For the LORD shall build up Zion;
[a]He shall appear in His glory.
17 [a]He shall regard the prayer of the destitute,
And shall not despise their prayer.
18 This will be [a]written for the generation to come,
That [b]a people yet to be created may praise the LORD.
19 For He [a]looked down from the height of His sanctuary;
From heaven the LORD viewed the earth,
20 [a]To hear the groaning of the prisoner,
To release those appointed to death,
21 To [a]declare the name of the LORD in Zion,
And His praise in Jerusalem,
22 [a]When the peoples are gathered together,
And the kingdoms, to serve the LORD.
23 He weakened my strength in the way;
He [a]shortened my days.
24 [a]I said, "O my God,
Do not take me away in the midst of my days;
[b]Your years *are* throughout all generations.
25 [a]Of old You laid the foundation of the earth,
And the heavens *are* the work of Your hands.
26 [a]They will perish, but You will [1]endure;
Yes, they will all grow old like a garment;
Like a cloak You will change them,
And they will be changed.
27 But [a]You *are* the same,
And Your years will have no end.

15 [a]1 Kin. 8:43 [1]*Gentiles*
16 [a]Is. 60:1, 2]
17 [a]Neh. 1:6
18 [a][Rom. 15:4] [b]Ps. 22:31
19 [a]Deut. 26:15
20 [a]Ps. 79:11
21 [a]Ps. 22:22
22 [a][Is. 2:2, 3; 49:22, 23; 60:3]
23 [a]Job 21:21
24 [a]Is. 38:10 [b][Ps. 90:2]
25 [a][Heb. 1: 10–12]
26 [a]Is. 34:4; 51:6 [1]*continue*
27 [a][Mal. 3:6]
28 [a]Ps. 69:36

ENCOUNTER*Note* *Ps. 102:27*

The Same

Tribulations do not change God's nature. His love for us does not cease simply because we are experiencing difficulty.

28 [a]The children of Your servants will continue,
And their descendants will be established before You."

PSALM 103

Praise for the LORD's Mercies

A Psalm of David.

BLESS [a]the LORD, O my soul;
And all that is within me, *bless* His holy name!
2 Bless the LORD, O my soul,
And forget not all His benefits:

PSALM 103
1 [a]Ps. 104:1, 35

HISTORICAL*Encounter*

DUNCAN CAMPBELL

Ps. 103:1

A young Scot named Duncan Campbell served in the British army during World War One. In April 1918 he participated in one of the last cavalry charges of the war during which his horse was shot from under him. As he lay wounded on the battlefield, a Canadian cavalry unit charged past him. One of the Canadian soldiers found him and brought him to a medical station. As he lay wounded, Campbell had prayed the prayer of Robert Murray M'Cheyne, "Lord, make me as holy as a saved sinner can be." As the Holy Spirit's purifying presence flooded Campbell's soul as he lay in the hospital, he spontaneously began quoting Psalm 103 in the Gaelic language. Soon, seven Canadian soldiers lying nearby were gloriously saved. This life-changing experience propelled Campbell into a lifetime of Christian ministry. God would use him mightily to bring revival to the Hebrides islands of Scotland and to encourage countless people through his life and message.

102:25–27 This passage from Psalms is applied to Christ in Hebrews 1:10–12.

3 [a]Who forgives all your iniquities,
Who [b]heals all your diseases,
4 Who redeems your life from destruction,
[a]Who crowns you with lovingkindness and tender mercies,
5 Who satisfies your mouth with good *things*,
So that [a]your youth is renewed like the eagle's.

6 The LORD executes righteousness
And justice for all who are oppressed.
7 [a]He made known His ways to Moses,
His acts to the children of Israel.
8 [a]The LORD *is* merciful and gracious,
Slow to anger, and abounding in mercy.
9 [a]He will not always strive *with us*,
Nor will He keep *His anger* forever.
10 [a]He has not dealt with us according to our sins,
Nor punished us according to our iniquities.

11 For as the heavens are high above the earth,
So great is His mercy toward those who fear Him;
12 As far as the east is from the west,
So far has He [a]removed our transgressions from us.

ENCOUNTER*Note* *Ps. 103:12*

The East and West

When God begins working in your life, the first thing He addresses is your sin. He seeks to remove it so far from you that it can no longer rob you of His promises for your life.

13 [a]As a father pities *his* children,
So the LORD pities those who fear Him.
14 For He [1]knows our frame;
He remembers that we *are* dust.

15 *As for* man, [a]his days *are* like grass;
As a flower of the field, so he flourishes.
16 [a]For the wind passes over it, and it is [1]gone,
And [b]its place remembers it no more.
17 But the mercy of the LORD *is* from everlasting to everlasting
On those who fear Him,
And His righteousness to children's children,
18 [a]To such as keep His covenant,
And to those who remember His commandments to do them.

19 The LORD has established His throne in heaven,
And [a]His kingdom rules over all.

20 [a]Bless the LORD, you His angels,
Who excel in strength, who [b]do His word,
Heeding the voice of His word.
21 Bless the LORD, all *you* His hosts,
[a]*You* [1]ministers of His, who do His pleasure.
22 Bless the LORD, all His works,
In all places of His dominion.

Bless the LORD, O my soul!

3 [a]Ps. 130:8 [b][Ex. 15:26]
4 [a][Ps. 5:12]
5 [a][Is. 40:31]
7 [a]Ps. 147:19
8 [a][Ex. 34:6, 7]
9 [a][Ps. 30:5]
10 [a][Ezra 9:13]
12 [a][Is. 38:17; 43:25]
13 [a]Mal. 3:17
14 [1]Understands our constitution
15 [a]1 Pet. 1:24
16 [a][Is. 40:7] [b]Job 7:10 [1]*not*
18 [a][Deut. 7:9]
19 [a][Dan. 4:17, 25]
20 [a]Ps. 148:2 [b][Matt. 6:10]
21 [a][Heb. 1:14] [1]*servants*

PSALM 104

Praise to the Sovereign LORD for His Creation and Providence

BLESS [a]the LORD, O my soul!

O LORD my God, You are very great:
You are clothed with honor and majesty,
2 Who cover *Yourself* with light as *with* a garment,
Who stretch out the heavens like a curtain.

ENCOUNTER*Note* *Ps. 104:2*

The God of Light

God is clothed with holy, brilliant, penetrating light. His presence dispels the darkness and reveals every hidden thing.

3 [a]He lays the beams of His upper chambers in the waters,
Who makes the clouds His chariot,
Who walks on the wings of the wind,
4 Who makes His angels spirits,
His [1]ministers a flame of fire.

5 *You who* [1]laid the foundations of the earth,
So *that* it should not be moved forever,
6 You [a]covered it with the deep as *with* a garment;

PSALM 104
1 [a]Ps. 103:1
3 [a][Amos 9:6]
4 [1]*servants*
5 [1]Lit. *founded the earth upon her bases*
6 [a]Gen. 1:6

103:3 The first praise the psalmist offered to the Lord was for God's forgiveness.

103:7 The people of Israel could not have missed God's spectacular acts. Moses saw God's activity too, but he also saw beyond the miracle to God's heart.

103:14 God, our Creator, understands us better than we know ourselves.

104:3 God's sovereignty over creation is also praised in Amos 9:6. Baal was often portrayed as riding in the clouds, but here it is clear that the heavens are God's domain.

The waters stood above the mountains.
7 At Your rebuke they fled;
At the voice of Your thunder they hastened away.
8 [1]They went up over the mountains;
They went down into the valleys,
To the place which You founded for them.
9 You have [a]set a boundary that they may not pass over,
[b]That they may not return to cover the earth.

10 He sends the springs into the valleys;
They flow among the hills.
11 They give drink to every beast of the field;
The wild donkeys quench their thirst.
12 By them the birds of the heavens have their home;
They sing among the branches.
13 [a]He waters the hills from His upper chambers;
The earth is satisfied with [b]the fruit of Your works.

14 [a]He causes the grass to grow for the cattle,
And vegetation for the service of man,
That he may bring forth [b]food from the earth,
15 And [a]wine *that* makes glad the heart of man,
Oil to make *his* face shine,
And bread *which* strengthens man's heart.
16 The trees of the LORD are full *of sap*,
The cedars of Lebanon which He planted,
17 Where the birds make their nests;
The stork has her home in the fir trees.
18 The high hills *are* for the wild goats;
The cliffs are a refuge for the [a]rock[1] badgers.

19 [a]He appointed the moon for seasons;
The [b]sun knows its going down.
20 [a]You make darkness, and it is night,
In which all the beasts of the forest creep about.
21 [a]The young lions roar after their prey,
And seek their food from God.
22 *When* the sun rises, they gather together
And lie down in their dens.
23 Man goes out to [a]his work
And to his labor until the evening.

24 [a]O LORD, how manifold are Your works!
In wisdom You have made them all.
The earth is full of Your [b]possessions—
25 This great and wide sea,
In which *are* innumerable teeming things,
Living things both small and great.
26 There the ships sail about;
There is that [a]Leviathan[1]
Which You have [2]made to play there.

27 [a]These all wait for You,
That You may give *them* their food in due season.
28 *What* You give them they gather in;
You open Your hand, they are filled with good.
29 You hide Your face, they are troubled;
[a]You take away their breath, they die and return to their dust.
30 [a]You send forth Your Spirit, they are created;
And You renew the face of the earth.

31 May the glory of the LORD endure forever;
May the LORD [a]rejoice in His works.
32 He looks on the earth, and it [a]trembles;
[b]He touches the hills, and they smoke.

33 [a]I will sing to the LORD as long as I live;
I will sing praise to my God while I have my being.
34 May my [a]meditation be sweet to Him;
I will be glad in the LORD.

ENCOUNTER *Note* *Ps. 104:34*

Sweet Meditation

God knows all our thoughts. Pure thoughts bring Him pleasure.

35 May [a]sinners be consumed from the earth,
And the wicked be no more.

Bless the LORD, O my soul!
[1]Praise the LORD!

8 [1]Or *The mountains rose up; The valleys sank down*
9 [a][Jer. 5:22] [b]Gen. 9:11–15
13 [a]Ps. 147:8 [b]Jer. 10:13
14 [a]Gen. 1:29 [b]Job 28:5
15 [a]Judg. 9:13
18 [a]Lev. 11:5 [1]*rock hyraxes*
19 [a]Gen. 1:14 [b]Ps. 19:6
20 [a][Is. 45:7]
21 [a]Job 38:39
23 [a]Gen. 3:19
24 [a]Prov. 3:19 [b]Ps. 65:9
26 [a]Job 41:1 [1]A large sea creature of unknown identity [2]Lit. *formed*
27 [a]Ps. 136:25
29 [a]Job 34:15
30 [a]Is. 32:15
31 [a]Gen. 1:31
32 [a]Hab. 3:10 [b]Ps. 144:5
33 [a]Ps. 63:4
34 [a]Ps. 19:14
35 [a]Ps. 37:38 [1]Heb. *Hallelujah*

104:23 Daily labor is here presented as a gift from God.
104:26 For another reference to Leviathan see Psalm 74:13–15.
104:31 God was pleased with His creation from the beginning (Gen. 1:10, 12, 18, 21, 25, 31).
104:35 "Praise the LORD" translates the Hebrew *hallelujah.*

PSALM 105

The Eternal Faithfulness of the LORD

OH, [a]give thanks to the LORD!
Call upon His name;
[b]Make known His deeds among the peoples!
2 Sing to Him, sing psalms to Him;
[a]Talk of all His wondrous works!
3 Glory in His holy name;
Let the hearts of those rejoice who seek the LORD!
4 Seek the LORD and His strength;
[a]Seek His face evermore!
5 [a]Remember His marvelous works which He has done,
His wonders, and the judgments of His mouth,
6 O seed of Abraham His servant,
You children of Jacob, His chosen ones!

7 He *is* the LORD our God;
[a]His judgments *are* in all the earth.
8 He [a]remembers His covenant forever,
The word *which* He commanded, for a thousand generations,
9 [a]*The covenant* which He made with Abraham,
And His oath to Isaac,
10 And confirmed it to Jacob for a statute,
To Israel *as* an everlasting covenant,
11 Saying, [a]"To you I will give the land of Canaan
As the allotment of your inheritance,"
12 [a]When they were few in number,
Indeed very few, [b]and strangers in it.

13 When they went from one nation to another,
From *one* kingdom to another people,
14 [a]He permitted no one to do them wrong;
Yes, [b]He rebuked kings for their sakes,
15 *Saying,* "Do not touch My anointed ones,
And do My prophets no harm."

16 Moreover [a]He called for a famine in the land;
He destroyed all the [b]provision of bread.
17 [a]He sent a man before them—
Joseph—*who* [b]was sold as a slave.
18 [a]They hurt his feet with fetters,
[1]He was laid in irons.

PSALM 105
1 [a]Is. 12:4 [b]Ps. 145:12
2 [a]Ps. 119:27
4 [a]Ps. 27:8
5 [a]Ps. 77:11
7 [a][Is. 26:9] [b]Heb. 11:9
8 [a]Luke 1:72
9 [a]Gen. 17:2
11 [a]Gen. 13:15; 15:18
12 [a][Deut. 7:7] [b]Heb. 11:9
14 [a]Gen. 35:5 [b]Gen. 12:17
16 [a]Gen. 41:54 [b]Lev. 26:26
17 [a][Gen. 45:5] [b]Gen. 37:28, 36
18 [a]Gen. 40:15 [1]*His soul came into iron*
19 [a]Gen. 39: 11–21; 41:25, 42, 43
20 [a]Gen. 41:14
21 [a]Gen. 41: 40–44
22 [1]Bind as prisoners
23 [a]Gen. 46:6 [b]Ps. 78:51
24 [a]Ex. 1:7, 9
25 [a]Ex. 1:8–10; 4:21
26 [a]Ex. 3:10; 4:12–15
27 [a]Ps. 78:43
29 [a]Ex. 7:20, 21
30 [a]Ex. 8:6
31 [a]Ex. 8:16, 17
32 [a]Ex. 9:23–25
33 [a]Ps. 78:47
34 [a]Ex. 10:4
36 [a]Ex. 12:29; 13:15 [b]Gen. 49:3 [1]Lit. *struck down*

19 Until the time that his word came to pass,
[a]The word of the LORD tested him.

ENCOUNTER *Note* *Ps. 105:19*

Tested

Our lives are measured by God's word. How we respond to His word reveals what is within us.

20 [a]The king sent and released him,
The ruler of the people let him go free.
21 [a]He made him lord of his house,
And ruler of all his possessions,
22 To [1]bind his princes at his pleasure,
And teach his elders wisdom.

23 [a]Israel also came into Egypt,
And Jacob dwelt [b]in the land of Ham.
24 [a]He increased His people greatly,
And made them stronger than their enemies.
25 [a]He turned their heart to hate His people,
To deal craftily with His servants.

26 [a]He sent Moses His servant,
And Aaron whom He had chosen.
27 They [a]performed His signs among them,
And wonders in the land of Ham.
28 He sent darkness, and made *it* dark;
And they did not rebel against His word.
29 [a]He turned their waters into blood,
And killed their fish.
30 [a]Their land abounded with frogs,
Even in the chambers of their kings.
31 [a]He spoke, and there came swarms of flies,
And lice in all their territory.
32 [a]He gave them hail for rain,
And flaming fire in their land.
33 [a]He struck their vines also, and their fig trees,
And splintered the trees of their territory.
34 [a]He spoke, and locusts came,
Young locusts without number,
35 And ate up all the vegetation in their land,
And devoured the fruit of their ground.
36 [a]He also [1]destroyed all the firstborn in their land,
[b]The first of all their strength.

105:1 God's people are obligated to spread His word so others may hear.

105:15 God protected the patriarchs from powerful rulers who might have taken advantage of them (Gen. 12:17; 35:5).

37 [a]He also brought them out with silver and gold,
And *there was* none feeble among His tribes.
38 [a]Egypt was glad when they departed,
For the fear of them had fallen upon them.
39 [a]He spread a cloud for a covering,
And fire to give light in the night.
40 [a]*The people* asked, and He brought quail,
And [b]satisfied them with the bread of heaven.
41 [a]He opened the rock, and water gushed out;
It ran in the dry places *like* a river.
42 For He remembered [a]His holy promise,
And Abraham His servant.
43 He brought out His people with joy,
His chosen ones with [1]gladness.
44 [a]He gave them the lands of the [1]Gentiles,
And they inherited the labor of the nations,
45 [a]That they might observe His statutes
And keep His laws.

[1]Praise the LORD!

PSALM 106

Joy in Forgiveness of Israel's Sins

PRAISE[1] the LORD!

[a]Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.
2 Who can [1]utter the mighty acts of the LORD?
Who can declare all His praise?
3 Blessed *are* those who keep justice,
And [1]he who [a]does righteousness at [b]all times!
4 [a]Remember me, O LORD, with the favor *You have toward* Your people.
Oh, visit me with Your salvation,
5 That I may see the benefit of Your chosen ones,
That I may rejoice in the gladness of Your nation,
That I may glory with [1]Your inheritance.
6 [a]We have sinned with our fathers,
We have committed iniquity,
We have done wickedly.
7 Our fathers in Egypt did not understand Your wonders;
They did not remember the multitude of Your mercies,
[a]But rebelled by the sea—the Red Sea.
8 Nevertheless He saved them for His name's sake,
[a]That He might make His mighty power known.
9 [a]He rebuked the Red Sea also, and it dried up;
So [b]He led them through the depths,
As through the wilderness.
10 He [a]saved them from the hand of him who hated *them*,
And redeemed them from the hand of the enemy.
11 [a]The waters covered their enemies;
There was not one of them left.
12 [a]Then they believed His words;
They sang His praise.
13 [a]They soon forgot His works;
They did not wait for His counsel,
14 [a]But lusted exceedingly in the wilderness,
And tested God in the desert.
15 [a]And He gave them their request,
But [b]sent leanness into their soul.

ENCOUNTER *Note* *Ps. 106:15*

Leanness

God is not our servant. If we insist on pestering Him with selfish requests, He may give us what we ask, but along with His answer will come spiritual barrenness.

16 When [a]they envied Moses in the camp,
And Aaron the saint of the LORD,
17 [a]The earth opened up and swallowed Dathan,
And covered the faction of Abiram.
18 [a]A fire was kindled in their company;
The flame burned up the wicked.
19 [a]They made a calf in Horeb,
And worshiped the molded image.
20 Thus [a]they changed their glory
Into the image of an ox that eats grass.
21 They forgot God their Savior,
Who had done great things in Egypt,
22 Wondrous works in the land of Ham,
Awesome things by the Red Sea.

37 [a]Ex. 12:35, 36
38 [a]Ex. 12:33
39 [a]Ex. 13:21
40 [a]Ex. 16:12 [b]Ps. 78:24
41 [a]Ex. 17:6
42 [a]Gen. 15:13, 14
43 [1]*a joyful shout*
44 [a]Josh. 11: 16–23; 13:7 [1]*nations*
45 [a][Deut. 4:1, 40] [1]Heb. *Hallelujah*

PSALM 106

1 [a]1 Chr. 16:34, 41 [1]Heb. *Hallelujah*
2 [1]*express*
3 [a]Ps. 15:2 [b][Gal. 6:9] [1]LXX, Syr., Tg., Vg. *those who do*
4 [a]Ps. 119:132
5 [1]The people of Your inheritance
6 [a][Dan. 9:5]
7 [a]Ex. 14:11, 12
8 [a]Ex. 9:16
9 [a]Ex. 14:21 [b]Is. 63:11–13
10 [a]Ex. 14:30
11 [a]Ex. 14:27, 28; 15:5
12 [a]Ex. 15:1–21
13 [a]Ex. 15:24; 16:2; 17:2
14 [a]1 Cor. 10:6
15 [a]Num. 11:31 [b]Is. 10:16
16 [a]Num. 16: 1–3
17 [a]Deut. 11:6
18 [a]Num. 16:35, 46
19 [a]Ex. 32:1–4
20 [a]Rom. 1:23

105:42 Often God blessed one generation in fulfillment of His promise to an earlier generation.

106:18 This historical passage refers to Numbers 16:35.

23 [a]Therefore He said that He would destroy them,
Had not Moses His chosen one [b]stood before Him in the breach,
To turn away His wrath, lest He destroy *them.*

24 Then they despised [a]the pleasant land;
They [b]did not believe His word,
25 [a]But complained in their tents,
And did not heed the voice of the LORD.
26 [a]Therefore He raised His hand *in an oath* against them,
[b]To [1]overthrow them in the wilderness,
27 [a]To [1]overthrow their descendants among the [2]nations,
And to scatter them in the lands.

28 [a]They joined themselves also to Baal of Peor,
And ate sacrifices [1]made to the dead.
29 Thus they provoked *Him* to anger with their deeds,
And the plague broke out among them.
30 [a]Then Phinehas stood up and intervened,
And the plague was stopped.
31 And that was accounted to him [a]for righteousness
To all generations forevermore.

32 [a]They angered *Him* also at the waters of [1]strife,
[b]So that it went ill with Moses on account of them;
33 [a]Because they rebelled against His Spirit,
So that he spoke rashly with his lips.

34 [a]They did not destroy the peoples,
[b]Concerning whom the LORD had commanded them,
35 [a]But they mingled with the Gentiles
And learned their works;
36 [a]They served their idols,
[b]Which became a snare to them.
37 [a]They even sacrificed their sons
And their daughters to [b]demons,
38 And shed innocent blood,
The blood of their sons and daughters,
Whom they sacrificed to the idols of Canaan;
And [a]the land was polluted with blood.
39 Thus they [1]were [a]defiled by their own works,
And [b]played[2] the harlot by their own deeds.

40 Therefore [a]the wrath of the LORD was kindled against His people,
So that He abhorred [b]His own inheritance.
41 And [a]He gave them into the hand of the Gentiles,
And those who hated them ruled over them.
42 Their enemies also oppressed them,
And they were brought into subjection under their hand.
43 [a]Many times He delivered them;
But they rebelled in their counsel,
And were brought low for their iniquity.

ENCOUNTER *Note* *Ps. 106:43*

Rebellious Counsel

Being satisfied with our own opinion rather than seeking God's counsel is rebellion. He wants to guide us.

44 Nevertheless He regarded their affliction,
When [a]He heard their cry;
45 [a]And for their sake He remembered His covenant,
And [b]relented [c]according to the multitude of His mercies.
46 [a]He also made them to be pitied
By all those who carried them away captive.

47 [a]Save us, O LORD our God,
And gather us from among the Gentiles,
To give thanks to Your holy name,
To triumph in Your praise.

48 [a]Blessed *be* the LORD God of Israel
From everlasting to everlasting!
And let all the people say, "Amen!"

[1]Praise the LORD!

BOOK FIVE

Psalms 107—150

PSALM 107

Thanksgiving to the LORD for His Great Works of Deliverance

OH, [a]give thanks to the LORD, for *He is* good!
For His [1]mercy *endures* forever.

23 [a]Ex. 32:10 [b]Ezek. 22:30
24 [a]Deut. 8:7 [b][Heb. 3:18, 19]
25 [a]Num. 14:2, 27
26 [a]Ezek. 20:15, 16 [b]Num. 14:28–30 [1]*make them fall*
27 [a]Lev. 26:33 [1]*make their descendants fall also* [2]*Gentiles*
28 [a]Hos. 9:10 [1]*offered*
30 [a]Num. 25:7, 8
31 [a]Num. 25: 11–13
32 [a]Num. 20: 3–13 [b]Deut. 1:37; 3:26 [1]Or *Meribah*
33 [a]Num. 20:3, 10
34 [a]Judg. 1:21 [b][Deut. 7:2, 16]
35 [a]Judg. 3:5, 6
36 [a]Judg. 2:12 [b]Deut. 7:16
37 [a]2 Kin. 16:3; 17:17 [b][Lev. 17:7]
38 [a][Num. 35: 33]
39 [a]Ezek. 20:18 [1]*became unclean* [b][Lev. 17:7] [2]Were unfaithful
40 [a]Judg. 2:14 [b][Deut. 9:29; 32:9]
41 [a]Judg. 2:14
43 [a]Judg. 2:16
44 [a]Judg. 3:9; 6:7; 10:10
45 [a][Lev. 26:41, 42] [b]Judg. 2:18 [c]Ps. 69:16
46 [a]Ezra 9:9
47 [a]1 Chr. 16: 35, 36
48 [a]Ps. 41:13 [1]Heb. *Hallelujah*

PSALM 107

1 [a]Ps. 106:1 [1]Heb. same as *goodness,* vv. 8, 15, 21, 31, and *lovingkindness,* v. 43

106:28 See Numbers 25:1.
106:30 See Numbers 25:11–13.
106:31 For God accounting righteousness, see Genesis 15:6 and Romans 4:3, 22.
106:32 See Numbers 20:1–13.
106:37 See Leviticus 18:21.

2 Let the redeemed of the LORD say *so*,
Whom He has redeemed from the hand of the enemy,
3 And [a]gathered out of the lands,
From the east and from the west,
From the north and from the south.

4 They wandered in [a]the wilderness in a desolate way;
They found no city to dwell in.
5 Hungry and thirsty,
Their soul fainted in them.
6 [a]Then they cried out to the LORD in their trouble,
And He delivered them out of their distresses.
7 And He led them forth by the [a]right way,
That they might go to a city for a dwelling place.
8 [a]Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
9 For [a]He satisfies the longing soul,
And fills the hungry soul with goodness.

10 Those who [a]sat in darkness and in the shadow of death,
[b]Bound[1] in affliction and irons—
11 Because they [a]rebelled against the words of God,
And [1]despised [b]the counsel of the Most High,
12 Therefore He brought down their heart with labor;
They fell down, and *there was* [a]none to help.
13 Then they cried out to the LORD in their trouble,
And He saved them out of their distresses.
14 [a]He brought them out of darkness and the shadow of death,
And broke their chains in pieces.
15 Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
16 For He has [a]broken the gates of bronze,
And cut the bars of iron in two.

17 Fools, [a]because of their transgression,
And because of their iniquities, were afflicted.
18 [a]Their soul abhorred all manner of food,
And they [b]drew near to the gates of death.

3 [a]Is. 43:5, 6
4 [a][Deut. 2:7; 32:10]
6 [a]Ps. 50:15
7 [a]Ezra 8:21
8 [a]Ps. 107:15, 21
9 [a][Ps. 34:10]
10 [a][Luke 1:79] [b]Job 36:8 [1]*Prisoners*
11 [a]Lam. 3:42 [b][Ps. 73:24] [1]*scorned*
12 [a]Ps. 22:11
14 [a]Ps. 68:6
16 [a]Is. 45:1, 2
17 [a]Lam. 3:39
18 [a]Job 33:20 [b]Job 33:22

19 Then they cried out to the LORD in their trouble,
And He saved them out of their distresses.
20 [a]He sent His word and [b]healed them,
And [c]delivered *them* from their destructions.

ENCOUNTER *Note* *Ps. 107:20*

God's Healing Word

The advice of other people may bring help; God's word brings healing. Only words from God can set you free.

21 Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
22 [a]Let them sacrifice the sacrifices of thanksgiving,
And [b]declare His works with [1]rejoicing.

23 Those who go down to the sea in ships,
Who do business on great waters,
24 They see the works of the LORD,
And His wonders in the deep.
25 For He commands and [a]raises the stormy wind,
Which lifts up the waves of the sea.
26 They mount up to the heavens,
They go down again to the depths;
[a]Their soul melts because of trouble.
27 They reel to and fro, and stagger like a drunken man,
And [1]are at their wits' end.
28 Then they cry out to the LORD in their trouble,
And He brings them out of their distresses.
29 [a]He calms the storm,
So that its waves are still.
30 Then they are glad because they are quiet;
So He guides them to their desired haven.
31 [a]Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
32 Let them exalt Him also [a]in the assembly of the people,
And praise Him in the company of the elders.

33 He [a]turns rivers into a wilderness,
And the watersprings into dry ground;
34 A [a]fruitful land into [1]barrenness,

20 [a]Matt. 8:8 [b]Ps. 30:2 [c]Job 33:28, 30
22 [a]Lev. 7:12 [b]Ps. 9:11 [1]*joyful singing*
25 [a]Jon. 1:4
26 [a]Ps. 22:14
27 [1]Lit. *all their wisdom is swallowed up*
29 [a]Ps. 89:9
31 [a]Ps. 107:8, 15, 21
32 [a]Ps. 22:22, 25
33 [a]1 Kin. 17:1, 7
34 [a]Gen. 13:10 [1]Lit. *a salty waste*

107:8 One of humanity's most prevalent, and most grievous sins is ingratitude to God (15, 21, 31).

107:17 The term "fools" indicates these people deserved the punishments they were enduring.

ENCOUNTER Note Ps. 107:31

Spontaneous Thanksgiving

In the midst of God's continuous activity, our lives ought to be punctuated by spontaneous, zealous praise for His goodness.

For the wickedness of those who dwell in it.
35 [a]He turns a wilderness into pools of water,
And dry land into watersprings.
36 There He makes the hungry dwell,
That they may establish a city for a dwelling place,
37 And sow fields and plant vineyards,
That they may yield a fruitful harvest.
38 [a]He also blesses them, and they multiply greatly;
And He does not let their cattle [b]decrease.

39 When they are [a]diminished and brought low
Through oppression, affliction, and sorrow,
40 [a]He pours contempt on princes,
And causes them to wander in the wilderness *where there is* no way;
41 [a]Yet He sets the poor on high, far from affliction,
And [b]makes *their* families like a flock.
42 [a]The righteous see *it* and rejoice,
And all [b]iniquity stops its mouth.

43 [a]Whoever *is* wise will observe these *things*,
And they will understand the lovingkindness of the LORD.

PSALM 108

Assurance of God's Victory over Enemies

A Song. A Psalm of David.

O [a]GOD, my heart is steadfast;
I will sing and give praise, even with my glory.
2 [a]Awake, lute and harp!
I will awaken the dawn.
3 I will praise You, O LORD, among the peoples,
And I will sing praises to You among the nations.
4 For Your mercy *is* great above the [1]heavens,
And Your truth *reaches* to the clouds.
5 [a]Be exalted, O God, above the heavens,
And Your glory above all the earth;
6 [a]That Your beloved may be delivered,
Save *with* Your right hand, and [1]hear me.

7 God has spoken in His holiness:
"I will rejoice;
I will divide Shechem
And measure out the Valley of Succoth.

ENCOUNTER Note Ps. 108:7

Holy Speech

God's words are pure and holy. Those who regularly receive His words and obey them will become pure and holy as well.

8 Gilead *is* Mine; Manasseh *is* Mine;
Ephraim also *is* the [1]helmet for My head;
[a]Judah *is* My lawgiver.
9 Moab *is* My washpot;
Over Edom I will cast My shoe;
Over Philistia I will triumph."

10 [a]Who will bring me *into* the strong city?
Who will lead me to Edom?
11 *Is it* not *You*, O God, *who* cast us off?
And *You*, O God, *who* did not go out with our armies?
12 Give us help from trouble,
For the help of man is useless.
13 [a]Through God we will do valiantly,
For *it is* He *who* shall tread down our enemies.

PSALM 109

Plea for Judgment of False Accusers

To the Chief Musician. A Psalm of David.

D O [a]not keep silent,
O God of my praise!
2 For the mouth of the wicked and the mouth of the deceitful
Have opened against me;
They have spoken against me with a [a]lying tongue.
3 They have also surrounded me with words of hatred,
And fought against me [a]without a cause.

35 [a]Ps. 114:8
38 [a]Gen. 12:2; 17:16, 20 [b][Deut. 7:14]
39 [a]2 Kin. 10:32
40 [a]Job 12:21, 24
41 [a]1 Sam. 2:8 [b]Ps. 78:52
42 [a]Job 5:15, 16 [b][Rom. 3:19]
43 [a]Jer. 9:12

PSALM 108
1 [a]Ps. 57:7–11
2 [a]Ps. 57:8–11
4 [1]*skies*

5 [a]Ps. 57:5, 11
6 [a]Ps. 60:5–12 [1]Lit. *answer*
8 [a][Gen. 49:10] [1]Lit. *protection*
10 [a]Ps. 60:9
13 [a]Ps. 60:12

PSALM 109
1 [a]Ps. 83:1
2 [a]Ps. 27:12
3 [a]John 15: 23–25

107:42 God's people recognize expressions of His goodness and they are diligent to praise Him in response.

108:2 The psalmist wanted to begin praising God early in the morning.

108:7 God uses innumerable ways to speak to us, but He always speaks in holiness and in power.

ENCOUNTER *Note* *Ps. 109:3*

Words of Hatred

Our enemies can be fierce and their words cruel. Yet the smallest word from God outweighs the most barbarous verbal onslaught of an accuser.

4 In return for my love they are my accusers,
But I *give myself to* prayer.
5 Thus [a]they have rewarded me evil for good,
And hatred for my love.
6 Set a wicked man over him,
And let [a]an [1]accuser stand at his right hand.
7 When he is judged, let him be found guilty,
And [a]let his prayer become sin.
8 Let his days be [a]few,
And [b]let another take his office.
9 [a]Let his children be fatherless,
And his wife a widow.
10 Let his children [1]continually be vagabonds, and beg;
Let them [2]seek *their bread* also from their desolate places.
11 [a]Let the creditor seize all that he has,
And let strangers plunder his labor.
12 Let there be none to extend mercy to him,
Nor let there be any to favor his fatherless children.
13 [a]Let his [1]posterity be cut off,
And in the generation following let their [b]name be blotted out.
14 [a]Let the iniquity of his fathers be remembered before the LORD,
And let not the sin of his mother [b]be blotted out.
15 Let them be continually before the LORD,
That He may [a]cut off the memory of them from the earth;
16 Because he did not remember to show mercy,
But persecuted the poor and needy man,
That he might even slay the [a]broken in heart.
17 [a]As he loved cursing, so let it come to him;
As he did not delight in blessing, so let it be far from him.
18 As he clothed himself with cursing as with his garment,
So let it [a]enter his body like water,
And like oil into his bones.
19 Let it be to him like the garment which covers him,
And for a belt with which he girds himself continually.
20 *Let* this *be* the LORD's reward to my accusers,
And to those who speak evil against my person.
21 But You, O GOD the Lord,
Deal with me for Your name's sake;
Because Your mercy *is* good, deliver me.
22 For I *am* poor and needy,
And my heart is wounded within me.
23 I am gone [a]like a shadow when it lengthens;
I am shaken off like a locust.
24 My [a]knees are weak through fasting,
And my flesh is feeble from lack of fatness.
25 I also have become [a]a reproach to them;
When they look at me, [b]they shake their heads.
26 Help me, O LORD my God!
Oh, save me according to Your mercy,
27 [a]That they may know that this *is* Your hand—
That You, LORD, have done it!
28 [a]Let them curse, but You bless;
When they arise, let them be ashamed,
But let [b]Your servant rejoice.
29 [a]Let my accusers be clothed with shame,
And let them cover themselves with their own disgrace as with a mantle.
30 I will greatly praise the LORD with my mouth;
Yes, [a]I will praise Him among the multitude.
31 For [a]He shall stand at the right hand of the poor,
To save *him* from those [1]who condemn him.

5 [a]Ps. 35:7, 12; 38:20
6 [a]Zech. 3:1 [1]Heb. *satan*
7 [a][Prov. 28:9]
8 [a][Ps. 55:23] [b]Acts 1:20
9 [a]Ex. 22:24
10 [1]*wander continuously* [2]So with MT, Tg.; LXX, Vg. *be cast out*
11 [a]Job 5:5; 18:9
13 [a]Job 18:19 [b]Prov. 10:7 [1]*descendants be destroyed*
14 [a][Ex. 20:5] [b]Neh. 4:5
15 [a]Job 18:17
16 [a][Ps. 34:18]
17 [a]Prov. 14:14
18 [a]Num. 5:22
23 [a]Ps. 102:11
24 [a]Heb. 12:12
25 [a]Ps. 22:7 [b]Matt. 27:39
27 [a]Job 37:7
28 [a]2 Sam. 6: 11, 12 [b]Is. 65:14
29 [a]Ps. 35:26
30 [a]Ps. 35:18; 111:1
31 [a][Ps. 16:8] [1]Lit. *judging his soul*

109:4 David's response to persecution was neither revenge or retaliation. His hope for vindication and justice remained in the Lord.

109:6 "Accuser" in Hebrew is *satan*. See also Job 1:6; 2:1; Zechariah 3:1; and Revelation 12:10.

109:7 When God views your prayers as sin, you are in an utterly hopeless situation.

109:13 The impact of sin on entire families is seen in Exodus 20:5; 1 Samuel 2:31; and Luke 19:44.

109:17 The psalmist asks God to see that his enemy reaps what he has sown (Gal. 6:7).

ENCOUNTER*Note* *Ps. 109:31*

At the Right Hand

God is always near His children in their need. He does not let them face their problems alone.

PSALM 110

Announcement of the Messiah's Reign

A Psalm of David.

THE [a]LORD said to my Lord,
"Sit at My right hand,
Till I make Your enemies Your
[b]footstool."
2 The LORD shall send the rod of Your
strength [a]out of Zion.
[b]Rule in the midst of Your enemies!
3 [a]Your people *shall be* volunteers
In the day of Your power;
[b]In the beauties of holiness, from the
womb of the morning,
You have the dew of Your youth.

ENCOUNTER*Note* *Ps. 110:3*

Volunteers

Genuine encounters with God produce a spontaneous desire to volunteer for His service.

4 The LORD has sworn
And [a]will not relent,
"You *are* a [b]priest forever
According to the order of
[c]Melchizedek."
5 The Lord *is* [a]at Your right hand;
He shall [1]execute kings [b]in the day
of His wrath.
6 He shall judge among the nations,
He shall fill *the places* with dead
bodies,
[a]He shall [1]execute the heads of
many countries.
7 He shall drink of the brook by the
wayside;
[a]Therefore He shall lift up the head.

PSALM 110
1 [a]Matt. 22:44; Mark 12:36; 16:19; Luke 20:42; Acts 2:34, 35; Col. 3:1; Heb. 1:13 [b][1 Cor. 15:25; Eph. 1:22]
2 [a][Rom. 11:26, 27] [b][Dan. 7:13, 14]
3 [a]Judg. 5:2 [b]Ps. 96:9
4 [a][Num. 23:19] [b][Zech. 6:13] [c][Heb. 5:6, 10; 6:20]
5 [a][Ps. 16:8] [b]Ps. 2:5, 12 [1]Lit. *break kings in pieces*
6 [a]Ps. 68:21 [1]Lit. *break in pieces*
7 [a][Is. 53:12]

PSALM 111

Praise to God for His Faithfulness and Justice

PRAISE[1] the LORD!

[a]I will praise the LORD with *my*
whole heart,
In the assembly of the upright and
in the congregation.

ENCOUNTER*Note* *Ps. 111:1*

Wholehearted Praise

Genuine praise is wholehearted. A distracted mind and a divided heart are incapable of worshipping God as He deserves.

2 [a]The works of the LORD *are* great,
[b]Studied by all who have pleasure in
them.
3 His work *is* [a]honorable and glorious,
And His righteousness endures
forever.
4 He has made His wonderful works
to be remembered;
[a]The LORD *is* gracious and full of
compassion.
5 He has given food to those who fear
Him;
He will ever be mindful of His
covenant.

PSALM 111
1 [a]Ps. 35:18 [1]Heb. *Hallelujah*
2 [a]Ps. 92:5 [b]Ps. 143:5
3 [a]Ps. 145:4, 5
4 [a][Ps. 86:5]

HISTORICAL*Encounter*

WILLIAM CHALMERS BURNS

Ps. 110:3

On July 23, 1839, twenty-four-year-old William Burns visited his home church in Kilsyth, near Glasgow, Scotland. He was asked to preach on Saturday and Sunday. His messages were so powerful the minister encouraged him to speak again the following Tuesday before he departed. A throng of people came to hear him. Burns preached on Psalm 110 a message entitled, "Thy People Shall Be Willing in the Day of Your Power." As Burns concluded his sermon, the congregation was suddenly overcome with conviction of their sin. Many wept. Some shouted for joy after finding spiritual deliverance. That service lasted five hours. "No cross no crown," Burns declared. Revival broke out that day lasting many weeks. Some services lasted until three o'clock in the morning. The crowd occasionally numbered ten thousand listeners. This period at Kilsyth became known as the "Days of Heaven on Earth." God used a young, unordained minister to revive His people. And, it all happened while he was awaiting missionary appointment to China!

110:4 The mysterious priest Melchizedek is a symbol of Christ. See Genesis 14:18–20 and Hebrews 5:5–10; 6:19–7:28.

111:2 Those who love God will diligently study His acts and His ways.

6 He has declared to His people the
power of His works,
In giving them the [1]heritage of the
nations.
7 The works of His hands *are* [a]verity[1]
and justice;
All His precepts *are* sure.
8 [a]They stand fast forever and ever,
And are [b]done in truth and
uprightness.
9 [a]He has sent redemption to His
people;
He has commanded His covenant
forever:
[b]Holy and awesome *is* His name.
10 [a]The fear of the LORD *is* the
beginning of wisdom;
A good understanding have all
those who do *His
commandments.*
His praise endures forever.

PSALM 112

The Blessed State of the Righteous

PRAISE[1] the LORD!

Blessed *is* the man *who* fears the
LORD,
Who [a]delights greatly in His
commandments.
2 [a]His descendants will be mighty on
earth;
The generation of the upright will
be blessed.
3 [a]Wealth and riches *will be* in his
house,
And his righteousness [1]endures
forever.
4 [a]Unto the upright there arises light
in the darkness;
He is gracious, and full of
compassion, and righteous.

ENCOUNTER*Note* *Ps. 112:4*

Light Arises

The darkness of the world can engulf the believer. Yet an encounter with God sheds light on our circumstances and brings hope where there was once despair.

5 [a]A good man deals graciously and
lends;
He will guide his affairs [b]with
discretion.
6 Surely he will never be shaken;
[a]The righteous will be in everlasting
remembrance.
7 [a]He will not be afraid of evil tidings;
His heart is steadfast, trusting in the
LORD.
8 His [a]heart *is* established;
[b]He will not be afraid,
Until he [c]sees *his desire* upon his
enemies.
9 He has dispersed abroad,
He has given to the poor;
His righteousness endures forever;
His [1]horn will be exalted with
honor.
10 The wicked will see *it* and be
grieved;
He will gnash his teeth and melt
away;
The desire of the wicked shall
perish.

PSALM 113

The Majesty and Condescension of God

PRAISE[1] the LORD!

[a]Praise, O servants of the LORD,
Praise the name of the LORD!
2 [a]Blessed be the name of the LORD
From this time forth and
forevermore!
3 [a]From the rising of the sun to its
going down
The LORD's name *is* to be praised.
4 The LORD *is* [a]high above all
nations,
[b]His glory above the heavens.
5 [a]Who *is* like the LORD our God,
Who dwells on high,
6 [a]Who humbles Himself to behold
The things that are in the heavens
and in the earth?
7 [a]He raises the poor out of the dust,
And lifts the [b]needy out of the ash
heap,

ENCOUNTER*Note* *Ps. 113:5*

Who?

God is entirely unlike anyone else we will ever encounter. No one compares to Him.

6 [1]*inheritance*
7 [a][Rev. 15:3] [1]*truth*
8 [a]Is. 40:8 [b][Rev. 15:3]
9 [a]Luke 1:68 [b]Luke 1:49
10 [a]Eccl. 12:13

PSALM 112

1 [a]Ps. 128:1 [1]Heb. *Hallelujah*
2 [a][Ps. 102:28]
3 [a][Matt. 6:33] [1]*stands*
4 [a]Job 11:17
5 [a][Luke 6:35] [b][Eph. 5:15]
6 [a]Prov. 10:7
7 [a][Prov. 1:33]
8 [a]Heb. 13:9 [b]Prov. 1:33; 3:24 [c]Ps. 59:10
9 [1]Strength

PSALM 113

1 [a]Ps. 135:1 [1]Heb. *Hallelujah*
2 [a][Dan. 2:20]
3 [a]Is. 59:19
4 [a]Ps. 97:9; 99:2 [b][Ps. 8:1]
5 [a][Is. 57:15]
6 [a][Ps. 11:4]
7 [a]1 Sam. 2:8 [b]Ps. 72:12

111:8 God's principles are timeless. They are as relevant to our generation as they have been through the ages.

111:10 The fear of the Lord brings humility. From humility comes teachability. Teachability leads to growth and wisdom.

112:1 "Praise the Lord" is literally "hallelujah!"

112:4 The threefold description of a godly people is that they are gracious, compassionate and righteous.

113:3 The rising of the sun and its setting depict the east and the west. From every corner of the earth, God's name will be praised.

113:7 See this reflected in Hannah's prayer, 1 Samuel 2:7–8.

8 That He may [a]seat *him* with princes—
With the princes of His people.
9 [a]He grants the [1]barren woman a home,
Like a joyful mother of children.

Praise the LORD!

PSALM 114

The Power of God in His Deliverance of Israel

WHEN [a]Israel went out of Egypt,
The house of Jacob [b]from a people [1]of strange language,
2 [a]Judah became His sanctuary,
And Israel His dominion.
3 [a]The sea saw *it* and fled;
[b]Jordan turned back.
4 [a]The mountains skipped like rams,
The little hills like lambs.
5 [a]What ails you, O sea, that you fled?
O Jordan, *that* you turned back?
6 O mountains, *that* you skipped like rams?
O little hills, like lambs?
7 Tremble, O earth, at the presence of the Lord,
At the presence of the God of Jacob,

ENCOUNTER*Note* *Ps. 114:7*

Tremble

There is no earthly force comparable to the power God demonstrates when He rules among His people.

8 [a]Who turned the rock *into* a pool of water,
The flint into a fountain of waters.

PSALM 115

The Futility of Idols and the Trustworthiness of God

NOT [a]unto us, O LORD, not unto us,
But to Your name give glory,
Because of Your mercy,
Because of Your truth.
2 Why should the [1]Gentiles say,
[a]"So where *is* their God?"
3 [a]But our God *is* in heaven;
He does whatever He pleases.
4 [a]Their idols *are* silver and gold,
The work of men's hands.
5 They have mouths, but they do not speak;
Eyes they have, but they do not see;
6 They have ears, but they do not hear;
Noses they have, but they do not smell;
7 They have hands, but they do not handle;
Feet they have, but they do not walk;
Nor do they mutter through their throat.
8 [a]Those who make them are like them;
So is everyone who trusts in them.

ENCOUNTER*Note* *Ps. 115:8*

Like Them

We become like the one we worship. The person we are today reflects who has been most important to us.

9 [a]O Israel, trust in the LORD;
[b]He *is* their help and their shield.
10 O house of Aaron, trust in the LORD;
He *is* their help and their shield.
11 You who fear the LORD, trust in the LORD;
He *is* their help and their shield.
12 The LORD [1]has been mindful of *us;*
He will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
13 [a]He will bless those who fear the LORD,
Both small and great.
14 May the LORD give you increase more and more,
You and your children.
15 *May* you *be* [a]blessed by the LORD,
[b]Who made heaven and earth.
16 The heaven, *even* the heavens, *are* the LORD's;
But the earth He has given to the children of men.
17 [a]The dead do not praise the LORD,
Nor any who go down into silence.
18 [a]But we will bless the LORD
From this time forth and forevermore.

Praise the LORD!

8 [a][Job 36:7]
9 [a]1 Sam. 2:5 [1]*childless*

PSALM 114
1 [a]Ex. 12:51; 13:3 [b]Ps. 81:5 [1]*who spoke unintelligibly*
2 [a]Ex. 6:7; 19:6; 25:8; 29:45, 46
3 [a]Ex. 14:21 [b]Josh. 3:13–16
4 [a]Ps. 29:6
5 [a]Hab. 3:8
8 [a]Ex. 17:6

PSALM 115
1 [a][Is. 48:11]
2 [a]Ps. 42:3, 10 [1]*nations*
3 [a][1 Chr. 16:26]
4 [a]Jer. 10:3
8 [a]Is. 44:9–11
9 [a]Ps. 118:2, 3 [b]Ps. 33:20
12 [1]*has remembered us*
13 [a]Ps. 128:1, 4
15 [a][Gen. 14:19] [b]Gen. 1:1
17 [a][Is. 38:18]
18 [a]Dan. 2:20

113:9 Barrenness epitomized grief and frustration to women of the psalmist's day. Yet God can transform even the most hopeless situation.

114:8 God brought water out of a rock for the children of Israel (Ex. 17:1–7; Num. 20:1–11).

115:1 The psalmist acknowledged that every good thing comes from God. Therefore all the glory must go to the Lord.

115:5 Although the idols had the appearance of being able to hear and see, in reality they were completely useless.

PSALM 116

Thanksgiving for Deliverance from Death

I [a]LOVE the LORD, because He has heard
My voice *and* my supplications.
2 Because He has inclined His ear to me,
Therefore I will call *upon Him* as long as I live.

3 [a]The [1]pains of death surrounded me,
And the [2]pangs of Sheol [3]laid hold of me;
I found trouble and sorrow.
4 Then I called upon the name of the LORD:
"O LORD, I implore You, deliver my soul!"

5 [a]Gracious *is* the LORD, and [b]righteous;
Yes, our God *is* merciful.
6 The LORD preserves the simple;
I was brought low, and He saved me.
7 Return to your [a]rest, O my soul,
For [b]the LORD has dealt bountifully with you.

ENCOUNTER *Note* *Ps. 116:7*

Return to Rest

An encounter with God brings a deep, abiding rest and peace to your soul.

8 [a]For You have delivered my soul from death,
My eyes from tears,
And my feet from falling.
9 I will walk before the LORD
[a]In the land of the living.
10 [a]I believed, therefore I spoke,
"I am greatly afflicted."
11 [a]I said in my haste,
[b]"All men *are* liars."

12 What shall I render to the LORD
For all His benefits toward me?
13 I will take up the cup of salvation,
And call upon the name of the LORD.
14 [a]I will pay my vows to the LORD
Now in the presence of all His people.

15 [a]Precious in the sight of the LORD
Is the death of His saints.

16 O LORD, truly [a]I *am* Your servant;
I *am* Your servant, [b]the son of Your maidservant;
You have loosed my bonds.
17 I will offer to You [a]the sacrifice of thanksgiving,
And will call upon the name of the LORD.

18 I will pay my vows to the LORD
Now in the presence of all His people,
19 In the [a]courts of the LORD's house,
In the midst of you, O Jerusalem.

[1]Praise the LORD!

PSALM 116
1 [a]Ps. 18:1
3 [a]Ps. 18:4–6 [1]Lit. *cords* [2]*distresses* [3]Lit. *found me*
5 [a]Ps. 103:8 [b]Ezra 9:15
7 [a]Jer. 6:16 [b]Ps. 13:6
8 [a]Ps. 56:13
9 [a]Ps. 27:13
10 [a]2 Cor. 4:13
11 [a]Ps. 31:22 [b]Rom. 3:4
14 [a]Ps. 116:18
15 [a]Ps. 72:14
16 [a]Ps. 119:125; 143:12 [b]Ps. 86:16
17 [a]Lev. 7:12
19 [a]Ps. 96:8 [1]Heb. *Hallelujah*

PSALM 117
1 [a]Rom. 15:11 [1]*Praise*
2 [a][Ps. 100:5]

PSALM 118
1 [a]1 Chr. 16:8, 34 [b][Ps. 136:1–26]
2 [a][Ps. 115:9]
5 [a]Ps. 120:1 [b]Ps. 18:19
6 [a]Ps. 27:1; 56:9
7 [a]Ps. 54:4 [b]Ps. 59:10

PSALM 117

Let All Peoples Praise the LORD

PRAISE [a]the LORD, all you Gentiles!
[1]Laud Him, all you peoples!
2 For His merciful kindness is great toward us,
And [a]the truth of the LORD *endures* forever.

Praise the LORD!

PSALM 118

Praise to God for His Everlasting Mercy

OH, [a]give thanks to the LORD, for *He is* good!
[b]For His mercy *endures* forever.

2 [a]Let Israel now say,
"His mercy *endures* forever."
3 Let the house of Aaron now say,
"His mercy *endures* forever."
4 Let those who fear the LORD now say,
"His mercy *endures* forever."

5 [a]I called on the LORD in distress;
The LORD answered me *and* [b]*set me* in a broad place.
6 [a]The LORD *is* on my side;
I will not fear.
What can man do to me?
7 [a]The LORD is for me among those who help me;
Therefore [b]I shall see *my desire* on those who hate me.

ENCOUNTER *Note* *Ps. 118:7*

The Lord Is For Me

God is the champion for His children. Everything He does is for our good. He desires to build us up and to make us free.

116:6 "Simple" here has to do with innocence.
116:15 "Precious" in the sense of carrying a high value, costly.
116:17 Thanksgiving is seen here as a sacrifice honoring the Lord.
117:1 Those who know God's love have no desire to hoard it.

8 [a]*It is* better to trust in the LORD
Than to put confidence in man.
9 [a]*It is* better to trust in the LORD
Than to put confidence in princes.

10 All nations surrounded me,
But in the name of the LORD I will destroy them.
11 They [a]surrounded me,
Yes, they surrounded me;
But in the name of the LORD I will destroy them.
12 They surrounded me [a]like bees;
They were quenched [b]like a fire of thorns;
For in the name of the LORD I will [1]destroy them.
13 You pushed me violently, that I might fall,
But the LORD helped me.
14 [a]The LORD *is* my strength and song,
And He has become my salvation.

15 The voice of rejoicing and salvation
Is in the tents of the righteous;
The right hand of the LORD does valiantly.
16 [a]The right hand of the LORD is exalted;
The right hand of the LORD does valiantly.
17 [a]I shall not die, but live,
And [b]declare the works of the LORD.
18 The LORD has [a]chastened[1] me severely,
But He has not given me over to death.

19 [a]Open to me the gates of righteousness;
I will go through them,
And I will praise the LORD.
20 [a]This is the gate of the LORD,
[b]Through which the righteous shall enter.

21 I will praise You,
For You have [a]answered me,
And have become my salvation.

22 [a]The stone *which* the builders rejected
Has become the chief cornerstone.
23 [1]This was the LORD's doing;
It *is* marvelous in our eyes.
24 This *is* the day the LORD has made;
We will rejoice and be glad in it.

8 [a]Ps. 40:4
9 [a]Ps. 146:3
11 [a]Ps. 88:17
12 [a]Deut. 1:44 [b]Nah. 1:10 [1]*cut them off*
14 [a]Is. 12:2
16 [a]Ex. 15:6
17 [a]Hab. 1:12 [b]Ps. 73:28
18 [a]2 Cor. 6:9 [1]*disciplined*
19 [a]Is. 26:2
20 [a]Ps. 24:7 [b]Is. 35:8
21 [a]Ps. 116:1
22 [a]Matt. 21:42; Mark 12:10, 11; Luke 20: 17; Acts 4:11; [Eph. 2:20; 1 Pet. 2:7, 8]
23 [1]Lit. *This is from the* LORD
26 [a]Matt. 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38
27 [a][1 Pet. 2:9]
28 [a]Is. 25:1

PSALM 119
1 [a]Ps. 128:1 [1]*blameless*
2 [a]Deut. 6:5; 10:12; 11:13; 13:3
3 [a][1 John 3:9; 5:18]
6 [a]Job 22:26
10 [a]2 Chr. 15:15

25 Save now, I pray, O LORD;
O LORD, I pray, send now prosperity.
26 [a]Blessed *is* he who comes in the name of the LORD!
We have blessed you from the house of the LORD.
27 God *is* the LORD,
And He has given us [a]light;
Bind the sacrifice with cords to the horns of the altar.
28 You *are* my God, and I will praise You;
[a]*You are* my God, I will exalt You.

29 Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.

PSALM 119

Meditations on the Excellencies of the Word of God

א ALEPH

BLESSED *are* the [1]undefiled in the way,
[a]Who walk in the law of the LORD!
2 Blessed *are* those who keep His testimonies,
Who seek Him with the [a]whole heart!
3 [a]They also do no iniquity;
They walk in His ways.
4 You have commanded *us*
To keep Your precepts diligently.
5 Oh, that my ways were directed
To keep Your statutes!
6 [a]Then I would not be ashamed,
When I look into all Your commandments.
7 I will praise You with uprightness of heart,
When I learn Your righteous judgments.
8 I will keep Your statutes;
Oh, do not forsake me utterly!

ב BETH

9 How can a young man cleanse his way?
By taking heed according to Your word.
10 With my whole heart I have [a]sought You;

118:8 Old Testament prophets often repeated this truth (Ps. 20:7).

118:13 Although circumstances can bring us to the brink of collapse, God provides strength to continue on His path (Is. 40:30).

118:14 "Strength and song" is a quote from the Song of Moses (Ex. 15:2).

118:22 This passage is reflected in several New Testament passages. See Matthew 21:42; Romans 9:32; Ephesians 2:20; 1 Peter 2:6.

118:26 Centuries later, crowds would shout these words during Jesus' triumphal entry into Jerusalem (Mark 11:9; Luke 19:38).

119:1 In the original Hebrew, this psalm is written as an alphabetical acrostic. The successive letters of the Hebrew alphabet can be seen in its structure. The first stanza has lines that start with *aleph,* then the next stanza has lines that start with *beth,* and so on. Other psalms with acrostic features are: 9, 10, 25, 34, 37, 111, 112, 145.

Oh, let me not wander from Your commandments!
11 [a]Your word I have hidden in my heart,
That I might not sin against You.
12 Blessed *are* You, O LORD!
Teach me Your statutes.
13 With my lips I have [a]declared
All the judgments of Your mouth.
14 I have rejoiced in the way of Your testimonies,
As *much as* in all riches.
15 I will meditate on Your precepts,
And [1]contemplate Your ways.
16 I will [a]delight myself in Your statutes;
I will not forget Your word.

ג GIMEL

17 [a]Deal bountifully with Your servant,
That I may live and keep Your word.
18 Open my eyes, that I may see
Wondrous things from Your law.

ENCOUNTER *Note* *Ps. 119:18*

Open My Eyes!

Even the most brilliant scholars who study God's word will remain unchanged apart from the work of the Holy Spirit. God opens our eyes spiritually to the reality of His word, making the Scriptures come alive to us.

19 [a]I *am* a stranger in the earth;
Do not hide Your commandments from me.
20 [a]My soul [1]breaks with longing
For Your judgments at all times.
21 You rebuke the proud—the cursed,
Who stray from Your commandments.
22 [a]Remove from me reproach and contempt,
For I have kept Your testimonies.
23 Princes also sit *and* speak against me,
But Your servant meditates on Your statutes.
24 Your testimonies also *are* my delight
And my counselors.

ד DALETH

25 [a]My soul clings to the dust;
[b]Revive me according to Your word.
26 I have declared my ways, and You answered me;
[a]Teach me Your statutes.
27 Make me understand the way of Your precepts;
So [a]shall I meditate on Your wonderful works.
28 [a]My soul [1]melts from [2]heaviness;
Strengthen me according to Your word.
29 Remove from me the way of lying,
And grant me Your law graciously.
30 I have chosen the way of truth;
Your judgments I have laid *before me.*
31 I cling to Your testimonies;
O LORD, do not put me to shame!
32 I will run the course of Your commandments,
For You shall [a]enlarge my heart.

ה HE

33 [a]Teach me, O LORD, the way of Your statutes,
And I shall keep it *to* the end.
34 [a]Give me understanding, and I shall keep Your law;
Indeed, I shall observe it with *my* whole heart.
35 Make me walk in the path of Your commandments,
For I delight in it.
36 [1]Incline my heart to Your testimonies,
And not to [a]covetousness.
37 [a]Turn[1] away my eyes from [b]looking at worthless things,
And revive me in [2]Your way.
38 [a]Establish Your word to Your servant,
Who *is devoted* to fearing You.
39 Turn away my reproach which I dread,
For Your judgments *are* good.
40 Behold, I long for Your precepts;
Revive me in Your righteousness.

ו WAW

41 Let Your mercies come also to me, O LORD—
Your salvation according to Your word.
42 So shall I have an answer for him who [1]reproaches me,
For I trust in Your word.
43 And take not the word of truth utterly out of my mouth,
For I have hoped in Your ordinances.

11 [a]Luke 2:19
13 [a]Ps. 34:11
15 [1]*look into*
16 [a]Ps. 1:2
17 [a]Ps. 116:7
19 [a]Heb. 11:13
20 [a]Ps. 42:1, 2; 63:1; 84:2 [1]*is crushed*
22 [a]Ps. 39:8
25 [a]Ps. 44:25 [b]Ps. 143:11
26 [a]Ps. 25:4; 27:11; 86:11
27 [a]Ps. 145:5, 6
28 [a]Ps. 107:26 [1]Lit. *drops* [2]*grief*
32 [a]Is. 60:5
33 [a][Prov. 2:6]
34 [a][Prov. 2:6]
36 [a]Ezek. 33:31 [1]Cause me to long for
37 [a]Is. 33:15 [b]Prov. 23:5 [1]Lit. *Cause my eyes to pass away from* [2]So with MT, LXX, Vg.; Tg. *Your words*
38 [a]2 Sam. 7:25
42 [1]*taunts*

119:16 "Statutes" were engraved markers clearly identifying boundaries.

119:22 The Ten Commandments were called the "two tablets of the testimony" (Ex. 31:18).

119:38 "Word" comes from the Hebrew word *dabar.* It signifies any truth revealed by God.

44 So shall I keep Your law
continually,
Forever and ever.
45 And I will walk [1]at [a]liberty,
For I seek Your precepts.
46 [a]I will speak of Your testimonies
also before kings,
And will not be ashamed.
47 And I will delight myself in Your
commandments,
Which I love.
48 My hands also I will lift up to Your
commandments,
Which I love,
And I will meditate on Your
statutes.

ז ZAYIN

49 Remember the word to Your
servant,
Upon which You have caused me to
hope.
50 This *is* my [a]comfort in my
affliction,
For Your word has given me life.

ENCOUNTER *Note* *Ps. 119:50*

Life

God's word does not simply provide devotional thoughts. It brings us to Him and He gives us life.

51 The proud have me in great
derision,
Yet I do not turn aside from Your
law.
52 I remembered Your judgments of
old, O LORD,
And have comforted myself.
53 [a]Indignation has taken hold of me
Because of the wicked, who
forsake Your law.
54 Your statutes have been my songs
In the house of my pilgrimage.
55 [a]I remember Your name in the
night, O LORD,
And I keep Your law.
56 This has become mine,
Because I kept Your precepts.

ח HETH

57 [a]You *are* my portion, O LORD;
I have said that I would keep Your
words.
58 I entreated Your favor with *my*
whole heart;
Be merciful to me according to
Your word.
59 I [a]thought about my ways,
And turned my feet to Your
testimonies.
60 I made haste, and did not delay
To keep Your commandments.
61 The cords of the wicked have
bound me,
But I have not forgotten Your law.
62 [a]At midnight I will rise to give
thanks to You,
Because of Your righteous
judgments.
63 I *am* a companion of all who fear
You,
And of those who keep Your
precepts.
64 [a]The earth, O LORD, is full of Your
mercy;
Teach me Your statutes.

ט TETH

65 You have dealt well with Your
servant,
O LORD, according to Your word.
66 Teach me good judgment and
[a]knowledge,
For I believe Your commandments.
67 Before I was [a]afflicted I went
astray,
But now I keep Your word.
68 You *are* [a]good, and do good;
Teach me Your statutes.
69 The proud have [a]forged[1] a lie
against me,
But I will keep Your precepts with
my whole heart.
70 [a]Their heart is [1]as fat as grease,
But I delight in Your law.
71 *It is* good for me that I have been
afflicted,
That I may learn Your statutes.
72 [a]The law of Your mouth *is* better to
me
Than thousands of *coins of* gold
and silver.

י YOD

73 [a]Your hands have made me and
fashioned me;
Give me understanding, that I may
learn Your commandments.
74 [a]Those who fear You will be glad
when they see me,
Because I have hoped in Your word.
75 I know, O LORD, [a]that Your
judgments *are* [1]right,
And *that* in faithfulness You have
afflicted me.
76 Let, I pray, Your merciful kindness
be for my comfort,

45 [a]Prov. 4:12
[1]Lit. *in a wide place*
46 [a]Matt. 10:18
50 [a][Rom. 15:4]
53 [a]Ezra 9:3
55 [a]Ps. 63:6
57 [a]Jer. 10:16
59 [a]Luke 15:17
62 [a]Acts 16:25
64 [a]Ps. 33:5
66 [a]Phil. 1:9
67 [a][Heb. 12:5–11]
68 [a][Matt. 19:17]
69 [a]Job 13:4
[1]Lit. *smeared me with a lie*
70 [a]Acts 28:27
[1]Insensible
72 [a]Ps. 19:10
73 [a]Job 10:8; 31:15
74 [a]Ps. 34:2
75 [a][Heb. 12:10]
[1]Lit. *righteous*

119:56 A "precept" is a synonym for a "commandment."
119:60 "Delay" could also be translated "linger."
119:70 A "fat" heart symbolized an attitude impervious to truth or compassion.

According to Your word to Your servant.
77 Let Your tender mercies come to me, that I may live;
For Your law *is* my delight.
78 Let the proud [a]be ashamed,
For they treated me wrongfully with falsehood;
But I will meditate on Your precepts.
79 Let those who fear You turn to me,
Those who know Your testimonies.
80 Let my heart be blameless regarding Your statutes,
That I may not be ashamed.

כ KAPH

81 [a]My soul faints for Your salvation,
But I hope in Your word.
82 My eyes fail *from searching* Your word,
Saying, "When will You comfort me?"
83 For [a]I have become like a wineskin in smoke,
Yet I do not forget Your statutes.
84 [a]How many *are* the days of Your servant?
[b]When will You execute judgment on those who persecute me?
85 [a]The proud have dug pits for me,
Which *is* not according to Your law.
86 All Your commandments *are* faithful;
They persecute me [a]wrongfully; Help me!
87 They almost made an end of me on earth,
But I did not forsake Your precepts.
88 Revive me according to Your lovingkindness,
So that I may keep the testimony of Your mouth.

ל LAMED

89 [a]Forever, O LORD,
Your word [1]is settled in heaven.
90 Your faithfulness *endures* to all generations;
You established the earth, and it [1]abides.
91 They continue this day according to [a]Your ordinances,
For all *are* Your servants.
92 Unless Your law *had been* my delight,
I would then have perished in my affliction.
93 I will never forget Your precepts,
For by them You have given me life.
94 I *am* Yours, save me;
For I have sought Your precepts.
95 The wicked wait for me to destroy me,
But I will [1]consider Your testimonies.
96 [a]I have seen the consummation of all perfection,
But Your commandment *is* exceedingly broad.

מ MEM

97 Oh, how I love Your law!
[a]It *is* my meditation all the day.
98 You, through Your commandments, make me [a]wiser than my enemies;
For they *are* ever with me.
99 I have more understanding than all my teachers,
[a]For Your testimonies *are* my meditation.
100 [a]I understand more than the [1]ancients,
Because I keep Your precepts.
101 I have restrained my feet from every evil way,
That I may keep Your word.
102 I have not departed from Your judgments,
For You Yourself have taught me.
103 [a]How sweet are Your words to my taste,
Sweeter than honey to my mouth!
104 Through Your precepts I get understanding;
Therefore I hate every false way.

נ NUN

105 [a]Your word *is* a lamp to my feet
And a light to my path.
106 [a]I have sworn and confirmed
That I will keep Your righteous judgments.
107 I am afflicted very much;
Revive me, O LORD, according to Your word.
108 Accept, I pray, [a]the freewill offerings of my mouth, O LORD,
And teach me Your judgments.
109 [a]My life *is* continually [1]in my hand,
Yet I do not forget Your law.
110 [a]The wicked have laid a snare for me,

78 [a]Ps. 25:3
81 [a]Ps. 73:26; 84:2
83 [a]Job 30:30
84 [a]Ps. 39:4 [b]Rev. 6:10
85 [a]Ps. 35:7
86 [a]Ps. 35:19
89 [a]Matt. 24:35 [1]Lit. *stands firm*
90 [1]Lit. *stands*
91 [a]Jer. 33:25
95 [1]*give attention to*
96 [a]Matt. 5:18
97 [a]Ps. 1:2
98 [a]Deut. 4:6
99 [a][2 Tim. 3: 15]
100 [a][Job 32: 7–9] [1]*aged*
103 [a]Prov. 8:11
105 [a]Prov. 6:23
106 [a]Neh. 10:29
108 [a]Hos. 14:2
109 [a]Job 13:14 [1]In danger
110 [a]Ps. 140:5

119:82 The psalmist rightly sought comfort in God's word.

119:88 Only God can restore us to spiritual well-being (vv. 149, 154).

119:101 One cannot indulge in sin and still keep God's way. The psalmist was taking responsibility for his behavior.

119:105 We cannot predict every opportunity or obstacle life will bring, but we can protect ourselves from stumbling if we follow God's leading.

ENCOUNTER Note Ps. 119:107

Revive Me

God's word can make a spiritually dead person come to life. The only thing that blocks the way from death to life is a resistance to God's word.

Yet I have not strayed from Your precepts.
111[a] Your testimonies I have taken as a [1]heritage forever,
For they *are* the rejoicing of my heart.
112 I have inclined my heart to perform Your statutes
Forever, to the very end.

ס SAMEK

113 I hate the [1]double-minded,
But I love Your law.
114[a] You *are* my hiding place and my shield;
I hope in Your word.
115[a] Depart from me, you evildoers,
For I will keep the commandments of my God!
116 Uphold me according to Your word, that I may live;
And do not let me [a]be ashamed of my hope.
117 [1]Hold me up, and I shall be safe,
And I shall observe Your statutes continually.
118 You reject all those who stray from Your statutes,
For their deceit *is* falsehood.
119 You [1]put away all the wicked of the earth [a]*like* [2]dross;
Therefore I love Your testimonies.
120[a] My flesh trembles for fear of You,
And I am afraid of Your judgments.

ע AYIN

121 I have done justice and righteousness;
Do not leave me to my oppressors.
122 Be [a]surety[1] for Your servant for good;
Do not let the proud oppress me.
123 My eyes fail *from seeking* Your salvation
And Your righteous word.
124 Deal with Your servant according to Your mercy,
And teach me Your statutes.
125[a] I *am* Your servant;
Give me understanding,
That I may know Your testimonies.

111 [a]Deut. 33:4 [1]*inheritance*
113 [1]Lit. *divided* in heart or mind
114 [a][Ps. 32:7]
115 [a]Matt. 7:23
116 [a][Rom. 5:5; 9:33; 10:11]
117 [1]*Uphold me*
119 [a]Ezek. 22:18, 19 [1]*destroy,* lit. *cause to cease* [2]*slag* or *refuse*
120 [a]Hab. 3:16
122 [a]Heb. 7:22 [1]*guaranty*
125 [a]Ps. 116:16

126 *It is* time for *You* to act, O LORD,
For they have [1]regarded Your law as void.
127[a] Therefore I love Your commandments
More than gold, yes, than fine gold!
128 Therefore all *Your* precepts *concerning* all *things*
I consider *to be* right;
I hate every false way.

פ PE

129 Your testimonies are wonderful;
Therefore my soul keeps them.
130 The entrance of Your words gives light;
[a]It gives understanding to the [b]simple.
131 I opened my mouth and [a]panted,
For I longed for Your commandments.
132[a] Look upon me and be merciful to me,
[b]As Your custom *is* toward those who love Your name.
133[a] Direct my steps by Your word,
And [b]let no iniquity have dominion over me.

ENCOUNTER Note Ps. 119:133

Direct My Steps

God uses His word to guide us in our daily lives. We can find specific direction by turning to His word.

134[a] Redeem me from the oppression of man,
That I may keep Your precepts.
135[a] Make Your face shine upon Your servant,
And teach me Your statutes.
136[a] Rivers of water run down from my eyes,
Because *men* do not keep Your law.

צ TSADDE

137[a] Righteous *are* You, O LORD,
And upright *are* Your judgments.
138[a] Your testimonies, *which* You have commanded,
Are righteous and very faithful.
139[a] My zeal has [1]consumed me,
Because my enemies have forgotten Your words.
140[a] Your word *is* very [1]pure;
Therefore Your servant loves it.

126 [1]*broken Your law*
127 [a]Ps. 19:10
130 [a]Prov. 6:23 [b][Ps. 19:7]
131 [a]Ps. 42:1
132 [a]Ps. 106:4 [b][2 Thess. 1:6]
133 [a]Ps. 17:5 [b][Rom. 6:12]
134 [a]Luke 1:74
135 [a]Ps. 4:6
136 [a]Jer. 9:1, 18; 14:17
137 [a]Neh. 9:33
138 [a][Ps. 19:7–9]
139 [a]John 2:17 [1]*put an end to*
140 [a]Ps. 12:6 [1]Lit. *refined* or *tried*

119:130 "Entrance" here means "opening."

141 I *am* small and despised,
Yet I do not forget Your precepts.
142 Your righteousness *is* an
everlasting righteousness,
And Your law *is* [a]truth.
143 Trouble and anguish have
[1]overtaken me,
Yet Your commandments *are* my
delights.
144 The righteousness of Your
testimonies *is* everlasting;
Give me understanding, and I shall
live.

ק QOPH

145 I cry out with *my* whole heart;
Hear me, O LORD!
I will keep Your statutes.
146 I cry out to You;
Save me, and I will keep Your
testimonies.
147[a]I rise before the dawning of the
morning,
And cry for help;
I hope in Your word.
148[a]My eyes are awake through the
night watches,
That I may meditate on Your word.
149 Hear my voice according to Your
lovingkindness;
O LORD, revive me according to
Your justice.
150 They draw near who follow after
wickedness;
They are far from Your law.
151 You *are* [a]near, O LORD,
And all Your commandments *are*
truth.
152 Concerning Your testimonies,
I have known of old that You have
founded them [a]forever.

ר RESH

153[a]Consider my affliction and deliver
me,
For I do not forget Your law.
154[a]Plead my cause and redeem me;
Revive me according to Your word.
155 Salvation *is* far from the wicked,
For they do not seek Your statutes.
156[1]Great *are* Your tender mercies,
O LORD;
Revive me according to Your
judgments.
157 Many *are* my persecutors and my
enemies,
Yet I do not [a]turn from Your
testimonies.
158 I see the treacherous, and [a]am
disgusted,
Because they do not keep Your
word.
159 Consider how I love Your precepts;
Revive me, O LORD, according to
Your lovingkindness.
160 The entirety of Your word *is* truth,
And every one of Your righteous
judgments *endures* forever.

ש SHIN

161[a]Princes persecute me without a
cause,
But my heart stands in awe of Your
word.
162 I rejoice at Your word
As one who finds great treasure.
163 I hate and abhor lying,
But I love Your law.
164 Seven times a day I praise You,
Because of Your righteous
judgments.
165[a]Great peace have those who love
Your law,
And [1]nothing causes them to
stumble.
166[a]LORD, I hope for Your salvation,
And I do Your commandments.
167 My soul keeps Your testimonies,
And I love them exceedingly.
168 I keep Your precepts and Your
testimonies,
[a]For all my ways *are* before You.

ת TAU

169 Let my cry come before You,
O LORD;
[a]Give me understanding according
to Your word.
170 Let my [1]supplication come before
You;
Deliver me according to Your word.
171[a]My lips shall utter praise,
For You teach me Your statutes.
172 My tongue shall speak of Your
word,
For all Your commandments *are*
righteousness.
173 Let Your hand become my help,
For [a]I have chosen Your precepts.
174[a]I long for Your salvation, O LORD,
And [b]Your law *is* my delight.
175 Let my soul live, and it shall praise
You;
And let Your judgments help me.
176[a]I have gone astray like a lost
sheep;

142 [a][John 17: 17]
143 [1]Lit. *found*
147 [a]Ps. 5:3
148 [a]Ps. 63:1, 6
151 [a][Ps. 145: 18]
152 [a]Luke 21:33
153 [a]Lam. 5:1
154 [a]1 Sam. 24: 15
156 [1]Or *Many*
157 [a]Ps. 44:18
158 [a]Ezek. 9:4
161 [a]1 Sam. 24: 11; 26:18
165 [a]Prov. 3:2 [1]Lit. *they have no stumbling block*
166 [a]Gen. 49:18
168 [a]Prov. 5:21
169 [a]Ps. 119:27, 144
170 [1]Prayer of supplication
171 [a]Ps. 119:7
173 [a]Josh. 24:22
174 [a]Ps. 119: 166 [b]Ps. 119:16, 24
176 [a][Is. 53:6]

119:154 Unless revival comes by God's word it is not legitimate.
119:160 The "entirety" is the sum.
119:164 The number seven symbolized perfection. The psalmist filled his day with praise to God.
119:170 God will not deliver us according to our own plans but according to His word.
119:176 Not just lost, but perishing.

Seek Your servant,
For I do not forget Your commandments.

PSALM 120

Plea for Relief from Bitter Foes

A Song of Ascents.

IN [a]my distress I cried to the LORD,
And He heard me.
2 Deliver my soul, O LORD, from lying lips
And from a deceitful tongue.

3 What shall be given to you,
Or what shall be done to you,
You false tongue?
4 Sharp arrows of the [1]warrior,
With coals of the broom tree!

5 Woe is me, that I dwell in [a]Meshech,
[b]*That* I dwell among the tents of Kedar!
6 My soul has dwelt too long
With one who hates peace.
7 I *am for* peace;
But when I speak, they *are* for war.

PSALM 121

God the Help of Those Who Seek Him

A Song of Ascents.

I [a]WILL lift up my eyes to the hills—
From whence comes my help?
2 [a]My help *comes* from the LORD,
Who made heaven and earth.

3 [a]He will not allow your foot to [1]be moved;
[b]He who keeps you will not slumber.
4 Behold, He who keeps Israel
Shall neither slumber nor sleep.

5 The LORD *is* your [1]keeper;
The LORD *is* [a]your shade [b]at your right hand.

PSALM 120
1 [a]Jon. 2:2
4 [1]*mighty one*
5 [a]Gen. 10:2 [b]Gen. 25:13

PSALM 121
1 [a][Jer. 3:23]
2 [a][Ps. 124:8]
3 [a]1 Sam. 2:9 [b]Is. 27:3 [1]*slip*
5 [a]Is. 25:4 [b]Ps. 16:8 [1]*protector*
6 [a]Is. 49:10
7 [a]Ps. 41:2 [1]*keep*
8 [a]Deut. 28:6 [1]*keep*

PSALM 122
1 [a][Is. 2:3]
3 [a]2 Sam. 5:9
4 [a]Deut. 16:16

ENCOUNTER*Note* *Ps. 121:5*

Your Keeper

The Lord is your constant protector. He never tires of watching over you.

6 [a]The sun shall not strike you by day,
Nor the moon by night.

7 The LORD shall [1]preserve you from all evil;
He shall [a]preserve your soul.
8 The LORD shall [a]preserve[1] your going out and your coming in
From this time forth, and even forevermore.

PSALM 122

The Joy of Going to the House of the LORD

A Song of Ascents. Of David.

I WAS glad when they said to me,
[a]"Let us go into the house of the LORD."

ENCOUNTER*Note* *Ps. 122:1*

God's House

God meets us in profound ways when we enter His house. God dwells among His people; meeting with His people allows us a dynamic opportunity to meet with God.

2 Our feet have been standing
Within your gates, O Jerusalem!

3 Jerusalem is built
As a city that is [a]compact together,
4 [a]Where the tribes go up,
The tribes of the LORD,

HISTORICAL*Encounter*

DAVID LIVINGSTONE

Ps. 121:1

David Livingstone became the great missionary explorer of Africa during the nineteenth century. Upon completing his medical studies, he immediately set out for the "dark continent" of Africa. With only one night to spend with his godly parents at their home in Blantyre, Scotland, he spoke earnestly with them about the great needs in Africa. Rising at 5:00 on the morning of November 17, 1840, Livingstone led his parents in a final devotion before his departure. He would never see his dear father again. That morning Livingstone read Psalms 121 and 135, concerning both God's protection and His majesty. Then he departed for a life and ministry that would inspire thousands of Christians even to this day.

120:1 Psalms 120–134 are known as "Songs of Ascents." They were sung by pilgrims as they ascended to the heights of Jerusalem and the temple mount.

120:5 Meshech is also mentioned in Ezekiel 39:1.

121:1 Pilgrims traveled uphill as they approached Jerusalem. Jerusalem and the temple symbolized God's presence.

122:1 "I was glad" comes from the Hebrew word for "laughter" and "delight." The psalmist's spontaneous reaction to thoughts of worshiping God was joy.

122:2 This psalm captures the joy of a weary pilgrim who finally arrives within the gates of the holy city of Jerusalem.

[1]To [b]the Testimony of Israel,
To give thanks to the name of the LORD.
5 [a]For thrones are set there for judgment,
The thrones of the house of David.

6 [a]Pray for the peace of Jerusalem:
"May they prosper who love you.
7 Peace be within your walls,
Prosperity within your palaces."
8 For the sake of my brethren and companions,
I will now say, "Peace *be* within you."
9 Because of the house of the LORD our God
I will [a]seek your good.

PSALM 123

Prayer for Relief from Contempt

A Song of Ascents.

UNTO You [a]I lift up my eyes,
O You [b]who dwell in the heavens.
2 Behold, as the eyes of servants *look* to the hand of their masters,
As the eyes of a maid to the hand of her mistress,
[a]So our eyes *look* to the LORD our God,
Until He has mercy on us.

ENCOUNTER*Note* *Ps. 123:2*

Our Eyes

Our focus should continually be upon the Lord. We will miss encounters with Him if we let our eyes wander.

3 Have mercy on us, O LORD, have mercy on us!
For we are exceedingly filled with contempt.
4 Our soul is exceedingly filled
With the scorn of those who are at ease,
With the contempt of the proud.

PSALM 124

The LORD the Defense of His People

A Song of Ascents. Of David.

"IF it had not been the LORD who was on our [a]side,"
[b]Let Israel now say—
2 "If it had not been the LORD who was on our side,
When men rose up against us,
3 Then they would have [a]swallowed us alive,
When their wrath was kindled against us;
4 Then the waters would have overwhelmed us,
The stream would have [1]gone over our soul;
5 Then the swollen waters
Would have [1]gone over our soul."

6 Blessed *be* the LORD,
Who has not given us *as* prey to their teeth.
7 [a]Our soul has escaped [b]as a bird from the snare of the [1]fowlers;
The snare is broken, and we have escaped.
8 [a]Our help *is* in the name of the LORD,
[b]Who made heaven and earth.

ENCOUNTER*Note* *Ps. 124:8*

Help in the Name

Our security is found in God's character. Because of who God is, we can trust Him in any situation.

PSALM 125

The LORD the Strength of His People

A Song of Ascents.

THOSE who trust in the LORD
Are like Mount Zion,
Which cannot be moved, *but* abides forever.
2 As the mountains surround Jerusalem,
So the LORD surrounds His people
From this time forth and forever.

3 For [a]the scepter of wickedness shall not rest
On the land allotted to the righteous,
Lest the righteous reach out their hands to iniquity.

4 Do good, O LORD, to *those who are* good,
And to *those who are* upright in their hearts.

ENCOUNTER*Note* *Ps. 125:4*

Doing Good

The Lord *does* good to those who are good. God's response to you may indicate what He sees in your heart.

[b]Ex. 16:34
[1]Or *As a testimony to*
5 [a]Deut. 17:8
6 [a]Ps. 51:18
9 [a]Neh. 2:10

PSALM 123
1 [a]Ps. 121:1; 141:8 [b]Ps. 2:4; 11:4; 115:3
2 [a]Ps. 25:15

PSALM 124
1 [a][Rom. 8:31] [b]Ps. 129:1

3 [a]Prov. 1:12
4 [1]*swept over*
5 [1]*swept over*
7 [a]Ps. 91:3 [b]Prov. 6:5 [1]Persons who catch birds in a trap or snare
8 [a][Ps. 121:2] [b]Gen. 1:1

PSALM 125
3 [a]Prov. 22:8

125:2 The mountains surrounding Jerusalem stood as perpetual reminders of God's protection over the holy city.

5 As for such as turn aside to their
[a]crooked ways,
The LORD shall lead them away
With the workers of iniquity.
[b]Peace *be* upon Israel!

PSALM 126

A Joyful Return to Zion

A Song of Ascents.

WHEN [a]the LORD brought back [1]the captivity of Zion,
[b]We were like those who dream.
2 Then [a]our mouth was filled with laughter,
And our tongue with singing.
Then they said among the [1]nations,
"The LORD has done great things for them."
3 The LORD has done great things for us,
And we are glad.
4 Bring back our captivity, O LORD,
As the streams in the South.
5 [a]Those who sow in tears
Shall reap in joy.
6 He who continually goes [1]forth weeping,
Bearing [2]seed for sowing,
Shall doubtless come again [3]with [a]rejoicing,
Bringing his sheaves *with him.*

ENCOUNTER*Note* *Ps. 126:6*

Come Again Rejoicing

The Lord can transform the worst situation from bad to good. His presence can turn tears to joy and sorrow into celebration.

PSALM 127

Laboring and Prospering with the LORD

A Song of Ascents. Of Solomon.

UNLESS the LORD builds the house,
They labor in vain who build it;
Unless [a]the LORD guards the city,
The watchman stays awake in vain.

5 [a]Prov. 2:15 [b][Gal. 6:16]

PSALM 126
1 [a]Hos. 6:11 [b]Acts 12:9 [1]Those of the captivity
2 [a]Job 8:21 [1]*Gentiles*
5 [a]Jer. 31:9
6 [a]Is. 61:3 [1]*to and fro* [2]Lit. *a bag of seed for sowing* [3]*with shouts of joy*

PSALM 127
1 [a][Ps. 121:3–5]
2 [a][Gen. 3:17, 19]
3 [a][Josh. 24:3, 4] [b]Deut. 7:13; 28:4 [c][Ps. 113:9]
5 [a]Ps. 128:2, 3 [b]Prov. 27:11

PSALM 128
1 [a]Ps. 119:1
2 [a]Is. 3:10 [b]Deut. 4:40 [1]Fruit of the labor
3 [a]Ezek. 19:10 [b]Ps. 127:3–5 [c]Ps. 52:8; 144:12

ENCOUNTER*Note* *Ps. 127:1*

Unless the Lord Builds

God does not ask us to build our own lives. It is vain for us to do so. He will construct our lives, and make them monuments to His grace.

2 *It is* vain for you to rise up early,
To sit up late,
To [a]eat the bread of sorrows;
For so He gives His beloved sleep.
3 Behold, [a]children *are* a heritage from the LORD,
[b]The fruit of the womb *is* a [c]reward.
4 Like arrows in the hand of a warrior,
So *are* the children of one's youth.
5 [a]Happy *is* the man who has his quiver full of them;
[b]They shall not be ashamed,
But shall speak with their enemies in the gate.

PSALM 128

Blessings of Those Who Fear the LORD

A Song of Ascents.

BLESSED [a]*is* every one who fears the LORD,
Who walks in His ways.

ENCOUNTER*Note* *Ps. 128:1*

Blessed

Walking in God's ways inevitably brings blessing.

2 [a]When you eat the [1]labor of your hands,
You *shall be* happy, and *it shall be* [b]well with you.
3 Your wife *shall be* [a]like a fruitful vine
In the very heart of your house,
Your [b]children [c]like olive plants
All around your table.
4 Behold, thus shall the man be blessed
Who fears the LORD.

126:1 This Song of Ascents recalls the period after the return of the Babylonian exiles to Jerusalem.

126:4 The "South" or the Negev, is extremely dry. Streams in the desert would be as stark a contrast as liberty after seventy years of captivity.

126:5 Only God can transform our tears into joy. The Christian life is not always easy, but there is always hope when we serve the Lord.

127:1 This is one of only two psalms credited to King Solomon (see Psalm 72). Solomon built a grand mansion for himself and one for God (1 Kin. 6:1—7:1).

127:2 "Beloved" is from the Hebrew word *jedid*. Jedidiah (beloved of God) was a personal name given to Solomon, the author of this psalm (2 Sam. 12:25).

127:4 "Like arrows" reflects the belief that having many children was a sign of a parent's strength.

128:2 Eating the labor of your hands is a source of God's blessing when you walk with Him.

5 [a]The LORD bless you out of Zion,
And may you see the good of Jerusalem
All the days of your life.
6 Yes, may you [a]see your children's children.

[b]Peace *be* upon Israel!

PSALM 129

Song of Victory over Zion's Enemies

A Song of Ascents.

"MANY a time they have [a]afflicted[1] me from [b]my youth,"
[c]Let Israel now say—
2 "Many a time they have afflicted me from my youth;
Yet they have not prevailed against me.

ENCOUNTER*Note* *Ps. 129:2*

They Have Not Prevailed

The afflictions of the righteous may be many, but God ensures victory in the end.

3 The plowers plowed on my back;
They made their furrows long."
4 The LORD *is* righteous;
He has cut in pieces the cords of the wicked.

5 Let all those who hate Zion
Be put to shame and turned back.
6 Let them be as the [a]grass *on* the housetops,
Which withers before it grows up,
7 With which the reaper does not fill his hand,
Nor he who binds sheaves, his [1]arms.
8 Neither let those who pass by them say,
[a]"The blessing of the LORD *be* upon you;
We bless you in the name of the LORD!"

PSALM 130

Waiting for the Redemption of the LORD

A Song of Ascents.

OUT [a]of the depths I have cried to You, O LORD;
2 Lord, hear my voice!
Let Your ears be attentive
To the voice of my supplications.
3 [a]If You, LORD, should [1]mark iniquities,
O Lord, who could [b]stand?
4 But *there is* [a]forgiveness with You,
That [b]You may be feared.

5 [a]I wait for the LORD, my soul waits,
And [b]in His word I do hope.

ENCOUNTER*Note* *Ps. 130:5*

My Soul Waits

There is no point in rushing ahead with our lives if God does not go with us. It is always better to wait on the Lord than to proceed without Him.

6 [a]My soul *waits* for the Lord
More than those who watch for the morning—
Yes, more than those who watch for the morning.
7 [a]O Israel, hope in the LORD;
For [b]with the LORD *there is* mercy,
And with Him *is* abundant redemption.
8 And [a]He shall redeem Israel
From all his iniquities.

PSALM 131

Simple Trust in the LORD

A Song of Ascents. Of David.

LORD, my heart is not [1]haughty,
Nor my eyes [2]lofty.
[a]Neither do I [3]concern myself with great matters,
Nor with things too [4]profound for me.

ENCOUNTER*Note* *Ps. 131:1*

Humility Before God

The closer we stand to God, the more clearly our imperfections stand out.

2 Surely I have calmed and quieted my soul,
[a]Like a weaned child with his mother;
Like a weaned child *is* my soul within me.

5 [a]Ps. 134:3
6 [a]Job 42:16 [b]Ps. 125:5

PSALM 129
1 [a][Jer. 1:19; 15:20] [b]Ezek. 23:3 [c]Ps. 124:1 [1]*persecuted*
6 [a]Ps. 37:2
7 [1]*armsful,* lit. *bosom*
8 [a]Ruth 2:4

PSALM 130
1 [a]Lam. 3:55
3 [a][Ps. 143:2] [b][Nah. 1:6] [1]*take note of*
4 [a][Ex. 34:7] [b][1 Kin. 8:39, 40]
5 [a][Ps. 27:14] [b]Ps. 119:81
6 [a]Ps. 119:147
7 [a]Ps. 131:3 [b][Is. 55:7]
8 [a][Ps. 103:3, 4]

PSALM 131
1 [a][Rom. 12:16] [1]Proud [2]Arrogant [3]Lit. *walk in* [4]*difficult*
2 [a][Matt. 18:3]

129:2 "Many a time" indicates God's people are not immune to suffering or persecution.

129:6 Sod was sometimes used on roof tops. After it rained, new grass might sprout but it soon withered once the sun came out. Likewise those who oppose God may flourish temporarily but God's judgment will soon consume them.

130:3 The psalmist was fully aware that his sins would overwhelm him if God made him give an account for every one. His only hope was in God's forgiveness.

3 [a]O Israel, hope in the LORD
From this time forth and forever.

PSALM 132

The Eternal Dwelling of God in Zion

A Song of Ascents.

LORD, remember David
And all his afflictions;
2 How he swore to the LORD,
[a]*And* vowed to [b]the Mighty One of Jacob:
3 "Surely I will not go into the chamber of my house,
Or go up to the comfort of my bed;
4 I will [a]not give sleep to my eyes
Or slumber to my eyelids,
5 Until I [a]find a place for the LORD,
A dwelling place for the Mighty One of Jacob."

ENCOUNTER*Note* *Ps. 132:4, 5*

No Sleep

How can we be lackadaisical when God's activity is all around us? Can we stop laboring when our own goals have been met, but God's kingdom has not yet come in its fullness?

6 Behold, we heard of it [a]in Ephrathah;
[b]We found it [c]in the fields of [1]the woods.
7 Let us go into His tabernacle;
[a]Let us worship at His footstool.
8 [a]Arise, O LORD, to Your resting place,
You and [b]the ark of Your strength.
9 Let Your priests [a]be clothed with righteousness,
And let Your saints shout for joy.
10 For Your servant David's sake,
Do not turn away the face of Your [1]Anointed.
11 [a]The LORD has sworn *in* truth to David;
He will not turn from it:
"I will set upon your throne [b]the [1]fruit of your body.
12 If your sons will keep My covenant
And My testimony which I shall teach them,
Their sons also shall sit upon your throne forevermore."
13 [a]For the LORD has chosen Zion;
He has desired *it* for His [1]dwelling place:
14 "This[a] *is* My resting place forever;
Here I will dwell, for I have desired it.
15 [a]I will abundantly bless her [1]provision;
I will satisfy her poor with bread.
16 [a]I will also clothe her priests with salvation,
[b]And her saints shall shout aloud for joy.
17 [a]There I will make the [1]horn of David grow;
[b]I will prepare a lamp for My [2]Anointed.
18 His enemies I will [a]clothe with shame,
But upon Himself His crown shall flourish."

PSALM 133

Blessed Unity of the People of God

A Song of Ascents. Of David.

BEHOLD, how good and how pleasant *it is*
For [a]brethren to dwell together in unity!

ENCOUNTER*Note* *Ps. 133:1*

Unity

Unity among Christian brethren pleases God and brings joy to His people.

2 *It is* like the precious oil upon the head,
Running down on the beard,
The beard of Aaron,
Running down on the edge of his garments.
3 *It is* like the dew of [a]Hermon,
Descending upon the mountains of Zion;
For [b]there the LORD commanded the blessing—
Life forevermore.

PSALM 134

Praising the LORD in His House at Night

A Song of Ascents.

BEHOLD, bless the LORD,
All *you* servants of the LORD,

3 [a][Ps. 130:7]

PSALM 132

2 [a]Ps. 65:1 [b]Gen. 49:24
4 [a]Prov. 6:4
5 [a]Acts 7:46
6 [a]1 Sam. 17:12 [b]1 Sam. 7:1 [c]1 Chr. 13:5 [1]Heb. *Jaar,* lit. *Woods*
7 [a]Ps. 5:7; 99:5
8 [a]Num. 10:35 [b]Ps. 78:61
9 [a]Job 29:14
10 [1]Commissioned One, Heb. *Messiah*
11 [a][Ps. 89:3, 4, 33; 110:4] [b]2 Sam. 7:12 [1]*offspring*
13 [a][Ps. 48:1, 2] [1]*home*
14 [a]Ps. 68:16
15 [a]Ps. 147:14 [1]*supply of food*
16 [a]2 Chr. 6:41 [b]1 Sam. 4:5
17 [a]Ezek. 29:21 [b]1 Kin. 11:36; 15:4 [1]Government [2]Heb. *Messiah*
18 [a]Ps. 35:26

PSALM 133

1 [a]Gen. 13:8
3 [a]Deut. 4:48 [b]Lev. 25:21

132:2 Read more about the Mighty One of Jacob in Genesis 49:24.

132:6 Ephrathah is another name for Bethlehem. See Micah 5:2.

132:11 For God's covenant with David see Second Samuel 7:8–16.

132:17 The word translated "grow" can also mean "blossom."

133:3 Hermon was the tallest peak near Israel, in the Lebanon mountains.

Who by night stand in the house of the LORD!

ENCOUNTER Note Ps. 134:1

Bless the Lord

We are God's servants. Our service ought to bless the Lord.

2 [a]Lift up your hands *in* the sanctuary,
And bless the LORD.
3 The LORD who made heaven and earth
Bless you from Zion!

PSALM 135

Praise to God in Creation and Redemption

PRAISE the LORD!

Praise the name of the LORD;
[a]Praise *Him,* O you servants of the LORD!
2 [a]You who stand in the house of the LORD,
In [b]the courts of the house of our God,
3 Praise the LORD, for [a]the LORD *is* good;
Sing praises to His name, [b]for *it is* pleasant.
4 For [a]the LORD has chosen Jacob for Himself,
Israel for His [1]special treasure.
5 For I know that [a]the LORD *is* great,
And our Lord *is* above all gods.
6 [a]Whatever the LORD pleases He does,
In heaven and in earth,
In the seas and in all deep places.
7 [a]He causes the [1]vapors to ascend from the ends of the earth;
[b]He makes lightning for the rain;
He brings the wind out of His [c]treasuries.
8 [a]He [1]destroyed the firstborn of Egypt,
[2]Both of man and beast.
9 [a]He sent signs and wonders into the midst of you, O Egypt,
[b]Upon Pharaoh and all his servants.
10 [a]He defeated many nations
And slew mighty kings—
11 Sihon king of the Amorites,
Og king of Bashan,
And [a]all the kingdoms of Canaan—
12 [a]And gave their land *as* a [1]heritage,
A heritage to Israel His people.
13 [a]Your name, O LORD, *endures* forever,
Your fame, O LORD, throughout all generations.
14 [a]For the LORD will judge His people,
And He will have compassion on His servants.
15 [a]The idols of the nations *are* silver and gold,
The work of men's hands.
16 They have mouths, but they do not speak;
Eyes they have, but they do not see;

ENCOUNTER Note Ps. 135:16

False Gods

Idols are lifeless gods that sap our strength and our life because they distract our hearts from God. But God is a living person. He speaks life-giving words to His people.

17 They have ears, but they do not hear;
Nor is there *any* breath in their mouths.
18 Those who make them are like them;
So is everyone who trusts in them.
19 [a]Bless the LORD, O house of Israel!
Bless the LORD, O house of Aaron!
20 Bless the LORD, O house of Levi!
You who fear the LORD, bless the LORD!
21 Blessed be the LORD [a]out of Zion,
Who dwells in Jerusalem!

Praise the LORD!

PSALM 136

Thanksgiving to God for His Enduring Mercy

OH, [a]give thanks to the LORD, for *He is* good!
[b]For His mercy *endures* forever.
2 Oh, give thanks to [a]the God of gods!
For His mercy *endures* forever.
3 Oh, give thanks to the Lord of lords!
For His mercy *endures* forever:

PSALM 134
2 [a][1 Tim. 2:8]

PSALM 135
1 [a]Ps. 113:1
2 [a]Luke 2:37 [b]Ps. 116:19
3 [a][Ps. 119:68] [b]Ps. 147:1
4 [a][Ex. 19:5] [1]*precious possession*
5 [a]Ps. 95:3; 97:9
6 [a]Ps. 115:3
7 [a]Jer. 10:13 [b]Job 28:25, 26; 38:24–28 [c]Jer. 51:16 [1]Water vapor
8 [a]Ex. 12:12 [1]Lit. *struck down* [2]Lit. *From man to beast*
9 [a]Ex. 7:10 [b]Ps. 136:15
10 [a]Num. 21:24
11 [a]Josh. 12:7–24
12 [a]Ps. 78:55; 136:21, 22 [1]*inheritance*
13 [a][Ex. 3:15]
14 [a]Deut. 32:36
15 [a][Ps. 115:4–8]
19 [a][Ps. 115:9]
21 [a]Ps. 134:3

PSALM 136
1 [a]Ps. 106:1 [b]1 Chr. 16:34
2 [a][Deut. 10:17]

134:2 Lifting up hands in prayer; see 1 Timothy 2:8.

135:4 For Israel as God's special treasure, see also Deuteronomy 7:6.

135:11 For Sihon and Og see Numbers 21:21, also Deuteronomy 3:11.

135:15 For an extended condemnation of idols, see Psalm 115:4–8.

136:1 Everything God does in our lives flows from His loving and merciful nature.

4 To Him [a]who alone does great wonders,
For His mercy *endures* forever;
5 [a]To Him who by wisdom made the heavens,
For His mercy *endures* forever;
6 [a]To Him who laid out the earth above the waters,
For His mercy *endures* forever;
7 [a]To Him who made great lights,
For His mercy *endures* forever—
8 [a]The sun to rule by day,
For His mercy *endures* forever;
9 The moon and stars to rule by night,
For His mercy *endures* forever.
10 [a]To Him who struck Egypt in their firstborn,
For His mercy *endures* forever;
11 [a]And brought out Israel from among them,
For His mercy *endures* forever.

ENCOUNTER *Note* *Ps. 136:11*

Enduring Mercy

God is by nature merciful. He does not treat us as we rightfully deserve. For this grace we can never praise Him enough.

12 [a]With a strong hand, and with [1]an outstretched arm,
For His mercy *endures* forever.
13 [a]To Him who divided the Red Sea in two,
For His mercy *endures* forever.
14 And made Israel pass through the midst of it,
For His mercy *endures* forever.
15 [a]But overthrew Pharaoh and his army in the Red Sea,
For His mercy *endures* forever.
16 [a]To Him who led His people through the wilderness,
For His mercy *endures* forever.
17 [a]To Him who struck down great kings,
For His mercy *endures* forever.
18 [a]And slew famous kings,
For His mercy *endures* forever—
19 [a]Sihon king of the Amorites,
For His mercy *endures* forever;
20 [a]And Og king of Bashan,
For His mercy *endures* forever—
21 [a]And gave their land as a [1]heritage,
For His mercy *endures* forever;
22 A heritage to Israel His servant,
For His mercy *endures* forever.
23 Who [a]remembered us in our lowly state,
For His mercy *endures* forever;
24 And [a]rescued us from our enemies,
For His mercy *endures* forever;
25 [a]Who gives food to all flesh,
For His mercy *endures* forever.
26 Oh, give thanks to the God of heaven!
For His mercy *endures* forever.

4 [a]Ps. 72:18
5 [a]Jer. 51:15
6 [a]Jer. 10:12
7 [a]Gen. 1:14–18
8 [a]Gen. 1:16
10 [a]Ex. 12:29
11 [a]Ex. 12:51; 13:3, 16
12 [a]Ex. 6:6 [1]Mighty power
13 [a]Ex. 14:21
15 [a]Ex. 14:27
16 [a]Ex. 13:18; 15:22
17 [a]Ps. 135:10–12
18 [a]Deut. 29:7
19 [a]Num. 21:21
20 [a]Num. 21:33
21 [a]Josh. 12:1 [1]*inheritance*
23 [a]Gen. 8:1
24 [a]Ps. 44:7
25 [a]Ps. 104:27; 145:15

PSALM 137

Longing for Zion in a Foreign Land

BY the rivers of Babylon,
There we sat down, yea, we wept
When we remembered Zion.
2 We hung our harps
Upon the willows in the midst of it.
3 For there those who carried us away captive asked of us a song,
And those who [a]plundered us *requested* mirth,
Saying, "Sing us *one* of the songs of Zion!"
4 How shall we sing the LORD's song
In a foreign land?
5 If I forget you, O Jerusalem,
Let my right hand forget *its skill!*
6 If I do not remember you,
Let my [a]tongue cling to the roof of my mouth—
If I do not exalt Jerusalem
Above my chief joy.
7 Remember, O LORD, against [a]the sons of Edom
The day of Jerusalem,
Who said, [1]"Raze *it*, raze *it*,
To its very foundation!"
8 O daughter of Babylon, [a]who are to be destroyed,
Happy the one [b]who repays you as you have served us!
9 Happy the one who takes and [a]dashes
Your little ones against the rock!

PSALM 137
3 [a]Ps. 79:1
6 [a]Ezek. 3:26
7 [a]Jer. 49:7–22 [1]Lit. *Make bare*
8 [a]Is. 13:1–6; 47:1 [b]Jer. 50:15
9 [a]Is. 13:16

PSALM 138

The LORD's Goodness to the Faithful

A Psalm of David.

I WILL praise You with my whole heart;

137:1 This psalm was written by someone who suffered exile in Babylon.

137:2 The exile was so joyless that the psalmist quit playing music altogether.

137:7 During Jerusalem's destruction by the Babylonians, the Edomites had been particularly obnoxious to their fallen relatives (Jer. 49:7–22).

138:1 "Before the gods" may indicate David's desire to sing God's praises in other nations where pagan gods were worshipped.

[a]Before the gods I will sing praises to You.
2 [a]I will worship [b]toward Your holy temple,
And praise Your name
For Your lovingkindness and Your truth;
For You have [c]magnified Your word above all Your name.

ENCOUNTER *Note* *Ps. 138:2*

Magnified Your Word

The more we encounter God's word the greater meaning it has for us. God stands by His word, working it powerfully into our lives.

3 In the day when I cried out, You answered me,
And made me bold *with* strength in my soul.
4 [a]All the kings of the earth shall praise You, O LORD,
When they hear the words of Your mouth.
5 Yes, they shall sing of the ways of the LORD,
For great *is* the glory of the LORD.
6 [a]Though the LORD *is* on high,
Yet [b]He regards the lowly;
But the proud He knows from afar.
7 [a]Though I walk in the midst of trouble, You will revive me;
You will stretch out Your hand
Against the wrath of my enemies,
And Your right hand will save me.
8 [a]The LORD will [1]perfect *that which* concerns me;
Your mercy, O LORD, *endures* forever;
[b]Do not forsake the works of Your hands.

PSALM 139

God's Perfect Knowledge of Man

For the Chief Musician. *A Psalm* of David.

O LORD, [a]You have searched me and known *me.*
2 [a]You know my sitting down and my rising up;
You [b]understand my thought afar off.
3 [a]You [1]comprehend my path and my lying down,
And are acquainted with all my ways.
4 For *there is* not a word on my tongue,
But behold, O LORD, [a]You know it altogether.
5 You have [1]hedged me behind and before,
And laid Your hand upon me.
6 [a]*Such* knowledge *is* too wonderful for me;
It is high, I cannot *attain* it.
7 [a]Where can I go from Your Spirit?
Or where can I flee from Your presence?
8 [a]If I ascend into heaven, You *are* there;
[b]If I make my bed in [1]hell, behold, You *are there.*
9 *If* I take the wings of the morning,
And dwell in the uttermost parts of the sea,
10 Even there Your hand shall lead me,
And Your right hand shall hold me.
11 If I say, "Surely the darkness shall [1]fall on me,"
Even the night shall be light about me;
12 Indeed, [a]the darkness [1]shall not hide from You,
But the night shines as the day;
The darkness and the light *are* both alike *to You.*
13 For You formed my inward parts;
You [1]covered me in my mother's womb.
14 I will praise You, for [1]I am fearfully *and* wonderfully made;
Marvelous are Your works,
And *that* my soul knows very well.
15 [a]My [1]frame was not hidden from You,
When I was made in secret,
And skillfully wrought in the lowest parts of the earth.
16 Your eyes saw my substance, being yet unformed.
And in Your book they all were written,
The days fashioned for me,
When *as yet there were* none of them.
17 [a]How precious also are Your thoughts to me, O God!
How great is the sum of them!

PSALM 138
1 [a]Ps. 119:46
2 [a]Ps. 28:2 [b]1 Kin. 8:29 [c]Is. 42:21
4 [a]Ps. 102:15
6 [a][Ps. 113:4–7] [b][James 4:6]
7 [a][Ps. 23:3, 4]
8 [a]Ps. 57:2 [b]Job 10:3, 8 [1]*complete*

PSALM 139
1 [a]Ps. 17:3
2 [a]2 Kin. 19:27 [b]Matt. 9:4
3 [a]Job 14:16; 31:4 [1]Lit. *winnow*
4 [a][Heb. 4:13]
5 [1]*enclosed*
6 [a]Job 42:3
7 [a][Jer. 23:24]
8 [a][Amos 9:2–4] [b][Job 26:6] [1]Or *Sheol*
11 [1]Vg., Symmachus *cover*
12 [a]Job 26:6; 34:22 [1]Lit. *is not dark*
13 [1]*wove*
14 [1]So with MT, Tg.; LXX, Syr., Vg. *You are fearfully wonderful*
15 [a]Job 10:8, 9 [1]Lit. *bones were*
17 [a][Ps. 40:5]

138:6 In a divine paradox, God is highly exalted yet intimately acquainted with the humble and lowly.

138:7 "Revive me" can also mean "preserve my life."

139:1 God is intimately aware of us. There is nothing about our life or thoughts He does not understand thoroughly.

139:8 This is a classic statement of God's omnipresence.

139:10 Regardless of where we are or what we face, God is prepared to take us by the hand and to lead us.

139:16 Although life unfolds gradually before us, it has always been known to God in its entirety (Jer. 1:5).

ENCOUNTER Note Ps. 139:17

Precious Thoughts

God's thoughts toward you are infinite, wonderful, and tender. Let Him share them with you and they will become precious to you.

18 *If* I should count them, they would be more in number than the sand;
When I awake, I am still with You.

19 Oh, that You would [a]slay the wicked, O God!
[b]Depart from me, therefore, you [1]bloodthirsty men.
20 For they [a]speak against You wickedly;
[1]Your enemies take *Your name* in vain.
21 [a]Do I not hate them, O LORD, who hate You?
And do I not loathe those who rise up against You?
22 I hate them with [1]perfect hatred;
I count them my enemies.

23 [a]Search me, O God, and know my heart;
Try me, and know my anxieties;
24 And see if *there is any* wicked way in me,
And [a]lead me in the way everlasting.

PSALM 140

Prayer for Deliverance from Evil Men

To the Chief Musician. A Psalm of David.

DELIVER me, O LORD, from evil men;
Preserve me from violent men,
2 Who plan evil things in *their* hearts;
[a]They continually gather together *for* war.
3 They sharpen their tongues like a serpent;
The [a]poison of asps *is* under their lips. Selah

4 [a]Keep me, O LORD, from the hands of the wicked;
Preserve me from violent men,
Who have purposed to make my steps stumble.
5 The proud have hidden a [a]snare for me, and cords;
They have spread a net by the wayside;
They have set traps for me. Selah

6 I said to the LORD: "You *are* my God;
Hear the voice of my supplications, O LORD.
7 O GOD the Lord, the strength of my salvation,
You have [1]covered my head in the day of battle.
8 Do not grant, O LORD, the desires of the wicked;
Do not further his *wicked* scheme,
[a]*Lest* they be exalted. Selah

9 "*As for* the head of those who surround me,
Let the evil of their lips cover them;
10 [a]Let burning coals fall upon them;
Let them be cast into the fire,
Into deep pits, that they rise not up again.
11 Let not a slanderer be established in the earth;
Let evil hunt the violent man to overthrow *him*."

12 I know that the LORD will [a]maintain
The cause of the afflicted,
And justice for the poor.
13 Surely the righteous shall give thanks to Your name;
The upright shall dwell in Your presence.

ENCOUNTER Note Ps. 140:13

The Upright

The righteous live securely in God's constant presence. That is the arena in which they function. God has promised His abiding presence to those who will walk blamelessly with Him.

PSALM 141

Prayer for Safekeeping from Wickedness

A Psalm of David.

LORD, I cry out to You;
Make haste to me!
Give ear to my voice when I cry out to You.
2 Let my prayer be set before You [a]*as* incense,

19 [a][Is. 11:4] [b]Ps. 119:115 [1]Lit. *men of bloodshed*
20 [a]Jude 15 [1]LXX, Vg. *They take your cities in vain*
21 [a]2 Chr. 19:2
22 [1]*complete*
23 [a]Job 31:6
24 [a]Ps. 5:8; 143:10

PSALM 140
2 [a]Ps. 56:6
3 [a]Ps. 58:4
4 [a]Ps. 71:4
5 [a]Jer. 18:22

7 [1]*sheltered*
8 [a]Deut. 32:27
10 [a]Ps. 11:6
12 [a]1 Kin. 8:45

PSALM 141
2 [a][Rev. 5:8; 8:3, 4]

139:23 As God "tries" His servants, He makes us aware of anxieties that keep us from trusting in Him.

139:24 "The way everlasting" can also be "the ancient way."

140:3 The psalmist feared the danger wrought by evil people's words.

140:7 See also the "helmet of salvation" (Eph. 6:17).

140:10 The psalmist may have been asking God to punish the wicked as He did Sodom and Gomorrah (Gen. 19:12–29).

141:2 Prayer was viewed as a pleasant thing, something desired by God (Rev. 5:8).

[b]The lifting up of my hands *as* [c]the evening sacrifice.

3 Set a guard, O LORD, over my [a]mouth;
Keep watch over the door of my lips.
4 Do not incline my heart to any evil thing,
To practice wicked works
With men who work iniquity;
[a]And do not let me eat of their delicacies.

5 [a]Let the righteous strike me;
It shall be a kindness.
And let him rebuke me;
It shall be as excellent oil;
Let my head not refuse it.

For still my prayer *is* against the deeds of the wicked.
6 Their judges are overthrown by the sides of the [1]cliff,
And they hear my words, for they are sweet.
7 Our bones are scattered at the mouth of the grave,
As when one plows and breaks up the earth.

8 But [a]my eyes *are* upon You, O GOD the Lord;
In You I take refuge;
[1]Do not leave my soul destitute.

ENCOUNTER *Note* *Ps. 141:8*

My Eyes

Keeping our eyes on God is our only sure protection in difficult circumstances. A crisis is not the time to focus on people; our safest refuge is always in God.

9 Keep me from [a]the snares they have laid for me,
And from the traps of the workers of iniquity.
10 [a]Let the wicked fall into their own nets,
While I escape safely.

PSALM 142

A Plea for Relief from Persecutors

A [a]Contemplation[1] of David. A Prayer [b]when he was in the cave.

I CRY out to the LORD with my voice;
With my voice to the LORD I make my supplication.
2 I pour out my complaint before Him;
I declare before Him my trouble.
3 When my spirit [1]was [a]overwhelmed within me,
Then You knew my path.
In the way in which I walk
They have secretly [b]set a snare for me.

ENCOUNTER *Note* *Ps. 142:3*

You Knew My Path

We are sometimes overwhelmed by our circumstances. But though life bewilders us, God sees clearly what lies ahead of us. He knows where He intends to lead us.

4 Look on *my* right hand and see,
For *there is* no one who acknowledges me;
Refuge has failed me;
No one cares for my soul.
5 I cried out to You, O LORD:
I said, "You *are* my refuge,
My portion in the land of the living.
6 [1]Attend to my cry,
For I am brought very low;
Deliver me from my persecutors,
For they are stronger than I.
7 Bring my soul out of prison,
That I may [a]praise Your name;
The righteous shall surround me,
For You shall deal bountifully with me."

PSALM 143

An Earnest Appeal for Guidance and Deliverance

A Psalm of David.

HEAR my prayer, O LORD,
Give ear to my supplications!
In Your faithfulness answer me,
And in Your righteousness.
2 Do not enter into judgment with Your servant,
[a]For in Your sight no one living is righteous.
3 For the enemy has persecuted my soul;
He has crushed my life to the ground;
He has made me dwell in [1]darkness,

[b][1 Tim. 2:8] [c]Ex. 29:39, 41
3 [a][Prov. 13:3; 21:23]
4 [a]Prov. 23:6
5 [a][Prov. 9:8]
6 [1]*rock*
8 [a]Ps. 25:15 [1]Lit. *Do not make my soul bare*
9 [a]Ps. 119:110
10 [a]Ps. 35:8

PSALM 142
title [a]Ps. 32:title [b]1 Sam. 22:1 [1]Heb. *Maschil*

3 [a]Ps. 77:3 [b]Ps. 141:9 [1]Lit. *fainted*
6 [1]*Give heed*
7 [a]Ps. 34:1, 2

PSALM 143
2 [a][Gal. 2:16]
3 [1]*dark places*

141:5 The idea of welcome rebuke is also expressed in Proverbs 27:6.

142:2 The psalmist used prayer to pour out his soul to God.

143:2 To holy God, even the most saintly among us is imperfect. All are sinners before Him.

Like those who have long been dead.
4 [a]Therefore my spirit is overwhelmed within me;
My heart within me is distressed.
5 [a]I remember the days of old;
I meditate on all Your works;
I [1]muse on the work of Your hands.
6 I spread out my hands to You;
[a]My soul *longs* for You like a thirsty land. Selah
7 Answer me speedily, O LORD;
My spirit fails!
Do not hide Your face from me,
[a]Lest I [1]be like those who [2]go down into the pit.
8 Cause me to hear Your lovingkindness [a]in the morning,
For in You do I trust;
[b]Cause me to know the way in which I should walk,
For [c]I lift up my soul to You.

ENCOUNTER *Note* *Ps. 143:8*

Cause Me to Know

We can acquire knowledge, but only God can give wisdom. Only He knows the best paths for us. Only He can guide us unerringly.

9 Deliver me, O LORD, from my enemies;
[1]In You I take shelter.
10 [a]Teach me to do Your will,
For You *are* my God;
[b]Your Spirit *is* good.
Lead me in [c]the land of uprightness.
11 [a]Revive me, O LORD, for Your name's sake!
For Your righteousness' sake bring my soul out of trouble.
12 In Your mercy [a]cut[1] off my enemies,
And destroy all those who afflict my soul;
For I *am* Your servant.

PSALM 144

A Song to the LORD Who Preserves and Prospers His People

A Psalm of David.

BLESSED *be* the LORD my Rock,
[a]Who trains my hands for war,
And my fingers for battle—
2 My lovingkindness and my fortress,
My high tower and my deliverer,
My shield and *the One* in whom I take refuge,
Who subdues [1]my people under me.
3 [a]LORD, what *is* man, that You take knowledge of him?
Or the son of man, that You are mindful of him?

ENCOUNTER *Note* *Ps. 144:3*

What Is Man?

It is incomprehensible that God concerns Himself with us. In truth, we are nothing compared to His greatness, yet He loves us and cares about the smallest details of our existence.

4 [a]Man is like a breath;
[b]His days *are* like a passing shadow.
5 [a]Bow down Your heavens, O LORD, and come down;
[b]Touch the mountains, and they shall smoke.
6 [a]Flash forth lightning and scatter them;
Shoot out Your arrows and destroy them.
7 Stretch out Your hand from above;
Rescue me and deliver me out of great waters,
From the hand of foreigners,
8 Whose mouth [a]speaks [1]lying words,
And whose right hand *is* a right hand of falsehood.
9 I will [a]sing a new song to You, O God;
On a harp of ten strings I will sing praises to You,
10 *The One* who gives [1]salvation to kings,
[a]Who delivers David His servant From the deadly sword.
11 Rescue me and deliver me from the hand of foreigners,
Whose mouth speaks lying words,
And whose right hand *is* a right hand of falsehood—
12 That our sons *may be* [a]as plants grown up in their youth;
That our daughters *may be* as [1]pillars,
Sculptured in palace style;
13 *That* our barns *may be* full,
Supplying all kinds of produce;

4 [a]Ps. 77:3
5 [a]Ps. 77:5, 10, 11 [1]*ponder*
6 [a]Ps. 63:1
7 [a]Ps. 28:1 [1]*become* [2]Die
8 [a]Ps. 46:5 [b]Ps. 5:8 [c]Ps. 25:1
9 [1]LXX, Vg. *To You I flee*
10 [a]Ps. 25:4, 5 [b]Neh. 9:20 [c]Is. 26:10
11 [a]Ps. 119:25
12 [a]Ps. 54:5 [1]*put an end to*

PSALM 144

1 [a]2 Sam. 22:35

2 [1]So with MT, LXX, Vg.; Syr., Tg. *the peoples* (cf. 18:47)
3 [a]Heb. 2:6
4 [a]Ps. 39:11 [b]Job 8:9; 14:2
5 [a]Ps. 18:9 [b]Ps. 104:32
6 [a]Ps. 18:13, 14
8 [a]Ps. 12:2 [1]*empty* or *worthless*
9 [a]Ps. 33:2, 3; 40:3
10 [a]Ps. 18:50 [1]*deliverance*
12 [a]Ps. 128:3 [1]*corner pillars*

143:6 Stretching out one's hands was the traditional posture of prayer (Is. 1:15).
143:10 Our ways are not God's ways (Is. 55:8, 9), so God must teach us to do His will.
144:3 The psalmist was amazed that almighty God took an interest in his life (Ps. 8:4, 5).
144:8 The hand that affirms a vow; see Deuteronomy 32:40.

That our sheep may bring forth thousands
And ten thousands in our fields;
14 *That* our oxen *may be* well laden;
That there be no [1]breaking in or going out;
That there be no outcry in our streets.
15 [a]Happy *are* the people who are in such a state;
Happy *are* the people whose God *is* the LORD!

PSALM 145

A Song of God's Majesty and Love

[a]A Praise of David.

I WILL [1]extol You, my God, O King;
And I will bless Your name forever and ever.
2 Every day I will bless You,
And I will praise Your name forever and ever.
3 [a]Great *is* the LORD, and greatly to be praised;
And [b]His greatness *is* [1]unsearchable.
4 [a]One generation shall praise Your works to another,
And shall declare Your mighty acts.
5 [1]I will meditate on the glorious splendor of Your majesty,
And [2]on Your wondrous works.

ENCOUNTER *Note* *Ps. 145:5*

I Will Meditate

Understanding God and His awesome works does not come easily. Truly, we will never plumb the depths of God's majesty, but through careful meditation we will grasp something of His greatness.

6 *Men* shall speak of the might of Your awesome acts,
And I will declare Your greatness.
7 They shall [1]utter the memory of Your great goodness,
And shall sing of Your righteousness.
8 [a]The LORD *is* gracious and full of compassion,
Slow to anger and great in mercy.
9 [a]The LORD *is* good to all,
And His tender mercies *are* over all His works.
10 [a]All Your works shall praise You, O LORD,
And Your saints shall bless You.
11 They shall speak of the glory of Your kingdom,
And talk of Your power,
12 To make known to the sons of men His mighty acts,
And the glorious majesty of His kingdom.
13 [a]Your kingdom *is* an everlasting kingdom,
And Your dominion *endures* throughout all [1]generations.
14 The LORD upholds all who fall,
And [a]raises up all *who are* bowed down.
15 [a]The eyes of all look expectantly to You,
And [b]You give them their food in due season.
16 You open Your hand
[a]And satisfy the desire of every living thing.
17 The LORD *is* righteous in all His ways,
Gracious in all His works.
18 [a]The LORD *is* near to all who call upon Him,
To all who call upon Him [b]in truth.
19 He will fulfill the desire of those who fear Him;
He also will hear their cry and save them.
20 [a]The LORD preserves all who love Him,
But all the wicked He will destroy.
21 My mouth shall speak the praise of the LORD,
And all flesh shall bless His holy name
Forever and ever.

PSALM 146

The Happiness of Those Whose Help Is the LORD

PRAISE[1] the LORD!

[a]Praise the LORD, O my soul!
2 [a]While I live I will praise the LORD;
I will sing praises to my God while I have my being.
3 [a]Do not put your trust in princes,
Nor in [1]a son of man, in whom *there is* no [2]help.

14 [1]Lit. *breach*
15 [a]Ps. 33:12

PSALM 145
title [a]Ps. 100: title
1 [1]*praise*
3 [a]Ps. 147:5 [b]Rom. 11:33 [1]Beyond our understanding
4 [a]Is. 38:19
5 [1]So with MT, Tg.; DSS, LXX, Syr., Vg. *They* [2]Lit. *on the words of Your wondrous works*
7 [1]*eagerly utter,* lit. *bubble forth*
8 [a]Num. 14:18
9 [a]Nah. 1:7
10 [a]Ps. 19:1
13 [a]1 Tim. 1:17 [1]So with MT, Tg.; DSS, LXX, Syr., Vg. add *The LORD* is faithful in all His words, And holy in all His works
14 [a]Ps. 146:8
15 [a]Ps. 104:27 [b]Ps. 136:25
16 [a]Ps. 104:21, 28
18 [a]Deut. 4:7 [b]John 4:24
20 [a]Ps. 31:23

PSALM 146
1 [a]Ps. 103:1 [1]Heb. *Hallelujah*
2 [a]Ps. 104:33
3 [a]Is. 2:22 [1]A human being [2]*salvation*

144:15 If anyone has good reason to be happy it is God's people!

145:8 The psalmist had experienced God as gracious and *full* of compassion. God's grace and compassion were never exhausted.

145:11 God's saints take delight in speaking of His power.

145:17 God is fully righteous and fully gracious. Only He can perfectly balance the two in their fullness (John 1:14).

146:3 Our temptation is to turn to people in our time of need rather to the One person who is prepared and able to help us in any circumstance.

4 [a]His spirit departs, he returns to his
earth;
In that very day [b]his plans perish.

5 [a]Happy *is he* who *has* the God of
Jacob for his help,
Whose hope *is* in the LORD his God,
6 [a]Who made heaven and earth,
The sea, and all that *is* in them;
Who keeps truth forever,
7 [a]Who executes justice for the
oppressed,
[b]Who gives food to the hungry.
[c]The LORD gives freedom to the
prisoners.

ENCOUNTER*Note* *Ps. 146:5–7*

Happy Is He

Perfect circumstances do not bring joy. Hope in the Lord does. With God there is always hope, there is a reason to rejoice in every situation.

8 [a]The LORD opens *the eyes of* the
blind;
[b]The LORD raises those who are
bowed down;
The LORD loves the righteous.
9 [a]The LORD watches over the
strangers;
He relieves the fatherless and
widow;
[b]But the way of the wicked He [1]turns
upside down.

10 [a]The LORD shall reign forever—
Your God, O Zion, to all
generations.

Praise the LORD!

PSALM 147

Praise to God for His Word and Providence

PRAISE[1] the LORD!
For [a]*it is* good to sing praises to our
God;
[b]For *it is* pleasant, *and* [c]praise is
beautiful.

2 The LORD [a]builds up Jerusalem;
[b]He gathers together the outcasts of
Israel.
3 [a]He heals the brokenhearted
And binds up their [1]wounds.
4 [a]He counts the number of the stars;
He calls them all by name.

4 [a][Eccl. 12:7] [b][1 Cor. 2:6]
5 [a]Jer. 17:7
6 [a]Rev. 14:7
7 [a]Ps. 103:6 [b]Ps. 107:9 [c]Ps. 107:10
8 [a]Matt. 9:30 [b]Luke 13:13
9 [a]Deut. 10:18 [b]Ps. 147:6 [1]Lit. *makes crooked*
10 [a]Ex. 15:18

PSALM 147

1 [a]Ps. 92:1 [b]Ps. 135:3 [c]Ps. 33:1 [1]Heb. *Hallelujah*
2 [a]Ps. 102:16 [b]Deut. 30:3
3 [a][Ps. 51:17] [1]Lit. *sorrows*
4 [a]Is. 40:26

5 Great *is* our Lord, and [b]mighty in
power;
[c]His understanding *is* infinite.
6 [a]The LORD lifts up the humble;
He casts the wicked down to the
ground.

7 Sing to the LORD with thanksgiving;
Sing praises on the harp to our God,
8 [a]Who covers the heavens with
clouds,
Who prepares rain for the earth,
Who makes grass to grow on the
mountains.
9 [a]He gives to the beast its food,
And [b]to the young ravens that cry.

10 [a]He does not delight in the strength
of the horse;
He takes no pleasure in the legs of a
man.
11 The LORD takes pleasure in those
who fear Him,
In those who hope in His mercy.

ENCOUNTER*Note* *Ps. 147:11*

The Lord Takes Pleasure

God is pleased when people reverently submit to Him. Our humble surrender to His will brings Him pleasure, because in yielding we are inviting Him to pour out His loving mercy on us.

12 Praise the LORD, O Jerusalem!
Praise your God, O Zion!
13 For He has strengthened the bars of
your gates;
He has blessed your children within
you.
14 [a]He makes peace *in* your borders,
And [b]fills you with [1]the finest
wheat.

15 [a]He sends out His command *to the*
earth;
His word runs very swiftly.
16 [a]He gives snow like wool;
He scatters the frost like ashes;
17 He casts out His hail like [1]morsels;
Who can stand before His cold?
18 [a]He sends out His word and melts
them;
He causes His wind to blow, *and* the
waters flow.

19 [a]He declares His word to Jacob,
[b]His statutes and His judgments to
Israel.

5 [a]Ps. 48:1 [b]Nah. 1:3 [c]Is. 40:28
6 [a]Ps. 146:8, 9
8 [a]Job 38:26
9 [a]Job 38:41 [b][Matt. 6:26]
10 [a]Ps. 33:16, 17
14 [a]Is. 54:13; 60:17, 18 [b]Ps. 132:15 [1]Lit. *fat of wheat*
15 [a][Ps. 107:20]
16 [a]Job 37:6
17 [1]*fragments* of food
18 [a]Job 37:10
19 [a]Deut. 33:4 [b]Mal. 4:4

147:1 The sight of God's people praising Him is lovely to behold (Ps. 33:1).

147:3 God the mighty healer does His greatest restoration within a person's heart.

147:6 God lifts up the lowly and brings down the haughty.

147:10, 11 We are easily impressed by outward demonstrations of wealth, power or beauty. God is pleased with humble reverence.

20 [a]He has not dealt thus with any nation;
And *as for His* judgments, they have not known them.

[1]Praise the LORD!

PSALM 148

Praise to the LORD from Creation

PRAISE[1] the LORD!

Praise the LORD from the heavens;
Praise Him in the heights!
2 Praise Him, all His angels;
Praise Him, all His hosts!
3 Praise Him, sun and moon;
Praise Him, all you stars of light!
4 Praise Him, [a]you heavens of heavens,
And [b]you waters above the heavens!

5 Let them praise the name of the LORD,
For [a]He commanded and they were created.
6 [a]He also established them forever and ever;
He made a decree which shall not pass away.

7 Praise the LORD from the earth,
[a]You great sea creatures and all the depths;
8 Fire and hail, snow and clouds;
Stormy wind, fulfilling His word;
9 [a]Mountains and all hills;
Fruitful trees and all cedars;
10 Beasts and all cattle;
Creeping things and flying fowl;
11 Kings of the earth and all peoples;
Princes and all judges of the earth;
12 Both young men and maidens;
Old men and children.

13 Let them praise the name of the LORD,
For His [a]name alone is exalted;
His glory *is* above the earth and heaven.

ENCOUNTER*Note* *Ps. 148:13*

His Name Alone

There is only one name worthy of our praise. Every other thing we might admire—be it a person, a phenomenon of nature, or a man-made invention—is under God's sovereignty. God alone deserves the deepest honor our hearts can offer.

20 [a][Rom. 3:1, 2] [1]Heb. *Hallelujah*

PSALM 148
1 [1]Heb. *Hallelujah*
4 [a]1 Kin. 8:27 [b]Gen. 1:7
5 [a]Gen. 1:1, 6
6 [a]Ps. 89:37
7 [a]Is. 43:20
9 [a]Is. 44:23; 49:13
13 [a]Ps. 8:1

14 And He [a]has exalted the [1]horn of His people,
The praise of [b]all His saints—
Of the children of Israel,
[c]A people near to Him.

[2]Praise the LORD!

PSALM 149

Praise to God for His Salvation and Judgment

PRAISE[1] the LORD!

[a]Sing to the LORD a new song,
And His praise in the assembly of saints.

2 Let Israel rejoice in their Maker;
Let the children of Zion be joyful in their [a]King.
3 [a]Let them praise His name with the dance;
Let them sing praises to Him with the timbrel and harp.
4 For [a]the LORD takes pleasure in His people;
[b]He will beautify the [1]humble with salvation.

ENCOUNTER*Note* *Ps. 149:4*

The Lord Takes Pleasure

God is a Creator who delights in relating to His people. He involves Himself in our lives because He loves us and He is pleased to bless us.

5 Let the saints be joyful in glory;
Let them [a]sing aloud on their beds.
6 *Let* the high praises of God *be* in their mouth,
And [a]a two-edged sword in their hand,
7 To execute vengeance on the nations,
And punishments on the peoples;
8 To bind their kings with chains,
And their nobles with fetters of iron;
9 [a]To execute on them the written judgment—
[b]This honor have all His saints.

[1]Praise the LORD!

14 [a]Ps. 75:10 [b]Ps. 149:9 [c]Eph. 2:17 [1]Strength or dominion [2]Heb. *Hallelujah*

PSALM 149
1 [a]Ps. 33:3 [1]Heb. *Hallelujah*
2 [a]Zech. 9:9
3 [a]Ps. 81:2
4 [a]Ps. 35:27 [b]Ps. 132:16 [1]*meek*
5 [a]Job 35:10
6 [a]Heb. 4:12
9 [a]Deut. 7:1, 2 [b]1 Cor. 6:2 [1]Heb. *Hallelujah*

PSALM 150
1 [a]Ps. 145:5, 6 [1]Heb. *Hallelujah*

PSALM 150

Let All Things Praise the LORD

PRAISE[a1] the LORD!

Praise God in His sanctuary;

148:4 "Heavens of heavens" is an intensive phrase, as if to say "highest heavens." This may refer to the creation account (Gen. 1:7).

149:2 Joy should characterize our relationship with God (John 15:11; 17:13; Gal. 5:22).

Praise Him in His mighty [2]firmament!

2 Praise Him for His mighty acts;
Praise Him according to His excellent [a]greatness!

3 Praise Him with the sound of the [1]trumpet;
Praise Him with the lute and harp!

4 Praise Him with the timbrel and dance;
Praise Him with stringed instruments and flutes!

5 Praise Him with loud cymbals;
Praise Him with clashing cymbals!

[2] *expanse* of heaven
2 [a] Deut. 3:24
3 [1] *cornet*

6 Let everything that has breath praise the LORD.

[1]Praise the LORD!

6 [1] Heb. *Hallelujah*

ENCOUNTER *Note* *Ps. 150:6*

Praise

Praising the Lord ought to be second nature to us. We ought to do it spontaneously and wholeheartedly. Praising God should not embarrass us. It should be our lifestyle.

THE BOOK OF

PROVERBS

INTRODUCTION

King Solomon is identified as the primary author of Proverbs. However, Agur wrote chapter 30 and Lemuel wrote the first part of chapter 31. Proverbs 25:1 states that King Hezekiah's royal assistants compiled chapters 25–29. Apparently King Solomon began a process of writing and assembling various proverbs that was not completed until at least King Hezekiah's time. Solomon was King David's second son by Bathsheba. His education was entrusted to the prophet Nathan who called him Jedidiah, "beloved of the Lord" (2 Sam 12:25). He ascended to the throne as a young man, likely a teenager, and reigned for forty years, during which time Israel enjoyed unprecedented prosperity. Solomon's rule is referred to as the "Golden Age" of Israel. However, the last half of his reign was marred by idolatry, excess, and opulent self-indulgence. The cost involved in maintaining his seven hundred wives, three hundred concubines, and numerous court attendants was enormous. Solomon's polygamy led to his idolatry and brought a series of God's judgments against his nation, ending in the dismantling of his kingdom. God's truth is found in these adages. This is a guidebook for successful living. The book of Proverbs compares the way of the righteous with the way of the wicked, the way of the wise with the way of the fool, and the way of the prudent with the way of the idle.

SIGNIFICANCE

Proverbs delivers clear standards by which God's people should live. The wisdom contained here is a practical application of various laws, commandments, prophecies, and admonitions given to God's people over the centuries. Ironically, the compiler himself—King Solomon—lived out a tragic portrayal of what happens when one disregards such wisdom. Solomon could have enjoyed God's blessings and protection, but instead he ended his royal tenure far from God. Numerous enemies harassed his kingdom and usurpers sought his throne. His own sons ignored the wisdom in this book, acting arrogantly and harshly towards the people, and ultimately losing much of what Solomon had left them.

STRUCTURE

Proverbs contains a variety of literary forms, including imperatives, sayings, poems, comparisons and admonitions. It closes with an acrostic. Proverbs can be outlined in seven main sections as follows:

Importance of Wisdom (1:1—9:18)
Solomon's Proverbs (10:1—22:16)
Words of Wisdom (22:17—24:22)
Sayings of Solomon Transcribed by Hezekiah's Men (25:1—29:27)
Agur's Words of Wisdom (30:1–33)
Lemuel's Words of Wisdom (31:1–9)
The Virtuous Wife (31:10—31)

ENCOUNTERING GOD THROUGH PROVERBS

God is the source of all truth and wisdom, and His values are expressed on these pages. The sayings in Proverbs teach us how to adopt God's values and incorporate them into our daily lives. This book advises us on caring for the needy, following God's law, acting with integrity, guarding our words, working diligently, and planning for the future. It is no secret what pleases God. He wants us to lead holy, fruitful, and fulfilling lives. The book of Proverbs is a guidebook for achieving these goals.

The Beginning of Knowledge

THE [a]proverbs of Solomon the son of David, king of Israel:

2 To know wisdom and instruction,
To [1]perceive the words of understanding,
3 To receive the instruction of wisdom,
Justice, judgment, and equity;
4 To give prudence to the [a]simple,
To the young man knowledge and discretion—
5 [a]A wise *man* will hear and increase learning,
And a man of understanding will [1]attain wise counsel,
6 To understand a proverb and an enigma,
The words of the wise and their [a]riddles.

7 [a]The fear of the LORD *is* the beginning of knowledge,
But fools despise wisdom and instruction.

WORD*Study* **FEAR**

Prov. 1:7 This word translates the Hebrew *yir'aw,* which signifies dread, respect, honor, reverence, and personal humility before God. Fear is referred to nearly thirty times in the book of Proverbs. To fear God is to hate evil (Prov 8:13). Ironically, such fear brings safety (29:25).

Shun Evil Counsel

8 [a]My son, hear the instruction of your father,
And do not forsake the law of your mother;

CHAPTER 1
1 [a]1 Kin. 4:32
2 [1]*understand* or *discern*
4 [a]Prov. 9:4
5 [a]Prov. 9:9 [1]*acquire*
6 [a]Ps. 78:2
7 [a]Job 28:28
8 [a]Prov. 4:1
9 [a]Prov. 3:22
10 [a]Gen. 39: 7–10
11 [a]Jer. 5:26
12 [a]Ps. 28:1 [1]Or *the grave*
13 [1]Lit. *wealth* [2]*plunder*
15 [a]Ps. 1:1 [b]Ps. 119:101
16 [a][Is. 59:7]
17 [1]*futility* [2]Lit. *lord of the wing*
19 [a][1 Tim. 6: 10]

ENCOUNTER*Note* *Prov. 1:7*

Fear Brings Wisdom and Revelation

A true appreciation for God's attributes is the starting place for wisdom and holy revelation. Those who approach God reverently and with humility will see His character and learn His will.

9 For they *will be* a [a]graceful ornament on your head,
And chains about your neck.

10 My son, if sinners entice you,
[a]Do not consent.
11 If they say, "Come with us,
Let us [a]lie in wait to *shed* blood;
Let us lurk secretly for the innocent without cause;
12 Let us swallow them alive like [1]Sheol,
And whole, [a]like those who go down to the Pit;
13 We shall find all *kinds* of precious [1]possessions,
We shall fill our houses with [2]spoil;
14 Cast in your lot among us,
Let us all have one purse"—
15 My son, [a]do not walk in the way with them,
[b]Keep your foot from their path;
16 [a]For their feet run to evil,
And they make haste to shed blood.
17 Surely, in [1]vain the net is spread
In the sight of any [2]bird;
18 But they lie in wait for their *own* blood,
They lurk secretly for their *own* lives.
19 [a]So *are* the ways of everyone who is greedy for gain;
It takes away the life of its owners.

HISTORICAL*Encounter* **JOHN NEWTON** *Prov. 1:24*

In 1747 the young sailor, John Newton, was serving aboard the Greyhound bound for Liverpool. He was living an immoral and rebellious life, working on slave trading ships to earn his way. Suddenly his vessel was assaulted by a devastating storm. The onerous words of Proverbs 1:24–26 flashed into Newton's mind: "Because I have called and you have refused . . . I also will laugh at your calamity." Newton was terrified! He knew he had treated God shamefully and that he deserved whatever catastrophe awaited him. Nonetheless, he cried out to God in the midst of the storm and his life was spared. Newton went on to become a minister in the Church of England and to pen the hymn "Amazing Grace."

1:2 "Perceive" comes from the Hebrew word *biyn,* meaning to mentally separate, distinguish, understand, or discern. Spiritual discernment does not come naturally to everyone, but can be achieved by God's revelation and disclosure to those who seek wisdom.

1:8 The word "wisdom" occurs forty-seven times, understanding forty, and instruction twenty-five times in Proverb's thirty-one chapters. There is little differentiation between these terms, as they all have the same objective in mind: creating a righteous character.

The Call of Wisdom

20 [a]Wisdom calls aloud [1]outside;
She raises her voice in the open squares.
21 She cries out in the [1]chief concourses,
At the openings of the gates in the city
She speaks her words:
22 "How long, you [1]simple ones, will you love [2]simplicity?
For scorners delight in their scorning,
And fools hate knowledge.
23 Turn at my rebuke;
Surely [a]I will pour out my spirit on you;
I will make my words known to you.
24 [a]Because I have called and you refused,
I have stretched out my hand and no one regarded,
25 Because you [a]disdained all my counsel,
And would have none of my rebuke,
26 [a]I also will laugh at your calamity;
I will mock when your terror comes,
27 When [a]your terror comes like a storm,
And your destruction comes like a whirlwind,
When distress and anguish come upon you.
28 "Then[a] they will call on me, but I will not answer;
They will seek me diligently, but they will not find me.

ENCOUNTER*Note* *Prov. 1:28*

Then They Will Call

Seeking God's wisdom ought to occur *before* you face calamity; not after. You cannot play catch-up with wisdom. It is acquired intentionally and systematically in preparation for life's inevitable challenges.

29 Because they [a]hated knowledge
And did not [b]choose the fear of the LORD,
30 [a]They would have none of my counsel
And despised my every rebuke.
31 Therefore [a]they shall eat the fruit of their own way,
And be filled to the full with their own fancies.
32 For the [1]turning away of the simple will slay them,
And the complacency of fools will destroy them;
33 But whoever listens to me will dwell [a]safely,
And [b]will be [1]secure, without fear of evil."

The Value of Wisdom

2 My son, if you receive my words,
And [a]treasure my commands within you,

ENCOUNTER*Note* *Prov. 2:1*

Knowledge Apart from God Is Incomplete

God freely gives wisdom and understanding to those who demonstrate their love and respect for Him. Wisdom apart from God is merely knowledge. Such knowledge can become a god and can lead to separation from God.

2 So that you incline your ear to wisdom,
And apply your heart to understanding;
3 Yes, if you cry out for discernment,
And lift up your voice for understanding,
4 [a]If you seek her as silver,
And search for her as *for* hidden treasures;

ENCOUNTER*Note* *Prov. 2:2–4*

God Rewards the Seeker

Treasure, incline your ear, apply your heart, cry out, lift up your voice, seek, search—these are all the deliberate actions of a determined person who is pursuing wisdom. God will not fail to reward those who pursue what is good.

5 [a]Then you will understand the fear of the LORD,
And find the knowledge of God.
6 [a]For the LORD gives wisdom;
From His mouth *come* knowledge and understanding;
7 He stores up sound wisdom for the upright;
[a]*He is* a shield to those who walk uprightly;
8 He guards the paths of justice,
And [a]preserves the way of His saints.

20 [a][John 7:37] [1]*in the street*
21 [1]LXX, Syr., Tg. *top of the walls;* Vg. *the head of multitudes*
22 [1]*naive* [2]*naivete*
23 [a]Joel 2:28
24 [a]Jer. 7:13
25 [a]Luke 7:30
26 [a]Ps. 2:4
27 [a][Prov. 10:24, 25]
28 [a]Is. 1:15
29 [a]Job 21:14 [b]Ps. 119:173
30 [a]Ps. 81:11
31 [a]Job 4:8
32 [1]*waywardness*
33 [a]Prov. 3:24–26 [b]Ps. 112:7 [1]*at ease*

CHAPTER 2

1 [a][Prov. 4:21]
4 [a][Prov. 3:14]
5 [a][James 1:5, 6]
6 [a]1 Kin. 3:9, 12
7 [a][Ps. 84:11]
8 [a][1 Sam. 2:9]

2:1 "Treasure," from the Hebrew *tsaphan,* means to hide, protect, or to put in a secret and safe place.

9 Then you will understand
righteousness and justice,
Equity *and* every good path.

10 When wisdom enters your heart,
And knowledge is pleasant to your
soul,
11 Discretion will preserve you;
[a]Understanding will keep you,
12 To deliver you from the way of evil,
From the man who speaks perverse
things,
13 From those who leave the paths of
uprightness
To [a]walk in the ways of darkness;
14 [a]Who rejoice in doing evil,
And delight in the perversity of the
wicked;
15 [a]Whose ways *are* crooked,
And *who are* devious in their paths;
16 To deliver you from [a]the immoral
woman,
[b]From the seductress *who* flatters
with her words,
17 Who forsakes the companion of her
youth,
And forgets the covenant of her
God.
18 For [a]her house [1]leads down to
death,
And her paths to the dead;
19 None who go to her return,
Nor do they [1]regain the paths of
life—
20 So you may walk in the way of
goodness,
And keep *to* the paths of
righteousness.
21 For the upright will dwell in the
[a]land,
And the blameless will remain in it;
22 But the wicked will be [1]cut off from
the [2]earth,
And the unfaithful will be uprooted
from it.

Guidance for the Young

3 My son, do not forget my law,
[a]But let your heart keep my
commands;
2 For length of days and long life
And [a]peace they will add to you.

3 Let not mercy and truth forsake
you;
[a]Bind them around your neck,

11 [a]Prov. 4:6; 6:22
13 [a][John 3:19, 20]
14 [a][Rom. 1:32]
15 [a]Ps. 125:5
16 [a]Prov. 5:20; 6:24; 7:5 [b]Prov. 5:3
18 [a]Prov. 7:27 [1]*sinks*
19 [1]Lit. *reach*
21 [a]Ps. 37:3
22 [1]*destroyed* [2]*land*

CHAPTER 3

1 [a]Deut. 8:1
2 [a]Ps. 119:165
3 [a]Prov. 6:21

[b]Write them on the tablet of your
heart,
4 [a]*And* so find favor and [1]high esteem
In the sight of God and man.

5 [a]Trust in the LORD with all your
heart,
[b]And lean not on your own
understanding;
6 [a]In all your ways acknowledge Him,
And He shall [1]direct your paths.

ENCOUNTER*Note* *Prov. 3:2*

Live Long In Peace

Although following God's ways rarely seem as tantalizing as following the world's ways, the benefits are incomparable, and the rewards are unsurpassed. Only God can give length to days and true peace to those who obey Him.

ENCOUNTER*Note* *Prov. 3:5, 6*

Prerequisites for Divine Guidance

The prerequisites for God's guidance include reverence, fidelity, and humility toward Him. God rewards faithful obedience and satisfies seeking hearts. Trying to depend on our own wisdom obstructs God's better plan for our lives.

7 Do not be wise in your own [a]eyes;
Fear the LORD and depart from evil.
8 It will be health to your [1]flesh,
And [a]strength[2] to your bones.

9 [a]Honor the LORD with your
possessions,
And with the firstfruits of all your
increase;
10 [a]So your barns will be filled with
plenty,
And your vats will overflow with
new wine.

11 [a]My son, do not despise the
chastening of the LORD,
Nor detest His correction;
12 For whom the LORD loves He
corrects,

[b][2 Cor. 3:3]
4 [a]Rom. 14:18 [1]Lit. *good understanding*
5 [a][Ps. 37:3, 5] [b][Jer. 9:23, 24]
6 [a][1 Chr. 28:9] [1]Or *make smooth* or *straight*
7 [a]Rom. 12:16
8 [a]Job 21:24 [1]Body, lit. *navel* [2]Lit. *drink*
9 [a]Ex. 22:29
10 [a]Deut. 28:8
11 [a]Job 5:17

2:9 "Path," from the Hebrew *ma'gal,* denotes a way with borders such as a road, trench, or a rampart.

2:20–22 Comparisons between good and evil, reward and punishment, blessings and curses form an ongoing theme throughout Proverbs. The reader is always shown both options, but exhorted to follow the path leading to righteousness.

3:3 "Mercy and truth" occur together throughout the Old Testament and are characteristics of God and His people (Ps. 25:10; 86:15; Is. 16:5; Mic. 7:20).

3:8 "Flesh" comes from the Hebrew word *shor,* which is literally "umbilical cord," or "navel"—the source of all nourishment for the body.

3:10 "New wine," from the Hebrew word *tiyrosh,* refers either to freshly squeezed grapes or to sweet wine, implying abundance and a good future (Mal. 3:10–12).

3:11 "Chastening of the Lord" comes from the Hebrew *musar,* and carries the meaning of reproof, warning, and instruction (Deut. 11:2; Job 5:17).

[a]Just as a father the son *in whom* he delights.

13 [a]Happy *is* the man *who* finds wisdom,
And the man *who* gains understanding;
14 [a]For her proceeds *are* better than the profits of silver,
And her gain than fine gold.
15 She *is* more precious than rubies,
And [a]all the things you may desire cannot compare with her.
16 [a]Length of days *is* in her right hand,
In her left hand riches and honor.
17 [a]Her ways *are* ways of pleasantness,
And all her paths *are* peace.
18 She *is* [a]a tree of life to those who take hold of her,
And happy *are all* who [1]retain her.

19 [a]The LORD by wisdom founded the earth;
By understanding He established the heavens;
20 By His knowledge the depths were [a]broken up,
And clouds drop down the dew.

21 My son, let them not depart from your eyes—
Keep sound wisdom and discretion;
22 So they will be life to your soul
And grace to your neck.
23 [a]Then you will walk safely in your way,
And your foot will not stumble.
24 When you lie down, you will not be afraid;
Yes, you will lie down and your sleep will be sweet.
25 [a]Do not be afraid of sudden terror,
Nor of trouble from the wicked when it comes;
26 For the LORD will be your confidence,
And will keep your foot from being caught.

27 [a]Do not withhold good from [1]those to whom it is due,
When it is in the power of your hand to do *so*.
28 [a]Do not say to your neighbor,
"Go, and come back,
And tomorrow I will give *it*,"
When you have it with you.
29 Do not devise evil against your neighbor,
For he dwells by you for safety's sake.
30 [a]Do not strive with a man without cause,
If he has done you no harm.

12 [a]Deut. 8:5
13 [a]Prov. 8:32, 34, 35
14 [a]Job 28:13
15 [a]Matt. 13:44
16 [a][1 Tim. 4:8]
17 [a][Matt. 11: 29]
18 [a]Gen. 2:9 [1]*hold her fast*
19 [a]Ps. 104:24
20 [a]Gen. 7:11
23 [a]Prov. 10:9
25 [a]Ps. 91:5
27 [a]Rom. 13:7 [1]Lit. *its owners*
28 [a]Lev. 19:13
30 [a][Rom. 12: 18]

31 [a]Do not envy the oppressor,
And choose none of his ways;
32 For the perverse *person is* an abomination to the LORD,
[a]But His secret counsel *is* with the upright.
33 [a]The curse of the LORD *is* on the house of the wicked,
But [b]He blesses the home of the just.
34 [a]Surely He scorns the scornful,
But gives grace to the humble.
35 The wise shall inherit glory,
But shame shall be the legacy of fools.

Security in Wisdom

4 Hear, [a]*my* children, the instruction of a father,
And give attention to know understanding;
2 For I give you good doctrine:
Do not forsake my law.
3 When I was my father's son,
[a]Tender and the only one in the sight of my mother,
4 [a]He also taught me, and said to me:
"Let your heart retain my words;
[b]Keep my commands, and live.
5 [a]Get wisdom! Get understanding!
Do not forget, nor turn away from the words of my mouth.
6 Do not forsake her, and she will preserve you;
[a]Love her, and she will keep you.
7 [a]Wisdom *is* the principal thing;
Therefore get wisdom.
And in all your getting, get understanding.
8 [a]Exalt her, and she will promote you;
She will bring you honor, when you embrace her.
9 She will place on your head [a]an ornament of grace;
A crown of glory she will deliver to you."

10 Hear, my son, and receive my sayings,
[a]And the years of your life will be many.
11 I have [a]taught you in the way of wisdom;
I have led you in right paths.
12 When you walk, [a]your steps will not be hindered,
[b]And when you run, you will not stumble.
13 Take firm hold of instruction, do not let go;
Keep her, for she *is* your life.

31 [a]Ps. 37:1
32 [a]Ps. 25:14
33 [a]Zech. 5:3, 4 [b]Ps. 1:3
34 [a]James 4:6

CHAPTER 4

1 [a]Ps. 34:11
3 [a]1 Chr. 29:1
4 [a]1 Chr. 28:9 [b]Prov. 7:2
5 [a]Prov. 2:2, 3
6 [a]2 Thess. 2:10
7 [a]Matt. 13:44
8 [a]1 Sam. 2:30
9 [a]Prov. 3:22
10 [a]Prov. 3:2
11 [a]1 Sam. 12: 23
12 [a]Ps. 18:36 [b][Ps. 91:11]

4:1-4 Notice wisdom is passed on through three generations, from father to son to grandson. For wisdom to be appreciated, it must be proven effective in the life of the one teaching it.

4:7 "Get wisdom" insinuates each person's ability to choose this rare commodity. We should be determined to acquire it at all costs.

14 [a]Do not enter the path of the wicked,
And do not walk in the way of evil.
15 Avoid it, do not travel on it;
Turn away from it and pass on.
16 [a]For they do not sleep unless they have done evil;
And their sleep is [1]taken away unless they make *someone* fall.
17 For they eat the bread of wickedness,
And drink the wine of violence.

18 [a]But the path of the just [b]*is* like the shining [1]sun,
That shines ever brighter unto the perfect day.
19 [a]The way of the wicked *is* like darkness;
They do not know what makes them stumble.

20 My son, give attention to my words;
Incline your ear to my sayings.
21 Do not let them depart from your eyes;
Keep them in the midst of your heart;
22 For they *are* life to those who find them,
And health to all their flesh.
23 Keep your heart with all diligence,
For out of it *spring* the issues of [a]life.

ENCOUNTER *Note* *Prov. 4:23*

Guarding Your Heart

God knows that your heart's affections determine your life's direction. Guarding your heart protects you from a myriad of dangers. God's words are the key to keeping your heart pure and safe.

24 Put away from you a [1]deceitful mouth,
And put perverse lips far from you.
25 Let your eyes look straight ahead,
And your eyelids look right before you.
26 Ponder the path of your [a]feet,
And let all your ways be established.
27 Do not turn to the right or the left;
Remove your foot from evil.

The Peril of Adultery

5 My son, pay attention to my wisdom;
[1]Lend your ear to my understanding,
2 That you may [1]preserve discretion,
And your lips [a]may keep knowledge.
3 [a]For the lips of [1]an immoral woman drip honey,
And her mouth *is* [b]smoother than oil;
4 But in the end she is bitter as wormwood,
Sharp as a two-edged sword.
5 Her feet go down to death,
[a]Her steps lay hold of [1]hell.
6 Lest you ponder *her* path of life—
Her ways are unstable;
You do not know *them.*

7 Therefore hear me now, *my* children,
And do not depart from the words of my mouth.
8 Remove your way far from her,
And do not go near the door of her house,
9 Lest you give your [1]honor to others,
And your years to the cruel *one;*
10 Lest aliens be filled with your [1]wealth,
And your labors *go* to the house of a foreigner;
11 And you mourn at last,
When your flesh and your body are consumed,
12 And say:
"How I have hated instruction,
And my heart despised correction!

ENCOUNTER *Note* *Prov. 4:26*

Paths

Paths are not usually built, but are worn and formed by frequent travel. God knows where every path leads. He warns us ahead of time, for once a path is chosen it takes His intervention to redirect us.

ENCOUNTER *Note* *Prov. 5:12*

No Regrets

A life spent following God is a life without regrets. Pursuing anything else leaves you vulnerable to misjudgments and remorse.

13 I have not obeyed the voice of my teachers,
Nor inclined my ear to those who instructed me!
14 I was on the verge of total ruin,

14 [a]Ps. 1:1
16 [a]Ps. 36:4 [1]Lit. *robbed*
18 [a]Matt. 5:14, 45 [b]2 Sam. 23:4 [1]Lit. *light*
19 [a][Is. 59:9, 10]
23 [a][Matt. 12: 34; 15:18, 19]
24 [1]*devious*
26 [a]Heb. 12:13

CHAPTER 5

1 [1]Lit. *Bow*
2 [1]*appreciate good judgment*

[a]Mal. 2:7
3 [a]Prov. 2:16 [b]Ps. 55:21 [1]Lit. *a strange*
5 [a]Prov. 7:27 [1]Or *Sheol*
9 [1]*vigor*
10 [1]Lit. *strength*

5:1–23 This chapter warns against the trap of pursuing a cheap alternative to the blessings a faithful marriage can bring. Evil always tempts us to settle for less than God's best.

5:4 Wormwood is similar to hemlock and is regarded as poisonous.

5:9 "Honor" translates the Hebrew word *hod,* and also means grandeur, strength, glory, and majesty, all of which should be protected and preserved.

In the midst of the assembly and congregation."

15 Drink water from your own cistern,
And running water from your own well.
16 Should your fountains be dispersed abroad,
[1]Streams of water in the streets?
17 Let them be only your own,
And not for strangers with you.
18 Let your fountain be blessed,
And rejoice with [a]the wife of your youth.
19 [a]*As a* loving deer and a graceful doe,
Let her breasts satisfy you at all times;
And always be [1]enraptured with her love.
20 For why should you, my son, be enraptured by [a]an immoral woman,
And be embraced in the arms of a seductress?

21 [a]For the ways of man *are* before the eyes of the LORD,
And He [1]ponders all his paths.

ENCOUNTER *Note* *Prov. 5:21*

Temptation's Trap

God is fully aware of the temptations you will face. He also knows the certain destruction that awaits you if you succumb to sin's entrapments. The same God who warns you of these dangers gives us the power to overcome them.

22 [a]His own iniquities entrap the wicked *man,*
And he is caught in the cords of his sin.
23 [a]He shall die for lack of instruction,
And in the greatness of his folly he shall go astray.

Dangerous Promises

6 My son, [a]if you become [1]surety for your friend,
If you have [2]shaken hands in pledge for a stranger,
2 You are snared by the words of your mouth;
You are taken by the words of your mouth.
3 So do this, my son, and deliver yourself;
For you have come into the hand of your friend:
Go and humble yourself;
Plead with your friend.
4 [a]Give no sleep to your eyes,
Nor slumber to your eyelids.
5 Deliver yourself like a gazelle from the hand *of the hunter,*
And like a bird from the hand of the [1]fowler.

The Folly of Indolence

6 [a]Go to the ant, you sluggard!
Consider her ways and be wise,
7 Which, having no [1]captain,
Overseer or ruler,
8 Provides her [1]supplies in the summer,
And gathers her food in the harvest.
9 [a]How long will you [1]slumber, O sluggard?
When will you rise from your sleep?
10 A little sleep, a little slumber,
A little folding of the hands to sleep—
11 [a]So shall your poverty come on you like a prowler,
And your need like an armed man.

The Wicked Man

12 A worthless person, a wicked man,
Walks with a perverse mouth;
13 [a]He winks with his eyes,
He [1]shuffles his feet,
He points with his fingers;
14 Perversity *is* in his heart,
[a]He devises evil continually,
[b]He sows discord.
15 Therefore his calamity shall come [a]suddenly;
Suddenly he shall [b]be broken [c]without remedy.

16 These six *things* the LORD hates,
Yes, seven *are* an abomination to [1]Him:

ENCOUNTER *Note* *Prov. 6:16*

What God Hates

There are certain attitudes and behaviors that God hates. God opposes anything that robs His children of His best and that treats others with contempt and disregard.

17 [a]A[1] proud look,
[b]A lying tongue,
[c]Hands that shed innocent blood,

16 [1]*Channels*
18 [a]Mal. 2:14
19 [a]Song 2:9 [1]Lit. *intoxicated*
20 [a]Prov. 2:16
21 [a]Hos. 7:2 [1]*observes,* lit. *weighs*
22 [a]Num. 32:23
23 [a]Job 4:21

CHAPTER 6

1 [a]Prov. 11:15 [1]*guaranty* or *collateral* [2]Lit. *struck*

4 [a]Ps. 132:4
5 [1]One who catches birds in a trap or snare
6 [a]Job 12:7
7 [1]Lit. *leader*
8 [1]Lit. *bread*
9 [a]Prov. 24:33, 34 [1]Lit. *lie down*
11 [a]Prov. 10:4
13 [a]Job 15:12 [1]*gives signals,* lit. *scrapes*
14 [a]Mic. 2:1 [b]Prov. 6:19
15 [a]Is. 30:13 [b]Jer. 19:11 [c]2 Chr. 36:16
16 [1]Lit. *His soul*
17 [a]Ps. 101:5 [b]Ps. 120:2 [c]Is. 1:15 [1]Lit. *Haughty eyes*

6:1 "Surety" means one who puts up security or a pledge for another's financial obligations. The Bible never prohibits generous giving, but taking on responsibilities rightfully belonging to others is unwise.

6:16 The word "hate" coming from the Hebrew word *sane',* and "abhor" coming from the Hebrew word to *'ebah,* are two of the strongest words used to describe something God considers an abomination.

18 [a]A heart that devises wicked plans,
[b]Feet that are swift in running to evil,
19 [a]A false witness *who* speaks lies,
And one who [b]sows discord among brethren.

Beware of Adultery

20 [a]My son, keep your father's command,
And do not forsake the law of your mother.
21 [a]Bind them continually upon your heart;
Tie them around your neck.
22 [a]When you roam, [1]they will lead you;
When you sleep, [b]they will keep you;
And *when* you awake, they will speak with you.
23 [a]For the commandment *is* a lamp,
And the law a light;
Reproofs of instruction *are* the way of life,
24 [a]To keep you from the evil woman,
From the flattering tongue of a seductress.
25 [a]Do not lust after her beauty in your heart,
Nor let her allure you with her eyelids.
26 For [a]by means of a harlot
A man is reduced to a crust of bread;
[b]And [1]an adulteress will [c]prey upon his precious life.
27 Can a man take fire to his bosom,
And his clothes not be burned?
28 Can one walk on hot coals,
And his feet not be seared?
29 So *is* he who goes in to his neighbor's wife;
Whoever touches her shall not be innocent.

30 *People* do not despise a thief
If he steals to satisfy himself when he is starving.
31 Yet *when* he is found, [a]he must restore sevenfold;
He may have to give up all the substance of his house.
32 Whoever commits adultery with a woman [a]lacks understanding;
He *who* does so destroys his own soul.
33 Wounds and dishonor he will get,
And his reproach will not be wiped away.
34 For [a]jealousy *is* a husband's fury;
Therefore he will not spare in the day of vengeance.

18 [a]Gen. 6:5 [b]Is. 59:7
19 [a]Ps. 27:12 [b]Prov. 6:14
20 [a]Eph. 6:1
21 [a]Prov. 3:3
22 [a][Prov. 3:23] [b]Prov. 2:11 [1]Lit. *it*
23 [a]Ps. 19:8
24 [a]Prov. 2:16
25 [a]Matt. 5:28
26 [a]Prov. 29:3 [b]Gen. 39:14 [c]Ezek. 13:18 [1]Wife of another, lit. *a man's wife*
31 [a]Ex. 22:1–4
32 [a]Prov. 7:7
34 [a]Song 8:6

35 He will [1]accept no recompense,
Nor will he be appeased though you give many gifts.

35 [1]Lit. *lift up the face of any*

ENCOUNTER *Note* *Prov. 6:35*

Irreversible Damage

Some sins leave a lasting mark; no compensation or remorse will undo the damage done to others. God warns us about succumbing to sin's enticements and about the devastating consequences, but ultimately we choose whether or not we will sin.

CHAPTER 7

7 My son, keep my words,
And [a]treasure my commands within you.
2 [a]Keep my commands and live,
[b]And my law as the apple of your eye.
3 [a]Bind them on your fingers;
Write them on the tablet of your heart.
4 Say to wisdom, "You *are* my sister,"
And call understanding *your* nearest kin,
5 [a]That they may keep you from the immoral woman,
From the seductress *who* flatters with her words.

The Crafty Harlot

6 For at the window of my house
I looked through my lattice,
7 And saw among the simple,
I perceived among the [1]youths,
A young man [a]devoid[2] of understanding,
8 Passing along the street near her corner;
And he took the path to her house
9 [a]In the twilight, in the evening,
In the black and dark night.

10 And there a woman met him,
With the attire of a harlot, and a crafty heart.
11 [a]She *was* loud and rebellious,
[b]Her feet would not stay at home.
12 At times *she was* outside, at times in the open square,
Lurking at every corner.
13 So she caught him and kissed him;
With an [1]impudent face she said to him:
14 "*I have* peace offerings with me;
Today I have paid my vows.
15 So I came out to meet you,

1 [a]Prov. 2:1
2 [a]Lev. 18:5 [b]Deut. 32:10
3 [a]Deut. 6:8
5 [a]Prov. 2:16; 5:3
7 [a][Prov. 6:32; 9:4, 16] [1]Lit. *sons* [2]*lacking*
9 [a]Job 24:15
11 [a]Prov. 9:13 [b]Titus 2:5
13 [1]*shameless*

7:1–5 "Seductress" is literally "adulterous woman" and describes one who tempts others to do evil. It is perhaps ironic that Solomon's mother fell into this category for King David (2 Sam. 11:2–4).

ENCOUNTER Note Prov. 7:12

Sin Seeks Its Victims

God protects His people when we stay on the right path. But when we choose to stray we fall prey to the evil that is ready to lead us to destruction. Our protection is dependant upon our proximity to the Protector.

Diligently to seek your face,
And I have found you.
16 I have spread my bed with tapestry,
Colored coverings of [a]Egyptian linen.
17 I have perfumed my bed
With myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love
until morning;
Let us delight ourselves with love.
19 For [1]my husband *is* not at home;
He has gone on a long journey;
20 He has taken a bag of money [1]with him,
And will come home [2]on the appointed day."
21 [1]With [a]her enticing speech she caused him to yield,
[b]With her flattering lips she [2]seduced him.
22 Immediately he went after her, as an ox goes to the slaughter,
Or [1]as a fool to the correction of the [2]stocks,
23 Till an arrow struck his liver.
[a]As a bird hastens to the snare,
He did not know it [1]*would cost* his life.

24 Now therefore, listen to me, my children;
Pay attention to the words of my mouth:
25 Do not let your heart turn aside to her ways,
Do not stray into her paths;
26 For she has cast down many wounded,
And [a]all who were slain by her were strong *men.*
27 [a]Her house *is* the way to [1]hell,
Descending to the chambers of death.

The Excellence of Wisdom

8 Does not [a]wisdom cry out,
And understanding lift up her voice?
2 She takes her stand on the top of the [1]high hill,
Beside the way, where the paths meet.
3 She cries out by the gates, at the entry of the city,
At the entrance of the doors:
4 "To you, O men, I call,
And my voice *is* to the sons of men.
5 O you [1]simple ones, understand prudence,
And you fools, be of an understanding heart.
6 Listen, for I will speak of [a]excellent things,
And from the opening of my lips *will come* right things;
7 For my mouth will speak truth;
Wickedness *is* an abomination to my lips.
8 All the words of my mouth *are* with righteousness;
Nothing crooked or perverse *is* in them.
9 They *are* all plain to him who understands,
And right to those who find knowledge.
10 Receive my instruction, and not silver,
And knowledge rather than choice gold;
11 [a]For wisdom *is* better than rubies,

16 [a]Is. 19:9
19 [1]Lit. *the man*
20 [1]Lit. *in his hand* [2]*at the full moon*
21 [a]Prov. 5:3 [b]Ps. 12:2 [1]*By the greatness of her words* [2]*compelled*
22 [1]LXX, Syr., Tg. *as a dog to bonds;* Vg. *as a lamb . . . to bonds* [2]*shackles*
23 [a]Eccl. 9:12 [1]Lit. *is for*
26 [a]Neh. 13:26
27 [a]Prov. 2:18; 5:5; 9:18 [1]Or *Sheol*

CHAPTER 8

1 [a]Prov. 1:20, 21; 9:3
2 [1]Lit. *heights*

5 [1]*naive*
6 [a]Prov. 22:20
11 [a]Job 28:15

ENCOUNTER Note Prov. 7:27

Sin Never Satisfies

Temptation is ultimately from Satan, forged in deceit and seeking our destruction. God knows how seductive temptation can be. It entices us to crave more as it insidiously lures us on, then it leaves us disillusioned and destroyed. God is never pleased to see anyone trapped by Satan's lies, and He lovingly provides us with safeguards through His word.

ENCOUNTER Note Prov. 8:1

Secret Sin Versus a Public Kingdom

In contrast to sin, which works secretly in dark places, truth seeks an audience. God's activity is meant to draw people to Himself and to illuminate the evil that is conspired and perpetrated in the shadows.

7:26 "Strong" translates the Hebrew word *'atsum,* meaning mighty, powerful, or great. It was not only the weak that the immoral woman ruined, but the strong.

8:10 Silver, gold, and rubies, though rare and costly, pale in comparison to the value of wisdom and its rewards. A wealthy king without wisdom is still a fool.

And all the things one may desire
cannot be compared with her.

12 "I, wisdom, dwell with prudence,
And find out knowledge *and*
discretion.
13 [a]The fear of the LORD *is* to hate evil;
[b]Pride and arrogance and the evil
way
And [c]the perverse mouth I hate.
14 Counsel *is* mine, and sound
wisdom;
I *am* understanding, [a]I have strength.
15 [a]By me kings reign,
And rulers decree justice.
16 By me princes rule, and nobles,
All the judges of [1]the earth.
17 [a]I love those who love me,
And [b]those who seek me diligently
will find me.

ENCOUNTER *Note* *Prov. 8:17*

Love for God Rewarded

God is a God of love. His promise to respond to all who seek after Him stands through every generation.

18 [a]Riches and honor *are* with me,
Enduring riches and righteousness.
19 My fruit *is* better than gold, yes,
than fine gold,
And my revenue than choice silver.
20 I [1]traverse the way of righteousness,
In the midst of the paths of justice,
21 That I may cause those who love me
to inherit wealth,
That I may fill their treasuries.

22 "The[a] LORD possessed me at the
beginning of His way,
Before His works of old.
23 [a]I have been established from
everlasting,
From the beginning, before there
was ever an earth.
24 When *there were* no depths I was
brought forth,
When *there were* no fountains
abounding with water.
25 [a]Before the mountains were settled,
Before the hills, I was brought forth;
26 While as yet He had not made the
earth or the [1]fields,
Or the [2]primal dust of the world.
27 When He prepared the heavens, I
was there,
When He drew a circle on the face
of the deep,
28 When He established the clouds
above,
When He strengthened the
fountains of the deep,
29 [a]When He assigned to the sea its
limit,
So that the waters would not
transgress His command,
When [b]He marked out the
foundations of the earth,
30 [a]Then I was beside Him *as* [1]a master
craftsman;
[b]And I was daily *His* delight,
Rejoicing always before Him,
31 Rejoicing in His inhabited world,
And [a]my delight *was* with the sons
of men.

32 "Now therefore, listen to me, *my*
children,
For [a]blessed *are those who* keep my
ways.
33 Hear instruction and be wise,
And do not disdain *it*.
34 [a]Blessed is the man who listens to
me,
Watching daily at my gates,
Waiting at the posts of my doors.
35 For whoever finds me finds life,
And [a]obtains favor from the LORD;
36 But he who sins against me
[a]wrongs his own soul;
All those who hate me love death."

The Way of Wisdom

9 Wisdom has [a]built her house,
She has hewn out her seven pillars;
2 [a]She has slaughtered her meat,
[b]She has mixed her wine,
She has also [1]furnished her table.
3 She has sent out her maidens,
She cries out from the highest
places of the city,
4 "Whoever[a] *is* simple, let him turn in
here!"
As for him who lacks
understanding, she says to him,
5 "Come,[a] eat of my bread
And drink of the wine I have mixed.
6 Forsake foolishness and live,
And go in the way of
understanding.

13 [a]Prov. 3:7; 16:6 [b][Prov. 16:17, 18] [c]Prov. 4:24
14 [a]Eccl. 7:19; 9:16
15 [a]Rom. 13:1
16 [1]MT, Syr., Tg., Vg. *righteousness;* LXX, Bg., some mss. and editions *earth*
17 [a][John 14:21] [b]James 1:5
18 [a]Prov. 3:16
20 [1]*walk about on*
22 [a]Prov. 3:19
23 [a][Ps. 2:6]
25 [a]Job 15:7, 8
26 [1]*outer places* [2]Lit. *beginning of the dust*
29 [a]Gen. 1:9, 10 [b]Job 28:4, 6
30 [a][John 1:1–3, 18] [b][Matt. 3:17] [1]A Jewish tradition *one brought up*
31 [a]Ps. 16:3
32 [a]Luke 11:28
34 [a]Prov. 3:13, 18
35 [a][John 17:3]
36 [a]Prov. 20:2

CHAPTER 9

1 [a][Matt. 16:18]
2 [a]Matt. 22:4 [b]Prov. 23:30 [1]*arranged*
4 [a]Ps. 19:7
5 [a]Is. 55:1

8:22–31 Wisdom is the proper application of knowledge. Here it is given preeminence above all other attributes of God. Some equate this wisdom with the Son of God (John 1:1–14; 1 Cor. 1:24, 30; Heb. 1:1–4), because of His role in creation.

8:34 Without modern methods of communication, waiting at the city gates was an effective way to find someone, since an active person would be likely to pass by there at some point in the day.

9:1 Seven pillars included one for each corner and one on each of three sides. This allowed for one entrance into the courtyard. Although seven would have been a practical number, the allegory involved, though debatable, may represent perfection as the number seven did, or plenty enough.

9:5 It was customary to mix three parts water with one part wine for day-to-day use. However, to improve the strength and intoxicating effects, ingredients such as honey, myrrh, mandragora, and opium were sometimes used. Here the term may simply mean wine of the best possible quality.

7 "He who corrects a scoffer gets
shame for himself,
And he who rebukes a wicked *man*
only harms himself.
8 [a]Do not correct a scoffer, lest he hate
you;
[b]Rebuke a wise *man*, and he will
love you.

ENCOUNTER *Note* *Prov. 9:8*

Fear

True wisdom grows out of our relationship with God. The more we revere Him, the more humble and teachable we will be and the wiser we will become.

9 Give *instruction* to a wise *man*, and
he will be still wiser;
Teach a just *man*, [a]and he will
increase in learning.
10 "The[a] fear of the LORD *is* the
beginning of wisdom,
And the knowledge of the Holy One
is understanding.
11 [a]For by me your days will be
multiplied,
And years of life will be added to
you.
12 [a]If you are wise, you are wise for
yourself,
And *if* you scoff, you will bear *it*
alone."

The Way of Folly

13 [a]A foolish woman is [1]clamorous;
She is simple, and knows nothing.
14 For she sits at the door of her
house,
On a seat [a]*by* the highest places of
the city,
15 To call to those who pass by,
Who go straight on their way:
16 "Whoever[a] *is* [1]simple, let him turn in
here";
And *as for* him who lacks
understanding, she says to
him,

ENCOUNTER *Note* *Prov. 9:16*

Fools

Fools are easily enticed. They do not count the eternal consequences of their actions.

8 [a]Matt. 7:6 [b]Ps. 141:5
9 [a][Matt. 13:12]
10 [a]Job 28:28
11 [a]Prov. 3:2, 16
12 [a]Job 35:6, 7
13 [a]Prov. 7:11 [1]*boisterous*
14 [a]Prov. 9:3
16 [a]Prov. 7:7, 8 [1]*naive*

17 "Stolen[a] water is sweet,
And bread *eaten* in secret is
pleasant."
18 But he does not know that [a]the
dead *are* there,
That her guests *are* in the depths of
[1]hell.

Wise Sayings of Solomon

10 The proverbs of [a]Solomon:
[b]A wise son makes a glad father,
But a foolish son *is* the grief of his
mother.

ENCOUNTER *Note* *Prov. 10:1*

Happy Fathers

When a son proves wise, a father can rest, knowing the future is secure for the next generation. So it is with God and His children.

2 [a]Treasures of wickedness profit
nothing,
[b]But righteousness delivers from
death.
3 [a]The LORD will not allow the
righteous soul to famish,
But He casts away the desire of the
wicked.
4 [a]He who has a slack hand becomes
poor,
But [b]the hand of the diligent makes
rich.
5 He who gathers in [a]summer *is* a
wise son;
He who sleeps in harvest *is* [b]a son
who causes shame.
6 Blessings *are* on the head of the
righteous,
But violence covers the mouth of
the wicked.
7 [a]The memory of the righteous *is*
blessed,
But the name of the wicked will
rot.
8 The wise in heart will receive
commands,
[a]But [1]a prating fool will [2]fall.
9 [a]He who walks with integrity walks
securely,
But he who perverts his ways will
become known.
10 He who winks with the eye causes
trouble,
But a prating fool will fall.

17 [a]Prov. 20:17
18 [a]Prov. 2:18; 7:27 [1]Or *Sheol*

CHAPTER 10

1 [a]Prov. 1:1; 25:1 [b]Prov. 15:20; 17:21, 25; 19:13; 29:3, 15
2 [a][Luke 12:19, 20] [b]Dan. 4:27
3 [a]Ps. 34:9, 10; 37:25
4 [a]Prov. 19:15 [b]Prov. 12:24; 13:4; 21:5
5 [a]Prov. 6:8 [b]Prov. 19:26
7 [a]Eccl. 8:10
8 [a]Prov. 10:10 [1]Lit. *the foolish of lips* [2]*be thrust down* or *ruined*
9 [a][Ps. 23:4]

9:7 God warns against trying to give a blessing to those who will use it against you, thus wasting your efforts (See Matthew 7:6 concerning Jesus' teaching on casting pearls before swine.)

10:8 "Prating" translates the Hebrew word *saphah,* which refers to a border or empty shoreline and describes one who prattles on at length about nothing.

11 The mouth of the righteous *is* a well of life,
But violence covers the mouth of the wicked.

12 Hatred stirs up strife,
But [a]love covers all sins.

13 Wisdom is found on the lips of him who has understanding,
But [a]a rod *is* for the back of him who [1]is devoid of understanding.

14 Wise *people* store up knowledge,
But [a]the mouth of the foolish *is* near destruction.

15 The [a]rich man's wealth is his strong city;
The destruction of the poor *is* their poverty.

16 The labor of the righteous *leads* to [a]life,
The wages of the wicked to sin.

ENCOUNTER Note *Prov. 10:16*

Reaping What We Sow

There is both righteous labor and wicked labor. Those who invest their efforts in the pursuit of righteousness will always be rewarded with God's blessing. Those with evil motives are wasting their effort, for everything they gain will ultimately be lost.

17 He who keeps instruction *is in* the way of life,
But he who refuses correction [1]goes astray.

18 Whoever [a]hides hatred *has* lying lips,
And [b]whoever spreads slander *is* a fool.

19 [a]In the multitude of words sin is not lacking,
But [b]he who restrains his lips *is* wise.

20 The tongue of the righteous *is* choice silver;
The heart of the wicked *is worth* little.

21 The lips of the righteous feed many,
But fools die for lack of [1]wisdom.

22 [a]The blessing of the LORD makes *one* rich,
And He adds no sorrow with it.

12 [a][1 Cor. 13: 4–7]
13 [a]Prov. 26:3 [1]Lit. *lacks heart*
14 [a]Prov. 18:7
15 [a]Job 31:24
16 [a]Prov. 6:23
17 [1]*leads*
18 [a]Prov. 26:24 [b]Ps. 15:3; 101:5
19 [a]Eccl. 5:3 [b][James 1:19; 3:2]
21 [1]Lit. *heart*
22 [a]Gen. 24:35; 26:12
23 [a]Prov. 2:14; 15:21
24 [a]Job 15:21 [b]Ps. 145:19
25 [a]Ps. 37:9, 10 [b]Ps. 15:5
27 [a]Prov. 9:11 [b]Job 15:32
28 [a]Job 8:13
29 [a]Ps. 1:6
30 [a]Ps. 37:22 [1]*land*
31 [a]Ps. 37:30

CHAPTER 11

1 [a]Lev. 19:35, 36 [1]*deceptive* [2]Lit. *perfect stone*
2 [a]Prov. 16:18; 18:12; 29:23
3 [a]Prov. 13:6
4 [a]Ezek. 7:19 [b]Gen. 7:1
5 [a]Prov. 5:22 [1]Or *make smooth* or *straight*

23 [a]To do evil *is* like sport to a fool,
But a man of understanding has wisdom.

24 [a]The fear of the wicked will come upon him,
And [b]the desire of the righteous will be granted.

25 When the whirlwind passes by, [a]the wicked *is* no *more*,
But [b]the righteous *has* an everlasting foundation.

26 As vinegar to the teeth and smoke to the eyes,
So *is* the lazy *man* to those who send him.

27 [a]The fear of the LORD prolongs days,
But [b]the years of the wicked will be shortened.

28 The hope of the righteous *will be* gladness,
But the [a]expectation of the wicked will perish.

29 The way of the LORD *is* strength for the upright,
But [a]destruction *will come* to the workers of iniquity.

30 [a]The righteous will never be removed,
But the wicked will not inhabit the [1]earth.

31 [a]The mouth of the righteous brings forth wisdom,
But the perverse tongue will be cut out.

32 The lips of the righteous know what is acceptable,
But the mouth of the wicked *what is* perverse.

11 [a]Dishonest[1] scales *are* an abomination to the LORD,
But a [2]just weight *is* His delight.

2 When pride comes, then comes [a]shame;
But with the humble *is* wisdom.

3 The integrity of the upright will guide [a]them,
But the perversity of the unfaithful will destroy them.

4 [a]Riches do not profit in the day of wrath,
But [b]righteousness delivers from death.

5 The righteousness of the blameless will [1]direct his way aright,
But the wicked will fall by his own [a]wickedness.

10:24 One result of sin and folly is to fear the wrong things. The foolish fear wicked people, while the righteous fear God.

11:1 The use of scales was a daily part of life for most people. To use false scales treated people with contempt, cheating them for personal gain (Prov. 16:11; 20:10, 23).

11:4 When invading armies took the Israelites captive, riches became irrelevant. Only those who followed the Lord were protected from destruction.

6 The righteousness of the upright
will deliver them,
But the unfaithful will be caught by
their lust.

7 When a wicked man dies, *his*
expectation will [a]perish,
And the hope of the unjust perishes.
8 [a]The righteous is delivered from
trouble,
And it comes to the wicked
instead.
9 The hypocrite with *his* mouth
destroys his neighbor,
But through knowledge the
righteous will be delivered.
10 [a]When it goes well with the
righteous, the city rejoices;
And when the wicked perish, *there*
is jubilation.
11 By the blessing of the upright the
city is [a]exalted,
But it is overthrown by the mouth of
the wicked.

ENCOUNTER *Note* — *Prov. 11:11*

The Greater Impact of Righteousness

Do not underestimate the impact your life has on the people around you. God wants to bless others through your life.

12 He who [1]is devoid of wisdom
despises his neighbor,
But a man of understanding holds
his peace.

13 [a]A talebearer reveals secrets,
But he who is of a faithful spirit
[b]conceals a matter.

14 [a]Where *there is* no counsel, the
people fall;
But in the multitude of counselors
there is safety.

15 He who is [a]surety[1] for a stranger
will suffer,
But one who hates [2]being surety is
secure.

16 A gracious woman retains honor,
But ruthless *men* retain riches.
17 [a]The merciful man does good for his
own soul,
But *he who is* cruel troubles his own
flesh.
18 The wicked *man* does deceptive
work,
But [a]he who sows righteousness
will have a sure reward.
19 As righteousness *leads* to [a]life,
So he who pursues evil *pursues it* to
his own [b]death.
20 Those who are of a perverse heart
are an abomination to the LORD,
But *the* blameless in their ways *are*
His delight.
21 [a]*Though they join* [1]forces, the
wicked will not go unpunished;
But [b]the posterity of the righteous
will be delivered.

22 *As* a ring of gold in a swine's snout,
So is a lovely woman who lacks
[1]discretion.

23 The desire of the righteous *is* only
good,
But the expectation of the wicked
[a]*is* wrath.

24 There is *one* who [a]scatters, yet
increases more;
And there is *one* who withholds
more than is right,
But it *leads* to poverty.

ENCOUNTER *Note* — *Prov. 11:24*

Receiving Because You Give

God sees when no one else is looking. Giving generously is an investment in your own future. The return on this investment is only limited by the generosity of God Himself.

25 [a]The generous soul will be made
rich,
[b]And he who waters will also be
watered himself.
26 The people will curse [a]him who
withholds grain,
But [b]blessing *will be* on the head of
him who sells *it*.

27 He who earnestly seeks good [1]finds
favor,
[a]But trouble will come to him who
seeks *evil*.

28 [a]He who trusts in his riches will fall,
But [b]the righteous will flourish like
foliage.

29 He who troubles his own house
[a]will inherit the wind,
And the fool *will be* [b]servant to the
wise of heart.

30 The fruit of the righteous *is a* tree of
life,
And [a]he who [1]wins souls *is* wise.

31 [a]If the righteous will be
[1]recompensed on the earth,
How much more the ungodly and
the sinner.

7 [a]Prov. 10:28
8 [a]Prov. 21:18
10 [a]Prov. 28:12
11 [a]Prov. 14:34
12 [1]Lit. *lacks heart*
13 [a]Lev. 19:16 [b]Prov. 19:11
14 [a]1 Kin. 12:1
15 [a]Prov. 6:1, 2 [1]*guaranty* [2]*those pledging guaranty,* lit. *those who strike hands*
17 [a][Matt. 5:7; 25:34–36]
18 [a]Hos. 10:12
19 [a]Prov. 10:16; 12:28 [b][Rom. 6:23]
21 [a]Prov. 16:5 [b]Ps. 112:2 [1]Lit. *hand to hand*
22 [1]*taste*
23 [a]Rom. 2:8, 9
24 [a]Ps. 112:9
25 [a][2 Cor. 9:6, 7] [b][Matt. 5:7]
26 [a]Amos 8:5, 6 [b]Job 29:13
27 [a]Esth. 7:10 [1]Lit. *seeks*
28 [a]Job 31:24 [b]Ps. 1:3
29 [a]Eccl. 5:16 [b]Prov. 14:19
30 [a][Dan. 12:3] [1]Lit. *takes,* in the sense of *brings,* cf. 1 Sam. 16:11
31 [a]Jer. 25:29 [1]*rewarded*

12 Whoever loves instruction loves knowledge,
But he who hates correction *is* stupid.

2 A good *man* obtains favor from the LORD,
But a man of wicked intentions He will condemn.

3 A man is not established by wickedness,
But the [a]root of the righteous cannot be moved.

ENCOUNTER*Note* *Prov. 12:3*

Eternal Roots

The root of righteousness is found only in eternal God who cannot be shaken. He has been the one constant source of virtue since the beginning of time (Ps. 1:3; 15:5; Prov. 10:25; 12:12; Jer. 17:8).

4 [a]An[1] excellent wife *is* the crown of her husband,
But she who causes shame *is* [b]like rottenness in his bones.

5 The thoughts of the righteous *are* right,
But the counsels of the wicked *are* deceitful.

6 [a]The words of the wicked *are*, "Lie in wait for blood,"
[b]But the mouth of the upright will deliver them.

7 [a]The wicked are overthrown and *are* no more,
But the house of the righteous will stand.

ENCOUNTER*Note* *Prov. 12:7*

The House of the Righteous

Carnal society invests heavily into temporal things that cannot sustain them in times of disaster. But the righteous live in the security of God's loving protection. They too will face calamity, but they will not be shaken.

8 A man will be commended according to his wisdom,
[a]But he who is of a perverse heart will be despised.

CHAPTER 12

3 [a][Prov. 10:25]
4 [a]1 Cor. 11:7 [b]Prov. 14:30 [1]Lit. *A wife of valor*
6 [a]Prov. 1:11, 18 [b]Prov. 14:3
7 [a]Matt. 7: 24–27
8 [a]1 Sam. 25:17
9 [a]Prov. 13:7 [1]*lightly esteemed*
10 [a]Deut. 25:4
11 [a]Gen. 3:19 [b]Prov. 28:19 [c]Prov. 6:32 [1]*works* or *cultivates* [2]Lit. *vain things* [3]Lit. *heart*
13 [a]Prov. 18:7 [b][2 Pet. 2:9]
14 [a]Prov. 13:2; 15:23; 18:20 [b][Is. 3:10, 11]
15 [a]Luke 18:11
16 [a]Prov. 11:13; 29:11
17 [a]Prov. 14:5
18 [a]Ps. 57:4
19 [a]Prov. 19:9
21 [a]1 Pet. 3:13 [1]*harm*
22 [a]Rev. 22:15
23 [a]Prov. 13:16

9 [a]Better *is the one* who is [1]slighted but has a servant,
Than he who honors himself but lacks bread.

10 [a]A righteous *man* regards the life of his animal,
But the tender mercies of the wicked *are* cruel.

11 [a]He who [1]tills his land will be satisfied with [b]bread,
But he who follows [2]frivolity [c]*is* devoid of [3]understanding.

12 The wicked covet the catch of evil *men*,
But the root of the righteous yields *fruit*.

13 [a]The wicked is ensnared by the transgression of *his* lips,
[b]But the righteous will come through trouble.

14 [a]A man will be satisfied with good by the fruit of *his* mouth,
[b]And the recompense of a man's hands will be rendered to him.

15 [a]The way of a fool *is* right in his own eyes,
But he who heeds counsel *is* wise.

16 [a]A fool's wrath is known at once,
But a prudent *man* covers shame.

17 [a]He *who* speaks truth declares righteousness,
But a false witness, deceit.

18 [a]There is one who speaks like the piercings of a sword,
But the tongue of the wise *promotes* health.

19 The truthful lip shall be established forever,
[a]But a lying tongue *is* but for a moment.

20 Deceit is in the heart of those who devise evil,
But counselors of peace have joy.

21 [a]No grave [1]trouble will overtake the righteous,
But the wicked shall be filled with evil.

22 [a]Lying lips *are* an abomination to the LORD,
But those who deal truthfully *are* His delight.

23 [a]A prudent man conceals knowledge,
But the heart of fools proclaims foolishness.

12:2 "Favor," from the Hebrew *ratson,* could mean delight, desire, or pleasure. "Condemn" is from the Hebrew *rasha'* and means to be deemed wrong or wicked.

12:4 "Excellent" represents the Hebrew word *chayil,* which can also mean virtuous, valiant, and worthy. It can signify a source or means of wealth or other resources.

12:22 "Abomination" translates the Hebrew word *to'ebah,* which means morally disgusting or abhorrent. The term was often used in reference to idolatry.

24 [a]The hand of the diligent will rule,
But the lazy *man* will be put to forced labor.

25 [a]Anxiety in the heart of man causes depression,
But [b]a good word makes it glad.

26 The righteous should choose his friends carefully,
For the way of the wicked leads them astray.

27 The lazy *man* does not roast what he took in hunting,
But diligence *is* man's precious possession.

28 In the way of righteousness *is* life,
And in *its* pathway *there is* no death.

13 A wise son *heeds* his father's instruction,
[a]But a scoffer does not listen to rebuke.

2 [a]A man shall eat well by the fruit of *his* mouth,
But the soul of the unfaithful feeds on violence.

3 [a]He who guards his mouth preserves his life,
But he who opens wide his lips shall have destruction.

4 [a]The soul of a lazy *man* desires, and *has* nothing;
But the soul of the diligent shall be made rich.

5 A righteous *man* hates lying,
But a wicked *man* is loathsome and comes to shame.

6 [a]Righteousness guards *him whose* way is blameless,
But wickedness overthrows the sinner.

7 [a]There is one who makes himself rich, yet *has* nothing;
And one who makes himself poor, yet *has* great riches.

ENCOUNTER*Note* *Prov. 13:7*

Different Priorities

God's followers live by different priorities. What seems worthless to fools is often valuable to the righteous, and what fools pursue is often worthless in God's eyes.

8 The ransom of a man's life *is* his riches,
But the poor does not hear rebuke.

24 [a]Prov. 10:4
25 [a]Prov. 15:13 [b]Is. 50:4

CHAPTER 13
1 [a]Is. 28:14, 15
2 [a]Prov. 12:14
3 [a]Prov. 21:23
4 [a]Prov. 10:4
6 [a]Prov. 11:3, 5, 6
7 [a][Prov. 11:24; 12:9]

9 [a]Prov. 24:20
10 [a]Prov. 10:12
11 [a]Prov. 10:2; 20:21
12 [a]Prov. 13:19
13 [a]Num. 15:31
14 [a]Prov. 6:22; 10:11; 14:27 [b]2 Sam. 22:6
15 [a]Prov. 3:4 [1]*gives*
16 [a]Prov. 12:23
17 [a]Prov. 25:13
18 [a]Prov. 15:5, 31, 32 [1]Lit. *ignores*
21 [a]Ps. 32:10
22 [a][Eccl. 2:26]
23 [a]Prov. 12:11 [1]*uncultivated* [2]Lit. *what is swept away*
24 [a]Prov. 19:18

9 The light of the righteous rejoices,
[a]But the lamp of the wicked will be put out.

10 By pride comes nothing but [a]strife,
But with the well-advised *is* wisdom.

11 [a]Wealth *gained by* dishonesty will be diminished,
But he who gathers by labor will increase.

12 Hope deferred makes the heart sick,
But [a]*when* the desire comes, *it is* a tree of life.

13 He who [a]despises the word will be destroyed,
But he who fears the commandment will be rewarded.

14 [a]The law of the wise *is* a fountain of life,
To turn *one* away from [b]the snares of death.

15 Good understanding [1]gains [a]favor,
But the way of the unfaithful *is* hard.

16 [a]Every prudent *man* acts with knowledge,
But a fool lays open *his* folly.

17 A wicked messenger falls into trouble,
But [a]a faithful ambassador *brings* health.

18 Poverty and shame *will come* to him who [1]disdains correction,
But [a]he who regards a rebuke will be honored.

19 A desire accomplished is sweet to the soul,
But *it is* an abomination to fools to depart from evil.

20 He who walks with wise *men* will be wise,
But the companion of fools will be destroyed.

21 [a]Evil pursues sinners,
But to the righteous, good shall be repaid.

22 A good *man* leaves an inheritance to his children's children,
But [a]the wealth of the sinner is stored up for the righteous.

23 [a]Much food *is in* the [1]fallow *ground* of the poor,
And for lack of justice there is [2]waste.

24 [a]He who spares his rod hates his son,

13:12 "Deferred" indicates something that is long delayed rather than a simple revision in a schedule.

But he who loves him disciplines
him [1]promptly.

ENCOUNTER *Note* — *Prov. 13:24*

Love Brings Discipline

Sometimes love requires us to do difficult things. God will not hesitate to intervene in our lives when He sees us straying into danger. We should raise our children with the same diligent love God shows us.

WORD *Study* — **DISCIPLINE**

Prov. 13:24 This word carries the meaning of reproof, correction, instruction, admonition and training. It connotes both a negative action of punishment for wrongdoing and a positive action of training in righteousness. God reserves His discipline for His children (Heb. 12:5–8). Learning from God's discipline leads to a successful life (13:18).

25 [a]The righteous eats to the satisfying
of his soul,
But the stomach of the wicked shall
be in want.

14 The wise woman builds her
house,
But the foolish pulls it down with
her hands.

2 He who walks in his uprightness
fears the LORD,
[a]But *he who is* perverse in his ways
despises Him.

3 In the mouth of a fool *is* a rod of
pride,
[a]But the lips of the wise will
preserve them.

4 Where no oxen *are*, the [1]trough *is*
clean;
But much increase *comes* by the
strength of an ox.

5 A [a]faithful witness does not lie,
But a false witness will utter
[b]lies.

6 A scoffer seeks wisdom and does
not *find it*,
But [a]knowledge *is* easy to him who
understands.

[1] *early*
25 [a]Ps. 34:10

CHAPTER 14
2 [a][Rom. 2:4]
3 [a]Prov. 12:6
4 [1] *manger* or *feed trough*
5 [a]Rev. 1:5; 3:14 [b]Prov. 6:19; 12:17
6 [a]Prov. 8:9; 17:24

7 Go from the presence of a foolish
man,
When you do not perceive *in him*
the lips of [a]knowledge.

8 The wisdom of the prudent *is* to
understand his way,
But the folly of fools *is* deceit.

9 [a]Fools mock at [1]sin,
But among the upright *there is*
favor.

10 The heart knows its own bitterness,
And a stranger does not share its
joy.

11 [a]The house of the wicked will be
overthrown,
But the tent of the upright will
flourish.

12 [a]There is a way *that seems* right to a
man,
But [b]its end *is* the way of [c]death.

ENCOUNTER *Note* — *Prov. 14:12*

God's Ways

God's Spirit is a teacher and counselor to guide His people through life's dangers. God's wisdom is beyond us, but He reveals it us so we will know what to do. Left on our own, we would self-destruct.

13 Even in laughter the heart may
sorrow,
And [a]the end of mirth *may be* grief.

14 The backslider in heart will be
[a]filled with his own ways,
But a good man *will be satisfied*
[1]from [b]above.

15 The simple believes every word,
But the prudent considers well his
steps.

16 [a]A wise *man* fears and departs from
evil,
But a fool rages and is
self-confident.

17 A quick-tempered *man* acts
foolishly,
And a man of wicked intentions is
hated.

18 The simple inherit folly,
But the prudent are crowned with
knowledge.

19 The evil will bow before the good,
And the wicked at the gates of the
righteous.

7 [a]Prov. 23:9
9 [a]Prov. 10:23 [1]Lit. *guilt*
11 [a]Job 8:15
12 [a]Prov. 16:25 [b]Rom. 6:21 [c]Prov. 12:15
13 [a]Eccl. 2:1, 2
14 [a]Prov. 1:31; 12:15 [b]Prov. 13:2; 18:20 [1]Lit. *from above himself*
16 [a]Prov. 22:3

14:4 Oxen were used for plowing the land, transporting produce, turning the threshing wheel, and providing sheer strength of force in construction. Where there is no industrious activity, such creatures are not required.

14:9 "Mock" translates from the Hebrew *luts*. It is a sin to scoff at someone for the sorry state that person's sin caused. The righteous, on the other hand, would show grace, pity, and compassion, which were godly characteristics.

20 [a]The poor *man* is hated even by his own neighbor,
But [1]the rich *has* many [b]friends.
21 He who despises his neighbor sins;
[a]But he who has mercy on the poor, happy *is* he.
22 Do they not go astray who devise evil?
But mercy and truth *belong* to those who devise good.
23 In all labor there is profit,
But [1]idle chatter *leads* only to poverty.
24 The crown of the wise is their riches,
But the foolishness of fools *is* folly.
25 A true witness [1]delivers [a]souls,
But a deceitful *witness* speaks lies.
26 In the fear of the LORD *there is* strong confidence,
And His children will have a place of refuge.
27 [a]The fear of the LORD *is* a fountain of life,
To turn *one* away from the snares of death.
28 In a multitude of people *is* a king's honor,
But in the lack of people *is* the downfall of a prince.
29 [a]*He who is* slow to wrath has great understanding,
But *he who is* [1]impulsive exalts folly.
30 A sound heart *is* life to the body,
But [a]envy *is* [b]rottenness to the bones.
31 [a]He who oppresses the poor reproaches [b]his Maker,
But he who honors Him has mercy on the needy.

ENCOUNTER *Note* — *Prov. 14:31*

The Needy

Throughout the Bible, the poor, orphans, and widows are portrayed as holding a special place in God's heart. Caring for the needy is an act of respect and honor for God. Showing compassion to those less fortunate demonstrates a heart that is like God's.

32 The wicked is banished in his wickedness,
But [a]the righteous has a refuge in his death.

20 [a]Prov. 19:7 [b]Prov. 19:4 [1]Lit. *many are the lovers of the rich*
21 [a]Ps. 112:9
23 [1]Lit. *talk of the lips*
25 [a][Ezek. 3:18–21] [1]*saves lives*
27 [a]Prov. 13:14
29 [a]James 1:19 [1]Lit. *short of spirit*
30 [a]Ps. 112:10 [b]Prov. 12:4
31 [a]Matt. 25:40 [b][Prov. 22:2]
32 [a]Job 13:15
33 [a]Prov. 12:16
34 [a]Prov. 11:11 [1]*shame* or *disgrace*
35 [a]Matt. 24:45–47

33 Wisdom rests in the heart of him who has understanding,
But [a]*what is* in the heart of fools is made known.
34 Righteousness exalts a [a]nation,
But sin *is* a [1]reproach to *any* people.
35 [a]The king's favor *is* toward a wise servant,
But his wrath *is against* him who causes shame.

CHAPTER 15

15 A [a]soft answer turns away wrath,
But [b]a harsh word stirs up anger.
2 The tongue of the wise uses knowledge rightly,
[a]But the mouth of fools pours forth foolishness.
3 [a]The eyes of the LORD *are* in every place,
Keeping watch on the evil and the good.

ENCOUNTER *Note* — *Prov. 15:3*

God Is Watching

The all-knowing, all-seeing God we serve never averts His eyes from the good or evil that people perpetrate upon one another. He defends the cause of the righteous and brings justice to those who do evil, every time, all the time, and in His time.

4 A [1]wholesome tongue *is* a tree of life,
But perverseness in it breaks the spirit.
5 [a]A fool despises his father's instruction,
[b]But he who [1]receives correction is prudent.
6 *In* the house of the righteous *there is* much treasure,
But in the revenue of the wicked is trouble.
7 The lips of the wise [1]disperse knowledge,
But the heart of the fool *does* not *do* so.
8 [a]The sacrifice of the wicked *is* an abomination to the LORD,
But the prayer of the upright *is* His delight.
9 The way of the wicked *is* an abomination to the LORD,
But He loves him who [a]follows righteousness.

CHAPTER 15
1 [a]Prov. 25:15 [b]1 Sam. 25:10
2 [a]Prov. 12:23
3 [a]Job 34:21
4 [1]Lit. *healing*
5 [a]Prov. 10:1 [b]Prov. 13:18 [1]Lit. *keeps*
7 [1]*spread*
8 [a]Is. 1:11
9 [a]Prov. 21:21

ENCOUNTER Note *Prov. 15:8*

Prayers of the Upright

God created us for a relationship with Him. He is delighted when we follow His ways, since that enables us to communicate freely with Him through prayer.

10 [a]Harsh discipline *is* for him who forsakes the way,
And [b]he who hates correction will die.

11 [a]Hell[1] and [2]Destruction *are* before the LORD;
So how much more [b]the hearts of the sons of men.

12 [a]A scoffer does not love one who corrects him,
Nor will he go to the wise.

13 [a]A merry heart makes a cheerful [1]countenance,
But [b]by sorrow of the heart the spirit is broken.

14 The heart of him who has understanding seeks knowledge,
But the mouth of fools feeds on foolishness.

15 All the days of the afflicted *are* evil,
[a]But he who is of a merry heart *has* a continual feast.

16 [a]Better *is* a little with the fear of the LORD,
Than great treasure with trouble.

17 [a]Better *is* a dinner of [1]herbs where love is,
Than a fatted calf with hatred.

18 [a]A wrathful man stirs up strife,
But *he who is* slow to anger allays contention.

19 [a]The way of the lazy *man is* like a hedge of thorns,
But the way of the upright *is* a highway.

20 [a]A wise son makes a father glad,
But a foolish man despises his mother.

21 [a]Folly *is* joy *to him who is* destitute of [1]discernment,
[b]But a man of understanding walks uprightly.

10 [a]1 Kin. 22:8 [b]Prov. 5:12
11 [a]Job 26:6 [b]2 Chr. 6:30 [1]Or *Sheol* [2]Heb. *Abaddon*
12 [a]Amos 5:10
13 [a]Prov. 12:25 [b]Prov. 17:22 [1]*face*
15 [a]Prov. 17:22
16 [a]Ps. 37:16
17 [a]Prov. 17:1 [1]Or *vegetables*
18 [a]Prov. 26:21
19 [a]Prov. 22:5
20 [a]Prov. 10:1
21 [a]Prov. 10:23 [b]Eph. 5:15 [1]Lit. *heart*

22 [a]Without counsel, plans go awry,
But in the multitude of counselors they are established.

23 A man has joy by the answer of his mouth,
And [a]a word *spoken* [1]in due season, how good *it is!*

24 [a]The way of life *winds* upward for the wise,
That he may [b]turn away from [1]hell below.

25 [a]The LORD will destroy the house of the proud,
But [b]He will establish the boundary of the widow.

26 [a]The thoughts of the wicked *are* an abomination to the LORD,
[b]But the words of the pure *are* pleasant.

27 [a]He who is greedy for gain troubles his own house,
But he who hates bribes will live.

28 The heart of the righteous [a]studies how to answer,
But the mouth of the wicked pours forth evil.

29 [a]The LORD *is* far from the wicked,
But [b]He hears the prayer of the righteous.

30 The light of the eyes rejoices the heart,
And a good report makes the bones [1]healthy.

31 The ear that hears the rebukes of life
Will abide among the wise.

32 He who disdains instruction despises his own soul,
But he who heeds rebuke gets understanding.

33 [a]The fear of the LORD *is* the instruction of wisdom,
And [b]before honor *is* humility.

22 [a]Prov. 11:14
23 [a]Prov. 25:11 [1]Lit. *in its time*
24 [a]Phil. 3:20 [b]Prov. 14:16 [1]Or *Sheol*
25 [a]Prov. 12:7 [b]Ps. 68:5, 6
26 [a]Prov. 6:16, 18 [b]Ps. 37:30
27 [a]Is. 5:8
28 [a]1 Pet. 3:15
29 [a]Ps. 10:1; 34:16 [b]Ps. 145:18
30 [1]Lit. *fat*
33 [a]Prov. 1:7 [b]Prov. 18:12

CHAPTER 16

16 The [a]preparations[1] of the heart *belong* to man,
[b]But the answer of the tongue *is* from the LORD.

2 All the ways of a man *are* pure in his own [a]eyes,
But the LORD weighs the spirits.

3 [a]Commit[1] your works to the LORD,

1 [a]Jer. 10:23 [b]Matt. 10:19 [1]*plans*
2 [a]Prov. 21:2
3 [a]Ps. 37:5 [1]Lit. *Roll*

15:11 Hell and destruction (literally *sheol* and *abaddon*) represent the underworld and the abyss where death reigns, while the hearts of men is where God reigns. While these represent extremes, they are both within God's view.

15:25 The widow in the deepest poverty, is more secure with God than the wicked in their haughty wealth.

16:1 God will use those who are willing and ready to be used. When the heart is ready, the Master will call.

16:3 Commit from the Hebrew word *galal,* literally means to roll as in rolling something away or down a hill. It implies trusting something into another person's hands, or giving over a burden to someone stronger.

ENCOUNTER Note Prov. 16:2

In Our Own Eyes

We constantly deceive ourselves. We view our actions in the best possible light, and we overestimate the purity of our motives. But God knows us exactly as we are. We must stay close to Him if we are to truly understand ourselves.

And your thoughts will be established.

4 The [a]LORD has made all for Himself,
[b]Yes, even the wicked for the day of [1]doom.

5 [a]Everyone proud in heart *is* an abomination to the LORD;
Though they join [1]forces, none will go unpunished.

6 [a]In mercy and truth
Atonement is provided for iniquity;
And [b]by the fear of the LORD *one* departs from evil.

7 When a man's ways please the LORD,
He makes even his enemies to be at peace with him.

8 [a]Better *is* a little with righteousness,
Than vast revenues without justice.

9 [a]A man's heart plans his way,
[b]But the LORD directs his steps.

10 Divination *is* on the lips of the king;
His mouth must not transgress in judgment.
11 [a]Honest weights and scales *are* the LORD's;
All the weights in the bag *are* His [1]work.
12 *It is* an abomination for kings to commit wickedness,
For [a]a throne is established by righteousness.
13 [a]Righteous lips *are* the delight of kings,
And they love him who speaks *what is* right.
14 As messengers of death *is* the king's wrath,
But a wise man will [a]appease it.
15 In the light of the king's face *is* life,
And his favor *is* like a [a]cloud of the latter rain.

16 [a]How much better to get wisdom than gold!
And to get understanding is to be chosen rather than silver.

17 The highway of the upright *is* to depart from evil;
He who keeps his way preserves his soul.

4 [a]Is. 43:7 [b][Rom. 9:22] [1]Lit. *evil*
5 [a]Prov. 6:17; 8:13 [1]Lit. *hand to hand*
6 [a]Dan. 4:27 [b]Prov. 8:13; 14:16
8 [a]Ps. 37:16
9 [a]Prov. 19:21 [b]Jer. 10:23
11 [a]Lev. 19:36 [1]*concern*
12 [a]Prov. 25:5
13 [a]Prov. 14:35
14 [a]Prov. 25:15
15 [a]Zech. 10:1
16 [a]Prov. 8:10, 11, 19

ENCOUNTER Note Prov. 16:17

Highway of Righteousness

There is a way of life that ensures safety, blessings, and intimacy with the Lord. It is a highway of holiness. It provides a sure path to God's blessing.

18 Pride *goes* before destruction,
And a haughty spirit before [1]a fall.
19 Better *to be* of a humble spirit with the lowly,
Than to divide the [1]spoil with the proud.

20 He who heeds the word wisely will find good,
And whoever [a]trusts in the LORD, happy *is* he.

21 The wise in heart will be called prudent,
And sweetness of the lips increases learning.

22 Understanding *is* a wellspring of life to him who has it.
But the correction of fools *is* folly.

23 The heart of the wise teaches his mouth,
And adds learning to his lips.

24 Pleasant words *are like* a honeycomb,
Sweetness to the soul and health to the bones.

25 There is a way *that seems* right to a man,
But its end *is* the way of [a]death.

26 The person who labors, labors for himself,
For his *hungry* mouth drives [a]him *on.*

27 [1]An ungodly man digs up evil,
And *it is* on his lips like a burning [a]fire.
28 A perverse man sows strife,
And [a]a whisperer separates the best of friends.
29 A violent man entices his neighbor,
And leads him in a way *that is* not good.

18 [1]*stumbling*
19 [1]*plunder*
20 [a]Ps. 34:8
25 [a]Prov. 14:12
26 [a][Eccl. 6:7]
27 [a][James 3:6] [1]Lit. *A man of Belial*
28 [a]Prov. 17:9

16:9 "Directs" comes from the Hebrew word *kun,* meaning to set up or make sure (Prov. 3:5, 6; Rom. 8:14, 28).

16:17 "Highway" translates the Hebrew word *mesillah,* and means a raised public road. The way of the righteous has boundaries on either side with a clear view of the destination ahead.

30 He winks his eye to devise perverse things;
He [1]purses his lips *and* brings about evil.

31 [a]The silver-haired head *is* a crown of glory,
If it is found in the way of righteousness.

32 [a]*He who is* slow to anger *is* better than the mighty,
And he who rules his spirit than he who takes a city.

33 The lot is cast into the lap,
But its every decision *is* from the LORD.

17 Better *is* [a]a dry morsel with quietness,
Than a house full of [1]feasting *with* strife.

2 A wise servant will rule over [a]a son who causes shame,
And will share an inheritance among the brothers.

3 The refining pot *is* for silver and the furnace for gold,
[a]But the LORD tests the hearts.

ENCOUNTER*Note* *Prov. 17:3*

Heart Tests

God will regularly test your heart, but not for His benefit—He already knows its condition. His tests show you what He already sees. He will allow pressure, criticism, temptation, and pain to bear upon you so you see what lies within you. Such tests reveal what you are really like.

4 An evildoer gives heed to false lips;
A liar listens eagerly to a [1]spiteful tongue.

5 [a]He who mocks the poor reproaches his Maker;
[b]He who is glad at calamity will not go unpunished.

6 [a]Children's children *are* the crown of old men,
And the glory of children *is* their father.

7 Excellent speech is not becoming to a fool,
Much less lying lips to a prince.

8 A present *is* a precious stone in the eyes of its possessor;
Wherever he turns, he prospers.

9 [a]He who covers a transgression seeks love,
But [b]he who repeats a matter separates friends.

ENCOUNTER*Note* *Prov. 17:9*

Forgiveness

As God forgives our sins, He expects we will also forgive others. Forgiveness is an extension of grace towards others. We treat them as we would like God to treat us.

10 [a]Rebuke is more effective for a wise *man*
Than a hundred blows on a fool.

11 An evil *man* seeks only rebellion;
Therefore a cruel messenger will be sent against him.

12 Let a man meet [a]a bear robbed of her cubs,
Rather than a fool in his folly.

13 Whoever [a]rewards evil for good,
Evil will not depart from his house.

14 The beginning of strife *is like* releasing water;
Therefore [a]stop contention before a quarrel starts.

15 [a]He who justifies the wicked, and he who condemns the just,
Both of them alike *are* an abomination to the LORD.

16 Why *is there* in the hand of a fool the purchase price of wisdom,
Since *he has* no heart *for it?*

17 [a]A friend loves at all times,
And a brother is born for adversity.

ENCOUNTER*Note* *Prov. 17:17*

A Friend and a Brother

God does not ask anything of us He has not already demonstrated Himself. As He is our Father, and His people are our brothers and sisters, we are to act toward others with the same love, grace, compassion, and sacrifice God showed us in Christ.

18 [a]A man devoid of [1]understanding [2]shakes hands in a pledge,
And becomes [3]surety for his friend.

30 [1]Lit. *compresses*
31 [a]Prov. 20:29
32 [a]Prov. 14:29; 19:11

CHAPTER 17
1 [a]Prov. 15:17 [1]Or *sacrificial meals*
2 [a]Prov. 10:5
3 [a]Jer. 17:10
4 [1]Lit. *destructive*
5 [a]Prov. 14:31 [b]Job 31:29
6 [a][Ps. 127:3; 128:3]
9 [a][Prov. 10:12] [b]Prov. 16:28
10 [a][Mic. 7:9]
12 [a]Hos. 13:8
13 [a]Ps. 109:4, 5
14 [a][Prov. 20:3]
15 [a]Ex. 23:7
17 [a]Ruth 1:16
18 [a]Prov. 6:1 [1]Lit. *heart* [2]Lit. *strikes the hands* [3]*guaranty* or *collateral*

17:6 Offspring are seen as a blessing from God, but with the blessing comes responsibility. The character and life choices of parents have a tremendous impact on their children's future (Prov 20:8).

19 He who loves transgression loves strife,
And [a]he who exalts his gate seeks destruction.

20 He who has a [1]deceitful heart finds no good,
And he who has [a]a perverse tongue falls into evil.

21 He who begets a scoffer *does so* to his sorrow,
And the father of a fool has no joy.

22 A [a]merry heart [1]does good, *like* medicine,
But a broken spirit dries the bones.

23 A wicked *man* accepts a bribe [1]behind the back
To pervert the ways of justice.

24 [a]Wisdom *is* in the sight of him who has understanding,
But the eyes of a fool *are* on the ends of the earth.

25 A [a]foolish son *is* a grief to his father,
And bitterness to her who bore him.

26 Also, to punish the righteous *is* not good,
Nor to strike princes for *their* uprightness.

27 [a]He who has knowledge spares his words,
And a man of understanding is of a calm spirit.

28 [a]Even a fool is counted wise when he holds his peace;
When he shuts his lips, *he is considered* perceptive.

19 [a]Prov. 16:18
20 [a]James 3:8 [1]*crooked*
22 [a]Prov. 12:25; 15:13, 15 [1]Or *makes medicine even better*
23 [1]Under cover, lit. *from the bosom*
24 [a]Eccl. 2:14
25 [a]Prov. 10:1; 15:20; 19:13
27 [a]James 1:19
28 [a]Job 13:5

CHAPTER 18

1 [1]*sound wisdom*
2 [a]Eccl. 10:3

4 [a]Prov. 10:11 [b][James 3:17]
5 [a]Prov. 17:15
7 [a]Prov. 10:14 [b]Eccl. 10:12
8 [a]Prov. 12:18 [1]*gossip* or *slanderer* [2]A Jewish tradition *wounds* [3]Lit. *rooms of the belly*
10 [a]2 Sam. 22: 2, 3, 33 [1]*secure,* lit. *set on high*

18 A man who isolates himself seeks his own desire;
He rages against all [1]wise judgment.

2 A fool has no delight in understanding,
But in expressing his [a]own heart.

3 When the wicked comes, contempt comes also;
And with dishonor *comes* reproach.

4 [a]The words of a man's mouth *are* deep waters;
[b]The wellspring of wisdom *is* a flowing brook.

5 *It is* not good to show partiality to the wicked,
Or to overthrow the righteous in [a]judgment.

6 A fool's lips enter into contention,
And his mouth calls for blows.

7 [a]A fool's mouth *is* his destruction,
And his lips *are* the snare of his [b]soul.

8 [a]The words of a [1]talebearer *are* like [2]tasty trifles,
And they go down into the [3]inmost body.

9 He who is slothful in his work
Is a brother to him who is a great destroyer.

10 The name of the LORD *is* a strong [a]tower;
The righteous run to it and are [1]safe.

WORD*Study* **NAME**

Prov. 18:10 A name represented a person's power, authority or position. It could also represent a person's character or nature. In the Old Testament, the most revered name of God was Yahweh, (Ex. 3:15; shown in this translation with small capital letters: the LORD or GOD). In the New Testament, it is at the name of Jesus that every knee will bow (Phil 2:9–11).

11 The rich man's wealth *is* his strong city,
And like a high wall in his own esteem.

HISTORICAL*Encounter* **MARTIN NIEMOLLER** *Prov. 18:10*

Martin Niemoller was a pastor in Germany during Adolf Hitler's oppressive regime. When Niemoller refused to yield to Hitler's demands, his church was bombed and he was imprisoned. His trial began February 7, 1938. As a guard led him from his dreary cell to the imposing courtroom, the pastor grew frightened. His church and his family were in danger, and unknown terrors awaited him. As he prepared to ascend a flight of stairs into the courtroom, Niemoller suddenly heard a whisper. It was from his guard. He was quoting Proverbs 18:10. This word from God sustained him through his trial and through his dreary years of imprisonment in Nazi concentration camps, until he could minister in the church once again.

18:1 "Isolates" represents the Hebrew word *parad,* meaning to sever, be out of joint, or to break away.

ENCOUNTER Note — Prov. 18:10

God Our Fortress

Sometimes the righteous need protection; they must seek a place of safety from danger. The Lord Himself is not intimidated by our greatest fears. He remains unshaken in our worst calamity. We experience incredible peace and security when we abide in Him.

12 [a]Before destruction the heart of a man is haughty,
And before honor *is* humility.

13 He who answers a matter before he hears *it*,
It *is* folly and shame to him.

14 The spirit of a man will sustain him in sickness,
But who can bear a broken spirit?

15 The heart of the prudent acquires knowledge,
And the ear of the wise seeks knowledge.

16 [a]A man's gift makes room for him,
And brings him before great men.

17 The first *one* to plead his cause *seems* right,
Until his neighbor comes and examines him.

18 Casting [a]lots causes contentions to cease,
And keeps the mighty apart.

19 A brother offended *is harder to win* than a strong city,
And contentions *are* like the bars of a castle.

20 [a]A man's stomach shall be satisfied from the fruit of his mouth;
From the produce of his lips he shall be filled.

21 [a]Death and life *are* in the power of the tongue,
And those who love it will eat its fruit.

22 [a]*He who* finds a wife finds a good *thing*,
And obtains favor from the LORD.

23 The poor *man* uses entreaties,
But the rich answers [a]roughly.

24 A man *who has* friends [1]must himself be friendly,
[a]But there is a friend *who* sticks closer than a brother.

12 [a]Prov. 15:33; 16:18
16 [a]Gen. 32:20, 21
18 [a][Prov. 16:33]
20 [a]Prov. 12:14; 14:14
21 [a]Matt. 12:37
22 [a][Prov. 12:4; 19:14]
23 [a]James 2:3, 6
24 [a]Prov. 17:17
[1]So with Gr. mss., Syr., Tg., Vg.; MT *may come to ruin*

19 Better [a]*is* the poor who walks in his integrity
Than *one who is* perverse in his lips, and is a fool.

ENCOUNTER Note — Prov. 19:1

Character Before Riches

Seeking personal gain at the expense of integrity is never worth the cost. God places high value on good character and personal integrity. Resist the temptation to compromise godly, moral values in the pursuit of worldly comforts. Be assured that the Lord watches and blesses according to the purity of your heart.

2 Also it is not good *for* a soul *to be* without knowledge,
And he sins who hastens with *his* feet.

3 The foolishness of a man twists his way,
And his heart frets against the LORD.

4 [a]Wealth makes many friends,
But the poor is separated from his friend.

5 A [a]false witness will not go unpunished,
And *he who* speaks lies will not escape.

6 Many entreat the favor of the nobility,
And every man *is* a friend to one who gives gifts.

7 [a]All the brothers of the poor hate him;
How much more do his friends go [b]far from him!
He may pursue *them with* words, yet they [1]abandon *him.*

8 He who gets [1]wisdom loves his own soul;
He who keeps understanding [a]will find good.

9 A false witness will not go unpunished,
And *he who* speaks lies shall perish.

10 Luxury is not fitting for a fool,
Much less [a]for a servant to rule over princes.

11 [a]The discretion of a man makes him slow to anger,
[b]And his glory *is* to overlook a transgression.

CHAPTER 19
1 [a]Prov. 28:6
4 [a]Prov. 14:20
5 [a]Ex. 23:1
7 [a]Prov. 14:20
[b]Ps. 38:11 [1]Lit. *are not*
8 [a]Prov. 16:20
[1]Lit. *heart*
10 [a]Prov. 30:21, 22
11 [a]James 1:19
[b]Eph. 4:32

18:22 The Septuagint, Vulgate (Latin), Syriac, and Arabic versions all say "finds a *good* wife . . ." (Prov. 19:14).

12 [a]The king's wrath *is* like the roaring of a lion,
But his favor *is* [b]like dew on the grass.

13 [a]A foolish son *is* the ruin of his father,
[b]And the contentions of a wife *are* a continual [1]dripping.

14 [a]Houses and riches *are* an inheritance from fathers,
But [b]a prudent wife *is* from the LORD.

15 [a]Laziness casts *one* into a deep sleep,
And an idle person will [b]suffer hunger.

16 [a]He who keeps the commandment keeps his soul,
But he who [1]is careless of his ways will die.

17 [a]He who has pity on the poor lends to the LORD,
And He will pay back what he has given.

18 [a]Chasten your son while there is hope,
And do not set your heart [1]on his destruction.

ENCOUNTER *Note* *Prov. 19:18*

Raising Children

God instructs us to raise our children carefully, while we have the opportunity. If we teach them to fear the Lord while they are young, and if we model loving Him with all our heart, soul, and mind, we can alleviate much suffering and disappointment down the road.

19 *A man of* great wrath will suffer punishment;
For if you rescue *him*, you will have to do it again.

20 Listen to counsel and receive instruction,
That you may be wise [a]in your latter days.

21 There are many plans in a man's heart,
[a]Nevertheless the LORD's counsel—that will stand.

22 What is desired in a man is [1]kindness,
And a poor man is better than a liar.

23 [a]The fear of the LORD *leads* to life,
And *he who has it* will abide in satisfaction;
He will not be visited with evil.

24 [a]A lazy *man* buries his hand in the [1]bowl,
And will not so much as bring it to his mouth again.

25 Strike a scoffer, and the simple [a]will become wary;
[b]Rebuke one who has understanding, *and* he will discern knowledge.

26 He who mistreats *his* father *and* chases away *his* mother
Is [a]a son who causes shame and brings reproach.

27 Cease listening to instruction, my son,
And you will stray from the words of knowledge.

28 A [1]disreputable witness scorns justice,
And [a]the mouth of the wicked devours iniquity.

29 Judgments are prepared for scoffers,
[a]And beatings for the backs of fools.

20 Wine [a]*is* a mocker,
Strong drink *is* a brawler,
And whoever is led astray by it is not wise.

ENCOUNTER *Note* *Prov. 20:1*

Under the Influence

Christians are to be under the influence of the Holy Spirit. Chemical intoxicants cause poor judgment and rob us of self-control. Addictions wreak havoc on personal lives, relationships, and careers. Excessive behaviors compromise our character and take us places we are unwise to visit.

2 The [1]wrath of a king *is* like the roaring of a lion;
Whoever provokes him to anger sins *against* his own life.

3 [a]*It is* honorable for a man to stop striving,
Since any fool can start a quarrel.

12 [a]Prov. 16:14 [b]Hos. 14:5
13 [a]Prov. 10:1 [b]Prov. 21:9, 19 [1]Irritation
14 [a]2 Cor. 12:14 [b]Prov. 18:22
15 [a]Prov. 6:9 [b]Prov. 10:4
16 [a]Luke 10:28; 11:28 [1]Is reckless, lit. *despises*
17 [a][2 Cor. 9: 6–8]
18 [a]Prov. 13:24 [1]Lit. *to put him to death;* a Jewish tradition *on his crying*
20 [a]Ps. 37:37
21 [a]Heb. 6:17
22 [1]Lit. *lovingkindness*
23 [a][1 Tim. 4:8]
24 [a]Prov. 15:19 [1]LXX, Syr. *bosom;* Tg., Vg. *armpit*
25 [a]Deut. 13:11 [b]Prov. 9:8
26 [a]Prov. 17:2
28 [a]Job 15:16 [1]Lit. *witness of Belial,* worthless witness
29 [a]Prov. 26:3

CHAPTER 20

1 [a]Gen. 9:21
2 [1]Lit. *fear* or *terror,* produced by the king's wrath
3 [a]Prov. 17:14

19:23 "Abide" is translated from the Hebrew word *lun,* and means to stop or stay permanently. "Satisfaction" represents the Hebrew word *sabea',* and also means fullness.

20:1 "Wine" is *yayin* in the Hebrew, meaning an effervescent or fermented drink.

4 [a]The lazy *man* will not plow because of winter;
[b]He will beg during harvest and *have* nothing.

5 Counsel in the heart of man *is like* deep water,
But a man of understanding will draw it out.

6 Most men will proclaim each his own [1]goodness,
But who can find a faithful man?

7 [a]The righteous *man* walks in his integrity;
[b]His children *are* blessed after him.

ENCOUNTER*Note* *Prov. 20:7*

High Standards for God's People

God sets high standards for His people. His expectations challenge even the most committed believers, but the results far outweigh the cost. Our actions have a wider impact than we realize and our children are directly affected by our choices. That truth alone should motivate us to rise to the challenge.

8 A king who sits on the throne of judgment
Scatters all evil with his eyes.

9 [a]Who can say, "I have made my heart clean,
I am pure from my sin"?

10 [a]Diverse weights *and* diverse measures,
They *are* both alike, an abomination to the LORD.

11 Even a child is [a]known by his deeds,
Whether what he does *is* pure and right.

12 [a]The hearing ear and the seeing eye,
The LORD has made them both.

13 [a]Do not love sleep, lest you come to poverty;
Open your eyes, *and* you will be satisfied with bread.

14 "*It is* [1]good for nothing," cries the buyer;
But when he has gone his way, then he boasts.

15 There is gold and a multitude of rubies,
But [a]the lips of knowledge *are* a precious jewel.

16 [a]Take the garment of one who is surety *for* a stranger,
And hold it as a pledge *when it* is for a seductress.

17 [a]Bread gained by deceit *is* sweet to a man,
But afterward his mouth will be filled with gravel.

18 [a]Plans are established by counsel;
[b]By wise counsel wage war.

19 [a]He who goes about *as* a talebearer reveals secrets;
Therefore do not associate with one [b]who flatters with his lips.

20 [a]Whoever curses his father or his mother,
[b]His lamp will be put out in deep darkness.

21 [a]An inheritance gained hastily at the beginning
[b]Will not be blessed at the end.

22 [a]Do not say, "I will [1]recompense evil";
[b]Wait for the LORD, and He will save you.

23 Diverse weights *are* an abomination to the LORD,
And dishonest scales *are* not good.

24 A man's steps *are* of the LORD;
How then can a man understand his own way?

25 *It is* a snare for a man to devote rashly *something as* holy,
And afterward to reconsider *his* vows.

26 [a]A wise king sifts out the wicked,
And brings the threshing wheel over them.

27 [a]The spirit of a man *is* the lamp of the LORD,
Searching all the [1]inner depths of his heart.

28 [a]Mercy and truth preserve the king,
And by [1]lovingkindness he upholds his throne.

29 The glory of young men *is* their strength,
And [a]the splendor of old men *is* their gray head.

30 Blows that hurt cleanse away evil,
As *do* stripes the [1]inner depths of the heart.

4 [a]Prov. 10:4 [b]Prov. 19:15
6 [1]Lit. *mercy*
7 [a]2 Cor. 1:12 [b]Ps. 37:26
9 [a][1 Kin. 8:46]
10 [a]Deut. 25:13
11 [a]Matt. 7:16
12 [a]Ex. 4:11
13 [a]Rom. 12:11
14 [1]Lit. *evil, evil*
15 [a][Prov. 3: 13–15]
16 [a]Prov. 22:26
17 [a]Prov. 9:17
18 [a]Prov. 24:6 [b]Luke 14:31
19 [a]Prov. 11:13 [b]Rom. 16:18
20 [a]Matt. 15:4 [b]Job 18:5, 6
21 [a]Prov. 28:20 [b]Hab. 2:6
22 [a][Rom. 12: 17–19] [b]2 Sam. 16:12 [1]*repay*
26 [a]Ps. 101:8
27 [a]1 Cor. 2:11 [1]Lit. *rooms of the belly*
28 [a]Prov. 21:21 [1]*mercy*
29 [a]Prov. 16:31
30 [1]Lit. *rooms of the belly*

20:10 Literally "weights and weights, measures and measures," from the Hebrew words *'eben* and *'ephah,* which mean stones and measures of grain, the words being doubled to imply variety. This means that one weight was used for buying and a different one for selling, while they should have been equal weights.

20:27 Man can know himself through God's revealing Spirit.

21 The king's heart *is* in the hand of the LORD,
Like the [1]rivers of water;
He turns it wherever He wishes.

2 [a]Every way of a man *is* right in his own eyes,
[b]But the LORD weighs the hearts.

3 [a]To do righteousness and justice
Is more acceptable to the LORD than sacrifice.

ENCOUNTER Note — Prov. 21:3

Acting Righteously

We expect God to do what is right and just. He expects no less from us. We may be pleased with the sacrifices we present to God, but if we offer them up with sin-stained hands, our shameful behavior renders them unacceptable.

4 [a]A haughty look, a proud heart,
And the [1]plowing of the wicked *are* sin.

5 [a]The plans of the diligent *lead* surely to plenty,
But *those of* everyone *who is* hasty, surely to poverty.

6 [a]Getting treasures by a lying tongue
[1]*Is* the fleeting fantasy of those who seek death.

7 The violence of the wicked will [1]destroy them,
Because they refuse to do justice.

8 The way of [1]a guilty man *is* perverse;
But *as for* the pure, his work *is* right.

9 Better to dwell in a corner of a housetop,
Than in a house shared with [a]a contentious woman.

10 [a]The soul of the wicked desires evil;
His neighbor finds no favor in his eyes.

11 When the scoffer is punished, the simple is made wise;
But when the [a]wise is instructed, he receives knowledge.

12 The righteous *God* wisely considers the house of the wicked,
Overthrowing the wicked for *their* wickedness.

13 [a]Whoever shuts his ears to the cry of the poor
Will also cry himself and not be heard.

14 A gift in secret pacifies anger,
And a bribe [1]behind the back, strong wrath.

15 *It is* a joy for the just to do justice,
But destruction *will come* to the workers of iniquity.

16 A man who wanders from the way of understanding
Will rest in the assembly of the [a]dead.

17 He who loves pleasure *will be* a poor man;
He who loves wine and oil will not be rich.

18 The wicked *shall be* a ransom for the righteous,
And the unfaithful for the upright.

19 Better to dwell [1]in the wilderness,
Than with a contentious and angry woman.

20 [a]*There is* desirable treasure,
And oil in the dwelling of the wise,
But a foolish man squanders it.

21 [a]He who follows righteousness and mercy
Finds life, righteousness. and honor.

22 A [a]wise *man* [1]scales the city of the mighty,
And brings down the trusted stronghold.

23 [a]Whoever guards his mouth and tongue
Keeps his soul from troubles.

24 A proud *and* haughty *man*—
"Scoffer" *is* his name;
He acts with arrogant pride.

25 The [a]desire of the lazy *man* kills him,
For his hands refuse to labor.
26 He covets greedily all day long,
But the righteous [a]gives and does not spare.

27 [a]The sacrifice of the wicked *is* an abomination;
How much more *when* he brings it with wicked intent!

CHAPTER 21
1 [1]*channels*
2 [a]Prov. 16:2 [b]Prov. 24:12
3 [a]1 Sam. 15:22
4 [a]Prov. 6:17 [1]Or *lamp*
5 [a]Prov. 10:4
6 [a]2 Pet. 2:3 [1]LXX *Pursue vanity on the snares of death;* Vg. *Is vain and foolish, and shall stumble on the snares of death;* Tg. *They shall be destroyed, and they shall fall who seek death*
7 [1]Lit. *drag them away*
8 [1]Or *The way of a man is perverse and strange;*
9 [a]Prov. 19:13
10 [a]James 4:5
11 [a]Prov. 19:25
13 [a][Matt. 7:2; 18:30–34]
14 [1]Under cover, lit. *in the bosom*
16 [a]Ps. 49:14
19 [1]Lit. *in the land of the desert*
20 [a]Ps. 112:3
21 [a]Matt. 5:6
22 [a]Prov. 24:5 [1]Climbs over the walls of
23 [a][James 3:2]
25 [a]Prov. 13:4
26 [a][Prov. 22:9]
27 [a]Jer. 6:20

21:14 God never condones bribery to pervert or manipulate justice. However, Christians have a sincere desire to be reconciled with anyone who is opposed to them.

21:17 "Pleasure" translates the Hebrew *simchah,* meaning joy, mirth, and gladness, such as could be found in feasting, drunkenness, or the use of aromatic oils. Those who dwell on experiences and pleasurable activities rarely have anything to show for their effort.

28 A false witness shall perish,
But the man who hears *him* will speak endlessly.

29 A wicked man hardens his face,
But *as for* the upright, he [1]establishes his way.

30 [a]*There is* no wisdom or understanding
Or counsel against the LORD.

ENCOUNTER*Note* *Prov. 21:30*

The Lord Always Succeeds

Since the beginning of time, no one has been able to compete with God's wisdom, understanding, insight, or counsel. Many have tried; all have failed. God's omnipresence, omnipotence, and omniscience place Him in a divinely unique position. Wise are the people who seek God's counsel, for He is eager to give it.

31 The horse *is* prepared for the day of battle,
But [a]deliverance *is* of the LORD.

22 A [a]*good* name is to be chosen rather than great riches,
Loving favor rather than silver and gold.

ENCOUNTER*Note* *Prov. 22:1*

Your Reputation Is Precious

Your "name" represents your character and your reputation. God gave His Son a name by which miracles were performed and people were saved. Protecting the integrity of your name can determine the kind of future you and your children enjoy. A respected name is a valuable treasure.

2 The [a]rich and the poor have this in common,
The [b]LORD *is* the maker of them all.

3 A prudent *man* foresees evil and hides himself,
But the simple pass on and are [a]punished.

4 By humility *and* the fear of the LORD
Are riches and honor and life.

5 Thorns *and* snares *are* in the way of the perverse;
He who guards his soul will be far from them.

6 [a]Train up a child in the way he should go,
[1]And when he is old he will not depart from it.

ENCOUNTER*Note* *Prov. 22:6*

Leading Children

As God leads and guides His children according to His ways, so parents should be intentionally involved in directing their child in life. There is a way that leads to righteousness and blessing from God, and a way that leads to destruction and rebellion. Leading is more than giving instructions. It involves active participation.

7 The [a]rich rules over the poor,
And the borrower *is* servant to the lender.

8 He who sows iniquity will reap [a]sorrow,[1]
And the rod of his anger will fail.

9 [a]He who has a [1]generous eye will be [b]blessed,
For he gives of his bread to the poor.

10 [a]Cast out the scoffer, and contention will leave;
Yes, strife and reproach will cease.

11 [a]He who loves purity of heart
And has grace on his lips,
The king *will be* his friend.

12 The eyes of the LORD preserve knowledge,
But He overthrows the words of the faithless.

13 [a]The lazy *man* says, "*There is* a lion outside!
I shall be slain in the streets!"

14 [a]The mouth of an immoral woman *is* a deep pit;
[b]He who is abhorred by the LORD will fall there.

15 Foolishness *is* bound up in the heart of a child;
[a]The rod of correction will drive it far from him.

16 He who oppresses the poor to increase his *riches*,
And he who gives to the rich, *will* surely *come* to poverty.

29 [1]Qr., LXX *understands*
30 [a][Jer. 9:23, 24]
31 [a]Ps. 3:8

CHAPTER 22
1 [a]Eccl. 7:1
2 [a]Prov. 29:13 [b]Job 31:15
3 [a]Prov. 27:12
6 [a]Eph. 6:4 [1]*Even*
7 [a]James 2:6
8 [a]Job 4:8 [1]*trouble*
9 [a]2 Cor. 9:6 [b][Prov. 19:17] [1]Lit. *good*
10 [a]Ps. 101:5
11 [a]Ps. 101:6
13 [a]Prov. 26:13
14 [a]Prov. 2:16; 5:3; 7:5 [b]Eccl. 7:26
15 [a]Prov. 13:24; 23:13, 14

22:15 "Rod" stands for the Hebrew word *shebet*, and can also mean walking stick, scepter, or club. It is the same word used in Psalm 23:4 for the rod that provided direction and comfort in times of danger.

Sayings of the Wise

17 Incline your ear and hear the words of the wise,
And apply your heart to my knowledge;
18 For *it is* a pleasant thing if you keep them within you;
Let them all be fixed upon your lips,
19 So that your trust may be in the LORD;
I have instructed you today, even you.
20 Have I not written to you excellent things
Of counsels and knowledge,
21 [a]That I may make you know the certainty of the words of truth,
[b]That you may answer words of truth
To those who [1]send to you?

22 Do not rob the [a]poor because he *is* poor,
Nor oppress the afflicted at the gate;
23 [a]For the LORD will plead their cause,
And plunder the soul of those who plunder them.

24 Make no friendship with an angry man,
And with a [a]furious man do not go,
25 Lest you learn his ways
And set a snare for your soul.

26 [a]Do not be one of those who [1]shakes hands in a pledge,
One of those who is [2]surety for debts;
27 If you have nothing *with which* to pay,
Why should he take away your bed from under you?

28 [a]Do not remove the ancient [1]landmark
Which your fathers have set.

29 Do you see a man *who* [1]excels in his work?
He will stand before kings;
He will not stand before [2]unknown *men.*

23 When you sit down to eat with a ruler,
Consider carefully what *is* before you;
2 And put a knife to your throat
If you *are* a man given to appetite.
3 Do not desire his delicacies,
For they *are* deceptive food.

4 [a]Do not overwork to be rich;
[b]Because of your own understanding, cease!
5 [1]Will you set your eyes on that which is not?
For *riches* certainly make themselves wings;
They fly away like an eagle *toward* heaven.

6 Do not eat the bread of [a]a[1] miser,
Nor desire his delicacies;
7 For as he thinks in his heart, so *is* he.
"Eat and drink!" [a]he says to you,
But his heart is not with you.
8 The morsel you have eaten, you will vomit up,
And waste your pleasant words.

9 [a]Do not speak in the hearing of a fool,
For he will despise the wisdom of your words.

10 Do not remove the ancient [1]landmark,
Nor enter the fields of the fatherless;

WORD*Study* **BOUNDARY STONES**

Prov. 23:10 These stones were upright stone markers set in place to define the outer edge of one's property, as decreed by God's command or by the agreement between families or tribes. Moving these markers would be a transgression against those who established them. Moreover, future generations would be robbed of property that was rightfully theirs. (also 22:28)

11 [a]For their Redeemer *is* mighty;
He will plead their cause against you.

12 Apply your heart to instruction,
And your ears to words of knowledge.

13 [a]Do not withhold correction from a child,
For *if* you beat him with a rod, he will not die.
14 You shall beat him with a rod,
And deliver his soul from [1]hell.

15 My son, if your heart is wise,
My heart will rejoice—indeed, I myself;
16 Yes, my [1]inmost being will rejoice
When your lips speak right things.

21 [a]Luke 1:3, 4 [b]1 Pet. 3:15 [1]Or *send you*
22 [a]Ex. 23:6
23 [a]1 Sam. 24:12
24 [a]Prov. 29:22
26 [a]Prov. 11:15 [1]Lit. *strikes* [2]*guaranty*
28 [a]Deut. 19:14; 27:17 [1]*boundary*
29 [1]*is prompt in his business* [2]*obscure*

CHAPTER 23

4 [a][1 Tim. 6:9, 10]
[b]Rom. 12:16
5 [1]Lit. *Will you cause your eyes to fly upon it and it is not?*
6 [a]Deut. 15:9 [1]Lit. *one who has an evil eye*
7 [a]Prov. 12:2
9 [a]Matt. 7:6
10 [1]*boundary*
11 [a]Prov. 22:23
13 [a]Prov. 13:24
14 [1]Or *Sheol*
16 [1]Lit. *kidneys*

23:2, 3 "Put a knife" is a figure of speech denoting restraint or caution. Those in positions of power or influence often have ulterior motives for giving an invitation.

17 [a]Do not let your heart envy sinners,
But [b]*be zealous* for the fear of the
LORD all the day;
18 [a]For surely there is a [1]hereafter,
And your hope will not be cut off.

19 Hear, my son, and be wise;
And guide your heart in the way.
20 [a]Do not mix with winebibbers,
Or with gluttonous eaters of meat;
21 For the drunkard and the glutton
will come to poverty,
And drowsiness will clothe *a man*
with rags.

22 [a]Listen to your father who begot you,
And do not despise your mother
when she is old.

23 [a]Buy the truth, and do not sell *it*,
Also wisdom and instruction and
understanding.

24 [a]The father of the righteous will
greatly rejoice,
And he who begets a wise *child* will
delight in him.
25 Let your father and your mother be
glad,
And let her who bore you rejoice.

26 My son, give me your heart,
And let your eyes observe my ways.

ENCOUNTER *Note* — *Prov. 23:26*

Give Me Your Heart

The eyes follow the heart. A heart set upon God's ways will not allow eyes to seek out sin. To prevent your eyes from gazing on temptations, first secure your heart in the hand of God. He will keep your pathway straight.

27 [a]For a harlot *is* a deep pit,
And a seductress *is* a narrow well.
28 [a]She also lies in wait as *for* a victim,
And increases the unfaithful among
men.

29 [a]Who has woe?
Who has sorrow?
Who has contentions?
Who has complaints?
Who has wounds without cause?
Who [b]has redness of eyes?
30 [a]Those who linger long at the wine,
Those who go in search of [b]mixed
wine.
31 Do not look on the wine when it is
red,
When it sparkles in the cup,
When it [1]swirls around smoothly;
32 At the last it bites like a serpent,
And stings like a viper.
33 Your eyes will see strange things,
And your heart will utter perverse
things.
34 Yes, you will be like one who lies
down in the [1]midst of the sea,
Or like one who lies at the top of
the mast, *saying:*
35 "They[a] have struck me, *but* I was not
hurt;
They have beaten me, but I did not
feel *it*.
When shall [b]I awake, that I may
seek another *drink?*"

17 [a]Ps. 37:1 [b]Prov. 28:14
18 [a][Ps. 37:37] [1]Future, lit. *latter end*
20 [a]Is. 5:22
22 [a]Prov. 1:8
23 [a][Matt. 13: 44]
24 [a]Prov. 10:1
27 [a]Prov. 22:14
28 [a]Prov. 7:12
29 [a]Is. 5:11, 22 [b]Gen. 49:12
30 [a][Eph. 5:18] [b]Ps. 75:8
31 [1]*goes around*

ENCOUNTER *Note* — *Prov. 23:29–35*

Who's in Control?

God works mightily in the lives of those whose hearts are His. But when other things steal our devotion, our own desires become our god, rendering us powerless.

24 Do not be [a]envious of evil men,
Nor desire to be with them;
2 For their heart devises violence,
And their lips talk of
troublemaking.

ENCOUNTER *Note* — *Prov. 24:1, 2*

Why Envy the Wicked?

Envy leads to dissatisfaction with our own situation. We must realize that what we envy in the wicked comes with serious consequences and only takes us farther away from God and His blessings.

3 Through wisdom a house is built,
And by understanding it is
established;
4 By knowledge the rooms are filled
With all precious and pleasant riches.

5 [a]A wise man *is* strong,
Yes, a man of knowledge increases
strength;
6 [a]For by wise counsel you will wage
your own war,
And in a multitude of counselors
there is safety.

7 [a]Wisdom *is* too lofty for a fool;
He does not open his mouth in the
gate.

8 He who [a]plots to do evil
Will be called a [1]schemer.
9 The devising of foolishness *is* sin,

34 [1]Lit. *heart*
35 [a]Jer. 5:3 [b]Eph. 4:19

CHAPTER 24
1 [a]Ps. 1:1; 37:1
5 [a]Prov. 21:22
6 [a]Luke 14:31
7 [a]Ps. 10:5
8 [a]Rom. 1:30 [1]Lit. *master of evil plots*

23:17 "Heart" stands for the Hebrew word *leb,* and it means the center of one's being, including the intellect, feelings, and the will.

And the scoffer *is* an abomination
to men.

10 *If* you [a]faint in the day of
adversity,
Your strength *is* small.

11 [a]Deliver *those who* are drawn
toward death,
And hold back *those* stumbling to
the slaughter.
12 If you say, "Surely we did not know
this,"
Does not [a]He who weighs the
hearts consider *it?*
He who keeps your soul, does He
not know *it?*
And will He *not* render to *each* man
[b]according to his deeds?

ENCOUNTER *Note* *Prov. 24:12*

Rescuing the Needy

God expects us to do whatever we can to relieve the needy of their pain, to render mercy or to bring justice. As we show compassion, we invite God's mercy upon our own lives. As we give generously, we invite God's generosity. The measure by which we give determines what we receive from God.

13 My son, [a]eat honey because *it is*
good,
And the honeycomb *which is* sweet
to your taste;
14 [a]So *shall* the knowledge of wisdom
be to your soul;
If you have found *it*, there is a
[1]prospect,
And your hope will not be cut off.

15 Do not lie in wait, O wicked *man*,
against the dwelling of the
righteous;
Do not plunder his resting place;
16 [a]For a righteous *man* may fall seven
times
And rise again,
[b]But the wicked shall fall by
calamity.

17 [a]Do not rejoice when your enemy
falls,
And do not let your heart be glad
when he stumbles;
18 Lest the LORD see *it*, and [1]it
displease Him,
And He turn away His wrath from
him.

10 [a]Heb. 12:3
11 [a]Ps. 82:4
12 [a]Prov. 21:2 [b]Ps. 62:12
13 [a]Song 5:1
14 [a]Ps. 19:10; 58:11 [1]Lit. *latter end*
16 [a][Mic. 7:8] [b]Esth. 7:10
17 [a]Obad. 12
18 [1]Lit. *it be evil in His eyes*

19 [a]Do not fret because of evildoers,
Nor be envious of the wicked;
20 For there will be no prospect for the
evil *man;*
The lamp of the wicked will be put
out.

21 My son, [a]fear the LORD and the
king;
Do not associate with those given to
change;
22 For their calamity will rise
suddenly,
And who knows the ruin those two
can bring?

Further Sayings of the Wise

23 These *things* also *belong* to the wise:

[a]*It is* not good to [1]show partiality in
judgment.
24 [a]He who says to the wicked, "You
are righteous,"
Him the people will curse;
Nations will abhor him.
25 But those who rebuke *the wicked*
will have [a]delight,
And a good blessing will come upon
them.

26 He who gives a right answer kisses
the lips.

27 [a]Prepare your outside work,
Make it fit for yourself in the field;
And afterward build your house.

28 [a]Do not be a witness against your
neighbor without cause,
[1]For would you deceive with your
lips?
29 [a]Do not say, "I will do to him just as
he has done to me;
I will render to the man according
to his work."

30 I went by the field of the lazy *man*,
And by the vineyard of the man
devoid of understanding;
31 And there it was, [a]all overgrown
with thorns;
Its surface was covered with
nettles;
Its stone wall was broken down.
32 When I saw *it*, I considered *it* well;
I looked on *it and* received
instruction:
33 [a]A little sleep, a little slumber,
A little folding of the hands to rest;
34 [a]So shall your poverty come *like* [1]a
prowler,
And your need like [2]an armed
man.

19 [a]Ps. 37:1
21 [a][1 Pet. 2:17]
23 [a]Lev. 19:15 [1]Lit. *recognize faces*
24 [a]Is. 5:23
25 [a]Prov. 28:23
27 [a]Prov. 27:23–27
28 [a]Eph. 4:25 [1]LXX, Vg. *Do not deceive*
29 [a][Prov. 20:22]
31 [a]Gen. 3:18
33 [a]Prov. 6:9, 10
34 [a]Prov. 6:9–11 [1]Lit. *one who walks about* [2]Lit. *a man with a shield*

24:16 Though the righteous go through the furnace, they come through it refined. The righteous are not exempt from adversity, but God will see them through it.

24:18 God wants the wicked to come to repentance and salvation. He will use the righteous to provide opportunities for this to happen.

Further Wise Sayings of Solomon

25 These[a] also *are* proverbs of Solomon which the men of Hezekiah king of Judah copied:

2 [a]*It is* the glory of God to conceal a matter,
But the glory of kings *is* to search out a matter.

ENCOUNTER Note — Prov. 25:2

God's Will

You cannot discover God's will. He must reveal it to you. Your thoughts are not His thoughts. He is pleased to disclose His activity to those whose hearts belong to Him.

3 *As* the heavens for height and the earth for depth,
So the heart of kings *is* unsearchable.

4 [a]Take away the dross from silver,
And it will go to the silversmith *for* jewelry.

5 Take away the wicked from before the king,
And his throne will be established in [a]righteousness.

6 Do not exalt yourself in the presence of the king,
And do not stand in the place of the great;

7 [a]For *it is* better that he say to you, "Come up here,"
Than that you should be put lower in the presence of the prince,
Whom your eyes have seen.

8 [a]Do not go hastily to [1]court;
For what will you do in the end,
When your neighbor has put you to shame?

9 [a]Debate your case with your neighbor,
And do not disclose the secret to another;

10 Lest he who hears *it* expose your shame,
And [1]your reputation be ruined.

11 A word fitly [a]spoken *is like* apples of gold
In settings of silver.

12 *Like* an earring of gold and an ornament of fine gold
Is a wise rebuker to an obedient ear.

13 [a]Like the cold of snow in time of harvest
Is a faithful messenger to those who send him,
For he refreshes the soul of his masters.

14 [a]Whoever falsely boasts of giving
Is like [b]clouds and wind without rain.

15 [a]By long forbearance a ruler is persuaded,
And a gentle tongue breaks a bone.

16 Have you found honey?
Eat only as much as you need,
Lest you be filled with it and vomit.

17 Seldom set foot in your neighbor's house,
Lest he become weary of you and hate you.

18 [a]A man who bears false witness against his neighbor
Is like a club, a sword, and a sharp arrow.

19 Confidence in an unfaithful *man* in time of trouble
Is like a bad tooth and a foot out of joint.

20 *Like* one who takes away a garment in cold weather,
And like vinegar on soda,
Is one who [a]sings songs to a heavy heart.

21 [a]If your enemy is hungry, give him bread to eat;
And if he is thirsty, give him water to drink;

22 For *so* you will heap coals of fire on his head,
[a]And the LORD will reward you.

ENCOUNTER Note — Prov. 25:21, 22

Goodness Is Our Best Weapon

God's people are expected to live by a different set of values than the world does. When we return evil with goodness, we honor God and show respect for those He has created. We also keep our integrity, enhance our reputations, and show our willingness for God to deal with our enemies according to His standard of justice.

23 The north wind brings forth rain,
And [a]a backbiting tongue an angry countenance.

CHAPTER 25
1 [a]1 Kin. 4:32
2 [a]Deut. 29:29
4 [a]2 Tim. 2:21
5 [a]Prov. 16:12; 20:8
7 [a]Luke 14:7–11
8 [a]Matt. 5:25 [1]Lit. *contend* or *bring a lawsuit*
9 [a][Matt. 18:15]
10 [1]*the evil report concerning you not pass away*
11 [a]Prov. 15:23
13 [a]Prov. 13:17
14 [a]Prov. 20:6 [b]Jude 12
15 [a]Prov. 15:1
18 [a]Ps. 57:4
20 [a]Dan. 6:18
21 [a]Rom. 12:20
22 [a]2 Sam. 16:12
23 [a]Ps. 101:5

25:4 "Dross" translates the Hebrew *sug,* which refers to the impurities that the blazing heat of the furnace separates from precious metals such as silver and gold.

25:18 A club, a sword, and a sharp arrow are three weapons that can destroy a man physically. Likewise, a false witness can ruin a man's reputation and his ability to earn a living.

24 [a]*It is* better to dwell in a corner of a housetop,
Than in a house shared with a contentious woman.

25 *As* cold water to a weary soul,
So *is* [a]good news from a far country.

26 A righteous *man* who falters before the wicked
Is like a murky spring and a [1]polluted well.

27 *It is* not good to eat much honey;
So [a]to seek one's own glory *is not* glory.

28 [a]Whoever *has* no rule over his own spirit
Is like a city broken down, without walls.

26 As snow in summer [a]and rain in harvest,
So honor is not fitting for a fool.

2 Like a flitting sparrow, like a flying swallow,
So [a]a curse without cause shall not alight.

3 [a]A whip for the horse,
A bridle for the donkey,
And a rod for the fool's back.

4 Do not answer a fool according to his folly,
Lest you also be like him.

5 [a]Answer a fool according to his folly,
Lest he be wise in his own eyes.

6 He who sends a message by the hand of a fool
Cuts off *his own* feet *and* drinks violence.

7 *Like* the legs of the lame that hang limp
Is a proverb in the mouth of fools.

8 Like one who binds a stone in a sling
Is he who gives honor to a fool.

9 *Like* a thorn *that* goes into the hand of a drunkard
Is a proverb in the mouth of fools.

10 [1]The great *God* who formed everything
Gives the fool *his* hire and the transgressor *his* wages.

11 [a]As a dog returns to his own vomit,
[b]So a fool repeats his folly.

12 [a]Do you see a man wise in his own eyes?
There is more hope for a fool than for him.

24 [a]Prov. 19:13
25 [a]Prov. 15:30
26 [1]*ruined*
27 [a]Prov. 27:2
28 [a]Prov. 16:32

CHAPTER 26

1 [a]1 Sam. 12:17
2 [a]Deut. 23:5
3 [a]Ps. 32:9
5 [a]Matt. 16:1–4
10 [1]Heb. difficult in v. 10; ancient and modern translators differ greatly
11 [a]2 Pet. 2:22 [b]Ex. 8:15
12 [a][Rev. 3:17]

ENCOUNTER*Note* *Prov. 26:12*

Humility Preferred

To be wise in our own eyes is to be blind to our faults. God honors humility but despises arrogance. He will humble the proud to remind them of their dependence on Him. In so doing, He is protecting the haughty from self-destruction.

13 The lazy *man* says, "*There is* a lion in the road!
A fierce lion *is* in the [1]streets!"

14 *As* a door turns on its hinges,
So *does* the lazy *man* on his bed.

15 The [a]lazy *man* buries his hand in the [1]bowl;
It wearies him to bring it back to his mouth.

16 The lazy *man is* wiser in his own eyes
Than seven men who can answer sensibly.

17 He who passes by *and* meddles in a quarrel not his own
Is like one who takes a dog by the ears.

18 Like a madman who throws firebrands, arrows, and death,

19 *Is* the man *who* deceives his neighbor,
And says, [a]"I was only joking!"

20 Where *there is* no wood, the fire goes out;
And where *there is* no [1]talebearer, strife ceases.

ENCOUNTER*Note* *Prov. 26:20*

Dousing Fires

Few things do more damage to relationships than the person who gossips. The gossip delights in evil and takes pleasure in causing pain to others. God, however, honors peacemakers because they demonstrate love and compassion toward their neighbors and bring healing to the wounds caused by gossip.

21 [a]*As* charcoal *is* to burning coals, and wood to fire,
So *is* a contentious man to kindle strife.

13 [1]Or *plazas, squares*
15 [a]Prov. 19:24 [1]LXX, Syr. *bosom;* Tg., Vg. *armpit*
19 [a]Eph. 5:4
20 [1]*gossip* or *slanderer,* lit. *whisperer*
21 [a]Prov. 15:18

25:26 "Falters" represents the Hebrew word *mot,* and also means to waver, slip, be overthrown, or fall.

26:3 A whip, bridle and rod are three tools used to guide creatures and steer them back on the right course.

26:11 "Folly" translates the Hebrew word *'ivveleth,* meaning silliness or foolishness.

26:18, 19 Deliberately deceiving others for entertainment demonstrates shameful disrespect and disregard for people.

22 The words of a [1]talebearer *are* like
[2]tasty trifles,
And they go down into the [3]inmost
body.

23 Fervent lips with a wicked heart
Are like earthenware covered with
silver dross.

24 He who hates, disguises *it* with his
lips,
And lays up deceit within himself;
25 [a]When [1]he speaks kindly, do not
believe him,
For *there are* seven abominations in
his heart;
26 *Though his* hatred is covered by
deceit,
His wickedness will be revealed
before the assembly.

27 [a]Whoever digs a pit will fall into it,
And he who rolls a stone will have
it roll back on him.

28 A lying tongue hates *those who are*
crushed by it,
And a flattering mouth works [a]ruin.

27 Do[a] not boast about tomorrow,
For you do not know what a day
may bring forth.

2 [a]Let another man praise you, and not
your own mouth;
A stranger, and not your own lips.

3 A stone *is* heavy and sand *is*
weighty,
But a fool's wrath *is* heavier than
both of them.

4 Wrath *is* cruel and anger a torrent,
But [a]who *is* able to stand before
jealousy?

5 [a]Open rebuke *is* better
Than love carefully concealed.

6 Faithful *are* the wounds of a friend,
But the kisses of an enemy *are*
[a]deceitful.

22 [1]*gossip or slanderer* [2]A Jewish tradition *wounds* [3]Lit. *rooms of the belly*
25 [a]Ps. 28:3 [1]Lit. *his voice is gracious*
27 [a]Ps. 7:15
28 [a]Prov. 29:5

CHAPTER 27
1 [a]James 4:13–16
2 [a]Prov. 25:27
4 [a]1 John 3:12
5 [a][Prov. 28:23]
6 [a]Matt. 26:49

7 A satisfied soul [1]loathes the
honeycomb,
But to a hungry soul every bitter
thing *is* sweet.

8 Like a bird that wanders from its
nest
Is a man who wanders from his
place.

9 Ointment and perfume delight the
heart,
And the sweetness of a man's friend
gives delight by [1]hearty counsel.

10 Do not forsake your own friend or
your father's friend,
Nor go to your brother's house in
the day of your calamity;
[a]Better *is* a neighbor nearby than a
brother far away.

11 My son, be wise, and make my
heart glad,
[a]That I may answer him who
reproaches me.

12 A prudent *man* foresees evil *and*
hides himself;
The simple pass on *and* are
[a]punished.

13 Take the garment of him who is
surety for a stranger,
And hold it in pledge *when* he is
surety for a seductress.

14 He who blesses his friend with a
loud voice, rising early in the
morning,
It will be counted a curse to him.

15 A [a]continual dripping on a very
rainy day
And a contentious woman are alike;
16 Whoever [1]restrains her restrains the
wind,
And grasps oil with his right hand.

17 *As* iron sharpens iron,
So a man sharpens the countenance
of his friend.

7 [1]*tramples on*
9 [1]Lit. *counsel of the soul*
10 [a]Prov. 17:17; 18:24
11 [a]Prov. 10:1; 23:15–26
12 [a]Prov. 22:3
15 [a]Prov. 19:13
16 [1]Lit. *hides*

ENCOUNTER*Note* *Prov. 27:6*

Wounded by a Friend

God surrounds us with spiritual brothers and sisters who encourage us, bless us, and care for us. Sometimes these friends must gently chastise us, and that can be painful. Yet this pain is insignificant compared to the suffering it may prevent.

ENCOUNTER*Note* *Prov. 27:17*

Sharpened by Others

Others can often see things in our lives that we miss. God designed His people to be interdependent so we can help one another grow towards Christ-likeness. God's people always function best in community, where we can challenge and enrich one another's lives.

27:10 Loyalty is a cherished commodity among friends and should be clearly demonstrated.

27:17 "Countenance" stands for the Hebrew *paniym,* and can mean the face or forefront. It can also infer a heightened intellect or energized state.

18 [a]Whoever [1]keeps the fig tree will eat its fruit;
So he who waits on his master will be honored.

19 As in water face *reflects* face,
So a man's heart *reveals* the man.

20 [a]Hell[1] and [2]Destruction are never full;
So [b]the eyes of man are never satisfied.

21 [a]The refining pot *is* for silver and the furnace for gold,
And a man *is valued* by what others say of him.

22 [a]Though you grind a fool in a mortar with a pestle along with crushed grain,
Yet his foolishness will not depart from him.

23 Be diligent to know the state of your [a]flocks,
And attend to your herds;
24 For riches *are* not forever,
Nor does a crown *endure* to all generations.
25 [a]*When* the hay is removed, and the tender grass shows itself,
And the herbs of the mountains are gathered in,
26 The lambs *will provide* your clothing,
And the goats the price of a field;
27 *You shall have* enough goats' milk for your food,
For the food of your household,
And the nourishment of your maidservants.

28 The [a]wicked flee when no one pursues,
But the righteous are bold as a lion.

2 Because of the transgression of a land, many *are* its princes;
But by a man of understanding *and* knowledge
Right will be prolonged.

3 [a]A poor man who oppresses the poor
Is like a driving rain [1]which leaves no food.

4 [a]Those who forsake the law praise the wicked,
[b]But such as keep the law contend with them.

5 [a]Evil men do not understand justice,
But [b]those who seek the LORD understand all.

18 [a][1 Cor. 3:8; 9:7–13] [1]*protects* or *tends*
20 [a]Hab. 2:5 [b]Eccl. 1:8; 4:8 [1]Or *Sheol* [2]Heb. *Abaddon*
21 [a]Prov. 17:3
22 [a]Jer. 5:3
23 [a]Prov. 24:27
25 [a]Ps. 104:14

CHAPTER 28

1 [a]Ps. 53:5
3 [a]Matt. 18:28 [1]Lit. *and there is no bread*
4 [a]Ps. 49:18 [b]1 Kin. 18:18
5 [a]Ps. 92:6 [b]John 17:17

9 [a]Prov. 15:8
10 [a]Prov. 26:27 [b][Matt. 6:33]
12 [a]Prov. 11:10; 29:2 [1]Lit. *will be searched for*
13 [a]Ps. 32:3–5
15 [a]1 Pet. 5:8 [b]Matt. 2:16
16 [a]Ecc. 10:16

ENCOUNTER *Note* *Prov. 28:4, 5*

Contending with Evildoers

God wants us to live peaceably with others, but there is a time to stand against injustice and oppression. Evildoers are morally and ethically corrupt; they cannot appreciate justice, equality, or obligations towards others.

6 Better *is* the poor who walks in his integrity
Than one perverse *in his* ways, though he *be* rich.

7 Whoever keeps the law *is* a discerning son,
But a companion of gluttons shames his father.

8 One who increases his possessions by usury and extortion
Gathers it for him who will pity the poor.

9 One who turns away his ear from hearing the law,
[a]Even his prayer *is* an abomination.

10 [a]Whoever causes the upright to go astray in an evil way,
He himself will fall into his own pit;
[b]But the blameless will inherit good.

11 The rich man *is* wise in his own eyes,
But the poor who has understanding searches him out.

12 When the righteous rejoice, *there is* great [a]glory;
But when the wicked arise, men [1]hide themselves.

13 [a]He who covers his sins will not prosper,
But whoever confesses and forsakes *them* will have mercy.

14 Happy *is* the man who is always reverent,
But he who hardens his heart will fall into calamity.

15 [a]*Like* a roaring lion and a charging bear
[b]*Is* a wicked ruler over poor people.

16 A ruler who lacks understanding *is* a great [a]oppressor,
But he who hates covetousness will prolong *his* days.

27:23 In a rural society, the shepherd's livelihood depended on his knowledge of the state of his flocks. The sheep had to be closely and constantly monitored in terms of their safety, physical condition, and food and water supply. Neglect would lead to economic disaster.

28:6 "Integrity" represents the Hebrew word *tom.* To have integrity also means to be complete and upright.

28:13 God does not expect us to be perfect and sinless. He does look for us to be honest before Him.

17 [a]A man burdened with bloodshed
will flee into a pit;
Let no one help him.

18 Whoever walks blamelessly will be
[1]saved,
But *he who is* perverse *in his* ways
will suddenly fall.

19 [a]He who tills his land will have
plenty of bread,
But he who follows frivolity will
have poverty enough!

20 A faithful man will abound with
blessings,
[a]But he who hastens to be rich will
not go unpunished.

21 [a]To [1]show partiality *is* not good,
[b]Because for a piece of bread a man
will transgress.

22 A man with an evil eye hastens
after riches,
And does not consider that [a]poverty
will come upon him.

23 [a]He who rebukes a man will find
more favor afterward
Than he who flatters with the tongue.

24 Whoever robs his father or his
mother,
And says, "*It is* no transgression,"
The same [a]*is* companion to a
destroyer.

25 [a]He who is of a proud heart stirs up
strife,
[b]But he who trusts in the LORD will
be prospered.

26 He who [a]trusts in his own heart is a
fool,
But whoever walks wisely will be
delivered.

27 [a]He who gives to the poor will not
lack,
But he who hides his eyes will have
many curses.

ENCOUNTER Note *Prov. 28:27*

Giving to Receive

God provides for the poor through the generosity of others as they share the wealth He has given them. When we help the needy, we fulfill God's strategy for their care and use our resources to glorify God.

28 When the wickedarise, [a]men hide
themselves;
But when they perish, the righteous
increase.

17 [a]Gen. 9:6
18 [1]*delivered*
19 [a]Prov. 12:11; 20:13
20 [a]1 Tim. 6:9
21 [a]Prov. 18:5 [b]Ezek. 13:19 [1]Lit. *recognize faces*
22 [a]Prov. 21:5
23 [a]Prov. 27:5, 6
24 [a]Prov. 18:9
25 [a]Prov. 13:10 [b]1 Tim. 6:6
26 [a]Prov. 3:5
27 [a]Deut. 15:7
28 [a]Job 24:4

CHAPTER 29

29 He[a] who is often rebuked, *and*
hardens *his* neck,
Will suddenly be destroyed, and
that without remedy.

ENCOUNTER Note *Prov. 29:1*

Time Runs Out

God gives us ample opportunity to repent, to change our ways, and to learn from our mistakes. But there comes a point where He will not allow our sin to do any more damage to us or to others. Those who refuse to heed His many reminders will eventually pay a heavy price.

2 When the righteous [1]are in
authority, the [a]people rejoice;
But when a wicked *man* rules, [b]the
people groan.

3 Whoever loves wisdom makes his
father rejoice,
But a companion of harlots wastes
his wealth.

4 The king establishes the land by
justice,
But he who receives bribes
overthrows it.

5 A man who [a]flatters his neighbor
Spreads a net for his feet.

6 By transgression an evil man is
snared,
But the righteous sings and
rejoices.

7 The righteous [a]considers the cause
of the poor,
But the wicked does not understand
such knowledge.

8 Scoffers [a]set a city aflame,
But wise *men* turn away wrath.

9 *If* a wise man contends with a
foolish man,
[a]Whether *the fool* rages or laughs,
there is no peace.

10 [a]The bloodthirsty hate the blameless,
But the upright seek his
[1]well-being.

11 A fool vents all his [a]feelings,[1]
But a wise *man* holds them back.

12 If a ruler pays attention to lies,
All his servants *become* wicked.

1 [a]2 Chr. 36:16
2 [a]Prov. 28:12 [b]Esth. 4:3 [1]*become great*
5 [a]Prov. 26:28
7 [a]Job 29:16
8 [a]Prov. 11:11
9 [a]Matt. 11:17
10 [a]1 John 3:12 [1]Lit. *soul* or *life*
11 [a]Prov. 14:33 [1]Lit. *spirit*

29:4 Kings were seen as installed by God, or as God's representatives on earth, to bring justice among God's people.

13 The poor *man* and the oppressor
have this in common:
[a]The LORD gives light to the eyes of
both.

14 The king who judges the [a]poor with
truth,
His throne will be established forever.

15 The rod and rebuke give [a]wisdom,
But a child left *to himself* brings
shame to his mother.

16 When the wicked are multiplied,
transgression increases;
But the righteous will see their [a]fall.

17 Correct your son, and he will give
you rest;
Yes, he will give delight to your soul.

18 [a]Where *there is* no [1]revelation, the
people cast off restraint;
But [b]happy *is* he who keeps the law.

WORD Study — REVELATION

Prov. 29:18 The Hebrew word *chazon* signifies an uncovering or revealing of something that was not previously known. All information about God comes in this manner, for people cannot discover facts about God that He does not choose to reveal.

ENCOUNTER Note — *Prov. 29:18*

Without Revelation

Without a word from God, people do what they wish. However, once God speaks, they have divine wisdom at their disposal. People cannot discover God's will; He reveals it. Once He speaks, we know everything we need to know. We simply have to obey.

19 A servant will not be corrected by
mere words;
For though he understands, he will
not respond.

20 Do you see a man hasty in his
words?
[a]*There is* more hope for a fool than
for him.

21 He who pampers his servant from
childhood
Will have him as a son in the end.

22 [a]An angry man stirs up strife,
And a furious man abounds in
transgression.

23 [a]A man's pride will bring him low,
But the humble in spirit will retain
honor.

24 Whoever is a partner with a thief
hates his own life;
[a]He [1]swears to tell the truth, but
reveals nothing.

25 [a]The fear of man brings a snare,
But whoever trusts in the LORD
shall be [1]safe.

26 [a]Many seek the ruler's [1]favor,
But justice for man *comes* from the
LORD.

27 An unjust man *is* an abomination to
the righteous,
And *he who is* upright in the way *is*
an abomination to the wicked.

The Wisdom of Agur

30 The words of Agur the son of
Jakeh, *his* utterance. This man de-
clared to Ithiel—to Ithiel and Ucal:

2 [a]Surely I *am* more stupid than *any*
man,
And do not have the understanding
of a man.
3 I neither learned wisdom
Nor have [a]knowledge of the Holy
One.

4 [a]Who has ascended into heaven, or
descended?
[b]Who has gathered the wind in His
fists?
Who has bound the waters in a
garment?
Who has established all the ends of
the earth?
What *is* His name, and what *is* His
Son's name,
If you know?

5 [a]Every word of God *is* [1]pure;
[b]He *is* a shield to those who put their
trust in Him.
6 [a]Do not add to His words,
Lest He rebuke you, and you be
found a liar.

7 Two *things* I request of You
(Deprive me not before I die):
8 Remove falsehood and lies far from
me;

13 [a][Matt. 5:45]
14 [a]Is. 11:4
15 [a]Prov. 22:15
16 [a]Ps. 37:34
18 [a]1 Sam. 3:1 [b]John 13:17 [1]*prophetic vision*
20 [a]Prov. 26:12
22 [a]Prov. 26:21
23 [a]Is. 66:2
24 [a]Lev. 5:1 [1]Lit. *hears the adjuration* or *oath*
25 [a]Gen. 12:12; 20:2 [1]*secure,* lit. *set on high*
26 [a]Ps. 20:9 [1]Lit. *face*

CHAPTER 30

2 [a]Ps. 73:22
3 [a][Prov. 9:10]
4 [a][John 3:13] [b]Job 38:4
5 [a]Ps. 12:6; 19:8; 119:140 [b]Ps. 18:30; 84:11; 115:9–11 [1]*tested, refined, found pure*
6 [a]Deut. 4:2; 12:32

30:1 "Agur" means "Gatherer," as in "gatherer of wisdom." He is an unknown Hebrew sage who was known more for his compilation of wise sayings written by others than he was for creating them himself (30:3).

30:2 This is an expression of extreme humility before men and God.

30:4 Some feel "His Son's name" refers to the coming Messiah. Most likely it is a question to ascertain the nature and character of the Creator—whether He is like man or wholly different.

ENCOUNTER Note — Prov. 30:6

God's Word Needs No Improvement

Too often people misquote the Scriptures to suit their own purposes. God's Word is without error. For anyone to tamper with the Bible is to play god—something God will not abide. We are to repeat God's Word, share it, live it, and study it, but never change it.

Give me neither poverty nor riches—
[a]Feed me with the food allotted to me;
9 [a]Lest I be full and deny *You,*
And say, "Who *is* the LORD?"
Or lest I be poor and steal,
And profane the name of my God.

10 Do not malign a servant to his master,
Lest he curse you, and you be found guilty.

11 *There is* a generation *that* curses its [a]father,
And does not bless its mother.
12 *There is* a generation [a]*that is* pure in its own eyes,
Yet is not washed from its filthiness.
13 *There is* a generation—oh, how [a]lofty are their eyes!
And their eyelids are [1]lifted up.
14 [a]*There is* a generation whose teeth *are like* swords,
And whose fangs *are like* knives,
[b]To devour the poor from off the earth,
And the needy from *among* men.

15 The leech has two daughters—
Give *and* Give!

There are three *things that* are never satisfied,
Four never say, "Enough!":
16 [a]The[1] grave,
The barren womb,
The earth *that* is not satisfied with water—
And the fire never says, "Enough!"

17 [a]The eye *that* mocks *his* father,
And scorns obedience to *his* mother,
The ravens of the valley will pick it out,
And the young eagles will eat it.

18 There are three *things which* are too wonderful for me,
Yes, four *which* I do not understand:
19 The way of an eagle in the air,
The way of a serpent on a rock,
The way of a ship in the [1]midst of the sea,
And the way of a man with a virgin.

8 [a]Matt. 6:11
9 [a]Deut. 8:12–14
11 [a]Ex. 21:17
12 [a]Luke 18:11
13 [a]Prov. 6:17 [1]In arrogance
14 [a]Job 29:17 [b]Amos 8:4
16 [a]Prov. 27:20 [1]Or *Sheol*
17 [a]Gen. 9:22

ENCOUNTER Note — Prov. 30:19

Incomprehensible Evil

As impossible as it is to trace the flight of an eagle, to see a snake's path on a rock, or track the course of a boat on water, so too are the ways of the wicked beyond comprehension. With God there is reason, order, and truth. Evil is irrational, haphazard, and deceitful. Without God's restraining hand, the world would self-destruct.

20 This *is* the way of an adulterous woman:
She eats and wipes her mouth,
And says, "I have done no wickedness."

21 For three *things* the earth is perturbed,
Yes, for four it cannot bear up:
22 [a]For a servant when he reigns,
A fool when he is filled with food,
23 A [1]hateful *woman* when she is married,
And a maidservant who succeeds her mistress.

24 There are four *things which* are little on the earth,
But they *are* exceedingly wise:
25 [a]The ants *are* a people not strong,
Yet they prepare their food in the summer;
26 [a]The [1]rock badgers are a feeble folk,
Yet they make their homes in the crags;
27 The locusts have no king,
Yet they all advance in ranks;
28 The [1]spider skillfully grasps with its hands,
And it is in kings' palaces.

29 There are three *things which* are majestic in pace,
Yes, four *which* are stately in walk:
30 A lion, *which is* mighty among beasts
And does not turn away from any;
31 A [1]greyhound,
A male goat also,
And [2]a king *whose* troops *are* with him.

32 If you have been foolish in exalting yourself,
Or if you have devised evil, [a]*put your* hand on *your* mouth.

19 [1]Lit. *heart*
22 [a]Prov. 19:10
23 [1]Or *hated*
25 [a]Prov. 6:6
26 [a]Ps. 104:18 [1]*rock hyraxes*
28 [1]Or *lizard*
31 [1]Or perhaps *strutting rooster,* lit. *girded of waist* [2]A Jewish tradition *a king against whom there is no uprising*
32 [a]Mic. 7:16

33 For *as* the churning of milk
produces butter,
And wringing the nose produces
blood,
So the forcing of wrath produces
strife.

The Words of King Lemuel's Mother

31 The words of King Lemuel, the utterance which his mother taught him:

2 What, my son?
And what, son of my womb?
And what, [a]son of my vows?
3 [a]Do not give your strength to
women,
Nor your ways [b]to that which
destroys kings.

4 [a]*It is* not for kings, O Lemuel,
It is not for kings to drink wine,
Nor for princes intoxicating drink;
5 [a]Lest they drink and forget the law,
And pervert the justice of all [1]the
afflicted.
6 [a]Give strong drink to him who is
perishing,
And wine to those who are bitter of
heart.
7 Let him drink and forget his
poverty,
And remember his misery no more.

8 [a]Open your mouth for the
speechless,
In the cause of all *who are*
[1]appointed to die.
9 Open your mouth, [a]judge
righteously,
And [b]plead the cause of the poor
and needy.

ENCOUNTER Note *Prov. 31:8, 9*

Defending the Defenseless

It was no small thing for a king to show compassion to the most needy in his kingdom. High on God's list of righteous acts is caring for widows, orphans, and foreigners. To God, this is true religion.

The Virtuous Wife

10 [a]Who[1] can find a [2]virtuous wife?
For her worth *is* far above rubies.
11 The heart of her husband safely
trusts her;
So he will have no lack of gain.
12 She does him good and not evil
All the days of her life.
13 She seeks wool and flax,
And willingly works with her
hands.
14 She is like the merchant ships,
She brings her food from afar.
15 [a]She also rises while it is yet night,
And [b]provides food for her
household,
And a portion for her maidservants.
16 She considers a field and buys it;
From [1]her profits she plants a
vineyard.
17 She girds herself with strength,
And strengthens her arms.
18 She perceives that her merchandise
is good,
And her lamp does not go out by
night.
19 She stretches out her hands to the
distaff,
And her hand holds the spindle.
20 [a]She extends her hand to the poor,
Yes, she reaches out her hands to
the needy.
21 She is not afraid of snow for her
household,
For all her household *is* clothed
with scarlet.
22 She makes tapestry for herself;
Her clothing *is* fine linen and
purple.
23 [a]Her husband is known in the gates,
When he sits among the elders of
the land.
24 She makes linen garments and sells
them,
And supplies sashes for the
merchants.
25 Strength and honor *are* her
clothing;
She shall rejoice in time to come.
26 She opens her mouth with wisdom,
And on her tongue *is* the law of
kindness.

ENCOUNTER Note *Prov. 31:30*

Not Fashionable

The things our society considers fashionable deviate drastically from the qualities God admires. What is revered above all else—above beauty, charm, prudence, industry, profitability, and wisdom—is a woman's relationship with God. Without this, nothing else matters.

CHAPTER 31
2 [a]Is. 49:15
3 [a]Prov. 5:9 [b]Deut. 17:17
4 [a]Eccl. 10:17
5 [a]Hos. 4:11 [1]Lit. *sons of affliction*
6 [a]Ps. 104:15
8 [a]Job 29:15, 16 [1]Lit. *sons of passing away*
9 [a]Lev. 19:15 [b]Jer. 22:16
10 [a]Prov. 12:4; 19:14 [1]Vv. 10–31 are an alphabetic acrostic in Hebrew; cf. Ps. 119 [2]Lit. *a wife of valor,* in the sense of all forms of excellence
15 [a]Rom. 12:11 [b]Luke 12:42
16 [1]Lit. *the fruit of her hands*
20 [a]Eph. 4:28
23 [a]Prov. 12:4

31:1 Lemuel, whose name means "Dedicated to God," was an unknown king who learned wise sayings from his mother. He was possibly an older brother to Agur of Proverbs 30.

31:10 This was a poem consisting of twenty-two verses, each beginning with a consecutive letter of the Hebrew alphabet. Because it is a literary form of poetry, it most likely describes a figurative woman symbolic of the ideal woman relative to the culture in which it was written.

27 She watches over the ways of her
household,
And does not eat the bread of
idleness.
28 Her children rise up and call her
blessed;
Her husband *also*, and he praises her:
29 "Many daughters have done well,
But you excel them all."
30 Charm *is* deceitful and beauty *is*
passing,
But a woman *who* fears the LORD,
she shall be praised.
31 Give her of the fruit of her hands,
And let her own works praise her in
the gates.

31:31 "Gates," translating the Hebrew *sha'ar,* refers to the opening in the city wall where commerce passed by, legal decisions were rendered, and agreements were made. Often this was the place for getting the latest news from abroad. Most people could be met here at some point in the day.

THE BOOK OF

ECCLESIASTES

INTRODUCTION

The Hebrew name for this book is *Koheleth,* meaning "Teacher," or "Leader of the Assembly," but the Greek and Latin word for "assembly," *ekklesiastes,* has been used for the title. While never specifically named in the text, the traditional view attributes authorship of Ecclesiastes to King Solomon, the son of David (1:1, 12). The viewpoint of the book's author is that of an older, wise man reflecting back on what he has learned about life. Ecclesiastes is classified as wisdom literature. The content compares the meaning of life without God to life with God at its center. In many ways the author appears contradictory, if not unorthodox, in his statements. At one point everything is vanity and meaningless. Elsewhere, the author encourages the reader to eat, drink, and be merry. It is as though a conversation between the author and one other is taking place, or at least we are reading a debate within the author's own mind. Skepticism and pessimism are prevalent in Ecclesiastes. Not until the end of the book is it evident that this is an apologetic discourse defending faith in God and describing the futility of life without God. It is a presentation of two extremes. This book appeals to observations universal to humanity in order to present God's truth (similar to Paul's sermon in Acts 17).

SIGNIFICANCE

The central theme of the book is that wisdom, resources, and plans apart from God are futile and they lead to a meaningless existence. The fear of God is the key to happiness, fulfillment, and meaning. God's people must continually decide whether to live apart from God's presence or to acknowledge Him as central to their lives. The consequences of this choice always lead down the same two paths—one to destruction, the other to God's blessing. The key text and the conclusion of this work is 12:13: "Fear God and keep His commandments, for this is man's all."

STRUCTURE

According to some traditions Song of Solomon was written in Solomon's youth, Proverbs was written during his midlife, and Ecclesiastes was written near the end of his reign. Ecclesiastes defies common structures and should be read as a complete unit. The first half of the book is decidedly more philosophical, the last half more practical. Ecclesiastes can be outlined as follows:

Introduction (1:1, 2)
Problems Identified (1:3—2:23)
Solutions Found in God (2:24—3:22)
Life Under the Sun (4:1—10:20)
A Decision Required (11:1—12:8)
Concluding Remarks (12:9–14)

ENCOUNTERING GOD THROUGH ECCLESIASTES

Throughout the Bible, God asks His people to choose between life and death, between His ways and the ways of the world. Ecclesiastes offers a poignant view of the ultimate destination to which each road will lead. Many people seek momentary, temporal indulgences. But this book looks past the immediate, fleeting pleasures, and through careful discourse shows God's way to be the only path to true satisfaction and personal fulfillment.

The Vanity of Life

THE words of the Preacher, the son of David, [a]king in Jerusalem.

2 "Vanity[a][1] of vanities," says the Preacher;
"Vanity of vanities, [b]all *is* vanity."

WORD*Study* **VANITY**

Eccl. 1:2 This word is taken from the Hebrew word *hebel,* which can mean "vapor" or "breath." This may emphasize the futility of life, or perhaps more importantly, the fleeting nature of life, as a vapor.

ENCOUNTER*Note* *Eccl. 1:2*

The Vanity of Life Without God

Life is brief and, apart from God, is filled with meaningless activity. If life is nothing more than the pursuit of food, shelter, comfort, and safety, then human effort, sorrow and joy is pointless. Only our relationship with God gives us an eternal perspective and divine purpose for our actions.

3 [a]What profit has a man from all his labor
In which he [1]toils under the sun?
4 *One* generation passes away, and *another* generation comes;
[a]But the earth abides forever.
5 [a]The sun also rises, and the sun goes down,
And [1]hastens to the place where it arose.
6 [a]The wind goes toward the south,
And turns around to the north;
The wind whirls about continually,
And comes again on its circuit.
7 [a]All the rivers run into the sea,
Yet the sea *is* not full;
To the place from which the rivers come,
There they return again.
8 All things *are* [1]full of labor;
Man cannot express *it.*
[a]The eye is not satisfied with seeing,
Nor the ear filled with hearing.
9 [a]That which has been *is* what will be,
That which *is* done is what will be done,
And *there is* nothing new under the sun.
10 Is there anything of which it may be said,
"See, this *is* new"?
It has already been in ancient times before us.
11 *There is* [a]no remembrance of former *things,*
Nor will there be any remembrance of *things* that are to come
By *those* who will come after.

The Grief of Wisdom

12 I, the Preacher, was king over Israel in Jerusalem.
13 And I set my heart to seek and [a]search out by wisdom concerning all that is done under heaven; [b]this burdensome task God has given to the sons of man, by which they may be [1]exercised.
14 I have seen all the works that are done under the sun; and indeed, all *is* vanity and grasping for the wind.

15 [a]*What is* crooked cannot be made straight,
And what is lacking cannot be numbered.

16 I communed with my heart, saying, "Look, I have attained greatness, and have gained [a]more wisdom than all who were before me in Jerusalem. My heart has [1]understood great wisdom and knowledge."
17 [a]And I set my heart to know wisdom and to know madness and folly. I perceived that this also is grasping for the wind.

ENCOUNTER*Note* *Eccl. 1:17*

Chasing After Wind

God's wisdom is not attainable except as He reveals it. All our attempts at enlightenment and our pursuit of knowledge fall far short of God's wisdom. We are God's creatures. When He reveals His wisdom and His ways to us, this is an act of love and grace toward us.

18 For [a]in much wisdom *is* much grief,
And he who increases knowledge increases sorrow.

CHAPTER 1
1 [a]Prov. 1:1
2 [a]Ps. 39:5, 6; 62:9; 144:4 [b][Rom. 8:20, 21] [1]Or *Absurdity, Frustration, Futility, Nonsense;* and so throughout the book
3 [a]Eccl. 2:22; 3:9 [1]*labors*
4 [a]Ps. 104:5; 119:90
5 [a]Ps. 19:4–6 [1]Is eager for, lit. *panting*
6 [a]John 3:8
7 [a][Jer. 5:22]
8 [a]Prov. 27:20 [1]*wearisome*
9 [a]Eccl. 3:15
11 [a]Eccl. 2:16
13 [a][Eccl. 7:25; 8:16, 17] [b]Eccl. 3:10 [1]Or *afflicted*
15 [a]Eccl. 7:13
16 [a]1 Kin. 3:12, 13 [1]Lit. *seen*
17 [a]Eccl. 2:3, 12; 7:23, 25
18 [a]Eccl. 12:12

1:1 "Preacher" can also be translated "teacher, leader of the assembly, one who assembles."

1:4–7 The earth, sun, wind, and rivers all move according to the Creator's plans regardless of what we do, demonstrating God's sovereignty and our dependence on Him.

1:12 Though some scholars believe Ecclesiastes was written much later than Solomon's time, this verse appears to credit him as the author.

The Vanity of Pleasure

2 I said [a]in my heart, "Come now, I will test you with [b]mirth; [1]therefore enjoy pleasure"; but surely, [c]this also *was* vanity.
2 I said of laughter—"Madness!"; and of mirth, "What does it accomplish?"
3 [a]I searched in my heart *how* [1]to gratify my flesh with wine, while guiding my heart with wisdom, and how to lay hold on folly, till I might see what *was* [b]good for the sons of men to do under heaven all the days of their lives.
4 I made my works great, I built myself [a]houses, and planted myself vineyards.
5 I made myself gardens and orchards, and I planted all *kinds* of fruit trees in them.
6 I made myself water pools from which to [1]water the growing trees of the grove.
7 I acquired male and female servants, and had [1]servants born in my house. Yes, I had greater possessions of herds and flocks than all who were in Jerusalem before me.
8 [a]I also gathered for myself silver and gold and the special treasures of kings and of the provinces. I acquired male and female singers, the delights of the sons of men, *and* [1]musical instruments of all kinds.
9 [a]So I became great and [1]excelled [b]more than all who were before me in Jerusalem. Also my wisdom remained with me.

10 Whatever my eyes desired I did not keep from them.
I did not withhold my heart from any pleasure,
For my heart rejoiced in all my labor;
And [a]this was my [1]reward from all my labor.
11 Then I looked on all the works that my hands had done
And on the labor in which I had toiled;
And indeed all *was* [a]vanity and grasping for the wind.
There was no profit under the sun.

The End of the Wise and the Fool

12 Then I turned myself to consider wisdom [a]and madness and folly;
For what *can* the man *do* who succeeds the king?—
Only what he has already [b]done.
13 Then I saw that wisdom [a]excels folly
As light excels darkness.
14 [a]The wise man's eyes *are* in his head,
But the fool walks in darkness.
Yet I myself perceived
That [b]the same event happens to them all.

15 So I said in my heart,
"As it happens to the fool,
It also happens to me,
And why was I then more wise?"
Then I said in my heart,
"This also *is* vanity."
16 For *there is* [a]no more remembrance of the wise than of the fool forever,
Since all that now *is* will be forgotten in the days to come.
And how does a wise *man* die?
As the fool!

17 Therefore I hated life because the work that was done under the sun *was* distressing to me, for all *is* vanity and grasping for the wind.
18 Then I hated all my labor in which I had toiled under the sun, because [a]I must leave it to the man who will come after me.
19 And who knows whether he will be wise or a fool? Yet he will rule over all my labor in which I toiled and in which I have shown myself wise under the sun. This also *is* vanity.
20 Therefore I turned my heart and despaired of all the labor in which I had toiled under the sun.
21 For there is a man whose labor *is* with wisdom, knowledge, and skill; yet he must leave his [1]heritage to a man who has not labored for it. This also *is* vanity and a great evil.

ENCOUNTER*Note* *Eccl. 2:21*

Created for Eternity

Food, drink, laughter, and earthly treasures are all temporary pleasures. But God created us for so much more. His kingdom is eternal. Abundant life begins when we submit to Him.

22 [a]For what has man for all his labor, and for the striving of his heart with which he has toiled under the sun?
23 For all his days *are* [a]sorrowful, and his work burdensome; even in the night his heart takes no rest. This also is vanity.
24 [a]Nothing *is* better for a man *than* that he should eat and drink, and *that* his soul should enjoy good in his labor.

CHAPTER 2
1 [a]Luke 12:19 [b][Eccl. 7:4; 8:15] [c]Eccl. 1:2 [1]*gladness*
3 [a]Eccl. 1:17 [b][Eccl. 3:12, 13; 5:18; 6:12] [1]Lit. *to draw my flesh*
4 [a]1 Kin. 7:1–12
6 [1]*irrigate*
7 [1]Lit. *sons of my house*
8 [a]1 Kin. 9:28; 10:10, 14, 21 [1]Exact meaning unknown
9 [a]Eccl. 1:16 [b]2 Chr. 9:22 [1]Lit. *increased*
10 [a]Eccl. 3:22; 5:18; 9:9 [1]Lit. *portion*
11 [a]Eccl. 1:3, 14
12 [a]Eccl. 1:17; 7:25 [b]Eccl. 1:9
13 [a]Eccl. 7:11, 14, 19; 9:18; 10:10
14 [a]Prov. 17:24
[b]Ps. 49:10
16 [a]Eccl. 1:11; 4:16
18 [a]Ps. 49:10
21 [1]Lit. *portion*
22 [a]Eccl. 1:3; 3:9
23 [a]Job 5:7; 14:1
24 [a]Eccl. 3:12, 13, 22

2:1–9 Trying to find fulfillment, the writer sought everything the world had to offer. Yet he remained totally dissatisfied with life. Our search is in vain until we seek God.

This also, I saw, was from the hand of God.
25 For who can eat, or who can have enjoyment, [1]more than I?
26 For *God* gives [a]wisdom and knowledge and joy to a man who *is* good in His sight; but to the sinner He gives the work of gathering and collecting, that [b]he may give to *him who is* good before God. This also *is* vanity and grasping for the wind.

ENCOUNTER*Note* *Eccl. 2:26*

God Rewards the Good

The Lord will give wisdom, knowledge and joy to those who love Him and serve Him. Those who lack these things should humbly seek them from God.

Everything Has Its Time

3 To everything *there is* a season,
A [a]time for every purpose under heaven:

2 A time [1]to be born,
And [a]a time to die;
A time to plant,
And a time to pluck *what is* planted;
3 A time to kill,
And a time to heal;
A time to break down,
And a time to build up;
4 A time to [a]weep,
And a time to laugh;
A time to mourn,
And a time to dance;
5 A time to cast away stones,
And a time to gather stones;
[a]A time to embrace,
And a time to refrain from embracing;
6 A time to gain,
And a time to lose;
A time to keep,
And a time to throw away;
7 A time to tear,
And a time to sew;
[a]A time to keep silence,
And a time to [b]speak;
8 A time to love,
And a time to [a]hate;
A time of war,
And a time of peace.

The God-Given Task

9 [a]What profit has the worker from that in which he labors?

25 [1]So with MT, Tg., Vg.; some Heb. mss., LXX, Syr. *without Him*
26 [a]Prov. 2:6 [b]Prov. 28:8

CHAPTER 3
1 [a]Eccl. 3:17; 8:6
2 [a]Heb. 9:27 [1]Lit. *to bear*
4 [a]Rom. 12:15
5 [a]Joel 2:16
7 [a]Amos 5:13 [b]Prov. 25:11
8 [a]Luke 14:26
9 [a]Eccl. 1:3

10 [a]I have seen the God-given task with which the sons of men are to be occupied.
11 He has made everything beautiful in its time. Also He has put eternity in their hearts, except that [a]no one can find out the work that God does from beginning to end.
12 I know that nothing *is* [a]better for them than to rejoice, and to do good in their lives,
13 and also that [a]every man should eat and drink and enjoy the good of all his labor—it *is* the gift of God.

ENCOUNTER*Note* *Eccl. 3:13*

God Is in Control

Every simple pleasure and delightful experience is a gift from God. God puts blessings and joy in our path, and these remind us that He loves us. Apart from His grace, life would be dreary and meaningless.

14 I know that whatever God does,
It shall be forever.
[a]Nothing can be added to it,
And nothing taken from it.
God does *it*, that men should fear before Him.
15 [a]That which is has already been,
And what is to be has already been;
And God [1]requires an account of [2]what is past.

Injustice Seems to Prevail

16 Moreover [a]I saw under the sun:

In the place of [1]judgment,
Wickedness *was* there;
And *in* the place of righteousness,
[2]Iniquity *was* there.

17 I said in my heart,

[a]"God shall judge the righteous and the wicked,
For *there is* a time there for every [1]purpose and for every work."

18 I said in my heart, "Concerning the condition of the sons of men, God tests them, that they may see that they themselves are *like* animals."
19 [a]For what happens to the sons of men also happens to animals; one thing befalls them: as one dies, so dies the other. Surely, they all have one breath; man has no advantage over animals, for all *is* vanity.

10 [a]Eccl. 1:13
11 [a]Rom. 11:33
12 [a]Eccl. 2:3, 24
13 [a]Eccl. 2:24
14 [a]James 1:17
15 [a]Eccl. 1:9 [1]Lit. *seeks* [2]*what is pursued*
16 [a]Eccl. 5:8 [1]*justice* [2]*Wickedness*
17 [a][Rom. 2:6–10] [1]*desire*
19 [a][Eccl. 2:16]

3:1 Over the next eight verses the writer explains that God has designed a proper order for every aspect of life.
3:11 "In its time" can also mean "at the right season."
3:12 The writer does not suggest we should not plan for tomorrow. Rather we are encouraged to enjoy every moment, as there are no guarantees for what tomorrow will bring (Eccl. 5:18).

20 All go to one place: [a]all are from the dust, and all return to dust.

ENCOUNTER*Note* *Eccl. 3:20*

Dust

God formed us from mere dust. While we live, God grants us the opportunity to fellowship with Him and to partner with Him in His kingdom purposes. Only our investments in eternity will remain after we are gone. Everything else returns to dust.

21 [a]Who[1] knows the spirit of the sons of men, which goes upward, and the spirit of the animal, which goes down to the earth?
22 [a]So I perceived that nothing *is* better than that a man should rejoice in his own works, for [b]that *is* his [1]heritage. [c]For who can bring him to see what will happen after him?

4 Then I returned and considered all the [a]oppression that is done under the sun:

And look! The tears of the oppressed,
But they have no comforter—
[1]On the side of their oppressors *there is* power,
But they have no comforter.
2 [a]Therefore I praised the dead who were already dead,
More than the living who are still alive.
3 [a]Yet, better than both *is he* who has never existed,
Who has not seen the evil work that is done under the sun.

The Vanity of Selfish Toil

4 Again, I saw that for all toil and every skillful work a man is envied by his neighbor. This also *is* vanity and grasping for the wind.

5 [a]The fool folds his hands
And consumes his own flesh.
6 [a]Better a handful *with* quietness
Than both hands full, *together with* toil and grasping for the wind.

7 Then I returned, and I saw vanity under the sun:

8 There is one alone, without [1]companion:
He has neither son nor brother.
Yet *there is* no end to all his labors,
Nor is his [a]eye satisfied with riches.
But [b]*he never asks,*
"For whom do I toil and deprive myself of [c]good?"
This also *is* vanity and a [2]grave misfortune.

The Value of a Friend

9 Two *are* better than one,
Because they have a good reward for their labor.
10 For if they fall, one will lift up his companion.
But woe to him *who is* alone when he falls,
For *he has* no one to help him up.
11 Again, if two lie down together, they will keep warm;
But how can one be warm *alone?*
12 Though one may be overpowered by another, two can withstand him.
And a threefold cord is not quickly broken.

ENCOUNTER*Note* *Eccl. 4:12*

Friendships

The Christian life is not to be lived in isolation. As you link your life with other believers, you will experience God's love and grace through these relationships.

Popularity Passes Away

13 Better a poor and wise youth
Than an old and foolish king who will be admonished no more.
14 For he comes out of prison to be king,
Although [1]he was born poor in his kingdom.
15 I saw all the living who walk under the sun;
They were with the second youth who stands in his place.
16 *There was* no end of all the people
[1]over whom he was made king;
Yet those who come afterward will not rejoice in him.
Surely this also *is* vanity and grasping for the wind.

Fear God, Keep Your Vows

5 Walk [a]prudently when you go to the house of God; and draw near to hear rather [b]than to give the sacrifice of

20 [a]Gen. 3:19
21 [a]Eccl. 12:7 [1]LXX, Syr., Tg., Vg. *Who knows whether the spirit . . . goes upward, and whether . . . goes downward to the earth?*
22 [a]Eccl. 2:24; 5:18 [b]Eccl. 2:10 [c]Eccl. 6:12; 8:7 [1]*portion* or *lot*

CHAPTER 4

1 [a]Eccl. 3:16; 5:8 [1]Lit. *At the hand*
2 [a]Job 3:17, 18
3 [a]Job 3:11–22
5 [a]Prov. 6:10; 24:33
6 [a]Prov. 15:16, 17; 16:8
8 [1]Lit. *a second*

[a][1 John 2:16] [b]Ps. 39:6 [c]Eccl. 2:18–21 [2]Lit. *evil task*
14 [1]The youth
16 [1]Lit. *to all before whom he was to be*

CHAPTER 5

1 [a]Ex. 3:5 [b][1 Sam. 15:22]

4:1 The word "oppressions," from the Hebrew word *'ashuq,* can also have the meaning of "tyranny" and "extortion."
4:1 "Under the sun" also means "on earth," or "under heaven."
4:14 This verse may allude to Joseph's imprisonment in Egypt (Gen. 39:20) as well as David's time as a fugitive from King Saul (1 Sam. 18:29).
4:15 This verse may refer to Rehoboam.
5:1 "Walk prudently" literally is "guard your feet."

fools, for they do not know that they do evil.

2 Do not be [a]rash with your mouth,
And let not your heart utter
anything hastily before God.
For God *is* in heaven, and you on
earth;
Therefore let your words [b]be few.

ENCOUNTER*Note* *Eccl. 5:2*

Silence Before God

God is our master. We enter His presence to receive a word from Him, not to ask Him to do our bidding. We adjust to His will, not the other way around. It is wonderful to offer Him our praise and to express our needs, but to leave His presence before He speaks is a travesty. Waiting upon the Lord and listening to Him is foundational to our relationship with Him.

3 For a dream comes through much
activity,
And [a]a fool's voice *is known* by *his*
many words.

4 [a]When you make a vow to God, do
not delay to [b]pay it;
For *He has* no pleasure in fools.
Pay what you have vowed—
5 [a]Better not to vow than to vow and
not pay.

6 Do not let your [a]mouth cause your flesh to sin, [b]nor say before the messenger *of God* that it *was* an error. Why should God be angry at your [1]excuse and destroy the work of your hands?
7 For in the multitude of dreams and many words *there is* also vanity. But [a]fear God.

The Vanity of Gain and Honor

8 If you [a]see the oppression of the poor, and the violent [1]perversion of justice and righteousness in a province, do not marvel at the matter; for [b]high official watches over high official, and higher officials are over them.
9 Moreover the profit of the land is for all; *even* the king is served from the field.

10 He who loves silver will not be
satisfied with silver;
Nor he who loves abundance, with
increase.
This also *is* vanity.

2 [a]Prov. 20:25 [b]Matt. 6:7
3 [a]Prov. 10:19
4 [a]Num. 30:2 [b]Ps. 66:13, 14
5 [a]Acts 5:4
6 [a]Prov. 6:2 [b]1 Cor. 11:10 [1]Lit. *voice*
7 [a][Eccl. 12:13]
8 [a]Eccl. 3:16 [b][Ps. 12:5; 58:11; 82:1] [1]*wresting*

11 When goods increase,
They increase who eat them;
So what profit have the owners
Except to see *them* with their eyes?

12 The sleep of a laboring man *is*
sweet,
Whether he eats little or much;
But the abundance of the rich will
not permit him to sleep.

13 [a]There is a severe evil *which* I have
seen under the sun:
Riches kept for their owner to his
hurt.
14 But those riches perish through
[1]misfortune;
When he begets a son, *there is*
nothing in his hand.
15 [a]As he came from his mother's
womb, naked shall he return,
To go as he came;
And he shall take nothing from his
labor
Which he may carry away in his
hand.

16 And this also *is* a severe evil—
Just exactly as he came, so shall he
go.
And [a]what profit has he [b]who has
labored for the wind?
17 All his days [a]he also eats in
darkness,
And *he has* much sorrow and
sickness and anger.

18 Here is what I have seen: [a]*It is* good and fitting *for one* to eat and drink, and to enjoy the good of all his labor in which he toils under the sun all the days of his life which God gives him; [b]for it *is* his [1]heritage.
19 As for [a]every man to whom God has given riches and wealth, and given him power to eat of it, to receive his [1]heritage and rejoice in his labor—this *is* the [b]gift of God.
20 For he will not dwell unduly on the days of his life, because God keeps *him* busy with the joy of his heart.

6 There[a] is an evil which I have seen under the sun, and it *is* common among men:
2 A man to whom God has given riches and wealth and honor, [a]so that he lacks nothing for himself of all he desires; [b]yet God does not give him power to eat of it, but a foreigner consumes it. This *is* vanity, and it *is* an evil [1]affliction.
3 If a man begets a hundred *children* and lives many years, so that the days of his years are many, but his soul is not

13 [a]Eccl. 6:1, 2
14 [1]Lit. *bad business*
15 [a]1 Tim. 6:7
16 [a]Eccl. 1:3 [b]Prov. 11:29
17 [a]Ps. 127:2
18 [a][1 Tim. 6: 17] [b]Eccl. 2:10; 3:22 [1]Lit. *portion*
19 [a][Eccl. 6:2] [b]Eccl. 2:24; 3:13 [1]Lit. *portion*

CHAPTER 6

1 [a]Eccl. 5:13
2 [a]Job 21:10 [b]Luke 12:20 [1]*disease*

5:6 "Messenger" (the priest) can also be translated "angel" or "ambassador."

5:7 God uses dreams to give instruction to His people, but dreams can also lead to confusion, wrong action, or evil thinking. It is crucial to discern whether God is the source of the dream.

satisfied with goodness, or [a]indeed he has no burial, I say *that* [b]a [1]stillborn child *is* better than he—

ENCOUNTER*Note* *Eccl. 6:3*

Man's Pleasure Is God's Gift

Death puts life in perspective; the way people live determines how they face death. Life worth living comes from walking with God and enjoying His goodness, regardless of the number of years lived.

4 for it comes in vanity and departs in darkness, and its name is covered with darkness.
5 Though it has not seen the sun or known *anything*, this has more rest than that man,
6 even if he lives a thousand years twice—but has not seen goodness. Do not all go to one [a]place?

7 [a]All the labor of man *is* for his mouth,
And yet the soul is not satisfied.
8 For what more has the wise *man* than the fool?
What does the poor man have,
Who knows *how* to walk before the living?
9 Better *is* [1]the [a]sight of the eyes than the wandering of [2]desire.
This also *is* vanity and grasping for the wind.

10 Whatever one is, he has been named [a]already,
For it is known that he *is* man;
[b]And he cannot contend with Him who is mightier than he.
11 Since there are many things that increase vanity,
How *is* man the better?

12 For who knows what *is* good for man in life, [1]all the days of his [2]vain life which he passes like [a]a shadow? [b]Who can tell a man what will happen after him under the sun?

The Value of Practical Wisdom

7 A [a]good name *is* better than precious ointment,
And the day of death than the day of one's [b]birth;
2 Better to go to the house of mourning
Than to go to the house of feasting,
For that *is* the end of all men;
And the living will take *it* to [a]heart.
3 [1]Sorrow *is* better than laughter,
[a]For by a sad countenance the heart is made [2]better.
4 The heart of the wise *is* in the house of mourning,
But the heart of fools *is* in the house of mirth.

5 [a]*It is* better to [1]hear the rebuke of the wise
Than for a man to hear the song of fools.

ENCOUNTER*Note* *Eccl. 7:5*

The Rebuke of the Wise

Most of us hear what we want to hear. We seek out those who will flatter us. God places wise people around us who can speak to our lives if we will allow them to. Humbly acknowledging our shortcomings opens the door to growth, cleansing, and forgiveness.

6 [a]For like the [1]crackling of thorns under a pot,
So *is* the laughter of the fool.
This also is vanity.
7 Surely oppression destroys a wise *man's* reason,
[a]And a bribe [1]debases the heart.

8 The end of a thing *is* better than its beginning;
[a]The patient in spirit *is* better than the proud in spirit.
9 [a]Do not hasten in your spirit to be angry,
For anger rests in the bosom of fools.
10 Do not say,
"Why were the former days better than these?"
For you do not inquire wisely concerning this.

11 Wisdom *is* good with an inheritance,
And profitable [a]to those who see the sun.
12 For wisdom *is* [1]a [a]defense *as* money *is* a defense,
But the [2]excellence of knowledge *is that* wisdom gives [b]life to those who have it.

13 Consider the work of God;
For [a]who can make straight what He has made crooked?

3 [a]Is. 14:19, 20 [b]Job 3:16 [1]Or *miscarriage*
6 [a]Eccl. 2:14, 15
7 [a]Prov. 16:26
9 [a]Eccl. 11:9 [1]What the eyes see [2]Lit. *soul*
10 [a]Eccl. 1:9; 3:15 [b]Job 9:32
12 [a]James 4:14 [b]Eccl. 3:22 [1]Lit. *the number of the days* [2]*futile*

CHAPTER 7

1 [a]Prov. 22:1 [b]Eccl. 4:2
2 [a][Ps. 90:12]
3 [a][2 Cor. 7:10] [1]*Vexation* or *Grief* [2]*well* or *pleasing*
5 [a]Ps. 141:5 [1]*listen to*
6 [a]Eccl. 2:2 [1]Lit. *sound*
7 [a]Ex. 23:8 [1]*destroys*
8 [a]Prov. 14:29
9 [a]James 1:19
11 [a]Eccl. 11:7
12 [a]Eccl. 9:18 [b]Prov. 3:18 [1]A protective shade, lit. *shadow* [2]*advantage* or *profit*
13 [a]Job 12:14

6:7 The Hebrew word for "soul" can also be translated "appetite."
7:3 "Sorrow" could also mean anger, indignation, or provocation. The intended reference may be to take life seriously rather than living carelessly.
7:12 The Hebrew word for "excellence" can also be translated "profit."

14 [a]In the day of prosperity be joyful,
But in the day of adversity consider:
Surely God has appointed the one
[1]as well as the other,
So that man can find out nothing
that will come after him.

15 I have seen everything in my days of vanity:

[a]There is a just *man* who perishes in his righteousness,
And there is a wicked *man* who prolongs *life* in his wickedness.

16 [a]Do not be overly righteous,
[b]Nor be overly wise:
Why should you destroy yourself?
17 Do not be overly wicked,
Nor be foolish:
[a]Why should you die before your time?
18 *It is* good that you grasp this,
And also not remove your hand from the other;
For he who [a]fears God will [1]escape them all.

19 [a]Wisdom strengthens the wise
More than ten rulers of the city.

20 [a]For *there is* not a just man on earth who does good
And does not sin.

ENCOUNTER*Note* *Eccl. 7:20*

None Sinless

No one is without sin. We all fall miserably short of God's will for us. The first step toward spiritual maturity is recognizing how much we still have to learn.

21 Also do not take to heart everything people say,
Lest you hear your servant cursing you.
22 For many times, also, your own heart has known
That even you have cursed others.

23 All this I have [1]proved by wisdom.
[a]I said, "I will be wise";
But it *was* far from me.
24 [a]As for that which is far off and [b]exceedingly deep,
Who can find it out?
25 [a]I applied my heart to know,
To search and seek out wisdom and the reason *of things*,
To know the wickedness of folly,
Even of foolishness *and* madness.
26 [a]And I find more bitter than death
The woman whose heart *is* snares and nets,
Whose hands *are* fetters.
[1]He who pleases God shall escape from her,
But the sinner shall be trapped by her.

27 "Here is what I have found," says [a]the Preacher,
"*Adding* one thing to the other to find out the reason,
28 Which my soul still seeks but I cannot find:
[a]One man among a thousand I have found,
But a woman among all these I have not found.
29 Truly, this only I have found:
[a]That God made man upright,
But [b]they have sought out many schemes."

8 Who *is* like a wise *man?*
And who knows the interpretation of a thing?
[a]A man's wisdom makes his face shine,
And [b]the [1]sternness of his face is changed.

Obey Authorities for God's Sake

2 I *say*, "Keep the king's commandment [a]for the sake of your oath to God.
3 [a]"Do not be hasty to go from his presence. Do not take your stand for an evil thing, for he does whatever pleases him."

4 Where the word of a king *is*, *there is* power;
And [a]who may say to him, "What are you doing?"

ENCOUNTER*Note* *Eccl. 8:4*

The Words of Power

It is foolish to question or challenge God. Such a response comes only from those who underestimate God and who overestimate their own wisdom. God is patient when we seek clarification and assurance, but to question His wisdom implies that we think we know more than God. Such thinking is absurd.

5 He who keeps his command will experience nothing harmful;
And a wise man's heart [1]discerns both time and judgment,
6 Because [a]for every matter there is a time and judgment,
Though the misery of man [1]increases greatly.

14 [a]Deut. 28:47
[1]*alongside*
15 [a]Ecc. 8:12–14
16 [a]Prov. 25:16
[b]Rom. 12:3
17 [a]Job 15:32
18 [a]Ecc. 3:14; 5:7; 8:12, 13
[1]Lit. *come forth from all of them*
19 [a]Prov. 21:22
20 [a]1 John 1:8
23 [a]Rom. 1:22
[1]*tested*
24 [a]1 Tim. 6:16
[b]Rom. 11:33
25 [a]Ecc. 1:17
26 [a]Prov. 5:3, 4

[1]Lit. *He who is good before God*
27 [a]Ecc. 1:1, 2
28 [a]Job 33:23
29 [a]Gen. 1:27
[b]Gen. 3:6, 7

CHAPTER 8

1 [a]Acts 6:15
[b]Deut. 28:50
[1]Lit. *strength*
2 [a]1 Chr. 29:24
3 [a]Ecc. 10:4
4 [a]Job 34:18
5 [1]Lit. *knows*
6 [a]Ecc. 3:1, 17
[1]*is great upon him*

7 [a]For he does not know what will
happen;
So who can tell him when it will
occur?
8 [a]No one has power over the spirit to
retain the spirit,
And no one has power in the day of
death.
There is [b]no release from that war,
And wickedness will not deliver
those who are given to it.

9 All this I have seen, and applied my heart to every work that is done under the sun: *There is* a time in which one man rules over another to his own hurt.

Death Comes to All

10 Then I saw the wicked buried, who had come and gone from the place of holiness, and they were [a]forgotten[1] in the city where they had so done. This also *is* vanity.

ENCOUNTER *Note* *Eccl. 8:10*

Wicked Among the Godly

We can pretend to be righteous and upright even among God's people, but God is not mocked. Bad character does not escape God's justice, nor does it invite His blessing.

11 [a]Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.
12 [a]Though a sinner does evil a hundred *times*, and his *days* are prolonged, yet I surely know that [b]it will be well with those who fear God, who fear before Him.
13 But it will not be well with the wicked; nor will he prolong *his* days, *which are* as a shadow, because he does not fear before God.
14 There is a vanity which occurs on earth, that there are just *men* to whom it [a]happens according to the work of the wicked; again, there are wicked *men* to whom it happens according to the work of the [b]righteous. I said that this also *is* vanity.
15 [a]So I commended enjoyment, because a man has nothing better under the sun than to eat, drink, and be merry; for this will remain with him in his labor *all* the days of his life which God gives him under the sun.
16 When I applied my heart to know wisdom and to see the business that is done on earth, even though one sees no sleep day or night,
17 then I saw all the work of God, that [a]a man cannot find out the work that is done under the sun. For though a man labors to discover *it*, yet he will not find *it;* moreover, though a wise *man* attempts to know *it*, he will not be able to find *it*.

9 For I [1]considered all this in my heart, so that I could declare it all: [a]that the righteous and the wise and their works *are* in the hand of God. People know neither love nor hatred *by* anything *they see* before them.
2 [a]All things *come* alike to all:

One event *happens* to the righteous
and the wicked;
To the [1]good, the clean, and the
unclean;
To him who sacrifices and him who
does not sacrifice.
As is the good, so *is* the sinner;
He who takes an oath as *he* who
fears an oath.

3 This *is* an evil in all that is done under the sun: that one thing *happens* to all. Truly the hearts of the sons of men are full of evil; madness *is* in their hearts while they live, and after that *they go* to the dead.
4 But for him who is joined to all the living there is hope, for a living dog is better than a dead lion.

5 For the living know that they will
die;
But [a]the dead know nothing,
And they have no more reward,
For [b]the memory of them is
forgotten.
6 Also their love, their hatred, and
their envy have now perished;
Nevermore will they have a share
In anything done under the sun.

7 Go, [a]eat your bread with joy,
And drink your wine with a merry
heart;
For God has already accepted your
works.
8 Let your garments always be white,
And let your head lack no oil.

9 [1]Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun, all your days of vanity; [a]for that *is* your portion in life, and in the labor which you perform under the sun.
10 [a]Whatever your hand finds to do, do

7 [a]Eccl. 6:12
8 [a]Ps. 49:6, 7 [b]Deut. 20:5–8
10 [a]Eccl. 2:16; 9:5 [1]Some Heb. mss., LXX, Vg. *praised*
11 [a]Is. 26:10
12 [a]Is. 65:20 [b][Is. 3:10]
14 [a]Ps. 73:14 [b]Eccl. 2:14; 7:15; 9:1–3
15 [a]Eccl. 2:24
17 [a]Rom. 11:33

CHAPTER 9
1 [a]Eccl. 8:14 [1]Lit. *put*
2 [a]Mal. 3:15 [1]LXX, Syr., Vg. *good and bad,*
5 [a]Is. 63:16 [b]Is. 26:14
7 [a]Eccl. 8:15
9 [a]Eccl. 2:10 [1]Lit. *See life*
10 [a][Col. 3:17]

8:12 "Fear" can mean to be frightened of someone, or specifically to have reverence for God.

9:8 The color white represents purity while oil can represent joy.

it with your [b]might; for *there is* no work or device or knowledge or wisdom in the grave where you are going.
11 I returned [a]and saw under the sun that—

The race *is* not to the swift,
Nor the battle to the strong,
Nor bread to the wise,
Nor riches to men of understanding,
Nor favor to men of skill;
But time and [b]chance happen to them all.
12 For [a]man also does not know his time:
Like fish taken in a cruel net,
Like birds caught in a snare,
So the sons of men *are* [b]snared in an evil time,
When it falls suddenly upon them.

ENCOUNTER Note — *Eccl. 9:12*

Life's Uncertainty

Life is full of surprises for both the wicked and the righteous. It is imperative to walk with God in a way that prepares you to give an account of your life. Live a righteous life and you will have no regrets on judgment day.

Wisdom Superior to Folly

13 This wisdom I have also seen under the sun, and it *seemed* great to me:
14 [a]*There was* a little city with few men in it; and a great king came against it, besieged it, and built great [1]snares around it.
15 Now there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no one remembered that same poor man.
16 Then I said:

"Wisdom *is* better than [a]strength.
Nevertheless [b]the poor man's wisdom *is* despised,
And his words are not heard.
17 Words of the wise, *spoken* quietly, *should be* heard
Rather than the shout of a ruler of fools.
18 Wisdom *is* better than weapons of war;
But [a]one sinner destroys much good."

10 Dead[1] flies [2]putrefy the perfumer's ointment,
And cause it to give off a foul odor;
So does a little folly to one respected for wisdom *and* honor.

[b]Rom. 12:11
11 [a]Amos 2:14, 15 [b]1 Sam. 6:9
12 [a]Eccl. 8:7 [b]Prov. 29:6
14 [a]2 Sam. 20:16–22 [1]LXX, Syr., Vg. *bulwarks*
16 [a]Eccl. 7:12, 19 [b]Mark 6:2, 3
18 [a]Josh. 7:1–26

CHAPTER 10

1 [1]Lit. *Flies of death* [2]Tg., Vg. omit *putrefy*

3 [a]Prov. 13:16; 18:2
4 [a]Eccl. 8:3 [b]1 Sam. 25:24–33 [1]Lit. *healing, health*
6 [a]Esth. 3:1 [1]*exalted positions*
7 [a]Prov. 19:10; 30:22
8 [a]Prov. 26:27

ENCOUNTER Note — *Eccl. 9:18*

Wisdom

The wise man seeks God in times of trouble. We must trust in the Lord, for He can and will accomplish much more than we ever could on our own. Wisdom is best revealed by knowing where to turn for help. When God defends us, no weapon can withstand Him.

ENCOUNTER Note — *Eccl. 10:1*

Unwavering

Our integrity is clearly demonstrated by how we behave in our weakest and most casual moments. One careless sin can undo a lifetime of faithfulness. Yesterday's righteousness does not eliminate the need to be on guard today.

2 A wise man's heart *is* at his right hand,
But a fool's heart at his left.
3 Even when a fool walks along the way,
He lacks wisdom,
[a]And he shows everyone *that* he *is* a fool.
4 If the spirit of the ruler rises against you,
[a]Do not leave your post;
For [b]conciliation[1] pacifies great offenses.

5 There is an evil I have seen under the sun,
As an error proceeding from the ruler:

ENCOUNTER Note — *Eccl. 10:5*

Only God Is Above Error

No one is above error but God. Rulers, kings, and anyone in authority can show poor judgment when they yield to temptation. Those in positions of power need God's wisdom to govern well.

6 [a]Folly is set in [1]great dignity,
While the rich sit in a lowly place.
7 I have seen servants [a]on horses,
While princes walk on the ground like servants.

8 [a]He who digs a pit will fall into it,

9:10 This verse corresponds with Paul's admonition in Colossians 3:23.

And whoever breaks through a wall
will be bitten by a serpent.
9 He who quarries stones may be hurt
by them,
And he who splits wood may be
endangered by it.
10 If the ax is dull,
And one does not sharpen the
edge,
Then he must use more strength;
But wisdom [1]brings success.

11 A serpent may bite [a]when *it is* not
charmed;
The [1]babbler is no different.
12 [a]The words of a wise man's mouth
are gracious,
But [b]the lips of a fool shall swallow
him up;
13 The words of his mouth begin with
foolishness,
And the end of his talk *is* raving
madness.
14 [a]A fool also multiplies words.
No man knows what is to be;
Who can tell him [b]what will be
after him?
15 The labor of fools wearies them,
For they do not even know how to
go to the city!

16 [a]Woe to you, O land, when your king
is a child,
And your princes feast in the
morning!
17 Blessed *are* you, O land, when your
king *is* the son of nobles,
And your [a]princes feast at the
proper time—
For strength and not for
drunkenness!
18 Because of laziness the [1]building
decays,
And [a]through idleness of hands the
house leaks.
19 A feast is made for laughter,
And [a]wine makes merry;
But money answers everything.

20 [a]Do not curse the king, even in your
thought;
Do not curse the rich, even in your
bedroom;
For a bird of the air may carry your
voice,
And a bird in flight may tell the
matter.

The Value of Diligence

11 Cast your bread [a]upon the waters,
[b]For you will find it after many
days.

10 [1]Lit. *is a successful advantage*
11 [a]Jer. 8:17 [1]Lit. *master of the tongue*
12 [a]Prov. 10:32 [b]Prov. 10:14
14 [a][Prov. 15:2] [b]Eccl. 3:22; 8:7
16 [a]Is. 3:4, 5; 5:11
17 [a]Prov. 31:4
18 [a]Prov. 24: 30–34 [1]Lit. *rafters sink*
19 [a]Ps. 104:15
20 [a]Acts 23:5

CHAPTER 11

1 [a]Is. 32:20 [b][Deut. 15:10]

2 [a][1 Tim. 6:18, 19] [b]Mic. 5:5 [c]Eph. 5:16
5 [a]John 3:8 [b]Ps. 139:14 [1]Or *spirit*
7 [a]Eccl. 7:11
8 [a]Eccl. 9:7 [b]Eccl. 12:1

2 [a]Give a serving [b]to seven, and also to
eight,
[c]For you do not know what evil will
be on the earth.

3 If the clouds are full of rain,
They empty *themselves* upon the
earth;
And if a tree falls to the south or
the north,
In the place where the tree falls,
there it shall lie.

ENCOUNTER*Note* *Eccl. 11:3*

God Is in Control

We wish we could control our lives and choose what happens to us, but we cannot. What comes will come. While we cannot necessarily change our life's circumstances, we can walk with God as we face them, and that makes all the difference.

4 He who observes the wind will not
sow,
And he who regards the clouds will
not reap.

5 As [a]you do not know what *is* the
way of the [1]wind,
[b]*Or* how the bones *grow* in the
womb of her who is with child,
So you do not know the works of
God who makes everything.
6 In the morning sow your seed,
And in the evening do not withhold
your hand;
For you do not know which will
prosper,
Either this or that,
Or whether both alike *will be* good.

ENCOUNTER*Note* *Eccl. 11:6*

Wise Investments

It is wise to diversify your investments of wealth, time, and energy. Each enterprise does not produce an equal return.

7 Truly the light is sweet,
And *it is* pleasant for the eyes [a]to
behold the sun;
8 But if a man lives many years
And [a]rejoices in them all,
Yet let him [b]remember the days of
darkness,

10:13, 14 Those hoping to impress others by excessive talk merely reveal their foolishness and incompetence.

11:1 This verse may refer to casting grain in marshy areas where it would take root when the waters receded. It may also talk of generously spreading one's wealth to the needy, inviting God's blessings in response.

For they will be many.
All that is coming *is* vanity.

Seek God in Early Life

9 Rejoice, O young man, in your youth,
And let your heart cheer you in the days of your youth;
[a]Walk in the [1]ways of your heart,
And [2]in the sight of your eyes;
But know that for all these
[b]God will bring you into judgment.
10 Therefore remove [1]sorrow from your heart,
And [a]put away evil from your flesh,
[b]For childhood and [2]youth *are* vanity.

12 Remember[a] now your Creator in the days of your youth,
Before the [1]difficult days come,
And the years draw near [b]when you say,
"I have no pleasure in them":

ENCOUNTER *Note* — *Eccl. 12:1*

Before It Is Too Late

When God speaks, *now* is the time to respond. If we do not adjust our lives to His will now, a time will come when we must suffer the consequences for not heeding God's voice when we could have.

2 While the sun and the light,
The moon and the stars,
Are not darkened,
And the clouds do not return after the rain;
3 In the day when the keepers of the house tremble,
And the strong men bow down;
When the grinders cease because they are few,
And those that look through the windows grow dim;
4 When the doors are shut in the streets,
And the sound of grinding is low;
When one rises up at the sound of a bird,
And all [a]the daughters of music are brought low.
5 Also they are afraid of height,
And of terrors in the way;
When the almond tree blossoms,
The grasshopper is a burden,
And desire fails.
For man goes to [a]his eternal home,
And [b]the mourners go about the streets.
6 *Remember your Creator* before the silver cord is [1]loosed,
Or the golden bowl is broken,
Or the pitcher shattered at the fountain,
Or the wheel broken at the well.
7 [a]Then the dust will return to the earth as it was,
[b]And the spirit will return to God [c]who gave it.
8 "Vanity[a] of vanities," says the Preacher,
"All *is* vanity."

The Whole Duty of Man

9 And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out *and* [a]set[1] in order many proverbs.
10 The Preacher sought to find [1]acceptable words; and *what was* written *was* upright—words of truth.
11 The words of the wise are like goads, and the words of [1]scholars are like well-driven nails, given by one Shepherd.
12 And further, my son, be admonished by these. Of making many books *there is* no end, and [a]much study *is* wearisome to the flesh.

9 [a]Num. 15:39 [b]Eccl. 3:17; 12:14 [1]Impulses [2]As you see to be best
10 [a]2 Cor. 7:1 [b]Ps. 39:5 [1]*vexation* [2]Prime of life

CHAPTER 12

1 [a]Lam. 3:27 [b]2 Sam. 19:35 [1]Lit. *evil*
4 [a]2 Sam. 19:35
5 [a]Job 17:13 [b]Jer. 9:17
6 [1]So with Qr., Tg.; Kt. *removed;* LXX, Vg. *broken*
7 [a]Gen. 3:19 [b]Eccl. 3:21 [c]Job 34:14
8 [a]Ps. 62:9
9 [a]1 Kin. 4:32 [1]*arranged*
10 [1]Lit. *delightful*
11 [1]Lit. *masters of assemblies*
12 [a]Eccl. 1:18

HISTORICAL *Encounter* — **C.T. STUDD** — *Eccl. 12:8*

C.T. Studd was a famous British cricket player during the 1880s. He had it all—youth, fame, health, and wealth. He was a Christian, but his worldly accomplishments had gradually distracted him from his commitment to Christ. Then in 1884 his brother George became critically ill. As he maintained a vigil at George's bedside, Studd realized how little his success mattered in light of eternity. He recalled Ecclesiastes 12:8, "Vanity of vanities . . . all is vanity." Studd lost interest in worldly pursuits and found his joy in the Lord restored. His brother soon recovered his health, but the greater healing took place within C.T. Studd's soul.

12:5 "When the almond tree blossoms" may mean when the elderly person's hair turns grey.

12:11 "Goads" were pointed sticks used to direct cattle.

13 Let us hear the conclusion of the
whole matter:

[a]Fear God and keep His
commandments,
For this is man's all.
14 For [a]God will bring every work into
judgment,
Including every secret thing,
Whether good or evil.

13 [a][Deut. 6:2; 10:12]
14 [a]Matt. 12:36

ENCOUNTER*Note* *Eccl. 12:14*

In the End

As God was with us at our birth, so He will be there at our life's end. We will then give an account for our every act, whether public or private. Then the wisdom of how we invested our lives will be apparent.

THE SONG OF SOLOMON

INTRODUCTION

The Song of Solomon (also called The Song of Songs, or Canticles) is unique in the Old Testament because of its character and content. The wording of the first verse represents the superlative of songs, as if to say, "of all the songs ever sung, this is the grandest of them all." The verses, one hundred and seventeen of them, comprise one of the smallest books in the Bible, yet they provide us with one of the most challenging books to interpret. Because of its overtly sensual language, many have difficulty understanding the biblical importance of this book. It has been viewed as allegory (God's love for His people, or Christ's love for the church), typology (an Old Testament foreshadowing of a New Testament teaching), drama (a ritual or pageant to be presented at wedding celebrations), and as a love poem celebrating married love. However, one encounters significant challenges trying to fit this book into three of these categories. Nowhere is God mentioned in the book, the Messiah is nowhere expressly referred to, never is the book quoted in the New Testament, and it is not presentable as a drama. While this could be a love song describing the love between two historic figures such as Solomon and his bride, it may also simply be a love song written during the Solomonic era celebrating the love between man and wife. Some see the seven divisions of Song of Solomon as a dramatic poem to be read over the seven days of the wedding celebration. Traditionally the authorship of Song of Solomon has been attributed to King Solomon, son of David (1:1, 5; 3:7, 9, 11; 8:11, 12); though some believe it may have been written in his honor by a court musician.

SIGNIFICANCE

In this book scripture celebrates the love between man and woman. Here is a God-given love which every godly married couple should strive for. Song of Solomon celebrates pure, monogamous love between a husband and wife. Such love is a part of God's creation and, should be viewed in the context of His loving provision. Many pagan religions elevated sexual relations into a form of worship while other religions encouraged asceticism. This book places love between man and woman in its healthy, appropriate context.

STRUCTURE

The division of this book has been the cause of great debate. Some suggest it can be divided into six sections, with three ending with a common refrain (2:7; 3:5; 8:4), and three beginning with the question asked by the chorus of people (3:6; 6:10; 8:5). Others claim it is indivisible and should be taken as a whole unit. Conceding that there are divergent views, this simple outline is offered:

Introductions, Insecurities, and Longing of the Bride (1:2—2:7)
Expressions of Love (2:8—3:5)
Discourses of the Bride and Bridegroom (3:6—5:1)
Love Overcomes Obstacles (5:2—6:3)
Words of Love (6:4—7:9)
Seeking and Finding Love (7:10–13)
Sealed by Love (8:1–14)

ENCOUNTERING GOD THROUGH SONG OF SOLOMON

God loves His people. He created the first man and woman so they would be perfectly suited to one another and so they could enjoy a divinely created dimension of intimacy. When we experience romantic love as God designed it, we will find great joy. This book may challenge you to examine your marriage relationship to see if it carries the joy, pleasure and satisfaction God intended it to have.

THE [a]song of songs, which *is* Solomon's.

The Banquet

THE [1]SHULAMITE

2 Let him kiss me with the kisses of his mouth—
[a]For [2]your love *is* better than wine.

ENCOUNTER*Note* *Song 1:2*

Romantic Love

God created man and woman to enjoy each other and to find deep satisfaction in the marriage relationship. The ability to express marital love is a beautiful gift from God.

3 Because of the fragrance of your good ointments,
Your name *is* ointment poured forth;
Therefore the virgins love you.
4 [a]Draw me away!

THE DAUGHTERS OF JERUSALEM

[b]We will run after [1]you.

THE SHULAMITE

The king [c]has brought me into his chambers.

THE DAUGHTERS OF JERUSALEM

We will be glad and rejoice in [2]you.

We will remember your love more than wine.

THE SHULAMITE

Rightly do they love you.

5 I *am* dark, but lovely,
O daughters of Jerusalem,
Like the tents of Kedar,
Like the curtains of Solomon.

WORD*Study* **TENTS OF KEDAR**

Song 1:5 These nomadic tribes often made tents from animal hair or tanned skin that made them dark in appearance. This may parallel the darkness of the woman's tanned face.

6 Do not look upon me, because I *am* dark,
Because the sun has [1]tanned me.
My mother's sons were angry with me;
They made me the keeper of the vineyards,
But my own [a]vineyard I have not kept.

(TO HER BELOVED)

7 Tell me, O you whom I love,
Where you feed *your flock*,
Where you make *it* rest at noon.
For why should I be as one who [1]veils herself
By the flocks of your companions?

THE BELOVED

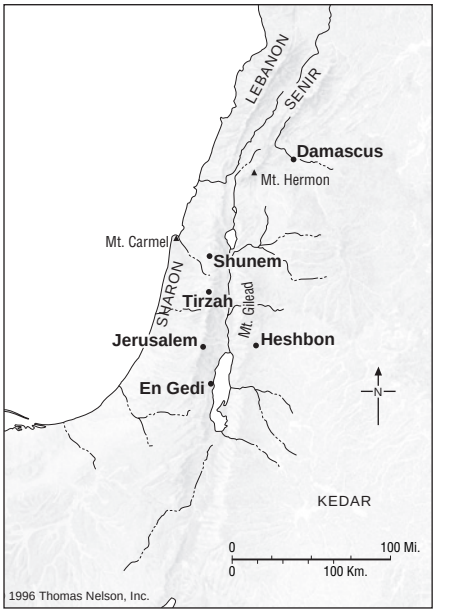
8 If you do not know, [a]O fairest among women,
[1]Follow in the footsteps of the flock,
And feed your little goats
Beside the shepherds' tents.
9 I have compared you, [a]my love,
[b]To my filly among Pharaoh's chariots.
10 [a]Your cheeks are lovely with ornaments,
Your neck with chains *of gold.*

THE DAUGHTERS OF JERUSALEM

11 We will make [1]you ornaments of gold
With studs of silver.

THE SHULAMITE

12 While the king *is* at his table,
My [1]spikenard sends forth its fragrance.



Song 1:5 Places Named in Song of Solomon

CHAPTER 1

1 [a]1 Kin. 4:32
2 [a]Song 4:10 [1]A young woman from the town of Shulam or Shunem, Song 6:13. The speaker and audience are identified according to the number, gender, and person of the Hebrew words. Occasionally the identity is not certain. [2]Masc. sing.: the Beloved
4 [a]Hos. 11:4 [b]Phil. 3:12–14 [c]Ps. 45:14, 15 [1]Masc. sing.: the Beloved [2]Fem. sing.: the Shulamite
6 [1]Lit. *looked upon me*
[a]Song 8:11, 12
7 [1]LXX, Syr., Vg. *wanders*
8 [a]Song 5:9 [1]Lit. *Go out*
9 [a]Song 2:2, 10, 13; 4:1, 7 [b]2 Chr. 1:16
10 [a]Ezek. 16:11
11 [1]Fem. sing.: the Shulamite
12 [1]*perfume*

1:7 A veiled woman could symbolize a prostitute who traveled among men in public places.

WORDStudy

SPIKENARD, MYRRH, HENNA

Song 1:12 Spikenard was a costly perfume extracted from plants grown in the Himalayas. Myrrh was the dried gum from a species of balsam tree used for a variety of purposes including perfume, ointment, and medicine. It was a major ingredient used in the holy oil in the temple. Henna was an aromatic shrub found in Palestine.

13 A bundle of myrrh *is* my beloved to me,
That lies all night between my breasts.
14 My beloved *is* to me a cluster of henna *blooms*
In the vineyards of En Gedi.

THE BELOVED

15 [a]Behold, you *are* fair, [1]my love!
Behold, you *are* fair!
You *have* dove's eyes.

ENCOUNTERNote *Song 1:15*

Love Expressed

Love can be demonstrated in many ways. Verbal expressions of love can speak to the soul and produce an excitement that physical actions do not. When the Scriptures are read this way, we realize God expresses His love for us in a variety of pleasing ways.

THE SHULAMITE

16 Behold, you *are* [a]handsome, my beloved!
Yes, pleasant!
Also our [1]bed *is* green.
17 The beams of our houses *are* cedar,
And our rafters of fir.
2 I *am* the rose of Sharon,
And the lily of the valleys.

THE BELOVED

2 Like a lily among thorns,
So is my love among the daughters.

15 [a]Song 4:1; 5:12 [1]*my companion, friend*
16 [a]Song 5: 10–16 [1]*couch*

THE SHULAMITE

3 Like an apple tree among the trees of the woods,
So *is* my beloved among the sons.
I sat down in his shade with great delight,
And [a]his fruit *was* sweet to my taste.

THE SHULAMITE TO THE DAUGHTERS OF JERUSALEM

4 He brought me to the [1]banqueting house,
And his banner over me *was* love.

WORDStudy

BANNER

Song 2:4 A banner designated a rallying point or gave direction for a soldier. It could also show ownership, represent a person's presence, or act as a symbol of protection.

ENCOUNTERNote *Song 2:4*

Banner of Love

Our love for our spouse should be clear to everyone who sees us. Everything we do in our marriage relationship should be motivated by love and expressed in a loving manner.

5 Sustain me with cakes of raisins,
Refresh me with apples,
For I *am* lovesick.
6 [a]His left hand *is* under my head,
And his right hand embraces me.
7 [a]I [1]charge you, O daughters of Jerusalem,
By the gazelles or by the does of the field,
Do not stir up nor awaken love
Until it pleases.

The Beloved's Request

THE SHULAMITE

8 The voice of my beloved!
Behold, he comes

CHAPTER 2
3 [a]Rev. 22:1, 2
4 [1]Lit. *house of wine*
6 [a]Song 8:3
7 [a]Song 3:5; 8:4 [1]*adjure*

HISTORICALEncounter

CHARLES WILLIAM FRY

Song 2:1

Charles William Fry (1838–1882), together with his three sons, formed the first brass band for the Salvation Army. Fry became their first bandmaster around 1878. He included Song of Solomon 2:1 in the lyrics of "The Lily of the Valley," which has inspired Christians for generations.

2:1 Sharon is the low coastal plain located in western Palestine between the central uplands and the Mediterranean shore.

Leaping upon the mountains,
Skipping upon the hills.
9 [a]My beloved is like a gazelle or a young stag.
Behold, he stands behind our wall;
He is looking through the windows,
Gazing through the lattice.

10 My beloved spoke, and said to me:
"Rise up, my love, my fair one,
And come away.
11 For lo, the winter is past,
The rain is over *and* gone.
12 The flowers appear on the earth;
The time of singing has come,
And the voice of the turtledove
Is heard in our land.
13 The fig tree puts forth her green figs,
And the vines *with* the tender grapes
Give a *good* smell.
Rise up, my love, my fair one,
And come away!

14 "O my [a]dove, in the clefts of the rock,
In the secret *places* of the cliff,
Let me see your [1]face,
[b]Let me hear your voice;
For your voice *is* sweet,
And your face *is* lovely."

HER BROTHERS

15 Catch us [a]the foxes,
The little foxes that spoil the vines,
For our vines *have* tender grapes.

THE SHULAMITE

16 [a]My beloved *is* mine, and I *am* his.
He feeds *his flock* among the lilies.

ENCOUNTER *Note* — *Song 2:16*

Love Provides Identity

When we love someone, we are identified with that person, and the relationship better defines who we are. As we reciprocate God's love for us, we gain an identity as His people. The exclusive relationship we have with God defines the parameters of our behavior as well as our relationships with other people. It is our love for God that enables us to love others.

(TO HER BELOVED)

17 [a]Until the day breaks
And the shadows flee away,
Turn, my beloved,
And be [b]like a gazelle
Or a young stag
Upon the mountains of [1]Bether.

A Troubled Night

THE SHULAMITE

3 By [a]night on my bed I sought the one I love;
I sought him, but I did not find him.
2 "I will rise now," *I said,*
"And go about the city;
In the streets and in the squares
I will seek the one I love."
I sought him, but I did not find him.

ENCOUNTER *Note* — *Song 3:2*

Love Seeks Its Own

As a shepherd hunts for a lost sheep, or a mother searches for a missing child, so love compels us to seek the one we love. Love is not passive but tenaciously active and vigorous. It refuses to give up on people. Likewise, God constantly pursues us because of His great love for us. Love is characterized by action more than by affection.

3 [a]The watchmen who go about the city found me;
I said,
"Have you seen the one I love?"

WORD *Study* — **WATCHMEN**

Song 3:3 Much like municipal police, watchmen were stationed on the walls of the city as sentinels to observe any unusual activity, particularly threats to the city's security.

4 Scarcely had I passed by them,
When I found the one I love.
I held him and would not let him go,
Until I had brought him to the [a]house of my mother,
And into the [1]chamber of her who conceived me.

5 [a]I [1]charge you, O daughters of Jerusalem,
By the gazelles or by the does of the field,
Do not stir up nor awaken love
Until it pleases.

9 [a]Song 2:17
14 [a]Song 5:2
[b]Song 8:13
[1]Lit. *appearance*
15 [a]Ezek. 13:4
16 [a]Song 6:3
17 [a]Song 4:6

[b]Song 8:14
[1]Lit. *Separation*

CHAPTER 3
1 [a]Is. 26:9
3 [a]Song 5:7
4 [a]Song 8:2
[1]*room*
5 [a]Song 2:7; 8:4
[1]*adjure*

3:7 "Solomon's couch" is also translated "bed," and could have been a palanquin, or portable reclining sofa carried on two poles by four men.

The Coming of Solomon

THE SHULAMITE

6 [a]Who *is* this coming out of the wilderness
Like pillars of smoke,
Perfumed with myrrh and frankincense,
With all the merchant's fragrant powders?
7 Behold, it *is* Solomon's couch,
With sixty valiant men around it,
Of the valiant of Israel.
8 They all hold swords,
Being expert in war.
Every man *has* his sword on his thigh
Because of fear in the night.

9 Of the wood of Lebanon
Solomon the King
Made himself a [1]palanquin:
10 He made its pillars *of* silver,
Its support *of* gold,
Its seat *of* purple,
Its interior paved *with* love
By the daughters of Jerusalem.
11 Go forth, O daughters of Zion,
And see King Solomon with the crown
With which his mother crowned him
On the day of his wedding,
The day of the gladness of his heart.

THE BELOVED

4 Behold, [a]you *are* fair, my love!
Behold, you *are* fair!
You *have* dove's eyes behind your veil.
Your hair *is* like a [b]flock of goats,
Going down from Mount Gilead.

6 [a]Song 8:5
9 [1]A portable enclosed chair

CHAPTER 4

1 [a]Song 1:15; 5:12 [b]Song 6:5

2 [a]Your teeth *are* like a flock of shorn *sheep*
Which have come up from the washing,
Every one of which bears twins,
And none *is* [1]barren among them.
3 Your lips *are* like a strand of scarlet,
And your mouth is lovely.
[a]Your temples behind your veil
Are like a piece of pomegranate.
4 [a]Your neck *is* like the tower of David,
Built [b]for an armory,
On which hang a thousand [1]bucklers,
All shields of mighty men.
5 [a]Your two breasts *are* like two fawns,
Twins of a gazelle,
Which feed among the lilies.

6 [a]Until the day breaks
And the shadows flee away,
I will go my way to the mountain of myrrh
And to the hill of frankincense.

7 [a]You *are* all fair, my love,
And *there is* no spot in you.
8 Come with me from Lebanon, *my* spouse,
With me from Lebanon.
Look from the top of Amana,
From the top of Senir [a]and Hermon,
From the lions' dens,
From the mountains of the leopards.

9 You have ravished my heart,
My sister, *my* spouse;
You have ravished my heart
With one *look* of your eyes,
With one link of your necklace.
10 How fair is your love,
My sister, *my* spouse!
[a]How much better than wine is your love,
And the [1]scent of your perfumes
Than all spices!
11 Your lips, O *my* spouse,
Drip as the honeycomb;
[a]Honey and milk *are* under your tongue;
And the fragrance of your garments
Is [b]like the fragrance of Lebanon.

12 A garden [1]enclosed
Is my sister, *my* spouse,
A spring shut up,
A fountain sealed.
13 Your plants *are* an orchard of pomegranates
With pleasant fruits,
Fragrant henna with spikenard,

2 [a]Song 6:6 [1]*bereaved*
3 [a]Song 6:7
4 [a]Song 7:4 [b]Neh. 3:19 [1]Small shields
5 [a]Song 7:3
6 [a]Song 2:17
7 [a]Eph. 5:27
8 [a]Deut. 3:9
10 [a]Song 1:2, 4 [1]*fragrance*
11 [a]Prov. 24:13, 14 [b]Hos. 14:6, 7
12 [1]*locked* or *barred*

ENCOUNTER *Note* *Song 4:1*

The Beauty of God's Creation

All that God has created is lovely to behold. Romantic love allows a married couple to take pleasure in the beauty God has created in them. To celebrate outward beauty is to acknowledge God's handiwork. But outward beauty does not transcend inward beauty in God's eyes. The state of our heart before Him determines whether or not we are pleasing in His sight.

4:1-6 Love notices even the smallest detail and appreciates what others might overlook.

4:12 A locked garden, a closed spring, and a sealed fountain are protected from impurities, contamination, and abuse, and they are only accessible to the rightful owner. So the writer sees his betrothed.

14 Spikenard and saffron,
Calamus and cinnamon,
With all trees of frankincense,
Myrrh and aloes,
With all the chief spices—
15 A fountain of gardens,
A well of [a]living waters,
And streams from Lebanon.

THE SHULAMITE

16 Awake, O north *wind,*
And come, O south!
Blow upon my garden,
That its spices may flow out.
[a]Let my beloved come to his garden
And eat its pleasant [b]fruits.

THE BELOVED

5 I [a]have come to my garden, my [b]sister, *my* spouse;
I have gathered my myrrh with my spice;
[c]I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.

(TO HIS FRIENDS)

Eat, O [d]friends!
Drink, yes, drink deeply,
O beloved ones!

ENCOUNTER *Note* — *Song 5:1*

Drink Deeply

Love is meant to be thoroughly enjoyed. Whether it is love for our spouse, love for our children, or love for our God, we need to indulge in it to the fullest. Never settle for a shallow or surface love for those God has placed in your heart.

The Shulamite's Troubled Evening

THE SHULAMITE

2 I sleep, but my heart is awake;
It is the voice of my beloved!
[a]He knocks, *saying,*
"Open for me, my sister, [1]my love,
My dove, my perfect one;
For my head is covered with dew,
My [2]locks with the drops of the night."
3 I have taken off my robe;
How can I put it on *again?*
I have washed my feet;
How can I [1]defile them?
4 My beloved put his hand
By the [1]latch *of the door,*
And my heart yearned for him.
5 I arose to open for my beloved,
And my hands dripped *with* myrrh,
My fingers with liquid myrrh,
On the handles of the lock.
6 I opened for my beloved,
But my beloved had turned away *and* was gone.
My [1]heart leaped up when he spoke.
[a]I sought him, but I could not find him;
I called him, but he gave me no answer.
7 [a]The watchmen who went about the city found me.
They struck me, they wounded me;
The keepers of the walls
Took my veil away from me.
8 I charge you, O daughters of Jerusalem,
If you find my beloved,
That you tell him I *am* lovesick!

THE DAUGHTERS OF JERUSALEM

9 What *is* your beloved
More than *another* beloved,
[a]O fairest among women?
What *is* your beloved
More than *another* beloved,
That you so [1]charge us?

THE SHULAMITE

10 My beloved *is* white and ruddy,
[1]Chief among ten thousand.
11 His head *is like* the finest gold;
His locks *are* wavy,
And black as a raven.

15 [a]Zech. 14:8
16 [a]Song 5:1 [b]Song 7:13

CHAPTER 5

1 [a]Song 4:16 [b]Song 4:9 [c]Song 4:11 [d]Luke 15:7, 10

2 [a]Rev. 3:20 [1]*my companion, friend* [2]*curls* or *hair*
3 [1]*dirty*
4 [1]*opening*
6 [a]Song 3:1 [1]Lit. *soul*
7 [a]Song 3:3
9 [a]Song 1:8; 6:1 [1]*adjure*
10 [1]*Distinguished*

HISTORICAL *Encounter* — *Song 5:10–16*

SAMUEL STENNETT

Samuel Stennett (1727–1795) served as a Baptist pastor of the Little Wild Street Church in London for thirty-seven years. He was a respected preacher and church leader of his day. While reading Song of Songs 5:10–16, he was moved by the beauty of Christ and the work He accomplished on our behalf. He put his thoughts into words by writing the hymn "Majestic Sweetness Sits Enthroned," which has been used in adoration of Christ by believers ever since.

5:7 Removing the veil of an Eastern woman would cause great indignity, implying she was a woman of ill repute.

5:9 Although there are many choices, the faithful spouse has given her heart to only one man, to the exclusion of all others.

12 [a]His eyes *are* like doves
By the rivers of waters,
Washed with milk,
And [1]fitly set.
13 His cheeks *are* like a bed of spices,
Banks of scented herbs.
His lips *are* lilies,
Dripping liquid myrrh.
14 His hands *are* rods of gold
Set with beryl.
His body *is* carved ivory
Inlaid *with* sapphires.
15 His legs *are* pillars of marble
Set on bases of fine gold.
His countenance *is* like Lebanon,
Excellent as the cedars.
16 His mouth *is* most sweet,
Yes, he *is* altogether lovely.
This *is* my beloved,
And this *is* my friend,
O daughters of Jerusalem!

THE DAUGHTERS OF JERUSALEM

6 Where has your beloved gone,
[a]O fairest among women?
Where has your beloved turned aside,
That we may seek him with you?

THE SHULAMITE

2 My beloved has gone to his [a]garden,
To the beds of spices,
To feed *his flock* in the gardens,
And to gather lilies.
3 [a]I *am* my beloved's,
And my beloved *is* mine.
He feeds *his flock* among the lilies.

Praise of the Shulamite's Beauty

THE BELOVED

4 O my love, you *are as* beautiful as Tirzah,
Lovely as Jerusalem,
Awesome as *an army* with banners!
5 Turn your eyes away from me,
For they have [1]overcome me.
Your hair *is* [a]like a flock of goats
Going down from Gilead.
6 [a]Your teeth *are* like a flock of sheep
Which have come up from the washing;
Every one bears twins,
And none *is* [1]barren among them.
7 [a]Like a piece of pomegranate
Are your temples behind your veil.

12 [a]Song 1:15; 4:1 [1]*sitting in a setting*

CHAPTER 6

1 [a]Song 1:8; 5:9
2 [a]Song 4:16; 5:1
3 [a]Song 2:16; 7:10
5 [a]Song 4:1 [1]*overwhelmed*
6 [a]Song 4:2 [1]*bereaved*
7 [a]Song 4:3

8 [a]Song 1:3
9 [a]Song 2:14; 5:2
10 [a]Song 6:4
11 [a]Song 7:12
12 [1]Heb. *Ammi Nadib*
13 [1]Heb. *Mahanaim*

CHAPTER 7

1 [a]Ps. 45:13

ENCOUNTER *Note* — *Song 6:4*

Love Sees the Best

True love sees others in the best possible light. How precious it is to be viewed by another through eyes of love! That is how we ought to view our spouse. That is how God sees us. He looks upon us through the forgiving eyes of unfailing love.

8 There are sixty queens
And eighty concubines,
And [a]virgins without number.
9 My dove, my [a]perfect one,
Is the only one,
The only one of her mother,
The favorite of the one who bore her.
The daughters saw her
And called her blessed,
The queens and the concubines,
And they praised her.

10 Who is she who looks forth as the morning,
Fair as the moon,
Clear as the sun,
[a]Awesome as *an army* with banners?

THE SHULAMITE

11 I went down to the garden of nuts
To see the verdure of the valley,
[a]To see whether the vine had budded
And the pomegranates had bloomed.
12 Before I was even aware,
My soul had made me
As the chariots of [1]my noble people.

THE BELOVED AND HIS FRIENDS

13 Return, return, O Shulamite;
Return, return, that we may look upon you!

THE SHULAMITE

What would you see in the Shulamite—
As it were, the dance of [1]the two camps?

Expressions of Praise

THE BELOVED

7 How beautiful are your feet in sandals,
[a]O prince's daughter!

6:4 Tirzah, meaning "pleasant," was a royal city of one of the old Canaanite kings (Josh. 12:24). Later it became the capital of the northern tribes under King Jeroboam I (1 Kin. 14:17).

6:13 Shulamite is not the woman's name but a reference to her place of origin. It may mean she was from Shulam; however, she is generally believed to have come from Shunem.

6:13 The "dance of the two camps" can also mean the "dance of Mahanaim" which was purportedly a religious or sacred dance.

The curves of your thighs *are* like jewels,
The work of the hands of a skillful workman.
2 Your navel *is* a rounded goblet;
It lacks no [1]blended beverage.
Your waist *is* a heap of wheat
Set about with lilies.
3 [a]Your two breasts *are* like two fawns,
Twins of a gazelle.
4 [a]Your neck *is* like an ivory tower,
Your eyes *like* the pools in Heshbon
By the gate of Bath Rabbim.
Your nose *is* like the tower of Lebanon
Which looks toward Damascus.
5 Your head *crowns* you like *Mount* Carmel,
And the hair of your head *is* like purple;
A king *is* held captive by *your* tresses.
6 How fair and how pleasant you are,
O love, with your delights!
7 This stature of yours is like a palm tree,
And your breasts *like* its clusters.
8 I said, "I will go up to the palm tree,
I will take hold of its branches."
Let now your breasts be like clusters of the vine,
The fragrance of your [1]breath like apples,
9 And the roof of your mouth like the best wine.

THE SHULAMITE

The wine goes *down* smoothly for my beloved,
[1]Moving gently the [2]lips of sleepers.
10 [a]I *am* my beloved's,
And [b]his desire *is* toward me.

2 [1]Lit. *mixed* or *spiced drink*
3 [a]Song 4:5
4 [a]Song 4:4
8 [1]Lit. *nose*
9 [1]*Gliding over* [2]LXX, Syr., Vg. *lips and teeth.*
10 [a]Song 2:16; 6:3 [b]Ps. 45:11

11 Come, my beloved,
Let us go forth to the field;
Let us lodge in the villages.
12 Let us get up early to the vineyards;
Let us [a]see if the vine has budded,
Whether the grape blossoms are open,
And the pomegranates are in bloom.
There I will give you my love.
13 The [a]mandrakes give off a fragrance,
And at our gates [b]*are* pleasant *fruits*,
All manner, new and old,
Which I have laid up for you, my beloved.

8 Oh, that you were like my brother,
Who nursed at my mother's breasts!
If I should find you outside,
I would kiss you;
I would not be despised.
2 I would lead you *and* bring you
Into the [a]house of my mother,
She *who* used to instruct me.
I would cause you to drink of [b]spiced wine,
Of the juice of my pomegranate.

(TO THE DAUGHTERS OF JERUSALEM)

3 [a]His left hand *is* under my head,
And his right hand embraces me.
4 [a]I charge you, O daughters of Jerusalem,
Do not stir up nor awaken love
Until it pleases.

Love Renewed in Lebanon

A RELATIVE

5 [a]Who *is* this coming up from the wilderness,
Leaning upon her beloved?

I awakened you under the apple tree.
There your mother brought you forth;
There she *who* bore you brought *you* forth.

THE SHULAMITE TO HER BELOVED

6 [a]Set me as a seal upon your heart,
As a seal upon your arm;
For love *is as* strong as death,
Jealousy *as* [1]cruel as [2]the grave;
Its flames *are* flames of fire,
[3]A most vehement flame.[b]

12 [a]Song 6:11
13 [a]Gen. 30:14 [b]Matt. 13:52

CHAPTER 8

2 [a]Song 3:4 [b]Prov. 9:2
3 [a]Song 2:6
4 [a]Song 2:7; 3:5
5 [a]Song 3:6
6 [a]Jer. 22:24 [b]Prov. 6:34, 35 [1]*severe,* lit. *hard* [2]Or *Sheol* [3]Lit. *A flame of YAH,* poetic form of *YHWH, the* LORD

ENCOUNTER *Note* — *Song 7:10*

I Am My Beloved's

Love is meant to be given completely, with nothing held in reserve. We should not withhold our love from our spouse or foster a desire for any other partner. God wants us to love Him with absolute fidelity, not turning our hearts toward other gods

7:4 "Pools" may refer to several deep wells cut in the rock near Heshbon, containing large reservoirs of water which would have looked dark, deep, and clear.

8:1 "Like my brother" means she would be free to kiss him in public, for society would not view it as a sexual act but as an expression of filial love.

8:6 A seal was not necessarily meant to tightly close something. Rather, a seal showed ownership or represented a person's authority. Only the intended recipient was permitted to break the seal and open the document or vessel.

ENCOUNTER *Note* *Song 8:6*

The Power of Love

No force on earth is more powerful than love. When love is imprinted on a person's heart, nothing can discourage it or deter it from its course. Not even death can separate people from love's grip. God's love is the greatest love there is, and He freely expresses it to His people. Nothing can weaken the power of God's love.

7 Many waters cannot quench
love,
Nor can the floods drown it.
[a]If a man would give for love
All the wealth of his house,
It would be utterly despised.

THE SHULAMITE'S BROTHERS

8 [a]We have a little sister,
And she has no breasts.
What shall we do for our sister
In the day when she is spoken
for?
9 If she *is* a wall,
We will build upon her
A battlement of silver;
And if she *is* a door,
We will enclose her
With boards of cedar.

7 [a]Prov. 6:35
8 [a]Ezek. 23:33

THE SHULAMITE

10 I *am* a wall,
And my breasts like towers;
Then I became in his eyes
As one who found peace.
11 Solomon had a vineyard at Baal
Hamon;
[a]He leased the vineyard to keepers;
Everyone was to bring for its fruit
A thousand silver *coins.*

(TO SOLOMON)

12 My own vineyard *is* before me.
You, O Solomon, *may have* a
thousand,
And those who tend its fruit two
hundred.

THE BELOVED

13 You who dwell in the gardens,
The companions listen for your
voice—
[a]Let me hear it!

THE SHULAMITE

14 [a]Make[1] haste, my beloved,
And [b]be like a gazelle
Or a young stag
On the mountains of spices.

11 [a]Matt. 21:33
13 [a]Song 2:14
14 [a]Rev. 22:17, 20 [b]Song 2:7, 9, 17 [1]*Hurry,* lit. *Flee*

8:11 Baal-Hamon, the name of which means "Lord of Hamon," was located near Shunem.

THE BOOK OF ISAIAH

INTRODUCTION

This book is attributed to Isaiah the son of Amoz (1:1). He is the only author identified in the text (2:1; 7:3; 13:1; 20:2; 37:2, 6, 21; 38:1, 4, 21; 39:3, 5, 8). However, scholars have voiced various questions concerning Isaiah's authorship. Some have pointed to three distinct sections of the book, Isaiah 1–39; 40–55; 56–66, and suggested each was written by a different person. This theory exists partly because the writings address time periods two centuries after Isaiah's time: Cyrus, the Jews' deliverer from Babylon, is identified in the book, yet Isaiah lived long before Babylon became the dominant world power (45:1). The writing style also varies in some sections of the book. Moreover, Isaiah is not specifically named after chapter 39. However, neither scripture nor tradition identifies any other author but Isaiah.

Those believing God reveals the future to His prophets can accept that Isaiah spoke of events before they unfolded. Also, Isaiah's ministry could have lasted over fifty years. Changing circumstances and Isaiah's own maturing could explain the book's different styles and themes. Particular stylistic features do occur consistently throughout the book, such as the unique use of the phrase "holy one of Israel," used twelve times in Isaiah 1–39, and thirteen times in Isaiah 40–66, while appearing only five times outside this book.

This book was written at a crucial time in Judah's history. King Uzziah of Judah had died after a lengthy and successful rule. The political instability that had weakened Assyria during Uzziah's reign was gone, and now the Assyrian behemoth was beginning to ruthlessly expand toward Judah. The great question for God's people would be: In whom would they place their trust?

SIGNIFICANCE

The book of Isaiah embodies the pinnacle of Old Testament prophecy. The emphasis on holiness is unsurpassed in the Old Testament. Isaiah was called by God in the midst of seraphim singing "holy, holy, holy!" (Is 6:3). The prophet used the term "holy" to describe God 31 times, compared to 26 references to the term in the rest of the Old Testament.

Isaiah also emphasized God's worldwide sovereignty. Sennacherib, king of Assyria, boasted of defeating the gods of every other nation (Is. 36:18–20), but he did not recognize that Judah, a small, powerless country, followed the only true God (Is. 37:7, 36–38). Likewise, God named Cyrus, king of Persia, as His servant roughly two hundred years before Cyrus came on the scene (45:1). Isaiah portrays the world superpowers strutting audaciously across the international stage yet unaware they were wholly under the direction of almighty God.

Other important themes of Isaiah include God's provision of a Messiah (Is. 7:14; 9:1–7; 11:1–5; 52:13—53:12; 61:1–3), God's love for the Gentiles (56:3–8; 65:1, 15, 16; 66:18), and the important role of a servant (42:1–4; 49:1–6; 50:4–9; 52:13—53:12).

STRUCTURE

The book of Isaiah can be divided into three major sections: chapters 1–39; 40–55; and 56–66. It outlines three major time periods as follows:

The Period of the Assyrians
- Condemnation of God's People (1:1—5:30)
- Isaiah's Call (6:1–13)
- God's Word against Assyria (7:1—12:6)
- God's Word Against Babylon (13:1—14:23)
- God's Word Against Assyria (14:24–27)
- God's Word Against Philistia (14:28–32)
- God's Word Against Moab (15:1—16:14)
- God's Word Against Syria and Israel (17:1–14)
- God's Word Against Ethiopia (18:1–7)
- God's Word Against Egypt (19:1—20:6)
- God's Word Against Babylon (21:1–12)
- God's Word Against Arabia (21:13–17)

God's Word Against Jerusalem (22:1–25)
God's Word Against Tyre (23:1–18)
Apocalyptic Judgment and Restoration (24:1—27:13)
Six Woes and Salvation Promises (28:1—35:10)
Isaiah's Ministry Under Hezekiah (36:1—39:8)
The Period of Babylonian Exile
Comfort and Hope to the Exiles (40:1—44:20)
Cyrus, God's Servant (44:24—45:25)
Exhortations to Israel (46:1—48:22)
Jerusalem Restored; God's Servant (49:1—55:13)
Postexilic Period
Salvation for the Gentiles (56:1–8)
God's Condemnation (56:9—57:21)
Holy Living Pleasing to God (58:1–14)
God's Charge and the People's Confession (59:1–15)
Jerusalem Restored (59:16—62:12)
Israel's Prayer (63:1—64:12)
The Righteous and the Wicked (65:1—66:24)

Encountering God Through Isaiah

The pages of Isaiah present numerous opportunities to encounter God in a life-changing way. Let yourself be challenged by God's condemnation of lifeless religious activity (1:10–20). Consider that God has provided everything for you to produce spiritual fruit, yet He can still find worthless fruit (5:1–7). As you read of Isaiah's transforming encounter with God, ponder His call on your life (6:1–13). Let the comforting words God gave His people during their trials ease your burdens too, as their God is your God (40:1–31). Spend time meditating on Isaiah's moving description of the Suffering Servant who endured so much agony to atone for your sins (52:13—53:12). Finally, gain hope in the assurance that every word God speaks bears fruit and accomplishes His purposes (55:10, 11).

CHAPTER 1

THE [a]vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the [b]days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

The Wickedness of Judah

2 [a]Hear, O heavens, and give ear,
O earth!
For the LORD has spoken:
"I have nourished and brought up children,
And they have rebelled against Me;
3 [a]The ox knows its owner
And the donkey its master's [1]crib;
But Israel [b]does not know,
My people do not [2]consider."

4 Alas, sinful nation,
A people [1]laden with iniquity,
[a]A [2]brood of evildoers,
Children who are corrupters!
They have forsaken the LORD,
They have provoked to anger
The Holy One of Israel,
They have turned away backward.

5 [a]Why should you be stricken again?
You will revolt more and more.
The whole head is sick,
And the whole heart faints.

1 [a]Num. 12:6 [b]2 Chr. 26—32
2 [a]Jer. 2:12
3 [a]Jer. 8:7 [b]Jer. 9:3, 6 [1]*manger* or *feed trough* [2]*understand*
4 [a]Matt. 3:7 [1]Lit. *heavy, weighed down* [2]*offspring, seed*
5 [a]Jer. 5:3

WORDStudy — ISAIAH

Is. 1:1 Isaiah, an eighth century prophet, ministered during the reigns of four Judahite kings: Uzziah, Jotham, Ahaz, and Hezekiah. The name "Isaiah" means "the Lord saves." Tradition suggests his father Amoz was the brother of King Amaziah, which would make Isaiah Uzziah's cousin and a member of the nobility. He was married to "the prophetess" (Is. 8:3) and had at least two sons: Shear-Jashub, meaning "a remnant will return," and Maher-Shalal-Hash-Baz, meaning "speed the spoil, hasten the prey." If Isaiah 6 describes Isaiah's call into ministry at the time of Uzziah's death, his prophetic ministry began in 740 B.C. King Hezekiah assumed the throne by 716 B.C. If Isaiah prophesied throughout Hezekiah's reign, his ministry would have lasted fifty-five years. Jewish tradition claims Isaiah was sawn in two during the evil rule of King Manasseh. He may be the martyr mentioned in Hebrews 11:37.

1:1 Using the term "vision" to describe Isaiah's writing is unusual. Obadiah is the only other Old Testament book to do so (Obad. 1).

ENCOUNTER Note — Is. 1:3

My People

God's people can become oblivious to His voice. How tragic that almighty God must seek to gain our attention!

6 From the sole of the foot even to the head,
There is no soundness in it,
But wounds and bruises and putrefying sores;
They have not been closed or bound up,
Or soothed with ointment.

7 [a]Your country *is* desolate,
Your cities *are* burned with fire;
Strangers devour your land in your presence;
And *it is* desolate, as overthrown by strangers.
8 So the daughter of Zion is left [a]as a [1]booth in a vineyard,
As a hut in a garden of cucumbers,
[b]As a besieged city.
9 [a]Unless the LORD of hosts
Had left to us a very small remnant,
We would have become like [b]Sodom,
We would have been made like Gomorrah.

10 Hear the word of the LORD,
You rulers [a]of Sodom;
Give ear to the law of our God,
You people of Gomorrah:
11 "To what purpose *is* the multitude of your [a]sacrifices to Me?"
Says the LORD.
"I have had enough of burnt offerings of rams
And the fat of fed cattle.
I do not delight in the blood of bulls,
Or of lambs or goats.

12 "When you come [a]to appear before Me,
Who has required this from your hand,
To trample My courts?
13 Bring no more [a]futile[1] sacrifices;
Incense is an abomination to Me.
The New Moons, the Sabbaths, and [b]the calling of assemblies—
I cannot endure iniquity and the sacred meeting.

7 [a]Deut. 28:51, 52
8 [a]Job 27:18 [b]Jer. 4:17 [1]*shelter*
9 [a]Lam. 3:22 [b]Gen. 19:24
10 [a]Deut. 32:32
11 [a][1 Sam. 15: 22]
12 [a]Ex. 23:17
13 [a]Matt. 15:9 [b]Joel 1:14 [1]*worthless*

14 Your [a]New Moons and your [b]appointed feasts
My soul hates;
They are a trouble to Me,
I am weary of bearing *them.*
15 [a]When you [1]spread out your hands,
I will hide My eyes from you;
[b]Even though you make many prayers,
I will not hear.
Your hands are full of [2]blood.

ENCOUNTER Note — Is. 1:15

Neither Seeing nor Hearing

Praying to God while our lives are full of sin is blatantly offensive to Him. He has no desire to watch us go through the motions of worship or to hear our empty words.

16 "Wash[a] yourselves, make yourselves clean;
Put away the evil of your doings from before My eyes.
[b]Cease to do evil,
17 Learn to do good;
Seek justice,
Rebuke [1]the oppressor;
[2]Defend the fatherless,
Plead for the widow.

18 "Come now, and let us [a]reason together,"
Says the LORD,
"Though your sins are like scarlet,
[b]They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.
19 If you are willing and obedient,
You shall eat the good of the land;
20 But if you refuse and rebel,
You shall be devoured by the sword";
[a]For the mouth of the LORD has spoken.

The Degenerate City

21 [a]How the faithful city has become a [1]harlot!
It was full of justice;
Righteousness lodged in it,
But now [b]murderers.
22 [a]Your silver has become dross,
Your wine mixed with water.
23 [a]Your princes *are* rebellious,
And [b]companions of thieves;
[c]Everyone loves bribes,

14 [a]Num. 28:11 [b]Lam. 2:6
15 [a]Prov. 1:28 [b]Mic. 3:4 [1]Pray [2]*bloodshed*
16 [a]Jer. 4:14 [b]Rom. 12:9
17 [1]Some ancient vss. *the oppressed* [2]*Vindicate*
18 [a]Is. 43:26 [b]Ps. 51:7
20 [a][Titus 1:2]
21 [a]Jer. 2:20 [b]Mic. 3:1–3 [1]Unfaithful
22 [a]Jer. 6:28
23 [a]Hos. 9:15 [b]Prov. 29:24 [c]Jer. 22:17

1:9 Sodom and Gomorrah were the epitome of wickedness. For Jerusalem to be so described was a startling comment. Everyone knew how God had dealt with those evil cities.

1:11 Throughout the Old Testament, God declared His preference for obedience over hollow ritual (Hos. 6:6; Amos 4:4; Mic. 6:6–8).

1:14 God's use of "your" indicates that He had no part in the people's religious observances.

1:18 The term "reason" connotes a legal decision in which two parties reach an agreement. In this context God may be calling His people to consider the wisdom of pursuing their present course of rebellion against Him.

1:21 Referring to His people as harlots was God's graphic way of describing their betrayal of Him (Ezek. 16:22; Hos. 2:2; 3:1).

And follows after rewards.
They [d]do not defend the fatherless,
Nor does the cause of the widow come before them.

24 Therefore the Lord says,
The LORD of hosts, the Mighty One of Israel,
"Ah, [a]I will [1]rid Myself of My adversaries,
And [2]take vengeance on My enemies.
25 I will turn My hand against you,
And [a]thoroughly[1] purge away your dross,
And take away all your alloy.
26 I will restore your judges [a]as at the first,
And your counselors as at the beginning.
Afterward [b]you shall be called the city of righteousness, the faithful city."

27 Zion shall be redeemed with justice,
And her [1]penitents with righteousness.
28 The [a]destruction of transgressors and of sinners *shall be* together,
And those who forsake the LORD shall be consumed.
29 For [1]they shall be ashamed of the [2]terebinth trees
Which you have desired;
And you shall be embarrassed because of the gardens
Which you have chosen.
30 For you shall be as a terebinth whose leaf fades,
And as a garden that has no water.
31 [a]The strong shall be as tinder,
And the work of it as a spark;
Both will burn together,
And no one shall [b]quench *them.*

The Future House of God

2 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 Now [a]it shall come to pass [b]in the latter days
[c]*That* the mountain of the LORD's house
Shall be established on the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow to it.
3 Many people shall come and say,
[a]"Come, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
[b]For out of Zion shall go forth the law,
And the word of the LORD from Jerusalem.
4 He shall judge between the nations,
And rebuke many people;
They shall beat their swords into plowshares,
And their spears into pruning [1]hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore.

The Day of the LORD

5 O house of Jacob, come and let us [a]walk
In the light of the LORD.

6 For You have forsaken Your people, the house of Jacob,
Because they are filled [a]with eastern ways;
They *are* [b]soothsayers like the Philistines,
[c]And they [1]are pleased with the children of foreigners.
7 [a]Their land is also full of silver and gold,
And there is no end to their treasures;
Their land is also full of horses,
And there is no end to their chariots.
8 [a]Their land is also full of idols;
They worship the work of their own hands,
That which their own fingers have made.
9 People bow down,
And each man humbles himself;
Therefore do not forgive them.

10 [a]Enter into the rock, and hide in the dust,
From the terror of the LORD
And the glory of His majesty.
11 The [1]lofty looks of man shall be [a]humbled,
The haughtiness of men shall be bowed down,
And the LORD alone shall be exalted [b]in that day.

[d]Jer. 5:28
24 [a]Deut. 28:63 [1]*be relieved of* [2]*avenge Myself*
25 [a]Mal. 3:3 [1]*refine with lye*
26 [a]Jer. 33:7–11 [b]Zech. 8:3
27 [1]Lit. *returners*
28 [a][2 Thess. 1: 8, 9]
29 [1]So with MT, LXX, Vg.; some Heb. mss., Tg. *you* [2]Sites of pagan worship
31 [a]Ezek. 32:21 [b]Mark 9:43

CHAPTER 2

2 [a]Mic. 4:1 [b]Gen. 49:1 [c]Ps. 68:15
3 [a]Jer. 50:5 [b]Luke 24:47
4 [1]*knives*
5 [a]Eph. 5:8
6 [a]Num. 23:7 [b]Deut. 18:14 [c]Ps. 106:35 [1]Or *clap, shake hands to make bargains with the children*
7 [a]Deut. 17:16
8 [a]Jer. 2:28
10 [a]Rev. 6:15, 16
11 [a]Prov. 16:5 [b]Hos. 2:16 [1]*proud*

1:23 The prophet demonstrated that deserting God inevitably leads to an abandonment of social responsibility and a loss of compassion for those in need.

1:27 The term "Zion" is a dominant theme in this book; it is mentioned forty-seven times.

2:3 The prophet foresaw a time when Jerusalem would not be like Sodom and Gomorrah but would be the place where nations learned of God's ways and His righteousness.

2:8 The word used here for "idol" means "worthless ones."

2:9 The righteous prophet is so appalled at the people's shameless rebellion against God that he urges God not to forgive them, but to give them what they deserve.

12 For the day of the LORD of hosts
Shall come upon everything proud
and lofty,
Upon everything lifted up—
And it shall be brought low—

ENCOUNTER *Note* *Is. 2:12*

Against the Lofty

Pride is an affront to almighty God; it is the core of self-sufficiency. God will inevitably bring low those who exalt themselves, and He will deflate those who puff themselves up.

13 Upon all [a]the cedars of Lebanon
that are high and lifted up,
And upon all the oaks of Bashan;
14 [a]Upon all the high mountains,
And upon all the hills *that are* lifted
up;
15 Upon every high tower,
And upon every fortified wall;
16 [a]Upon all the ships of Tarshish,
And upon all the beautiful sloops.
17 The [1]loftiness of man shall be
bowed down,
And the haughtiness of men shall
be brought low;
The LORD alone will be exalted in
that day,
18 But the idols [1]He shall utterly
abolish.

19 They shall go into the [a]holes of the
rocks,
And into the caves of the [1]earth,
[b]From the terror of the LORD
And the glory of His majesty,
When He arises [c]to shake the earth
mightily.

20 In that day a man will cast away his
idols of silver
And his idols of gold,
Which they made, *each* for himself
to worship,
To the moles and bats,
21 To go into the clefts of the rocks,
And into the crags of the rugged
rocks,
From the terror of the LORD
And the glory of His majesty,
When He arises to shake the earth
mightily.

22 [a]Sever[1] yourselves from such a man,
Whose [b]breath *is* in his nostrils;
For [2]of what account is he?

13 [a]Zech. 11:1, 2
14 [a]Is. 30:25
16 [a]1 Kin. 10:22
17 [1]*pride*
18 [1]Or *shall utterly vanish*
19 [a]Hos. 10:8 [b][2 Thess. 1:9] [c]Hag. 2:6, 7 [1]Lit. *dust*
22 [a]Jer. 17:5 [b]Job 27:3 [1]Lit. *Cease yourselves from the man* [2]Lit. *in what is he to be esteemed*

Judgment on Judah and Jerusalem

3 For behold, the Lord, the LORD of
hosts,
[a]Takes away from Jerusalem and
from Judah
[b]The[1] stock and the store,
The whole supply of bread and the
whole supply of water;
2 [a]The mighty man and the man of
war,
The judge and the prophet,
And the diviner and the elder;
3 The captain of fifty and the
[1]honorable man,
The counselor and the skillful
artisan,
And the expert enchanter.

4 "I will give [a]children[1] *to be* their
princes,
And [2]babes shall rule over them.
5 The people will be oppressed,
Every one by another and every one
by his neighbor;
The child will be insolent toward
the [1]elder,
And the [2]base toward the honorable."

6 When a man takes hold of his
brother
In the house of his father, *saying*,
"You have clothing;
You be our ruler,
And *let* these ruins *be* under your
[1]power,"
7 In that day he will protest, saying,
"I cannot cure *your* ills,
For in my house *is* neither food nor
clothing;
Do not make me a ruler of the
people."

8 For [a]Jerusalem stumbled,
And Judah is fallen,
Because their tongue and their
doings
Are against the LORD,
To provoke the eyes of His glory.
9 The look on their countenance
witnesses against them,
And they declare their sin as
[a]Sodom;
They do not hide *it*.
Woe to their soul!
For they have brought evil upon
themselves.

10 "Say to the righteous [a]that *it shall be*
well *with them*,
[b]For they shall eat the fruit of their
doings.

CHAPTER 3
1 [a]Jer. 37:21 [b]Lev. 26:26 [1]Every support
2 [a]2 Kin. 24:14
3 [1]Eminent looking men
4 [a]Eccl. 10:16 [1]*boys* [2]Or *capricious ones*
5 [1]*aged* [2]*despised, lightly esteemed*
6 [1]Lit. *hand*
8 [a]Mic. 3:12
9 [a]Gen. 13:13
10 [a][Eccl. 8:12] [b]Ps. 128:2

2:12 "The day of the Lord" is any time God vindicates Himself and His righteousness.

2:16 "Ships of Tarshish" were large, seagoing ships that carried exotic and lucrative cargoes.

3:1 When God identifies Himself with more than one name, it often precedes a pronouncement of judgment (Is. 1:24; 10:16, 33).

3:6 A sign of a degenerated society is its lack of true leaders.

ENCOUNTER Note Is. 3:9

Ourselves

By our own choices we can invite God's judgment. It is devastating when God gives us what we deserve—that which we have been foolishly pursuing.

11 Woe to the wicked! [a]*It shall be* ill
with him,
For the reward of his hands shall be
[1]given him.
12 *As for* My people, children *are* their
oppressors,
And women rule over them.
O My people! [a]Those who lead you
[1]cause *you* to err,
And destroy the way of your paths."

Oppression and Luxury Condemned

13 The LORD stands up [a]to [1]plead,
And stands to judge the people.
14 The LORD will enter into judgment
With the elders of His people
And His princes:
"For you have [1]eaten up [a]the
vineyard;
The plunder of the poor *is* in your
houses.
15 What do you mean by [a]crushing My
people
And grinding the faces of the poor?"
Says the Lord GOD of hosts.

16 Moreover the LORD says:

"Because the daughters of Zion are
haughty,
And walk with [1]outstretched necks
And [2]wanton eyes,
Walking and [3]mincing *as* they go,
Making a jingling with their feet,
17 Therefore the Lord will strike with
[a]a scab
The crown of the head of the
daughters of Zion,
And the LORD will [b]uncover their
secret parts."

18 In that day the Lord will take away
the finery:
The jingling anklets, the [1]scarves,
and the [a]crescents;
19 The pendants, the bracelets, and the
veils;
20 The headdresses, the leg ornaments,
and the headbands;
The perfume boxes, the charms,
21 and the rings;
The nose jewels,
22 the festal apparel, and the
mantles;
The outer garments, the purses,
23 and the mirrors;
The fine linen, the turbans, and the
robes.

24 And so it shall be:

Instead of a sweet smell there will
be a stench;
Instead of a sash, a rope;
Instead of well-set hair, [a]baldness;
Instead of a rich robe, a girding of
sackcloth;
And [1]branding instead of beauty.
25 Your men shall fall by the sword,
And your [1]mighty in the war.

26 [a]Her gates shall lament and mourn,
And she *being* desolate [b]shall sit on
the ground.

4 And [a]in that day seven women shall
take hold of one man, saying,
"We will [b]eat our own food and wear
our own apparel;
Only let us be called by your name,
To take away [c]our reproach."

The Renewal of Zion

2 In that day [a]the Branch of the LORD
shall be beautiful and glorious;
And the fruit of the earth *shall be*
excellent and appealing
For those of Israel who have
escaped.

3 And it shall come to pass that *he who is* left in Zion and remains in Jerusalem [a]will be called holy—everyone who is [b]recorded among the living in Jerusalem.
4 When [a]the Lord has washed away the filth of the daughters of Zion, and purged the [1]blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning,

ENCOUNTER Note Is. 4:4

Holy

Only God can cleanse people from sin and make them holy. When He does so, purity and peace eradicate filth and shame.

11 [a][Ps. 11:6] [1]*done to him*
12 [a]Is. 9:16 [1]*lead you astray*
13 [a]Mic. 6:2 [1]*contend, plead His case*
14 [a]Matt. 21:33 [1]*burned*
15 [a]Mic. 3:2, 3
16 [1]Head held high [2]*seductive, ogling* [3]*tripping* or *skipping*
17 [a]Deut. 28:27 [b]Jer. 13:22
18 [a]Judg. 8:21, 26 [1]*headbands*
24 [a]Is. 22:12 [1]*burning scar*
25 [1]Lit. *strength*
26 [a]Jer. 14:2 [b]Lam. 2:10

CHAPTER 4

1 [a]Is. 2:11, 17 [b]2 Thess. 3:12 [c]Luke 1:25
2 [a][Jer. 23:5]
3 [a]Is. 60:21 [b]Phil. 4:3
4 [a]Mal. 3:2, 3 [1]*bloodshed*

3:16 "Mincing" may refer to childlike steps.

3:18 In judgment, God will remove every human symbol of glory, prestige, and status, so people are seen for what they really are.

3:24 Ropes, baldness, and sackcloth are used to describe prisoners taken into exile.

4:1 The number of men lost in battle will be enormous, leaving seven women to every one man.

4:2 The "Branch" refers to the Messiah (Jer. 23:5; 33:15; Zech. 3:8; 6:12).

5 then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, [a]a cloud and smoke by day and [b]the shining of a flaming fire by night. For over all the glory there *will be* a [1]covering.
6 And there will be a tabernacle for shade in the daytime from the heat, [a]for a place of refuge, and for a shelter from storm and rain.

God's Disappointing Vineyard

5 Now let me sing to my Well-beloved
A song of my Beloved [a]regarding His vineyard:

My Well-beloved has a vineyard
[1]On a very fruitful hill.
2 He dug it up and cleared out its stones,
And planted it with the choicest vine.
He built a tower in its midst,
And also [1]made a winepress in it;
[a]So He expected *it* to bring forth *good* grapes,
But it brought forth wild grapes.

3 "And now, O inhabitants of Jerusalem and men of Judah,
[a]Judge, please, between Me and My vineyard.
4 What more could have been done to My vineyard
That I have not done in [a]it?
Why then, when I expected *it* to bring forth *good* grapes,
Did it bring forth wild grapes?

ENCOUNTER*Note* *Is. 5:4*

What More?

God has made every provision so we can enjoy a close relationship with Him. Nothing is lacking. If we are not experiencing an intimate walk with God, we must ask ourselves why.

5 And now, please let Me tell you
what I will do to My vineyard:
[a]I will take away its hedge, and it shall be burned;
And break down its wall, and it shall be trampled down.
6 I will lay it [a]waste;
It shall not be pruned or [1]dug,
But there shall come up briers and [b]thorns.
I will also command the clouds
That they rain no rain on it."

7 For the vineyard of the LORD of hosts *is* the house of Israel,
And the men of Judah are His pleasant plant.
He looked for justice, but behold, oppression;
For righteousness, but behold, [1]a cry *for help*.

Impending Judgment on Excesses

8 Woe to those who [1]join [a]house to house;
They add field to field,
Till *there is* no place
Where they may dwell alone in the midst of the land!
9 [a]In my hearing the LORD of hosts *said*,
"Truly, many houses shall be desolate,
Great and beautiful ones, without inhabitant.
10 For ten acres of vineyard shall yield one [a]bath,[1]
And a homer of seed shall yield one [2]ephah."

11 [a]Woe to those who rise early in the morning,
That they may [1]follow intoxicating drink;
Who continue until night, *till* wine inflames them!
12 [a]The harp and the strings,
The tambourine and flute,
And wine are in their feasts;
But [b]they do not regard the work of the LORD,
Nor consider the operation of His hands.

13 [a]Therefore my people have gone into captivity,
Because *they have* no [b]knowledge;
Their honorable men *are* famished,
And their multitude dried up with thirst.
14 Therefore Sheol has enlarged itself
And opened its mouth beyond measure;

5 [a]Ex. 13:21, 22 [b]Zech. 2:5 [1]*canopy*
6 [a]Is. 25:4

CHAPTER 5
1 [a]Matt. 21:33 [1]Lit. *In a horn, the son of fatness*
2 [a]Deut. 32:6 [1]Lit. *hewed out*
3 [a][Rom. 3:4]
4 [a]2 Chr. 36:15, 16
5 [a]Ps. 80:12; 89:40, 41
6 [a]2 Chr. 36: 19–21 [b]Is. 7:19–25 [1]*hoed*
7 [1]*wailing*
8 [a]Mic. 2:2 [1]Accumulate houses
9 [a]Is. 22:14
10 [a]Ezek. 45:11 [1]1 bath=1/10 homer [2]1 ephah=1/10 homer
11 [a]Prov. 23:29, 30 [1]*pursue*
12 [a]Amos 6:5 [b]Job 34:27
13 [a]2 Kin. 24: 14–16 [b]Hos. 4:6

4:5 Reference to a cloud and fire harkens back to God's guidance and protection of the Israelites in the wilderness (Ex. 13:20–22; 40:34–38; Num. 9:15–23).

5:2 Generally it took two years after planting vines before they produced their first grapes.

5:8 Land hungry farmers were displacing their impoverished neighbors to build vast estates in direct contradiction to God's commands (Lev. 25:23–28; Num. 27:7–11).

5:10 One bath is about six gallons. One homer is about six bushels. One ephah is about one tenth of a homer. In times of God's judgment, crops would be extremely lean.

5:12 In pitiful contrast to the abiding joy God could give them, the people pursued fleeting worldly pleasures instead.

5:13 The word for "knowledge" used here signifies experiential involvement with someone or some thing.

Their glory and their multitude and their pomp,
And he who is jubilant, shall descend into it.
15 People shall be brought down,
[a]Each man shall be humbled,
And the eyes of the lofty shall be humbled.
16 But the LORD of hosts shall be [a]exalted in judgment,
And God who is holy shall be hallowed in righteousness.
17 Then the lambs shall feed in their pasture,
And in the waste places of [a]the [1]fat ones strangers shall eat.

18 Woe to those who [1]draw iniquity with cords of [2]vanity,
And sin as if with a cart rope;
19 [a]That say, "Let Him make speed *and* hasten His work,
That we may see *it;*
And let the counsel of the Holy One of Israel draw near and come,
That we may know *it*."

20 Woe to those who call evil good, and good evil;
Who put darkness for light, and light for darkness;
Who put bitter for sweet, and sweet for bitter!

ENCOUNTER *Note* *Is. 5:20*

Woe!

They are desperately depraved who view that which God despises as something good. We must love what God loves and hates what He hates.

21 Woe to *those who are* [a]wise in their own eyes,
And prudent in their own sight!

22 Woe to men mighty at drinking wine,
Woe to men valiant for mixing intoxicating drink,
23 Who [a]justify the wicked for a bribe,
And take away justice from the righteous man!

24 Therefore, [a]as the [1]fire devours the stubble,
And the flame consumes the chaff,
So [b]their root will be as rottenness,
And their blossom will ascend like dust;
Because they have rejected the law of the LORD of hosts,
And despised the word of the Holy One of Israel.
25 [a]Therefore the anger of the LORD is aroused against His people;
He has stretched out His hand against them
And stricken them,
And [b]the hills trembled.
Their carcasses *were* as refuse in the midst of the streets.

[c]For all this His anger is not turned away,
But His hand *is* stretched out still.

26 [a]He will lift up a banner to the nations from afar,
And will [b]whistle to them from [c]the end of the earth;
Surely [d]they shall come with speed, swiftly.
27 No one will be weary or stumble among them,
No one will slumber or sleep;
Nor [a]will the belt on their loins be loosed,
Nor the strap of their sandals be broken;
28 [a]Whose arrows *are* sharp,
And all their bows bent;
Their horses' hooves will [1]seem like flint,
And their wheels like a whirlwind.
29 Their roaring *will be* like a lion,
They will roar like young lions;
Yes, they will roar
And lay hold of the prey;
They will carry *it* away safely,
And no one will deliver.
30 In that day they will roar against them
Like the roaring of the sea.
And if *one* [a]looks to the land,
Behold, darkness *and* [1]sorrow;
And the light is darkened by the clouds.

Isaiah Called to Be a Prophet

6 In the year that [a]King Uzziah died, I [b]saw the Lord sitting on a throne, high and lifted up, and the train of His *robe* filled the temple.
2 Above it stood seraphim; each one had six wings: with two he covered his face, [a]with two he covered his feet, and with two he flew.

15 [a]Is. 2:9, 11
16 [a]Is. 2:11
17 [a]Is. 10:16 [1]Lit. *fatlings,* rich ones
18 [1]*drag* [2]*emptiness* or *falsehood*
19 [a]Jer. 17:15
21 [a]Rom. 1:22; 12:16
23 [a]Prov. 17:15
24 [a]Ex. 15:7 [b]Job 18:16 [1]Lit. *tongue of fire*
25 [a]2 Kin. 22: 13, 17 [b]Jer. 4:24 [c]Is. 9:12, 17
26 [a]Is. 11:10, 12 [b]Is. 7:18 [c]Mal. 1:11 [d]Joel 2:7
27 [a]Dan. 5:6
28 [a]Jer. 5:16 [1]Lit. *be regarded as*
30 [a]Is. 8:22 [1]*distress*

CHAPTER 6

1 [a]2 Kin. 15:7 [b]John 12:41
2 [a]Ezek. 1:11

5:26 Isaiah introduces a major theme of his book here. The world's nations are but God's instruments for His purposes.

6:1 King Uzziah died in 740 B.C. He blatantly sinned against God during his reign (2 Chr. 26:16–23), yet he enjoyed a long and prosperous reign unparalleled since the days of Solomon (2 Chr. 16:1–15). Because of the corresponding weakness of Assyria at this time, Judah and Israel enjoyed a reprieve from constant invasion and were able to expand their economies and armies. Isaiah's vision of eternal God is contrasted with the death of one of Judah's most powerful kings.

WORD*Study* **SERAPHIM**

Is. 6:2 This chapter in Isaiah contains the only scriptural references to seraphim. Their name is related to the Hebrew word *seraph* which means to "burn with fire." This may describe their brilliant appearance, or it may refer to their work of purification since fire was one of God's instruments of cleansing (Ex. 3:1–6; 13:21; 19:18; Lev. 10:1, 2; Num. 11:1, 2; 1 Kin. 18:24).

3 And one cried to another and said:

[a]"Holy, holy, holy *is* the LORD of hosts;
[b]The whole earth *is* full of His glory!"

4 And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.
5 So I said:

"Woe *is* me, for I am [1]undone!
Because I *am* a man of [a]unclean lips,
And I dwell in the midst of a people of unclean lips;
For my eyes have seen the King,
The LORD of hosts."

ENCOUNTER*Note* *Is. 6:5*

Woe Is Me!

Those who truly see God as He is can only respond in ardent humility. An encounter with holy God immediately confronts us with our sinfulness. Hearing true worshippers praising God reminds us of the impurity of our own mouths.

6 Then one of the seraphim flew to me, having in his hand a live coal *which* he had taken with the tongs from [a]the altar.
7 And he [a]touched my mouth *with it*, and said:

"Behold, this has touched your lips;
Your iniquity is taken away,
And your sin [1]purged."

3 [a]Rev. 4:8 [b]Num. 14:21
5 [a]Ex. 6:12, 30 [1]*destroyed, cut off*
6 [a]Rev. 8:3
7 [a]Jer. 1:9 [1]*atoned for*

8 [a]Gen. 1:26
9 [a]Matt. 13:14, 15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26, 27; Rom. 16:8
10 [a]Ps. 119:70; Matt. 13:14, 15; Mark 6:1–6; Acts 7:51 [b]Jer. 5:21; Mark 4:12; John 12:40; Rom. 10:1–4; 11:8
11 [a]Mic. 3:12
12 [a]2 Kin. 25:21
13 [a]Ezra 9:2

CHAPTER 7

1 [a]2 Chr. 28 [b]2 Kin. 16:5, 9 [1]*conquer it*
2 [1]Lit. *settled upon*

8 Also I heard the voice of the Lord, saying:

"Whom shall I send,
And who will go for [a]Us?"

Then I said, "Here *am* I! Send me."
9 And He said, "Go, and [a]tell this people:

'Keep on hearing, but do not understand;
Keep on seeing, but do not perceive.'

10 "Make [a]the heart of this people dull,
And their ears heavy,
And shut their eyes;
[b]Lest they see with their eyes,
And hear with their ears,
And understand with their heart,
And return and be healed."

11 Then I said, "Lord, how long?" And He answered:

[a]"Until the cities are laid waste and without inhabitant,
The houses are without a man,
The land is utterly desolate,
12 [a]The LORD has removed men far away,
And the forsaken places *are* many in the midst of the land.
13 But yet a tenth *will be* in it,
And will return and be for consuming,
As a terebinth tree or as an oak,
Whose stump *remains* when it is cut down.
So [a]the holy seed *shall be* its stump."

Isaiah Sent to King Ahaz

7 Now it came to pass in the days of [a]Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin king of Syria and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to *make* war against [b]it, but could not [1]prevail against it.
2 And it was told to the house of David, saying, "Syria's forces are [1]deployed in Ephraim." So his heart and the heart of his people were moved as the trees of the woods are moved with the wind.

6:3 The Hebrew language emphasized something by repeating it. Saying "holy" twice indicated God was most holy. Saying it three times was employing the strongest form of superlative in the Hebrew language. "Holy, holy, holy" meant God's holiness was beyond human expression. Perhaps because of this profound encounter, Isaiah used the phrase "Holy One of Israel" twenty five times in his book compared to the six times it appears in the rest of the Old Testament (2 Kin. 19:22; Ps. 71:22; 78:41; 89:18; Jer. 50:29; 51:5).

6:6 The live coal was taken either from the altar of sacrifice or the altar of incense which sat immediately before the Most Holy Place. Because the coal came from an altar, it may symbolize the removal of Isaiah's sin through sacrifice.

6:8 Until Isaiah's mouth was cleansed he did not hear God speaking.

6:10 Encounters with God's word affect people one way or the other. Either they yield to God's will or their hearts grow hard.

6:13 The tenth refers to the remnant which returns from exile and remains true to God.

3 Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and [1]Shear-Jashub your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller's Field,
4 "and say to him: [1]'Take heed, and [2]be [a]quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.
5 'Because Syria, Ephraim, and the son of Remaliah have plotted evil against you, saying,
6 "Let us go up against Judah and [1]trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel"—
7 'thus says the Lord GOD:

[a]"It shall not stand,
Nor shall it come to pass.
8 [a]For the head of Syria *is* Damascus,
And the head of Damascus *is*
Rezin.
Within sixty-five years Ephraim will
be [1]broken,
So that it will not *be* a people.
9 The head of Ephraim *is* Samaria,
And the head of Samaria *is*
Remaliah's son.
[a]If you will not believe,
Surely you shall not be
established." ' "

3 [1]Lit. *A Remnant Shall Return*
4 [a]Is. 30:15 [1]*Be careful* [2]*be calm*
6 [1]*cause a sickening dread*
7 [a]Is. 8:10
8 [a]2 Sam. 8:6 [1]Lit. *shattered*
9 [a]2 Chr. 20:20

The Immanuel Prophecy

10 Moreover the LORD spoke again to Ahaz, saying,
11 [a]"Ask a sign for yourself from the LORD your God; [1]ask it either in the depth or in the height above."
12 But Ahaz said, "I will not ask, nor will I test the LORD!"
13 Then he said, "Hear now, O house of David! *Is it* a small thing for you to weary men, but will you weary my God also?
14 "Therefore the Lord Himself will give you a sign: [a]Behold, the virgin shall conceive and bear [b]a Son, and shall call His name [c]Immanuel.[1]

11 [a]Matt. 12:38 [1]Lit. *make the request deep or make it high above*
14 [a]Matt. 1:23; Luke 1:31, 34, 35; John 1:45; Rev. 12:5 [b][Is. 9:6] [c]Is. 8:8, 10 [1]Lit. *God-With-Us*
16 [a]Is. 8:4

ENCOUNTER*Note* *Is. 7:14*

Immanuel

The greatest promise God gives is His presence. For God to be with us indicates He has dealt with our sin. Having His divine presence means no matter who is against us, every resource of heaven is at our disposal.

15 "Curds and honey He shall eat, that He may know to refuse the evil and choose the good.
16 [a]"For before the Child shall know to

CHARACTER*Study*

KING AHAZ

Is. 7:1

King Ahaz ruled Judah from about 735 to 715 B.C. His name meant "He Has Grasped." He was the son of Jotham and the father of the righteous king, Hezekiah. The reign of Ahaz was marked by wickedness and apostasy (2 Kin. 16:3). He placed a Syrian altar in the holy of holies (2 Kin. 16:11). He accepted Assyrian worship practices in an effort to ally himself with them. When attacked by Syria and northern Israel, Ahaz placed his trust in the pagan nation of Assyria rather than in God, despite the urging of the prophet Isaiah. Ahaz was a contemporary of the prophets Micah and Isaiah, yet despite the availability of these outstanding prophets, Ahaz rejected God. Amazingly, perhaps, despite Ahaz's wickedness, he raised one of the godliest kings in the history of Judah, Hezekiah (2 Kin. 18:1–8). Because of Ahaz's wickedness, he was not buried in the royal tombs (2 Chr. 28:27).

7:3 Shear-Jashub means "A Remnant Will Return." The name of Isaiah's son was a sign that Judah was facing exile. Ahaz may have been inspecting the city's aqueduct to ensure Jerusalem had adequate water supplies should the Syrians and northern Israel besiege them.

7:4 The son of Ramaliah was Pekah, king of Israel.

7:6 Judah would not join in rebellion against Assyria, so Syria and Israel sought to destroy their southern neighbor. They tried to place a puppet king, the son of Tabel (whose name means good for nothing) on the throne so they would not have an enemy behind them should Assyria attack them from the north.

7:8 Israel would be destroyed in 722 B.C., only twelve to thirteen years after this time.

7:10 "Again" implies that Isaiah spoke more than once to the king, urging him to place his trust in God.

7:11 The phrase "in the depth or in the height above" indicates Ahaz could pick any sign he chose and God would prove His word to him. Throughout scripture God gives signs to His people, but this is a rare exception for God to invite someone to choose a sign. It is a testimony to the grace God showed the unbelieving King Ahaz.

7:12 King Ahaz's refusal to ask God for a sign did not stem from his faith in God, nor did it come from his adherence to the scriptural admonition not to test the Lord (Deut. 6:16). Ahaz had already determined to place his trust in Assyria.

7:14 The Hebrew word used here for "virgin" means a young woman of marriageable age. This strongly implies virginity. However, the Hebrew language had another word specifying virginity. Opinions vary concerning the meaning of this prophecy. Some believe it referred to Ahaz's son, Hezekiah, a righteous king whom God would save from the Assyrians. Others think it meant Isaiah's son, Maher-Shalal-Hash-Baz, as Isaiah's sons' names were both signs to God's people (Is. 8:3, 4). Ultimately, this promise was fulfilled through the virgin birth of Jesus over seven hundred years later. Christ epitomized God's presence with humanity and He brought complete and final deliverance to them (Matt. 1:23).

refuse the evil and choose the good, the land that you dread will be forsaken by [b]both her kings.
17 [a]"The LORD will bring the king of Assyria upon you and your people and your father's house—days that have not come since the day that [b]Ephraim departed from Judah."

18 And it shall come to pass in that day
That the LORD [a]will whistle for the fly
That *is* in the farthest part of the rivers of Egypt,
And for the bee that *is* in the land of Assyria.
19 They will come, and all of them will rest
In the desolate valleys and in [a]the clefts of the rocks,
And on all thorns and in all pastures.

20 In the same day the Lord will shave with a [a]hired [b]razor,
With those from beyond [1]the River, with the king of Assyria,
The head and the hair of the legs,
And will also remove the beard.

21 It shall be in that day
That a man will keep alive a young cow and two sheep;
22 So it shall be, from the abundance of milk they give,
That he will eat curds;
For curds and honey everyone will eat who is left in the land.

23 It shall happen in that day,
That wherever there could be a thousand vines
Worth a thousand *shekels* of silver,
[a]It will be for briers and thorns.
24 With arrows and bows *men* will come there,
Because all the land will become briers and thorns.

25 And to any hill which could be dug with the hoe,
You will not go there for fear of briers and thorns;
But it will become a range for oxen
And a place for sheep to roam.

[b]2 Kin. 15:30
17 [a]2 Chr. 28: 19, 20 [b]1 Kin. 12:16
18 [a]Is. 5:26
19 [a]Jer. 16:16
20 [a]Is. 10:5, 15 [b]2 Kin. 16:7 [1]The Euphrates
23 [a]Is. 5:6

CHAPTER 8

1 [a]Hab. 2:2 [1]Lit. *Speed the Spoil, Hasten the Booty*
2 [a]2 Kin. 16:10
4 [a]2 Kin. 17:6; Is. 7:16 [b]2 Kin. 15:29 [1]*knows how* [2]*plunder*
6 [a]John 9:7 [b]Is. 7:1, 2
7 [1]The Euphrates [2]Overflow
8 [a]Is. 30:28 [b]Is. 7:14 [1]Lit. *be the fullness of* [2]Lit. *God-With-Us*
9 [a]Joel 3:9
10 [a]Is. 7:7 [b]Is. 7:14 [c]Rom. 8:31 [1]Heb. *Immanuel*
11 [1]Mighty power

Assyria Will Invade the Land

8 Moreover the LORD said to me, "Take a large scroll, and [a]write on it with a man's pen concerning [1]Maher-Shalal-Hash-Baz.
2 "And I will take for Myself faithful witnesses to record, [a]Uriah the priest and Zechariah the son of Jeberechiah."
3 Then I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, "Call his name Maher-Shalal-Hash-Baz;
4 [a]"for before the child [1]shall have knowledge to cry 'My father' and 'My mother,' [b]the riches of Damascus and the [2]spoil of Samaria will be taken away before the king of Assyria."
5 The LORD also spoke to me again, saying:

6 "Inasmuch as these people refused
The waters of [a]Shiloah that flow softly,
And rejoice [b]in Rezin and in Remaliah's son;
7 Now therefore, behold, the Lord brings up over them
The waters of [1]the River, strong and mighty—
The king of Assyria and all his glory;
He will [2]go up over all his channels
And go over all his banks.
8 He will pass through Judah,
He will overflow and pass over,
[a]He will reach up to the neck;
And the stretching out of his wings
Will [1]fill the breadth of Your land,
O [b]Immanuel.[2]

9 "Be[a] shattered, O you peoples, and be broken in pieces!
Give ear, all you from far countries.
Gird yourselves, but be broken in pieces;
Gird yourselves, but be broken in pieces.
10 [a]Take counsel together, but it will come to nothing;
Speak the word, [b]but it will not stand,
[c]For [1]God *is* with us."

Fear God, Heed His Word

11 For the LORD spoke thus to me with [1]a strong hand, and instructed me that I

7:20 "Hired" may refer to Ahaz's plan to hire the Assyrians to save him from Israel and Syria (2 Kin.16:7–9). God warned that Ahaz's "savior" would ultimately punish the people of Judah and become a more dreaded enemy than the ones Ahaz presently faced.

8:2 Uriah was a wicked priest (2 Kin. 16:10–16). Zechariah was not the author of the biblical book Zechariah; he may have been a false prophet.

8:4 This would have been shortly before Samaria's overthrow by the Assyrians in 722 B.C., because God announced it would occur before Isaiah's new son could speak.

8:6 The prophet declared that the people rejected God's help, which was gentle and refreshing like the waters of Shiloah. Instead they sought aid from the Assyrians who appeared mighty like the Euphrates River. Yet the Judeans would be dismayed when Assyria swept over them as a flood.

8:8 "Up to the neck" indicated Assyria would devastate Judah but not totally overcome it. The prophecy referred to Sennacherib's invasion against King Hezekiah, which was halted only by God's miraculous intervention (2 Kin. 18:17—19:37).

should not walk in the way of this people, saying:

12 "Do not say, 'A conspiracy,'
Concerning all that this people call a conspiracy,
Nor be afraid of their [1]threats, nor be [2]troubled.
13 The LORD of hosts, Him you shall hallow;
Let Him *be* your fear,
And *let* Him *be* your dread.
14 [a]He will be as a [1]sanctuary,
But [b]a stone of stumbling and a rock of [2]offense
To both the houses of Israel,
As a trap and a snare to the inhabitants of Jerusalem.
15 And many among them shall [a]stumble;
They shall fall and be broken,
Be snared and [1]taken."

16 Bind up the testimony,
Seal the law among my disciples.
17 And I will wait on the LORD,
Who [a]hides His face from the house of Jacob;
And I [b]will hope in Him.
18 [a]Here am I and the children whom the LORD has given me!
We [b]*are* for signs and wonders in Israel
From the LORD of hosts,
Who dwells in Mount Zion.

19 And when they say to you, [a]"Seek those who are mediums and wizards, [b]who whisper and mutter," should not a people seek their God? *Should they* [c]*seek* the dead on behalf of the living?

ENCOUNTER *Note* *Is. 8:19*

Seeking God

Knowing how loving, powerful, and wise God is, it is only natural that His people be constantly seeking Him. To squander one day without enjoying His presence would be tragic. Yet we can become enamored with our plans and pleasures, and we can begin to value them more than we treasure our relationship with God.

20 [a]To the law and to the testimony! If they do not speak according to this word, *it is* because [b]*there*[1] *is* no light in them.

12 [1]Lit. *fear* or *terror* [2]Lit. *in dread*
14 [a]Ezek. 11:16 [b]Luke 2:34; 20:17; Rom. 9:33; 1 Pet. 2:8 [1]*holy abode* [2]*stumbling over*
15 [a]Matt. 21:44 [1]*captured*
17 [a]Is. 54:8 [b]Hab. 2:3
18 [a]Heb. 2:13 [b]Ps. 71:7
19 [a]1 Sam. 28:8 [b]Is. 29:4 [c]Ps. 106:28
20 [a]Luke 16:29 [b]Mic. 3:6 [1]Or *they have no dawn*
21 [a]Rev. 16:11 [1]Or *by their king and by their God*

CHAPTER 9

1 [a]Is. 8:22 [b]2 Kin. 15:29 [c]Matt. 4:13–16
2 [a]Matt. 4:16; Luke 1:79; 2 Cor. 4:6; Eph. 5:8
3 [a]Judg. 5:30 [1]So with Qr., Tg.; Kt., Vg. *not increased joy;* LXX *Most of the people You brought down in Your joy*
4 [a]Judg. 7:22
5 [a]Is. 66:15 [1]*boot* [2]*for the fire*
6 [a][Luke 2:11]; John 1:45 [b]Luke 2:7; [John 3:16; 1 John 4:9] [c][Matt. 28:18; 1 Cor. 15:25]; Rev. 12:5 [d]Judg. 13:18 [e]Titus 2:13 [f]Eph. 2:14
7 [a]Dan. 2:44

21 They will pass through it hard-pressed and hungry; and it shall happen, when they are hungry, that they will be enraged and [a]curse [1]their king and their God, and look upward.
22 Then they will look to the earth, and see trouble and darkness, gloom of anguish; and *they will be* driven into darkness.

The Government of the Promised Son

9 Nevertheless [a]the gloom *will* not *be* upon her who *is* distressed,
As when at [b]first He lightly esteemed
The land of Zebulun and the land of Naphtali,
And [c]afterward more heavily oppressed *her,*
By the way of the sea, beyond the Jordan,
In Galilee of the Gentiles.
2 [a]The people who walked in darkness
Have seen a great light;
Those who dwelt in the land of the shadow of death,
Upon them a light has shined.
3 You have multiplied the nation
And [1]increased its joy;
They rejoice before You
According to the joy of harvest,
As *men* rejoice [a]when they divide the spoil.
4 For You have broken the yoke of his burden
And the staff of his shoulder,
The rod of his oppressor,
As in the day of [a]Midian.
5 For every warrior's [1]sandal from the noisy battle,
And garments rolled in blood,
[a]Will be used for burning *and* fuel [2]of fire.
6 [a]For unto us a Child is born,
Unto us a [b]Son is given;
And [c]the government will be upon His shoulder.
And His name will be called
[d]Wonderful, Counselor, [e]Mighty God,
Everlasting Father, [f]Prince of Peace.
7 Of the increase of *His* government and peace
[a]*There will be* no end,
Upon the throne of David and over His kingdom,
To order it and establish it with judgment and justice
From that time forward, even forever.

8:14 God is a haven of peace to believers but a stumbling stone to unbelievers (Ps. 118:22; Luke 20:17, 18; Rom. 9:33; 1 Pet. 2:6–8).

9:1 Zebulun and Naphtali were in the northern regions of Israel and were some of the first to suffer from the Assyrian invasion (2 Kin. 15:29).

9:4 The "Day of Midian" referred to God's miraculous deliverance of His people under Gideon (Judg. 6–8).

ENCOUNTER*Note* *Is. 9:6*

Prince of Peace

Christ can bring peace to any situation. The most difficult circumstance, the most ruthless enemy, the deepest pain—none of these is beyond Christ's reach. He can bring peace to your heart and mind. No one brings peace like Jesus.

The [b]zeal of the LORD of hosts will perform this.

The Punishment of Samaria

8 The Lord sent a word against
[a]Jacob,
And it has fallen on Israel.
9 All the people will know—
Ephraim and the inhabitant of Samaria—
Who say in pride and arrogance of heart:
10 "The bricks have fallen down,
But we will rebuild with hewn stones;
The sycamores are cut down,
But we will replace *them* with cedars."
11 Therefore the LORD shall set up
The adversaries of Rezin against him,
And spur his enemies on,
12 The Syrians before and the Philistines behind;
And they shall devour Israel with an open mouth.

For all this His anger is not turned away,
But His hand *is* [1]stretched out still.

13 For the people do not turn to Him who strikes them,
Nor do they seek the LORD of hosts.
14 Therefore the LORD will cut off head and tail from Israel,
Palm branch and bulrush [a]in one day.
15 The elder and honorable, he *is* the head;
The prophet who teaches lies, he *is* the tail.
16 For [a]the leaders of this people cause *them* to err,
And *those who are* led by them are destroyed.
17 Therefore the Lord [a]will have no joy in their young men,
Nor have mercy on their fatherless and widows;
For everyone *is* a hypocrite and an evildoer,
And every mouth speaks [1]folly.

[b]For all this His anger is not turned away,
But His hand *is* stretched out still.

18 For wickedness [a]burns as the fire;
It shall devour the briers and thorns,
And kindle in the thickets of the forest;
They shall mount up *like* rising smoke.
19 Through the wrath of the LORD of hosts
[a]The land is burned up,
And the people shall be as fuel for the fire;
[b]No man shall spare his brother.
20 And he shall [1]snatch on the right hand
And be hungry;
He shall devour on the left hand
[a]And not be satisfied;
[b]Every man shall eat the flesh of his own arm.
21 Manasseh *shall devour* Ephraim, and Ephraim Manasseh;
Together they *shall be* [a]against Judah.

[b]For all this His anger is not turned away,
But His hand *is* stretched out still.

10 "Woe to those who [a]decree unrighteous decrees,
Who write misfortune,
Which they have prescribed
2 To rob the needy of justice,
And to take what is right from the poor of My people,
That widows may be their prey,
And *that* they may rob the fatherless.
3 [a]What will you do in [b]the day of punishment,
And in the desolation *which* will come from [c]afar?
To whom will you flee for help?
And where will you leave your glory?
4 Without Me they shall bow down among the [a]prisoners,

[b]Is. 37:32
8 [a]Gen. 32:28
12 [1]In judgment
14 [a]Rev. 18:8
16 [a]Is. 3:12

17 [a]Ps. 147:10 [b]Is. 5:25 [1]*foolishness*
18 [a]Mal. 4:1
19 [a]Is. 8:22 [b]Mic. 7:2, 6
20 [a]Lev. 26:26 [b]Jer. 19:9 [1]*slice off* or *tear*
21 [a]2 Chr. 28:6, 8 [b]Is. 9:12, 17

CHAPTER 10

1 [a]Ps. 58:2
3 [a]Job 31:14 [b]Hos. 9:7 [c]Is. 5:26
4 [a]Is. 24:22

9:14 The "head and tail" referred to Israel's leaders.

9:20 From King Jeroboam's death until the fall of Samaria thirty years later, northern Israel was rife with intrigue, coups, and internal violence, reflecting the rottenness that had gone to the core of the nation's leadership.

9:21 The Lord's extended hand of judgment is reminiscent of Moses' uplifted arms of intercession for Joshua as he and his army wrought judgment on the Amalekites (Ex. 17:8–16), and of Joshua's hand that remained outstretched until the city of Ai's total destruction (Josh. 8:26).

10:3 "From afar" refers to the Assyrians.

And they shall fall [1]among the slain."

[b]For all this His anger is not turned away,
But His hand *is* stretched out still.

Arrogant Assyria Also Judged

5 "Woe to Assyria, [a]the rod of My anger
And the staff in whose hand is My indignation.
6 I will send him against [a]an ungodly nation,
And against the people of My wrath
I will [b]give him charge,
To seize the spoil, to take the prey,
And to tread them down like the mire of the streets.
7 [a]Yet he does not mean so,
Nor does his heart think so;
But *it is* in his heart to destroy,
And cut off not a few nations.
8 [a]For he says,
'*Are* not my princes altogether kings?
9 *Is* not [a]Calno [b]like Carchemish?
Is not Hamath like Arpad?
Is not Samaria [c]like Damascus?
10 As my hand has found the kingdoms of the idols,
Whose carved images excelled those of Jerusalem and Samaria,
11 As I have done to Samaria and her idols,
Shall I not do also to Jerusalem and her idols?' "

12 Therefore it shall come to pass, when the Lord has [1]performed all His work [a]on Mount Zion and on Jerusalem, *that He will say,* [b]"I will punish the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks."
13 [a]For he says:

"By the strength of my hand I have done *it,*
And by my wisdom, for I am prudent;
Also I have removed the boundaries of the people,
And have robbed their treasuries;
So I have put down the inhabitants like a [1]valiant *man.*
14 [a]My hand has found like a nest the riches of the people,
And as one gathers eggs *that are* left,
I have gathered all the earth;
And there was no one who moved *his* wing,
Nor opened *his* mouth with even a peep."

15 Shall [a]the ax boast itself against him who chops with it?
Or shall the saw exalt itself against him who saws with it?
As if a rod could wield *itself* against those who lift it up,
Or as if a staff could lift up, *as if it were* not wood!

[b]Is. 5:25 [1]Lit. *under*
5 [a]Jer. 51:20
6 [a]Is. 9:17 [b]Jer. 34:22
7 [a]Gen. 50:20
8 [a]2 Kin. 19:10
9 [a]Amos 6:2 [b]2 Chr. 35:20 [c]2 Kin. 16:9
12 [a]2 Kin. 19:31 [b]Jer. 50:18 [1]*completed*
13 [a]Is. 37:24–27 [1]*mighty*
14 [a]Job 31:25

ENCOUNTER*Note* *Is. 10:15*

Pride

Pride is the root of our sin. Adam and Eve's sin made them to want to be like God. Pride makes us overestimate our position in God's creation. God is adamantly opposed to pride and He will crush it in due time.

16 Therefore the Lord, the [1]Lord of hosts,
Will send leanness among his fat ones;
And under his glory
He will kindle a burning
Like the burning of a fire.
17 So the Light of Israel will be for a fire,
And his Holy One for a flame;
[a]It will burn and devour
His thorns and his briers in one day.
18 And it will consume the glory of his forest and of [a]his fruitful field,
Both soul and body;
And they will be as when a sick man wastes away.
19 Then the rest of the trees of his forest
Will be so few in number
That a child may write them.

The Returning Remnant of Israel

20 And it shall come to pass in that day
That the remnant of Israel,
And such as have escaped of the house of Jacob,

15 [a]Jer. 51:20
16 [1]So with Bg.; MT, DSS *YHWH (the* LORD)
17 [a]Is. 9:18
18 [a]2 Kin. 19:23

10:6 God could send Assyria against an "ungodly nation" because although the Assyrians were also ungodly, they had not received God's revelation to nearly the extent the Judeans had. The Assyrians received one Israelite prophet, Jonah, and they repented. Judah had been given every opportunity to repent but with no response. To whom much had been given, much would be required (Luke 12:48).

10:9 God lists cities that had already been conquered by the Assyrians.

10:11 Ancient thought connected the strength of a nation with the strength of its gods. Since no other god had withstood Assyria, the Assyrians assumed the Judeans' idols would prove no match for them either.

10:17 God is often identified as a light to His people (Is. 9:2; 58:8; 60:1, 19, 20; John 1:1–13).

[a]Will never again depend on him
who [1]defeated them,
But will depend on the LORD, the
Holy One of Israel, in truth.
21 The remnant will return, the
remnant of Jacob,
To the [a]Mighty God.
22 [a]For though your people, O Israel, be
as the sand of the sea,
[b]A remnant of them will return;
The destruction decreed shall
overflow with righteousness.
23 [a]For the Lord GOD of hosts
Will make a determined end
In the midst of all the land.

24 Therefore thus says the Lord GOD of hosts: "O My people, who dwell in Zion, [a]do not be afraid of the Assyrian. He shall strike you with a rod and lift up his staff against you, in the manner of [b]Egypt.
25 "For yet a very little while [a]and the indignation will cease, as will My anger in their destruction."
26 And the LORD of hosts will [1]stir up [a]a scourge for him like the slaughter of [b]Midian at the rock of Oreb; [c]*as* His rod was on the sea, so will He lift it up in the manner of Egypt.

27 It shall come to pass in that day
That his burden will be taken away
from your shoulder,
And his yoke from your neck,
And the yoke will be destroyed
because of [a]the anointing oil.

28 He has come to Aiath,
He has passed Migron;
At Michmash he has attended to his
equipment.
29 They have gone [1]along [a]the
ridge,
They have taken up lodging at
Geba.
Ramah is afraid,
[b]Gibeah of Saul has fled.
30 [1]Lift up your voice,
O daughter [a]of Gallim!
Cause it to be heard as far as
[b]Laish—
[2]O poor Anathoth!
31 [a]Madmenah has fled,
The inhabitants of Gebim seek
refuge.
32 As yet he will remain [a]at Nob that
day;

20 [a]2 Kin. 16:7
[1]Lit. *struck*
21 [a]Is. 9:6]
22 [a]Rom. 9:27, 28 [b]Is. 6:13
23 [a]Dan. 9:27
24 [a]Is. 7:4; 12:2 [b]Ex. 14
25 [a]Dan. 11:36
26 [a]2 Kin. 19:35 [b]Is. 9:4 [c]Ex. 14:26, 27 [1]*arouse*
27 [a]Ps. 105:15
29 [a]1 Sam. 13: 23 [b]1 Sam. 11:4 [1]Or *over the pass*
30 [a]1 Sam. 25: 44 [b]Judg. 18:7 [1]Or *Cry shrilly* [2]So with MT, Tg., Vg.; LXX, Syr. *Listen to her, O Anathoth*
31 [a]Josh. 15:31
32 [a]1 Sam. 21:1

He will [b]shake his fist at the mount
of [c]the daughter of Zion,
The hill of Jerusalem.

33 Behold, the Lord,
The LORD of hosts,
Will lop off the bough with terror;
[a]Those of high stature *will be* hewn
down,
And the haughty will be humbled.
34 He will cut down the thickets of the
forest with iron,
And Lebanon will fall by the
Mighty One.

The Reign of Jesse's Offspring

11 There [a]shall come forth a [1]Rod
from the [2]stem of [b]Jesse,
And [c]a Branch shall [3]grow out of
his roots.
2 [a]The Spirit of the LORD shall rest
upon Him,
The Spirit of wisdom and
understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the
fear of the LORD.

ENCOUNTER*Note* *Is. 11:2*

The Spirit of Wisdom

The heavenly Father gave Christ the Spirit of wisdom and understanding, which enabled Jesus to please God perfectly. As a young man, Solomon pled for wisdom above everything else. God is pleased to give us the Spirit of wisdom so we might walk in His ways and serve in His power.

3 His delight *is* in the fear of the LORD,
[a]And He shall not judge by the sight
of His eyes,
Nor decide by the hearing of His
ears;
4 But [a]with righteousness He shall
judge the poor,
And decide with equity for the
meek of the earth;
He shall [b]strike the earth with the
rod of His mouth,
And with the breath of His lips He
shall slay the wicked.
5 Righteousness shall be the belt of
His loins,

[b]Is. 13:2
[c]Is. 37:22
33 [a]Amos 2:9

CHAPTER 11

1 [a][Zech. 6:12]; Rev. 5:5 [b]Matt. 1:5; [Acts 13:23] [c]Is. 4:2 [1]*Shoot* [2]*stock* or *trunk* [3]*be fruitful*
2 [a][Matt. 3:16]; Mark 1:10; Luke 3:22; [John 1:32]
3 [a]John 2:25
4 [a]Rev. 19:11 [b]Job 4:9; 2 Thess. 2:8

10:28 Aiath was probably Ai, located ten miles north of Jerusalem. The cities listed here were positioned increasingly closer to Jerusalem, revealing the inexorable march of the Assyrians toward the Judean capital.

11:1 "Rod" and "Branch" are Messianic terms (Zech. 3:8; 6:12; Jer. 23:5; 33:15). They refer to a descendant of David (Is. 9:6; 16:5; 55:4; Jer. 23:5; 33:15), and also to the promised seed that would bring salvation from sin's curse (Gen. 3:15).

11:3 "Delight" refers to the sense of smell.

11:4 The word for "judge" used here does not refer to a court-room judge but to a leader, as from the period of the judges. Such judges defended God's people and defeated wicked oppressors. The "rod of His mouth" indicated the Messiah's words would be His weapon (Heb. 4:12; 2 Thess. 2:8; Rev. 1:16; 19:15).

And faithfulness the belt of His waist.

6 "The[a] wolf also shall dwell with the lamb,
The leopard shall lie down with the young goat,
The calf and the young lion and the fatling together;
And a little child shall lead them.
7 The cow and the bear shall graze;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
8 The nursing child shall play by the cobra's hole,
And the weaned child shall put his hand in the viper's den.
9 [a]They shall not hurt nor destroy in all My holy mountain,
For [b]the earth shall be full of the knowledge of the LORD
As the waters cover the sea.

10 "And[a] in that day [b]there shall be a Root of Jesse,
Who shall stand as a [c]banner to the people;
For the [d]Gentiles shall seek Him,
And His resting place shall be glorious."

11 It shall come to pass in that day
That the Lord shall set His hand again the second time
To recover the remnant of His people who are left,
[a]From Assyria and Egypt,
From Pathros and Cush,
From Elam and Shinar,
From Hamath and the [1]islands of the sea.

12 He will set up a banner for the nations,
And will [1]assemble the outcasts of Israel,
And gather together [a]the dispersed of Judah
From the four [2]corners of the earth.
13 Also [a]the envy of Ephraim shall depart,
And the adversaries of Judah shall be cut off;
Ephraim shall not envy Judah,
And Judah shall not harass Ephraim.
14 But they shall fly down upon the shoulder of the Philistines toward the west;
Together they shall plunder the [1]people of the East;
[a]They shall lay their hand on Edom and Moab;
And the people of Ammon shall obey them.
15 The LORD [a]will utterly [1]destroy the tongue of the Sea of Egypt;
With His mighty wind He will shake His fist over [2]the River,
And strike it in the seven streams,
And make *men* cross over [3]dry-shod.
16 [a]There will be a highway for the remnant of His people
Who will be left from Assyria,
[b]As it was for Israel
In the day that he came up from the land of Egypt.

A Hymn of Praise

12 And [a]in that day you will say:

"O LORD, I will praise You;
Though You were angry with me,
Your anger is turned away, and You comfort me.
2 Behold, God *is* my salvation,
I will trust and not be afraid;
[a]'For [b]YAH, the LORD, *is* my strength and song;
He also has become my salvation.' "

3 Therefore with joy you will draw [a]water
From the wells of salvation.

ENCOUNTER *Note* *Is. 12:3*

Joy

The inevitable result of genuine salvation is joy. The joy found in Christ is like an inexhaustible well, satisfying the most desperate thirst. It refreshes and invigorates, giving life to the driest soul. Draw deeply from the well of joy.

4 And in that day you will say:

[a]"Praise the LORD, call upon His name;
[b]Declare His deeds among the peoples,
Make mention that His [c]name is exalted.
5 [a]Sing to the LORD,
For He has done excellent things;

6 [a]Hos. 2:18
9 [a]Job 5:23 [b]Hab. 2:14
10 [a]Is. 2:11 [b]Rom. 15:12 [c]Is. 27:12, 13 [d]Rom. 15:10
11 [a]Zech. 10:10 [1]Or *coastlands*
12 [a]John 7:35 [1]*gather* [2]Lit. *wings*
13 [a]Jer. 3:18
14 [a]Dan. 11:41 [1]Lit. *sons*
15 [a]Zech. 10:10, 11 [1]So with MT, Vg.; LXX, Syr., Tg. *dry up* [2]The Euphrates [3]Lit. *in sandals*
16 [a]Is. 19:23 [b]Ex. 14:29

CHAPTER 12

1 [a]Is. 2:11
2 [a]Ps. 83:18 [b]Ex. 15:2
3 [a][John 4:10, 14; 7:37, 38]
4 [a]1 Chr. 16:8 [b]Ps. 145:4–6 [c]Ps. 34:3
5 [a]Ex. 15:1

11:10 A banner was a rallying point. The Messiah would draw people from all over the earth to Himself.

11:15 The "tongue of the Sea of Egypt" may refer to a bay. The possible reference is to God's deliverance at the Red Sea (Ex. 14:21–27).

11:16 A "highway" for people living in hills and mountainous country indicated that every barrier and obstacle had been removed and easy access to God had been provided.

12:5 Our worship should always be directed "to the Lord" (see Ps. 33:1).

This *is* known in all the earth.
6 [a]Cry out and shout, O inhabitant of Zion,
For great *is* [b]the Holy One of Israel in your midst!"

Proclamation Against Babylon

13 The [a]burden[1] against Babylon which Isaiah the son of Amoz saw.

2 "Lift[a] up a banner [b]on the high mountain,
Raise your voice to them;
[c]Wave your hand, that they may enter the gates of the nobles.
3 I have commanded My [1]sanctified ones;
I have also called [a]My mighty ones for My anger—
Those who [b]rejoice in My exaltation."

4 The [a]noise of a multitude in the mountains,
Like that of many people!
A tumultuous noise of the kingdoms of nations gathered together!
The LORD of hosts musters
The army for battle.
5 They come from a far country,
From the end of heaven—
The [a]LORD and His [1]weapons of indignation,
To destroy the whole [b]land.

6 Wail, [a]for the day of the LORD *is* at hand!
[b]It will come as destruction from the Almighty.
7 Therefore all hands will be limp,
Every man's heart will melt,
8 And they will be afraid.
[a]Pangs[1] and sorrows will take hold of *them;*
They will be in pain as a woman in childbirth;
They will be amazed at one another;
Their faces *will be like* flames.

9 Behold, [a]the day of the LORD comes,
Cruel, with both wrath and fierce anger,
To lay the land desolate;
And He will destroy [b]its sinners from it.
10 For the stars of heaven and their constellations
Will not give their light;
The sun will be [a]darkened in its going forth,
And the moon will not cause its light to shine.

11 "I will [a]punish the world for *its* evil,
And the wicked for their iniquity;
[b]I will halt the arrogance of the proud,
And will lay low the haughtiness of the [1]terrible.
12 I will make a mortal more rare than fine gold,
A man more than the golden wedge of Ophir.
13 [a]Therefore I will shake the heavens,
And the earth will move out of her place,
In the wrath of the LORD of hosts
And in [b]the day of His fierce anger.
14 It shall be as the hunted gazelle,
And as a sheep that no man [1]takes up;
[a]Every man will turn to his own people,
And everyone will flee to his own land.
15 Everyone who is found will be thrust through,
And everyone who is captured will fall by the sword.
16 Their children also will be [a]dashed to pieces before their eyes;
Their houses will be plundered
And their wives [b]ravished.

17 "Behold,[a] I will stir up the Medes against them,
Who will not [1]regard silver;
And *as for* gold, they will not delight in it.
18 Also *their* bows will dash the young men to pieces,

6 [a]Zeph. 3:14, 15 [b]Ps. 89:18

CHAPTER 13

1 [a]Jer. 50; 51 [1]*oracle, prophecy*
2 [a]Is. 18:3 [b]Jer. 51:25 [c]Is. 10:32
3 [a]Joel 3:11 [b]Ps. 149:2 [1]*consecrated* or *set apart*
4 [a]Is. 17:12
5 [a]Is. 42:13 [b]Is. 24:1; 34:2 [1]Or *instruments*
6 [a]Zeph. 1:7 [b]Joel 1:15
8 [a]Ps. 48:6 [1]*Sharp pains*
9 [a]Mal. 4:1 [b]Prov. 2:22
10 [a]Joel 2:31
11 [a]Is. 26:21 [b][Is. 2:17] [1]Or *tyrants*
13 [a]Hag. 2:6 [b]Lam. 1:12
14 [a]Jer. 50:16; 51:9 [1]*gathers*
16 [a]Nah. 3:10 [b]Zech. 14:2
17 [a]Dan. 5:28, 31 [1]*esteem*

ENCOUNTER*Note* *Is. 13:9*

The Day of the Lord Comes

God's judgment on sin is inevitable. The most powerful people and invincible nations will all be humbled and judged by God in righteousness. That day is coming. His judgment is sure.

12:6 The distinctive phrase "the holy One of Israel" is used twenty five times in Isaiah, twelve times in Isaiah 1–39 and thirteen times in Isaiah 40–66.

13:1 The section of Isaiah from 13:1 to 27:13 lists a series of judgments against the world's nations. Although Judah was seemingly insignificant on the world stage, God intended to use this small nation to judge the great empires.

13:10 The "day of the Lord" is often associated with darkness (Ezek. 32:7; Joel 2:2, 31; 3:15; Amos 5:18; Mic. 3:6; Matt. 24:29; Luke 21:25; Rev. 8:12).

13:12 Ophir may have been in east Africa and was known for the high quality of its gold.

13:17 The Medes lived in the region which is today northwest Iran. The Medes helped the Babylonians rout the Assyrians in 609 B.C. They were conquered by the Persians in 550 B.C. Together with the Persians they conquered Babylon in 539 B.C.

And they will have no pity on the
fruit of the womb;
Their eye will not spare children.
19 [a]And Babylon, the glory of
kingdoms,
The beauty of the Chaldeans' pride,
Will be as when God overthrew
[b]Sodom and Gomorrah.
20 [a]It will never be inhabited,
Nor will it be settled from
generation to generation;
Nor will the Arabian pitch tents
there,
Nor will the shepherds make their
sheepfolds there.
21 [a]But wild beasts of the desert will lie
there,
And their houses will be full of
[1]owls;
Ostriches will dwell there,
And wild goats will caper there.
22 The hyenas will howl in their
citadels,
And jackals in their pleasant
palaces.
[a]Her time *is* near to come,
And her days will not be
prolonged."

Mercy on Jacob

14 For the LORD [a]will have mercy on
Jacob, and [b]will still choose Israel,
and settle them in their own land. [c]The
strangers will be joined with them, and
they will cling to the house of Jacob.
2 Then people will take them [a]and
bring them to their place, and the house
of Israel will possess them for servants
and maids in the land of the LORD; they
will take them captive whose captives
they were, [b]and rule over their oppres-
sors.

Fall of the King of Babylon

3 It shall come to pass in the day the
LORD gives you rest from your sorrow,
and from your fear and the hard
bondage in which you were made to
serve,
4 that you [a]will take up this proverb
against the king of Babylon, and say:

"How the oppressor has ceased,
The [b]golden[1] city ceased!

19 [a]Is. 14:4 [b]Gen. 19:24
20 [a]Jer. 50:3
21 [a]Is. 34:11–15 [1]Or *howling creatures*
22 [a]Jer. 51:33

CHAPTER 14

1 [a]Ps. 102:13 [b]Zech. 1:17; 2:12 [c]Is. 60:4, 5, 10
2 [a]Is. 49:22; 60:9; 66:20 [b]Is. 60:14
4 [a]Hab. 2:6 [b]Rev. 18:16 [1]Or *insolent*

5 [a]Ps. 125:3
8 [a]Ezek. 31:16 [1]*have lain down*
9 [a]Ezek. 32:21 [1]Or *Sheol*
10 [a]Ezek. 32:21
12 [a]Is. 34:4 [1]Lit. *Day Star*
13 [a]Ezek. 28:2 [b]Dan. 8:10 [c]Ezek. 28:14 [d]Ps. 48:2
14 [a]2 Thess. 2:4
15 [a]Matt. 11:23 [1]Lit. *recesses*

5 The LORD has broken [a]the staff of
the wicked,
The scepter of the rulers;
6 He who struck the people in wrath
with a continual stroke,
He who ruled the nations in anger,
Is persecuted *and* no one hinders.
7 The whole earth is at rest *and* quiet;
They break forth into singing.
8 [a]Indeed the cypress trees rejoice
over you,
And the cedars of Lebanon,
Saying, 'Since you [1]were cut down,
No woodsman has come up against
us.'

9 "Hell[a1] from beneath is excited about
you,
To meet *you* at your coming;
It stirs up the dead for you,
All the chief ones of the earth;
It has raised up from their thrones
All the kings of the nations.
10 They all shall [a]speak and say to
you:
'Have you also become as weak as
we?
Have you become like us?
11 Your pomp is brought down to
Sheol,
And the sound of your stringed
instruments;
The maggot is spread under you,
And worms cover you.'

The Fall of Lucifer

12 "How[a] you are fallen from heaven,
O [1]Lucifer, son of the morning!
How you are cut down to the
ground,
You who weakened the nations!
13 For you have said in your heart:
[a]'I will ascend into heaven,
[b]I will exalt my throne above the
stars of God;
I will also sit on the [c]mount of the
congregation
[d]On the farthest sides of the north;
14 I will ascend above the heights of
the clouds,
[a]I will be like the Most High.'
15 Yet you [a]shall be brought down to
Sheol,
To the [1]lowest depths of the Pit.

13:20 When God's judgment on the magnificent city of Babylon was complete, the site would be too desolate for Bedouin shepherds to use it as a camp site.

14:1 "Still" here means "again." Just as God chose the Israelites while they were in bondage in Egypt, so He would deliver them from bondage again.

14:5 A staff and scepter were symbols of regal authority.

14:9 Death is the universal equalizer. The greatest monarchs and leaders receive no preferential treatment in death. In a terrifying prophecy, the king of Babylon is told he will actually receive harsher treatment (Is. 14:11, 19).

14:12 "Lucifer" in Hebrew means "day star." It symbolizes the brightest star in the sky and may have referred to the planet Venus. While this passage does not specifically link this name to Satan, scripture pictures Satan's fall in a similar manner (Luke 10:18). Pride is the mortal sin. Those with great pride aspire to the greatest heights, and their downfall is the most spectacular.

14:13 This may have been a reference to Mount Casius in northern Syria. The Canaanites believed this mountain to be a habitation of gods.

16 "Those who see you will gaze at you,
And consider you, *saying:*
'*Is* this the man who made the earth tremble,
Who shook kingdoms,
17 Who made the world as a wilderness
And destroyed its cities,
Who [1]did not open the house of his prisoners?'

18 "All the kings of the nations,
All of them, sleep in glory,
Everyone in his own house;
19 But you are cast out of your grave
Like an [1]abominable branch,
Like the garment of those who are slain,
[2]Thrust through with a sword,
Who go down to the stones of the pit,
Like a corpse trodden underfoot.
20 You will not be joined with them in burial,
Because you have destroyed your land
And slain your people.
[a]The brood of evildoers shall never be named.
21 Prepare slaughter for his children
[a]Because of the iniquity of their fathers,
Lest they rise up and possess the land,
And fill the face of the world with cities."

Babylon Destroyed

22 "For I will rise up against them," says the LORD of hosts,
"And cut off from Babylon [a]the name and [b]remnant,
[c]And offspring and posterity," says the LORD.
23 "I will also make it a possession for the [a]porcupine,
And marshes of muddy water;
I will sweep it with the broom of destruction," says the LORD of hosts.

Assyria Destroyed

24 The LORD of hosts has sworn, saying,
"Surely, as I have thought, so it shall come to pass,
And as I have purposed, so it shall [a]stand:
25 That I will break the [a]Assyrian in My land,
And on My mountains tread him underfoot.
Then [b]his yoke shall be removed from them,
And his burden removed from their shoulders.
26 This *is* the [a]purpose that is purposed against the whole earth,
And this *is* the hand that is stretched out over all the nations.
27 For the LORD of hosts has [a]purposed,
And who will annul *it?*
His hand *is* stretched out,
And who will turn it back?"

17 [1]Would not release
19 [1]*despised* [2]*Pierced*
20 [a]Ps. 21:10; 109:13
21 [a]Ex. 20:5
22 [a]Prov. 10:7 [b]1 Kin. 14:10 [c]Job 18:19
23 [a]Zeph. 2:14
24 [a]Is. 43:13
25 [a]Mic. 5:5, 6
[b]Is. 10:27
26 [a]Is. 23:9
27 [a]Dan. 4:31, 35
28 [a]2 Kin. 16:20 [1]*oracle, prophecy*
29 [a]2 Chr. 26:6 [b]2 Kin. 18:8
31 [1]Or *ranks*
32 [a]Ps. 87:1, 5 [b]Zech. 11:11

CHAPTER 15

1 [a]2 Kin. 3:4 [b]Deut. 2:9 [c]Amos 2:1–3 [1]*oracle, prophecy*

ENCOUNTER*Note* *Is. 14:27*

God's Purposes

God's plans will come to pass. No world power or satanic force can stop Him. The forces of evil may appear powerfully in control, but what God intends He will ultimately and certainly accomplish.

Philistia Destroyed

28 This is the [1]burden which came in the year that [a]King Ahaz died.

29 "Do not rejoice, all you of Philistia,
[a]Because the rod that struck you is broken;
For out of the serpent's roots will come forth a viper,
[b]And its offspring *will be* a fiery flying serpent.
30 The firstborn of the poor will feed,
And the needy will lie down in safety;
I will kill your roots with famine,
And it will slay your remnant.
31 Wail, O gate! Cry, O city!
All you of Philistia *are* dissolved;
For smoke will come from the north,
And no one *will be* alone in his [1]appointed times."

32 What will they answer the messengers of the nation?
That [a]the LORD has founded Zion,
And [b]the poor of His people shall take refuge in it.

Proclamation Against Moab

15 The [a]burden[1] against Moab.
Because in the night [b]Ar of [c]Moab is laid waste
And destroyed,

14:19 Unlike other kings of the earth, who were pictured in hell sitting upon thrones, the once feared king of Babylon would be cast out of his grave. Ancient peoples believed a proper burial was crucial to a soul's eternal rest. Improper interment purportedly consigned the deceased person to wander the earth looking for a home. The lack of proper burial was considered a horrific disgrace.

14:31 The gate was the weakest point in the city wall. If enemies could overcome the gate they could enter the city.

15:1 Ar and Kir were the chief cities of Moab (Is. 16:7; see Deut. 2:9; 2 Kin. 3:25).

Because in the night Kir of Moab is
laid waste
And destroyed,
2 He has gone up to the [1]temple and
Dibon,
To the high places to weep.
Moab will wail over Nebo and over
Medeba;
[a]On all their heads *will be* baldness,
And every beard cut off.
3 In their streets they will clothe
themselves with sackcloth;
On the tops of their houses
And in their streets
Everyone will wail, [a]weeping
bitterly.
4 Heshbon and Elealeh will cry out,
Their voice shall be heard as far as
[a]Jahaz;
Therefore the [1]armed soldiers of
Moab will cry out;
His life will be burdensome to him.
5 "My[a] heart will cry out for Moab;
His fugitives *shall flee* to Zoar,
Like [1]a three-year-old heifer.
For [b]by the Ascent of Luhith
They will go up with weeping;
For in the way of Horonaim
They will raise up a cry of
destruction,
6 For the waters [a]of Nimrim will be
desolate,
For the green grass has withered
away;
The grass fails, there is nothing
green.

ENCOUNTER*Note* *Is. 15:5, 6*

Broken Hearted

A child of God cannot help but grieve for those who choose judgment over repentance. It is a heartbreaking sight when people reap the consequences of their sin.

7 Therefore the abundance they have
gained,
And what they have laid up,
They will carry away to the Brook
of the Willows.
8 For the cry has gone all around the
borders of Moab,
Its wailing to Eglaim
And its wailing to Beer Elim.
9 For the waters of [1]Dimon will be
full of blood;
Because I will bring more upon
[1]Dimon,
[a]Lions upon him who escapes from
[1]Moab,
And on the remnant of the land."

Moab Destroyed

16 Send [a]the lamb to the ruler of the
land,
[b]From [1]Sela to the wilderness,
To the mount of the daughter of
Zion.
2 For it shall be as a [a]wandering bird
thrown out of the nest;
So shall be the daughters of Moab
at the fords of the [b]Arnon.
3 "Take counsel, execute judgment;
Make your shadow like the night in
the middle of the day;
Hide the outcasts,
Do not betray him who escapes.
4 Let My outcasts dwell with you,
O Moab;
Be a shelter to them from the face
of the [1]spoiler.
For the extortioner is at an end,
Devastation ceases,
The oppressors are consumed out of
the land.
5 In mercy [a]the throne will be
established;
And One will sit on it in truth, in the
tabernacle of David,
[b]Judging and seeking justice and
hastening [c]righteousness."
6 We have heard of the [a]pride of
Moab—
He is very proud—
Of his haughtiness and his pride
and his wrath;
[b]*But* his [1]lies *shall* not *be* so.
7 Therefore Moab shall [a]wail for
Moab;
Everyone shall wail.
For the foundations [b]of Kir
Hareseth you shall mourn;
Surely *they are* stricken.
8 For [a]the fields of Heshbon languish,
And [b]the vine of Sibmah;
The lords of the nations have
broken down its choice plants,
Which have reached to Jazer
And wandered through the
wilderness.

2 [a]Lev. 21:5 [1]Heb. *bayith,* lit. *house*
3 [a]Jer. 48:38
4 [a]Jer. 48:34 [1]So with MT, Tg., Vg.; LXX, Syr. *loins*
5 [a]Jer. 48:31 [b]Jer. 48:5 [1]Or *The Third Eglath,* an unknown city, Jer. 48:34
6 [a]Num. 32:36
9 [a]2 Kin. 17:25 [1]So with MT, Tg.; DSS, Vg. *Dibon;* LXX *Rimon*

CHAPTER 16

1 [a]2 Kin. 3:4 [b]2 Kin. 14:7 [1]Lit. *Rock*
2 [a]Prov. 27:8 [b]Num. 21:13
4 [1]*devastator*
5 [a][Dan. 7:14] [b]Ps. 72:2 [c]Is. 9:7
6 [a]Jer. 48:29 [b]Is. 28:15 [1]Lit. *vain talk*
7 [a]Jer. 48:20 [b]2 Kin. 3:25
8 [a]Is. 24:7 [b]Is. 16:9

15:2 Dibon was three miles north of the Arnon River and was the center of worship for the Moabite god Chemosh. Nebo is the mountain to the north of the Dead Sea from which Moses viewed the Promised Land (Deut. 34:1).

15:4 Heshbon and Elealeh were Moabite cities to the north while Jahaz was in southern Moab.

15:5 Zoar was at the southern end of the Dead Sea in the territory of Edom.

16:1 The landlord's lamb may refer to tribute paid to Assyria. Moab was famous for its sheep (2 Kin. 3:4).

16:7 Kir Hareseth is another name for Kir of Moab (Is. 15:1).

16:8 Jazer was at the northern border of Moab.

Her branches are stretched out,
They are gone over the [c]sea.
9 Therefore I will bewail the vine of Sibmah,
With the weeping of Jazer;
I will drench you with my tears,
[a]O Heshbon and Elealeh;
For [1]battle cries have fallen
Over your summer fruits and your harvest.

ENCOUNTER *Note* *Is. 16:9*

Sympathy

It is tempting to enjoy the downfall of the proud, especially those who have hurt you personally. Yet their suffering is a poignant reminder that pride is the ruin of every person affected by it. Sin can blind anyone and lead to certain destruction.

10 [a]Gladness is taken away,
And joy from the plentiful field;
In the vineyards there will be no singing,
Nor will there be shouting;
No treaders will tread out wine in the presses;
I have made their shouting cease.
11 Therefore [a]my [1]heart shall resound like a harp for Moab,
And my inner being for [2]Kir Heres.

12 And it shall come to pass,
When it is seen that Moab is weary on [a]the high place,
That he will come to his sanctuary to pray;
But he will not prevail.

13 This *is* the word which the LORD has spoken concerning Moab since that time.
14 But now the LORD has spoken, saying, "Within three years, [a]as the years of a hired man, the glory of Moab will be despised with all that great multitude, and the remnant *will be* very small *and* feeble."

Proclamation Against Syria and Israel

17 The [a]burden[1] against Damascus.

"Behold, Damascus will cease from *being* a city,
And it will be a ruinous heap.

[c] Jer. 48:32
9 [a] Is. 15:4 [1] Or *shouting has*
10 [a] Is. 24:8
11 [a] Jer. 48:36 [1] Lit. *belly* [2] *Kir Hareseth,* v. 7
12 [a] Is. 15:2
14 [a] Is. 21:16

CHAPTER 17

1 [a] Zech. 9:1 [1] *oracle, prophecy*

2 [1]The cities of [a]Aroer *are* forsaken;
They will be for flocks
Which lie down, and [b]no one will make *them* afraid.
3 [a]The fortress also will cease from Ephraim,
The kingdom from Damascus,
And the remnant of Syria;
They will be as the glory of the children of Israel,"
Says the LORD of hosts.

4 "In that day it shall come to pass
That the glory of Jacob will [1]wane,
And [a]the fatness of his flesh grow lean.
5 [a]It shall be as when the harvester gathers the grain,
And reaps the heads with his arm;
It shall be as he who gathers heads of grain
In the Valley of Rephaim.
6 [a]Yet gleaning grapes will be left in it,
Like the shaking of an olive tree,
Two *or* three olives at the top of the uppermost bough,
Four *or* five in its most fruitful branches,"
Says the LORD God of Israel.

7 In that day a man will [a]look to his Maker,
And his eyes will have respect for the Holy One of Israel.

ENCOUNTER *Note* *Is. 17:7*

Look!

Easy times bring the temptation to forget our dependence on God. Distress and hardship are reminders of our utter reliance on Him. The wise never cease to rely on God in times of prosperity or pain.

8 He will not look to the altars,
The work of his hands;
He will not respect what his [a]fingers have made,
Nor the [1]wooden images nor the incense altars.

9 In that day his strong cities will be as a forsaken [1]bough
And [2]an uppermost branch,
Which they left because of the children of Israel;
And there will be desolation.

2 [a] Num. 32:34 [b] Jer. 7:33 [1] So with MT, Vg.; LXX *It shall be forsaken forever;* Tg. *Its cities shall be forsaken and desolate*
3 [a] Is. 7:16; 8:4
4 [a] Is. 10:16 [1] *fade*
5 [a] Jer. 51:33
6 [a] Is. 24:13
7 [a] Mic. 7:7
8 [a] Is. 2:8; 31:7 [1] Heb. *Asherim,* Canaanite deities
9 [1] LXX *Hivites;* Tg. *laid waste;* Vg. *as the plows* [2] LXX *Amorites;* Tg. *in ruins;* Vg. *corn*

16:11 Kir Heres is another name for Kir or Kir Hareseth.

17:3 Damascus was conquered by the Assyrian king Shalmaneser in 732 B.C.

17:5 Rephaim meant "shades" or "ghosts." The Valley of Rephaim meant "Valley of Death" and was located southwest of Jerusalem.

17:10 Forgetting God does not refer just to a mental phenomenon. Remembering God or forgetting Him is manifested in action or lack of action. Both reflect the condition of a person's heart.

10 Because you have forgotten [a]the
God of your salvation,
And have not been mindful of the
Rock of your [1]stronghold,
Therefore you will plant pleasant
plants
And set out foreign seedlings;
11 In the day you will make your plant
to grow,
And in the morning you will make
your seed to flourish;
But the harvest *will be* a heap of
ruins
In the day of grief and desperate
sorrow.

12 Woe to the multitude of many
people
Who make a noise [a]like the roar of
the seas,
And to the rushing of nations
That make a rushing like the
rushing of mighty waters!
13 The nations will rush like the
rushing of many waters;
But *God* will [a]rebuke them and they
will flee far away,
And [b]be chased like the chaff of the
mountains before the wind,
Like a rolling thing before the
whirlwind.
14 Then behold, at eventide, trouble!
And before the morning, he *is* no
more.
This *is* the portion of those who
plunder us,
And the lot of those who rob us.

Proclamation Against Ethiopia

18 Woe [a]to the land shadowed with
buzzing wings,
Which *is* beyond the rivers of
[1]Ethiopia,
2 Which sends ambassadors by sea,
Even in vessels of reed on the
waters, *saying*,
"Go, swift messengers, to a nation
tall and smooth *of* skin,
To a people terrible from their
beginning onward,
A nation powerful and treading
down,
Whose land the rivers divide."

3 All inhabitants of the world and
dwellers on the earth:
[a]When he lifts up a banner on the
mountains, you see *it*;
And when he blows a trumpet, you
hear *it*.
4 For so the LORD said to me,
"I will take My rest,
And I will [1]look from My dwelling
place
Like clear heat in sunshine,
Like a cloud of dew in the heat of
harvest."

10 [a]Ps. 68:19
[1]*refuge*
12 [a]Jer. 6:23
13 [a]Ps. 9:5
[b]Hos. 13:3

CHAPTER 18

1 [a]Zeph. 2:12; 3:10 [1]Heb. *Cush*
3 [a]Is. 5:26

4 [1]*watch*
7 [a]Zeph. 3:10
[1]So with DSS, LXX, Vg.; MT omits *From;* Tg. *To*

CHAPTER 19

1 [a]Joel 3:19
[b]Ps. 18:10; 104:3
[c]Jer. 43:12
[1]*oracle, prophecy* [2]Lit. *shake*
2 [a]Judg. 7:22

ENCOUNTER *Note* *Is. 18:4*

God Sees

The nations of the earth posture, proclaim, and parade, and God is watching them. In a moment God can reduce a nation to nothing. God watches you too. He can intervene in your life at any moment.

5 For before the harvest, when the
bud is perfect
And the sour grape is ripening in
the flower,
He will both cut off the sprigs with
pruning hooks
And take away *and* cut down the
branches.
6 They will be left together for the
mountain birds of prey
And for the beasts of the earth;
The birds of prey will summer on
them,
And all the beasts of the earth will
winter on them.

7 In that time [a]a present will be
brought to the LORD of hosts
[1]From a people tall and smooth *of*
skin,
And from a people terrible from
their beginning onward,
A nation powerful and treading
down,
Whose land the rivers divide—
To the place of the name of the
LORD of hosts,
To Mount Zion.

Proclamation Against Egypt

19 The [a]burden[1] against Egypt.

Behold, the LORD [b]rides on a swift
cloud,
And will come into Egypt;
[c]The idols of Egypt will [2]totter at His
presence,
And the heart of Egypt will melt in
its midst.

2 "I will [a]set Egyptians against
Egyptians;

17:14 Sennacherib's Assyrian army would be destroyed between evening and morning (Is. 37:36–38).

18:1 Ethiopia is generally known as Cush in the Bible.

18:6 This may reflect on the defeat of Sennacherib when he lost 185,000 soldiers. The abundance of corpses would have provided a feast for the carrion.

Everyone will fight against his brother,
And everyone against his neighbor,
City against city, kingdom against kingdom.
3 The spirit of Egypt will fail in its midst;
I will destroy their counsel,
And they will [a]consult the idols and the charmers,
The mediums and the sorcerers.
4 And the Egyptians I will give
[a]Into the hand of a cruel master,
And a fierce king will rule over them,"
Says the Lord, the LORD of hosts.

5 [a]The waters will fail from the sea,
And the river will be wasted and dried up.
6 The rivers will turn foul;
The brooks [a]of defense will be emptied and dried up;
The reeds and rushes will wither.
7 The papyrus reeds by [1]the River, by the mouth of the River,
And everything sown by the River,
Will wither, be driven away, and be no more.
8 The fishermen also will mourn;
All those will lament who cast hooks into the River,
And they will languish who spread nets on the waters.
9 Moreover those who work in [a]fine flax
And those who weave fine fabric will be ashamed;
10 And its foundations will be broken.
All who make wages *will be* troubled of soul.

11 Surely the princes of [a]Zoan *are* fools;
Pharaoh's wise counselors give foolish counsel.
[b]How do you say to Pharaoh, "I *am* the son of the wise,
The son of ancient kings?"
12 [a]Where *are* they?
Where are your wise men?
Let them tell you now,
And let them know what the LORD of hosts has [b]purposed against Egypt.
13 The princes of Zoan have become fools;
[a]The princes of [1]Noph are deceived;
They have also [2]deluded Egypt,
Those who are the [3]mainstay of its tribes.
14 The LORD has mingled [a]a perverse spirit in her midst;
And they have caused Egypt to err in all her work,
As a drunken man staggers in his vomit.
15 Neither will there be *any* work for Egypt,
Which [a]the head or tail,
Palm branch or bulrush, may do.

16 In that day Egypt will [a]be like women, and will be afraid and fear because of the waving of the hand of the LORD of hosts, [b]which He waves over it.
17 And the land of Judah will be a terror to Egypt; everyone who makes mention of it will be afraid in himself, because of the counsel of the LORD of hosts which He has [a]determined against it.

Egypt, Assyria, and Israel Blessed

18 In that day five cities in the land of Egypt will [a]speak the language of Canaan and [b]swear by the LORD of hosts; one will be called the City of [1]Destruction.
19 In that day [a]there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the [b]LORD at its border.
20 And [a]it will be for a sign and for a witness to the LORD of hosts in the land of Egypt; for they will cry to the LORD because of the oppressors, and He will send them a [b]Savior and a Mighty One, and He will deliver them.
21 Then the LORD will be known to Egypt, and the Egyptians will [a]know the LORD in that day, and [b]will make sacrifice and offering; yes, they will make a vow to the LORD and perform *it*.

ENCOUNTER*Note* *Is. 19:21*

Converted

God's power is so dynamic that even His most antagonistic enemies can be converted to belief and trust in Him. Those who appear farthest from God are not beyond His reach.

22 And the LORD will strike Egypt, He will strike and [a]heal *it;* they will return

3 [a]Is. 8:19; 47:12
4 [a]Ezek. 29:19
5 [a]Jer. 51:36
6 [a]2 Kin. 19:24
7 [1]The Nile
9 [a]Prov. 7:16
11 [a]Num. 13:22 [b]1 Kin. 4:29, 30
12 [a]1 Cor. 1:20 [b]Ps. 33:11
13 [a]Jer. 2:16 [1]Ancient Memphis [2]Lit. *caused to stagger*
[3]*cornerstone*
14 [a]Is. 29:10
15 [a]Is. 9:14–16
16 [a]Nah. 3:13 [b]Is. 11:15
17 [a]Dan. 4:35
18 [a]Zeph. 3:9 [b]Is. 45:23 [1]Some Heb. mss., Arab., DSS, Tg., Vg. *Sun;* LXX *Asedek,* lit. *Righteousness*
19 [a]Ex. 24:4 [b]Ps. 68:31
20 [a]Josh. 4:20; 22:27 [b]Is. 43:11
21 [a][Is. 2:3, 4; 11:9] [b]Mal. 1:11
22 [a]Deut. 32:39

19:11 Zoan was the capital city of Egypt at this time. "Son" may refer to being a member of a guild.

19:13 Noph, also known as Memphis, was ancient Egypt's capital.

19:14 From around 1200 B.C. onward, Egypt experienced steady decline. In Isaiah's day Egypt was ruled by the Ethiopians. Such weakness and corruption made it ludicrous for any nation to trust in Egypt rather than in God.

19:18 "City of Destruction" may have been a play on the name of the city Heliopolis, meaning "City of the Sun."

19:19 Abraham built an altar to God (Gen. 12:8), and Jacob set up a pillar (Gen. 28:22).

to the LORD, and He will be entreated by them and heal them.
23 In that day [a]there will be a highway from Egypt to Assyria, and the Assyrian will come into Egypt and the Egyptian into Assyria, and the Egyptians will [b]serve with the Assyrians.
24 In that day Israel will be one of three with Egypt and Assyria—a blessing in the midst of the land,
25 whom the LORD of hosts shall bless, saying, "Blessed *is* Egypt My people, and Assyria [a]the work of My hands, and Israel My inheritance."

The Sign Against Egypt and Ethiopia

20 In the year that [a]Tartan[1] came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it,
2 at the same time the LORD spoke by Isaiah the son of Amoz, saying, "Go, and remove [a]the sackcloth from your [1]body, and take your sandals off your feet." And he did so, [b]walking naked and barefoot.
3 Then the LORD said, "Just as My servant Isaiah has walked naked and barefoot three years [a]*for* a sign and a wonder against Egypt and Ethiopia,
4 "so shall the [a]king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, [b]with their buttocks uncovered, to the shame of Egypt.
5 [a]"Then they shall be afraid and ashamed of Ethiopia their expectation and Egypt their glory.

ENCOUNTER*Note* *Is. 20:5*

Unchanging

The trouble with anchoring your trust in any power or person other than God is that when they go down, you go down with them. The Lord is the only steadfast hope.

6 "And the inhabitant of this territory will say in that day, 'Surely such *is* our expectation, wherever we flee for [a]help to be delivered from the king of Assyria; and how shall we escape?' "

23 [a]Is. 11:16; 35:8; 49:11; 62:10 [b]Is. 27:13
25 [a]Is. 29:23

CHAPTER 20
1 [a]2 Kin. 18:17 [1]Or *the Commander in Chief*
2 [a]Zech. 13:4 [b]1 Sam. 19:24 [1]Lit. *loins*
3 [a]Is. 8:18
4 [a]Is. 19:4 [b]Jer. 13:22
5 [a]2 Kin. 18:21
6 [a]Is. 30:5, 7

CHAPTER 21
1 [a]Zech. 9:14 [1]*oracle, prophecy*
2 [a]Is. 33:1 [b]Jer. 49:34
3 [a]Is. 15:5; 16:11 [b]Is. 13:8 [1]Lit. *bowed*
4 [a]Deut. 28:67
5 [a]Dan. 5:5
8 [a]Hab. 2:1 [1]DSS *Then the observer cried, "My Lord!*

The Fall of Babylon Proclaimed

21 The [1]burden against the Wilderness of the Sea.

As [a]whirlwinds in the South pass through,
So it comes from the desert, from a terrible land.
2 A distressing vision is declared to me;
[a]The treacherous dealer deals treacherously,
And the plunderer plunders.
[b]Go up, O Elam!
Besiege, O Media!
All its sighing I have made to cease.
3 Therefore [a]my loins are filled with pain;
[b]Pangs have taken hold of me, like the pangs of a woman in labor.
I was [1]distressed when *I* heard *it;*
I was dismayed when *I* saw *it.*
4 My heart wavered, fearfulness frightened me;
[a]The night for which I longed He turned into fear for me.
5 [a]Prepare the table,
Set a watchman in the tower,
Eat and drink.
Arise, you princes,
Anoint the shield!
6 For thus has the Lord said to me:
"Go, set a watchman,
Let him declare what he sees."
7 And he saw a chariot *with* a pair of horsemen,
A chariot of donkeys, *and* a chariot of camels,
And he listened earnestly with great care.
8 [1]Then he cried, "A lion, my Lord!
I stand continually on the [a]watchtower in the daytime;
I have sat at my post every night.

19:23 A highway symbolized the removal of any barriers between God and people (Is. 11:16; 33:8; 35:8; 40:3; 49:11; 62:10).

19:25 Calling Egypt "My people" and Assyria "the work of My hands" was radical terminology at a time when these nations had been (or were) powerful and fierce enemies of God's people.

20:1 Tartan was one of the chief officers of the Assyrian empire (2 Kin. 18:17). Ashdod, a principal Philistine city rebelled against Assyria under Yamani around 713 B.C. with Egypt's encouragement. When Sargon defeated Ashdod, Yamani fled to his patron, Egypt. Egypt submissively handed Yamani over to the Assyrians, revealing the Egyptians' weakness and blatant inability to follow through on their promises.

20:4 The Assyrian king Esarhaddon defeated Egypt in 671 B.C., fulfilling this prophecy. Being led away naked represented the utmost disgrace and humiliation.

21:1 The term "wilderness" means "desert." This may refer to the southern region of Babylon by the Persian Gulf, known as the "Land of the Sea."

21:2 Elam was a part of Persia located in the south of modern Iraq. Elam and Media were allies in 700 B.C. They may have assisted in the Assyrian army's overthrow of Babylon in 689 B.C. They both helped in Babylon's overthrow in 539 B.C.

21:3 Such grief for the downfall of Babylon was highly unusual for a Judean prophet, but Isaiah's grief modeled God's own.

21:5 This was descriptive of King Belshazzar and the fall of Babylon (Dan. 5).

21:7 The Persian army used donkeys and camels.

9 And look, here comes a chariot of
men *with* a pair of horsemen!"
Then he answered and said,
[a]"Babylon is fallen, is fallen!
And [b]all the carved images of her
gods
He has broken to the ground."

10 [a]Oh, my threshing and the grain of
my floor!
That which I have heard from the
LORD of hosts,
The God of Israel,
I have declared to you.

ENCOUNTER*Note* *Is. 21:10*

That Which I Have Heard

People need to know what God is saying. Their lives depend on it. People don't need our opinions; they need to know God's will.

Proclamation Against Edom

11 [a]The [1]burden against Dumah.

He calls to me out of [b]Seir,
"Watchman, what of the night?
Watchman, what of the night?"
12 The watchman said,
"The morning comes, and also the
night.
If you will inquire, inquire;
Return! Come back!"

Proclamation Against Arabia

13 [a]The [1]burden against Arabia.

In the forest in Arabia you will
lodge,
O you traveling companies [b]of
Dedanites.
14 O inhabitants of the land of Tema,
Bring water to him who is thirsty;
With their bread they met him who
fled.
15 For they fled from the swords, from
the drawn sword,
From the bent bow, and from the
distress of war.

16 For thus the LORD has said to me: "Within a year, [a]according to the year of a hired man, all the glory of [b]Kedar will fail;
17 "and the remainder of the number of archers, the mighty men of the people of Kedar, will be diminished; for the LORD God of Israel has spoken *it*."

Proclamation Against Jerusalem

22 The [1]burden against the Valley of Vision.

What ails you now, that you have all
gone up to the housetops,
2 You who are full of noise,
A [1]tumultuous city, [a]a joyous city?
Your slain *men are* not slain with
the sword,
Nor dead in battle.
3 All your rulers have fled together;
They are captured by the archers.
All who are found in you are bound
together;
They have fled from afar.
4 Therefore I said, "Look away from
me,
[a]I will weep bitterly;
Do not labor to comfort me
Because of the plundering of the
daughter of my people."

5 [a]For *it is* a day of trouble and
treading down and perplexity
[b]By the Lord GOD of hosts
In the Valley of Vision—
Breaking down the walls
And of crying to the mountain.
6 [a]Elam bore the quiver
With chariots of men *and*
horsemen,
And [b]Kir uncovered the shield.
7 It shall come to pass *that* your
choicest valleys
Shall be full of chariots,
And the horsemen shall set
themselves in array at the gate.

8 [a]He removed the [1]protection of
Judah.
You looked in that day to the armor
[b]of the House of the Forest;
9 [a]You also saw the [1]damage to the
city of David,
That it was great;
And you gathered together the
waters of the lower pool.
10 You numbered the houses of
Jerusalem,
And the houses you broke down
To fortify the wall.
11 [a]You also made a reservoir between
the two walls

9 [a]Jer. 51:8 [b]Is. 46:1
10 [a]Jer. 51:33
11 [a]Gen. 25:14 [b]Gen. 32:3 [1]*oracle, prophecy*
13 [a]Jer. 25:24; 49:28 [b]1 Chr. 1:9, 32 [1]*oracle, prophecy*
16 [a]Is. 16:14 [b]Ps. 120:5

CHAPTER 22

1 [1]*oracle, prophecy*
2 [a]Is. 32:13 [1]*boisterous*
4 [a]Jer. 4:19
5 [a]Is. 37:3 [b]Lam. 1:5; 2:2
6 [a]Jer. 49:35 [b]Is. 15:1
8 [a]2 Kin. 18:15, 16 [b]1 Kin. 7:2; 10:17 [1]Lit. *covering*
9 [a]2 Kin. 20:20 [1]Lit. *breaches* in the city walls
11 [a]Neh. 3:16

21:11 Dumah was in northern Arabia and provided a strategic link between Mesopotamia and Edom. Seir is another term for Edom (Gen. 32:3; Is. 34:5–7). The phrase "what of the night?" could also be translated "what is left of the night?" The watchman, from his vantage point, could see the first rays of light at dawn.

21:13–15 The Dedanites may have been refugees. Dedan was ninety miles southeast of Tema, which was two hundred miles southeast of Dumah.

21:16 Kedar was an area in the northwestern region of the Arabian desert where Dedan and Tema were located (Is. 60:7).

22:1 The "Valley of Vision" refers to Jerusalem. It stood at the juncture of the Hinnom, Kidron, and Tyropoeon valleys. It may indicate that although Jerusalem was set on a hill, its view of its situation was like a city located in a valley.

22:8 The "House of the Forest" was Judah's armory, built by Solomon (1 Kin. 7:2–6).

For the water of the old [b]pool.
But you did not look to its Maker,
Nor did you have respect for Him
who fashioned it long ago.

12 And in that day the Lord GOD of hosts
[a]Called for weeping and for mourning,
[b]For baldness and for girding with sackcloth.

ENCOUNTER *Note* *Is. 22:12*

Weeping

God's salvation calls for exuberant joy. Yet that time is often preceded by sorrow. When God calls for celebration, we ought to rejoice wholeheartedly. But there is also an appropriate time to weep.

13 But instead, joy and gladness,
Slaying oxen and killing sheep,
Eating meat and [a]drinking wine:
[b]"Let us eat and drink, for tomorrow we die!"

14 [a]Then it was revealed in my hearing by the LORD of hosts,
"Surely for this iniquity there [b]will be no atonement for you,
Even to your death," says the Lord GOD of hosts.

The Judgment on Shebna

15 Thus says the Lord GOD of hosts:

"Go, proceed to this steward,
To [a]Shebna, who *is* over the house, *and say:*
16 'What have you here, and whom have you here,
That you have hewn a sepulcher here,
As he [a]who hews himself a sepulcher on high,
Who carves a tomb for himself in a rock?
17 Indeed, the LORD will throw you away violently,
O mighty man,
[a]And will surely seize you.
18 He will surely turn violently and toss you like a ball
Into a large country;
There you shall die, and there [a]your glorious chariots
Shall be the shame of your master's house.
19 So I will drive you out of your office,
And from your position [1]he will pull you down.

20 'Then it shall be in that day,
That I will call My servant [a]Eliakim the son of Hilkiah;
21 I will clothe him with your robe
And strengthen him with your belt;
I will commit your responsibility into his hand.
He shall be a father to the inhabitants of Jerusalem
And to the house of Judah.
22 The key of the house of David
I will lay on his [a]shoulder;
So he shall [b]open, and no one shall shut;
And he shall shut, and no one shall open.
23 I will fasten him *as* [a]a peg in a secure place,
And he will become a glorious throne to his father's house.

24 'They will hang on him all the glory of his father's house, the offspring and the posterity, all vessels of small quantity, from the cups to all the pitchers.
25 'In that day,' says the LORD of hosts, 'the peg that is fastened in the secure place will be removed and be cut down and fall, and the burden that *was* on it will be cut off; for the LORD has spoken.' "

Proclamation Against Tyre

23 The [a]burden[1] against Tyre.

Wail, you ships of Tarshish!
For it is laid waste,
So that there is no house, no harbor;
From the land of [2]Cyprus it is revealed to them.

2 Be still, you inhabitants of the coastland,
You merchants of Sidon,
[1]Whom those who cross the sea have filled.
3 And on great waters the grain of Shihor,
The harvest of [1]the River, *is* her revenue;
And [a]she is a marketplace for the nations.

4 Be ashamed, O Sidon;
For the sea has spoken,
The strength of the sea, saying,
"I do not labor, nor bring forth children;

[b]2 Chr. 32:3, 4
12 [a]Joel 1:13; 2:17 [b]Mic. 1:16
13 [a]Luke 17:26–29 [b]1 Cor. 15:32
14 [a]Is. 5:9 [b]Ezek. 24:13
15 [a]Is. 36:3
16 [a]Matt. 27:60
17 [a]Esth. 7:8
18 [a]Is. 2:7

19 [1]LXX omits *he will pull you down;* Syr., Tg., Vg. *I will pull you down*
20 [a]2 Kin. 18:18
22 [a]Is. 9:6 [b]Job 12:14; Rev. 3:7
23 [a]Ezra 9:8

CHAPTER 23

1 [a]Zech. 9:2, 4 [1]*oracle, prophecy* [2]Heb. *Kittim,* western lands, especially Cyprus
2 [1]So with MT, Vg.; LXX, Tg. *Passing over the water;* DSS *Your messengers passing over the sea*
3 [a]Ezek. 27:3–23 [1]The Nile

22:18 Shebna was demoted to secretary by the time of the Assyrian siege of Jerusalem (Is. 36:3, 22).

22:23 A peg symbolized someone who was reliable and trustworthy.

22:25 Even trustworthy Eliakim would be unable to sustain the burden of government during the upcoming crisis.

Neither do I rear young men,
Nor bring up virgins."
5 [a]When the report *reaches* Egypt,
They also will be in agony at the report of Tyre.

6 Cross over to Tarshish;
Wail, you inhabitants of the coastland!
7 *Is* this your [a]joyous *city*,
Whose antiquity *is* from ancient days,
Whose feet carried her far off to dwell?
8 Who has taken this counsel against Tyre, [a]the crowning *city*,
Whose merchants *are* princes,
Whose traders *are* the honorable of the earth?
9 The LORD of hosts has [a]purposed it,
To [1]bring to dishonor the [b]pride of all glory,
To bring into contempt all the honorable of the earth.

10 Overflow through your land like [1]the River,
O daughter of Tarshish;
There is no more [2]strength.
11 He stretched out His hand over the sea,
He shook the kingdoms;
The LORD has given a commandment [a]against Canaan
To destroy its strongholds.

ENCOUNTER *Note* *Is. 23:11*

The Lord's Hand

It is a terrifying thing to make God your enemy. He stretches out His hand and commands the seas to do His bidding. God can devastate a nation at any moment.

12 And He said, "You will rejoice no more,
O you oppressed virgin daughter of Sidon.
Arise, [a]cross over to Cyprus;
There also you will have no rest."

13 Behold, the land of the [a]Chaldeans,
This people *which* was not;
Assyria founded it for [b]wild beasts of the desert.
They set up its towers,
They raised up its palaces,
And brought it to ruin.

14 [a]Wail, you ships of Tarshish!
For your strength is laid waste.

15 Now it shall come to pass in that day that Tyre will be forgotten seventy years, according to the days of one king. At the end of seventy years it will happen to Tyre as *in* the song of the harlot:

16 "Take a harp, go about the city,
You forgotten harlot;
Make sweet melody, sing many songs,
That you may be remembered."

17 And it shall be, at the end of seventy years, that the LORD will deal with Tyre. She will return to her hire, and [a]commit fornication with all the kingdoms of the world on the face of the earth.
18 Her gain and her pay [a]will be set apart for the LORD; it will not be treasured nor laid up, for her gain will be for those who dwell before the LORD, to eat sufficiently, and for [1]fine clothing.

Impending Judgment on the Earth

24 Behold, the LORD makes the earth empty and makes it waste,
Distorts its surface
And scatters abroad its inhabitants.
2 And it shall be:
As with the people, so with the [a]priest;
As with the servant, so with his master;
As with the maid, so with her mistress;
[b]As with the buyer, so with the seller;
As with the lender, so with the borrower;
As with the creditor, so with the debtor.
3 The land shall be entirely emptied and utterly plundered,
For the LORD has spoken this word.

4 The earth mourns *and* fades away,
The world languishes *and* fades away;
The [a]haughty[1] people of the earth languish.
5 [a]The earth is also defiled under its inhabitants,
Because they have [b]transgressed the laws,
Changed the ordinance,
Broken the [c]everlasting covenant.
6 Therefore [a]the curse has devoured the earth,

5 [a]Is. 19:16
7 [a]Is. 22:2; 32:13
8 [a]Ezek. 28:2, 12
9 [a]Is. 14:26 [b]Dan. 4:37 [1]*pollute*
10 [1]The Nile [2]*restraint,* lit. *belt*
11 [a]Zech. 9:2–4
12 [a]Rev. 18:22
13 [a]Is. 47:1 [b]Ps. 72:9
14 [a]Ezek. 27: 25–30
17 [a]Rev. 17:2
18 [a]Zech. 14:20, 21 [1]*choice*

CHAPTER 24

2 [a]Hos. 4:9 [b]Ezek. 7:12, 13
4 [a]Is. 25:11 [1]*proud*
5 [a]Num. 35:33 [b]Is. 59:12 [c]1 Chr. 16:14–19
6 [a]Mal. 4:6

23:6 Tarshish is probably Tartessus in Spain and represents the most distant regions.

23:15 Seventy years represented a full measure of time.

23:17 "Commit fornication" means Tyre would form economic alliances with any city or nation without concern for moral scruples.

24:1 "Scatters" may allude to God's scattering of people at the Tower of Babel (Gen. 11:9).

24:6 God gave clear warning to His people that He would respond to disobedience with cursing (Deut. 27–28). His judgment is never haphazard but in direct fulfillment of His word.

And those who dwell in it are
[1]desolate.
Therefore the inhabitants of the
earth are [b]burned,
And few men *are* left.

7 [a]The new wine fails, the vine
languishes,
All the merry-hearted sigh.
8 The mirth [a]of the tambourine
ceases,
The noise of the jubilant ends,
The joy of the harp ceases.
9 They shall not drink wine with a
song;
Strong drink is bitter to those who
drink it.
10 The city of confusion is broken
down;
Every house is shut up, so that none
may go in.
11 *There is* a cry for wine in the
streets,
All joy is darkened,
The mirth of the land is gone.
12 In the city desolation is left,
And the gate is stricken with
destruction.
13 When it shall be thus in the midst of
the land among the people,
[a]*It shall be* like the shaking of an
olive tree,
Like the gleaning of grapes when
the vintage is done.

14 They shall lift up their voice, they
shall sing;
For the majesty of the LORD
They shall cry aloud from the sea.
15 Therefore [a]glorify the LORD in the
dawning light,
[b]The name of the LORD God of Israel
in the coastlands of the sea.
16 From the ends of the earth we have
heard songs:
"Glory to the righteous!"
But I said, [1]"I am ruined, ruined!
Woe to me!
[a]The treacherous dealers have dealt
treacherously,
Indeed, the treacherous dealers
have dealt very treacherously."

17 [a]Fear and the pit and the snare
Are upon you, O inhabitant of the
earth.
18 And it shall be
That he who flees from the noise of
the fear
Shall fall into the pit,
And he who comes up from the
midst of the pit
Shall be [1]caught in the snare;
For [a]the windows from on high are
open,
And [b]the foundations of the earth
are shaken.

19 [a]The earth is violently broken,
The earth is split open,
The earth is shaken exceedingly.
20 The earth shall [a]reel[1] to and fro like
a drunkard,
And shall totter like a hut;
Its transgression shall be heavy
upon it,
And it will fall, and not rise again.

21 It shall come to pass in that day
That the LORD will punish on high
the host of exalted ones,
And on the earth [a]the kings of the
earth.
22 They will be gathered together,
As prisoners are gathered in the
[1]pit,
And will be shut up in the prison;
After many days they will be
punished.
23 Then the [a]moon will be disgraced
And the sun ashamed;
For the LORD of hosts will [b]reign
On [c]Mount Zion and in Jerusalem
And before His elders, gloriously.

[b]Is. 9:19 [1]Or *held guilty*
7 [a]Joel 1:10, 12
8 [a]Ezek. 26:13
13 [a][Is. 17:5, 6; 27:12]
15 [a]Is. 25:3
[b]Mal. 1:11
16 [a]Jer. 3:20; 5:11 [1]Lit. *Leanness to me, leanness to me*
17 [a]Jer. 48:43
18 [1]Lit. *taken*

[a]Gen. 7:11
[b]Ps. 18:7; 46:2
19 [a]Jer. 4:23
20 [a]Is. 19:14; 24:1; 28:7 [1]*stagger*
21 [a]Ps. 76:12
22 [1]*dungeon*
23 [a]Is. 13:10; 60:19
[b]Rev. 19:4, 6
[c][Heb. 12:22]

CHAPTER 25

1 [a]Ex. 15:2
[b]Ps. 98:1
[c]Num. 23:19
2 [a]Jer. 51:37
3 [a]Is. 24:15
[1]*terrifying*

ENCOUNTER*Note* *Is. 24:23*

The Lord of Hosts

The earth festers with violence and strife. God, in His sovereignty, allows people to suffer the result of their sin. No matter how confused the nations of the earth may be, God continues to accomplish His purposes and people reap what they sow.

Praise to God

25 O LORD, You *are* my God.
[a]I will exalt You,
I will praise Your name,
[b]For You have done wonderful
things;
[c]*Your* counsels of old *are* faithfulness
and truth.
2 For You have made [a]a city a ruin,
A fortified city a ruin,
A palace of foreigners to be a city
no more;
It will never be rebuilt.
3 Therefore the strong people will
[a]glorify You;
The city of the [1]terrible nations will
fear You.

24:18 The "windows from on high" may allude to God's judgment by the flood during Noah's day (Gen. 7:11).

24:21 The Hebrew word "punish" is literally "to visit."

4 For You have been a strength to the poor,
A strength to the needy in his distress,
[a]A refuge from the storm,
A shade from the heat;
For the blast of the terrible ones *is* as a storm *against* the wall.
5 You will reduce the noise of aliens,
As heat in a dry place;
As heat in the shadow of a cloud,
The song of the terrible ones will be [1]diminished.

6 And in [a]this mountain
[b]The LORD of hosts will make for [c]all people
A feast of [1]choice pieces,
A feast of [2]wines on the lees,
Of fat things full of marrow,
Of well-refined wines on the lees.
7 And He will destroy on this mountain
The surface of the covering cast over all people,
And [a]the veil that is spread over all nations.
8 He will [a]swallow up death forever,
And the Lord GOD will [b]wipe away tears from all faces;
The rebuke of His people
He will take away from all the earth;
For the LORD has spoken.

ENCOUNTER*Note* *Is. 25:8*

No Tears

This life in a sinful world brings heartache and pain. Yet a day is coming when God will bring our suffering to an end. He will eliminate any reason for tears. He will care for us and give us everlasting joy in His presence.

9 And it will be said in that day:
"Behold, this *is* our God;
[a]We have waited for Him, and He will save us.
This *is* the LORD;
We have waited for Him;
[b]We will be glad and rejoice in His salvation."

10 For on this mountain the hand of the LORD will rest,
And [a]Moab shall be trampled down under Him,
As straw is trampled down for the refuse heap.
11 And He will spread out His hands in their midst
As a swimmer reaches out to swim,
And He will bring down their [a]pride
Together with the trickery of their hands.
12 The [a]fortress of the high fort of your walls
He will bring down, lay low,
And bring to the ground, down to the dust.

A Song of Salvation

26 In [a]that day this song will be sung in the land of Judah:

"We have a strong city;
[b]*God* will appoint salvation *for* walls and bulwarks.
2 [a]Open the gates,
That the righteous nation which [1]keeps the truth may enter in.
3 You will keep *him* in perfect [a]peace,
Whose mind *is* stayed *on You,*
Because he trusts in You.

ENCOUNTER*Note* *Is. 26:3*

Perfect Peace

A sense of peace is not determined by your circumstances but by your state of mind. When you focus on God, His majesty, and His love for you, it matters not what is happening around you. Seeing your situation from God's perspective brings peace.

4 Trust in the LORD forever,
[a]For in YAH, the LORD, *is* [1]everlasting strength.
5 For He brings [1]down those who dwell on high,
[a]The lofty city;
He lays it low,
He lays it low to the ground,
He brings it down to the dust.
6 The foot shall [1]tread it down—
The feet of the poor
And the steps of the needy."

7 The way of the just *is* uprightness;
[a]O Most Upright,
You [1]weigh the path of the just.
8 Yes, [a]in the way of Your judgments,
O LORD, we have [b]waited for You;

4 [a]Is. 4:6
5 [1]*humbled*
6 [a][Is. 2:2–4; 56:7] [b]Prov. 9:2 [c][Dan. 7:14] [1]Lit. *fat things* [2]*wines matured on the sediment*
7 [a][Eph. 4:18]
8 [a][Hos. 13:14] [b]Rev. 7:17; 21:4
9 [a]Gen. 49:18 [b]Ps. 20:5
10 [a]Amos 2:1–3
11 [a]Is. 24:4; 26:5
12 [a]Is. 26:5

CHAPTER 26

1 [a]Is. 2:11; 12:1 [b]Is. 60:18
2 [a]Ps. 118:19, 20 [1]Or *remains faithful*
3 [a]Is. 57:19
4 [a]Is. 12:2; 45:17 [1]Or *Rock of Ages*
5 [a]Is. 25:11, 12 [1]*low*
6 [1]*trample*
7 [a]Ps. 37:23 [1]Or *make level*
8 [a]Is. 64:5 [b]Is. 25:9; 33:2

25:4 The truth that God is a refuge and a source of strength is a popular one in scripture (Deut. 33:27; 2 Sam. 22:3; Neh. 8:10; Ps. 14:6; 27:1; 28:8; 31:2; 37:39; 43:2; 46:1, 7, 11; 48:3; 62:7; 71:7; 91:2; 94:22; 142:5; Is. 4:6; 27:5).

25:6 A feast of wines on the lees refers to the best wine.

26:2 "Open the gates" reflects a pilgrim song (Ps. 118:19, 20).

26:3 "Perfect peace" is literally "peace, peace."

26:4 "Trust" means to commit oneself fully.

26:8 Waiting on the Lord is one of the clearest signs of genuine trust in the Lord (Ps. 25:3; 37:9; 69:6; Hos. 12:6; Mic. 7:7).

The desire of *our* soul *is* for Your name
And for the remembrance of You.
9 [a]With my soul I have desired You in the night,
Yes, by my spirit within me I will seek You early;
For when Your judgments *are* in the earth,
The inhabitants of the world will learn righteousness.

10 [a]Let grace be shown to the wicked,
Yet he will not learn righteousness;
In [b]the land of uprightness he will deal unjustly,
And will not behold the majesty of the LORD.
11 LORD, *when* Your hand is lifted up,
[a]they will not see.
But they will see and be ashamed
For [1]*their* envy of people;
Yes, the fire of Your enemies shall devour them.

12 LORD, You will establish peace for us,
For You have also done all our works [1]in us.
13 O LORD our God, [a]masters besides You
Have had dominion over us;
But by You only we make mention of Your name.
14 *They are* dead, they will not live;
They are deceased, they will not rise.
Therefore You have punished and destroyed them,
And made all their memory to [a]perish.
15 You have increased the nation, O LORD,
You have [a]increased the nation;
You are glorified;
You have expanded all the [1]borders of the land.

16 LORD, [a]in trouble they have visited You,
They poured out a prayer *when* Your chastening *was* upon them.
17 As [a]a woman with child
Is in pain and cries out in her [1]pangs,
When she draws near the time of her delivery,
So have we been in Your sight, O LORD.
18 We have been with child, we have been in pain;
We have, as it were, [1]brought forth wind;
We have not accomplished any deliverance in the earth,
Nor have [a]the inhabitants of the world fallen.

19 [a]Your dead shall live;
Together with [1]my dead body they shall arise.
[b]Awake and sing, you who dwell in dust;
For your dew *is like* the dew of herbs,
And the earth shall cast out the dead.

Take Refuge from the Coming Judgment

20 Come, my people, [a]enter your chambers,
And shut your doors behind you;
Hide yourself, as it were, [b]for a little moment,
Until the indignation is past.
21 For behold, the LORD [a]comes out of His place
To punish the inhabitants of the earth for their iniquity;
The earth will also disclose her [1]blood,
And will no more cover her slain.

27 In that day the LORD with His severe sword, great and strong,
Will punish Leviathan the fleeing serpent,
[a]Leviathan that twisted serpent;
And He will slay [b]the reptile that *is* in the sea.

The Restoration of Israel

2 In that day [a]sing to her,
[b]"A vineyard of [1]red wine!
3 [a]I, the LORD, keep it,
I water it every moment;
Lest any hurt it,
I keep it night and day.
4 Fury *is* not in Me.
Who would set [a]briers *and* thorns Against Me in battle?
I would go through them,
I would burn them together.
5 Or let him take hold [a]of My strength,
That he may [b]make peace with Me;
And he shall make peace with Me."

9 [a]Ps. 63:6
10 [a][Rom. 2:4] [b]Ps. 143:10
11 [a]Is. 5:12 [1]Or *Your zeal for the people*
12 [1]Or *for us*
13 [a]2 Chr. 12:8
14 [a]Eccl. 9:5
15 [a]Is. 9:3 [1]Or *ends*
16 [a]Hos. 5:15
17 [a][John 16:21] [1]*sharp pains*
18 [a]Ps. 17:14 [1]*given birth to*
19 [a][Ezek. 37: 1–14] [b][Dan. 12:2] [1]So with MT, Vg.; Syr., Tg. *their dead bodies;* LXX *those in the tombs*
20 [a]Ex. 12:22, 23 [b][Ps. 30:5]
21 [a]Mic. 1:3 [1]Or *bloodshed*

CHAPTER 27

1 [a]Ps. 74:13, 14 [b]Is. 51:9
2 [a]Is. 5:1 [b]Is. 5:7 [1]So with MT (Kittel's *Biblia Hebraica*), Bg., Vg.; MT (*Biblia Hebraica Stuttgartensia*), some Heb. mss., LXX *delight;* Tg. *choice vineyard*
3 [a]Is. 31:5
4 [a]2 Sam. 23:6
5 [a]Is. 25:4 [b]Job 22:21

26:11 God's uplifted hand was a sign of impending judgment (Ex. 17:11; 2 Sam. 24:16).

26:17 A woman can endure labor pains because of the joy of receiving a new child; so God's people can endure suffering because they know God is going to deliver them.

26:19 The Old Testament gradually came to anticipate the resurrection of the dead (Job 19:26; Dan. 12:2).

26:20 "For a little moment" suggests the present suffering of God's people does not compare to the joy they will experience when His salvation comes (Is. 26:19; 54:7; see Ps. 30:5; 2 Cor. 4:17).

27:1 Leviathan was a legendary sea monster that represented chaos and opposition to God (Job 3:8; 41:1).

27:2 The vineyard represented Israel. Red wine was a delightful luxury in contrast with the wild grapes Israel produced earlier (Is. 5:2).

ENCOUNTER Note Is. 27:3

God's Delight

God delights in caring for His people. Like a gardener watching over his plants, God protects and provides for our every need, awaiting the day of abundant harvest.

6 Those who come He shall cause [a]to take root in Jacob;
Israel shall blossom and bud,
And fill the face of the world with fruit.

7 [a]Has He struck [1]Israel as He struck those who struck him?
Or has He been slain according to the slaughter of those who were slain by Him?
8 [a]In measure, by sending it away,
You contended with it.
[b]He removes *it* by His rough wind
In the day of the east wind.
9 Therefore by this the iniquity of Jacob will be covered;
And this *is* all the fruit of taking away his sin:
When he makes all the stones of the altar
Like chalkstones that are beaten to dust,
[1]Wooden images and incense altars shall not stand.

10 Yet the fortified city *will be* [a]desolate,
The habitation forsaken and left like a wilderness;
There the calf will feed, and there it will lie down
And consume its branches.
11 When its boughs are withered, they will be broken off;
The women come *and* set them on fire.
For [a]it *is* a people of no understanding;
Therefore He who made them will [b]not have mercy on them,
And [c]He who formed them will show them no favor.

12 And it shall come to pass in that day
That the LORD will thresh,
From the channel of [1]the River to the Brook of Egypt;
And you will be [a]gathered one by one,
O you children of Israel.

13 [a]So it shall be in that day:
[b]The great trumpet will be blown;
They will come, who are about to perish in the land of Assyria,
And they who are outcasts in the land of [c]Egypt,
And shall [d]worship the LORD in the holy mount at Jerusalem.

Woe to Ephraim and Jerusalem

28 Woe to the crown of pride, to the drunkards of Ephraim,
Whose glorious beauty *is* a fading flower
Which *is* at the head of the [1]verdant valleys,
To those who are overcome with wine!
2 Behold, the Lord has a mighty and strong one,
[a]Like a tempest of hail and a destroying storm,
Like a flood of mighty waters overflowing,
Who will bring *them* down to the earth with *His* hand.
3 The crown of pride, the drunkards of Ephraim,
Will be trampled underfoot;
4 And the glorious beauty is a fading flower
Which *is* at the head of the [1]verdant valley,
Like the first fruit before the summer,
Which an observer sees;
He eats it up while it is still in his hand.

5 In that day the LORD of hosts will be
For a crown of glory and a diadem of beauty
To the remnant of His people,
6 For a spirit of justice to him who sits in judgment,
And for strength to those who turn back the battle at the gate.

7 But they also [a]have erred through wine,
And through intoxicating drink are out of the way;
[b]The priest and the prophet have erred through intoxicating drink,

6 [a]Is. 37:31
7 [a]Is. 10:12, 17; 30:30–33 [1]Lit. *him*
8 [a]Job 23:6 [b][Ps. 78:38]
9 [1]Heb. *Asherim,* Canaanite deities
10 [a]Is. 5:6, 17; 32:14
11 [a]Deut. 32:28 [b]Is. 9:17 [c]Deut. 32:18
12 [1]The Euphrates
[a][Is. 11:11; 56:8]
13 [a]Is. 2:11 [b]Rev. 11:15 [c]Is. 19:21, 22 [d]Zech. 14:16

CHAPTER 28
1 [1]Lit. *valleys of fatness*
2 [a]Ezek. 13:11
4 [1]Lit. *valley of fatness*
7 [a]Hos. 4:11 [b]Is. 56:10, 12

27:12 The region between the Euphrates River and the Wadi el-Arish describes the Promised Land (Gen. 15:18; Ex. 23:31; Deut. 1:7).

27:13 "The great trumpet" described the calling of troops together (Ex. 19:16, 19; 1 Sam. 13:3; 2 Sam. 6:15; Matt. 24:31; 1 Cor. 15:52; 1 Thess. 4:16).

28:1 The "crown of pride" may refer to Samaria, which was soon to be destroyed and stripped of its beauty.

28:7 At a time when Israel should have listened intently to God's instruction, the leaders were intoxicated and oblivious to their vulnerability.

They are swallowed up by wine,
They are out of the way through intoxicating drink;
They err in vision, they stumble *in* judgment.
8 For all tables are full of vomit *and* filth;
No place *is clean.*

9 "Whom[a] will he teach knowledge?
And whom will he make to understand the message?
Those *just* weaned from milk?
Those *just* drawn from the breasts?
10 [a]For precept *must be* upon precept, precept upon precept,
Line upon line, line upon line,
Here a little, there a little."

11 For with [a]stammering lips and another tongue
He will speak to this people,
12 To whom He said, "This *is* the [a]rest *with which*
You may cause the weary to rest,"
And, "This *is* the refreshing";
Yet they would not hear.
13 But the word of the LORD was to them,
"Precept upon precept, precept upon precept,
Line upon line, line upon line,
Here a little, there a little,"
That they might go and fall backward, and be broken
And snared and caught.

14 Therefore hear the word of the LORD, you scornful men,
Who rule this people who *are* in Jerusalem,
15 Because you have said, "We have made a covenant with death,
And with Sheol we are in agreement.
When the overflowing scourge passes through,
It will not come to us,
[a]For we have made lies our refuge,
And under falsehood we have hidden ourselves."

A Cornerstone in Zion

16 Therefore thus says the Lord GOD:
"Behold, I lay in Zion [a]a stone for a foundation,
A tried stone, a precious cornerstone, a sure foundation;
Whoever believes will not act hastily.

9 [a]Jer. 6:10
10 [a][2 Chr. 36: 15]
11 [a]1 Cor. 14:21
12 [a]Is. 30:15
15 [a]Is. 9:15
16 [a]Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Rom. 9:33; 10:11; Eph. 2:20; 1 Pet. 2:6–8

17 Also I will make justice the measuring line,
And righteousness the plummet;
The hail will sweep away the refuge of lies,
And the waters will overflow the hiding place.
18 Your covenant with death will be annulled,
And your agreement with Sheol will not stand;
When the overflowing scourge passes through,
Then you will be trampled down by it.
19 As often as it goes out it will take you;
For morning by morning it will pass over,
And by day and by night;
It will be a terror just to understand the report."

20 For the bed is too short to stretch out *on,*
And the covering so narrow that one cannot wrap himself *in it.*
21 For the LORD will rise up as *at* Mount [a]Perazim,
He will be angry as in the Valley of [b]Gibeon—
That He may do His work, [c]His awesome work,
And bring to pass His act, His [1]unusual act.
22 Now therefore, do not be mockers,
Lest your bonds be made strong;
For I have heard from the Lord GOD of hosts,
[a]A [1]destruction determined even upon the whole earth.

Listen to the Teaching of God

23 Give ear and hear my voice,
Listen and hear my speech.
24 Does the plowman keep plowing all day to sow?
Does he keep turning his soil and breaking the clods?
25 When he has leveled its surface,
Does he not sow the black cummin
And scatter the cummin,
Plant the wheat in rows,
The barley in the appointed place,
And the [1]spelt in its place?
26 For He instructs him in right judgment,
His God teaches him.

21 [a]2 Sam. 5:20 [b]Josh. 10:10, 12 [c][Lam. 3:33] [1]Lit. *foreign*
22 [a]Is. 10:22 [1]Lit. *complete end*
25 [1]*rye*

28:9 The normal age to wean a child was between three and five years old.

28:11 "Stammering lips" may refer to the Assyrian language. God would have to teach His people through the oppression of an enemy.

28:20 The short bed and narrow covering may symbolize the inadequate comfort and the insecurity that came from making alliances with other nations.

28:21 God sent a great flood at Mount Perazim (2 Sam. 5:20; 1 Chr. 14:11). At the valley of Gibeon, God sent hail (Josh. 10:10, 11).

27 For the black cummin is not
threshed with a threshing sledge,
Nor is a cartwheel rolled over the
cummin;
But the black cummin is beaten out
with a stick,
And the cummin with a rod.
28 Bread *flour* must be ground;
Therefore he does not thresh it
forever,
Break *it with* his cartwheel,
Or crush it *with* his horsemen.
29 This also comes from the LORD of
hosts,
[a]*Who* is wonderful in counsel *and*
excellent in [1]guidance.

ENCOUNTER*Note* *Is. 28:29*

Excellent in Guidance

God wants to guide His people into His ways. He has given perfect counsel to His people throughout history. He will guide you too if you will seek His will.

Woe to Jerusalem

29 "Woe [a]to [1]Ariel, to Ariel, the city
[b]*where* David dwelt!
Add year to year;
Let feasts come around.
2 Yet I will distress Ariel;
There shall be heaviness and sorrow,
And it shall be to Me as Ariel.
3 I will encamp against you all
around,
I will lay siege against you with a
mound,
And I will raise siegeworks against
you.
4 You shall be brought down,
You shall speak out of the ground;
Your speech shall be low, out of the
dust;
Your voice shall be like a medium's,
[a]out of the ground;
And your speech shall whisper out
of the dust.

5 "Moreover the multitude of your
[a]foes
Shall be like fine dust,
And the multitude of the terrible
ones
Like [b]chaff that passes away;
Yes, it shall be [c]in an instant,
suddenly.

29 [a]Ps. 92:5
[1]*sound wisdom*

CHAPTER 29

1 [a]Ezek. 24:6, 9
[b]2 Sam. 5:9
[1]Jerusalem, lit. *Lion of God*
4 [a]Is. 8:19
5 [a]Is. 25:5
[b]Job 21:18
[c]Is. 30:13; 47:11

6 [a]Is. 28:2; 30:30
[b]Rev. 16:18, 19
7 [a]Mic. 4:11, 12
[b]Job 20:8
[1]Jerusalem
8 [a]Ps. 73:20
9 [a]Is. 28:7, 8
[b]Is. 51:21
10 [a]Rom. 11:8
[b]Ps. 69:23
[c]Is. 44:18
11 [a]Is. 8:16
[b]Dan. 12:4, 9
[1]*scroll*
12 [1]Lit. *does not know books*
13 [a]Ezek. 33:31; Matt. 15:8, 9; Mark 7:6, 7
[b]Col. 2:22
14 [a]Hab. 1:5

6 [a]You will be punished by the LORD
of hosts
With thunder and [b]earthquake and
great noise,
With storm and tempest
And the flame of devouring fire.
7 [a]The multitude of all the nations who
fight against [1]Ariel,
Even all who fight against her and
her fortress,
And distress her,
Shall be [b]as a dream of a night
vision.
8 [a]It shall even be as when a hungry
man dreams,
And look—he eats;
But he awakes, and his soul is still
empty;
Or as when a thirsty man dreams,
And look—he drinks;
But he awakes, and indeed *he is*
faint,
And his soul still craves:
So the multitude of all the nations
shall be,
Who fight against Mount Zion."

The Blindness of Disobedience

9 Pause and wonder!
Blind yourselves and be blind!
[a]They are drunk, [b]but not with wine;
They stagger, but not with
intoxicating drink.
10 For [a]the LORD has poured out on
you
The spirit of deep sleep,
And has [b]closed your eyes, namely,
the prophets;
And He has covered your heads,
namely, [c]the seers.

11 The whole vision has become to you
like the words of a [1]book [a]that is sealed,
which *men* deliver to one who is literate,
saying, "Read this, please." [b]And he
says, "I cannot, for it *is* sealed."
12 Then the book is delivered to one
who [1]is illiterate, saying, "Read this,
please." And he says, "I am not literate."
13 Therefore the Lord said:

[a]"Inasmuch as these people draw
near with their mouths
And honor Me [b]with their lips,
But have removed their hearts far
from Me,
And their fear toward Me is taught
by the commandment of men,
14 [a]Therefore, behold, I will again do a
marvelous work

29:1 Ariel is Jerusalem. It may mean "altar hearth" (Ezek. 43:15). The coming burning and bloodshed in Jerusalem would cause the city to resemble an altar.

29:3 This "siege works" referred to the Assyrian siege of Jerusalem under Sennacherib. The Assyrians used large towers on wheels with a battering ram at the bottom and a platform at the top from which soldiers shot arrows.

29:10 The phrase "deep sleep" is the same term as that used to describe Adam's condition when God made Eve (Gen. 2:21).

Among this people,
A marvelous work and a wonder;
[b]For the wisdom of their wise *men* shall perish,
And the understanding of their prudent *men* shall be hidden."

15 [a]Woe to those who seek deep to hide their counsel far from the LORD,
And their works are in the dark;
[b]They say, "Who sees us?" and, "Who knows us?"
16 Surely you have things turned around!
Shall the potter be esteemed as the clay;
For shall the [a]thing made say of him who made it,
"He did not make me"?
Or shall the thing formed say of him who formed it,
"He has no understanding"?

Future Recovery of Wisdom

17 *Is* it not yet a very little while
Till [a]Lebanon shall be turned into a fruitful field,
And the fruitful field be esteemed as a forest?
18 [a]In that day the deaf shall hear the words of the book,
And the eyes of the blind shall see out of obscurity and out of darkness.
19 [a]The humble also shall increase *their* joy in the LORD,
And [b]the poor among men shall rejoice
In the Holy One of Israel.
20 For the [1]terrible one is brought to nothing,
[a]The scornful one is consumed,
And all who [b]watch for iniquity are cut off—
21 Who make a man an offender by a word,
And [a]lay a snare for him who reproves in the gate,
And turn aside the just [b]by empty words.

22 Therefore thus says the LORD, [a]who redeemed Abraham, concerning the house of Jacob:

"Jacob shall not now be [b]ashamed,
Nor shall his face now grow pale;
23 But when he sees his children,
[a]The work of My hands, in his midst,
They will hallow My name,
And hallow the Holy One of Jacob,
And fear the God of Israel.
24 These also [a]who erred in spirit will come to understanding,
And those who complained will learn doctrine."

Futile Confidence in Egypt

30 "Woe to the rebellious children," says the LORD,
[a]"Who take counsel, but not of Me,
And who [1]devise plans, but not of My Spirit,
[b]That they may add sin to sin;
2 [a]Who walk to go down to Egypt,
And [b]have not asked My advice,
To strengthen themselves in the strength of Pharaoh,
And to trust in the shadow of Egypt!
3 [a]Therefore the strength of Pharaoh
Shall be your shame,
And trust in the shadow of Egypt
Shall be *your* humiliation.
4 For his princes were at [a]Zoan,
And his ambassadors came to Hanes.
5 [a]They were all ashamed of a people *who* could not benefit them,
Or be help or benefit,
But a shame and also a reproach."

6 [a]The [1]burden against the beasts of the South.

Through a land of trouble and anguish,
From which *came* the lioness and lion,
[b]The viper and fiery flying serpent,
They will carry their riches on the backs of young donkeys,
And their treasures on the humps of camels,
To a people *who* shall not profit;
7 [a]For the Egyptians shall help in vain and to no purpose.

[b]Jer. 49:7
15 [a]Is. 30:1 [b]Ps. 10:11; 94:7
16 [a]Is. 45:9
17 [a]Is. 32:15
18 [a]Is. 35:5
19 [a][Is. 11:4; 61:1] [b][James 2:5]
20 [a]Is. 28:14 [b]Mic. 2:1 [1]*terrifying*
21 [a]Amos 5:10, 12 [b]Prov. 28:21
22 [a]Josh. 24:3 [b]Is. 45:17
23 [a][Is. 45:11; 49:20–26]
24 [a]Is. 28:7

CHAPTER 30
1 [a]Is. 29:15 [b]Deut. 29:19 [1]Lit. *weave a web*
2 [a]Is. 31:1 [b]Josh. 9:14
3 [a]Is. 20:5
4 [a]Is. 19:11
5 [a]Jer. 2:36
6 [a]Is. 57:9 [b]Deut. 8:15 [1]*oracle, prophecy*
7 [a]Jer. 37:7

ENCOUNTER*Note* *Is. 29:23*

God's Work

Christianity can deteriorate into empty, lifeless ritual. However, seeing God's activity in your midst can revive the most deadened spirit. Look around. God is at work right now. Recognizing His activity and joining Him will change your life.

30:2 The "shadow of Egypt" implies that the vaunted power of Egypt was an illusion. God's people did not want to hear God's opinion, so they turned to a worldly power instead.

30:4 Zoan was located in the delta region of Egypt (Is. 19:11–13). Hanes was fifty miles south of modern Cairo.

30:7 "Rahab" meant "storm" or "arrogant" and was a sea monster in ancient mythology symbolizing resistance against God.

Therefore I have called her
[1]Rahab-Hem-Shebeth.

A Rebellious People

8 Now go, [a]write it before them on a tablet,
And note it on a scroll,
That it may be for time to come,
Forever and ever:
9 That [a]this *is* a rebellious people,
Lying children,
Children *who* will not hear the law of the LORD;
10 [a]Who say to the seers, "Do not see,"
And to the prophets, "Do not prophesy to us right things;
[b]Speak to us smooth things,
prophesy deceits.
11 Get out of the way,
Turn aside from the path,
Cause the Holy One of Israel
To cease from before us."

12 Therefore thus says the Holy One of Israel:

"Because you [a]despise this word,
And trust in oppression and perversity,
And rely on them,
13 Therefore this iniquity shall be to you
[a]Like a breach ready to fall,
A bulge in a high wall,
Whose breaking [b]comes suddenly, in an instant.
14 And [a]He shall break it like the breaking of the potter's vessel,
Which is broken in pieces;
He shall not spare.
So there shall not be found among its fragments
[1]A shard to take fire from the hearth,
Or to take water from the cistern."

15 For thus says the Lord GOD, the Holy One of Israel:

[a]"In returning and rest you shall be saved;
In quietness and confidence shall be your strength."
[b]But you would not,
16 And you said, "No, for we will flee on horses"—
Therefore you shall flee!
And, "We will ride on swift *horses*"—
Therefore those who pursue you shall be swift!

17 [a]One thousand *shall flee* at the threat of one,
At the threat of five you shall flee,
Till you are left as a [1]pole on top of a mountain
And as a banner on a hill.

God Will Be Gracious

18 Therefore the LORD will wait, that He may be [a]gracious to you;
And therefore He will be exalted, that He may have mercy on you.
For the LORD *is* a God of justice;
[b]Blessed *are* all those who [c]wait for Him.

19 For the people [a]shall dwell in Zion at Jerusalem;
You shall [b]weep no more.
He will be very gracious to you at the sound of your cry;
When He hears it, He will [c]answer you.
20 And *though* the Lord gives you
[a]The bread of adversity and the water of [1]affliction,
Yet [b]your teachers will not be moved into a corner anymore,
But your eyes shall see your teachers.
21 Your ears shall hear a word behind you, saying,
"This *is* the way, walk in it,"
Whenever you [a]turn to the right hand
Or whenever you turn to the left.

ENCOUNTER*Note* *Is. 30:21*

This Is the Way

Many religions are based on humanity's quest to follow laws. Strenuous effort and genuine sacrifice are expended. But God does not intend for His followers to take matters into their own hands. God's Spirit resides within us; He is active in our lives. He knows which way we should go. He will guide us if we listen to His voice. The obedience He looks for is not to follow laws; it is to do His will.

22 [a]You will also defile the covering of your images of silver,
And the ornament of your molded images of gold.
You will throw them away as an unclean thing;
[b]You will say to them, "Get away!"

23 [a]Then He will give the rain for your seed
With which you sow the ground,
And bread of the increase of the earth;

[1]Lit. *Rahab Sits Idle*
8 [a]Hab. 2:2
9 [a]Is. 1:2, 4; 65:2
10 [a]Jer. 11:21 [b]1 Kin. 22:8, 13
12 [a]Is. 5:24
13 [a]Ps. 62:3, 4 [b]Is. 29:5
14 [a]Jer. 19:11 [1]A piece of broken pottery
15 [a]Is. 7:4; 28:12 [b]Matt. 23:37
17 [a]Josh. 23:10

[1]A tree stripped of branches
18 [a]Is. 33:2 [b]Jer. 17:7 [c]Is. 26:8
19 [a]Is. 65:9 [b]Is. 25:8 [c]Is. 65:24
20 [a]1 Kin. 22:27 [b]Amos 8:11 [1]*oppression*
21 [a]Josh. 1:7
22 [a]Is. 2:20; 31:7 [b]Hos. 14:8
23 [a][Matt. 6:33]

30:17 "One thousand" fleeing symbolized the total defeat of the nation and God's displeasure upon them (Deut. 32:30).

It will be [1]fat and plentiful.
In that day your cattle will feed
In large pastures.
24 Likewise the oxen and the young donkeys that work the ground
Will eat cured fodder,
Which has been winnowed with the shovel and fan.
25 There will be [a]on every high mountain
And on every high hill
Rivers *and* streams of waters,
In the day of the [b]great slaughter,
When the towers fall.
26 Moreover [a]the light of the moon will be as the light of the sun,
And the light of the sun will be sevenfold,
As the light of seven days,
In the day that the LORD binds up the bruise of His people
And heals the stroke of their wound.

Judgment on Assyria

27 Behold, the name of the LORD comes from afar,
Burning *with* His anger,
And *His* burden *is* heavy;
His lips are full of indignation,
And His tongue like a devouring fire.
28 [a]His breath is like an overflowing stream,
[b]Which reaches up to the neck,
To sift the nations with the sieve of futility;
And *there shall be* [c]a bridle in the jaws of the people,
Causing *them* to err.
29 You shall have a song
As in the night *when* a holy festival is kept,
And gladness of heart as when one goes with a flute,
To come into [a]the mountain of the LORD,
To [1]the Mighty One of Israel.
30 [a]The LORD will cause His glorious voice to be heard,
And show the descent of His arm,
With the indignation of *His* anger
And the flame of a devouring fire,
With scattering, tempest, [b]and hailstones.
31 For [a]through the voice of the LORD Assyria will be [1]beaten down,
As He strikes with the [b]rod.

[1] *rich*
25 [a]Is. 2:14, 15 [b]Is. 2:10–21; 34:2
26 [a][Is. 60:19, 20]
28 [a]Is. 11:4 [b]Is. 8:8 [c]Is. 37:29
29 [a][Is. 2:3] [1]Lit. *the Rock*
30 [a]Is. 29:6 [b]Is. 28:2
31 [a]Is. 14:25; 37:36 [b]Is. 10:5, 24 [1]Lit. *shattered*

32 And *in* every place where the staff of punishment passes,
Which the LORD lays on him,
It will be with tambourines and harps;
And in battles of [a]brandishing He will fight with it.
33 [a]For Tophet *was* established of old,
Yes, for the king it is prepared.
He has made *it* deep and large;
Its pyre *is* fire with much wood;
The breath of the LORD, like a stream of brimstone,
Kindles it.

The Folly of Not Trusting God

31 Woe to those [a]who go down to Egypt for help,
And [b]rely on horses,
Who trust in chariots because *they are* many,
And in horsemen because they are very strong,
But who do not look to the Holy One of Israel,
[c]Nor seek the LORD!

ENCOUNTER *Note* *Is. 31:1*

Egypt

Where do you turn in a crisis? That is your god.

2 Yet He also *is* wise and will bring disaster,
And [a]will not [1]call back His words,
But will arise against the house of evildoers,
And against the help of those who work iniquity.
3 Now the Egyptians *are* men, and not God;
And their horses are flesh, and not spirit.
When the LORD stretches out His hand,
Both he who helps will fall,
And he who is helped will fall down;
They all will perish [a]together.

God Will Deliver Jerusalem

4 For thus the LORD has spoken to me:
[a]"As a lion roars,
And a young lion over his prey
(When a multitude of shepherds is summoned against him,

32 [a]Is. 11:15
33 [a]Jer. 7:31

CHAPTER 31

1 [a]Is. 30:1, 2 [b]Ps. 20:7 [c]Dan. 9:13
2 [a]Num. 23:19 [1]*retract*
3 [a]Is. 20:6
4 [a]Hos. 11:10

30:33 Tophet was the region south of Jerusalem where the Hinnom and Kidron valleys joined. It was a deep pit where children were sacrificed to the god Molech (2 Kin. 23:10; Jer. 7:31; 19:6, 11–14).

31:1 Egypt was famous for using horses and chariots which were the elite weapons of the ancient world. Yet God warned His people about becoming enamored with human inventions instead of trusting in Him (Ps. 20:7).

He will not be afraid of their voice
Nor be disturbed by their noise),
So the LORD of hosts will come down
To fight for Mount Zion and for its hill.
5 [a]Like birds flying about,
So will the LORD of hosts defend Jerusalem.
Defending, He will also deliver *it;*
Passing over, He will preserve *it.*"

6 Return *to Him* against whom the children of Israel have [a]deeply revolted.
7 For in that day every man shall [a]throw away his idols of silver and his idols of gold—[b]sin, which your own hands have made for yourselves.

8 "Then Assyria shall [a]fall by a sword not of man,
And a sword not of mankind shall [b]devour him.
But he shall flee from the sword,
And his young men shall become forced labor.
9 [a]He shall cross over to his stronghold for fear,
And his princes shall be afraid of the banner,"
Says the LORD,
Whose fire *is* in Zion
And whose furnace *is* in Jerusalem.

A Reign of Righteousness

32 Behold, [a]a king will reign in righteousness,
And princes will rule with justice.
2 A man will be as a hiding place from the wind,
And [a]a [1]cover from the tempest,
As rivers of water in a dry place,
As the shadow of a great rock in a weary land.
3 [a]The eyes of those who see will not be dim,
And the ears of those who hear will listen.
4 Also the heart of the [1]rash will [a]understand knowledge,
And the tongue of the stammerers will be ready to speak plainly.

5 The foolish person will no longer be called [1]generous,
Nor the miser said *to be* bountiful;
6 For the foolish person will speak foolishness,
And his heart will work [a]iniquity:
To practice ungodliness,
To utter error against the LORD,

5 [a]Deut. 32:11
6 [a]Hos. 9:9
7 [a]Is. 2:20; 30:22 [b]1 Kin. 12:30
8 [a]2 Kin. 19:35, 36 [b]Is. 37:36
9 [a]Is. 37:37

CHAPTER 32
1 [a]Ps. 45:1
2 [a]Is. 4:6 [1]*shelter*
3 [a]Is. 29:18; 35:5
4 [a]Is. 29:24 [1]*hasty*
5 [1]*noble*
6 [a]Prov. 24:7–9

7 [a]Jer. 5:26–28
8 [1]*noble*
9 [a]Amos 6:1
13 [a]Hos. 9:6 [b]Is. 22:2
14 [a]Is. 27:10

ENCOUNTER*Note* *Is. 32:5*

Living Generously

You are not a generous person because you believe in generosity, but because you act generously. No matter who you are or what you say, sooner or later your behavior will reveal your heart. Open your heart to God and let Him make you like Christ.

To keep the hungry unsatisfied,
And he will cause the drink of the thirsty to fail.
7 Also the schemes of the schemer *are* evil;
He devises wicked plans
To destroy the poor with [a]lying words,
Even when the needy speaks justice.
8 But a [1]generous man devises generous things,
And by generosity he shall stand.

Consequences of Complacency

9 Rise up, you women [a]who are at ease,
Hear my voice;
You complacent daughters,
Give ear to my speech.
10 In a year and *some* days
You will be troubled, you complacent women;
For the vintage will fail,
The gathering will not come.
11 Tremble, you *women* who are at ease;
Be troubled, you complacent ones;
Strip yourselves, make yourselves bare,
And gird *sackcloth* on *your* waists.

12 People shall mourn upon their breasts
For the pleasant fields, for the fruitful vine.
13 [a]On the land of my people will come up thorns *and* briers,
Yes, on all the happy homes *in* [b]the joyous city;
14 [a]Because the palaces will be forsaken,
The bustling city will be deserted.
The forts and towers will become lairs forever,
A joy of wild donkeys, a pasture of flocks—

31:5 "Passing over" may allude to the passing over of the death angel in Egypt (Ex. 12:13, 23). In Isaiah's day God passed over Sennacherib's army and struck 185,000 of his soldiers (Is. 37:36).

32:3 The eyes and ears of God's future leaders would not be dulled; unlike Isaiah's generation, they would understand God's ways.

32:13 The word "thorns" used here is the same word mentioned in the curse in Genesis 3:18.

15 Until [a]the Spirit is poured upon us
from on high,
And [b]the wilderness becomes a
fruitful field,
And the fruitful field is counted as a
forest.

The Peace of God's Reign

16 Then justice will dwell in the
wilderness,
And righteousness remain in the
fruitful field.
17 [a]The work of righteousness will be
peace,
And the effect of righteousness,
quietness and assurance forever.
18 My people will dwell in a peaceful
habitation,
In secure dwellings, and in quiet
[a]resting places,
19 [a]Though hail comes down [b]on the
forest,
And the city is brought low in
humiliation.

20 Blessed *are* you who sow beside all
waters,
Who send out freely the feet of [a]the
ox and the donkey.

A Prayer in Deep Distress

33 Woe to you [a]who plunder, though
you *have* not *been* plundered;
And you who deal treacherously,
though they have not dealt
treacherously with you!
[b]When you cease plundering,
You will be [c]plundered;
When you make an end of dealing
treacherously,
They will deal treacherously with you.

2 O LORD, be gracious to us;
[a]We have waited for You.
Be [1]their arm every morning,
Our salvation also in the time of
trouble.
3 At the noise of the tumult the
people [a]shall flee;
When You lift Yourself up, the
nations shall be scattered;
4 And Your plunder shall be gathered
Like the gathering of the caterpillar;
As the running to and fro of
locusts,
He shall run upon them.

5 [a]The LORD is exalted, for He dwells
on high;
He has filled Zion with justice and
righteousness.
6 Wisdom and knowledge will be the
stability of your times,
And the strength of salvation;
The fear of the LORD *is* His
treasure.

7 Surely their valiant ones shall cry
outside,
[a]The ambassadors of peace shall
weep bitterly.
8 [a]The highways lie waste,
The traveling man ceases.
[b]He has broken the covenant,
[1]He has despised the [2]cities,
He regards no man.
9 [a]The earth mourns *and* languishes,
Lebanon is shamed *and* shriveled;
Sharon is like a wilderness,
And Bashan and Carmel shake off
their fruits.

Impending Judgment on Zion

10 "Now[a] I will rise," says the LORD;
"Now I will be exalted,
Now I will lift Myself up.
11 [a]You shall conceive chaff,
You shall bring forth stubble;

15 [a][Joel 2:28] [b]Is. 29:17
17 [a]James 3:18
18 [a][Zech. 2:5; 3:10]
19 [a]Is. 30:30 [b]Zech. 11:2
20 [a]Is. 30:23, 24

CHAPTER 33

1 [a]Hab. 2:8 [b]Rev. 13:10 [c]Is. 10:12; 14:25; 31:8
2 [a]Is. 25:9; 26:8

[1]LXX omits *their;* Syr., Tg., Vg. *our*
3 [a]Is. 17:13
5 [a]Ps. 97:9
7 [a]2 Kin. 18:18, 37
8 [a]Judg. 5:6 [b]2 Kin. 18:13–17 [1]Tg. *They have been removed from their cities* [2]So with MT, Vg.; DSS *witnesses;* LXX omits *cities*
9 [a]Is. 24:4
10 [a]Ps. 12:5
11 [a][Ps. 7:14]

HISTORICAL *Encounter* — ISAIAH WALLACE — *Is. 33:14*

During the great revival of 1858–59, many churches and cities experienced the powerful convicting work of the Holy Spirit. In Beldune, New Brunswick, Canada, Isaiah Wallace preached on Isaiah 33:14, "The sinners in Zion are afraid; fearfulness has surprised the hypocrites." Soon after, a woman fell under deep conviction and she began earnestly praying for her community. Meanwhile sixty young people were dancing in a nearby dance hall. One young man noticed a piece of paper on the floor. Picking it up he read "These shall go away into everlasting punishment." Shocked, he fell to the floor under great conviction. Soon five others were in terrible distress. Isaiah Wallace and the local Presbyterian minister were summoned to the gathering to help the young people. Revival broke out in the town and hundreds were added to the churches.

32:15 The coming age would be governed by God's Spirit (Is. 11:2; 42:1; 61:1; Ezek. 36:26, 27; Joel 2:28, 29). People could only live as God wanted them to if they were filled and empowered by the Holy Spirit.

33:1 "You" refers to Assyria. Apparently Assyria had accepted tribute from Judah, then betrayed them by using force against them (2 Kin. 18:13–37; Is. 21:2; 24:16).

33:7 "Valiant ones" may be a sarcastic reference to the three Judean officials who vainly offered tribute to Assyria (Is. 36:3, 22).

33:9 Sharon was on the west coastal plain. Bashan was on the east side of the Jordan River. The four regions mentioned in this verse were among the most fertile regions in that area.

Your breath, *as* fire, shall devour you.
12 And the people shall be *like* the burnings of lime;
[a]*Like* thorns cut up they shall be burned in the fire.
13 Hear, [a]you *who are* afar off, what I have done;
And you *who are* near, acknowledge My might."

14 The sinners in Zion are afraid;
Fearfulness has seized the hypocrites:
"Who among us shall dwell with the devouring [a]fire?
Who among us shall dwell with everlasting burnings?"
15 He who [a]walks righteously and speaks uprightly,
He who despises the gain of oppressions,
Who gestures with his hands, refusing bribes,
Who stops his ears from hearing of bloodshed,
And [b]shuts his eyes from seeing evil:
16 He will dwell on [1]high;
His place of defense *will be* the fortress of rocks;
Bread will be given him,
His water *will be* sure.

ENCOUNTER*Note* *Is. 33:15, 16*

Walking Righteously

How do people live a righteous life in the midst of a carnal and licentious world? They guard what they see and hear. Those truly desiring holiness will not allow unholy things to enter their minds and hearts. They hate what God hates and they love righteousness, as He does.

The Land of the Majestic King

17 Your eyes will see the King in His [a]beauty;
They will see the land that is very far off.
18 Your heart will meditate on terror:
[a]"Where *is* the scribe?
Where *is* he who weighs?
Where *is* he who counts the towers?"

12 [a]Is. 9:18
13 [a]Is. 49:1
14 [a]Heb. 12:29
15 [a]Ps. 15:2; 24:3, 4 [b]Ps. 119:37
16 [1]Lit. *heights*
17 [a]Ps. 27:4
18 [a]1 Cor. 1:20

19 [a]You will not see a fierce people,
[b]A people of obscure speech, beyond perception,
Of a [1]stammering tongue *that you* cannot understand.

20 [a]Look upon Zion, the city of our appointed feasts;
Your eyes will see [b]Jerusalem, a quiet home,
A tabernacle *that* will not be taken down;
[c]Not one of [d]its stakes will ever be removed,
Nor will any of its cords be broken.
21 But there the majestic LORD *will be* for us
A place of broad rivers *and* streams,
In which no [1]galley with oars will sail,
Nor majestic ships pass by
22 (For the LORD *is* our [a]Judge,
The LORD *is* our [b]Lawgiver,
[c]The LORD *is* our King;
He will save us);
23 Your tackle is loosed,
They could not strengthen their mast,
They could not spread the sail.

Then the prey of great plunder is divided;
The lame take the prey.
24 And the inhabitant will not say, "I am sick";
[a]The people who dwell in it *will be* forgiven *their* iniquity.

Judgment on the Nations

34 Come [a]near, you nations, to hear;
And heed, you people!
[b]Let the earth hear, and all that is in it,
The world and all things that come forth from it.
2 For the indignation of the LORD *is* against all nations,

19 [a]2 Kin. 19:32 [b]Jer. 5:15 [1]Unintelligible speech
20 [a]Ps. 48:12 [b]Ps. 46:5; 125:1 [c]Is. 37:33 [d]Is. 54:2
21 [1]*ship*
22 [a][Acts 10:42] [b]James 4:12 [c]Ps. 89:18
24 [a]Is. 40:2

CHAPTER 34
1 [a]Ps. 49:1 [b]Deut. 32:1

ENCOUNTER*Note* *Is. 34:1*

Come Near to Hear

God's invitation is to draw near to Him so you can hear what He has to say. You will not hear His voice if you do not walk closely with Him. Draw near today and listen carefully.

33:18 The scribe "who weighs" described the one who counted tribute being paid.

33:19 "Stammering tongue" referred to Judah's enemies, particularly Assyria (Deut. 28:49).

33:20 "The city of our appointed feasts" described Jerusalem. The city's divine purpose was to be a place where people regularly met with God.

33:21 Great cities like Nineveh and Babylon were protected by impressive rivers. Jerusalem's protection would be far more secure, because theirs would come from God.

And *His* fury against all their armies;
He has utterly destroyed them,
He has given them over to the [a]slaughter.
3 Also their slain shall be thrown out;
[a]Their stench shall rise from their corpses,
And the mountains shall be melted with their blood.
4 [a]All the host of heaven shall be dissolved,
And the heavens shall be rolled up like a scroll;
[b]All their host shall fall down
As the leaf falls from the vine,
And as [c]*fruit* falling from a fig tree.

5 "For [a]My sword shall be bathed in heaven;
Indeed it [b]shall come down on Edom,
And on the people of My curse, for judgment.
6 The [a]sword of the LORD is filled with blood,
It is made [1]overflowing with fatness,
With the blood of lambs and goats,
With the fat of the kidneys of rams.
For [b]the LORD has a sacrifice in Bozrah,
And a great slaughter in the land of Edom.
7 The wild oxen shall come down with them,
And the young bulls with the mighty bulls;
Their land shall be soaked with blood,
And their dust [1]saturated with fatness."

8 For *it is* the day of the LORD's [a]vengeance,
The year of recompense for the cause of Zion.
9 [a]Its streams shall be turned into pitch,
And its dust into brimstone;
Its land shall become burning pitch.
10 It shall not be quenched night or day;
[a]Its smoke shall ascend forever.
[b]From generation to generation it shall lie waste;
No one shall pass through it forever and ever.

2 [a]Is. 13:5
3 [a]Joel 2:20
4 [a]Is. 13:13 [b]Is. 14:12 [c]Rev. 6:12–14
5 [a]Jer. 46:10 [b]Mal. 1:4
6 [a]Is. 66:16 [b]Zeph. 1:7 [1]Lit. *fat*
7 [1]Lit. *made fat*
8 [a]Is. 63:4
9 [a]Deut. 29:23
10 [a]Rev. 14:11; 18:18; 19:3 [b]Mal. 1:3, 4

11 [a]But the [1]pelican and the [2]porcupine shall possess it,
Also the owl and the raven shall dwell in it.
And [b]He shall stretch out over it
The line of confusion and the stones of emptiness.
12 They shall call its nobles to the kingdom,
But none *shall be* there, and all its princes shall be nothing.
13 And [a]thorns shall come up in its palaces,
Nettles and brambles in its fortresses;
[b]It shall be a habitation of jackals,
A courtyard for ostriches.
14 The wild beasts of the desert shall also meet with the [1]jackals,
And the wild goat shall bleat to its companion;
Also [2]the night creature shall rest there,
And find for herself a place of rest.
15 There the arrow snake shall make her nest and lay *eggs*
And hatch, and gather *them* under her shadow;
There also shall the hawks be gathered,
Every one with her mate.

16 "Search from [a]the book of the LORD, and read:
Not one of these shall fail;
Not one shall lack her mate.
For My mouth has commanded it, and His Spirit has gathered them.
17 He has cast the lot for them,
And His hand has divided it among them with a measuring line.
They shall possess it forever;
From generation to generation they shall dwell in it."

11 [a]Zeph. 2:14 [b]Lam. 2:8 [1]Or *owl* [2]Or *hedgehog*
13 [a]Is. 32:13 [b]Is. 13:21
14 [1]Lit. *howling creatures* [2]Heb. *lilith*
16 [a][Mal. 3:16]

The Future Glory of Zion

CHAPTER 35

35 The [a]wilderness and the [1]wasteland shall be glad for them,
And the [b]desert[2] shall rejoice and blossom as the rose;
2 [a]It shall blossom abundantly and rejoice,
Even with joy and singing.
The glory of Lebanon shall be given to it,
The excellence of Carmel and Sharon.

1 [a]Is. 32:15; 55:12 [b]Is. 41:19; 51:3 [1]*desert* [2]Heb. *arabah*
2 [a]Is. 32:15

34:3 Exposed and unburied corpses reflected the absolute powerlessness of once mighty warriors. This fate was the greatest shame imaginable.

34:4 The "host of heaven" referred to pagan deities (Is. 24:21; 2 Kin. 17:16).

34:6 Bozrah may be modern Buseirah, located 20 miles southeast of the Dead Sea.

34:9 Brimstone and burning pitch may allude to God's judgment on Sodom and Gomorrah (Gen. 19:24; Deut. 29:23; Ps. 11:6; Jer. 49:18; Ezek. 38:22).

34:11 These animals were considered unclean, and they generally inhabited isolated, desolate regions (Deut. 14:14–17). The words "confusion" and "emptiness" are the same words translated "formless" and "void" in Genesis 1:2.

They shall see the [b]glory of the LORD,
The excellency of our God.

3 [a]Strengthen the [1]weak hands,
And make firm the [2]feeble knees.
4 Say to those *who are* fearful-hearted,
"Be strong, do not fear!
Behold, your God will come *with* [a]vengeance,
With the recompense of God;
He will come and [b]save you."
5 Then the [a]eyes of the blind shall be opened,
And [b]the ears of the deaf shall be unstopped.
6 Then the [a]lame shall leap like a deer,
And the [b]tongue of the dumb sing.
For [c]waters shall burst forth in the wilderness,
And streams in the desert.
7 The parched ground shall become a pool,
And the thirsty land springs of water;
In [a]the habitation of jackals, where each lay,
There shall be grass with reeds and rushes.
8 A [a]highway shall be there, and a road,
And it shall be called the Highway of Holiness.
[b]The unclean shall not pass over it,
But it *shall be* for others.
Whoever walks the road, although a fool,
Shall not go astray.
9 [a]No lion shall be there,
Nor shall *any* ravenous beast go up on it;
It shall not be found there.
But the redeemed shall walk *there*,
10 And the [a]ransomed of the LORD shall return,
And come to Zion with singing,
With everlasting joy on their heads.
They shall obtain joy and gladness,
And [b]sorrow and sighing shall flee away.

[b]Is. 40:5
3 [a]Heb. 12:12 [1]Lit. *sinking* [2]*tottering* or *stumbling*
4 [a]Is. 34:8 [b]Is. 33:22
5 [a]Is. 29:18; Matt. 9:27–30; John 9:6, 7 [b][Matt. 11:5]
6 [a]Matt. 11:5; 15:30; John 5:8, 9; Acts 8:7 [b]Is. 32:4; Matt. 9:32, 33; 12:22 [c][John 7:38]
7 [a]Is. 34:13
8 [a]Is. 19:23 [b]Joel 3:17
9 [a]Lev. 26:6
10 [a]Is. 51:11 [b][Rev. 7:17; 21:4]

ENCOUNTER*Note* — *Is. 35:8*

Highway of Holiness

The pathway to God is holiness. We do not enter His presence any way we choose. We approach Him on His terms. We must be sanctified if we are to enjoy fellowship with Him.

Sennacherib Boasts Against the LORD

CHAPTER 36

36 Now [a]it came to pass in the fourteenth year of King Hezekiah *that* Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.
2 Then the king of Assyria sent *the* [1]Rabshakeh with a great army from Lachish to King Hezekiah at Jerusalem. And he stood by the aqueduct from the upper pool, on the highway to the Fuller's Field.
3 And [a]Eliakim the son of Hilkiah, who was over the household, [b]Shebna the scribe, and Joah the son of Asaph, the recorder, came out to him.
4 [a]Then *the* Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria: "What confidence is this in which you trust?
5 "I say you speak of having plans and power for war; but *they are* [1]mere

1 [a]2 Chr. 32:1
2 [1]A title, probably *Chief of Staff* or *Governor*
3 [a]Is. 22:20 [b]Is. 22:15
4 [a]2 Kin. 18:19
5 [1]Lit. *a word of the lips*

HISTORICAL*Encounter* — ROBERT MOFFAT — *Is. 35:6*

Robert Moffat was born in 1795 and grew up in Scotland. He trained to be a gardener, but God called him to serve Him as a missionary in Africa. On his first journey into the African desert he almost perished. Running out of water and supplies, he sent two men for help. After three days exposed to the blistering desert heat, Moffat knew his life was almost spent. He turned in his Bible to Isaiah 35, and read God's promise to bring waters in the desert and streams in the wilderness. Moffat realized that people's spiritual thirst exceeded their physical want. He committed himself to be God's instrument to bring streams of living water to the Africans. Moffat survived his harrowing ordeal and lived to see thousands of Africans accept God's living water. His life inspired many, including David Livingston, to dedicate themselves to missionary service in Africa.

35:2 This is a reversal of God's judgment (Is. 33:9).

36:1 The fourteenth year of Hezekiah's reign may have been 701 B.C. By this time Sennacherib had ruled Assyria for four years. Sennacherib indicated he attacked forty-six cities in Judah. His army struck Tyre to the north and then moved southward to Ashkelon. The Assyrians then defeated the Egyptian army at Eltekeh, twenty miles west of Jerusalem, before moving against the Judean stronghold at Lachish. Sennacherib's army was probably besieging Lachish when he sent Rabshakeh, his spokesman, hoping to frighten Jerusalem into submission without a prolonged siege.

36:2 The Assyrians spoke to Jerusalem's leaders from the aqueduct, the same location where Isaiah had warned King Ahaz of the imminent Assyrian threat (Is. 7:3).

words. Now in whom do you trust, that you rebel against me?

ENCOUNTER*Note* *Is. 36:5*

In Whom Do You Trust?

Who, or what, is powerful enough to warrant rebellion against God? The answer is obvious, yet we continue to set ourselves up for disappointment and judgment.

6 "Look! You are trusting in the [a]staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who [b]trust in him.
7 "But if you say to me, 'We trust in the LORD our God,' *is it* not He whose high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, 'You shall worship before this altar'?" '
8 "Now therefore, I urge you, give a pledge to my master the king of Assyria, and I will give you two thousand horses—if you are able on your part to put riders on them!
9 "How then will you repel one captain of the least of my master's servants, and put your trust in Egypt for chariots and horsemen?
10 "Have I now come up without the LORD against this land to destroy it? The LORD said to me, 'Go up against this land, and destroy it.' "
11 Then Eliakim, Shebna, and Joah said to *the* Rabshakeh, "Please speak to your servants in Aramaic, for we understand *it;* and do not speak to us in [1]Hebrew in the hearing of the people who *are* on the wall."
12 But *the* Rabshakeh said, "Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, who will eat and drink their own waste with you?"
13 Then *the* Rabshakeh stood and called out with a loud voice in Hebrew, and said, "Hear the words of the great king, the king of Assyria!
14 "Thus says the king: 'Do not let Hezekiah deceive you, for he will not be able to deliver you;
15 'nor let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us; this city will not be given into the hand of the king of Assyria." '
16 "Do not listen to Hezekiah; for thus says the king of Assyria: 'Make *peace* with me *by a* present and come out to me; [a]and every one of you eat from his own vine and every one from his own fig tree, and every one of you drink the waters of his own cistern;
17 'until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.
18 '*Beware* lest Hezekiah persuade you, saying, "The LORD will deliver us." Has any one of the [a]gods of the nations delivered its land from the hand of the king of Assyria?
19 'Where *are* the gods of Hamath and Arpad? Where *are* the gods of Sephar-

6 [a]Ezek. 29:6 [b]Ps. 146:3
11 [1]Lit. *Judean*
16 [a]Zech. 3:10
18 [a]Is. 37:12

CHARACTER*Study*

SENNACHERIB

Is. 36:1

Sennacherib, who name means "Sin (the moon god) has increased the brothers," was king of Assyria (704–681 B.C.). Sennacherib's father, Sargon, was assassinated, leaving him the throne. Widespread revolts immediately erupted against the new king, led by Merodach Baladan of Babylon. It may have been at this time the Babylonian king sent emissaries to King Hezekiah of Judah (2 Kin. 20:12–19; Is. 39). Sennacherib spent the first years of his reign subduing the rebellious Babylonians and their allies. In 701 B.C., Sennacherib moved west, reducing Sidon, Arvad, Byblos, Beth Ammon, Moab, and Edom into submission. He destroyed Ashkelon, which refused to submit to him. Finally Sennacherib turned against Judah and King Hezekiah who had led the regional rebellion. Sennacherib captured forty-six Judean cities and took 200,150 Judean captives into exile. Egypt sent an army to Hezekiah's relief but the effort was unsuccessful. King Hezekiah was forced to pay Sennacherib an enormous tribute (2 Kin. 18:14–16). Eventually God intervened, killing 185,000 of Sennacherib's men (2 Kin. 19:35, 36). Sennacherib was forced to return to his capital in Nineveh. In 681 B.C., while he was worshipping his god Nisroch, two of his sons murdered him (2 Kin. 19:37). Sennacherib's life illustrates the emptiness of human boasting and posturing in light of God's universal sovereignty.

36:7 King Hezekiah removed the idolatrous places of worship his father Ahaz had erected (2 Kin. 18:1–5; 2 Chr. 31:1–3).

36:10 "The Lord said to me" was an arrogant boast by the Assyrian messenger. The Assyrians assumed that when they conquered a nation its god joined them in support (2 Chr. 35:21). Rabshakeh spoke as if God had already been defeated and was now helping the Assyrians.

36:19 Hamath was a Syrian city on the Orontes River, fifty miles north of Damascus and 275 miles northeast of Jerusalem. Arpad was a Syrian city eighty-five miles north of Hamath.

vaim? Indeed, have they delivered [a]Samaria from my hand?
20 'Who among all the gods of these lands have delivered their countries from my hand, that the LORD should deliver Jerusalem from my hand?' "
21 But they [1]held their peace and answered him not a word; for the king's commandment was, "Do not answer him."
22 Then Eliakim the son of Hilkiah, who *was* over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came to Hezekiah with *their* clothes torn, and told him the words of *the* Rabshakeh.

Isaiah Assures Deliverance

37 And [a]so it was, when King Hezekiah heard *it*, that he tore his clothes, covered himself with sackcloth, and went into the house of the LORD.
2 Then he sent Eliakim, who *was* over the household, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.
3 And they said to him, "Thus says Hezekiah: 'This day *is* a day of [a]trouble and rebuke and [1]blasphemy; for the children have come to birth, but *there is* no strength to bring them forth.
4 'It may be that the LORD your God will hear the words of *the* Rabshakeh, whom his master the king of Assyria has sent to [a]reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore lift up *your* prayer for the remnant that is left.' "
5 So the servants of King Hezekiah came to Isaiah.
6 And Isaiah said to them, "Thus you shall say to your master, 'Thus says the LORD: "Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed Me.
7 "Surely I will send a spirit upon him, and he shall hear a rumor and return to his own land; and I will cause him to fall by the sword in his own land." ' "

Sennacherib's Threat and Hezekiah's Prayer

8 Then *the* Rabshakeh returned, and found the king of Assyria warring against Libnah, for he heard that he had departed from Lachish.
9 And the king heard concerning Tirhakah king of Ethiopia, "He has come out to make war with you." So when he heard *it*, he sent messengers to Hezekiah, saying,
10 "Thus you shall speak to Hezekiah king of Judah, saying: 'Do not let your God in whom you trust deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria."
11 'Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered?
12 'Have the [a]gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezeph, and the people of Eden who *were* in Telassar?
13 'Where *is* the king of [a]Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?' "
14 And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD.
15 Then Hezekiah prayed to the LORD, saying:
16 "O LORD of hosts, God of Israel, *the One* who dwells *between* the cherubim, You *are* God, You [a]alone, of all the kingdoms of the earth. You have made heaven and earth.
17 [a]"Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and [b]hear all the words of Sennacherib, which he has sent to reproach the living God.
18 "Truly, LORD, the kings of Assyria have laid waste all the nations and their [a]lands,
19 "and have cast their gods into the fire; for they *were* [a]not gods, but the work of men's hands—wood and stone. Therefore they destroyed them.
20 "Now therefore, O LORD our God, [a]save us from his hand, that all the kingdoms of the earth may [b]know that You *are* the LORD, You alone."

The Word of the LORD Concerning Sennacherib

21 Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD God of Israel, 'Because you have prayed to Me against Sennacherib king of Assyria,
22 'this *is* the word which the LORD has spoken concerning him:

"The virgin, the daughter of Zion,
Has despised you, laughed you to scorn;

19 [a]2 Kin. 17:6
21 [1]*were silent*

CHAPTER 37
1 [a]2 Kin. 19:1–37
3 [a]Is. 22:5; 26:16; 33:2 [1]*contempt*
4 [a]Is. 36:15, 18, 20
12 [a]Is. 36:18, 19
13 [a]Is. 49:23
16 [a]Is. 43:10, 11
17 [a]Dan. 9:18 [b]Ps. 74:22
18 [a]2 Kin. 15:29; 16:9; 17:6, 24
19 [a]Is. 40:19, 20
20 [a]Is. 33:22 [b]Ps. 83:18

37:4 Hezekiah's concern was for God to be honored before the blasphemous Assyrians.

37:9 It is uncertain that a battle occurred between Tirhakah and the Assyrians at this time, but Sennacherib had to withdraw from Lachish to prepare for a possible confrontation.

The daughter of Jerusalem
Has shaken *her* head behind your back!

23 "Whom have you reproached and blasphemed?
Against whom have you raised *your* voice,
And lifted up your eyes on high?
Against the Holy One of Israel.
24 By your servants you have reproached the Lord,
And said, 'By the multitude of my chariots
I have come up to the height of the mountains,
To the limits of Lebanon;
I will cut down its tall cedars
And its choice cypress trees;
I will enter its farthest height,
To its fruitful forest.
25 I have dug and drunk water,
And with the soles of my feet I have dried up
All the brooks of [1]defense.'

26 "Did you not hear [a]long ago
How I made it,
From ancient times that I formed it?
Now I have brought it to pass,
That you should be
For crushing fortified cities *into* heaps of ruins.
27 Therefore their inhabitants *had* little power;
They were dismayed and confounded;
They were *as* the grass of the field
And the green herb,
As the grass on the housetops
And *grain* blighted before it is grown.

28 "But I know your dwelling place,
Your going out and your coming in,
And your rage against Me.
29 Because your rage against Me and your tumult
Have come up to My ears,
Therefore [a]I will put My hook in your nose
And My bridle in your lips,
And I will [b]turn you back
By the way which you came." '

30 "This *shall be* a sign to you:

You shall eat this year such as grows of itself,
And the second year what springs from the same;
Also in the third year sow and reap,
Plant vineyards and eat the fruit of them.
31 And the remnant who have escaped of the house of Judah
Shall again take root downward,
And bear fruit upward.
32 For out of Jerusalem shall go a remnant,
And those who escape from Mount Zion.
The [a]zeal of the LORD of hosts will do this.

33 "Therefore thus says the LORD concerning the king of Assyria:

'He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor build a siege mound against it.
34 By the way that he came,
By the same shall he return;
And he shall not come into this city,'
Says the LORD.
35 'For I will [a]defend this city, to save it
For My own sake and for My servant [b]David's sake.' "

25 [1]Or perhaps *Egypt*
26 [a]Is. 25:1; 40:21; 45:21
29 [a]Is. 30:28 [b]Ezek. 38:4; 39:2

ENCOUNTER*Note* *Is. 37:35*

God's Name

God does not need us to defend His honor; He can and will do that Himself. Much of what God does through His people He does to glorify His name so the world will be drawn to Him.

Sennacherib's Defeat and Death

36 Then the [a]angel[1] of the LORD went out, and [2]killed in the camp of the Assyrians one hundred and eighty-five thousand; and when *people* arose early in the morning, there were the corpses—all dead.
37 So Sennacherib king of Assyria departed and went away, returned *home*, and remained at Nineveh.
38 Now it came to pass, as he was worshiping in the house of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then [a]Esarhaddon his son reigned in his place.

32 [a]2 Kin. 19:31
35 [a]Is. 31:5; 38:6 [b]1 Kin. 11:13
36 [a]2 Kin. 19:35 [1]Or *Angel* [2]Lit. *struck*
38 [a]Ezra 4:2

37:24 Chariots were prized and expensive weapons. Assyria had an abundance of them.

37:30 This may have been within thirteen to fifteen months. A part of a year was counted as a year.

37:35 "My servant David" indicates God was remaining faithful to His promise to David (2 Sam. 7:8–16; 1 Kin. 8:17–20; Ps. 89:19–37; Is. 9:7; 49:8).

37:38 Esarhaddon began ruling Assyria in 681 B.C. When King Hezekiah prayed to his God, God delivered him. When Sennacherib prayed to his god, his sons murdered him.

Hezekiah's Life Extended

38 In [a]those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, "Thus says the LORD: [b]'Set your house in order, for you shall die and not live.' "
2 Then Hezekiah turned his face toward the wall, and prayed to the LORD,
3 and said, [a]"Remember now, O LORD, I pray, how I have walked before You in truth and with a [1]loyal heart, and have done *what is* good in Your [b]sight." And Hezekiah wept bitterly.

ENCOUNTER*Note* *Is. 38:3*

Our Tears

God gently invites us to bring our sorrows to Him. He is aware of every tear. He is the only One with the answer for our grief.

4 And the word of the LORD came to Isaiah, saying,
5 "Go and tell Hezekiah, 'Thus says the LORD, the God of David your father: "I have heard your prayer, I have seen your tears; surely I will add to your days fifteen years.
6 "I will deliver you and this city from the hand of the king of Assyria, and [a]I will defend this city." '
7 "And this *is* [a]the sign to you from the LORD, that the LORD will do this thing which He has spoken:
8 "Behold, I will bring the shadow on the sundial, which has gone down with the sun on the sundial of Ahaz, ten degrees backward." So the sun returned ten degrees on the dial by which it had gone down.
9 This is the writing of Hezekiah king of Judah, when he had been sick and had recovered from his sickness:

10 I said,
"In the prime of my life
I shall go to the gates of Sheol;
I am deprived of the remainder of my years."
11 I said,
"I shall not see [1]YAH,
The LORD [a]in the land of the living;
I shall observe man no more
[2]among the inhabitants of [3]the world.
12 [a]My life span is gone,
Taken from me like a shepherd's tent;
I have cut off my life like a weaver.
He cuts me off from the loom;
From day until night You make an end of me.
13 I have considered until morning—
Like a lion,
So He breaks all my bones;
From day until night You make an end of me.
14 Like a crane *or* a swallow, so I chattered;
[a]I mourned like a dove;
My eyes fail *from looking* upward.
O [1]LORD, I am oppressed;
[2]Undertake for me!

15 "What shall I say?
[1]He has both spoken to me,
And He Himself has done *it*.
I shall walk carefully all my years
[a]In the bitterness of my soul.
16 O Lord, by these *things men* live;
And in all these *things is* the life of my spirit;
So You will restore me and make me live.
17 Indeed *it was* for *my own* peace
That I had great bitterness;
But You have lovingly *delivered* my soul from the pit of corruption,
For You have cast all my sins behind Your back.
18 For [a]Sheol cannot thank You,
Death cannot praise You;
Those who go down to the pit cannot hope for Your truth.
19 The living, the living man, he shall praise You,
As I *do* this day;
[a]The father shall make known Your truth to the children.

20 "The LORD *was ready* to save me;
Therefore we will sing my songs with stringed instruments
All the days of our life, in the house of the LORD."

21 Now [a]Isaiah had said, "Let them take a lump of figs, and apply *it* as a poultice on the boil, and he shall recover."
22 And [a]Hezekiah had said, "What *is* the sign that I shall go up to the house of the LORD?"

CHAPTER 38
1 [a]2 Chr. 32:24 [b]2 Sam. 17:23
3 [a]Neh. 13:14 [b]2 Kin. 18:5, 6 [1]*whole* or *peaceful*
6 [a]Is. 31:5; 37:35
7 [a]Is. 7:11
11 [a]Ps. 27:13; 116:9 [1]Heb. *YAH*, YAH [2]LXX omits *among the inhabitants of the world* [3]So with some Heb. mss.; MT, Vg. *rest;* Tg. *land*
12 [a]Job 7:6
14 [a]Is. 59:11 [1]So with Bg.; MT, DSS *Lord* [2]*Be my surety*
15 [a]Job 7:11; 10:1 [1]So with MT, Vg.; DSS, Tg. *And shall I say to Him;* LXX omits first half of this verse
18 [a]Ps. 6:5; 30:9; 88:11; 115:17
19 [a]Deut. 4:9; 6:7
21 [a]2 Kin. 20:7
22 [a]2 Kin. 20:8

38:3 Hezekiah wept bitterly. He was still relatively young, perhaps thirty-nine years old. He had no male heirs. To die young without an heir was viewed as divine punishment.

38:4 Isaiah had not yet departed from Hezekiah's palace before God's word of mercy returned to him (2 Kin. 20:4).

38:19 Hezekiah apparently failed to properly teach his son Manasseh about the Lord, for he would grow up to become the most wicked king in Judah's history (2 Kin. 21:11).

38:22 Hezekiah's request concerning a sign contrasted his father Ahaz's refusal to ask for one (7:12).

The Babylonian Envoys

39 At [a]that time [1]Merodach-Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that he had been sick and had recovered.
2 [a]And Hezekiah was pleased with them, and showed them the house of his treasures—the silver and gold, the spices and precious ointment, and all his armory—all that was found among his treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them.
3 Then Isaiah the prophet went to King Hezekiah, and said to him, "What did these men say, and from where did they come to you?" So Hezekiah said, "They came to me from a [a]far country, from Babylon."

ENCOUNTER*Note* *Is. 39:5*

Hear the Word

Listening to what God has to say is one thing; receiving it is another. When God speaks, His voice deserves our full attention and our immediate response.

4 And he said, "What have they seen in your house?" So Hezekiah answered, "They have seen all that *is* in my house; there is nothing among my treasures that I have not shown them."
5 Then Isaiah said to Hezekiah, "Hear the word of the LORD of hosts:
6 'Behold, the days are coming [a]when all that *is* in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,' says the LORD.
7 'And they shall take away *some* of your [a]sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.' "
8 So Hezekiah said to Isaiah, [a]"The word of the LORD which you have spoken *is* good!" For he said, "At least there will be peace and truth in my days."

CHAPTER 39
1 [a]2 Kin. 20: 12–19 [1]*Berodach-Baladan,* 2 Kin. 20:12
2 [a]2 Chr. 32:25, 31
3 [a]Deut. 28:49
6 [a]Jer. 20:5
7 [a]Dan. 1:1–7
8 [a]1 Sam. 3:18

God's People Are Comforted

40 "Comfort, yes, comfort My people!"
Says your God.
2 "Speak [1]comfort to Jerusalem, and cry out to her,
That her warfare is ended,
That her iniquity is pardoned;
[a]For she has received from the LORD's hand
Double for all her sins."

3 [a]The voice of one crying in the wilderness:
[b]"Prepare the way of the LORD;
[c]Make straight [1]in the desert
A highway for our God.
4 Every valley shall be exalted
And every mountain and hill brought low;
[a]The crooked places shall be made [1]straight
And the rough places smooth;
5 The [a]glory of the LORD shall be revealed,
And all flesh shall see *it* together;
For the mouth of the LORD has spoken."

6 The voice said, "Cry out!"
And [1]he said, "What shall I cry?"
[a]"All flesh *is* grass,
And all its loveliness *is* like the flower of the field.
7 The grass withers, the flower fades,
Because the breath of the LORD blows upon it;
Surely the people *are* grass.
8 The grass withers, the flower fades,
But [a]the word of our God stands forever."

9 O Zion,
You who bring good tidings,
Get up into the high mountain;
O Jerusalem,
You who bring good tidings,
Lift up your voice with strength,
Lift *it* up, be not afraid;
Say to the cities of Judah, "Behold your God!"

10 Behold, the Lord GOD shall come [1]with a strong *hand,*
And [a]His arm shall rule for Him;
Behold, [b]His reward *is* with Him,

CHAPTER 40
2 [a]Is. 61:7 [1]Lit. *to the heart of*
3 [a]Matt. 3:3; Mark 1:3; Luke 3:4–6; John 1:23 [b][Mal. 3:1; 4:5, 6] [c]Ps. 68:4 [1]So with MT, Tg., Vg.; LXX omits *in the desert*
4 [a]Is. 45:2 [1]Or *a plain*
5 [a]Is. 35:2
6 [a]Job 14:2 [1]So with MT, Tg.; DSS, LXX, Vg. *I*
8 [a][John 12:34]
10 [a]Is. 59:16, 18 [b]Is. 62:11 [1]*in strength*

39:1 The Babylonians were fascinated with astronomy (2 Chr. 32:31). They would have been curious at the divine intervention concerning Hezekiah's sundial. Merodach Baladan fought tenaciously against Assyria. He was anxious to encourage rebellion against Assyria in order to deflect Assyria's vengeance from Babylon.

39:7 Royal servants would be made into eunuchs to protect the king's harem. Hezekiah's descendents would one day serve another king without any possibility of furthering the Davidic line.

40:1 "Comfort My people" was spoken to the Jewish exiles in Babylon long before the need arose. While Isaiah uttered this prophecy in the eighth century B.C., the Jewish exiles would not go to Babylon until the sixth century. Yet God was already preparing His people for what was coming.

40:5 "All flesh" means all humanity.

40:6 Grass is a symbol of something transitory.

40:10 The arm of the Lord is a symbol of strength (Is. 48:14; 51:5, 9; 52:10).

And His [2]work before Him.
11 He will [a]feed His flock like a shepherd;
He will gather the lambs with His arm,
And carry *them* in His bosom,
And gently lead those who are with young.

12 [a]Who has measured the [1]waters in the hollow of His hand,
Measured heaven with a [2]span
And calculated the dust of the earth in a measure?
Weighed the mountains in scales
And the hills in a balance?
13 [a]Who has directed the Spirit of the LORD,
Or *as* His counselor has taught Him?
14 With whom did He take counsel, and *who* instructed Him,
And [a]taught Him in the path of justice?
Who taught Him knowledge,
And showed Him the way of understanding?

15 Behold, the nations *are* as a drop in a bucket,
And are counted as the small dust on the scales;
Look, He lifts up the isles as a very little thing.
16 And Lebanon *is* not sufficient to burn,
Nor its beasts sufficient for a burnt offering.
17 All nations before Him *are* as [a]nothing,
And [b]they are counted by Him less than nothing and worthless.

18 To whom then will you [a]liken God?
Or what likeness will you compare to Him?
19 [a]The workman molds an image,
The goldsmith overspreads it with gold,
And the silversmith casts silver chains.
20 Whoever *is* too impoverished for *such* [1]a contribution
Chooses a tree *that* will not rot;
He seeks for himself a skillful workman
[a]To prepare a carved image *that* will not totter.

21 [a]Have you not known?
Have you not heard?
Has it not been told you from the beginning?
Have you not understood from the foundations of the earth?
22 *It is* He who sits above the circle of the earth,
And its inhabitants *are* like grasshoppers,
Who [a]stretches out the heavens like a curtain,
And spreads them out like a [b]tent to dwell in.
23 He [1]brings the [a]princes to nothing;
He makes the judges of the earth useless.

24 Scarcely shall they be planted,
Scarcely shall they be sown,
Scarcely shall their stock take root in the earth,
When He will also blow on them,
And they will wither,
And the whirlwind will take them away like stubble.

25 "To[a] whom then will you liken Me,
Or *to whom* shall I be equal?" says the Holy One.
26 Lift up your eyes on high,
And see who has created these *things*,
Who brings out their host by number;
[a]He calls them all by name,
By the greatness of His might
And the strength of *His* power;
Not one is missing.

27 [a]Why do you say, O Jacob,
And speak, O Israel:
"My way is hidden from the LORD,
And my just claim is passed over by my God"?
28 Have you not known?
Have you not heard?
The everlasting God, the LORD,
The Creator of the ends of the earth,
Neither faints nor is weary.
[a]His understanding is unsearchable.
29 He gives power to the weak,
And to *those who have* no might He increases strength.
30 Even the youths shall faint and be weary,
And the young men shall utterly fall,
31 But those who [a]wait on the LORD
[b]Shall renew *their* strength;

[2]*recompense*
11 [a]John 10:11, 14–16; Heb. 13:20; 1 Pet. 2:25]
12 [a]Prov. 30:4
[1]So with MT, LXX, Vg.; DSS adds *of the sea;* Tg. adds *of the world*
[2]A span= 1/2 cubit, 9 inches; or the width of His hand
13 [a][1 Cor. 2:16]
14 [a]Job 36:22, 23
17 [a]Dan. 4:35
[b]Ps. 62:9
18 [a]Is. 46:5
19 [a]Is. 41:7; 44:10
20 [a]Is. 41:7; 46:7 [1]*an offering*
21 [a]Rom. 1:19
22 [a]Jer. 10:12
[b]Ps. 19:4
23 [a]Ps. 107:40
[1]*reduces*
25 [a]Is. 40:18
26 [a]Ps. 147:4
27 [a]Is. 54:7, 8
28 [a]Rom. 11:33
31 [a]Is. 30:15; 49:23
[b]Ps. 103:5

40:11 God's almighty power guides the stars in their orbits, yet He is often portrayed as a gentle shepherd caring for His people (2 Sam. 5:2; 7:7; Jer. 23:1–8; Ezek. 34; Mic. 5:4). Both realities characterize our great and loving Lord.

40:12 A span is the length of an outstretched arm.

40:19 Silver chains were attached to idols to prevent them from toppling over.

4:30 "Youths" designated young men in peak condition.

40:31 Eagles represented the greatest of birds (Ezek. 1:10; Rev. 4:7).

They shall mount up with wings
like eagles,
They shall run and not be weary,
They shall walk and not faint.

ENCOUNTER *Note* *Is. 40:31*

Wait

Waiting on the Lord is an expression of faith. When circumstances bear down on us, it is tempting to orchestrate our own relief effort. Yet if we will tenaciously trust the Lord, He will renew our spirit and strengthen us for any challenge.

Israel Assured of God's Help

41 "Keep [a]silence before Me,
O coastlands,
And let the people renew *their* strength!
Let them come near, then let them speak;
Let us [b]come near together for judgment.

2 "Who raised up one [a]from the east?
Who in righteousness called him to His feet?
Who [b]gave the nations before him,
And made *him* rule over kings?
Who gave *them* as the dust *to* his sword,
As driven stubble to his bow?
3 Who pursued them, *and* passed [1]safely
By the way *that* he had not gone with his feet?
4 [a]Who has performed and done *it*,
Calling the generations from the beginning?
'I, the LORD, am [b]the first;
And with the last I *am* [c]He.' "

5 The coastlands saw *it* and feared,
The ends of the earth were afraid;
They drew near and came.
6 [a]Everyone helped his neighbor,
And said to his brother,
[1]"Be of good courage!"
7 [a]So the craftsman encouraged the [b]goldsmith;[1]
He who smooths *with* the hammer *inspired* him who strikes the anvil,
Saying, [2]"It *is* ready for the soldering";
Then he fastened it with pegs,
[c]*That* it might not totter.

8 "But you, Israel, *are* My servant,
Jacob whom I have [a]chosen,
The descendants of Abraham My [b]friend.

ENCOUNTER *Note* *Is. 41:8*

God's Friend

God chooses people to be His servants and His friends. The Lord deserves our devoted service, but the great mystery is that He should seek our friendship.

9 *You* whom I have taken from the ends of the earth,
And called from its farthest regions,
And said to you,
'You *are* My servant,
I have chosen you and have not cast you away:
10 [a]Fear not, [b]for I *am* with you;
Be not dismayed, for I *am* your God.
I will strengthen you,
Yes, I will help you,
I will uphold you with My righteous right hand.'

11 "Behold, all those who were incensed against you
Shall be [a]ashamed and disgraced;
They shall be as nothing,
And those who strive with you shall perish.
12 You shall seek them and not find them—
[1]Those who contended with you.
Those who war against you
Shall be as nothing,
As a nonexistent thing.
13 For I, the LORD your God, will hold your right hand,
Saying to you, 'Fear not, I will help you.'

14 "Fear not, you [a]worm Jacob,
You men of Israel!
I will help you," says the LORD
And your Redeemer, the Holy One of Israel.

CHAPTER 41
1 [a]Zech. 2:13 [b]Is. 1:18
2 [a]Is. 46:11 [b]Is. 45:1, 13
3 [1]Lit. *in peace*
4 [a]Is. 41:26 [b]Rev. 1:8, 17; 22:13 [c]Is. 43:10; 44:6
6 [a]Is. 40:19 [1]Lit. *Be strong*
7 [a]Is. 44:13 [b]Is. 40:19 [1]*refiner*
[c]Is. 40:20 [2]Or *The soldering is good*
8 [a]Deut. 7:6; 10:15 [b]James 2:23
10 [a]Is. 41:13, 14; 43:5 [b][Deut. 31:6]
11 [a]Zech. 12:3
12 [1]Lit. *Men of your strife*
14 [a]Job 25:6

41:1 Keeping silence usually preceded judgment (Zeph. 1:7).

41:2 "One from the east" may refer to Cyrus, who conquered Babylon and set the Jewish captives free.

41:8 Isaiah referred to several people as God's servants: Cyrus (Is. 45:1–4); God's prophets (44:26); Israel (44:21); and the Messiah (42:1–4). Abraham is the only person in the Old Testament God explicitly called His friend (Gen. 18:17–19; 2 Chr. 20:7; James 2:23).

41:10 The term "dismayed" comes from the term to "gaze" and conveys the idea of anxiously looking about, unsure where to turn for help. God's constant solution for fear is His presence.

41:14 A redeemer was someone who protected relatives facing hardship. The benefactor might avenge a murder (Num. 35:19), marry a childless widow (Ruth 3:9), or purchase land for an impoverished relative. When God described Himself as His people's redeemer He was promising to come to their aid and meet whatever need they faced, including reclaiming land lost to the Jewish exiles in Babylon.

15 "Behold, [a]I will make you into a new
threshing sledge with sharp teeth;
You shall thresh the mountains and
beat *them* small,
And make the hills like chaff.
16 You shall [a]winnow them, the wind
shall carry them away,
And the whirlwind shall scatter
them;
You shall rejoice in the LORD,
And [b]glory in the Holy One of Israel.

17 "The poor and needy seek water, but
there is none,
Their tongues fail for thirst.
I, the LORD, will hear them;
I, the God of Israel, will not
[a]forsake them.
18 I will open [a]rivers in desolate
heights,
And fountains in the midst of the
valleys;
I will make the [b]wilderness a pool
of water,
And the dry land springs of water.
19 I will plant in the wilderness the
cedar and the acacia tree,
The myrtle and the oil tree;
I will set in the [a]desert the cypress
tree *and* the pine
And the box tree together,
20 [a]That they may see and know,
And consider and understand
together,
That the hand of the LORD has done
this,
And the Holy One of Israel has
created it.

The Futility of Idols

21 "Present your case," says the LORD.
"Bring forth your strong *reasons*,"
says the [a]King of Jacob.
22 "Let[a] them bring forth and show us
what will happen;
Let them show the [b]former things,
what they *were*,
That we may [1]consider them,
And know the latter end of them;
Or declare to us things to come.
23 [a]Show the things that are to come
hereafter,
That we may know that you *are*
gods;
Yes, [b]do good or do evil,
That we may be dismayed and see *it*
together.

15 [a]Mic. 4:13
16 [a]Jer. 51:2 [b]Is. 45:25
17 [a]Rom. 11:2
18 [a]Is. 35:6, 7; 43:19; 44:3 [b]Ps. 107:35
19 [a]Is. 35:1
20 [a]Job 12:9
21 [a]Is. 43:15
22 [a]Is. 45:21 [b]Is. 43:9 [1]Lit. *set our heart on them*
23 [a][John 13:19] [b]Jer. 10:5

24 Indeed [a]you *are* nothing,
And your work *is* nothing;
He who chooses you *is* an
abomination.

25 "I have raised up one from the north,
And he shall come;
From the [1]rising of the sun [a]he shall
call on My name;
[b]And he shall come against princes
as *though* mortar,
As the potter treads clay.
26 [a]Who has declared from the
beginning, that we may know?
And former times, that we may say,
'*He is* righteous'?
Surely *there is* no one who shows,
Surely *there is* no one who
declares,
Surely *there is* no one who hears
your words.
27 [a]The first time [b]*I said* to Zion,
'Look, there they are!'
And I will give to Jerusalem one
who brings good tidings.
28 [a]For I looked, and *there was* no man;
I looked among them, but *there was*
no counselor,
Who, when I asked of them, could
answer a word.
29 [a]Indeed they *are* all [1]worthless;
Their works *are* nothing;
Their molded images *are* wind and
confusion.

The Servant of the LORD

42 "Behold! [a]My Servant whom
I uphold,
My [1]Elect One *in whom* My soul
[b]delights!
[c]I have put My Spirit upon Him;
He will bring forth justice to the
Gentiles.
2 [a]He will not cry out, nor raise *His*
voice,
Nor cause His voice to be heard in
the street.
3 A bruised reed He will not break,
And [1]smoking flax He will not
[2]quench;
He will bring forth justice for truth.
4 He will not fail nor be discouraged,
Till He has established justice in the
earth;
[a]And the coastlands shall wait for
His law."

5 Thus says God the LORD,

24 [a][1 Cor. 8:4]
25 [a]Ezra 1:2 [b]Is. 41:2 [1]East
26 [a]Is. 43:9
27 [a]Is. 41:4 [b]Is. 40:9
28 [a]Is. 63:5
29 [a]Is. 41:24 [1]So with MT, Vg.; DSS, Syr., Tg. *nothing;* LXX omits first line

CHAPTER 42

1 [a]Matt. 12:18; [Phil. 2:7] [b]Matt. 3:17; 17:5; Mark 1:11; Luke 3:22; Eph. 1:6 [c][Is. 11:2]; Matt. 3:16; [Luke 4:18, 19, 21]; John 3:34 [1]*Chosen*
2 [a]Matt. 12:19
3 [1]*dimly burning* [2]*extinguish*
4 [a][Gen. 49:10]

41:18 Those traveling in the desert needed water and shade. God promised both in abundance as His people returned to Him from Babylonian exile.

41:24 "Abomination" was that which God despised. People take on the values of what they worship (Ps. 115:8; Jer. 2:5).

41:25 Cyrus conquered Media in 550 B.C., thereby taking control of the lands north of Babylon.

42:1 Scripture presents Jesus as filled and guided by the Holy Spirit (Is. 11:2; 48:16; 59:21; 61:1; Luke 3:22). This verse begins the first servant song (Is. 42:1–4).

42:3 Christ is gentle in His work among His people. He does not need to raise His voice. He does not break "bruised reeds" or quench a "smoking flax."

ENCOUNTER Note Is. 42:4

Not Discouraged

God is not daunted by your circumstances or your failures. His purposes do not fail; His will shall be done. You may grow discouraged, but God never does.

[a]Who created the heavens and stretched them out,
Who spread forth the earth and that which comes from it,
[b]Who gives breath to the people on it,
And spirit to those who walk on it:
6 "I,[a] the LORD, have called You in righteousness,
And will hold Your hand;
I will keep You [b]and give You as a covenant to the people,
As [c]a light to the Gentiles,
7 [a]To open blind eyes,
To [b]bring out prisoners from the prison,
Those who sit in [c]darkness from the prison house.
8 I *am* the LORD, that *is* My name;
And My [a]glory I will not give to another,
Nor My praise to carved images.
9 Behold, the former things have come to pass,
And new things I declare;
Before they spring forth I tell you of them."

Praise to the LORD

10 [a]Sing to the LORD a new song,
And His praise from the ends of the earth,
[b]You who go down to the sea, and [1]all that is in it,
You coastlands and you inhabitants of them!
11 Let the wilderness and its cities lift up *their voice,*
The villages *that* Kedar inhabits.
Let the inhabitants of Sela sing,
Let them shout from the top of the mountains.
12 Let them give glory to the LORD,
And declare His praise in the coastlands.
13 The LORD shall go forth like a mighty man;
He shall stir up *His* zeal like a man of war.
He shall cry out, [a]yes, shout aloud;
He shall prevail against His enemies.

Promise of the LORD's Help

14 "I have held My peace a long time,
I have been still and restrained Myself.
Now I will cry like a woman in [1]labor,
I will pant and gasp at once.
15 I will lay waste the mountains and hills,
And dry up all their vegetation;
I will make the rivers coastlands,
And I will dry up the pools.
16 I will bring the blind by a way they did not know;
I will lead them in paths they have not known.
I will make darkness light before them,
And crooked places straight.
These things I will do for them,
And not forsake them.
17 They shall be [a]turned back,
They shall be greatly ashamed,
Who trust in carved images,
Who say to the molded images,
'You *are* our gods.'

18 "Hear, you deaf;
And look, you blind, that you may see.
19 [a]Who *is* blind but My servant,
Or deaf as My messenger *whom* I send?
Who *is* blind as *he who is* perfect,
And blind as the LORD's servant?
20 Seeing many things, [a]but you do not observe;
Opening the ears, but he does not hear."

Israel's Obstinate Disobedience

21 The LORD is well pleased for His righteousness' sake;
He will exalt the law and make *it* honorable.
22 But this *is* a people robbed and plundered;
All of them are [1]snared in holes,
And they are hidden in prison houses;
They are for prey, and no one delivers;
For plunder, and no one says, "Restore!"

23 Who among you will give ear to this?
Who will listen and hear for the time to come?

5 [a]Zech. 12:1 [b]Acts 17:25
6 [a]Is. 43:1 [b]Is. 49:8 [c]Luke 2:32; [Acts 10:45; 13:47; Gal. 3: 14]
7 [a]Is. 35:5 [b]Luke 4:18; [Heb. 2:14] [c]Is. 9:2
8 [a]Is. 48:11
10 [a]Ps. 33:3; 40:3; 98:1 [b]Ps. 107:23 [1]Lit. *its fullness*
13 [a]Is. 31:4
14 [1]*childbirth*
17 [a]Ps. 97:7
19 [a][John 9:39, 41]
20 [a]Rom. 2:21
22 [1]Or *trapped in caves*

42:10 A "new song" may reflect a fresh revelation of God or the return of God's people to Him (Ps. 33:3; 96:1; 98:1).

42:14 "Held my peace" means God was extremely patient (Is. 48:9; 57:11).

42:18 In this verse Isaiah described Israel as God's servant. Israel was supposed to carry out His will and to represent Him to other nations but they had forsaken Him.

24 Who gave Jacob for plunder, and
Israel to the robbers?
Was it not the LORD,
He against whom we have sinned?
[a]For they would not walk in His
ways,
Nor were they obedient to His law.
25 Therefore He has poured on him the
fury of His anger
And the strength of battle;
[a]It has set him on fire all around,
[b]Yet he did not know;
And it burned him,
Yet he did not take *it* to [c]heart.

The Redeemer of Israel

43 But now, thus says the LORD, who
created you, O Jacob,
And He who formed you, O Israel:
"Fear not, [a]for I have redeemed you;
[b]I have called *you* by your name;
You *are* Mine.
2 [a]When you pass through the waters,
[b]I *will be* with you;
And through the rivers, they shall
not overflow you.
When you [c]walk through the fire,
you shall not be burned,
Nor shall the flame scorch you.
3 For I *am* the LORD your God,
The Holy One of Israel, your Savior;
[a]I gave Egypt for your ransom,
Ethiopia and Seba in your place.
4 Since you were precious in My
sight,
You have been honored,
And I have [a]loved you;
Therefore I will give men for you,
And people for your life.
5 [a]Fear not, for I *am* with you;
I will bring your descendants from
the east,
And [b]gather you from the west;
6 I will say to the [a]north, 'Give them
up!'
And to the south, 'Do not keep them
back!'
Bring My sons from afar,
And My daughters from the ends of
the earth—
7 Everyone who is [a]called by My
name,
Whom [b]I have created for My glory;
I have formed him, yes, I have made
him."

8 [a]Bring out the blind people who have
eyes,
And the [b]deaf who have ears.
9 Let all the nations be gathered
together,
And let the people be assembled.
[a]Who among them can declare this,
And show us former things?
Let them bring out their witnesses,
that they may be justified;
Or let them hear and say, "*It is*
truth."
10 "You[a] *are* My witnesses," says the
LORD,
[b]"And My servant whom I have
chosen,
That you may know and [c]believe
Me,
And understand that I *am* He.
Before Me there was no God
formed,
Nor shall there be after Me.
11 I, *even* I, [a]*am* the LORD,
And besides Me *there is* no savior.
12 I have declared and saved,
I have proclaimed,
And *there was* no [a]foreign *god*
among you;
[b]Therefore you *are* My witnesses,"
Says the LORD, "that I *am* God.
13 [a]Indeed before the day *was,* I *am* He;
And *there is* no one who can deliver
out of My hand;
I work, and who will [b]reverse it?"

14 Thus says the LORD, your
Redeemer,
The Holy One of Israel:
"For your sake I will send to
Babylon,
And bring them all down as
fugitives—
The Chaldeans, who rejoice in their
ships.
15 I *am* the LORD, your Holy One,
The Creator of Israel, your [a]King."

16 Thus says the LORD, who [a]makes a
way in the sea
And a [b]path through the mighty
waters,
17 Who [a]brings forth the chariot and
horse,
The army and the power
(They shall lie down together, they
shall not rise;
They are extinguished, they are
quenched like a wick):
18 "Do[a] not remember the former
things,

24 [a]Is. 65:2
25 [a]2 Kin. 25:9 [b]Hos. 7:9 [c]Is. 29:13

CHAPTER 43

1 [a]Is. 43:5; 44:6 [b]Is. 42:6; 45:4
2 [a][Ps. 66:12; 91:3] [b][Deut. 31:6] [c]Dan. 3:25
3 [a][Prov. 11:8; 21:18]
4 [a]Is. 63:9
5 [a]Is. 41:10; 44:2 [b]Is. 54:7
6 [a]Is. 49:12
7 [a]James 2:7 [b][2 Cor. 5:17]
8 [a]Ezek. 12:2 [b]Is. 29:18
9 [a]Is. 41:21, 22, 26
10 [a]Is. 44:8 [b]Is. 55:4 [c]Is. 41:4; 44:6
11 [a]Hos. 13:4
12 [a]Deut. 32:16 [b]Is. 44:8
13 [a]Ps. 90:2 [b]Job 9:12
15 [a]Is. 41:20, 21
16 [a]Ex. 14:16, 21, 22 [b]Josh. 3:13
17 [a]Ex. 14:4–9, 25
18 [a]Jer. 16:14

43:1 "Created" means "fashioned anew" (Gen. 1:1; Is. 40:26; 41:20; 45:12, 18; 57:19; 65:17, 18).

43:2 God had led His people through the waters before (Ex. 14:21; Josh. 3:14–17). "Walking through fire" symbolized protection from danger (Ps. 66:12; Dan. 3:25–27).

43:3 Ethiopia and Seba refer to lands south of Egypt.

43:14 The Chaldeans settled in lower Mesopotamia and established the neo-Babylonian empire.

43:18 "Former things" may refer to the people's previous lifestyles and attitudes or to prior prophecies of judgment (Is. 42:9, 21–25; 43:9, 10; 46:8, 9; 48:3). It could also point to God's earlier acts of delivering Israel from Egyptian exile. God could be indicating that His next move would far exceed anything they had witnessed before.

Nor consider the things of old.
19 Behold, I will do a [a]new thing,
Now it shall spring forth;
Shall you not know it?
[b]I will even make a road in the wilderness
And rivers in the desert.

ENCOUNTER*Note* *Is. 43:19*

Free

God does not want us to be bound to our past. When God saves us, He frees us from the guilt and shame of our former life. He gives us a fresh beginning. He frees us to receive every good thing He wants to give us.

20 The beast of the field will honor Me,
The jackals and the ostriches,
Because [a]I give waters in the wilderness
And rivers in the desert,
To give drink to My people, My chosen.
21 [a]This people I have formed for Myself;
They shall declare My [b]praise.

Pleading with Unfaithful Israel

22 "But you have not called upon Me, O Jacob;
And you [a]have been weary of Me, O Israel.
23 [a]You have not brought Me the sheep for your burnt offerings,
Nor have you honored Me with your sacrifices.
I have not caused you to serve with grain offerings,
Nor wearied you with incense.
24 You have bought Me no sweet cane with money,
Nor have you satisfied Me with the fat of your sacrifices;
But you have burdened Me with your sins,
You have [a]wearied Me with your iniquities.

25 "I, *even* I, *am* He who [a]blots out your transgressions [b]for My own sake;
[c]And I will not remember your sins.
26 Put Me in remembrance;
Let us contend together;
State your *case,* that you may be [1]acquitted.
27 Your first father sinned,
And your [1]mediators have transgressed against Me.
28 Therefore I will profane the princes of the sanctuary;
[a]I will give Jacob to the curse,
And Israel to reproaches.

God's Blessing on Israel

44 "Yet hear now, O Jacob My servant,
And Israel whom I have chosen.
2 Thus says the LORD who made you
And formed you from the womb, *who* will help you:
'Fear not, O Jacob My servant;
And you, Jeshurun, whom I have chosen.
3 For I will pour water on him who is thirsty,
And floods on the dry ground;
I will pour My Spirit on your descendants,
And My blessing on your offspring;
4 They will spring up among the grass
Like willows by the watercourses.'
5 One will say, 'I *am* the LORD's';
Another will call *himself* by the name of Jacob;
Another will write *with* his hand, 'The LORD's,'
And name *himself* by the name of Israel.

There Is No Other God

6 "Thus says the LORD, the King of Israel,
And his Redeemer, the LORD of hosts:
[a]'I *am* the First and I *am* the Last;
Besides Me *there is* no God.
7 And [a]who can proclaim as I do?
Then let him declare it and set it in order for Me,
Since I appointed the ancient people.
And the things that are coming and shall come,
Let them show these to them.
8 Do not fear, nor be afraid;
[a]Have I not told you from that time, and declared *it?*
[b]You *are* My witnesses.

19 [a][2 Cor. 5:17] [b]Ex. 17:6
20 [a]Is. 48:21
21 [a]Ps. 102:18 [b]Jer. 13:11
22 [a]Mal. 1:13; 3:14
23 [a]Amos 5:25
24 [a]Is. 1:14; 7:13
25 [a]Jer. 50:20 [b]Ezek. 36:22 [c]Is. 1:18
26 [1]*justified*
27 [1]*interpreters*
28 [a]Dan. 9:11

CHAPTER 44

6 [a]Is. 41:4
7 [a]Is. 41:4, 22, 26
8 [a]Is. 41:22 [b]Is. 43:10, 12

43:25 "Blots out" can be translated "wipes clean" (2 Kin. 21:13).

43:27 "First father" refers to Abraham. He was the revered patriarch and the friend of God, yet he sinned too (Gen. 12:18, 19; 20:9).

44:1 "Now" indicated the appointed time God always expected His people to respond to His word.

44:2 Jeshurun means "upright one" and is a poetic name for Israel (Deut. 32:15; 33:5, 26).

44:3 Moses had prayed God would pour His Spirit out on His people (Num. 11:29). The prophets foresaw that day (Joel 2:28–32).

44:8 Being God's witnesses was not a New Testament innovation (Acts 1:8). The Israelites had experienced many encounters with God both in judgment and in deliverance. God expected them to testify of their experiences to the surrounding nations. A rock symbolized stability and protection (Ps. 62:2, 6, 7).

Is there a God besides Me?
Indeed [c]*there is* no other Rock;
I know not *one*.' "

Idolatry Is Foolishness

9 [a]Those who make an image, all of them *are* useless,
And their precious things shall not profit;
They *are* their own witnesses;
[b]They neither see nor know, that they may be ashamed.
10 Who would form a god or mold an image
[a]*That* profits him nothing?
11 Surely all his companions would be [a]ashamed;
And the workmen, they *are* mere men.
Let them all be gathered together,
Let them stand up;
Yet they shall fear,
They shall be ashamed together.

12 [a]The blacksmith with the tongs works one in the coals,
Fashions it with hammers,
And works it with the strength of his arms.
Even so, he is hungry, and his strength fails;
He drinks no water and is faint.

13 The craftsman stretches out *his* rule,
He marks one out with chalk;
He fashions it with a plane,
He marks it out with the compass,
And makes it like the figure of a man,
According to the beauty of a man, that it may remain in the house.
14 He cuts down cedars for himself,
And takes the cypress and the oak;
He [1]secures *it* for himself among the trees of the forest.
He plants a pine, and the rain nourishes *it*.

15 Then it shall be for a man to burn,
For he will take some of it and warm himself;
Yes, he kindles *it* and bakes bread;
Indeed he makes a god and worships *it*;
He makes it a carved image, and falls down to it.
16 He burns half of it in the fire;
With this half he eats meat;
He roasts a roast, and is satisfied.
He even warms *himself* and says,
"Ah! I am warm,
I have seen the fire."

[c]1 Sam. 2:2
9 [a]Is. 41:24 [b]Ps. 115:4
10 [a]Hab. 2:18
11 [a]Ps. 97:7
12 [a]Jer. 10:3–5
14 [1]Lit. *appropriates*

17 And the rest of it he makes into a god,
His carved image.
He falls down before it and worships *it*,
Prays to it and says,
"Deliver me, for you *are* my god!"

18 [a]They do not know nor understand;
For [b]He has [1]shut their eyes, so that they cannot see,
And their hearts, so that they cannot [c]understand.
19 And no one [a]considers in his heart,
Nor *is there* knowledge nor understanding to say,
"I have burned half of it in the fire,
Yes, I have also baked bread on its coals;
I have roasted meat and eaten *it;*
And shall I make the rest of it an abomination?
Shall I fall down before a block of wood?"
20 He feeds on ashes;
[a]A deceived heart has turned him aside;
And he cannot deliver his soul,
Nor say, "*Is there* not a [b]lie in my right hand?"

Israel Is Not Forgotten

21 "Remember these, O Jacob,
And Israel, for you *are* My servant;
I have formed you, you *are* My servant;
O Israel, you will not be [a]forgotten by Me!
22 [a]I have blotted out, like a thick cloud, your transgressions,
And like a cloud, your sins.
Return to Me, for [b]I have redeemed you."

18 [a]Is. 45:20 [b]Is. 6:9, 10; 29:10 [c]Jer. 10:14
[1]Lit. *smeared over*
19 [a]Is. 46:8
20 [a]2 Thess. 2:11 [b]Rom. 1:25
21 [a]Is. 49:15
22 [a]Is. 43:25 [b]1 Cor. 6:20
23 [a]Ps. 69:34

ENCOUNTER *Note* — *Is. 44:22*

Return

God has provided atonement for every sin you commit. He can cleanse you from every sin. He can give you a new beginning. He has already paid the price and put everything in place for your restoration. Now you must return.

23 [a]Sing, O heavens, for the LORD has done *it!*
Shout, you lower parts of the earth;
Break forth into singing, you mountains,

44:13 God made man in His image (Gen. 1:26, 27), but God's people made gods in their image (Deut. 4:16; Rom. 1:23).

44:19 Here Isaiah highlighted the people's spiritual blindness. They had devised their own idolatrous religion, and they could not see how ludicrous their beliefs and practices were.

O forest, and every tree in it!
For the LORD has redeemed Jacob,
And [b]glorified Himself in Israel.

Judah Will Be Restored

24 Thus says the LORD, [a]your Redeemer,
And [b]He who formed you from the womb:
"I *am* the LORD, who makes all *things*,
[c]Who stretches out the heavens [1]all alone,
Who spreads abroad the earth by Myself;
25 Who [a]frustrates the signs [b]of the babblers,
And drives diviners mad;
Who turns wise men backward,
[c]And makes their knowledge foolishness;
26 [a]Who confirms the word of His servant,
And performs the counsel of His messengers;
Who says to Jerusalem, 'You shall be inhabited,'
To the cities of Judah, 'You shall be built,'
And I will raise up her waste places;
27 [a]Who says to the deep, 'Be dry!
And I will dry up your rivers';
28 Who says of [a]Cyrus, '*He is* My shepherd,
And he shall perform all My pleasure,
Saying to Jerusalem, [b]"You shall be built,"
And to the temple, "Your foundation shall be laid." '

Cyrus, God's Instrument

45 "Thus says the LORD to His anointed,
To [a]Cyrus, whose [b]right hand I have [1]held—
[c]To subdue nations before him
And [d]loose the armor of kings,
To open before him the double doors,
So that the gates will not be shut:
2 'I will go before you
[a]And[1] make the [2]crooked places straight;
[b]I will break in pieces the gates of bronze
And cut the bars of iron.
3 I will give you the treasures of darkness
And hidden riches of secret places,
[a]That you may know that I, the LORD,
Who [b]call *you* by your name,
Am the God of Israel.
4 For [a]Jacob My servant's sake,
And Israel My elect,
I have even called you by your name;
I have named you, though you have not known Me.
5 I [a]*am* the LORD, and [b]*there is* no other;
There is no God besides Me.
[c]I will gird you, though you have not known Me,
6 [a]That they may [b]know from the rising of the sun to its setting
That *there is* none besides Me.
I *am* the LORD, and *there is* no other;
7 I form the light and create darkness,
I make peace and [a]create calamity;
I, the LORD, do all these *things*.'

8 "Rain[a] down, you heavens, from above,
And let the skies pour down righteousness;
Let the earth open, let them bring forth salvation,
And let righteousness spring up together.
I, the LORD, have created it.

9 "Woe to him who strives with [a]his Maker!
Let the potsherd *strive* with the potsherds of the earth!
[b]Shall the clay say to him who forms it, 'What are you making?'
Or shall your handiwork *say*, 'He has no hands'?
10 Woe to him who says to *his* father, 'What are you begetting?'
Or to the woman, 'What have you brought forth?' "

11 Thus says the LORD,
The Holy One of Israel, and his Maker:
[a]"Ask Me of things to come concerning [b]My sons;
And concerning [c]the work of My hands, you command Me.

[b] Is. 49:3; 60:21
24 [a] Is. 43:14 [b] Is. 43:1 [c] Job 9:8 [1] By Himself
25 [a] Is. 47:13 [b] Jer. 50:36 [c] 1 Cor. 1:20, 27
26 [a] Zech. 1:6
27 [a] Jer. 50:38; 51:36
28 [a] Ezra 1:1 [b] Ezra 6:7

CHAPTER 45

1 [a] Is. 44:28 [b] Is. 41:13 [c] Dan. 5:30 [d] Job 12:21 [1] *strengthened* or *sustained*
2 [a] Is. 40:4 [b] Ps. 107:16 [1] Tg. *I will trample down the walls;* Vg. *I will humble the great ones of the earth* [2] DSS, LXX *mountains*
3 [a] Is. 41:23 [b] Ex. 33:12
4 [a] Is. 44:1
5 [a] Deut. 4:35; 32:39 [b] Is. 45:14, 18 [c] Ps. 18:32
6 [a] Mal. 1:11 [b] [Is. 11:9; 52:10]
7 [a] Amos 3:6
8 [a] Ps. 85:11
9 [a] Is. 64:8 [b] Jer. 18:6
11 [a] Is. 8:19 [b] Jer. 31:9 [c] Is. 29:23; 60:21; 64:8

44:25 "Babblers" meant diviners (Deut. 18:10, 11).

44:28 Here Isaiah names Cyrus, Israel's deliverer from Babylon, long before the Israelites had even been exiled there. God's provision is always in place long before His people are in need.

45:1 "Double doors" were part of the gates connected to the defensive moat around Babylon. The gates were apparently open when Cyrus attacked Babylon.

45:2 Babylon had one hundred bronze gates.

45:3 "Treasures of darkness" may allude to the famous wealth of Sardis, captured by Cyrus in 546 B.C.

45:6 "The rising of the sun to its setting" indicated everywhere between the east and the west.

12 [a]I have made the earth,
And [b]created man on it.
I—My hands—stretched out the heavens,
And [c]all their host I have commanded.
13 [a]I have raised him up in righteousness,
And I will [1]direct all his ways;
He shall [b]build My city
And let My exiles go free,
[c]Not for price nor reward,"
Says the LORD of hosts.

The LORD, the Only Savior

14 Thus says the LORD:

[a]"The labor of Egypt and merchandise of Cush
And of the Sabeans, men of stature,
Shall come over to you, and they shall be yours;
They shall walk behind you,
They shall come over [b]in chains;
And they shall bow down to you.
They will make supplication to you, *saying*, [c]'Surely God *is* in you,
And *there is* no other;
[d]*There is* no other God.' "

15 Truly You *are* God, [a]who hide Yourself,
O God of Israel, the Savior!
16 They shall be [a]ashamed
And also disgraced, all of them;
They shall go in confusion together,
Who are makers of idols.
17 [a]*But* Israel shall be saved by the LORD
With an [b]everlasting salvation;
You shall not be ashamed or [c]disgraced
Forever and ever.

18 For thus says the LORD,
[a]Who created the heavens,
Who is God,
Who formed the earth and made it,
Who has established it,
Who did not create it [1]in vain,
Who formed it to be [b]inhabited:
[c]"I *am* the LORD, and *there is* no other.
19 I have not spoken in [a]secret,
In a dark place of the earth;
I did not say to the seed of Jacob,
'Seek Me [1]in vain';
[b]I, the LORD, speak righteousness,
I declare things that are right.

12 [a]Is. 42:5 [b]Gen. 1:26 [c]Gen. 2:1
13 [a]Is. 41:2 [b]2 Chr. 36:22 [c][Rom. 3:24] [1]Or *make all his ways straight*
14 [a]Zech. 8:22, 23 [b]Ps. 149:8 [c]1 Cor. 14:25 [d]Is. 45:5
15 [a]Ps. 44:24
16 [a]Is. 44:11
17 [a]Is. 26:4 [b]Is. 51:6 [c]Is. 29:22
18 [a]Is. 42:5 [b]Ps. 115:16 [c]Is. 45:5 [1]Or *empty, a waste*
19 [a]Deut. 30:11 [b]Ps. 19:8 [1]Or *in a waste place*
20 [a]Is. 44:9; 46:7
21 [a]Is. 41:22; 43:9 [b]Is. 44:8
22 [a]Ps. 22:27; 65:5
23 [a][Heb. 6:13]

ENCOUNTER*Note* *Is. 45:19*

Not Hidden

God does not hide His will from us; He wants us to know it. What God speaks is right and true. If we want to know what God has to say, He will guide us.

20 "Assemble yourselves and come;
Draw near together,
You *who have* escaped from the nations.
[a]They have no knowledge,
Who carry the wood of their carved image,
And pray to a god *that* cannot save.
21 Tell and bring forth *your case;*
Yes, let them take counsel together.
[a]Who has declared this from ancient time?
Who has told it from that time?
Have not I, the LORD?
[b]And *there is* no other God besides Me,
A just God and a Savior;
There is none besides Me.

22 "Look to Me, and be saved,
[a]All you ends of the earth!
For I *am* God, and *there is* no other.
23 [a]I have sworn by Myself;
The word has gone out of My mouth *in* righteousness,
And shall not return,

HISTORICAL*Encounter* **CHARLES SPURGEON** *Is. 45:22*

One Sunday in January 1850, a fierce blizzard crippled London, England. A troubled fifteen-year-old named Charles Spurgeon set out for a distant church, but the harsh weather forced him to seek shelter with a nearby congregation. Attendance was sparse at Artillery Street Methodist Church. The storm had even waylaid the pastor. So, a layman approached the pulpit and read Isaiah 45:22. Sighting Spurgeon, the man suddenly pointed directly at him and shouted, "Young man, you're in trouble! Look to Jesus Christ! Look! Look! Look!" The startled Spurgeon was converted on the spot and went on to become a powerful preacher of the gospel. Having encountered God through the simplest of sermons, he became one of the most influential preachers in history.

45:23 Isaiah anticipated the day when every nation would recognize that Israel's God was the only true God (Rom. 14:11; 1 Cor. 15:24, 25; Phil. 2:10, 11).

That to Me every [b]knee shall bow,
[c]Every tongue shall take an oath.
24 He shall say,
[1]'Surely in the LORD I have
[a]righteousness and strength.
To Him *men* shall come,
And [b]all shall be ashamed
Who are incensed against Him.
25 [a]In the LORD all the descendants of
Israel
Shall be justified, and [b]shall glory.' "

Dead Idols and the Living God

46 Bel [a]bows down, Nebo stoops;
Their idols were on the beasts and
on the cattle.
Your carriages *were* heavily loaded,
[b]A burden to the weary *beast*.
2 They stoop, they bow down
together;
They could not deliver the burden,
[a]But have themselves gone into
captivity.

3 "Listen to Me, O house of Jacob,
And all the remnant of the house of
Israel,
[a]Who have been upheld *by Me* from
[1]birth,
Who have been carried from the
womb:
4 Even to *your* old age, [a]I *am* He,
And *even* to gray hairs [b]I will carry
you!
I have made, and I will bear;
Even I will carry, and will deliver
you.

5 "To[a] whom will you liken Me, and
make *Me* equal
And compare Me, that we should be
alike?
6 [a]They lavish gold out of the bag,
And weigh silver on the scales;
They hire a [b]goldsmith, and he
makes it a god;
They prostrate themselves, yes, they
worship.
7 [a]They bear it on the shoulder, they
carry it
And set it in its place, and it stands;
From its place it shall not move.
Though [b]*one* cries out to it, yet it
cannot answer
Nor save him out of his trouble.

8 "Remember this, and [1]show
yourselves men;
[a]Recall to mind, O you transgressors.

[b]Rom. 14:11; [Phil. 2:10]
[c]Deut. 6:13

24 [a][1 Cor. 1:30] [b]Is. 41:11 [1]Or *Only in the* LORD *are all righteousness and strength*

25 [a]Is. 45:17 [b]1 Cor. 1:31

CHAPTER 46

1 [a]Jer. 50:2 [b]Jer. 10:5
2 [a]Jer. 48:7
3 [a]Ps. 71:6 [1]Lit. *the belly*
4 [a]Mal. 3:6 [b]Ps. 48:14
5 [a]Is. 40:18, 25
6 [a]Is. 40:19; 41:6 [b]Is. 44:12
7 [a]Jer. 10:5 [b]Is. 45:20
8 [a]Is. 44:19 [1]*be men,* take courage

9 [a]Deut. 32:7 [b]Is. 45:5, 21
10 [a]Is. 45:21; 48:3 [b]Ps. 33:11
11 [a]Is. 41:2, 25 [b]Is. 44:28 [c]Num. 23:19
12 [a]Ps. 76:5 [b][Rom. 10:3]
13 [a][Rom. 1:17] [b]Hab. 2:3 [c]Is. 62:11 [1]*delay*

CHAPTER 47

1 [a]Jer. 48:18 [b]Is. 3:26 [c]Jer. 25:12; 50:1—51:64 [1]*dainty*
2 [a]Ex. 11:5
3 [a]Is. 3:17; 20:4 [b][Rom. 12:19]

9 [a]Remember the former things of old,
For I *am* God, and [b]*there is* no
other;
I am God, and *there is* none like
Me,
10 [a]Declaring the end from the
beginning,
And from ancient times *things* that
are not *yet* done,
Saying, [b]'My counsel shall stand,
And I will do all My pleasure,'
11 Calling a bird of prey [a]from the
east,
The man [b]who executes My
counsel, from a far country.
Indeed [c]I have spoken *it;*
I will also bring it to pass.
I have purposed *it;*
I will also do it.

ENCOUNTER *Note* *Is. 46:11*

God's Word

It is foolish to ignore God's Word or to argue with Him. His purposes are inevitably accomplished. We can adjust our lives to His Word and experience life, or we can ignore God's Word and face the consequences.

12 "Listen to Me, you [a]stubborn-
hearted,
[b]Who *are* far from righteousness:
13 [a]I bring My righteousness near, it
shall not be far off;
My salvation [b]shall not [1]linger.
And I will place [c]salvation in Zion,
For Israel My glory.

The Humiliation of Babylon

47 "Come [a]down and [b]sit in the
dust,
O virgin daughter of [c]Babylon;
Sit on the ground without a throne,
O daughter of the Chaldeans!
For you shall no more be called
Tender and [1]delicate.
2 [a]Take the millstones and grind meal.
Remove your veil,
Take off the skirt,
Uncover the thigh,
Pass through the rivers.
3 [a]Your nakedness shall be uncovered,
Yes, your shame will be seen;
[b]I will take vengeance,
And I will not arbitrate with a man."

46:1 Bel, means "lord" and was a title for Marduk, the chief god of Babylon. Nebo was Marduk's son and the god of fate, writing, and wisdom. Each New Year the idols of Bel and Nebo were carried through Babylon, where Nebo allegedly wrote on the Tables of Destiny what the gods decreed would occur during the coming year. Here they are portrayed as having to be helplessly carried into exile on wagons because of the approaching enemy.

46:11 A "bird of prey from the east" refers to Cyrus and alludes to the speed with which his armies swept against their enemies. Even the most powerful empires and generals are still God's servants.

47:2 Grinding meal was normally the work of female slaves.

4 *As for* [a]our Redeemer, the LORD of
hosts *is* His name,
The Holy One of Israel.

5 "Sit in [a]silence, and go into
darkness,
O daughter of the Chaldeans;
[b]For you shall no longer be called
The Lady of Kingdoms.
6 [a]I was angry with My people;
[b]I have profaned My inheritance,
And given them into your hand.
You showed them no mercy;
[c]On the elderly you laid your yoke
very heavily.
7 And you said, 'I shall be [a]a lady
forever,'
So that you did not [b]take these
things to heart,
[c]Nor remember the latter end of
them.

8 "Therefore hear this now, *you who
are* given to pleasures,
Who dwell securely,
Who say in your heart,
'I *am,* and *there is* no one else
besides me;
I shall not sit *as* a widow,
Nor shall I know the loss of
children';
9 But these two *things* shall come to
you
[a]In a moment, in one day:
The loss of children, and
widowhood.
They shall come upon you in their
fullness
Because of the multitude of your
sorceries,
For the great abundance of your
enchantments.

10 "For you have trusted in your
wickedness;
You have said, 'No one [a]sees me';
Your wisdom and your knowledge
have [1]warped you;
And you have said in your heart,
'I *am,* and *there is* no one else
besides me.'
11 Therefore evil shall come upon you;
You shall not know from where it
arises.
And trouble shall fall upon you;
You will not be able [1]to put it off.
And [a]desolation shall come upon
you [b]suddenly,
Which you shall not know.

4 [a]Jer. 50:34
5 [a]1 Sam. 2:9 [b][Dan. 2:37]
6 [a]2 Sam. 24:14 [b]Is. 43:28 [c]Deut. 28:49, 50
7 [a]Rev. 18:7 [b]Is. 42:25; 46:8 [c]Deut. 32:29
9 [a]1 Thess. 5:3
10 [a]Is. 29:15 [1]*led you astray*
11 [a]1 Thess. 5:3 [b]Is. 29:5 [1]Lit. *to cover it* or *atone for it*

12 "Stand now with your enchantments
And the multitude of your sorceries,
In which you have labored from
your youth—
Perhaps you will be able to profit,
Perhaps you will prevail.
13 [a]You are wearied in the multitude of
your counsels;
Let now [b]the[1] astrologers, the
stargazers,
And [2]the monthly prognosticators
Stand up and save you
From what shall come upon you.

ENCOUNTER*Note* *Is. 47:13*

Seeking Counsel

Where do you turn for advice? Whose opinion influences you the most? If people's counsel is more important to you than God's, God will show you what their strength and wisdom can do for you. It is foolish to turn to people for things God promised to give.

14 Behold, they shall be [a]as stubble,
The fire shall [b]burn them;
They shall not deliver themselves
From the power of the flame;
It shall not *be* a coal to be warmed
by,
Nor a fire to sit before!
15 Thus shall they be to you
With whom you have labored,
[a]Your merchants from your youth;
They shall wander each one to his
[1]quarter.
No one shall save you.

Israel Refined for God's Glory

48 "Hear this, O house of Jacob,
Who are called by the name of
Israel,
And have come forth from the
wellsprings of Judah;
Who swear by the name of the
LORD,
And make mention of the God of
Israel,
But [a]not in truth or in
righteousness;
2 For they call themselves [a]after the
holy city,
And [b]lean on the God of Israel;
The LORD of hosts *is* His name:

13 [a]Is. 57:10 [b]Dan. 2:2, 10 [1]Lit. *viewers of the heavens* [2]Lit. *those giving knowledge for new moons*
14 [a]Nah. 1:10 [b]Jer. 51:58
15 [a]Rev. 18:11 [1]*own side* or *way*

CHAPTER 48

1 [a]Jer. 4:2; 5:2
2 [a]Is. 52:1; 64:10 [b]Mic. 3:11

47:6 The Babylonians had only been God's instrument to punish His people. Yet they had grown proud and erroneously considered themselves responsible for their own success. Just as God gave them success, now He would show them abject failure.

47:7 By saying they would be a "lady forever," the Babylonians were vainly boasting their empire would be everlasting.

47:9 Babylon's fall would come in one day, in the spectacular and unprecedented overthrow of an empire (Dan. 5).

48:1 God's appeal for Israel to "hear" is framed against the backdrop of God accusing them of spiritual deafness (Is. 6:9, 10; 48:6, 8).

48:2 The holy city is Jerusalem.

3 "I have [a]declared the former things from the beginning;
They went forth from My mouth, and I caused them to hear it.
Suddenly I did *them*, [b]and they came to pass.
4 Because I knew that you *were* [1]obstinate,
And [a]your neck *was* an iron sinew,
And your brow bronze,
5 Even from the beginning I have declared *it* to you;
Before it came to pass I proclaimed *it* to you,
Lest you should say, 'My idol has done them,
And my carved image and my molded image
Have commanded them.'

6 "You have heard;
See all this.
And will you not declare *it?*
I have made you hear new things from this time,
Even hidden things, and you did not know them.
7 They are created now and not from the beginning;
And before this day you have not heard them,
Lest you should say, 'Of course I knew them.'
8 Surely you did not hear,
Surely you did not know;
Surely from long ago your ear was not opened.
For I knew that you would deal very treacherously,
And were called [a]a transgressor from the womb.

9 "For[a] My name's sake [b]I will [1]defer My anger,
And *for* My praise I will restrain it from you,
So that I do not cut you off.
10 Behold, [a]I have refined you, but not as silver;
I have tested you in the [b]furnace of affliction.
11 For My own sake, for My own sake, I will do *it;*
For [a]how should *My name* be profaned?
And [b]I will not give My glory to another.

God's Ancient Plan to Redeem Israel

12 "Listen to Me, O Jacob,
And Israel, My called:
I *am* He, [a]I *am* the [b]First,
I *am* also the Last.

3 [a]Is. 44:7, 8; 46:10 [b]Josh. 21:45
4 [a]Deut. 31:27 [1]Heb. *hard*
8 [a]Ps. 58:3
9 [a]Ezek. 20:9, 14, 22, 44 [b]Ps. 78:38 [1]*delay*
10 [a]Ps. 66:10 [b]Deut. 4:20
11 [a]Ezek. 20:9 [b]Is. 42:8
12 [a]Deut. 32:39 [b][Rev. 22:13]

13 Indeed [a]My hand has laid the foundation of the earth,
And My right hand has stretched out the heavens;
When [b]I call to them,
They stand up together.

14 "All of you, assemble yourselves, and hear!
Who among them has declared these *things?*
[a]The LORD loves him;
[b]He shall do His pleasure on Babylon,
And His arm *shall be against* the Chaldeans.
15 I, *even* I, have spoken;
Yes, [a]I have called him,
I have brought him, and his way will prosper.

16 "Come near to Me, hear this:
[a]I have not spoken in secret from the beginning;
From the time that it was, I *was* there.
And now [b]the Lord GOD and His Spirit
[1]Have sent Me."

17 Thus says [a]the LORD, your Redeemer,
The Holy One of Israel:
"I *am* the LORD your God,
Who teaches you to profit,
[b]Who leads you by the way you should go.

ENCOUNTER*Note* *Is. 48:17*

God's Leading

The great tragedy of human history is that God has always desired to lead His people into abundant life, yet His people have steadfastly refused to follow Him. We would rather lead ourselves into the wilderness than follow God into the Promised Land.

13 [a]Ps. 102:25 [b]Is. 40:26
14 [a]Is. 45:1 [b]Is. 44:28; 47:1–15
15 [a]Is. 45:1, 2
16 [a]Is. 45:19 [b]Zech. 2:8, 9, 11 [1]Heb. verb is sing.; or *Has sent Me and His Spirit*
17 [a]Is. 43:14 [b]Ps. 32:8
18 [a]Ps. 81:13 [b]Ps. 119:165
19 [a]Gen. 22:17

18 [a]Oh, that you had heeded My commandments!
[b]Then your peace would have been like a river,
And your righteousness like the waves of the sea.
19 [a]Your descendants also would have been like the sand,
And the offspring of your body like the grains of sand;
His name would not have been cut off
Nor destroyed from before Me."

48:16 "Me" refers to the Messiah, God's Servant (Is. 42:1–13; 61:1).

20 [a]Go forth from Babylon!
Flee from the Chaldeans!
With a voice of singing,
Declare, proclaim this,
Utter it to the end of the earth;
Say, "The LORD has [b]redeemed
His servant Jacob!"
21 And they [a]did not thirst
When He led them through the deserts;
He [b]caused the waters to flow from the rock for them;
He also split the rock, and the waters gushed out.

22 "*There*[a] *is* no peace," says the LORD,
"for the wicked."

The Servant, the Light to the Gentiles

49 "Listen, [a]O coastlands, to Me,
And take heed, you peoples from afar!
[b]The LORD has called Me from the womb;
From the [1]matrix of My mother He has made mention of My name.
2 And He has made [a]My mouth like a sharp sword;
[b]In the shadow of His hand He has hidden Me,
And made Me [c]a polished shaft;
In His quiver He has hidden Me."

3 "And He said to me,
[a]'You *are* My servant, O Israel,
[b]In whom I will be glorified.'
4 [a]Then I said, 'I have labored in vain,
I have spent my strength for nothing and in vain;
Yet surely my [1]just reward *is* with the LORD,
And my [2]work with my God.' "

5 "And now the LORD says,
Who formed Me from the womb *to be* His Servant,
To bring Jacob back to Him,
So that Israel [a]is [1]gathered to Him
(For I shall be glorious in the eyes of the LORD,
And My God shall be My strength),
6 Indeed He says,
'It is too small a thing that You should be My Servant
To raise up the tribes of Jacob,
And to restore the preserved ones of Israel;
I will also give You as a [a]light to the Gentiles,
That You should be My salvation to the ends of the earth.' "

7 Thus says the LORD,
The Redeemer of Israel, [1]their Holy One,
[a]To Him [2]whom man despises,
To Him whom the nation abhors,
To the Servant of rulers:
[b]"Kings shall see and arise,
Princes also shall worship,
Because of the LORD who is faithful,
The Holy One of Israel;
And He has chosen You."

8 Thus says the LORD:

"In an [a]acceptable[1] time I have heard You,
And in the day of salvation I have helped You;
I will [2]preserve You [b]and give You
As a covenant to the people,
To restore the earth,
To cause them to inherit the desolate [3]heritages;
9 That You may say [a]to the prisoners, 'Go forth,'
To those who *are* in darkness, 'Show yourselves.'

"They shall feed along the roads,
And their pastures *shall be* on all desolate heights.
10 They shall neither [a]hunger nor thirst,
[b]Neither heat nor sun shall strike them;
For He who has mercy on them [c]will lead them,
Even by the springs of water He will guide them.
11 [a]I will make each of My mountains a road,
And My highways shall be elevated.
12 Surely [a]these shall come from afar;
Look! Those from the north and the west,
And these from the land of Sinim."

13 [a]Sing, O heavens!
Be joyful, O earth!
And break out in singing, O mountains!
For the LORD has comforted His people,
And will have mercy on His afflicted.

20 [a]Zech. 2:6, 7 [b][Ex. 19:4–6]
21 [a][Is. 41:17, 18] [b]Ex. 17:6
22 [a][Is. 57:21]

CHAPTER 49

1 [a]Is. 41:1 [b]Jer. 1:5 [1]Lit. *inward parts*
2 [a]Rev. 1:16; 2:12 [b]Is. 51:16 [c]Ps. 45:5
3 [a][Zech. 3:8] [b]Is. 44:23
4 [a][Ezek. 3:19] [1]*justice* [2]*recompense*
5 [a]Matt. 23:37; [Rom. 11:25–29] [1]Qr., DSS, LXX *gathered to Him;* Kt. *not gathered*
6 [a][Luke 2:32]; Acts 13:47; [Gal. 3:14]
7 [a][Is. 53:3; Matt. 26:67; 27:41]; Mark 15:29; Luke 23:35 [b][Is. 52:15] [1]Lit. *his* or *its* [2]Lit. *who is despised of soul*
8 [a]2 Cor. 6:2 [b]Is. 42:6 [1]*favorable* [2]*keep* [3]*inheritances*
9 [a]Is. 61:1; Luke 4:18
10 [a]Rev. 7:16 [b]Ps. 121:6 [c]Ps. 23:2
11 [a]Is. 40:4
12 [a]Is. 43:5, 6
13 [a]Is. 44:23

49:1 "Matrix" means "womb" (Gen. 25:23; Ruth 1:11). This verse begins the second servant song (49:1–6).

49:2 The word of the Lord is like a sharp sword (Eph. 6:17; Heb. 4:12; Rev. 1:16). "Shadow" indicated protection (Is. 30:2, 3).

49:6 God intended that Abraham's descendents would be a "light to the Gentiles" (Gen. 12:1–3). It was not until Jesus' resurrection that God's people clearly understood and accepted this mandate (Matt. 28:18–20).

49:7 Isaiah foresaw that God's Servant would be rejected by those to whom He was sent (50:4–9; 52:13—53:12).

49:12 Sinim may have been a region in southern Egypt, but its exact identity is unknown.

God Will Remember Zion

14 [a]But Zion said, "The LORD has
forsaken me,
And my Lord has forgotten me."

15 "Can[a] a woman forget her nursing
child,
[1]And not have compassion on the
son of her womb?
Surely they may forget,
[b]Yet I will not forget you.

ENCOUNTER*Note* *Is. 49:15*

Unforgettable

God loves us with an everlasting love. Nothing distracts him. Nothing discourages Him or causes His love to wane. As a parent loves a child, so God cares for each of His children. How could we not respond positively to such divine affection?

16 See, [a]I have inscribed you on the
palms *of My hands;*
Your walls *are* continually before
Me.
17 Your [1]sons shall make haste;
Your destroyers and those who laid
you waste
Shall go away from you.
18 [a]Lift up your eyes, look around and
see;
All these gather together *and* come
to you.
As I live," says the LORD,
"You shall surely clothe yourselves
with them all [b]as an ornament,
And bind them *on you* as a bride
does.

19 "For your waste and desolate places,
And the land of your destruction,
[a]Will even now be too small for the
inhabitants;
And those who swallowed you up
will be far away.
20 [a]The children you will have,
[b]After you have lost the others,
Will say again in your ears,
'The place *is* too small for me;
Give me a place where I may dwell.'
21 Then you will say in your heart,
'Who has begotten these for me,
Since I have lost my children and
am desolate,
A captive, and wandering to and fro?
And who has brought these up?
There I was, left alone;
But these, where *were* they?' "

14 [a]Is. 40:27
15 [a]Ps. 103:13 [b]Rom. 11:29 [1]Lit. *From having compassion*
16 [a]Song 8:6
17 [1]DSS, LXX, Tg., Vg. *builders*
18 [a]Is. 60:4 [b]Prov. 17:6
19 [a]Zech. 10:10
20 [a]Is. 60:4 [b][Rom. 11:11]

22 [a]Thus says the Lord GOD:

"Behold, I will lift My hand in an
oath to the nations,
And set up My [1]standard for the
peoples;
They shall bring your sons in *their*
[2]arms,
And your daughters shall be carried
on *their* shoulders;
23 [a]Kings shall be your foster fathers,
And their queens your nursing
mothers;
They shall bow down to you with
their faces to the earth,
And [b]lick up the dust of your feet.
Then you will know that I *am* the
LORD,
[c]For they shall not be ashamed who
wait for Me."

24 [a]Shall the prey be taken from the
mighty,
Or the captives [1]of the righteous be
delivered?

25 But thus says the LORD:

"Even the captives of the mighty
shall be taken away,
And the prey of the terrible be
delivered;
For I will contend with him who
contends with you,
And I will save your children.
26 I will [a]feed those who oppress you
with their own flesh,
And they shall be drunk with their
own [b]blood as with sweet wine.
All flesh [c]shall know
That I, the LORD, *am* your Savior,
And your Redeemer, the Mighty
One of Jacob."

22 [a]Is. 60:4 [1]*banner* [2]Lit. *bosom*
23 [a]Is. 52:15 [b]Ps. 72:9 [c][Rom. 5:5]
24 [a]Luke 11:21, 22 [1]So with MT, Tg.; DSS, Syr., Vg. *of the mighty;* LXX *unjustly*
26 [a]Is. 9:20 [b]Rev. 14:20 [c]Ps. 9:16

The Servant, Israel's Hope

50 Thus says the LORD:

"Where *is* [a]the certificate of your
mother's divorce,

CHAPTER 50
1 [a]Deut. 24:1

49:15 "I will not forget you" could be translated "I am unable to forget you."

49:16 The names of the twelve tribes were inscribed on stones on the high priest's ephod (Ex. 28:9–12). When the priest was ministering in the temple, the Lord was "reminded" of His promises to Israel.

49:20 The complaint that their place was too small was a cause for rejoicing, for God was multiplying them, indicating His blessing (Is. 54:1–3; Zech. 2:4, 5).

49:22 "Standard" can also be translated "banner" (Is. 11:12).

49:26 Cannibalism could occur during the horrific conditions of a prolonged siege (Deut. 28:53–57; 2 Kin. 6:24–31; Lam. 4:10; Is. 9:20; Zech. 11:9).

50:1 "Certificate of divorce" indicated God had cast out Israel for a short time, as a husband puts away his unfaithful wife until her shame and disgrace are past (Is. 54:5–7; 62:4). However, if God had actually divorced Himself from His people, He could not technically have taken them back (Deut. 24:1–4). "Creditors" referred to the Israelites selling themselves into captivity. If God had sold them, He could not have reclaimed them according to the law. However, as a Redeemer, He could purchase His people back (Is. 41:14; 52:3).

Whom I have put away?
Or which of My [b]creditors *is it* to whom I have sold you?
For your iniquities [c]you have sold yourselves,
And for your transgressions your mother has been put away.
2 Why, when I came, *was there* no man?
Why, when I called, *was there* none to answer?
Is My hand shortened at all that it cannot redeem?
Or have I no power to deliver?
Indeed with My [a]rebuke I dry up the sea,
I make the rivers a wilderness;
Their fish stink because *there is* no water,
And die of thirst.
3 [a]I clothe the heavens with blackness,
[b]And I make sackcloth their covering."

4 "The[a] Lord GOD has given Me
The tongue of the learned,
That I should know how to speak
A word in season to *him who is* [b]weary.
He awakens Me morning by morning,
He awakens My ear
To hear as the learned.

ENCOUNTER*Note* *Is. 50:4*

Morning by Morning

Our time with God is not only crucial to our own well-being, it is also a time for Him to sensitize us to the needs of those around us.

5 The Lord GOD [a]has opened My ear;
And I was not [b]rebellious,
Nor did I turn away.
6 [a]I gave My back to those who struck *Me,*
And [b]My cheeks to those who plucked out the beard;
I did not hide My face from shame and [c]spitting.

7 "For the Lord GOD will help Me;
Therefore I will not be disgraced;
Therefore [a]I have set My face like a flint,
And I know that I will not be ashamed.
8 [a]*He is* near who justifies Me;
Who will contend with Me?
Let us stand together.
Who *is* [1]My adversary?
Let him come near Me.
9 Surely the Lord GOD will help Me;
Who *is* he *who* will condemn Me?
[a]Indeed they will all grow old like a garment;
[b]The moth will eat them up.

10 "Who among you fears the LORD?
Who obeys the voice of His Servant?
Who [a]walks in darkness
And has no light?
[b]Let him trust in the name of the LORD
And rely upon his God.
11 Look, all you who kindle a fire,
Who encircle *yourselves* with sparks:
Walk in the light of your fire and in the sparks you have kindled—
[a]This you shall have from My hand:
You shall lie down [b]in torment.

The LORD Comforts Zion

51 "Listen to Me, [a]you who [1]follow after righteousness,
You who seek the LORD:
Look to the rock *from which* you were hewn,
And to the hole of the pit *from which* you were dug.
2 [a]Look to Abraham your father,
And to Sarah *who* bore you;
[b]For I called him alone,
And [c]blessed him and increased him."

3 For the LORD will [a]comfort Zion,
He will comfort all her waste places;
He will make her wilderness like Eden,
And her desert [b]like the garden of the LORD;
Joy and gladness will be found in it,
Thanksgiving and the voice of melody.

4 "Listen to Me, My people;
And give ear to Me, O My nation:
[a]For law will proceed from Me,
And I will make My justice rest
[b]As a light of the peoples.
5 [a]My righteousness *is* near,
My salvation has gone forth,

[b]Deut. 32:30; 2 Kin. 4:1
[c]Is. 52:3
2 [a]Nah. 1:4
3 [a]Ex. 10:21
[b]Rev. 6:12
4 [a]Ex. 4:11
[b]Matt. 11:28
5 [a]Ps. 40:6
[b]Matt. 26:39; Mark 14:36; Luke 22:42; John 8:29; 14:31; 15:10 [Phil. 2:8; Heb. 5:8; 10:7]
6 [a]Matt. 27:26; John 18:22
[b]Matt. 26:67; 27:30; Mark 14:65; 15:19
[c]Lam. 3:30
7 [a]Ezek. 3:8, 9; Luke 9:51
8 [a][Rom. 8: 32–34] [1]Lit. *master of My judgment*
9 [a]Job 13:28; Acts 2:24; Heb. 1:11
[b]Is. 51:6, 8
10 [a]Ps. 23:4
[b]2 Chr. 20:20
11 [a][John 9:39]
[b]Ps. 16:4

CHAPTER 51

1 [a][Rom. 9: 30–32] [1]*pursue*
2 [a]Heb. 11:11
[b]Gen. 12:1
[c]Gen. 24:35
3 [a]Is. 40:1; 52:9
[b]Gen. 13:10
4 [a]Is. 2:3
[b]Is. 42:6
5 [a]Is. 46:13

50:4 Isaiah 50:4–9 is the third Servant Song.

50:6 Jesus' back was struck by His oppressors (Is. 42:2; 49:4; 53:12; Matt. 27:26; John 19:1). Jesus also had people spit upon His face (Matt. 27:30).

50:7 To set your face like flint indicated deep resolve. Jesus did this on His way to Calvary (Luke 9:51).

50:11 To "kindle a fire" indicated self reliance.

51:4 God's Servant will be a light to all people (Is. 42:6; 49:6; John 3:17–18).

51:5 God's salvation is always near (Is. 56:1; Zeph. 1:14; 1 Thess. 5:4–11; James 5:8).

[b]And My arms will judge the peoples;
[c]The coastlands will wait upon Me,
And [d]on My arm they will trust.
6 [a]Lift up your eyes to the heavens,
And look on the earth beneath.
For [b]the heavens will vanish away like smoke,
[c]The earth will grow old like a garment,
And those who dwell in it will die in like manner;
But My salvation will be [d]forever,
And My righteousness will not be [1]abolished.

7 "Listen to Me, you who know righteousness,
You people [a]in whose heart *is* My law:
[b]Do not fear the reproach of men,
Nor be afraid of their insults.
8 For [a]the moth will eat them up like a garment,
And the worm will eat them like wool;
But My righteousness will be forever,
And My salvation from generation to generation."

9 [a]Awake, awake, [b]put on strength,
O arm of the LORD!
Awake [c]as in the ancient days,
In the generations of old.
[d]*Are* You not *the arm* that cut [e]Rahab apart,
And wounded the [f]serpent?
10 *Are* You not *the One* who [a]dried up the sea,
The waters of the great deep;
That made the depths of the sea a road
For the redeemed to cross over?
11 So [a]the ransomed of the LORD shall return,
And come to Zion with singing,
With everlasting joy on their heads.
They shall obtain joy and gladness;
Sorrow and sighing shall flee away.

12 "I, *even* I, *am* He [a]who comforts you.
Who *are* you that you should be afraid
[b]Of a man *who* will die,
And of the son of a man *who* will be made [c]like grass?
13 And [a]you forget the LORD your Maker,
[b]Who stretched out the heavens
And laid the foundations of the earth;

[b]Ps. 67:4
[c]Is. 60:9
[d][Rom. 1:16]
6 [a]Is. 40:26
[b]Matt. 24:35
[c]Is. 24:19, 20; 50:9 [d]Is. 45:17
[1]*broken*
7 [a]Ps. 37:31
[b][Matt. 5:11, 12; 10:28]
8 [a]Is. 50:9
9 [a]Ps. 44:23
[b]Ps. 93:1
[c]Ps. 44:1
[d]Job 26:12
[e]Ps. 87:4
[f]Ps. 74:13
10 [a]Ex. 14:21
11 [a]Is. 35:10
12 [a]2 Cor. 1:3
[b]Ps. 118:6
[c]Is. 40:6, 7
13 [a]Is. 17:10
[b]Ps. 104:2

[c]Job 20:7
14 [a]Zech. 9:11
15 [a]Job 26:12
16 [a]Deut. 18:18
[b]Is. 49:2
[c]Is. 65:17
[1]*establish*
17 [a]Is. 52:1
[b]Job 21:20
19 [a]Is. 47:9
[b]Amos 7:2
20 [a]Lam. 2:11

ENCOUNTER *Note* *Is. 51:12*

God's Comfort

God's comfort is not a concept. His sustaining presence is real and it makes a difference in real life. Don't hold on to your fears; turn them over to the Lord.

You have feared continually every day
Because of the fury of the oppressor,
When *he has* prepared to destroy.
[c]And where *is* the fury of the oppressor?
14 The captive exile hastens, that he may be loosed,
[a]That he should not die in the pit,
And that his bread should not fail.
15 But I *am* the LORD your God,
Who [a]divided the sea whose waves roared—
The LORD of hosts *is* His name.
16 And [a]I have put My words in your mouth;
[b]I have covered you with the shadow of My hand,
[c]That I may [1]plant the heavens,
Lay the foundations of the earth,
And say to Zion, 'You *are* My people.' "

God's Fury Removed

17 [a]Awake, awake!
Stand up, O Jerusalem,
You who [b]have drunk at the hand of the LORD
The cup of His fury;
You have drunk the dregs of the cup of trembling,
And drained *it* out.
18 *There is* no one to guide her
Among all the sons she has brought forth;
Nor *is there any* who takes her by the hand
Among all the sons she has brought up.
19 [a]These two *things* have come to you;
Who will be sorry for you?—
Desolation and destruction, famine and sword—
[b]By whom will I comfort you?
20 [a]Your sons have fainted,
They lie at the head of all the streets,
Like an antelope in a net;

51:6 The "heavens and earth" represented the universe (Is. 13:13; 40:21, 22; 48:13; 51:13).

51:9 Rahab was a mythological sea monster who opposed God's work (Job 7:12; Ps. 74:13, 14). It could also symbolize Egypt and its defeat at God's hands (Is. 30:7).

51:17 "Awake, awake" is a double imperative, indicating urgency.

They are full of the fury of the LORD,
The rebuke of your God.

21 Therefore please hear this, you afflicted,
And drunk [a]but not with wine.
22 Thus says your Lord,
The LORD and your God,
Who [a]pleads the cause of His people:
"See, I have taken out of your hand
The cup of trembling,
The dregs of the cup of My fury;
You shall no longer drink it.
23 [a]But I will put it into the hand of those who afflict you,
Who have said to [1]you,
'Lie down, that we may walk over you.'
And you have laid your body like the ground,
And as the street, for those who walk over."

God Redeems Jerusalem

52 Awake, awake!
Put on your strength, O Zion;
Put on your beautiful garments,
O Jerusalem, the holy city!
For the uncircumcised [a]and the unclean
Shall no longer come to you.

ENCOUNTER *Note* *Is. 52:1*

Awake!

There are believers who are slumbering. God has promised to do so much in their lives, but they remain unconscious of it. God is at work all around them, but their eyes are closed to it.

2 [a]Shake yourself from the dust, arise;
Sit down, O Jerusalem!
[b]Loose yourself from the bonds of your neck,
O captive daughter of Zion!

3 For thus says the LORD:

[a]"You have sold yourselves for nothing,
And you shall be redeemed [b]without money."

4 For thus says the Lord GOD:

"My people went down at first
Into [a]Egypt to [1]dwell there;
Then the Assyrian oppressed them without cause.
5 Now therefore, what have I here," says the LORD,
"That My people are taken away for nothing?
Those who rule over them
[1]Make them wail," says the LORD,
"And My name *is* [a]blasphemed continually every day.
6 Therefore My people shall know My name;
Therefore *they shall know* in that day
That I *am* He who speaks:
'Behold, *it is* I.' "

7 [a]How beautiful upon the mountains
Are the feet of him who brings good news,
Who proclaims peace,
Who brings glad tidings of good *things*,
Who proclaims salvation,
Who says to Zion,
[b]"Your God reigns!"
8 Your watchmen shall lift up *their* voices,
With their voices they shall sing together;
For they shall see eye to eye
When the LORD brings back Zion.
9 Break forth into joy, sing together,
You waste places of Jerusalem!
For the LORD has comforted His people,
He has redeemed Jerusalem.
10 [a]The LORD has [1]made bare His holy arm
In the eyes of [b]all the nations;
And all the ends of the earth shall see
The salvation of our God.

11 [a]Depart! Depart! Go out from there,
Touch no unclean *thing;*
Go out from the midst of her,
[b]Be clean,
You who bear the vessels of the LORD.
12 For [a]you shall not go out with haste,
Nor go by flight;
[b]For the LORD will go before you,
[c]And the God of Israel *will* be your rear guard.

The Sin-Bearing Servant

13 Behold, [a]My Servant shall [1]deal prudently;

21 [a]Lam. 3:15
22 [a]Jer. 50:34
23 [a]Zech. 12:2 [1]Lit. *your soul*

CHAPTER 52

1 [a][Rev. 21: 2–27]
2 [a]Is. 3:26 [b]Zech. 2:7
3 [a]Ps. 44:12 [b]Is. 45:13
4 [a]Gen. 46:6 [1]As resident aliens
5 [a]Ezek. 36:20, 23 [1]DSS *Mock;* LXX *Marvel and wail;* Tg. *Boast themselves;* Vg. *Treat them unjustly*
7 [a]Rom. 10:15 [b]Ps. 93:1
10 [a]Ps. 98:1–3 [b]Luke 3:6 [1]Revealed His power
11 [a]Is. 48:20 [b]Lev. 22:2
12 [a]Ex. 12:11, 33 [b]Mic. 2:13 [c]Ex. 14:19, 20
13 [a]Is. 42:1 [b]Phil. 2:9 [1]*prosper*

52:6 "Know my name" may allude to Exodus 3:13, 14; 6:2.

52:7 This verse portrays a messenger hurriedly leaving the scene of battle and running across the mountains to announce to his anxious city the good news of victory (2 Sam. 18:26).

52:10 "Laid bare His holy arm" indicated God uses history to demonstrate His awesome strength (Ex. 6:6; Is. 40:15; 51:9).

52:12 "Before" and "rear guard" referred to the cloud and pillar of fire that guided the Israelites (Ex. 13:21, 22; 14:19, 20; Is. 42:16; 49:10; 58:8).

52:13 This verse begins the fourth Servant Song (Is. 52:13—53:12).

WORD Study

SERVANT OF THE LORD

Is. 52:13 The designation "servant of the Lord" describes several prominent Old Testament figures, including Moses (more than thirty times) and David (more than seventy times). Here in the Book of Isaiah a series of passages describes the Servant of the Lord. Each Servant Song reveals a clearer picture of the nature and role of the Servant. In the first song (Is. 42:1–4) He is portrayed as bringing justice to the nations; He will bring delight to God; He will be gentle, and He will not grow discouraged. The second song (49:1–6) says the Servant will glorify God. He will not only bring God's people back to Him but He will also be a light to the Gentiles. In the third song (50:4–9) the Servant suffers greatly in His work. His enemies strike His back, pluck His beard and spit in His face. Yet the Servant will set His face like flint toward His task. In the final song (52:13—53:12) the Servant is graphically portrayed as a Suffering Servant. His visage will be marred. He will be despised and forsaken. He will suffer for the sins of His people, yet He will not utter a word in complaint. Through His work, the Servant will justify many. It becomes clear that no human servant can accomplish this task. It will be Jesus, the Messiah, who perfectly fulfills this prophecy.

[b]He shall be exalted and [2]extolled
and be very high.
14 Just as many were astonished at you,
So His [a]visage[1] was marred more than any man,
And His form more than the sons of men;
15 [a]So shall He [1]sprinkle many nations.
Kings shall shut their mouths at Him;
For [b]what had not been told them they shall see,
And what they had not heard they shall consider.

53 Who [a]has believed our report?
And to whom has the arm of the LORD been revealed?
2 For He shall grow up before Him as a tender plant,
And as a root out of dry ground.
He has no [1]form or [2]comeliness;
And when we see Him,
There is no [3]beauty that we should desire Him.
3 [a]He is despised and [1]rejected by men,
A Man of [2]sorrows and [b]acquainted with [3]grief.
And we hid, as it were, *our* faces from Him;
He was despised, and [c]we did not esteem Him.

4 Surely [a]He has borne our [1]griefs
And carried our [2]sorrows;
Yet we [3]esteemed Him stricken,
[4]Smitten by God, and afflicted.
5 But He *was* [a]wounded[1] for our transgressions,
He was [2]bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His [b]stripes[3] we are healed.
6 [a]All we like sheep have gone astray;
We have turned, every one, to his own way;
And the LORD [1]has laid on Him the iniquity of us all.

7 He was oppressed and He was afflicted,
Yet [a]He opened not His mouth;
[b]He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.
8 He was [a]taken from [1]prison and from judgment,
And who will declare His generation?
For [b]He was cut off from the land of the living;
For the transgressions of My people He was stricken.

[2]Lit. *be lifted up*
14 [a]Ps. 22:6, 7; Matt. 26:67; 27:30; John 19:3 [1]*appearance*
15 [a]Ezek. 36:25 [b]Rom. 15:21; [Eph. 3:5, 9]; 1 Pet. 1:2 [1]Or *startle*

CHAPTER 53
1 [a]John 12:38; Rom. 10:16
2 [1]Stately form [2]*splendor* [3]Lit. *appearance*
3 [a]Ps. 22:6; [Matt. 27:30, 31; Luke 18:31–33; 23:18] [b][Heb. 4:15] [c][John 1:10, 11] [1]Or *forsaken* [2]Lit. *pains* [3]Lit. *sickness*
4 [a][Matt. 8:17; Heb. 9:28; 1 Pet. 2:24] [1]Lit. *sicknesses* [2]Lit. *pains* [3]*reckoned* [4]*Struck down*
5 [a][Rom. 4:25; 1 Cor. 15:3, 4] [b][1 Pet. 2:24, 25] [1]Or *pierced through* [2]*crushed* [3]Blows that cut in
6 [a]Heb. 9:28; 1 Pet. 2:24, 25 [1]Lit. *has caused to land on Him*
7 [a]Matt. 26:63; 27:12–14; Mark 14:61; 15:4, 5; Luke 23:9; John 19:9 [b]Acts 8:32, 33; Rev. 5:6
8 [a]Matt. 27:57–60; Luke 23:1–25; 1 Cor. 15:3 [b][Dan. 9:26] [1]*confinement*

52:14 "Visage was marred" indicated the Servant was so disfigured from His suffering that he was hardly recognizable as human.

53:1 "Who has believed" is a rhetorical question expecting a negative answer (John 12:38; Rom. 10:16).

53:2 "No form or comeliness" indicated the Servant did not have a regal bearing or anything notable about His physical appearance that would draw crowds to Him.

53:3 "Man of sorrows" does not mean the Servant was humorless but that He was keenly aware of the devastation caused by sin and the desperate condition of those separated from God.

53:4 "Smitten by God" indicates that the Romans were not the ultimate cause of Jesus' death; the heavenly Father was.

53:6 This is one way Isaiah described the nature and extent of sin. "All" have sinned (Rom. 3:23). Sin is going our own way and rejecting God's ways.

53:7 "Opened not His mouth" indicated Christ's serenity and His submission to His Father's will. He did not argue with, condemn, or revile those who were brutally murdering Him (Matt. 26:67, 68; 27:12–14; 1 Pet. 2:23).

ENCOUNTER*Note* *Is. 53:8*

Stricken

Christ suffered crucifixion for our sin. Our sin cost Him His life. The brutal and despicable horror of the cross is a poignant reminder of sin's ugliness.

9 [a]And [1]they made His grave with the wicked—
But with the rich at His death,
Because He had done no violence,
Nor *was any* [b]deceit in His mouth.

10 Yet it pleased the LORD to [1]bruise Him;
He has put *Him* to grief.
When You make His soul [a]an offering for sin,
He shall see *His* seed, He shall prolong *His* days,
And the pleasure of the LORD shall prosper in His hand.
11 [1]He shall see the labor of His soul, *and* be satisfied.
By His knowledge [a]My righteous [b]Servant shall [c]justify many,
For He shall bear their iniquities.
12 [a]Therefore I will divide Him a portion with the great,
[b]And He shall divide the [1]spoil with the strong,
Because He [c]poured out His soul unto death,
And He was [d]numbered with the transgressors,
And He bore the sin of many,
And [e]made intercession for the transgressors.

A Perpetual Covenant of Peace

54 "Sing, O [a]barren,
You *who* have not borne!
Break forth into singing, and cry aloud,
You *who* have not labored with child!
For more *are* the children of the desolate
Than the children of the married woman," says the LORD.
2 "Enlarge[a] the place of your tent,
And let them stretch out the curtains of your dwellings;
Do not spare;
Lengthen your cords,
And strengthen your stakes.
3 For you shall expand to the right and to the left,
And your descendants will [a]inherit the nations,
And make the desolate cities inhabited.
4 "Do[a] not fear, for you will not be ashamed;
Neither be disgraced, for you will not be put to shame;
For you will forget the shame of your youth,
And will not remember the reproach of your widowhood anymore.

9 [a]Matt. 27:57–60; Luke 23:33 [b]1 Pet. 2:22; 1 John 3:5 [1]Lit. *he* or *He*
10 [a]John 1:29; Acts 2:24; [2 Cor. 5:21] [1]*crush*
11 [a][1 John 2:1] [b]Is. 42:1 [c][Acts 13:38, 39; Rom. 5:15–19] [1]So with MT, Tg., Vg.; DSS, LXX *From the labor of His soul He shall see light*
12 [a]Ps. 2:8 [b]Col. 2:15 [c]Is. 50:6; [Rom. 3:25] [d]Matt. 27:38; Mark 15:28; Luke 22:37; 23:34; 2 Cor. 5:21 [1]*plunder*
[e]Luke 23:34

CHAPTER 54
1 [a]Gal. 4:27
2 [a]Is. 49:19, 20
3 [a]Is. 14:2; 49:22, 23; 60:9
4 [a]Is. 41:10

HISTORICAL*Encounter* **WILLIAM CAREY** *Is. 54:2*

William Carey was born August 17, 1761 in Paulers Pury, England. He earned a living as a cobbler but came to serve as a Baptist pastor for Harvey Lane Baptist Church in Leicester. Carey developed a deep compassion for people who had never heard the gospel. For several years he pored over the scriptures and studied world maps. He grew increasingly convicted about sharing the good news around the world. During a ministers' meeting Carey shared his belief with his fellow pastors. An older minister told him to sit down, for when God wanted to save those who were lost, God in His sovereignty would do so without their help. Eight years later, on May 31, 1792, Carey delivered a sermon at Nottingham based on Isaiah 54:2, 3, part of his favorite chapter in the Bible. He exhorted the people to "Expect Great Things from God, Attempt Great Things for God." At the close of the service, Carey urged Andrew Fuller, a highly respected minister, to lead the people in response. A Baptist Missions society was eventually formed and the modern mission movement was launched. When Carey sought God's guidance for his own involvement in missions, he came upon Isaiah 54:6, "For the Lord has called you." Carey did go to India as one of the society's first missionaries and inspired thousands of others over the next two centuries to carry the gospel around the world.

53:9 Jesus was crucified as if He were wicked, but His grave was that of a wealthy man (Matt. 27:57–60).

53:10 "It pleased the Lord" indicated God's desire to provide atonement for humanity's sins so they might receive eternal life.

54:1 Sarah, Abraham's wife, provided the precedent for this barren woman (Gen. 11:30; 16:1; Is. 51:2).

54:3 "Expand" alludes to Genesis 28:14.

54:4 "The shame of your youth" referred to the Israelites' iniquities which led to their suffering under the Egyptians and Assyrians (Is. 52:4; Jer. 31:19; Ezek. 16:1–6).

5 [a]For your Maker *is* your husband,
The LORD of hosts *is* His name;
And your Redeemer *is* the Holy One of Israel;
He is called [b]the God of the whole earth.
6 For the LORD [a]has called you
Like a woman forsaken and grieved in spirit,
Like a youthful wife when you were refused,"
Says your God.
7 "For[a] a mere moment I have forsaken you,
But with great mercies [b]I will gather you.

ENCOUNTER*Note* *Is. 54:7*

For a Moment

God will do what it takes to humble you and to bring you back to holy fellowship with Him. His desire is not to punish you but to bless you.

8 With a little wrath I hid My face from you for a moment;
[a]But with everlasting kindness I will have mercy on you,"
Says the LORD, your Redeemer.

9 "For this *is* like the waters of [a]Noah to Me;
For as I have sworn
That the waters of Noah would no longer cover the earth,
So have I sworn
That I would not be angry with [b]you, nor rebuke you.
10 For [a]the mountains shall depart
And the hills be removed,
[b]But My kindness shall not depart from you,
Nor shall My covenant of peace be removed,"
Says the LORD, who has mercy on you.

11 "O you afflicted one,
Tossed with tempest, *and* not comforted,
Behold, I will lay your stones with [a]colorful gems,
And lay your foundations with sapphires.
12 I will make your pinnacles of rubies,
Your gates of crystal,
And all your walls of precious stones.
13 All your children *shall be* [a]taught by the LORD,
And [b]great *shall be* the peace of your children.
14 In righteousness you shall be established;
You shall be far from oppression, for you shall not fear;
And from terror, for it shall not come near you.
15 Indeed they shall surely assemble, *but* not because of Me.
Whoever assembles against you shall [a]fall for your sake.

16 "Behold, I have created the blacksmith
Who blows the coals in the fire,
Who brings forth an [1]instrument for his work;
And I have created the [2]spoiler to destroy.
17 No weapon formed against you shall [a]prosper,
And every tongue *which* rises against you in judgment
You shall condemn.
This *is* the heritage of the servants of the LORD,
[b]And their righteousness *is* from Me," Says the LORD.

An Invitation to Abundant Life

55 "Ho! [a]Everyone who thirsts,
Come to the waters;
And you who have no money,
[b]Come, buy and eat.
Yes, come, buy wine and milk
Without money and without price.
2 Why do you [1]spend money for *what is* not bread,
And your wages for *what* does not satisfy?
Listen carefully to Me, and eat *what is* good,
And let your soul delight itself in abundance.
3 Incline your ear, and [a]come to Me.
Hear, and your soul shall live;
[b]And I will make an everlasting covenant with you—
The [c]sure mercies of David.
4 Indeed I have given him *as* [a]a witness to the people,
[b]A leader and commander for the people.
5 [a]Surely you shall call a nation you do not know,
[b]And nations *who* do not know you shall run to you,

5 [a]Jer. 3:14 [b]Zech. 14:9
6 [a]Is. 62:4
7 [a]Is. 26:20; 60:10 [b][Is. 43:5; 56:8]
8 [a]Jer. 31:3
9 [a]Gen. 8:21; 9:11 [b]Ezek. 39:29
10 [a]Is. 51:6 [b]Ps. 89:33, 34
11 [a]Rev. 21:18, 19
13 [a][John 6:45] [b]Ps. 119:165
15 [a]Is. 41:11–16
16 [1]Or *weapon* [2]*destroyer*
17 [a]Is. 17:12–14; 29:8 [b]Is. 45:24, 25; 54:14

CHAPTER 55

1 [a][John 4:14; 7:37] [b][Rev. 3:18]
2 [1]Lit. *weigh out silver*
3 [a]Matt. 11:28 [b]Jer. 32:40 [c]2 Sam. 7:8
4 [a][Rev. 1:5] [b][Dan. 9:25]
5 [a]Eph. 2:11–13 [b]Is. 60:5

54:11 This description is similar to that of the New Jerusalem in Revelation 21:18–21.

55:1 "Ho!" is an expression of pity. "Thirsts" expresses a longing for those things that satisfy spiritually (Ps. 42:1–2; 63:1; Is. 41:17; 44:3; Matt. 5:6). Waters reference the joy of salvation (John 4:10–14). "Without money" indicates that salvation is free and cannot be obtained except as God's gift (Deut. 8:3; Is. 52:3; Rom. 6:23).

Because of the LORD your God,
And the Holy One of Israel;
[c]For He has glorified you."

6 [a]Seek the LORD while He may be
[b]found,
Call upon Him while He is near.
7 [a]Let the [1]wicked forsake his way,
And the unrighteous man [b]his
thoughts;
Let him return to the LORD,
[c]And He will have mercy on him;
And to our God,
For He will abundantly pardon.

8 "For[a] My thoughts *are* not your
thoughts,
Nor *are* your ways My ways," says
the LORD.

ENCOUNTER*Note* *Is. 55:8*

God's Thoughts

We should not try to reduce God's Word to a level that makes sense to us. Rather we should ask God to raise our thinking so we have His perspective on the world around us.

9 "For[a] *as* the heavens are higher than
the earth,
So are My ways higher than your
ways,
And My thoughts than your
thoughts.

10 "For [a]as the rain comes down, and
the snow from heaven,
And do not return there,
But water the earth,
And make it bring forth and bud,
That it may give seed to the sower
And bread to the eater,
11 [a]So shall My word be that goes forth
from My mouth;
It shall not return to Me [1]void,
But it shall accomplish what I
please,
And it shall [b]prosper *in the thing*
for which I sent it.

12 "For[a] you shall go out with joy,
And be led out with peace;
The mountains and the hills
Shall [b]break forth into singing
before you,
And [c]all the trees of the field shall
clap *their* hands.

[c]Is. 60:9
6 [a][Heb. 3:13] [b]Ps. 32:6
7 [a]Is. 1:16 [b]Zech. 8:17 [c]Jer. 3:12 [1]Lit. *man of iniquity*
8 [a]2 Sam. 7:19
9 [a]Ps. 103:11
10 [a]Deut. 32:2
11 [a]Is. 45:23 [b]Is. 46:9–11 [1]*empty,* without fruit
12 [a]Is. 35:10 [b]Ps. 98:8 [c]1 Chr. 16:33

13 [a]Instead of [b]the thorn shall come up
the cypress tree,
And instead of the brier shall come
up the myrtle tree;
And it shall be to the LORD [c]for a
name,
For an everlasting sign *that* shall
not be cut off."

Salvation for the Gentiles

56 Thus says the LORD:

"Keep justice, and do righteousness,
[a]For My salvation *is* about to come,
And My righteousness to be
revealed.
2 Blessed *is* the man *who* does this,
And the son of man *who* lays hold
on it;
[a]Who keeps from defiling the Sabbath,
And keeps his hand from doing any
evil."

WORD*Study* **SABBATH**

Is. 56:2 "Sabbath" comes from the Hebrew word shabbat, and means "to cease" or "desist." Scripture says God "rested" on the seventh day of creation and thus instituted the Sabbath for His people (Gen. 2:1–3). God commanded people to keep the Sabbath holy and to rest on that day (Ex. 20:8–11). The prophets denounced God's people for not adhering to the Sabbath (Jer. 17:19–27; Ezek. 20:12, 20; 22:8, 26). Jesus worshipped in the synagogues on the Sabbath (Luke 4:16), but He was often criticized by religious authorities for not observing it as strictly as they did (Mark 2:23–28; 3:1–6; Luke 13:10–17, John 5:1–18). Jesus made it clear that the Sabbath was a time for rest and for spiritual renewal through devoting the day to God.

3 Do not let [a]the son of the foreigner
Who has joined himself to the LORD
Speak, saying,
"The LORD has utterly separated me
from His people";
Nor let the [b]eunuch say,
"Here I am, a dry tree."
4 For thus says the LORD:
"To the eunuchs who keep My
Sabbaths,

13 [a]Is. 41:19 [b]Mic. 7:4 [c]Jer. 13:11

CHAPTER 56

1 [a]Matt. 3:2; 4:17
2 [a]Is. 58:13
3 [a][Eph. 2:12–19] [b]Acts 8:27

55:6 "Seek" does not allude to searching for something that is lost, but coming to something that is known.

55:10 God's Word is like rain in that both produce fruit.

55:12 "Go out" may refer to the Israelite's release from Babylon (Is. 48:20–21; 52:11, 12). It expresses the joy of experiencing God's salvation.

56:1 "My righteousness" is a synonym for "My salvation" (Is. 41:2; 45:8; 46:13; 51:6).

56:3 God made provision for foreigners to become His worshippers (Ex. 12:48, 49). Eunuchs had previously been excluded from worshipping God (Deut. 23:1).

And choose what pleases Me,
And hold fast My covenant,
5 Even to them I will give in [a]My house
And within My walls a place [b]and a name
Better than that of sons and daughters;
I will give [1]them an everlasting name
That shall not be cut off.

6 "Also the sons of the foreigner
Who join themselves to the LORD, to serve Him,
And to love the name of the LORD, to be His servants—
Everyone who keeps from defiling the Sabbath,
And holds fast My covenant—
7 Even them I will [a]bring to My holy mountain,
And make them joyful in My [b]house of prayer.
[c]Their burnt offerings and their sacrifices
Will be [d]accepted on My altar;
For [e]My house shall be called a house of prayer [f]for all nations."

ENCOUNTER *Note* — *Is. 56:7*

Prayer

God's house is a place for communing with Him. God does not seek our religious activity—He wants a personal relationship with His people. Busyness without prayer is meaningless.

8 The Lord GOD, [a]who gathers the outcasts of Israel, says,
[b]"Yet I will gather to him
Others besides those who are gathered to him."

Israel's Irresponsible Leaders

9 [a]All you beasts of the field, come to devour,
All you beasts in the forest.
10 His watchmen *are* [a]blind,
They are all ignorant;
[b]They *are* all dumb dogs,
They cannot bark;
[1]Sleeping, lying down, loving to slumber.

5 [a]1 Tim. 3:15 [b][1 John 3:1, 2] [1]Lit. *him*
7 [a][Is. 2:2, 3; 60:11] [b]Mark 11:17 [c][Rom. 12:1] [d]Is. 60:7 [e]Matt. 21:13 [f][Mal. 1:11]
8 [a]Is. 11:12; 27:12; 54:7 [b][John 10:16]
9 [a]Jer. 12:9
10 [a]Matt. 15:14 [b]Phil. 3:2 [1]Or *Dreaming*

11 Yes, *they are* [a]greedy[1] dogs
Which [b]never[2] have enough.
And they *are* shepherds
Who cannot understand;
They all look to their own way,
Every one for his own gain,
From his *own* territory.
12 "Come," *one says*, "I will bring wine,
And we will fill ourselves with intoxicating [a]drink;
[b]Tomorrow will be [c]as today,
And much more abundant."

Israel's Futile Idolatry

57 The righteous perishes,
And no man takes *it* to heart;
[a]Merciful men *are* taken away,
[b]While no one considers
That the righteous is taken away from [1]evil.
2 He shall enter into peace;
They shall rest in [a]their beds,
Each one walking *in* his uprightness.

3 "But come here,
[a]You sons of the sorceress,
You offspring of the adulterer and the harlot!
4 Whom do you ridicule?
Against whom do you make a wide mouth
And stick out the tongue?
Are you not children of transgression,
Offspring of falsehood,
5 Inflaming yourselves with gods [a]under every green tree,
[b]Slaying the children in the valleys,
Under the clefts of the rocks?
6 Among the smooth [a]*stones* of the stream
Is your portion;
They, they, *are* your lot!
Even to them you have poured a drink offering,
You have offered a grain offering.
Should I receive comfort in [b]these?
7 "On[a] a lofty and high mountain
You have set [b]your bed;
Even there you went up
To offer sacrifice.
8 Also behind the doors and their posts
You have set up your remembrance;
For you have uncovered yourself *to those other* than Me,

11 [a][Mic. 3:5, 11] [b]Ezek. 34:2–10 [1]Lit. *strong of soul* [2]Lit. *do not know satisfaction*
12 [a]Is. 28:7 [b]Luke 12:19 [c]2 Pet. 3:4

CHAPTER 57

1 [a]Ps. 12:1 [b]1 Kin. 14:13 [1]Lit. *the face of evil*
2 [a]2 Chr. 16:14
3 [a]Matt. 16:4
5 [a]2 Kin. 16:4 [b]Jer. 7:31
6 [a]Jer. 3:9 [b]Jer. 5:9, 29; 9:9
7 [a]Ezek. 16:16 [b]Ezek. 23:41

56:9 The "beasts" were the ungodly nations who attacked God's people (Is. 18:6; Jer. 12:8, 9; Ezek. 34:5, 8, 25; 1 Cor. 15:32).

56:11 "Shepherds" represented rulers (Is. 40:11; Ezek. 34:1–6). "Watchmen" were alert to external dangers; shepherds were concerned with the flock itself.

57:2 "Peace" may refer to death for the righteous (Is. 3:10, 11; 53:5; Phil. 1:21–23).

57:3 "Adulterer" and "harlot" referred to the perverted Canaanite fertility religious practices.

57:5 "Green tree" referred to idolatrous fertility practices (1:29, 30; 1 Kin. 14:23; Jer. 2:20). "Slaying the children" referred to the worship of the god Molech (2 Kin. 23:10; Ps. 106:37, 38; Is. 30:33; Jer. 7:31).

57:7 A "high mountain" was where idolatry was commonly practiced (Jer. 3:6; Ezek. 16:16; Mic 1:3–5).

And have gone up to them;
You have enlarged your bed
And [1]made *a covenant* with them;
[a]You have loved their bed,
Where you saw *their* [2]nudity.
9 [a]You went to the king with ointment,
And increased your perfumes;
You sent your [b]messengers far off,
And *even* descended to Sheol.
10 You are wearied in the length of your way;
[a]*Yet* you did not say, 'There is no hope.'
You have found the life of your hand;
Therefore you were not grieved.

11 "And [a]of whom have you been afraid, or feared,
That you have lied
And not remembered Me,
Nor taken *it* to your heart?
Is it not because [b]I have [1]held My peace from of old
That you do not fear Me?
12 I will declare your righteousness
And your works,
For they will not profit you.
13 When you cry out,
Let your collection *of idols* deliver you.
But the wind will carry them all away,
A breath will take *them.*
But he who puts his trust in Me shall possess the land,
And shall inherit My holy mountain."

Healing for the Backslider

14 And one shall say,
[a]"Heap it up! Heap it up!
Prepare the way,
Take the stumbling block out of the way of My people."

15 For thus says the High and Lofty One
Who inhabits eternity, [a]whose name *is* Holy:
[b]"I dwell in the high and holy *place,*
[c]With him *who* has a contrite and humble spirit,
[d]To revive the spirit of the humble,
And to revive the heart of the contrite ones.
16 [a]For I will not contend forever,
Nor will I always be angry;
For the spirit would fail before Me,
And the souls [b]*which* I have made.
17 For the iniquity of [a]his covetousness
I was angry and struck him;
[b]I hid and was angry,
[c]And he went on [1]backsliding in the way of his heart.
18 I have seen his ways, and [a]will heal him;
I will also lead him,
And restore comforts to him
And to [b]his mourners.

19 "I create [a]the fruit of the lips:
Peace, peace [b]to *him who is* far off and to *him who is* near,"
Says the LORD,
"And I will heal him."
20 [a]But the wicked *are* like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.

21 "*There*[a] *is* no peace,"
Says my God, "for the wicked."

Fasting that Pleases God

58 "Cry aloud, [1]spare not;
Lift up your voice like a trumpet;
[b]Tell My people their transgression,
And the house of Jacob their sins.
2 Yet they seek Me daily,
And delight to know My ways,
As a nation that did righteousness,
And did not forsake the ordinance of their God.
They ask of Me the ordinances of justice;
They take delight in approaching God.
3 'Why[a] have we fasted,' *they say,*
'and You have not seen?
Why have we [b]afflicted our souls,
and You take no notice?'

8 [a]Ezek. 16:26 [1]Lit. *cut* [2]Lit. *hand,* a euphemism
9 [a]Hos. 7:11 [b]Ezek. 23:16, 40
10 [a]Jer. 2:25; 18:12
11 [a]Is. 51:12, 13 [b]Ps. 50:21 [1]*remained silent*
14 [a]Is. 40:3; 62:10
15 [a]Job 6:10 [b]Zech. 2:13 [c]Ps. 34:18; 51:17 [d]Is. 61:1–3
16 [a][Mic. 7:18]
[b]Num. 16:22
17 [a]Jer. 6:13 [b]Is. 8:17; 45:15; 59:2 [c]Is. 9:13 [1]Or *turning back*
18 [a]Jer. 3:22 [b]Is. 61:2
19 [a]Heb. 13:15 [b]Eph. 2:17
20 [a]Job 15:20
21 [a]Is. 48:22

CHAPTER 58

1 [a]Mic. 3:8 [1]*do not hold back*
3 [a]Mal. 3:13–18 [b]Lev. 16:29; 23:27

ENCOUNTER*Note* *Is. 57:15*

High and Holy

Almighty God, who rules the universe and judges humanity, is exalted and righteous. He chooses to dwell in the high and holy place. Where is that place? In the heavens? In celestial palaces? It is in every believer who has a contrite and humble heart. We are never more exalted than when we are humble.

57:9 "King" may refer to the idol Molech whose name meant "king" (1 Kin. 11:7).

57:14 This verse may allude to Isaiah 40:3 where every valley was filled in and every mountain made low, leaving no obstructions for those coming to the Lord.

57:19 The "fruit of the lips" may be the "sacrifice of praise" (Heb. 13:15).

58:3 The only fast the law commanded was on the Day of Atonement (Lev. 23:26–32). The Israelites also fasted during national crises (Jer. 36:9; Joel 1:14). Later they made fasting a regular ritual (Zech. 7:2, 3; 8:19; Luke 18:12). These people delighted in this religious rite while simultaneously abusing their laborers.

"In fact, in the day of your fast you find pleasure,
And [1]exploit all your laborers.
4 [a]Indeed you fast for strife and debate,
And to strike with the fist of wickedness.
You will not fast as *you do* this day,
To make your voice heard on high.
5 Is [a]it a fast that I have chosen,
[b]A day for a man to afflict his soul?
Is it to bow down his head like a bulrush,
And [c]to spread out sackcloth and ashes?
Would you call this a fast,
And an acceptable day to the LORD?
6 "*Is* this not the fast that I have chosen:
To [a]loose the bonds of wickedness,
[b]To undo the [1]heavy burdens,
[c]To let the oppressed go free,
And that you break every yoke?
7 *Is it* not [a]to share your bread with the hungry,
And that you bring to your house the poor who are [1]cast out;
[b]When you see the naked, that you cover him,
And not hide yourself from [c]your own flesh?
8 [a]Then your light shall break forth like the morning,
Your healing shall spring forth speedily,
And your righteousness shall go before you;
[b]The glory of the LORD shall be your rear guard.
9 Then you shall call, and the LORD will answer;
You shall cry, and He will say, 'Here I *am*.'

"If you take away the yoke from your midst,
The [1]pointing of the finger, and
[a]speaking wickedness,

[1]Lit. *drive hard*
4 [a]1 Kin. 21:9
5 [a]Zech. 7:5 [b]Lev. 16:29 [c]Esth. 4:3
6 [a]Luke 4:18, 19 [b]Neh. 5:10–12 [c]Jer. 34:9 [1]Lit. *bonds of the yoke*
7 [a]Ezek. 18:7 [b]Job 31:19–22 [c]Neh. 5:5 [1]*wandering*
8 [a]Job 11:17 [b]Ex. 14:19
9 [a]Ps. 12:2 [1]Lit. *sending out of*

ENCOUNTER*Note* *Is. 58:9*

Then You Shall Cry

What pleases God? Songs of praise? A meticulous moral lifestyle? Faith in action pleases God. God promises to respond readily to those who have a heart for doing His will.

10 *If* you extend your soul to the hungry
And satisfy the afflicted soul,
Then your light shall dawn in the darkness,
And your [1]darkness shall *be* as the noonday.
11 The LORD will guide you continually,
And satisfy your soul in drought,
And strengthen your bones;
You shall be like a watered garden,
And like a spring of water, whose waters do not fail.
12 Those from among you
[a]Shall build the old waste places;
You shall raise up the foundations of many generations;
And you shall be called the Repairer of the Breach,
The Restorer of [1]Streets to Dwell In.

13 "If [a]you turn away your foot from the Sabbath,
From doing your pleasure on My holy day,
And call the Sabbath a delight,
The holy *day* of the LORD honorable,
And shall honor Him, not doing your own ways,
Nor finding your own pleasure,
Nor speaking *your own* words,
14 [a]Then you shall delight yourself in the LORD;
And I will cause you to [b]ride on the high hills of the earth,
And feed you with the heritage of Jacob your father.
[c]The mouth of the LORD has spoken."

Separated from God

59 Behold, the LORD's hand is not [d]shortened,
That it cannot save;
Nor His ear heavy,
That it cannot hear.
2 But your iniquities have separated you from your God;
And your sins have hidden *His* face from you,
So that He will [a]not hear.
3 For [a]your hands are defiled with [1]blood,
And your fingers with iniquity;
Your lips have spoken lies,
Your tongue has muttered perversity.

10 [1]Or *gloom*
12 [a]Is. 61:4 [1]Lit. *Paths*
13 [a]Is. 56:2, 4, 6
14 [a]Job 22:26 [b]Deut. 32:13; 33:29 [c]Is. 1:20; 40:5

CHAPTER 59
1 [a]Num. 11:23
2 [a]Is. 1:15
3 [a]Ezek. 7:23 [1]*bloodshed*

58:5 Bowing down "like a bulrush" signified humility (Is. 42:3).
58:6 The yoke alluded to social oppression.
58:13 "Doing your pleasure" may refer to doing business (Amos 8:5).
58:14 This blessing is based on the Song of Moses (Deut. 32:9, 13).

ENCOUNTER *Note* *Is. 59:2*

Separation

Sin alienates people from God. Why would God heed the prayers of those who refuse to repent of their sin? We cannot embrace sin and God at the same time. If we will not give up our sin, God will distance Himself from us.

4 No one calls for justice,
Nor does *any* plead for truth.
They trust in [a]empty words and speak lies;
[b]They conceive [1]evil and bring forth iniquity.
5 They hatch vipers' eggs and weave the spider's web;
He who eats of their eggs dies,
And *from* that which is crushed a viper breaks out.
6 [a]Their webs will not become garments,
Nor will they cover themselves with their works;
Their works *are* works of iniquity,
And the act of violence *is* in their hands.
7 [a]Their feet run to evil,
And they make haste to shed [b]innocent blood;
[c]Their thoughts *are* thoughts of iniquity;
Wasting and [d]destruction *are* in their paths.
8 The way of [a]peace they have not known,
And *there is* no justice in their ways;
[b]They have made themselves crooked paths;
Whoever takes that way shall not know peace.

Sin Confessed

9 Therefore justice is far from us,
Nor does righteousness overtake us;
[a]We look for light, but there is darkness!
For brightness, *but* we walk in blackness!
10 [a]We grope for the wall like the blind,
And we grope as if *we had* no eyes;
We stumble at noonday as at twilight;
We are as dead *men* in desolate places.
11 We all growl like bears,
And [a]moan sadly like doves;
We look for justice, but *there is* none;
For salvation, *but* it is far from us.
12 For our [a]transgressions are multiplied before You,
And our sins testify against us;
For our transgressions *are* with us,
And *as for* our iniquities, we know them:
13 In transgressing and lying against the LORD,
And departing from our God,
Speaking oppression and revolt,
Conceiving and uttering [a]from the heart words of falsehood.
14 Justice is turned back,
And righteousness stands afar off;
For truth is fallen in the street,
And equity cannot enter.
15 So truth fails,
And he *who* departs from evil makes himself a [a]prey.

The Redeemer of Zion

Then the LORD saw *it,* and [1]it displeased Him
That *there was* no justice.
16 [a]He saw that *there was* no man,
And [b]wondered that *there was* no intercessor;
[c]Therefore His own arm brought salvation for Him;
And His own righteousness, it sustained Him.
17 [a]For He put on righteousness as a breastplate,
And a helmet of salvation on His head;
He put on the garments of vengeance for clothing,
And was clad with zeal as a cloak.
18 [a]According to *their* deeds, accordingly He will repay,
Fury to His adversaries,
Recompense to His enemies;
The coastlands He will fully repay.
19 [a]So shall they fear
The name of the LORD from the west,
And His glory from the rising of the sun;
When the enemy comes in [b]like a flood,
The Spirit of the LORD will lift up a standard against him.
20 "The[a] Redeemer will come to Zion,
And to those who turn from transgression in Jacob,"
Says the LORD.

4 [a]Jer. 7:4 [b]Job 15:35 [1]*trouble*
6 [a]Job 8:14
7 [a]Rom. 3:15 [b]Prov. 6:17 [c]Is. 55:7 [d]Rom. 3:16, 17
8 [a]Is. 57:20, 21 [b]Prov. 2:15
9 [a]Jer. 8:15
10 [a]Job 5:14
11 [a]Ezek. 7:16
12 [a]Is. 24:5; 58:1
13 [a]Matt. 12:34
15 [a]Is. 5:23; 10:2; 29:21; 32:7 [1]Lit. *it was evil in His eyes*
16 [a]Ezek. 22:30 [b]Mark 6:6 [c]Ps. 98:1
17 [a]Eph. 6:14, 17
18 [a]Is. 63:6
19 [a]Mal. 1:11 [b]Rev. 12:15
20 [a]Rom. 11:26

59:9 Light signifies salvation, and darkness represents judgment (Is. 9:2; 42:16; 58:8, 10; 60:1–3). Isaiah contrasted light and darkness, truth and falsehood as the apostle John did centuries later (John 1:4–9; 3:19–21; 8:12; 9:5; 12:35, 36).

59:16 "His own arm" portrayed God as a warrior (Is. 42:13; 49:24, 25; 51:9; 52:10).

59:17 See the Apostle Paul's description of spiritual armor (Eph. 6:14–17).

21 "As[a] for Me," says the LORD, "this *is* My covenant with them: My Spirit who *is* upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "from this time and forevermore."

The Gentiles Bless Zion

60 Arise, [a]shine;
For your light has come!
And [b]the glory of the LORD is risen upon you.
2 For behold, the darkness shall cover the earth,
And deep darkness the people;
But the LORD will arise over you,
And His glory will be seen upon you.
3 The [a]Gentiles shall come to your light,
And kings to the brightness of your rising.

4 "Lift[a] up your eyes all around, and see:
They all gather together, [b]they come to you;
Your sons shall come from afar,
And your daughters shall be nursed at *your* side.
5 Then you shall see and become radiant,
And your heart shall swell with joy;
Because [a]the abundance of the sea shall be turned to you,
The wealth of the Gentiles shall come to you.
6 The multitude of camels shall cover your *land*,
The dromedaries of Midian and [a]Ephah;
All those from [b]Sheba shall come;
They shall bring [c]gold and incense,
And they shall proclaim the praises of the LORD.
7 All the flocks of [a]Kedar shall be gathered together to you,
The rams of Nebaioth shall minister to you;
They shall ascend with [b]acceptance on My altar,
And [c]I will glorify the house of My glory.

8 "Who *are* these *who* fly like a cloud,
And like doves to their roosts?
9 [a]Surely the coastlands shall wait for Me;
And the ships of Tarshish *will come* first,
[b]To bring your sons from afar,
[c]Their silver and their gold with them,
To the name of the LORD your God,
And to the Holy One of Israel,
[d]Because He has glorified you.

10 "The[a] sons of foreigners shall build up your walls,
[b]And their kings shall minister to you;
For [c]in My wrath I struck you,
[d]But in My favor I have had mercy on you.
11 Therefore your gates [a]shall be open continually;
They shall not be shut day or night,
That *men* may bring to you the wealth of the Gentiles,
And their kings in procession.
12 [a]For the nation and kingdom which will not serve you shall perish,
And *those* nations shall be utterly ruined.

13 "The[a] glory of Lebanon shall come to you,
The cypress, the pine, and the box tree together,
To beautify the place of My sanctuary;
And I will make [b]the place of My feet glorious.
14 Also the sons of those who afflicted you
Shall come [a]bowing to you,
And all those who despised you shall [b]fall prostrate at the soles of your feet;
And they shall call you The City of the LORD,
[c]Zion of the Holy One of Israel.

15 "Whereas you have been forsaken and hated,
So that no one went through *you*,
I will make you an eternal excellence,
A joy of many generations.
16 You shall drink the milk of the Gentiles,
[a]And milk the breast of kings;
You shall know that [b]I, the LORD, *am* your Savior
And your Redeemer, the Mighty One of Jacob.

17 "Instead of bronze I will bring gold,
Instead of iron I will bring silver,

21 [a][Heb. 8:10; 10:16]

CHAPTER 60

1 [a]Eph. 5:14 [b]Mal. 4:2
3 [a]Is. 49:6, 23; John 8:12; 12:46; Acts 13:47, 48; 26:17, 18; Rev. 21:24
4 [a]Is. 49:18 [b]Is. 49:20–22
5 [a][Rom. 11: 25–27]
6 [a]Gen. 25:4 [b]Ps. 72:10 [c]Matt. 2:11
7 [a]Gen. 25:13 [b]Is. 56:7 [c]Hag. 2:7, 9
9 [a]Ps. 72:10 [b][Gal. 4:26] [c]Jer. 3:17 [d]Is. 55:5
10 [a]Zech. 6:15 [b]Rev. 21:24 [c]Is. 57:17 [d]Is. 54:7, 8
11 [a]Rev. 21:25, 26
12 [a]Zech. 14:17
13 [a]Is. 35:2 [b]1 Chr. 28:2
14 [a]Is. 45:14 [b]Rev. 3:9 [c][Heb. 12:22]
16 [a]Is. 49:23 [b]Is. 43:3

60:1 God's people are to receive God's light and reflect it.

60:6 "Dromedaries" are camels. Midian was famous for its caravans (Gen. 37:28, 36). Ephah was one of Midian's sons (Gen. 25:4). Sheba was known for its wealth.

60:11 Isaiah prophesied that Zion's gates would be open continually, symbolizing its safety. They will remain open to admit a constant stream of wealth.

60:13 "The place of my feet" was the Ark of the Covenant in the Most Holy Place (1 Chr. 28:2).

Instead of wood, bronze,
And instead of stones, iron.
I will also make your officers peace,
And your magistrates
righteousness.
18 Violence shall no longer be heard in
your land,
Neither [1]wasting nor destruction
within your borders;
But you shall call [a]your walls
Salvation,
And your gates Praise.

God the Glory of His People

19 "The [a]sun shall no longer be your
light by day,
Nor for brightness shall the moon
give light to you;
But the LORD will be to you an
everlasting light,
And [b]your God your glory.

ENCOUNTER *Note* *Is. 60:19*

Everlasting Light

God sheds light on our lives. We cannot see ourselves as we are unless He shines upon us. We cannot see where we are going unless He illuminates our way.

20 [a]Your sun shall no longer go down,
Nor shall your moon withdraw
itself;
For the LORD will be your
everlasting light,
And the days of your mourning
shall be ended.
21 [a]Also your people *shall* all *be*
righteous;
[b]They shall inherit the land forever,
[c]The branch of My planting,
[d]The work of My hands,
That I may be glorified.
22 [a]A little one shall become a
thousand,
And a small one a strong nation.
I, the LORD, will hasten it in its time."

The Good News of Salvation

61 "The [a]Spirit of the Lord GOD
is upon Me,
Because the LORD [b]has anointed
Me
To preach good tidings to the poor;
He has sent Me [c]to [1]heal the
brokenhearted,
To proclaim [d]liberty to the captives,
And the opening of the prison to
those who are bound;
2 [a]To proclaim the acceptable year of
the LORD,
And [b]the day of vengeance of our
God;
[c]To comfort all who mourn,
3 To [1]console those who mourn in
Zion,
[a]To give them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit
of heaviness;
That they may be called trees of
righteousness,
[b]The planting of the LORD, [c]that He
may be glorified."

4 And they shall [a]rebuild the old
ruins,
They shall raise up the former
desolations,
And they shall repair the ruined
cities,
The desolations of many
generations.
5 [a]Strangers shall stand and feed your
flocks,
And the sons of the foreigner
Shall be your plowmen and your
vinedressers.
6 [a]But you shall be named the priests
of the LORD,
They shall call you the servants of
our God.
[b]You shall eat the riches of the
Gentiles,
And in their glory you shall boast.
7 [a]Instead of your shame *you shall
have* double *honor,*
And *instead of* confusion they shall
rejoice in their portion.
Therefore in their land they shall
possess double;
Everlasting joy shall be theirs.

8 "For [a]I, the LORD, love justice;
[b]I hate robbery [1]for burnt offering;
I will direct their work in truth,
[c]And will make with them an
everlasting covenant.
9 Their descendants shall be known
among the Gentiles,
And their offspring among the
people.
All who see them shall
acknowledge them,
[a]That they *are* the posterity *whom*
the LORD has blessed."

18 [a]Is. 26:1
[1]*devastation*
19 [a]Rev. 21:23; 22:5
[b]Zech. 2:5
20 [a]Amos 8:9
21 [a]Rev. 21:27
[b]Ps. 37:11
[c]Is. 61:3
[d][Eph. 2:10]
22 [a]Matt. 13:31, 32

CHAPTER 61

1 [a]Matt. 3:16, 17; Luke 4:18, 19; John 1:32; 3:34 [b]Matt. 11:5; Luke 7:22
[c]Ps. 147:3
[1]Lit. *bind up*
[d]Is. 42:7
2 [a]Lev. 25:9
[b]Is. 34:8
[c]Matt. 5:4
3 [a]Ps. 30:11
[b]Is. 60:21
[c][John 15:8]
[1]Lit. *appoint*
4 [a]Ezek. 36:33
5 [a][Eph. 2:12]
6 [a]Ex. 19:6
[b]Is. 60:5, 11
7 [a]Zech. 9:12
8 [a]Ps. 11:7
[b]Is. 1:11, 13
[c]Is. 55:3 [1]Or *in*
9 [a]Is. 65:23

60:18 The defense of the new Zion will be God's salvation and the people's praise (Zech. 2:4, 5).

61:1 The term "Me" refers to the same person as in previous Servant Songs (Is. 42:1; 49:1; 50:4; 52:13).

61:3 A gracious host would pour oil on a guest (Ps. 23:5; 45:7; Luke 7:46). The "garment" described a wrap that completely covered the body. This described the total transformation of a person.

61:6 God intended for all of His people to be priests (Ex. 19:6).

61:7 Joy is a distinguishing mark of God's salvation (Is. 35:10; 51:11; 60:19, 20).

10 [a]I will greatly rejoice in the LORD,
My soul shall be joyful in my God;
For [b]He has clothed me with the garments of salvation,
He has covered me with the robe of righteousness,
[c]As a bridegroom decks *himself* with ornaments,
And as a bride adorns *herself* with her jewels.

ENCOUNTER *Note* *Is. 61:10*

Joyful in God

Irrepressible joy comes from knowing God. The closer you walk with Him, the more joyful your soul becomes. Joy is not found apart from God; it is found in God.

11 For as the earth brings forth its bud,
As the garden causes the things that are sown in it to spring forth,
So the Lord GOD will cause
[a]righteousness and [b]praise to spring forth before all the nations.

Assurance of Zion's Salvation

62 For Zion's sake I will not [1]hold My peace,
And for Jerusalem's sake I will not rest,
Until her righteousness goes forth as brightness,
And her salvation as a lamp *that* burns.
2 [a]The Gentiles shall see your righteousness,
And all [b]kings your glory.
[c]You shall be called by a new name,
Which the mouth of the LORD will name.
3 You shall also be [a]a crown of glory
In the hand of the LORD,
And a royal diadem
In the hand of your God.
4 [a]You shall no longer be termed
[b]Forsaken,[1]
Nor shall your land any more be termed [c]Desolate;[2]
But you shall be called [3]Hephzibah,
and your land [4]Beulah;
For the LORD delights in you,
And your land shall be married.
5 For *as* a young man marries a virgin,
So shall your sons marry you;
And *as* the bridegroom rejoices over the bride,
[a]So shall your God rejoice over you.

10 [a]Hab. 3:18
[b]Ps. 132:9, 16
[c]Is. 49:18
11 [a]Ps. 72:3; 85:11
[b]Is. 60:18; 62:7

CHAPTER 62
1 [1]*keep silent*
2 [a]Is. 60:3
[b]Ps. 102:15, 16; 138:4, 5; 148:11, 13
[c]Is. 62:4, 12; 65:15
3 [a]Zech. 9:16
4 [a]Hos. 1:10
[b]Is. 49:14; 54:6, 7
[c]Is. 54:1 [1]Heb. *Azubah* [2]Heb. *Shemamah* [3]Lit. *My Delight Is in Her* [4]Lit. *Married*

ENCOUNTER *Note* *Is. 62:4*

Delighted

Almighty God takes pleasure in you. He delights in His fellowship with you and the glory you bring Him. Although God needs nothing, He is pleased to receive your obedience, your worship and your praise.

6 [a]I have set watchmen on your walls, O Jerusalem;
They shall [1]never hold their peace day or night.
You who [2]make mention of the LORD, do not keep silent,
7 And give Him no rest till He establishes
And till He makes Jerusalem [a]a praise in the earth.

8 The LORD has sworn by His right hand
And by the arm of His strength:
"Surely I will no longer [a]give your grain
As food for your enemies;
And the sons of the foreigner shall not drink your new wine,
For which you have labored.
9 But those who have gathered it shall eat it,
And praise the LORD;
Those who have brought it together shall drink it [a]in My holy courts."

10 Go through,
Go through the gates!
[a]Prepare the way for the people;
Build up,
Build up the highway!
Take out the stones,
[b]Lift up a banner for the peoples!

11 Indeed the LORD has proclaimed
To the end of the world:
[a]"Say to the daughter of Zion,
'Surely your salvation is coming;
Behold, His [b]reward *is* with Him,
And His [1]work before Him.' "
12 And they shall call them The Holy People,
The Redeemed of the LORD;
And you shall be called Sought Out,
A City Not Forsaken.

5 [a]Is. 65:19
6 [a]Ezek. 3:17; 33:7 [1]*not be silent* [2]*remember*
7 [a]Zeph. 3:19, 20
8 [a]Deut. 28:31, 33
9 [a]Deut. 12:12; 14:23, 26
10 [a]Is. 40:3; 57:14
[b]Is. 11:12
11 [a]Zech. 9:9; Matt. 21:5; John 12:15
[b][Rev. 22:12]
[1]*recompense*

62:2 A new name signified new status (Gen. 17:5, 15; 32:28; Rev. 2:17).

62:4 "Forsaken" stands for Jerusalem (Is. 54:6; 60:15). King Manasseh's mother was named Hephzibah (2 Kin. 21:1).

62:9 "In My holy courts" indicated God's intention for the temple to be rebuilt after the Babylonians demolished it (Lev. 23:39, 40; Deut. 12:17, 18; 14:22–27; 16:9–17).

The LORD in Judgment and Salvation

63 Who *is* this who comes from Edom,
With dyed garments from Bozrah,
This *One who is* [1]glorious in His apparel,
Traveling in the greatness of His strength?—
"I who speak in righteousness, mighty to save."

2 Why [a]*is* Your apparel red,
And Your garments like one who treads in the winepress?

3 "I have [a]trodden the winepress alone,
And from the peoples no one *was* with Me.
For I have trodden them in My anger,
And trampled them in My fury;
Their blood is sprinkled upon My garments,
And I have stained all My robes.
4 For the [a]day of vengeance *is* in My heart,
And the year of My redeemed has come.
5 [a]I looked, but [b]*there was* no one to help,
And I wondered
That *there was* no one to uphold;
Therefore My own [c]arm brought salvation for Me;
And My own fury, it sustained Me.
6 I have trodden down the peoples in My anger,
Made them drunk in My fury,
And brought down their strength to the earth."

God's Mercy Remembered

7 I will mention the lovingkindnesses of the LORD
And the praises of the LORD,
According to all that the LORD has bestowed on us,
And the great goodness toward the house of Israel,
Which He has bestowed on them according to His mercies,
According to the multitude of His lovingkindnesses.
8 For He said, "Surely they *are* My people,
Children *who* will not lie."
So He became their Savior.
9 [a]In all their affliction He was [1]afflicted,
[b]And the Angel of His Presence saved them;
[c]In His love and in His pity He redeemed them;
And [d]He bore them and carried them
All the days of old.
10 But they [a]rebelled and [b]grieved His Holy Spirit;
[c]So He turned Himself against them as an enemy,
And He fought against them.

11 Then he [a]remembered the days of old,
Moses *and* his people, *saying:*
"Where *is* He who [b]brought them up out of the sea
With the [1]shepherd of His flock?
[c]Where *is* He who put His Holy Spirit within them,
12 Who led *them* by the right hand of Moses,
[a]With His glorious arm,
[b]Dividing the water before them
To make for Himself an everlasting name,
13 [a]Who led them through the deep,
As a horse in the wilderness,
That they might not stumble?"

14 As a beast goes down into the valley,
And the Spirit of the LORD causes him to rest,
So You lead Your people,
[a]To make Yourself a glorious name.

ENCOUNTER *Note* *Is. 63:14*

God Leads

God guides His people not to make them successful but to bring glory to His name. When His people obediently follow His leading, God accomplishes His purposes through them, and other people turn to Him as well.

A Prayer of Penitence

15 [a]Look down from heaven,
And see [b]from Your habitation, holy and glorious.
Where *are* Your zeal and Your strength,
The yearning [c]of Your heart and Your mercies toward me?
Are they restrained?
16 [a]Doubtless You *are* our Father,

CHAPTER 63
1 [1]Or *adorned*
2 [a][Rev. 19:13, 15]
3 [a]Rev. 14:19, 20; 19:15
4 [a]Is. 34:8; 35:4; 61:2
5 [a]Is. 41:28; 59:16 [b][John 16:32] [c]Ps. 98:1
9 [a]Judg. 10:16
[b]Ex. 14:19 [c]Deut. 7:7 [d]Ex. 19:4 [1]Kt., LXX, Syr. *not afflicted*
10 [a]Ex. 15:24 [b]Ps. 78:40 [c]Ex. 23:21
11 [a]Ps. 106:44, 45 [b]Ex. 14:30 [c]Num. 11:17, 25, 29 [1]MT, Vg. *shepherds*
12 [a]Ex. 15:6 [b]Ex. 14:21, 22
13 [a]Ps. 106:9
14 [a]2 Sam. 7:23
15 [a]Deut. 26:15 [b]Ps. 33:14 [c]Jer. 31:20
16 [a]Deut. 32:6

63:1 Edom symbolized Israel's traditional enemies (Ps. 137:7; Lam 4:21, 22; Ezek. 25:12; 35:1–15; Obad 13, 14). Bozrah was a major city in Edom (Is. 34:6; Jer. 49:13).

63:2 The apparel is red from blood stains.

63:4 "Year of My redeemed" may allude to the redemption of slaves and property (Lev. 25; Is. 61:2).

63:9 "Bore them" and "carried them" referred to Exodus 19:4.

63:12 "Dividing the water" referred to parting the Red Sea (Ex. 14:16, 21).

Though Abraham [b]was ignorant of us,
And Israel does not acknowledge us.
You, O LORD, *are* our Father;
Our Redeemer from Everlasting *is* Your name.
17 O LORD, why have You [a]made us stray from Your ways,
And hardened our heart from Your fear?
Return for Your servants' sake,
The tribes of Your inheritance.
18 [a]Your holy people have possessed *it* but a little while;
[b]Our adversaries have trodden down Your sanctuary.
19 We have become *like* those of old, over whom You never ruled,
Those who were never called by Your name.

64 Oh, that You would [1]rend the heavens!
That You would come down!
That the mountains might shake at Your [a]presence—
2 As fire burns brushwood,
As fire causes water to boil—
To make Your name known to Your adversaries,
That the nations may tremble at Your presence!
3 When [a]You did awesome things *for which* we did not look,
You came down,
The mountains shook at Your presence.
4 For since the beginning of the world
[a]*Men* have not heard nor perceived by the ear,
Nor has the eye seen any God besides You,
Who acts for the one who waits for Him.
5 You meet him who rejoices and does righteousness,
Who remembers You in Your ways.
You are indeed angry, for we have sinned—
[a]In these ways we continue;
And we need to be saved.
6 But we are all like an unclean *thing*,
And all [a]our righteousnesses *are* like [1]filthy rags;
We all [b]fade as a leaf,
And our iniquities, like the wind,
Have taken us away.
7 And *there is* no one who calls on Your name,
Who stirs himself up to take hold of You;
For You have hidden Your face from us,
And have [1]consumed us because of our iniquities.
8 But now, O LORD,
You *are* our Father;
We *are* the clay, and You our [a]potter;
And all we *are* the work of Your hand.
9 Do not be furious, O LORD,
Nor remember iniquity forever;
Indeed, please look—we all *are* Your people!
10 Your holy cities are a wilderness,
Zion is a wilderness,
Jerusalem a desolation.
11 Our holy and beautiful [1]temple,
Where our fathers praised You,
Is burned up with fire;
And all [a]our pleasant things [2]are laid waste.
12 [a]Will You restrain Yourself because of these *things*, O LORD?
[b]Will You [1]hold Your peace, and afflict us very severely?

The Righteousness of God's Judgment

65 "I was [a]sought by *those who* did not ask *for Me;*
I was found by *those who* did not seek Me.
I said, 'Here I am, here I am,'
To a nation *that* [b]was not called by My name.

[b]Job 14:21
17 [a]John 12:40
18 [a]Deut. 7:6
[b]Ps. 74:3–7

CHAPTER 64

1 [a]Mic. 1:3, 4 [1]*tear open*
3 [a]Ex. 34:10
4 [a]Ps. 31:19
5 [a]Mal. 3:6
6 [a][Phil. 3:9] [1]Lit. *a filthy garment*

[b]Ps. 90:5, 6
7 [1]Lit. *caused us to melt*
8 [a]Is. 29:16; 45:9
11 [a]Ezek. 24:21 [1]Lit. *house* [2]*have become a ruin*
12 [a]Is. 42:14
[b]Ps. 83:1 [1]*keep silent*

CHAPTER 65

1 [a]Rom. 9:24; 10:20
[b]Is. 63:19

ENCOUNTER *Note* *Is. 64:4*

Waiting

God acts in His way and in His time. We do not instruct Him on what we think He should do. We wait upon Him and submit to the way He chooses to work. If we have not seen God working powerfully around us, perhaps we have not been humbly and faithfully waiting for Him to act.

63:16 God as Father to His people was a concept generally understood in Old Testament times. However, this is one of the few direct Old Testament references to Him as a Father.

64:1 This reference may allude to the time God descended upon Mount Sinai in a terrifying display of His powerful presence (Ex. 19:16–18). God's people long for Him to demonstrate His might in their midst.

64:2 Fire often symbolized God's presence (Ex. 19:18; Is. 10:17; 31:9; Heb. 12:18).

64:7 "Hidden Your face" does not mean God was in literal hiding, but that He was unwilling to allow sinful people to enjoy His holy presence.

65:1 "I was sought" literally means "I allowed myself to be sought." A "nation that was not called by My name" included the Gentiles (42:1; 49:6, 22; 52:15).

65:2 God stretching out His hands "all day long" to a people who provoked Him to His face reflected God's infinite, merciful, patient love for His wayward people.

2 [a]I have stretched out My hands all
day long to a [b]rebellious people,
Who [c]walk in a way *that is* not
good,
According to their own thoughts;
3 A people [a]who provoke Me to anger
continually to My face;
[b]Who sacrifice in gardens,
And burn incense on altars of brick;
4 [a]Who sit among the graves,
And spend the night in the tombs;
[b]Who eat swine's flesh,
And the broth of [1]abominable
things is *in* their vessels;
5 [a]Who say, 'Keep to yourself,
Do not come near me,
For I am holier than you!'
These [1]*are* smoke in My nostrils,
A fire that burns all the day.

6 "Behold, [a]*it is* written before Me:
[b]I will not keep silence, [c]but will
repay—
Even repay into their bosom—
7 Your iniquities and [a]the iniquities of
your fathers together,"
Says the LORD,
[b]"Who have burned incense on the
mountains
[c]And blasphemed Me on the hills;
Therefore I will measure their
former work into their bosom."

8 Thus says the LORD:

"As the new wine is found in the
cluster,
And *one* says, 'Do not destroy it,
For [a]a blessing *is* in it,'
So will I do for My servants' sake,
That I may not destroy them [b]all.
9 I will bring forth descendants from
Jacob,
And from Judah an heir of My
mountains;
My [a]elect shall inherit it,
And My servants shall dwell there.
10 [a]Sharon shall be a fold of flocks,
And [b]the Valley of Achor a place for
herds to lie down,
For My people who have [c]sought Me.

11 "But you *are* those who forsake the
LORD,
Who forget [a]My holy mountain,
Who prepare [b]a table for [1]Gad,
And who furnish a drink offering
for [2]Meni.
12 Therefore I will number you for the
sword,
And you shall all bow down to the
slaughter;
[a]Because, when I called, you did not
answer;
When I spoke, you did not hear,
But did evil before My eyes,
And chose *that* in which I do not
delight."

2 [a]Rom. 10:21 [b]Is. 1:2, 23 [c]Is. 42:24
3 [a]Deut. 32:21 [b]Is. 1:29
4 [a]Deut. 18:11 [b]Is. 66:17 [1]Unclean meats, Lev. 7:18; 19:7
5 [a]Matt. 9:11 [1]Cause My wrath to smoke
6 [a]Deut. 32:34 [b]Ps. 50:3 [c]Ps. 79:12
7 [a]Ex. 20:5 [b]Ezek. 18:6 [c]Ezek. 20:27, 28
8 [a]Joel 2:14 [b]Is. 1:9
9 [a]Matt. 24:22
10 [a]Is. 33:9 [b]Josh. 7:24 [c]Is. 55:6
11 [a]Is. 56:7 [b]Ezek. 23:41 [1]Lit. *Troop* or *Fortune;* a pagan deity
[2]Lit. *Number* or *Destiny;* a pagan deity
12 [a]Prov. 1:24
14 [a]Matt. 8:12 [1]Or *a broken spirit*
15 [a]Jer. 29:22 [b]Is. 65:9, 22 [c][Acts 11:26]
16 [a]Jer. 4:2 [b]Zeph. 1:5
17 [a]Rev. 21:1

ENCOUNTER*Note* *Is. 65:12*

Unhearing

If you are not hearing God's voice, it may not be that He is silent. It may be that your sin has deafened you to His voice.

13 Therefore thus says the Lord GOD:

"Behold, My servants shall eat,
But you shall be hungry;
Behold, My servants shall drink,
But you shall be thirsty;
Behold, My servants shall rejoice,
But you shall be ashamed;
14 Behold, My servants shall sing for
joy of heart,
But you shall cry for sorrow of
heart,
And [a]wail for [1]grief of spirit.
15 You shall leave your name [a]as a
curse to [b]My chosen;
For the Lord GOD will slay you,
And [c]call His servants by another
name;
16 [a]So that he who blesses himself in
the earth
Shall bless himself in the God of
truth;
And [b]he who swears in the earth
Shall swear by the God of truth;
Because the former troubles are
forgotten,
And because they are hidden from
My eyes.

The Glorious New Creation

17 "For behold, I create [a]new heavens
and a new earth;

65:3 "Brick" may refer to the Babylonian practice of offering sacrifices to the "host of heaven" on the brick or tile roofs of their houses (2 Kin. 23:12; Jer. 19:13; Zeph. 1:5).

65:4 Eating "swine's flesh" was explicitly condemned in the Mosaic Law (Lev. 11:7; Deut. 14:8; Is. 66:17).

65:5 "I am holier than you" reflected the appalling spiritual blindness of God's people. Although their practices were abominable to God, they actually took pride in their sanctified lives.

65:9 An "heir" designated the Messiah (Gen. 49:10; Matt. 21:38; Gal. 3:26–29).

65:10 Sharon was on the west coastal plain (1 Chr. 5:16; 27:29). The Valley of Achor was to the east near Jericho (Josh. 7:24–26). These regions represented the totality of the land.

65:11 Gad was a Syrian god of good luck. Meni was the god of fate.

65:15 "By another name" signified that God would do a new work in His people's lives. Calling them by another name meant God would change their nature and give them a fresh beginning.

And the former shall not be
remembered or [1]come to mind.
18 But be glad and rejoice forever in
what I create;
For behold, I create Jerusalem *as* a
rejoicing,
And her people a joy.
19 [a]I will rejoice in Jerusalem,
And joy in My people;
The [b]voice of weeping shall no
longer be heard in her,
Nor the voice of crying.

20 "No more shall an infant from there
live but a few days,
Nor an old man who has not
fulfilled his days;
For the child shall die one hundred
years old,
[a]But the sinner *being* one hundred
years old shall be accursed.
21 [a]They shall build houses and inhabit
them;
They shall plant vineyards and eat
their fruit.
22 They shall not build and another
inhabit;
They shall not plant and [a]another
eat;
For [b]as the days of a tree, *so shall
be* the days of My people,
And [c]My elect shall long enjoy the
work of their hands.
23 They shall not labor in vain,
[a]Nor bring forth children for trouble;
For [b]they *shall be* the descendants
of the blessed of the LORD,
And their offspring with them.

24 "It shall come to pass
That [a]before they call, I will answer;
And while they are still speaking, I
will [b]hear.
25 The [a]wolf and the lamb shall feed
together,
The lion shall eat straw like the ox,
[b]And dust *shall be* the serpent's food.
They shall not hurt nor destroy in
all My holy mountain,"
Says the LORD.

True Worship and False

66 Thus says the LORD:

[a]"Heaven *is* My throne,
And earth *is* My footstool.
Where *is* the house that you will
build Me?
And where *is* the place of My rest?
2 For all those *things* My hand has
made,
And all those *things* exist,"
Says the LORD.
[a]"But on this *one* will I look:
[b]On *him who is* poor and of a
contrite spirit,
And who trembles at My word.

[1] Lit. *come upon the heart*
19 [a]Is. 62:4, 5 [b]Rev. 7:17; 21:4
20 [a]Eccl. 8:12, 13
21 [a]Amos 9:14
22 [a]Is. 62:8, 9 [b]Ps. 92:12 [c]Is. 65:9, 15
23 [a]Hos. 9:12 [b]Is. 61:9
24 [a]Is. 58:9 [b]Dan. 9:20–23
25 [a]Is. 11:6–9 [b]Gen. 3:14

CHAPTER 66
1 [a]1 Kin. 8:27

2 [a][Is. 57:15; 61:1] [b]Ps. 34:18; 51:17
3 [a][Is. 1:10–17; 58:1–7] [b]Deut. 23:18
4 [a]Is. 65:12
5 [a]Is. 60:15 [b]Is. 5:19 [c][Titus 2:13]

ENCOUNTER *Note* *Is. 66:2*

Trembling at God's Word

Trembling is the instinctive response of those who clearly understand the magnitude of a word from God. Such people hear from God and give Him the reverence that is due Him.

3 "He[a] who kills a bull *is as if* he slays
a man;
He who sacrifices a lamb, *as if* he
[b]breaks a dog's neck;
He who offers a grain offering, *as if
he offers* swine's blood;
He who burns incense, *as if* he
blesses an idol.
Just as they have chosen their own
ways,
And their soul delights in their
abominations,
4 So will I choose their delusions,
And bring their fears on them;
[a]Because, when I called, no one
answered,
When I spoke they did not hear;
But they did evil before My eyes,
And chose *that* in which I do not
delight."

The LORD Vindicates Zion

5 Hear the word of the LORD,
You who tremble at His word:
"Your brethren who [a]hated you,
Who cast you out for My name's
sake, said,
[b]'Let the LORD be glorified,
That [c]we may see your joy.'
But they shall be ashamed."

6 The sound of noise from the city!
A voice from the temple!
The voice of the LORD,
Who fully repays His enemies!

7 "Before she was in labor, she gave
birth;

65:20 "One hundred years old" may refer to the period before Noah's flood when a life span was much longer (Gen. 5). God promised to remove the effects of sin's curse and to give health and prosperity to His people.

65:24 "Before they call I will answer" indicates an intimate, unhindered walk with God in which He answers prayers before they are even voiced.

66:1 God's footstool was once the Ark of the Covenant (1 Chr. 28:2; Ps. 99:5; 132:7; Is. 60:13), but now it is the whole earth.

66:3 "Breaks a dog's neck" may refer to a pagan ritual. Dogs were despised by Jewish people as unclean scavengers.

Before her pain came,
She delivered a male child.
8 Who has heard such a thing?
Who has seen such things?
Shall the earth be made to give birth in one day?
Or shall a nation be born at once?
For as soon as Zion was in labor,
She gave birth to her children.
9 Shall I bring to the time of birth,
and not cause delivery?" says the LORD.
"Shall I who cause delivery shut up *the womb*?" says your God.
10 "Rejoice with Jerusalem,
And be glad with her, all you who love her;
Rejoice for joy with her, all you who mourn for her;
11 That you may feed and be satisfied
With the consolation of her bosom,
That you may drink deeply and be delighted
With the abundance of her glory."

12 For thus says the LORD:

"Behold, [a]I will extend peace to her like a river,
And the glory of the Gentiles like a flowing stream.
Then you shall [b]feed;
On *her* sides shall you be [c]carried,
And be dandled on *her* knees.
13 As one whom his mother comforts,
So I will [a]comfort you;
And you shall be comforted in Jerusalem."

The Reign and Indignation of God

14 When you see *this,* your heart shall rejoice,
And [a]your bones shall flourish like grass;
The hand of the LORD shall be known to His servants,
And *His* indignation to His enemies.
15 [a]For behold, the LORD will come with fire
And with His chariots, like a whirlwind,
To render His anger with fury,
And His rebuke with flames of fire.
16 For by fire and by [a]His sword
The LORD will judge all flesh;
And the slain of the LORD shall be [b]many.

12 [a]Is. 48:18; 60:5 [b]Is. 60:16 [c]Is. 49:22; 60:4
13 [a]Is. 51:3
14 [a]Ezek. 37:1
15 [a]Is. 9:5
16 [a]Is. 27:1 [b]Is. 34:6

17 "Those[a] who sanctify themselves and purify themselves,
To go to the gardens
[1]After an *idol* in the midst,
Eating swine's flesh and the abomination and the mouse,
Shall [2]be consumed together," says the LORD.

18 "For I *know* their works and their [a]thoughts. It shall be that I will [b]gather all nations and tongues; and they shall come and see My glory.
19 [a]"I will set a sign among them; and those among them who escape I will send to the nations: *to* Tarshish and [1]Pul and Lud, who draw the bow, and Tubal and Javan, *to* the coastlands afar off who have not heard My fame nor seen My glory. [b]And they shall declare My glory among the Gentiles.

17 [a]Is. 65:3–8 [1]Lit. *After one* [2]*come to an end*
18 [a]Is. 59:7 [b]Jer. 3:17
19 [a]Luke 2:34 [b]Mal. 1:11 [1]So with MT, Tg.; LXX *Put* (cf. Jer. 46:9)

WORD*Study* GENTILES

Is. 66:19 The term "Gentiles" comes from the Hebrew word, *goyim* and the Greek word *ethnoi.* It can be translated as "nations" and could refer to a particular country or to a certain ethnic group. Theologically Gentiles were people not chosen by God. Such people were not part of the covenant God made with Abraham or followers of the law God gave to Moses (Ex. 19:6; Lev. 19:2). The Mosaic Law forbade God's people from intermarrying and associating with Gentiles (Deut. 7:3, 6, 16). Due to the suffering other nations inflicted on Israel, Jewish people often expressed contempt and hatred for the pagan nations (Ps. 9; 59; 137). Yet God always planned for His chosen people to bless the nations of the earth (Gen. 12:3; Ps. 86:9; 102:15–17; Is. 2:2–4; 49:6; Zeph. 3:9, 10). The Israelites assumed certain Gentiles would recognize their God as the only true God and would choose to worship Him. This was what the court of the Gentiles was for in Solomon's temple. Yet God's people did not understand their missionary call until Jesus' resurrection (Matt. 28:19). The prophet Isaiah made it clear God intended for His people to be a light to the Gentiles.

66:9 God promised He would finish what He began (Is. 55:10, 11; Phil. 1:6).

66:14 "Heart" and "bones" symbolized the emotional and spiritual as well as the physical, encompassing the whole person.

66:18 God not only knows our actions but He also knows our secret thoughts. This enables Him to judge each person perfectly and thoroughly. God's glory refers to His presence (Ezek. 11:22, 23; 44:4).

66:19 Tarshish may be Tartessos in Spain. Pul and Lud may be Lybians and Lydians. Tubal was north of Israel. Javan may refer to Greece.

20 “Then they shall [a]bring all your
brethren [b]for an offering to the LORD
out of all nations, on horses and in char-
iots and in litters, on mules and on
camels, to My holy mountain Jerusa-
lem,” says the LORD, “as the children of
Israel bring an offering in a clean vessel
into the house of the LORD.
21 “And I will also take some of them
for [a]priests *and* Levites,” says the LORD.

22 “For as [a]the new heavens and the
new earth
Which I will make shall remain
before Me,” says the LORD,

20 [a]Is. 49:22 [b][Rom. 15:16]
21 [a]Ex. 19:6
22 [a]Rev. 21:1

23 [a]Zech. 14:16 [b]Zech. 14:17–21
24 [a]Mark 9:44, 46, 48

“So shall your descendants and your
name remain.
23 And [a]it shall come to pass
That from one New Moon to another,
And from one Sabbath to another,
[b]All flesh shall come to worship
before Me,” says the LORD.

24 “And they shall go forth and look
Upon the corpses of the men
Who have transgressed against Me.
For their [a]worm does not die,
And their fire is not quenched.
They shall be an abhorrence to all
flesh.”

66:23 “From one New Moon to another” meant forever.
66:24 This graphic passage referred to the Valley of Hinnom, Jerusalem’s dumping ground where rubbish and unclean corpses were cast and burned. The fires smoldered continuously (Mark 9:44, 46, 48). Isaiah’s final word is a dire warning to those who do not heed God’s word.

THE BOOK OF JEREMIAH

INTRODUCTION

The first edition of Jeremiah was dictated to Baruch, a scribe, in the fourth year of King Jehoiakim (609–598 B.C.). The king had it burned section by section (Jer. 36:23). Jeremiah then dictated it a second time in expanded form to Baruch (36:32). The Book of Jeremiah, the second longest book in the Bible, includes a description of Jerusalem's fall (587 B.C.) and the insurrection against Gedaliah, indicating the book was completed during the period of the Babylonian exile. Jeremiah is known as the "weeping prophet." He was the quintessential prophet. His ministry spanned more than forty years. Jeremiah served as a God's spokesman during the reigns of Josiah, Jehoiakim, Jehoiachin and Zedekiah. He continued in God's service after Jerusalem's fall under the governorship of Gedaliah and then with the Judean exiles who fled to Egypt. During his ministry, Jeremiah suffered greatly for his service to his Lord. He and his message were often rejected and scorned by those in power. Yet his prophetic book is filled with powerful messages from God that still challenge God's people today.

SIGNIFICANCE

Jeremiah faced spiritual and emotional dilemmas as he obeyed God in the face of overwhelming opposition. His heart broke over the sins of his people and the dire circumstances he often endured. As a man of God, Jeremiah was constantly at odds with the authorities, both political and religious. King Jehoiakim was so incensed at Jeremiah that he burned Jeremiah's scroll piece by piece as each section was read publicly. Jeremiah is a study in contrasts. Those he loved hated him. Despite his loyal patriotism he was branded a traitor. He prophesied judgment upon Judah and Jerusalem as well as hope and salvation. He sang praises to God, yet complained about the miserable conditions of his role as prophet. He uttered biting warnings against the rulers, yet they still sought his advice. In many ways this weeping prophet is a tragic figure, yet his honesty, his persistent obedience, and his clear love and reverence for God prove him to be one of the most notable prophets in the Bible.

STRUCTURE OF THE BOOK

Jeremiah can be outlined as follows:

Jeremiah's Call and First Visions (1:1–19)
Prophecies and Visions of a General Nature (2:1—20:18)
Prophecies to Judah and the Nations (21:1—25:38)
False Prophets (26:1—29:32)
Words of Hope (30:1—33:26)
Fall of Jerusalem, 605 B.C. (34:1—39:18)
Events After Jerusalem's Fall (40:1—45:5)
Prophecies Against Foreign Nations (46:1—51:64)
Prophecies Regarding History (52:1–34)

ENCOUNTERING GOD THROUGH JEREMIAH

God is deeply grieved when both temporal and spiritual leaders misrepresent Him to His people. The monarchy, the priests, the prophets, and the worship leaders had all strayed from God, incurring His imminent judgment. Though God is slow to anger, compassionate and gracious, He will not tolerate willful rebellion and sin among His people. His judgment is sure, effective, and devastating. For the sake of His name, retribution will come unless there is repentance, humility, and a whole-hearted seeking after righteousness. Jeremiah's life reminds us that God sometimes calls us to take a difficult stand. He works through His servants to expose sin among His people, calling them to repentance and a renewed commitment to righteousness. God's messengers are not permitted to choose their message or the people to whom they are sent. Their only

choice is to obey God's call. Sometimes, as in Jeremiah's case, messengers must suffer persecution at the hands of those they are called to warn. Jeremiah felt the pain of rejection, the agony of his people's suffering, and the anguish of experiencing God's judgment. Yet he also knew the joy of being called to represent almighty God to his people. The Book of Jeremiah proves that God is looking for more than outward reform, as in King Josiah's case; He desires the reformation of our hearts. Outward modifications without inward transformation are cosmetic actions that do not bring lasting change.

CHAPTER 1

THE words of Jeremiah the son of Hilkiah, of the priests who *were* [a]in Anathoth in the land of Benjamin,
2 to whom the word of the LORD came in the days of [a]Josiah the son of Amon, king of Judah, [b]in the thirteenth year of his reign.
3 It came also in the days of [a]Jehoiakim the son of Josiah, king of Judah, [b]until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, [c]until the carrying away of Jerusalem captive [d]in the fifth month.

The Prophet Is Called

4 Then the word of the LORD came to me, saying:

5 "Before I [a]formed you in the womb
[b]I knew you;
Before you were born I [c]sanctified[1] you;
I [2]ordained you a prophet to the nations."

6 Then said I:

[a]"Ah, Lord GOD!
Behold, I cannot speak, for I *am* a youth."

7 But the LORD said to me:

"Do not say, 'I *am* a youth,'
For you shall go to all to whom I send you,
And [a]whatever I command you, you shall speak.
8 [a]Do not be afraid of their faces,
For [b]I *am* with you to deliver you,"
says the LORD.

9 Then the LORD put forth His hand and [a]touched my mouth, and the LORD said to me:

"Behold, I have [b]put My words in your mouth.
10 [a]See, I have this day set you over the nations and over the kingdoms,
To [b]root out and to pull down,
To destroy and to throw down,
To build and to plant."

11 Moreover the word of the LORD came to me, saying, "Jeremiah, what do you see?" And I said, "I see a [1]branch of an almond tree."
12 Then the LORD said to me, "You have seen well, for I am [1]ready to perform My word."
13 And the word of the LORD came to me the second time, saying, "What do you see?" And I said, "I see [a]a boiling

1 [a]Josh. 21:18
2 [a]2 Kin. 21:24 [b]Jer. 25:3
3 [a]2 Kin. 23:34 [b]Jer. 39:2 [c]Jer. 52:12 [d]2 Kin. 25:8
5 [a]Is. 49:1, 5 [b]Ex. 33:12 [c][Luke 1:15] [1]*set you apart* [2]*appointed*
6 [a]Ex. 4:10; 6:12, 30
7 [a]Num. 22:20, 38
8 [a]Ezek. 2:6; 3:9 [b]Ex. 3:12
9 [a]Is. 6:7 [b]Is. 51:16
10 [a]1 Kin. 19:17 [b][2 Cor. 10:4, 5]
11 [1]Lit. *rod*
12 [1]Lit. *watching*
13 [a]Ezek. 11:3; 24:3

CHARACTER *Study* — JEREMIAH — *Jer. 1:1*

Jeremiah, whose name may mean "The Lord Exalts" or "The Lord Establishes," spent most of his life as a prophet. His father was Hilkiah, a priest in the town of Anathoth, located three miles from Jerusalem in the region of Benjamin. We are not told if Jeremiah ever served as a priest. Jeremiah's divine call came in the thirteenth year of King Josiah (627 B.C.). Jeremiah was probably under twenty when God called him, for he was not yet married. God commanded him to remain single—a solitary prophet (16:2). Although God called Jeremiah as a young man, He had planned since Jeremiah's conception to use him as His messenger (1:4, 5). Such assurance would sustain the lonely prophet over the forty-year span when the people rejected his message. Jeremiah served under Kings Josiah, Jehoahaz, Jehoiakim, Jehoiachin until the final downfall of King Zedekiah (1:2). The prophet suffered numerous indignities and merciless ridicule for his service to God (36:20–26; 38:6). Ultimately, God vindicated Jeremiah's message by keeping His word. Jeremiah witnessed the horrific devastation of Jerusalem under God's judgment. His sorrow over his people led to his designation as the "weeping prophet." Jeremiah was forcibly taken to Egypt by his rebellious countrymen (Jer. 43), and Scripture tells us no more about him.

1:1 Anathoth was located three miles northeast of Jerusalem. This was where King Solomon banished the priest Abiathar for his traitorous support of Adonijah's attempt to usurp Solomon's throne (1 Kin. 1:7; 2:26, 27).

1:5 "Formed" is the same word used to describe God's work in creation (Gen. 2:7).

1:10 Jeremiah's twofold ministry was first to bring people down to repentance and then to build them up with God's blessing.

pot, and it is facing away from the north."

ENCOUNTER Note *Jer. 1:13*

A Second Time

The way we respond to God is crucial. If we receive His word obediently the first time, we can expect a fuller revelation to follow. But if we reject God's word, the next thing we experience may be His discipline.

14 Then the LORD said to me:

"Out of the [a]north calamity shall break forth
On all the inhabitants of the land.
15 For behold, I am [a]calling
All the families of the kingdoms of the north," says the LORD;
"They shall come and [b]each one set his throne
At the entrance of the gates of Jerusalem,
Against all its walls all around,
And against all the cities of Judah.
16 I will utter My judgments
Against them concerning all their wickedness,
Because [a]they have forsaken Me,
Burned [b]incense to other gods,
And worshiped the works of their own [c]hands.

17 "Therefore [a]prepare yourself and arise,
And speak to them all that I command you.
[b]Do not be dismayed before their faces,
Lest I dismay you before them.
18 For behold, I have made you this day
[a]A fortified city and an iron pillar,
And bronze walls against the whole land—
Against the kings of Judah,
Against its princes,
Against its priests,
And against the people of the land.
19 They will fight against you,
But they shall not prevail against you.
For I *am* with you," says the LORD,
"to deliver you."

God's Case Against Israel

2 Moreover the word of the LORD came to me, saying,
2 "Go and cry in the hearing of Jerusalem, saying, 'Thus says the LORD:

14 [a]Jer. 6:1
15 [a]Jer. 6:22; 25:9 [b]Jer. 39:3
16 [a]Deut. 28:20 [b]Jer. 7:9 [c]Is. 37:19
17 [a]Job 38:3 [b]Ezek. 2:6
18 [a]Is. 50:7

CHAPTER 2

2 [a]Ezek. 16:8 [b]Deut. 2:7 [1]*followed*
3 [a][Ex. 19:5, 6] [b]Rev. 14:4 [c]Jer. 12:14 [d]Is. 41:11
5 [a]Is. 5:4 [b]2 Kin. 17:15 [1]*vanities* or *futilities*
6 [a]Is. 63:11 [b]Deut. 8:15; 32:10
7 [a]Num. 13:27 [b]Num. 35:33
8 [a]Rom. 2:20 [b]Jer. 23:13
9 [a]Mic. 6:2 [1]*contend with*

"I remember you,
The kindness of your [a]youth,
The love of your betrothal,
[b]When you [1]went after Me in the wilderness,
In a land not sown.
3 [a]Israel *was* holiness to the LORD,
[b]The firstfruits of His increase.
[c]All that devour him will offend;
Disaster will [d]come upon them," says the LORD.' "

4 Hear the word of the LORD, O house of Jacob and all the families of the house of Israel.
5 Thus says the LORD:

[a]"What injustice have your fathers found in Me,
That they have gone far from Me,
[b]Have followed [1]idols,
And have become idolaters?
6 Neither did they say, 'Where *is* the LORD,
Who [a]brought us up out of the land of Egypt,
Who led us through [b]the wilderness,
Through a land of deserts and pits,
Through a land of drought and the shadow of death,
Through a land that no one crossed
And where no one dwelt?'
7 I brought you into [a]a bountiful country,
To eat its fruit and its goodness.
But when you entered, you [b]defiled My land
And made My heritage an abomination.
8 The priests did not say, 'Where *is* the LORD?'
And those who handle the [a]law did not know Me;
The rulers also transgressed against Me;
[b]The prophets prophesied by Baal,
And walked after *things that* do not profit.

9 "Therefore [a]I will yet [1]bring charges against you," says the LORD,

ENCOUNTER Note *Jer. 2:8*

Where Is the Lord?

Abundance makes us self sufficient, so we live as if we do not need God. We may not even notice our heart shifting until we wonder where the Lord has gone. In fact, we are the ones who have wandered.

1:17 "Prepare yourself" is literally "gird up your loins."

"And against your children's children
I will bring charges.
10 For pass beyond the coasts of
[1]Cyprus and see,
Send to [2]Kedar and consider
diligently,
And see if there has been such *a*
[a]*thing.*
11 [a]Has a nation changed *its* gods,
Which *are* [b]not gods?
[c]But My people have changed their
Glory
For *what* does not profit.
12 Be astonished, O heavens, at this,
And be horribly afraid;
Be very desolate," says the LORD.
13 "For My people have committed two
evils:
They have forsaken Me, the
[a]fountain of living waters,
And hewn themselves cisterns—
broken cisterns that can hold no
water.

14 "*Is* Israel [a]a servant?
Is he a homeborn *slave?*
Why is he plundered?
15 [a]The young lions roared at him, *and*
growled;
They made his land waste;
His cities are burned, without
inhabitant.
16 Also the people of [1]Noph and
[a]Tahpanhes
Have [2]broken the crown of your
head.
17 [a]Have you not brought this on
yourself,
In that you have forsaken the LORD
your God
When [b]He led you in the way?
18 And now why take [a]the road to
Egypt,
To drink the waters of [b]Sihor?
Or why take the road to [c]Assyria,
To drink the waters of [1]the River?
19 Your own wickedness will [a]correct
you,
And your backslidings will rebuke
you.
Know therefore and see that *it is* an
evil and bitter *thing*
That you have forsaken the LORD
your God,
And the [1]fear of Me *is* not in you,"
Says the Lord GOD of hosts.

20 "For of old I have [a]broken your yoke
and burst your bonds;
And [b]you said, 'I will not
[1]transgress,'
When [c]on every high hill and under
every green tree
You lay down, [d]playing the harlot.
21 Yet I had [a]planted you a noble vine,
a seed of highest quality.
How then have you turned before Me
Into [b]the degenerate plant of an
alien vine?
22 For though you wash yourself with
lye, and use much soap,
Yet your iniquity is [a]marked[1] before
Me," says the Lord GOD.

23 "How[a] can you say, 'I am not
[1]polluted,
I have not gone after the Baals'?
See your way in the valley;
Know what you have done:
You are a swift dromedary breaking
loose in her ways,
24 A wild donkey used to the
wilderness,
That sniffs at the wind in her
desire;
In her time of mating, who can turn
her away?
All those who seek her will not
weary themselves;
In her month they will find her.
25 Withhold your foot from being
unshod, and your throat from
thirst.
But you said, [a]'There is no hope.
No! For I have loved [b]aliens, and
after them I will go.'

26 "As the thief is ashamed when he is
found out,
So is the house of Israel ashamed;
They and their kings and their
princes, and their priests and
their [a]prophets,
27 Saying to a tree, 'You *are* my father,'
And to a [a]stone, 'You gave birth to
me.'
For they have turned *their* back to
Me, and not *their* face.
But in the time of their [b]trouble
They will say, 'Arise and save us.'
28 But [a]where *are* your gods that you
have made for yourselves?
Let them arise,
If they [b]can save you in the time of
your [1]trouble;
For [c]*according to* the number of
your cities
Are your gods, O Judah.

29 "Why will you plead with Me?
You all have transgressed against
Me," says the LORD.

10 [a]Jer. 18:13 [1]Heb. *Kittim,* representative of western cultures [2]In northern Arabian desert, representative of eastern cultures
11 [a]Mic. 4:5 [b]Is. 37:19 [c]Rom. 1:23
13 [a]Ps. 36:9
14 [a][Ex. 4:22]
15 [a]Is. 1:7
16 [a]Jer. 43:7–9 [1]Memphis in ancient Egypt [2]Or *grazed*
17 [a]Jer. 4:18 [b]Deut. 32:10
18 [a]Is. 30:1–3 [b]Josh. 13:3 [c]Hos. 5:13 [1]The Euphrates
19 [a]Jer. 4:18 [1]*dread*
20 [a]Lev. 26:13 [b]Judg. 10:16 [c]Deut. 12:2 [d]Ex. 34:15 [1]Kt. *serve*
21 [a]Ex. 15:17 [b]Is. 5:4
22 [a]Job 14:16, 17 [1]*stained*
23 [a]Prov. 30:12 [1]*defiled*
25 [a]Jer. 18:12 [b]Jer. 3:13
26 [a]Is. 28:7
27 [a]Jer. 3:9 [b]Is. 26:16
28 [a]Judg. 10:14 [b]Is. 45:20 [c]Jer. 11:13 [1]Or *evil*

2:11 "Exchanging glory" means the people traded their relationship with God for temporal pleasures and false gods to satisfy their lusts, perverse appetites, and personal ambitions. The exchange cost them God's presence.

2:18 Sihor was a branch of the Nile River.

2:23 In this case, "dromedary" is a female camel.

ENCOUNTER Note Jer. 2:28

Where Are Your Gods?

Is God obligated to rescue us from the consequences of our foolish decisions? No. In fact, He may choose to let us experience the full effects of our own choices.

30 "In vain I have [a]chastened your children;
They [b]received no correction.
Your sword has [c]devoured your prophets
Like a destroying lion.

31 "O generation, see the word of the LORD!
Have I been a wilderness to Israel,
Or a land of darkness?
Why do My people say, 'We [1]are lords;
[a]We will come no more to You'?
32 Can a virgin forget her ornaments,
Or a bride her attire?
Yet My people [a]have forgotten Me
days without number.

33 "Why do you beautify your way to seek love?
Therefore you have also taught
The wicked women your ways.
34 Also on your skirts is found
[a]The blood of the lives of the poor innocents.
I have not found it by [1]secret search,
But plainly on all these things.
35 [a]Yet you say, 'Because I am innocent,
Surely His anger shall turn from me.'
Behold, [b]I will plead My case against you,
[c]Because you say, 'I have not sinned.'
36 [a]Why do you gad about so much to change your way?
Also [b]you shall be ashamed of Egypt [c]as you were ashamed of Assyria.
37 Indeed you will go forth from him
With your hands on [a]your head;
For the LORD has rejected your trusted allies,
And you will [b]not prosper by them.

Israel Is Shameless

3 "They say, 'If a man divorces his wife,
And she goes from him
And becomes another man's,
[a]May he return to her again?'
Would not that [b]land be greatly polluted?
But you have [c]played the harlot with many lovers;
[d]Yet return to Me," says the LORD.

2 "Lift up your eyes to [a]the desolate heights and see:
Where have you not [1]lain *with men?*
[b]By the road you have sat for them
Like an Arabian in the wilderness;
[c]And you have polluted the land
With your harlotries and your wickedness.
3 Therefore the [a]showers have been withheld,
And there has been no latter rain.
You have had a [b]harlot's forehead;
You refuse to be ashamed.
4 Will you not from this time cry to Me,
'My Father, You *are* [a]the guide of [b]my youth?
5 [a]Will He remain angry forever?
Will He keep it to the end?'
Behold, you have spoken and done evil things,
As you were able."

A Call to Repentance

6 The LORD said also to me in the days of Josiah the king: "Have you seen what [a]backsliding Israel has done? She has [b]gone up on every high mountain and under every green tree, and there played the harlot.
7 [a]"And I said, after she had done all these *things*, 'Return to Me.' But she did not return. And her treacherous [b]sister Judah saw it.

ENCOUNTER Note Jer. 3:7

Return to Me

It is incomprehensible that God would continually call us back to Himself when we stray, but such is His great love for His people.

8 "Then I saw that [a]for all the causes for which backsliding Israel had committed adultery, I had [b]put her away and given her a certificate of divorce; [c]yet her treacherous sister Judah did not fear, but went and played the harlot also.
9 "So it came to pass, through her casual harlotry, that she [a]defiled the land

30 [a]Is. 9:13 [b]Jer. 5:3; 7:28 [c]Neh. 9:26
31 [a]Deut. 32:15 [1]*have dominion*
32 [a]Ps. 106:21
34 [a]Ps. 106:38 [1]*digging*
35 [a]Jer. 2:23, 29 [b]Jer. 2:9 [c][Prov. 28:13]
36 [a]Hos. 5:13; 12:1 [b]Is. 30:3 [c]2 Chr. 28:16
37 [a]2 Sam. 13:19 [b]Jer. 37:7–10

CHAPTER 3

1 [a]Deut. 24:1–4 [b]Jer. 2:7 [c]Ezek. 16:26 [d][Zech. 1:3]
2 [a]Deut. 12:2 [b]Prov. 23:28 [c]Jer. 2:7 [1]Kt. *been violated*
3 [a]Lev. 26:19 [b]Zeph. 3:5
4 [a]Prov. 2:17 [b]Jer. 2:2
5 [a][Is. 57:16]
6 [a]Jer. 7:24 [b]Jer. 2:20
7 [a]2 Kin. 17:13 [b]Ezek. 16:47, 48
8 [a]Ezek. 23:9 [b]2 Kin. 17:6 [c]Ezek. 23:11
9 [a]Jer. 2:7

3:2 Scripture often uses images of harlotry to depict those who forsake God's love in favor of substitutes (Is. 1:21; Jer. 3:1; Ezek. 16:30; Hos. 2:5).

3:6 "Backsliding" means "turning" and can be translated "faithless." The term describes someone who continually turns away from God and is repeatedly unfaithful to the covenant with God (Jer. 3:14, 22; 8:5; 31:22; 49:4).

and committed adultery with [b]stones and trees.
10 "And yet for all this her treacherous sister Judah has not turned to Me [a]with her whole heart, but in pretense," says the LORD.

WORD*Study* **RETURN**

Jer. 3:10 The Hebrew word *shub* means "to turn, return" or "to turn around." It is a key term in Jeremiah, appearing 125 times in the book. It signifies a conscious change of direction. It describes true repentance, which includes turning away from wickedness and seeking God's righteousness instead.

11 Then the LORD said to me, [a]"Backsliding Israel has shown herself more righteous than treacherous Judah.
12 "Go and proclaim these words toward [a]the north, and say:

'Return, backsliding Israel,' says the LORD;
'I will not cause My anger to fall on you.
For I *am* [b]merciful,' says the LORD;
'I will not remain angry forever.
13 [a]Only acknowledge your iniquity,
That you have transgressed against the LORD your God,
And have [b]scattered your [1]charms
To [c]alien deities [d]under every green tree,
And you have not obeyed My voice,' says the LORD.

14 "Return, O backsliding children," says the LORD; [a]"for I am married to you. I will take you, [b]one from a city and two from a family, and I will bring you to [c]Zion.
15 "And I will give you [a]shepherds according to My heart, who will [b]feed you with knowledge and understanding.
16 "Then it shall come to pass, when you are multiplied and [a]increased in the land in those days," says the LORD, "that they will say no more, 'The ark of the covenant of the LORD.' [b]It shall not come to mind, nor shall they remember it, nor shall they visit *it*, nor shall it be made anymore.
17 "At that time Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it, [a]to the name of the LORD, to Jerusalem. No more shall they [b]follow[1] the dictates of their evil hearts.
18 "In those days [a]the house of Judah shall walk with the house of Israel, and they shall come together out of the land of [b]the north to [c]the land that I have given as an inheritance to your fathers.
19 "But I said:

'How can I put you among the children
And give you [a]a pleasant land,
A beautiful heritage of the hosts of nations?'

"And I said:

'You shall call Me, [b]"My Father,"
And not turn away from Me.'
20 Surely, *as* a wife treacherously departs from her [1]husband,
So [a]have you dealt treacherously with Me,
O house of Israel," says the LORD.

ENCOUNTER*Note* *Jer. 3:20*

Spiritual Treachery

Marital infidelity is a devastating sin, shattering lives and causing untold anguish. Likewise, spiritual adultery grieves our Lord more than we can know.

21 A voice was heard on [a]the desolate heights,
Weeping *and* supplications of the children of Israel.
For they have perverted their way;
They have forgotten the LORD their God.

22 "Return, you backsliding children,
And I will [a]heal your backslidings."

"Indeed we do come to You,
For You are the LORD our God.
23 [a]Truly, in vain *is salvation hoped for* from the hills,
And from the multitude of mountains;
[b]Truly, in the LORD our God
Is the salvation of Israel.
24 [a]For shame has devoured
The labor of our fathers from our youth—
Their flocks and their herds,
Their sons and their daughters.
25 We lie down in our shame,
And our [1]reproach covers us.
[a]For we have sinned against the LORD our God,
We and our fathers,
From our youth even to this day,
And [b]have not obeyed the voice of the LORD our God."

4 "If you will return, O Israel," says the LORD,

[b]Jer. 2:27
10 [a]Jer. 12:2
11 [a]Ezek. 16:51, 52
12 [a]2 Kin. 17:6 [b]Ps. 86:15
13 [a]Deut. 30:1, 2 [b]Ezek. 16:15 [c]Jer. 2:25 [d]Deut. 12:2 [1]Lit. *ways*
14 [a]Hos. 2:19, 20 [b]Jer. 31:6 [c][Rom. 11:5]
15 [a]Eph. 4:11 [b]Acts 20:28
16 [a]Is. 49:19 [b]Is. 65:17
17 [a]Is. 60:9 [b]Deut. 29:19; Jer. 7:24 [1]*walk after the stubbornness* or *imagination*
18 [a]Is. 11:13
[b]Jer. 31:8 [c]Amos 9:15
19 [a]Ps. 106:24 [b]Is. 63:16
20 [a]Is. 48:8 [1]Lit. *companion*
21 [a]Is. 15:2
22 [a]Hos. 6:1; 14:4
23 [a]Ps. 121:1, 2 [b]Ps. 3:8
24 [a]Hos. 9:10
25 [a]Ezra 9:6, 7 [b]Jer. 22:21 [1]*disgrace*

4:1 An "abomination" was filthy and disgusting as well as idolatrous, and incurred God's severest disapproval. This is one of the strongest possible terms to describe things that offend God.

[a]"Return to Me;
And if you will put away your abominations out of My sight,
Then you shall not be moved.
2 [a]And you shall swear, 'The LORD lives,'
[b]In truth, in [1]judgment, and in righteousness;
[c]The nations shall bless themselves in Him,
And in Him they shall [d]glory."

3 For thus says the LORD to the men of Judah and Jerusalem:

[a]"Break up your [1]fallow ground,
And [b]do not sow among thorns.

WORD*Study* — FALLOW GROUND

Jer. 4:3 This term applies to land that has never been cultivated or has not been tilled for some time. By law, farmers were to leave their fields uncultivated every seventh year. The purpose was to rejuvenate the soil. However, if it was left too long, the ground would become hard, full of weeds, and difficult to work. Unprepared soil is not welcoming to seeds that could bring new life.

ENCOUNTER*Note* — *Jer. 4:3*

A Hardened Heart

A heart left untended can harden and become impervious to God's word. Keeping ourselves tender and receptive toward God prepares us for a bountiful spiritual harvest.

4 [a]Circumcise yourselves to the LORD,
And take away the foreskins of your hearts,
You men of Judah and inhabitants of Jerusalem,
Lest My fury come forth like fire,
And burn so that no one can quench *it*,
Because of the evil of your doings."

An Imminent Invasion

5 Declare in Judah and proclaim in Jerusalem, and say:

[a]"Blow the trumpet in the land;
Cry, 'Gather together,'
And say, [b]'Assemble yourselves,
And let us go into the fortified cities.'
6 Set up the [1]standard toward Zion.
Take refuge! Do not delay!
For I will bring disaster from the [a]north,
And great destruction."

7 [a]The lion has come up from his thicket,
And [b]the destroyer of nations is on his way.
He has gone forth from his place
[c]To make your land desolate.
Your cities will be laid waste,
Without inhabitant.
8 For this, [a]clothe yourself with sackcloth,
Lament and wail.
For the fierce anger of the LORD
Has not turned back from us.

9 "And it shall come to pass in that day," says the LORD,
"*That* the heart of the king shall perish,
And the heart of the princes;
The priests shall be astonished,
And the prophets shall wonder."

10 Then I said, "Ah, Lord GOD!
[a]Surely You have greatly deceived this people and Jerusalem,
[b]Saying, 'You shall have peace,'
Whereas the sword reaches to the [1]heart."

11 At that time it will be said
To this people and to Jerusalem,
[a]"A dry wind of the desolate heights *blows* in the wilderness
Toward the daughter of My people—
Not to fan or to cleanse—
12 A wind too strong for these will come for Me;
Now [a]I will also speak judgment against them."

13 "Behold, he shall come up like clouds,
And [a]his chariots like a whirlwind.
[b]His horses are swifter than eagles.
Woe to us, for we are plundered!"

14 O Jerusalem, [a]wash your heart from wickedness,
That you may be saved.
How long shall your evil thoughts lodge within you?
15 For a voice declares [a]from Dan
And proclaims [1]affliction from Mount Ephraim:
16 "Make mention to the nations,

CHAPTER 4
1 [a]Joel 2:12
2 [a]Deut. 10:20 [b]Zech. 8:8 [c][Gen. 22:18] [d]1 Cor. 1:31 [1]*justice*
3 [a]Hos. 10:12 [b]Matt. 13:7 [1]*untilled*
4 [a]Deut. 10:16; 30:6
5 [a]Hos. 8:1 [b]Jer. 8:14
6 [a]Jer. 1:13–15; 6:1, 22; 50:17 [1]*banner*
7 [a]Dan. 7:4 [b]Jer. 25:9 [c]Is. 1:7; 6:11
8 [a]Is. 22:12
10 [a]Ezek. 14:9 [b]Jer. 5:12; 14:13 [1]Lit. *soul*
11 [a]Hos. 13:15
12 [a]Jer. 1:16
13 [a]Is. 5:28 [b]Deut. 28:49
14 [a]James 4:8
15 [a]Jer. 8:16; 50:17 [1]Or *wickedness*

4:5 Blowing a trumpet was the quickest possible means of calling together all who were within hearing distance. It was an effective way to communicate orders to troops during battle. Signal fires were also used to warn of approaching danger (Jer. 6:1).

Yes, proclaim against Jerusalem,
That watchers come from a [a]far country
And raise their voice against the cities of Judah.
17 [a]Like keepers of a field they are against her all around,
Because she has been rebellious against Me," says the LORD.
18 "Your[a] ways and your doings
Have procured these *things* for you.
This *is* your wickedness,
Because it is bitter,
Because it reaches to your heart."

Sorrow for the Doomed Nation

19 O my [a]soul, my soul!
I am pained in my very heart!
My heart makes a noise in me;
I cannot hold my peace,
Because you have heard, O my soul,
The sound of the trumpet,
The alarm of war.
20 [a]Destruction upon destruction is cried,
For the whole land is plundered.
Suddenly [b]my tents are plundered,
And my curtains in a moment.
21 How long will I see the [1]standard,
And hear the sound of the trumpet?

22 "For My people *are* foolish,
They have not known Me.
They *are* [1]silly children,
And they have no understanding.
[a]They *are* wise to do evil,
But to do good they have no knowledge."

23 [a]I beheld the earth, and indeed *it was* [b]without form, and void;
And the heavens, they *had* no light.
24 [a]I beheld the mountains, and indeed they trembled,
And all the hills moved back and forth.
25 I beheld, and indeed *there was* no man,
And [a]all the birds of the heavens had fled.
26 I beheld, and indeed the fruitful land *was* a [a]wilderness,
And all its cities were broken down
At the presence of the LORD,
By His fierce anger.

27 For thus says the LORD:

"The whole land shall be desolate;
[a]Yet I will not make a full end.
28 For this [a]shall the earth mourn,
And [b]the heavens above be black,
Because I have spoken.
I have [c]purposed and [d]will not relent,
Nor will I turn back from it.
29 The whole city shall flee from the noise of the horsemen and bowmen.
They shall go into thickets and climb up on the rocks.
Every city *shall be* forsaken,
And not a man shall dwell in it.

30 "And *when* you *are* plundered,
What will you do?
Though you clothe yourself with crimson,
Though you adorn *yourself* with ornaments of gold,
[a]Though you enlarge your eyes with paint,
In vain you will make yourself fair;
[b]*Your* lovers will despise you;
They will seek your life.

31 "For I have heard a voice as of a woman in [1]labor,
The anguish as of her who brings forth her first child,
The voice of the daughter of Zion bewailing herself;
She [a]spreads her hands, *saying*,
'Woe *is* me now, for my soul is [2]weary
Because of murderers!'

The Justice of God's Judgment

5 "Run to and fro through the streets of Jerusalem;
See now and know;
And seek in her open places
[a]If you can find a man,
[b]If there is *anyone* who executes [1]judgment,
Who seeks the truth,
[c]And I will pardon her.
2 [a]Though they say, '*As* [b]the LORD lives,'
Surely they [c]swear falsely."

3 O LORD, *are* not [a]Your eyes on the truth?

16 [a]Is. 39:3
17 [a]2 Kin. 25:1, 4
18 [a]Is. 50:1
19 [a]Is. 15:5; 16:11; 21:3; 22:4
20 [a]Ezek. 7:26 [b]Jer. 10:20
21 [1]*banner*
22 [a]Rom. 16:19 [1]*foolish*
23 [a]Is. 24:19 [b]Gen. 1:2
24 [a]Ezek. 38:20
25 [a]Zeph. 1:3
26 [a]Jer. 9:10
27 [a]Jer. 5:10, 18; 30:11; 46:28
28 [a]Hos. 4:3 [b]Is. 5:30; 50:3
[c][Dan. 4:35] [d][Num. 23:19]
30 [a]2 Kin. 9:30 [b]Jer. 22:20, 22
31 [a]Lam. 1:17 [1]*childbirth* [2]*faint*

CHAPTER 5

1 [a]Ezek. 22:30 [b]Gen. 18:23–32 [c]Gen. 18:26 [1]*justice*
2 [a]Titus 1:16 [b]Jer. 4:2 [c]Jer. 7:9
3 [a][2 Chr. 16:9]

ENCOUNTER*Note* *Jer. 4:26*

The Lord's Presence

God is absolutely true to His word, whether He pledges a blessing or pronounces judgment. Trust His promises and tremble at His warnings. Both have the potential to dramatically impact your life.

5:1 As was true with the town of Sodom (Gen. 18), God wanted to spare people His wrath, even for the sake of only a few righteous persons. In this case, none was found, so irreversible judgment was forthcoming.

5:3 "Faces harder than rock" describes a stubborn heart condition that is deliberately set against God or those in His Kingdom. The phrase implies more than apathy or disregard; it refers to a conscious choice to oppose God and His ways (6:16).

You have [b]stricken them,
But they have not grieved;
You have consumed them,
But [c]they have refused to receive correction.
They have made their faces harder than rock;
They have refused to return.

4 Therefore I said, "Surely these *are* poor.
They are foolish;
For [a]they do not know the way of the LORD,
The judgment of their God.
5 I will go to the great men and speak to them,
For [a]they have known the way of the LORD,
The judgment of their God."

But these have altogether [b]broken the yoke
And burst the bonds.
6 Therefore [a]a lion from the forest shall slay them,
[b]A wolf of the deserts shall destroy them;
[c]A leopard will watch over their cities.
Everyone who goes out from there shall be torn in pieces,
Because their transgressions are many;
Their backslidings have increased.

7 "How shall I pardon you for this?
Your children have forsaken Me
And [a]sworn by *those* [b]*that are* not gods.
[c]When I had fed them to the full,
Then they committed adultery
And assembled themselves by troops in the harlots' houses.
8 [a]They were *like* well-fed lusty stallions;
Every one neighed after his neighbor's wife.
9 Shall I not punish *them* for these *things*?" says the LORD.
"And shall I not [a]avenge Myself on such a nation as this?

10 "Go up on her walls and destroy,
But do not [1]make a [a]complete end.
Take away her branches,
For they *are* not the LORD's.
11 For [a]the house of Israel and the house of Judah
Have dealt very treacherously with Me," says the LORD.

12 [a]They have lied about the LORD,
And said, [b]"*It is* not He.
[c]Neither will [1]evil come upon us,
Nor shall we see sword or famine.

[b] Is. 1:5; 9:13
[c] Zeph. 3:2
4 [a] Jer. 8:7
5 [a] Mic. 3:1
[b] Ps. 2:3
6 [a] Jer. 4:7
[b] Zeph. 3:3
[c] Hos. 13:7
7 [a] Zeph. 1:5
[b] Deut. 32:21
[c] Deut. 32:15
8 [a] Ezek. 22:11
9 [a] Jer. 9:9
10 [a] Jer. 4:27
[1] *completely destroy*
11 [a] Jer. 3:6, 7, 20
12 [a] 2 Chr. 36:16
[b] Jer. 23:17
[c] Jer. 14:13
[1] *disaster*

13 And the prophets become wind,
For the word *is* not in them.
Thus shall it be done to them."

14 Therefore thus says the LORD God of hosts:

"Because you speak this word,
[a]Behold, I will make My words in your mouth fire,
And this people wood,
And it shall devour them.
15 Behold, I will bring a [a]nation against you [b]from afar,
O house of Israel," says the LORD.
"It *is* a mighty nation,
It *is* an ancient nation,
A nation whose language you do not know,
Nor can you understand what they say.
16 Their quiver *is* like an open tomb;
They *are* all mighty men.
17 And they shall eat up your [a]harvest and your bread,
Which your sons and daughters should eat.
They shall eat up your flocks and your herds;
They shall eat up your vines and your fig trees;
They shall destroy your fortified cities,
In which you trust, with the sword.

18 "Nevertheless in those days," says the LORD, "I [a]will not [1]make a complete end of you.
19 "And it will be when you say, [a]'Why does the LORD our God do all these *things* to us?' then you shall answer them, 'Just as you have [b]forsaken Me and served foreign gods in your land, so [c]you shall serve aliens in a land *that is* not yours.'

20 "Declare this in the house of Jacob
And proclaim it in Judah, saying,
21 'Hear this now, O [a]foolish people,
Without [1]understanding,
Who have eyes and see not,
And who have ears and hear not:
22 [a]Do you not fear Me?' says the LORD.
'Will you not tremble at My presence,
Who have placed the sand as the [b]bound of the sea,
By a perpetual decree, that it cannot pass beyond it?
And though its waves toss to and fro,
Yet they cannot prevail;
Though they roar, yet they cannot pass over it.
23 But this people has a defiant and rebellious heart;
They have revolted and departed.

14 [a] Jer. 1:9; 23:29
15 [a] Deut. 28:49
[b] Jer. 4:16
17 [a] Lev. 26:16
18 [a] Jer. 30:11
[1] *completely destroy*
19 [a] Deut. 29: 24–29
[b] Jer. 1:16; 2:13
[c] Deut. 28:48
21 [a] Matt. 13:14
[1] Lit. *heart*
22 [a] [Rev. 15:4]
[b] Job 26:10

ENCOUNTER Note Jer. 5:22

Will You Not Tremble?

There is danger in complacency. God is not a friend whose opinion is merely one of many. He is God-His voice supersedes all else.

24 They do not say in their heart,
"Let us now fear the LORD our God,
[a]Who gives rain, both the [b]former and the latter, in its season.
[c]He reserves for us the appointed weeks of the harvest."
25 [a]Your iniquities have turned these *things* away,
And your sins have withheld good from you.

26 'For among My people are found wicked *men;*
They [a]lie in wait as one who sets snares;
They set a trap;
They catch men.
27 As a cage is full of birds,
So their houses *are* full of deceit.
Therefore they have become great and grown rich.
28 They have grown [a]fat, they are sleek;
Yes, they [1]surpass the deeds of the wicked;
They do not plead [b]the cause,
The cause of the fatherless;
[c]Yet they prosper,
And the right of the needy they do not defend.
29 [a]Shall I not punish *them* for these *things*?' says the LORD.
'Shall I not avenge Myself on such a nation as this?'

30 "An astonishing and [a]horrible thing
Has been committed in the land:
31 The prophets prophesy [a]falsely,
And the priests rule by their *own* power;
And My people [b]love *to have it* so.
But what will you do in the end?

Impending Destruction from the North

6 "O you children of Benjamin,
Gather yourselves to flee from the midst of Jerusalem!
Blow the trumpet in Tekoa,
And set up a signal-fire in [a]Beth Haccerem;
[b]For disaster appears out of the north,

24 [a]Acts 14:17 [b]Joel 2:23 [c][Gen. 8:22]
25 [a]Jer. 3:3
26 [a]Hab. 1:15
28 [a]Deut. 32:15 [b]Zech. 7:10 [c]Job 12:6 [1]Or *pass over* or *overlook*
29 [a]Mal. 3:5
30 [a]Hos. 6:10
31 [a]Ezek. 13:6 [b]Mic. 2:11

CHAPTER 6

1 [a]Neh. 3:14 [b]Jer. 4:6

3 [a]2 Kin. 25:1–4
4 [a]Joel 3:9 [b]Jer. 15:8
7 [a]Is. 57:20 [b]Ps. 55:9 [1]*gushes* [2]*sickness*
8 [a]Hos. 9:12

ENCOUNTER Note Jer. 5:31

False Prophets

Why do false prophets abound? They tell us what we want to hear. Never accept a preacher's words without verifying the message through God's word.

WORD Study **FALSE PROPHETS**

Jer. 5:31 The Hebrew word for prophet is *nabi,* meaning "one who is called." The mark of biblical prophets was that God called them into His service and God gave them a message to deliver (1:4, 5). The law prescribed the test for a prophet: if the prophecy came to pass, the prophet was authentic. Those exposed as false prophets were to be executed (Deut. 18:20–22).

And great destruction.
2 I have likened the daughter of Zion
To a lovely and delicate woman.
3 The [a]shepherds with their flocks shall come to her.
They shall pitch *their* tents against her all around.
Each one shall pasture in his own place."

4 "Prepare[a] war against her;
Arise, and let us go up [b]at noon.
Woe to us, for the day goes away,
For the shadows of the evening are lengthening.
5 Arise, and let us go by night,
And let us destroy her palaces."

6 For thus has the LORD of hosts said:

"Cut down trees,
And build a mound against Jerusalem.
This *is* the city to be punished.
She *is* full of oppression in her midst.
7 [a]As a fountain [1]wells up with water,
So she wells up with her wickedness.
[b]Violence and plundering are heard in her.
Before Me continually *are* [2]grief and wounds.
8 Be instructed, O Jerusalem,
Lest [a]My soul depart from you;
Lest I make you desolate,
A land not inhabited."

6:1 Tekoa was the home town of the prophet Amos (Amos 1:1).
6:6 Building a mound was a military strategy used to breach the walls of a fortified city. Often prisoners or slaves were used for this purpose (Ezek. 4:2).
6:8 "Instructed" can also mean "disciplined, chastised."

9 Thus says the LORD of hosts:

"They shall thoroughly glean as a vine the remnant of Israel;
As a grape-gatherer, put your hand back into the branches."

10 To whom shall I speak and give warning,
That they may hear?
Indeed their [a]ear *is* uncircumcised,
And they cannot give heed.
Behold, [b]the word of the LORD is a reproach to them;
They have no delight in it.
11 Therefore I am full of the fury of the LORD.
[a]I am weary of holding *it* in.
"I will pour it out [b]on the children outside,
And on the assembly of young men together;
For even the husband shall be taken with the wife,
The aged with *him who is* full of days.
12 And [a]their houses shall be turned over to others,
Fields and wives together;
For I will stretch out My hand
Against the inhabitants of the land," says the LORD.
13 "Because from the least of them even to the greatest of them,
Everyone *is* given to [a]covetousness;
And from the prophet even to the [b]priest,
Everyone deals falsely.
14 They have also [a]healed the [1]hurt of My people [2]slightly,
[b]Saying, 'Peace, peace!'
When *there is* no peace.
15 Were they [a]ashamed when they had committed abomination?
No! They were not at all ashamed;
Nor did they know how to blush.
Therefore they shall fall among those who fall;
At the time I punish them,
They shall be cast down," says the LORD.

16 Thus says the LORD:

"Stand in the ways and see,
And ask for the [a]old paths, where the good way *is*,
And walk in it;
Then you will find [b]rest for your souls.

10 [a][Acts 7:51] [b]Jer. 8:9; 20:8
11 [a]Jer. 20:9 [b]Jer. 9:21
12 [a]Deut. 28:30
13 [a]Is. 56:11; Jer. 8:10; 22:17 [b]Jer. 5:31; 23:11
14 [a]Jer. 8:11–15 [b]Jer. 4:10; 23:17 [1]Lit. *crushing* [2]Superficially
15 [a]Jer. 3:3; 8:12
16 [a]Jer. 18:15 [b]Matt. 11:29

But they said, 'We will not walk *in it*.'
17 Also, I set [a]watchmen over you, *saying*,
[b]'Listen to the sound of the trumpet!'
But they said, 'We will not listen.'
18 Therefore hear, you nations,
And know, O congregation, what *is* among them.
19 [a]Hear, O earth!
Behold, I will certainly bring [b]calamity on this people—
[c]The fruit of their thoughts,
Because they have not heeded My words
Nor My law, but rejected it.
20 [a]For what purpose to Me
Comes frankincense [b]from Sheba,
And [c]sweet cane from a far country?
[d]Your burnt offerings *are* not acceptable,
Nor your sacrifices sweet to Me."

21 Therefore thus says the LORD:

"Behold, I will lay stumbling blocks before this people,
And the fathers and the sons together shall fall on them.
The neighbor and his friend shall perish."

22 Thus says the LORD:

"Behold, a people comes from the [a]north country,
And a great nation will be raised from the farthest parts of the earth.
23 They will lay hold on bow and spear;
They *are* cruel and have no mercy;
Their voice [a]roars like the sea;
And they ride on horses,
As men of war set in array against you, O daughter of Zion."

17 [a]Hab. 2:1 [b]Deut. 4:1
19 [a]Is. 1:2 [b]Jer. 19:3, 15 [c]Prov. 1:31
20 [a]Mic. 6:6, 7 [b]Is. 60:6 [c]Is. 43:24 [d]Jer. 7:21–23
22 [a]Jer. 1:15; 10:22;50:41–43
23 [a]Is. 5:30

ENCOUNTER*Note* *Jer. 6:16*

Old Ways

When we choose our own path, we seriously damage our relationship with God. Yet God urges us to reclaim the intimacy we once enjoyed with Him. Although a close walk with God may seem a thing of the past, it is not too late to return.

6:14 "Healed the hurt . . . slightly" refers to dealing with symptoms rather than root problems. Covering a hurt with pacifying words may soothe the person, but the injury continues to do its damage.

6:14 "Peace" is the Hebrew word *shalom* and means "wholeness, contentment, safety."

6:21 Stumbling blocks could be impediments, enticements, or snares to prevent people from reaching their goal. Christ was an obstacle hindering those who sought to do evil (Is. 8:14; Matt. 21:14).

24 We have heard the report of it;
Our hands grow feeble.
[a]Anguish has taken hold of us,
Pain as of a woman in [1]labor.
25 Do not go out into the field,
Nor walk by the way.
Because of the sword of the enemy,
Fear *is* on every side.
26 O daughter of my people,
[a]Dress in sackcloth
[b]And roll about in ashes!
[c]Make mourning *as for* an only son,
most bitter lamentation;
For the plunderer will suddenly
come upon us.
27 "I have set you *as* an assayer *and* [a]a
fortress among My people,
That you may know and test their
way.
28 [a]They *are* all stubborn rebels,
[b]walking as slanderers.
They are [c]bronze and iron,
They *are* all corrupters;
29 The bellows blow fiercely,
The lead is consumed by the fire;
The smelter refines in vain,
For the wicked are not drawn off.
30 *People* will call them [a]rejected
silver,
Because the LORD has rejected
them."

Trusting in Lying Words

7 The word that came to Jeremiah from the LORD, saying,
2 [a]"Stand in the gate of the LORD's house, and proclaim there this word, and say, 'Hear the word of the LORD, all *you of* Judah who enter in at these gates to worship the LORD!' "
3 Thus says the LORD of hosts, the God of Israel: [a]"Amend your ways and your doings, and I will cause you to dwell in this place.
4 [a]"Do not trust in these lying words, saying, 'The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.'
5 "For if you thoroughly amend your ways and your doings, if you thoroughly [a]execute [1]judgment between a man and his neighbor,
6 "*if* you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, [a]or walk after other gods to your hurt,
7 [a]"then I will cause you to dwell in this place, in [b]the land that I gave to your fathers forever and ever.

24 [a]Jer. 4:31; 13:21; 49:24 [1]*childbirth*
26 [a]Jer. 4:8 [b]Mic. 1:10 [c][Zech. 12:10]
27 [a]Jer. 1:18
28 [a]Jer. 5:23 [b]Jer. 9:4 [c]Ezek. 22:18
30 [a]Is. 1:22

CHAPTER 7

2 [a]Jer. 17:19; 26:2
3 [a]Jer. 4:1; 18:11; 26:13
4 [a]Mic. 3:11
5 [a]Jer. 21:12; 22:3 [1]*justice*
6 [a]Deut. 6:14, 15
7 [a]Deut. 4:40 [b]Jer. 3:18

8 "Behold, you trust in [a]lying words that cannot profit.
9 [a]"Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and [b]walk after other gods whom you do not know,
10 [a]"and *then* come and stand before Me in this house [b]which is called by My name, and say, 'We are delivered to do all these abominations'?

ENCOUNTER*Note* *Jer. 7:9, 10*

Shameless

It takes tremendous audacity to revel in all forms of evil, and then blithely lift up one's hands to worship God. He knows who fears Him and who does not, and He responds accordingly.

11 "Has [a]this house, which is called by My name, become a [b]den of thieves in your eyes? Behold, I, even I, have seen *it*," says the LORD.
12 "But go now to [a]My place which *was* in Shiloh, [b]where I set My name at the first, and see [c]what I did to it because of the wickedness of My people Israel.
13 "And now, because you have done all these works," says the LORD, "and I spoke to you, [a]rising up early and speaking, but you did not hear, and I [b]called you, but you did not answer,
14 "therefore I will do to the house which is called by My name, in which you trust, and to this place which I gave to you and your fathers, as I have done to [a]Shiloh.

ENCOUNTER*Note* *Jer. 7:13, 14*

God Calls

God uses a variety of methods to get our attention and to give us clear guidance. But His words fall on deaf ears when our hearts no longer seek Him. God's patience is not limitless. There comes a time when His calling stops and His discipline begins. Yet even then His purpose is to bring us to repentance.

15 "And I will cast you out of My sight, [a]as I have cast out all your brethren—[b]the whole posterity of Ephraim.
16 "Therefore [a]do not pray for this people, nor lift up a cry or prayer for them,

8 [a]Jer. 5:31; 14:13, 14
9 [a]1 Kin. 18:21 [b]Ex. 20:3
10 [a]Ezek. 23:39 [b]Jer. 7:11, 14; 32:34; 34:15
11 [a]Is. 56:7 [b]Matt. 21:13
12 [a]Josh. 18:1 [b]Deut. 12:11 [c]1 Sam. 4:10
13 [a]2 Chr. 36:15 [b]Prov. 1:24
14 [a]1 Sam. 4: 10, 11
15 [a]2 Kin. 17:23 [b]Ps. 78:67
16 [a]Ex. 32:10; Jer. 11:14

6:27 An "assayer" was a tester of precious metals, especially gold and silver.

7:11 Bandits would sometimes hide in caves in the Judean hills until their pursuers had given up chase. Such criminals were now finding refuge in the temple (Mark 11:17).

7:12 Shiloh was the first permanent home of the tabernacle (Josh. 18:1). It was located eighteen miles north of Jerusalem. Shiloh was destroyed by the Philistines around 1050 B.C. after the Israelites were defeated in battle (1 Sam. 4).

nor make intercession to Me; [b]for I will not hear you.
17 "Do you not see what they do in the cities of Judah and in the streets of Jerusalem?
18 [a]"The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven; and *they* [b]pour out drink offerings to other gods, that they may provoke Me to anger.
19 [a]"Do they provoke Me to anger?" says the LORD. "*Do they* not *provoke* themselves, to the shame of their own faces?"
20 Therefore thus says the Lord GOD: "Behold, My anger and My fury will be poured out on this place—on man and on beast, on the trees of the field and on the fruit of the ground. And it will burn and not be quenched."
21 Thus says the LORD of hosts, the God of Israel: [a]"Add your burnt offerings to your sacrifices and eat meat.
22 [a]"For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.
23 "But this is what I commanded them, saying, [a]'Obey My voice, and [b]I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.'
24 [a]"Yet they did not obey or incline their ear, but [b]followed[1] the counsels *and* the [2]dictates of their evil hearts, and [c]went[3] backward and not forward.
25 "Since the day that your fathers came out of the land of Egypt until this day, I have even [a]sent to you all My servants the prophets, daily rising up early and sending *them.*
26 [a]"Yet they did not obey Me or incline their ear, but [b]stiffened their neck. [c]They did worse than their fathers.
27 "Therefore [a]you shall speak all these words to them, but they will not obey you. You shall also call to them, but they will not answer you.

Judgment on Obscene Religion

28 "So you shall say to them, 'This *is* a nation that does not obey the voice of the LORD their God [a]nor receive correction. [b]Truth has perished and has been cut off from their mouth.
29 [a]'Cut off your hair and cast *it* away, and take up a lamentation on the desolate heights; for the LORD has rejected and forsaken the generation of His wrath.'
30 "For the children of Judah have done evil in My sight," says the LORD. [a]"They have set their abominations in the house which is called by My name, to [1]pollute it.
31 "And they have built the [a]high places of Topheth, which *is* in the Valley of the Son of Hinnom, to [b]burn their sons and their daughters in the fire, [c]which I did not command, nor did it come into My heart.
32 "Therefore behold, [a]the days are coming," says the LORD, "when it will no more be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter; [b]for they will bury in Topheth until there is no room.
33 "The [a]corpses of this people will be food for the birds of the heaven and for the beasts of the earth. And no one will frighten *them away.*
34 "Then I will cause to [a]cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. For [b]the land shall be desolate.

8 "At that time," says the LORD, "they shall bring out the bones of the kings of Judah, and the bones of its princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

ENCOUNTER*Note* *Jer. 8:1*

God of Love, Severe in Judgment

God's judgment seems harsh—and so it must be. His love compels Him to arduously punish sin. By the same token, His great love moves Him to forgive the repentant and richly bless the obedient.

2 "They shall spread them before the sun and the moon and all the host of heaven, which they have loved and which they have served and after which they have walked, which they have sought and [a]which they have worshiped. They shall not be gathered [b]nor buried; they shall be like refuse on the face of the earth.

[b]Jer. 15:1
18 [a]Jer. 44:17 [b]Jer. 19:13
19 [a]Deut. 32:16, 21
21 [a]Jer. 6:20
22 [a][Hos. 6:6]
23 [a]Deut. 6:3 [b][Ex. 19:5, 6]
24 [a]Ps. 81:11 [b]Deut. 29:19 [c]Jer. 32:33 [1]*walked in* [2]*stubbornness* or *imagination* [3]Lit. *they were*
25 [a]2 Chr. 36:15
26 [a]Jer. 11:8 [b]Neh. 9:17 [c]Jer. 16:12
27 [a]Ezek. 2:7
28 [a]Jer. 5:3 [b]Jer. 9:3
29 [a]Mic. 1:16
30 [a]Dan. 9:27; 11:31 [1]*defile*
31 [a]2 Kin. 23:10 [b]Ps. 106:38 [c]Deut. 17:3
32 [a]Jer. 19:6 [b]2 Kin. 23:10
33 [a]Jer. 9:22; 19:11
34 [a]Is. 24:7, 8 [b]Lev. 26:33

CHAPTER 8

2 [a]2 Kin. 23:5 [b]Jer. 22:19

7:18 The "queen of heaven" may refer to the Assyro-Babylonian goddess Ishtar.

7:32 Tophet referred to the Canaanite practice of ritual child sacrifice as a part of idol worship to gods such as Molech.

8:1 "Bring out the bones" likely refers to desecration perpetrated either by the Romans or Chaldeans carrying out acts of revenge by defiling graves or plundering notable gravesites and tombs.

3 "Then [a]death shall be chosen rather
than life by all the [1]residue of those who
remain of this evil family, who remain in
all the places where I have driven them,"
says the LORD of hosts.

The Peril of False Teaching

4 "Moreover you shall say to them,
'Thus says the LORD:

"Will they fall and not rise?
Will one turn away and not return?
5 Why has this people [a]slidden back,
Jerusalem, in a perpetual
backsliding?
[b]They hold fast to deceit,
[c]They refuse to return.
6 [a]I listened and heard,
But they do not speak aright.
[b]No man repented of his wickedness,
Saying, 'What have I done?'
Everyone turned to his own course,
As the horse rushes into the battle.

7 "Even [a]the stork in the heavens
Knows her appointed times;
And the turtledove, the swift, and
the swallow
Observe the time of their coming.
But [b]My people do not know the
judgment of the LORD.

ENCOUNTER*Note* *Jer. 8:7*

All Nature Understands God

God marvels that even the birds understand and respond to the seasons, but humanity seems completely oblivious to God's expectations. We ignore God's activity around us and choose foolish ways instead-to our own peril.

8 "How can you say, 'We *are* wise,
[a]And the law of the LORD *is* with us'?
Look, the false pen of the scribe
certainly works falsehood.
9 [a]The wise men are ashamed,
They are dismayed and taken.
Behold, they have rejected the word
of the LORD;
So [b]what wisdom do they have?
10 Therefore [a]I will give their wives to
others,
And their fields to those who will
inherit *them;*
Because from the least even to the
greatest
Everyone is given to [b]covetousness;
From the prophet even to the priest
Everyone deals falsely.

3 [a]Rev. 9:6 [1]*remnant*
5 [a]Jer. 7:24 [b]Jer. 9:6 [c]Jer. 5:3
6 [a]Ps. 14:2 [b]Mic. 7:2
7 [a]Song 2:12 [b]Jer. 5:4; 9:3
8 [a]Rom. 2:17
9 [a]Jer. 6:15 [b]Jer. 4:22
10 [a]Deut. 28:30 [b]Is. 56:11; 57:17

11 For they have [a]healed the hurt of
the daughter of My people
[1]slightly,
Saying, [b]'Peace, peace!'
When *there is* no peace.
12 Were they [a]ashamed when they had
committed abomination?
No! They were not at all ashamed,
Nor did they know how to blush.
Therefore they shall fall among
those who fall;
In the time of their punishment
They shall be cast down," says the
LORD.

13 "I will surely [1]consume them," says
the LORD.
"No grapes *shall be* [a]on the vine,
Nor figs on the [b]fig tree,
And the leaf shall fade;
And *the things* I have given them
shall [c]pass away from them." ' "

14 "Why do we sit still?
[a]Assemble yourselves,
And let us enter the fortified cities,
And let us be silent there.
For the LORD our God has put us to
silence
And given us [b]water[1] of gall to drink,
Because we have sinned against the
LORD.

15 "*We* [a]looked for peace, but no good
came;
And for a time of health, and there
was trouble!
16 The snorting of His horses was
heard from [a]Dan.
The whole land trembled at the
sound of the neighing of His
[b]strong ones;
For they have come and devoured
the land and all that is in it,
The city and those who dwell in it."

17 "For behold, I will send serpents
among you,
Vipers which cannot be [a]charmed,
And they shall bite you," says the
LORD.

The Prophet Mourns for the People

18 I would comfort myself in sorrow;
My heart *is* faint in me.
19 Listen! The voice,
The cry of the daughter of my
people
From [a]a far country:
"*Is* not the LORD in Zion?
Is not her King in her?"

"Why have they provoked Me to
anger

11 [a]Jer. 6:14 [b]Ezek. 13:10 [1]Superficially
12 [a]Jer. 3:3; 6:15
13 [a]Joel 1:17 [b]Matt. 21:19 [c]Deut. 28:39, 40 [1]Or *take them away*
14 [a]Jer. 4:5 [b]Jer. 9:15 [1]Bitter or poisonous water
15 [a]Jer. 14:19
16 [a]Jer. 4:15 [b]Jer. 47:3
17 [a]Ps. 58:4, 5
19 [a]Is. 39:3

8:12 "Blush" means to be ashamed or confounded. The people had lost their moral compass, so they no longer felt shame for their offensive behaviors.

With their carved images—
With foreign idols?"

20 "The harvest is past,
The summer is ended,
And we are not saved!"

21 [a]For the hurt of the daughter of my people I am hurt.
I am [b]mourning;
Astonishment has taken hold of me.
22 *Is there* no [a]balm in Gilead,
Is there no physician there?
Why then is there no recovery
For the health of the daughter of my people?

9 Oh, [a]that my head were waters,
And my eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people!
2 Oh, that I had in the wilderness
A lodging place for travelers;
That I might leave my people,
And go from them!
For [a]they *are* all adulterers,
An assembly of treacherous men.

3 "And *like* their bow [a]they have bent their tongues *for* lies.
They are not valiant for the truth on the earth.
For they proceed from [b]evil to evil,
And they [c]do not know Me," says the LORD.
4 "Everyone[a] take heed to his [1]neighbor,
And do not trust any brother;
For every brother will utterly supplant,
And every neighbor will [b]walk with slanderers.
5 Everyone will [a]deceive his neighbor,
And will not speak the truth;
They have taught their tongue to speak lies;
They weary themselves to commit iniquity.
6 Your dwelling place *is* in the midst of deceit;
Through deceit they refuse to know Me," says the LORD.

7 Therefore thus says the LORD of hosts:

"Behold, [a]I will refine them and [1]try them;
[b]For how shall I deal with the daughter of My people?
8 Their tongue *is* an arrow shot out;
It speaks [a]deceit;
One speaks [b]peaceably to his neighbor with his mouth,
But [1]in his heart he [2]lies in wait.
9 [a]Shall I not punish them for these *things*?" says the LORD.
"Shall I not avenge Myself on such a nation as this?"

10 I will take up a weeping and wailing for the mountains,
And [a]for the [1]dwelling places of the wilderness a lamentation,
Because they are burned up,
So that no one can pass through;
Nor can *men* hear the voice of the cattle.
[b]Both the birds of the heavens and the beasts have fled;
They are gone.

11 "I will make Jerusalem [a]a heap of ruins, [b]a den of jackals.
I will make the cities of Judah desolate, without an inhabitant."

12 [a]Who *is* the wise man who may understand this? And *who is he* to whom the mouth of the LORD has spoken, that he may declare it? Why does the land perish *and* burn up like a wilderness, so that no one can pass through?
13 And the LORD said, "Because they have forsaken My law which I set before them, and have [a]not obeyed My voice, nor walked according to it,
14 "but they have [a]walked according to the [1]dictates of their own hearts and after the Baals, [b]which their fathers taught them,"
15 therefore thus says the LORD of hosts, the God of Israel: "Behold, I will [a]feed them, this people, [b]with wormwood, and give them [1]water of gall to drink.
16 "I will [a]scatter them also among the Gentiles, whom neither they nor their

21 [a]Jer. 9:1 [b]Joel 2:6
22 [a]Jer. 46:11

CHAPTER 9
1 [a]Is. 22:4
2 [a]Jer. 5:7, 8; 23:10
3 [a]Ps. 64:3 [b]Jer. 4:22; 13:23 [c]1 Sam. 2:12
4 [a]Mic. 7:5, 6 [b]Jer. 6:28 [1]*friend*
5 [a]Is. 59:4
7 [a]Is. 1:25 [b]Hos. 11:8 [1]*test*
8 [a]Ps. 12:2 [b]Ps. 55:21 [1]Inwardly he [2]*sets his ambush*
9 [a]Jer. 5:9, 29
10 [a]Hos. 4:3 [b]Jer. 4:25 [1]Or *pastures*
11 [a]Is. 25:2 [b]Is. 13:22; 34:13
12 [a]Hos. 14:9
13 [a]Jer. 3:25; 7:24
14 [a]Jer. 7:24; 11:8 [b]Gal. 1:14 [1]*stubbornness* or *imagination*
15 [a]Ps. 80:5 [b]Lam. 3:15 [1]Bitter or poisonous water
16 [a]Lev. 26:33

ENCOUNTER*Note* *Jer. 9:13–15*

Heritage

Many people do not come from a Christian background. Even those who are from a long line of unbelievers must make a personal choice whether or not to follow Christ. We are all accountable to God for our *own* choices, regardless of our heritage.

8:22 Gilead means "hill of testimony" and is a mountainous region east of the River Jordan. It was known for its aromatic spices and healing balms that were exported to Egypt (Gen. 37:25).

9:1 This is one of the verses that earned Jeremiah the designation "the weeping prophet" (9:10).

9:7 "Refine them and try them" are terms used to describe purifying metals from dross. The reference would be understood among common people who depended upon blacksmiths and artisans for tools, weapons, and decorative items.

fathers have known. [b]And I will send a sword after them until I have consumed them."

The People Mourn in Judgment

17 Thus says the LORD of hosts:

"Consider and call for [a]the mourning women,
That they may come;
And send for skillful *wailing* women,
That they may come.
18 Let them make haste
And take up a wailing for us,
That [a]our eyes may run with tears,
And our eyelids gush with water.
19 For a voice of wailing is heard from Zion:
'How we are plundered!
We are greatly ashamed,
Because we have forsaken the land,
Because we have been cast out of [a]our dwellings.' "

20 Yet hear the word of the LORD,
O women,
And let your ear receive the word of His mouth;
Teach your daughters wailing,
And everyone her neighbor a lamentation.
21 For death has come through our windows,
Has entered our palaces,
To kill off [a]the children— [1]*no longer to be* outside!
And the young men— [2]*no longer* on the streets!

22 Speak, "Thus says the LORD:

'Even the carcasses of men shall fall
[a]as refuse on the open field,
Like cuttings after the harvester,
And no one shall gather *them*.' "

23 Thus says the LORD:

[a]"Let not the wise *man* glory in his wisdom,
Let not the mighty *man* glory in his [b]might,
Nor let the rich *man* glory in his riches;
24 But [a]let him who glories glory in this,
That he understands and knows Me,
That I *am* the LORD, exercising lovingkindness, [1]judgment, and righteousness in the earth.
[b]For in these I delight," says the LORD.

[b]Ezek. 5:2
17 [a]2 Chr. 35:25
18 [a]Jer. 9:1; 14:17
19 [a]Lev. 18:28
21 [a]Jer. 6:11; 18:21 [1]Lit. *from outside* [2]Lit. *from the square*
22 [a]Jer. 8:1, 2
23 [a][Eccl. 9:11] [b]Ps. 33:16–18
24 [a]1 Cor. 1:31 [b]Mic. 7:18 [1]*justice*

25 [a][Rom. 2:28, 29]
26 [a]Jer. 25:23 [b][Rom. 2:28]

CHAPTER 10

2 [a][Lev. 18:3; 20:23]
3 [a]Is. 40:19; 45:20 [1]Lit. *vanity*
4 [a]Is. 41:7
5 [a]Ps. 115:5 [b]Ps. 115:7 [c]Is. 41:23, 24
6 [a]Ex. 15:11
7 [a]Rev. 15:4 [b]Ps. 89:6

ENCOUNTER*Note* *Jer. 9:24*

Knowing God

There is no greater goal in life than to truly know God. Experiencing Him and knowing Him intimately is a treasure far greater than any human achievement. God takes great pleasure in those who seek to know Him.

25 "Behold, the days are coming," says the LORD, "that [a]I will punish all *who are* circumcised with the uncircumcised—
26 "Egypt, Judah, Edom, the people of Ammon, Moab, and all *who are* in the [a]farthest corners, who dwell in the wilderness. For all *these* nations *are* uncircumcised, and all the house of Israel *are* [b]uncircumcised in the heart."

Idols and the True God

10 Hear the word which the LORD speaks to you, O house of Israel.
2 Thus says the LORD:

[a]"Do not learn the way of the Gentiles;
Do not be dismayed at the signs of heaven,
For the Gentiles are dismayed at them.
3 For the customs of the peoples *are* [1]futile;
For [a]*one* cuts a tree from the forest,
The work of the hands of the workman, with the ax.
4 They decorate it with silver and gold;
They [a]fasten it with nails and hammers
So that it will not topple.
5 They *are* upright, like a palm tree,
And [a]they cannot speak;
They must be [b]carried,
Because they cannot go *by themselves*.
Do not be afraid of them,
For [c]they cannot do evil,
Nor can they do any good."

6 Inasmuch as *there is* none [a]like You, O LORD
(You *are* great, and Your name *is* great in might),
7 [a]Who would not fear You, O King of the nations?
For this is Your rightful due.
For [b]among all the wise *men* of the nations,

9:17 "Skillful wailing women" refers to professional mourners who would be hired to wail for the deceased (2 Chr. 35:25). Loud weeping was a sign of honor for the one who had died.

10:1–5 The making of idols was a common practice, but idols only represented whatever power the makers attributed to them. In reality, idols were worthless distractions and nothing more. The only power in these decorated inanimate objects was in that they denied God His people's devotion which He desired.

And in all their kingdoms,
There is none like You.
8 But they are altogether
[a]dull-hearted and foolish;
A wooden idol *is* a [1]worthless
doctrine.
9 Silver is beaten into plates;
It is brought from Tarshish,
And [a]gold from Uphaz,
The work of the craftsman
And of the hands of the metalsmith;
Blue and purple *are* their clothing;
They *are* all [b]the work of skillful
men.
10 But the LORD *is* the true God;
He *is* [a]the living God and the
[b]everlasting King.
At His wrath the earth will tremble,
And the nations will not be able to
endure His indignation.

11 Thus you shall say to them: [a]"The gods that have not made the heavens and the earth [b]shall perish from the earth and from under these heavens."

12 He [a]has made the earth by His power,
He has [b]established the world by His wisdom,
And [c]has stretched out the heavens at His discretion.
13 [a]When He utters His voice,
There is a [1]multitude of waters in the heavens:
[b]"And He causes the vapors to ascend from the ends of the earth.
He makes lightning for the rain,
He brings the wind out of His treasuries."

14 [a]Everyone is [b]dull-hearted, without knowledge;
[c]Every metalsmith is put to shame by an image;
[d]For his molded image *is* falsehood,
And *there is* no breath in them.
15 They *are* futile, a work of errors;
In the time of their punishment they shall perish.
16 [a]The Portion of Jacob *is* not like them,
For He *is* the Maker of all *things,*
And [b]Israel *is* the tribe of His inheritance;
[c]The LORD of hosts *is* His name.

The Coming Captivity of Judah

17 [a]Gather up your wares from the land,
O [1]inhabitant of the fortress!

8 [a]Hab. 2:18 [1]*vain teaching*
9 [a]Dan. 10:5 [b]Ps. 115:4
10 [a]1 Tim. 6:17 [b]Ps. 10:16
11 [a]Ps. 96:5 [b]Zeph. 2:11
12 [a]Jer. 51:15 [b]Ps. 93:1 [c]Job 9:8
13 [a]Job 38:34 [b]Ps. 135:7 [1]Or *noise*
14 [a]Jer. 51:17 [b]Prov. 30:2 [c]Is. 42:17; 44:11 [d]Hab. 2:18
16 [a]Lam. 3:24 [b]Deut. 32:9 [c]Is. 47:4
17 [a]Jer. 6:1 [1]Or *you who dwell under siege*

18 For thus says the LORD:
"Behold, I will [a]throw out at this time
The inhabitants of the land,
And will distress them,
[b]That they may find *it so.*"

19 [a]Woe is me for my hurt!
My wound is severe.
But I say, [b]"Truly this *is* an infirmity,
And [c]I must bear it."
20 [a]My tent is plundered,
And all my cords are broken;
My children have gone from me,
And they *are* [b]no more.
There is no one to pitch my tent anymore,
Or set up my curtains.

21 For the shepherds have become dull-hearted,
And have not sought the LORD;
Therefore they shall not prosper,
And all their flocks shall be
[a]scattered.

ENCOUNTER*Note* *Jer. 10:21*

Guiding God's People

Throughout Scripture, God likens spiritual leaders to shepherds. When the shepherds follow after God, their people experience blessing, safety, and intimacy with the Lord. But when leaders are wicked, God's people suffer and stray from Him. God expects spiritual leaders to have a shepherd's heart; if they are careless they will be accountable for those who wander.

22 Behold, the noise of the report has come,
And a great commotion out of the
[a]north country,
To make the cities of Judah desolate, a [b]den of jackals.

23 O LORD, I know the [a]way of man *is* not in himself;
It is not in man who walks to direct his own steps.
24 O LORD, [a]correct me, but with justice;
Not in Your anger, lest You bring me to nothing.
25 [a]Pour out Your fury on the Gentiles,
[b]who do not know You,
And on the families who do not call on Your name;

18 [a]1 Sam. 25: 29 [b]Ezek. 6:10
19 [a]Jer. 8:21 [b]Ps. 77:10 [c]Mic. 7:9
20 [a]Jer. 4:20 [b]Jer. 31:15
21 [a]Jer. 23:2
22 [a]Jer. 5:15 [b]Jer. 9:11
23 [a]Prov. 16:1; 20:24
24 [a]Jer. 30:11
25 [a]Ps. 79:6, 7 [b]Job 18:21

10:9 Tarshish is usually identified with Tartessus in Spain. Blue and purple were used for the most expensive clothing, usually belonging to royalty.

10:11 This verse is in Aramaic while the rest of the book is in Hebrew.

10:21 "Shepherds" also can be translated "pastors" or "rulers."

For they have eaten up Jacob,
[c]Devoured him and consumed him,
And made his dwelling place
desolate.

The Broken Covenant

11 The word that came to Jeremiah
from the LORD, saying,
2 "Hear the words of this covenant, and
speak to the men of Judah and to the in-
habitants of Jerusalem;
3 "and say to them, 'Thus says the LORD
God of Israel: [a]"Cursed *is* the man who
does not obey the words of this covenant
4 "which I commanded your fathers in
the day I brought them out of the land of
Egypt, [a]from the iron furnace, saying,
[b]'Obey My voice, and do according to all
that I command you; so shall you be My
people, and I will be your God,'
5 "that I may establish the [a]oath which
I have sworn to your fathers, to give
them [b]'a land flowing with milk and
honey,' as *it is* this day." ' " And I an-
swered and said, [1]"So be it, LORD."
6 Then the LORD said to me, "Proclaim
all these words in the cities of Judah and
in the streets of Jerusalem, saying: 'Hear
the words of this covenant [a]and do
them.
7 'For I earnestly exhorted your fathers
in the day I brought them up out of the
land of Egypt, until this day, [a]rising
early and exhorting, saying, "Obey My
voice."
8 [a]'Yet they did not obey or incline their
ear, but [b]everyone [1]followed the dictates
of his evil heart; therefore I will bring
upon them all the words of this
covenant, which I commanded *them* to
do, but *which* they have not done.' "
9 And the LORD said to me, [a]"A conspir-
acy has been found among the men of
Judah and among the inhabitants of
Jerusalem.
10 "They have turned back to [a]the iniq-
uities of their forefathers who refused to
hear My words, and they have gone af-
ter other gods to serve them; the house
of Israel and the house of Judah have
broken My covenant which I made with
their fathers."
11 Therefore thus says the LORD: "Be-
hold, I will surely bring calamity on
them which they will not be able to [1]es-
cape; and [a]though they cry out to Me, I
will not listen to them.
12 "Then the cities of Judah and the in-
habitants of Jerusalem will go and [a]cry
out to the gods to whom they offer in-
cense, but they will not save them at all
in the time of their trouble.
13 "For *according to* the number of
your [a]cities were your gods, O Judah;
and *according to* the number of the
streets of Jerusalem you have set up al-
tars to *that* shameful thing, altars to
burn incense to Baal.
14 "So [a]do not pray for this people, or
lift up a cry or prayer for them; for I will
not hear *them* in the time that they cry
out to Me because of their trouble.

15 "What[a] has My beloved to do in My
house,
Having [b]done lewd deeds with
many?
And [c]the holy flesh has passed from
you.
When you do evil, then you [d]rejoice.
16 The LORD called your name,
[a]Green Olive Tree, Lovely *and* of
Good Fruit.
With the noise of a great tumult
He has kindled fire on it,
And its branches are broken.

17 "For the LORD of hosts, [a]who
planted you, has pronounced doom
against you for the evil of the house of
Israel and of the house of Judah, which
they have done against themselves to
provoke Me to anger in offering incense
to Baal."

Jeremiah's Life Threatened

18 Now the LORD gave me knowledge
of it, and I know *it;* for You showed me
their doings.
19 But I *was* like a docile lamb brought
to the slaughter; and I did not know that
they had devised schemes against me,
saying, "Let us destroy the tree with its
fruit, [a]and let us cut him off from [b]the
land of the living, that his name may be
remembered no more."

[c]Jer. 8:16

CHAPTER 11

3 [a]Deut. 27:26
4 [a]Deut. 4:20
[b]Lev. 26:3
5 [a]Ps. 105:9
[b]Ex. 3:8 [1]Heb. *Amen*
6 [a][Rom. 2:13]
7 [a]Jer. 35:15
8 [a]Jer. 7:26
[b]Jer. 13:10
[1]*walked in the stubbornness* or *imagination*
9 [a]Ezek. 22:25
10 [a]Ezek. 20:18
11 [a]Prov. 1:28
[1]Lit. *go out*
12 [a]Deut. 32:37

13 [a]Jer. 2:28
14 [a]Ex. 32:10
15 [a]Ps. 50:16
[b]Ezek. 16:25
[c][Titus 1:15]
[d]Prov. 2:14
16 [a]Ps. 52:8
17 [a]Is. 5:2
19 [a]Ps. 83:4
[b]Ps. 27:13

ENCOUNTER*Note* *Jer. 11:11*

God Will Not Hear

There comes a time when God's people exhaust His patience. His offers for reconciliation and pleas for repentance stop, and all that remains is punishment for our stubbornness. It is not that God cannot hear our prayers, but that He chooses not to listen. When that time comes, prayers for deliverance must turn into prayers for mercy.

11:1 A covenant was a legal treaty between two individuals or nations or between people and God. There were certain binding obligations on each party. Breaking a covenant was an extremely serious offense (Deut. 27:26).

11:9 "Conspiracy" speaks of a deliberate plan to turn to other gods and to reject God despite Judah's contractual obligations.

ENCOUNTER Note Jer. 11:19

The Duty of the Messenger

As God's messenger, you will not always be well received. You may even face personal danger. But if God sends you with a message, you must go. To refuse invites disaster upon those who need to hear God's word.

20 But, O LORD of hosts,
You who judge righteously,
[a]Testing the [1]mind and the heart,
Let me see Your [b]vengeance on them,
For to You I have revealed my cause.

21 "Therefore thus says the LORD concerning the men of [a]Anathoth who seek your life, saying, [b]'Do not prophesy in the name of the LORD, lest you die by our hand'—
22 "therefore thus says the LORD of hosts: 'Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall [a]die by famine;
23 'and there shall be no remnant of them, for I will bring catastrophe on the men of Anathoth, *even* [a]the year of their punishment.' "

Jeremiah's Question

12 Righteous [a]*are* You, O LORD,
when I plead with You;
Yet let me talk with You about *Your* judgments.
[c]Why does the way of the wicked prosper?
Why are those happy who deal so treacherously?

ENCOUNTER Note Jer. 12:1

Eternal Justice

We see the wicked prosper and the righteous suffer, and we wonder why God allows it. But He promises that a time is coming when He will mete out His justice. Every person will face eternity—the righteous will enjoy God's loving presence and the wicked will depart from Him forever.

2 You have planted them, yes, they have taken root;
They grow, yes, they bear fruit.
[a]You *are* near in their mouth
But far from their [1]mind.

3 But You, O LORD, [a]know me;
You have seen me,
And You have [b]tested my heart toward You.
Pull them out like sheep for the slaughter,
And prepare them for [c]the day of slaughter.

ENCOUNTER Note Jer. 12:3

Knowing God Knows

Times of God's testing are crucial for His people because they reveal whether or not He can trust us with important matters in His kingdom. Proving faithful in the test gives us confidence because we too learn how trustworthy we are.

4 How long will [a]the land mourn,
And the herbs of every field wither?
[b]The beasts and birds are consumed,
[c]For the wickedness of those who dwell there,
Because they said, "He will not see our final end."

The LORD Answers Jeremiah

5 "If you have run with the footmen, and they have wearied you,
Then how can you contend with horses?
And *if* in the land of peace,
In which you trusted, *they wearied you,*
Then how will you do in [a]the [1]floodplain of the Jordan?
6 For even [a]your brothers, the house of your father,
Even they have dealt treacherously with you;
Yes, they have called [1]a multitude after you.
[b]Do not believe them,
Even though they speak [2]smooth words to you.

7 "I have forsaken My house, I have left My heritage;
I have given the dearly beloved of My soul into the hand of her enemies.
8 My heritage is to Me like a lion in the forest;

20 [a]Ps. 7:9 [b]Jer. 15:15 [1]Most secret parts, lit. *kidneys*
21 [a]Jer. 1:1; 12:5, 6 [b]Mic. 2:6
22 [a]Jer. 9:21
23 [a]Jer. 23:12

CHAPTER 12
1 [a]Ps. 51:4 [b]Mal. 3:15

2 [a]Matt. 15:8 [1]Most secret parts, lit. *kidneys*
3 [a]Ps. 17:3 [b]Jer. 11:20 [c]James 5:5
4 [a]Hos. 4:3 [b]Jer. 9:10 [c]Ps. 107:34
5 [a]Josh. 3:15 [1]Or *thicket*
6 [a]Jer. 9:4, 5 [b]Prov. 26:25 [1]Or *abundantly* [2]Lit. *good*

11:21 Anathoth was Jeremiah's home town, which would make its citizens' treachery against him all the more painful.

12:4 It should not be surprising that what we do as created beings will affect other aspects of God's creation.

12:7 "Heritage" most likely means inheritance or property passed down through family lineage.

It cries out against Me;
Therefore I have [a]hated it.
9 My [1]heritage *is* to Me *like* a speckled vulture;
The vultures all around *are* against her.
Come, assemble all the beasts of the field,
[a]Bring them to devour!

10 "Many [a]rulers[1] have destroyed [b]My vineyard,
They have [c]trodden My portion underfoot;
They have made My [2]pleasant portion a desolate wilderness.
11 They have made it [a]desolate;
Desolate, it mourns to Me;
The whole land is made desolate,
Because [b]no one takes *it* to heart.
12 The plunderers have come
On all the desolate heights in the wilderness,
For the sword of the LORD shall devour
From *one* end of the land to the *other* end of the land;
No flesh shall have peace.
13 [a]They have sown wheat but reaped thorns;
They have [1]put themselves to pain *but* do not profit.
But be ashamed of your harvest
Because of the fierce anger of the LORD."

14 Thus says the LORD: "Against all My evil neighbors who [a]touch the inheritance which I have caused My people Israel to inherit—behold, I will [b]pluck them out of their land and pluck out the house of Judah from among them.
15 [a]"Then it shall be, after I have plucked them out, that I will return and have compassion on them [b]and bring them back, everyone to his heritage and everyone to his land.
16 "And it shall be, if they will learn carefully the ways of My people, [a]to swear by My name, 'As the LORD lives,' as they taught My people to swear by Baal, then they shall be [b]established in the midst of My people.
17 "But if they do not [a]obey, I will utterly pluck up and destroy that nation," says the LORD.

Symbol of the Linen Sash

13 Thus the LORD said to me: "Go and get yourself a linen sash, and put it [1]around your waist, but do not put it in water."
2 So I got a [1]sash according to the word of the LORD, and put *it* around my waist.
3 And the word of the LORD came to me the second time, saying,
4 "Take the [1]sash that you acquired, which *is* [2]around your waist, and arise, go to the [3]Euphrates, and hide it there in a hole in the rock."
5 So I went and hid it by the Euphrates, as the LORD commanded me.
6 Now it came to pass after many days that the LORD said to me, "Arise, go to the Euphrates, and take from there the sash which I commanded you to hide there."
7 Then I went to the Euphrates and dug, and I took the [1]sash from the place where I had hidden it; and there was the sash, ruined. It was profitable for nothing.
8 Then the word of the LORD came to me, saying,
9 "Thus says the LORD: 'In this manner [a]I will ruin the pride of Judah and the great [b]pride of Jerusalem.
10 'This evil people, who [a]refuse to hear My words, who [b]follow[1] the dictates of their hearts, and walk after other gods to serve them and worship them, shall be just like this sash which is profitable for nothing.
11 'For as the sash clings to the waist of a man, so I have caused the whole house of Israel and the whole house of Judah to cling to Me,' says the LORD, 'that [a]they may become My people, [b]for renown, for praise, and for [c]glory; but they would [d]not hear.'

Symbol of the Wine Bottles

12 "Therefore you shall speak to them this word: 'Thus says the LORD God of Israel: "Every bottle shall be filled with wine." ' And they will say to you, 'Do we not certainly know that every bottle will be filled with wine?'
13 "Then you shall say to them, 'Thus says the LORD: "Behold, I will fill all the inhabitants of this land—even the kings who sit on David's throne, the priests, the prophets, and all the inhabitants of Jerusalem—[a]with drunkenness!
14 "And [a]I will dash them [1]one against another, even the fathers and the sons together," says the LORD. "I will not pity nor spare nor have mercy, but will destroy them." ' "

8 [a]Hos. 9:15
9 [a]Lev. 26:22 [1]*inheritance*
10 [a]Jer. 6:3; 23:1 [b]Is. 5:1–7 [c]Is. 63:18 [1]Lit. *shepherds* or *pastors* [2]*desired portion* of land
11 [a]Jer. 10:22; 22:6 [b]Is. 42:25
13 [a]Hag. 1:6 [1]Or *strained*
14 [a]Zech. 2:8 [b]Deut. 30:3
15 [a]Ezek. 28:25 [b]Amos 9:14
16 [a][Jer. 4:2] [b][1 Pet. 2:5]
17 [a]Is. 60:12

CHAPTER 13

1 [1]Lit. *upon your loins*
2 [1]*waistband*
4 [1]*waistband* [2]Lit. *upon your loins* [3]Heb. *Perath*
7 [1]*waistband*
9 [a]Lev. 26:19 [b]Zeph. 3:11
10 [a]Jer. 16:12 [b]Jer. 7:24; 16:12 [1]*walk in the stubbornness* or *imagination*
11 [a][Ex. 19:5, 6] [b]Jer. 33:9 [c]Is. 43:21 [d]Jer. 7:13, 24, 26
13 [a]Is. 51:17; 63:6
14 [a]Jer.19:9–11 [1]Lit. *a man against his brother*

12:17 "Pluck up and destroy" speaks of cutting off even the roots of the plant, destroying any possibility of regeneration.

13:1 Linen was normally used exclusively for priestly garments. This piece of clothing was like a kilt worn by men.

13:3 A trip to the Euphrates River would have covered roughly 700 miles, taking several months to complete.

13:12 "Bottle" is literally "wineskin." It probably referred here to clay pots used for storage.

13:13 Drunkenness symbolizes helplessness against attack.

Pride Precedes Captivity

15 Hear and give ear:
Do not be proud,
For the LORD has spoken.
16 [a]Give glory to the LORD your God
Before He causes [b]darkness,
And before your feet stumble
On the dark mountains,
And while you are [c]looking for light,
He turns it into [d]the shadow of death
And makes *it* dense darkness.
17 But if you will not hear it,
My soul will [a]weep in secret for *your* pride;
My eyes will weep bitterly
And run down with tears,
Because the LORD's flock has been taken captive.

ENCOUNTER *Note* *Jer. 13:17*

Pride in Perspective

God abhors haughtiness. We cannot represent Him or minister in His name without a humble spirit. Arrogance invites humbling circumstances, and these *will* come!

18 Say to [a]the king and to the queen mother,
"Humble yourselves;
Sit down,
For your rule shall collapse, the crown of your glory."
19 The cities of the South shall be shut up,
And no one shall open *them;*
Judah shall be carried away captive, all of it;
It shall be wholly carried away captive.

20 Lift up your eyes and see
Those who come from the [a]north.
Where *is* the flock *that* was given to you,
Your beautiful sheep?
21 What will you say when He punishes you?
For you have taught them
To be chieftains, to be head over you.
Will not [a]pangs seize you,
Like a woman in [1]labor?
22 And if you say in your heart,
[a]"Why have these things come upon me?"
For the greatness of your iniquity
[b]Your skirts have been uncovered,
Your heels [1]made bare.
23 Can the Ethiopian change his skin
or the leopard its spots?
Then may you also do good who are accustomed to do evil.

24 "Therefore I will [a]scatter them [b]like stubble
That passes away by the wind of the wilderness.
25 [a]This is your lot,
The portion of your measures from Me," says the LORD,
"Because you have forgotten Me
And trusted in [b]falsehood.
26 Therefore [a]I will uncover your skirts over your face,
That your shame may appear.
27 I have seen your adulteries
And your *lustful* [a]neighings,
The lewdness of your harlotry,
Your abominations [b]on the hills in the fields.
Woe to you, O Jerusalem!
Will you still not be made clean?"

ENCOUNTER *Note* *Jer. 13:27*

Purity

God wants us to be morally and spiritually clean, and He is perfectly capable of making us pure. The only hindrance is our willingness to allow Him to cleanse us.

Sword, Famine, and Pestilence

14 The word of the LORD that came to Jeremiah concerning the droughts.

2 "Judah mourns,
And [a]her gates languish;
They [b]mourn for the land,
And [c]the cry of Jerusalem has gone up.
3 Their nobles have sent their lads for water;
They went to the cisterns *and* found no water.
They returned with their vessels empty;
They were [a]ashamed and confounded
[b]And covered their heads.
4 Because the ground is parched,
For there was [a]no rain in the land,
The plowmen were ashamed;
They covered their heads.
5 Yes, the deer also gave birth in the field,

16 [a]Josh. 7:19 [b]Amos 8:9 [c]Is. 59:9 [d]Ps. 44:19
17 [a]Jer. 9:1; 14:17
18 [a]Jer. 22:26
20 [a]Jer. 10:22; 46:20
21 [a]Jer. 6:24 [1]*childbirth*
22 [a]Jer. 16:10
[b]Is. 47:2 [1]Lit. *suffer violence*
24 [a]Jer. 9:16 [b]Hos. 13:3
25 [a]Job 20:29 [b]Jer. 10:14
26 [a]Lam. 1:8
27 [a]Jer. 5:7, 8 [b]Is. 65:7; Ezek. 6:13

CHAPTER 14

2 [a]Is. 3:26 [b]Jer. 8:21 [c]1 Sam. 5:12
3 [a]Ps. 40:14 [b]2 Sam. 15:30
4 [a]Jer. 3:3

13:18 The king and queen mother may have been Jehoiachin and his mother Nehushta, who were exiled to Babylon in 597 B.C. by King Nebuchadnezzar (2 Kin. 24:8–12).

13:19 The "South" is literally "Negeb" or "Negev," and referred to southern Judah and northern Arabia.

But [1]left because there was no grass.
6 And [a]the wild donkeys stood in the desolate heights;
They sniffed at the wind like jackals;
Their eyes failed because *there was* no grass."

7 O LORD, though our iniquities testify against us,
Do it [a]for Your name's sake;
For our backslidings are many,
We have sinned against You.
8 [a]O the Hope of Israel, his Savior in time of trouble,
Why should You be like a stranger in the land,
And like a traveler *who* turns aside to tarry for a night?
9 Why should You be like a man astonished,
Like a mighty one [a]*who* cannot save?
Yet You, O LORD, [b]*are* in our midst,
And we are called by Your name;
Do not leave us!

10 Thus says the LORD to this people:

[a]"Thus they have loved to wander;
They have not restrained their feet.
Therefore the LORD does not accept them;
[b]He will remember their iniquity now,
And punish their sins."

11 Then the LORD said to me, [a]"Do not pray for this people, for *their* good.
12 [a]"When they fast, I will not hear their cry; and [b]when they offer burnt offering and grain offering, I will not accept them. But [c]I will consume them by the sword, by the famine, and by the pestilence."

ENCOUNTER*Note* *Jer. 14:12*

I Will Not Hear

Our sin causes a breach in our relationship with God. We cannot continually sin with impunity. Sin separates us from holy God. An immoral lifestyle is not remedied by superficial praying.

13 [a]Then I said, "Ah, Lord GOD! Behold, the prophets say to them, 'You shall not see the sword, nor shall you have famine, but I will give you [1]assured [b]peace in this place.' "
14 And the LORD said to me, [a]"The prophets prophesy lies in My name. [b]I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, [1]divination, a worthless thing, and the [c]deceit of their heart.
15 "Therefore thus says the LORD concerning the prophets who prophesy in My name, whom I did not send, [a]and who say, 'Sword and famine shall not be in this land'—'By sword and famine those prophets shall be consumed!
16 'And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; [a]they will have no one to bury them—them nor their wives, their sons nor their daughters—for I will pour their wickedness on them.'
17 "Therefore you shall say this word to them:

[a]'Let my eyes flow with tears night and day,
And let them not cease;
[b]For the virgin daughter of my people
Has been broken with a mighty stroke, with a very severe blow.
18 If I go out to [a]the field,
Then behold, those slain with the sword!
And if I enter the city,
Then behold, those sick from famine!
Yes, both prophet and [b]priest go about in a land they do not know.' "

The People Plead for Mercy

19 [a]Have You utterly rejected Judah?
Has Your soul loathed Zion?
Why have You stricken us so that [b]*there is* no healing for us?
[c]We looked for peace, but *there was* no good;
And for the time of healing, and there was trouble.
20 We acknowledge, O LORD, our wickedness
And the iniquity of our [a]fathers,
For [b]we have sinned against You.
21 Do not abhor *us*, for Your name's sake;
Do not disgrace the throne of Your glory.
[a]Remember, do not break Your covenant with us.

5 [1]*abandoned* her young
6 [a]Jer. 2:24
7 [a]Ps. 25:11
8 [a]Jer. 17:13
9 [a]Is. 59:1 [b]Ex. 29:45
10 [a]Jer. 2:23–25 [b]Hos. 8:13
11 [a]Ex. 32:10
12 [a]Ezek. 8:18 [b]Jer. 6:20 [c]Jer. 9:16
13 [a]Jer. 4:10 [b]Jer. 8:11; 23:17 [1]*true*
14 [a]Jer. 27:10 [b]Jer. 29:8, 9 [c]Jer. 23:16 [1]Telling the future by signs and omens
15 [a]Ezek. 14:10
16 [a]Ps. 79:2, 3
17 [a]Jer. 9:1; 13:17 [b]Jer. 8:21
18 [a]Ezek. 7:15 [b]Jer. 23:11
19 [a]Lam. 5:22 [b]Jer. 15:18 [c]Jer. 8:15
20 [a]Jer. 3:25 [b]Dan. 9:8
21 [a]Ps. 106:45

14:8 God is the Hope of Israel, both the object and the giver of hope for His people (Ps. 130:7, Jer. 17:13; Ezek. 29:16; Acts 28:20).

14:13 Jeremiah blamed the false prophets for the people's sin. He believed the wicked religious leaders had led the people astray. While this may have been so, the people would still be punished for having followed those whom God did not send.

14:19 Verses 19–22 may reflect Jeremiah speaking on behalf of the people and voicing their prayers. However, no one can repent on behalf of someone else.

ENCOUNTER Note Jer. 14:20

Against You

All sin is against God. He takes personal offense at every trace of evil in our lives. The first place we must hasten to in times of remorse is God's holy presence.

22 [a]Are there any among [b]the idols of
the nations that can cause [c]rain?
Or can the heavens give showers?
[d]*Are* You not He, O LORD our God?
Therefore we will wait for You,
Since You have made all these.

The LORD Will Not Relent

15 Then the LORD said to me, [a]"*Even* if [b]Moses and [c]Samuel stood before Me, My [1]mind *would* not *be* favorable toward this people. Cast *them* out of My sight, and let them go forth.
2 "And it shall be, if they say to you, 'Where should we go?' then you shall tell them, 'Thus says the LORD:

[a]"Such as *are* for death, to death;
And such as *are* for the sword, to the sword;
And such as *are* for the famine, to the famine;
And such as *are* for the [b]captivity, to the captivity." '

3 "And I will [a]appoint over them four forms *of destruction,*" says the LORD: "the sword to slay, the dogs to drag, [b]the birds of the heavens and the beasts of the earth to devour and destroy.
4 "I will hand them over to [a]trouble, to all kingdoms of the earth, because of [b]Manasseh the son of Hezekiah, king of Judah, for what he did in Jerusalem.

5 "For who will have pity on you, O Jerusalem?
Or who will bemoan you?
Or who will turn aside to ask how you are doing?
6 [a]You have forsaken Me," says the LORD,
"You have [b]gone backward.
Therefore I will stretch out My hand against you and destroy you;
[c]I am [1]weary of relenting!
7 And I will winnow them with a winnowing fan in the gates of the land;

22 [a]Zech. 10:1 [b]Deut. 32:21 [c]Jer. 5:24 [d]Ps. 135:7

CHAPTER 15

1 [a]Ezek. 14:14 [b]Ex. 32:11–14 [c]1 Sam. 7:9 [1]Lit. *soul was not toward*
2 [a]Zech. 11:9 [b]Jer. 9:16; 16:13
3 [a]Ezek. 14:21 [b]Jer. 7:33
4 [a]Deut. 28:25 [b]2 Kin. 24:3, 4
6 [a]Jer. 2:13 [b]Jer. 7:24 [c]Jer. 20:16 [1]*tired*

7 [a]Jer. 18:21 [b]Is. 9:13
8 [a]Is. 29:5
9 [a]1 Sam. 2:5 [b]Amos 8:9
10 [a]Job 3:1 [1]Or *land*
11 [a]Jer. 40:4, 5
13 [a]Ps. 44:12

ENCOUNTER Note Jer. 15:5

Where Are Your Gods Now?

Should we be surprised when our ungodly pursuits prove worthless, leaving us empty and wanting? God has warned us about straying from the safety of His protection.

I will [a]bereave *them* of children;
I will destroy My people,
Since they [b]do not return from their ways.
8 Their widows will be increased to Me more than the sand of the seas;
I will bring against them,
Against the mother of the young men,
A plunderer at noonday;
I will cause anguish and terror to fall on them [a]suddenly.

9 "She[a] languishes who has borne seven;
She has breathed her last;
[b]Her sun has gone down
While *it was* yet day;
She has been ashamed and confounded.
And the remnant of them I will deliver to the sword
Before their enemies," says the LORD.

Jeremiah's Dejection

10 [a]Woe is me, my mother,
That you have borne me,
A man of strife and a man of contention to the whole [1]earth!
I have neither lent for interest,
Nor have men lent to me for interest.
Every one of them curses me.

11 The LORD said:

"Surely it will be well with your remnant;
Surely I will cause [a]the enemy to intercede with you
In the time of adversity and in the time of affliction.
12 Can anyone break iron,
The northern iron and the bronze?
13 Your wealth and your treasures
I will give as [a]plunder without price,

15:1 Moses and Samuel were renowned for intercessory prayers (Ex. 32:11–14, 30–34; Num. 14:13–19; Deut. 9:18–20, 25–29; 1 Sam. 7:5–9; 12:19–23).

15:4 Manasseh ruled longer than any Judean king and was undoubtedly the most wicked (2 Kin. 21:3–16).

15:6 "Weary of relenting" shows that God's patience and grace toward unrepentant and rebellious people are not to be presumed upon.

Because of all your sins,
Throughout your territories.
14 And I will [1]make *you* cross over
with your enemies
[a]Into a land *which* you do not
know;
For a [b]fire is kindled in My anger,
Which shall burn upon you."

15 O LORD, [a]You know;
Remember me and [1]visit me,
And [b]take vengeance for me on my
persecutors.
In Your enduring patience, do not
take me away.
Know that [c]for Your sake I have
suffered rebuke.
16 Your words were found, and I [a]ate
them,
And [b]Your word was to me the joy
and rejoicing of my heart;
For I am called by Your name,
O LORD God of hosts.

ENCOUNTER *Note* *Jer. 15:16*

Joy

God's word can bring joy even in the midst of heartache and suffering. Our circumstances can become dismal in an instant, but God's word to us is a source of strength and unquenchable joy.

17 [a]I did not sit in the assembly of the
mockers,
Nor did I rejoice;
I sat alone because of Your hand,
For You have filled me with
indignation.
18 Why is my [a]pain perpetual
And my wound incurable,
Which refuses to be healed?
Will You surely be to me [b]like an
unreliable stream,
As waters *that* [1]fail?

The LORD Reassures Jeremiah

19 Therefore thus says the LORD:

[a]"If you return,
Then I will bring you back;
You shall [b]stand before Me;
If you [c]take out the precious from
the vile,
You shall be as My mouth.
Let them return to you,
But you must not return to them.
20 And I will make you to this people a
fortified bronze [a]wall;
And they will fight against you,
But [b]they shall not prevail against
you;
For I *am* with you to save you
And deliver you," says the LORD.
21 "I will deliver you from the hand of
the wicked,
And I will redeem you from the grip
of the terrible."

Jeremiah's Lifestyle and Message

16 The word of the LORD also came to me, saying,
2 "You shall not take a wife, nor shall you have sons or daughters in this place."
3 For thus says the LORD concerning the sons and daughters who are born in this place, and concerning their mothers who bore them and their fathers who begot them in this land:
4 "They shall die [a]gruesome deaths; they shall not be [b]lamented nor shall they be [c]buried, *but* they shall be [d]like refuse on the face of the earth. They shall be consumed by the sword and by famine, and their [e]corpses shall be meat for the birds of heaven and for the beasts of the earth."
5 For thus says the LORD: [a]"Do not enter the house of mourning, nor go to lament or bemoan them; for I have taken away My peace from this people," says the LORD, "lovingkindness and mercies.

ENCOUNTER *Note* *Jer. 16:5*

God's Peace

God's peace is unmistakable. Regardless of the circumstances, there is an abiding confidence that all is well. When God chooses to remove His peace, anxiety and fear prevail and nothing can calm the spirit.

6 "Both the great and the small shall die in this land. They shall not be buried; [a]neither shall men lament for them, [b]cut themselves, nor [c]make themselves bald for them.
7 "Nor shall *men* break *bread* in mourning for them, to comfort them for the dead; nor shall *men* give them the cup of consolation to [a]drink for their father or their mother.
8 "Also you shall not go into the house of feasting to sit with them, to eat and drink."
9 For thus says the LORD of hosts, the God of Israel: "Behold, [a]I will cause to cease from this place, before your eyes and in your days, the voice of [1]mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.

14 [a]Jer. 16:13 [b]Deut. 32:22 [1]So with MT, Vg.; LXX, Syr., Tg. *cause you to serve* (cf. 17:4)
15 [a]Jer. 12:3 [b]Jer. 20:12 [c]Ps. 69:7–9 [1]*attend to*
16 [a]Ezek. 3:1, 3 [b][Job 23:12]
17 [a]Ps. 26:4, 5
18 [a]Jer. 10:19; 30:15 [b]Job 6:15 [1]Or *cannot be trusted*
19 [a]Zech. 3:7 [b]Jer. 15:1 [c]Ezek. 22:26; 44:23
20 [a]Ezek. 3:9 [b]Jer. 1:8, 19; 20:11; 37:21; 38:13; 39:11, 12

CHAPTER 16
4 [a]Jer. 15:2 [b]Jer. 22:18; 25:33 [c]Jer. 14:16; 19:11 [d]Ps. 83:10 [e]Ps. 79:2
5 [a]Ezek. 24:17, 22, 23
6 [a]Jer. 22:18 [b]Deut. 14:1 [c]Is. 22:12
7 [a]Prov. 31:6
9 [a]Rev. 18:23 [1]*rejoicing*

16:6 Cutting one's self or shaving one's head was prohibited in the Law (Lev. 19:27, 28; 21:5; Deut. 14:1).

10 "And it shall be, when you show this
people all these words, and they say to
you, [a]'Why has the LORD pronounced
all this great disaster against us? Or
what *is* our iniquity? Or what *is* our sin
that we have committed against the
LORD our God?'
11 "then you shall say to them, [a]'Be-
cause your fathers have forsaken Me,'
says the LORD; 'they have walked after
other gods and have served them and
worshiped them, and have forsaken Me
and not kept My law.
12 'And you have done [a]worse than
your fathers, for behold, [b]each one [1]fol-
lows the dictates of his own evil heart,
so that no one listens to Me.
13 [a]'Therefore I will cast you out of this
land [b]into a land that you do not know,
neither you nor your fathers; and there
you shall serve other gods day and
night, where I will not show you favor.'

God Will Restore Israel

14 "Therefore behold, the [a]days are
coming," says the LORD, "that it shall no
more be said, 'The LORD lives who
brought up the children of Israel from
the land of Egypt,'
15 "but, 'The LORD lives who brought
up the children of Israel from the land of
the [a]north and from all the lands where
He had driven them.' For [b]I will bring
them back into their land which I gave
to their fathers.
16 "Behold, I will send for many [a]fisher-
men," says the LORD, "and they shall
fish them; and afterward I will send for
many hunters, and they shall hunt them
from every mountain and every hill, and
out of the holes of the rocks.
17 "For My [a]eyes *are* on all their ways;
they are not hidden from My face, nor is
their iniquity hidden from My eyes.
18 "And first I will repay [a]double for
their iniquity and their sin, because [b]they
have defiled My land; they have filled My
inheritance with the carcasses of their
detestable and abominable idols."

19 O LORD, [a]my strength and my
fortress,
[b]My refuge in the day of affliction,
The Gentiles shall come to You
From the ends of the earth and say,
"Surely our fathers have inherited
lies,
Worthlessness and [c]unprofitable
things."

10 [a]Deut. 29:24
11 [a]Jer. 22:9
12 [a]Jer. 7:26 [b]Jer. 3:17; 18:12 [1]*walks after the stubbornness* or *imagination*
13 [a]Deut. 4:26; 28:36, 63 [b]Jer. 15:14
14 [a]Jer. 23:7, 8
15 [a]Jer. 3:18 [b]Jer. 24:6; 30:3; 32:37
16 [a]Amos 4:2
17 [a]Heb. 4:13
18 [a]Jer. 17:18 [b][Ezek. 43:7]
19 [a]Ps. 18:1, 2 [b]Jer. 17:17 [c]Is. 44:10

20 Will a man make gods for himself,
[a]Which *are* not gods?

21 "Therefore behold, I will this once
cause them to know,
I will cause them to know
My hand and My might;
And they shall know that [a]My name
is the LORD.

20 [a]Gal. 4:8
21 [a]Amos 5:8

ENCOUNTER*Note* *Jer. 16:21*

They Shall Know

God wants us to know Him. When He chooses to reveal who He is and what He is like, there can be no doubt about His sovereignty.

Judah's Sin and Punishment

17 "The sin of Judah *is* [a]written with
a [b]pen of iron;
With the point of a diamond *it is*
[c]engraved
On the tablet of their heart,
And on the horns of your altars,
2 While their children remember
Their altars and their [a]wooden[1]
images
By the green trees on the high hills.
3 O My mountain in the field,
I will give as plunder your wealth,
all your treasures,
And your high places of sin within
all your borders.
4 And you, even yourself,
Shall let go of your heritage which I
gave you;
And I will cause you to serve your
enemies
In [a]the land which you do not
know;
For [b]you have kindled a fire in My
anger *which* shall burn forever."

5 Thus says the LORD:

[a]"Cursed *is* the man who trusts in
man
And makes [b]flesh his [1]strength,
Whose heart departs from the
LORD.
6 For he shall be [a]like a shrub in the
desert,
And [b]shall not see when good
comes,
But shall inhabit the parched places
in the wilderness,
[c]*In* a salt land *which is* not inhabited.

CHAPTER 17

1 [a]Jer. 2:22 [b]Job 19:24 [c]2 Cor. 3:3
2 [a]Judg. 3:7 [1]Heb. *Asherim,* Canaanite deities
4 [a]Jer. 16:13 [b]Jer. 15:14
5 [a]Is. 30:1, 2; 31:1 [b]Is. 31:3 [1]Lit. *arm*
6 [a]Jer. 48:6 [b]Job 20:17 [c]Deut. 29:23

16:13 "You shall serve other gods" indicates that God abandoned His people to their useless idols until they realized their foolishness and turned back to Him.

16:16 "Hunters" and "fishermen" refer to the Babylonians who would come and scour the land for Judean refugees.

17:1-4 God treated His people like pagans because they behaved like pagans. Even worse, they had the truth and rejected it, whereas heathens did not know God at all.

17:3 In 586 B.C., King Nebuchadnezzar and his army removed the last of the temple and palace treasures from Jerusalem.

7 "Blessed[a] *is* the man who trusts in the LORD,
And whose hope is the LORD.
8 For he shall be [a]like a tree planted by the waters,
Which spreads out its roots by the river,
And will not [1]fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.

9 "The [a]heart *is* deceitful above all *things*,
And [1]desperately wicked;
Who can know it?

ENCOUNTER Note — Jer. 17:9

Deceitful

People are not naturally good and honest. We fool ourselves about our motives and we overestimate our righteousness. Only God truly knows us as we are. We must seek His evaluation of our lives if we are to address our sin.

10 I, the LORD, [a]search the heart,
I test the [1]mind,
[b]Even to give every man according to his ways,
According to the fruit of his doings.

11 "*As* a partridge that [1]broods but does not hatch,
So is he who gets riches, but not by right;
It [a]will leave him in the midst of his days,
And at his end he will be [b]a fool."

12 A glorious high throne from the beginning
Is the place of our sanctuary.
13 O LORD, [a]the hope of Israel,
[b]All who forsake You shall be ashamed.

"Those who depart from Me
Shall be [c]written in the earth,
Because they have forsaken the LORD,
The [d]fountain of living waters."

Jeremiah Prays for Deliverance

14 Heal me, O LORD, and I shall be healed;
Save me, and I shall be saved,
For [a]You *are* my praise.
15 Indeed they say to me,

7 [a][Is. 30:18]
8 [a][Ps. 1:3] [1]Qr., Tg. *see*
9 [a][Eccl. 9:3] [1]Or *incurably sick*
10 [a]Rev. 2:23 [b]Rom. 2:6 [1]Most secret parts, lit. *kidneys*
11 [a]Ps. 55:23 [b]Luke 12:20 [1]Sits on eggs
13 [a]Jer. 14:8 [b][Is. 1:28] [c]Luke 10:20 [d]Jer. 2:13
14 [a]Deut. 10:21

ENCOUNTER Note — Jer. 17:14

Healing

Only God can heal the soul and mend the heart. Never be afraid to cry out to Him in your anguish. Whatever your affliction is, God has the remedy.

[a]"Where *is* the word of the LORD?
Let it come now!"
16 As for me, [a]I have not hurried away from *being* a shepherd *who* follows You,
Nor have I desired the woeful day;
You know what came out of my lips;
It was right there before You.
17 Do not be a terror to me;
[a]You *are* my hope in the day of doom.
18 [a]Let them be ashamed who persecute me,
But [b]do not let me be put to shame;
Let them be dismayed,
But do not let me be dismayed.
Bring on them the day of doom,
And [c]destroy[1] them with double destruction!

Hallow the Sabbath Day

19 Thus the LORD said to me: "Go and stand in the gate of the children of the people, by which the kings of Judah come in and by which they go out, and in all the gates of Jerusalem;
20 "and say to them, [a]'Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates.
21 'Thus says the LORD: [a]"Take heed to yourselves, and bear no burden on the Sabbath day, nor bring *it* in by the gates of Jerusalem;
22 "nor carry a burden out of your houses on the Sabbath day, nor do any work, but hallow the Sabbath day, as I [a]commanded your fathers.
23 [a]"But they did not obey nor incline their ear, but [1]made their neck stiff, that they might not hear nor receive instruction.
24 "And it shall be, [a]if you heed Me carefully," says the LORD, "to bring no burden through the gates of this city on the [b]Sabbath day, but hallow the Sabbath day, to do no work in it,
25 [a]"then shall enter the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, accompanied by the men of Judah and the

15 [a]Is. 5:19
16 [a]Jer. 1:4–12
17 [a]Jer. 16:19
18 [a]Ps. 35:4; 70:2 [b]Ps. 25:2 [c]Jer. 11:20 [1]Lit. *crush*
20 [a]Jer. 19:3, 4
21 [a]Neh. 13:19
22 [a]Ex. 20:8; 31:13
23 [a]Jer. 7:24, 26 [1]Were stubborn
24 [a]Jer. 11:4; 26:3 [b]Ex. 16:23–30; 20:8–10
25 [a]Jer. 22:4

17:11 The partridge was known for nesting with others' eggs. Once they hatched, the infant birds would reject their foreign mother.

inhabitants of Jerusalem; and this city shall remain forever.
26 "And they shall come from the cities of Judah and from [a]the places around Jerusalem, from the land of Benjamin and from [b]the [1]lowland, from the mountains and from [c]the [2]South, bringing burnt offerings and sacrifices, grain offerings and incense, bringing [d]sacrifices of praise to the house of the LORD.
27 "But if you will not heed Me to hallow the Sabbath day, such as not carrying a burden when entering the gates of Jerusalem on the Sabbath day, then [a]I will kindle a fire in its gates, [b]and it shall devour the palaces of Jerusalem, and it shall not be [c]quenched." ' "

The Potter and the Clay

18 The word which came to Jeremiah from the LORD, saying:
2 "Arise and go down to the potter's house, and there I will cause you to hear My words."
3 Then I went down to the potter's house, and there he was, making something at the [1]wheel.
4 And the vessel that he [1]made of clay was [2]marred in the hand of the potter; so he made it again into another vessel, as it seemed good to the potter to make.

ENCOUNTER*Note* *Jer. 18:4*

Vessels

God intends to form our lives into useful instruments for His purposes. Those things in us that displease Him will be reshaped and refashioned for His glory. It is futile to resist His will; it is wise to be pliable.

5 Then the word of the LORD came to me, saying:
6 "O house of Israel, [a]can I not do with you as this potter?" says the LORD. "Look, [b]as the clay *is* in the potter's hand, so *are* you in My hand, O house of Israel!
7 "The instant I speak concerning a nation and concerning a kingdom, to [a]pluck up, to pull down, and to destroy *it*,
8 [a]"if that nation against whom I have spoken turns from its evil, [b]I will relent of the disaster that I thought to bring upon it.
9 "And the instant I speak concerning a nation and concerning a kingdom, to build and to plant *it*,
10 "if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it.
11 "Now therefore, speak to the men of Judah and to the inhabitants of Jerusalem, saying, 'Thus says the LORD: "Behold, I am fashioning a disaster and devising a plan against you. [a]Return now every one from his evil way, and make your ways and your doings [b]good." ' "

God's Warning Rejected

12 And they said, [a]"That is hopeless! So we will walk according to our own plans, and we will every one [1]obey the [b]dictates[2] of his evil heart."
13 Therefore thus says the LORD:

[a]"Ask now among the Gentiles,
Who has heard such things?
The virgin of Israel has done [b]a very horrible thing.
14 Will *a man* [1]leave the snow water of Lebanon,
Which comes from the rock of the field?
Will the cold flowing waters be forsaken for strange waters?
15 "Because My people have forgotten [a]Me,
They have burned incense to worthless idols.
And they have caused themselves to stumble in their ways,
From the [b]ancient paths,
To walk in pathways and not on a highway,
16 To make their land [a]desolate *and* a perpetual [b]hissing;

26 [a]Jer. 33:13 [b]Zech. 7:7 [c]Judg. 1:9 [d]Ps. 107:22; 116:17 [1]Heb. *shephelah* [2]Heb. *Negev*
27 [a]Lam. 4:11 [b]2 Kin. 25:9 [c]Jer. 7:20

CHAPTER 18
3 [1]Potter's wheel
4 [1]*was making* [2]*ruined*
6 [a]Rom. 9:20, 21 [b]Is. 64:8
7 [a]Jer. 1:10
8 [a][Ezek. 18:21; 33:11] [b]Jer. 26:3
11 [a]2 Kin. 17:13 [b]Jer. 7:3–7
12 [a]Jer. 2:25 [b]Jer. 3:17; 23:17 [1]Lit. *do* [2]*stubbornness* or *imagination*
13 [a]Jer. 2:10, 11 [b]Jer. 5:30
14 [1]*forsake*
15 [a]Jer. 2:13, 32 [b]Jer. 6:16
16 [a]Jer. 19:8 [b]1 Kin. 9:8

HISTORICAL*Encounter* **ADELAIDE POLLARD** *Jer. 18:3, 4*

In 1902, Adelaide Pollard longed to do missionary work in Africa. She sought to raise funds for the trip but was bitterly disappointed at her lack of success. One evening she attended her church prayer meeting, where an elderly woman humbly prayed, "It really doesn't matter what you do with us, Lord—just have your way with our lives." Adelaide was deeply moved by the woman's humble submission to God. Upon her return home that evening, Adelaide looked up Jeremiah 18:3, 4 and read about the potter and the clay. She quickly penned her new spiritual insight into a hymn which became known as "Have Thine Own Way, Lord!" and has been sung by countless believers as a song of consecration to God.

Everyone who passes by it will be astonished
And shake his head.
17 [a]I will scatter them [b]as with an east wind before the enemy;
[c]I will [1]show them the back and not the face
In the day of their calamity."

Jeremiah Persecuted

18 Then they said, [a]"Come and let us devise plans against Jeremiah; [b]for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us attack him with the tongue, and let us not give heed to any of his words."

19 Give heed to me, O LORD,
And listen to the voice of those who contend with me!
20 [a]Shall evil be repaid for good?
For they have [b]dug a pit for my life.
Remember that I [c]stood before You
To speak good [1]for them,
To turn away Your wrath from them.
21 Therefore [a]deliver up their children to the famine,
And pour out their *blood*
By the force of the sword;
Let their wives *become* widows
And [b]bereaved of their children.
Let their men be put to death,
Their young men *be* slain
By the sword in battle.
22 Let a cry be heard from their houses,
When You bring a troop suddenly upon them;
For they have dug a pit to take me,
And hidden snares for my feet.
23 Yet, LORD, You know all their counsel
Which is against me, to slay *me.*
[a]Provide no atonement for their iniquity,
Nor blot out their sin from Your sight;
But let them be overthrown before You.
Deal *thus* with them
In the time of Your [b]anger.

The Sign of the Broken Flask

19 Thus says the LORD: "Go and get a potter's earthen flask, and *take*

17 [a]Jer. 13:24 [b]Ps. 48:7 [c]Jer. 2:27 [1]So with LXX, Syr., Tg., Vg.; MT *look them in*
18 [a]Jer. 11:19 [b]Lev. 10:11
20 [a]Ps. 109:4 [b]Jer. 5:26 [c]Jer.14:7—15:1 [1]*concerning*
21 [a]Ps. 109:9–20 [b]Jer. 15:7, 8
23 [a]Ps. 35:14; 109:14 [b]Jer. 7:20

CHAPTER 19

2 [a]Josh. 15:8
3 [a]Jer. 17:20 [b]1 Sam. 3:11
4 [a]Is. 65:11 [b]2 Kin. 21:12
5 [a]Jer. 7:31; 32:35 [b]Lev. 18:21
6 [a]Josh. 15:8
7 [a]Lev. 26:17 [b]Ps. 79:2
8 [a]Jer. 18:16; 49:13; 50:13
9 [a]Lev. 26:29

ENCOUNTER*Note* *Jer. 19:1*

As Go the Leaders

God appoints leaders over His people to care for them, instruct them, and guide them. As go the leaders, so go His people. Corrupt leaders breed corrupt followers and become a stumbling block to communication between God and His people.

some of the elders of the people and some of the elders of the priests.
2 "And go out to [a]the Valley of the Son of Hinnom, which *is* by the entry of the Potsherd Gate; and proclaim there the words that I will tell you,
3 [a]"and say, 'Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem. Thus says the LORD of hosts, the God of Israel: "Behold, I will bring such a catastrophe on this place, that whoever hears of it, his ears will [b]tingle.
4 "Because they [a]have forsaken Me and made this an alien place, because they have burned incense in it to other gods whom neither they, their fathers, nor the kings of Judah have known, and have filled this place with [b]the blood of the innocents
5 [a]"(they have also built the high places of Baal, to burn their sons with fire *for* burnt offerings to Baal, [b]which I did not command or speak, nor did it come into My mind),
6 "therefore behold, the days are coming," says the LORD, "that this place shall no more be called Tophet or [a]the Valley of the Son of Hinnom, but the Valley of Slaughter.
7 "And I will make void the counsel of Judah and Jerusalem in this place, [a]and I will cause them to fall by the sword before their enemies and by the hands of those who seek their lives; their [b]corpses I will give as meat for the birds of the heaven and for the beasts of the earth.
8 "I will make this city [a]desolate and a hissing; everyone who passes by it will be astonished and hiss because of all its plagues.
9 "And I will cause them to eat the [a]flesh of their sons and the flesh of their

18:17 An east wind was a sirocco wind. It was hot and dry, and it withered the vegetation as it blew over.

18:23 The word "atonement" used here is the word used in *yom kippur,* the Day of Atonement.

19:1 A flask was a small, narrow-necked clay bottle, generally six to ten inches tall.

19:2 The "Valley of the Son of Hinnom" was a deep, narrow valley on the southeast side of Jerusalem. Child sacrifices had been offered there. It later became a garbage dump where fires smoldered constantly. Gehenna, meaning "Valley of Hinnom," became a New Testament word for hell (Matt 18:9; Mark 9:47, 48). The Potsherd Gate may have been the place potters discarded broken pottery outside the city.

19:4 Each generation comes up with its own ways to offend God, often building on the sins of past generations.

19:9 Cannibalism was not uncommon in times of siege, such as during Rome's conquest of Jerusalem under General Titus in 70 A.D.

daughters, and everyone shall eat the flesh of his friend in the siege and in the desperation with which their enemies and those who seek their lives shall drive them to despair." '

10 [a]"Then you shall break the flask in the sight of the men who go with you,
11 "and say to them, 'Thus says the LORD of hosts: [a]"Even so I will break this people and this city, as *one* breaks a potter's vessel, which cannot be [1]made whole again; and they shall [b]bury *them* in Tophet till *there is* no place to bury.
12 "Thus I will do to this place," says the LORD, "and to its inhabitants, and make this city like Tophet.
13 "And the houses of Jerusalem and the houses of the kings of Judah shall be defiled [a]like the place of Tophet, because of all the houses on whose [b]roofs they have burned incense to all the host of heaven, and [c]poured out drink offerings to other gods." ' "
14 Then Jeremiah came from Tophet, where the LORD had sent him to prophesy; and he stood in [a]the court of the LORD's house and said to all the people,
15 "Thus says the LORD of hosts, the God of Israel: 'Behold, I will bring on this city and on all her towns all the doom that I have pronounced against it, because [a]they have stiffened their necks that they might not hear My words.' "

10 [a]Jer. 51:63, 64
11 [a]Is. 30:14 [b]Jer. 7:32 [1]*restored*
13 [a]2 Kin. 23:10 [b]Zeph. 1:5 [c]Jer. 7:18
14 [a]2 Chr. 20:5
15 [a]Neh. 9:17, 29

ENCOUNTER *Note* — *Jer. 19:15*

Stiffnecked

We can be receptive to God's word or we can harden our hearts and justify our actions so no amount of communication from God will change our minds. Receiving God's word is our choice, but living with the consequences is not.

The Word of God to Pashhur

20 Now [a]Pashhur the son of [b]Immer, the priest who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.
2 Then Pashhur struck Jeremiah the prophet, and put him in the stocks that *were* in the high [a]gate of Benjamin, which *was* by the house of the LORD.
3 And it happened on the next day that Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, "The LORD has not called your name Pashhur, but [1]Magor-Missabib.
4 "For thus says the LORD: 'Behold, I will make you a terror to yourself and to all your friends; and they shall fall by the sword of their enemies, and your eyes shall see *it*. I will [a]give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon and slay them with the sword.
5 'Moreover I [a]will deliver all the wealth of this city, all its produce, and all its precious things; all the treasures of the kings of Judah I will give into the hand of their enemies, who will plunder them, seize them, and [b]carry them to Babylon.
6 'And you, Pashhur, and all who dwell in your house, shall go into captivity. You shall go to Babylon, and there you shall die, and be buried there, you and all your friends, to whom you have [a]prophesied lies.' "

CHAPTER 20

1 [a]Ezra 2:37, 38 [b]1 Chr. 24:14
2 [a]Jer. 37:13
3 [1]Lit. *Fear on Every Side*

Jeremiah's Unpopular Ministry

7 O LORD, You [1]induced me, and I was persuaded;
[a]You are stronger than I, and have prevailed.
[b]I am [2]in derision daily;
Everyone mocks me.
8 For when I spoke, I cried out;
[a]I shouted, "Violence and plunder!"
Because the word of the LORD was made to me
A reproach and a derision daily.
9 Then I said, "I will not make mention of Him,
Nor speak anymore in His name."
But *His word* was in my heart like a [a]burning fire
Shut up in my bones;
I was weary of holding *it* back,
And [b]I could not.
10 [a]For I heard many [1]mocking:
"Fear on every side!"

4 [a]Jer. 21:4–10
5 [a]2 Kin. 20:17 [b]Is. 39:6
6 [a]Jer. 14:13–15
7 [a]Jer. 1:6, 7 [b]Lam. 3:14 [1]*enticed* or *persuaded* [2]Lit. *a laughing-stock all the day*
8 [a]Jer. 6:7
9 [a]Ps. 39:3 [b]Job 32:18
10 [a]Ps. 31:13 [1]*slandering*

ENCOUNTER *Note* — *Jer. 20:9*

Burning Fire Within

God puts His words in our hearts for a dual purpose: to refine us and for us to share with those around us. God's word is powerfully dynamic, and it will accomplish His purposes even if we or others try to suppress it.

20:1 Pashhur means "splitter" or "cleaver." God changed the name to Magor-Missabib, meaning "terror on every side."

20:1 Pashhur would have been a priest. As chief governor in the temple, he would have been responsible for overseeing the temple guards and for other administrative duties. Immer was the founder of the sixteenth priestly order and served during David's rule (1 Chr. 24:14).

20:2 The high gate of Benjamin was also named the "Upper Gate." It provided access to the temple area from the north, where Benjamin's territory lay.

"Report," *they say,* "and we will report it!"
[b]All my acquaintances watched for my stumbling, *saying,*
"Perhaps he can be induced;
Then we will prevail against him,
And we will take our revenge on him."

11 But the LORD *is* [a]with me as a mighty, awesome One.
Therefore my persecutors will stumble, and will not [b]prevail.
They will be greatly ashamed, for they will not prosper.
Their [c]everlasting confusion will never be forgotten.
12 But, O LORD of hosts,
You who [a]test the righteous,
And see the [1]mind and heart,
[b]Let me see Your vengeance on them;
For I have pleaded my cause before You.

13 Sing to the LORD! Praise the LORD!
For [a]He has delivered the life of the poor
From the hand of evildoers.

14 [a]Cursed *be* the day in which I was born!
Let the day not be blessed in which my mother bore me!

ENCOUNTER*Note* *Jer. 20:14*

Discouragement

It is not unusual for those encountering weighty spiritual battles to experience discouragement and to temporarily lose perspective. But God is faithful. He will uphold His servants and renew their strength as they turn to Him for comfort.

15 Let the man *be* cursed
Who brought news to my father, saying,
"A male child has been born to you!"
Making him very glad.
16 And let that man be like the cities
Which the LORD [a]overthrew, and did not relent;
Let him [b]hear the cry in the morning
And the shouting at noon,
17 [a]Because he did not kill me from the womb,
That my mother might have been my grave,
And her womb always enlarged *with me.*
18 [a]Why did I come forth from the womb to [b]see [1]labor and sorrow,
That my days should be consumed with shame?

Jerusalem's Doom Is Sealed

21 The word which came to Jeremiah from the LORD when [a]King Zedekiah sent to him [b]Pashhur the son of Melchiah, and [c]Zephaniah the son of Maaseiah, the priest, saying,
2 [a]"Please inquire of the LORD for us, for [1]Nebuchadnezzar king of Babylon makes war against us. Perhaps the LORD will deal with us according to all His wonderful works, that *the king* may go away from us."

ENCOUNTER*Note* *Jer. 21:2*

Betting on God's Grace

It is our nature to depend on God's grace in our time of need even while we deliberately ignore our own sin. We want Holy God to ignore our sin as we have done, but He is unwilling to do so.

3 Then Jeremiah said to them, "Thus you shall say to Zedekiah,
4 'Thus says the LORD God of Israel: "Behold, I will turn back the weapons of war that *are* in your hands, with which you fight against the king of Babylon and the [1]Chaldeans who besiege you outside the walls; and [a]I will assemble them in the midst of this city.
5 "I [a]Myself will fight against you with an [b]outstretched hand and with a strong arm, even in anger and fury and great wrath.
6 "I will strike the inhabitants of this city, both man and beast; they shall die of a great pestilence.
7 "And afterward," says the LORD, [a]"I will deliver Zedekiah king of Judah, his servants and the people, and such as are left in this city from the pestilence and the sword and the famine, into the hand of Nebuchadnezzar king of Babylon, into the hand of their enemies, and into the hand of those who seek their life; and he shall strike them with the edge of the sword. [b]He shall not spare them, or have pity or mercy." '
8 "Now you shall say to this people, 'Thus says the LORD: "Behold, [a]I set be-

[b]Ps. 41:9; 55:13, 14
11 [a]Jer. 1:18, 19 [b]Jer. 15:20; 17:18 [c]Jer. 23:40
12 [a][Jer. 11:20; 17:10] [b]Ps. 54:7; 59:10 [1]Most secret parts, lit. *kidneys*
13 [a]Ps. 35:9, 10; 109:30, 31
14 [a]Job 3:3
16 [a]Gen. 19:25 [b]Jer. 18:22
17 [a]Job 3:10, 11
18 [a]Job 3:20 [b]Lam. 3:1 [1]*toil*

CHAPTER 21
1 [a]2 Kin. 24:17, 18 [b]Jer. 38:1 [c]2 Kin. 25:18
2 [a]Jer. 37:3, 7 [1]Heb. *Nebuchadrezzar,* and so elsewhere in the book
4 [a]Is. 13:4 [1]Or *Babylonians,* and so elsewhere in the book
5 [a]Is. 63:10 [b]Ex. 6:6
7 [a]Jer. 37:17; 39:5; 52:9 [b]2 Chr. 36:17
8 [a]Deut. 30:15, 19

21:1 Zephaniah was the deputy to the high priest. He, along with others, would seek counsel from Jeremiah (37:3, 4).

21:2 Nebuchadnezzar was king of Babylon from 605 to 562 B.C. His name meant "Nabu protects." He served as a successful general under his father Nabopolassar and won a decisive victory over Egypt at the Battle of Carchemish (605 B.C.), gaining Babylonian ascendancy over Palestine.

ENCOUNTER Note *Jer. 21:8*

Our Choice

Daily, God invites us to follow His path of righteousness. We are free to choose our way, but God makes it clear that the choice is between life or death.

fore you the way of life and the way of death.
9 "He who [a]remains in this city shall die by the sword, by famine, and by pestilence; but he who goes out and [1]defects to the Chaldeans who besiege you, he shall [b]live, and his life shall be as a prize to him.
10 "For I have [a]set My face against this city for adversity and not for good," says the LORD. [b]"It shall be given into the hand of the king of Babylon, and he shall [c]burn it with fire." '

Message to the House of David

11 "And concerning the house of the king of Judah, *say,* 'Hear the word of the LORD,
12 'O house of David! Thus says the LORD:

[a]"Execute[1] judgment [b]in the morning;
And deliver *him who is* plundered
Out of the hand of the oppressor,
Lest My fury go forth like fire
And burn so that no one can
quench *it,*
Because of the evil of your doings.

13 "Behold, [a]I *am* against you,
O [1]inhabitant of the valley,
And rock of the plain," says the
LORD,
"Who say, [b]'Who shall come down
against us?
Or who shall enter our dwellings?'
14 But I will punish you according to
the [a]fruit of your [1]doings," says
the LORD;
"I will kindle a fire in its forest,
And [b]it shall devour all things
around it." ' "

22 Thus says the LORD: "Go down to the house of the king of Judah, and there speak this word,
2 "and say, [a]'Hear the word of the LORD, O king of Judah, you who sit on the throne of David, you and your servants and your people who enter these gates!

9 [a]Jer. 38:2 [b]Jer. 39:18 [1]Lit. *falls away to*
10 [a]Amos 9:4 [b]Jer. 38:3 [c]Jer. 34:2, 22; 37:10
12 [a]Zech. 7:9 [b]Ps. 101:8 [1]*Dispense justice*
13 [a][Ezek. 13:8] [b]Jer. 49:4 [1]*dweller*
14 [a]Is. 3:10, 11 [b]2 Chr. 36:19 [1]*deeds*

CHAPTER 22

2 [a]Jer. 17:20

3 [a]Jer. 21:12 [b]Jer. 7:6 [1]*Dispense justice*
4 [a]Jer. 17:25
5 [a]Heb. 6:13, 17 [1]Obey
6 [a]Song 4:1
7 [a]Is. 37:24 [b]Jer. 21:14
8 [a]Deut. 29: 24–26
9 [a]2 Chr. 34:25
10 [a]2 Kin. 22:20 [b]Jer. 14:17; 22:11
11 [a]1 Chr. 3:15 [1]Or *Jehoahaz*

ENCOUNTER Note *Jer. 22:1*

Go to the King

As God's representatives, we may be asked to carry an important message to those in authority over us. Though we may feel intimidated, our faithfulness to this task will have a direct effect on many lives.

3 'Thus says the LORD: [a]"Execute[1] judgment and righteousness, and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the [b]fatherless, or the widow, nor shed innocent blood in this place.
4 "For if you indeed do this thing, [a]then shall enter the gates of this house, riding on horses and in chariots, accompanied by servants and people, kings who sit on the throne of David.
5 "But if you will not [1]hear these words, [a]I swear by Myself," says the LORD, "that this house shall become a desolation." ' "
6 For thus says the LORD to the house of the king of Judah:

"You *are* [a]Gilead to Me,
The head of Lebanon;
Yet I surely will make you a
wilderness,
Cities *which* are not inhabited.
7 I will prepare destroyers against
you,
Everyone with his weapons;
They shall cut down [a]your choice
cedars
[b]And cast *them* into the fire.

8 "And many nations will pass by this city; and everyone will say to his neighbor, [a]'Why has the LORD done so to this great city?'
9 "Then they will answer, [a]'Because they have forsaken the covenant of the LORD their God, and worshiped other gods and served them.' "

10 Weep not for [a]the dead, nor bemoan
him;
Weep bitterly for him [b]who goes
away,
For he shall return no more,
Nor see his native country.

Message to the Sons of Josiah

11 For thus says the LORD concerning [a]Shallum[1] the son of Josiah, king of Judah, who reigned instead of Josiah his

22:11 Shallum, also called Jehoahaz, succeeded his father Josiah on the throne of Judah in 610 B.C. He was taken captive by the Egyptians and died a prisoner in Egypt (2 Kin. 23:34; 2 Chr. 36:1–4).

father, [b]who went from this place: "He shall not return here anymore,

ENCOUNTER*Note* *Jer. 22:11*

Bowing Before God

National leaders hold a position of grave accountability before God whether they acknowledge it or not. There is only one true King.

12 "but he shall die in the place where they have led him captive, and shall see this land no more.

13 "Woe[a] to him who builds his house
by unrighteousness
And his [1]chambers by injustice,
[b]*Who* uses his neighbor's service
without wages
And gives him nothing for his work,
14 Who says, 'I will build myself a
wide house with spacious
[1]chambers,
And cut out windows for it,
Paneling *it* with cedar
And painting *it* with vermilion.'

15 "Shall you reign because you enclose
yourself in cedar?
Did not your father eat and drink,
And do justice and righteousness?
Then [a]*it was* well with him.
16 He [1]judged the cause of the poor
and needy;
Then *it was* well.
Was not this knowing Me?" says the
LORD.
17 "Yet[a] your eyes and your heart *are*
for nothing but your
covetousness,
For shedding innocent blood,
And practicing oppression and
violence."

18 Therefore thus says the LORD concerning Jehoiakim the son of Josiah, king of Judah:

[a]"They shall not lament for him,
Saying, [b]'Alas, my brother!' or 'Alas,
my sister!'
They shall not lament for him,
Saying, 'Alas, master!' or 'Alas, his
glory!'
19 [a]He shall be buried with the burial of
a donkey,
Dragged and cast out beyond the
gates of Jerusalem.

[b]2 Kin. 23:34
13 [a]2 Kin. 23:35 [b]James 5:4 [1]Lit. *roof chambers, upper chambers*
14 [1]Lit. *roof chambers, upper chambers*
15 [a]Ps. 128:2
16 [1]Defended
17 [a]Ezek. 19:6
18 [a]Jer. 16:4, 6 [b]1 Kin. 13:30
19 [a]Jer. 36:30

20 "Go up to Lebanon, and cry out,
And lift up your voice in Bashan;
Cry from Abarim,
For all your lovers are destroyed.
21 I spoke to you in your prosperity,
But you said, 'I will not hear.'
[a]This *has been* your manner from
your youth,
That you did not obey My voice.
22 The wind shall eat up all [a]your
[1]rulers,
And your lovers shall go into
captivity;
Surely then you will be ashamed
and humiliated
For all your wickedness.
23 O inhabitant of Lebanon,
Making your nest in the cedars,
How gracious will you be when
pangs come upon you,
Like [a]the pain of a woman in
[1]labor?

Message to Coniah

24 "*As* I live," says the LORD, [a]"though [1]Coniah the son of Jehoiakim, king of Judah, [b]were the [2]signet on My right hand, yet I would pluck you off;
25 [a]"and I will give you into the hand of those who seek your life, and into the hand *of those* whose face you fear—the hand of Nebuchadnezzar king of Babylon and the hand of the [1]Chaldeans.
26 [a]"So I will cast you out, and your mother who bore you, into another country where you were not born; and there you shall die.
27 "But to the land to which they desire to return, there they shall not return.

28 "Is this man [1]Coniah a despised,
broken idol—
[a]A vessel in which *is* no pleasure?
Why are they cast out, he and his
descendants,
And cast into a land which they do
not know?
29 [a]O earth, earth, earth,
Hear the word of the LORD!
30 Thus says the LORD:
'Write this man down as [a]childless,
A man *who* shall not prosper in his
days;
For [b]none of his descendants shall
prosper,
Sitting on the throne of David,
And ruling anymore in Judah.' "

21 [a]Jer. 3:24, 25; 32:30
22 [a]Jer. 23:1 [1]Lit. *shepherds*
23 [a]Jer. 6:24 [1]*childbirth*
24 [a]2 Kin. 24:6, 8 [b]Hag. 2:23 [1]Or *Jeconiah* or *Jehoiachin* [2]*signet ring*
25 [a]Jer. 34:20 [1]Or *Babylonians*
26 [a]2 Kin. 24:15
28 [a]Hos. 8:8 [1]See note at v. 24
29 [a]Deut. 32:1
30 [a]Matt. 1:12 [b]Jer. 36:30

22:18 Jehoiakim, son of Josiah, also known as Eliakim (2 Kin. 23:34), succeeded his brother Jehoahaz to the throne. He ruled for eleven years and was succeeded by his son Jehoiachin.

22:20 Lebanon is located in northern Palestine; Bashan and Abarim (land of Moab) are east of the Jordan River.

22:24 Coniah, also known as Jehoiachin, was eighteen when he succeeded his father in 598 B.C. He reigned three months and then was exiled to Babylon by Nebuchadnezzar (2 Kin. 24:6–16).

The Branch of Righteousness

23 "Woe [a]to the shepherds who destroy and scatter the sheep of My pasture!" says the LORD.
2 Therefore thus says the LORD God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. [a]Behold, I will attend to you for the evil of your doings," says the LORD.
3 "But [a]I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase.
4 "I will set up [a]shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the LORD.

5 "Behold, [a]*the* days are coming," says the LORD,
"That I will raise to David a Branch of righteousness;
A King shall reign and [1]prosper,
[b]And execute [2]judgment and righteousness in the [3]earth.
6 [a]In His days Judah will be saved,
And Israel [b]will dwell safely;
Now [c]this *is* His name by which He will be called:

[1]THE LORD OUR RIGHTEOUSNESS.

7 "Therefore, behold, [a]*the* days are coming," says the LORD, "that they shall no longer say, 'As the LORD lives who brought up the children of Israel from the land of Egypt,'
8 "but, 'As the LORD lives who brought up and led the descendants of the house of Israel from the north country [a]and from all the countries where I had driven them.' And they shall dwell in their own [b]land."

CHAPTER 23
1 [a]Jer. 10:21
2 [a]Ex. 32:34
3 [a]Jer. 32:37
4 [a]Jer. 3:15
5 [a]Jer. 33:14 [b]Ps. 72:2 [1]*act wisely* [2]*justice* [3]*land*
6 [a]Zech. 14:11 [b]Jer. 32:37 [c][1 Cor. 1:30] [1]Heb. *YHWH Tsidkenu*
7 [a]Jer. 16:14
8 [a]Is. 43:5, 6 [b]Gen. 12:7

False Prophets and Empty Oracles

9 My heart within me is broken
Because of the prophets;
[a]All my bones shake.
I am like a drunken man,
And like a man whom wine has overcome,
Because of the LORD,
And because of His holy words.
10 For [a]the land is full of adulterers;
For [b]because of a curse the land mourns.
[c]The pleasant places of the wilderness are dried up.
Their course of life is evil,
And their might *is* not right.

11 "For [a]both prophet and priest are profane;
Yes, [b]in My house I have found their wickedness," says the LORD.
12 "Therefore[a] their way shall be to them
Like slippery *ways;*
In the darkness they shall be driven on
And fall in them;
For I [b]will bring disaster on them,
The year of their punishment," says the LORD.
13 "And I have seen [1]folly in the prophets of Samaria:
[a]They prophesied by Baal
And [b]caused My people Israel to err.
14 Also I have seen a horrible thing in the prophets of Jerusalem:
[a]They commit adultery and walk in lies;
They also [b]strengthen the hands of evildoers,
So that no one turns back from his wickedness.
All of them are like [c]Sodom to Me,
And her inhabitants like Gomorrah.

9 [a]Hab. 3:16
10 [a]Jer. 9:2 [b]Hos. 4:2 [c]Jer. 9:10
11 [a]Zeph. 3:4 [b]Jer. 7:30; 32:34
12 [a][Prov. 4:19] [b]Jer. 11:23
13 [a]Jer. 2:8 [b]Is. 9:16 [1]Lit. *distastefulness*
14 [a]Jer. 29:23 [b]Ezek. 13:22, 23 [c]Is. 1:9, 10

HISTORICAL*Encounter* WILLIAM M'CULLOCH *Jer. 23:6*

William M'Culloch was selected as the minister in the Scottish village of Cambuslang in 1731. Not known for his oratorical skills, he had a weak voice and a slow sermon delivery, for which he was occasionally ridiculed. Yet in 1742 the hearts of his people were suddenly, dramatically awakened. On February 18, he was preaching from the text of Jeremiah 23:6. As he drew his message to a close, M'Culloch grew frustrated at his people's seeming inability to comprehend the profound truth he was explaining. In frustration he exhorted them with the words of Isaiah 53:1: "Who has believed our report? And to whom has the arm of the Lord been revealed?" Suddenly the people were overcome. A revival erupted that lasted six months and spread throughout the region. Services were held daily. Thousands of people attended and hundreds were converted. The famous evangelist George Whitefield came and spoke to tens of thousands. On M'Culloch's tombstone was written: "He was eminently successful in preaching the gospel."

23:5 "The Branch" referred to the coming Messiah (Is. 4:2; Jer. 33:15; Zech. 3:8; 6:12).

23:6 "The Lord our righteousness" is one of the names of God, Yahweh Tsidkenu.

15 "Therefore thus says the LORD of hosts concerning the prophets:

'Behold, I will feed them with
[a]wormwood,
And make them drink the water of gall;
For from the prophets of Jerusalem
[1]Profaneness has gone out into all the land.' "

16 Thus says the LORD of hosts:

"Do not listen to the words of the prophets who prophesy to you.
They make you worthless;
[a]They speak a vision of their own heart,
Not from the mouth of the LORD.

ENCOUNTER *Note* *Jer. 23:16*

Our Own Vision

A dangerous but far too common temptation is to project our own wishes on to God. We conceive a desire in our heart and convince ourselves, or others, it must be God's will. We do this to our own detriment and we do a grave disservice to those who trust us.

17 They continually say to those who despise Me,
'The LORD has said, [a]"You shall have peace" ';
And *to* everyone who [b]walks according to the [1]dictates of his own heart, they say,
[c]'No evil shall come upon you.' "

18 For [a]who has stood in the counsel of the LORD,
And has perceived and heard His word?
Who has marked His word and heard *it?*
19 Behold, a [a]whirlwind of the LORD has gone forth in fury—
A violent whirlwind!
It will fall violently on the head of the wicked.
20 The [a]anger of the LORD will not turn back
Until He has executed and performed the thoughts of His heart.
[b]In the latter days you will understand it perfectly.
21 "I[a] have not sent these prophets, yet they ran.
I have not spoken to them, yet they prophesied.

15 [a]Jer. 9:15 [1]Or *Pollution*
16 [a]Jer. 14:14
17 [a]Ezek. 13:10 [b]Deut. 29:19; Jer. 3:17 [c]Mic. 3:11 [1]*stubbornness* or *imagination*
18 [a][1 Cor. 2:16]
19 [a]Amos 1:14
20 [a]Jer. 30:24 [b]Gen. 49:1
21 [a]Jer. 14:14; 23:32; 27:15

22 But if they had stood in My counsel,
And had caused My people to hear My words,
Then they would have [a]turned them from their evil way
And from the evil of their doings.

ENCOUNTER *Note* *Jer. 23:22*

False Words

Many share their dreams and their visions, but only those who have been in God's presence receive a word from Him. God's word sets people free. Those who spread lies, claiming to represent God, should tremble in fear, for God does not tolerate false prophets.

23 "*Am* I a God near at hand," says the LORD,
"And not a God afar off?
24 Can anyone [a]hide himself in secret places,
So I shall not see him?" says the LORD;
[b]"Do I not fill heaven and earth?" says the LORD.

25 "I have heard what the prophets have said who prophesy lies in My name, saying, 'I have dreamed, I have dreamed!'
26 "How long will *this* be in the heart of the prophets who prophesy lies? Indeed *they are* prophets of the deceit of their own heart,
27 "who try to make My people forget My name by their dreams which everyone tells his neighbor, [a]as their fathers forgot My name for Baal.

28 "The prophet who has a dream, let him tell a dream;
And he who has My word, let him speak My word faithfully.
What *is* the chaff to the wheat?" says the LORD.
29 "*Is* not My word like a [a]fire?" says the LORD,
"And like a hammer *that* breaks the rock in pieces?

30 "Therefore behold, [a]I *am* against the prophets," says the LORD, "who steal My words every one from his neighbor.
31 "Behold, I *am* [a]against the prophets," says the LORD, "who use their tongues and say, 'He says.'
32 "Behold, I *am* against those who prophesy false dreams," says the LORD, "and tell them, and cause My people to

22 [a]Jer. 25:5
24 [a][Ps. 139:7] [b][1 Kin. 8:27]
27 [a]Judg. 3:7
29 [a]Jer. 5:14
30 [a]Deut. 18:20
31 [a]Ezek. 13:9

23:18 For references to this heavenly counsel see 1 Kin. 22:19–22; Job 1:6; 2:1; 15:8; Ps. 82:1, 6, 7.

err by their [a]lies and by [b]their recklessness. Yet I did not send them or command them; therefore they shall not [c]profit this people at all," says the LORD.
33 "So when these people or the prophet or the priest ask you, saying, 'What is [a]the [1]oracle of the LORD?' you shall then say to them, [2]'What oracle?' I will even forsake you," says the LORD.
34 "And *as for* the prophet and the priest and the people who say, 'The [1]oracle of the LORD!' I will even punish that man and his house.
35 "Thus every one of you shall say to his neighbor, and every one to his brother, 'What has the LORD answered?' and, 'What has the LORD spoken?'
36 "And the [1]oracle of the LORD you shall mention no more. For every man's word will be his oracle, for you have [a]perverted the words of the living God, the LORD of hosts, our God.
37 "Thus you shall say to the prophet, 'What has the LORD answered you?' and, 'What has the LORD spoken?'
38 "But since you say, 'The [1]oracle of the LORD!' therefore thus says the LORD: 'Because you say this word, "The oracle of the LORD!" and I have sent to you, saying, "Do not say, 'The oracle of the LORD!' "
39 'therefore behold, I, even I, [a]will utterly forget you and forsake you, and the city that I gave you and your fathers, and *will cast you* out of My presence.
40 'And I will bring [a]an everlasting reproach upon you, and a perpetual [b]shame, which shall not be forgotten.' "

The Sign of Two Baskets of Figs

24 The [a]LORD showed me, and there were two baskets of figs set before the temple of the LORD, after Nebuchadnezzar [b]king of Babylon had carried away captive [c]Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon.
2 One basket *had* very good figs, like the figs *that are* first ripe; and the other basket *had* very bad figs which could not be eaten, they were so [a]bad.
3 Then the LORD said to me, "What do you see, Jeremiah?" And I said, "Figs, the good figs, very good; and the bad, very bad, which cannot be eaten, they are so bad."
4 Again the word of the LORD came to me, saying,
5 "Thus says the LORD, the God of Israel: 'Like these good figs, so will I [1]acknowledge those who are carried away captive from Judah, whom I have sent out of this place for *their own* good, into the land of the Chaldeans.
6 'For I will set My eyes on them for good, and [a]I will bring them back to this land; [b]I will build them and not pull *them* down, and I will plant them and not pluck *them* up.
7 'Then I will give them [a]a heart to know Me, that I *am* the LORD; and they shall be [b]My people, and I will be their God, for they shall return to Me [c]with their whole heart.

32 [a]Lam. 2:14; 3:37 [b]Zeph. 3:4 [c]Jer. 7:8
33 [a]Mal. 1:1 [1]*burden, prophecy* [2]LXX, Tg., Vg. *'You are the burden.'*
34 [1]*burden, prophecy*
36 [a]Deut. 4:2 [1]*burden, prophecy*
38 [1]*burden,* prophecy
39 [a]Hos. 4:6
40 [a]Jer. 20:11 [b]Mic. 3:5–7

CHAPTER 24

1 [a]Amos 7:1, 4; 8:1 [b]2 Kin. 24:12–16 [c]Jer. 22:24–28; 29:2
2 [a]Jer. 29:17
5 [1]*regard*
6 [a]Jer. 12:15; 29:10 [b]Jer. 32:41; 33:7; 42:10
7 [a][Deut. 30:6] [b]Jer. 30:22; 31:33; 32:38 [c]Jer. 29:13
8 [a]Jer. 29:17 [b]Jer. 39:9 [c]Jer. 44:1,26–30
9 [a]Deut. 28:25, 37 [b]Ps. 44:13, 14
10 [1]*destroyed*

CHAPTER 25

1 [a]Jer. 36:1 [b]2 Kin. 24:1, 2
3 [a]Jer. 1:2 [b]Jer. 7:13; 11:7, 8, 10

ENCOUNTER*Note* *Jer. 24:7*

A Change of Heart

God's judgment is a means, not an end. His inclination is toward mercy and forgiveness. His judgment is designed to elicit repentance from His people, opening the way to a restored relationship.

8 'And as the bad [a]figs which cannot be eaten, they are so bad'—surely thus says the LORD—'so will I give up Zedekiah the king of Judah, his princes, the [b]residue of Jerusalem who remain in this land, and [c]those who dwell in the land of Egypt.
9 'I will deliver them to [a]trouble into all the kingdoms of the earth, for *their* harm, [b]*to be* a reproach and a byword, a taunt and a curse, in all places where I shall drive them.
10 'And I will send the sword, the famine, and the pestilence among them, till they are [1]consumed from the land that I gave to them and their fathers.' "

Seventy Years of Desolation

25 The word that came to Jeremiah concerning all the people of Judah, [a]in the fourth year of [b]Jehoiakim the son of Josiah, king of Judah (which *was* the first year of Nebuchadnezzar king of Babylon),
2 which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying:
3 [a]"From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, this *is* the twenty-third year in which the word of the LORD has come to me; and I have spoken to you, rising early and speaking, [b]but you have not listened.

24:2 This may have been during the autumn festival called Firstfruits (Deut. 26:1–11).
25:1 This would have been in 605 B.C.

4 "And the LORD has sent to you all His servants the prophets, [a]rising early and sending *them*, but you have not listened nor inclined your ear to hear.
5 "They said, [a]'Repent now everyone of his evil way and his evil doings, and dwell in the land that the LORD has given to you and your fathers forever and ever.
6 'Do not go after other gods to serve them and worship them, and do not provoke Me to anger with the works of your hands; and I will not harm you.'
7 "Yet you have not listened to Me," says the LORD, "that you might [a]provoke Me to anger with the works of your hands to your own hurt.
8 "Therefore thus says the LORD of hosts: 'Because you have not heard My words,
9 'behold, I will send and take [a]all the families of the north,' says the LORD, 'and Nebuchadnezzar the king of Babylon, [b]My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and [c]make them an astonishment, a hissing, and perpetual desolations.

ENCOUNTER*Note* *Jer. 25:9*

The Wicked as God's Servants

God is not confined to only using His people for His purposes. His entire creation is at His disposal. It is a sad situation when God's enemies actually become His servants, carrying out judgment on His people.

10 'Moreover I will [1]take from them the [a]voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, [b]the sound of the millstones and the light of the lamp.
11 'And this whole land shall be a desolation *and* an astonishment, and these nations shall serve the king of Babylon seventy [a]years.
12 'Then it will come to pass, [a]when [1]seventy years are completed, *that* I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,' says the LORD; [b]'and I will make it a perpetual desolation.
13 'So I will bring on that land all My words which I have pronounced against it, all that is written in this book, which Jeremiah has prophesied concerning all the nations.
14 [a]'(For many nations [b]and great kings shall [c]be served by them also; [d]and I will repay them according to their deeds and according to the works of their own hands.)' "

Judgment on the Nations

15 For thus says the LORD God of Israel to me: "Take this [a]wine cup of [1]fury from My hand, and cause all the nations, to whom I send you, to drink it.
16 "And [a]they will drink and stagger and go mad because of the sword that I will send among them."
17 Then I took the cup from the LORD's hand, and made all the nations drink, to whom the LORD had sent me:
18 Jerusalem and the cities of Judah, its kings and its princes, to make them [a]a desolation, an astonishment, a hissing, and [b]a curse, as *it is* this day;
19 Pharaoh king of Egypt, his servants, his princes, and all his people;
20 all the mixed multitude, all the kings of [a]the land of Uz, all the kings of the land of the [b]Philistines (namely, Ashkelon, Gaza, Ekron, and [c]the remnant of Ashdod);
21 [a]Edom, Moab, and the people of Ammon;
22 all the kings of [a]Tyre, all the kings of Sidon, and the kings of the coastlands which *are* across the [b]sea;
23 [a]Dedan, Tema, Buz, and all *who are* in the farthest corners;
24 all the kings of Arabia and all the kings of the [a]mixed multitude who dwell in the desert;
25 all the kings of Zimri, all the kings of [a]Elam, and all the kings of the [b]Medes;
26 [a]all the kings of the north, far and near, one with another; and all the kingdoms of the world which *are* on the face of the earth. Also the king of [1]Sheshach shall drink after them.
27 "Therefore you shall say to them, 'Thus says the LORD of hosts, the God of Israel: [a]"Drink, [b]be drunk, and vomit! Fall and rise no more, because of the sword which I will send among you." '
28 "And it shall be, if they refuse to take the cup from your hand to drink, then you shall say to them, 'Thus says the

4 [a]Jer. 7:13, 25
5 [a]Jer. 18:11
7 [a]Deut. 32:21
9 [a]Jer. 1:15 [b]Is. 45:1 [c]Jer. 18:16
10 [a]Rev. 18:23 [b]Eccl. 12:4 [1]Lit. *cause to perish from them*
11 [a]Jer. 29:10
12 [a]Ezra 1:1 [b]Is. 13:20 [1]Beginning circa 605 B.C. (2 Kin. 24:1) and ending circa 536 B.C. (Ezra 1:1)
14 [a]Jer. 50:9; 51:27, 28 [b]Jer. 51:27 [c]Jer. 27:7 [d]Jer. 50:29; 51:6, 24
15 [a]Rev. 14:10 [1]*wrath*
16 [a]Nah. 3:11
18 [a]Jer. 25:9, 11 [b]Jer. 24:9
20 [a]Job 1:1 [b]Jer. 47:1–7 [c]Is. 20:1
21 [a]Jer. 49:7
22 [a]Jer. 47:4 [b]Jer. 49:23
23 [a]Jer. 49:7, 8
24 [a]Ezek. 30:5
25 [a]Jer. 49:34 [b]Jer. 51:11, 28
26 [a]Jer. 50:9 [1]A code word for Babylon, Jer. 51:41
27 [a]Hab. 2:16 [b]Is. 63:6

25:12 The Babylonian empire lasted from 605 B.C. until 539 B.C.

25:18 Judah and Israel are listed first among the nations to receive God's judgment, signifying that divine cleansing begins with God's people.

25:20 The land of Uz may be the region of Edom or northern Arabia.

25:23 Dedan was an Arabian tribe descended from Abraham through his wife Keturah (Gen. 25:3). Tema was a descendant of Ishmael (Gen. 25:15). Dedan and Tema were in Edomite territory. The location of Buz is uncertain.

25:25 Elam and Media were east of Babylon.

LORD of hosts: "You shall certainly drink!
29 "For behold, [a]I begin to bring calamity on the city [b]which is called by My name, and should you be utterly unpunished? You shall not be unpunished, for [c]I will call for a sword on all the inhabitants of the earth," says the LORD of hosts.'
30 "Therefore prophesy against them all these words, and say to them:

'The LORD will [a]roar from on high,
And utter His voice from [b]His holy habitation;
He will roar mightily against [c]His fold.
He will give [d]a shout, as those who tread *the grapes*,
Against all the inhabitants of the earth.
31 A noise will come to the ends of the earth—
For the LORD has [a]a controversy with the nations;
[b]He will plead His case with all flesh.
He will give those *who are* wicked to the sword,' says the LORD."

32 Thus says the LORD of hosts:

"Behold, disaster shall go forth
From nation to nation,
And [a]a great whirlwind shall be raised up
From the farthest parts of the earth.

33 [a]"And at that day the slain of the LORD shall be from *one* end of the earth even to the *other* end of the earth. They shall not be [b]lamented, [c]or gathered, or buried; they shall become refuse on the ground.

34 "Wail,[a] shepherds, and cry!
Roll about *in the ashes*,
You leaders of the flock!
For the days of your slaughter and your dispersions are fulfilled;
You shall fall like a precious vessel.
35 And the shepherds will have no [1]way to flee,
Nor the leaders of the flock to escape.
36 A voice of the cry of the shepherds,
And a wailing of the leaders to the flock *will be heard.*
For the LORD has plundered their pasture,
37 And the peaceful dwellings are cut down
Because of the fierce anger of the LORD.
38 He has left His lair like the lion;
For their land is desolate
Because of the fierceness of the Oppressor,
And because of His fierce anger."

29 [a]Ezek. 9:6 [b]Dan. 9:18 [c]Ezek. 38:21
30 [a]Amos 1:2 [b]Ps. 11:4 [c]1 Kin. 9:3 [d]Is. 16:9
31 [a]Mic. 6:2 [b]Is. 66:16
32 [a]Jer. 23:19; 30:23
33 [a]Is. 34:2, 3; 66:16 [b]Jer. 16:4, 6 [c]Ps. 79:3
34 [a]Jer. 4:8; 6:26
35 [1]Or *refuge*

Jeremiah Saved from Death

26 In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying,
2 "Thus says the LORD: 'Stand in [a]the court of the LORD's house, and speak to all the cities of Judah, which come to worship *in* the LORD's house, [b]all the words that I command you to speak to them. [c]Do not diminish a word.

ENCOUNTER*Note* *Jer. 26:2*

Faithful Messengers

We must share whatever truth God gives us, with absolute accuracy. Though we are tempted to adjust the message to make it more palatable, that risks distorting the truth and misrepresenting God. God works in wondrous detail, tailoring His message precisely for those who need to hear it.

3 [a]'Perhaps everyone will listen and turn from his evil way, that I may [b]relent concerning the calamity which I purpose to bring on them because of the evil of their doings.'
4 "And you shall say to them, 'Thus says the LORD: [a]"If you will not listen to Me, to walk in My law which I have set before you,
5 "to heed the words of My servants the prophets [a]whom I sent to you, both rising up early and sending *them* (but you have not heeded),
6 "then I will make this house like [a]Shiloh, and will make this city [b]a curse to all the nations of the earth." ' "
7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.
8 Now it happened, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak to all the people, that the priests and the prophets and all the people seized him, saying, "You will surely die!
9 "Why have you prophesied in the name of the LORD, saying, 'This house shall be like Shiloh, and this city shall be [a]desolate, without an inhabitant'?" And all the people were gathered against Jeremiah in the house of the LORD.
10 When the princes of Judah heard these things, they came up from the

CHAPTER 26
2 [a]Jer. 19:14 [b]Matt. 28:20 [c]Acts 20:27
3 [a]Jer. 36:3–7 [b]Jer. 18:8
4 [a]Lev. 26:14, 15
5 [a]Jer. 25:4; 29:19
6 [a]1 Sam. 4:10, 11 [b]Is. 65:15
9 [a]Jer. 9:11

king's house to the house of the LORD and sat down in the entry of the New Gate of the LORD's *house*.
11 And the priests and the prophets spoke to the princes and all the people, saying, [1]"This man deserves to [a]die! For he has prophesied against this city, as you have heard with your ears."
12 Then Jeremiah spoke to all the princes and all the people, saying: "The LORD sent me to prophesy against this house and against this city with all the words that you have heard.
13 "Now therefore, [a]amend your ways and your doings, and obey the voice of the LORD your God; then the LORD will relent concerning the doom that He has pronounced against you.
14 "As for me, here [a]I am, in your hand; do with me as seems good and [1]proper to you.
15 "But know for certain that if you put me to death, you will surely bring innocent blood on yourselves, on this city, and on its inhabitants; for truly the LORD has sent me to you to speak all these words in your hearing."
16 So the princes and all the people said to the priests and the prophets, "This man does not deserve to die. For he has spoken to us in the name of the LORD our God."
17 [a]Then certain of the elders of the land rose up and spoke to all the assembly of the people, saying:
18 [a]"Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, 'Thus says the LORD of hosts:

> [b]"Zion shall be plowed *like* a field,
> Jerusalem shall become [c]heaps of ruins,
> And the mountain of the [1]temple
> Like the [2]bare hills of the forest." '

19 "Did Hezekiah king of Judah and all Judah ever put him to death? [a]Did he not fear the LORD and [b]seek the LORD's favor? And the LORD [c]relented concerning the doom which He had pronounced against them. [d]But we are doing great evil against ourselves."
20 Now there was also a man who prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath Jearim, who prophesied against this city and against this land according to all the words of Jeremiah.
21 And when Jehoiakim the king, with all his mighty men and all the princes, heard his words, the king sought to put him to death; but when Urijah heard *it*, he was afraid and fled, and went to Egypt.
22 Then Jehoiakim the king sent men to Egypt: Elnathan the son of Achbor, and *other* men *who went* with him to Egypt.
23 And they brought Urijah from Egypt and brought him to Jehoiakim the king, who killed him with the sword and cast his dead body into the graves of the [1]common people.
24 Nevertheless [a]the hand of Ahikam the son of Shaphan was with Jeremiah, so that they should not give him into the hand of the people to put him to death.

Symbol of the Bonds and Yokes

27 In[1] the beginning of the reign of [2]Jehoiakim the son of Josiah, [a]king of Judah, this word came to Jeremiah from the LORD, saying,
2 "Thus says the LORD to me: 'Make for yourselves bonds and yokes, [a]and put them on your neck,
3 'and send them to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah.
4 'And command them to say to their masters, "Thus says the LORD of hosts, the God of Israel—thus you shall say to your masters:
5 [a]'I have made the earth, the man and the beast that *are* on the ground, by My great power and by My outstretched arm, and [b]have given it to whom it seemed proper to Me.
6 [a]'And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, [b]My servant; and [c]the beasts of the field I have also given him to serve him.
7 [a]'So all nations shall serve him and his son and his son's son, [b]until the time of his land comes; [c]and then many nations and great kings shall make him serve them.
8 'And it shall be, *that* the nation and kingdom which will not serve Nebu-

11 [a]Jer. 38:4 [1]Lit. *A judgment of death to this man*
13 [a]Jer. 7:3
14 [a]Jer. 38:5 [1]*right*
17 [a]Acts 5:34
18 [a]Mic. 1:1 [b]Mic. 3:12 [c]Jer. 9:11 [1]Lit. *house* [2]Lit. *high places*
19 [a]2 Chr. 32:26 [b]2 Kin. 20:1–19 [c]Ex. 32:14 [d][Acts 5:39]
23 [1]Lit. *sons of the people*
24 [a]2 Kin. 22:12–14

CHAPTER 27

1 [a]Jer. 27:3, 12, 20; 28:1 [1]LXX omits v. 1. [2]So with MT, Tg., Vg.; some Heb. mss., Arab., Syr. *Zedekiah* (cf. 27:3, 12; 28:1)
2 [a]Jer. 28:10, 12
5 [a]Is. 45:12 [b]Dan. 4:17, 25, 32
6 [a]Jer. 28:14 [b]Jer. 25:9; 43:10 [c]Dan. 2:38
7 [a]2 Chr. 36:20 [b][Dan. 5:26] [c]Jer. 25:14

26:18 This is the only place in the Hebrew Scriptures where a prophet is quoted by name (see Micah 3:12) in another prophet's book.

26:20 Urijah means "My Light Is the Lord." Kirjath Jearim is nine miles northwest of Jerusalem.

26:22 Elnathan, son of Achbor, was a prince in Jehoiakim's court and may have been the king's father-in-law (2 Kin. 24:8; Jer. 36:11–26).

26:24 Ahikam was the son of Shaphan, who served as a scribe during King Josiah's reign. Both father and son were supporters of Jeremiah (2 Kin. 22:8–14).

27:1 Zedekiah may have been the intended recipient.

27:7 After Nebuchadnezzar's death in 562 B.C., the Babylonian empire continued until it was defeated by Cyrus of Persia in 539 B.C.

chadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish,' says the LORD, 'with the sword, the famine, and the pestilence, until I have consumed them by his hand.
9 'Therefore do not listen to your prophets, your diviners, your [1]dreamers, your soothsayers, or your sorcerers, who speak to you, saying, "You shall not serve the king of Babylon."
10 'For they prophesy a [a]lie to you, to remove you far from your land; and I will drive you out, and you will perish.
11 'But the nations that bring their necks under the yoke of the king of Babylon and serve him, I will let them remain in their own land,' says the LORD, 'and they shall till it and dwell in it.' " ' "
12 I also spoke to [a]Zedekiah king of Judah according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live!

ENCOUNTER *Note* *Jer. 27:12*

Sent

When you are in God's service, He has the right to assign you anywhere and to anyone He chooses. It should not surprise you when God sends you to people of influence. Do not be intimidated; you represent the King of kings.

13 [a]"Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as the LORD has spoken against the nation that will not serve the king of Babylon?
14 "Therefore [a]do not listen to the words of the prophets who speak to you, saying, 'You shall not serve the king of Babylon,' for they prophesy [b]a lie to you;
15 "for I have [a]not sent them," says the LORD, "yet they prophesy a lie in My name, that I may drive you out, and that you may perish, you and the prophets who prophesy to you."
16 Also I spoke to the priests and to all this people, saying, "Thus says the LORD: 'Do not listen to the words of your prophets who prophesy to you, saying, "Behold, [a]the vessels of the LORD's house will now shortly be brought back from Babylon"; for they prophesy a lie to you.

ENCOUNTER *Note* *Jer. 27:16*

Why?

A word from God brings peace and freedom. Lies lead to bondage and turmoil. Why would we fill our minds with lies instead of God's truth?

17 'Do not listen to them; serve the king of Babylon, and live! Why should this city be laid waste?
18 'But if they *are* prophets, and if the word of the LORD is with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, *in* the house of the king of Judah, and at Jerusalem, do not go to Babylon.'
19 "For thus says the LORD of hosts [a]concerning the pillars, concerning the Sea, concerning the carts, and concerning the remainder of the vessels that remain in this city,
20 "which Nebuchadnezzar king of Babylon did not take, when he carried away [a]captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem—
21 "yes, thus says the LORD of hosts, the God of Israel, concerning the [a]vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem:
22 'They shall be [a]carried to Babylon, and there they shall be until the day that I [b]visit them,' says the LORD. 'Then [c]I will bring them up and restore them to this place.' "

Hananiah's Falsehood and Doom

28 And [a]it happened in the same year, at the beginning of the reign of Zedekiah king of Judah, in the [b]fourth year *and* in the fifth month, *that* Hananiah the son of [c]Azur the prophet, who *was* from Gibeon, spoke to me in the house of the LORD in the presence of the priests and of all the people, saying,
2 "Thus speaks the LORD of hosts, the

9 [1]Lit. *dreams*
10 [a]Jer. 23:16, 32; 28:15
12 [a]Jer. 28:1; 38:17
13 [a][Ezek. 18: 31]
14 [a]Jer. 23:16 [b]Jer. 14:14; 23:21; 29:8, 9
15 [a]Jer. 23:21; 29:9
16 [a]Dan. 1:2
19 [a]2 Kin. 25: 13–17
20 [a]Jer. 24:1
21 [a]Jer. 20:5
22 [a]2 Chr. 36:21; Jer. 29:10; 32:5 [c]Ezra 1:7; 7:19

CHAPTER 28

1 [a]Jer. 27:1 [b]Jer. 51:59 [c]Ezek. 11:1

27:9 Diviners were people like Balaam who claimed to communicate with divine or spiritual powers (Num. 22–24; Deut. 18:14).

27:19 Some of the treasures remaining in the temple were the bronze pillars called Jachin and Boaz (1 Kin. 7:15–22), the bronze sea (1 Kin. 7:23–26) and other bronze furnishings (1 Kin. 7:27–39; 2 Kin. 25:13–17).

28:1 This would have been about 594 B.C. The fifth month would be the month of Ab (July/August). Hananiah means "Gift of God." Zedekiah was the last king of Judah, put in place by Nebuchadnezzar around 597 B.C. Gibeon was one of the royal cities of the Hivites that fell within the territory of Benjamin after its citizens made an agreement with Joshua. It lay five miles from Jerusalem.

28:2 "Thus speaks the Lord of hosts" was a solemn formula prophets used to verify that the message was directly from God.

God of Israel, saying: 'I have broken [a]the yoke of the king of Babylon.

ENCOUNTER *Note* *Jer. 28:2*

Speaking for God

Many have used Scriptures to advance their own interests; others have peddled God's Word for profit. God is rightly offended when unscrupulous leaders manipulate His people. No one should presume to speak for God without full confidence that every word is according to His will.

WORD *Study* **YOKE**

Jer. 28:2 The word translated "yoke" comes from *motah*, meaning a staff or bar used to guide oxen to pull a plow. Here it is used figuratively for severe bondage, affliction, or subjection to oppressive authority.

3 [a]'Within two full years I will bring back to this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon [b]took away from this place and carried to Babylon.
4 'And I will bring back to this place [1]Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah who went to Babylon,' says the LORD, 'for I will break the yoke of the king of Babylon.' "
5 Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who stood in the house of the LORD,
6 and the prophet Jeremiah said, [a]"Amen! The LORD do so; the LORD perform your words which you have prophesied, to bring back the vessels of the LORD's house and all who were carried away captive, from Babylon to this place.
7 "Nevertheless hear now this word that I speak in your hearing and in the hearing of all the people:
8 "The prophets who have been before me and before you of old prophesied against many countries and great kingdoms—of war and disaster and pestilence.
9 "As for [a]the prophet who prophesies of [b]peace, when the word of the prophet comes to pass, the prophet will be known *as* one whom the LORD has truly sent."
10 Then Hananiah the prophet took the [a]yoke off the prophet Jeremiah's neck and broke it.
11 And Hananiah spoke in the presence of all the people, saying, "Thus says the LORD: 'Even so I will break the yoke of Nebuchadnezzar king of Babylon [a]from the neck of all nations within the space of two full years.' " And the prophet Jeremiah went his way.
12 Now the word of the LORD came to Jeremiah, after Hananiah the prophet had broken the yoke from the neck of the prophet Jeremiah, saying,
13 "Go and tell Hananiah, saying, 'Thus says the LORD: "You have broken the yokes of wood, but you have made in their place yokes of iron."
14 'For thus says the LORD of hosts, the God of Israel: [a]"I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him. [b]I have given him the beasts of the field also." ' "
15 Then the prophet Jeremiah said to Hananiah the prophet, "Hear now, Hananiah, the LORD has not sent you, but [a]you make this people trust in a [b]lie.

ENCOUNTER *Note* *Jer. 28:15*

Opposing Messages

There is only one truth and it comes from God. God's way is not one among many; it is the only way, and it leads to life. Competing messages are only lies, distortions, and distractions.

16 "Therefore thus says the LORD: 'Behold, I will cast you from the face of the earth. This year you shall [a]die, because you have taught [b]rebellion against the LORD.' "
17 So Hananiah the prophet died the same year in the seventh month.

Jeremiah's Letter to the Captives

29 Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the elders who were [a]carried away captive—to the priests, the prophets, and all the people whom Nebuchadnezzar had

2 [a]Jer. 27:12
3 [a]Jer. 27:16 [b]Dan. 1:2
4 [1]*Jehoiachin,* 2 Kin. 24:12
6 [a]1 Kin. 1:36
9 [a]Deut. 18:22 [b]Jer. 23:17
10 [a]Jer. 27:2
11 [a]Jer. 27:7
14 [a]Deut. 28:48 [b]Jer. 27:6
15 [a]Ezek. 13:22 [b]Jer. 27:10; 29:9
16 [a]Jer. 20:6 [b]Deut. 13:5

CHAPTER 29
1 [a]Jer. 27:20

28:16 Death was the standard punishment for false prophets (Deut. 13:5; 18:20).

29:1 Under Nebuchadnezzar, three deportations to exile in Babylon took place, in 598, 587, and 582 B.C. The Babylonian policy of subjugation involved removing all the upper class, educated, artisans, and nobility from the country, and replacing them with leaders friendly to the new regime.

carried away captive from Jerusalem to Babylon.
2 (This happened after [a]Jeconiah[1] the king, the [b]queen mother, the [2]eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem.)
3 *The letter was sent* by the hand of Elasah the son of [a]Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon, to Nebuchadnezzar king of Babylon, saying,

4 Thus says the LORD of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon:
5 Build houses and dwell *in them;* plant gardens and eat their fruit.
6 Take wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, so that they may bear sons and daughters—that you may be increased there, and not diminished.
7 And seek the peace of the city where I have caused you to be carried away captive, [a]and pray to the LORD for it; for in its peace you will have peace.
8 For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are in your midst [a]deceive you, nor listen to your dreams which you cause to be dreamed.
9 For they prophesy [a]falsely to you in My name; I have not sent them, says the LORD.
10 For thus says the LORD: After [a]seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to [b]return to this place.

2 [a]2 Kin. 24: 12–16 [b]Jer. 13:18 [1]*Jehoiachin,* 2 Kin. 24:12; 2 Chr. 36:10 [2]Or *officers*
3 [a]2 Chr. 34:8
7 [a]1 Tim. 2:2
8 [a]Eph. 5:6
9 [a]Jer. 28:15; 37:19
10 [a]Dan. 9:2 [b][Jer. 24:6, 7]

11 For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.
12 Then you will [a]call upon Me and go and pray to Me, and I will [b]listen to you.
13 And [a]you will seek Me and find *Me,* when you search for Me [b]with all your heart.

ENCOUNTER*Note* *Jer. 29:13*

Seeking God

There is only one prerequisite for finding God, and that is seeking Him wholeheartedly. An earnest spiritual quest always brings the reward of finding God and receiving His blessings.

14 [a]I will be found by you, says the LORD, and I will bring you back from your captivity; [b]I will gather you from all the nations and from all the places where I have driven you, says the LORD, and I will bring you to the place from which I cause you to be carried away captive.
15 Because you have said, "The LORD has raised up prophets for us in Babylon"—
16 [a]therefore thus says the LORD concerning the king who sits on the throne of David, concerning all the people who dwell in this city, and concerning your brethren who have not gone out with you into captivity—
17 thus says the LORD of hosts: Behold, I will send on them the sword, the famine, and the pestilence, and will make them like [a]rotten figs that cannot be eaten, they are so bad.

12 [a]Ps. 50:15 [b]Ps. 145:19
13 [a]Deut. 30: 1–3 [b]Jer. 24:7
14 [a][Is. 55:6, 7] [b]Jer. 23:8; 32:37
16 [a]Jer. 38:2, 3, 17–23
17 [a]Jer. 24:3, 8–10

HISTORICAL*Encounter* **CHARLES FINNEY** *Jer. 29:13*

Born in rural Connecticut, Charles Finney was first a schoolteacher and then a lawyer. Though he was well educated, he did not understand the truths of the Gospel. On October 10, 1821, Finney reached a turning point in his effort to find peace with God. As he prayed in the woods near his office in northern New York, Jeremiah 29:12, 13 flooded his mind. Finney later reflected, "I had intellectually believed the Bible before; but never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state. . . . Somehow I knew that was a passage of scripture, though I do not think I had ever read it. I knew that it was God's word, and God's voice, as it were, that spoke to me." Finney was soundly converted and would become the greatest evangelist of his day, seeing thousands of people come to faith in Christ through his ministry.

29:2 Jeconiah (also known as Jehoiachin) was taken with his mother, Nahushta, to Babylon, where he lived thirty-seven years before he died.

29:10 Seventy years was considered one complete generation.

29:14 The return from Babylonian captivity began under Cyrus in 536 B.C.

18 And I will pursue them with the sword, with famine, and with pestilence; and I [a]will deliver them to trouble among all the kingdoms of the earth—to be [b]a curse, an astonishment, a hissing, and a reproach among all the nations where I have driven them,
19 because they have not heeded My words, says the LORD, which [a]I sent to them by My servants the prophets, rising up early and sending *them;* neither would you heed, says the LORD.
20 Therefore hear the word of the LORD, all you of the captivity, whom I have sent from Jerusalem to Babylon.
21 Thus says the LORD of hosts, the God of Israel, concerning Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, who prophesy a [a]lie to you in My name: Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes.
22 [a]And because of them a curse shall be taken up by all the captivity of Judah who *are* in Babylon, saying, "The LORD make you like Zedekiah and Ahab, [b]whom the king of Babylon roasted in the fire";
23 because [a]they have done disgraceful things in Israel, have committed adultery with their neighbors' wives, and have spoken lying words in My name, which I have not commanded them. Indeed I [b]know, and *am* a witness, says the LORD.
24 You shall also speak to Shemaiah the Nehelamite, saying,
25 Thus speaks the LORD of hosts, the God of Israel, saying: You have sent letters in your name to all the people who *are* at Jerusalem, [a]to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,
26 "The LORD has made you priest instead of Jehoiada the priest, so that there should be [a]officers *in* the house of the LORD over every man *who* is [b]demented and considers himself a prophet, that you should [c]put him in prison and in the stocks.
27 Now therefore, why have you not rebuked Jeremiah of Anathoth who makes himself a prophet to you?
28 For he has sent to us *in* Babylon, saying, 'This *captivity is* long; build houses and dwell *in them,* and plant gardens and eat their fruit.' "
29 Now Zephaniah the priest read this letter in the hearing of Jeremiah the prophet.
30 Then the word of the LORD came to Jeremiah, saying:
31 Send to all those in captivity, saying, Thus says the LORD concerning Shemaiah the Nehelamite: Because Shemaiah has prophesied to you, [a]and I have not sent him, and he has caused you to trust in a [b]lie—
32 therefore thus says the LORD: Behold, I will punish Shemaiah the Nehelamite and his [1]family: he shall not have anyone to dwell among this people, nor shall he see the good that I will do for My people, says the LORD, [a]because he has taught rebellion against the LORD.

Restoration of Israel and Judah

30 The word that came to Jeremiah from the LORD, saying,
2 "Thus speaks the LORD God of Israel, saying: 'Write in a book for yourself all the words that I have spoken to you.
3 'For behold, the days are coming,' says the LORD, 'that [a]I will bring back from captivity My people Israel and Judah,' says the LORD. [b]'And I will cause them to return to the land that I gave to their fathers, and they shall possess it.' "
4 Now these *are* the words that the LORD spoke concerning Israel and Judah.
5 "For thus says the LORD:

'We have heard a voice of trembling,
Of [1]fear, and not of peace.
6 Ask now, and see,
Whether a [1]man is ever in [2]labor with child?
So why do I see every man *with* his hands on his loins
[a]Like a woman in labor,
And all faces turned pale?
7 [a]Alas! For that day *is* great,
[b]So that none *is* like it;
And it *is* the time of Jacob's trouble,
But he shall be saved out of it.
8 'For it shall come to pass in that day,'
Says the LORD of hosts,
'*That* I will break his yoke from your neck,

18 [a]Deut. 28:25 [b]Jer. 26:6; 42:18
19 [a]Jer. 25:4; 26:5; 35:15
21 [a]Lam. 2:14
22 [a]Is. 65:15 [b]Dan. 3:6, 21
23 [a]Jer. 23:14 [b][Prov. 5:21]
25 [a]Jer. 21:1
26 [a]Jer. 20:1 [b]John 10:20 [c]Jer. 20:1, 2
31 [a]Jer. 28:15 [b]Ezek.13:8–16, 22, 23
32 [a]Jer. 28:16 [1]*descendants,* lit. *seed*

CHAPTER 30
3 [a]Ezek. 39:25 [b]Jer. 16:15
5 [1]*dread*
6 [a]Jer. 4:31; 6:24 [1]Lit. *male can give birth* [2]*childbirth*
7 [a]Amos 5:18 [b]Dan. 9:12; 12:1

29:24 Shemaiah was a Babylonian false prophet who faked receiving dreams from God to refute Jeremiah's prophecies.

29:26 Jehoiada was the first to be specifically designated high priest. He was married to Jehoshabeath, the daughter of Jehoram.

30:1 "The word that came to Jeremiah." This phrase appears more than a dozen times in this book. For a prophet to truly hear from God requires constant listening and a life that is ready to receive God's Word.

30:2 God sometimes commands that His words be written down so they may be transmitted exactly as spoken, and so they may be reviewed for generations to come (Deut. 6:9, Rev. 1:11). Recording God's message acknowledges its permanence and endurance.

And will burst your bonds;
Foreigners shall no more enslave them.
9 But they shall serve the LORD their God,
And [a]David their king,
Whom I will [b]raise up for them.
10 'Therefore [a]do not fear, O My servant Jacob,' says the LORD,
'Nor be dismayed, O Israel;
For behold, I will save you from afar,
And your seed [b]from the land of their captivity.
Jacob shall return, have rest and be quiet,
And no one shall make *him* afraid.
11 For I *am* with [a]you,' says the LORD,
'to save you;
[b]Though I make a full end of all nations where I have scattered you,
[c]Yet I will not make a complete end of you.
But I will correct you [d]in justice,
And will not let you go altogether unpunished.'

ENCOUNTER*Note* *Jer. 30:11*

God's Loving Discipline

God promises His people they will face judgment for their sins, yet He will be with them through it all. Like a parent who disciplines a child, afterward God lifts us up in His arms demonstrating love and compassion.

12 "For thus says the LORD:

[a]'Your affliction *is* incurable,
Your wound *is* severe.
13 *There is* no one to plead your cause,
That you may be bound up;
[a]You have no healing medicines.
14 [a]All your lovers have forgotten you;
They do not seek you;
For I have wounded you with the wound [b]of an enemy,
With the chastisement [c]of a cruel one,
For the multitude of your iniquities,
[d]*Because* your sins have increased.
15 Why [a]do you cry about your affliction?
Your sorrow *is* incurable.
Because of the multitude of your iniquities,
Because your sins have increased,
I have done these things to you.
16 'Therefore all those who devour you
[a]shall be devoured;
And all your adversaries, every one of them, shall go into [b]captivity;
Those who plunder you shall become [c]plunder,
And all who prey upon you I will make a [d]prey.

ENCOUNTER*Note* *Jer. 30:16*

As You Do to Others

God sees the way we treat others, whether for good or for bad. And He responds accordingly. Those who bless others will receive God's favor, but oppressors will know oppression themselves in God's time.

17 [a]For I will restore health to you
And heal you of your wounds,' says the LORD,
'Because they called you an outcast *saying:*
"This *is* Zion;
No one seeks her." '

18 "Thus says the LORD:

'Behold, I will bring back the captivity of Jacob's tents,
And [a]have mercy on his dwelling places;
The city shall be built upon its own [1]mound,
And the palace shall remain according to its own plan.
19 Then [a]out of them shall proceed thanksgiving
And the voice of those who make merry;
[b]I will multiply them, and they shall not diminish;
I will also glorify them, and they shall not be small.
20 Their children also shall be [a]as before,
And their congregation shall be established before Me;
And I will punish all who oppress them.
21 Their nobles shall be from among them,
[a]And their governor shall come from their midst;
Then I will [b]cause him to draw near,
And he shall approach Me;
For who *is* this who pledged his heart to approach Me?' says the LORD.

9 [a]Hos. 3:5 [b][Luke 1:69]
10 [a]Is. 41:13; 43:5; 44:2 [b]Jer. 3:18
11 [a][Is. 43:2–5] [b]Amos 9:8 [c]Jer. 4:27; 46:27, 28 [d]Ps. 6:1
12 [a]Jer. 15:18
13 [a]Jer. 8:22
14 [a]Lam. 1:2 [b]Job 13:24; 16:9; 19:11 [c]Job 30:21 [d]Jer. 5:6
15 [a]Jer. 15:18
16 [a]Jer. 10:25 [b]Is. 14:2 [c]Ezek. 39:10 [d]Jer. 2:3
17 [a]Jer. 33:6
18 [a]Ps. 102:13 [1]*ruins*
19 [a]Is. 51:11 [b]Zech. 10:8
20 [a]Is. 1:26
21 [a]Gen. 49:10 [b]Num. 16:5

30:10 Jacob is a symbolic term used to represent all of Jacob's descendants, i.e., Judah and Israel.

22 'You shall be [a]My people,
And I will be your God.' "

23 Behold, the [a]whirlwind of the LORD
Goes forth with fury,
A [1]continuing whirlwind;
It will fall violently on the head of the wicked.
24 The fierce anger of the LORD will not return until He has done it,
And until He has performed the intents of His heart.

[a]In the latter days you will consider it.

The Remnant of Israel Saved

31 "At [a]the same time," says the LORD, [b]"I will be the God of all the families of Israel, and they shall be My people."
2 Thus says the LORD:

"The people who survived the sword
Found grace in the wilderness—
Israel, when [a]I went to give him rest."

3 The LORD has appeared [1]of old to me, *saying:*
"Yes, [a]I have loved you with [b]an everlasting love;
Therefore with lovingkindness I have [c]drawn you.

ENCOUNTER*Note* *Jer. 31:3*

Drawn

God's Spirit seeks to give you a desire to know Him and to follow Him. When you begin to hunger for a deeper relationship with God, recognize this as God's activity in your life, drawing you to Him.

4 Again [a]I will build you, and you shall be rebuilt,
O virgin of Israel!
You shall again be adorned with your [b]tambourines,
And shall go forth in the dances of those who rejoice.
5 [a]You shall yet plant vines on the mountains of Samaria;
The planters shall plant and [1]eat *them* as ordinary food.
6 For there shall be a day
When the watchmen will cry on Mount Ephraim,
[a]'Arise, and let us go up *to* Zion,
To the LORD our God.' "

22 [a]Ezek. 36:28
23 [a]Jer. 23:19, 20; 25:32 [1]Or *sweeping*
24 [a]Gen. 49:1

CHAPTER 31
1 [a]Jer. 30:24 [b]Jer. 30:22
2 [a]Num. 10:33
3 [a]Mal. 1:2 [b]Rom. 11:28 [c]Hos. 11:4 [1]Lit. *from afar*
4 [a]Jer. 33:7 [b]Judg. 11:34
5 [a]Amos 9:14 [1]Lit. *treat them as common*
6 [a][Mic. 4:2]
7 [a]Is. 12:5, 6
8 [a]Jer. 3:12, 18; 23:8 [b]Ezek. 20:34, 41; 34:13
9 [a][Jer. 50:4] [b]Is. 35:8; 43:19; 49:10, 11 [c]Ex. 4:22
10 [a]Is. 40:11 [1]Or *coastlands*
11 [a]Is. 44:23; 48:20 [b]Is. 49:24
12 [a]Ezek. 17:23 [b]Hos. 3:5 [c]Is. 58:11 [d]Is. 35:10; 65:19

7 For thus says the LORD:

[a]"Sing with gladness for Jacob,
And shout among the chief of the nations;
Proclaim, give praise, and say,
'O LORD, save Your people,
The remnant of Israel!'

WORD*Study* **REMNANT**

Jer. 31:7 A remnant is what is left over, or a residue. The term depicts a holy "kernel" or "seed" that would survive judgment and doom to form a new nation, providing great blessings for future generations.

8 Behold, I will bring them [a]from the north country,
And [b]gather them from the ends of the earth,
Among them the blind and the lame,
The woman with child
And the one who labors with child, together;
A great throng shall return there.
9 [a]They shall come with weeping,
And with supplications I will lead them.
I will cause them to walk [b]by the rivers of waters,
In a straight way in which they shall not stumble;
For I am a Father to Israel,
And Ephraim *is* My [c]firstborn.

10 "Hear the word of the LORD,
O nations,
And declare *it* in the [1]isles afar off, and say,
'He who scattered Israel [a]will gather him,
And keep him as a shepherd *does* his flock.'
11 For [a]the LORD has redeemed Jacob,
And ransomed him [b]from the hand of one stronger than he.
12 Therefore they shall come and sing in [a]the height of Zion,
Streaming to [b]the goodness of the LORD—
For wheat and new wine and oil,
For the young of the flock and the herd;
Their souls shall be like a [c]well-watered garden,
[d]And they shall sorrow no more at all.

31:4 Using the term "virgin" demonstrates God's amazing ability to forgive His people and to restore them to their previous standing before Him.

31:9 Ephraim (one of Joseph's two sons) represents Israel's ten northern tribes.

13 "Then shall the virgin rejoice in the dance,
And the young men and the old, together;
For I will turn their mourning to joy,
Will comfort them,
And make them rejoice rather than sorrow.
14 I will [1]satiate the soul of the priests with abundance,
And My people shall be satisfied with My goodness, says the LORD."

Mercy on Ephraim

15 Thus says the LORD:

[a]"A voice was heard in [b]Ramah,
Lamentation *and* bitter [c]weeping,
Rachel weeping for her children,
Refusing to be comforted for her children,
Because [d]they *are* no more."

16 Thus says the LORD:

"Refrain your voice from [a]weeping,
And your eyes from tears;
For your work shall be rewarded, says the LORD,
And they shall come back from the land of the enemy.
17 There is [a]hope in your future, says the LORD,
That *your* children shall come back to their own border.

18 "I have surely heard Ephraim bemoaning himself:
'You have [a]chastised me, and I was chastised,
Like an untrained bull;
[b]Restore me, and I will return,
For You *are* the LORD my God.
19 Surely, [a]after my turning, I repented;
And after I was instructed, I struck myself on the thigh;
I was [b]ashamed, yes, even humiliated,
Because I bore the reproach of my youth.'
20 *Is* Ephraim My dear son?
Is he a pleasant child?
For though I spoke against him,
I earnestly remember him still;
[a]Therefore My [1]heart yearns for him;
[b]I will surely have mercy on him, says the LORD.

21 "Set up signposts,
Make landmarks;
[a]Set your heart toward the highway,
The way in *which* you went.
[1]Turn back, O virgin of Israel,
Turn back to these your cities.
22 How long will you [a]gad about,
O you [b]backsliding daughter?
For the LORD has created a new thing in the earth—
A woman shall encompass a man."

Future Prosperity of Judah

23 Thus says the LORD of hosts, the God of Israel: "They shall again use this speech in the land of Judah and in its cities, when I bring back their captivity:
[a]'The LORD bless you, O home of justice,
and [b]mountain of holiness!'
24 "And there shall dwell in Judah itself, and [a]in all its cities together, farmers and those going out with flocks.
25 "For I have [1]satiated the weary soul, and I have replenished every sorrowful soul."
26 After this I awoke and looked around, and my sleep was [a]sweet to me.
27 "Behold, the days are coming, says the LORD, that [a]I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast.
28 "And it shall come to pass, *that* as I have [a]watched over them [b]to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them [c]to build and to plant, says the LORD.
29 [a]"In those days they shall say no more:

'The fathers have eaten sour grapes,
And the children's teeth are set on edge.'

30 [a]"But every one shall die for his own iniquity; every man who eats the sour grapes, his teeth shall be set on edge.

A New Covenant

31 "Behold, the [a]days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—
32 "not according to the covenant that I made with their fathers in the day *that* [a]I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, [1]though I was a husband to them, says the LORD.
33 [a]"But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: [b]I will put My law in their minds, and write it on their [1]hearts; [c]and I will be their God, and they shall be My people.

14 [1]Fill to the full
15 [a]Matt. 2:17, 18 [b]Josh. 18:25 [c]Gen. 37:35 [d]Jer. 10:20
16 [a][Is. 25:8; 30:19]
17 [a]Jer. 29:11
18 [a]Ps. 94:12 [b]Lam. 5:21
19 [a]Deut. 30:2 [b]Ezek. 36:31
20 [a]Is. 63:15 [b][Hos. 14:4] [1]Lit. *inward parts*
21 [a]Jer. 50:5

[1]Or *Return*
22 [a]Jer. 2:18, 23, 36 [b]Jer. 3:6, 8, 11, 12, 14, 22
23 [a]Is. 1:26 [b][Zech. 8:3]
24 [a]Jer. 33:12
25 [1]*fully satisfied*
26 [a]Prov. 3:24
27 [a]Ezek. 36: 9–11
28 [a]Jer. 44:27 [b]Jer. 1:10; 18:7 [c]Jer. 24:6
29 [a]Ezek. 18:2, 3
30 [a][Gal. 6:5, 7]
31 [a]Heb. 8:8–12; 10:16, 17
32 [a]Deut. 1:31 [1]So with MT, Tg., Vg.; LXX, Syr. *and I turned away from them*
33 [a]Jer. 32:40 [b]Ps. 40:8 [c]Jer. 24:7; 30:22; 32:38 [1]Lit. *inward parts*

31:15 Rachel (Jacob's wife, mother to Joseph and Benjamin) was buried in Ramah, in the territory given to Benjamin's clan.

ENCOUNTER Note Jer. 31:33

On Your Heart

Your faith in God will merely be a collection of religious beliefs unless the Holy Spirit convinces you, in your heart, of His truth. Only God can lead us to believe with our mind and heart that what He said is true. He is always seeking to do that in us.

34 "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for [a]they all shall know Me, from the least of them to the greatest of them, says the LORD. For [b]I will forgive their iniquity, and their sin I will remember no more."

35 Thus says the LORD,
[a]Who gives the sun for a light by day,
The ordinances of the moon and the stars for a light by night,
Who disturbs [b]the sea,
And its waves roar
[c](The LORD of hosts *is* His name):

36 "If [a]those ordinances depart
From before Me, says the LORD,
Then the seed of Israel shall also cease
From being a nation before Me forever."

37 Thus says the LORD:

[a]"If heaven above can be measured,
And the foundations of the earth searched out beneath,
I will also [b]cast off all the seed of Israel
For all that they have done, says the LORD.

38 "Behold, the days are coming, says the LORD, that the city shall be built for the LORD [a]from the Tower of Hananel to the Corner Gate.
39 [a]"The surveyor's line shall again extend straight forward over the hill Gareb; then it shall turn toward Goath.
40 "And the whole valley of the dead bodies and of the ashes, and all the fields as far as the Brook Kidron, [a]to the corner of the Horse Gate toward the east, [b]*shall be* holy to the LORD. It shall not be plucked up or thrown down anymore forever."

34 [a][John 6:45] [b][Rom. 11:27]
35 [a]Gen. 1:14–18 [b]Is. 51:15 [c]Jer. 10:16
36 [a]Ps. 148:6
37 [a]Jer. 33:22 [b][Rom. 11:2–5, 26, 27]
38 [a]Zech. 14:10
39 [a]Zech. 2:1, 2
40 [a]Neh. 3:28 [b][Joel 3:17]

Jeremiah Buys a Field

32 The word that came to Jeremiah from the LORD [a]in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.
2 For then the king of Babylon's army besieged Jerusalem, and Jeremiah the prophet was shut up [a]in the court of the prison, which *was in* the king of Judah's house.
3 For Zedekiah king of Judah had shut him up, saying, "Why do you [a]prophesy and say, 'Thus says the LORD: [b]"Behold, I will give this city into the hand of the king of Babylon, and he shall take it;
4 "and Zedekiah king of Judah [a]shall not escape from the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him [1]face to face, and see him [b]eye to eye;
5 "then he shall [a]lead Zedekiah to Babylon, and there he shall be [b]until I visit him," says the LORD; [c]"though you fight with the Chaldeans, you shall not succeed" '?"
6 And Jeremiah said, "The word of the LORD came to me, saying,
7 'Behold, Hanamel the son of Shallum your uncle will come to you, saying, "Buy my field which *is* in Anathoth, for the [a]right of redemption *is* yours to buy *it*." '
8 "Then Hanamel my uncle's son came to me in the court of the prison according to the word of the LORD, and said to me, 'Please buy my field that *is* in Anathoth, which *is* in the country of Benjamin; for the right of inheritance *is* yours, and the redemption yours; buy *it* for yourself.' Then I knew that this was the word of the LORD.
9 "So I bought the field from Hanamel, the son of my uncle who *was* in Anathoth, and [a]weighed *out to* him the money—seventeen shekels of silver.
10 "And I signed the [1]deed and sealed *it*, took witnesses, and weighed the money on the scales.
11 "So I took the purchase deed, *both* that which was sealed *according* to the law and custom, and that which was open;
12 "and I gave the purchase deed to [a]Baruch the son of Neriah, son of Mahseiah, in the presence of Hanamel my uncle's *son*, and in the presence of the [b]witnesses who signed the purchase

CHAPTER 32
1 [a]Jer. 39:1, 2
2 [a]Jer. 33:1; 37:21; 39:14
3 [a]Jer. 26:8, 9 [b]Jer. 21:3–7; 34:2
4 [a]Jer. 34:3; 38:18, 23; 39:5; 52:9 [b]Jer. 39:5 [1]Lit. *mouth to mouth*
5 [a]Ezek. 12:12, 13 [b]Jer. 27:22 [c]Jer. 21:4; 33:5
7 [a]Ruth 4:4
9 [a]Zech. 11:12
10 [1]Lit. *book*
12 [a]Jer. 36:4 [b]Is. 8:2

32:1 Zedekiah reigned eleven years, from 597 to 586 B.C., and was carried captive to Babylon by Nebuchadnezzar.

32:2 Although Jeremiah was imprisoned within the king's household during the siege, which lasted about eighteen months, he seemed to have enough freedom to complete business transactions and interact with others.

32:9 Purchasing property as the city was under siege by a foreign army was a symbolic gesture signifying that God's judgment was temporary and He would restore His people to their rightful place.

deed, before all the Jews who sat in the court of the prison.
13 "Then I charged [a]Baruch before them, saying,
14 'Thus says the LORD of hosts, the God of Israel: "Take these deeds, both this purchase deed which is sealed and this deed which is open, and put them in an earthen vessel, that they may last many days."

ENCOUNTER*Note* *Jer. 32:14*

History with God

God's activity among His people becomes our history. When we remember God's word to us in the past, our faith is bolstered to trust Him now and in the future.

15 'For thus says the LORD of hosts, the God of Israel: "Houses and fields and vineyards shall be [a]possessed again in this land." '

Jeremiah Prays for Understanding

16 "Now when I had delivered the purchase deed to Baruch the son of Neriah, I prayed to the LORD, saying:
17 'Ah, Lord GOD! Behold, [a]You have made the heavens and the earth by Your great power and outstretched arm. [b]There is nothing too [1]hard for You.
18 '*You* show [a]lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them—the Great, [b]the Mighty God, whose name *is* [c]the LORD of hosts.
19 '*You are* [a]great in counsel and mighty in [1]work, for Your [b]eyes *are* open to all the ways of the sons of men, [c]to give everyone according to his ways and according to the fruit of his doings.
20 'You have set signs and wonders in the land of Egypt, to this day, and in Israel and among *other* men; and You have made Yourself [a]a name, as it is this day.
21 'You [a]have brought Your people Israel out of the land of Egypt with signs and wonders, with a strong hand and an outstretched arm, and with great terror;
22 'You have given them this land, of which You swore to their fathers to give them—[a]"a land flowing with milk and honey."
23 'And they came in and took possession of it, but [a]they have not obeyed Your voice or walked in Your law. They have done nothing of all that You commanded them to do; therefore You have caused all this calamity to come upon them.
24 'Look, the siege mounds! They have come to the city to take it; and the city has been given into the hand of the Chaldeans who fight against it, because of [a]the sword and famine and pestilence. What You have spoken has happened; there You see *it!*
25 'And You have said to me, O Lord GOD, "Buy the field for money, and take witnesses"!—yet the city has been given into the hand of the Chaldeans.' "

God's Assurance of the People's Return

26 Then the word of the LORD came to Jeremiah, saying,
27 "Behold, I *am* the LORD, the [a]God of all flesh. Is there anything too hard for Me?
28 "Therefore thus says the LORD: 'Behold, I will give this city into the hand of the Chaldeans, into the hand of Nebuchadnezzar king of Babylon, and he shall take it.
29 'And the Chaldeans who fight against this city shall come and [a]set fire to this city and burn it, with the houses [b]on whose roofs they have offered incense to Baal and poured out drink offerings to other gods, to provoke Me to anger;
30 'because the children of Israel and the children of Judah [a]have done only evil before Me from their youth. For the children of Israel have provoked Me only to anger with the work of their hands,' says the LORD.
31 'For this city has been to Me *a provocation of* My anger and My fury from the day that they built it, even to this day; [a]so I will remove it from before My face
32 'because of all the evil of the children of Israel and the children of Judah, which they have done to provoke Me to anger—[a]they, their kings, their princes, their priests, [b]their prophets, the men of Judah, and the inhabitants of Jerusalem.
33 'And they have turned to Me the [a]back, and not the face; though I taught them, [b]rising up early and teaching *them,* yet they have not listened to receive instruction.
34 'But they [a]set their abominations in [1]the house which is called by My name, to defile it.
35 'And they built the high places of Baal which *are* in the Valley of the Son of Hinnom, to [a]cause their sons and

13 [a]Jer. 36:4
15 [a][Jer. 31:5, 12, 14]
17 [a]2 Kin. 19:15 [b]Luke 18:27 [1]*difficult*
18 [a]Deut. 5:9, 10 [b][Is. 9:6] [c]Jer. 10:16
19 [a]Is. 28:29 [b]Prov. 5:21 [c]Jer. 17:10 [1]*deed*
20 [a]Is. 63:12
21 [a]Ex. 6:6
22 [a]Ex. 3:8, 17
23 [a][Neh. 9:26]
24 [a]Jer. 14:12
27 [a][Num. 16: 22]
29 [a]2 Chr. 36:19 [b]Jer. 19:13
30 [a]Jer. 2:7; 3:25; 7:22–26
31 [a]2 Kin. 23: 27; 24:3
32 [a]Dan. 9:8 [b]Jer. 23:14
33 [a]Jer. 2:27; 7:24 [b]Jer. 7:13
34 [a]Jer. 7:10–12, 30; 23:11 [1]The temple
35 [a]Jer. 7:31; 19:5

32:28 Babylon was a capital city in Chaldea, so the terms Babylonians and Chaldeans are used interchangeably.

32:34 Kings such as Ahaz, Manasseh, and others had placed idols in God's temple, the place which housed the Holy of Holies, and encouraged the worship of Molech (Ezek. 8:5–17).

their daughters to pass through *the fire* to [b]Molech, [c]which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.'

36 "Now therefore, thus says the LORD, the God of Israel, concerning this city of which you say, 'It shall be delivered into the hand of the king of Babylon by the sword, by the famine, and by the pestilence':

37 'Behold, I will [a]gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them [b]to dwell safely.

38 'They shall be [a]My people, and I will be their God;

39 'then I will [a]give them one heart and one way, that they may fear Me forever, for the good of them and their children after them.

ENCOUNTER*Note* *Jer. 32:38, 39*

The Core Relationship

The most fundamental description of the relationship between God and those who love Him is in the phrase, "They shall be my people, and I shall be their God." This is God's desire. He seeks from us an acknowledgement of this relationship and a willing heart to maintain it.

40 'And [a]I will make an everlasting covenant with them, that I will not turn away from doing them good; but [b]I will put My fear in their hearts so that they will not depart from Me.

41 'Yes, [a]I will rejoice over them to do them good, and [b]I will [1]assuredly plant them in this land, with all My heart and with all My soul.'

42 "For thus says the LORD: [a]'Just as I have brought all this great calamity on this people, so I will bring on them all the good that I have promised them.

43 'And fields will be bought in this land [a]of which you say, "*It is* desolate, without man or beast; it has been given into the hand of the Chaldeans."

44 'Men will buy fields for money, sign deeds and seal *them,* and take witnesses, in [a]the land of Benjamin, in the places around Jerusalem, in the cities of Judah, in the cities of the mountains, in the cities of the [1]lowland, and in the cities of the [2]South; for [b]I will cause their captives to return,' says the LORD."

[b]Lev. 18:21
[c]Jer. 7:31
37 [a]Deut. 30:3
[b]Jer. 33:16
38 [a][Jer. 24:7; 30:22; 31:33]
39 [a][Ezek. 11:19]
40 [a]Is. 55:3
[b][Jer. 31:33]
41 [a]Deut. 30:9
[b]Amos 9:15
[1]*truly*
42 [a]Jer. 31:28
43 [a]Jer. 33:10
44 [a]Jer. 17:26
[b]Jer. 33:7, 11
[1]Heb. *shephelah*
[2]Heb. *Negev*

CHAPTER 33

1 [a]Jer. 32:2, 3
2 [a]Is. 37:26
[b]Ex. 15:3
[1]Heb. *YHWH*
3 [a]Jer. 29:12
[1]*inaccessible*
4 [a]Is. 22:10
5 [a]2 Kin. 23:14
6 [a]Jer. 30:17
7 [a]Jer. 30:3; 32:44 [b]Is. 1:26
8 [a]Zech. 13:1

ENCOUNTER*Note* *Jer. 33:1*

Timing of God's Message

God speaks in periods of tranquility and security, and He speaks in times of distress and danger. The message may seem to come at an awkward time, and it may test our resolve to listen and to follow Him. Yet God's timing is perfect, and we must learn to focus on the message, not the circumstances.

Excellence of the Restored Nation

33 Moreover the word of the LORD came to Jeremiah a second time, while he was still [a]shut up in the court of the prison, saying,

2 "Thus says the LORD [a]who made it, the LORD who formed it to establish it [b](the[1] LORD *is* His name):

3 [a]'Call to Me, and I will answer you, and show you great and [1]mighty things, which you do not know.'

ENCOUNTER*Note* *Jer. 33:3*

Calling on God

There is no question that God answers those who seek Him. And His response is beyond our imagination, wiser than any counsel we could otherwise seek.

4 "For thus says the LORD, the God of Israel, concerning the houses of this city and the houses of the kings of Judah, which have been pulled down *to fortify* against [a]the siege mounds and the sword:

5 'They come to fight with the Chaldeans, but *only* to [a]fill their places with the dead bodies of men whom I will slay in My anger and My fury, all for whose wickedness I have hidden My face from this city.

6 'Behold, [a]I will bring it health and healing; I will heal them and reveal to them the abundance of peace and truth.

7 'And [a]I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places [b]as at the first.

8 'I will [a]cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned and by which they have transgressed against Me.

33:1 The prison belonged to the palace, and the court area afforded Jeremiah some freedom of movement and interaction with others.

ENCOUNTER *Note* *Jer. 33:8*

God's Forgiveness

God may restore losses suffered during His judgment. He may reinstate peace after turmoil. But even more importantly, He offers forgiveness, cleansing, and a renewed fellowship with Him.

9 [a]'Then it shall be to Me a name of joy, a praise, and an honor before all nations of the earth, who shall hear all the good that I do to them; they shall [b]fear and tremble for all the goodness and all the prosperity that I provide for it.'
10 "Thus says the LORD: 'Again there shall be heard in this place—[a]of which you say, "It *is* desolate, without man and without beast"—in the cities of Judah, in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast,
11 'the [a]voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who will say:

[b]"Praise the LORD of hosts,
For the LORD *is* good,
For His mercy *endures* forever"—

and of those *who will* bring [a]the sacrifice of praise into the house of the LORD. For I will cause the captives of the land to return as at the first,' says the LORD.
12 "Thus says the LORD of hosts: [a]'In this place which is desolate, without man and without beast, and in all its cities, there shall again be a dwelling place of shepherds causing *their* flocks to lie down.
13 [a]'In the cities of the mountains, in the cities of the lowland, in the cities of the South, in the land of Benjamin, in the places around Jerusalem, and in the cities of Judah, the flocks shall again [b]pass under the hands of him who counts *them*,' says the LORD.
14 [a]'Behold, the days are coming,' says the LORD, 'that [b]I will perform that good thing which I have promised to the house of Israel and to the house of Judah:

15 'In those days and at that time
I will cause to grow up to David
A [a]Branch of righteousness;
He shall execute judgment and
righteousness in the earth.

9 [a]Is. 62:7 [b]Is. 60:5
10 [a]Jer. 32:43
11 [a]Rev. 18:23 [b]Is. 12:4 [c]Lev. 7:12
12 [a]Is. 65:10
13 [a]Jer. 17:26; 32:44 [b]Lev. 27:32
14 [a]Jer. 23:5; 31:27, 31 [b]Jer. 29:10; 32:42
15 [a]Jer. 23:5

16 In those days Judah will be saved,
And Jerusalem will dwell safely.
And this *is the name* by which she
will be called:

[1]THE LORD OUR RIGHTEOUSNESS.'

17 "For thus says the LORD: 'David shall never [a]lack a man to sit on the throne of the house of Israel;
18 'nor shall the [a]priests, the Levites, lack a man to [b]offer burnt offerings before Me, to [1]kindle grain offerings, and to sacrifice continually.' "

The Permanence of God's Covenant

19 And the word of the LORD came to Jeremiah, saying,
20 "Thus says the LORD: 'If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season,
21 'then [a]My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers.
22 'As [a]the host of heaven cannot be numbered, nor the sand of the sea measured, so will I [b]multiply the descendants of David My servant and the [c]Levites who minister to Me.' "
23 Moreover the word of the LORD came to Jeremiah, saying,
24 "Have you not considered what these people have spoken, saying, 'The two families which the LORD has chosen, He has also cast them off'? Thus they have [a]despised My people, as if they should no more be a nation before them.
25 "Thus says the LORD: 'If [a]My covenant *is* not with day and night, *and if* I have not [b]appointed the ordinances of heaven and earth,
26 [a]'then I will [b]cast away the descendants of Jacob and David My servant, *so* that I will not take *any* of his descendants *to be* rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them.' "

Zedekiah Warned by God

34 The word which came to Jeremiah from the LORD, [a]when Nebuchadnezzar king of Babylon and all his army, [b]all the kingdoms of the earth under his dominion, and all the people, fought against Jerusalem and all its cities, saying,
2 "Thus says the LORD, the God of Is-

16 [1]Heb. *YHWH Tsidkenu;* cf. Jer. 23:5, 6
17 [a]2 Sam. 7:16
18 [a]Ezek. 44:15 [b][1 Pet. 2:5, 9] [1]*burn*
21 [a]2 Sam. 23:5; Ps. 89:34
22 [a]Gen. 15:5; 22:17 [b]Jer. 30:19 [c]Is. 66:21
24 [a]Esth. 3:6–8
25 [a]Gen. 8:22 [b]Ps. 74:16; 104:19
26 [a]Jer. 31:37 [b]Rom. 11:1, 2

CHAPTER 34

1 [a]2 Kin. 25:1 [b]Jer. 1:15; 25:9

33:11 "His mercy endures forever" was a common refrain spoken in worship (1 Chr. 16:34; 2 Chr. 5:13; Ezra 3:11; Ps. 118; 136). The phrase appears more than forty times in the Old Testament.

33:11 "Sacrifice of praise" occurs only here and in Hebrews 13:15, which describes the sacrifice of praise as "the fruit of our lips, giving thanks to His name."

33:16 "Righteousness" comes from the Hebrew word *tsidkenu* meaning "just" (Jer. 23:5, 6).

rael: 'Go and [a]speak to Zedekiah king of Judah and tell him, "Thus says the LORD: 'Behold, [b]I will give this city into the hand of the king of Babylon, and he shall burn it with fire.
3 'And [a]you shall not escape from his hand, but shall surely be taken and delivered into his hand; your eyes shall see the eyes of the king of Babylon, he shall speak with you [b]face[1] to face, and you shall go to Babylon.' " '
4 "Yet hear the word of the LORD, O Zedekiah king of Judah! Thus says the LORD concerning you: 'You shall not die by the sword.
5 'You shall die in peace; as in [a]the ceremonies of your fathers, the former kings who were before you, [b]so they shall burn *incense* for you and [c]lament for you, *saying*, "Alas, lord!" For I have pronounced the word, says the LORD.' "
6 Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem,
7 when the king of Babylon's army fought against Jerusalem and all the cities of Judah that were left, against Lachish and Azekah; for *only* [a]these fortified cities remained of the cities of Judah.

Treacherous Treatment of Slaves

8 *This is* the word that came to Jeremiah from the LORD, after King Zedekiah had made a covenant with all the people who *were* at Jerusalem to proclaim [a]liberty to them:
9 [a]that every man should set free his male and female slave—a Hebrew man or woman—[b]that no one should keep a Jewish brother in bondage.
10 Now when all the princes and all the people, who had entered into the covenant, heard that everyone should set free his male and female slaves, that no one should keep them in bondage anymore, they obeyed and let *them* go.
11 But afterward they changed their minds and made the male and female slaves return, whom they had set free, and brought them into subjection as male and female slaves.
12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,
13 "Thus says the LORD, the God of Israel: 'I made a [a]covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying,
14 "At the end of [a]seven years let every man set free his Hebrew brother, who [1]has been sold to him; and when he has served you six years, you shall let him go free from you." But your fathers did not obey Me nor incline their ear.
15 'Then you [1]recently turned and did what was right in My sight—every man proclaiming liberty to his neighbor; and you [a]made a covenant before Me [b]in the house which is called by My name.
16 'Then you turned around and [a]profaned My name, and every one of you brought back his male and female slaves, whom you had set at liberty, at their pleasure, and brought them back into subjection, to be your male and female slaves.'
17 "Therefore thus says the LORD: 'You have not obeyed Me in proclaiming liberty, every one to his brother and every one to his neighbor. [a]Behold, I proclaim liberty to you,' says the LORD—[b]'to the sword, to pestilence, and to famine! And I will deliver you to [c]trouble among all the kingdoms of the earth.
18 'And I will give the men who have transgressed My covenant, who have not performed the words of the covenant which they made before Me, when [a]they cut the calf in two and passed between the parts of it—
19 'the princes of Judah, the princes of Jerusalem, the [1]eunuchs, the priests, and all the people of the land who passed between the parts of the calf—
20 'I will [a]give them into the hand of their enemies and into the hand of those who seek their life. Their [b]dead bodies shall be for meat for the birds of the heaven and the beasts of the earth.

ENCOUNTER *Note* — *Jer. 34:18–20*

Keeping a Covenant

God remembers His promises to us, and our promises to Him. He diligently follows through with everything He said He would do. He expects us to do the same.

21 'And I will give Zedekiah king of Judah and his princes into the hand of their enemies, into the hand of those who seek their life, and into the hand of

2 [a]2 Chr. 36:11, 12 [b]Jer. 21:10; 32:3, 28
3 [a]2 Kin. 25:4, 5 [b]Jer. 32:4; 39:5, 6 [1]Lit. *mouth to mouth*
5 [a]2 Chr. 16:14; 21:19 [b]Dan. 2:46 [c]Jer. 22:18
7 [a]2 Kin. 18:13; 19:8
8 [a]Ex. 21:2
9 [a]Neh. 5:11 [b]Lev. 25:39–46
13 [a]Ex. 24:3, 7, 8
14 [a]Deut. 15:12 [1]Or *sold himself*
15 [a]Neh. 10:29 [b]Jer. 7:10 [1]Lit. *today*
16 [a]Ex. 20:7
17 [a][Matt. 7:2] [b]Jer. 32:24, 36 [c]Deut. 28:25, 64
18 [a]Gen. 15:10, 17
19 [1]Or *officers*
20 [a]Jer. 22:25 [b]Jer. 7:33; 16:4; 19:7

34:18 "Cut the calf in two" was a symbolic act establishing a covenant. Two parties would place the two halves on the ground and walk between them as a gesture of good faith towards one another. A curse was pronounced on the one who broke the covenant.

34:14 Every seventh year was called the "Year of Jubilee," when slaves were set free, property was returned to its original owners, and debts were cancelled (Ex. 21:2; 23:10; Deut. 15:12).

the king of Babylon's army [a]which has gone back from you.
22 [a]'Behold, I will command,' says the LORD, 'and cause them to return to this city. They will fight against it [b]and take it and burn it with fire; and [c]I will make the cities of Judah a desolation without inhabitant.' "

The Obedient Rechabites

35 The word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying,
2 "Go to the house of the [a]Rechabites, speak to them, and bring them into the house of the LORD, into one of [b]the chambers, and give them wine to drink."
3 Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, his brothers and all his sons, and the whole house of the Rechabites,
4 and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which *was* by the chamber of the princes, above the chamber of Maaseiah the son of Shallum, [a]the keeper of the [1]door.
5 Then I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said to them, "Drink wine."

ENCOUNTER*Note* *Jer. 35:5*

Standing Firm

By testing us, God gives us the opportunity to affirm our resolve to obey Him. Responding obediently to God's tests deepens our relationship with Him and brings a fresh experience of His grace.

6 But they said, "We will drink no wine, for [a]Jonadab the son of Rechab, our father, commanded us, saying, 'You shall drink [b]no wine, you nor your sons, forever.
7 'You shall not build a house, sow seed, plant a vineyard, nor have *any of these;* but all your days you shall dwell in tents, [a]that you may live many days in the land where you are sojourners.'
8 "Thus we have [a]obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters,
9 "nor to build ourselves houses to dwell in; nor do we have vineyard, field, or seed.
10 "But we have dwelt in tents, and have obeyed and done according to all that Jonadab our father commanded us.
11 "But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, 'Come, let us [a]go to Jerusalem for fear of the army of the Chaldeans and for fear of the army of the Syrians.' So we dwell at Jerusalem."
12 Then came the word of the LORD to Jeremiah, saying,
13 "Thus says the LORD of hosts, the God of Israel: 'Go and tell the men of Judah and the inhabitants of Jerusalem, "Will you not [a]receive instruction to [1]obey My words?" says the LORD.
14 "The words of Jonadab the son of Rechab, which he commanded his sons, not to drink wine, are performed; for to this day they drink none, and obey their father's commandment. [a]But although I have spoken to you, [b]rising early and speaking, you did not [1]obey Me.
15 "I have also sent to you all My [a]servants the prophets, rising up early and sending *them,* saying, [b]'Turn now everyone from his evil way, amend your doings, and do not go after other gods to serve them; then you will [c]dwell in the land which I have given you and your fathers.' But you have not inclined your ear, nor obeyed Me.
16 "Surely the sons of Jonadab the son of Rechab have performed the commandment of their [a]father, which he commanded them, but this people has not obeyed Me." '

ENCOUNTER*Note* *Jer. 35:16*

Models of Righteousness

God provides us with people whose positive examples of righteousness set a standard for us to follow. The Christian's role model is always Christ first, then those who obey Him.

17 "Therefore thus says the LORD God of hosts, the God of Israel: 'Behold, I will bring on Judah and on all the inhabitants of Jerusalem all the doom that I have pronounced against them; [a]because I have spoken to them but they have not heard, and I have called to them but they have not answered.' "
18 And Jeremiah said to the house of the Rechabites, "Thus says the LORD of hosts, the God of Israel: 'Because you have obeyed the commandment of Jon-

21 [a]Jer.37:5–11; 39:4–7
22 [a]Jer. 37:8, 10 [b]Jer. 38:3; 39:1, 2, 8; 52:7, 13 [c]Jer. 9:11; 44:2, 6

CHAPTER 35
2 [a]1 Chr. 2:55 [b]1 Kin. 6:5, 8
4 [a]1 Chr. 9:18, 19 [1]Lit. *threshold*
6 [a]2 Kin. 10:15, 23 [b]Luke 1:15
7 [a]Ex. 20:12
8 [a][Col. 3:20]
11 [a]Jer. 4:5–7; 8:14
13 [a]Jer. 6:10; 17:23; 32:33 [1]*listen to*
14 [a]2 Chr. 36:15 [b]Jer. 7:13; 25:3 [1]*listen to*
15 [a]Jer. 26:4, 5; 29:19 [b]Jer. 18:11; 25:5, 6 [c]Jer. 7:7; 25:5, 6
16 [a][Heb. 12:9]
17 [a]Prov. 1:24

35:2 Rechabites were a family of Kenites, descended from Rechab through Jonadab (Judg. 1:16; 4:11; 2 Kin. 10:15–27; 1 Chr. 2:55). They rejected city life and the evils associated with it and represented a strong conservative element in Jewish society.

adab your father, and kept all his precepts and done according to all that he commanded you,
19 'therefore thus says the LORD of hosts, the God of Israel: "Jonadab the son of Rechab shall not lack a man to [a]stand before Me forever." ' "

The Scroll Read in the Temple

36 Now it came to pass in the [a]fourth year of Jehoiakim the son of Josiah, king of Judah, *that* this word came to Jeremiah from the LORD, saying:
2 "Take a [a]scroll of a book and [b]write on it all the words that I have spoken to you against Israel, against Judah, and against [c]all the nations, from the day I spoke to you, from the days of [d]Josiah even to this day.
3 "It [a]may be that the house of Judah will hear all the adversities which I purpose to bring upon them, that everyone may [b]turn from his evil way, that I may forgive their iniquity and their sin."

ENCOUNTER *Note* — *Jer. 36:3*

Adversity's Purpose

Adversity reminds us of our dependence on God. God has warned that when we depart from Him, He will do what is necessary to bring us back to Himself.

4 Then Jeremiah [a]called Baruch the son of Neriah; and [b]Baruch wrote on a scroll of a book, [1]at the instruction of Jeremiah, all the words of the LORD which He had spoken to him.
5 And Jeremiah commanded Baruch, saying, "I *am* confined, I cannot go into the house of the LORD.
6 "You go, therefore, and read from the scroll which you have written [1]at my instruction, the words of the LORD, in the hearing of the people in the LORD's house on [a]the day of fasting. And you shall also read them in the hearing of all Judah who come from their cities.
7 "It may be that they will present their supplication before the LORD, and everyone will turn from his evil way. For great *is* the anger and the fury that the LORD has pronounced against this people."
8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading from the book the words of the LORD in the LORD's house.
9 Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people who came from the cities of Judah to Jerusalem.
10 Then Baruch read from the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court at the [a]entry of the New Gate of the LORD's house, in the [1]hearing of all the people.

The Scroll Read in the Palace

11 When Michaiah the son of Gemariah, the son of Shaphan, heard all the words of the LORD from the book,
12 he then went down to the king's house, into the scribe's chamber; and there all the princes were sitting—[a]Elishama the scribe, Delaiah the son of Shemaiah, [b]Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the princes.
13 Then Michaiah declared to them all the words that he had heard when Baruch read the book in the hearing of the people.
14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take in your hand the scroll from which you have read in the hearing of the people, and come." So Baruch the son of Neriah took the scroll in his hand and came to them.
15 And they said to him, "Sit down now, and read it in our hearing." So Baruch read *it* in their hearing.

19 [a]Jer. 15:19

CHAPTER 36

1 [a]Jer. 25:1, 3; 45:1
2 [a]Zech. 5:1 [b]Jer. 30:2 [c]Jer. 25:15 [d]Jer. 25:3
3 [a]Jer. 26:3 [b]Jon. 3:8
4 [a]Jer. 32:12 [b]Jer. 45:1 [1]Lit. *from Jeremiah's mouth*
6 [a]Acts 27:9 [1]Lit. *from my mouth*
10 [a]Jer. 26:10 [1]Lit. *ears*
12 [a]Jer. 41:1 [b]Jer. 26:22

CHARACTER *Study* — **BARUCH** — *Jer. 36:5*

Scripture reveals little about Jeremiah's loyal friend and scribe Baruch. He was descended from a noble family, grandson of Mahseiah (2 Chr. 34:8; Jer. 32:12). His brother was Seraiah, an officer under King Zedekiah (Jer. 51:59). Baruch served as Jeremiah's steadfast attendant and messenger, and he was taken with him into Egypt by the rebellious Jewish leaders.

36:1 This took place eighteen years before the destruction of Jerusalem.

36:9 This fast was proclaimed in November–December 604 B.C.

36:10 Gemariah was the son of Shaphan, the scribe who read the scroll discovered during King Josiah's reign (2 Kin. 22:1–20).

16 Now it happened, when they had heard all the words, that they looked in fear from one to another, and said to Baruch, "We will surely tell the king of all these words."
17 And they asked Baruch, saying, "Tell us now, how did you write all these words—[1]at his instruction?"
18 So Baruch answered them, "He proclaimed with his mouth all these words to me, and I wrote *them* with ink in the book."
19 Then the princes said to Baruch, "Go and hide, you and Jeremiah; and let no one know where you are."

The King Destroys Jeremiah's Scroll

20 And they went to the king, into the court; but they stored the scroll in the chamber of Elishama the scribe, and told all the words in the hearing of the king.
21 So the king sent Jehudi to bring the scroll, and he took it from Elishama the scribe's chamber. And Jehudi read it in the hearing of the king and in the hearing of all the princes who stood beside the king.
22 Now the king was sitting in [a]the winter house in the ninth month, with *a fire* burning on the hearth before him.
23 And it happened, when Jehudi had read three or four columns, *that the king* cut it with the scribe's knife and cast *it* into the fire that *was* on the hearth, until all the scroll was consumed in the fire that *was* on the hearth.
24 Yet they were [a]not afraid, nor did they [b]tear their garments, the king nor any of his servants who heard all these words.
25 Nevertheless Elnathan, Delaiah, and Gemariah implored the king not to burn the scroll; but he would not listen to them.
26 And the king commanded Jerahmeel [1]the king's son, Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to seize Baruch the scribe and Jeremiah the prophet, but the LORD hid them.

Jeremiah Rewrites the Scroll

27 Now after the king had burned the scroll with the words which Baruch had written [1]at the instruction of Jeremiah, the word of the LORD came to Jeremiah, saying:

17 [1]Lit. *with his mouth*
22 [a]Amos 3:15
24 [a][Ps. 36:1] [b]Is. 36:22; 37:1
26 [1]Or *son of Hammelech*
27 [1]Lit. *from Jeremiah's mouth*

28 "Take yet another scroll, and write on it all the former words that were in the first scroll which Jehoiakim the king of Judah has burned.
29 "And you shall say to Jehoiakim king of Judah, 'Thus says the LORD: "You have burned this scroll, saying, [a]'Why have you written in it that the king of Babylon will certainly come and destroy this land, and cause man and beast to [b]cease from here?' "
30 'Therefore thus says the LORD concerning Jehoiakim king of Judah: [a]"He shall have no one to sit on the throne of David, and his dead body shall be [b]cast out to the heat of the day and the frost of the night.
31 "I will punish him, his [1]family, and his servants for their iniquity; and I will bring on them, on the inhabitants of Jerusalem, and on the men of Judah all the doom that I have pronounced against them; but they did not heed." ' "
32 Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote on it [1]at the instruction of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire. And besides, there were added to them many similar words.

29 [a]Jer. 32:3 [b]Jer. 25:9–11; 26:9
30 [a]Jer. 22:30 [b]Jer. 22:19
31 [1]Lit. *seed*
32 [1]Lit. *from Jeremiah's mouth*

ENCOUNTER*Note* *Jer. 36:32*

A Clear Word

We may be uncomfortable with what God says to us, yet we cannot ignore His word. God will continue to speak so there is no doubt concerning His will.

Zedekiah's Vain Hope

CHAPTER 37

37 Now King [a]Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah.
2 [a]But neither he nor his servants nor the people of the land gave heed to the words of the LORD which He spoke by the prophet Jeremiah.
3 And Zedekiah the king sent Jehucal the son of Shelemiah, and [a]Zephaniah the son of Maaseiah, the priest, to the prophet Jeremiah, saying, [b]"Pray now to the LORD our God for us."
4 Now Jeremiah was coming and going among the people, for they had not *yet* put him in prison.

1 [a]2 Kin. 24:17
2 [a]2 Chr. 36:12–16
3 [a]Jer. 21:1, 2; 29:25; 52:24 [b]Jer. 42:2

36:19 The official's concern for the safety of Jeremiah and Baruch was not misplaced. Uriah the prophet had already lost his life for delivering unpopular news (26:22, 23).

37:1 Zedekiah means "Righteousness of the Lord." He was the third son of Josiah and the brother of Jehoahaz. Originally named Mattaniah, he ascended to the throne at age twenty-one.

5 Then [a]Pharaoh's army came up from Egypt; and when the Chaldeans who were besieging Jerusalem heard news of them, they departed from Jerusalem.
6 Then the word of the LORD came to the prophet Jeremiah, saying,
7 "Thus says the LORD, the God of Israel, 'Thus you shall say to the king of Judah, [a]who sent you to Me to inquire of Me: "Behold, Pharaoh's army which has come up to help you will return to Egypt, to their own land.
8 [a]"And the Chaldeans shall come back and fight against this city, and take it and burn it with fire." '
9 "Thus says the LORD: 'Do not deceive yourselves, saying, "The Chaldeans will surely depart from us," for they will not depart.
10 [a]'For though you had defeated the whole army of the Chaldeans who fight against you, and there remained *only* wounded men among them, they would rise up, every man in his tent, and burn the city with fire.' "

Jeremiah Imprisoned

11 And it happened, when the army of the Chaldeans left *the siege* of Jerusalem for fear of Pharaoh's army,
12 that Jeremiah went out of Jerusalem to go into the land of Benjamin to claim his property there among the people.
13 And when he was in the Gate of Benjamin, a captain of the guard *was* there whose name *was* Irijah the son of Shelemiah, the son of Hananiah; and he seized Jeremiah the prophet, saying, "You are defecting to the Chaldeans!"
14 Then Jeremiah said, [1]"False! I am not defecting to the Chaldeans." But he did not listen to him. So Irijah seized Jeremiah and brought him to the princes.
15 Therefore the princes were angry with Jeremiah, and they struck him [a]and put him in prison in the [b]house of Jonathan the scribe. For they had made that the prison.
16 When Jeremiah entered [a]the dungeon and the cells, and Jeremiah had remained there many days,
17 then Zedekiah the king sent and took him *out*. The king asked him secretly in his house, and said, "Is there *any* word from the LORD?" And Jeremiah said, "There is." Then he said, "You shall be [a]delivered into the hand of the king of Babylon!"
18 Moreover Jeremiah said to King Zedekiah, "What offense have I committed against you, against your servants, or against this people, that you have put me in prison?
19 "Where now *are* your prophets who prophesied to you, saying, 'The king of Babylon will not come against you or against this land'?

5 [a]Ezek. 17:15
7 [a]Jer. 21:2
8 [a]Jer. 34:22
10 [a]Jer. 21:4, 5
14 [1]*a lie*
15 [a]Jer. 20:2 [b]Jer. 38:26
16 [a]Jer. 38:6
17 [a]Jer. 21:7

ENCOUNTER*Note* *Jer. 37:17*

The Truth

If we are halfhearted in our desire to hear from God, we will be unprepared to respond to what He says. God's word to us is not always what we want to hear, but it is always what we need to know. We are wise to obey whatever God says, regardless of what others think.

ENCOUNTER*Note* *Jer. 37:19*

Now Do You Believe?

God's word can be trusted one hundred percent of the time. He is never wrong, and His accuracy is complete to the last detail. Who else can make such a claim?

20 "Therefore please hear now, O my lord the king. Please, let my petition be accepted before you, and do not make me return to the house of Jonathan the scribe, lest I die there."
21 Then Zedekiah the king commanded that they should commit Jeremiah [a]to the court of the prison, and that they should give him daily a piece of bread from the bakers' street, [b]until all the bread in the city was gone. Thus Jeremiah remained in the court of the prison.

Jeremiah in the Dungeon

38 Now Shephatiah the son of Mattan, Gedaliah the son of Pashhur, [a]Jucal[1] the son of Shelemiah, and [b]Pashhur the son of Malchiah [c]heard the words that Jeremiah had spoken to all the people, saying,
2 "Thus says the LORD: [a]'He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes over to the Chaldeans shall live; his life shall be as a prize to him, and he shall live.'
3 "Thus says the LORD: [a]'This city shall surely be [b]given into the hand of the king of Babylon's army, which shall take it.' "

21 [a]Jer. 32:2; 38:13, 28 [b]Jer. 38:9; 52:6

CHAPTER 38

1 [a]Jer. 37:3 [b]Jer. 21:1 [c]Jer. 21:8 [1]*Jehucal,* Jer. 37:3
2 [a]Jer. 21:9
3 [a]Jer. 21:10; 32:3 [b]Jer. 34:2

37:5 In 588 B.C., Pharaoh Hophra led his Egyptian army into Palestine, forcing Nebuchadnezzar to temporarily withdraw his army from besieging Jerusalem.

4 Therefore the princes said to the king, "Please, [a]let this man be put to death, for thus he [1]weakens the hands of the men of war who remain in this city, and the hands of all the people, by speaking such words to them. For this man does not seek the [2]welfare of this people, but their harm."

ENCOUNTER *Note* *Jer. 38:4*

Exposing Evil

The revealing light of God's truth always exposes corruption and evil. God's messengers who speak out will be viewed as a threat by evildoers.

5 Then Zedekiah the king said, "Look, he *is* in your hand. For the king can *do* nothing against you."
6 [a]So they took Jeremiah and cast him into the dungeon of Malchiah [1]the king's son, which *was* in the court of the prison, and they let Jeremiah down with ropes. And in the dungeon *there was* no water, but mire. So Jeremiah sank in the mire.
7 [a]Now Ebed-Melech the Ethiopian, one of the [1]eunuchs, who was in the king's house, heard that they had put Jeremiah in the dungeon. When the king was sitting at the Gate of Benjamin,
8 Ebed-Melech went out of the king's house and spoke to the king, saying:
9 "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is likely to die from hunger in the place where he is. For *there is* [a]no more bread in the city."
10 Then the king commanded Ebed-Melech the Ethiopian, saying, "Take from here thirty men with you, and lift Jeremiah the prophet out of the dungeon before he dies."
11 So Ebed-Melech took the men with him and went into the house of the king under the treasury, and took from there old clothes and old rags, and let them down by ropes into the dungeon to Jeremiah.
12 Then Ebed-Melech the Ethiopian said to Jeremiah, "Please put these old clothes and rags under your armpits, under the ropes." And Jeremiah did so.
13 So they pulled Jeremiah up with ropes and lifted him out of the dungeon. And Jeremiah remained [a]in the court of the prison.

4 [a]Jer. 26:11 [1]Is discouraging [2]Well-being; lit. *peace*
6 [a]Jer. 37:21 [1]Or *son of Hammelech*
7 [a]Jer. 39:16 [1]Or *officers*
9 [a]Jer. 37:21
13 [a]Jer. 37:21

Zedekiah's Fears and Jeremiah's Advice

14 Then Zedekiah the king sent and had Jeremiah the prophet brought to him at the third entrance of the house of the LORD. And the king said to Jeremiah, "I will [a]ask you something. Hide nothing from me."

ENCOUNTER *Note* *Jer. 38:14*

Hearing and Not Obeying

God's word is much more than information for study. It is instruction for life. To know God's word and not to obey it is far worse than not to have known it at all.

15 Jeremiah said to Zedekiah, "If I declare *it* to you, will you not surely put me to death? And if I give you advice, you will not listen to me."
16 So Zedekiah the king swore secretly to Jeremiah, saying, "*As* the LORD lives, [a]who made our very souls, I will not put you to death, nor will I give you into the hand of these men who seek your life."
17 Then Jeremiah said to Zedekiah, "Thus says the LORD, the God of hosts, the God of Israel: 'If you surely [a]surrender[1] [b]to the king of Babylon's princes, then your soul shall live; this city shall not be burned with fire, and you and your house shall live.
18 'But if you do not [1]surrender to the king of Babylon's princes, then this city shall be given into the hand of the Chaldeans; they shall burn it with fire, and [a]you shall not escape from their hand.' "
19 And Zedekiah the king said to Jeremiah, "I am afraid of the Jews who have [a]defected to the Chaldeans, lest they deliver me into their hand, and they [b]abuse me."
20 But Jeremiah said, "They shall not deliver *you.* Please, obey the voice of the LORD which I speak to you. So it shall be [a]well with you, and your soul shall live.
21 "But if you refuse to [1]surrender, this *is* the word that the LORD has shown me:
22 'Now behold, all the [a]women who are left in the king of Judah's house *shall be* surrendered to the king of Babylon's princes, and those *women* shall say:

"Your close friends have [1]set upon you

14 [a]Jer. 21:1, 2; 37:17
16 [a]Is. 57:16
17 [a]2 Kin. 24:12 [b]Jer. 39:3 [1]Lit. *go out*
18 [a]Jer. 32:4; 34:3 [1]Lit. *go out*
19 [a]Jer. 39:9 [b]1 Sam. 31:4
20 [a]Jer. 40:9
21 [1]Lit. *go out*
22 [a]Jer. 8:10 [1]Or *misled*

38:4 Princes could also refer to rulers, governors, officers, or city magistrates, all of whom had judicial authority.
38:6 This may have been a cistern that had been emptied of most of its water due to the Babylonian siege and now contained only soggy residue.
38:7 "Ebed-Melech" means "Servant of the king."

And prevailed against you;
Your feet have sunk in the mire,
And they have [2]turned away again."

23 'So they shall surrender all your wives and [a]children to the Chaldeans. [b]You shall not escape from their hand, but shall be taken by the hand of the king of Babylon. And you shall cause this city to be burned with fire.' "

24 Then Zedekiah said to Jeremiah, "Let no one know of these words, and you shall not die.

25 "But if the princes hear that I have talked with you, and they come to you and say to you, 'Declare to us now what you have said to the king, and also what the king said to you; do not hide *it* from us, and we will not put you to death,'

26 "then you shall say to them, '[a]I presented my request before the king, that he would not make me return [b]to Jonathan's house to die there.' "

27 Then all the princes came to Jeremiah and asked him. And he told them according to all these words that the king had commanded. So they stopped speaking with him, for the conversation had not been heard.

28 Now [a]Jeremiah remained in the court of the prison until the day that Jerusalem was taken. And he was *there* when Jerusalem was taken.

The Fall of Jerusalem

39 In the [a]ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came against Jerusalem, and besieged it.

2 In the [a]eleventh year of Zedekiah, in the fourth month, on the ninth *day* of the month, the [1]city was penetrated.

3 [a]Then all the princes of the king of Babylon came in and sat in the Middle Gate: Nergal-Sharezer, Samgar-Nebo, Sarsechim, [1]Rabsaris, Nergal-Sarezer, [2]Rabmag, with the rest of the princes of the king of Babylon.

4 [a]So it was, when Zedekiah the king of Judah and all the men of war saw them, that they fled and went out of the city by night, by way of the king's garden, by the gate between the two walls. And he went out by way of the [1]plain.

5 But the Chaldean army pursued them and [a]overtook Zedekiah in the plains of Jericho. And when they had captured him, they brought him up to Nebuchadnezzar king of Babylon, to [b]Riblah in the land of Hamath, where he pronounced judgment on him.

6 Then the king of Babylon killed the sons of Zedekiah before his [a]eyes in Riblah; the king of Babylon also killed all the [b]nobles of Judah.

7 Moreover [a]he put out Zedekiah's eyes, and bound him with bronze [1]fetters to carry him off to Babylon.

8 [a]And the Chaldeans burned the king's house and the houses of the people with [b]fire, and broke down the [c]walls of Jerusalem.

9 [a]Then Nebuzaradan the captain of the guard carried away captive to Babylon the remnant of the people who remained in the city and those who [b]defected to him, with the rest of the people who remained.

10 But Nebuzaradan the captain of the guard left in the land of Judah the [a]poor people, who had nothing, and gave them vineyards and fields [1]at the same time.

Jeremiah Goes Free

11 Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,

12 "Take him and look after him, and do him no [a]harm; but do to him just as he says to you."

13 So Nebuzaradan the captain of the guard sent Nebushasban, Rabsaris, Nergal-Sharezer, Rabmag, and all the king of Babylon's chief officers;

14 then they sent *someone* [a]to take Jeremiah from the court of the prison, and committed him [b]to Gedaliah the son of [c]Ahikam, the son of Shaphan, that he should take him home. So he dwelt among the people.

15 Meanwhile the word of the LORD had come to Jeremiah while he was shut up in the court of the prison, saying,

16 "Go and speak to [a]Ebed-Melech the Ethiopian, saying, 'Thus says the LORD of hosts, the God of Israel: "Behold, [b]I will bring My words upon this city for adversity and not for good, and they

[2]Deserted you
23 [a]Jer. 39:6; 41:10 [b]Jer. 39:5
26 [a]Jer. 37:20 [b]Jer. 37:15
28 [a]Jer. 37:21; 39:14

CHAPTER 39

1 [a]2 Kin. 25: 1–12
2 [a]Jer. 1:3 [1]*city wall was breached*
3 [a]Jer. 1:15; 38:17 [1]A title, probably *Chief Officer;* also v. 13 [2]A title, probably *Troop Commander;* also v. 13
4 [a]Jer. 52:7 [1]Or *Arabah;* the Jordan Valley
5 [a]Jer. 21:7; 32:4; 38:18, 23 [b]2 Kin. 23:33
6 [a]Deut. 28:34 [b]Jer. 34:19–21
7 [a]Ezek. 12:13 [1]*chains*
8 [a]2 Kin. 25:9 [b]Jer. 21:10 [c]Neh. 1:3
9 [a]2 Kin. 25:8, 11, 12, 20 [b]Jer. 38:19
10 [a]Jer. 40:7 [1]Lit. *on that day*
12 [a]Jer. 1:18, 19; 15:20, 21
14 [a]Jer. 38:28 [b]Jer. 40:5 [c]Jer. 26:24
16 [a]Jer. 38:7, 12 [b][Dan. 9:12]

ENCOUNTER*Note* *Jer. 39:4*

Futility in Fleeing

Trying to flee God's justice is futile. The way to avoid God's wrath for our sin is not through bargaining or negotiation, but through repentance.

38:24 Many people secretly want to know God's will, but they are too swayed by public opinion to follow it.

39:8 Breaking down the walls left the city exposed to outside threats and ensured it would not be defensible in the future.

39:13 Nebuzaradan, whose name meant "Nabu Has Given Seed," was commander of the imperial guard.

shall be *performed* in that day before you.
17 "But I will deliver you in that day," says the LORD, "and you shall not be given into the hand of the men of whom you *are* afraid.

ENCOUNTER *Note* *Jer. 39:17*

Kindness Rewarded

God's word says He blesses our kindness toward others. Showing goodness to God's servants especially pleases Him, as these people often suffer greatly and sacrifice much in God's service.

18 "For I will surely deliver you, and you shall not fall by the sword; but [a]your life shall be as a prize to you, [b]because you have put your trust in Me," says the LORD.' "

Jeremiah with Gedaliah the Governor

40 The word that came to Jeremiah from the LORD [a]after Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him bound in chains among all who were carried away captive from Jerusalem and Judah, who were carried away captive to Babylon.
2 And the captain of the guard took Jeremiah and [a]said to him: "The LORD your God has pronounced this doom on this place.

ENCOUNTER *Note* *Jer. 40:2*

Confirmation

If there is any doubt about what God told you, He will confirm His message so you can be confident in your understanding and obedience.

3 "Now the LORD has brought *it*, and has done just as He said. [a]Because you *people* have sinned against the LORD, and not obeyed His voice, therefore this thing has come upon you.
4 "And now look, I free you this day from the chains that [1]*were* on your hand. [a]If it seems good to you to come with me to Babylon, come, and I will look after you. But if it seems wrong for you to come with me to Babylon, remain here. See, [b]all the land *is* before you; wherever it seems good and convenient for you to go, go there."
5 Now while Jeremiah had not yet gone back, *Nebuzaradan said,* "Go back to [a]Gedaliah the son of Ahikam, the son of Shaphan, [b]whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people. Or go wherever it seems convenient for you to go." So the captain of the guard gave him rations and a gift and let him go.
6 [a]Then Jeremiah went to Gedaliah the son of Ahikam, to [b]Mizpah, and dwelt with him among the people who were left in the land.
7 [a]And when all the captains of the armies who *were* in the fields, they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, women, children, and [b]the poorest of the land who had not been carried away captive to Babylon,
8 then they came to Gedaliah at Mizpah—[a]Ishmael the son of Nethaniah, [b]Johanan and Jonathan the sons of Kareah, Seraiah the son of Tanhumeth, the sons of Ephai the Netophathite, and [c]Jezaniah[1] the son of a [d]Maachathite, they and their men.
9 And Gedaliah the son of Ahikam, the son of Shaphan, took an oath before them and their men, saying, "Do not be afraid to serve the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be [a]well with you.
10 "As for me, I will indeed dwell at Mizpah and serve the Chaldeans who come to us. But you, gather wine and summer fruit and oil, put *them* in your vessels, and dwell in your cities that you have taken."
11 Likewise, when all the Jews who *were* in Moab, among the Ammonites, in Edom, and who *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan,
12 then all the Jews [a]returned out of all places where they had been driven, and came to the land of Judah, to Gedaliah

18 [a]Jer. 21:9; 45:5 [b]Ps. 37:40

CHAPTER 40

1 [a]Jer. 39:9, 11
2 [a]Jer. 50:7
3 [a]Dan. 9:11
4 [a]Jer. 39:12
[1]Or *are*
[b]Gen. 20:15
5 [a]Jer. 39:14
[b]Jer. 41:10
6 [a]Jer. 39:14
[b]Judg. 20:1
7 [a]2 Kin. 25:23, 24 [b]Jer. 39:10
8 [a]Jer. 41:1–10
[b]Jer. 41:11; 43:2 [c]Jer. 42:1
[d]Deut. 3:14
[1]*Jaazaniah,* 2 Kin. 25:23
9 [a]Jer. 27:11; 38:17–20
12 [a]Jer. 43:5

40:1 Ramah was about five miles north of Jerusalem and served as a gathering place for prisoners' examination before their exile to Babylon. Prisoners were likely bound with chains, and a long rope was woven between them to prevent escape.

40:6 Appointed by Nebuchadnezzar, Gedaliah served as a governor for about three months until his assassination.

40:7 Several Jewish military leaders had escaped to the countryside and remained undetected by the Chaldeans.

40:10 Mizpah, meaning "Tower," was located four miles northwest of Jerusalem. It sat on the highest hill in the region, six hundred feet above the plain of Gibeon. It may be the place of Samuel's tomb, and it served as a meeting place in turbulent times.

at Mizpah, and gathered wine and summer fruit in abundance.
13 Moreover Johanan the son of Kareah and all the captains of the forces that *were* in the fields came to Gedaliah at Mizpah,
14 and said to him, [1]"Do you certainly know that [a]Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to murder you?" But Gedaliah the son of Ahikam did not believe them.
15 Then Johanan the son of Kareah spoke secretly to Gedaliah in Mizpah, saying, "Let me go, please, and I will kill Ishmael the son of Nethaniah, and no one will know *it*. Why should he murder you, so that all the Jews who are gathered to you would be scattered, and the [a]remnant in Judah perish?"
16 But Gedaliah the son of Ahikam said to Johanan the son of Kareah, "You shall not do this thing, for you speak falsely concerning Ishmael."

Insurrection Against Gedaliah

41 Now it came to pass in the seventh month [a]*that* Ishmael the son of Nethaniah, the son of Elishama, of the royal [1]family and of the officers of the king, came with ten men to Gedaliah the son of Ahikam, at [b]Mizpah. And there they ate bread together in Mizpah.
2 Then Ishmael the son of Nethaniah, and the ten men who were with him, arose and [a]struck Gedaliah the son of [b]Ahikam, the son of Shaphan, with the sword, and killed him whom the king of Babylon had made [c]governor over the land.
3 Ishmael also struck down all the Jews who were with him, *that is,* with Gedaliah at Mizpah, and the Chaldeans who were found there, the men of war.
4 And it happened, on the second day after he had killed Gedaliah, when as yet no one knew *it,*
5 that certain men came from Shechem, from Shiloh, and from Samaria, eighty men [a]with their beards shaved and their clothes torn, having cut themselves, with offerings and incense in their hand, to bring *them* to [b]the house of the LORD.
6 Now Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping as he went along; and it happened as he met them that he said to them, "Come to Gedaliah the son of Ahikam!"
7 So it was, when they came into the midst of the city, that Ishmael the son of Nethaniah [a]killed them *and cast them* into the midst of a [1]pit, he and the men who were with him.
8 But ten men were found among them who said to Ishmael, "Do not kill us, for we have treasures of wheat, barley, oil, and honey in the field." So he desisted and did not kill them among their brethren.
9 Now the [1]pit into which Ishmael had cast all the dead bodies of the men whom he had slain, because of Gedaliah, *was* [a]the same one Asa the king had made for fear of Baasha king of Israel. Ishmael the son of Nethaniah filled it with *the* slain.
10 Then Ishmael carried away captive all the [a]rest of the people who *were* in Mizpah, [b]the king's daughters and all the people who remained in Mizpah, [c]whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam. And Ishmael the son of Nethaniah carried them away captive and departed to go over to [d]the Ammonites.
11 But when [a]Johanan the son of Kareah and all the captains of the forces that *were* with him heard of all the evil that Ishmael the son of Nethaniah had done,
12 they took all the men and went to fight with Ishmael the son of Nethaniah; and they found him by [a]the great pool that *is* in Gibeon.
13 So it was, when all the people who *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces who *were* with him, that they were glad.
14 Then all the people whom Ishmael had carried away captive from Mizpah turned around and came back, and went to Johanan the son of Kareah.
15 But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the Ammonites.
16 Then Johanan the son of Kareah, and all the captains of the forces that were with him, took from Mizpah all the [a]rest of the people whom he had recovered from Ishmael the son of Nethaniah after he had murdered Gedaliah the son

14 [a]Jer. 41:10 [1]Or *Certainly you know that*
15 [a]Jer. 42:2

CHAPTER 41

1 [a]2 Kin. 25:25 [b]Jer. 40:6, 10 [1]Lit. *seed*
2 [a]2 Kin. 25:25 [b]Jer. 26:24 [c]Jer. 40:5
5 [a]Deut. 14:1 [b]1 Sam. 1:7
7 [a]Ps. 55:23 [1]Or *cistern*
9 [a]1 Kin. 15:22 [1]Or *cistern*
10 [a]Jer. 40:11, 12 [b]Jer. 43:6 [c]Jer. 40:7 [d]Jer. 40:14
11 [a]Jer. 40:7, 8, 13–16
12 [a]2 Sam. 2:13
16 [a]Jer. 40:11, 12; 43:4–7

41:1 Ishmael's name means "God Hears." His grandfather was King David's son Elishama, making Ishmael of royal descent. He was jealous of Gedaliah's political power granted to him by King Nebuchadnezzar.

41:9 King Asa may have dug a cistern to serve as a water reservoir during his conflict with Baasha, king of Israel (1 Kin. 15:22; 2 Chr. 16:6).

41:11 "Johanan" means "The Lord Has Been Gracious."

41:12 Gibeon was a priestly city in the territory of Benjamin, located four miles northwest of Jerusalem.

of Ahikam—the mighty men of war and the women and the children and the eunuchs, whom he had brought back from Gibeon.
17 And they departed and dwelt in the habitation of [a]Chimham, which is near Bethlehem, as they went on their way to [b]Egypt,
18 because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, [a]whom the king of Babylon had made governor in the land.

The Flight to Egypt Forbidden

42 Now all the captains of the forces, [a]Johanan the son of Kareah, Jezaniah the son of Hoshaiah, and all the people, from the least to the greatest, came near
2 and said to Jeremiah the prophet, [a]"Please, let our petition be acceptable to you, and [b]pray for us to the LORD your God, for all this remnant (since we are left *but* [c]a few of many, as you can see),
3 "that the LORD your God may show us [a]the way in which we should walk and the thing we should do."

ENCOUNTER *Note* — *Jer. 42:3*

Don't Ask!

There is little point in seeking God's will if there is no determination to follow it. If our response depends upon convenience or favorable answers to our prayers, we are better off not asking!

4 Then Jeremiah the prophet said to them, "I have heard. Indeed, I will pray to the LORD your God according to your words, and it shall be, *that* [a]whatever the LORD answers you, I will declare *it* to you. I will [b]keep nothing back from you."
5 So they said to Jeremiah, [a]"Let the LORD be a true and faithful witness between us, if we do not do according to everything which the LORD your God sends us by you.
6 "Whether *it is* [1]pleasing or [2]displeasing, we will [a]obey the voice of the LORD our God to whom we send you, [b]that it may be well with us when we obey the voice of the LORD our God."
7 And it happened after ten days that the word of the LORD came to Jeremiah.
8 Then he called Johanan the son of Kareah, all the captains of the forces which *were* with him, and all the people from the least even to the greatest,
9 and said to them, "Thus says the LORD, the God of Israel, to whom you sent me to present your petition before Him:
10 'If you will still remain in this land, then [a]I will build you and not pull *you* down, and I will plant you and not pluck *you* up. For I [b]relent concerning the disaster that I have brought upon you.
11 'Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him,' says the LORD, [a]'for I *am* with you, to save you and deliver you from his hand.

ENCOUNTER *Note* — *Jer. 42:11*

Fearful but Trusting

Sometimes God's answers to our prayers require us to go against our fears and subject ourselves in complete dependence upon Him. Believing that God is greater than our fears is the first step toward victory over them.

12 'And [a]I will show you mercy, that he may have mercy on you and cause you to return to your own land.'
13 "But if [a]you say, 'We will not dwell in this land,' disobeying the voice of the LORD your God,
14 "saying, 'No, but we will go to the land of [a]Egypt where we shall see no war, nor hear the sound of the trumpet, nor be hungry for bread, and there we will dwell'—
15 "Then hear now the word of the LORD, O remnant of Judah! Thus says the LORD of hosts, the God of Israel: 'If you [a]wholly[1] set [b]your faces to enter Egypt, and go to dwell there,
16 'then it shall be *that* the [a]sword which you feared shall overtake you there in the land of Egypt; the famine of which you were afraid shall follow close after you there *in* Egypt; and there you shall die.
17 'So shall it be with all the men who set their faces to go to Egypt to dwell there. They shall die by the sword, by famine, and by pestilence. And [a]none of them shall remain or escape from the disaster that I will bring upon them.'
18 "For thus says the LORD of hosts, the God of Israel: 'As My anger and My fury

17 [a]2 Sam. 19:37, 38 [b]Jer. 43:7
18 [a]Jer. 40:5

CHAPTER 42
1 [a]Jer. 40:8, 13; 41:11
2 [a]Jer. 15:11 [b]Is. 37:4 [c]Lev. 26:22
3 [a]Ezra 8:21
4 [a]1 Kin. 22:14 [b]1 Sam. 3:17, 18
5 [a]Gen. 31:50
6 [a]Ex. 24:7 [b]Jer. 7:23 [1]Lit. *good* [2]Lit. *evil*
10 [a]Jer. 24:6; 31:28; 33:7 [b][Jer. 18:8]
11 [a]Rom. 8:31
12 [a]Ps. 106:46
13 [a]Jer. 44:16
14 [a]Jer. 41:17; 43:7
15 [a]Deut. 17:16 [b]Luke 9:51 [1]Or *surely*
16 [a]Ezek. 11:8
17 [a]Jer. 44:14, 28

41:17 Egypt was the only country in that region not under Babylonian control at that time.

42:7 The prophet Jeremiah could not hear a word from God at his own pleasure. He had to wait ten days before God's word came to him.

have been [a]poured out on the inhabitants of Jerusalem, so will My fury be poured out on you when you enter Egypt. And [b]you shall be an oath, an astonishment, a curse, and a reproach; and you shall see this place no more.'
19 "The LORD has said concerning you, O remnant of Judah, [a]'Do not go to Egypt!' Know certainly that I have [1]admonished you this day.
20 "For you [1]were hypocrites in your hearts when you sent me to the LORD your God, saying, 'Pray for us to the LORD our God, and according to all that the LORD your God says, so declare to us and we will do *it*.'
21 "And I have this day declared *it* to you, but you have [a]not obeyed the voice of the LORD your God, or anything which He has sent you by me.
22 "Now therefore, know certainly that you [a]shall die by the sword, by famine, and by pestilence in the place where you desire to go to dwell."

Jeremiah Taken to Egypt

43 Now it happened, when Jeremiah had stopped speaking to all the people all the [a]words of the LORD their God, for which the LORD their God had sent him to them, all these words,
2 [a]that Azariah the son of Hoshaiah, Johanan the son of Kareah, and all the proud men spoke, saying to Jeremiah, "You speak falsely! The LORD our God has not sent you to say, 'Do not go to Egypt to dwell there.'

ENCOUNTER *Note* *Jer. 43:2*

Risky Truth

God's people run the risk of offending unbelievers when they speak the truth. Unregenerate people can be violently opposed to God and will sometimes slander and ridicule those He sends to them.

3 "But [a]Baruch the son of Neriah has [1]set you against us, to deliver us into the hand of the Chaldeans, that they may put us to death or carry us away captive to Babylon."
4 So Johanan the son of Kareah, all the captains of the forces, and all the people would [a]not obey the voice of the LORD, to remain in the land of Judah.
5 But Johanan the son of Kareah and all the captains of the forces took [a]all the remnant of Judah who had returned to dwell in the land of Judah, from all nations where they had been driven—
6 men, women, children, [a]the king's daughters, [b]and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet and Baruch the son of Neriah.
7 [a]So they went to the land of Egypt, for they did not obey the voice of the LORD. And they went as far as [b]Tahpanhes.
8 Then the [a]word of the LORD came to Jeremiah in Tahpanhes, saying,
9 "Take large stones in your hand, and hide them in the sight of the men of Judah, in the [1]clay in the brick courtyard which *is* at the entrance to Pharaoh's house in Tahpanhes;
10 "and say to them, 'Thus says the LORD of hosts, the God of Israel: "Behold, I will send and bring Nebuchadnezzar the king of Babylon, [a]My servant, and will set his throne above these stones that I have hidden. And he will spread his royal pavilion over them.
11 [a]"When he comes, he shall strike the land of Egypt *and deliver* to death [b]*those appointed* for death, and to captivity *those appointed* for captivity, and to the sword *those appointed* for the sword.
12 [1]"I will kindle a fire in the houses of [a]the gods of Egypt, and he shall burn them and carry them away captive. And he shall array himself with the land of Egypt, as a shepherd puts on his garment, and he shall go out from there in peace.
13 "He shall also break the *sacred* pillars of [1]Beth Shemesh that *are* in the land of Egypt; and the houses of the gods of the Egyptians he shall burn with fire." ' "

Israelites Will Be Punished in Egypt

44 The word that came to Jeremiah concerning all the Jews who dwell

18 [a]Jer. 7:20 [b]Is. 65:15
19 [a]Deut. 17:16 [1]*warned*
20 [1]Lit. *used deceit against your souls*
21 [a]Is. 30:1–7
22 [a]Ezek. 6:11

CHAPTER 43

1 [a]Jer. 42:9–18
2 [a]Jer. 42:1
3 [a]Jer. 36:4; 45:1 [1]Or *incited*
4 [a]2 Kin. 25:26
5 [a]Jer. 40:11, 12
6 [a]Jer. 41:10 [b]Jer. 39:10; 40:7
7 [a]Jer. 42:19 [b]Jer. 2:16; 44:1
8 [a]Jer. 44:1–30
9 [1]Or *mortar*
10 [a]Jer. 25:9; 27:6
11 [a]Jer. 25:15–19; 44:13; 46:1, 2, 13–26 [b]Jer. 15:2
12 [a]Jer. 46:25 [1]So with MT, Tg.; LXX, Syr., Vg. *He*
13 [1]Lit. *House of the Sun,* ancient On, later called Heliopolis

ENCOUNTER *Note* *Jer. 43:3*

Resisting

It is sometimes easier to discount God's messenger than to heed God's message. Many a pious protest against the words of an emissary is nothing more than a stubborn refusal to heed what God is saying.

43:7 Tahpanhes, known as Daphne by the Greeks, was the residence of Pharaoh. It was a city on the eastern edge of the Nile delta.

43:13 Beth Shemesh, meant "house of the sun" and was the temple of the sun god Re.

44:1 Migdol and Tahpanhes were in the far northern region of Egypt, while Noph (or Memphis, modern Cairo), and Pathros were inland.

in the land of Egypt, who dwell at [a]Migdol, at [b]Tahpanhes, at [c]Noph,[1] and in the country of [d]Pathros, saying,
2 "Thus says the LORD of hosts, the God of Israel: 'You have seen all the calamity that I have brought on Jerusalem and on all the cities of Judah; and behold, this day they *are* [a]a desolation, and no one dwells in them,
3 'because of their wickedness which they have committed to provoke Me to anger, in that they went [a]to burn incense *and* to [b]serve other gods whom they did not know, they nor you nor your fathers.
4 'However [a]I have sent to you all My servants the prophets, rising early and sending *them*, saying, "Oh, do not do this abominable thing that I hate!"
5 'But they did not listen or incline their ear to turn from their wickedness, to burn no incense to other gods.
6 'So My fury and My anger were poured out and kindled in the cities of Judah and in the streets of Jerusalem; and they [1]are wasted *and* desolate, as it is this day.'
7 "Now therefore, thus says the LORD, the God of hosts, the God of Israel: 'Why do you commit *this* great evil [a]against yourselves, to cut off from you man and woman, child and infant, out of Judah, leaving none to remain,
8 'in that you [a]provoke Me to wrath with the works of your hands, burning incense to other gods in the land of Egypt where you have gone to dwell, that you may cut yourselves off and be [b]a curse and a reproach among all the nations of the earth?
9 'Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, the wickedness of their wives, your own wickedness, and the wickedness of your wives, which they committed in the land of Judah and in the streets of Jerusalem?
10 'They have not been [a]humbled,[1] to this day, nor have they [b]feared; they have not walked in My law or in My statutes that I set before you and your fathers.'
11 "Therefore thus says the LORD of hosts, the God of Israel: 'Behold, [a]I will set My face against you for catastrophe and for [1]cutting off all Judah.
12 'And I will take the remnant of Judah who have set their faces to go into the land of Egypt to dwell there, and [a]they shall all be consumed *and* fall in the land of Egypt. They shall be consumed by the sword *and* by famine. They shall die, from the least to the greatest, by the sword and by famine; and [b]they shall be an oath, an astonishment, a curse and a reproach!
13 [a]'For I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by famine, and by pestilence,
14 'so that none of the remnant of Judah who have gone into the land of Egypt to dwell there shall escape or survive, lest they return to the land of Judah, to which they [a]desire[1] to return and dwell. For [b]none shall return except those who escape.' "

CHAPTER 44
1 [a]Jer. 46:14 [b]Jer. 43:7 [c]Is. 19:13 [d]Ezek. 29:14; 30:14 [1]Ancient Memphis
2 [a]Jer. 4:7; 9:11; 34:22
3 [a]Jer. 19:4 [b]Deut. 13:6; 32:17
4 [a]Jer. 7:25; 25:4; 26:5; 29:19
6 [1]Or *became a ruin*
7 [a]Num. 16:38
8 [a]Jer. 25:6, 7; 44:3 [b]Jer. 42:18
10 [a]Jer. 6:15; 8:12 [b][Prov. 28:14] [1]Lit. *crushed*
11 [a]Amos 9:4 [1]*destroying*
12 [a]Jer. 42:15–17, 22
[b]Is. 65:15
13 [a]Jer. 43:11
14 [a]Jer. 22:26, 27 [b]Jer. 44:28 [1]Lit. *lift up their soul*
16 [a]Jer. 6:16
17 [a]Num. 30:12 [b]Jer. 7:18 [1]Lit. *bread*
19 [a]Jer. 7:18

ENCOUNTER*Note* *Jer. 44:14*

God's Way

Our solutions to our problems are disastrous when they are not in sync with God's way. He will not bless us simply because we are His children, He honors us because we follow and obey Him.

15 Then all the men who knew that their wives had burned incense to other gods, with all the women who stood by, a great multitude, and all the people who dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying:
16 "*As for* the word that you have spoken to us in the name of the LORD, [a]we will not listen to you!
17 "But we will certainly do [a]whatever has gone out of our own mouth, to burn incense to the [b]queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For *then* we had plenty of [1]food, were well-off, and saw no trouble.
18 "But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."
19 *The women also said,* [a]"And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her, to worship her, and pour out drink offerings to her without our husbands' *permission?*"
20 Then Jeremiah spoke to all the people—the men, the women, and all the people who had given him *that* answer—saying:

44:18 The "queen of heaven" referred to Ishtar, a war goddess who was believed to bring fertility. Worship of Ishtar involved sexual acts. The people reasoned that their lives had been better before King Josiah's reforms forced them to abandon their idolatrous activity.

21 "The incense that you burned in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and did it *not* come into His mind?
22 "So the LORD could no longer bear *it*, because of the evil of your doings *and* because of the abominations which you committed. Therefore your land is a desolation, an astonishment, a curse, and without an inhabitant, [a]as *it is* this day.
23 "Because you have burned incense and because you have sinned against the LORD, and have not obeyed the voice of the LORD or walked in His law, in His statutes or in His testimonies, [a]therefore this calamity has happened to you, as *at* this day."
24 Moreover Jeremiah said to all the people and to all the women, "Hear the word of the LORD, all Judah who *are* in the land of Egypt!
25 "Thus says the LORD of hosts, the God of Israel, saying: 'You and your wives have spoken with your mouths and fulfilled with your hands, saying, "We will surely keep our vows that we have made, to burn incense to the queen of heaven and pour out drink offerings to her." You will surely keep your vows and perform your vows!'
26 "Therefore hear the word of the LORD, all Judah who dwell in the land of Egypt: 'Behold, [a]I have sworn by My [b]great name,' says the LORD, 'that [c]My name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, "The Lord GOD lives."

ENCOUNTER*Note* *Jer. 44:26*

God's Name

God's name represents His character, His presence, and His activity among the people. Removing His name means He left them to their own destruction and to the consequences of their sins.

27 'Behold, I will watch over them for adversity and not for good. And all the men of Judah who *are* in the land of Egypt [a]shall be consumed by the sword and by famine, until there is an end to them.
28 'Yet [a]a small number who escape the sword shall return from the land of Egypt to the land of Judah; and all the remnant of Judah, who have gone to the land of Egypt to dwell there, shall know whose words will stand, Mine or theirs.
29 'And this *shall be* a sign to you,' says the LORD, 'that I will punish you in this place, that you may know that My words will surely [a]stand against you for adversity.'
30 "Thus says the LORD: 'Behold, [a]I will give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life, as I gave [b]Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life.' "

Assurance to Baruch

45 The [a]word that Jeremiah the prophet spoke to [b]Baruch the son of Neriah, when he had written these words in a book [1]at the instruction of Jeremiah, in the [c]fourth year of Jehoiakim the son of Josiah, king of Judah, saying,
2 "Thus says the LORD, the God of Israel, to you, O Baruch:
3 'You said, "Woe is me now! For the LORD has added grief to my sorrow. I [a]fainted in my sighing, and I find no rest." '
4 "Thus you shall say to him, 'Thus says the LORD: "Behold, [a]what I have built I will break down, and what I have planted I will pluck up, that is, this whole land.
5 "And do you seek great things for yourself? Do not seek *them;* for behold, [a]I will bring adversity on all flesh," says the LORD. "But I will give your [b]life to you as a prize in all places, wherever you go." ' "

ENCOUNTER*Note* *Jer. 45:5*

Misguided Ambition

Personal ambition is foolhardy if we are out of step with God's activity. Our chief aim ought to be the accomplishment of God's will, not the achievement of our plans.

Judgment on Egypt

46 The word of the LORD which came to Jeremiah the prophet against [a]the nations.
2 Against [a]Egypt.
[b]Concerning the army of Pharaoh Ne-

22 [a]Jer. 25:11, 18, 38
23 [a]Dan. 9:11, 12
26 [a]Heb. 6:13 [b]Jer. 10:6 [c]Ezek. 20:39
27 [a]Ezek. 7:6
28 [a]Is. 10:19; 27:12, 13
29 [a][Ps. 33:11]
30 [a]Ezek. 29:3; 30:21 [b]Jer. 39:5

CHAPTER 45
1 [a]Jer. 36:1, 4, 32 [b]Jer. 32:12, 16; 43:3 [c]Jer. 25:1; 36:1; 46:2 [1]Lit. *from Jeremiah's mouth*
3 [a]Ps. 6:6; 69:3
4 [a]Is. 5:5
5 [a]Jer. 25:17–26 [b]Jer. 21:9; 38:2; 39:18

CHAPTER 46
1 [a]Jer. 25:15
2 [a]Jer. 25:17–19 [b]2 Kin. 23:33–35

44:30 Hophra, also known as Pharaoh Apries, ruled Egypt from 589 until his downfall in 570 B.C.

45:1 This chapter is best understood as an appendage to Jeremiah 36, as it takes place prior to the destruction of Jerusalem.

46:2 Pharaoh Neco took the city of Carchemish after the Battle of Megiddo in which King Josiah was killed (609 B.C.). Nebuchadnezzar reclaimed it three years later.

cho, king of Egypt, which was by the River Euphrates in Carchemish, and which Nebuchadnezzar king of Babylon [c]defeated in the [d]fourth year of Jehoiakim the son of Josiah, king of Judah:

3 "Order[1] the [2]buckler and shield,
And draw near to battle!
4 Harness the horses,
And mount up, you horsemen!
Stand forth with *your* helmets,
Polish the spears,
[a]Put on the armor!
5 Why have I seen them dismayed
and turned back?
Their mighty ones are beaten down;
They have speedily fled,
And did not look back,
For [a]fear *was* all around," says the LORD.
6 "Do not let the swift flee away,
Nor the mighty man escape;
They will [a]stumble and fall
Toward the north, by the River Euphrates.

7 "Who *is* this coming up [a]like a flood,
Whose waters move like the rivers?
8 Egypt rises up like a flood,
And *its* waters move like the rivers;
And he says, 'I will go up *and* cover the earth,
I will destroy the city and its inhabitants.'
9 Come up, O horses, and rage,
O chariots!
And let the mighty men come forth:
[1]The Ethiopians and [2]the Libyans who handle the shield,
And the Lydians [a]who handle *and* bend the bow.
10 For this *is* [a]the day of the Lord GOD of hosts,
A day of vengeance,
That He may avenge Himself on His adversaries.
[b]The sword shall devour;
It shall be [1]satiated and made drunk with their blood;
For the Lord GOD of hosts [c]has a sacrifice
In the north country by the River Euphrates.

11 "Go[a] up to Gilead and take balm,
[b]O virgin, the daughter of Egypt;
In vain you will use many medicines;
[c]You shall not be cured.
12 The nations have heard of your [a]shame,
And your cry has filled the land;
For the mighty man has stumbled against the mighty;
They both have fallen together."

Babylonia Will Strike Egypt

13 The word that the LORD spoke to Jeremiah the prophet, how Nebuchadnezzar king of Babylon would come *and* [a]strike the land of Egypt.

14 "Declare in Egypt, and proclaim in [a]Migdol;
Proclaim in [1]Noph and in [b]Tahpanhes;
Say, 'Stand fast and prepare yourselves,
For the sword devours all around you.'
15 Why are your valiant *men* swept away?
They did not stand
Because the LORD drove them away.
16 He made many fall;
Yes, [a]one fell upon another.
And they said, 'Arise!
[b]Let us go back to our own people
And to the land of our nativity
From the oppressing sword.'
17 They cried there,
'Pharaoh, king of Egypt, *is but* a noise.

[c]2 Chr. 35:20 [d]Jer. 45:1
3 [1]*Set in order* [2]A small shield
4 [a]Jer. 51:11, 12
5 [a]Jer. 49:29
6 [a]Dan. 11:19
7 [a]Jer. 47:2
9 [a]Is. 66:19 [1]Heb. *Cush* [2]Heb. *Put*
10 [a]Joel 1:15
[b]Deut. 32:42 [c]Is. 34:6 [1]Filled to the full
11 [a]Jer. 8:22 [b]Is. 47:1 [c]Ezek. 30:21
12 [a]Jer. 2:36
13 [a]Is. 19:1
14 [a]Jer. 44:1 [b]Ezek. 30:18 [1]Ancient Memphis
16 [a]Lev. 26:36, 37 [b]Jer. 51:9

HISTORICAL*Encounter* **CHARLES SPURGEON** *Jer. 45:5*

As a young man zealous to serve the Lord, Charles Spurgeon was urged to obtain formal training before he could properly serve. His giftedness as a teacher was already apparent, and further education could launch him into a respectable educational career. Hence, he scheduled an appointment with Dr. Joseph Angus, principal of Stepney College (later Regent's Park College). Arriving at the appointed time, Spurgeon waited two hours for Angus. Finally, after despairing of the meeting, Spurgeon discovered that Angus had waited for him the entire time in an adjoining room but had finally given up and gone home. Spurgeon sullenly set off for home, and was crossing a bridge when suddenly his mind was flooded with the words, "Seekest thou great things for thyself? Seek them not." Spurgeon recognized this as God's word to him. He realized he had been planning his own career rather than submitting to God's will. He never did attend college, although he later founded one that continues to this day.

46:14 Migdol, Noph, Tahpanhes were cities in the east, north and south. Nebuchadnezzar did not advance westward because he had to terminate his campaign early at the news of his father's death in Babylon.

He has passed by the appointed time!'

18 "*As* I live," says the King,
[a]Whose name *is* the LORD of hosts,
"Surely as Tabor *is* among the mountains
And as Carmel by the sea, *so* he shall come.
19 O [a]you daughter dwelling in Egypt,
Prepare yourself [b]to go into captivity!
For [1]Noph shall be waste and desolate, without inhabitant.

20 "Egypt *is* a very pretty [a]heifer,
But destruction comes, it comes [b]from the north.
21 Also her mercenaries are in her midst like [1]fat bulls,
For they also are turned back,
They have fled away together.
They did not stand,
For [a]the day of their calamity had come upon them,
The time of their punishment.
22 [a]Her noise shall go like a serpent,
For they shall march with an army
And come against her with axes,
Like those who chop wood.

23 "They shall [a]cut down her forest," says the LORD,
"Though it cannot be searched,
Because they *are* innumerable,
And more numerous than [b]grasshoppers.
24 The daughter of Egypt shall be ashamed;
She shall be delivered into the hand
Of [a]the people of the north."

25 The LORD of hosts, the God of Israel, says: "Behold, I will bring punishment on [1]Amon of [a]No,[2] and Pharaoh and Egypt, [b]with their gods and their kings—Pharaoh and those who [c]trust in him.
26 [a]"And I will deliver them into the hand of those who seek their lives, into the hand of Nebuchadnezzar king of Babylon and the hand of his servants. [b]Afterward it shall be inhabited as in the days of old," says the LORD.

God Will Preserve Israel

27 "But[a] do not fear, O My servant Jacob,
And do not be dismayed, O Israel!
For behold, I will [b]save you from afar,
And your offspring from the land of their captivity;
Jacob shall return, have rest and be at ease;
No one shall make *him* afraid.
28 Do not fear, O Jacob My servant," says the LORD,
"For I *am* with you;
For I will make a complete end of all the nations
To which I have driven you,
But I will not make [a]a complete end of you.
I will rightly [b]correct you,
For I will not leave you wholly unpunished."

18 [a]Jer. 48:15
19 [a]Jer. 48:18 [b]Is. 20:4 [1]Ancient Memphis
20 [a]Hos. 10:11 [b]Jer. 1:14
21 [a][Ps. 37:13] [1]Lit. *calves of the stall*
22 [a][Is. 29:4]
23 [a]Is. 10:34 [b]Judg. 6:5; 7:12
24 [a]Jer. 1:15
25 [a]Ezek. 30: 14–16 [b]Jer. 43:12, 13 [c]Is. 30:1–5; 31:1–3 [1]A sun god [2]Ancient Thebes
26 [a]Ezek. 32:11 [b]Ezek. 29:8–14
27 [a]Is. 41:13, 14; 43:5; 44:2 [b]Is. 11:11
28 [a]Amos 9:8, 9 [b]Jer. 30:11

ENCOUNTER *Note* — *Jer. 46:28*

God's Love in Action

God's love is far-reaching and multifaceted. It includes blessing, protection, and guidance. It also includes discipline, forgiveness, and restoration.

Judgment on Philistia

47 The word of the LORD that came to Jeremiah the prophet [a]against the Philistines, [b]before Pharaoh attacked Gaza.
2 Thus says the LORD:

"Behold, [a]waters rise [b]out of the north,
And shall be an overflowing flood;
They shall overflow the land and all that is in it,
The city and those who dwell within;
Then the men shall cry,
And all the inhabitants of the land shall wail.
3 At the [a]noise of the stamping hooves of his strong horses,
At the rushing of his chariots,
At the rumbling of his wheels,
The fathers will not look back for *their* children,
[1]Lacking courage,
4 Because of the day that comes to plunder all the [a]Philistines,
To cut off from [b]Tyre and Sidon every helper who remains;
For the LORD shall plunder the Philistines,
[c]The remnant of the country of [d]Caphtor.[1]
5 [a]Baldness has come upon Gaza,
[b]Ashkelon is cut off
With the remnant of their valley.
How long will you cut yourself?

CHAPTER 47
1 [a]Zeph. 2:4, 5 [b]Amos 1:6
2 [a]Is. 8:7, 8 [b]Jer. 1:14
3 [a]Jer. 8:16 [1]Lit. *From sinking hands*
4 [a]Is. 14:29–31 [b]Jer. 25:22 [c]Ezek. 25:16 [d]Gen. 10:14 [1]Cappadocia in Asia Minor
5 [a]Mic. 1:16 [b]Jer. 25:20

46:19 Noph, also known as Memphis, was the capital of Lower Egypt on the Nile's west bank.

46:25 Amon was Egypt's sun god; No is known today as ancient Thebes, the capital of Upper Egypt.

47:4 Caphtor was another name Crete.

6 "O you [a]sword of the LORD,
How long until you are quiet?
Put yourself up into your scabbard,
Rest and be still!
7 How can [1]it be quiet,
Seeing the LORD has [a]given it a charge
Against Ashkelon and against the seashore?
There He has [b]appointed it."

Judgment on Moab

48 Against [a]Moab.
Thus says the LORD of hosts, the God of Israel:

"Woe to [b]Nebo!
For it is plundered,
[c]Kirjathaim is shamed *and* taken;
[1]The high stronghold is shamed and dismayed—
2 [a]No more praise of Moab.
In [b]Heshbon they have devised evil against her:
'Come, and let us cut her off as a nation.'
You also shall be cut down,
O [c]Madmen![1]
The sword shall pursue you;
3 A voice of crying *shall be* from [a]Horonaim:
'Plundering and great destruction!'
4 "Moab is destroyed;
[1]Her little ones have caused a cry to be heard;
5 [a]For in the Ascent of Luhith they ascend with continual weeping;
For in the descent of Horonaim the enemies have heard a cry of destruction.
6 "Flee, save your lives!
And be like [1]the [a]juniper in the wilderness.
7 For because you have trusted in your works and your [a]treasures,
You also shall be taken.
And [b]Chemosh shall go forth into captivity,
His [c]priests and his princes together.
8 And [a]the plunderer shall come against every city;
No one shall escape.
The valley also shall perish,
And the plain shall be destroyed,
As the LORD has spoken.
9 "Give[a] wings to Moab,
That she may flee and get away;
For her cities shall be desolate,
Without any to dwell in them.
10 [a]Cursed *is* he who does the work of the LORD deceitfully,
And cursed *is* he who keeps back his sword from blood.
11 "Moab has been at ease from [1]his youth;
He [a]has settled on his dregs,
And has not been emptied from vessel to vessel,
Nor has he gone into captivity.
Therefore his taste remained in him,
And his scent has not changed.
12 "Therefore behold, the days are coming," says the LORD,
"That I shall send him [1]wine-workers
Who will tip him over
And empty his vessels
And break the bottles.
13 Moab shall be ashamed of [a]Chemosh,
As the house of Israel [b]was ashamed of [c]Bethel, their confidence.
14 "How can you say, [a]'We *are* mighty
And strong men for the war'?
15 Moab is plundered and gone up *from* her cities;
Her chosen young men have [a]gone down to the slaughter," says [b]the King,
Whose name *is* the LORD of hosts.
16 "The calamity of Moab *is* near at hand,
And his affliction comes quickly.
17 Bemoan him, all you who are around him;
And all you who know his name,
Say, [a]'How the strong staff is broken,
The beautiful rod!'
18 "O [a]daughter inhabiting [b]Dibon,
Come down from *your* glory,
And sit in thirst;
For the plunderer of Moab has come against you,
He has destroyed your strongholds.
19 O inhabitant of [a]Aroer,
[b]Stand by the way and watch;
Ask him who flees

6 [a]Ezek. 21:3–5
7 [a]Ezek. 14:17 [b]Mic. 6:9 [1]Lit. *you*

CHAPTER 48

1 [a]Is. 15:1—16:14; 25:10 [b]Is. 15:2 [c]Num. 32:37 [1]Heb. *Misgab*
2 [a]Is. 16:14 [b]Jer. 49:3 [c]Is. 10:31 [1]A city of Moab
3 [a]Is. 15:5
4 [1]So with MT, Tg., Vg.; LXX *Proclaim it in Zoar*
5 [a]Is. 15:5
6 [a]Jer. 17:6 [1]Or *Aroer,* a city of Moab
7 [a]Jer. 9:23 [b]Jer. 48:13 [c]Jer. 49:3
8 [a]Jer. 6:26
9 [a]Ps. 55:6
10 [a]1 Sam. 15:3, 9
11 [a]Zeph. 1:12 [1]Heb. uses masc. and fem. pronouns interchangeably in this chapter.
12 [1]Lit. *tippers* of wine bottles
13 [a]1 Kin. 11:7 [b]Hos. 10:6 [c]1 Kin. 12:29; 13:32–34
14 [a]Is. 16:6
15 [a]Jer. 50:27 [b]Jer. 46:18; 51:57
17 [a]Is. 9:4; 14:4, 5
18 [a]Is. 47:1 [b]Is. 15:2
19 [a]Deut. 2:36 [b]1 Sam. 4:13, 14, 16

47:7 Ashkelon was a maritime town between Jaffa and Gaza, and was one of the five chief cities of the Philistines that played a prominent role throughout the Old Testament.

48:1 Moab was the area east of the Dead Sea. This district was fifty miles long by thirty miles wide, averaging 4,300 feet above sea level.

48:7 Chemosh was the main god of the Moabites.

48:13 Bethel at one time contained a golden calf built by King Jeroboam (1 Kin. 12:28, 29).

48:18 Dibon was the capital of Moab from which Mesha ruled (2 Kin. 3:4–27).

48:19 Aroer was located on the Arnon River south of Dibon.

And her who escapes;
Say, 'What has happened?'
20 Moab is shamed, for he is broken down.
[a]Wail and cry!
Tell it in [b]Arnon, that Moab is plundered.

21 "And judgment has come on the plain country:
On Holon and Jahzah and Mephaath,
22 On Dibon and Nebo and Beth Diblathaim,
23 On Kirjathaim and Beth Gamul and Beth Meon,
24 On [a]Kerioth and Bozrah,
On all the cities of the land of Moab,
Far or near.
25 [a]The [1]horn of Moab is cut off,
And his [b]arm is broken," says the LORD.

26 "Make[a] him drunk,
Because he exalted *himself* against the LORD.
Moab shall wallow in his vomit,
And he shall also be in derision.
27 For [a]was not Israel a derision to you?
[b]Was he found among thieves?
For whenever you speak of him,
You shake *your head in* [c]*scorn.*

ENCOUNTER*Note* *Jer. 48:27*

Turnabout

It is no coincidence that those who ridicule God become the mocked themselves. Divine irony demonstrates that God remembers the sins of evildoers and He revisits them with the consequences of their actions.

28 You who dwell in Moab,
Leave the cities and [a]dwell in the rock,
And be like [b]the dove *which* makes her nest
In the sides of the cave's mouth.

29 "We have heard the [a]pride of Moab
(He *is* exceedingly proud),
Of his loftiness and arrogance and [b]pride,
And of the haughtiness of his heart."

30 "I know his wrath," says the LORD,
"But it *is* not right;
[a]His [1]lies have made nothing right.
31 Therefore [a]I will wail for Moab,
And I will cry out for all Moab;
[1]I will mourn for the men of Kir Heres.
32 [a]O vine of Sibmah! I will weep for you with the weeping of [b]Jazer.
Your plants have gone over the sea,
They reach to the sea of Jazer.
The plunderer has fallen on your summer fruit and your vintage.
33 [a]Joy and gladness are taken
From the plentiful field
And from the land of Moab;
I have caused wine to [1]fail from the winepresses;
No one will tread with joyous shouting—
Not joyous shouting!

34 "From[a] the cry of Heshbon to [b]Elealeh and to Jahaz
They have uttered their voice,
[c]From Zoar to Horonaim,
Like [1]a three-year-old heifer;
For the waters of Nimrim also shall be desolate.

35 "Moreover," says the LORD,
"I will cause to cease in Moab
[a]The one who offers *sacrifices* in the [1]high places
And burns incense to his gods.
36 Therefore [a]My heart shall wail like flutes for Moab,
And like flutes My heart shall wail
For the men of Kir Heres.
Therefore [b]the riches they have acquired have perished.

37 "For [a]every head *shall be* bald, and every beard clipped;
On all the hands *shall be* cuts, and [b]on the loins sackcloth—
38 A general lamentation
On all the [a]housetops of Moab,
And in its streets;
For I have [b]broken Moab like a vessel in which *is* no pleasure," says the LORD.
39 "They shall wail:
'How she is broken down!
How Moab has turned her back with shame!'
So Moab shall be a derision
And a dismay to all those about her."

40 For thus says the LORD:

"Behold, [a]one shall fly like an eagle,
And [b]spread his wings over Moab.
41 Kerioth is taken,
And the strongholds are surprised;
[a]The mighty men's hearts in Moab on that day shall be
Like the heart of a woman in birth pangs.

20 [a]Is. 16:7 [b]Num. 21:13
24 [a]Amos 2:2
25 [a]Ps. 75:10 [b]Ezek. 30:21 [1]Strength
26 [a]Jer. 25:15
27 [a]Zeph. 2:8 [b]Jer. 2:26 [c]Lam. 2:15
28 [a]Ps. 55:6, 7 [b]Song 2:14
29 [a]Is. 16:6 [b]Jer. 49:16
30 [a]Jer. 50:36 [1]*idle talk*
31 [a]Is. 15:5; 16:7, 11
[1]So with DSS, LXX, Vg.; MT *He*
32 [a]Is. 16:8, 9 [b]Num. 21:32
33 [a]Joel 1:12 [1]*cease*
34 [a]Is. 15:4–6 [b]Num. 32:3, 37 [c]Is. 15:5, 6 [1]Or *The Third Eglath,* an unknown city, Is. 15:5
35 [a]Is. 15:2; 16:12 [1]Places for pagan worship
36 [a]Is. 15:5; 16:11 [b]Is. 15:7
37 [a]Is. 15:2, 3 [b]Gen. 37:34
38 [a]Is. 15:3 [b]Jer. 22:28
40 [a]Deut. 28:49 [b]Is. 8:8
41 [a]Is. 13:8; 21:3

42 And Moab shall be destroyed [a]as a people,
Because he exalted *himself* against the LORD.
43 [a]Fear and the pit and the snare *shall be* upon you,
O inhabitant of Moab," says the LORD.
44 "He who flees from the fear shall fall into the pit,
And he who gets out of the pit shall be caught in the [a]snare.
For upon Moab, upon it [b]I will bring
The year of their punishment," says the LORD.

45 "Those who fled stood under the shadow of Heshbon
Because of exhaustion.
But [a]a fire shall come out of Heshbon,
A flame from the midst of [b]Sihon,
And [c]shall devour the brow of Moab,
The crown of the head of the sons of tumult.
46 [a]Woe to you, O Moab!
The people of Chemosh perish;
For your sons have been taken captive,
And your daughters captive.

47 "Yet I will bring back the captives of Moab
[a]In the latter days," says the LORD.

Thus far *is* the judgment of Moab.

ENCOUNTER*Note* *Jer. 48:47*

Yet There Is Hope

Despite God's judgment on the wicked, He offers the hope of restoration. Just as there is calm after the storm, there is compassion after God's wrath.

Judgment on Ammon

49 Against the [a]Ammonites.
Thus says the LORD:

"Has Israel no sons?
Has he no heir?
Why *then* does [1]Milcom inherit [b]Gad,
And his people dwell in its cities?
2 [a]Therefore behold, the days are coming," says the LORD,
"That I will cause to be heard an alarm of war
In [b]Rabbah of the Ammonites;
It shall be a desolate mound,
And her [1]villages shall be burned with fire.
Then Israel shall take possession of his inheritance," says the LORD.

ENCOUNTER*Note* *Jer. 49:2*

Right over Might

In the world might over right is the rule. But in God's kingdom righteousness will prevail in God's time and in His way. God's holiness will triumph over man's violence.

3 "Wail, O [a]Heshbon, for Ai is plundered!
Cry, you daughters of Rabbah,
[b]Gird yourselves with sackcloth!
Lament and run to and fro by the walls;
For [1]Milcom shall go into captivity
With his [c]priests and his princes together.
4 Why [a]do you boast in the valleys,
[1]Your flowing valley, O [b]backsliding daughter?
Who trusted in her [c]treasures,
[d]*saying*,
'Who will come against me?'
5 Behold, I will bring fear upon you,"
Says the Lord GOD of hosts,
"From all those who are around you;
You shall be driven out, everyone headlong,
And no one will gather those who wander off.
6 But [a]afterward I will bring back
The captives of the people of Ammon," says the LORD.

Judgment on Edom

7 [a]Against Edom.
Thus says the LORD of hosts:

[b]"*Is* wisdom no more in Teman?
[c]Has counsel perished from the prudent?
Has their wisdom [d]vanished?
8 Flee, turn back, dwell in the depths,
O inhabitants of [a]Dedan!
For I will bring the calamity of Esau upon him,
The time *that* I will punish him.
9 [a]If grape-gatherers came to you,
Would they not leave *some* gleaning grapes?
If thieves by night,

42 [a]Ps. 83:4
43 [a]Is. 24:17, 18
44 [a]Is. 24:18 [b]Jer. 11:23
45 [a]Num. 21:28, 29 [b]Ps. 135:11 [c]Num. 24:17
46 [a]Num. 21:29
47 [a]Jer. 49:6, 39

CHAPTER 49

1 [a]Ezek. 21: 28–32; 25:1–7 [b]Amos 1:13–15 [1]Heb. *Malcam,* lit. *their king;* an Ammonite god, 1 Kin. 11:5; *Molech,* Lev. 18:21
2 [a]Amos 1:13–15 [b]Ezek. 25:5

[1]Lit. *daughters*
3 [a]Jer. 48:2 [b]Is. 32:11 [c]Jer. 48:7 [1]See v. 1
4 [a]Jer. 9:23 [b]Jer. 3:14 [c]Jer. 48:7 [d]Jer. 21:13 [1]Lit. *Your valley is flowing*
6 [a]Jer. 48:47
7 [a]Ezek. 25: 12–14; 35:1–15 [b]Gen. 36:11 [c]Is. 19:11 [d]Jer. 8:9
8 [a]Jer. 25:23
9 [a]Obad. 5, 6

49:1 Rabbah was located fourteen miles from Heshbon and was the capital city of Ammon. The present-day capital of Jordan, Amman, is located at the site.

49:7 Edom, meaning "Red," was the name given to Esau, Jacob's twin brother. The land of Edom, also called Mount Seir, was located southeast of the Dead Sea. The Edomites were eventually overrun by Arab invaders and relocated into southern Judah in a region known as Idumea.

Would they not destroy until they
have enough?
10 [a]But I have made Esau bare;
I have uncovered his secret places,
And he shall not be able to hide
himself.
His descendants are plundered,
His brethren and his neighbors,
And [b]he *is* no more.
11 Leave your fatherless children,
I will preserve *them* alive;
And let your widows trust in Me."

12 For thus says the LORD: "Behold, [a]those whose judgment *was* not to drink of the cup have assuredly drunk. And *are* you the one who will altogether go unpunished? You shall not go unpunished, but you shall surely drink *of it*.
13 "For [a]I have sworn by Myself," says the LORD, "that [b]Bozrah shall become a desolation, a reproach, a [1]waste, and a curse. And all its cities shall be perpetual [2]wastes."

14 [a]I have heard a message from the
LORD,
And an ambassador has been sent
to the nations:
"Gather together, come against her,
And rise up to battle!

15 "For indeed, I will make you small
among nations,
Despised among men.
16 Your fierceness has deceived you,
The [a]pride of your heart,
O you who dwell in the clefts of the
rock,
Who hold the height of the hill!
[b]Though you make your [c]nest as
high as the eagle,
[d]I will bring you down from there,"
says the LORD.

17 "Edom also shall be an
astonishment;
[a]Everyone who goes by it will be
astonished
And will hiss at all its plagues.
18 [a]As in the overthrow of Sodom and
Gomorrah
And their neighbors," says the LORD,
"No one shall remain there,
Nor shall a son of man dwell in it.

19 "Behold,[a] he shall come up like a
lion from [b]the [1]floodplain of the
Jordan
Against the dwelling place of the
strong;
But I will suddenly make him run
away from her.

10 [a]Mal. 1:3 [b]Is. 17:14
12 [a]Jer. 25:29
13 [a]Amos 6:8 [b]Is. 34:6; 63:1 [1]*ruin* [2]*ruins*
14 [a]Obad. 1–4
16 [a]Jer. 48:29 [b]Obad. 3, 4 [c]Job 39:27 [d]Amos 9:2
17 [a]Jer. 18:16; 49:13; 50:13
18 [a]Deut. 29:23
19 [a]Jer. 50:44 [b]Jer. 12:5
[c]Ex. 15:11 [d]Job 41:10 [1]Or *thicket*
20 [a]Jer. 50:45 [1]Or *drag them away*
21 [a]Jer. 50:46
22 [a]Jer. 48:40, 41
23 [a]Amos 1:3, 5 [b]Jer. 39:5 [c][Is. 57:20] [1]*anxiety*
24 [a]Is. 13:8 [1]*childbirth*
25 [a]Jer. 33:9
26 [a]Jer. 50:30

And who *is* a chosen *man that* I
may appoint over her?
For [c]who *is* like Me?
Who will arraign Me?
And [d]who *is* that shepherd
Who will withstand Me?"

20 [a]Therefore hear the counsel of the
LORD that He has taken against
Edom,
And His purposes that He has
proposed against the inhabitants
of Teman:
Surely the least of the flock shall
[1]draw them out;
Surely He shall make their dwelling
places desolate with them.
21 [a]The earth shakes at the noise of
their fall;
At the cry its noise is heard at the
Red Sea.
22 Behold, [a]He shall come up and fly
like the eagle,
And spread His wings over Bozrah;
The heart of the mighty men of
Edom in that day shall be
Like the heart of a woman in birth
pangs.

Judgment on Damascus

23 [a]Against Damascus.

[b]"Hamath and Arpad are shamed,
For they have heard bad news.
They are fainthearted;
[c]*There is* [1]trouble on the sea;
It cannot be quiet.
24 Damascus has grown feeble;
She turns to flee,
And fear has seized *her.*
[a]Anguish and sorrows have taken
her like a woman in [1]labor.
25 Why is [a]the city of praise not
deserted, the city of My joy?

ENCOUNTER *Note* *Jer. 49:25*

Fleeting Pleasures

Fleeting sinful pleasures quickly turn sour when God's judgment falls. Carnality cannot withstand the scrutiny of God's righteousness, and it will be exposed as the empty, deceitful, and destructive practice it is.

26 [a]Therefore her young men shall fall
in her streets,
And all the men of war shall be cut
off in that day," says the LORD of
hosts.

49:18 Sodom and Gomorrah exemplified the ultimate expression of God's wrath.

49:23 Damascus was one of the most ancient and important cities of Syria. It is located one hundred and thirty miles northeast of Jerusalem.

27 "I[a] will kindle a fire in the wall of
Damascus,
And it shall consume the palaces of
Ben-Hadad."

Judgment on Kedar and Hazor

28 [a]Against Kedar and against the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall strike.
Thus says the LORD:

"Arise, go up to Kedar,
And devastate [a]the men of the East!
29 Their [a]tents and their flocks they
shall take away.
They shall take for themselves their
curtains,
All their vessels and their camels;
And they shall cry out to them,
[b]'Fear *is* on every side!'

30 "Flee, get far away! Dwell in the
depths,
O inhabitants of Hazor!" says the
LORD.
"For Nebuchadnezzar king of
Babylon has taken counsel
against you,
And has conceived a plan against
you.

31 "Arise, go up to [a]the wealthy nation
that dwells securely," says the
LORD,
"Which has neither gates nor
bars,
[b]Dwelling alone.
32 Their camels shall be for booty,
And the multitude of their cattle for
plunder.
I will [a]scatter to all winds those [1]in
the farthest corners,
And I will bring their calamity from
all its sides," says the LORD.
33 "Hazor [a]shall be a dwelling for
jackals, a desolation forever;
No one shall reside there,
Nor son of man dwell in it."

Judgment on Elam

34 The word of the LORD that came to Jeremiah the prophet against [a]Elam, in the [b]beginning of the reign of Zedekiah king of Judah, saying,
35 "Thus says the LORD of hosts:

'Behold, I will break [a]the [1]bow of
Elam,
The foremost of their might.
36 Against Elam I will bring the four
winds
From the four quarters of heaven,
And scatter them toward all those
winds;
There shall be no nations where the
outcasts of Elam will not go.
37 For I will cause Elam to be
dismayed before their enemies
And before those who seek their
life.
[a]I will bring disaster upon them,
My fierce anger,' says the LORD;
'And I will send the sword after them
Until I have consumed them.
38 I will [a]set My throne in Elam,
And will destroy from there the
king and the princes,' says the
LORD.

39 'But it shall come to pass [a]in the
latter days:
I will bring back the captives of
Elam,' says the LORD."

Judgment on Babylon and Babylonia

50 The word that the LORD spoke [a]against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet.

2 "Declare among the nations,
Proclaim, and [1]set up a standard;
Proclaim—do not conceal *it*—
Say, 'Babylon is [a]taken, [b]Bel is
shamed.
[2]Merodach is broken in pieces;
[c]Her idols are humiliated,
Her images are broken in pieces.'
3 [a]For out of the north [b]a nation comes
up against her,
Which shall make her land
desolate,
And no one shall dwell therein.
They shall [1]move, they shall
depart,
Both man and beast.

4 "In those days and in that time," says
the LORD,
"The children of Israel shall come,
[a]They and the children of Judah
together;
[b]With continual weeping they shall
come,
[c]And seek the LORD their God.
5 They shall ask the way to Zion,
With their faces toward it, *saying*,
'Come and let us join ourselves to
the LORD
In [a]a perpetual covenant
That will not be forgotten.'

27 [a]Amos 1:4
28 [a]Ezek. 27:21 [b]Judg. 6:3
29 [a]Ps. 120:5 [b]Jer. 46:5
31 [a]Ezek. 38:11 [b]Num. 23:9
32 [a]Ezek. 5:10 [1]Lit. *cut off at the corner,* Jer. 9:26; 25:23
33 [a]Mal. 1:3
34 [a]Jer. 25:25 [b]2 Kin. 24:17, 18
35 [a]Is. 22:6 [1]Power
37 [a]Jer. 9:16
38 [a]Jer. 43:10
39 [a]Jer. 48:47

CHAPTER 50

1 [a]Is. 13:1; 47:1
2 [a]Is. 21:9 [b]Is. 46:1 [c]Jer. 43:12, 13 [1]*lift* [2]Or *Marduk;* a Babylonian god
3 [a]Jer. 51:48 [b]Is. 13:17, 18, 20 [1]Or *wander*
4 [a]Hos. 1:11 [b]Ezra 3:12, 13 [c]Hos. 3:5
5 [a]Jer. 31:31

49:28 Kedar and Hazor were nomadic tribes inhabiting the Arabian peninsula.

49:34 Elam's capital was Susa. It was south of Assyria, east of Persia, and two hundred miles east of Babylon. Elam allied with the Babylonians to defeat Nineveh in 612 B.C. Then in 539 they helped overthrow the Babylonian empire.

50:2 Bel, a name that means "Lord," was the equivalent of Baal. Merodach, meaning "Death," was another name for Marduk and became the chief deity of Babylon.

ENCOUNTER *Note* *Jer. 50:5*

Return to God

Repentance means returning to God immediately. When our relationship with God is restored, the door is open for other blessings to follow.

6 "My people have been [a]lost sheep.
Their shepherds have led them
[b]astray;
They have turned them away *on*
[c]the mountains.
They have gone from mountain to
hill;
They have forgotten their resting
place.
7 All who found them have [a]devoured
them;
And [b]their adversaries said, [c]'We
have not offended,
Because they have sinned against
the LORD, [d]the habitation of
justice,
The LORD, [e]the hope of their
fathers.'

8 "Move[a] from the midst of Babylon,
Go out of the land of the Chaldeans;
And be like the [1]rams before the
flocks.
9 [a]For behold, I will raise and cause to
come up against Babylon
An assembly of great nations from
the north country,
And they shall array themselves
against her;
From there she shall be captured.
Their arrows *shall be* like *those* of
[1]an expert warrior;
[b]None shall return in vain.
10 And Chaldea shall become plunder;
[a]All who plunder her shall be
satisfied," says the LORD.

11 "Because[a] you were glad, because
you rejoiced,
You destroyers of My heritage,
Because you have grown fat [b]like a
heifer threshing grain,
And you [1]bellow like bulls,
12 Your mother shall be deeply
ashamed;
She who bore you shall be
ashamed.
Behold, the least of the nations *shall
be* a [a]wilderness,
A dry land and a desert.
13 Because of the wrath of the LORD
She shall not be inhabited,
[a]But she shall be wholly desolate.
[b]Everyone who goes by Babylon
shall be horrified
And hiss at all her plagues.

14 "Put[a] yourselves in array against
Babylon all around,
All you who bend the bow;
Shoot at her, spare no arrows,
For she has sinned against the
LORD.
15 Shout against her all around;
She has [a]given her hand,
Her foundations have fallen,
[b]Her walls are thrown down;
For [c]it *is* the vengeance of the LORD.
Take vengeance on her.
As she has done, so do to her.
16 Cut off the sower from Babylon,
And him who handles the sickle at
harvest time.
For fear of the oppressing sword
[a]Everyone shall turn to his own
people,
And everyone shall flee to his own
land.

17 "Israel *is* like [a]scattered sheep;
[b]The lions have driven *him* away.
First [c]the king of Assyria devoured
him;
Now at last this [d]Nebuchadnezzar
king of Babylon has broken his
bones."

18 Therefore thus says the LORD of
hosts, the God of Israel:

"Behold, I will punish the king of
Babylon and his land,
As I have punished the king of
[a]Assyria.
19 [a]But I will bring back Israel to his
home,
And he shall feed on Carmel and
Bashan;
His soul shall be satisfied on Mount
Ephraim and Gilead.
20 In those days and in that time," says
the LORD,
[a]"The iniquity of Israel shall be
sought, but *there shall be* none;
And the sins of Judah, but they
shall not be found;
For I will pardon those [b]whom I
preserve.

21 "Go up against the land of
Merathaim, against it,
And against the inhabitants of
[a]Pekod.
[1]Waste and utterly destroy them,"
says the LORD,

6 [a]Is. 53:6 [b]Jer. 23:1 [c][Jer. 2:20; 3:6, 23]
7 [a]Ps. 79:7 [b]Zech. 11:5 [c]Jer. 2:3 [d][Ps. 90:1; 91:1] [e]Ps. 22:4
8 [a]Is. 48:20 [1]*male goats*
9 [a]Jer. 15:14; 51:27 [b]2 Sam. 1:22 [1]So with some Heb. mss., LXX, Syr.; MT, Tg., Vg. *a warrior who makes childless*
10 [a][Rev. 17:16]
11 [a]Is. 47:6 [b]Hos. 10:11 [1]Or *neigh like steeds*
12 [a]Jer. 51:43
13 [a]Jer. 25:12 [b]Jer. 49:17
14 [a]Jer. 51:2
15 [a]Lam. 5:6 [b]Jer. 51:58 [c]Jer. 51:6, 11
16 [a]Is. 13:14
17 [a]2 Kin. 24:10, 14 [b]Jer. 2:15 [c]2 Kin. 15:29; 17:6; 18:9–13 [d]2 Kin. 24:10–14; 25:1–7
18 [a]Ezek. 31:3, 11, 12
19 [a]Is. 65:10
20 [a][Jer. 31:34] [b]Is. 1:9
21 [a]Ezek. 23:23 [1]Or *Attack* with the sword

50:6 God's devastating indictment upon the leaders of His people serves as a focus of blame, but should also be a dire warning to all who lead others astray.

50:21 Merathaim was a region in southern Babylon. Pekod was the name of a tribe in eastern Babylon.

ENCOUNTER *Note* *Jer. 50:20*

Not Found

When God deals with our sins, He does so once and for all. His pardon is complete, comprehensive, and without reservation, leaving nothing for reproach.

"And do [b]according to all that I have commanded you.
22 [a]A sound of battle *is* in the land,
And of great destruction.
23 How [a]the hammer of the whole earth has been cut apart and broken!
How Babylon has become a desolation among the nations!
24 I have laid a snare for you;
You have indeed been [a]trapped, O Babylon,
And you were not aware;
You have been found and also caught,
Because you have [b]contended against the LORD.
25 The LORD has opened His armory,
And has brought out [a]the weapons of His indignation;
For this *is* the work of the Lord GOD of hosts
In the land of the Chaldeans.
26 Come against her from the farthest border;
Open her storehouses;
Cast her up as heaps of ruins,
And destroy her utterly;
Let nothing of her be left.
27 Slay all her [a]bulls,
Let them go down to the slaughter.
Woe to them!
For their day has come, the time of [b]their punishment.
28 The voice of those who flee and escape from the land of Babylon
[a]Declares in Zion the vengeance of the LORD our God,
The vengeance of His temple.

29 "Call together the archers against Babylon.
All you who bend the bow, encamp against it all around;
Let none of them [1]escape.
[a]Repay her according to her work;
According to all she has done, do to her;
[b]For she has been proud against the LORD,
Against the Holy One of Israel.
30 [a]Therefore her young men shall fall in the streets,
And all her men of war shall be cut off in that day," says the LORD.
31 "Behold, I *am* against you,
O most haughty one!" says the Lord GOD of hosts;
"For your day has come,
[1]The time *that* I will punish you.
32 The most [a]proud shall stumble and fall,
And no one will raise him up;
[b]I will kindle a fire in his cities,
And it will devour all around him."

33 Thus says the LORD of hosts:

"The children of Israel *were* oppressed,
Along with the children of Judah;
All who took them captive have held them fast;
They have refused to let them go.
34 [a]Their Redeemer *is* strong;
[b]The LORD of hosts *is* His name.
He will thoroughly plead their [c]case,
That He may give rest to the land,
And disquiet the inhabitants of Babylon.

35 "A sword *is* against the Chaldeans," says the LORD,
"Against the inhabitants of Babylon,
And [a]against her princes and [b]her wise men.
36 A sword *is* [a]against the soothsayers, and they will be fools.
A sword *is* against her mighty men, and they will be dismayed.
37 A sword *is* against their horses,
Against their chariots,
And against all [a]the mixed peoples who *are* in her midst;
And [b]they will become like women.
A sword *is* against her treasures, and they will be robbed.
38 [a]A [1]drought *is* against her waters, and they will be dried up.
For it *is* the land of carved images,
And they are insane with *their* idols.

39 "Therefore[a] the wild desert beasts shall dwell *there* with the jackals,
And the ostriches shall dwell in it.
[b]It shall be inhabited no more forever,
Nor shall it be dwelt in from generation to generation.
40 [a]As God overthrew Sodom and Gomorrah
And their neighbors," says the LORD,
"*So* no one shall reside there,
Nor son of man [b]dwell in it.

41 "Behold,[a] a people shall come from the north,

[b]2 Sam. 16:11
22 [a]Jer. 51:54
23 [a]Jer. 51:20–24
24 [a]Dan. 5:30 [b][Is. 45:9]
25 [a]Is. 13:5
27 [a]Is. 34:7 [b]Jer. 48:44
28 [a]Jer. 51:10
29 [a]Jer. 51:56 [b][Is. 47:10] [1]Qr., some Heb. mss., LXX, Tg. add *to her*
30 [a]Jer. 49:26; 51:4
31 [1]So with MT, Tg.; LXX, Vg. *The time of your punishment*
32 [a]Mal. 4:1 [b]Jer. 21:14
34 [a]Rev. 18:8 [b]Is. 47:4 [c]Jer. 51:36; Mic. 7:9
35 [a]Dan. 5:30 [b]Is. 47:13
36 [a]Is. 44:25
37 [a]Jer. 25:20 [b]Jer. 51:30
38 [a]Rev. 16:12 [1]So with MT, Tg., Vg.; Syr. *sword;* LXX omits *A drought is*
39 [a]Rev. 18:2 [b]Is. 13:20
40 [a]Is. 13:19 [b]Is. 13:20
41 [a]Jer. 6:22; 25:14; 51:27

And a great nation and many kings
Shall be raised up from the ends of the earth.
42 [a]They shall hold the bow and the lance;
[b]They *are* cruel and shall not show mercy.
[c]Their voice shall roar like the sea;
They shall ride on horses,
Set in array, like a man for the battle,
Against you, O daughter of Babylon.

43 "The king of Babylon has [a]heard the report about them,
And his hands grow feeble;
Anguish has taken hold of him,
Pangs as of a woman in [b]childbirth.

44 "Behold,[a] he shall come up like a lion from the [1]floodplain of the Jordan
Against the dwelling place of the strong;
But I will make them suddenly run away from her.
And who *is* a chosen *man that* I may appoint over her?
For who *is* like Me?
Who will arraign Me?
And [b]who *is* that shepherd
Who will withstand Me?"

45 Therefore hear [a]the counsel of the LORD that He has taken against Babylon,
And His [b]purposes that He has proposed against the land of the Chaldeans:
[c]Surely the least of the flock shall draw them out;
Surely He will make their dwelling place desolate with them.
46 [a]At the noise of the taking of Babylon
The earth trembles,
And the cry is heard among the nations.

The Utter Destruction of Babylon

51 Thus says the LORD:

"Behold, I will raise up against [a]Babylon,
Against those who dwell in [1]Leb Kamai,
[b]A destroying wind.
2 And I will send [a]winnowers to Babylon,
Who shall winnow her and empty her land.
[b]For in the day of doom
They shall be against her all around.
3 Against *her* [a]let the archer bend his bow,
And lift himself up against *her* in his armor.
Do not spare her young men;
[b]Utterly destroy all her army.
4 Thus the slain shall fall in the land of the Chaldeans,
[a]And *those* thrust through in her streets.
5 For Israel is [a]not forsaken, nor Judah,
By his God, the LORD of hosts,
Though their land was filled with sin against the Holy One of Israel."

6 [a]Flee from the midst of Babylon,
And every one save his life!
Do not be cut off in her iniquity,
For [b]this *is* the time of the LORD's vengeance;
[c]He shall recompense her.
7 [a]Babylon *was* a golden cup in the LORD's hand,
That made all the earth drunk.
[b]The nations drank her wine;
Therefore the nations [c]are deranged.
8 Babylon has suddenly [a]fallen and been destroyed.
[b]Wail for her!
[c]Take balm for her pain;
Perhaps she may be healed.

9 We would have healed Babylon,
But she is not healed.
Forsake her, and [a]let us go everyone to his own country;
[b]For her judgment reaches to heaven and is lifted up to the skies.
10 The LORD has [a]revealed our righteousness.
Come and let us [b]declare in Zion the work of the LORD our God.

11 [a]Make[1] the arrows bright!
Gather the shields!
[b]The LORD has raised up the spirit of the kings of the Medes.
[c]For His plan *is* against Babylon to destroy it,
Because it *is* [d]the vengeance of the LORD,
The vengeance for His temple.
12 [a]Set up the standard on the walls of Babylon;
Make the guard strong,
Set up the watchmen,
Prepare the ambushes.
For the LORD has both devised and done
What He spoke against the inhabitants of Babylon.
13 [a]O you who dwell by many waters,

42 [a]Jer. 6:23 [b]Is. 13:18 [c]Is. 5:30
43 [a]Jer. 51:31 [b]Jer. 6:24
44 [a]Jer. 49:19–21 [b]Job 41:10 [1]Or *thicket*
45 [a]Jer. 51:10, 11 [b]Jer. 51:29 [c]Jer. 49:19, 20
46 [a]Rev. 18:9

CHAPTER 51

1 [a]Is. 47:1 [b]Jer. 4:11 [1]Lit. *The Midst of Those Who Rise Up Against Me;* a code word for Chaldea, Babylonia
2 [a]Jer. 15:7 [b]Jer. 50:14
3 [a]Jer. 50:14, 29 [b]Jer. 50:21
4 [a]Jer. 49:26; 50:30, 37
5 [a][Jer. 33:24–26; 46:28]
6 [a]Rev. 18:4 [b]Jer. 50:15 [c]Jer. 25:14
7 [a]Rev. 17:4 [b]Rev. 14:8 [c]Jer. 25:16
8 [a]Is. 21:9 [b]Rev. 18:9, 11, 19 [c]Jer. 46:11
9 [a]Is. 13:14 [b]Rev. 18:5
10 [a]Ps. 37:6 [b]Jer. 50:28
11 [a]Jer. 46:4, 9 [b]Is. 13:17 [c]Jer. 50:45 [d]Jer. 50:28 [1]*Polish the arrows!*
12 [a]Nah. 2:1; 3:14
13 [a]Rev. 17:1, 15

Abundant in treasures,
Your end has come,
The measure of your covetousness.
14 [a]The LORD of hosts has sworn by Himself:
"Surely I will fill you with men, [b]as with locusts,
And they shall lift [c]up a shout against you."

15 [a]He has made the earth by His power;
He has established the world by His wisdom,
And [b]stretched out the heaven by His understanding.
16 When He utters *His* voice—
There is a multitude of waters in the heavens:
[a]"He causes the vapors to ascend from the ends of the earth;
He makes lightnings for the rain;
He brings the wind out of His treasuries."

17 [a]Everyone is dull-hearted, without knowledge;
Every metalsmith is put to shame by the carved image;
[b]For his molded image *is* falsehood,
And *there is* no breath in them.

ENCOUNTER *Note* *Jer. 51:17*

God of Truth, Idols of Deceit

History demonstrates that trusting in any power apart from God is utter futility. Nation after nation, power after power, and army after army have fallen and vanished. But God continues to lead, guide, protect, and bless His people.

18 They *are* futile, a work of errors;
In the time of their punishment they shall perish.
19 The Portion of Jacob *is* not like them,
For He *is* the Maker of all things;
And *Israel is* the tribe of His inheritance.
The LORD of hosts *is* His name.

20 "You[a] *are* My battle-ax *and* weapons of war:
For with you I will break the nation in pieces;
With you I will destroy kingdoms;
21 With you I will break in pieces the horse and its rider;
With you I will break in pieces the chariot and its rider;
22 With you also I will break in pieces man and woman;
With you I will break in pieces [a]old and young;
With you I will break in pieces the young man and the maiden;
23 With you also I will break in pieces the shepherd and his flock;
With you I will break in pieces the farmer and his yoke of oxen;
And with you I will break in pieces governors and rulers.

24 "And[a] I will repay Babylon
And all the inhabitants of Chaldea
For all the evil they have done
In Zion in your sight," says the LORD.

25 "Behold, I *am* against you,
[a]O destroying mountain,
Who destroys all the earth," says the LORD.
"And I will stretch out My hand against you,
Roll you down from the rocks,
[b]And make you a burnt mountain.
26 They shall not take from you a stone for a corner
Nor a stone for a foundation,
[a]But you shall be desolate forever," says the LORD.

27 [a]Set up a banner in the land,
Blow the trumpet among the nations!
[b]Prepare the nations against her,
Call [c]the kingdoms together against her:
Ararat, Minni, and Ashkenaz.
Appoint a general against her;
Cause the horses to come up like the bristling locusts.
28 Prepare against her the nations,
With the kings of the Medes,
Its governors and all its rulers,
All the land of his dominion.
29 And the land will tremble and sorrow;
For every [a]purpose of the LORD shall be performed against Babylon,
[b]To make the land of Babylon a desolation without inhabitant.
30 The mighty men of Babylon have ceased fighting,
They have remained in their strongholds;
Their might has failed,

14 [a]Jer. 49:13 [b]Nah. 3:15 [c]Jer. 50:15
15 [a]Gen. 1:1, 6 [b]Job 9:8
16 [a]Ps. 135:7
17 [a]Jer. 10:14 [b]Jer. 50:2
20 [a]Is. 10:5, 15
22 [a]2 Chr. 36:17
24 [a]Jer. 50:15, 29
25 [a]Zech. 4:7 [b]Rev. 8:8
26 [a]Jer. 50:26, 40
27 [a]Is. 13:2 [b]Jer. 25:14 [c]Jer. 50:41, 42
29 [a]Jer. 50:45 [b]Jer. 50:13; 51:26, 43

51:15 Jeremiah 51:15–19 repeats Jeremiah 10:12–16 with some differences.

51:27 Ararat, Minni, and Ashkenaz were mountain tribes in parts of present-day Turkey and Armenia.

51:28 The Medes were from the Zagros mountain region in present-day central Iran.

51:30 Apparently King Cyrus of Persia entered Babylon without opposition.

[a]They became *like* women;
They have burned her dwelling places,
[b]The bars of her *gate* are broken.
31 [a]One runner will run to meet another,
And one messenger to meet another,
To show the king of Babylon that his city is taken on *all* sides;
32 [a]The passages are blocked,
The reeds they have burned with fire,
And the men of war are terrified.

33 For thus says the LORD of hosts, the God of Israel:

"The daughter of Babylon *is* [a]like a threshing floor
When [b]*it is* time to thresh her;
Yet a little while
[c]And the time of her harvest will come."

34 "Nebuchadnezzar the king of Babylon
Has [a]devoured me, he has crushed me;
He has made me an [b]empty vessel,
He has swallowed me up like a monster;
He has filled his stomach with my delicacies,
He has spit me out.
35 Let the violence *done* to me and my flesh *be* upon Babylon,"
The inhabitant of Zion will say;
"And my blood be upon the inhabitants of Chaldea!"
Jerusalem will say.

36 Therefore thus says the LORD:

"Behold, [a]I will plead your case and take vengeance for you.
[b]I will dry up her sea and make her springs dry.
37 [a]Babylon shall become a heap,
A dwelling place for jackals,
[b]An astonishment and a hissing,
Without an inhabitant.
38 They shall roar together like lions,
They shall growl like lions' whelps.
39 In their excitement I will prepare their feasts;
[a]I will make them drunk,
That they may rejoice,
And sleep a perpetual sleep
And not awake," says the LORD.
40 "I will bring them down
Like lambs to the slaughter,
Like rams with male goats.

30 [a]Is. 19:16 [b]Lam. 2:9
31 [a]Jer. 50:24
32 [a]Jer. 50:38
33 [a]Is. 21:10 [b]Hab. 3:12 [c]Rev. 14:15
34 [a]Jer. 50:17 [b]Is. 24:1–3
36 [a]Jer. 50:34 [b]Jer. 50:38
37 [a]Is. 13:22 [b]Jer. 25:9, 11
39 [a]Jer. 51:57

41 [a]Jer. 25:26 [b]Is. 13:19 [1]A code word for Babylon, Jer. 25:26
42 [a]Is. 8:7, 8
43 [a]Jer. 50:39, 40 [b]Is. 13:20
44 [a]Jer. 50:2 [b]Jer. 50:15 [1]A Babylonian god
45 [a][Rev. 18:4] [1]Lit. *his soul*
46 [a]2 Kin. 19:7
48 [a]Is. 44:23; 48:20; 49:13 [b]Jer. 50:3, 41
50 [a]Jer. 44:28 [b][Deut. 4:29–31]
51 [a]Ps. 44:15; 79:4 [b]Lam. 1:10 [1]*holy places*

41 "Oh, how [a]Sheshach[1] is taken!
Oh, how [b]the praise of the whole earth is seized!
How Babylon has become desolate among the nations!
42 [a]The sea has come up over Babylon;
She is covered with the multitude of its waves.
43 [a]Her cities are a desolation,
A dry land and a wilderness,
A land where [b]no one dwells,
Through which no son of man passes.
44 I will punish [a]Bel[1] in Babylon,
And I will bring out of his mouth what he has swallowed;
And the nations shall not stream to him anymore.
Yes, [b]the wall of Babylon shall fall.

45 "My[a] people, go out of the midst of her!
And let everyone deliver [1]himself from the fierce anger of the LORD.
46 And lest your heart faint,
And you fear [a]for the rumor that *will be* heard in the land
(A rumor will come *one* year,
And after that, in *another* year
A rumor *will come,*
And violence in the land,
Ruler against ruler),
47 Therefore behold, the days are coming
That I will bring judgment on the carved images of Babylon;
Her whole land shall be ashamed,
And all her slain shall fall in her midst.
48 Then [a]the heavens and the earth and all that *is* in them
Shall sing joyously over Babylon;
[b]For the plunderers shall come to her from the north," says the LORD.

49 As Babylon *has caused* the slain of Israel to fall,
So at Babylon the slain of all the earth shall fall.
50 [a]You who have escaped the sword,
Get away! Do not stand still!
[b]Remember the LORD afar off,
And let Jerusalem come to your mind.

51 [a]We are ashamed because we have heard reproach.
Shame has covered our faces,
For strangers [b]have come into the [1]sanctuaries of the LORD's house.

52 "Therefore behold, the days are coming," says the LORD,

51:41 "Sheshach" may have been another name for Babylon.
51:44 The walls surrounding Babylon were formidable. The outer wall was twelve feet thick. The inner wall was twenty-three feet thick.

"That I will bring judgment on her
carved images,
And throughout all her land the
wounded shall groan.
53 [a]Though Babylon were to [1]mount up
to heaven,
And though she were to fortify the
height of her strength,
Yet from Me plunderers would
come to her," says the LORD.

54 [a]The sound of a cry *comes* from
Babylon,
And great destruction from the land
of the Chaldeans,
55 Because the LORD is plundering
Babylon
And silencing her loud voice,
Though her waves roar like great
waters,
And the noise of their voice is
uttered,
56 Because the plunderer comes
against her, against Babylon,
And her mighty men are taken.
Every one of their bows is broken;
[a]For the LORD *is* the God of
recompense,
He will surely repay.

57 "And I will make drunk
Her princes and [a]wise men,
Her governors, her deputies, and
her mighty men.
And they shall sleep a perpetual
sleep
And not awake," says [b]the King,
Whose name *is* the LORD of hosts.

58 Thus says the LORD of hosts:

"The broad walls of Babylon shall be
utterly [a]broken,[1]
And her high gates shall be burned
with fire;
[b]The people will labor in vain,
And the nations, because of the fire;
And they shall be weary."

Jeremiah's Command to Seraiah

59 The word which Jeremiah the
prophet commanded Seraiah the son of
[a]Neriah, the son of Mahseiah, when he
went with Zedekiah the king of Judah to
Babylon in the fourth year of his reign.
And Seraiah *was* the quartermaster.
60 So Jeremiah [a]wrote in a book all the
evil that would come upon Babylon, all
these words that are written against
Babylon.
61 And Jeremiah said to Seraiah,
"When you arrive in Babylon and see it,
and read all these words,

53 [a]Amos 9:2
[1]*ascend*
54 [a]Jer. 50:22
56 [a]Jer. 50:29
57 [a]Jer. 50:35
[b]Jer. 46:18; 48:15
58 [a]Jer. 50:15
[b]Hab. 2:13
[1]Lit. *laid utterly bare*
59 [a]Jer. 32:12
60 [a]Jer. 36:2

62 [a]Jer. 50:3, 39
63 [a]Rev. 18:21

CHAPTER 52
1 [a]2 Kin. 24:18
[b]Josh. 10:29
3 [a]2 Chr. 36:13
4 [a]Jer. 39:1
7 [1]Or *Arabah;* the Jordan Valley
9 [a]Jer. 32:4; 39:5
10 [a]Ezek. 12:13

62 "then you shall say, 'O LORD, You
have spoken against this place to cut it
off, so that [a]none shall remain in it, nei-
ther man nor beast, but it shall be deso-
late forever.'
63 "Now it shall be, when you have fin-
ished reading this book, [a]*that* you shall
tie a stone to it and throw it out into the
Euphrates.
64 "Then you shall say, 'Thus Babylon
shall sink and not rise from the catastro-
phe that I will bring upon her. And they
shall be weary.' " Thus far *are* the words
of Jeremiah.

The Fall of Jerusalem Reviewed

52 Zedekiah *was* [a]twenty-one years
old when he became king, and he
reigned eleven years in Jerusalem. His
mother's name *was* Hamutal the daugh-
ter of Jeremiah of [b]Libnah.
2 He also did evil in the sight of the
LORD, according to all that Jehoiakim
had done.
3 For because of the anger of the LORD
this happened in Jerusalem and Judah,
till He finally cast them out from His
presence. Then Zedekiah [a]rebelled
against the king of Babylon.
4 Now it came to pass in the [a]ninth year
of his reign, in the tenth month, on the
tenth *day* of the month, *that* Nebuchad-
nezzar king of Babylon and all his army
came against Jerusalem and encamped
against it; and *they* built a siege wall
against it all around.
5 So the city was besieged until the
eleventh year of King Zedekiah.
6 By the fourth month, on the ninth day
of the month, the famine had become so
severe in the city that there was no food
for the people of the land.
7 Then the *city wall* was broken
through, and all the men of war fled and
went out of the city at night by way of
the gate between the two walls, which
was by the king's garden, even though
the Chaldeans *were* near the city all
around. And they went by way of the
[1]plain.
8 But the army of the Chaldeans pur-
sued the king, and they overtook
Zedekiah in the plains of Jericho. All his
army was scattered from him.
9 [a]So they took the king and brought
him up to the king of Babylon at Riblah
in the land of Hamath, and he pro-
nounced judgment on him.
10 [a]Then the king of Babylon killed the
sons of Zedekiah before his eyes. And he
killed all the princes of Judah in Riblah.

52:1 The contents of this chapter correspond almost verbatim with 2 Kings 24:18–25, 30. The account in Kings tells of the fulfillment of thirteen of Jeremiah's prophecies.

52:4 The tenth month would be January.

52:5 The city of Jerusalem lasted eighteen months under siege.

11 He also [a]put out the eyes of Zedekiah; and the king of Babylon bound him in [1]bronze fetters, took him to Babylon, and put him in prison till the day of his death.

The Temple and City Plundered and Burned

12 [a]Now in the fifth month, on the tenth *day* of the month ([b]which *was* the nineteenth year of King Nebuchadnezzar king of Babylon), [c]Nebuzaradan, the captain of the guard, *who* served the king of Babylon, came to Jerusalem.
13 He burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire.
14 And all the army of the Chaldeans who *were* with the captain of the guard broke down all the walls of Jerusalem all around.
15 [a]Then Nebuzaradan the captain of the guard carried away captive *some* of the poor people, the rest of the people who remained in the city, the defectors who had deserted to the king of Babylon, and the rest of the craftsmen.
16 But Nebuzaradan the captain of the guard left *some* of the poor of the land as vinedressers and farmers.
17 [a]The [b]bronze pillars that *were* in the house of the LORD, and the carts and the bronze Sea that *were* in the house of the LORD, the Chaldeans broke in pieces, and carried all their bronze to Babylon.
18 They also took away [a]the pots, the shovels, the trimmers, the [1]bowls, the spoons, and all the bronze utensils with which the *priests* ministered.
19 The basins, the firepans, the bowls, the pots, the lampstands, the spoons, and the cups, whatever *was* solid gold and whatever *was* solid silver, the captain of the guard took away.
20 The two pillars, one Sea, the twelve bronze bulls which *were* under *it, and* the carts, which King Solomon had made for the house of the LORD—[a]the bronze of all these articles was beyond measure.
21 Now *concerning* the [a]pillars: the height of one pillar *was* eighteen [1]cubits, a measuring line of twelve cubits could measure its circumference, and its thickness *was* [2]four fingers; *it was* hollow.
22 A capital of bronze *was* on it; and the height of one capital *was* five cubits, with a network and pomegranates all around the capital, all of bronze. The second pillar, with pomegranates was the same.

11 [a]Ezek. 12:13
[1]*shackles*
12 [a]2 Kin. 25:8–21 [b]Jer. 52:29 [c]Jer. 39:9
15 [a]Jer. 39:9
17 [a]Jer. 27:19 [b]1 Kin. 7:15, 23, 27, 50
18 [a]Ex. 27:3
[1]*basins*
20 [a]1 Kin. 7:47
21 [a]2 Kin. 25:17
[1]18 inches each [2]3 inches
23 [a]1 Kin. 7:20
24 [a]2 Kin. 25:18 [b]Jer. 21:1; 29:25
25 [1]Lit. *eunuch*
28 [a]2 Kin. 24:2 [b]2 Kin. 24:12 [c]2 Kin. 24:14
29 [a]Jer. 39:9
31 [a]2 Kin. 25:27–30 [b]Gen. 40:13, 20 [1]Or *Awil-Marduk;* lit. *The Man of Marduk* [2]Showed favor to

23 There were ninety-six pomegranates on the sides; [a]all the pomegranates, all around on the network, *were* one hundred.

The People Taken Captive to Babylonia

24 [a]The captain of the guard took Seraiah the chief priest, [b]Zephaniah the second priest, and the three doorkeepers.
25 He also took out of the city an [1]officer who had charge of the men of war, seven men of the king's close associates who were found in the city, the principal scribe of the army who mustered the people of the land, and sixty men of the people of the land who were found in the midst of the city.
26 And Nebuzaradan the captain of the guard took these and brought them to the king of Babylon at Riblah.
27 Then the king of Babylon struck them and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive from its own land.
28 [a]These *are* the people whom Nebuchadnezzar carried away captive: [b]in the seventh year, [c]three thousand and twenty-three Jews;
29 [a]in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred and thirty-two persons;
30 in the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred and forty-five persons. All the persons *were* four thousand six hundred.

Jehoiachin Released from Prison

31 [a]Now it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth *day* of the month, *that* [1]Evil-Merodach king of Babylon, in the *first* year of his reign, [b]lifted[2] up the head of Jehoiachin king of Judah and brought him out of prison.

ENCOUNTER*Note* *Jer. 52:31*

Always Hope

God's people always have cause for hope. In the most deplorable circumstances and the most oppressive tribulations, there is still hope because of God's faithfulness and His love for His people.

32 And he spoke kindly to him and gave him a more prominent seat than those of the kings who *were* with him in Babylon.
33 So [1]Jehoiachin changed from his prison garments, [a]and he ate bread regularly before the *king* all the days of his life.
34 And as for his provisions, there was a regular ration given him by the king of Babylon, a portion for each day until the day of his death, all the days of his life.

33 [a]2 Sam. 9:7, 13 [1]Lit. *he*

THE BOOK OF

LAMENTATIONS

INTRODUCTION

The title in the Hebrew Bible for this book is taken from its first word, *eka,* "how!" (1:1; 2:1; 4:1). Lamentations is mourning set to poetry. It is apparently written by an eyewitness to Jerusalem's destruction in 587 B.C. Its authorship has traditionally been attributed to the prophet Jeremiah. Most commentators believe the book was written soon after the fall of Jerusalem as its expressions of grief and anguish are intense. Lamentations is read in synagogues annually on the ninth day of the month of Ab (the fifth Hebrew month), to commemorate the downfall of Jerusalem and the destruction of the temple.

SIGNIFICANCE

Lamentations is an important book in the canon for several reasons. It graphically portrays the anguish of facing God's judgment. It also addresses the reality that God abandoned His people's defense and even allowed His holy temple to be looted and destroyed when His people forsook Him. The Hebrew people believed God would never allow pagans to capture the holy city or to enter the Most Holy Place. They mistakenly assumed that regardless of their disloyalty to God, He would protect them from their idolatrous enemies. This book clearly demonstrates that God is not oblivious to their infidelity. He will allow His wayward people to suffer, so their suffering draws them back to Him.

STRUCTURE

Lamentations is a collection of five poems, each independent of the others. Chapters One, Two and Four are each composed of twenty-two verses arranged in an acrostic, the first word of each verse beginning with a successive letter from the Hebrew alphabet. Chapter Three is also an acrostic but it is composed of sixty-six verses; the first three verses start with the first letter of the Hebrew alphabet and then the poem proceeds through the remaining letters of the alphabet. Chapter Five has twenty-two verses but it is not an acrostic, perhaps signifying poetically the chaos and disarray of the situation being described. Chapter Three, verses 22–23 are the climax of the book as the author realizes that with God, there is hope even in the most devastating human circumstances. Lamentations can be outlined as follows:

Mourning over Jerusalem's Destruction (1:1–22)
God's Judgment on Jerusalem (2:1–22)
Hope in the Midst of Suffering (3:1–66)
The Degradation of Jerusalem (4:1–22)
Prayer for Restoration with God (5:1–22)

ENCOUNTERING GOD THROUGH LAMENTATIONS

As you read this book, it will be clear that God's people are not exempt from God's exacting judgment should they sin against Him. Readers cannot miss the anguish wrought by God's judgment and wrath. Yet, in the midst of the lament for the suffering of God's people, you should also detect seeds of hope. For the story of Lamentations is that God cares. He is deeply concerned about His relationship with His people, and He will go to great lengths to bring them back when they wander from Him.

Jerusalem in Affliction

HOW lonely sits the city
That was full of people!
[a]*How* like a widow is she,
Who *was* great among the nations!
The [b]princess among the provinces
Has become a [1]slave!

2 She [a]weeps bitterly in the [b]night,
Her tears *are* on her cheeks;
Among all her lovers
She has none to comfort *her.*
All her friends have dealt
treacherously with her;
They have become her enemies.

WORD*Study* **WEEP**

Lam. 1:2 This word is from the Hebrew *bakah.* It describes strong emotion, either mourning or rejoicing. For example, it described the wailing that mourners offered for their dead (2 Sam. 1:12). It also reflected concern for imminent doom (Jer. 9:1). Throughout Lamentations, the author weeps over the sin of his people and God's resultant judgment.

3 [a]Judah has gone into captivity,
Under affliction and hard servitude;
[b]She dwells among the [1]nations,
She finds no [c]rest;
All her persecutors overtake her in
dire straits.

4 The roads to Zion mourn
Because no one comes to the [1]set
feasts.
All her gates are [a]desolate;
Her priests sigh,
Her virgins are afflicted,
And she *is* in bitterness.

5 Her adversaries [a]have become [1]the
master,
Her enemies prosper;
For the LORD has afflicted her
[b]Because of the multitude of her
transgressions.
Her [c]children have gone into
captivity before the enemy.

6 And from the daughter of Zion
All her splendor has departed.
Her princes have become like deer
That find no pasture,
That [1]flee without strength
Before the pursuer.

CHAPTER 1

1 [a]Is. 47:7–9 [b]Ezra 4:20 [1]Lit. *forced laborer*
2 [a]Jer. 13:17 [b]Job 7:3
3 [a]Jer. 52:27 [b]Lam. 2:9 [c]Deut. 28:65 [1]*Gentiles*
4 [a]Is. 27:10 [1]*appointed*
5 [a]Deut. 28:43 [b]Dan. 9:7, 16 [c]Jer. 52:28 [1]Lit. *her head*
6 [1]Lit. *are gone*

ENCOUNTER*Note* *Lam. 1:5*

Enemies Prosper

One way God gains our attention is by removing His protection from us. If everything seems to be going against us and we experience continual defeat, we must consider whether we are experiencing the consequences of our sin. It is futile to ask for God's protection when we should be pleading for His forgiveness.

7 In the days of her affliction and
roaming,
Jerusalem [a]remembers all her
pleasant things
That she had in the days of old.
When her people fell into the hand
of the enemy,
With no one to help her,
The adversaries saw her
And mocked at her [1]downfall.

8 [a]Jerusalem has sinned gravely,
Therefore she has become [1]vile.
All who honored her despise her
Because [b]they have seen her
nakedness;
Yes, she sighs and turns away.

9 Her uncleanness *is* in her skirts;
She [a]did not consider her destiny;
Therefore her collapse was awesome;
She had no comforter.
"O LORD, behold my affliction,
For *the* enemy is exalted!"

10 The adversary has spread his hand
Over all her [1]pleasant things;
For she has seen [a]the nations enter
her [2]sanctuary,
Those whom You commanded
[b]Not to enter Your assembly.

11 All her people sigh,
[a]They [1]seek bread;
They have given their [2]valuables for
food to restore life.
"See, O LORD, and consider,
For I am scorned."

12 "*Is it* nothing to you, all you who
[1]pass by?
Behold and see
[a]If there is any sorrow like my
sorrow,
Which has been brought on me,

7 [a]Ps. 137:1 [1]Vg. *Sabbaths*
8 [a][1 Kin. 8:46] [b]Ezek. 16:37 [1]LXX, Vg. *moved* or *removed*
9 [a]Is. 47:7
10 [a]Jer. 51:51 [b]Deut. 23:3 [1]*desirable* [2]*holy place,* the temple
11 [a]Jer. 38:9; 52:6 [1]*hunt food* [2]*desirable things*
12 [a]Dan. 9:12 [1]Lit. *pass by this way*

1:1 In scripture, widowhood often represents despair and hopelessness (Deut. 24:19–21; 1 Kin. 17:9–24; Is. 10:2, 47:8, 54:4, 5; Ezek. 22:7).

1:6 "Her princes have become like deer" may refer to King Zedekiah who fled Jerusalem along with his nobles in a desperate and futile attempt to escape the wrath of the conquering Babylonians (2 Kin. 25:4; Jer. 52:7–11).

1:10 "Entering her sanctuary" probably refers to the Babylonians entering the temple and looting it of its treasures before tearing it down (Jer. 52:12–23). To a normal Israelite who could not enter the holy place himself, such an abomination by pagan enemies was incomprehensible.

Which the LORD has inflicted
In the day of His fierce anger.

13 "From above He has sent fire into my bones,
And it overpowered them;
He has [a]spread a net for my feet
And turned me back;
He has made me desolate
And faint all the day.

14 "The[a] yoke of my transgressions was [1]bound;
They were woven together by His hands,
And thrust upon my neck.
He made my strength fail;
The Lord delivered me into the hands of *those whom* I am not able to withstand.

15 "The Lord has trampled underfoot all my mighty *men* in my midst;
He has called an assembly against me
To crush my young men;
[a]The Lord trampled *as* in a winepress
The virgin daughter of Judah.

16 "For these *things* I weep;
My eye, [a]my eye overflows with water;
Because the comforter, who should restore my life,
Is far from me.
My children are desolate
Because the enemy prevailed."

17 [a]Zion [1]spreads out her hands,
But no one comforts her;
The LORD has commanded concerning Jacob
That those [b]around him *become* his adversaries;
Jerusalem has become an unclean thing among them.

18 "The LORD is [a]righteous,
For I [b]rebelled against His [1]commandment.
Hear now, all peoples,
And behold my sorrow;
My virgins and my young men
Have gone into captivity.

19 "I called for my lovers,
But they deceived me;
My priests and my elders
Breathed their last in the city,
While they sought food
To restore their life.

20 "See, O LORD, that I *am* in distress;
My [a]soul[1] is troubled;
My heart is overturned within me,
For I have been very rebellious.
[b]Outside the sword bereaves,
At home *it is* like death.

21 "They have heard that I sigh,
But no one comforts me.
All my enemies have heard of my trouble;
They are [a]glad that You have done *it.*
Bring on [b]the day You have [1]announced,
That they may become like me.

22 "Let[a] all their wickedness come before You,
And do to them as You have done to me
For all my transgressions;
For my sighs *are* many,
And my heart *is* faint."

God's Anger with Jerusalem

2 How the Lord has covered the daughter of Zion
With a [a]cloud in His anger!
[b]He cast down from heaven to the earth
[c]The beauty of Israel,
And did not remember [d]His footstool
In the day of His anger.

2 The Lord has swallowed up and has [a]not pitied
All the dwelling places of Jacob.
He has thrown down in His wrath
The strongholds of the daughter of Judah;
He has brought *them* down to the ground;
[b]He has profaned the kingdom and its princes.

3 He has cut off in fierce anger
Every [1]horn of Israel;
[a]He has drawn back His right hand
From before the enemy.
[b]He has blazed against Jacob like a flaming fire
Devouring all around.

13 [a]Ezek. 12:13; 17:20
14 [a]Deut. 28:48 [1]So with MT, Tg.; LXX, Syr., Vg. *watched over*
15 [a][Rev. 14:19]
16 [a]Eccl. 4:1
17 [a]Jer. 4:31 [b]2 Kin. 24:2–4 [1]Prays
18 [a]Dan. 9:7, 14 [b]1 Sam. 12:14, 15 [1]Lit. *mouth*
20 [a]Is. 16:11 [1]Lit. *inward parts*
[b]Ezek. 7:15
21 [a]Ps. 35:15 [b][Jer. 46] [1]*proclaimed*
22 [a]Ps. 109:15; 137:7, 8

CHAPTER 2

1 [a][Lam. 3:44] [b]Matt. 11:23 [c]2 Sam. 1:19 [d]Ps. 99:5
2 [a]Lam. 3:43 [b]Ps. 89:39, 40
3 [a]Ps. 74:11 [b]Ps. 89:46 [1]Strength

ENCOUNTER*Note* *Lam. 1:18*

The Lord Is Righteous

God will remain righteous regardless of what we choose to do. He will not be passive toward our sin. To maintain His righteousness, He must punish our rebellion.

1:15 A winepress is used in scripture as a symbol of God's wrath (Is. 63:3; Rev. 14:19; 19:15).

2:3 A horn symbolizes strength and pride (1 Sam. 2:10; Ps. 132:17; Jer. 48:25). Fire is often a symbol of judgment (Ps. 11:6; Is. 29:6; Amos 2:4, 5; 7:4; Zeph. 3:8; Matt. 18:8; Rev. 20:10).

4 [a]Standing like an enemy, He has
bent His bow;
With His right hand, like an
adversary,
He has slain [b]all *who were* pleasing
to His eye;
On the tent of the daughter of Zion,
He has poured out His fury like fire.

5 [a]The Lord was like an enemy.
He has swallowed up Israel,
He has swallowed up all her palaces;
[b]He has destroyed her strongholds,
And has increased mourning and
lamentation
In the daughter of Judah.

ENCOUNTER*Note* *Lam. 2:5*

Strongholds

When God chooses to punish our sin, no stronghold can withstand Him. Security, wealth, friends or position—none of these can shield us from God's discipline.

6 He has done violence [a]to His
[1]tabernacle,
[b]*As if it were* a garden;
He has destroyed His place of
assembly;
The LORD has caused
The appointed feasts and Sabbaths
to be forgotten in Zion.
In His burning indignation He has
[c]spurned the king and the priest.

7 The Lord has spurned His altar,
He has [a]abandoned His sanctuary;
He has [1]given up the walls of her
palaces
Into the hand of the enemy.
[b]They have made a noise in the
house of the LORD
As on the day of a set feast.

8 The LORD has [1]purposed to destroy
The [a]wall of the daughter of Zion.
[b]He has stretched out a line;
He has not withdrawn His hand
from destroying;
Therefore He has caused the
rampart and wall to lament;
They languished together.

9 Her gates have sunk into the ground;
He has destroyed and [a]broken her
bars.
[b]Her king and her princes *are*
among the [1]nations;
[c]The Law *is* no *more*,
And her [d]prophets find no [2]vision
from the LORD.

10 The elders of the daughter of Zion
[a]Sit on the ground *and* keep silence;
[1]They [b]throw dust on their heads
And [c]gird themselves with
sackcloth.
The virgins of Jerusalem
Bow their heads to the ground.

11 [a]My eyes fail with tears,
My [1]heart is troubled;
[b]My [2]bile is poured on the ground
Because of the destruction of the
daughter of my people,
Because [c]the children and the
infants
Faint in the streets of the city.

12 They say to their mothers,
"Where *is* grain and wine?"
As they swoon like the wounded
In the streets of the city,
As their life is poured out
In their mothers' bosom.

13 How shall I [a]console[1] you?
To what shall I liken you,
O daughter of Jerusalem?
What shall I compare with you, that
I may comfort you,
O virgin daughter of Zion?
For your ruin *is* spread wide as the
sea;
Who can heal you?

14 Your [a]prophets have seen for you
False and deceptive visions;
They have not [b]uncovered your
iniquity,
To bring back your captives,
But have envisioned for you false
[c]prophecies and delusions.

ENCOUNTER*Note* *Lam. 2:14*

False Prophets

False prophets abound. They seek to give you their advice and their convictions but they do not have a word from God. Their counsel is worthless and dangerous, and it ought to be avoided.

15 All who [1]pass by [a]clap *their* hands
at you;
They hiss [b]and shake their heads
At the daughter of Jerusalem:

4 [a]Is. 63:10 [b]Ezek. 24:25
5 [a]Jer. 30:14 [b]Jer. 52:13
6 [a]Ps. 80:12; 89:40 [b]Is. 1:8 [c]Is. 43:28 [1]Lit. *booth*
7 [a]Ezek. 24:21 [b]Ps. 74:3–8 [1]*delivered*
8 [a]Jer. 52:14 [b][Is. 34:11] [1]*determined*
9 [a]Jer. 51:30 [b]Deut. 28:36 [1]*Gentiles*
[c]2 Chr. 15:3 [d]Ps. 74:9 [2]Prophetic revelation
10 [a]Is. 3:26 [b]Job 2:12 [c]Is. 15:3 [1]A sign of mourning
11 [a]Lam. 3:48 [b]Job 16:13 [c]Lam. 4:4 [1]Lit. *inward parts* [2]Lit. *liver*
13 [a]Lam. 1:12 [1]Or *bear witness to*
14 [a]Jer. 2:8; 23:25–29; 29:8, 9; 37:19 [b]Is. 58:1 [c]Jer. 23:33–36
15 [a]Ezek. 25:6 [b]Ps. 44:14 [1]Lit. *pass by this way*

2:11 "Bile" is literally "liver."

2:14 False prophets were frequently blamed for the misfortune of God's people (Jer. 14:13–16; 23:13; Ezek. 12:24; 13:3–23; Mic. 3:6; 2 Pet. 2:17–19).

2:17 God had warned His people that if they forsook Him, He would punish them (Deut. 28:15, 16).

"*Is* this the city that is called
[c]'The perfection of beauty,
The joy of the whole earth'?"

16 [a]All your enemies have opened their mouth against you;
They hiss and gnash *their* teeth.
They say, [b]"We have swallowed *her* up!
Surely this *is* the [c]day we have waited for;
We have found *it*, [d]we have seen *it*!"

17 The LORD has done what He [a]purposed;
He has fulfilled His word
Which He commanded in days of old.
He has thrown down and has not pitied,
And He has caused an enemy to [b]rejoice over you;
He has exalted the [1]horn of your adversaries.

18 Their heart cried out to the Lord,
"O wall of the daughter of Zion,
[a]Let tears run down like a river day and night;
Give yourself no relief;
Give [1]your eyes no rest.

19 "Arise, [a]cry out in the night,
At the beginning of the watches;
[b]Pour out your heart like water
before the face of the Lord.
Lift your hands toward Him
For the life of your young children,
Who faint from hunger [c]at the head of every street."

20 "See, O LORD, and consider!
To whom have You done this?
[a]Should the women eat their offspring,
The children [1]they have cuddled?
Should the priest and prophet be slain
In the sanctuary of the Lord?

21 "Young[a] and old lie
On the ground in the streets;
My virgins and my young men
Have fallen by the [b]sword;
You have slain *them* in the day of Your anger,
You have slaughtered *and* not pitied.

22 "You have invited as to a feast day
[a]The terrors that surround me.
In the day of the LORD's anger
There was no refugee or survivor.
[b]Those whom I have borne and brought up
My enemies have [c]destroyed."

[c][Ps. 48:2; 50:2]
16 [a]Job 16:9, 10 [b]Ps. 56:2; 124:3 [c]Lam. 1:21 [d]Ps. 35:21
17 [a]Lev. 26:16 [b]Ps. 38:16 [1]Strength
18 [a]Jer. 14:17 [1]Lit. *the daughter of your eye*
19 [a]Ps. 119:147 [b]Ps. 42:4; 62:8 [c]Is. 51:20
20 [a]Lev. 26:29 [1]Vg. *a span long*
21 [a]2 Chr. 36:17 [b]Jer. 18:21
22 [a]Ps. 31:13 [b]Hos. 9:12 [c]Jer. 16:2–4; 44:7

The Prophet's Anguish and Hope

3 I *am* the man *who* has seen affliction
by the rod of His wrath.
2 He has led me and made *me* walk
In darkness and not *in* light.
3 Surely He has turned His hand against me
Time and time again throughout the day.

4 He has aged [a]my flesh and my skin,
And [b]broken my bones.
5 He has besieged me
And surrounded *me* with bitterness and [1]woe.
6 [a]He has set me in dark places
Like the dead of long ago.

7 [a]He has hedged me in so that I cannot get out;
He has made my chain heavy.
8 Even [a]when I cry and shout,
He shuts out my prayer.
9 He has blocked my ways with hewn stone;
He has made my paths crooked.

10 [a]He *has been* to me a bear lying in wait,
Like a lion in [1]ambush.
11 He has turned aside my ways and [a]torn me in pieces;
He has made me desolate.
12 He has bent His bow
And [a]set me up as a target for the arrow.

13 He has caused [a]the [1]arrows of His quiver
To pierce my [2]loins.
14 I have become the [a]ridicule of all my people—
[b]Their taunting song all the day.
15 [a]He has filled me with bitterness,
He has made me drink wormwood.

16 He has also broken my teeth [a]with gravel,
And [1]covered me with ashes.
17 You have moved my soul far from peace;
I have forgotten [1]prosperity.
18 [a]And I said, "My strength and my hope
Have perished from the LORD."

19 Remember my affliction and roaming,
[a]The wormwood and the [1]gall.
20 My soul still remembers
And [1]sinks within me.
21 This I recall to my mind,
Therefore I have [a]hope.

22 [a]*Through* the LORD's mercies we are not consumed,
Because His compassions [b]fail not.

CHAPTER 3
4 [a]Job 16:8 [b]Ps. 51:8
5 [1]*hardship* or *weariness*
6 [a][Ps. 88:5, 6; 143:3]
7 [a]Hos. 2:6
8 [a]Job 30:20
10 [a]Is. 38:13 [1]Lit. *secret places*
11 [a]Hos. 6:1
12 [a]Job 7:20; 16:12
13 [a]Job 6:4 [1]Lit. *sons of* [2]Lit. *kidneys*
14 [a]Jer. 20:7 [b]Job 30:9
15 [a]Jer. 9:15
16 [a][Prov. 20:17] [1]Lit. *bent me down in*
17 [1]Lit. *good*
18 [a]Ps. 31:22
19 [a]Jer. 9:15 [1]*bitterness*
20 [1]Lit. *bowed down*
21 [a]Ps. 130:7
22 [a][Mal. 3:6] [b]Ps. 78:38

3:1 This seems to indicate the author was an eyewitness to the horrific destruction of Jerusalem.

WORD Study — COMPASSION

Lam. 3:22 From the Hebrew *racham,* this word is related to the word for a womb. It refers to a mother's protective love for a helpless child. It is expressed in acts of selfless service for a weaker person.

ENCOUNTER Note — *Lam. 3:23*

Every Morning

Every day God expresses His love for us in fresh and personal ways. We ought to watch daily to see how God uniquely demonstrates His love and compassion for us.

23 *They are* new [a]every morning;
Great *is* Your faithfulness.
24 "The LORD *is* my [a]portion," says my soul,
"Therefore I [b]hope in Him!"

25 The LORD *is* good to those who [a]wait for Him,
To the soul *who* seeks Him.
26 *It is* good that *one* should [a]hope
[b]and wait quietly
For the salvation of the LORD.
27 [a]*It is* good for a man to bear
The yoke in his youth.

28 [a]Let him sit alone and keep silent,
Because *God* has laid *it* on him;
29 [a]Let him put his mouth in the dust—
There may yet be hope.
30 [a]Let him give *his* cheek to the one who strikes him,
And be full of reproach.

31 [a]For the Lord will not cast off forever.
32 Though He causes grief,
Yet He will show compassion
According to the multitude of His mercies.
33 For [a]He does not afflict [1]willingly,
Nor grieve the children of men.

34 To crush under one's feet
All the prisoners of the earth,
35 To turn aside the justice *due* a man
Before the face of the Most High,
36 Or subvert a man in his cause—
[a]The Lord does not approve.

37 Who *is* he [a]*who* speaks and it comes to pass,
When the Lord has not commanded *it?*
38 *Is it* not from the mouth of the Most High
That [a]woe and well-being proceed?
39 [a]Why should a living man [1]complain,
[b]A man for the punishment of his sins?

40 Let us search out and examine our ways,
And turn back to the LORD;
41 [a]Let us lift our hearts and hands
To God in heaven.
42 [a]We have transgressed and rebelled;
You have not pardoned.

43 You have covered *Yourself* with anger
And pursued us;
You have slain *and* not pitied.
44 You have covered Yourself with a cloud,
That prayer should not pass through.
45 You have made us an [a]offscouring and refuse
In the midst of the peoples.

46 [a]All our enemies
Have opened their mouths against us.
47 [a]Fear and a snare have come upon us,
[b]Desolation and destruction.

23 [a]Is. 33:2
24 [a]Ps. 16:5; 73:26; 119:57 [b]Mic. 7:7
25 [a]Is. 30:18
26 [a][Rom. 4:16–18] [b]Ps. 37:7
27 [a]Ps. 94:12
28 [a]Jer. 15:17
29 [a]Job 42:6
30 [a]Is. 50:6
31 [a]Ps. 77:7; 94:14
33 [a][Ezek. 33:11] [1]Lit. *from His heart*
36 [a][Hab. 1:13]
37 [a][Ps. 33:9–11]
38 [a]Job 2:10
39 [a]Prov. 19:3 [b]Mic. 7:9 [1]Or *murmur*
41 [a]Ps. 86:4
42 [a]Dan. 9:5
45 [a]1 Cor. 4:13
46 [a]Lam. 2:16
47 [a]Is. 24:17, 18 [b]Is. 51:19

HISTORICAL Encounter

THOMAS OBEDIAH CHISHOLM

Lam. 3:23

Thomas Chisholm (1866–1960) suffered most of his life from poor health. After he became a Methodist minister, his ailments forced him to resign after serving only one year. Chisholm enjoyed writing and often submitted his poetry to Christian magazines. He never earned much from his efforts, so he obtained a modest income selling life insurance. He was reading Lamentations 3 one day when the powerful truth of God's unwavering devotion struck a deep chord within his heart. Quickly Chisholm penned a hymn that would bless countless believers for generations to follow: "Great Is Thy Faithfulness." Though he had suffered many hardships and disappointments in his life, these did not blind Chisholm to the numerous blessings God had faithfully bestowed upon him.

3:25 The Hebrew word used here for "good" is the same one used in Genesis 1:1–25 to describe God's creation.

48 [a]My eyes overflow with rivers of water
For the destruction of the daughter of my people.

49 [a]My eyes flow and do not cease,
Without interruption,
50 Till the LORD from heaven
[a]Looks down and sees.
51 My eyes bring suffering to my soul
Because of all the daughters of my city.

52 My enemies [a]without cause
Hunted me down like a bird.
53 They [1]silenced my life [a]in the pit
And [b]threw [2]stones at me.
54 [a]The waters flowed over my head;
[b]I said, "I am cut off!"

55 [a]I called on Your name, O LORD,
From the lowest [b]pit.
56 [a]You have heard my voice:
"Do not hide Your ear
From my sighing, from my cry for help."
57 You [a]drew near on the day I called on You,
And said, [b]"Do not fear!"

58 O Lord, You have [a]pleaded the case for my soul;
[b]You have redeemed my life.
59 O LORD, You have seen [1]*how* I am wronged;
[a]Judge my case.
60 You have seen all their vengeance,
All their [a]schemes against me.

61 You have heard their reproach, O LORD,
All their schemes against me,
62 The lips of my enemies
And their whispering against me all the day.
63 Look at their [a]sitting down and their rising up;
I *am* their taunting song.

64 [a]Repay them, O LORD,
According to the work of their hands.
65 Give them [1]a veiled heart;
Your curse *be* upon them!
66 In Your anger,
Pursue and destroy them
[a]From under the heavens of the [b]LORD.

The Degradation of Zion

4 How the gold has become dim!
How changed the fine gold!
The stones of the sanctuary are [1]scattered
At the head of every street.

48 [a]Jer. 4:19; 14:17
49 [a]Jer. 14:17
50 [a]Is. 63:15
52 [a]Ps. 35:7, 19
53 [a]Jer. 37:16 [b]Dan. 6:17 [1]LXX *put to death* [2]Lit. *a stone on*
54 [a]Ps. 69:2 [b]Is. 38:10
55 [a]Ps. 130:1 [b]Jer. 38:6–13
56 [a]Ps. 3:4
57 [a]James 4:8 [b]Is. 41:10, 14
58 [a]Jer. 51:36 [b]Ps. 71:23
59 [a]Ps. 9:4 [1]Lit. *my wrong*
60 [a]Jer. 11:19
63 [a]Ps. 139:2
64 [a]Ps. 28:4
65 [1]A Jewish tradition *sorrow of*
66 [a]Deut. 25:19 [b]Ps. 8:3

CHAPTER 4

1 [1]Lit. *poured out*

2 [a]Is. 30:14 [1]Lit. *Weighed against* [2]*reckoned*
3 [a]Job 39:14–17
4 [a]Ps. 22:15
5 [a]Job 24:8
6 [a]Ezek. 16:48 [b]Gen. 19:25
7 [1]Or *nobles* [2]Or *purer* [3]Lit. *polishing*
8 [a]Ps. 102:5
9 [a]Lev. 26:39 [b]Jer. 16:4
10 [a]Lam. 2:20 [b]Is. 49:15 [c]Deut. 28:57 [1]*boiled*
11 [a]Jer. 7:20 [b]Deut. 32:22

2 The precious sons of Zion,
[1]Valuable as fine gold,
How they are [2]regarded [a]as clay pots,
The work of the hands of the potter!

3 Even the jackals present their breasts
To nurse their young;
But the daughter of my people *is* cruel,
[a]Like ostriches in the wilderness.

4 The tongue of the infant clings
To the roof of its mouth for thirst;
[a]The young children ask for bread,
But no one breaks *it* for them.

5 Those who ate delicacies
Are desolate in the streets;
Those who were brought up in scarlet
[a]Embrace ash heaps.

6 The punishment of the iniquity of the daughter of my people
Is greater than the punishment of the [a]sin of Sodom,
Which was [b]overthrown in a moment,
With no hand to help her!

7 Her [1]Nazirites were [2]brighter than snow
And whiter than milk;
They were more ruddy in body than rubies,
Like sapphire in their [3]appearance.

8 *Now* their appearance is blacker than soot;
They go unrecognized in the streets;
[a]Their skin clings to their bones,
It has become as dry as wood.

9 *Those* slain by the sword are better off
Than *those* who die of hunger;
For these [a]pine away,
Stricken *for lack* of the fruits of the [b]field.

10 The hands of the [a]compassionate women
Have [1]cooked their [b]own children;
They became [c]food for them
In the destruction of the daughter of my people.

11 The LORD has fulfilled His fury,
[a]He has poured out His fierce anger.
[b]He kindled a fire in Zion,
And it has devoured its foundations.

12 The kings of the earth,
And all inhabitants of the world,

4:3 Jackals were wild dogs, yet they cared for their young. God's people did not show such compassion to the defenseless among them.

4:12 The people of Judah believed no enemy could conquer Jerusalem, for it was the city of God and the home of God's holy temple. The Judeans withstood the powerful Babylonian army for eighteen months until they were defeated.

Would not have believed
That the adversary and the enemy
Could [a]enter the gates of
Jerusalem—

13 [a]Because of the sins of her prophets
And the iniquities of her priests,
[b]Who shed in her midst
The blood of the just.

14 They wandered blind in the streets;
[a]They have defiled themselves with
blood,
[b]So that no one would touch their
garments.

15 They cried out to them,
"Go away, [a]unclean!
Go away, go away,
Do not touch us!"
When they fled and wandered,
Those among the nations said,
"They shall no longer dwell *here*."

16 The [1]face of the LORD scattered
them;
He no longer regards them.
[a]*The people* do not respect the
priests
Nor show favor to the elders.

17 Still [a]our eyes failed us,
Watching vainly for our help;
In our watching we watched
For a nation *that* could not save *us*.

ENCOUNTER*Note* *Lam. 4:17*

Vainly

It is always in vain that we look to others for what only God can give. It makes no sense to place our trust in those who will only disappoint us.

18 [a]They [1]tracked our steps
So that we could not walk in our
streets.
[b]Our end was near;
Our days were over,
For our end had come.

19 Our pursuers were [a]swifter
Than the eagles of the heavens.
They pursued us on the mountains
And lay in wait for us in the
wilderness.

20 The [a]breath of our nostrils, the
anointed of the LORD,
[b]Was caught in their pits,
Of whom we said, "Under his
shadow
We shall live among the nations."

12 [a]Jer. 21:13
13 [a]Jer. 5:31 [b]Matt. 23:31
14 [a]Jer. 2:34 [b]Num. 19:16
15 [a]Lev. 13:45, 46
16 [a]Lam. 5:12 [1]Tg. *anger*
17 [a]2 Kin. 24:7
18 [a]2 Kin. 25:4 [b]Ezek. 7:2, 3, 6 [1]Lit. *hunted*
19 [a]Deut. 28:49
20 [a]Gen. 2:7 [b]Jer. 52:9

21 [a]Ps. 83:3–6 [b]Jer. 25:15
22 [a][Is. 40:2] [b]Ps. 137:7 [1]*has been completed*

CHAPTER 5

1 [a]Ps. 89:50 [b]Lam. 2:15
2 [a]Ps. 79:1
3 [a]Jer. 15:8; 18:21
5 [a]Jer. 28:14 [1]Lit. *necks*
6 [a]Gen. 24:2 [b]Hos. 9:3; 12:1 [c]Hos. 5:13
7 [a]Jer. 31:29
11 [a]Zech. 14:2
13 [a]Judg. 16:21
14 [a]Jer. 7:34
15 [a]Amos 8:10

21 Rejoice and be glad, O daughter of
[a]Edom,
You who dwell in the land of Uz!
[b]The cup shall also pass over to you
And you shall become drunk and
make yourself naked.

22 [a]*The punishment of* your iniquity [1]is
accomplished,
O daughter of Zion;
He will no longer send you into
captivity.
[b]He will punish your iniquity,
O daughter of Edom;
He will uncover your sins!

A Prayer for Restoration

5 Remember, [a]O LORD, what has come
upon us;
Look, and behold [b]our reproach!
2 [a]Our inheritance has been turned
over to aliens,
And our houses to foreigners.
3 We have become orphans and waifs,
Our mothers *are* like [a]widows.

4 We pay for the water we drink,
And our wood comes at a price.
5 [a]*They* pursue at our [1]heels;
We labor *and* have no rest.
6 [a]We have given our hand [b]*to* the
Egyptians
And the [c]Assyrians, to be satisfied
with bread.

7 [a]Our fathers sinned *and are* no more,
But we bear their iniquities.
8 Servants rule over us;
There is none to deliver *us* from
their hand.
9 We get our bread *at the risk* of our
lives,
Because of the sword in the
wilderness.

10 Our skin is hot as an oven,
Because of the fever of famine.
11 They [a]ravished the women in Zion,
The maidens in the cities of Judah.
12 Princes were hung up by their
hands,
And elders were not respected.
13 Young men [a]ground at the
millstones;
Boys staggered under *loads of*
wood.
14 The elders have ceased *gathering at*
the gate,
And the young men from their
[a]music.

15 The joy of our heart has ceased;
Our dance has turned into
[a]mourning.

4:17 Pharaoh attempted to deliver Jerusalem but he was unsuccessful (Jer. 37:5–8).

5:10 Those besieged in a city for an extended time were vulnerable to numerous diseases.

16 [a]The crown has fallen *from* our
head.
Woe to us, for we have sinned!
17 Because of this our heart is
faint;
[a]Because of these *things* our eyes
grow dim;
18 Because of Mount Zion which is
[a]desolate,
With foxes walking about on it.

19 You, O LORD, [a]remain forever;
[b]Your throne from generation to
generation.
20 [a]Why do You forget us forever,
And forsake us for so long a time?

16 [a]Ps. 89:39
17 [a]Ps. 6:7
18 [a]Is. 27:10
19 [a]Ps. 9:7
[b]Ps. 45:6
20 [a]Ps. 13:1; 44:24

21 [a]Jer. 31:18
[1]*returned*

21 [a]Turn us back to You, O LORD, and
we will be [1]restored;
Renew our days as of old,

ENCOUNTER *Note* *Lam. 5:21*

Turn Us Back

We are so spiritually frail that we cannot return to God unless He helps us. Only by the Holy Spirit's help can we turn from our wicked ways.

22 Unless You have utterly rejected us,
And are very angry with us!

5:18 The imagery of foxes roaming freely on the holy mount symbolized the total destruction of the city.

5:22 Ecclesiastes, Isaiah, and Malachi all end on a somber note.

THE BOOK OF

EZEKIEL

INTRODUCTION

This book is titled after the prophet Ezekiel whom God called to proclaim His message to Judah during its final days. There is little information concerning the prophet except that he was a priest, the son of a priest (1:3), and he was called to the prophetic ministry while a captive in the Babylonian exile. Ezekiel was taken to Babylon during the rebellion of Jehoiakim and Jehoiachin in 597 B.C. During this time of banishment, which included Jerusalem's destruction and the devastation of Judah, the people experienced great distress. To these people God announced a message of judgment and restoration through Ezekiel.

SIGNIFICANCE

Ezekiel's prophecy is addressed to the people of Judah during the darkest period of their history. The exiles were perplexed over what happened to their proud nation and why God allowed their demise. Some concluded that Babylon's gods were superior to the Lord, so they abandoned their faith (8:14, 15). Others ignored their situation and believed they would be quickly returned to Judah (Jer. 29:8–10). There were some who gave up all hope and whose lives were filled with despair. In the face of their plight, God used Ezekiel to warn the people they would face further judgment unless they repented and returned to their covenant relationship with Him. The prophet informed them of God's indignation in light of their disobedience. However, God also offered a message of hope to follow their period of discipline. There would come a time that the Lord would forgive, restore, and once again become Israel's protector.

STRUCTURE

Four distinct parts characterize the book. The first section (1:1—3:37) presents Ezekiel's call as a prophet and his appointment as a watchman for Judah's people. The second (4:1—24:27) records God's message of judgment and destruction upon Judah and Jerusalem for abandoning their covenant relationship as God's chosen people. The third part (25:1—32:32) is a prophetic announcement against the foreign nations who rejoiced in Judah's destruction, and mocked God's apparent inability to protect His people. The book closes with a message of hope and restoration for Israel (33:1—48:35).

ENCOUNTERING GOD THROUGH EZEKIEL

The Book of Ezekiel may seem overwhelming because of its length, subject matter, and prophetic speech. However, many important and practical lessons can be gleaned from this book. Ezekiel's obedience provides a compelling example of one person's commitment to serve God. Under the triple burden of opposition, confusing circumstances, and an arduous assignment, he remained faithful to his calling. The warning for Christians is that God holds His people accountable to their covenant relationship with Him. There may be many opportunities to repent from sin; however He will not permit His people to profane His name through their sinful lifestyle. Ezekiel's message will confront you with the reality of sin's devastating power and how it tarnishes the Lord's name. You will also read of hope and restoration for those who have experienced God's judgment. God does not hold a grudge or punish unfairly. Once He has dealt with your sin, He will once again become your advocate and protector. The encouraging truth of this book is that when God restores a person from a life of sin, that restoration is complete. Being a child of God carries both great responsibility and great blessing. When God chooses to dwell among believers, He brings abundant life and joy to all who encounter Him.

Ezekiel's Vision of God

NOW it came to pass in the thirtieth year, in the fourth *month,* on the fifth *day* of the month, as I *was* among the captives by [a]the River Chebar, *that* [b]the heavens were opened and I saw [c]visions[1] of God.
2 On the fifth *day* of the month, which *was* in the fifth year of King Jehoiachin's captivity,
3 the word of the LORD came expressly to Ezekiel the priest, the son of Buzi, in the land of the [1]Chaldeans by the River Chebar; and [a]the hand of the LORD was upon him there.
4 Then I looked, and behold, [a]a whirlwind was coming [b]out of the north, a great cloud with raging fire engulfing itself; and brightness *was* all around it and radiating out of its midst like the color of amber, out of the midst of the fire.
5 [a]Also from within it *came* the likeness of four living creatures. And [b]this *was* their appearance: they had [c]the likeness of a man.
6 Each one had four faces, and each one had four wings.
7 Their [1]legs *were* straight, and the soles of their feet *were* like the soles of calves' feet. They sparkled [a]like the color of burnished bronze.
8 [a]The hands of a man *were* under their wings on their four sides; and each of the four had faces and wings.
9 Their wings touched one another. *The creatures* did not turn when they went, but each one went straight [a]forward.
10 As for [a]the likeness of their faces, *each* [b]had the face of a man; each of the four had [c]the face of a lion on the right side, [d]each of the four had the face of an ox on the left side, [e]and each of the four had the face of an eagle.
11 Thus *were* their faces. Their wings stretched upward; two *wings* of each one touched one another, and [a]two covered their bodies.
12 And [a]each one went straight forward; they went wherever the spirit wanted to go, and they did not turn when they went.
13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, [a]like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning.
14 And the living creatures ran back and forth, [a]in appearance like a flash of lightning.

CHAPTER 1
1 [a]Ezek. 3:15, 23; 10:15 [b]Rev. 4:1; 19:11 [c]Ezek. 8:3 [1]So with MT, LXX, Vg.; Syr., Tg. *a vision*
3 [a]Ezek. 3:14, 22 [1]Or *Babylonians,* and so elsewhere in the book
4 [a]Jer. 23:19; 25:32 [b]Jer. 1:14
5 [a]Rev. 4:6–8 [b]Ezek. 10:8 [c]Ezek. 10:14
7 [1]Lit. *feet*

[a]Dan. 10:6
8 [a]Ezek. 10:8, 21
9 [a]Ezek. 1:12; 10:20–22
10 [a]Rev. 4:7 [b]Num. 2:10 [c]Num. 2:3 [d]Num. 2:18 [e]Num. 2:25
11 [a]Is. 6:2
12 [a]Ezek. 10:11, 22
13 [a]Rev. 4:5
14 [a][Matt. 24: 27]

CHARACTER *Study* — EZEKIEL — *Ezek. 1:3*

Ezekiel's name carried the meaning "God will strengthen," which was appropriate to his assignment. Ezekiel, a contemporary of the prophet Jeremiah, was called to proclaim God's judgment and restoration to the people of Judah during the Babylonian exile. He was taken to Babylon in 597 B.C. and conducted his entire ministry while in captivity. He was appointed as a "spiritual watchman" (Ezek. 3:17) for the house of Israel, and God held him accountable to warn his people of God's certain punishment upon sin.

Personal information regarding the prophet is limited. He was a priest and the son of a priest (1:3). He was married, although his wife died suddenly during the siege of Jerusalem (24:18) and there is no mention of his family life. The prophet's fate is unknown as the Bible makes no reference to Ezekiel following his prophetic ministry.

Ezekiel's ministry was marked by visions, prophecies, symbolic actions, and unpopular speeches. At times the actions he took appear to be extreme, for example, setting his face against a clay tablet (4:1, 2), lying on one side for 390 days and on the other for forty days (4:4-6), shaving off his hair (5:1–4), and his many visions of judgment. Ezekiel's behavior gave noteworthy demonstrations of God's judgment over the exilic people. Ezekiel's unique ministry bore witness to a life completely surrendered to God and committed to His purposes. The prophet's life is one of the most notable examples of a "living sacrifice" to God found in all of Scripture.

1:1 The word "saw" can be understood as physical sight, but it also may be associated with spiritual insight. It is often linked with visionary experiences recounted through the prophets' messages (1 Sam. 9:9; Is. 6:1; Zech. 1:18). The River Chebar is a branch of the Euphrates River flowing southeast from Babylon.

1:3 The phrase "the hand of the Lord" appears seven times in Ezekiel (3:14, 22; 8:1; 33:22; 37:1; 40:1). In First Kings 8:46 this phrase relates to physical empowering to run with exceptional speed. In Isaiah 8:11 it describes a divine constraint linked with the delivery of an oracle. In Jeremiah 15:17 it communicates the general antisocial consequences of being a prophet. For Ezekiel, the "hand of the Lord" pertains to the overwhelming pressure God exerted on the prophet throughout his life and ministry. The phrase, "the word of the Lord came" is used fifty times in the book, introducing a word from God.

1:10 Each of these faces carried symbolic meaning in Ezekiel's day. The lion, a symbol of royalty, was recognized for its strength and courage (Judg. 14:18; 2 Sam. 1:23; 17:10). The eagle was the swiftest and most noble of birds (Deut. 28:49; Is. 40:31; Jer. 48:40). The ox was the most valuable domestic animal (Prov 14:4); it also functioned as a symbol of fertility. The human was created in God's image (Gen. 1:28) and was given dominion over the other created things (Ps. 8:5–6).

15 Now as I looked at the living creatures, behold, [a]a wheel *was* on the earth beside each living creature with its four faces.
16 [a]The appearance of the wheels and their workings *was* [b]like the color of beryl, and all four had the same likeness. The appearance of their workings *was,* as it were, a wheel in the middle of a wheel.
17 When they moved, they went toward any one of four directions; they did not turn aside when they went.
18 As for their rims, they were so high they were awesome; and their rims *were* [a]full of eyes, all around the four of them.
19 [a]When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up.
20 Wherever the spirit wanted to go, they went, *because* there the spirit went; and the wheels were lifted together with them, [a]for the spirit of the [1]living creatures *was* in the wheels.
21 When those went, *these* went; when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up together with them, for the spirit of the [1]living creatures *was* in the wheels.
22 [a]The likeness of the [1]firmament above the heads of the [2]living creatures *was* like the color of an awesome [b]crystal, stretched out [c]over their heads.
23 And under the firmament their wings *spread out* straight, one toward another. Each one had two which covered one side, and each one had two which covered the other side of the body.
24 [a]When they went, I heard the noise of their wings, [b]like the noise of many waters, like [c]the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings.
25 A voice came from above the firmament that *was* over their heads; whenever they stood, they let down their wings.
26 [a]And above the firmament over their heads *was* the likeness of a throne, [b]in appearance like a sapphire stone; on the likeness of the throne *was* a likeness with the appearance of a man high above [c]it.
27 Also from the appearance of His waist and upward [a]I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around.
28 [a]Like the appearance of a rainbow in a cloud on a rainy day, so *was* the appearance of the brightness all around it. [b]This *was* the appearance of the likeness of the glory of the LORD.

Ezekiel Sent to Rebellious Israel

So when I saw *it,* [c]I fell on my face, and I heard a voice of One speaking.

15 [a]Ezek. 10:9
16 [a]Ezek. 10:9, 10 [b]Dan. 10:6
18 [a]Ezek. 10:12
19 [a]Ezek. 10:16, 17
20 [a]Ezek. 10:17 [1]Lit. *living creature;* LXX, Vg. *spirit of life;* Tg. *creatures*
21 [1]See note at v. 20
22 [a]Ezek. 10:1 [b]Rev. 4:6 [c]Ezek. 10:1 [1]Or *expanse* [2]So with LXX, Tg., Vg.; MT *living creature*
24 [a]Ezek. 3:13; 10:5 [b]Rev. 1:15 [c]Job 37:4, 5
26 [a]Ezek. 10:1 [b]Ex. 24:10, 16 [c]Ezek. 8:2
27 [a]Ezek. 8:2
28 [a]Rev. 4:3; 10:1 [b]Ezek. 3:23; 8:4 [c]Dan. 8:17

ENCOUNTER *Note* — *Ezek. 1:28*

God's Majesty

Christians in the midst of adversity do not need a better understanding of their plight; they need a fresh vision of God's majesty. No matter what the crisis is, God is sovereign.

2 And He said to me, "Son of man, [a]stand on your feet, and I will speak to you."
2 Then [a]the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me.
3 And He said to me: "Son of man, I am sending you to the children of Israel, to a rebellious nation that has [a]rebelled against Me; [b]they and their fathers have transgressed against Me to this very day.

WORD *Study* — **REVOLT**

Ezek. 2:3 "Revolt" comes from the Hebrew word *pasha,* often translated "transgress," which was understood as overstepping the bounds set forth in God's law or betraying a trust.

4 [a]"For *they are* [1]impudent and stubborn children. I am sending you to them, and you shall say to them, 'Thus says the Lord GOD.'
5 [a]"As for them, whether they hear or whether they refuse—for they *are* a [b]rebellious house—yet they [c]will know that a prophet has been among them.
6 "And you, son of man, [a]do not be afraid of them nor be afraid of their words, though [b]briers and thorns *are* with you and you dwell among scorpi-

CHAPTER 2
1 [a]Dan. 10:11
2 [a]Ezek. 3:24
3 [a]Ezek. 5:6; 20:8, 13, 18 [b]Jer. 3:25
4 [a]Ezek. 3:7 [1]Lit. *stiff-faced and hard-hearted sons*
5 [a]Ezek. 3:11, 26, 27 [b]Ezek. 3:26 [c]Ezek. 33:33
6 [a]Jer. 1:8, 17 [b]Mic. 7:4

1:16 Beryl may refer to chrysolite, a yellow or gold colored stone.

1:26 Sapphire is a deep blue colored stone.

2:1 God used the term "son of man" ninety-three times to address the prophet, but did not call him by his proper name, Ezekiel. The expression "son of" carried the meaning "having the characteristics of," so this phrase could simply mean "member of humanity." This would serve to emphasize the prophet's frail mortality before eternal, majestic God. The call to stand up (Dan. 10:11; Acts 26:16) was an invitation to conscious participation in God's concerns and a call to be ready for action on His behalf.

ons; [c]do not be afraid of their words or dismayed by their looks, [d]though they *are* a rebellious house.
7 [a]"You shall speak My words to them, whether they hear or whether they refuse, for they *are* rebellious.

ENCOUNTER*Note* *Ezek. 2:7*

In the Face of Rejection

God's Word is God's Word, whether we accept it or reject it. In our most rebellious times, we cannot say God does not speak to us. The truth is that we simply do not want to hear Him.

8 "But you, son of man, hear what I say to you. Do not be rebellious like that rebellious house; open your mouth and [a]eat what I give you."
9 Now when I looked, there was [a]a hand stretched out to me; and behold, [b]a scroll of a book *was* in it.
10 Then He spread it before me; and *there was* writing on the inside and on the outside, and written on it *were* lamentations and mourning and woe.
3 Moreover He said to me, "Son of man, eat what you find; [a]eat this scroll, and go, speak to the house of Israel."
2 So I opened my mouth, and He caused me to eat that scroll.
3 And He said to me, "Son of man, feed your belly, and fill your stomach with this scroll that I give you." So I [a]ate, and it was in my mouth [b]like honey in sweetness.
4 Then He said to me: "Son of man, go to the house of Israel and speak with My words to them.
5 "For you *are* not sent to a people of unfamiliar speech and of hard language, *but* to the house of Israel,
6 "not to many people of unfamiliar speech and of hard language, whose words you cannot understand. Surely, [a]had I sent you to them, they would have listened to you.
7 "But the house of Israel will not listen to you, [a]because they will not listen to Me; [b]for all the house of Israel *are* [1]impudent and hard-hearted.
8 "Behold, I have made your face strong against their faces, and your forehead strong against their foreheads.

[c][1 Pet. 3:14]
[d]Ezek. 3:9, 26, 27
7 [a]Jer. 1:7, 17
8 [a]Rev. 10:9
9 [a][Ezek. 8:3]
[b]Ezek. 3:1

CHAPTER 3
1 [a]Ezek. 2:8, 9
3 [a]Rev. 10:9
[b]Ps. 19:10; 119:103
6 [a]Matt. 11:21
7 [a]John 15:20, 21 [b]Ezek. 2:4
[1]Lit. *strong of forehead*

9 [a]"Like adamant stone, harder than flint, I have made your forehead; [b]do not be afraid of them, nor be dismayed at their looks, though they *are* a rebellious house."
10 Moreover He said to me: "Son of man, receive into your heart all My words that I speak to you, and hear with your ears.
11 "And go, get to the captives, to the children of your people, and speak to them and tell them, [a]'Thus says the Lord GOD,' whether they hear, or whether they refuse."
12 Then [a]the Spirit lifted me up, and I heard behind me a great thunderous voice: "Blessed *is* the [b]glory of the LORD from His place!"
13 *I* also *heard* the [a]noise of the wings of the living creatures that touched one another, and the noise of the wheels beside them, and a great thunderous noise.
14 So the Spirit lifted me up and took me away, and I went in bitterness, in the [1]heat of my spirit; but [a]the hand of the LORD was strong upon me.
15 Then I came to the captives at Tel Abib, who dwelt by the River Chebar; and [a]I sat where they sat, and remained there astonished among them seven days.

Ezekiel Is a Watchman

16 Now it [a]came to pass at the end of seven days that the word of the LORD came to me, saying,
17 [a]"Son of man, I have made you [b]a watchman for the house of Israel; therefore hear a word from My mouth, and give them [c]warning from Me:
18 "When I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that

9 [a]Mic. 3:8
[b]Jer. 1:8, 17
11 [a]Ezek.2:5, 7
12 [a]Acts 8:39
[b]Ezek. 1:28; 8:4
13 [a]Ezek. 1:24; 10:5
14 [a]2 Kin. 3:15
[1]Or *anger*
15 [a]Job 2:13
16 [a]Jer. 42:7
17 [a]Ezek. 33: 7–9 [b]Jer. 6:17
[c][Lev. 19:17]

ENCOUNTER*Note* *Ezek. 3:17*

Give Them a Warning

God chooses some of His people to exhort and alert others of His activity, sharing with them as He directs. To be called as God's messenger is a high privilege, carrying heightened accountability.

2:10 Writing on both sides of the scroll symbolized the enormity of Israel's sin and the need for extended lamentation.

3:3 When the apostle John ate the scroll of his vision (Rev. 10:8–11), it tasted like honey, but resulted in a bitter stomach. God's word is considered sweet (Ps. 19:10; 119:103), but its declaration of judgment brings a bitter experience (Jer. 2:19; 4:18).

3:6 The difficulties of cross-cultural communication did not compare to the challenges of communicating with spiritually rebellious people.

3:10 Receiving God's words was not limited to the call experience, but it depended on an ongoing relationship.

3:15 Tel Abib, meaning "hill of flood" was where many of the Jewish exiles lived in Babylon. Sitting silent for seven days reflected Ezekiel's unusual encounter with God (see Job 2:13).

same wicked *man* [a]shall die in his iniquity; but his blood I will require at your hand.
19 "Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; [a]but you have delivered your soul.
20 "Again, when a [a]righteous *man* turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand.
21 "Nevertheless if you warn the righteous *man* that the righteous should not sin, and he does not sin, he shall surely live because he took warning; also you will have delivered your soul."
22 [a]Then the hand of the LORD was upon me there, and He said to me, "Arise, go out [b]into the plain, and there I shall talk with you."
23 So I arose and went out into the plain, and behold, [a]the glory of the LORD stood there, like the glory which I [b]saw by the River Chebar; [c]and I fell on my face.
24 Then [a]the Spirit entered me and set me on my feet, and spoke with me and said to me: "Go, shut yourself inside your house.
25 "And you, O son of man, surely [a]they will put ropes on you and bind you with them, so that you cannot go out among them.
26 [a]"I will make your tongue cling to the roof of your mouth, so that you shall be mute and [b]not be [1]one to rebuke them, [c]for they *are* a rebellious house.
27 [a]"But when I speak with you, I will open your mouth, and you shall say to them, [b]'Thus says the Lord GOD.' He who hears, let him hear; and he who refuses, let him refuse; for they *are* a rebellious house.

The Siege of Jerusalem Portrayed

4 "You also, son of man, take a clay tablet and lay it before you, and portray on it a city, Jerusalem.
2 [a]"Lay siege against it, build a [b]siege wall against it, and heap up a mound against it; set camps against it also, and place battering rams against it all around.
3 "Moreover take for yourself an iron plate, and set it *as* an iron wall between you and the city. Set your face against it, and it shall be [a]besieged, and you shall lay siege against it. [b]This *will be* a sign to the house of Israel.
4 "Lie also on your left side, and lay the iniquity of the house of Israel upon it. *According* to the number of the days that you lie on it, you shall bear their iniquity.
5 "For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days; [a]so you shall bear the iniquity of the house of Israel.
6 "And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year.
7 "Therefore you shall set your face toward the siege of Jerusalem; your arm *shall be* uncovered, and you shall prophesy against it.
8 [a]"And surely I will [1]restrain you so that you cannot turn from one side to another till you have ended the days of your siege.
9 "Also take for yourself wheat, barley, beans, lentils, millet, and spelt; put them into one vessel, and make bread of them for yourself. *During* the number of days that you lie on your side, three hundred and ninety days, you shall eat it.
10 "And your food which you eat *shall be* by weight, twenty shekels a day; from time to time you shall eat it.
11 "You shall also drink water by measure, one-sixth of a hin; from time to time you shall drink.
12 "And you shall eat it *as* barley cakes; and bake it using fuel of human waste in their sight."
13 Then the LORD said, "So [a]shall the children of Israel eat their defiled bread among the Gentiles, where I will drive them."
14 So I said, [a]"Ah, Lord GOD! Indeed I have never defiled myself from my youth till now; I have never eaten [b]what died of itself or was torn by beasts, nor has [c]abominable[1] flesh ever come into my mouth."

18 [a][John 8:21, 24]
19 [a]Acts 18:6; 20:26
20 [a]Ezek. 18:24; 33:18
22 [a]Ezek. 1:3 [b]Ezek. 8:4
23 [a]Ezek. 1:28 [b]Ezek. 1:1 [c]Ezek. 1:28
24 [a]Ezek. 2:2
25 [a]Ezek. 4:8
26 [a]Luke 1:20, 22 [b]Hos. 4:17 [c]Ezek. 2:5–7 [1]Lit. *one who rebukes*
27 [a]Ezek. 24:27; 33:22 [b]Ezek. 3:11

CHAPTER 4

2 [a]Jer. 6:6 [b]2 Kin. 25:1
3 [a]Jer. 39:1, 2 [b]Ezek. 12:6, 11; 24:24, 27
5 [a]Num. 14:34
8 [a]Ezek. 3:25 [1]Lit. *put ropes on*
13 [a]Hos. 9:3
14 [a]Acts 10:14 [b]Lev. 17:15; 22:8 [c]Deut. 14:3 [1]Ritually unclean flesh, Lev. 7:18

3:27 "He who hears" is the same phrase Jesus used (Mark 4:23). It indicates that although God's message is delivered, only those with hearts sensitive to God will receive it.

4:1 These symbolic actions were God's way of communicating important truths. Jeremiah (a contemporary of Ezekiel) also used symbolic actions during his ministry, including a decayed belt (Jer. 13:1–11), filled bottles (13:12–27), a broken pot (19:1–13), wearing an ox yoke (27:1–22), and buying a field (32:1–15).

4:3 Ezekiel was to set his face against the iron plate to symbolize God's resolve to bring about Jerusalem's destruction. God would not reverse His decision to destroy the people because of their sin.

4:10 The specified amount of food and water was equivalent to starvation rations during a time of siege.

4:12 Using human waste for fuel to cook food would have been an act of ritual defilement (Deut. 23:12–14).

15 Then He said to me, "See, I am giving you cow dung instead of human waste, and you shall prepare your bread over it."
16 Moreover He said to me, "Son of man, surely I will cut off the [a]supply of bread in Jerusalem; they shall [b]eat bread by weight and with anxiety, and shall [c]drink water by measure and with dread,
17 "that they may lack bread and water, and be dismayed with one another, and [a]waste away because of their iniquity.

ENCOUNTER*Note* *Ezek. 4:17*

Blaming One Another

God's judgment is never misdirected. If you are facing consequences for your actions, do not try to deflect the blame. Admit your sin and seek forgiveness. Then restoration will come.

A Sword Against Jerusalem

5 "And you, son of man, take a sharp sword, take it as a barber's razor, [a]and pass *it* over your head and your beard; then take scales to weigh and divide the *hair*.
2 [a]"You shall burn with fire one-third in the midst of [b]the city, when [c]the days of the siege are finished; then you shall take one-third and strike around *it* with the sword, and one-third you shall scatter in the wind: I will draw out a sword after [d]them.
3 [a]"You shall also take a small number of them and bind them in the edge of your *garment*.
4 "Then take some of them again and [a]throw them into the midst of the fire, and burn them in the fire. From there a fire will go out into all the house of Israel.
5 "Thus says the Lord GOD: 'This *is* Jerusalem; I have set her in the midst of the nations and the countries all around her.
6 'She has rebelled against My judgments by doing wickedness more than the nations, and against My statutes more than the countries that *are* all around her; for they have refused My judgments, and they have not walked in My statutes.'
7 "Therefore thus says the Lord GOD: 'Because you have [1]multiplied *disobedience* more than the nations that *are* all around you, have not walked in My statutes [a]nor kept My judgments, [2]nor even done according to the judgments of the nations that *are* all around you'—
8 "therefore thus says the Lord GOD: 'Indeed I, even I, *am* against you and will execute judgments in your midst in the sight of the nations.
9 [a]'And I will do among you what I have never done, and the like of which I will never do again, because of all your abominations.
10 'Therefore fathers [a]shall eat *their* sons in your midst, and sons shall eat their fathers; and I will execute judgments among you, and all of you who remain I will [b]scatter to all the winds.
11 'Therefore, *as* I live,' says the Lord GOD, 'surely, because you have [a]defiled My sanctuary with all your [b]detestable things and with all your abominations, therefore I will also diminish *you;* [c]My eye will not spare, nor will I have any pity.
12 [a]'One-third of you shall die of the pestilence, and be consumed with famine in your midst; and one-third shall fall by the sword all around you; and [b]I will scatter another third to all the winds, and I will draw out a sword after [c]them.
13 'Thus shall My anger [a]be spent, and I will [b]cause My fury to rest upon them, [c]and I will be avenged; [d]and they shall know that I, the LORD, have spoken *it* in My zeal, when I have spent My fury upon them.

ENCOUNTER*Note* *Ezek. 5:13*

The Lord Avenges Himself

Sin is a rejection of God's love and an insult to His holiness. He does not ignore sin or let it continue unchecked. We must never forget that continuing in sin will ultimately bring God's severe judgment.

14 'Moreover [a]I will make you a waste and a reproach among the nations that *are* all around you, in the sight of all who pass by.
15 'So [1]it shall be a [a]reproach, a taunt, a [b]lesson, and an astonishment to the nations that *are* all around you, when I execute judgments among you in anger and in fury and in [c]furious rebukes. I, the LORD, have spoken.
16 'When I [a]send against them the terrible arrows of famine which shall be for

16 [a]Is. 3:1 [b]Ezek. 4:10, 11; 12:19 [c]Ezek. 4:11
17 [a]Lev. 26:39

CHAPTER 5

1 [a]Is. 7:20
2 [a]Ezek. 5:12 [b]Ezek. 4:1 [c]Ezek. 4:8, 9 [d]Lev. 26:25
3 [a]Jer. 40:6; 52:16
4 [a]Jer. 41:1, 2; 44:14
7 [1]Or *raged*
[a]Jer. 2:10, 11 [2]So with MT, LXX, Tg., Vg.; many Heb. mss., Syr. *but have done* (cf. 11:12)
9 [a][Amos 3:2]
10 [a]Jer. 19:9 [b]Zech. 2:6; 7:14
11 [a][Jer. 7:9–11] [b]Ezek. 11:21 [c]Ezek. 7:4, 9; 8:18; 9:10
12 [a]Ezek. 6:12 [b]Jer. 9:16 [c]Jer. 43:10, 11; 44:27
13 [a]Lam. 4:11 [b]Ezek. 21:17 [c]Is. 1:24 [d]Ezek. 36:6; 38:19
14 [a]Lev. 26:31
15 [a]Jer. 24:9 [b][Is. 26:9] [c]Ezek. 5:8; 25:17 [1]LXX, Syr., Tg., Vg. *you*
16 [a]Deut. 32:23

5:1 Shaving the head was a significant act in Ezekiel's day (Lev. 19:27; 21:5; Num. 6:5). Long hair was a sign of a priest or Nazirite's consecration to God. Shaving the head typically signified humiliation (2 Sam. 10:4, 5) or mourning (Is. 15:2; Jer. 41:5, 6; 48:37; Ezek. 9:3).

destruction, which I will send to destroy you, I will increase the famine upon you and cut off your [b]supply of bread.
17 'So I will send against you famine and [a]wild beasts, and they will bereave you. [b]Pestilence and blood shall pass through you, and I will bring the sword against you. I, the LORD, have spoken.' "

Judgment on Idolatrous Israel

6 Now the word of the LORD came to me, saying:
2 "Son of man, [a]set your face toward the [b]mountains of Israel, and prophesy against them,
3 "and say, 'O mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains, to the hills, to the ravines, and to the valleys: "Indeed I, *even* I, will bring a sword against you, and [a]I will destroy your [1]high places.
4 "Then your altars shall be desolate, your incense altars shall be broken, and [a]I will cast down your slain *men* before your idols.
5 "And I will lay the corpses of the children of Israel before their idols, and I will scatter your bones all around your altars.
6 "In all your dwelling places the cities shall be laid waste, and the [1]high places shall be desolate, so that your altars may be laid waste and made desolate, your idols may be broken and made to cease, your incense altars may be cut down, and your works may be abolished.
7 "The slain shall fall in your midst, and [a]you shall know that I *am* the LORD.
8 [a]"Yet I will leave a remnant, so that you may have *some* who escape the sword among the nations, when you are [b]scattered through the countries.
9 "Then those of you who escape will [a]remember Me among the nations where they are carried captive, because [b]I was crushed by their adulterous heart which has departed from Me, and [c]by their eyes which play the harlot after their idols; [d]they will loathe themselves for the evils which they committed in all their abominations.

[b]Lev. 26:26
17 [a]Lev. 26:22
[b]Ezek. 38:22

CHAPTER 6
2 [a]Ezek. 20:46; 21:2; 25:2
[b]Ezek. 36:1
3 [a]Lev. 26:30
[1]Places for pagan worship
4 [a]Lev. 26:30
6 [1]Places for pagan worship
7 [a]Ezek. 7:4, 9
8 [a]Jer. 44:28
[b]Ezek. 5:12
9 [a][Deut. 4:29]
[b]Ps. 78:40
[c]Ezek. 20:7, 24
[d]Ezek. 20:43; 36:31

11 [a]Ezek. 21:14
[b]Ezek. 5:12
[1]Lit. *Strike your hands*
12 [a]Ezek. 5:13
13 [a]Jer. 2:20; 3:6 [b]Hos. 4:13
[c]Is. 57:5
14 [a]Is. 5:25
[b]Num. 33:46

CHAPTER 7
2 [a]Amos 8:2, 10
3 [a][Rom. 2:6]

ENCOUNTER *Note* — *Ezek. 6:10*

God's Judgment

Judgment is not an end in itself. It is a means of bringing rebellious people to their senses. When God's children return to Him and honor Him they will enjoy the benefits of abundant life.

10 "And they shall know that I *am* the LORD; I have not said in vain that I would bring this calamity upon them."
11 'Thus says the Lord GOD: [a]"Pound[1] your fists and stamp your feet, and say, 'Alas, for all the evil abominations of the house of Israel! [b]For they shall fall by the sword, by famine, and by pestilence.
12 'He who is far off shall die by the pestilence, he who is near shall fall by the sword, and he who remains and is besieged shall die by the famine. [a]Thus will I spend My fury upon them.
13 'Then you shall know that I *am* the LORD, when their slain are among their idols all around their altars, [a]on every high hill, [b]on all the mountaintops, [c]under every green tree, and under every thick oak, wherever they offered sweet incense to all their idols.
14 'So I will [a]stretch out My hand against them and make the land desolate, yes, more desolate than the wilderness toward [b]Diblah, in all their dwelling places. Then they shall know that I *am* the LORD.' " ' "

Judgment on Israel Is Near

7 Moreover the word of the LORD came to me, saying,
2 "And you, son of man, thus says the Lord GOD to the land of Israel:

[a]'An end! The end has come upon the four corners of the land.
3 Now the end *has come* upon you,
And I will send My anger against you;
I will judge you [a]according to your ways,
And I will repay you for all your abominations.

6:2 The "mountains of Israel" are mentioned sixteen times in this book. The phrase is only used in one other instance in the Old Testament (Josh. 11:16, in the singular). The term referred to all of Israel, but especially the city of Jerusalem (Ezek. 33:28; 34:13, 14; 35:12; 37:22; 39:2, 4, 17). The mountains were associated with worship of the Canaanite gods on the "high places" (1 Kin. 18:1–40; Hos. 4:12–13; Amos 7:9).

6:5 The scattering of bodies at the worship sites was significant for three reasons. (1) God would not allow a proper burial for those destroyed under His wrath, which incurred a final humiliation and desecration of their bodies. (2) Contact with the dead rendered a person unclean and could also permanently contaminate a sacred site. (3) The depositing of corpses around the altars of the false gods placed the blame for their death upon the worship of these gods.

6:14 Diblah probably refers to the city of Riblah located in Hamath just south of Kadesh (2 Kin. 23:33). This was the city occupied by Nebuchadnezzar during his siege of Jerusalem in 588-586 B.C. The Babylonian king captured Zedekiah at Riblah, where Zedekiah's eyes were blinded (2 Kin. 25:5, 7; Jer. 39:6, 7; 52:8–11, 26, 27).

7:2 Ezekiel's statement "the end has come" indicated the absolute certainty of Israel's future. In God's eyes, the judgment had already happened; it was sealed, permanent, and irreversible. The "four corners" reflected the completeness of the judgment which would encompass every part of Judah.

4 [a]My eye will not spare you,
Nor will I have pity;
But I will repay your ways,
And your abominations will be in your midst;
[b]Then you shall know that I *am* the LORD!'

5 "Thus says the Lord GOD:

'A disaster, a singular [a]disaster;
Behold, it has come!
6 An end has come,
The end has come;
It has dawned for you;
Behold, it has come!
7 [a]Doom has come to you, you who dwell in the land;
[b]The time has come,
A day of trouble *is* near,
And not of rejoicing in the mountains.
8 Now upon you I will soon [a]pour out My fury,
And spend My anger upon you;
I will judge you according to your ways,
And I will repay you for all your abominations.

9 'My eye will not spare,
Nor will I have pity;
I will [1]repay you according to your ways,
And your abominations will be in your midst.
Then you shall know that I *am* the LORD who strikes.

10 'Behold, the day!
Behold, it has come!
[a]Doom has gone out;
The rod has blossomed,
Pride has budded.
11 [a]Violence has risen up into a rod of wickedness;
None of them *shall remain,*
None of their multitude,
None of [1]them;
[b]Nor *shall there be* wailing for them.
12 The time has come,
The day draws near.

'Let not the buyer [a]rejoice,
Nor the seller [b]mourn,
For wrath *is* on their whole multitude.
13 For the seller shall not return to what has been sold,
Though he may still be alive;
For the vision concerns the whole multitude,
And it shall not turn back;
No one will strengthen himself
Who lives in iniquity.

14 'They have blown the trumpet and made everyone ready,
But no one goes to battle;
For My wrath *is* on all their multitude.
15 [a]The sword *is* outside,
And the pestilence and famine within.
Whoever *is* in the field
Will die by the sword;
And whoever *is* in the city,
Famine and pestilence will devour him.

16 'Those who [a]survive will escape and be on the mountains
Like doves of the valleys,
All of them mourning,
Each for his iniquity.
17 Every [a]hand will be feeble,
And every knee will be *as* weak *as* water.
18 They will also [a]be girded with sackcloth;
Horror will cover them;
Shame *will be* on every face,
Baldness on all their heads.

19 'They will throw their silver into the streets,
And their gold will be like refuse;
Their [a]silver and their gold will not be able to deliver them
In the day of the wrath of the LORD;
They will not satisfy their souls,
Nor fill their stomachs,
Because it became their stumbling block of iniquity.

20 'As for the beauty of his ornaments,
He set it in majesty;
[a]But they made from it
The images of their abominations—
Their detestable things;
Therefore I have made it
Like refuse to them.
21 I will give it as [a]plunder
Into the hands of strangers,
And to the wicked of the earth as spoil;
And they shall defile it.
22 I will turn My face from them,
And they will defile My secret place;

4 [a]Ezek. 5:11 [b]Ezek. 12:20
5 [a]2 Kin. 21:12, 13
7 [a]Ezek. 7:10 [b]Zeph. 1:14, 15
8 [a]Ezek. 20:8, 21
9 [1]Lit. *give*
10 [a]Ezek. 7:7
11 [a]Jer. 6:7 [b]Jer. 16:5, 6 [1]Or *their wealth*
12 [a]Prov. 20:14 [b]Is. 24:2
15 [a]Jer. 14:18
16 [a]Ezek. 6:8; 14:22
17 [a]Is. 13:7
18 [a]Amos 8:10
19 [a]Zeph. 1:18
20 [a]Jer. 7:30
21 [a]2 Kin. 24:13

7:13 This verse alludes to the law of the Sabbath year (Deut. 15:1, 2) and the Jubilee year (Lev. 25:1–6). In the Sabbath year all slaves were set free and in the Jubilee year all property was returned to its original owner. However, in the time of God's judgment personal possessions and freedom would be replaced with bondage and exile.

7:18 Sackcloth was traditionally worn as a sign of mourning and repentance. Made from goat or camel hair, it was coarse and uncomfortable. The sackcloth chafed the skin, serving as a continual reminder of pain and sorrow.

For robbers shall enter it and defile it.

23 'Make a chain,
For [a]the land is filled with crimes of blood,
And the city is full of violence.
24 Therefore I will bring the [a]worst of the Gentiles,
And they will possess their houses;
I will cause the pomp of the strong to cease,
And their holy places shall be [b]defiled.
25 [1]Destruction comes;
They will seek peace, but *there shall be* none.

ENCOUNTER *Note* — *Ezek. 7:25*

Too Late

Seek the Lord's peace while it is offered. If God is warning you about your sin and calling you to return to Him, do so immediately. If you procrastinate you may seek peace, but find none.

26 [a]Disaster will come upon disaster,
And rumor will be upon rumor.
[b]Then they will seek a vision from a prophet;
But the law will perish from the priest,
And counsel from the elders.

27 'The king will mourn,
The prince will be clothed with desolation,
And the hands of the common people will tremble.
I will do to them according to their way,
And according to what they deserve I will judge them;
Then they shall know that I *am* the LORD!' "

Abominations in the Temple

8 And it came to pass in the sixth year, in the sixth *month*, on the fifth *day* of the month, as I sat in my house with [a]the elders of Judah sitting before me, that [b]the hand of the Lord GOD fell upon me there.
2 [a]Then I looked, and there was a likeness, like the appearance of fire—from the appearance of His waist and downward, fire; and from His waist and upward, like the appearance of brightness, [b]like the color of amber.
3 He [a]stretched out the form of a hand, and took me by a lock of my hair; and [b]the Spirit lifted me up between earth and heaven, and [c]brought me in visions of God to Jerusalem, to the door of the north gate of the inner *court*, [d]where the seat of the image of jealousy *was*, which [e]provokes[1] to jealousy.
4 And behold, the [a]glory of the God of Israel *was* there, like the vision that I [b]saw in the plain.
5 Then He said to me, "Son of man, lift your eyes now toward the north." So I lifted my eyes toward the north, and there, north of the altar gate, was this image of jealousy in the entrance.
6 Furthermore He said to me, "Son of man, do you see what they are doing, the great [a]abominations that the house of Israel commits here, to make Me go far away from My sanctuary? Now turn again, you will see greater abominations."
7 So He brought me to the door of the court; and when I looked, there was a hole in the wall.
8 Then He said to me, "Son of man, dig into the wall"; and when I dug into the wall, there was a door.
9 And He said to me, "Go in, and see the wicked abominations which they are doing there."
10 So I went in and saw, and there—every [a]sort of [b]creeping thing, abominable beasts, and all the idols of the house of Israel, [1]portrayed all around on the walls.
11 And there stood before them [a]seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up.
12 Then He said to me, "Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, [a]'The LORD does not see us, the LORD has forsaken the land.' "
13 And He said to me, "Turn again, *and* you will see greater abominations that they are doing."

23 [a]2 Kin. 21:16
24 [a]Ezek. 21:31; 28:7 [b]Ezek. 24:21
25 [1]Lit. *Shuddering*
26 [a]Jer. 4:20 [b]Ps. 74:9

CHAPTER 8

1 [a]Ezek. 14:1; 20:1; 33:31 [b]Ezek. 1:3; 3:22
2 [a]Ezek. 1:26, 27 [b]Ezek. 1:4, 27
3 [a]Dan. 5:5 [b]Ezek. 3:14 [c]Ezek. 11:1, 24; 40:2 [d]Ezek. 5:11 [e]Deut. 32:16, 21 [1]Arouses the LORD's jealousy
4 [a]Ezek. 3:12; 9:3 [b]Ezek. 1:28; 3:22, 23
6 [a]2 Kin. 23:4, 5
10 [a]Ex. 20:4 [b]Rom. 1:23 [1]Or *carved*
11 [a]Num. 11:16, 25
12 [a]Ezek. 9:9

7:23 The word "chain" is derived from a root word meaning "to bind" and is a direct reference to the exile of the people. The conquering nations would bind their captives in a line with a chain and lead them away.

8:3 The Israelites were forbidden to fashion an image that would distract the people from their exclusive devotion to the Lord (Deut. 4:16). The abominable image Manasseh placed in the temple was a sculptured form of Asherah (2 Kin. 21:7; 2 Chr. 33:7, 15). The reference here is to some form of idol to a foreign god which provoked the Lord's jealousy.

8:11 Jaazaniah may be identified as Josiah's secretary of state (2 Kin. 22:8–14; 2 Chr. 34:15–21; Jer. 26:24; 29:3; 36:10; 40:5, 9, 11; 41:2; 43:6). If this is the same man, his brother Ahikan was a defender of the prophet Jeremiah (Jer. 26:24). For a leader of this stature to be involved with this apostasy, the corruption of Judah must have been severe.

14 So He brought me to the door of the north gate of the LORD's house; and to my dismay, women were sitting there weeping for [1]Tammuz.
15 Then He said to me, "Have you seen *this,* O son of man? Turn again, you will see greater abominations than these."
16 So He brought me into the inner court of the LORD's house; and there, at the door of the temple of the LORD, [a]between the porch and the altar, [b]*were* about twenty-five men [c]with their backs toward the temple of the LORD and their faces toward the east, and they were worshiping [d]the sun toward the east.
17 And He said to me, "Have you seen *this,* O son of man? Is it a trivial thing to the house of Judah to commit the abominations which they commit here? For they have [a]filled the land with violence; then they have returned to provoke Me to anger. Indeed they put the branch to their nose.

ENCOUNTER*Note* *Ezek. 8:17*

When Sin Becomes Commonplace

When a person continues in sin, evil takes root and develops into a lifestyle. It becomes habitual to ignore warnings. Never let sin become commonplace in your life!

18 [a]"Therefore I also will act in fury. My [b]eye will not spare nor will I have pity; and though they [c]cry in My ears with a loud voice, I will not hear them."

The Wicked Are Slain

9 Then He called out in my hearing with a loud voice, saying, "Let those who have charge over the city draw near, each *with* a [1]deadly weapon in his hand."
2 And suddenly six men came from the direction of the upper gate, which faces north, each with his [1]battle-ax in his hand. [a]One man among them *was* clothed with linen and had a writer's inkhorn [2]at his side. They went in and stood beside the bronze altar.
3 Now [a]the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the [1]temple. And He called to the man clothed with linen, who *had* the writer's inkhorn at his side;
4 and the LORD said to him, "Go through the midst of the city, through the midst of Jerusalem, and put [a]a mark on the foreheads of the men [b]who sigh and cry over all the abominations that are done within it."
5 To the others He said in my [1]hearing, "Go after him through the city and [a]kill;[2] [b]do not let your eye spare, nor have any pity.
6 [a]"Utterly[1] slay old *and* young men, maidens and little children and women; but [b]do not come near anyone on whom *is* the mark; and [c]begin at My sanctuary." [d]So they began with the elders who *were* before the [2]temple.
7 Then He said to them, "Defile the [1]temple, and fill the courts with the slain. Go out!" And they went out and killed in the city.
8 So it was, that while they were killing them, I was left *alone;* and I [a]fell on my face and cried out, and said, [b]"Ah, Lord GOD! Will You destroy all the remnant of Israel in pouring out Your fury on Jerusalem?"

ENCOUNTER*Note* *Ezek. 9:8*

Compassion for Those in Judgment

Christians should never take delight in the suffering of others regardless of the merit of their punishment. In the face of others' distress, Christians should be marked by compassionate love, that some may be brought to repentance.

9 Then He said to me, "The iniquity of the house of Israel and Judah *is* exceedingly great, and [a]the land is full of bloodshed, and the city full of perversity; for they say, [b]'The LORD has forsaken the land, and [c]the LORD does not see!'
10 "And as for Me also, My [a]eye will neither spare, nor will I have pity, *but* [b]I will recompense their deeds on their own head."
11 Just then, the man clothed with linen, who *had* the inkhorn at his side, reported back and said, "I have done as You commanded me."

14 [1]A Sumerian fertility god similar to the Gr. god Adonis
16 [a]Joel 2:17 [b]Ezek. 11:1 [c]Jer. 2:27; 32:33 [d]Deut. 4:19
17 [a]Ezek. 9:9
18 [a]Ezek. 5:13; 16:42; 24:13 [b]Ezek. 5:11; 7:4, 9; 9:5, 10 [c]Mic. 3:4

CHAPTER 9

1 [1]Or *destroying*
2 [a]Lev. 16:4 [1]Lit. *shattering weapon* [2]Lit. *upon his loins*
3 [a]Ezek. 3:23; 8:4; 10:4, 18; 11:22, 23 [1]Lit. *house*
4 [a]Rev. 7:2, 3; 9:4; 14:1 [b]Jer. 13:17
5 [a]Ezek. 7:9 [b]Ezek. 5:11 [1]Lit. *ears* [2]Lit. *strike*
6 [a]2 Chr. 36:17 [b]Rev. 9:4 [c]Jer. 25:29 [d]Ezek. 8:11, 12, 16 [1]Lit. *Slay to destruction* [2]Lit. *house*
7 [1]Lit. *house*
8 [a]Josh. 7:6 [b]Ezek. 11:13
9 [a]2 Kin. 21:16 [b]Ezek. 8:12 [c]Is. 29:15
10 [a]Ezek. 5:11; 7:4; 8:18 [b]Ezek. 11:21

8:14 Tammuz was a Sumerian fertility goddess who allegedly spent part of the year in the underworld (during the dry and unproductive season). The women's crying was part of the religious worship pleading for the restoration of the goddess and in turn, the rains that would bring the new crops.

9:2 This writing kit was typically made from an animal horn (inkhorn) and consisted of a palette with a slot for pens and a hollow place for two kinds of ink (usually black and red).

9:4 God's judgment is always accompanied by His mercy. The ones who were marked by the "man clothed in linen" were spared to become a remnant of hope for future restoration.

The Glory Departs from the Temple

10 And I looked, and there in the [a]firmament[1] that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne.
2 [a]Then He spoke to the man clothed with linen, and said, "Go in among the wheels, under the cherub, fill your hands with [b]coals of fire from among the cherubim, and [c]scatter *them* over the city." And he went in as I watched.
3 Now the cherubim were standing on the [1]south side of the [2]temple when the man went in, and the [a]cloud filled the inner court.
4 [a]Then the glory of the LORD went up from the cherub, *and paused* over the threshold of the [1]temple; and [b]the house was filled with the cloud, and the court was full of the brightness of the LORD's [c]glory.
5 And the [a]sound of the wings of the cherubim was heard *even* in the outer court, like [b]the voice of Almighty God when He speaks.
6 Then it happened, when He commanded the man clothed in linen, saying, "Take fire from among the wheels, from among the cherubim," that he went in and stood beside the wheels.
7 And the cherub stretched out his hand from among the cherubim to the fire that *was* among the cherubim, and took *some of it* and put *it* into the hands of the *man* clothed with linen, who took *it* and went out.
8 [a]The cherubim appeared to have the form of a man's hand under their wings.
9 [a]And when I looked, there were four wheels by the cherubim, one wheel by one cherub and another wheel by each other cherub; the wheels appeared *to have* the color of a [b]beryl stone.
10 *As for* their appearance, all four looked alike—as it were, a wheel in the middle of a wheel.
11 [a]When they went, they went toward *any of* their four directions; they did not turn aside when they went, but followed in the direction the head was facing. They did not turn aside when they went.
12 And their whole body, with their back, their hands, their wings, and the wheels that the four had, *were* [a]full of eyes all around.
13 As for the wheels, they were called in my [1]hearing, "Wheel."
14 [a]Each one had four faces: the first face *was* the face of a cherub, the second face the face of a man, the third the face of a lion, and the fourth the face of an eagle.
15 And the cherubim were lifted up. This *was* [a]the living creature I saw by the River Chebar.
16 [a]When the cherubim went, the wheels went beside them; and when the cherubim lifted their wings to mount up from the earth, the same wheels also did not turn from beside them.
17 [a]When [1]*the cherubim* stood still, *the wheels* stood still, and when [2]*one* was lifted up, [3]*the other* lifted itself up, for the spirit of the living creature *was* in them.
18 Then [a]the glory of the LORD [b]departed from the threshold of the [1]temple and stood over the cherubim.

ENCOUNTER Note *Ezek. 10:18*

The Glory of the Lord Departed

God will never abandon us, but by our own unchecked rebellion we can choose to sever fellowship with Him. The loss is ours.

19 And [a]the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels *were* beside them; and they stood at the door of the [b]east gate of the LORD's house, and the glory of the God of Israel *was* above them.
20 [a]This *is* the living creature I saw under the God of Israel [b]by the River Chebar, and I knew they *were* cherubim.
21 [a]Each one had four faces and each one four wings, and the likeness of the hands of a man *was* under their wings.
22 And [a]the likeness of their faces *was* the same *as* the faces which I had seen by the River Chebar, their appearance and their persons. [b]They each went straight forward.

Judgment on Wicked Counselors

11 Then [a]the Spirit lifted me up and brought me to [b]the East Gate of the LORD's house, which faces eastward; and there [c]at the door of the gate were twenty-five men, among whom I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people.
2 And He said to me: "Son of man, these

CHAPTER 10
1 [a]Ezek. 1:22, 26 [1]*expanse*
2 [a]Dan. 10:5 [b]Ezek. 1:13 [c]Rev. 8:5
3 [a]1 Kin. 8:10, 11 [1]Lit. *right* [2]Lit. *house*
4 [a]Ezek. 1:28 [b]Ezek. 43:5 [c]Ezek. 11:22, 23 [1]Lit. *house*
5 [a]Ezek. 1:24 [b][Ps. 29:3]
8 [a]Ezek. 1:8; 10:21
9 [a]Ezek. 1:15 [b]Ezek. 1:16
11 [a]Ezek. 1:17
12 [a]Rev. 4:6, 8
13 [1]Lit. *ears*
14 [a]Ezek. 1:6, 10, 11
15 [a]Ezek. 1:3, 5
16 [a]Ezek. 1:19
17 [a]Ezek. 1:12, 20, 21 [1]Lit. *they* [2]Lit. *they were* [3]Lit. *they lifted them*
18 [a]Ezek. 10:4 [b]Hos. 9:12 [1]Lit. *house*
19 [a]Ezek. 11:22 [b]Ezek. 11:1
20 [a]Ezek. 1:22 [b]Ezek. 1:1
21 [a]Ezek. 1:6, 8; 10:14; 41:18, 19
22 [a]Ezek. 1:10 [b]Ezek. 1:9, 12

CHAPTER 11
1 [a]Ezek. 3:12, 14 [b]Ezek. 10:19 [c]Ezek. 8:16

10:7 The presence of God's glory demands purity and purging to produce holiness. The fire is used for both purposes in the Old Testament. A burning coal was used to purify Isaiah's mouth (Is. 6:6). Sodom and Gomorrah were destroyed by fire and brimstone (Gen. 19:24).

10:18 God's strongest judgment upon His people was to withdraw His presence. Though He still occupied the land and was aware of events in Judah, He would no longer make Himself known. His departure from the temple indicated His decision to remove Himself from the people.

are the men who devise iniquity and
give wicked [1]counsel in this city,
3 "who say, '*The time is* not [a]near to
build houses; [b]this *city is* the [1]caldron,
and we *are* the meat.'
4 "Therefore prophesy against them,
prophesy, O son of man!"
5 Then [a]the Spirit of the LORD fell upon
me, and said to me, "Speak! 'Thus says
the LORD: "Thus you have said, O house
of Israel; for [b]I know the things that
come into your mind.
6 [a]"You have multiplied your slain in
this city, and you have filled its streets
with the slain."
7 'Therefore thus says the Lord GOD:
[a]"Your slain whom you have laid in its
midst, they *are* the meat, and this *city is*
the caldron; [b]but I shall bring you out of
the midst of it.
8 "You have [a]feared the sword; and I
will bring a sword upon you," says the
Lord GOD.
9 "And I will bring you out of its midst,
and deliver you into the hands of
strangers, and [a]execute judgments on
you.
10 [a]"You shall fall by the sword. I will
judge you at [b]the border of Israel. [c]Then
you shall know that I *am* the LORD.
11 [a]"This *city* shall not be your [1]cal-
dron, nor shall you be the meat in its
midst. I will judge you at the border of
Israel.
12 "And you shall know that I *am* the
LORD; for you have not walked in My
statutes nor executed My judgments, but
[a]have done according to the customs of
the Gentiles which *are* all around you." ' "
13 Now it happened, while I was proph-
esying, that [a]Pelatiah the son of Benaiah
died. Then [b]I fell on my face and cried
with a loud voice, and said, "Ah, Lord
GOD! Will You make a complete end of
the remnant of Israel?"

God Will Restore Israel

14 Again the word of the LORD came to
me, saying,
15 "Son of man, your brethren, your rel-
atives, your countrymen, and all the
house of Israel in its entirety, *are* those
about whom the inhabitants of Jerusa-
lem have said, 'Get far away from the
LORD; this land has been given to us as
a possession.'

2 [1]Advice
3 [a]2 Pet. 3:4 [b]Jer. 1:13 [1]Pot
5 [a]Ezek. 2:2; 3:24 [b][Jer. 16:17; 17:10]
6 [a]Ezek. 7:23; 22:2–6, 9, 12, 27
7 [a]Mic. 3:2, 3 [b]Ezek. 11:9
8 [a]Jer. 42:16
9 [a]Ezek. 5:8
10 [a]Jer. 39:6; 52:10 [b]2 Kin. 14:25 [c]Ps. 9:16
11 [a]Ezek. 11:3, 7 [1]Pot
12 [a]Deut. 12:30, 31
13 [a]Acts 5:5 [b]Ezek. 9:8

16 [a]Is. 8:14 [1]*holy place*
17 [a]Jer. 3:12, 18; 24:5
18 [a]Ezek. 37:23
19 [a]Jer. 32:39 [b]Ezek. 18:31 [c]Zech. 7:12 [1]Lit. *you* (pl.)
20 [a]Ps. 105:45 [b]Jer. 24:7
21 [a]Ezek. 9:10
22 [a]Ezek. 1:19
23 [a]Ezek. 8:4; 9:3 [b]Zech. 14:4 [c]Ezek. 43:2
24 [a]Ezek. 8:3 [1]Or *Babylon,* and so elsewhere in the book

16 "Therefore say, 'Thus says the Lord
GOD: "Although I have cast them far off
among the Gentiles, and although I have
scattered them among the countries, [a]yet
I shall be a little [1]sanctuary for them in
the countries where they have gone." '
17 "Therefore say, 'Thus says the Lord
GOD: [a]"I will gather you from the peo-
ples, assemble you from the countries
where you have been scattered, and I
will give you the land of Israel." '
18 "And they will go there, and they will
take away all its [a]detestable things and
all its abominations from there.
19 "Then [a]I will give them one heart,
and I will put [b]a new spirit within [1]them,
and take [c]the stony heart out of their
flesh, and give them a heart of flesh,
20 [a]"that they may walk in My statutes
and keep My judgments and do them;
[b]and they shall be My people, and I will
be their God.

ENCOUNTER*Note* *Ezek. 11:19, 20*

A Heart of Flesh

Repeatedly disobeying God necessitates a hardening of the heart until it is impervious to the Holy Spirit's conviction. But still, God offers a heart of flesh that is soft and tender towards Him. If over time you have developed a stony heart, turn to God, repent, and receive a heart of flesh. Then you will once again seek His promises and desire His way.

21 "But *as for those* whose hearts fol-
low the desire for their detestable things
and their abominations, [a]I will recom-
pense their deeds on their own heads,"
says the Lord GOD.
22 So the cherubim [a]lifted up their
wings, with the wheels beside them, and
the glory of the God of Israel *was* high
above them.
23 And [a]the glory of the LORD went up
from the midst of the city and stood [b]on
the mountain, [c]which *is* on the east side
of the city.
24 Then [a]the Spirit took me up and
brought me in a vision by the Spirit of
God into [1]Chaldea, to those in captivity.
And the vision that I had seen went up
from me.

11:3 This quote reflects the arrogance of the leaders who felt they had everything under control. It may indicate their need to concentrate on the city fortifications to defend against Babylon, or perhaps there was no need to build as they were confiscating the properties of those who had already been exiled. The "caldron" or "cooking pot" again reveals the smugness of the leaders. Cooking pots were used to protect choice meats from the fire. This reference suggests the cooking pot was Jerusalem and its fortifications, while the choice meats were the new leaders of the city.

11:5 The Lord knows our thoughts and our attitudes. He is aware of what is going on in our minds and hearts even when we do not understand it ourselves (Ps. 139:1–6; Dan. 2:30; Acts 1:24).

11:13 The prophet's strong emotional reaction may be understood in light of the name Pelatiah, which means "the Lord has delivered." Pelatiah symbolized the hope of Jerusalem, and by his death Ezekiel may have concluded that God would not leave any remnant.

25 So I spoke to those in captivity of all the things the LORD had shown me.

Judah's Captivity Portrayed

12 Now the word of the LORD came to me, saying:
2 "Son of man, you dwell in the midst of [a]a rebellious house, which [b]has eyes to see but does not see, and ears to hear but does not hear; [c]for they *are* a rebellious house.
3 "Therefore, son of man, prepare your belongings for captivity, and go into captivity by day in their sight. You shall go from your place into captivity to another place in their sight. It may be that they will consider, though they *are* a rebellious house.
4 "By day you shall bring out your belongings in their sight, as though going into captivity; and at evening you shall go in their sight, like those who go into captivity.
5 "Dig through the wall in their sight, and carry *your belongings* out through it.
6 "In their sight you shall bear *them* on *your* shoulders *and* carry *them* out at twilight; you shall cover your face, so that you cannot see the ground, [a]for I have made you a sign to the house of Israel."
7 So I did as I was commanded. I brought out my belongings by day, as though going into captivity, and at evening I dug through the wall with my hand. I brought *them* out at twilight, *and* I bore *them* on *my* shoulder in their sight.
8 And in the morning the word of the LORD came to me, saying,
9 "Son of man, has not the house of Israel, [a]the rebellious house, said to you, [b]'What are you doing?'
10 "Say to them, 'Thus says the Lord GOD: "This [a]burden[1] *concerns* the prince in Jerusalem and all the house of Israel who are among them." '
11 "Say, [a]'I *am* a sign to you. As I have done, so shall it be done to them; [b]they shall be carried away into captivity.'
12 "And [a]the prince who *is* among them shall bear *his belongings* on *his* shoulder at twilight and go out. They shall dig through the wall to carry *them* out through it. He shall cover his face, so that he cannot see the ground with *his* eyes.
13 "I will also spread My [a]net over him, and he shall be caught in My snare. [b]I will bring him to Babylon, *to* the land of the Chaldeans; yet he shall not see it, though he shall die there.
14 [a]"I will scatter to every wind all who *are* around him to help him, and all his troops; and [b]I will draw out the sword after them.
15 [a]"Then they shall know that I *am* the LORD, when I scatter them among the nations and disperse them throughout the countries.
16 [a]"But I will spare a few of their men from the sword, from famine, and from pestilence, that they may declare all their abominations among the Gentiles wherever they go. Then they shall know that I *am* the LORD."

Judgment Not Postponed

17 Moreover the word of the LORD came to me, saying,
18 "Son of man, [a]eat your bread with [1]quaking, and drink your water with trembling and anxiety.
19 "And say to the people of the land, 'Thus says the Lord GOD to the inhabitants of Jerusalem *and* to the land of Israel: "They shall eat their bread with anxiety, and drink their water with dread, so that her land may [a]be emptied of all who are in it, [b]because of the violence of all those who dwell in it.
20 "Then the cities that are inhabited shall be laid waste, and the land shall become desolate; and you shall know that I *am* the LORD." ' "
21 And the word of the LORD came to me, saying,
22 "Son of man, what *is* this proverb *that* you *people* have about the land of Israel, which says, [a]'The days are prolonged, and every vision fails'?
23 "Tell them therefore, 'Thus says the Lord GOD: "I will lay this proverb to rest, and they shall no more use it as a proverb in Israel.' " But say to them, [a]" 'The days are at hand, and the [1]fulfillment of every vision.

CHAPTER 12
2 [a]Ezek. 2:3, 6–8 [b]Jer. 5:21 [c]Ezek. 2:5
6 [a]Ezek. 4:3; 24:24
9 [a]Ezek. 2:5 [b]Ezek. 17:12; 24:19
10 [a]Mal. 1:1 [1]*oracle, prophecy*
11 [a]Ezek. 12:6 [b]2 Kin. 25:4, 5, 7
12 [a]Jer. 39:4; 52:7
13 [a]Jer. 52:9 [b]Jer. 52:11
14 [a]Ezek. 5:10 [b]Ezek. 5:2, 12
15 [a]Ezek. 6:7, 14; 12:16, 20
16 [a]Ezek. 6:8–10
18 [a]Ezek. 4:16 [1]*shaking*
19 [a]Zech. 7:14 [b]Ps. 107:34
22 [a]Ezek. 11:3; 12:27
23 [a]Zeph. 1:14 [1]Lit. *word*

12:2 The people had the ability to see and hear God's warnings. They were clearly admonished through the prophets Jeremiah and Ezekiel, but their sin desensitized them to God's words.

12:5 Digging through the wall was a common military practice during a siege. The attacking army used men called sappers to burrow under the foundations of a city wall and collapse the fortifications. Ezekiel's symbolic actions foreshadowed the destruction of the wall in which the people placed great confidence.

12:10 Zedekiah, the third son of Josiah, was the ruler of Jerusalem at the time (2 Kin. 24:15–17). Ezekiel's reference to him as a "prince" instead of a king reveals the prophet's belief that he was not David's true successor.

12:13 This statement was fulfilled when Zedekiah was blinded following Nebuchadnezzar's capture of Jerusalem. The king's eyes were put out after he witnessed his children's executions (2 Kin. 25:7).

12:22 The delay in the fulfillment of Jeremiah and Ezekiel's prophecies caused the people to reject their warnings and dismiss them. The words "and every vision fails" indicate that the people had judged these men to be false prophets based on the test of Deuteronomy 18:21, 22.

24 "For [a]no more shall there be any [b]false[1] vision or flattering divination within the house of Israel.
25 "For I *am* the LORD. I speak, and [a]the word which I speak will come to pass; it will no more be postponed; for in your days, O rebellious house, I will say the word and [b]perform it," says the Lord GOD.' "
26 Again the word of the LORD came to me, saying,
27 [a]"Son of man, look, the house of Israel is saying, 'The vision that he sees *is* [b]for many days *from now,* and he prophesies of times far off.'

ENCOUNTER*Note* *Ezek. 12:27*

Plenty of Time

We foolishly assume we have unlimited time to heed God's warning and deal with our sin. It is a grave error to procrastinate in any spiritual matter. Now is the time to make things right with God.

28 [a]"Therefore say to them, 'Thus says the Lord GOD: "None of My words will be postponed any more, but the word which I speak [b]will be done," says the Lord GOD.' "

Woe to Foolish Prophets

13 And the word of the LORD came to me, saying,
2 "Son of man, prophesy [a]against the prophets of Israel who prophesy, and say to [b]those who prophesy out of their own [c]heart,[1] 'Hear the word of the LORD!' "
3 Thus says the Lord GOD: "Woe to the foolish prophets, who follow their own spirit and have seen [1]nothing!
4 "O Israel, your prophets are [a]like foxes in the deserts.
5 "You [a]have not gone up into the [1]gaps to build a wall for the house of Israel to stand in battle on the day of the LORD.
6 [a]"They have envisioned futility and false divination, saying, 'Thus says the LORD!' But the LORD has [b]not sent them; yet they hope that the word may [1]be confirmed.
7 "Have you not seen a futile vision, and have you not spoken false divination? You say, 'The LORD says,' but I have not spoken."
8 Therefore thus says the Lord GOD: "Because you have spoken nonsense and envisioned lies, therefore I *am* indeed against you," says the Lord GOD.
9 "My hand will be [a]against the prophets who envision futility and who [b]divine lies; they shall not be in the assembly of My people, [c]nor be written in the record of the house of Israel, [d]nor shall they enter into the land of Israel. [e]Then you shall know that I *am* the Lord GOD.
10 "Because, indeed, because they have seduced My people, saying, [a]'Peace!' when *there is* no peace—and one builds a wall, and they [b]plaster[1] it with untempered *mortar*—
11 "say to those who plaster *it* with untempered *mortar,* that it will fall. [a]There will be flooding rain, and you, O great hailstones, shall fall; and a stormy wind shall tear *it* down.

ENCOUNTER*Note* *Ezek. 13:10, 11*

Loving Counsel

There is always a temptation to speak words someone wants to hear rather than what they need to hear. When God's Spirit is convicting someone of their sin, do not let your compassion cause you to give poor counsel. The most loving thing you can do is to acknowledge the sin and help the person toward repentance.

12 "Surely, when the wall has fallen, will it not be said to you, 'Where *is* the mortar with which you plastered *it*?' "
13 Therefore thus says the Lord GOD: "I will cause a stormy wind to break forth in My fury; and there shall be a flooding rain in My anger, and great hailstones in fury to consume *it.*
14 "So I will break down the wall you have plastered with untempered *mortar,* and bring it down to the ground, so that its foundation will be uncovered; it will fall, and you shall be consumed in the midst of it. [a]Then you shall know that I *am* the LORD.
15 "Thus will I accomplish My wrath on the wall and on those who have plastered it with untempered *mortar;* and I will say to you, 'The wall *is* no *more,* nor those who plastered it,
16 '*that is,* the prophets of Israel who prophesy concerning Jerusalem, and who [a]see visions of peace for her when *there is* no peace,' " says the Lord GOD.
17 "Likewise, son of man, [a]set your face

24 [a]Ezek. 13:6 [b]Lam. 2:14 [1]Lit. *vain*
25 [a][Luke 21:33] [b][Is. 14:24]
27 [a]Ezek. 12:22 [b]Dan. 10:14
28 [a]Ezek. 12:23, 25 [b]Jer. 4:7

CHAPTER 13

2 [a]Ezek. 22: 25–28 [b]Ezek. 13:17 [c]Jer. 14:14; 23:16, 26 [1]Inspiration
3 [1]No vision
4 [a]Song 2:15
5 [a]Ps. 106:23 [1]*breaches*
6 [a]Ezek. 22:28 [b]Jer. 27:8–15 [1]Come true
9 [a]Jer. 23:30 [b]Jer. 20:3–6 [c]Ezra 2:59, 62 [d]Jer. 20:3–6 [e]Ezek. 11:10, 12
10 [a]Jer. 6:14; 8:11 [b]Ezek. 22:28 [1]Or *whitewash*
11 [a]Ezek. 38:22
14 [a]Ezek. 13:9, 21, 23; 14:8
16 [a]Jer. 6:14; 8:11; 28:9
17 [a]Ezek. 20:46; 21:2

13:10 Ezekiel's analogy is similar to Jeremiah's (Jer. 6:14; 8:11). In both cases the people ignored the obvious reality. They overestimated the wall's strength and underestimated the gravity of its damage. Whitewashing the wall's serious structural problems was like trying to heal a mortal wound with a bandage.

against the daughters of your people,
[b]who prophesy out of their own [1]heart;
prophesy against them,
18 "and say, 'Thus says the Lord GOD:
"Woe to the *women* who sew *magic*
charms [1]on their sleeves and make veils
for the heads of people of every height
to hunt souls! Will you [a]hunt the souls of
My people, and keep yourselves alive?
19 "And will you profane Me among My
people [a]for handfuls of barley and for
pieces of bread, killing people who
should not die, and keeping people alive
who should not live, by your lying to My
people who listen to lies?"
20 'Therefore thus says the Lord GOD:
"Behold, I *am* against your *magic*
charms by which you hunt souls there
like [1]birds. I will tear them from your
arms, and let the souls go, the souls you
hunt like birds.
21 "I will also tear off your veils and de-
liver My people out of your hand, and
they shall no longer be as prey in your
hand. [a]Then you shall know that I *am*
the LORD.
22 "Because with [a]lies you have made
the heart of the righteous sad, whom I
have not made sad; and you have
[b]strengthened the hands of the wicked,
so that he does not turn from his wicked
way to save his life.
23 "Therefore [a]you shall no longer en-
vision futility nor practice divination;
for I will deliver My people out of your
hand, and you shall know that I *am* the
LORD." ' "

Idolatry Will Be Punished

14 Now [a]some of the elders of Israel
came to me and sat before me.
2 And the word of the LORD came to
me, saying,
3 "Son of man, these men have set up
their idols in their hearts, and put before
them [a]that which causes them to stum-
ble into iniquity. [b]Should I let Myself be
inquired of at all by them?
4 "Therefore speak to them, and say to
them, 'Thus says the Lord GOD: "Every-
one of the house of Israel who sets up
his idols in his heart, and puts before
him what causes him to stumble into in-
iquity, and then comes to the prophet, I
the LORD will answer him who comes,
according to the multitude of his idols,
5 "that I may seize the house of Israel
by their heart, because they are all es-
tranged from Me by their idols." '

[b]Ezek. 13:2
[1]Inspiration
18 [a][2 Pet. 2:14]
[1]Lit. *over all the joints of My hands;* Vg. *under every elbow;* LXX, Tg. *on all elbows of the hands*
19 [a]Mic. 3:5
20 [1]Lit. *flying ones*
21 [a]Ezek. 13:9
22 [a]Jer. 28:15
[b]Jer. 23:14
23 [a]Mic. 3:5, 6

CHAPTER 14

1 [a]Ezek. 8:1; 20:1; 33:31
3 [a]Ezek. 7:19
[b]Ezek. 20:3, 31

6 [a]Is. 2:20; 30:22; 55:6, 7
8 [a]Jer. 44:11
[b]Num. 26:10
[c]Ezek. 6:7; 13:14
9 [a]2 Thess. 2:11
11 [a]2 Pet. 2:15
[b]Ezek. 11:20; 37:27

WORD*Study* **SEIZE**

Ezek. 14:5 The Hebrew word *taphas,* meaning "seize," is applied elsewhere to the forceful apprehension of prisoners and captives (Josh. 8:23; 1 Sam. 15:8) and the conquest of cities (Deut. 20:19; Josh. 8:8).

ENCOUNTER*Note* *Ezek. 14:5*

The Battle over the Heart

The external concerns of life are transient and not worth the cost of compromising your allegiance to God. When you divide your loyalty between worldly and spiritual pursuits, God is rightly offended. When all is said and done, it matters not whether you were wealthy or poor, famous or anonymous. God does not want your divided attention; He wants your devotion.

6 "Therefore say to the house of Israel,
'Thus says the Lord GOD: "Repent, turn
away from your idols, and [a]turn your
faces away from all your abomina-
tions.
7 "For anyone of the house of Israel, or
of the strangers who dwell in Israel, who
separates himself from Me and sets up
his idols in his heart and puts before
him what causes him to stumble into in-
iquity, then comes to a prophet to in-
quire of him concerning Me, I the LORD
will answer him by Myself.
8 [a]"I will set My face against that man
and make him a [b]sign and a proverb,
and I will cut him off from the midst of
My people. [c]Then you shall know that I
am the LORD.
9 "And if the prophet is induced to
speak anything, I the LORD [a]have in-
duced that prophet, and I will stretch out
My hand against him and destroy him
from among My people Israel.
10 "And they shall bear their iniquity;
the punishment of the prophet shall be
the same as the punishment of the one
who inquired,
11 "that the house of Israel may [a]no
longer stray from Me, nor be profaned
anymore with all their transgressions,
[b]but that they may be My people and I
may be their God," says the Lord GOD.' "

13:18 Babylonian texts record how people tried to control others through magic bands containing incantations attached to their arms or wrist. Ezekiel may have been referring to this practice.

14:3 These leaders had set their hearts on foreign gods, yet they still considered themselves to be God's people and they sought an understanding with God through Ezekiel. They had clearly rejected God's standards, yet they assumed they could approach Him on their own terms.

Judgment on Persistent Unfaithfulness

12 The word of the LORD came again to me, saying:
13 "Son of man, when a land sins against Me by persistent unfaithfulness, I will stretch out My hand against it; I will cut off its [a]supply of bread, send famine on it, and cut off man and beast from it.
14 [a]"Even *if* these three men, Noah, Daniel, and Job, were in it, they would deliver *only* themselves [b]by their righteousness," says the Lord GOD.
15 "If I cause [a]wild beasts to pass through the land, and they [1]empty it, and make it so desolate that no man may pass through because of the beasts,
16 "*even* [a]*though* these three men *were* [1]in it, *as* I live," says the Lord GOD, "they would deliver neither sons nor daughters; only they would be delivered, and the land would be [b]desolate.
17 "Or *if* [a]I bring a sword on that land, and say, 'Sword, go through the land,' and I [b]cut off man and beast from it,
18 "even [a]*though* these three men *were* in it, *as* I live," says the Lord GOD, "they would deliver neither sons nor daughters, but only they themselves would be delivered.
19 "Or *if* I send [a]a pestilence into that land and [b]pour out My fury on it in blood, and cut off from it man and beast,
20 "even [a]*though* Noah, Daniel, and Job *were* in it, *as* I live," says the Lord GOD, "they would deliver neither son nor daughter; they would deliver *only* themselves by their righteousness."
21 For thus says the Lord GOD: "How much more it shall be when [a]I send My four [1]severe judgments on Jerusalem—the sword and famine and wild beasts and pestilence—to cut off man and beast from it?
22 [a]"Yet behold, there shall be left in it a remnant who will be [b]brought out, *both* sons and daughters; surely they will come out to you, and [c]you will see their ways and their doings. Then you will be comforted concerning the disaster that I have brought upon Jerusalem, all that I have brought upon it.
23 "And they will comfort you, when you see their ways and their doings; and you shall know that I have done nothing [a]without cause that I have done in it," says the Lord GOD.

13 [a]Is. 3:1
14 [a]Jer. 15:1 [b][Prov. 11:4]
15 [a]Lev. 26:22 [1]Lit. *bereave it* of children
16 [a]Ezek. 14:14, 18, 20 [b]Ezek. 15:8; 33:28, 29 [1]Lit. *in the midst of it*
17 [a]Lev. 26:25 [b]Zeph. 1:3
18 [a]Ezek. 14:14
19 [a]2 Sam. 24:15 [b]Ezek. 7:8
20 [a]Ezek. 14:14
21 [a]Ezek. 5:17; 33:27 [1]Lit. *evil*
22 [a]Ezek. 12:16; 36:20 [b]Ezek. 6:8 [c]Ezek. 20:43
23 [a]Jer. 22:8, 9

CHAPTER 15
4 [a][John 15:6]
7 [a]Ezek. 14:8 [b]Is. 24:18 [c]Ezek. 7:4

CHAPTER 16
2 [a]Ezek. 20:4; 22:2
3 [a]Ezek. 21:30 [b]Ezek. 16:45 [1]*origin and your birth*

ENCOUNTER*Note* *Ezek. 14:23*

Justice

When God punishes the sins of His people, His actions are absolutely just. He never acts randomly or without cause. If He disciplines you, you can be certain it is deserved.

The Outcast Vine

15 Then the word of the LORD came to me, saying:
2 "Son of man, how is the wood of the vine *better* than any other wood, the vine branch which is among the trees of the forest?
3 "Is wood taken from it to make any object? Or can *men* make a peg from it to hang any vessel on?
4 "Instead, [a]it is thrown into the fire for fuel; the fire devours both ends of it, and its middle is burned. Is it useful for *any* work?
5 "Indeed, when it was whole, no object could be made from it. How much less will it be useful for *any* work when the fire has devoured it, and it is burned?
6 "Therefore thus says the Lord GOD: 'Like the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so I will give up the inhabitants of Jerusalem;
7 'and [a]I will set My face against them. [b]They will go out from *one* fire, but *another* fire shall devour them. [c]Then you shall know that I *am* the LORD, when I set My face against them.
8 'Thus I will make the land desolate, because they have persisted in unfaithfulness,' says the Lord GOD."

God's Love for Jerusalem

16 Again the word of the LORD came to me, saying,
2 "Son of man, [a]cause Jerusalem to know her abominations,
3 "and say, 'Thus says the Lord GOD to Jerusalem: "Your [1]birth [a]and your nativity *are* from the land of Canaan; [b]your father *was* an Amorite and your mother a Hittite.

14:23 God continues to defend his actions of judgment to Judah in Ezekiel 18:25–31.

15:2 Ezekiel uses the vine as a metaphor for Judah as Isaiah did (Is. 5:1–7). In both cases the uselessness of the vine versus a well-rooted branch or tree is the justification for its destruction. Other Old Testament references to Israel as a vine include: Gen. 49:22; Deut. 32:32; Ps. 80:8–16; Is. 5:1–7; Jer. 2:21.

15:5 If an entire branch was unfruitful, then a partial, burnt branch was even more useless. Jerusalem had been invaded twice by Babylon in 605 and 597 B.C., and in a sense had been "burned." Ezekiel was foretelling the city's destruction in 586 B.C.

16:3 Jerusalem's origins were traced back to Canaan with Amorite and Hittite ancestors. These nations represented the worst of society and stood in opposition to the traditional lineage of the pious Abraham and Sarah. The Amorites were the pagan people the Israelites had been told to eradicate (Deut. 7:1–5).

4 "*As for* your nativity, [a]on the day you were born your navel cord was not cut, nor were you washed in water to cleanse *you;* you were not rubbed with salt nor wrapped in swaddling cloths.
5 "No eye pitied you, to do any of these things for you, to have compassion on you; but you were thrown out into the open field, when you yourself were [1]loathed on the day you were born.
6 "And when I passed by you and saw you struggling in your own blood, I said to you in your blood, 'Live!' Yes, I said to you in your blood, 'Live!'
7 [a]"I made you [1]thrive like a plant in the field; and you grew, matured, and became very beautiful. *Your* breasts were formed, your hair grew, but you *were* naked and bare.
8 "When I passed by you again and looked upon you, indeed your time *was* the time of love; [a]so I spread [1]My wing over you and covered your nakedness. Yes, I [b]swore an oath to you and entered into a [c]covenant with you, and [d]you became Mine," says the Lord GOD.
9 "Then I washed you in water; yes, I thoroughly washed off your blood, and I anointed you with oil.
10 "I clothed you in embroidered cloth and gave you sandals of [1]badger skin; I clothed you with fine linen and covered you with silk.
11 "I adorned you with ornaments, [a]put bracelets on your wrists, [b]and a chain on your neck.
12 "And I put a [1]jewel in your nose, earrings in your ears, and a beautiful crown on your head.
13 "Thus you were adorned with gold and silver, and your clothing *was of* fine linen, silk, and embroidered cloth. [a]You ate *pastry of* fine flour, honey, and oil. You were exceedingly [b]beautiful, and succeeded to royalty.
14 [a]"Your fame went out among the nations because of your beauty, for it *was* perfect through My splendor which I had bestowed on you," says the Lord GOD.

Jerusalem's Harlotry

15 [a]"But you trusted in your own beauty, [b]played the harlot because of your fame, and poured out your harlotry on everyone passing by who *would have* it.
16 [a]"You took some of your garments and adorned multicolored [1]high places for yourself, and played the harlot on them. *Such* things should not happen, nor be.
17 "You have also taken your beautiful jewelry from My gold and My silver, which I had given you, and made for yourself male images and played the harlot with them.
18 "You took your embroidered garments and covered them, and you set My oil and My incense before them.
19 "Also [a]My food which I gave you—the pastry of fine flour, oil, and honey *which* I fed you—you set it before them as [1]sweet incense; and *so* it was," says the Lord GOD.
20 [a]"Moreover you took your sons and your daughters, whom you bore to Me, and these you sacrificed to them to be devoured. *Were* your *acts* of harlotry a small matter,
21 "that you have slain My children and offered them up to them by causing them to pass through *the* [a]*fire?*
22 "And in all your abominations and acts of harlotry you did not remember the days of your [a]youth, [b]when you were naked and bare, struggling in your blood.

ENCOUNTER*Note* *Ezek. 16:22*

Remembering Former Days

When God shows His favor to us and delivers us, we tend to forget the low places from which He raised us. We should never take God's goodness for granted. Remembering our condition before salvation will foster a continual sense of thankfulness.

23 "Then it was so, after all your wickedness—'Woe, woe to you!' says the Lord GOD—
24 "*that* [a]you also built for yourself a shrine, and [b]made a [1]high place for yourself in every street.
25 "You built your high places [a]at the head of every road, and made your beauty to be abhorred. You offered yourself to everyone who passed by, and multiplied your acts of harlotry.
26 "You also committed harlotry with [a]the Egyptians, your very fleshly neighbors, and increased your acts of harlotry to [b]provoke Me to anger.
27 "Behold, therefore, I stretched out My hand against you, diminished your [1]allotment, and gave you up to the will

4 [a]Hos. 2:3
5 [1]*abhorred*
7 [a]Ex. 1:7 [1]Lit. *a myriad*
8 [a]Ruth 3:9 [b]Gen. 22:16–18 [c]Ex. 24:6–8 [d][Ex. 19:5] [1]Or *the corner of My garment*
10 [1]Or *dolphin* or *dugong*
11 [a]Gen. 24:22, 47 [b]Prov. 1:9
12 [1]Lit. *ring*
13 [a]Deut. 32:13, 14 [b]Ps. 48:2
14 [a]Lam. 2:15
15 [a]Mic. 3:11 [b]Is. 1:21; 57:8
16 [a]Ezek. 7:20 [1]Places for pagan worship
19 [a]Hos. 2:8 [1]Or *a sweet aroma*
20 [a]Jer. 7:31
21 [a]Jer. 19:5
22 [a]Jer. 2:2 [b]Ezek. 16:4–6
24 [a]Jer. 11:13 [b]Jer. 2:20; 3:2 [1]Place for pagan worship
25 [a]Prov. 9:14
26 [a]Ezek. 16:26; 20:7, 8 [b]Deut. 31:20
27 [1]Allowance of food

16:4 This chapter is a parable about a wretched orphan girl who married the king, only to give away everything to become a harlot. It describes how Israel despised and squandered God's love and blessings.

16:8 An alternate reading of "I spread My wing" is "I spread the corner of My garment over you." This was a legal and symbolic gesture by a husband that he intended to provide for the needs of his wife. He further confirmed his intentions by taking an oath.

of those who hate you, [a]the daughters of the Philistines, who were ashamed of your lewd behavior.
28 "You also played the harlot with the [a]Assyrians, because you were insatiable; indeed you played the harlot with them and still were not satisfied.
29 "Moreover you multiplied your acts of harlotry as far as the land of the trader, [a]Chaldea; and even then you were not satisfied.
30 "How degenerate is your heart!" says the Lord GOD, "seeing you do all these *things*, the deeds of a brazen harlot.

Jerusalem's Adultery

31 [a]"You erected your shrine at the head of every road, and built your [1]high place in every street. Yet you were not like a harlot, because you scorned [b]payment.
32 "*You are* an adulterous wife, *who* takes strangers instead of her husband.
33 "Men make payment to all harlots, but [a]you made your payments to all your lovers, and [1]hired them to come to you from all around for your harlotry.
34 "You are the opposite of *other* women in your harlotry, because no one solicited you to be a harlot. In that you gave payment but no payment was given you, therefore you are the opposite."

Jerusalem's Lovers Will Abuse Her

35 'Now then, O harlot, hear the word of the LORD!
36 'Thus says the Lord GOD: "Because your filthiness was poured out and your nakedness uncovered in your harlotry with your lovers, and with all your abominable idols, and because of [a]the blood of your children which you gave to them,
37 "surely, therefore, [a]I will gather all your lovers with whom you took pleasure, all those you loved, *and* all those you hated; I will gather them from all around against you and will uncover your nakedness to them, that they may see all your nakedness.
38 "And I will judge you as [a]women who break wedlock or [b]shed blood are judged; I will bring blood upon you in fury and jealousy.
39 "I will also give you into their hand, and they shall throw down your shrines and break down [a]your [1]high places. [b]They shall also strip you of your clothes, take your beautiful jewelry, and leave you naked and bare.
40 [a]"They shall also bring up an assembly against you, [b]and they shall stone you with stones and thrust you through with their swords.
41 "They shall [a]burn your houses with fire, and [b]execute judgments on you in the sight of many women; and I will make you [c]cease playing the harlot, and you shall no longer hire lovers.
42 "So [a]I will lay to rest My fury toward you, and My jealousy shall depart from you. I will be quiet, and be angry no more.
43 "Because [a]you did not remember the days of your youth, but [1]agitated Me with all these *things*, surely [b]I will also recompense your [2]deeds on *your own* head," says the Lord GOD. "And you shall not commit lewdness in addition to all your abominations.

More Wicked than Samaria and Sodom

44 "Indeed everyone who quotes proverbs will use *this* proverb against you: 'Like mother, like daughter!'
45 "You *are* your mother's daughter, [1]loathing husband and children; and you *are* the [a]sister of your sisters, who loathed their husbands and children; [b]your mother *was* a Hittite and your father an Amorite.
46 "Your elder sister *is* Samaria, who dwells with her daughters to the north of you; and [a]your younger sister, who dwells to the south of you, *is* Sodom and her daughters.
47 "You did not walk in their ways nor act according to their abominations; but, as *if that were* too little, [a]you became more corrupt than they in all your ways.
48 "*As* I live," says the Lord GOD, "neither [a]your sister Sodom nor her daughters have done as you and your daughters have done.
49 "Look, this was the iniquity of your sister Sodom: She and her daughter had pride, [a]fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy.
50 "And they were haughty and [a]committed abomination before Me; therefore [b]I took them away as [1]I saw *fit*.
51 "Samaria did not commit [a]half of your sins; but you have multiplied your abominations more than they, and [b]have justified your sisters by all the abominations which you have done.
52 "You who judged your sisters, bear your own shame also, because the sins which you committed were more abominable than theirs; they are more righteous than you. Yes, be disgraced also,

[a]Ezek. 16:57
28 [a]Jer. 2:18, 36
29 [a]Ezek. 23:14–17
31 [a]Ezek. 16:24, 39 [b]Is. 52:3 [1]Place for pagan worship
33 [a]Hos. 8:9, 10 [1]Or *bribed*
36 [a]Jer. 2:34
37 [a]Lam. 1:8
38 [a]Lev. 20:10 [b]Gen. 9:6
39 [a]Ezek. 16:24, 31 [b]Hos. 2:3 [1]Places for pagan worship
40 [a]Ezek. 23:45–47
[b]John 8:5, 7
41 [a]Deut. 13:16 [b]Ezek. 5:8; 23:10, 48 [c]Ezek. 23:27
42 [a]Ezek. 5:13; 21:17
43 [a]Ps. 78:42 [b]Ezek. 9:10; 11:21; 22:31 [1]So with LXX, Syr., Tg., Vg.; MT *were agitated with Me* [2]Lit. *way*
45 [a]Ezek. 23:2–4 [b]Ezek. 16:3 [1]Or *despising*
46 [a]Is. 1:10
47 [a]Ezek. 5:6, 7
48 [a]Matt. 10:15; 11:24
49 [a]Gen. 13:10
50 [a]Gen. 13:13; 18:20; 19:5 [b]Gen. 19:24 [1]Vg. *you saw;* LXX *he saw;* Tg. *as was revealed to Me*
51 [a]Ezek. 23:11 [b]Jer. 3:8–11

16:47 God further supports His right to send destruction on Jerusalem (Ezek. 14:23). For the people of Judah to sin in greater measure than Sodom or Samaria revealed the nation's state of utter spiritual depravity.

and bear your own shame, because you justified your sisters.
53 [a]"When I bring back their captives, the captives of Sodom and her daughters, and the captives of Samaria and her daughters, then *I will also bring back* [b]the captives of your captivity among them,
54 "that you may bear your own shame and be disgraced by all that you did when [a]you comforted them.
55 "When your sisters, Sodom and her daughters, return to their former state, and Samaria and her daughters return to their former state, then you and your daughters will return to your former state.
56 "For your sister Sodom was not a byword in your mouth in the days of your pride,
57 "before your wickedness was uncovered. It was like the time of the [a]reproach of the daughters of [1]Syria and all *those* around her, and of [b]the daughters of the Philistines, who despise you everywhere.
58 [a]"You have paid for your lewdness and your abominations," says the LORD.
59 'For thus says the Lord GOD: "I will deal with you as you have done, who [a]despised [b]the oath by breaking the covenant.

An Everlasting Covenant

60 "Nevertheless I will [a]remember My covenant with you in the days of your youth, and I will establish [b]an everlasting covenant with you.
61 "Then [a]you will remember your ways and be ashamed, when you receive your older and your younger sisters; for I will give them to you for [b]daughters, [c]but not because of My covenant with you.
62 [a]"And I will establish My covenant with you. Then you shall know that I *am* the LORD,
63 "that you may [a]remember and be ashamed, [b]and never open your mouth anymore because of your shame, when I provide you an atonement for all you have done," says the Lord GOD.' "

The Eagles and the Vine

17 And the word of the LORD came to me, saying,
2 "Son of man, pose a riddle, and speak a [a]parable to the house of Israel,
3 "and say, 'Thus says the Lord GOD:

[a]"A great eagle with large wings and long pinions,
Full of feathers of various colors,
Came to Lebanon
And [b]took from the cedar the highest branch.
4 He cropped off its topmost young twig
And carried it to a land of trade;
He set it in a city of merchants.
5 Then he took some of the seed of the land
And planted it in [a]a fertile field;
He placed *it* by abundant waters
And set it [b]like a willow tree.
6 And it grew and became a spreading vine [a]of low stature;
Its branches turned toward him,
But its roots were under it.
So it became a vine,
Brought forth branches,
And put forth shoots.

7 "But there was [1]another great eagle with large wings and many feathers;
And behold, [a]this vine bent its roots toward him,
And stretched its branches toward him,
From the garden terrace where it had been planted,
That he might water it.
8 It was planted in [1]good soil by many waters,
To bring forth branches, bear fruit,
And become a majestic vine." '

9 "Say, 'Thus says the Lord GOD:

"Will it thrive?
[a]Will he not pull up its roots,
Cut off its fruit,
And leave it to wither?
All of its spring leaves will wither,
And no great power or many people
Will be needed to pluck it up by its roots.
10 Behold, *it is* planted,
Will it thrive?
[a]Will it not utterly wither when the east wind touches it?
It will wither in the garden terrace where it grew." ' "

11 Moreover the word of the LORD came to me, saying,
12 "Say now to [a]the rebellious house: 'Do you not know what these *things mean*?' Tell *them*, 'Indeed [b]the king of Babylon went to Jerusalem and took its king and princes, and led them with him to Babylon.
13 [a]'And he took the king's offspring, made a covenant with him, [b]and put him under oath. He also took away the mighty of the land,

53 [a]Is. 1:9 [b]Jer. 20:16
54 [a]Ezek. 14:22
57 [a]2 Kin. 16:5 [b]Ezek. 16:27 [1]Heb. *Aram;* so with MT, LXX, Tg., Vg.; many Heb. mss., Syr. *Edom*
58 [a]Ezek. 23:49
59 [a]Ezek. 17:13 [b]Deut. 29:12
60 [a]Ps. 106:45 [b]Is. 55:3
61 [a]Ezek. 20:43; 36:31 [b][Gal. 4:26] [c]Jer. 31:31
62 [a]Hos. 2:19, 20
63 [a]Ezek. 36:31, 32 [b][Rom. 3:19]

CHAPTER 17

2 [a]Ezek. 20:49; 24:3
3 [a]Ezek. 17:12 [b]2 Kin. 24:12
5 [a]Deut. 8:7–9 [b]Is. 44:4
6 [a]Ezek. 17:14
7 [a]Ezek. 17:15 [1]So with LXX, Syr., Vg.; MT, Tg. *one*
8 [1]Lit. *a good field*
9 [a]2 Kin. 25:7
10 [a]Hos. 13:15
12 [a]Ezek. 2:3–5; 12:9 [b]2 Kin. 24:11–16
13 [a]2 Kin. 24:17 [b]2 Chr. 36:13

17:2 The purpose of a riddle was to present an ambiguous story to challenge the hearer to search for the meaning.

14 'that the kingdom might be [a]brought low and not lift itself up, *but* that by keeping his covenant it might stand.
15 'But [a]he rebelled against him by sending his ambassadors to Egypt, [b]that they might give him horses and many people. [c]Will he prosper? Will he who does such *things* escape? Can he break a covenant and still be delivered?
16 '*As* I live,' says the Lord GOD, 'surely [a]in the place *where* the king *dwells* who made him king, whose oath he despised and whose covenant he broke—with him in the midst of Babylon he shall die.
17 [a]'Nor will Pharaoh with *his* mighty army and great company do anything in the war, [b]when they heap up a siege mound and build a [1]wall to cut off many persons.
18 'Since he despised the oath by breaking the covenant, and in fact [a]gave[1] his hand and still did all these *things*, he shall not escape.' "
19 Therefore thus says the Lord GOD: "*As* I live, surely My oath which he despised, and My covenant which he broke, I will recompense on his own head.
20 "I will [a]spread My net over him, and he shall be taken in My snare. I will bring him to Babylon and [b]try him there for the [1]treason which he committed against Me.
21 [a]"All his [1]fugitives with all his troops shall fall by the sword, and those who remain shall be [b]scattered to every wind; and you shall know that I, the LORD, have spoken."

Israel Exalted at Last

22 Thus says the Lord GOD: "I will take also *one* of the highest [a]branches of the high cedar and set *it* out. I will crop off from the topmost of its young twigs [b]a tender one, and will [c]plant *it* on a high and prominent mountain.
23 [a]"On the mountain height of Israel I will plant it; and it will bring forth boughs, and bear fruit, and be a majestic cedar. [b]Under it will dwell birds of every sort; in the shadow of its branches they will dwell.
24 "And all the trees of the field shall know that I, the LORD, [a]have brought down the high tree and exalted the low tree, dried up the green tree and made the dry tree flourish; [b]I, the LORD, have spoken and have done *it*."

14 [a]Ezek. 29:14
15 [a]2 Kin. 24:20 [b]Deut. 17:16 [c]Ezek. 17:9
16 [a]Ezek. 12:13
17 [a]Jer. 37:7 [b]Jer. 52:4 [1]Or *siege wall*
18 [a]1 Chr. 29:24 [1]Took an oath
20 [a]Ezek. 12:13 [b]Ezek. 20:36 [1]Lit. *unfaithful act*
21 [a]Ezek. 12:14 [b]Ezek. 12:15; 22:15 [1]So with MT, Vg.; many Heb. mss., Syr. *choice men;* Tg. *mighty men;* LXX omits *All his fugitives*
22 [a][Zech. 3:8] [b]Is. 53:2 [c][Ps. 2:6]
23 [a][Is. 2:2, 3] [b]Dan. 4:12
24 [a]Amos 9:11 [b]Ezek. 22:14

ENCOUNTER *Note* — *Ezek. 17:24*

Exalting the Lowly

God brings down the exalted and raises up the lowly. This is a principle in His kingdom. If proud, self-serving people seem to reap undeserved blessings, do not let that distract you from humbly serving God.

A False Proverb Refuted

18 The word of the LORD came to me again, saying,
2 "What do you mean when you use this proverb concerning the land of Israel, saying:

'The [a]fathers have eaten sour grapes,
And the children's teeth are set on edge'?

3 "*As* I live," says the Lord GOD, "you shall no longer use this proverb in Israel.

4 "Behold, all souls are [a]Mine;
The soul of the father
As well as the soul of the son is Mine;
[b]The soul who sins shall die.
5 But if a man is just
And does what is lawful and right;
6 [a]If he has not eaten [1]on the mountains,
Nor lifted up his eyes to the idols of the house of Israel,
Nor [b]defiled his neighbor's wife,
Nor approached [c]a woman during her impurity;
7 If he has not [a]oppressed anyone,
But has restored to the debtor his [b]pledge;
Has robbed no one by violence,
But has [c]given his bread to the hungry
And covered the naked with [d]clothing;
8 If he has not [1]exacted [a]usury
Nor taken any increase,
But has withdrawn his hand from iniquity

CHAPTER 18
2 [a]Lam. 5:7
4 [a]Num. 16:22; 27:16 [b][Rom. 6:23]
6 [a]Ezek. 22:9 [b]Lev. 18:20; 20:10 [c]Lev. 18:19; 20:18 [1]At the mountain shrines
7 [a]Ex. 22:21 [b]Deut. 24:12 [c]Deut. 15:7, 11 [d]Is. 58:7
8 [a]Ex. 22:25 [1]Lent money at interest

17:16 Zedekiah further dishonored God by breaking the oath of allegiance to Babylon which he invoked by the name of the Lord (2 Chr. 36:13). Zedekiah was disloyal toward Nebuchadnezzar just as he had been toward God.

18:2 This was a popular saying, meaning children suffered from the sins of past generations. God's people were wrongfully using this axiom to remove personal responsibility for their lack of holiness. Jeremiah also mentioned and dismissed this adage (Jer. 31:29). God now commanded His people to no longer use the proverb.

18:4 God extends an invitation to choose life rather than death. Many people erroneously conclude that judgment is reserved for those who do not belong to Christ. The Bible teaches that the lost are judged for sin because they reject the Savior's redemption (John 3:18; Rev. 20:11–15). Yet, the saved will also be judged according to their stewardship of their life (Rom. 14:10–12; 1 Cor. 3:11–15; 2 Cor. 5:10).

And [b]executed true [2]judgment
between man and man;
9 *If* he has walked in My statutes
And kept My judgments faithfully—
He *is* just;
He shall surely [a]live!"
Says the Lord GOD.

10 "If he begets a son *who is* a
robber
Or [a]a shedder of blood,
Who does any of these *things*
11 And does none of those *duties*,
But has eaten [1]on the mountains
Or defiled his neighbor's wife;
12 If he has oppressed the poor and
needy,
Robbed by violence,
Not restored the pledge,
Lifted his eyes to the idols,
Or [a]committed abomination;
13 If he has exacted usury
Or taken increase—
Shall he then live?
He shall not live!
If he has done any of these
abominations,
He shall surely die;
[a]His blood shall be upon him.

14 "*If*, however, he begets a son
Who sees all the sins which his
father has done,
And considers but does not do
likewise;
15 [a]*Who* has not eaten [1]on the
mountains,
Nor lifted his eyes to the idols of the
house of Israel,
Nor defiled his neighbor's wife;
16 Has not oppressed anyone,
Nor withheld a pledge,
Nor robbed by violence,
But has given his bread to the
hungry
And covered the naked with
clothing;
17 *Who* has withdrawn his hand from
[1]the poor
And not received usury or increase,
But has executed My judgments
And walked in My statutes—
He shall not die for the iniquity of
his father;
He shall surely live!

18 "*As for* his father,
Because he cruelly oppressed,
Robbed his brother by violence,
And did what *is* not good among his
people,
Behold, [a]he shall die for his
iniquity.

[b]Zech. 8:16
[2]*justice*
9 [a]Amos 5:4
10 [a]Num. 35:31
11 [1]At the mountain shrines
12 [a]Ezek. 8:6, 17
13 [a]Lev. 20:9, 11–13, 16, 27
15 [a]Ezek. 18:6
[1]At the mountain shrines
17 [1]So with MT, Tg., Vg.; LXX *iniquity* (cf. v. 8)
18 [a]Ezek. 3:18

Turn and Live

19 "Yet you say, 'Why [a]should the son not bear the guilt of the father?' Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live.
20 [a]"The soul who sins shall die. [b]The son shall not bear the guilt of the father, nor the father bear the guilt of the son. [c]The righteousness of the righteous shall be upon himself, [d]and the wickedness of the wicked shall be upon himself.
21 "But [a]if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die.
22 [a]"None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall [b]live.
23 [a]"Do I have any pleasure at all that the wicked should die?" says the Lord GOD, "*and* not that he should turn from his ways and live?
24 "But [a]when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked *man* does, shall he live? [b]All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.
25 "Yet you say, [a]'The way of the Lord is not fair.' Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair?

ENCOUNTER *Note* — *Ezek. 18:25*

Always Fair

When we look at life from our own perspective we often cry "unfair!" However, God defends His ways as right and just. If you feel God has not dealt with you properly, ask Him to show you His perspective. He will reveal His perfect actions toward you.

26 [a]"When a righteous *man* turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies.
27 "Again, [a]when a wicked *man* turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive.

19 [a]Ex. 20:5
20 [a]Ezek. 18:4 [b]Deut. 24:16 [c]Is. 3:10, 11 [d]Rom. 2:6–9
21 [a]Ezek. 18:27; 33:12, 19
22 [a]Ezek. 18:24; 33:16 [b][Ps.18:20–24]
23 [a][Ezek. 18: 32; 33:11]
24 [a]Ezek. 3:20; 18:26; 33:18 [b][2 Pet. 2:20]
25 [a]Ezek. 18:29; 33:17, 20
26 [a]Ezek. 18:24
27 [a]Ezek. 18:21

18:20 "Soul" is used here to mean "life" or "person," and should not be confused with the concept of a soul as the spiritual part of a person. This new proverb simply means "the person who sins will be judged because of that sin" (Rom. 6:23).

28 "Because he [a]considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.
29 [a]"Yet the house of Israel says, 'The way of the Lord is not fair.' O house of Israel, is it not My ways which are fair, and your ways which are not fair?
30 [a]"Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord GOD. [b]"Repent, and turn from all your transgressions, so that iniquity will not be your ruin.
31 [a]"Cast away from you all the transgressions which you have committed, and get yourselves a [b]new heart and a new spirit. For why should you die, O house of Israel?
32 "For [a]I have no pleasure in the death of one who dies," says the Lord GOD. "Therefore turn and [b]live!"

Israel Degraded

19 "Moreover [a]take up a lamentation for the princes of Israel,
2 "and say:

'What *is* your mother? A lioness:
She lay down among the lions;
Among the young lions she nourished her cubs.
3 She brought up one of her cubs,
And [a]he became a young lion;
He learned to catch prey,
And he devoured men.
4 The nations also heard of him;
He was trapped in their pit,
And they brought him with chains to the land of [a]Egypt.

5 'When she saw that she waited, *that* her hope was lost,
She took [a]another of her cubs *and* made him a young lion.
6 [a]He roved among the lions,
And [b]became a young lion;
He learned to catch prey;
He devoured men.
7 [1]He knew their desolate places,
And laid waste their cities;
The land with its fullness was desolated
By the noise of his roaring.
8 [a]Then the nations set against him from the provinces on every side,
And spread their net over him;
[b]He was trapped in their pit.
9 [a]They put him in a cage with [1]chains,
And brought him to the king of Babylon;
They brought him in nets,
That his voice should no longer be heard on [b]the mountains of Israel.

10 'Your mother *was* [a]like a vine in your [1]bloodline,
Planted by the waters,
[b]Fruitful and full of branches
Because of many waters.
11 She had strong branches for scepters of rulers.
[a]She towered in stature above the thick branches,
And was seen in her height amid the [1]dense foliage.
12 But she was [a]plucked up in fury,
She was cast down to the ground,
And the [b]east wind dried her fruit.
Her strong branches were broken and withered;
The fire consumed them.
13 And now she *is* planted in the wilderness,
In a dry and thirsty land.
14 [a]Fire has come out from a rod of her branches
And devoured her fruit,
So that she has no strong branch—
a scepter for ruling.' "

[b]This *is* a lamentation, and has become a lamentation.

The Rebellions of Israel

20 It came to pass in the seventh year, in the fifth *month,* on the tenth *day* of the month, *that* [a]certain of the elders of Israel came to inquire of the LORD, and sat before me.
2 Then the word of the LORD came to me, saying,
3 "Son of man, speak to the elders of Israel, and say to them, 'Thus says the Lord GOD: "Have you come to inquire of Me? *As* I live," says the Lord GOD, [a]"I will not be inquired of by you." '
4 "Will you judge them, son of man, will you judge *them?* Then [a]make known to them the abominations of their fathers.
5 "Say to them, 'Thus says the Lord GOD: "On the day when [a]I chose Israel and raised My hand in an oath to the de-

28 [a]Ezek. 18:14
29 [a]Ezek. 18:25
30 [a]Ezek. 7:3; 33:20 [b]Matt. 3:2
31 [a]Eph. 4:22, 23 [b]Jer. 32:39
32 [a]Lam. 3:33 [b][Prov. 4:2, 5, 6]

CHAPTER 19

1 [a]Ezek. 26:17; 27:2
3 [a]2 Kin. 23:31, 32
4 [a]2 Kin. 23:33, 34
5 [a]2 Kin. 23:34
6 [a]2 Kin. 24:8, 9 [b]Ezek. 19:3
7 [1]LXX *He stood in insolence;* Tg. *He destroyed its palaces;* Vg. *He learned to make widows*
8 [a]2 Kin. 24:2, 11 [b]Ezek. 19:4
9 [a]2 Chr. 36:6 [b]Ezek. 6:2 [1]Or *hooks*
10 [a]Ezek. 17:6 [b]Deut. 8:7–9 [1]Lit. *blood,* so with MT, Syr., Vg.; LXX *like a flower on a pomegranate tree;* Tg. *in your likeness*
11 [a]Dan. 4:11 [1]Or *many branches*
12 [a]Jer. 31:27, 28 [b]Hos. 13:5
14 [a]Judg. 9:15 [b]Lam. 2:5

CHAPTER 20

1 [a]Ezek. 8:1, 11, 12; 14:1
3 [a]Ezek. 7:26; 14:3
4 [a]Ezek. 16:2; 22:2
5 [a]Ex. 6:6–8

18:32 The Bible repeatedly emphasizes God's desire that no one should perish. If you do not know Him, repent and receive a new heart today. If you have fallen away from Christ, return quickly and ask Him to restore you.

19:1 Chapter nineteen is comprised of two funeral laments. The two poems, one for the king (1–9) and one for the people of Judah (10–14), are dirges set in the poetic meter specifically used for funerary poems.

19:3 The lion was commonly linked with Judah, especially the descendants of David (Gen. 49:9; Num. 23:24; 1 Kin. 10:19, 20; Mic. 5:8; Rev. 5:5).

19:10 Ezekiel used the vine metaphor previously (Ezek. 15:1–8; 17:5–10) to describe Judah's decline and destruction.

20:3 God will not cast His pearls before swine (Matt. 7:6). He refused to dignify their request with a revelation of Himself.

ENCOUNTER *Note* *Ezek. 20:3*

Inquiring of God

Do not assume you can receive an answer from God any time you want one. God speaks with those who meet His requirements for holiness and devotion to Him. Be careful as you seek the Lord for advice, that your heart and actions do not discourage His response.

scendants of the house of Jacob, and made Myself [b]known to them in the land of Egypt, I raised My hand in an oath to them, saying, [c]'I *am* the LORD your God.'
6 "On that day I raised My hand in an oath to them, [a]to bring them out of the land of Egypt into a land that I had searched out for them, [b]'flowing with milk and honey,' [c]the glory of all lands.
7 "Then I said to them, 'Each of you, [a]throw away [b]the abominations which are before his eyes, and do not defile yourselves with [c]the idols of Egypt. I *am* the LORD your God.'
8 "But they rebelled against Me and would not [1]obey Me. They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Then I said, 'I will [a]pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.'
9 [a]"But I acted for My name's sake, that it should not be profaned before the Gentiles among whom they *were,* in whose sight I had made Myself [b]known to them, to bring them out of the land of Egypt.
10 "Therefore I [a]made them go out of the land of Egypt and brought them into the wilderness.
11 [a]"And I gave them My statutes and [1]showed them My judgments, [b]'which, *if* a man does, he shall live by them.'
12 "Moreover I also gave them My [a]Sabbaths, to be a sign between them and Me, that they might know that I *am* the LORD who sanctifies them.
13 "Yet the house of Israel [a]rebelled against Me in the wilderness; they did not walk in My statutes; they [b]despised My judgments, [c]'which, *if* a man does, he shall live by them'; and they greatly [d]defiled My Sabbaths. Then I said I would pour out My fury on them in the [e]wilderness, to consume them.
14 [a]"But I acted for My name's sake, that it should not be profaned before the Gentiles, in whose sight I had brought them out.
15 "So [a]I also raised My hand in an oath to them in the wilderness, that I would not bring them into the land which I had given *them,* [b]'flowing with milk and honey,' [c]the glory of all lands,
16 [a]"because they despised My judgments and did not walk in My statutes, but profaned My Sabbaths; for [b]their heart went after their idols.
17 [a]"Nevertheless My eye spared them from destruction. I did not make an end of them in the wilderness.
18 "But I said to their children in the wilderness, 'Do not walk in the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols.
19 'I *am* the LORD your God: [a]Walk in My statutes, keep My judgments, and do them;
20 [a]'hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I *am* the LORD your God.'
21 "Notwithstanding, [a]the children rebelled against Me; they did not walk in My statutes, and were not careful to observe My judgments, [b]'which, *if* a man does, he shall live by them'; but they profaned My Sabbaths. Then I said I would pour out My fury on them and fulfill My anger against them in the wilderness.
22 "Nevertheless I [1]withdrew My hand and acted for My name's sake, that it should not be profaned in the sight of the Gentiles, in whose sight I had brought them out.
23 "Also I raised My hand in an oath to those in the wilderness, that [a]I would scatter them among the Gentiles and disperse them throughout the countries,
24 [a]"because they had not executed My judgments, but had despised My statutes, profaned My Sabbaths, and [b]their eyes were fixed on their fathers' idols.
25 "Therefore [a]I also gave them up to statutes *that were* not good, and judgments by which they could not live;
26 "and I pronounced them unclean be-

[b]Deut. 4:34 [c]Ex. 20:2
6 [a]Jer. 32:22 [b]Ex. 3:8 [c]Jer. 11:5; 32:22
7 [a]Ezek. 18:31 [b]2 Chr. 15:8 [c]Lev. 18:3
8 [a]Ezek. 7:8 [1]Lit. *listen to*
9 [a]Num. 14:13 [b]Josh. 2:10; 9:9, 10
10 [a]Ex. 13:18
11 [a]Neh. 9:13 [b]Lev. 18:5 [1]Lit. *made known to*
12 [a]Deut. 5:12
13 [a]Num. 14:22 [b]Prov. 1:25 [c]Lev. 18:5 [d]Ex. 16:27 [e]Num. 14:29
14 [a]Ezek. 20:9, 20
15 [a]Num. 14:28 [b]Ex. 3:8 [c]Ezek. 20:6
16 [a]Ezek. 20:13, 24 [b]Amos 5:25
17 [a][Ps. 78:38]
19 [a]Deut. 5:32
20 [a]Jer. 17:22
21 [a]Num. 25:1 [b]Lev. 18:5
22 [1]Refrained from judgment
23 [a]Lev. 26:33
24 [a]Ezek. 20:13, 16 [b]Ezek. 6:9
25 [a]Rom. 1:24

20:9 The reason God withheld the complete destruction of Israel was not last-minute pity, or the people's realization of their need for forgiveness; it was for God's own reputation. His relationship with Israel was not a secret. They were living among pagan nations, and God had openly demonstrated His covenant relationship with them by delivering them from Egypt. He spared them for "His own name's sake."

20:20 The sign of Israel's corporate participation in the covenant was the keeping of the Sabbath. Like circumcision, the maintaining of the Sabbath was an ongoing responsibility for each generation and served as a commemoration of God's creation.

cause of their ritual gifts, in that they caused all [1]their firstborn to pass [a]through *the fire,* that I might make them desolate and that they [b]might know that I am the LORD." '

27 "Therefore, son of man, speak to the house of Israel, and say to them, 'Thus says the Lord GOD: "In this too your fathers have [a]blasphemed Me, by being unfaithful to Me.

28 "When I brought them into the land *concerning* which I had raised My hand in an oath to give them, and [a]they saw all the high hills and all the thick trees, there they offered their sacrifices and provoked Me with their offerings. There they also sent up their [b]sweet aroma and poured out their drink offerings.

29 "Then I said to them, 'What *is* this [1]high place to which you go?' So its name is called [2]Bamah to this day." '

30 "Therefore say to the house of Israel, 'Thus says the Lord GOD: "Are you defiling yourselves in the manner of your [a]fathers, and committing harlotry according to their [b]abominations?

31 "For when you offer [a]your gifts and make your sons pass through the fire, you defile yourselves with all your idols, even to this day. So shall I be inquired of by you, O house of Israel? *As* I live," says the Lord GOD, "I will [b]not be inquired of by you.

32 [a]"What you have in your mind shall never be, when you say, 'We will be like the Gentiles, like the families in other countries, serving wood and stone.'

God Will Restore Israel

33 "*As* I live," says the Lord GOD, "surely with a mighty hand, [a]with an outstretched arm, and with fury poured out, I will rule over you.

34 "I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand, with an outstretched arm, and with fury poured out.

35 "And I will bring you into the wilderness of the peoples, and there [a]I will plead My case with you face to face.

36 [a]"Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you," says the Lord GOD.

37 "I will make you [a]pass under the rod, and I will bring you into the bond of the [b]covenant;

38 [a]"I will purge the rebels from among you, and those who transgress against Me; I will bring them out of the country where they dwell, but [b]they shall not enter the land of Israel. Then you will know that I *am* the LORD.

39 "As for you, O house of Israel," thus says the Lord GOD: [a]"Go, serve every one of you his idols—and hereafter—if you will not obey Me; [b]but profane My holy name no more with your gifts and your idols.

40 "For [a]on My holy mountain, on the mountain height of Israel," says the Lord GOD, "there [b]all the house of Israel, all of them in the land, shall serve Me; there [c]I will accept them, and there I will require your offerings and the firstfruits of your [1]sacrifices, together with all your holy things.

41 "I will accept you as a [a]sweet aroma when I bring you out from the peoples and gather you out of the countries where you have been scattered; and I will be hallowed in you before the Gentiles.

42 [a]"Then you shall know that I *am* the LORD, [b]when I bring you into the land of Israel, into the country *for* which I raised My hand in an oath to give to your fathers.

43 "And [a]there you shall remember your ways and all your doings with which you were defiled; and [b]you shall [1]loathe yourselves in your own sight because of all the evils that you have committed.

44 [a]"Then you shall know that I *am* the LORD, when I have dealt with you [b]for My name's sake, not according to your wicked ways nor according to your corrupt doings, O house of Israel," says the Lord GOD.' "

Fire in the Forest

45 Furthermore the word of the LORD came to me, saying,

46 [a]"Son of man, set your face toward the south; [1]preach against the south and prophesy against the forest land, the [2]South,

47 "and say to the forest of the South, 'Hear the word of the LORD! Thus says the Lord GOD: "Behold, [a]I will kindle a fire in you, and it shall devour [b]every green tree and every dry tree in you; the blazing flame shall not be quenched, and all faces [c]from the south to the north shall be scorched by it.

48 "All flesh shall see that I, the LORD, have kindled it; it shall not be quenched." ' "

49 Then I said, "Ah, Lord GOD! They say of me, 'Does he not speak [a]parables?' "

26 [a]Jer. 32:35 [b]Ezek. 6:7; 20:12, 20 [1]Lit. *that open the womb*
27 [a]Rom. 2:24
28 [a]Ezek. 6:13 [b]Ezek. 16:19
29 [1]Place for pagan worship [2]Lit. *High Place*
30 [a]Judg. 2:19 [b]Jer. 7:26; 16:12
31 [a]Ezek. 16:20; 20:26 [b]Ezek. 20:3
32 [a]Ezek. 11:5
33 [a]Jer. 21:5
35 [a]Jer. 2:9, 35; Ezek. 17:20
36 [a]Num. 14: 21–23, 28
37 [a]Lev. 27:32 [b]Ps. 89:30–34
38 [a]Ezek. 34:17 [b]Jer. 44:14
39 [a]Amos 4:4 [b]Is. 1:13–15
40 [a]Is. 2:2, 3 [b]Ezek. 37:22 [c]Zech. 8:20–22 [1]*offerings*
41 [a]Phil. 4:18
42 [a]Ezek. 36:23; 38:23 [b]Ezek. 11:17; 34:13; 36:24
43 [a]Ezek. 16:61 [b]Lev. 26:39 [1]Or *despise*
44 [a]Ezek. 24:24 [b]Ezek. 36:22
46 [a]Ezek. 21:2 [1]*proclaim,* lit. *drop* [2]Heb. *Negev*
47 [a]Jer. 21:14 [b]Luke 23:31 [c]Ezek. 21:4
49 [a]Ezek. 12:9; 17:2

20:39 This remarkable command to "go and serve your idols" parallels Romans 1:24, 26, 28, which describes those who continually reject God. Rather than accepting the people's halfhearted and defiled worship, God eventually gives them over to their depravity, and they suffer the consequences.

Babylon, the Sword of God

21 And the word of the LORD came to me, saying,
2 [a]"Son of man, set your face toward Jerusalem, [b]preach[1] against the holy places, and prophesy against the land of Israel;
3 "and say to the land of Israel, 'Thus says the LORD: "Behold, I *am* [a]against you, and I will draw My sword out of its sheath and cut off both [b]righteous and wicked from you.
4 "Because I will cut off both righteous and wicked from you, therefore My sword shall go out of its sheath against all flesh [a]from south *to* north,
5 "that all flesh may know that I, the LORD, have drawn My sword out of its sheath; it [a]shall not return anymore." '
6 [a]"Sigh therefore, son of man, with [1]a breaking heart, and sigh with bitterness before their eyes.
7 "And it shall be when they say to you, 'Why are you sighing?' that you shall answer, 'Because of the news; when it comes, every heart will melt, [a]all hands will be feeble, every spirit will faint, and all knees will be weak *as* water. Behold, it is coming and shall be brought to pass,' says the Lord GOD."
8 Again the word of the LORD came to me, saying,
9 "Son of man, prophesy and say, 'Thus says the LORD!' Say:

[a]'A sword, a sword is sharpened
And also polished!
10 Sharpened to make a dreadful slaughter,
Polished to flash like lightning!
Should we then make mirth?
It despises the scepter of My son,
As it does all wood.
11 And He has given it to be polished,
That it may be handled;
This sword is sharpened, and it is polished
To be given into the hand of [a]the slayer.'

12 "Cry and wail, son of man;
For it will be against My people,
Against all the princes of Israel.
Terrors including the sword will be against My people;
Therefore [a]strike *your* thigh.

CHAPTER 21
2 [a]Ezek. 20:46 [b]Amos 7:16 [1]*proclaim,* lit. *drop*
3 [a]Ezek. 5:8 [b]Job 9:22
4 [a]Ezek. 20:47
5 [a][Is. 45:23; 55:11]
6 [a]Is. 22:4 [1]Emotional distress, lit. *the breaking of your loins*
7 [a]Ezek. 7:17
9 [a]Deut. 32:41
11 [a]Ezek. 21:19
12 [a]Jer. 31:19

13 "Because *it is* [a]a testing,
And what if *the sword* despises even the scepter?
[b]*The scepter* shall be no *more,*"

says the Lord GOD.

14 "You therefore, son of man, prophesy,
And [a]strike *your* hands together.
The third time let the sword do double *damage.*
It *is* the sword *that* slays,
The sword that slays the great *men,*
That enters their [b]private chambers.
15 I have set the point of the sword against all their gates,
That the heart may melt and many may stumble.
Ah! [a]*It is* made bright;
It is grasped for slaughter:

16 "Swords[a1] at the ready!
Thrust right!
Set your blade!
Thrust left—
Wherever your [2]edge is ordered!

17 "I also will [a]beat My fists together,
And [b]I will cause My fury to rest;
I, the LORD, have spoken."

ENCOUNTER*Note* *Ezek. 21:17*

The Certainty of God's Word

God's promises are certain and unchanging. His gift of life-giving forgiveness is assured, but His warnings of judgment are also absolute. The promises are there; the choice between them is ours to make.

13 [a]Job 9:23 [b]Ezek. 21:27
14 [a]Num. 24:10 [b]1 Kin. 20:30
15 [a]Ezek. 21:10, 28
16 [a]Ezek. 14:17 [1]Lit. *Sharpen yourself!* or *Unite yourself!* [2]Lit. *face*
17 [a]Ezek. 22:13 [b]Ezek. 5:13; 16:42; 24:13
20 [a]Jer. 49:2

18 The word of the LORD came to me again, saying:
19 "And son of man, appoint for yourself two ways for the sword of the king of Babylon to go; both of them shall go from the same land. Make a sign; put *it* at the head of the road to the city.
20 "Appoint a road for the sword to go to [a]Rabbah of the Ammonites, and to Judah, into fortified Jerusalem.
21 "For the king of Babylon stands at the parting of the road, at the fork of the two roads, to use divination: he shakes

21:2 The phrase "Son of man, set your face toward . . ." occurs nine times in the Scriptures, all in Ezekiel (6:2; 13:17; 20:46; 21:2; 25:2; 28:21; 29:2; 35:2; 38:2), and refers to God's command to the prophet to speak a word of judgment against Jerusalem.

21:3 For God to say "I will draw My sword" indicated His plan to use Babylon as His instrument to judge Judah. The Book of Habakkuk relates Judah's struggle to understand how God could use a pagan nation like Babylon to destroy His own people.

21:4 There is no contradiction between this verse and God's promise of individual accountability in chapter eighteen. Chapter eighteen addresses personal responsibility for judgment and confirms that each person bears individual guilt. However, the Bible also teaches corporate responsibility and its relationship to the effects of individual sins. Exodus 34:6, 7 and the account of Achan in Joshua 7:1-26 both illustrate this principle. At times the righteous will suffer because of the sins of others even though they did nothing wrong themselves.

the arrows, he consults the [1]images, he looks at the liver.
22 "In his right hand is the divination for Jerusalem: to set up battering rams, to call for a slaughter, to [a]lift the voice with shouting, [b]to set battering rams against the gates, to heap up a *siege* mound, and to build a wall.
23 "And it will be to them like a false divination in the eyes of those who [a]have sworn oaths with them; but he will bring their iniquity to remembrance, that they may be taken.
24 "Therefore thus says the Lord GOD: 'Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins appear—because you have come to remembrance, you shall be taken in hand.
25 'Now to you, O [a]profane, wicked prince of Israel, [b]whose day has come, whose iniquity *shall* end,
26 'thus says the Lord GOD:

"Remove the turban, and take off the crown;
Nothing *shall remain* the same.
[a]Exalt the humble, and humble the exalted.
27 [1]Overthrown, overthrown,
I will make it overthrown!
[a]It shall be no *longer,*
Until He comes whose right it is,
And I will give it *to* [b]*Him.*" '

A Sword Against the Ammonites

28 "And you, son of man, prophesy and say, 'Thus says the Lord GOD [a]concerning the Ammonites and concerning their reproach,' and say:

'A sword, a sword *is* drawn,
Polished for slaughter,
For consuming, for flashing—
29 While they [a]see false visions for you,
While they divine a lie to you,
To bring you on the necks of the wicked, the slain
[b]Whose day has come,
Whose iniquity *shall* end.

30 'Return[a] *it* to its sheath.
[b]I will judge you
In the place where you were created,
[c]In the land of your [1]nativity.
31 I will [a]pour out My indignation on you;
I will [b]blow against you with the fire of My wrath,
And deliver you into the hands of brutal men *who are* skillful to [c]destroy.
32 You shall be fuel for the fire;
Your blood shall be in the midst of the land.
[a]You shall not be remembered,
For I the LORD have spoken.' "

Sins of Jerusalem

22 Moreover the word of the LORD came to me, saying,
2 "Now, son of man, [a]will you judge, will you judge [b]the bloody city? Yes, show her all her abominations!
3 "Then say, 'Thus says the Lord GOD: "The city sheds [a]blood in her own midst, that her time may come; and she makes idols within herself to defile herself.
4 "You have become guilty by the blood which you have [a]shed, and have defiled yourself with the idols which you have made. You have caused your days to draw near, and have come to *the end of* your years; [b]therefore I have made you a reproach to the nations, and a mockery to all countries.
5 "*Those* near and *those* far from you will mock you as [1]infamous *and* full of tumult.
6 "Look, [a]the princes of Israel: each one has used his [1]power to shed blood in you.
7 "In you they have [a]made light of father and mother; in your midst they have [b]oppressed the stranger; in you they have mistreated the [1]fatherless and the widow.
8 "You have despised My holy things and [a]profaned My Sabbaths.
9 "In you are [a]men who slander to cause bloodshed; [b]in you are those who eat on the mountains; in your midst they commit lewdness.
10 "In you men [a]uncover their fathers' nakedness; in you they violate women who are [b]set apart during their impurity.
11 "One commits abomination [a]with his neighbor's wife; [b]another lewdly defiles his daughter-in-law; and another in you violates his sister, his father's [c]daughter.
12 "In you [a]they take bribes to shed blood; [b]you take usury and increase; you have made profit from your neighbors by extortion, and [c]have forgotten Me," says the Lord GOD.
13 "Behold, therefore, I [a]beat My fists at the dishonest profit which you have made, and at the bloodshed which has been in your midst.

21 [1]Heb. *teraphim*
22 [a]Jer. 51:14 [b]Ezek. 4:2
23 [a]Ezek. 17:16, 18
25 [a]Jer. 52:2 [b]Ezek. 21:29
26 [a]Luke 1:52
27 [a][Luke 1:32, 33] [b][Jer. 23:5, 6] [1]Or *Distortion, Ruin*
28 [a]Ezek. 25: 1–7
29 [a]Ezek. 12:24; 13:6–9; 22:28 [b]Job 18:20
30 [a]Jer. 47:6, 7 [b]Gen. 15:14 [c]Ezek. 16:3 [1]Or *origin*
31 [a]Ezek. 7:8 [b]Ezek. 22:20, 21 [c]Hab. 1:6–10
32 [a]Ezek. 25:10

CHAPTER 22
2 [a]Ezek. 20:4 [b]Nah. 3:1
3 [a]Ezek. 24:6, 7
4 [a]2 Kin. 21:16 [b]Deut. 28:37
5 [1]Lit. *defiled of name*
6 [a]Is. 1:23 [1]Lit. *arm*
7 [a]Lev. 20:9 [b]Ex. 22:22 [1]Lit. *orphan*
8 [a]Lev. 19:30
9 [a]Lev. 19:16 [b]Ezek. 18:6, 11
10 [a]Lev. 18:7, 8 [b]Lev. 18:19; 20:18
11 [a]Ezek. 18:11 [b]Lev. 18:15 [c]Lev. 18:9
12 [a]Ex. 23:8 [b]Ex. 22:25 [c]Ezek. 23:35
13 [a]Ezek. 21:17

21:28 The Ammonites were condemned for assisting Babylon during Judah's destruction. The Bible describes them as enemies to God's people (Deut. 23:3, 4; Judg. 3:13; 1 Sam. 11:1–3; 2 Sam. 10:1–4; 2 Kin. 24:2; Neh 4:3–8).

22:6 The indictment Ezekiel read accused the people of Judah of violating the basic elements of the holiness code in Leviticus chapters 18–20. Similar charges are found in Jeremiah 7:6–11 and Amos 2:6–12.

14 [a]"Can your heart endure, or can your
hands remain strong, in the days when I
shall deal with you? [b]I, the LORD, have
spoken, and will do *it*.

ENCOUNTER Note *Ezek. 22:14*

The Heart of Sin

At the heart of every sin is a disregard for God's will. As you become aware of various sins in your life, return to the main issue of seeking to follow God.

15 [a]"I will scatter you among the nations, disperse you throughout the countries, and [b]remove your filthiness completely from you.
16 "You shall defile yourself in the sight of the nations; then [a]you shall know that I *am* the LORD." ' "

Israel in the Furnace

17 The word of the LORD came to me, saying,
18 "Son of man, [a]the house of Israel has become dross to Me; they *are* all bronze, tin, iron, and lead, in the midst of a [b]furnace; they have become dross from silver.
19 "Therefore thus says the Lord GOD: 'Because you have all become dross, therefore behold, I will gather you into the midst of Jerusalem.
20 '*As men* gather silver, bronze, iron, lead, and tin into the midst of a furnace, to blow fire on it, to [a]melt *it;* so I will gather *you* in My anger and in My fury, and I will leave *you there* and melt you.
21 'Yes, I will gather you and blow on you with the fire of My wrath, and you shall be melted in its midst.
22 'As silver is melted in the midst of a furnace, so shall you be melted in its midst; then you shall know that I, the LORD, have [a]poured out My fury on you.' "

Israel's Wicked Leaders

23 And the word of the LORD came to me, saying,
24 "Son of man, say to her: 'You *are* a land that is [a]not [1]cleansed or rained on in the day of indignation.'
25 [a]"The conspiracy of her [1]prophets in her midst is like a roaring lion tearing the prey; they [b]have devoured [2]people; [c]they have taken treasure and precious things; they have made many widows in her midst.
26 [a]"Her priests have [1]violated My law and [b]profaned My holy things; they have not [c]distinguished between the holy and unholy, nor have they made known *the difference* between the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them.
27 "Her [a]princes in her midst *are* like wolves tearing the prey, to shed blood, to destroy [1]people, and to get dishonest gain.
28 [a]"Her prophets plastered them with untempered *mortar,* [b]seeing false visions, and divining [c]lies for them, saying, 'Thus says the Lord GOD,' when the LORD had not spoken.
29 "The people of the land have used oppressions, committed robbery, and mistreated the poor and needy; and they wrongfully [a]oppress the stranger.
30 [a]"So I sought for a man among them who would [b]make a wall, and [c]stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one.

ENCOUNTER Note *Ezek. 22:30*

Standing in the Gap

God's plan for reaching ungodly people has not changed. He continues to look for people who will love and obey Him and take a stand for the good of others. If you find yourself surrounded by moral decay and spiritual apathy, ask God to use you to "stand in the gap" on behalf of a reckless and desperate society.

31 "Therefore I have [a]poured out My indignation on them; I have consumed them with the fire of My wrath; and I have recompensed [b]their deeds on their own heads," says the Lord GOD.

Two Harlot Sisters

23 The word of the LORD came again to me, saying:

2 "Son of man, there were [a]two
women,
The daughters of one mother.
3 [a]They committed harlotry in Egypt,
They committed harlotry in [b]their
youth;

14 [a]Ezek. 21:7 [b]Ezek. 17:24
15 [a]Deut. 4:27 [b]Ezek. 23:27, 48
16 [a]Ps. 9:16
18 [a]Is. 1:22 [b]Prov. 17:3
20 [a]Is. 1:25
22 [a]Ezek. 20:8, 33
24 [a]Ezek. 24:13 [1]So with MT, Syr., Vg.; LXX *showered upon*
25 [a]Hos. 6:9 [b]Matt. 23:14 [c]Mic. 3:11 [1]So with MT, Vg.; LXX *princes;* Tg. *scribes* [2]Lit. *souls*
26 [a]Mal. 2:8 [b]1 Sam. 2:29 [c]Lev. 10:10 [1]Lit. *done violence to*
27 [a]Is. 1:23 [1]Lit. *souls*
28 [a]Ezek. 13:10 [b]Ezek. 13:6, 7 [c]Jer. 23:25–32
29 [a]Ex. 23:9
30 [a]Jer. 5:1 [b]Ezek. 13:5 [c]Ps. 106:23
31 [a]Ezek. 22:22 [b]Ezek. 9:10

CHAPTER 23
2 [a]Ezek. 16: 44–46
3 [a]Lev. 17:7 [b]Ezek. 16:22

22:18 The smelting process separates silver from lead, copper, tin, and iron through a two-stage process. During the second stage the silver liquefies and the dross floats to the top to be removed. The prophet is saying Judah's lawless nature must be identified and eliminated. Malachi delivered a similar message that God would come as a refiner's fire to purify His people (Mal. 3:1–4).

23:2 One mother and two daughters indicated the northern and southern kingdoms of Israel.

Their breasts were there embraced,
Their virgin bosom was there pressed.
4 Their names: [1]Oholah the elder and [2]Oholibah [a]her sister;
[b]They were Mine,
And they bore sons and daughters.
As for their names,
Samaria *is* Oholah, and Jerusalem *is* Oholibah.

The Older Sister, Samaria

5 "Oholah played the harlot even though she was Mine;
And she lusted for her lovers, the neighboring [a]Assyrians,
6 *Who were* clothed in purple,
Captains and rulers,
All of them desirable young men,
Horsemen riding on horses.
7 Thus she committed her harlotry with them,
All of them choice men of Assyria;
And with all for whom she lusted,
With all their idols, she defiled herself.
8 She has never given up her harlotry *brought* [a]from Egypt,
For in her youth they had lain with her,
Pressed her virgin bosom,
And poured out their immorality upon her.

9 "Therefore I have delivered her
Into the hand of her lovers,
Into the hand of the [a]Assyrians,
For whom she lusted.
10 They uncovered her nakedness,
Took away her sons and daughters,
And slew her with the sword;
She became a byword among women,
For they had executed judgment on her.

The Younger Sister, Jerusalem

11 "Now [a]although her sister Oholibah saw *this,* [b]she became more corrupt in her lust than she, and in her harlotry more corrupt than her sister's harlotry.

12 "She lusted for the neighboring [a]Assyrians,
[b]Captains and rulers,
Clothed most gorgeously,
Horsemen riding on horses,
All of them desirable young men.
13 Then I saw that she was defiled;
Both *took* the same way.
14 But she increased her harlotry;
She looked at men portrayed on the wall,
Images of [a]Chaldeans portrayed in vermilion,
15 Girded with belts around their waists,
Flowing turbans on their heads,
All of them looking like captains,
In the manner of the Babylonians of Chaldea,
The land of their nativity.
16 [a]As soon as her eyes saw them,
She lusted for them
And sent [b]messengers to them in Chaldea.

17 "Then the [1]Babylonians came to her, into the bed of love,
And they defiled her with their immorality;
So she was defiled by them, [a]and alienated herself from them.
18 She revealed her harlotry and uncovered her nakedness.
Then [a]I [b]alienated Myself from her,
As I had alienated Myself from her sister.

ENCOUNTER Note *Ezek. 23:18*

When God Leaves

One of the most tragic truths in scripture is that God must eventually remove Himself from people who persist in sinning. God's deep desire is intimate fellowship with His people. Yet His holiness demands that He withdraw from those determined to live in sin. Remember this as you live out your daily life.

19 "Yet she multiplied her harlotry
In calling to remembrance the days of her youth,
[a]When she had played the harlot in the land of Egypt.
20 For she lusted for her [1]paramours,
Whose flesh *is like* the flesh of donkeys,
And whose issue *is like* the issue of horses.
21 Thus you called to remembrance the lewdness of your youth,

4 [a]Jer. 3:6, 7 [b]Ezek. 16:8, 20 [1]Lit. *Her Own Tabernacle* [2]Lit. *My Tabernacle Is in Her*
5 [a]Hos. 5:13; 8:9, 10
8 [a]Ezek. 23:3, 19
9 [a]2 Kin. 17:3
11 [a]Jer. 3:8 [b]Jer. 3:8–11
12 [a]2 Kin. 16:7, 8 [b]Ezek. 23:6, 23
14 [a]Ezek. 8:10; 16:29
16 [a]2 Kin. 24:1 [b]Is. 57:9
17 [a]Ezek. 23:22, 28 [1]Lit. *sons of Babel*
18 [a]Jer. 6:8 [b]Jer. 12:8
19 [a]Ezek. 23:2
20 [1]Illicit lovers

23:4 "Oholah" means "her tent" and may refer to worship sites such as the pagan shrines commonly found in the north. "Oholibah" means "my tent is in her" and may reflect God's selection of Jerusalem as the place for His "tent" or place of worship (2 Sam. 6:17; Ps. 48:1–14).

23:5 Israel and Judah were located on the land bridge connecting Mesopotamia and Egypt. The two small states had to maintain relations with the ruling powers of both regions. However, Israel and Judah "prostituted" themselves politically in order to secure favor and protection from the Egyptians or Assyrians.

23:14 Vermilion is a red color.

When the [a]Egyptians pressed your bosom
Because of your youthful breasts.

Judgment on Jerusalem

22 "Therefore, Oholibah, thus says the Lord GOD:

[a]'Behold, I will stir up your lovers against you,
From whom you have alienated yourself,
And I will bring them against you from every side:
23 The Babylonians,
All the Chaldeans,
[a]Pekod, Shoa, Koa,
[b]All the Assyrians with them,
All of them desirable young men,
Governors and rulers,
Captains and men of renown,
All of them riding on horses.
24 And they shall come against you
With chariots, wagons, and warhorses,
With a horde of people.
They shall array against you
Buckler, shield, and helmet all around.

'I will delegate judgment to them,
And they shall judge you according to their judgments.
25 I will set My [a]jealousy against you,
And they shall deal furiously with you;
They shall remove your nose and your ears,
And your remnant shall fall by the sword;
They shall take your sons and your daughters,
And your remnant shall be devoured by fire.
26 [a]They shall also strip you of your clothes
And take away your beautiful jewelry.

27 'Thus [a]I will make you cease your lewdness and your [b]harlotry
Brought from the land of Egypt,
So that you will not lift your eyes to them,
Nor remember Egypt anymore.'

28 "For thus says the Lord GOD: 'Surely I will deliver you into the hand of [a]those you hate, into the hand *of those* [b]from whom you alienated yourself.
29 [a]'They will deal hatefully with you, take away all you have worked for, and [b]leave you naked and bare. The nakedness of your harlotry shall be uncovered, both your lewdness and your harlotry.
30 'I will do these *things* to you because you have [a]gone as a harlot after the Gentiles, because you have become defiled by their idols.
31 'You have walked in the way of your sister; therefore I will put her [a]cup in your hand.'
32 "Thus says the Lord GOD:

'You shall drink of your sister's cup,
The deep and wide one;
[a]You shall be laughed to scorn
And held in derision;
It contains much.
33 You will be filled with drunkenness and sorrow,
The cup of horror and desolation,
The cup of your sister Samaria.
34 You shall [a]drink and drain it,
You shall break its [1]shards,
And tear at your own breasts;
For I have spoken,'
Says the Lord GOD.

35 "Therefore thus says the Lord GOD:

'Because you [a]have forgotten Me and [b]cast Me behind your back,
Therefore you shall bear the *penalty*
Of your lewdness and your harlotry.' "

Both Sisters Judged

36 The LORD also said to me: "Son of man, will you [a]judge Oholah and Oholibah? Then [b]declare to them their abominations.
37 "For they have committed adultery, and [a]blood *is* on their hands. They have committed adultery with their idols, and even *sacrificed* their sons [b]whom they bore to Me, passing them through *the fire*, to devour *them*.
38 "Moreover they have done this to Me: They have [a]defiled My sanctuary on the same day and [b]profaned My Sabbaths.
39 "For after they had slain their children for their idols, on the same day they came into My sanctuary to profane it; and indeed [a]thus they have done in the midst of My house.
40 "Furthermore you sent for men to come from afar, [a]to whom a messenger *was* sent; and there they came. And you [b]washed yourself for them, [c]painted your eyes, and adorned yourself with ornaments.
41 "You sat on a stately [a]couch, with a

21 [a]Ezek. 16:26
22 [a]Ezek. 16: 37–41; 23:28
23 [a]Jer. 50:21 [b]Ezek. 23:12
25 [a]Ex. 34:14
26 [a]Is. 3:18–23
27 [a]Ezek. 16:41; 22:15 [b]Ezek. 23:3, 19
28 [a]Ezek. 16: 37–41 [b]Ezek. 23:17
29 [a]Deut. 28:48 [b]Ezek. 16:39
30 [a]Ezek. 6:9
31 [a]Jer. 7:14, 15; 25:15
32 [a]Ezek. 22:4, 5
34 [a]Is. 51:17 [1]Earthenware fragments
35 [a]Jer. 3:21 [b]1 Kin. 14:9
36 [a]Ezek. 20:4; 22:2 [b]Is. 58:1
37 [a]Ezek. 16:38 [b]Ezek. 16:20, 21, 36, 45; 20:26, 31
38 [a]2 Kin. 21:4, 7 [b]Ezek. 22:8
39 [a]2 Kin. 21: 2–8
40 [a]Is. 57:9 [b]Ruth 3:3 [c]Jer. 4:30
41 [a]Is. 57:7

23:23 Pekod, Shoa, and Koa were vassals of Babylon who would aid in the attack on Jerusalem.

23:24 A buckler was a small, rounded shield.

table prepared before it, [b]on which you had set My incense and My oil.
42 "The sound of a carefree multitude *was* with her, and [1]Sabeans *were* brought from the wilderness with men of the common sort, who put bracelets on their [2]wrists and beautiful crowns on their heads.
43 "Then I said concerning *her who had grown* old in adulteries, 'Will they commit harlotry with her now, and she *with them*?'
44 "Yet they went in to her, as men go in to a woman who plays the harlot; thus they went in to Oholah and Oholibah, the lewd women.
45 "But righteous men will [a]judge them after the manner of adulteresses, and after the manner of women who shed blood, because they *are* adulteresses, and [b]blood *is* on their hands.
46 "For thus says the Lord GOD: [a]'Bring up an assembly against them, give them up to trouble and plunder.
47 [a]'The assembly shall stone them with stones and [1]execute them with their swords; [b]they shall slay their sons and their daughters, and burn their houses with fire.
48 'Thus [a]I will cause lewdness to cease from the land, [b]that all women may be taught not to practice your lewdness.
49 'They shall repay you for your lewdness, and you shall [a]pay for your idolatrous sins. [b]Then you shall know that I *am* the Lord GOD.' "

Symbol of the Cooking Pot

24 Again, in the ninth year, in the tenth month, on the tenth *day* of the month, the word of the LORD came to me, saying,
2 "Son of man, write down the name of the day, this very day—the king of Babylon started his siege against Jerusalem [a]this very day.
3 [a]"And utter a parable to the rebellious house, and say to them, 'Thus says the Lord GOD:

[b]"Put on a pot, set *it* on,
And also pour water into it.
4 Gather pieces *of meat* in it,
Every good piece,
The thigh and the shoulder.
Fill *it* with choice [1]cuts;
5 Take the choice of the flock.
Also pile *fuel* bones under it,
Make it boil well,
And let the cuts simmer in it."

6 'Therefore thus says the Lord GOD:

"Woe to [a]the bloody city,
To the pot whose scum *is* in it,
And whose scum is not gone from it!
Bring it out piece by piece,
On which no [b]lot has fallen.
7 For her blood is in her midst;
She set it on top of a rock;
[a]She did not pour it on the ground,
To cover it with dust.
8 That it may raise up fury and take vengeance,
[a]I have set her blood on top of a rock,
That it may not be covered."

9 'Therefore thus says the Lord GOD:

[a]"Woe to the bloody city!
I too will make the pyre great.
10 Heap on the wood,
Kindle the fire;
Cook the meat well,
Mix in the spices,
And let the [1]cuts be burned up.
11 "Then set the pot empty on the coals,
That it may become hot and its bronze may burn,
That [a]its filthiness may be melted in it,
That its scum may be consumed.
12 She has [1]grown weary with [2]lies,
And her great scum has not gone from her.
Let her scum *be* in the fire!
13 In your [a]filthiness *is* lewdness.
Because I have cleansed you, and you were not cleansed,
You will [b]not be cleansed of your filthiness anymore,
[c]Till I have caused My fury to rest upon you.
14 [a]I, the LORD, have spoken *it;*
[b]It shall come to pass, and I will do *it;*
I will not hold back,
[c]Nor will I spare,
Nor will I relent;
According to your ways
And according to your deeds
[1]They will judge you,"
Says the Lord GOD.' "

The Prophet's Wife Dies

15 Also the word of the LORD came to me, saying,

[b]Prov. 7:17
42 [1]Or *drunkards* [2]Lit. *hands*
45 [a]Ezek. 16:38 [b]Ezek. 23:37
46 [a]Ezek. 16:40
47 [a]Ezek. 16:40 [b]Ezek. 24:21 [1]Lit. *cut down*
48 [a]Ezek. 22:15 [b]Deut. 13:11
49 [a]Ezek. 23:35 [b]Ezek. 20:38, 42, 44; 25:5

CHAPTER 24

2 [a]2 Kin. 25:1
3 [a]Ezek. 17:12 [b]Jer. 1:13
4 [1]Lit. *bones*
6 [a]Ezek. 22:2, 3, 27 [b]Nah. 3:10
7 [a]Lev. 17:13
8 [a][Matt. 7:2]
9 [a]Hab. 2:12
10 [1]Lit. *bones*
11 [a]Ezek. 22:15
12 [1]Or *wearied Me* [2]Or *toil*
13 [a]Ezek. 23: 36–48 [b]Jer. 6:28–30 [c]Ezek. 5:13; 8:18; 16:42
14 [a][1 Sam. 15: 29] [b]Is. 55:11 [c]Ezek. 5:11 [1]LXX, Syr., Tg., Vg. *I*

23:42 The Hebrew word for "Sabeans" could also be translated "drunkards." They were a nomadic people south and east of Judah whom the Judeans despised.

24:2 This prophecy was written on the day Nebuchadnezzar began his siege of Jerusalem in January 588 B.C.

24:3 This "cooking pot song" is similar to the "sword song" (Ezek. 21:8–17) and the "cup song" (23:32–34). The cooking pot represents Jerusalem; the meat represents the people living in the city. The text is meant to illustrate the ferocity of Nebuchadnezzar's attack.

24:11 Pouring the contents of the pot into the fire and burning the leftovers was an illustration declaring there was no more hope for Judah.

16 "Son of man, behold, I take away from you the desire of your eyes with one stroke; yet you shall [a]neither mourn nor weep, nor shall your tears run down.
17 "Sigh in silence, [a]make no mourning for the dead; [b]bind your turban on your head, and [c]put your sandals on your feet; [d]do not cover *your* [1]lips, and do not eat man's bread *of sorrow.*"
18 So I spoke to the people in the morning, and at evening my wife died; and the next morning I did as I was commanded.
19 And the people said to me, [a]"Will you not tell us what these *things signify* to us, that you behave so?"
20 Then I answered them, "The word of the LORD came to me, saying,
21 'Speak to the house of Israel, "Thus says the Lord GOD: 'Behold, [a]I will profane My sanctuary, [1]your arrogant boast, the desire of your eyes, the [2]delight of your soul; [b]and your sons and daughters whom you left behind shall fall by the sword.
22 'And you shall do as I have done; [a]you shall not cover *your* [1]lips nor eat man's bread *of sorrow.*
23 'Your turbans shall be on your heads and your sandals on your feet; [a]you shall neither mourn nor weep, but [b]you shall pine away in your iniquities and mourn with one another.
24 'Thus [a]Ezekiel is a sign to you; according to all that he has done you shall do; [b]and when this comes, [c]you shall know that I *am* the Lord GOD.' "

16 [a]Jer. 16:5
17 [a]Jer. 16:5 [b]Lev. 10:6; 21:10 [c]2 Sam. 15:30 [d]Mic. 3:7 [1]Lit. *moustache*
19 [a]Ezek. 12:9; 37:18
21 [a]Jer. 7:14 [b]Ezek. 23:25, 47 [1]Lit. *the pride of your strength* [2]Lit. *compassion*
22 [a]Jer. 16:6, 7 [1]Lit. *moustache*
23 [a]Job 27:15 [b]Lev. 26:39
24 [a]Is. 20:3 [b]Jer. 17:15 [c]Ezek. 6:7; 25:5
25 [a]Ezek. 24:21 [1]Lit. *the lifting up of their soul*

ENCOUNTER *Note* — *Ezek. 24:24*

A Living Demonstration

God often uses His servants as living demonstrations of His word. If He should choose to use your life as a witness, be faithful to the call, knowing His purpose is to glorify Himself to a watching world.

25 'And you, son of man—*will it* not *be* in the day when I take from them [a]their stronghold, their joy and their glory, the desire of their eyes, and [1]that on which they set their minds, their sons and their daughters:
26 'that on that day [a]one who escapes will come to you to let *you* hear *it* with *your* ears?
27 [a]'On that day your mouth will be opened to him who has escaped; you shall speak and no longer be mute. Thus you will be a sign to them, and they shall know that I *am* the LORD.' "

26 [a]Ezek. 33:21
27 [a]Ezek. 3:26; 33:22

Proclamation Against Ammon

25 The word of the LORD came to me, saying,
2 "Son of man, [a]set your face [b]against the Ammonites, and prophesy against them.
3 "Say to the Ammonites, 'Hear the word of the Lord GOD! Thus says the Lord GOD: [a]"Because you said, 'Aha!' against My sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity,
4 "indeed, therefore, I will deliver you as a possession to the [1]men of the East, and they shall set their encampments among you and make their dwellings among you; they shall eat your fruit, and they shall drink your milk.
5 "And I will make [a]Rabbah [b]a stable for camels and Ammon a resting place for flocks. [c]Then you shall know that I *am* the LORD."
6 'For thus says the Lord GOD: "Because you [a]clapped *your* hands, stamped your feet, and [b]rejoiced in heart with all your disdain for the land of Israel,
7 "indeed, therefore, I will [a]stretch out My hand against you, and give you as plunder to the nations; I will cut you off from the peoples, and I will cause you to perish from the countries; I will destroy you, and you shall know that I *am* the LORD."

CHAPTER 25
2 [a]Ezek. 35:2 [b]Jer. 49:1
3 [a]Ezek. 26:2
4 [1]Lit. *sons*
5 [a]Ezek. 21:20 [b]Is. 17:2 [c]Ezek. 24:24
6 [a]Job 27:23 [b]Ezek. 36:5
7 [a]Ezek. 35:3
8 [a]Amos 2:1, 2 [b]Ezek. 35:2, 5
9 [a]Jer. 48:23
10 [a]Ezek. 25:4

Proclamation Against Moab

8 'Thus says the Lord GOD: "Because [a]Moab and [b]Seir say, 'Look! The house of Judah *is* like all the nations,'
9 "therefore, behold, I will clear the territory of Moab of cities, of the cities on its frontier, the glory of the country, Beth Jeshimoth, Baal Meon, and [a]Kirjathaim.
10 [a]"To the men of the East I will give it as a possession, together with the Am-

24:17 Typically, a man mourning his wife's death would tear his clothing (2 Sam. 3:31), remove his turban and shoes (2 Sam. 15:30), shave, and place dust and ashes on his head (1 Sam. 4:12). The mourners would also cover their faces and wail for the deceased. At times, those grieving would fast and only eat "mourners' bread" provided by friends and neighbors.

24:18 Ezekiel's wife may have been sick before God announced her death. The reasons for this suffering are not clear, as the text does not go into detail. According to the Bible, suffering accomplishes many things: it tests our faith (1 Pet. 1: 4:12, 13), it strengthens our faith (Matt. 15:28; Acts 16:5; Rom. 4:19, 20), it disciplines us (Heb. 12:7), it brings humility (Deut. 8:2, 3; 1 Cor. 12:7–9), and it purifies us (Mal. 3:3; 1 Pet. 1:7).

25:2 This word against Ammon indicates the period of judgment was over and God was beginning to act as Judah's advocate again. It appears the Ammonites not only took joy in Judah's destruction, but used the occasion to mock the Lord.

25:4 "Men of the East" refers to the Babylonians (Ezek. 21:31).

monites, that the Ammonites [b]may not be remembered among the nations.
11 "And I will execute judgments upon Moab, and they shall know that I *am* the LORD."

Proclamation Against Edom

12 'Thus says the Lord GOD: [a]"Because of what Edom did against the house of Judah by taking vengeance, and has greatly offended by avenging itself on them,"
13 'therefore thus says the Lord GOD: "I will also stretch out My hand against Edom, cut off man and beast from it, and make it desolate from Teman; [1]Dedan shall fall by the sword.
14 [a]"I will lay My vengeance on Edom by the hand of My people Israel, that they may do in Edom according to My anger and according to My fury; and they shall know My vengeance," says the Lord GOD.

ENCOUNTER*Note* *Ezek. 25:14*

Forgiven and Restored

Whether or not God chooses to work through our lives is His choice. Even after we have provoked His discipline, He may decide to give us new opportunities to honor Him. If He does so, we must understand that our restoration is not a "given" but a "gift."

Proclamation Against Philistia

15 'Thus says the Lord GOD: [a]"Because [b]the Philistines dealt vengefully and took vengeance with [1]a spiteful heart, to destroy because of the [2]old hatred,"
16 'therefore thus says the Lord GOD: [a]"I will stretch out My hand against the Philistines, and I will cut off the [b]Cherethites [c]and destroy the remnant of the seacoast.
17 "I will [a]execute great vengeance on them with furious rebukes; [b]and they shall know that I *am* the LORD, when I lay My vengeance upon them." ' "

Proclamation Against Tyre

26 And it came to pass in the eleventh year, on the first *day* of the month,

[b]Ezek. 21:32
12 [a]Obad. 10–14
13 [1]Or *even to Dedan they shall fall*
14 [a]Is. 11:14
15 [a]Jer. 25:20 [b]2 Chr. 28:18 [1]Lit. *spite in soul* [2]Or *perpetual*
16 [a]Zeph. 2:4 [b]1 Sam. 30:14 [c]Jer. 47:4
17 [a]Ezek. 5:15 [b]Ps. 9:16

CHAPTER 26

2 [a]Jer. 25:22 [b]Ezek. 25:3
4 [a]Ezek. 26:14
5 [a]Ezek. 27:32
6 [a]Ezek. 25:5
7 [a]Jer. 27:3–6 [b]Dan. 2:37, 47 [1]Heb. *Nebuchadrezzar,* and so elsewhere in the book
8 [a]Ezek. 21:22 [1]Lit. *a large shield*
11 [a]Hab. 1:8
12 [a]Ezek. 27:27, 32
13 [a]Is. 14:11; 24:8

that the word of the LORD came to me, saying,
2 "Son of man, [a]because Tyre has said against Jerusalem, [b]'Aha! She is broken who *was* the gateway of the peoples; now she is turned over to me; I shall be filled; she is laid waste.'
3 "Therefore thus says the Lord GOD: 'Behold, I *am* against you, O Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up.
4 'And they shall destroy the walls of Tyre and break down her towers; I will also scrape her dust from her, and [a]make her like the top of a rock.
5 'It shall be *a place for* spreading nets [a]in the midst of the sea, for I have spoken,' says the Lord GOD; 'it shall become plunder for the nations.
6 'Also her daughter *villages* which *are* in the fields shall be slain by the sword. [a]Then they shall know that I am the LORD.'
7 "For thus says the Lord GOD: 'Behold, I will bring against Tyre from the north [a]Nebuchadnezzar[1] king of Babylon, [b]king of kings, with horses, with chariots, and with horsemen, and an army with many people.
8 'He will slay with the sword your daughter *villages* in the fields; he will [a]heap up a siege mound against you, build a wall against you, and raise a [1]defense against you.
9 'He will direct his battering rams against your walls, and with his axes he will break down your towers.
10 'Because of the abundance of his horses, their dust will cover you; your walls will shake at the noise of the horsemen, the wagons, and the chariots, when he enters your gates, as men enter a city that has been breached.
11 'With the hooves of his [a]horses he will trample all your streets; he will slay your people by the sword, and your strong pillars will fall to the ground.
12 'They will plunder your riches and pillage your merchandise; they will break down your walls and destroy your pleasant houses; they will lay your stones, your timber, and your soil in the [a]midst of the water.
13 [a]'I will put an end to the sound of

25:12 God punished the people of Judah for their sins. However, it was sin for Edom to take delight in Judah's punishment and humiliation (Obad. 11–14).

25:15 "A spiteful heart" is literally translated "scorn in the soul" and reflects the longstanding animosity between the Philistines and the people of Israel and Judah. The Israelites and the Philistines had entered Canaan at about the same time and carried hostilities towards each other throughout their entire history.

26:3 Tyre consisted of two parts, a fortress on the coastline and a city on a small rocky island about half a mile from the shore. The people of Tyre were renowned sea traders who established colonies throughout the Mediterranean, the most notable being Carthage, in North Africa. The reference to God's wrath coming like waves of the sea was appropriate for a seafaring state.

26:15 Because of the influence of Tyrian trade in the Mediterranean, any destruction of the city and its royal family would have repercussions throughout the ancient world.

[b]your songs, and the sound of your harps shall be heard no more.
14 [a]'I will make you like the top of a rock; you shall be *a place for* spreading nets, and you shall never be rebuilt, for I the LORD have spoken,' says the Lord GOD.
15 "Thus says the Lord GOD to Tyre: 'Will the coastlands not [a]shake at the sound of your fall, when the wounded cry, when slaughter is made in the midst of you?
16 'Then all the [a]princes of the sea will [b]come down from their thrones, lay aside their robes, and take off their embroidered garments; they will clothe themselves with trembling; [c]they will sit on the ground, [d]tremble *every* moment, and [e]be astonished at you.
17 'And they will take up a [a]lamentation for you, and say to you:

"How you have perished,
O one inhabited by seafaring men,
O renowned city,
Who was [b]strong at sea,
She and her inhabitants,
Who caused their terror *to be* on all her inhabitants!
18 Now [a]the coastlands tremble on the day of your fall;
Yes, the coastlands by the sea are troubled at your departure." '

19 "For thus says the Lord GOD: 'When I make you a desolate city, like cities that are not inhabited, when I bring the deep upon you, and great waters cover you,
20 'then I will bring you down [a]with those who descend into the Pit, to the people of old, and I will make you dwell in the lowest part of the earth, in places desolate from antiquity, with those who go down to the Pit, so that you may never be inhabited; and I shall establish glory [b]in the land of the living.
21 [a]'I will make you a terror, and you *shall be* no *more;* [b]though you are sought for, you will never be found again,' says the Lord GOD."

Lamentation for Tyre

27 The word of the LORD came again to me, saying,

[b]Rev. 18:22
14 [a]Ezek. 26:4, 5
15 [a]Jer. 49:21
16 [a]Is. 23:8 [b]Jon. 3:6 [c]Job 2:13 [d]Ezek. 32:10 [e]Ezek. 27:35
17 [a]Ezek. 27: 2–36 [b]Is. 23:4
18 [a]Ezek. 26:15
20 [a]Ezek. 32:18 [b]Ezek. 32:23
21 [a]Ezek. 27:36; 28:19 [b]Ps. 37:10, 36

CHAPTER 27
2 [a]Ezek. 26:17
3 [a]Ezek. 26:17; 28:2 [b]Is. 23:3 [c]Ezek. 28:12 [1]Lit. *sit* or *dwell*
5 [a]Deut. 3:9 [1]*built*
6 [a]Is. 2:12, 13 [b]Jer. 2:10 [1]Heb. *Kittim,* western lands, especially Cyprus
9 [a]1 Kin. 5:18
10 [1]Heb. *Lud* [2]Heb. *Put*
11 [a]Ezek. 27:3
12 [a]Gen. 10:4

2 "Now, son of man, [a]take up a lamentation for Tyre,
3 "and say to Tyre, [a]'You who [1]are situated at the entrance of the sea, [b]merchant of the peoples on many coastlands, thus says the Lord GOD:

"O Tyre, you have said,
[c]'I *am* perfect in beauty.'
4 Your borders *are* in the midst of the seas.
Your builders have perfected your beauty.
5 They [1]made all *your* planks of fir trees from [a]Senir;
They took a cedar from Lebanon to make you a mast.
6 *Of* [a]oaks from Bashan they made your oars;
The company of Ashurites have inlaid your planks
With ivory from [b]the coasts of [1]Cyprus.
7 Fine embroidered linen from Egypt was what you spread for your sail;
Blue and purple from the coasts of Elishah was what covered you.

8 "Inhabitants of Sidon and Arvad were your oarsmen;
Your wise men, O Tyre, were in you;
They became your pilots.
9 Elders of [a]Gebal and its wise men
Were in you to caulk your seams;
All the ships of the sea
And their oarsmen were in you
To market your merchandise.

10 "Those from Persia, [1]Lydia, and [2]Libya
Were in your army as men of war;
They hung shield and helmet in you;
They gave splendor to you.
11 Men of Arvad with your army *were* on your walls *all* around,
And the men of Gammad were in your towers;
They hung their shields on your walls *all* around;
They made [a]your beauty perfect.

12 [a]"Tarshish *was* your merchant because of your many luxury goods. They gave you silver, iron, tin, and lead for your goods.

27:3 Tyre had two harbors, a natural one on the north side of the island and a constructed one on the south, giving it the reputation of "the entrance to the sea." The phrase "perfect in beauty" was the same phrase the people in Jerusalem used to describe their city when their pride led to its destruction (Lam. 2:15).

27:5 Senir is an Amorite name for Mount Hermon or another peak in its range.

27:8 These were also Phoenician cities like Tyre. Arvad was situated about 110 miles to the north, while Sidon was located 25 miles to the north.

27:9 Gebal was a Phoenician port located between Sidon and Arvad.

27:10 The listing of Persia, Lydia, and Libya represented peoples from the outermost parts of the known world. Persia was located in western Iran, Lydia in central Turkey, and Libya may refer to the region west of Egypt.

27:12 Tarshish was probably located in Spain.

13 [a]"Javan, Tubal, and Meshech *were* your traders. They bartered [b]human lives and vessels of bronze for your merchandise.
14 "Those from the house of [a]Togarmah traded for your wares with horses, steeds, and mules.
15 "The men of [a]Dedan *were* your traders; many isles *were* the market of your hand. They brought you ivory tusks and ebony as payment.
16 "Syria *was* your merchant because of the abundance of goods you made. They gave you for your wares emeralds, purple, embroidery, fine linen, corals, and rubies.
17 "Judah and the land of Israel *were* your traders. They traded for your merchandise wheat of [a]Minnith, millet, honey, oil, and [b]balm.
18 "Damascus *was* your merchant because of the abundance of goods you made, because of your many luxury items, with the wine of Helbon and with white wool.
19 "Dan and Javan paid for your wares, [1]traversing back and forth. Wrought iron, cassia, and cane were among your merchandise.
20 [a]"Dedan *was* your merchant in saddlecloths for riding.
21 "Arabia and all the princes of [a]Kedar *were* your regular merchants. They traded with you in lambs, rams, and goats.
22 "The merchants of [a]Sheba and Raamah *were* your merchants. They traded for your wares the choicest spices, all kinds of precious stones, and gold.
23 [a]"Haran, Canneh, Eden, the merchants of [b]Sheba, Assyria, *and* Chilmad *were* your merchants.
24 "These *were* your merchants in choice items—in purple clothes, in embroidered garments, in chests of multicolored apparel, in sturdy woven cords, which were in your marketplace.

25 "The [a]ships of Tarshish were carriers
of your merchandise.
You were filled and very glorious
[b]in the midst of the seas.
26 Your oarsmen brought you into
many waters,
But [a]the east wind broke you in the
midst of the seas.

27 "Your [a]riches, wares, and
merchandise,
Your mariners and pilots,
Your caulkers and merchandisers,
All your men of war who *are* in you,
And the entire company which *is* in
your midst,
Will fall into the midst of the seas
on the day of your ruin.
28 The [a]common-land[1] will shake at
the sound of the cry of your
pilots.

29 "All [a]who handle the oar,
The mariners,
All the pilots of the sea
Will come down from their ships
and stand on the [1]shore.
30 They will make their voice heard
because of you;
They will cry bitterly and [a]cast dust
on their heads;
They [b]will roll about in ashes;
31 They will [a]shave themselves
completely bald because of you,
Gird themselves with sackcloth,
And weep for you
With bitterness of heart *and* bitter
wailing.
32 In their wailing for you
They will [a]take up a lamentation,
And lament for you:
[b]'What *city is* like Tyre,
Destroyed in the midst of the sea?

ENCOUNTER*Note* *Ezek. 27:32*

Trusting in the Wrong Side

So often it appears as if those who oppose God and His people have all the power. However, putting your trust in anything other than God will bring disappointment and loss.

33 'When[a] your wares went out by sea,
You satisfied many people;
You enriched the kings of the earth
With your many luxury goods and
your merchandise.
34 But [a]you are broken by the seas in
the depths of the waters;
[b]Your merchandise and the entire
company will fall in your midst.
35 [a]All the inhabitants of the isles will
be astonished at you;
Their kings will be greatly afraid,
And *their* countenance will be
troubled.
36 The merchants among the peoples
[a]will hiss at you;

13 [a]Gen. 10:2 [b]Rev. 18:13
14 [a]Gen. 10:3
15 [a]Gen. 10:7
17 [a]Judg. 11:33 [b]Jer. 8:22
19 [1]LXX, Syr. *from Uzal*
20 [a]Gen. 25:3
21 [a]Is. 60:7
22 [a]Gen. 10:7
23 [a]2 Kin. 19:12 [b]Gen. 25:3
25 [a]Is. 2:16 [b]Ezek. 27:4
26 [a]Ps. 48:7
27 [a][Prov. 11:4]
28 [a]Ezek. 26:15 [1]*open lands* or *pasturelands*
29 [a]Rev. 18:17 [1]Lit. *land*
30 [a]Rev. 18:19 [b]Jer. 6:26
31 [a]Ezek. 29:18
32 [a]Ezek. 26:17 [b]Rev. 18:18
33 [a]Rev. 18:19
34 [a]Ezek. 26:19 [b]Ezek. 27:27
35 [a]Ezek. 26:15, 16
36 [a]Jer. 18:16

27:17 Minnith was in Ammon and was famous for its wheat (Ezek. 21:28).

27:18 Damascus was the capital of Syria. Helbon was north of Damascus.

27:21 Kedar was a nomadic Arabian tribe.

27:23 Haran was a city on the Euphrates River (Gen. 27–32). Canneh, Eden, and Chilmad were probably in Mesopotamia south of Haran.

[b]You will become a horror, and *be* no
[c]more forever.' " ' "

Proclamation Against the King of Tyre

28 The word of the LORD came to me
again, saying,
2 "Son of man, say to the prince of Tyre,
'Thus says the Lord GOD:

"Because your heart *is* [a]lifted[1] up,
And [b]you say, 'I *am* a god,
I sit *in* the seat of gods,
[c]In the midst of the seas,'
[d]Yet you *are* a man, and not a god,
Though you set your heart as the
heart of a god

ENCOUNTER Note *Ezek. 28:2*

Only Human

No matter how successful or famous people become, God will continue to remind us that the greatest human is still a weak mortal in His sight. Every good thing comes from God. Until we settle that truth, we set ourselves up for catastrophe.

3 (Behold, [a]you *are* wiser than
Daniel!
There is no secret that can be
hidden from you!
4 With your wisdom and your
understanding
You have gained [a]riches for
yourself,
And gathered gold and silver into
your treasuries;
5 [a]By your great wisdom in trade you
have increased your riches,
And your heart is lifted up because
of your riches),"

6 'Therefore thus says the Lord GOD:

"Because you have set your heart as
the heart of a god,
7 Behold, therefore, I will bring
[a]strangers against you,
[b]The most terrible of the nations;
And they shall draw their swords
against the beauty of your
wisdom,
And defile your splendor.
8 They shall throw you down into the
[a]Pit,
And you shall die the death of the
slain
In the midst of the seas.

[b]Ezek. 26:2
[c]Ps. 37:10, 36

CHAPTER 28

2 [a]Jer. 49:16 [b]Ezek. 28:9 [c]Ezek. 27:3, 4 [d]Is. 31:3 [1]Proud
3 [a]Dan. 1:20; 2:20–23, 28; 5:11, 12
4 [a]Zech. 9:1–3
5 [a]Ps. 62:10
7 [a]Ezek. 26:7 [b]Ezek. 7:24; 21:31; 30:11
8 [a]Is. 14:15

9 "Will you still [a]say before him who
slays you,
'I *am* a god'?
But you *shall be* a man, and not a
god,
In the hand of him who slays you.
10 You shall die the death of [a]the
uncircumcised
By the hand of aliens;
For I have spoken," says the Lord
GOD.' "

Lamentation for the King of Tyre

11 Moreover the word of the LORD
came to me, saying,
12 "Son of man, [a]take up a lamentation
for the king of Tyre, and say to him,
'Thus says the Lord GOD:

[b]"You *were* the seal of perfection,
Full of wisdom and perfect in
beauty.
13 You were in [a]Eden, the garden of
God;
Every precious stone *was* your
covering:
The sardius, topaz, and diamond,
Beryl, onyx, and jasper,
Sapphire, turquoise, and emerald
with gold.
The workmanship of [b]your timbrels
and pipes
Was prepared for you on the day
you were created.

14 "You *were* the anointed [a]cherub who
covers;
I established you;
You were on [b]the holy mountain of
God;
You walked back and forth in the
midst of fiery stones.
15 You *were* perfect in your ways from
the day you were created,
Till [a]iniquity was found in you.

16 "By the abundance of your trading
You became filled with violence
within,
And you sinned;
Therefore I cast you as a profane
thing
Out of the mountain of God;
And I destroyed you, [a]O covering
cherub,
From the midst of the fiery stones.

17 "Your [a]heart was [1]lifted up because
of your beauty;
You corrupted your wisdom for the
sake of your splendor;

9 [a]Ezek. 28:2
10 [a]Ezek. 31:18; 32:19, 21, 25, 27
12 [a]Ezek. 27:2 [b]Ezek. 27:3; 28:3
13 [a]Ezek. 31:8, 9; 36:35 [b]Ezek. 26:13
14 [a]Ex. 25:20 [b]Ezek. 20:40
15 [a][Is. 14:12]
16 [a]Ezek. 28:14
17 [a]Ezek. 28:2, 5 [1]Proud

28:2 A nation's character reflected its leader's character. In this account, the king's arrogance was reproduced in the people's prideful attitude. The king of Tyre acted as if he were a god. The reference to his heart refers to his mind and will.

28:4 The king was an astute businessman and he was proud of his financial success. However, just as God had warned the Israelites not to forget who deserved the praise for their success (Deut. 8:17, 18), the leaders of Tyre were also sealing their own doom by their arrogance.

I cast you to the ground,
I laid you before kings,
That they might gaze at you.

18 "You defiled your sanctuaries
By the multitude of your iniquities,
By the iniquity of your trading;
Therefore I brought fire from your midst;
It devoured you,
And I turned you to ashes upon the earth
In the sight of all who saw you.
19 All who knew you among the peoples are astonished at you;
[a]You have become a horror,
And *shall be* no [b]more forever." ' "

Proclamation Against Sidon

20 Then the word of the LORD came to me, saying,
21 "Son of man, [a]set your face [b]toward Sidon, and prophesy against her,
22 "and say, 'Thus says the Lord GOD:

[a]"Behold, I *am* against you, O Sidon;
I will be glorified in your midst;
And [b]they shall know that I *am* the LORD,
When I execute judgments in her
and am [c]hallowed in her.
23 [a]For I will send pestilence upon her,
And blood in her streets;
The wounded shall be judged in her midst
By the sword against her on every side;
Then they shall know that I *am* the LORD.

24 "And there shall no longer be a pricking brier or [a]a painful thorn for the house of Israel from among all *who are* around them, who [b]despise them. Then they shall know that I *am* the Lord GOD."

Israel's Future Blessing

25 'Thus says the Lord GOD: "When I have [a]gathered the house of Israel from the peoples among whom they are scattered, and am [b]hallowed in them in the sight of the Gentiles, then they will dwell in their own land which I gave to My servant Jacob.
26 "And they will [a]dwell [1]safely there, [b]build houses, and [c]plant vineyards; yes, they will dwell securely, when I execute judgments on all those around them who despise them. Then they shall know that I *am* the LORD their God." ' "

Proclamation Against Egypt

29 In the tenth year, in the tenth *month*, on the twelfth *day* of the month, the word of the LORD came to me, saying,
2 "Son of man, [a]set your face against Pharaoh king of Egypt, and prophesy against him, and [b]against all Egypt.
3 "Speak, and say, 'Thus says the Lord GOD:

[a]"Behold, I *am* against you,
O Pharaoh king of Egypt,
O great [b]monster who lies in the midst of his rivers,
[c]Who has said, 'My [1]River *is* my own;
I have made *it* for myself.'
4 But [a]I will put hooks in your jaws,
And cause the fish of your rivers to stick to your scales;
I will bring you up out of the midst of your rivers,
And all the fish in your rivers will stick to your scales.
5 I will leave you in the wilderness,
You and all the fish of your rivers;
You shall fall on the [1]open [a]field;
[b]You shall not be picked up or [2]gathered.
[c]I have given you as food
To the beasts of the field
And to the birds of the heavens.

6 "Then all the inhabitants of Egypt
Shall know that I *am* the LORD,
Because they have been a [a]staff of reed to the house of Israel.
7 [a]When they took hold of you with the hand,
You broke and tore all their [1]shoulders;
When they leaned on you,
You broke and made all their backs quiver."

8 'Therefore thus says the Lord GOD: "Surely I will bring [a]a sword upon you and cut off from you man and beast.
9 "And the land of Egypt shall become

19 [a]Ezek. 26:21 [b]Ezek. 27:36
21 [a]Ezek. 6:2; 25:2; 29:2 [b]Is. 23:2, 4, 12
22 [a]Ex. 14:4, 17 [b]Ps. 9:16 [c]Ezek. 28:25
23 [a]Ezek. 38:22
24 [a]Josh. 23:13 [b]Ezek. 16:57; 25:6, 7
25 [a]Is. 11:12, 13 [b]Ezek. 28:22
26 [a]Jer. 23:6 [1]*securely*

[b]Amos 9:13, 14 [c]Jer. 31:5

CHAPTER 29

2 [a]Ezek. 28:21 [b]Is. 19:1
3 [a]Jer. 44:30 [b]Ps. 74:13, 14 [c]Ezek. 28:2 [1]The Nile
4 [a]Ezek. 38:4
5 [a]Ezek.32:4–6 [b]Jer. 8:2; 16:4; 25:33 [c]Jer. 7:33; 34:20 [1]Lit. *face of the field* [2]So with MT, LXX, Vg.; some Heb. mss., Tg. *buried*
6 [a]Is. 36:6
7 [a]Ezek. 17:17 [1]So with MT, Vg.; LXX, Syr. *hand*
8 [a]Ezek. 14:17; 32:11–13

28:23 Earlier, God had proclaimed a similar judgment of "plague, blood, and sword" towards Israel and Judah through Ezekiel (6:11, 12; 14:21).

29:2 The word "pharaoh" literally means "great house." Originally it was used to describe the palace in Memphis, but eventually it came to signify the ruling authority and the king himself. The pharaoh is not identified in Ezekiel; however Jeremiah names him as Hophra (Jer. 44:30).

29:3 The "monster" was most likely a crocodile, as they were common in the Nile River.

29:4 The "hook in the jaw" described the typical method of capturing crocodiles.

29:7 Second Kings 18:21 gives an account of Israel's reliance upon Egypt during the Assyrian siege, where Egypt is portrayed as a broken reed. God's people often relied on Egypt for help rather than on God. They ultimately discovered their ally was unreliable (Ezek. 29:17–21; 30:1—31:9).

[a]desolate and waste; then they will know that I *am* the LORD, because he said, 'The River *is* mine, and I have made *it*.'
10 "Indeed, therefore, I *am* against you and against your rivers, [a]and I will make the land of Egypt utterly waste and desolate, [b]from [1]Migdol *to* Syene, as far as the border of Ethiopia.
11 [a]"Neither foot of man shall pass through it nor foot of beast pass through it, and it shall be uninhabited forty years.
12 [a]"I will make the land of Egypt desolate in the midst of the countries *that are* desolate; and among the cities *that are* laid waste, her cities shall be desolate forty years; and I will [b]scatter the Egyptians among the nations and disperse them throughout the countries."
13 'Yet, thus says the Lord GOD: "At the [a]end of forty years I will gather the Egyptians from the peoples among whom they were scattered.
14 "I will bring back the captives of Egypt and cause them to return to the land of Pathros, to the land of their origin, and there they shall be a [a]lowly kingdom.
15 "It shall be the lowliest of kingdoms; it shall never again exalt itself above the nations, for I will diminish them so that they will not rule over the nations anymore.
16 "No longer shall it be [a]the confidence of the house of Israel, but will remind them of *their* iniquity when they turned to follow them. Then they shall know that I *am* the Lord GOD." ' "

Babylonia Will Plunder Egypt

17 And it came to pass in the twenty-seventh year, in the first *month,* on the first *day* of the month, *that* the word of the LORD came to me, saying,
18 "Son of man, [a]Nebuchadnezzar king of Babylon caused his army to labor strenuously against Tyre; every head *was* made [b]bald, and every shoulder rubbed raw; yet neither he nor his army received wages from Tyre, for the labor which they expended on it.
19 "Therefore thus says the Lord GOD: 'Surely I will give the land of Egypt to [a]Nebuchadnezzar king of Babylon; he shall take away her wealth, carry off her spoil, and remove her pillage; and that will be the wages for his army.
20 'I have given him the land of Egypt *for* his labor, because they [a]worked for Me,' says the Lord GOD.

9 [a]Ezek. 30:7, 8
10 [a]Ezek. 30:12 [b]Ezek. 30:6 [1]Or *the tower*
11 [a]Ezek. 32:13
12 [a]Ezek. 30:7, 26 [b]Ezek. 30:23, 26
13 [a]Jer. 46:26
14 [a]Ezek. 17:6, 14
16 [a]Is. 30:2, 3; 36:4, 6
18 [a]Jer. 25:9; 27:6 [b]Ezek. 27:31
19 [a]Jer. 43:10–13

ENCOUNTER*Note* *Ezek. 29:20*

The Lord Provides

True to His word, the Lord always repays all who work in His service. Do you feel you have missed out financially or otherwise because you have devoted yourself to serving God? God is faithful. Trust Him to care for you as only He can.

21 'In that day [a]I will cause the [1]horn of the house of Israel to spring forth, and I will [b]open your mouth to speak in their midst. Then they shall know that I *am* the LORD.' "

Egypt and Her Allies Will Fall

30 The word of the LORD came to me again, saying,
2 "Son of man, prophesy and say, 'Thus says the Lord GOD:

[a]"Wail, 'Woe to the day!'

WORD*Study* **WAIL**

Ezek. 30:2 The word "wail" is an imperative form of the word meaning "to howl." It is a command calling for a deep cry of distress.

3 For [a]the day *is* near,
Even the day of the LORD *is* near;
It will be a day of clouds, the time of the Gentiles.
4 The sword shall come upon Egypt,
And great anguish shall be in [1]Ethiopia,
When the slain fall in Egypt,
And they [a]take away her wealth,
And [b]her foundations are broken down.

5 "Ethiopia, [1]Libya, [2]Lydia, [a]all the mingled people, Chub, and the men of the lands who are allied, shall fall with them by the sword."
6 'Thus says the LORD:

20 [a]Jer. 25:9
21 [a]Ps. 92:10; 132:17 [b]Ezek. 24:27 [1]Strength

CHAPTER 30
2 [a]Is. 13:6; 15:2
3 [a]Joel 2:1
4 [a]Ezek. 29:19 [b]Jer. 50:15 [1]Heb. *Cush*
5 [a]Jer. 25:20, 24 [1]Heb. *Put* [2]Heb. *Lud*

29:18 Nebuchadnezzar laid siege to Tyre for thirteen years without successfully taking the city. He was unable to pay his troops with the spoils of conquest. Therefore, God gave him Egypt and its riches to pay for the service of his army.

29:21 The horn symbolized strength and power (1 Sam. 2:1; 1 Kin. 22:11; Ps. 92:10; Jer. 48:25). To "spring forth" or "grow" was a messianic term meaning a "sprout" or "shoot" of new growth. The same term appears in other important messianic passages (Is. 4:2; Jer. 23:5; Zech. 3:8).

30:3 The "day of the Lord" often refers to times of God's judgment. The term also has eschatological overtones (Is. 13:1–22; 19:1–25; Joel 1:15; 2:1–11; 3:14–16; Amos 5:18; Obad. 15; Zeph. 1:7–18).

"Those who uphold Egypt shall fall,
And the pride of her power shall come down.
[a]From [1]Migdol *to* Syene
Those within her shall fall by the sword,"
Says the Lord GOD.

7 "They[a] shall be desolate in the midst of the desolate countries,
And her cities shall be in the midst of the cities *that are* laid waste.
8 Then they will know that I *am* the LORD,
When I have set a fire in Egypt
And all her helpers are destroyed.
9 On that day [a]messengers shall go forth from Me in ships
To make the [1]careless Ethiopians afraid,
And great anguish shall come upon them,
As on the day of Egypt;
For indeed it is coming!"

10 'Thus says the Lord GOD:

[a]"I will also make a multitude of Egypt to cease
By the hand of Nebuchadnezzar king of Babylon.
11 He and his people with him, [a]the most terrible of the nations,
Shall be brought to destroy the land;
They shall draw their swords against Egypt,
And fill the land with the slain.
12 [a]I will make the rivers dry,
And [b]sell the land into the hand of the wicked;
I will make the land waste, and all that is in it,
By the hand of aliens.
I, the LORD, have spoken."

13 'Thus says the Lord GOD:

"I will also [a]destroy the idols,
And cause the images to cease from [1]Noph;
[b]There shall no longer be princes from the land of Egypt;
[c]I will put fear in the land of Egypt.
14 I will make [a]Pathros desolate,
Set fire to [b]Zoan,
[c]And execute judgments in [1]No.
15 I will pour My fury on [1]Sin, the strength of Egypt;
[a]I will cut off the multitude of [2]No,
16 And [a]set a fire in Egypt;
Sin shall have great pain,
No shall be split open,
And Noph *shall be in* distress daily.
17 The young men of [1]Aven and Pi Beseth shall fall by the sword,
And these *cities* shall go into captivity.
18 [a]At [1]Tehaphnehes the day shall also be [2]darkened,
When I break the yokes of Egypt there.
And her arrogant strength shall cease in her;
As for her, a cloud shall cover her,
And her daughters shall go into captivity.
19 Thus I will [a]execute judgments on Egypt,
Then they shall know that I *am* the LORD." ' "

Proclamation Against Pharaoh

20 And it came to pass in the eleventh year, in the first *month*, on the seventh *day* of the month, *that* the word of the LORD came to me, saying,
21 "Son of man, I have [a]broken the arm of Pharaoh king of Egypt; and see, [b]it has not been bandaged for healing, nor a [1]splint put on to bind it, to make it strong enough to hold a sword.
22 "Therefore thus says the Lord GOD: 'Surely I *am* [a]against Pharaoh king of Egypt, and will [b]break his arms, both the strong one and the one that was broken; and I will make the sword fall out of his hand.
23 [a]'I will scatter the Egyptians among the nations, and disperse them throughout the countries.
24 'I will strengthen the arms of the king of Babylon and put My sword in his hand; but I will break Pharaoh's arms, and he will groan before him with the groanings of a mortally wounded *man*.
25 'Thus I will strengthen the arms of the king of Babylon, but the arms of Pharaoh shall fall down; [a]they shall know that I *am* the LORD, when I put My sword into the hand of the king of Babylon and he stretches it out against the land of Egypt.
26 [a]'I will scatter the Egyptians among the nations and disperse them throughout the countries. Then they shall know that I *am* the LORD.' "

Egypt Cut Down Like a Great Tree

31 Now it came to pass in the [a]eleventh year, in the third *month*,

6 [a]Ezek. 29:10 [1]Or *the tower*
7 [a]Ezek. 29:12
9 [a]Is. 18:1, 2 [1]Or *secure*
10 [a]Ezek. 29:19
11 [a]Ezek. 28:7; 31:12
12 [a]Is. 19:5, 6 [b]Is. 19:4
13 [a]Is. 19:1 [b]Zech. 10:11 [c]Is. 19:16 [1]Ancient Memphis
14 [a]Ezek. 29:14 [b]Ps. 78:12, 43 [c]Nah. 3:8–10 [1]Ancient Thebes
15 [a]Jer. 46:25 [1]Ancient Pelusium [2]Ancient Thebes
16 [a]Ezek. 30:8
17 [1]Ancient On, Heliopolis
18 [a]Jer. 2:16 [1]*Tahpanhes,* Jer. 43:7 [2]So with many Heb. mss., Bg., LXX, Syr., Tg., Vg.; MT *refrained*
19 [a][Ps. 9:16]
21 [a]Jer. 48:25 [b]Jer. 46:11 [1]Lit. *bandage*
22 [a]Jer. 46:25 [b]Ps. 37:17
23 [a]Ezek. 29:12; 30:17, 18, 26
25 [a]Ps. 9:16
26 [a]Ezek. 29:12

CHAPTER 31

1 [a]Ezek. 30:20; 32:1

30:12 Egypt's agriculture depended on the Nile River and the canal (irrigation) system stemming from the river. Drying up the river would completely devastate the country's food supply system. The river was also crucial for transportation and communication between upper and lower Egypt.

30:21 The "breaking of Pharaoh's arm" served two purposes. The first was to punish Egypt for lending aid to Zedekiah, thus intervening in God's plans to judge Judah (Jer. 37:5–11). The second was to crush any hopes the Judeans had of deliverance by the Egyptians.

ENCOUNTER Note *Ezek. 30:25*

God's Sovereignty

God wants every nation to know and worship Him. We may think that because a nation pays no recognition to the Lord, He is not working there. But we can be assured that God *is* involved. He will hold every nation accountable to honor Him and His name.

on the first *day* of the month, *that* the word of the LORD came to me, saying,
2 "Son of man, say to Pharaoh king of Egypt and to his multitude:

[a]'Whom are you like in your greatness?
3 [a]Indeed Assyria *was* a cedar in Lebanon,
With fine branches that shaded the forest,
And of high stature;
And its top was among the thick boughs.
4 [a]The waters made it grow;
Underground waters gave it height,
With their rivers running around the place where it was planted,
And sent out [1]rivulets to all the trees of the field.

5 'Therefore [a]its height was exalted above all the trees of the field;
Its boughs were multiplied,
And its branches became long because of the abundance of water,
As it sent them out.
6 All the [a]birds of the heavens made their nests in its boughs;
Under its branches all the beasts of the field brought forth their young;
And in its shadow all great nations [1]made their home.

7 'Thus it was beautiful in greatness and in the length of its branches,
Because its roots reached to abundant waters.
8 The cedars in the [a]garden of God could not hide it;
The fir trees were not like its boughs,
And the [1]chestnut trees were not like its branches;
No tree in the garden of God was like it in beauty.
9 I made it beautiful with a multitude of branches,
So that all the trees of Eden envied it,
That *were* in the garden of God.'

2 [a]Ezek. 31:18
3 [a]Dan. 4:10, 20–23
4 [a]Jer. 51:36 [1]Or *channels*
5 [a]Dan. 4:11
6 [a]Dan. 4:12, 21 [1]Lit. *dwelled*
8 [a]Gen. 2:8, 9; 13:10 [1]Or *plane,* Heb. *armon*

10 "Therefore thus says the Lord GOD: 'Because you have increased in height, and it set its top among the thick boughs, and [a]its heart was [1]lifted up in its height,
11 'therefore I will deliver it into the hand of the [a]mighty one of the nations, and he shall surely deal with it; I have driven it out for its wickedness.
12 'And aliens, [a]the most terrible of the nations, have cut it down and left it; its branches have fallen [b]on the mountains and in all the valleys; its boughs lie [c]broken by all the rivers of the land; and all the peoples of the earth have gone from under its shadow and left it.

13 'On [a]its ruin will remain all the birds of the heavens,
And all the beasts of the field will come to its branches—

14 'So that no trees by the waters may ever again exalt themselves for their height, nor set their tops among the thick boughs, that no tree which drinks water may ever be high enough to reach up to them.

'For [a]they have all been delivered to death,
[b]To the depths of the earth,
Among the children of men who go down to the Pit.'

10 [a]Dan. 5:20 [1]Proud
11 [a]Ezek. 30:10
12 [a]Ezek. 28:7; 30:11; 32:12 [b]Ezek. 32:5; 35:8 [c]Ezek. 30:24, 25
13 [a]Is. 18:6
14 [a]Ps. 82:7 [b]Ezek. 32:18

ENCOUNTER Note *Ezek. 31:14*

Overconfidence

We all have a tendency to take credit for our accomplishments instead of acknowledging our success as God's blessing. In light of how God deals with haughtiness, we are wise to praise God for the success and victories in our lives.

15 "Thus says the Lord GOD: 'In the day when it [a]went down to [1]hell, I caused mourning. I covered the deep because of it. I restrained its rivers, and the great waters were held back. I caused Lebanon to [2]mourn for it, and all the trees of the field wilted because of it.
16 'I made the nations [a]shake at the sound of its fall, when I [b]cast it down to [1]hell together with those who descend into the Pit; and [c]all the trees of Eden, the choice and best of Lebanon, all that

15 [a]Ezek. 32:22, 23 [1]Or *Sheol* [2]Lit. *be darkened*
16 [a]Ezek. 26:15 [b]Is. 14:15 [c]Is. 14:8 [1]Or *Sheol*

31:10 The tree's growth is credited to the subterranean waters and to the Lord, but the tree does not acknowledge its debt. Instead it boasts in its height.

drink water, [d]were comforted in the depths of the earth.
17 'They also went down to hell with it, with those slain by the sword; and *those who were* its *strong* arm [a]dwelt in its shadows among the nations.
18 [a]'To which of the trees in Eden will you then be likened in glory and greatness? Yet you shall be brought down with the trees of Eden to the depths of the earth; [b]you shall lie in the midst of the uncircumcised, with *those* slain by the sword. This *is* Pharaoh and all his multitude,' says the Lord GOD."

Lamentation for Pharaoh and Egypt

32 And it came to pass in the twelfth year, in the [a]twelfth *month*, on the first *day* of the month, *that* the word of the LORD came to me, saying,
2 "Son of man, [a]take up a lamentation for Pharaoh king of Egypt, and say to him:

[b]'You are like a young lion among the nations,
And [c]you *are* like a monster in the seas,
[d]Bursting forth in your rivers,
Troubling the waters with your feet,
And [e]fouling their rivers.

3 'Thus says the Lord GOD:

"I will therefore [a]spread My net over you with a company of many people,
And they will draw you up in My net.
4 Then [a]I will leave you on the land;
I will cast you out on the open fields,
[b]And cause to [1]settle on you all the birds of the heavens.
And with you I will fill the beasts of the whole earth.
5 I will lay your flesh [a]on the mountains,
And fill the valleys with your carcass.

6 "I will also water the land with the flow of your blood,
Even to the mountains;
And the riverbeds will be full of you.
7 When *I* put out your light,
[a]I will cover the heavens, and make its stars dark;
I will cover the sun with a cloud,
And the moon shall not give her light.

[d]Ezek. 32:31
17 [a]Lam. 4:20
18 [a]Ezek. 32:19 [b]Ezek. 28:10; 32:19, 21

CHAPTER 32

1 [a]Ezek. 31:1; 33:21
2 [a]Ezek. 27:2 [b]Ezek. 19:2–6 [c]Ezek. 29:3 [d]Jer. 46:7, 8 [e]Ezek. 34:18
3 [a]Ezek. 12:13; 17:20
4 [a]Ezek. 29:5 [b]Is. 18:6; Ezek. 31:13 [1]Lit. *sit* or *dwell*
5 [a]Ezek. 31:12
7 [a]Rev. 6:12, 13; 8:12

8 [1]Or *shining*
10 [a]Ezek. 26:16
11 [a]Jer. 46:26
12 [a]Ezek. 28:7; 30:11; 31:12 [b]Ezek. 29:19
13 [a]Ezek. 29:11
14 [1]Lit. *sink;* settle, grow clear
15 [a]Ps. 9:16
16 [a]Ezek. 26:17

WORD*Study* PUT OUT YOUR LIGHT

Ezek. 32:7 To "put out your light" (*kabah*) meant to "snuff out a wick or a lamp" and could describe putting to death. Isaiah 43:17 records a similar phrase to describe the way God dealt with His enemies.

8 All the [1]bright lights of the heavens I will make dark over you,
And bring darkness upon your land,"
Says the Lord GOD.

9 'I will also trouble the hearts of many peoples, when I bring your destruction among the nations, into the countries which you have not known.
10 'Yes, I will make many peoples astonished at you, and their kings shall be horribly afraid of you when I brandish My sword before them; and [a]they shall tremble *every* moment, every man for his own life, in the day of your fall.
11 [a]'For thus says the Lord GOD: 'The sword of the king of Babylon shall come upon you.
12 "By the swords of the mighty warriors, all of them [a]the most terrible of the nations, I will cause your multitude to fall.

[b]"They shall plunder the pomp of Egypt,
And all its multitude shall be destroyed.
13 Also I will destroy all its animals
From beside its great waters;
[a]The foot of man shall muddy them no more,
Nor shall the hooves of animals muddy them.
14 Then I will make their waters [1]clear,
And make their rivers run like oil,"
Says the Lord GOD.

15 'When I make the land of Egypt desolate,
And the country is destitute of all that once filled it,
When I strike all who dwell in it,
[a]Then they shall know that I *am* the LORD.

16 "This *is* the [a]lamentation
With which they shall lament her;
The daughters of the nations shall lament her;
They shall lament for her, for Egypt,

32:2 This lamentation is again in the form of a funeral dirge. Ezekiel used the funeral song more than any other Old Testament writer (Ezek. 19:1, 14; 27:2, 32; 28:12; 32:2). God was again stressing to the Judeans that there was no reason to place hope in Egypt for deliverance from God's judgment at the hands of Babylon.

32:2 The pharaoh viewed himself as the royal creature (the lion), but in God's eyes he was nothing more than a sea monster or crocodile thrashing about and spoiling the waters. Pharaoh's pride had distorted his perceptions so he could not see himself as God saw him.

And for all her multitude,"
Says the Lord GOD.'"

Egypt and Others Consigned to the Pit

17 It came to pass also in the twelfth year, on the fifteenth *day* of the month, [a]*that* the word of the LORD came to me, saying:

18 "Son of man, wail over the multitude of Egypt,
And [a]cast them down to the depths of the earth,
Her and the daughters of the famous nations,
With those who go down to the Pit:
19 'Whom [a]do you surpass in beauty?
[b]Go down, be placed with the uncircumcised.'

20 "They shall fall in the midst of *those* slain by the sword;
She is delivered to the sword,
[a]Drawing her and all her multitudes.
21 [a]The strong among the mighty
Shall speak to him out of the midst of hell
With those who help him:
'They have [b]gone down,
They lie with the uncircumcised, slain by the sword.'

22 "Assyria[a] *is* there, and all her company,
With their graves all around her,
All of them slain, fallen by the sword.
23 [a]Her graves are set in the recesses of the Pit,
And her company is all around her grave,
All of them slain, fallen by the sword,
Who [b]caused terror in the land of the living.

24 "There *is* [a]Elam and all her multitude,
All around her grave,
All of them slain, fallen by the sword,
Who have [b]gone down uncircumcised to the lower parts of the earth,
[c]Who caused their terror in the land of the living;
Now they bear their shame with those who go down to the Pit.
25 They have set her [a]bed in the midst of the slain,
With all her multitude,
With her graves all around it,
All of them uncircumcised, slain by the sword;
Though their terror was caused
In the land of the living,
Yet they bear their shame
With those who go down to the Pit;
It was put in the midst of the slain.

26 "There *are* [a]Meshech and Tubal and all their multitudes,
With all their graves around it,
All of them [b]uncircumcised, slain by the sword,
Though they caused their terror in the land of the living.
27 [a]They do not lie with the mighty
Who are fallen of the uncircumcised,
Who have gone down to hell with their weapons of war;
They have laid their swords under their heads,
But their iniquities will be on their bones,
Because of the terror of the mighty in the land of the living.
28 Yes, you shall be broken in the midst of the uncircumcised,
And lie with *those* slain by the sword.

29 "There *is* [a]Edom,
Her kings and all her princes,
Who despite their might
Are laid beside *those* slain by the sword;
They shall lie with the uncircumcised,
And with those who go down to the Pit.
30 [a]There *are* the princes of the north,
All of them, and all the [b]Sidonians,
Who have gone down with the slain
In shame at the terror which they caused by their might;
They lie uncircumcised with *those* slain by the sword,
And bear their shame with those who go down to the Pit.

31 "Pharaoh will see them
And be [a]comforted over all his multitude,
Pharaoh and all his army,
Slain by the sword,"
Says the Lord GOD.

32 "For I have caused My terror in the land of the living;

17 [a]Ezek. 32:1; 33:21
18 [a]Ezek. 26:20; 31:14
19 [a]Ezek. 31:2, 18 [b]Ezek. 28:10
20 [a]Ps. 28:3
21 [a]Is. 1:31; 14:9, 10 [b]Ezek. 32:19, 25
22 [a]Ezek. 31:3, 16
23 [a]Is. 14:15 [b]Ezek. 32:24–27, 32
24 [a]Jer. 25:25; 49:34–39 [b]Ezek. 32:21 [c]Ezek. 32:23
25 [a]Ps. 139:8
26 [a]Gen. 10:2 [b]Ezek. 32:19
27 [a]Is. 14:18, 19
29 [a]Ezek. 25:12–14
30 [a]Jer. 1:15; 25:26 [b]Ezek. 28:21–23
31 [a]Ezek. 14:22; 31:16

ENCOUNTER *Note* *Ezek. 32:25*

Bearing Their Shame

Every person and every nation is accountable to God, whether they acknowledge it or not. Those who live ruthlessly or take advantage of others during this life will bear their shame in the judgment.

And he shall be placed in the midst
of the uncircumcised
With *those* slain by the sword,
Pharaoh and all his multitude,"
Says the Lord GOD.

The Watchman and His Message

33 Again the word of the LORD came to me, saying,
2 "Son of man, speak to [a]the children of your people, and say to them: [b]'When I bring the sword upon a land, and the people of the land take a man from their territory and make him their [c]watchman,
3 'when he sees the sword coming upon the land, if he blows the trumpet and warns the people,
4 'then whoever hears the sound of the trumpet and does [a]not take warning, if the sword comes and takes him away, [b]his blood shall be on his *own* head.
5 'He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will [1]save his life.
6 'But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes *any* person from among them, [a]he is taken away in his iniquity; but his blood I will require at the watchman's hand.'

ENCOUNTER *Note* *Ezek. 33:6*

Warning the People

God holds Christians responsible to be "watchmen" for others and to warn them of sin's destructive nature. Christians are not responsible for the choices people make toward Christ, but God expects and commands that His people proclaim the gospel message so every person has the opportunity to choose life.

7 [a]"So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me.
8 "When I say to the wicked, 'O wicked *man,* you shall surely die!' and you do not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood I will require at your hand.
9 "Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have [1]delivered your soul.
10 "Therefore you, O son of man, say to the house of Israel: 'Thus you say, "If our transgressions and our sins *lie* upon us, and we [a]pine[1] away in them, [b]how can we then live?" '
11 "Say to them: '*As* I live,' says the Lord GOD, [a]'I have no pleasure in the death of the wicked, but that the wicked [b]turn from his way and live. Turn, turn from your evil ways! For [c]why should you die, O house of Israel?'

The Fairness of God's Judgment

12 "Therefore you, O son of man, say to the children of your people: 'The [a]righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, [b]he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of *his righteousness* in the day that he sins.'
13 "When I say to the righteous *that* he shall surely live, [a]but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die.
14 "Again, [a]when I say to the wicked, 'You shall surely die,' if he turns from his sin and does [1]what is lawful and [2]right,
15 "*if* the wicked [a]restores the pledge, [b]gives back what he has stolen, and walks in [c]the statutes of life without committing iniquity, he shall surely live; he shall not die.
16 [a]"None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.
17 [a]"Yet the children of your people say, 'The way of the Lord is not [1]fair.' But it is their way which is not fair!
18 [a]"When the righteous turns from his righteousness and commits iniquity, he shall die because of it.

CHAPTER 33
2 [a]Ezek. 3:11 [b]Ezek. 14:17 [c]2 Sam. 18:24, 25
4 [a]Zech. 1:4 [b][Acts 18:6]
5 [1]Or *deliver his soul*
6 [a]Ezek. 33:8
7 [a]Is. 62:6
9 [1]Or *saved your life*
10 [a]Ezek. 24:23 [b]Is. 49:14 [1]Or *waste away*
11 [a][2 Sam. 14: 14] [b][Acts 3:19] [c]Ezek. 18:30, 31
12 [a]Ezek. 3:20; 18:24, 26 [b][2 Chr. 7:14]
13 [a]Ezek. 3:20; 18:24
14 [a]Ezek. 3:18, 19; 18:27 [1]*justice* [2]*righteousness*
15 [a]Ezek. 18:7 [b]Lev. 6:2, 4, 5 [c]Ezek. 20:11, 13, 21
16 [a][Is. 1:18; 43:25]
17 [a]Ezek. 18:25, 29 [1]Or *equitable*
18 [a]Ezek. 18:26

33:1 False prophets had deceived the people of Israel and Judah (Ezek. 13:1—14:23). These prophets had given the people false hope that the exile would end quickly and they could return home. In the midst of the people's despair, Ezekiel was charged to deliver the truths about the coming Messiah who would set up a new kingdom.

33:3 The trumpet (*shophar*) was a ram's horn and was used for both military and religious purposes (Josh. 6:4; 2 Sam. 2:28; Ps. 81:3; Jer. 4:19; Hos. 5:8; Joel 2:15).

33:7 This chapter parallels Ezekiel 3:16–21 which recounted the prophet's original call to be a watchman for the people of Judah. The reintroduction of Ezekiel's call affirmed his faithfulness to his assignment.

33:10 The people's complaint that God's judgment on Judah was unfair and the prophet's response to it must be viewed in conjunction with Ezekiel's earlier message in 18:1–32. God is just and must deal with sin, but He also provides the opportunity for every person to repent and find life (John 3:16–18).

19 "But when the wicked turns from his wickedness and does what is lawful and right, he shall live because of it.
20 "Yet you say, [a]'The way of the Lord is not [1]fair.' O house of Israel, I will judge every one of you according to his own ways."

The Fall of Jerusalem

21 And it came to pass in the twelfth year [a]of our captivity, in the tenth *month,* on the fifth *day* of the month, [b]*that* one who had escaped from Jerusalem came to me and said, [c]"The city has been [1]captured!"
22 Now [a]the hand of the LORD had been upon me the evening before the man came who had escaped. And He had [b]opened my mouth; so when he came to me in the morning, my mouth was opened, and I was no longer mute.

The Cause of Judah's Ruin

23 Then the word of the LORD came to me, saying:
24 "Son of man, [a]they who inhabit those [b]ruins in the land of Israel are saying, [c]'Abraham was only one, and he inherited the land. [d]But we *are* many; the land has been given to us as a [e]possession.'
25 "Therefore say to them, 'Thus says the Lord GOD: [a]"You eat *meat* with blood, you [b]lift up your eyes toward your idols, and [c]shed blood. Should you then possess the [d]land?
26 "You rely on your sword, you commit abominations, and you [a]defile one another's wives. Should you then possess the land?" '
27 "Say thus to them, 'Thus says the Lord GOD: "*As* I live, surely [a]those who *are* in the ruins shall fall by the sword, and the one who *is* in the open field [b]I will give to the beasts to be devoured, and those who *are* in the strongholds and [c]caves shall die of the pestilence.
28 [a]"For I will make the land most desolate, [1]her [b]arrogant strength shall cease, and [c]the mountains of Israel shall be so desolate that no one will pass through.
29 "Then they shall know that I *am* the LORD, when I have made the land most desolate because of all their abominations which they have committed." '

20 [a]Ezek. 18:25, 29 [1]Or *equitable*
21 [a]Ezek. 1:2 [b]Ezek. 24:26 [c]2 Kin. 25:4 [1]Lit. *struck down*
22 [a]Ezek. 1:3; 8:1; 37:1 [b]Ezek. 24:27
24 [a]Ezek. 34:2 [b]Ezek. 36:4 [c]Is. 51:2 [d][Matt. 3:9] [e]Ezek. 11:15
25 [a]Lev. 3:17; 7:26; 17:10–14; 19:26 [b]Ezek. 18:6 [c]Ezek. 22:6, 9 [d]Deut. 29:28
26 [a]Ezek. 18:6; 22:11
27 [a]Ezek. 33:24 [b]Ezek. 39:4 [c]1 Sam. 13:6
28 [a]Jer. 44:2, 6, 22 [b]Ezek. 7:24; 24:21 [c]Ezek. 6:2, 3, 6 [1]Lit. *pride of her strength*
30 [a]Is. 29:13
31 [a]Ezek. 14:1 [b]Ezek. 8:1 [c]Is. 58:2 [d]Ps. 78:36, 37 [e][Matt. 13:22]
32 [a][Matt. 7: 21–28]
33 [a]1 Sam. 3:20 [b]Ezek. 2:5

CHAPTER 34

2 [a]Zech. 11:17
3 [a]Zech. 11:16 [b]Ezek. 33:25, 26
4 [a]Zech. 11:16 [b]Luke 15:4 [c][1 Pet. 5:3] [1]*harshness* or *rigor*
5 [a]Ezek. 33:21 [b]Matt. 9:36 [c]Is. 56:9
6 [a]1 Pet. 2:25
8 [a]Ezek. 34:5, 6

Hearing and Not Doing

30 "As for you, son of man, the children of your people are talking about you beside the walls and in the doors of the houses; and they [a]speak to one another, everyone saying to his brother, 'Please come and hear what the word is that comes from the LORD.'
31 "So [a]they come to you as people do, they [b]sit before you *as* My people, and they [c]hear your words, but they do not do them; [d]for with their mouth they show much love, *but* [e]their hearts pursue their *own* gain.
32 "Indeed you *are* to them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear your words, but they do [a]not do them.
33 [a]"And when this comes to pass—surely it will come—then [b]they will know that a prophet has been among them."

Irresponsible Shepherds

34 And the word of the LORD came to me, saying,
2 "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord GOD to the shepherds: [a]"Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?
3 [a]"You eat the fat and clothe yourselves with the wool; you [b]slaughter the fatlings, *but* you do not feed the flock.
4 [a]"The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor [b]sought what was lost; but with [c]force and [1]cruelty you have ruled them.
5 [a]"So they were [b]scattered because *there was* no shepherd; [c]and they became food for all the beasts of the field when they were scattered.
6 "My sheep [a]wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching *for them.*"
7 'Therefore, you shepherds, hear the word of the LORD:
8 "*As* I live," says the Lord GOD, "surely because My flock became a prey, and My flock [a]became food for every beast of the field, because *there was* no shepherd, nor did My shepherds search for

33:24 Ezekiel was vindicated when his prophecy for Jerusalem was fulfilled. However, God warned him not to expect the people to repent or to recognize his warnings. Judah's people remained defiant and assumed that because they had remained in the land they had avoided God's punishment. Even in the face of God's wrath, pride had blinded them towards His ways.

34:2 Kings and leaders (military and religious) were sometimes called "shepherds" in the Old Testament (Is. 44:28; Jer. 2:8; 10:21; 23:1–6; 25:34–38; Mic. 5:4, 5; Zech. 11:4–17). Chapter thirty-four addresses the problem of dealing with the corrupt leaders during the restoration. "Shepherd" was one of the earliest names used for God (Gen. 49:24). Psalm 23 is well known for its beautiful depiction of God as our Shepherd.

My flock, [b]but the shepherds fed themselves and did not feed My flock"—
9 'therefore, O shepherds, hear the word of the LORD!
10 'Thus says the Lord GOD: "Behold, I *am* [a]against the shepherds, and [b]I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall [c]feed themselves no more; for I will [d]deliver My flock from their mouths, that they may no longer be food for them."

God, the True Shepherd

11 'For thus says the Lord GOD: "Indeed I Myself will search for My sheep and seek them out.
12 "As a [a]shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on [b]a cloudy and dark day.
13 "And [a]I will bring them out from the peoples and gather them from the countries, and will bring them to their own land; I will feed them on the mountains of Israel, [1]in the valleys and in all the inhabited places of the country.
14 [a]"I will feed them in good pasture, and their fold shall be on the high mountains of Israel. [b]There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel.
15 "I will feed My flock, and I will make them lie down," says the Lord GOD.
16 [a]"I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy [b]the fat and the strong, and feed them [c]in judgment."
17 'And *as for* you, O My flock, thus says the Lord GOD: [a]"Behold, I shall judge between sheep and sheep, between rams and goats.
18 "*Is it* too little for you to have eaten up the good pasture, that you must tread down with your feet the [1]residue of your pasture—and to have drunk of the clear waters, that you must foul the residue with your feet?
19 "And *as for* My flock, they eat what you have trampled with your feet, and they drink what you have fouled with your feet."
20 'Therefore thus says the Lord GOD to them: [a]"Behold, I Myself will judge between the fat and the lean sheep.
21 "Because you have pushed with side and shoulder, butted all the weak ones with your horns, and scattered them abroad,
22 "therefore I will save My flock, and they shall no longer be a prey; and I will judge between sheep and sheep.
23 "I will establish one [a]shepherd over them, and he shall feed them—[b]My servant David. He shall feed them and be their shepherd.
24 "And [a]I, the LORD, will be their God, and My servant David [b]a prince among them; I, the LORD, have spoken.
25 [a]"I will make a covenant of peace with them, and [b]cause wild beasts to cease from the land; and they [c]will dwell safely in the wilderness and sleep in the woods.
26 "I will make them and the places all around [a]My hill [b]a blessing; and I will [c]cause showers to come down in their season; there shall be [d]showers of blessing.
27 "Then [a]the trees of the field shall yield their fruit, and the earth shall yield her increase. They shall be safe in their land; and they shall know that I *am* the LORD, when I have [b]broken the bands of their yoke and delivered them from the hand of those who [c]enslaved them.
28 "And they shall no longer be a prey for the nations, nor shall beasts of the land devour them; but [a]they shall dwell safely, and no one shall make *them* afraid.
29 "I will raise up for them a [a]garden[1] of renown, and they shall [b]no longer be consumed with hunger in the land, [c]nor bear the shame of the Gentiles anymore.
30 "Thus they shall know that [a]I, the LORD their God, *am* with them, and they, the house of Israel, *are* [b]My people," says the Lord GOD.'

[b]Ezek. 34:2, 10
10 [a]Jer. 21:13; 52:24–27 [b]Heb. 13:17 [c]Ezek. 34:2, 8 [d]Ezek. 13:23
12 [a]Jer. 31:10 [b]Ezek. 30:3
13 [a]Jer. 23:3 [1]Or *by the streams*
14 [a][John 10:9] [b]Jer. 33:12
16 [a]Mic. 4:6 [b]Is. 10:16 [c]Jer. 10:24
17 [a][Matt. 25: 32]
18 [1]*remainder*
20 [a]Ezek. 34:17
23 [a][Is. 40:11] [b]Jer. 30:9
24 [a]Ex. 29:45 [b]Ezek. 37:24, 25
25 [a]Ezek. 37:26 [b]Is. 11:6–9 [c]Jer. 23:6
26 [a]Is. 56:7 [b]Zech. 8:13 [c]Lev. 26:4 [d]Ps. 68:9
27 [a]Is. 4:2 [b]Jer. 2:20 [c]Jer. 25:14
28 [a]Jer. 30:10
29 [a][Is. 11:1] [b]Ezek. 36:29 [c]Ezek. 36:3, 6, 15 [1]Lit. *planting place*
30 [a]Ezek. 34:24 [b]Ezek. 14:11; 36:28

ENCOUNTER*Note* *Ezek. 34:30*

To Be Called One of His

In times of distress, there is no greater comfort than to hear God's voice affirming that you are one of His. Enemies may be trying to harm you, but remember: If you are a child of the Good Shepherd, He will protect you, love you, and bring comfort to your life.

34:11 This verse begins God's description of the way He will care for His people. In this chapter, God makes twenty-five promises of judgment and deliverance. The numerous occurrences of "I will" reveal God's intention to be personally involved in the destiny of His people.

34:22 In a manner similar to the way a shepherd evaluates his sheep to judge which to breed, sell, or butcher, the Lord will determine those who are His and those who need care, judgment, or blessing.

34:25 The "covenant of peace" is called the "new covenant" in the Book of Jeremiah (31:31). The prophets pictured a time (in the messianic age) when God would restore the life and peace lost due to humanity's sin (Is. 9:6, 7; 52:7; 66:12; Jer. 30:10; 33:6, 9; Hag. 2:9).

31 "You are My [a]flock, the flock of My pasture; you *are* men, *and* I *am* your God," says the Lord GOD.

Judgment on Mount Seir

35 Moreover the word of the LORD came to me, saying,
2 "Son of man, set your face against [a]Mount Seir and [b]prophesy against it,
3 "and say to it, 'Thus says the Lord GOD:

"Behold, O Mount Seir, I *am* against you;
[a]I will stretch out My hand against you,
And make you [1]most desolate;
4 I shall lay your cities waste,
And you shall be desolate.
Then you shall know that I *am* the LORD.

5 [a]"Because you have had an [1]ancient hatred, and have shed *the blood of* the children of Israel by the power of the sword at the time of their calamity, [b]when their iniquity *came to an* end,
6 "therefore, *as* I live," says the Lord GOD, "I will prepare you for [a]blood, and blood shall pursue you; [b]since you have not hated [1]blood, therefore blood shall pursue you.
7 "Thus I will make Mount Seir [1]most desolate, and cut off from it the [a]one who leaves and the one who returns.
8 "And I will fill its mountains with the slain; on your hills and in your valleys and in all your ravines those who are slain by the sword shall fall.
9 [a]"I will make you [1]perpetually desolate, and your cities shall be uninhabited; [b]then you shall know that I *am* the LORD.
10 "Because you have said, 'These two nations and these two countries shall be mine, and we will [a]possess them,' although [b]the LORD was there,
11 "therefore, *as* I live," says the Lord GOD, "I will do [a]according to your anger and according to the envy which you showed in your hatred against them; and I will make Myself known among them when I judge you.
12 [a]"Then you shall know that I *am* the LORD. I have [b]heard all your [c]blasphemies which you have spoken against the mountains of Israel, saying, 'They are desolate; they are given to us to consume.'

31 [a]Ps. 100:3

CHAPTER 35

2 [a]Ezek. 25: 12–14 [b]Amos 1:11
3 [a]Ezek. 6:14 [1]Lit. *a desolation and a waste*
5 [a]Ezek. 25:12 [b]Ps. 137:7 [1]Or *everlasting*
6 [a]Is. 63:1–6 [b]Ps. 109:17 [1]Or *bloodshed*
7 [a]Judg. 5:6 [1]Lit. *a waste and a desolation*
9 [a]Jer. 49:13 [b]Ezek. 36:11 [1]Lit. *desolated forever*
10 [a]Ps. 83:4–12 [b][Ps. 48:1–3; 132:13, 14]
11 [a][James 2:13]
12 [a]Ps. 9:16 [b]Zeph. 2:8 [c]Is. 52:5
13 [a][1 Sam. 2:3] [b]Ezek. 36:3 [1]Lit. *made yourself great*
14 [a]Is. 65:13, 14
15 [a]Obad. 12, 15 [b]Lam. 4:21

CHAPTER 36

1 [a]Ezek. 6:2, 3
2 [a]Ezek. 25:3; 26:2 [b]Deut. 32:13 [c]Ezek. 35:10 [1]Or *everlasting*
3 [a]Deut. 28:37 [b]Ezek. 35:13
4 [a]Ezek. 34:8, 28 [b]Ps. 79:4 [1]Or *ravines*
5 [a]Deut. 4:24 [b]Ezek. 35:10, 12 [1]Lit. *scorning souls*

13 "Thus [a]with your mouth you have [1]boasted against Me and multiplied your [b]words against Me; I have heard *them*."

ENCOUNTER *Note* *Ezek. 35:13*

The Lord Is Listening

We are foolish if we think God does not hear every word that comes out of our mouths. What does He hear—words of encouragement, or threats of revenge?

14 'Thus says the Lord GOD: [a]"The whole earth will rejoice when I make you desolate.
15 [a]"As you rejoiced because the inheritance of the house of Israel was desolate, [b]so I will do to you; you shall be desolate, O Mount Seir, as well as all of Edom—all of it! Then they shall know that I *am* the LORD." '

Blessing on Israel

36 "And you, son of man, prophesy to the [a]mountains of Israel, and say, 'O mountains of Israel, hear the word of the LORD!
2 'Thus says the Lord GOD: "Because [a]the enemy has said of you, 'Aha! [b]The [1]ancient heights [c]have become our possession,' " '
3 "therefore prophesy, and say, 'Thus says the Lord GOD: "Because they made *you* desolate and swallowed you up on every side, so that you became the possession of the rest of the nations, [a]and you are taken up by the lips of [b]talkers and slandered by the people"—
4 'therefore, O mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains, the hills, the [1]rivers, the valleys, the desolate wastes, and the cities that have been forsaken, which [a]became plunder and [b]mockery to the rest of the nations all around—
5 'therefore thus says the Lord GOD: [a]"Surely I have spoken in My burning jealousy against the rest of the nations and against all Edom, [b]who gave My land to themselves as a possession, with wholehearted joy *and* [1]spiteful minds, in order to plunder its open country." '
6 "Therefore prophesy concerning the land of Israel, and say to the mountains,

35:2 Mount Seir was the mountainous region south of the Dead Sea on both sides of the Rift Valley running south to the Gulf of Aqaba. Seir became synonymous with the entire country of Edom.

35:5 There was ongoing contention between Edom and Israel and Judah. Scripture states that Edom rejoiced when Nebuchadnezzar destroyed the city of Jerusalem (Ps. 137:7; Joel 3:19; Obad. 1–14).

36:2 The "ancient heights" were high places used for pagan worship (most prominently for Baal and Asherah). These prized locations were believed to be endued with special powers.

36:5 Edom's delight in Judah's destruction displeased God. The Lord takes no delight in death (Ezek. 18:32). God could not allow the nations to use His acts of righteous judgment as occasions for spiteful revenge.

the hills, the rivers, and the valleys, 'Thus says the Lord GOD: "Behold, I have spoken in My jealousy and My fury, because you have [a]borne the shame of the nations."
7 'Therefore thus says the Lord GOD: "I have [a]raised My hand in an oath that surely the nations that *are* around you shall [b]bear their own shame.
8 "But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, for they are about to come.
9 "For indeed I *am* for you, and I will turn to you, and you shall be tilled and sown.
10 "I will multiply men upon you, all the house of Israel, all of it; and the cities shall be inhabited and [a]the ruins rebuilt.
11 [a]"I will multiply upon you man and beast; and they shall increase and [1]bear young; I will make you inhabited as in former times, and do [b]better *for you* than at your beginnings. [c]Then you shall know that I *am* the LORD.
12 "Yes, I will cause men to walk on you, My people Israel; [a]they shall take possession of you, and you shall be their inheritance; no more shall you [b]bereave them *of children.*"
13 'Thus says the Lord GOD: "Because they say to you, [a]'You devour men and bereave your nation *of children,*'
14 "therefore you shall devour men no more, nor bereave your nation anymore," says the Lord GOD.
15 [a]"Nor will I let you hear the taunts of the nations anymore, nor bear the reproach of the peoples anymore, nor shall you cause your nation to stumble anymore," says the Lord GOD.' "

The Renewal of Israel

16 Moreover the word of the LORD came to me, saying:

6 [a]Ps. 74:10; 123:3, 4
7 [a]Ezek. 20:5 [b]Jer. 25:9, 15, 29
10 [a]Amos 9:14
11 [a]Jer. 31:27; 33:12 [b]Is. 51:3 [c]Ezek. 35:9; 37:6, 13 [1]Lit. *be fruitful*
12 [a]Obad. 17 [b]Jer. 15:7
13 [a]Num. 13:32
15 [a]Ezek. 34:29

17 [a]Jer. 2:7 [b]Lev. 15:19
18 [a]Ezek. 16:36, 38; 23:37
19 [a]Deut. 28:64 [b][Rom. 2:6]
20 [a]Rom. 2:24
21 [a]Ezek. 20:9, 14
22 [a]Ps. 106:8
23 [a]Ezek. 20:41; 28:22
24 [a]Ezek. 34:13; 37:21
25 [a]Heb. 9:13, 19; 10:22 [b]Jer. 33:8
26 [a]Ezek. 11:19

17 "Son of man, when the house of Israel dwelt in their own land, [a]they defiled it by their own ways and deeds; to Me their way was like [b]the uncleanness of a woman in her customary impurity.
18 "Therefore I poured out My fury on them [a]for the blood they had shed on the land, and for their idols *with which* they had defiled it.
19 "So I [a]scattered them among the nations, and they were dispersed throughout the countries; I judged them [b]according to their ways and their deeds.
20 "When they came to the nations, wherever they went, they [a]profaned My holy name—when they said of them, 'These *are* the people of the LORD, *and* yet they have gone out of His land.'
21 "But I had concern [a]for My holy name, which the house of Israel had profaned among the nations wherever they went.
22 "Therefore say to the house of Israel, 'Thus says the Lord GOD: "I do not do *this* for your sake, O house of Israel, [a]but for My holy name's sake, which you have profaned among the nations wherever you went.
23 "And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I *am* the LORD," says the Lord GOD, "when I am [a]hallowed in you before their eyes.
24 "For [a]I will take you from among the nations, gather you out of all countries, and bring you into your own land.
25 [a]"Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you [b]from all your filthiness and from all your idols.
26 "I will give you a [a]new heart and put a new spirit within you; I will take the

HISTORICAL*Encounter*

JOHN LIVINGSTON

Ezek. 36:25

On June 30, 1630, an unusual communion service was held at the Kirk of Shotts in Scotland. Well known ministers from all over the area were invited to assist in the service. The number of worshippers gathered was so large the service had to be moved outdoors. The ministers had chosen one of their own to deliver the sermon, but when he became too ill to preach, twenty-seven year old John Livingston was asked to replace him. Livingston was not yet ordained, nor did he have his own congregation. He was so intimidated about speaking to such an august gathering he thought seriously about fleeing the responsibility. Finally, Johnson resolved to preach from Ezekiel 36:25, 26. As he delivered his message, rain began to fall. Yet Johnson continued. Suddenly there was an outpouring of the Holy Spirit and people were overcome by the weight of their sin. Over five hundred people were converted that day.

36:9 The Lord's change in attitude toward His people is worded in terms of His covenant promise as recorded in Leviticus 26:9. He said He would turn toward His people and make them multiply. Once again, the people would be able to cultivate the soil and enjoy the rewards of the Promised Land.

36:11 This promise served to restore God's people after His earlier warnings of judgment (Ezek. 5:17). God would remove His agents of judgment: famine, wild beasts, plague, bloodshed, and warfare. Now He promised prosperity and life.

ENCOUNTER Note Ezek. 36:26

A Fresh Touch

There is no human remedy for a hardened heart. Once your heart grows calloused toward God and others, human effort cannot cause you to love them again. Only a divine encounter can restore you and rekindle your love for God and for others. Do you need a fresh touch from God?

heart of stone out of your flesh and give you a heart of flesh.
27 "I will put My [a]Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them.*
28 [a]"Then you shall dwell in the land that I gave to your fathers; [b]you shall be My people, and I will be your God.
29 "I will [a]deliver you from all your uncleannesses. [b]I will call for the grain and multiply it, and [c]bring no famine upon you.
30 [a]"And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations.
31 "Then [a]you will remember your evil ways and your deeds that *were* not good; and you [b]will [1]loathe yourselves in your own sight, for your iniquities and your abominations.
32 [a]"Not for your sake do I do *this,*" says the Lord GOD, "let it be known to you. Be ashamed and confounded for your own ways, O house of Israel!"
33 'Thus says the Lord GOD: "On the day that I cleanse you from all your iniquities, I will also enable *you* to dwell in the cities, [a]and the ruins shall be rebuilt.
34 "The desolate land shall be tilled instead of lying desolate in the sight of all who pass by.
35 "So they will say, 'This land that was desolate has become like the garden of [a]Eden; and the wasted, desolate, and ruined cities *are now* fortified *and* inhabited.'
36 "Then the nations which are left all around you shall know that I, the LORD, have rebuilt the ruined places *and* planted what was desolate. [a]I, the LORD, have spoken *it,* and I will do *it.*"
37 'Thus says the Lord GOD: [a]"I will also let the house of Israel inquire of Me to do this for them: I will [b]increase their men like a flock.

27 [a]Ezek. 11:19; 37:14
28 [a]Ezek. 28:25; 37:25 [b]Jer. 30:22
29 [a][Rom. 11: 26] [b]Ps. 105:16 [c]Ezek. 34:27, 29
30 [a]Ezek. 34:27
31 [a]Ezek. 16:61, 63 [b]Ezek. 6:9; 20:43 [1]*despise*
32 [a]Deut. 9:5
33 [a]Ezek. 36:10
35 [a]Joel 2:3
36 [a]Ezek. 17:24; 22:14; 37:14
37 [a]Ezek. 14:3; 20:3, 31 [b]Ezek. 36:10

38 "Like a [1]flock *offered as* holy *sacrifices,* like the flock at Jerusalem on its [2]feast days, so shall the ruined cities be filled with flocks of men. Then they shall know that I *am* the LORD." ' "

The Dry Bones Live

37 The [a]hand of the LORD came upon me and brought me out [b]in the Spirit of the LORD, and set me down in the midst of the valley; and it *was* full of bones.
2 Then He caused me to pass by them all around, and behold, *there were* very many in the open valley; and indeed *they were* very dry.
3 And He said to me, "Son of man, can these bones live?" So I answered, "O Lord GOD, [a]You know."
4 Again He said to me, "Prophesy to these bones, and say to them, 'O dry bones, hear the word of the LORD!

ENCOUNTER Note Ezek. 37:4

God's Word Brings Life

God's word brings renewal to His people. If you and your family are in a spiritual wasteland as a result of your sin, humble yourself before God and allow Him to bring words of life to your situation.

5 'Thus says the Lord GOD to these bones: "Surely I will [a]cause breath to enter into you, and you shall live.
6 "I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. [a]Then you shall know that I *am* the LORD." ' "
7 So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to bone.
8 Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but *there was* no breath in them.
9 Also He said to me, "Prophesy to the breath, prophesy, son of man, and say to the [1]breath, 'Thus says the Lord GOD: [a]"Come from the four winds, O breath, and breathe on these slain, that they may live." ' "
10 So I prophesied as He commanded me, [a]and [1]breath came into them, and they lived, and stood upon their feet, an exceedingly great army.
11 Then He said to me, "Son of man,

38 [1]Lit. *holy flock* [2]*appointed feasts*

CHAPTER 37

1 [a]Ezek. 1:3 [b]Ezek. 3:14; 8:3; 11:24
3 [a][1 Sam. 2:6]
5 [a]Ps. 104:29, 30
6 [a]Joel 2:27; 3:17
9 [a][Ps. 104:30] [1]Breath of life
10 [a]Rev. 11:11 [1]Breath of life

37:1 The "hand of the Lord came upon me" is Ezekiel's typical way of describing a visionary experience from God (Ezek. 1:3; 8:1).

37:5 The Hebrew word for "breath" used here can also be translated "wind" or "spirit."

these bones are the [a]whole house of Israel. They indeed say, [b]'Our bones are dry, our hope is lost, and we ourselves are cut off!'
12 "Therefore prophesy and say to them, 'Thus says the Lord GOD: "Behold, [a]O My people, I will open your graves and cause you to come up from your graves, and [b]bring you into the land of Israel.
13 "Then you shall know that I *am* the LORD, when I have opened your graves, O My people, and brought you up from your graves.
14 "I [a]will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the LORD, have spoken *it* and performed *it*," says the LORD.' "

One Kingdom, One King

15 Again the word of the LORD came to me, saying,
16 "As for you, son of man, [a]take a stick for yourself and write on it: 'For Judah and for [b]the children of Israel, his companions.' Then take another stick and write on it, 'For Joseph, the stick of Ephraim, and *for* all the house of Israel, his companions.'
17 "Then [a]join them one to another for yourself into one stick, and they will become one in your hand.
18 "And when the children of your people speak to you, saying, [a]'Will you not show us what you *mean* by these?'—
19 [a]"say to them, 'Thus says the Lord GOD: "Surely I will take [b]the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand." '
20 "And the sticks on which you write will be in your hand [a]before their eyes.
21 "Then say to them, 'Thus says the Lord GOD: "Surely [a]I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land;
22 "and [a]I will make them one nation in the land, on the mountains of Israel; and [b]one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again.
23 [a]"They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but [b]I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.
24 [a]"David My servant *shall be* king over them, and [b]they shall all have one shepherd; [c]they shall also walk in My judgments and observe My statutes, and do them.
25 [a]"Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, [b]forever; and [c]My servant David *shall be* their prince forever.
26 "Moreover I will [1]make [a]a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and [b]multiply them, and I will set My [c]sanctuary in their midst forevermore.
27 [a]"My tabernacle also shall be with them; indeed I will be [b]their God, and they shall be My people.
28 [a]"The nations also will know that I, the LORD, [b]sanctify Israel, when My sanctuary is in their midst forevermore." ' "

Gog and Allies Attack Israel

38 Now the word of the LORD came to me, saying,
2 [a]"Son of man, [b]set your face against [c]Gog, of the land of [d]Magog, [1]the prince of Rosh, [e]Meshech, and Tubal, and prophesy against him,
3 "and say, 'Thus says the Lord GOD: "Behold, I *am* against you, O Gog, the prince of Rosh, Meshech, and Tubal.
4 [a]"I will turn you around, put hooks into your jaws, and [b]lead you out, with all your army, horses, and horsemen, [c]all splendidly clothed, a great company *with* bucklers and shields, all of them handling swords.
5 "Persia, [1]Ethiopia, and [2]Libya are with them, all of them *with* shield and helmet;
6 [a]"Gomer and all its troops; the house

11 [a]Ezek. 36:10 [b]Ps. 141:7
12 [a]Is. 26:19; 66:14 [b]Ezek. 36:24
14 [a]Ezek. 36:27
16 [a]Num. 17:2, 3 [b]2 Chr. 11:12, 13, 16; 15:9; 30:11, 18
17 [a]Hos. 1:11
18 [a]Ezek. 12:9; 24:19
19 [a]Zech. 10:6 [b]Ezek. 37:16, 17
20 [a]Ezek. 12:3
21 [a]Ezek. 36:24
22 [a]Jer. 3:18 [b]Ezek. 34:23
23 [a]Ezek. 36:25 [b]Ezek. 36:28, 29
24 [a]Is. 40:11; [Luke 1:32]; 1 Pet. 2:25 [b][John 10:16] [c]Ezek. 36:27
25 [a]Ezek. 36:28; Rev. 21:3; 22:3 [b]Is. 60:21 [c]John 12:34
26 [a]Is. 55:3 [b]Ezek. 36:10 [c][2 Cor. 6:16] [1]Lit. *cut*
27 [a][John 1:14] [b]Ezek. 11:20
28 [a]Ezek. 36:23 [b]Ezek. 20:12

CHAPTER 38

2 [a]Ezek. 39:1 [b]Ezek. 35:2, 3 [c]Rev. 20:8 [d]Gen. 10:2 [e]Ezek. 32:26 [1]Tg., Vg., Aquila *the chief prince of Meshech,* also v. 3
4 [a]2 Kin. 19:28 [b]Is. 43:17 [c]Ezek. 23:12
5 [1]Heb. *Cush* [2]Heb. *Put*
6 [a]Gen. 10:2

37:24 This prophecy had immediate relevance for the people of Ezekiel's day and partial fulfillment in their return from Babylon. However, it also included a long-range meaning in the development of the messianic hope (Rom. 11:25, 36).

37:28 God promised His people that His tabernacle would be with them (37:27). The tabernacle was portable and therefore signified that God would go with His people wherever they went. God's presence with His people is the ultimate proof of His forgiveness of their sin, His acceptance of them, and His pleasure upon them.

38:2 The most probable identification of Gog is with Gyges, the king of Lydia (located in western Anatolia). He is mentioned in six inscriptions by the Assyrian king Ashurbanipal (668–631 B.C.). Because Gog's rule was over by Ezekiel's day, Gog/Gyges is believed to be a dynastic name, applied to the kings of the land of Magog (Lydia).

38:4 The expression "I will turn you around" depicts the image of horsemen turning their steeds around. It was an apt description of invaders coming from a region renowned in ancient times for its horses.

of [b]Togarmah *from* the far north and all its troops—many people *are* with you.
7 [a]"Prepare yourself and be ready, you and all your companies that are gathered about you; and be a guard for them.
8 [a]"After many days [b]you will be visited. In the latter years you will come into the land of those brought back from the sword [c]*and* gathered from many people on [d]the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them [e]dwell safely.
9 "You will ascend, coming [a]like a storm, covering the [b]land like a cloud, you and all your troops and many peoples with you."
10 'Thus says the Lord GOD: "On that day it shall come to pass *that* thoughts will arise in your mind, and you will make an evil plan:
11 "You will say, 'I will go up against a land of [a]unwalled villages; I will [b]go to a peaceful people, [c]who dwell [1]safely, all of them dwelling without walls, and having neither bars nor gates'—
12 "to take plunder and to take booty, to stretch out your hand against the waste places *that are again* inhabited, [a]and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land.
13 [a]"Sheba, [b]Dedan, the merchants [c]of Tarshish, and all [d]their young lions will say to you, 'Have you come to take plunder? Have you gathered your army to take booty, to carry away silver and gold, to take away livestock and goods, to take great plunder?' " '
14 "Therefore, son of man, prophesy and say to Gog, 'Thus says the Lord GOD: [a]"On that day when My people Israel [b]dwell safely, will you not know *it*?
15 [a]"Then you will come from your place out of the far north, you and many peoples with you, all of them riding on horses, a great company and a mighty army.
16 "You will come up against My people Israel like a cloud, to cover the land. It will be in the latter days that I will bring you against My land, so that the nations may [a]know Me, when I am [b]hallowed in you, O Gog, before their eyes."
17 'Thus says the Lord GOD: "Are *you* he of whom I have spoken in former days by My servants the prophets of Israel, who prophesied for years in those days that I would bring you against them?

Judgment on Gog

18 "And it will come to pass at the same time, when Gog comes against the land of Israel," says the Lord GOD, "*that* My fury will show in My face.
19 "For [a]in My jealousy [b]*and* in the fire of My wrath I have spoken: [c]'Surely in that day there shall be a great [1]earthquake in the land of Israel,
20 'so that [a]the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth, and all men who *are* on the face of the earth shall shake at My presence. [b]The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground.'
21 "I will [a]call for [b]a sword against Gog throughout all My mountains," says the Lord GOD. [c]"Every man's sword will be against his brother.
22 "And I will [a]bring him to judgment with [b]pestilence and bloodshed; [c]I will rain down on him, on his troops, and on the many peoples who *are* with him, flooding rain, [d]great hailstones, fire, and brimstone.

ENCOUNTER*Note* *Ezek. 38:22*

Then They Shall Know

God often deals with one person or nation in a way that demonstrates His power to a watching world. When you perceive that God is disciplining a person or group of people, recognize that it is also a demonstration to you of God's character.

23 "Thus I will magnify Myself and [a]sanctify Myself, [b]and I will be known in the eyes of many nations. Then they shall know that I *am* the LORD." '

Gog's Armies Destroyed

39 "And [a]you, son of man, prophesy against Gog, and say, 'Thus says the Lord GOD: "Behold, I *am* against you, O Gog, [1]the prince of Rosh, Meshech, and Tubal;
2 "and I will [a]turn you around and lead you on, [b]bringing you up from the far north, and bring you against the mountains of Israel.
3 "Then I will knock the bow out of

[b]Ezek. 27:14
7 [a]Is. 8:9, 10
8 [a]Is. 24:22 [b]Is. 29:6 [c]Ezek. 34:13 [d]Ezek. 36:1, 4 [e]Ezek. 34:25; 39:26
9 [a]Is. 28:2 [b]Jer. 4:13
11 [a]Zech. 2:4 [b]Jer. 49:31 [c]Ezek. 38:8 [1]*securely*
12 [a]Ezek. 38:8
13 [a]Ezek. 27:22 [b]Ezek. 27:15, 20 [c]Ezek. 27:12 [d]Ezek. 19:3, 5
14 [a]Is. 4:1 [b]Ezek. 38:8, 11
15 [a]Ezek. 39:2
16 [a]Ezek. 35:11 [b]Ezek. 28:22
19 [a]Ezek. 36:5, 6 [b]Ps. 89:46 [c]Rev. 16:18 [1]Lit. *shaking*
20 [a]Hos. 4:3 [b]Jer. 4:24
21 [a]Ps. 105:16 [b]Ezek. 14:17 [c]1 Sam. 14:20
22 [a]Is. 66:16 [b]Ezek. 5:17 [c]Ps. 11:6 [d]Rev. 16:21
23 [a]Ezek. 36:23 [b]Ezek. 37:28; 38:16

CHAPTER 39

1 [a]Ezek. 38:2, 3 [1]Tg., Vg., Aquila *the chief prince of Meshech*
2 [a]Ezek. 38:8 [b]Ezek. 38:15

38:9 Jeremiah also spoke of an enemy coming from the north like a storm cloud (Jer. 4:12, 13).

38:16 What Gog had intended as a victory and an assurance of riches, the Lord turned into an opportunity to glorify Himself. The people of Israel had trusted in God, living in unfortified villages, but God wanted all the nations to recognize His authority. He used Gog's greed to demonstrate His own strength and authority.

your left hand, and cause the arrows to fall out of your right hand.
4 [a]"You shall [1]fall upon the mountains of Israel, you and all your troops and the peoples who *are* with you; [b]I will give you to birds of prey of every sort and *to* the beasts of the field to be devoured.
5 "You shall [1]fall on [2]the open field; for I have spoken," says the Lord GOD.
6 [a]"And I will send fire on Magog and on those who live [1]in security in [b]the coastlands. Then they shall know that I *am* the LORD.
7 [a]"So I will make My holy name known in the midst of My people Israel, and I will not *let them* [b]profane My holy name anymore. [c]Then the nations shall know that *I am* the LORD, the Holy One in Israel.
8 [a]"Surely it is coming, and it shall be done," says the Lord GOD. "This *is* the day [b]of which I have spoken.
9 "Then those who dwell in the cities of Israel will go out and set on fire and burn the weapons, both the shields and bucklers, the bows and arrows, the [1]javelins and spears; and they will make fires with them for seven years.
10 "They will not take wood from the field nor cut down *any* from the forests, because they will make fires with the weapons; [a]and they will plunder those who plundered them, and pillage those who pillaged them," says the Lord GOD.

The Burial of Gog

11 "It will come to pass in that day *that* I will give Gog a burial place there in Israel, the valley of those who pass by east of the sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore they will call *it* the Valley of [1]Hamon Gog.
12 "For seven months the house of Israel will be burying them, [a]in order to cleanse the land.
13 "Indeed all the people of the land will be burying, and they will gain [a]renown for it on the day that [b]I am glorified," says the Lord GOD.
14 "They will set apart men regularly employed, with the help of [1]a search party, to pass through the land and bury those bodies remaining on the ground, in order [a]to cleanse it. At the end of seven months they will make a search.
15 "The search party will pass through the land; and *when anyone* sees a man's bone, he shall [1]set up a marker by it, till the buriers have buried it in the Valley of Hamon Gog.
16 "*The* name of *the* city *will* also *be* [1]Hamonah. Thus they shall [a]cleanse the land." '

A Triumphant Festival

17 "And as for you, son of man, thus says the Lord GOD, [a]'Speak to every sort of bird and to every beast of the field:

[b]"Assemble yourselves and come;
Gather together from all sides to
My [c]sacrificial meal
Which I am sacrificing for you,
A great sacrificial meal [d]on the
mountains of Israel,
That you may eat flesh and drink
blood.
18 [a]You shall eat the flesh of the
mighty,
Drink the blood of the princes of
the earth,
Of rams and lambs,
Of goats and bulls,
All of them [b]fatlings of Bashan.
19 You shall eat fat till you are full,
And drink blood till you are drunk,
At My sacrificial meal
Which I am sacrificing for you.
20 [a]You shall be filled at My table
With horses and riders,
[b]With mighty men
And with all the men of war," says
the Lord GOD.

Israel Restored to the Land

21 [a]"I will set My glory among the nations; all the nations shall see My judgment which I have executed, and [b]My hand which I have laid on them.
22 [a]"So the house of Israel shall know that I *am* the LORD their God from that day forward.
23 [a]"The Gentiles shall know that the house of Israel went into captivity for their iniquity; because they were unfaithful to Me, therefore [b]I hid My face from them. I [c]gave them into the hand of their enemies, and they all fell by the sword.
24 [a]"According to their uncleanness and according to their transgressions I have dealt with them, and hidden My face from them." '

4 [a]Ezek. 38:4, 21 [b]Ezek. 33:27 [1]Be slain
5 [1]Be slain [2]Lit. *the face of the field*
6 [a]Amos 1:4, 7, 10 [b]Ps. 72:10 [1]*securely* or *confidently*
7 [a]Ezek. 39:25 [b]Lev. 18:21 [c]Ezek. 38:16
8 [a]Rev. 16:17; 21:6 [b]Ezek. 38:17
9 [1]Lit. *hand staffs*
10 [a]Is. 14:2; 33:1
11 [1]Lit. *The Multitude of Gog*
12 [a]Deut. 21:23
13 [a]Zeph. 3:19, 20 [b]Ezek. 28:22
14 [a]Ezek. 39:12 [1]Lit. *those who pass through*
15 [1]*build*
16 [a]Ezek. 39:12 [1]Lit. *Multitude*
17 [a]Rev. 19:17, 18 [b]Is. 18:6 [c]Zeph. 1:7 [d]Ezek. 39:4
18 [a]Rev. 19:18 [b]Deut. 32:14
20 [a]Ps. 76:5, 6 [b]Rev. 19:18
21 [a]Ezek. 36:23; 38:23 [b]Ex. 7:4
22 [a]Ex. 39:7, 28
23 [a]Ezek. 36: 18–20, 23 [b]Is. 1:15; 59:2 [c]Lev. 26:25
24 [a]Ezek. 36:19

39:7 The defeat of Gog and his allies was not simply to let the nations know of the Lord's might, but to cause them to recognize His holiness. God would no longer tolerate the desecration of His name. Israel and Judah had defiled God's name and doing so had ultimately led to their destruction and exile. However, in the course of their exile, foreign nations had mocked God for the defeat of His people. The Lord was determined that these nations would clearly understand His holiness.

39:10 Ironically, the ones who came to plunder became the plundered. Those who did not build fortifications nor lift their hand in defense benefited from the spoils of the invading nations. The weapons meant for destruction were used as fuel to provide a rest for the land during its recovery from the ravages of war.

25 "Therefore thus says the Lord GOD: [a]'Now I will bring back the captives of Jacob, and have mercy on the [b]whole house of Israel; and I will be jealous for My holy name—
26 [a]'after they have borne their shame, and all their unfaithfulness in which they were unfaithful to Me, when they [b]dwelt safely in their *own* land and no one made *them* afraid.
27 [a]'When I have brought them back from the peoples and gathered them out of their enemies' lands, and I [b]am hallowed in them in the sight of many nations,
28 [a]'then they shall know that I *am* the LORD their God, who sent them into captivity among the nations, but also brought them back to their land, and left none of them [1]captive any longer.

ENCOUNTER*Note* *Ezek. 39:27, 28*

A Witness to the Nations

Worship and reverence toward God is not a private matter, but an outward expression that serves as a witness to others. The people around you should see your devotion to God and your sanctified life.

29 [a]'And I will not hide My face from them anymore; for I shall have [b]poured out My Spirit on the house of Israel,' says the Lord GOD."

A New City, a New Temple

40 In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth *day* of the month, in the fourteenth year after [a]the city was [1]captured, on the very same day [b]the hand of the LORD was upon me; and He took me there.
2 [a]In the visions of God He took me into the land of Israel and [b]set me on a very high mountain; on it toward the south *was* something like the structure of a city.
3 He took me there, and behold, *there was* a man whose appearance *was* [a]like the appearance of bronze. [b]He had a line of flax [c]and a measuring rod in his hand, and he stood in the gateway.
4 And the man said to me, [a]"Son of man, look with your eyes and hear with your ears, and [1]fix your mind on everything I show you; for you *were* brought here so that I might show *them* to you. [b]Declare to the house of Israel everything you see."

25 [a]Ezek. 34:13; 36:24 [b]Hos. 1:11
26 [a]Dan. 9:16 [b]Lev. 26:5, 6
27 [a]Ezek. 28:25, 26 [b]Ezek. 36:23, 24; 38:16
28 [a]Ezek. 34:30 [1]Lit. *there*
29 [a]Is. 54:8, 9 [b][Joel 2:28]

CHAPTER 40

1 [a]Ezek. 33:21 [b]Ezek. 1:3; 3:14, 22; 37:1 [1]Lit. *struck*
2 [a]Ezek. 1:1; 3:14; 8:3; 37:1 [b]Rev. 21:10
3 [a]Dan. 10:6 [b]Ezek. 47:3 [c]Rev. 11:1; 21:15
4 [a]Ezek. 44:5 [1]Lit. *set your heart*

ENCOUNTER*Note* *Ezek. 40:4*

With All of Your Mind

When God speaks to you, He expects you to focus on what He is saying. You can miss God's directions because of inattention or halfhearted listening. Be careful to put aside anything that could distract you from hearing God's voice.

5 Now there was [a]a wall all around the outside of the [1]temple. In the man's hand was a measuring rod six [2]cubits *long, each being a* cubit and a handbreadth; and he measured the width of the wall structure, one rod; and the height, one rod.

The Eastern Gateway of the Temple

6 Then he went to the gateway which faced [a]east; and he went up its stairs and measured the threshold of the gateway, *which was* one rod wide, and the other threshold *was* one rod wide.
7 Each gate chamber *was* one rod long and one rod wide; between the gate chambers *was a space of* five cubits; and the threshold of the gateway by the vestibule of the inside gate *was* one rod.
8 He also measured the vestibule of the inside gate, one rod.
9 Then he measured the vestibule of the gateway, eight cubits; and the gateposts, two cubits. The vestibule of the gate *was* on the inside.
10 In the eastern gateway *were* three gate chambers on one side and three on the other; the three *were* all the same size; also the gateposts were of the same size on this side and that side.
11 He measured the width of the entrance to the gateway, ten cubits; *and* the length of the gate, thirteen cubits.
12 *There was* a [1]space in front of the gate chambers, one cubit *on this side* and one cubit on that side; the gate chambers *were* six cubits on this side and six cubits on that side.
13 Then he measured the gateway from the roof of *one* gate chamber to the roof of the other; the width *was* twenty-five cubits, as door faces door.

[b]Ezek. 43:10
5 [a]Ezek. 42:20 [1]Lit. *house* [2]A royal cubit of about 21 inches
6 [a]Ezek. 43:1
12 [1]Lit. *border*

40:3 The instruments in the man's hands indicated he was a surveyor. The cord made of flax fibers was a device similar to a tape measure, used for measuring long distances. The measuring stick was for determining shorter distances and was similar to a carpenter's yardstick.

40:6 This account is similar to other divine residence accounts found in scripture, such as the description of the tabernacle (Ex. 25–31; 36–40) and Solomon's temple (1 Kin. 6–8; 2 Chr. 2, 3).

14 He measured the gateposts, sixty cubits high, and the court all around the gateway *extended* to the gatepost.
15 *From* the front of the entrance gate to the front of the vestibule of the inner gate *was* fifty cubits.
16 *There were* [a]beveled window *frames* in the gate chambers and in their intervening archways on the inside of the gateway all around, and likewise in the vestibules. *There were* windows all around on the inside. And on each gatepost *were* [b]palm trees.

The Outer Court

17 Then he brought me into [a]the outer court; and *there were* [b]chambers and a pavement made all around the court; [c]thirty chambers faced the pavement.
18 The pavement was by the side of the gateways, corresponding to the length of the gateways; *this was* the lower pavement.
19 Then he measured the width from the front of the lower gateway to the front of the inner court exterior, one hundred cubits toward the east and the north.

The Northern Gateway

20 On the outer court was also a gateway facing north, and he measured its length and its width.
21 Its gate chambers, three on this side and three on that side, its gateposts and its archways, had the same measurements as the first gate; its length *was* fifty cubits and its width twenty-five cubits.
22 Its windows and those of its archways, and also its palm trees, *had* the same measurements as the gateway facing east; it was ascended by seven steps, and its archway *was* in front of it.
23 A gate of the inner court was opposite the northern gateway, just as the eastern *gateway;* and he measured from gateway to gateway, one hundred cubits.

The Southern Gateway

24 After that he brought me toward the south, and there a gateway was facing south; and he measured its gateposts and archways according to these same measurements.
25 *There were* windows in it and in its archways all around like those windows; its length *was* fifty cubits and its width twenty-five cubits.
26 Seven steps led up to it, and its archway *was* in front of them; and it had palm trees on its gateposts, one on this side and one on that side.

16 [a]1 Kin. 6:4 [b]1 Kin. 6:29, 32, 35
17 [a]Rev. 11:2 [b]1 Kin. 6:5 [c]Ezek. 45:5

27 *There was* also a gateway on the inner court, facing south; and he measured from gateway to gateway toward the south, one hundred cubits.

Gateways of the Inner Court

28 Then he brought me to the inner court through the southern gateway; he measured the southern gateway according to these same measurements.
29 Also its gate chambers, its gateposts, and its archways *were* according to these same measurements; *there were* windows in it and in its archways all around; *it was* fifty cubits long and twenty-five cubits wide.
30 *There were* archways all around, [a]twenty-five cubits long and five cubits wide.
31 Its archways faced the outer court, palm trees *were* on its gateposts, and going up to it *were* eight steps.
32 And he brought me into the inner court facing east; he measured the gateway according to these same measurements.
33 Also its gate chambers, its gateposts, and its archways *were* according to these same measurements; and *there were* windows in it and in its archways all around; *it was* fifty cubits long and twenty-five cubits wide.
34 Its archways faced the outer court, and palm trees *were* on its gateposts on this side and on that side; and going up to it *were* eight steps.
35 Then he brought me to the north gateway and measured *it* according to these same measurements—
36 also its gate chambers, its gateposts, and its archways. It had windows all around; its length *was* fifty cubits and its width twenty-five cubits.
37 Its gateposts faced the outer court, palm trees *were* on its gateposts on this side and on that side, and going up to it *were* eight steps.

Where Sacrifices Were Prepared

38 *There was* a chamber and its entrance by the gateposts of the gateway, where they [a]washed the burnt offering.
39 In the vestibule of the gateway *were* two tables on this side and two tables on that side, on which to slay the burnt offering, [a]the sin offering, and [b]the trespass offering.
40 At the outer side of the *vestibule*, as one goes up to the entrance of the northern gateway, *were* two tables; and on the other side of the vestibule of the gateway *were* two tables.

30 [a]Ezek. 40:21, 25, 33, 36
38 [a]2 Chr. 4:6
39 [a]Lev. 4:2, 3 [b]Lev. 5:6; 6:6; 7:1

40:17 The chambers were probably porticoes used by small groups of worshipers as meeting and eating places.

41 Four tables *were* on this side and four tables on that side, by the side of the gateway, eight tables on which they slaughtered *the sacrifices.*
42 *There were* also four tables of hewn stone for the burnt offering, one cubit and a half long, one cubit and a half wide, and one cubit high; on these they laid the instruments with which they slaughtered the burnt offering and the sacrifice.
43 Inside *were* hooks, a handbreadth wide, fastened all around; and the flesh of the sacrifices *was* on the tables.

Chambers for Singers and Priests

44 Outside the inner gate *were* the chambers for [a]the singers in the inner court, one facing south at the side of the northern gateway, and the other facing north at the side of the [1]southern gateway.
45 Then he said to me, "This chamber which faces south *is* for [a]the priests who have charge of the temple.
46 "The chamber which faces north *is* for the priests [a]who have charge of the altar; these *are* the sons of [b]Zadok, from the sons of Levi, who come near the LORD to minister to Him."

Dimensions of the Inner Court and Vestibule

47 And he measured the court, one hundred cubits long and one hundred cubits wide, foursquare. The altar *was* in front of the temple.
48 Then he brought me to the [a]vestibule of the temple and measured the doorposts of the vestibule, five cubits on this side and five cubits on that side; and the width of the gateway was three cubits on this side and three cubits on that side.
49 [a]The length of the vestibule *was* twenty cubits, and the width eleven cubits; and by the steps which led up to it *there were* [b]pillars by the doorposts, one on this side and another on that side.

Dimensions of the Sanctuary

41 Then he [a]brought me into the [1]sanctuary and measured the doorposts, six cubits wide on one side and six cubits wide on the other side—the width of the tabernacle.
2 The width of the entryway *was* ten cubits, and the side walls of the entrance *were* five cubits on this side and five cubits on the other side; and he measured its length, forty cubits, and its width, twenty cubits.
3 Also he went inside and measured the doorposts, two cubits; and the entrance, six cubits *high;* and the width of the entrance, seven cubits.
4 [a]He measured the length, twenty cubits; and the width, twenty cubits, beyond the sanctuary; and he said to me, "This *is* the Most Holy *Place.*"

The Side Chambers on the Wall

5 Next, he measured the wall of the [1]temple, six cubits. The width of each side chamber all around the temple *was* four cubits on every side.
6 [a]The side chambers *were* in three stories, one above the other, thirty chambers in each story; they rested on [1]ledges which *were* for the side chambers all around, that they might be supported, but [b]not fastened to the wall of the temple.
7 As one went up from story to story, the side chambers [a]became wider all around, because their supporting ledges in the wall of the temple ascended like steps; therefore the width of the structure increased as one went up *from* the lowest *story* to the highest by way of the middle one.
8 I also saw an elevation all around the temple; it was the foundation of the side chambers, [a]a full rod, *that is,* six cubits *high.*
9 The thickness of the outer wall of the side chambers *was* five cubits, and so also the remaining terrace by the place of the side chambers of the [1]temple.
10 And between *it and* the *wall* chambers was a width of twenty cubits all around the temple on every side.
11 The doors of the side chambers opened on the terrace, one door toward the north and another toward the south; and the width of the terrace *was* five cubits all around.

The Building at the Western End

12 The building that faced the separating courtyard at its western end *was* seventy cubits wide; the wall of the building *was* five cubits thick all around, and its length ninety cubits.

Dimensions and Design of the Temple Area

13 So he measured the temple, one [a]hundred cubits long; and the separating courtyard with the building and its walls *was* one hundred cubits long;

44 [a]1 Chr. 6:31, 32; 16:41–43; 25:1–7 [1]So with LXX; MT, Vg. *eastern*
45 [a]Lev. 8:35
46 [a]Num. 18:5 [b]1 Kin. 2:35
48 [a]1 Kin. 6:3
49 [a]1 Kin. 6:3 [b]1 Kin. 7:15–22

CHAPTER 41

1 [a]Ezek. 40:2, 3, 17 [1]Heb. *heykal;* the main room in the temple, the holy place, Ex. 26:33
4 [a]1 Kin. 6:20
5 [1]Lit. *house*
6 [a]1 Kin. 6:5–10 [b]1 Kin. 6:6, 10 [1]Lit. *the wall*
7 [a]1 Kin. 6:8
8 [a]Ezek. 40:5
9 [1]Lit. *house*
13 [a]Ezek. 40:47

41:1 The sanctuary, or great hall, indicates the role of the building as the palace of God. The sanctuary was not a reference to the entire temple, but to the great hall between the vestibule and the Most Holy Place.

41:3 The similarities between Solomon's and Ezekiel's temple are notable (1 Kin. 6, 7). Both temples had two pillars of unknown significance in the front. Both temples had three rooms, with the holy room and the great hall having identical measurements.

14 also the width of the eastern face of the temple, including the separating courtyard, *was* one hundred cubits.
15 He measured the length of the building behind it, facing the separating courtyard, with its [a]galleries on the one side and on the other side, one hundred cubits, as well as the inner [1]temple and the porches of the court,
16 their doorposts and [a]the beveled window frames. And the galleries all around their three stories opposite the threshold were paneled with [b]wood from the ground to the windows—the windows were covered—
17 from the space above the door, even to the inner [1]room, as well as outside, and on every wall all around, inside and outside, by measure.
18 And *it was* made [a]with cherubim and [b]palm trees, a palm tree between cherub and cherub. *Each* cherub had two faces,
19 [a]so that the face of a man *was* toward a palm tree on one side, and the face of a young lion toward a palm tree on the other side; thus *it was* made throughout the temple all around.
20 From the floor to the space above the door, and on the wall of the sanctuary, cherubim and palm trees *were* carved.
21 The [a]doorposts of the temple *were* square, *as was* the front of the sanctuary; their appearance was similar.
22 [a]The altar *was* of wood, three cubits high, and its length two cubits. Its corners, its length, and its sides *were* of wood; and he said to me, "This *is* [b]the table that *is* [c]before the LORD."
23 [a]The temple and the sanctuary had two doors.
24 The doors had two [a]panels *apiece*, two folding panels: two *panels* for one door and two panels for the other *door.*
25 Cherubim and palm trees *were* carved on the doors of the temple just as they *were* carved on the walls. A wooden canopy *was* on the front of the vestibule outside.
26 *There were* [a]beveled window *frames* and palm trees on one side and on the other, on the sides of the vestibule—also on the side chambers of the temple and on the canopies.

The Chambers for the Priests

42 Then he [a]brought me out into the outer court, by the way toward the [b]north; and he brought me into [c]the chamber which *was* opposite the separating courtyard, and which *was* opposite the building toward the north.
2 Facing the length, *which was* one hundred cubits (the width was fifty cubits), was the north door.
3 Opposite the inner court of twenty *cubits,* and opposite the [a]pavement of the outer court, *was* [b]gallery against gallery in three *stories.*
4 In front of the chambers, toward the inside, *was* a walk ten cubits wide, at a distance of one cubit; and their doors faced north.
5 Now the upper chambers *were* shorter, because the galleries took away *space* from them more than from the lower and middle stories of the building.
6 For they *were* in three *stories* and did not have pillars like the pillars of the courts; therefore *the upper level* was [1]shortened more than the lower and middle levels from the ground up.
7 And a wall which *was* outside ran parallel to the chambers, at the front of the chambers, toward the outer court; its length *was* fifty cubits.
8 The length of the chambers toward the outer court *was* fifty cubits, whereas that facing the temple *was* one [a]hundred cubits.
9 At the lower chambers *was* the entrance on the east side, as one goes into them from the outer court.
10 Also *there were* chambers in the thickness of the wall of the court toward the east, opposite the separating courtyard and opposite the building.
11 [a]*There was* a walk in front of them also, and their appearance *was* like the chambers which *were* toward the north; they *were* as long and as wide as the others, and all their exits and entrances *were* according to plan.
12 And corresponding to the doors of the chambers that *were* facing south, as one enters them, *there was* a door in front of the walk, the way directly in front of the wall toward the east.
13 Then he said to me, "The north chambers *and* the south chambers, which *are* opposite the separating courtyard, *are* the holy chambers where the priests who approach the LORD [a]shall eat the most holy offerings. There they shall lay the most holy offerings—[b]the grain offering, the sin offering, and the trespass offering—for the place *is* holy.

15 [a]Ezek. 42:3, 5 [1]Or *sanctuary*
16 [a]Ezek. 40:16, 25 [b]1 Kin. 6:15
17 [1]Lit. *house;* the Most Holy Place
18 [a]1 Kin. 6:29 [b]Ezek. 40:16
19 [a]Ezek. 1:10; 10:14
21 [a]1 Kin. 6:33
22 [a]Ex. 30:1–3 [b]Ex. 25:23, 30 [c]Ex. 30:8
23 [a]1 Kin. 6:31–35
24 [a]1 Kin. 6:34
26 [a]Ezek. 40:16

CHAPTER 42

1 [a]Ezek. 41:1 [b]Ezek. 40:20

[c]Ezek. 41:12, 15
3 [a]Ezek. 40:17 [b]Ezek. 41:15, 16; 42:5
6 [1]Or *narrowed*
8 [a]Ezek. 41:13, 14
11 [a]Ezek. 42:4
13 [a]Lev. 6:16, 26; 24:9 [b]Lev. 2:3, 10; 6:14, 17, 25

41:18 The carvings of cherubim and palm trees were similar to the decorations from Solomon's temple (1 Kin. 6:29–36). The cherubim differed from the creatures of Ezekiel's earlier vision, which had four faces (1:10; 10:14); the palm trees carved in the woodwork symbolized peace.

42:13 The priests used these buildings and rooms to eat communal offering meals. According to the Mosaic system, the priest received a portion of the offerings to eat. Only a small part of the grain offering was burned; the rest went to the priests (Lev. 2:3, 10; 6:16–18; 7:14, 15). The priests received part of the trespass and sin offering (Lev. 6:26; 7:6, 7).

ENCOUNTER Note *Ezek. 42:13*

God Dwells with His People

The temple served as a reminder of God's desire to dwell among His people and to have fellowship with them. Jesus became flesh and lived among people, teaching them and interacting with them. Today you are God's temple. Your life is evidence that God continues to abide with his people.

14 [a]"When the priests enter them, they shall not go out of the holy *chamber* into the outer court; but there they shall leave their garments in which they minister, for they *are* holy. They shall put on other garments; then they may approach *that* which *is* for the people."

Outer Dimensions of the Temple

15 Now when he had finished measuring the inner [1]temple, he brought me out through the gateway that faces toward the [a]east, and measured it all around.
16 He measured the east side with the [1]measuring rod, five hundred rods by the measuring rod all around.
17 He measured the north side, five hundred rods by the measuring rod all around.
18 He measured the south side, five hundred rods by the measuring rod.
19 He came around to the west side *and* measured five hundred rods by the measuring rod.
20 He measured it on the four sides; [a]it had a wall all around, [b]five hundred *cubits* long and five hundred wide, to separate the holy areas from the [1]common.

The Temple, the LORD's Dwelling Place

43 Afterward he brought me to the gate, the gate [a]that faces toward the east.
2 [a]And behold, the glory of the God of Israel came from the way of the east. [b]His voice *was* like the sound of many waters; [c]and the earth shone with His glory.
3 *It was* [a]like the appearance of the vision which I saw—like the vision which I saw when [1]I came [b]to destroy the city. The visions *were* like the vision which I saw [c]by the River Chebar; and I fell on my face.

14 [a]Ezek. 44:19
15 [a]Ezek. 40:6; 43:1 [1]Lit. *house*
16 [1]About 10.5 feet, Ezek. 40:5
20 [a]Ezek. 40:5 [b]Ezek. 45:2 [1]Or *profane*

CHAPTER 43
1 [a]Ezek. 10:19; 46:1
2 [a]Ezek. 11:23 [b]Rev. 1:15; 14:2 [c]Rev. 18:1
3 [a]Ezek. 1:4–28 [b]Jer. 1:10 [c]Ezek. 1:28; 3:23 [1]Some Heb. mss., Vg. *He*

4 [a]Ezek. 10:19; 11:23 [1]Lit. *house*
5 [a]Ezek. 3:12, 14; 8:3 [b]1 Kin. 8:10, 11 [1]Lit. *house*
6 [a]Ezek. 1:26; 40:3
7 [a]Ps. 99:1 [b]1 Chr. 28:2 [c]Joel 3:17 [d]Ezek. 39:7 [e]Lev. 26:30 [1]Unfaithful idolatry
8 [a]Ezek. 8:3; 23:39; 44:7
10 [a]Ezek. 40:4 [1]Lit. *house*

WORD Study **GLORY**

Ezek. 43:2 God's glory was represented by a bright light. This light was typically referred to as the shekinah glory. It came from the Hebrew verb *shakan,* which means "to rest" or "to abide." This same term was used to describe God's appearance on Mount Sinai (Ex. 24:9–17).

4 [a]And the glory of the LORD came into the [1]temple by way of the gate which faces toward the east.
5 [a]The Spirit lifted me up and brought me into the inner court; and behold, [b]the glory of the LORD filled the [1]temple.
6 Then I heard *Him* speaking to me from the temple, while [a]a man stood beside me.
7 And He said to me, "Son of man, *this is* [a]the place of My throne and [b]the place of the soles of My feet, [c]where I will dwell in the midst of the children of Israel forever. [d]No more shall the house of Israel defile My holy name, they nor their kings, by their [1]harlotry or with [e]the carcasses of their kings on their high places.
8 [a]"When they set their threshold by My threshold, and their doorpost by My doorpost, with a wall between them and Me, they defiled My holy name by the abominations which they committed; therefore I have consumed them in My anger.
9 "Now let them put their harlotry and the carcasses of their kings far away from Me, and I will dwell in their midst forever.
10 "Son of man, [a]describe the [1]temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern.
11 "And if they are ashamed of all that they have done, make known to them

ENCOUNTER Note *Ezek. 43:10*

God's Mercy

We are sinners visited by God. We do not earn the right to have God's presence among us. His presence should instill in us a humble sense of thankfulness for His mercy.

42:20 The description of this temple served as a positive counterpart to the negative vision presented in chapters eight through eleven. In stark contrast to the defiling corruption allowed into the temple, this one was marked by order and protected by a thick wall, keeping corruption from the holy place.

43:4 When Ezekiel first received his call, he saw God's glory in the bright, radiating glow from a fire (Ezek. 1:4). Later he witnessed the glory of God departing from the temple (10:4, 18, 19). The glory had departed to the east towards the Mount of Olives (11:22–25). Eventually God's glory left Judah. Now the prophet witnessed its return from the east.

the design of the [1]temple and its arrangement, its exits and its entrances, its entire design and all its [a]ordinances, all its forms and all its laws. Write *it* down in their sight, so that they may keep its whole design and all its ordinances, and [b]perform them.
12 "This *is* the law of the [1]temple: The whole area surrounding [a]the mountaintop *is* most holy. Behold, this *is* the law of the temple.

Dimensions of the Altar

13 "These are the measurements of the [a]altar in cubits [b](the [1]cubit *is* one cubit and a handbreadth): the base one cubit high and one cubit wide, with a rim all around its edge of one span. This *is* the height of the altar:
14 "from the base on the ground to the lower ledge, two cubits; the width of the ledge, one cubit; from the smaller ledge to the larger ledge, four cubits; and the width of the ledge, *one* cubit.
15 "The altar hearth *is* four cubits high, with four [a]horns extending upward from the [1]hearth.
16 "The altar hearth *is* twelve *cubits* long, twelve wide, [a]square at its four corners;
17 "the ledge, fourteen *cubits* long and fourteen wide on its four sides, with a rim of half a cubit around it; its base, one cubit all around; and [a]its steps face toward the east."

Consecrating the Altar

18 And He said to me, "Son of man, thus says the Lord GOD: 'These *are* the ordinances for the altar on the day when it is made, for sacrificing [a]burnt offerings on it, and for [b]sprinkling blood on it.
19 'You shall give [a]a young bull for a sin offering to [b]the priests, the Levites, who are of the seed of [c]Zadok, who approach Me to minister to Me,' says the Lord GOD.
20 'You shall take some of its blood and put *it* on the four horns of the altar, on the four corners of the ledge, and on the rim around it; thus you shall cleanse it and make atonement for it.
21 'Then you shall also take the bull of the sin offering, and [a]burn it in the appointed place of the [1]temple, [b]outside the sanctuary.
22 'On the second day you shall offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they cleansed *it* with the bull.
23 'When you have finished cleansing *it*, you shall offer a young bull without blemish, and a ram from the flock without blemish.
24 'When you offer them before the LORD, [a]the priests shall throw salt on them, and they will offer them up *as* a burnt offering to the LORD.
25 'Every day for [a]seven days you shall prepare a goat *for* a sin offering; they shall also prepare a young bull and a ram from the flock, both without blemish.
26 'Seven days they shall make atonement for the altar and purify it, and so [1]consecrate [2]*it*.
27 [a]'When these days are over it shall be, on the eighth day and thereafter, that the priests shall offer your burnt offerings and your peace offerings on the altar; and I will [b]accept you,' says the Lord GOD."

The East Gate and the Prince

44 Then He brought me back to the outer gate of the sanctuary [a]which faces toward the east, but it *was* shut.
2 And the LORD said to me, "This gate shall be shut; it shall not be opened, and no man shall enter by it, [a]because the LORD God of Israel has entered by it; therefore it shall be shut.
3 "*As for* the [a]prince, *because* he *is* the prince, he may sit in it to [b]eat bread before the LORD; he shall enter by way of the vestibule of the gateway, and go out the same way."

Those Admitted to the Temple

4 Also He brought me by way of the north gate to the front of the [1]temple; so I looked, and [a]behold, the glory of the LORD filled the house of the LORD; [b]and I fell on my face.
5 And the LORD said to me, [a]"Son of man, [1]mark well, see with your eyes and hear with your ears, all that I say to you concerning all the [b]ordinances of the house of the LORD and all its laws. Mark well who may enter the house and all who go out from the sanctuary.
6 "Now say to the [a]rebellious, to the house of Israel, 'Thus says the Lord GOD: "O house of Israel, [b]let Us have no more of all your abominations.
7 [a]"When you brought in [b]foreigners, [c]uncircumcised in heart and uncircum-

11 [a]Ezek. 44:5 [b]Ezek. 11:20 [1]Lit. *house*
12 [a]Ezek. 40:2 [1]Lit. *house*
13 [a]Ex. 27:1–8 [b]Ezek. 41:8 [1]A royal cubit of about 21 inches
15 [a]Ex. 27:2 [1]Heb. *ariel*
16 [a]Ex. 27:1
17 [a]Ex. 20:26
18 [a]Ex. 40:29 [b]Lev. 1:5, 11
19 [a]Lev. 8:14 [b]Ezek. 44:15, 16 [c]Ezek. 40:46
21 [a]Ex. 29:14 [b]Heb. 13:11 [1]Lit. *house*
24 [a]Lev. 2:13
25 [a]Ex. 29:35
26 [1]Lit. *fill its hands* [2]LXX, Syr. *themselves*
27 [a]Lev. 9:1–4 [b]Ezek. 20:40, 41

CHAPTER 44

1 [a]Ezek. 43:1
2 [a]Ezek. 43:2–4
3 [a]Gen. 31:54 [b]Ezek. 46:2, 8
4 [a]Ezek. 3:23; 43:5 [b]Ezek. 1:28; 43:3 [1]Lit. *house*
5 [a]Ezek. 40:4 [b]Ezek. 43:10, 11 [1]Lit. *set your heart*
6 [a]Ezek. 2:5 [b]1 Pet. 4:3
7 [a]Acts 21:28 [b]Lev. 22:25 [c]Lev. 26:41

43:13 Just as God's glory had filled the tabernacle during Moses' time (Ex. 40:34–38) and it had inhabited the temple during Solomon's time (1 Kin. 8:10, 11), the vision assured Ezekiel that God's glory would rest among Israel's people once again.

44:2 The closing of the gate symbolized God's permanent presence within the temple. God had promised to abide with His people forever (Ezek. 43:7–9). He said the gates were not to be opened, thereby assuring His people that the tragedy of His departing would never happen again (11:23).

ENCOUNTER Note *Ezek. 44:6*

No More

When God forgives you and cleanses your life, He will challenge you to not return to your old ways. When you experience God's forgiveness and restoration, resolutely determine to live accordingly and obey Him.

cised in flesh, to be in My sanctuary to defile it—My house—and when you offered [d]My food, [e]the fat and the blood, then they broke My covenant because of all your abominations.
8 "And you have not [a]kept charge of My holy things, but you have set *others* to keep charge of My sanctuary for you."
9 'Thus says the Lord GOD: [a]"No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who *is* among the children of Israel.

Laws Governing Priests

10 [a]"And the Levites who went far from Me, when Israel went astray, who strayed away from Me after their idols, they shall bear their iniquity.
11 "Yet they shall be ministers in My sanctuary, [a]*as* gatekeepers of the house and ministers of the house; [b]they shall slay the burnt offering and the sacrifice for the people, and [c]they shall stand before them to minister to them.
12 "Because they ministered to them before their idols and [a]caused[1] the house of Israel to fall into iniquity, therefore I have [b]raised My hand in an oath against them," says the Lord GOD, "that they shall bear their iniquity.
13 [a]"And they shall not come near Me to minister to Me as priest, nor come near any of My holy things, nor into the Most Holy *Place;* but they shall [b]bear their shame and their abominations which they have committed.
14 "Nevertheless I will make them [a]keep charge of the temple, for all its work, and for all that has to be done in it.
15 [a]"But the priests, the Levites, [b]the sons of Zadok, who kept charge of My sanctuary [c]when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they [d]shall stand before Me to offer to Me the [e]fat and the blood," says the Lord GOD.
16 "They shall [a]enter My sanctuary, and they shall come near [b]My table to minister to Me, and they shall keep My charge.
17 "And it shall be, whenever they enter the gates of the inner court, that [a]they shall put on linen garments; no wool shall come upon them while they minister within the gates of the inner court or within the house.
18 [a]"They shall have linen turbans on their heads and linen trousers on their bodies; they shall not clothe themselves with *anything that causes* sweat.
19 "When they go out to the outer court, to the outer court to the people, [a]they shall take off their garments in which they have ministered, leave them in the holy chambers, and put on other garments; and in their holy garments they shall [b]not sanctify the people.
20 [a]"They shall neither shave their heads nor let their hair grow [b]long, but they shall keep their hair well trimmed.
21 [a]"No priest shall drink wine when he enters the inner court.
22 "They shall not take as wife a [a]widow or a divorced woman, but take virgins of the descendants of the house of Israel, or widows of priests.
23 "And [a]they shall teach My people *the difference* between the holy and the unholy, and cause them to [b]discern between the unclean and the clean.
24 [a]"In controversy they shall stand as judges, *and* judge it according to My judgments. They shall keep My laws and My statutes in all My appointed meetings, [b]and they shall hallow My Sabbaths.
25 "They shall not defile *themselves* by coming near a dead person. Only for father or mother, for son or daughter, for brother or unmarried sister may they defile themselves.
26 [a]"After he is cleansed, they shall count seven days for him.
27 "And on the day that he goes to the sanctuary to minister in the sanctuary, [a]he must offer his sin offering [b]in the inner court," says the Lord GOD.
28 "It shall be, in regard to their inheritance, *that* I [a]*am* their inheritance. You shall give them no [b]possession in Israel, for I *am* their possession.

[d] Lev. 21:17
[e] Lev. 3:16
8 [a] Lev. 22:2
9 [a] Ezek. 44:7
10 [a] 2 Kin. 23:8
11 [a] 1 Chr. 26: 1–19
[b] 2 Chr. 29:34; 30:17
[c] Num. 16:9
12 [a] Is. 9:16
[b] Ps. 106:26
[1] Lit. *became a stumbling block of iniquity to the house of Israel*
13 [a] 2 Kin. 23:9
[b] Ezek. 32:30
14 [a] Num. 18:4
15 [a] Ezek. 40:46
[b] [1 Sam. 2:35]
[c] Ezek. 44:10
[d] Deut. 10:8
[e] Ezek. 44:7
16 [a] Num. 18:5, 7, 8
[b] Ezek. 41:22
17 [a] Ex. 28:39–43; 39:27–29
18 [a] Ex. 28:40; 39:28
19 [a] Ezek. 42:14
[b] Lev. 6:27
20 [a] Lev. 21:5
[b] Num. 6:5
21 [a] Lev. 10:9
22 [a] Lev. 21:7, 13, 14
23 [a] Mal. 2:6–8
[b] Lev. 20:25
24 [a] Deut. 17:8, 9 [b] Ezek. 22:26
26 [a] Num. 6:10; 19:11, 13–19
27 [a] Lev. 5:3, 6
[b] Ezek. 44:17
28 [a] Num. 18:20
[b] Ezek. 45:4

44:10 The Levites were to guard the sacredness of the sanctuary (Num. 18:1–7). However, at a time when Israel was departing from God, instead of deterring sin, the Levites promoted it. Therefore, they were demoted in their responsibilities at the temple.

44:15 Zadok was a priest in David's day along with Abiathar (2 Sam. 8:17). Zadok became the high priest through his support of Solomon in the midst of Adonijah's attempt to take the throne (1 Kin. 2:35). The Zadokite line of priests maintained its dominance throughout the second temple period until 171 B.C.

44:23 The priests were responsible for teaching God's people the difference between what was holy and unholy. Jesus instructed His followers to make disciples and teach them to practice "all He had commanded" (Matt. 28:20).

29 [a]"They shall eat the grain offering, the sin offering, and the trespass offering; [b]every dedicated thing in Israel shall be theirs.
30 "The [a]best[1] of all firstfruits of any kind, and every sacrifice of any kind from all your sacrifices, shall be the priest's; also you [b]shall give to the priest the first of your ground meal, [c]to cause a blessing to rest on your house.
31 "The priests shall not eat anything, bird or beast, that [a]died naturally or was torn *by wild beasts.*

The Holy District

45 "Moreover, when you [a]divide the land by lot into inheritance, you shall [b]set apart a district for the LORD, a holy section of the land; its length *shall be* twenty-five thousand *cubits,* and the width ten thousand. It *shall be* holy throughout its territory all around.
2 "Of this there shall be a square plot for the sanctuary, [a]five hundred by five hundred *rods,* with fifty cubits around it for an open space.
3 "So this is the district you shall measure: twenty-five thousand *cubits* long and ten thousand wide; [a]in it shall be the sanctuary, the Most Holy *Place.*
4 "It shall be [a]a holy *section* of the land, belonging to the priests, the ministers of the sanctuary, who come near to minister to the LORD; it shall be a place for their houses and a holy place for the sanctuary.
5 [a]"*An area* twenty-five thousand *cubits* long and ten thousand wide shall belong to the Levites, the ministers of the [1]temple; they shall have [b]twenty[2] chambers as a possession.

Properties of the City and the Prince

6 [a]"You shall appoint as the property of the city *an area* five thousand *cubits* wide and twenty-five thousand long, adjacent to the district of the holy *section;* it shall belong to the whole house of Israel.
7 [a]"The prince shall have *a section* on one side and the other of the holy district and the city's property; and bordering on the holy district and the city's property, extending westward on the west side and eastward on the east side, the length *shall be* side by side with one of the *tribal* portions, from the west border to the east border.
8 "The land shall be his possession in Israel; and [a]My princes shall no more oppress My people, but they shall give *the rest of* the land to the house of Israel, according to their tribes."

Laws Governing the Prince

9 'Thus says the Lord GOD: [a]"Enough, O princes of Israel! [b]Remove violence and plundering, execute justice and righteousness, and stop dispossessing My people," says the Lord GOD.

ENCOUNTER *Note* *Ezek. 45:9*

Enough!

God observes the atrocities people commit against each other, and He will bring justice to the oppressed. The Lord is longsuffering and patient toward us, but there comes a point when He declares "enough!"

10 "You shall have [a]honest scales, an honest ephah, and an honest bath.
11 "The ephah and the bath shall be of the same measure, so that the bath contains one-tenth of a homer, and the ephah one-tenth of a homer; their measure shall be according to the homer.
12 "The [a]shekel *shall be* twenty gerahs; twenty shekels, twenty-five shekels, *and* fifteen shekels shall be your mina.
13 "This *is* the offering which you shall offer: you shall give one-sixth of an ephah from a homer of wheat, and one-sixth of an ephah from a homer of barley.
14 "The ordinance concerning oil, the bath of oil, *is* one-tenth of a bath from a kor. *A kor is* a homer or ten baths, for ten baths *are* a homer.
15 "And one lamb shall be given from a flock of two hundred, from the rich pastures of Israel. These shall be for grain offerings, burnt offerings, and peace offerings, [a]to make atonement for them," says the Lord GOD.
16 "All the people of the land shall give this offering for the prince in Israel.
17 "Then it shall be the [a]prince's part *to give* burnt offerings, grain offerings, and drink offerings, at the feasts, the New

29 [a]Lev. 7:6 [b]Lev. 27:21, 28
30 [a]Num. 3:13; 18:12 [b]Neh. 10:37 [c][Mal. 3:10] [1]Lit. *first*
31 [a]Lev. 22:8

CHAPTER 45

1 [a]Ezek. 47:22 [b]Ezek. 48:8, 9
2 [a]Ezek. 42:20
3 [a]Ezek. 48:10
4 [a]Ezek. 48:10, 11
5 [a]Ezek. 48:13 [b]Ezek. 40:17 [1]Lit. *house* [2]So with MT, Tg., Vg.; LXX *a possession, cities of dwelling*
6 [a]Ezek. 48:15
7 [a]Ezek. 48:21
8 [a]Ezek. 22:27
9 [a]Ezek. 44:6 [b]Jer. 22:3
10 [a]Lev. 19:36
12 [a]Ex. 30:13
15 [a]Lev. 1:4; 6:30
17 [a]Ezek. 46: 4–12

45:8 This call to the princes not to take advantage of commoners, but to use their influence to promote righteousness instead is similar to Jeremiah's message (Jer. 22:3; 13–17).

45:10 At the temple, animals were sold for sacrifices and money was exchanged for acceptable temple coins. Corrupt priests seized this opportunity to cheat people through dishonest scales, weights, and measures. Such deception had been condemned previously (Lev. 19:35; Deut. 25:1–16; Prov 11:1; Amos 8:5; Mic. 6:10–12).

45:11 A homer was a dry measure of about five bushels. An ephah was one-tenth of a homer (half a bushel). A bath was a liquid measurement of about five and a half gallons.

45:12 A shekel weighed an average of about four-tenths of an ounce. A mina would have weighed approximately one and a half pounds.

Moons, the Sabbaths, and at all the appointed seasons of the house of Israel. He shall prepare the sin offering, the grain offering, the burnt offering, and the peace offerings to make atonement for the house of Israel."

Keeping the Feasts

18 'Thus says the Lord GOD: "In the first *month,* on the first *day* of the month, you shall take a young bull without blemish and [a]cleanse the sanctuary.
19 [a]"The priest shall take some of the blood of the sin offering and put *it* on the doorposts of the [1]temple, on the four corners of the ledge of the altar, and on the gateposts of the gate of the inner court.
20 "And so you shall do on the seventh *day* of the month [a]for everyone who has sinned unintentionally or in ignorance. Thus you shall make atonement for the temple.
21 [a]"In the first *month,* on the fourteenth day of the month, you shall observe the Passover, a feast of seven days; unleavened bread shall be eaten.
22 "And on that day the prince shall prepare for himself and for all the people of the land [a]a bull *for* a sin offering.
23 "On the [a]seven days of the feast he shall prepare a burnt offering to the LORD, seven bulls and seven rams without blemish, daily for seven days, [b]and a kid of the goats daily *for* a sin offering.
24 [a]"And he shall prepare a grain offering of one ephah for each bull and one ephah for each ram, together with a hin of oil for each ephah.
25 "In the seventh *month,* on the fifteenth day of the month, at the [a]feast, he shall do likewise for seven days, according to the sin offering, the burnt offering, the grain offering, and the oil."

The Manner of Worship

46 'Thus says the Lord GOD: "The gateway of the inner court that faces toward the east shall be shut the six [a]working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened.
2 [a]"The prince shall enter by way of the vestibule of the gateway from the outside, and stand by the gatepost. The priests shall prepare his burnt offering and his peace offerings. He shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening.

18 [a]Lev. 16:16, 33
19 [a]Ezek. 43:20 [1]Lit. *house*
20 [a]Lev. 4:27
21 [a]Ex. 12:18
22 [a]Lev. 4:14
23 [a]Lev. 23:8 [b]Num. 28:15, 22, 30; 29:5, 11, 16, 19
24 [a]Ezek. 46:5, 7
25 [a]Num. 29:12

CHAPTER 46

1 [a]Ex. 20:9
2 [a]Ezek. 44:3

3 "Likewise the people of the land shall worship at the entrance to this gateway before the LORD on the Sabbaths and the New Moons.
4 "The burnt offering that [a]the prince offers to the LORD on the [b]Sabbath day *shall be* six lambs without blemish, and a ram without blemish;
5 [a]"and the grain offering *shall be one* ephah for a ram, and the grain offering for the lambs, [1]as much as he wants to give, as well as a hin of oil with every ephah.
6 "On the day of the New Moon *it shall be* a young bull without blemish, six lambs, and a ram; they shall be without blemish.
7 "He shall prepare a grain offering of an ephah for a bull, an ephah for a ram, [1]as much as he wants to give for the lambs, and a hin of oil with every ephah.
8 [a]"When the prince enters, he shall go in by way of the vestibule of the gateway, and go out the same way.
9 "But when the people of the land [a]come before the LORD on the appointed feast days, whoever enters by way of the north [b]gate to worship shall go out by way of the south gate; and whoever enters by way of the south gate shall go out by way of the north gate. He shall not return by way of the gate through which he came, but shall go out through the opposite gate.
10 "The prince shall then be in their midst. When they go in, he shall go in; and when they go out, he shall go out.
11 "At the festivals and the appointed feast days [a]the grain offering shall be an ephah for a bull, an ephah for a ram, as much as he wants to give for the lambs, and a hin of oil with every ephah.
12 "Now when the prince makes a voluntary burnt offering or voluntary peace offering to the LORD, the gate that faces toward the east [a]shall then be opened for him; and he shall prepare his burnt offering and his peace offerings as he did on the Sabbath day. Then he shall go out, and after he goes out the gate shall be shut.
13 [a]"You shall daily make a burnt offering to the LORD *of* a lamb of the first year without blemish; you shall prepare it [1]every morning.
14 "And you shall prepare a grain offering with it every morning, a sixth of an ephah, and a third of a hin of oil to moisten the fine flour. This grain offering is a

4 [a]Ezek. 45:17 [b]Num. 28:9, 10
5 [a]Ezek. 45:24; 46:7, 11 [1]Lit. *the gift of his hand*
7 [1]Lit. *as much as his hand can reach*
8 [a]Ezek. 44:3; 46:2
9 [a]Ex. 23:14–17; 34:23 [b]Ezek. 48:31, 33
11 [a]Ezek. 46:5, 7
12 [a]Ezek. 44:3; 46:1, 2, 8
13 [a]Num. 28: 3–5 [1]Lit. *morning by morning*

46:1 Since Israel followed the lunar calendar, the people celebrated the first day of the month with the "new moon" phase. As on the Sabbath, all work was to stop on the day of the new moon (Amos 8:5) and the people were to offer sacrifices (Num. 28:11–15).

46:9 The system to enter and exit the gates prevented congestion when large numbers of people entered the temple. The temple reflected order; uncontrolled masses would have caused chaos.

ENCOUNTER Note Ezek. 46:13

A Daily Offering to God

God is the Master of our lives. In order to serve Him as He desires, we must have close communication with Him. If we begin each day by releasing our lives to Him and seeking His direction, we will enjoy the blessings of His abiding presence.

perpetual ordinance, to be made regularly to the LORD.
15 "Thus they shall prepare the lamb, the grain offering, and the oil, *as* a [a]regular burnt offering every morning."

The Prince and Inheritance Laws

16 'Thus says the Lord GOD: "If the prince gives a gift *of some* of his inheritance to any of his sons, it shall belong to his sons; it is their possession by inheritance.
17 "But if he gives a gift of some of his inheritance to one of his servants, it shall be his until [a]the year of liberty, after which it shall return to the prince. But his inheritance shall belong to his sons; it shall become theirs.
18 "Moreover [a]the prince shall not take any of the people's inheritance by evicting them from their property; he shall provide an inheritance for his sons from his own property, so that none of My people may be scattered from his property." ' "

How the Offerings Were Prepared

19 Now he brought me through the entrance, which *was* at the side of the gate, into the holy [a]chambers of the priests which face toward the north; and there a place *was* situated at their extreme western end.
20 And he said to me, "This *is* the place where the priests shall [a]boil the trespass offering and the sin offering, *and* where they shall [b]bake the grain offering, so that they do not bring *them* out into the outer court [c]to sanctify the people."
21 Then he brought me out into the outer court and caused me to pass by the four corners of the court; and in fact, in every corner of the court *there was another* court.
22 In the four corners of the court *were* enclosed courts, forty *cubits* long and thirty wide; all four corners *were* the same size.
23 *There was* a row *of building stones* all around in them, all around the four of them; and [1]cooking hearths were made under the rows of stones all around.
24 And he said to me, "These *are* the [1]kitchens where the ministers of the [2]temple shall [a]boil the sacrifices of the people."

The Healing Waters and Trees

47 Then he brought me back to the door of the [1]temple; and there was [a]water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar.
2 He brought me out by way of the north gate, and led me around on the outside to the outer gateway that faces [a]east; and there was water, running out on the right side.
3 And when [a]the man went out to the east with the line in his hand, he measured one thousand cubits, and he brought me through the waters; the water *came up to my* ankles.
4 Again he measured one thousand and brought me through the waters; the water *came up to my* knees. Again he measured one thousand and brought me through; the water *came up to my* waist.
5 Again he measured one thousand, *and it was* a river that I could not cross; for the water was too deep, water in which one must swim, a river that could not be crossed.
6 He said to me, "Son of man, have you seen *this*?" Then he brought me and returned me to the bank of the river.

ENCOUNTER Note Ezek. 47:6

Making the Connection

When God reveals Himself and His ways to you, are you making the connection to your personal life? When God is at work around you, He may ask, "Have you seen this?" Be careful to recognize how God's word applies to your current situation.

7 When I returned, there, along the bank of the river, *were* very many [a]trees on one side and the other.
8 Then he said to me: "This water flows

15 [a]Ex. 29:42
17 [a]Lev. 25:10
18 [a]Ezek. 45:8
19 [a]Ezek. 42:13
20 [a]2 Chr. 35:13 [b]Lev. 2:4, 5, 7 [c]Ezek. 44:19

23 [1]Lit. *boiling places*
24 [a]Ezek. 46:20 [1]Lit. *house of those who boil* [2]Lit. *house*

CHAPTER 47

1 [a]Joel 3:18 [1]Lit. *house*
2 [a]Ezek. 44:1, 2
3 [a]Ezek. 40:3
7 [a][Rev. 22:2]

46:17 The year of liberty occurred every seven years and specified that bondservants were to be freed (Jer. 34:14). However, this was most likely a reference to the Jubilee (Lev. 25:8–16, 23–55; 27:16–25) which Israel celebrated every fifty years. On that year no sowing, reaping, or gathering from the vine was to be done, so the land could have a year of rest. In addition, property an owner had sold due to poverty was returned to him or to his lawful heir at no cost. Any impoverished Israelites who had been sold into slavery were freed.

toward the eastern region, goes down into the [1]valley, and enters the sea. *When it* reaches the sea, *its* waters are healed.
9 "And it shall be *that* every living thing that moves, wherever [1]the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes.
10 "It shall be *that* fishermen will stand by it from En Gedi to En Eglaim; they will be *places* for spreading their nets. Their fish will be of the same kinds as the fish [a]of the Great Sea, exceedingly many.
11 "But its swamps and marshes will not be healed; they will be given over to salt.
12 [a]"Along the bank of the river, on this side and that, will grow all *kinds of* trees used for food; [b]their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for [c]medicine."[1]

Borders of the Land

13 Thus says the Lord GOD: "These *are* the [a]borders by which you shall divide the land as an inheritance among the twelve tribes of Israel. [b]Joseph *shall have two* portions.
14 "You shall inherit it equally with one another; for I [a]raised My hand in an oath to give it to your fathers, and this land shall [b]fall to you as your inheritance.
15 "This *shall be* the border of the land on the north: from the Great Sea, *by* [a]the road to Hethlon, as one goes to [b]Zedad,
16 [a]"Hamath, [b]Berothah, Sibraim (which *is* between the border of Damascus and the border of Hamath), to Hazar Hatticon (which *is* on the border of Hauran).
17 "Thus the boundary shall be from the Sea to [a]Hazar Enan, the border of Damascus; and as for the north, northward, it is the border of Hamath. *This is* the north side.
18 "On the east side you shall mark out the border from between Hauran and Damascus, and between Gilead and the land of Israel, along the Jordan, and along the eastern side of the sea. *This is* the east side.
19 "The south side, toward the [1]South, *shall be* from Tamar to [a]the waters of [2]Meribah by Kadesh, along the brook to the Great Sea. *This is* the south side, toward the South.
20 "The west side *shall be* the Great Sea, from the *southern* boundary until one comes to a point opposite Hamath. This *is* the west side.
21 "Thus you shall [a]divide this land among yourselves according to the tribes of Israel.
22 "It shall be that you will divide it by [a]lot as an inheritance for yourselves, [b]and for the strangers who dwell among you and who bear children among you. [c]They shall be to you as native-born among the children of Israel; they shall have an inheritance with you among the tribes of Israel.
23 "And it shall be *that* in whatever tribe the stranger dwells, there you shall give *him* his inheritance," says the Lord GOD.

Division of the Land

48 "Now these *are* the names of the tribes: [a]From the northern border along the road to Hethlon at the entrance of Hamath, to Hazar Enan, the border of Damascus northward, in the direction of Hamath, *there shall be* one *section for* [b]Dan from its east to its west side;
2 "by the border of Dan, from the east side to the west, one *section for* [a]Asher;
3 "by the border of Asher, from the east side to the west, one *section for* [a]Naphtali;
4 "by the border of Naphtali, from the east side to the west, one *section for* [a]Manasseh;
5 "by the border of Manasseh, from the east side to the west, one *section for* [a]Ephraim;
6 "by the border of Ephraim, from the east side to the west, one *section for* [a]Reuben;
7 "by the border of Reuben, from the east side to the west, one *section for* [a]Judah;

8 [1]Or *Arabah,* the Jordan Valley
9 [1]Lit. *two rivers*
10 [a]Num. 34:3
12 [a]Ezek. 47:7 [b][Jer. 17:8] [c][Rev. 22:2] [1]Or *healing*
13 [a]Num. 34: 1–29 [b]Gen. 48:5
14 [a]Ezek. 20:5, 6, 28, 42 [b]Ezek. 48:29
15 [a]Ezek. 48:1 [b]Num. 34:7, 8
16 [a]Num. 34:8 [b]2 Sam. 8:8
17 [a]Num. 34:9
19 [a]Ps. 81:7 [1]Heb. *Negev* [2]Lit. *Strife*
21 [a]Ezek. 45:1
22 [a]Num. 26:55, 56 [b][Eph. 3:6] [c][Col. 3:11]

CHAPTER 48

1 [a]Ezek. 47:15 [b]Josh. 19:40–48
2 [a]Josh. 19:24–31
3 [a]Josh. 19:32–39
4 [a]Josh. 13:29–31; 17:1–11, 17, 18
5 [a]Josh. 16:5–10; 17:8–10, 14–18
6 [a]Josh. 13:15–23
7 [a]Josh. 15:1–63; 19:9

47:9 Ezekiel knew the people were devastated by God's apparent abandonment of them and their resulting captivity in Babylon. They needed encouragement and they longed for freedom from their bondage. In the same manner as the vision of the dry bones lifted the death curse (37:1–14), this vision announced the renewal of the land.

47:12 The abundant waters in Ezekiel's vision bring life to the land's dead regions. This life-giving river has a correlation with the New Testament, when Jesus stated "the one who believes in Christ, out of his heart shall flow rivers of living water" (John 7:38). John recognized that Ezekiel's vision presented imagery of the curse being lifted from the earth (Rev 22:1, 2).

47:15 Although the northern border is described in detail, none of the place names are identifiable. The list is similar to the border described in Numbers 34:7–9 which corresponded to the northern limits of the land of Canaan.

48:1 The allocation of the land excluded the Levites and provided both of Joseph's sons, Ephraim and Manasseh, with portions (Josh. 13–19). This allotment repudiated the nation's administrative division under Solomon's rule (1 Kin. 7–19).

8 "by the border of Judah, from the east side to the west, shall be [a]the district which you shall set apart, twenty-five thousand *cubits* in width, and *in* length the same as one of the *other* portions, from the east side to the west, with the [b]sanctuary in the center.
9 "The district that you shall set apart for the LORD *shall be* twenty-five thousand *cubits* in length and ten thousand in width.
10 "To these—to the priests—the holy district shall belong: on the north twenty-five thousand *cubits in length,* on the west ten thousand in width, on the east ten thousand in width, and on the south twenty-five thousand in length. The sanctuary of the LORD shall be in the center.
11 [a]"*It shall be* for the priests of the sons of Zadok, who are sanctified, who have kept My charge, who did not go astray when the children of Israel went astray, [b]as the Levites went astray.

ENCOUNTER *Note* *Ezek. 48:11*

Rewarded for Faithfulness

Do not be deterred when it appears no one else remains faithful to God. The Lord sees your life and He knows if you are true to Him. Be assured that if you continue in God's ways even when others are falling away, God will acknowledge and reward your faithfulness.

12 "And *this* district of land that is set apart shall be to them a thing most [a]holy by the border of the Levites.
13 "Opposite the border of the priests, the [a]Levites *shall have an area* twenty-five thousand *cubits* in length and ten thousand in width; its entire length *shall be* twenty-five thousand and its width ten thousand.
14 [a]"And they shall not sell or exchange any of it; they may not alienate this best *part* of the land, for *it is* holy to the LORD.
15 [a]"The five thousand *cubits* in width that remain, along the edge of the twenty-five thousand, shall be [b]for general use by the city, for dwellings and common-land; and the city shall be in the center.
16 "These *shall be* its measurements: the north side four thousand five hundred *cubits,* the south side four thousand five hundred, the east side four thousand five hundred, and the west side four thousand five hundred.
17 "The common-land of the city shall be: to the north two hundred and fifty *cubits,* to the south two hundred and fifty, to the east two hundred and fifty, and to the west two hundred and fifty.
18 "The rest of the length, alongside the district of the holy *section, shall be* ten thousand *cubits* to the east and ten thousand to the west. It shall be adjacent to the district of the holy *section,* and its produce shall be food for the workers of the city.
19 [a]"The workers of the city, from all the tribes of Israel, shall cultivate it.
20 "The entire district *shall be* twenty-five thousand *cubits* by twenty-five thousand *cubits,* foursquare. You shall set apart the holy district with the property of the city.
21 [a]"The rest *shall belong* to the prince, on one side and on the other of the holy district and of the city's property, next to the twenty-five thousand *cubits* of the *holy* district as far as the eastern border, and westward next to the twenty-five thousand as far as the western border, adjacent to the *tribal* portions; *it shall belong* to the prince. It shall be the holy district, [b]and the sanctuary of the [1]temple *shall be* in the center.
22 "Moreover, apart from the possession of the Levites and the possession of the city *which are* in the midst of what *belongs* to the prince, *the area* between the border of Judah and the border of [a]Benjamin shall belong to the prince.
23 "As for the rest of the tribes, from the east side to the west, Benjamin *shall have* one *section;*
24 "by the border of Benjamin, from the east side to the west, [a]Simeon *shall have* one *section;*
25 "by the border of Simeon, from the east side to the west, [a]Issachar *shall have* one *section;*
26 "by the border of Issachar, from the east side to the west, [a]Zebulun *shall have* one *section;*
27 "by the border of Zebulun, from the east side to the west, [a]Gad *shall have* one *section;*
28 "by the border of Gad, on the south side, toward the [1]South, the border shall be from Tamar *to* [a]the waters of [2]Meribah *by* Kadesh, along the brook to the [b]Great Sea.
29 [a]"This *is* the land which you shall divide by lot as an inheritance among the

8 [a]Ezek. 45:1–6 [b][Is. 12:6; 33:20–22]
11 [a]Ezek. 40:46; 44:15 [b]Ezek. 44:10, 12
12 [a]Ezek. 45:4
13 [a]Ezek. 45:5
14 [a]Lev. 27:10, 28, 33
15 [a]Ezek. 45:6 [b]Ezek. 42:20
19 [a]Ezek. 45:6
21 [a]Ezek. 34:24; 45:7; 48:22 [b]Ezek. 48:8, 10 [1]Lit. *house*
22 [a]Josh. 18:21–28
24 [a]Josh. 19:1–9
25 [a]Josh. 19:17–23
26 [a]Josh. 19:10–16
27 [a]Josh. 13:24–28
28 [a]Ezek. 47:19 [b]Ezek. 47:10, 15, 19, 20 [1]Heb. *Negev* [2]Lit. *Strife*
29 [a]Ezek. 47:14, 21, 22

48:15 The city was given walled space of approximately one and a half square miles. The enclosed area was flanked on two sides by open rectangular spaces about five square miles each.

tribes of Israel, and these *are* their portions," says the Lord GOD.

The Gates of the City and Its Name

30 "These *are* the exits of the city. On the north side, measuring four thousand five hundred *cubits*
31 [a]"(the gates of the city *shall be* named after the tribes of Israel), the three gates northward: one gate for Reuben, one gate for Judah, and one gate for Levi;
32 "on the east side, four thousand five hundred *cubits*, three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan;
33 "on the south side, measuring four thousand five hundred *cubits*, three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun;
34 "on the west side, four thousand five hundred *cubits* with their three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali.
35 "All the way around *shall be* eighteen thousand *cubits;* [a]and the name of the city from *that* day *shall be:* [b]THE[1] LORD *IS* THERE."

31 [a][Rev. 21:10–14]

35 [a]Jer. 23:6; 33:16
[b]Joel 3:21
[1]Heb. *YHWH Shammah*

48:35 In the exilic years, Ezekiel had seen the calamity that ensued after God withdrew from His people. Ezekiel's closing words promised that the Lord would forgive and restore His people and establish Himself permanently among them. The apostle John, on the island of Patmos, would see the fulfillment of this prophet's vision in the coming of Christ as Immanuel. John, too, anticipated a time when God would dwell among humanity in a "new Jerusalem" (Rev. 21:2, 3).

THE BOOK OF DANIEL

INTRODUCTION

The book is named after the author and primary personality, Daniel. "Daniel" means "God is my judge" and aptly characterizes the prophet's beliefs and practices. Daniel and Ezekiel were the only prophets to conduct their entire ministries while in captivity. Daniel was deported to Babylon as a teenager, selected to serve in the king's court, and appointed by God to be His spokesman for the seventy year period of Judah's exile. Daniel communicated God's message in a form distinct from that of other Old Testament writers. He used apocalyptic writing which involved elaborate visions and images describing future events among God's people and in the supernatural world. Other books such as Isaiah, Zechariah, and Ezekiel make some use of this genre, but not to the same extent as Daniel. The Book of Revelation is an example of apocalyptic writing in the New Testament.

SIGNIFICANCE

Through Daniel, God addressed the Jewish community during their seventy years of Babylonian exile. Political turmoil enveloped the nation as the prophet witnessed the demise of the Babylonian empire and the rise of the Medo-Persian empire. The Judahite people felt overwhelmed by the competing empires. They were confused about their role as a nation. Daniel presented a message of hope and he challenged them to hold to their heritage as God's chosen people. Daniel's visions inspired the people and gave them strength to continue in spite of their oppression. The example of faithfulness set down by Daniel and his friends, and God's response of deliverance demonstrated the strength and protection in honoring the covenant relationship with God. The Hebrew people were not alone in this struggle; God had sent his angels (Gabriel and Michael) to battle on their behalf in the supernatural world. The Jews were an insignificant people in the world's eyes, but in reality they were defended by the very power of heaven.

STRUCTURE

The book can be divided into two main sections. The first, chapters 1–6, presents the stories of Daniel's life. This section consists of six subsections: the introduction of Daniel, his friends, and the general setting in Babylon (1:1–21); Nebuchadnezzar's first dream and its interpretation (2:1–49); the indictment and deliverance of the three Hebrews (3:1–30); Nebuchadnezzar's second dream (4:1–37); the judgment of Belshazzar and the demise of Babylon (5:1–31); and Daniel's experience in the lion's den (6:1–28). The second section, chapters 7–12, presents Daniel's four visions: the night vision (7:1–28); the vision of the ram, goat, and little horn (8:1–27); Daniel's prayer and the vision of the seventy weeks (9:1–27); his final vision and prophecies (10:1—12:13).

ENCOUNTERING GOD THROUGH DANIEL

The Book of Daniel can be difficult to understand. Hence, there are numerous differing opinions regarding its interpretation. However, the many important truths presented have the power to challenge and encourage. Christians are strongly incited to persevere in opposition and danger. Do not lose heart when circumstances look dire, because God is faithful and He will preserve you. Daniel makes it clear there is often a cost for asserting your loyalty to God and to His ways. Christians must risk standing up for Christ while trusting in God's deliverance. Daniel teaches and models the absolute necessity of a consistent prayer life. Through constant communication with God, Christians

gain strength, wisdom, and peace in a tumultuous world. Christians can take heart because God knows those who actively oppose Him and His people, and in time He will defeat them. Those who remain faithful will be rewarded.

Daniel and His Friends Obey God

CHAPTER 1

1 IN the third year of the reign of [a]Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.
2 And the Lord gave Jehoiakim king of Judah into his hand, with [a]some of the articles of [1]the house of God, which he carried [b]into the land of Shinar to the house of his god; [c]and he brought the articles into the treasure house of his god.
3 Then the king instructed Ashpenaz, the master of his eunuchs, to bring [a]some of the children of Israel and some of the king's descendants and some of the nobles,
4 young men [a]in whom *there was* no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who *had* ability to serve in the king's palace, and [b]whom they might teach the language and [1]literature of the Chaldeans.
5 And the king appointed for them a daily provision of the king's delicacies and of the wine which he drank, and three years of training for them, so that at the end of *that time* they might [a]serve before the king.
6 Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah.
7 [a]To them the chief of the eunuchs gave names: [b]he gave Daniel *the name* Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego.
8 But Daniel purposed in his heart that he would not defile himself [a]with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself.

1 [a]2 Kin. 24:1, 2
2 [a]Jer. 27:19, 20 [b]Zech. 5:11 [c]2 Chr. 36:7 [1]The temple
3 [a]Is. 39:7
4 [a]Lev. 24:19, 20 [b]Acts 7:22 [1]Lit. *writing* or *book*
5 [a]Dan. 1:19
7 [a]2 Kin. 24:17 [b]Dan. 2:26; 4:8; 5:12
8 [a]Hos. 9:3

WORD*Study* **DEFILE**

Dan. 1:8 "Defile" comes from the Hebrew word *ga'al*, meaning to pollute, to desecrate, or to stain oneself. It is unclear why Daniel believed the king's food would defile him. The food served may have violated the Levitical food laws (Lev. 3:17; 11:1–47) or Daniel's objections may have been on moral grounds. In the ancient Near Eastern culture, to share a meal was to commit oneself to friendship, so the act carried covenant significance (Gen. 31:54; Ex. 24:11; Neh. 8:10–12).

CHARACTER*Study* **DANIEL** *Dan. 1:6*

Daniel was born into noble lineage. In his early teens he was taken captive to Babylon by King Nebuchadnezzar's forces in 605 B.C. Daniel's name means "God is my judge" but for the sake of convenience, the Babylonians changed his name to Belteshazzar, meaning "protect his life," referring to the king's protection. During his early years in exile, Daniel was prepared for service in the king's palace through the study of Babylonian language and literature (Dan. 1:4), and was given a daily provision from the king's table (1:5). Through the hand of God, Daniel rose to prominence in the government of the Babylonian kings Nebuchadnezzar (2:48) and Belshazzar (5:29), and the Medo-Persian king Darius (6:3). From his first days in exile, Daniel determined to resist defiling himself (1:8) through the pagan culture of his captors. God helped Daniel interpret the dreams and visions of kings and used Daniel to deliver words of hope and encouragement to his own people. Daniel demonstrated his faith in God through regular prayers and unwavering obedience. Even in the face of death, Daniel did not compromise or conceal his allegiance to God (6:10); he trusted his life to God's mercy. He also carried a deep burden for God's people and interceded before God for their deliverance and restoration (9:1–19). In his intercession for the people's sins, he included himself with his brethren in compassionate concern that their lives would honor God. Daniel's life embodied steadfast faith and obedience, and his example challenges every Christian to a lifelong practice of consistently seeking the Lord.

1:1 Jehoiakim was the son of Josiah. He was put on the throne by the Egyptian pharaoh Necho in 609 B.C. (2 Chr. 36:4). The biblical account does not clearly state whether he was taken to Babylon by Nebuchadnezzar in 597 B.C. (2 Kin. 24:5, 6; 2 Chr. 36:6).

1:7 The renaming of foreigners who would serve in the king's court was a simple matter of linguistic convenience rather than ideology.

9 Now [a]God had brought Daniel into the favor and [1]goodwill of the chief of the eunuchs.

ENCOUNTER *Note* *Dan. 1:9*

Favor and Goodwill

In the middle of arduous circumstances, God may choose to give you favor with those who have authority over you. Do not get discouraged, but prepare your heart to be a witness for God should He place your life under the goodwill of leaders.

10 And the chief of the eunuchs said to Daniel, "I fear my lord the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who *are* your age? Then you would endanger my head before the king."
11 So Daniel said to [1]the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,
12 "Please test your servants for ten days, and let them give us vegetables to eat and water to drink.
13 "Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king's delicacies; and as you see fit, *so* deal with your servants."
14 So he consented with them in this matter, and tested them ten days.
15 And at the end of ten days their features appeared better and fatter in flesh than all the young men who ate the portion of the king's delicacies.
16 Thus [1]the steward took away their portion of delicacies and the wine that they were to drink, and gave them vegetables.
17 As for these four young men, [a]God gave them [b]knowledge and skill in all literature and wisdom; and Daniel had [c]understanding in all visions and dreams.
18 Now at the end of the days, when the king had said that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar.
19 Then the king [1]interviewed them, and among them all none was found like Daniel, Hananiah, Mishael, and Azariah; therefore [a]they served before the king.
20 [a]And in all matters of wisdom *and* understanding about which the king examined them, he found them ten times better than all the magicians *and* astrologers who *were* in all his realm.
21 [a]Thus Daniel continued until the first year of King Cyrus.

Nebuchadnezzar's Dream

2 Now in the second year of Nebuchadnezzar's reign, Nebuchadnezzar had dreams; [a]and his spirit was *so* troubled that [b]his sleep left him.
2 [a]Then the king gave the command to call the magicians, the astrologers, the sorcerers, and the Chaldeans to tell the king his dreams. So they came and stood before the king.
3 And the king said to them, "I have had a dream, and my spirit is anxious to [1]know the dream."
4 Then the Chaldeans spoke to the king in Aramaic, [a]"O[1] king, live forever! Tell your servants the dream, and we will give the interpretation."
5 The king answered and said to the Chaldeans, "My [1]decision is firm: if you do not make known the dream to me, and its interpretation, you shall be [a]cut in pieces, and your houses shall be made an ash heap.
6 [a]"However, if you tell the dream and its interpretation, you shall receive from me gifts, rewards, and great honor. Therefore tell me the dream and its interpretation."
7 They answered again and said, "Let the king tell his servants the dream, and we will give its interpretation."
8 The king answered and said, "I know for certain that you would gain time, because you see that my decision is firm:
9 "if you do not make known the dream to me, *there is only* one decree for you! For you have agreed to speak lying and corrupt words before me till the [1]time has changed. Therefore tell me the dream, and I shall know that you can [2]give me its interpretation."
10 The Chaldeans answered the king, and said, "There is not a man on earth who can tell the king's matter; therefore no king, lord, or ruler has *ever* asked

9 [a]Gen. 39:21 [1]*kindness*
11 [1]Or *Melzar*
16 [1]Or *Melzar*
17 [a][James 1: 5–7] [b]Acts 7:22 [c]2 Chr. 26:5
19 [1]Lit. *talked with them*
[a]Gen. 41:46
20 [a]1 Kin. 10:1
21 [a]Dan. 6:28; 10:1

CHAPTER 2

1 [a]Gen. 40:5–8; 41:1, 8 [b]Esth. 6:1
2 [a]Ex. 7:11
3 [1]Or *understand*
4 [a]Dan. 3:9; 5:10; 6:6, 21 [1]The original language of Daniel 2:4b through 7:28 is Aramaic.
5 [a]Ezra 6:11 [1]The command
6 [a]Dan. 5:16
9 [1]Situation [2]Or *declare to me*

1:17 God gave Daniel wisdom in the areas most important to King Nebuchadnezzar. A person with the gift of interpreting dreams was highly regarded in Babylon.

2:1 Babylonians considered dreams messages from the gods; they carried great importance for the recipients. The nature of Nebuchadnezzar's dream suggested bad news for the king and his kingdom, which understandably caused him anxiety and sleeplessness.

2:5 These verses hint that the king had forgotten much of the dream he was seeking to have interpreted. The ancient world believed that forgetting your dreams signified the gods were angry with you. Therefore, the king would not have wanted to admit his memory lapse.

such things of any magician, astrologer, or Chaldean.
11 "*It is* a [1]difficult thing that the king requests, and there is no other who can tell it to the king [a]except the gods, whose dwelling is not with flesh."
12 For this reason the king was angry and very furious, and gave the command to destroy all the wise *men* of Babylon.
13 So the decree went out, and they began killing the wise *men;* and they sought [a]Daniel and his companions, to kill *them.*

God Reveals Nebuchadnezzar's Dream

14 Then with counsel and wisdom Daniel answered Arioch, the captain of the king's guard, who had gone out to kill the wise *men* of Babylon;
15 he answered and said to Arioch the king's captain, "Why is the decree from the king so [1]urgent?" Then Arioch made the decision known to Daniel.
16 So Daniel went in and asked the king to give him time, that he might tell the king the interpretation.
17 Then Daniel went to his house, and made the decision known to Hananiah, Mishael, and Azariah, his companions,
18 [a]that they might seek mercies from the God of heaven concerning this secret, so that Daniel and his companions might not perish with the rest of the wise *men* of Babylon.

ENCOUNTER *Note* *Dan. 2:18*

Praying Together

Christians do not have to face challenges alone; they can join their hearts in prayer with other believers to seek God's guidance. If you are in a precarious situation, look to see whom God has placed alongside you to intercede in prayer and to help carry the burden.

19 Then the secret was revealed to Daniel [a]in a night vision. So Daniel blessed the God of heaven.
20 Daniel answered and said:

[a]"Blessed be the name of God forever and ever,
[b]For wisdom and might are His.
21 And He changes [a]the times and the seasons;
[b]He removes kings and raises up kings;
[c]He gives wisdom to the wise
And knowledge to those who have understanding.
22 [a]He reveals deep and secret things;
[b]He knows what *is* in the darkness,
And [c]light dwells with Him.

23 "I thank You and praise You,
O God of my fathers;
You have given me wisdom and might,
And have now made known to me what we [a]asked of You,
For You have made known to us the king's [1]demand."

Daniel Explains the Dream

24 Therefore Daniel went to Arioch, whom the king had appointed to destroy the wise *men* of Babylon. He went and said thus to him: "Do not destroy the wise *men* of Babylon; take me before the king, and I will tell the king the interpretation."
25 Then Arioch quickly brought Daniel before the king, and said thus to him, "I have found a man of the [1]captives of Judah, who will make known to the king the interpretation."
26 The king answered and said to Daniel, whose name *was* Belteshazzar, "Are you able to make known to me the dream which I have seen, and its interpretation?"
27 Daniel answered in the presence of the king, and said, "The secret which the king has demanded, the wise *men,* the astrologers, the magicians, and the soothsayers cannot declare to the king.
28 [a]"But there is a God in heaven who reveals secrets, and He has made known to King Nebuchadnezzar [b]what will be in the latter days. Your dream, and the visions of your head upon your bed, were these:
29 "As for you, O king, thoughts came *to* your *mind while* on your bed, *about* what would come to pass after this; [a]and He who reveals secrets has made known to you what will be.
30 [a]"But as for me, this secret has not been revealed to me because I have more wisdom than anyone living, but for *our* sakes who make known the interpretation to the king, [b]and that you may [1]know the thoughts of your heart.
31 "You, O king, were watching; and be-

11 [a]Dan. 5:11 [1]Or *rare*
13 [a]Dan. 1:19, 20
15 [1]Or *harsh*
18 [a][Matt. 18: 19]
19 [a]Job 33:15
20 [a]Ps. 113:2 [b][Jer. 32:19]
21 [a]Esth. 1:13
[b][Ps. 75:6, 7] [c][James 1:5]
22 [a]Ps. 25:14 [b][Heb. 4:13] [c]Dan. 5:11, 14
23 [a]Dan. 2:18, 29, 30 [1]Lit. *word*
25 [1]Lit. *sons of the captivity*
28 [a]Gen. 40:8 [b]Gen. 49:1
29 [a][Dan. 2:22, 28]
30 [a]Acts 3:12 [b]Dan. 2:47 [1]Understand

2:21 Babylon had the greatest scientists and astrologers in the ancient world, but their wisdom could not compare to that of Daniel's God. The apostle Paul stated that "the foolishness of God is wiser than men" (1 Cor. 1:25). The world acquires more and more knowledge, but God's wisdom is supreme. Proverbs 1:20, 21 portrays wisdom crying out in the streets to all who would receive it. James reminds Christians, "If anyone lacks wisdom, let him ask of God who gives to all liberally" (James 1:5). Clearly, God is the source of true wisdom.

hold, a great image! This great image, whose splendor *was* excellent, stood before you; and its form *was* awesome.
32 [a]"This image's head *was* of fine gold, its chest and arms of silver, its belly and [1]thighs of bronze,
33 "its legs of iron, its feet partly of iron and partly of [1]clay.
34 "You watched while a stone was cut out [a]without hands, which struck the image on its feet of iron and clay, and broke them in pieces.
35 [a]"Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became [b]like chaff from the summer threshing floors; the wind carried them away so that [c]no trace of them was found. And the stone that struck the image [d]became a great mountain [e]and filled the whole earth.
36 "This *is* the dream. Now we will tell the interpretation of it before the king.
37 [a]"You, O king, *are* a king of kings. [b]For the God of heaven has given you a kingdom, power, strength, and glory;
38 [a]"and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given *them* into your hand, and has made you ruler over them all—[b]you *are* this head of gold.
39 "But after you shall arise [a]another kingdom [b]inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth.
40 "And [a]the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, *that kingdom* will break in pieces and crush all the others.
41 "Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay.
42 "And *as* the toes of the feet *were* partly of iron and partly of clay, [a]*so* the kingdom shall be partly strong and partly [1]fragile.
43 "As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.
44 "And in the days of these kings [a]the God of heaven will set up a kingdom [b]which shall never be destroyed; and the kingdom shall not be left to other people; [c]it shall [1]break in pieces and [2]consume all these kingdoms, and it shall stand forever.
45 [a]"Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."

Daniel and His Friends Promoted

46 [a]Then King Nebuchadnezzar fell on his face, prostrate before Daniel, and commanded that they should present an offering [b]and incense to him.
47 The king answered Daniel, and said, "Truly [a]your God *is* the God of [b]gods, the Lord of kings, and a revealer of secrets, since you could reveal this secret."
48 [a]Then the king promoted Daniel [b]and gave him many great gifts; and he made him ruler over the whole province of Babylon, and [c]chief administrator over all the wise *men* of Babylon.
49 Also Daniel petitioned the king, [a]and he set Shadrach, Meshach, and Abed-Nego over the affairs of the province of Babylon; but Daniel [b]*sat* in [1]the gate of the king.

The Image of Gold

3 Nebuchadnezzar the king made an image of gold, whose height *was* [1]sixty cubits *and* its width six cubits. He set it up in the plain of Dura, in the province of Babylon.
2 And King Nebuchadnezzar sent *word* to gather together the satraps, the administrators, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces, to come to the dedication of the image which King Nebuchadnezzar had set up.
3 So the satraps, the administrators, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces gathered together for the dedication of the image that King Nebuchadnezzar had set up; and they stood before the image that Nebuchadnezzar had set up.
4 Then a herald cried [1]aloud: "To you it is commanded, [a]O peoples, nations, and languages,
5 "*that* at the time you hear the sound of the horn, flute, harp, lyre, *and* psaltery, in symphony with all kinds of

32 [a]Dan. 2:38, 45 [1]Or *sides*
33 [1]Or *baked clay,* also vv. 34, 35, 42
34 [a][Zech. 4:6]
35 [a][Rev. 16:14] [b]Hos. 13:3 [c]Ps. 37:10, 36 [d][Is. 2:2, 3] [e]Ps. 80:9
37 [a]Jer. 27:6, 7 [b]Ezra 1:2
38 [a]Dan. 4:21, 22 [b]Dan. 2:32
39 [a]Dan. 5:28, 31 [b]Dan. 2:32
40 [a]Dan. 7:7, 23
42 [a]Dan. 7:24 [1]Or *brittle*
44 [a]Dan. 2:28, 37 [b][Luke 1:32, 33] [c]Is. 60:12 [1]Or *crush* [2]Lit. *put an end to*
45 [a]Dan. 2:35
46 [a]Acts 10:25; 14:13 [b]Ezra 6:10
47 [a]Dan. 3:28, 29; 4:34–37 [b][Deut. 10:17]
48 [a][Prov. 14:35; 21:1] [b]Dan. 2:6 [c]Dan. 4:9; 5:11
49 [a]Dan. 1:7; 3:12 [b]Esth. 2:19, 21; 3:2 [1]The king's court

CHAPTER 3

1 [1]About 90 feet
4 [a]Dan. 4:1; 6:25 [1]Lit. *with strength*

2:48 Daniel's appointment to oversee the province of Babylon required him to hold office in the capital of the empire, keeping in close contact with the king. The promotion to chief administrator also necessitated his residence in the king's court.

2:49 Daniel took no credit for the interpretation (Dan. 2:30) before the king. He recognized God's answer as a response to his prayers combined with intercession from his three friends (2:23). His humility also prompted Daniel to immediately share the rewards with the other men who had supported and prayed with him.

music, you shall fall down and worship the gold image that King Nebuchadnezzar has set up;
6 "and whoever does not fall down and worship shall [a]be cast immediately into the midst of a burning fiery furnace."
7 So at that time, when all the people heard the sound of the horn, flute, harp, *and* lyre, in symphony with all kinds of music, all the people, nations, and languages fell down *and* worshiped the gold image which King Nebuchadnezzar had set up.

Daniel's Friends Disobey the King

8 Therefore at that time certain Chaldeans [a]came forward and accused the Jews.

WORD*Study* **ACCUSED**

Dan. 3:8 This word here literally translates "ate the pieces of," and it indicates a malicious hatred towards the Jews. These accusers were no doubt jealous of the favor these foreign men received from the king.

9 They spoke and said to King Nebuchadnezzar, [a]"O king, live forever!
10 "You, O king, have made a decree that everyone who hears the sound of the horn, flute, harp, lyre, *and* psaltery, in symphony with all kinds of music, shall fall down and worship the gold image;
11 "and whoever does not fall down and worship shall be cast into the midst of a burning fiery furnace.
12 [a]"There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have [b]not paid due regard to you. They do not serve your gods or worship the gold image which you have set up."
13 Then Nebuchadnezzar, in [a]rage and fury, gave the command to bring Shadrach, Meshach, and Abed-Nego. So they brought these men before the king.
14 Nebuchadnezzar spoke, saying to them, "*Is it* true, Shadrach, Meshach, and Abed-Nego, *that* you do not serve my gods or worship the gold image which I have set up?
15 "Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, *and* psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, [a]*good!* But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. [b]And who *is* the god who will deliver you from my hands?"
16 Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, [a]we have no need to answer you in this matter.
17 "If that *is the case,* our [a]God whom we serve is able to [b]deliver us from the burning fiery furnace, and He will deliver *us* from your hand, O king.

ENCOUNTER*Note* *Dan. 3:17*

Our God Is Able

As we face life's challenges, do we believe God is able to meet our every need? Nothing is impossible for Him! He can intervene on our behalf at any moment. The question is: Do we live like we believe this truth?

18 "But if not, let it be known to you, O king, that we do not serve your gods, nor will we [a]worship the gold image which you have set up."

Saved in Fiery Trial

19 Then Nebuchadnezzar was full of fury, and the expression on his face

6 [a]Jer. 29:22
8 [a]Dan. 6:12, 13
9 [a]Dan. 2:4; 5:10; 6:6, 21
12 [a]Dan. 2:49 [b]Dan. 1:8; 6:12, 13
13 [a]Dan. 2:12; 3:19
15 [a]Luke 13:9 [b]Ex. 5:2
16 [a][Matt. 10: 19]
17 [a][Is. 26:3, 4] [b]1 Sam. 17:37
18 [a]Job 13:15

HISTORICAL*Encounter* **HENRY BLACKABY** *Dan. 3:17*

In the 1970s, Henry Blackaby was enjoying a successful pastorate in California when God called him to move to a small, struggling church in Saskatoon, Saskatchewan in Canada. The church had meager resources and only a few discouraged members. Blackaby was drawn to Daniel 3:17, which became the theme verse for his life: "Our God whom we serve is able . . . and He will . . ." Confident from this scripture that God would enable him to accomplish any assignment God gave him, Blackaby moved to Saskatoon and set out to walk with the Lord by faith. He saw almost forty churches started by his church and their missions. Ultimately he shared what God taught him in his book *Experiencing God: Knowing and Doing the Will of God.* God has used this book to encourage millions of people to relate to Him personally and to seek to know and to do His will.

3:16 These three men were resolved to worship their God, confident He would act on their behalf. They did not argue with the king or defend themselves. They simply proclaimed their faith and put their lives in the hands of the one true God.

changed toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated.
20 And he commanded certain mighty men of valor who *were* in his army to bind Shadrach, Meshach, and Abed-Nego, *and* cast *them* into the burning fiery furnace.
21 Then these men were bound in their coats, their trousers, their turbans, and their *other* garments, and were cast into the midst of the burning fiery furnace.
22 Therefore, because the king's command was [1]urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-Nego.
23 And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the burning fiery furnace.
24 Then King Nebuchadnezzar was astonished; and he rose in haste *and* spoke, saying to his [1]counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king."
25 "Look!" he answered, "I see four men loose, [a]walking in the midst of the fire; and they are not hurt, and the form of the fourth is like [b]the[1] Son of God."

Nebuchadnezzar Praises God

26 Then Nebuchadnezzar went near the [1]mouth of the burning fiery furnace *and* spoke, saying, "Shadrach, Meshach, and Abed-Nego, servants of the [a]Most High God, come out, and come *here*." Then Shadrach, Meshach, and Abed-Nego came from the midst of the fire.
27 And the satraps, administrators, governors, and the king's counselors gathered together, and they saw these men [a]on whose bodies the fire had no power; the hair of their head was not singed nor were their garments affected, and the smell of fire was not on them.
28 Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His [a]Angel[1] and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God!
29 [a]"Therefore I make a decree that any people, nation, or language which speaks anything amiss against the [b]God of Shadrach, Meshach, and Abed-Nego shall be [c]cut in pieces, and their houses shall be made an ash heap; [d]because there is no other God who can deliver like this."
30 Then the king [1]promoted Shadrach, Meshach, and Abed-Nego in the province of Babylon.

Nebuchadnezzar's Second Dream

4 Nebuchadnezzar the king,

[a]To all peoples, nations, and languages that dwell in all the earth:

Peace be multiplied to you.

2 I thought it good to declare the signs and wonders [a]that the Most High God has worked for me.

3 [a]How great *are* His signs,
And how mighty His wonders!
His kingdom *is* [b]an everlasting kingdom,
And His dominion *is* from generation to generation.

4 I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace.
5 I saw a dream which made me afraid, [a]and the thoughts on my bed and the visions of my head [b]troubled me.
6 Therefore I issued a decree to bring in all the wise *men* of Babylon before me, that they might make known to me the interpretation of the dream.
7 [a]Then the magicians, the astrologers, the Chaldeans, and the soothsayers came in, and I told them the dream; but they did not make known to me its interpretation.
8 But at last Daniel came before me [a](his name *is* Belteshazzar, according to the name of my god; [b]in him *is* the Spirit of the Holy God), and I told the dream before him, *saying:*
9 "Belteshazzar, [a]chief of the magicians, because I know that the Spirit of the Holy God *is* in you, and no secret troubles you, explain to me the visions of my dream that I have seen, and its interpretation.
10 "These *were* the visions of my head *while* on my bed:

22 [1]Or *harsh*
24 [1]High officials
25 [a]Is. 43:2 [b][Ps. 34:7] [1]Or *a son of the gods*
26 [a][Dan. 4:2, 3, 17, 34, 35] [1]Lit. *door*
27 [a]Heb. 11:34
28 [a][Ps. 34:7, 8] [1]Or *angel*
29 [a]Dan. 6:26 [b]Dan. 2:46, 47; 4:34–37 [c]Dan. 2:5 [d]Dan. 6:27
30 [1]Lit. *caused to prosper*

CHAPTER 4

1 [a]Dan. 3:4; 6:25
2 [a]Dan. 3:26
3 [a]2 Sam. 7:16 [b][Dan. 2:44; 4:34; 6:26]
5 [a]Dan. 2:28, 29 [b]Dan. 2:1
7 [a]Dan. 2:2
8 [a]Dan. 1:7 [b]Dan. 2:11; 4:18; 5:11, 14
9 [a]Dan. 2:48; 5:11

3:28 Nebuchadnezzar witnessed a stupendous miracle, something that vastly superseded his own power and ability. His response was to immediately bless the God of Israel. Even unbelievers can recognize a miracle and acknowledge that the only explanation for such an event is God.

ENCOUNTER Note Dan. 4:9

Confidence in God

When you walk with the Lord, the problems you face should not distress you. Because the answers rest in God, you can confidently seek His guidance. As you honor Him, He will provide you with understanding and direction for the tough questions and issues of life.

I was looking, and behold,
[a]A tree in the midst of the earth,
And its height was great.
11 The tree grew and became strong;
Its height reached to the heavens,
And it could be seen to the ends of all the earth.
12 Its leaves *were* lovely,
Its fruit abundant,
And in it *was* food for all.
[a]The beasts of the field found shade under it,
The birds of the heavens dwelt in its branches,
And all flesh was fed from it.

13 "I saw in the visions of my head *while* on my bed, and there was [a]a watcher, [b]a holy one, coming down from heaven.
14 He cried [1]aloud and said thus:

[a]'Chop down the tree and cut off its branches,
Strip off its leaves and scatter its fruit.
[b]Let the beasts get out from under it,
And the birds from its branches.
15 Nevertheless leave the stump and roots in the earth,
Bound with a band of iron and bronze,
In the tender grass of the field.
Let it be wet with the dew of heaven,
And *let* him graze with the beasts
On the grass of the earth.
16 Let his heart be changed from *that of* a man,
Let him be given the heart of a beast,
And let seven [a]times[1] pass over him.

17 'This decision *is* by the decree of the watchers,
And the sentence by the word of the holy ones,
In order [a]that the living may know
[b]That the Most High rules in the kingdom of men,
[c]Gives it to whomever He will,
And sets over it the [d]lowest of men.'

18 "This dream I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, declare its interpretation, [a]since all the wise *men* of my kingdom are not able to make known to me the interpretation; but you *are* able, [b]for the Spirit of the Holy God *is* in you."

Daniel Explains the Second Dream

19 Then Daniel, [a]whose name *was* Belteshazzar, was astonished for a time, and his thoughts [b]troubled him. *So* the king spoke, and said, "Belteshazzar, do not let the dream or its interpretation trouble you." Belteshazzar answered and said, "My lord, *may* [c]the dream [1]concern those who hate you, and its interpretation [2]concern your enemies!
20 [a]The tree that you saw, which grew and became strong, whose height reached to the heavens and which *could be* seen by all the earth,
21 whose leaves *were* lovely and its fruit abundant, in which *was* food for all, under which the beasts of the field dwelt, and in whose branches the birds of the heaven had their home—
22 [a]it *is* you, O king, who have grown and become strong; for your greatness has grown and reaches to the heavens, [b]and your dominion to the end of the earth.
23 [a]And inasmuch as the king saw a watcher, a holy one, coming down from heaven and saying, 'Chop down the tree and destroy it, but leave its stump and roots in the earth, *bound* with a band of iron and bronze in the tender grass of the field; let it be wet with the dew of heaven, [b]and let him graze with the beasts of the field, till seven [1]times pass over him';
24 this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king:
25 They shall [a]drive you from men, your dwelling shall be with the beasts of the field, and they shall

10 [a]Ezek. 31:3
12 [a]Lam. 4:20
13 [a][Dan. 4:17, 23] [b]Deut. 33:2
14 [a]Ezek. 31:10–14 [b]Ezek. 31:12, 13 [1]Lit. *with strength*
16 [a]Dan. 11:13; 12:7 [1]Possibly *years*
17 [a]Ps. 9:16; 83:18 [b]Dan. 2:21; 4:25, 32; 5:21 [c]Jer. 27:5–7 [d]1 Sam. 2:8
18 [a]Gen. 41:8, 15 [b]Dan. 4:8, 9; 5:11, 14
19 [a]Dan. 4:8 [b]Dan. 7:15, 28; 8:27 [c]2 Sam. 18:32 [1]*be for* [2]*for*
20 [a]Dan. 4:10–12
22 [a]Dan. 2:37, 38 [b]Jer. 27:6–8
23 [a]Dan. 4:13–15 [b]Dan. 5:21 [1]Possibly *years*
25 [a]Dan. 4:32; 5:21

4:18 The world may not be able to understand God's activity, but people often recognize a Christian as distinct from other people. The king did not understand the Lord or His ways, but he was able to see God's hand on Daniel, distinguishing him from the other wise men of his day.

make you [b]eat grass like oxen. They shall wet you with the dew of heaven, and seven [1]times shall pass over you, [c]till you know that the Most High rules in the kingdom of men, and [d]gives it to whomever He chooses.

26 And inasmuch as they gave the command to leave the stump *and* roots of the tree, your kingdom shall be assured to you, after you come to know that [a]Heaven[1] rules.

27 Therefore, O king, let my advice be acceptable to you; [a]break off your sins by *being* righteous, and your iniquities by showing mercy to *the* poor. [b]Perhaps there may be [c]a [1]lengthening of your prosperity."

[b]Ps. 106:20 [c]Dan. 4:2, 17, 32 [d]Jer. 27:5 [1]Possibly *years*

26 [a]Matt. 21:25 [1]God

27 [a][1 Pet. 4:8] [b][Ps. 41:1–3] [c]1 Kin. 21:29 [1]*prolonging*

WORD*Study* RIGHTEOUS

Dan. 4:27 The word translated "righteous" here, *tsidkah,* is only found in this verse. It means to break away from bad habits and start practicing good ones. Its root can be seen in Genesis 27:40 and Exodus 32:2. Daniel chose a strong word so it would move the king to change his evil ways and turn to the Lord.

Nebuchadnezzar's Humiliation

28 All *this* came upon King Nebuchadnezzar.

29 At the end of the twelve months he was walking [1]about the royal palace of Babylon.

30 The king [a]spoke, saying, "Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?"

31 [a]While the word *was still* in the king's mouth, [b]a voice fell from heaven: "King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you!

32 And [a]they shall drive you from men, and your dwelling *shall be* with the beasts of the field. They shall make you eat grass like oxen; and seven [1]times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses."

33 That very hour the word was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' *feathers* and his nails like birds' *claws.*

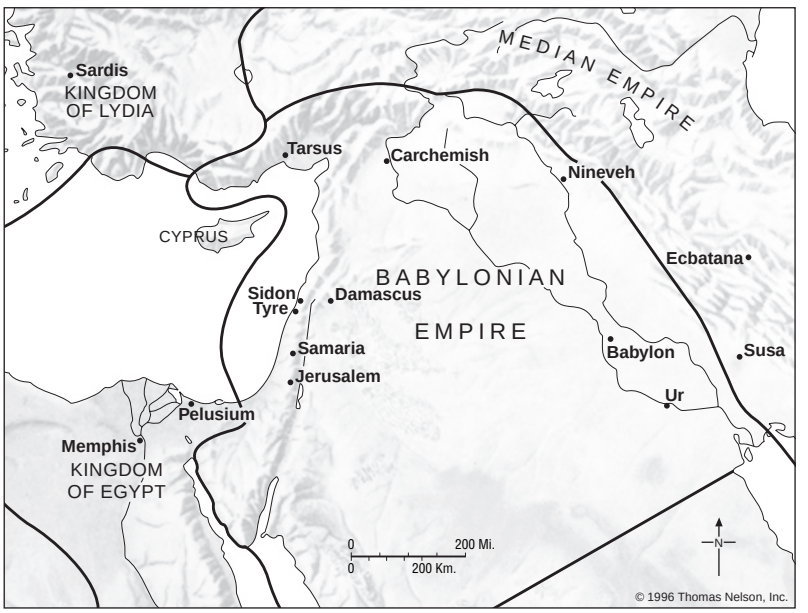
29 [1]Or *upon*

30 [a]Prov. 16:18

31 [a]Luke 12:20 [b]Dan. 4:24

32 [a][Dan. 4:25] [1]Possibly *years*

4:30 God had given the king numerous opportunities to turn to Him, but he did not repent in spite of witnessing the miraculous signs. Rather, his pride caused him to bask in his accomplishments. While he was alone, the king marveled at himself and God heard his words and thoughts. As Christians, we must remember God knows our heart and our thoughts, and He requires purity in both areas.



Dan. 4:30 The Babylonian Empire (560 B.C.)

Nebuchadnezzar Praises God

34 And [a]at the end of the [1]time I,
Nebuchadnezzar, lifted my eyes to
heaven, and my understanding
returned to me; and I blessed the
Most High and praised and honored
Him [b]who lives forever:

For His dominion *is* [c]an everlasting
dominion,
And His kingdom *is* from
generation to generation.
35 [a]All the inhabitants of the earth *are*
reputed as nothing;
[b]He does according to His will in the
army of heaven
And *among* the inhabitants of the
earth.
[c]No one can restrain His hand
Or say to Him, [d]"What have You
done?"

36 At the same time my reason
returned to me, [a]and for the glory
of my kingdom, my honor and
splendor returned to me. My
counselors and nobles resorted to
me, I was [b]restored to my kingdom,
and excellent majesty was [c]added
to me.
37 Now I, Nebuchadnezzar, [a]praise
and extol and honor the King of
heaven, [b]all of whose works *are*
truth, and His ways justice. [c]And
those who walk in pride He is able
to put down.

Belshazzar's Feast

5 Belshazzar the king [a]made a great
feast for a thousand of his lords, and
drank wine in the presence of the thou-
sand.
2 While he tasted the wine, Belshazzar
gave the command to bring the gold and
silver vessels [a]which his [1]father Nebu-
chadnezzar had taken from the temple
which *had been* in Jerusalem, that the
king and his lords, his wives, and his
concubines might drink from them.
3 Then they brought the gold [a]vessels
that had been taken from the temple of
the house of God which *had been* in
Jerusalem; and the king and his lords,
his wives, and his concubines drank
from them.
4 They drank wine, [a]and praised the
gods of gold and silver, bronze and iron,
wood and stone.
5 [a]In the same hour the fingers of a
man's hand appeared and wrote oppo-
site the lampstand on the plaster of the
wall of the king's palace; and the king
saw the part of the hand that wrote.
6 Then the king's countenance
changed, and his thoughts troubled him,
so that the joints of his hips were loos-
ened and his [a]knees knocked against
each other.
7 [a]The king cried [1]aloud to bring in
[b]the astrologers, the Chaldeans, and the
soothsayers. The king spoke, saying to
the wise *men* of Babylon, "Whoever
reads this writing, and tells me its inter-
pretation, shall be clothed with purple
and *have* a chain of gold around his
neck; [c]and he shall be the third ruler in
the kingdom."
8 Now all the king's wise *men* came,
[a]but they could not read the writing, or
make known to the king its interpreta-
tion.
9 Then King Belshazzar was greatly
[a]troubled, his countenance was changed,
and his lords were [1]astonished.
10 The queen, because of the words of
the king and his lords, came to the ban-
quet hall. The queen spoke, saying, "O
king, live forever! Do not let your
thoughts trouble you, nor let your coun-
tenance change.
11 [a]"There is a man in your kingdom in
whom *is* the Spirit of the Holy God. And
in the days of your [1]father, light and un-
derstanding and wisdom, like the wis-
dom of the gods, were found in him; and
King Nebuchadnezzar your father—
your father the king—made him chief of
the magicians, astrologers, Chaldeans,
and soothsayers.
12 "Inasmuch as an excellent spirit,
knowledge, understanding, interpreting
dreams, solving riddles, and [1]explaining
enigmas were found in this Daniel,
[a]whom the king named Belteshazzar,
now let Daniel be called, and he will
give the interpretation."

The Writing on the Wall Explained

13 Then Daniel was brought in before
the king. The king spoke, and said to

34 [a]Dan. 4:26 [b][Rev. 4:10] [c][Luke 1:33] [1]Lit. *days*
35 [a]Is. 40:15, 17 [b]Ps. 115:3; 135:6 [c]Job 34:29 [d]Rom. 9:20
36 [a]Dan. 4:26 [b]2 Chr. 20:20 [c][Prov. 22:4]
37 [a]Dan. 2:46, 47; 3:28, 29 [b][Ps. 33:4] [c]Ex. 18:11

CHAPTER 5

1 [a]Esth. 1:3
2 [a]Dan. 1:2 [1]Or *ancestor*
3 [a]2 Chr. 36:10
4 [a]Rev. 9:20
5 [a]Dan. 4:31
6 [a]Ezek. 7:17; 21:7
7 [a]Dan. 4:6,7; 5:11, 15 [b]Is. 47:13 [c]Dan. 6:2, 3 [1]Lit. *with strength*
8 [a]Dan. 2:27; 4:7; 5:15
9 [a]Dan. 2:1; 5:6 [1]*perplexed*
11 [a]Dan. 2:48; 4:8, 9, 18 [1]Or *ancestor*
12 [a]Dan. 1:7; 4:8 [1]Lit. *untying knots*

4:37 The king genuinely acknowledged God and recognized it was God who had humbled him. Nebuchadnezzar would agree with the Psalmist who stated that God's affliction was good for him because it taught him God's statutes (Ps 119:71). Even though the king's suffering was great, the result was a clear understanding of God's authority. This example of God pursuing a pagan king shows His concern that all leaders and nations understand and submit to His authority.

5:2 The word "tasting" means more than an initial sample; it implies drinking much wine and feeling its effects. The king was most likely intoxicated. That his judgment was impaired was reflected in his order to put sacred vessels from another religion to common use.

5:12 It appears King Belshazzar did not know Daniel, or maybe did not remember him, having been inebriated. Nebuchadnezzar had been dead for twenty-three years and Daniel would have been in his eighties at this point. The queen's description of Daniel's ability to explain enigmas could be described as someone who could easily untie knotty things or solve difficulties.

Daniel, "*Are* you that Daniel [1]who is one of the captives from Judah, whom my [2]father the king brought from Judah?
14 "I have heard of you, that [a]the [1]Spirit of God *is* in you, and *that* light and understanding and excellent wisdom are found in you.
15 "Now [a]the wise *men*, the astrologers, have been brought in before me, that they should read this writing and make known to me its interpretation, but they could not give the interpretation of the thing.
16 "And I have heard of you, that you can give interpretations and [1]explain enigmas. [a]Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and *have* a chain of gold around your neck, and shall be the third ruler in the kingdom."
17 Then Daniel answered, and said before the king, "Let your gifts be for yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation.
18 "O king, [a]the Most High God gave Nebuchadnezzar your [1]father a kingdom and majesty, glory and honor.
19 "And because of the majesty that He gave him, [a]all peoples, nations, and languages trembled and feared before him. Whomever he wished, he [b]executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down.
20 [a]"But when his heart was lifted up, and his spirit was hardened in pride, he was deposed from his kingly throne, and they took his glory from him.
21 "Then he was [a]driven from the sons of men, his heart was made like the beasts, and his dwelling *was* with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of heaven, [b]till he [1]knew that the Most High God rules in the kingdom of men, and appoints over it whomever He chooses.
22 "But you his son, Belshazzar, [a]have not humbled your heart, although you knew all this.
23 [a]"And you have [1]lifted yourself up against the Lord of heaven. They have brought the [b]vessels of [2]His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, [c]which do not see or hear or know; and the God who *holds* your breath in His hand [d]and owns all your ways, you have not glorified.

13 [1]Lit. *who is of the sons of the captivity* [2]Or *ancestor*
14 [a]Dan. 4:8, 9, 18; 5:11, 12 [1]Or *spirit of the gods*
15 [a]Dan. 5:7, 8
16 [a]Dan. 5:7, 29 [1]Lit. *untie knots*
18 [a]Dan. 2:37, 38; 4:17, 22, 25 [1]Or *ancestor*
19 [a]Jer. 27:7 [b]Dan. 2:12, 13; 3:6
20 [a]Dan. 4:30, 37
21 [a]Dan. 4:32, 33 [b]Ezek. 17:24 [1]Recognized
22 [a]2 Chr. 33:23; 36:12
23 [a]Dan. 5:3, 4 [b]Ex. 40:9 [1]Exalted [2]The temple [c]Ps. 115:5, 6 [d][Jer. 10:23]
24 [1]Lit. *palm*
25 [1]Lit. *a mina* (50 shekels) from the verb "to number" [2]Lit. *a shekel* from the verb "to weigh" [3]Lit. *and half-shekels* from the verb "to divide"; pl. of *Peres*, v. 28
27 [a]Ps. 62:9
28 [a]Dan. 5:31; 9:1 [b]Dan. 6:28 [1]Aram. *Paras*, consonant with *Peres*
29 [a]Dan. 5:7, 16
30 [a]Jer. 51:31, 39, 57
31 [a]Dan. 2:39; 9:1

ENCOUNTER *Note* *Dan. 5:23*

Your Breath in His Hand

Living in a fast-paced world makes it easy to forget that our every breath has been granted by God. Life is not measured by the sum of our achievements, but is determined by the hand of the heavenly Father. God directs our lives and calls us to glorify Him in all things as we set out to accomplish our tasks.

24 "Then the [1]fingers of the hand were sent from Him, and this writing was written.
25 "And this is the inscription that was written:

[1]MENE, MENE, [2]TEKEL, [3]UPHARSIN.

26 "This *is* the interpretation of *each* word. MENE: God has numbered your kingdom, and finished it;
27 "TEKEL: [a]You have been weighed in the balances, and found wanting;
28 "PERES: Your kingdom has been divided, and given to the [a]Medes and [b]Persians."[1]
29 Then Belshazzar gave the command, and they clothed Daniel with purple and *put* a chain of gold around his neck, and made a proclamation concerning him [a]that he should be the third ruler in the kingdom.

Belshazzar's Fall

30 [a]That very night Belshazzar, king of the Chaldeans, was slain.
31 [a]And Darius the Mede received the kingdom, *being* about sixty-two years old.

The Plot Against Daniel

6 It pleased Darius to set over the kingdom one hundred and twenty satraps, to be over the whole kingdom;
2 and over these, three governors, of whom Daniel *was* one, that the satraps might give account to them, so that the king would suffer no loss.

5:17 Daniel's refusal to accept any reward for the interpretation was in line with his prophetic consciousness that the interpretation came from God and could not be bought (Num. 22:18). Daniel, like Naaman (2 Kin. 5:17), understood that he should acknowledge his debt to God for the interpretation.

5:27 The three words written on the wall were measures of weight. Belshazzar's life had been measured, and he had failed to tip the balance, thus revealing his lack of worth on God's scales. The idea of God weighing or measuring a person's life and actions is also found in 1 Samuel 2:3, Job 31:6, and Psalms 62:9. One found lacking was regarded as "a vapor." This was certainly true of this king's life.

3 Then this Daniel distinguished himself above the governors and satraps, [a]because an excellent spirit *was* in him; and the king gave thought to setting him over the whole realm.
4 [a]So the governors and satraps sought to find *some* charge against Daniel concerning the kingdom; but they could find no charge or fault, because he *was* faithful; nor was there any error or fault found in him.
5 Then these men said, "We shall not find any charge against this Daniel unless we find *it* against him concerning the law of his God."
6 So these governors and satraps thronged before the king, and said thus to him: [a]"King Darius, live forever!
7 "All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have [a]consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions.
8 "Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the [a]law of the Medes and Persians, which [1]does not alter."
9 Therefore King Darius signed the written decree.

Daniel in the Lions' Den

10 Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open [a]toward Jerusalem, he knelt down on his knees [b]three times that day, and prayed and gave thanks before his God, as was his custom since early days.
11 Then these men assembled and found Daniel praying and making supplication before his God.
12 [a]And they went before the king, and spoke concerning the king's decree: "Have you not signed a decree that every man who petitions any god or man within thirty days, except you, O king, shall be cast into the den of lions?" The king answered and said, "The thing *is* true, [b]according to the law of the Medes and Persians, which [1]does not alter."
13 So they answered and said before the king, "That Daniel, [a]who is [1]one of the captives from Judah, [b]does not show due regard for you, O king, or for the decree that you have signed, but makes his petition three times a day."
14 And the king, when he heard *these* words, [a]was greatly displeased with himself, and set *his* heart on Daniel to deliver him; and he [1]labored till the going down of the sun to deliver him.
15 Then these men [1]approached the king, and said to the king, "Know, O king, that *it is* [a]the law of the Medes and Persians that no decree or statute which the king establishes may be changed."
16 So the king gave the command, and they brought Daniel and cast *him* into the den of lions. *But* the king spoke, saying to Daniel, "Your God, whom you serve continually, He will deliver you."

WORD Study CONTINUALLY

Dan. 6:16 This Aramaic word, *tedira'*, conveys the idea that Daniel's relationship with his God was constant, steady, and unwavering. The king recognized Daniel's intimacy with God and had some understanding that Daniel's God was able to protect him.

17 [a]Then a stone was brought and laid on the mouth of the den, [b]and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.

Daniel Saved from the Lions

18 Now the king went to his palace and spent the night fasting; and no [1]musicians were brought before him. [a]Also his sleep [2]went from him.
19 Then the [a]king arose very early in the morning and went in haste to the den of lions.
20 And when he came to the den, he cried out with a [1]lamenting voice to Daniel. The king spoke, saying to Daniel, "Daniel, servant of the living God, [a]has your God, whom you serve continually, been able to deliver you from the lions?"
21 Then Daniel said to the king, [a]"O king, live forever!
22 [a]"My God sent His angel and [b]shut the lions' mouths, so that they have not

CHAPTER 6
3 [a]Dan. 5:12
4 [a]Eccl. 4:4
6 [a]Neh. 2:3
7 [a]Ps. 59:3; 62:4; 64:2–6
8 [a]Esth. 1:19; 8:8 [1]Lit. *does not pass away*
10 [a]Jon. 2:4 [b]Ps. 55:17
12 [a]Dan. 3:8–12 [b]Dan. 6:8, 15 [1]Lit. *does not pass away*
13 [a]Dan. 1:6; 5:13 [1]Lit. *of the sons of the captivity*
[b]Dan. 3:12
14 [a]Mark 6:26 [1]*strove*
15 [a]Dan. 6:8, 12 [1]Lit. *thronged before*
17 [a]Lam. 3:53 [b]Matt. 27:66
18 [a]Dan. 2:1 [1]Exact meaning unknown [2]Or *fled*
19 [a]Dan. 3:24
20 [a]Dan. 3:17 [1]Or *grieved*
21 [a]Dan. 2:4; 6:6
22 [a]Dan. 3:28 [b]Heb. 11:33

6:8 In many ancient societies kings were bound to their own laws, the same as any other subject in the kingdom. While there are clues to the irrevocable nature of Persian law outside of the biblical text, the Book of Esther assumes that laws could not be altered (Esth. 1:19; 8:8).

6:10 Daniel's heart remained steadfast towards his Lord regardless of imminent danger (1 Cor. 15:58). He did not abandon his lifelong habit of regular prayer as his enemies expected him to do. Had Daniel forfeited his prayer life he would have betrayed his Lord whom he had served faithfully all his days. Then his accusers would have simply devised another trap. Nothing would have been gained through compromise, and he would have lost the opportunity to prove his faithfulness to his God.

hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you."
23 Now the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, [a]because he believed in his God.

Darius Honors God

24 And the king gave the command, [a]and they brought those men who had accused Daniel, and they cast *them* into the den of lions—them, [b]their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they ever came to the bottom of the den.
25 [a]Then King Darius wrote:

To all peoples, nations, and languages that dwell in all the earth:

Peace be multiplied to you.

26 [a]I make a decree that in every dominion of my kingdom *men must* [b]tremble and fear before the God of Daniel.

[c]For He *is* the living God,
And steadfast forever;
His kingdom *is the one* which shall not be [d]destroyed,
And His dominion *shall endure* to the end.
27 He delivers and rescues,
[a]And He works signs and wonders
In heaven and on earth,
Who has delivered Daniel from the [1]power of the lions.

23 [a]Heb. 11:33
24 [a]Deut. 19:18, 19 [b]Deut. 24:16
25 [a]Dan. 4:1
26 [a]Dan. 3:29 [b]Ps. 99:1 [c]Dan. 4:34; 6:20 [d]Dan. 2:44; 4:3; 7:14, 27
27 [a]Dan. 4:2, 3 [1]Lit. *hand*
28 [a]Dan. 1:21 [b]Ezra 1:1, 2

ENCOUNTER*Note* *Dan. 6:27*

Obedience That Honors God

When we step out in faith and obedience to God, it creates an opportunity for the Lord to demonstrate His character to a watching world. Always be aware that people around you observe how you respond in times of crisis. They will develop much of their understanding of God through the testimony of your life.

28 So this Daniel prospered in the reign of Darius [a]and in the reign of [b]Cyrus the Persian.

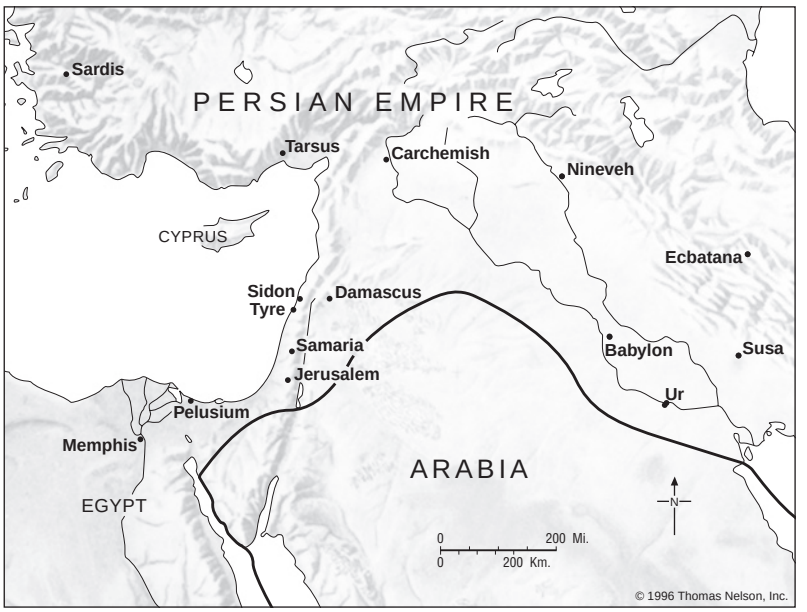
Vision of the Four Beasts

CHAPTER 7

7 In the first year of Belshazzar king of Babylon, [a]Daniel [1]had a dream and [b]visions of his head *while* on his bed. Then he wrote down the dream, telling [2]the main facts.

1 [a][Amos 3:7] [b][Dan. 2:28] [1]Lit. *saw* [2]Lit. *the head* or *chief of the words*

7:1 This is a transitional chapter moving the reader from historical accounts to prophecies and visions. Daniel's vision greatly encouraged the Jewish people because it showed that God had not forgotten them. They retained the hope that one day their promised Messiah would come to deliver them. This vision is also relevant for its relationship to future events including the return of Christ.



Dan. 6:28 The Persian Empire (500 B.C.)

2 Daniel spoke, saying, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea.
3 "And four great beasts [a]came up from the sea, each different from the other.
4 "The first *was* [a]like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a [b]man's heart was given to it.
5 [a]"And suddenly another beast, a second, like a bear. It was raised up on one side, and *had* three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour much flesh!'
6 "After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had [a]four heads, and dominion was given to it.
7 "After this I saw in the night visions, and behold, [a]a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It *was* different from all the beasts that *were* before it, [b]and it had ten horns.
8 "I was considering the horns, and [a]there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, *were* eyes like the eyes [b]of a man, [c]and a mouth speaking [1]pompous words.

Vision of the Ancient of Days

9 "I[a] watched till thrones were [1]put in place,
And [b]the Ancient of Days was seated;
[c]His garment *was* white as snow,
And the hair of His head *was* like pure wool.
His throne *was* a fiery flame,
[d]Its wheels a burning fire;
10 [a]A fiery stream issued
And came forth from before Him.
[b]A thousand thousands ministered to Him;
Ten thousand times ten thousand stood before Him.
[c]The [1]court was seated,
And the books were opened.

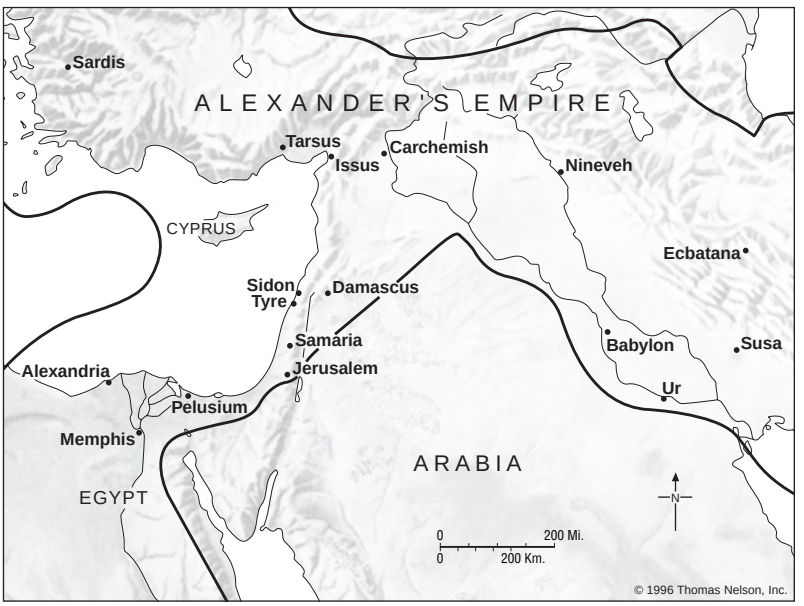
11 "I watched then because of the sound of the [1]pompous words which the horn was speaking; [a]I watched till the beast was slain, and its body destroyed and given to the burning flame.
12 "As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

13 "I was watching in the night visions,

3 [a]Rev. 13:1; 17:8
4 [a]Deut. 28:49 [b]Dan. 4:16, 34
5 [a]Dan. 2:39
6 [a]Dan. 8:8, 22
7 [a]Dan. 2:40 [b]Rev. 12:3; 13:1
8 [a]Dan. 8:9
[b]Rev. 9:7 [c]Rev. 13:5, 6 [1]Lit. *great things*
9 [a][Rev. 20:4] [b]Ps. 90:2 [c]Rev. 1:14 [d]Ezek. 1:15 [1]Or *set up*
10 [a]Is. 30:33; 66:15 [b]Rev. 5:11 [c][Rev. 20:11–15] [1]Or *judgment*
11 [a][Rev. 19:20; 20:10] [1]Lit. *great*

7:10 Royal courts maintained records or "books" of the account of the king and the activity of the people. As the judgment begins, God opens His books. "The books" are symbolic of God's memory of the deeds, words, and thoughts of every person (Ex. 32:32; Dan. 12:1; Luke 10:20; Rev. 20:12).

7:13 This is arguably the most discussed and debated verse in the book of Daniel. There are many suggestions as to the identity of the one who is "like the Son of Man." See Jesus' description of himself in Mark 14:61, 62.



Dan. 7:6 Alexander's Empire (323 B.C.)

And behold, [a]*One* like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
14 [a]Then to Him was given dominion and glory and a kingdom,
That all [b]peoples, nations, and languages should serve Him.
His dominion *is* [c]an everlasting dominion,
Which shall not pass away,
And His kingdom *the one*
Which shall not be destroyed.

Daniel's Visions Interpreted

15 "I, Daniel, was grieved in my spirit [1]within *my* body, and the visions of my head troubled me.
16 "I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation of these things:
17 'Those great beasts, which are four, *are* four [1]kings *which* arise out of the earth.
18 'But [a]the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.'
19 "Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, *with* its teeth of iron and its nails of bronze, *which* devoured, broke in pieces, and trampled the residue with its feet;
20 "and the ten horns that *were* on its head, and the other *horn* which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke [1]pompous words, whose appearance *was* greater than his fellows.
21 "I was watching; [a]and the same horn was making war against the saints, and prevailing against them,
22 "until the Ancient of Days came, [a]and a judgment was made *in favor* of the saints of the Most High, and the time came for the saints to possess the kingdom.
23 "Thus he said:

'The fourth beast shall be
[a]A fourth kingdom on earth,
Which shall be different from all *other* kingdoms,
And shall devour the whole earth,
Trample it and break it in pieces.
24 [a]The ten horns *are* ten kings
Who shall arise from this kingdom.
And another shall rise after them;
He shall be different from the first *ones*,
And shall subdue three kings.
25 [a]He shall speak *pompous* words against the Most High,
Shall [b]persecute[1] the saints of the Most High,
And shall [c]intend to change times and law.
Then [d]*the saints* shall be given into his hand
[e]For a time and times and half a time.

26 'But[a] the court shall be seated,
And they shall [b]take away his dominion,
To consume and destroy *it* forever.
27 Then the [a]kingdom and dominion,
And the greatness of the kingdoms under the whole heaven,
Shall be given to the people, the saints of the Most High.
[b]His kingdom *is* an everlasting kingdom,
[c]And all dominions shall serve and obey Him.'

28 "This *is* the end of the [1]account. As for me, Daniel, [a]my thoughts greatly troubled me, and my countenance changed; but I [b]kept the matter in my heart."

13 [a][Matt. 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27; Rev. 1:7, 13; 14:14]
14 [a][Matt. 28:18; John 3:35, 36; 1 Cor. 15:27; Eph. 1:22; Phil. 2:9–11; Rev. 1:6; 11:15] [b]Dan. 3:4 [c]Mic. 4:7; [Luke 1:33]; John 12:34; Heb. 12:28
15 [1]Lit. *in the midst of its sheath*
17 [1]Representing their kingdoms, v. 23
18 [a]Is. 60:12–14
20 [1]Lit. *great things*
21 [a]Rev. 11:7; 13:7; 17:14
22 [a][Rev. 1:6]
23 [a]Dan. 2:40
24 [a]Rev. 13:1; 17:12
25 [a]Rev. 13:1–6 [b]Rev. 17:6 [c]Dan. 2:21 [d]Rev. 13:7; 18:24 [e]Rev. 12:14 [1]Lit. *wear out*
26 [a][Dan. 2:35; 7:10, 22] [b]Rev. 19:20
27 [a]Dan. 7:14, 18, 22 [b][Luke 1:33, 34] [c]Is. 60:12
28 [a]Dan. 8:27 [b]Luke 2:19, 51 [1]Lit. *word*

CHAPTER 8

1 [a]Dan. 7:1 [1]The Hebrew language resumes in Dan. 8:1.
2 [a]Esth. 1:2; 2:8 [1]Or *Susa* [2]Or *fortified palace*
3 [a]Dan. 7:5

ENCOUNTER*Note* *Dan. 7:28*

Ponder God's Word

If God gives you a word that is not immediately clear, do not discount the word or become frustrated. Instead, hold it in your heart, search the Scriptures, and pray until God bring its full meaning to light. If God impresses something on your heart and mind, be assured that in due time He will also provide an interpretation.

Vision of a Ram and a Goat

8 In[1] the third year of the reign of King Belshazzar a vision appeared *to* me—to me, Daniel—after the one that appeared to me [a]the first time.
2 I saw in the vision, and it so happened while I was looking, that I *was* in [a]Shushan,[1] the [2]citadel, which *is* in the province of Elam; and I saw in the vision that I was by the River Ulai.
3 Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns *were* high; but one *was* [a]higher than the other, and the higher *one* came up last.
4 I saw the ram pushing westward,

northward, and southward, so that no animal could [1]withstand him; nor *was there any* that could deliver from his hand, [a]but he did according to his will and became great.

5 And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat *had* a notable [a]horn between his eyes.

6 Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power.

7 And I saw him confronting the ram; he was moved with rage against him, [1]attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand.

8 Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it [a]four notable ones came up toward the four winds of heaven.

9 [a]And out of one of them came a little horn which grew exceedingly great toward the south, [b]toward the east, and toward the [c]Glorious *Land.*

10 [a]And it grew up to [b]the host of heaven; and [c]it cast down *some* of the host and *some* of the stars to the ground, and trampled them.

11 [a]He even exalted *himself* as high as [b]the Prince of the host; [c]and by him [d]the daily *sacrifices* were taken away, and the place of [1]His sanctuary was cast down.

12 Because of transgression, [a]an army was given over *to the horn* to oppose the daily *sacrifices;* and he cast [b]truth down to the ground. He [c]did *all this* and prospered.

13 Then I heard [a]a holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be, concerning* the daily *sacrifices* and the transgression [1]of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

14 And he said to me, "For two thousand three hundred [1]days; then the sanctuary shall be cleansed."

4 [a]Dan. 5:19 [1]Lit. *stand before him*
5 [a]Dan. 8:8, 21; 11:3
7 [1]Lit. *struck*
8 [a]Dan. 7:6; 8:22; 11:4
9 [a]Dan. 11:21 [b]Dan. 11:25 [c]Ps. 48:2
10 [a]Dan. 11:28 [b]Is. 14:13 [c]Rev. 12:4
11 [a]Dan. 8:25; 11:36, 37 [b]Josh. 5:14 [c]Dan. 11:31; 12:11 [d]Ex. 29:38 [1]The temple
12 [a]Dan. 11:31 [b]Is. 59:14 [c]Dan. 8:4; 11:36
13 [a]Dan. 4:13, 23 [1]Or *making desolate*
14 [1]Lit. *evening-mornings*

Gabriel Interprets the Vision

15 Then it happened, when I, Daniel, had seen the vision and [a]was seeking the meaning, that suddenly there stood before me [b]one having the appearance of a man.

16 And I heard a man's voice [a]between *the banks of* the Ulai, who called, and said, [b]"Gabriel, make this *man* understand the vision."

17 So he came near where I stood, and when he came I was afraid and [a]fell on my face; but he said to me, "Understand, son of man, that the vision *refers* to the time of the end."

18 [a]Now, as he was speaking with me, I was in a deep sleep with my face to the ground; [b]but he touched me, and stood me upright.

19 And he said, "Look, I am making known to you what shall happen in the latter time of the indignation; [a]for at the appointed time the end *shall be.*

ENCOUNTER*Note* *Dan. 8:19*

God Informs His People

God continues to inform His people concerning present and future events. The Holy Spirit will bring to mind God's purposes and apply them to your current situation and to your future plans as He guides you in His will.

20 "The ram which you saw, having the two horns—*they are* the kings of Media and Persia.

21 "And the [1]male goat *is* the [2]kingdom of Greece. The large horn that *is* between its eyes [a]*is* the first king.

22 [a]"As for the broken *horn* and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power.

23 "And in the latter time of their kingdom,
When the transgressors have reached their fullness,
A king shall arise,
[a]Having fierce [1]features,
Who understands sinister schemes.
24 His power shall be mighty, [a]but not by his own power;

15 [a]1 Pet. 1:10 [b]Ezek. 1:26
16 [a]Dan. 12:6, 7 [b]Luke 1:19, 26
17 [a]Rev. 1:17
18 [a]Luke 9:32 [b]Ezek. 2:2
19 [a]Hab. 2:3
21 [a]Dan. 11:3 [1]*shaggy male* [2]Lit. *king,* representing his kingdom, Dan. 7:17, 23
22 [a]Dan. 11:4
23 [a]Deut. 28:50 [1]Lit. *countenance*
24 [a]Rev. 17:13

8:16 This is the first instance in scripture of an angel being designated by name. Gabriel is a prominent angel who also appeared to Zechariah (Luke 1:19) and Mary (Luke 1:26). Michael (called the archangel) is the only other angel specifically named in the Bible (Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7).

8:17 The "time of the end" is a general prophetic expression for the time which lies at the end of the existing prophetic horizon. This may be an answer to the question asked in verse 13. Therefore, the prophecy would not be addressing the end of the age, as do Daniel 11:40 and 12:4, but rather would be making reference to the end of the "trampling under foot" of the sanctuary and the host.

8:20 Gabriel's explanation of the vision is well attested in Medo-Persian history. Persia was much smaller than Media, but rapidly expanded and dominated the known world. Under Cyrus, the Persians established the largest empire the world had seen. Later, under the leadership of Alexander the Great, Greece would defeat Persia only to have Alexander's empire divided by his successors, who were known as the Diadochi.

He shall destroy [1]fearfully,
[b]And shall prosper and thrive;
[c]He shall destroy the mighty, and *also* the holy people.

25 "Through[a] his cunning
He shall cause deceit to prosper under his [1]rule;
[b]And he shall exalt *himself* in his heart.
He shall destroy many in *their* prosperity.
[c]He shall even rise against the Prince of princes;
But he shall be [d]broken without *human* means.

26 "And the vision of the evenings and mornings
Which was told is true;
[a]Therefore seal up the vision,
For *it refers* to many days *in the future*."

27 [a]And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was [1]astonished by the vision, but no one understood it.

Daniel's Prayer for the People

9 In the first year [a]of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—
2 in the first year of his reign I, Daniel, understood by the books the number of the years *specified* by the word of the LORD through [a]Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.
3 [a]Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.
4 And I prayed to the LORD my God, and made confession, and said, "O [a]Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments,
5 [a]"we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments.
6 [a]"Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land.
7 "O Lord, [a]righteousness *belongs* to You, but to us shame of face, as *it is* this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.
8 "O Lord, to us *belongs* shame of face, to our kings, our princes, and our fathers, because we have sinned against You.
9 [a]"To the Lord our God *belong* mercy and forgiveness, though we have rebelled against Him.
10 "We have not obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets.
11 "Yes, [a]all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the [b]Law of Moses the servant of God have been poured out on us, because we have sinned against Him.
12 "And He has [a]confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; [b]for under the whole heaven such has never been done as what has been done to Jerusalem.
13 [a]"As *it is* written in the Law of Moses, all this disaster has come upon us; [b]yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth.
14 "Therefore the LORD has [a]kept the disaster in mind, and brought it upon us; for [b]the LORD our God *is* righteous in all the works which He does, though we have not obeyed His voice.
15 "And now, O Lord our God, [a]who brought Your people out of the land of

[b]Dan. 11:36
[c]Dan. 7:25 [1]Or *extraordinarily*
25 [a]Dan. 11:21
[b]Dan. 8:11–13; 11:36; 12:7
[c]Rev. 19:19, 20 [d]Job 34:20
[1]Lit. *hand*
26 [a]Ezek. 12:27
27 [a]Dan. 7:28; 8:17 [1]*amazed*

CHAPTER 9
1 [a]Dan. 1:21
2 [a]2 Chr. 36:21
3 [a]Neh. 1:4
4 [a]Ex. 20:6
5 [a]1 Kin. 8:47, 48
6 [a]2 Chr. 36:15
7 [a]Neh. 9:33

9 [a][Ps. 130:4, 7]
11 [a]Is. 1:3–6
[b]Lev. 26:14
12 [a]Zech. 1:6
[b]Lam. 1:12; 2:13
13 [a]Deut. 28:15–68
[b]Is. 9:13
14 [a]Jer. 31:28; 44:27
[b]Neh. 9:33
15 [a]Neh. 1:10

WORD*Study*

SINNED AND COMMITTED INIQUITY

Dan. 9:5 The Hebrew word *chata',* translated "sinned," means "to miss the mark." The people had missed the mark of holy living required by God. The Hebrew word *`avah,* translated "committed iniquity," appears to come from the root word meaning "bend" or "twist" indicating the one who sins veers from the straight path.

9:2 The prophet Jeremiah had announced Judah would go into captivity for seventy years in Babylon (Jer. 25:11, 12; 29:10). Seventy years was the fixed term of divine indignation (2 Chr. 36:21; Zech. 7:5).

9:11 The contents of the curse and a warning to remain faithful to God are stated in Deuteronomy 28:15–68. The description of the curse includes poor crops, disease, drought, defeat by enemies, and eviction from the land.

Egypt with a mighty hand, and made Yourself [b]a name, as *it is* this day—we have sinned, we have done wickedly!
16 "O Lord, [a]according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, [b]Your holy mountain; because for our sins, [c]and for the iniquities of our fathers, [d]Jerusalem and Your people [e]*are* a reproach to all *those* around us.
17 "Now therefore, our God, hear the prayer of Your servant, and his supplications, [a]and [b]for the Lord's sake [1]cause Your face to shine on [2]Your sanctuary, [c]which is desolate.
18 [a]"O my God, incline Your ear and hear; open Your eyes [b]and see our desolations, and the city [c]which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies.
19 "O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name."

The Seventy-Weeks Prophecy

20 Now while I *was* speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God,
21 yes, while I *was* speaking in prayer, the man [a]Gabriel, whom I had seen in the vision at the beginning, [1]being caused to fly swiftly, reached me about the time of the evening offering.
22 And he informed *me*, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand.
23 "At the beginning of your supplications the [1]command went out, and I have come to tell *you*, for you *are* greatly [a]beloved; therefore [b]consider the matter, and understand the vision:

24 "Seventy [1]weeks are determined
For your people and for your holy city,
To finish the transgression,
[2]To make an end of sins,
[a]To make reconciliation for iniquity,
[b]To bring in everlasting righteousness,
To seal up vision and prophecy,
[c]And to anoint [3]the Most Holy.

25 "Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until [a]Messiah [b]the Prince,
There shall be seven weeks and sixty-two weeks;
The [1]street shall be built again, and the [2]wall,
Even in troublesome times.

26 "And after the sixty-two weeks
[a]Messiah shall [1]be cut off, [b]but not for Himself;
And [c]the people of the prince who is to come
[d]Shall destroy the city and the sanctuary.
The end of it *shall be* with a flood,
And till the end of the war desolations are determined.
27 Then he shall confirm [a]a [1]covenant with [b]many for one week;
But in the middle of the week
He shall bring an end to sacrifice and offering.
And on the wing of abominations shall be one who makes desolate,
[c]Even until the consummation, which is determined,
Is poured out on the [2]desolate."

Vision of the Glorious Man

10 In the third year of Cyrus king of Persia a message was revealed to Daniel, whose [a]name was called Belteshazzar. The message *was* true, [1]but the appointed time *was* long; and he understood the message, and had understanding of the vision.

[b]Neh. 9:10
16 [a]1 Sam. 12:7 [b]Zech. 8:3 [c]Ex. 20:5 [d]Lam. 2:16 [e]Ps. 79:4
17 [a]Num. 6:24–26 [b]Lam. 5:18 [c][John 16:24] [1]Be gracious [2]The temple
18 [a]Is. 37:17 [b]Ex. 3:7 [c]Jer. 25:29
21 [a]Dan. 8:16 [1]Or *being weary with weariness*
23 [a]Dan. 10:11, 19 [b]Matt. 24:15 [1]Lit. *word*
24 [a][Is. 53:10] [b]Rev. 14:6 [c]Ps. 45:7 [1]Lit. *sevens,* and so throughout the chapter [2]So with Qr., LXX, Syr., Vg.; Kt., Theodotion *To seal up* [3]The Most Holy Place
25 [a]John 1:41; 4:25 [b]Is. 55:4 [1]Or *open square* [2]Or *moat*
26 [a][Is. 53:8]; Matt. 27:50; Mark 9:12; 15:37; [Luke 23:46; 24:26]; John 19:30; Acts 8:32 [b][1 Pet. 2:21] [c]Matt. 22:7 [d]Matt. 24:2; Mark 13:2; Luke 19:43, 44 [1]Suffer the death penalty
27 [a]Is. 42:6 [b][Matt. 26:28] [c]Dan. 11:36 [1]Or *treaty* [2]Or *desolator*

CHAPTER 10

1 [a]Dan. 1:7 [1]Or *and of great conflict;*

ENCOUNTER*Note* *Dan. 9:23*

Greatly Beloved

When you pray, do you have to be reacquainted with God? Or do you enjoy a fellowship of familiarity, wherein you enjoy easy and open communication with the Lord?

WORD*Study* **GREATLY BELOVED**

Dan. 9:23 The term "greatly beloved," or "highly esteemed" was used to address items of value, such as gold (Ezra 8:27) and costly garments (Gen. 27:15). Daniel was obviously a special treasure to the Lord.

9:16 This verse reveals the basis for Daniel's prayers. He prayed according to God's righteousness. Justice had been served, and Israel had been punished for her sins. Now that the people had paid for their sins, the "just" response for God would be to restore the nation (Lev. 26:41–45; Is. 40:2).

2 In those days I, Daniel, was mourning three full weeks.

WORD Study — MOURNING

Dan. 10:2 The word describing Daniel's mourning is understood as a continual grieving. This word was used to describe mourning for the dead (Gen. 37:34), mourning over sin (Ezra 10:6), mourning over calamity (Ezek. 7:12), or mourning over the condition of the Jews who returned to Palestine after the exile (Neh. 1:4).

3 I ate no [1]pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.
4 Now on the twenty-fourth day of the first month, as I was by the side of the great river, that *is,* the [1]Tigris,
5 I lifted my eyes and looked, and behold, a certain man clothed in [a]linen, whose waist *was* [b]girded with gold of Uphaz!
6 His body *was* like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, [a]and the sound of his words like the voice of a multitude.
7 And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.
8 Therefore I was left alone when I saw this great vision, and no strength remained in me; for my [1]vigor was turned to [2]frailty in me, and I retained no strength.
9 Yet I heard the sound of his words; and while I heard the sound of his words I was in a deep sleep on my face, with my face to the ground.

Prophecies Concerning Persia and Greece

10 [a]Suddenly, a hand touched me, which made me tremble on my knees and *on* the palms of my hands.
11 And he said to me, "O Daniel, [a]man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you." While he was speaking this word to me, I stood trembling.
12 Then he said to me, [a]"Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, [b]your words were heard; and I have come because of your words.

ENCOUNTER Note — *Dan. 10:12*

A Humble Heart

When we humble ourselves before the Lord and submit to His authority, God inclines His ear to us and answers our prayers. Present yourself reverently to God and wait with anticipation for His response.

13 [a]"But the prince of the kingdom of Persia withstood me twenty-one days; and behold, [b]Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.
14 "Now I have come to make you understand what will happen to your people [a]in the latter days, [b]for the vision *refers* to *many* days yet *to come.*"
15 When he had spoken such words to me, [a]I [1]turned my face toward the ground and became speechless.
16 And suddenly, [a]*one* having the likeness of the [1]sons of men [b]touched my lips; then I opened my mouth and spoke, saying to him who stood before me, "My lord, because of the vision [c]my sorrows have [2]overwhelmed me, and I have retained no strength.
17 "For how can this servant of my lord talk with you, my lord? As for me, no strength remains in me now, nor is any breath left in me."
18 Then again, *the one* having the likeness of a man touched me and strengthened me.
19 [a]And he said, "O man greatly beloved, [b]fear not! Peace *be* to you; be strong, yes, be strong!" So when he spoke to me I was strengthened, and said, "Let my lord speak, for you have strengthened me."
20 Then he said, "Do you know why I have come to you? And now I must return to fight [a]with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come.
21 "But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, [a]except Michael your prince.

3 [1]*desirable*
4 [1]Heb. *Hiddekel*
5 [a]Ezek. 9:2; 10:2 [b]Rev. 1:13; 15:6
6 [a][Rev. 1:15]
8 [1]Lit. *splendor* [2]Lit. *ruin*
10 [a]Dan. 9:21
11 [a]Dan. 9:23
12 [a]Rev. 1:17 [b]Acts 10:4
13 [a]Dan. 10:20 [b]Dan. 10:21; 12:1
14 [a]Dan. 2:28 [b]Dan. 8:26; 10:1
15 [a]Dan. 8:18; 10:9 [1]Lit. *set*
16 [a]Dan. 8:15 [b]Jer. 1:9 [c]Dan. 10:8, 9 [1]Theodotion, Vg. *the son;* LXX *a hand* [2]Or *turned upon*
19 [a]Dan. 10:11 [b]Judg. 6:23
20 [a]Dan. 10:13
21 [a][Rev. 12:7]

10:13 This verse provides a glimpse of supernatural warfare. Although the final outcome is assured by God, there will be fierce conflict until the final judgment (Eph. 6:12; Rev. 12:7).

10:21 While the world viewed Israel as an insignificant people from a small state, in the supernatural world they were represented and defended by the great angels Gabriel and Michael.

11 "Also [a]in the first year of [b]Darius the Mede, I, *even* I, stood up to confirm and strengthen him.)
2 "And now I will tell you the truth: Behold, three more kings will arise in Persia, and the fourth shall be far richer than *them* all; by his strength, through his riches, he shall stir up all against the realm of Greece.
3 "Then [a]a mighty king shall arise, who shall rule with great dominion, and [b]do according to his will.
4 "And when he has arisen, [a]his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity [b]nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.

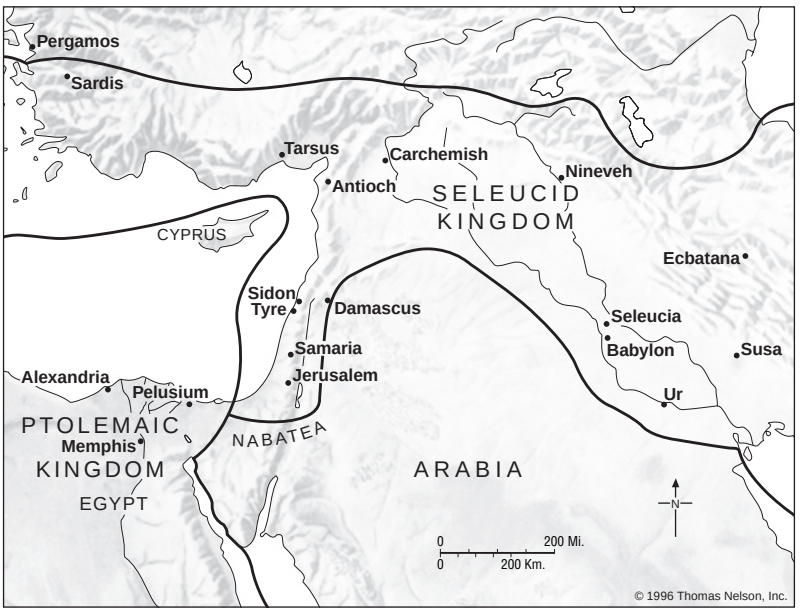
Warring Kings of North and South

5 "Also the king of the South shall become strong, as well as *one* of his princes; and he shall gain power over him and have dominion. His dominion *shall be* a great dominion.
6 "And at the end of *some* years they shall join forces, for the daughter of the king of the South shall go to the king of the North to make an agreement; but she shall not retain the power of her [1]authority, and neither he nor his authority shall stand; but she shall be given up, with those who brought her, and with him who begot her, and with him who strengthened her in *those* times.
7 "But from a branch of her roots *one* shall arise in his place, who shall come with an army, enter the fortress of the king of the North, and deal with them and prevail.
8 "And he shall also carry their gods captive to Egypt, with their [1]princes *and* their precious articles of silver and gold; and he shall continue *more* years than the king of the North.
9 "Also *the king of the North* shall come to the kingdom of the king of the South, but shall return to his own land.
10 "However his sons shall stir up strife, and assemble a multitude of great forces; and *one* shall certainly come [a]and overwhelm and pass through; then he shall return [b]to his fortress and stir up strife.
11 "And the king of the South shall be [a]moved with rage, and go out and fight with him, with the king of the North, who shall muster a great multitude; but the [b]multitude shall be given into the hand of his *enemy.*
12 "When he has taken away the multitude, his heart will be [1]lifted up; and he

CHAPTER 11
1 [a]Dan. 9:1 [b]Dan. 5:31
3 [a]Dan. 7:6; 8:5 [b]Dan. 8:4; 11:16, 36
4 [a]Zech. 2:6 [b]Dan. 8:22
6 [1]Lit. *arm*
8 [1]Or *molded images*
10 [a]Is. 8:8 [b]Dan. 11:7
11 [a]Prov. 16:14 [b][Ps. 33:10, 16]
12 [1]Proud

11:1 The first year of Darius was the year he decreed the Jews could return to their homeland. Unknown to the Persian king, his decision was determined in part by angelic forces.

11:2 Gabriel unfolds the main events leading up to the end. He begins with the Persian period of Daniel's time, then moves on to describe the Greek empire, its subsequent division, and the Ptolemiac and Seleucid empires.



Dan. 11:2 Seleucid Control of Palestine (190 B.C.)

will cast down tens of thousands, but he will not prevail.
13 "For the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment.
14 "Now in those times many shall rise up against the king of the South. Also, [1]violent men of your people shall exalt themselves [2]in fulfillment of the vision, but they shall [a]fall.
15 "So the king of the North shall come and [a]build a siege mound, and take a fortified city; and the [1]forces of the South shall not withstand *him.* Even his choice troops *shall have* no strength to resist.
16 "But he who comes against him [a]shall do according to his own will, and [b]no one shall stand against him. He shall stand in the Glorious Land with destruction in his [1]power.
17 "He shall also [a]set his face to enter with the strength of his whole kingdom, and [1]upright ones with him; thus shall he do. And he shall give him the daughter of women to destroy it; but she shall not stand *with him,* [b]or be for him.
18 "After this he shall turn his face to the coastlands, and shall take many. But a ruler shall bring the reproach against them to an end; and with the reproach removed, he shall turn back on him.
19 "Then he shall turn his face toward the fortress of his own land; but he shall [a]stumble and fall, [b]and not be found.
20 "There shall arise in his place one who imposes taxes *on* the glorious kingdom; but within a few days he shall be destroyed, but not in anger or in battle.
21 "And in his place [a]shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue.
22 "With the [1]force of a [a]flood they shall be swept away from before him and be broken, [b]and also the prince of the covenant.
23 "And after the league *is made* with him [a]he shall act deceitfully, for he shall come up and become strong with a small *number of* people.
24 "He shall enter peaceably, even into the richest places of the province; and he shall do *what* his fathers have not done, nor his forefathers: he shall disperse among them the plunder, [1]spoil, and riches; and he shall devise his plans against the strongholds, but *only* for a time.

14 [a]Job 9:13 [1]Or *robbers,* lit. *sons of breakage* [2]Lit. *to establish*
15 [a]Ezek. 4:2; 17:17 [1]Lit. *arms*
16 [a]Dan. 8:4, 7 [b]Josh. 1:5 [1]Lit. *hand*
17 [a]2 Chr. 20:3 [b]Dan. 9:26 [1]Or *bring equitable terms*
19 [a]Jer. 46:6 [b]Ps. 37:36
21 [a]Dan. 7:8
22 [a]Dan. 9:26 [b]Dan. 8:10, 11 [1]Lit. *arms*
23 [a]Dan. 8:25
24 [1]*booty*

25 "He shall stir up his power and his courage against the king of the South with a great army. And the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall devise plans against him.
26 "Yes, those who eat of the portion of his delicacies shall destroy him; his army shall [1]be swept away, and many shall fall down slain.
27 "Both these kings' hearts *shall be* bent on evil, and they shall speak lies at the same table; but it shall not prosper, for the end *will* still *be* at the [a]appointed time.
28 "While returning to his land with great riches, his heart shall be *moved* against the holy covenant; so he shall do *damage* and return to his own land.

The Northern King's Blasphemies

29 "At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter.
30 [a]"For ships from [1]Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do *damage.* So he shall return and show regard for those who forsake the holy covenant.
31 "And [1]forces shall be mustered by him, [a]and they shall defile the sanctuary fortress; then they shall take away the daily *sacrifices,* and place *there* the abomination of desolation.
32 "Those who do wickedly against the covenant he shall [1]corrupt with flattery; but the people who know their God shall be strong, and carry out *great exploits.*

ENCOUNTER *Note* *Dan. 11:32*

Faithful

By remaining faithful to their covenant commitments to God, people are much less likely to be enticed by the world. By maintaining their vows to God, people find their walk with the Lord strengthened and in turn they can resist the deceptions of the evil one.

33 "And those of the people who understand shall instruct many; yet *for many* days they shall fall by sword and flame, by captivity and plundering.
34 "Now when they fall, they shall be aided with a little help; but many shall join with them by [1]intrigue.
35 "And *some* of those of understanding

26 [1]Or *overflow*
27 [a]Hab. 2:3
30 [a]Jer. 2:10 [1]Heb. *Kittim,* western lands, especially Cyprus
31 [a]Dan. 8:11–13; 12:11 [1]Lit. *arms*
32 [1]*pollute*
34 [1]Or *slipperiness, flattery*

11:31 This may refer to Antiochus IV Epiphanes' desecration of the Jerusalem temple when he sacrificed a pig on the altar and erected an image of Zeus in the holy of holies.

shall fall, [a]to refine them, purify *them,* and make *them* white, *until* the time of the end; because *it is* still for the appointed time.
36 "Then the king shall do according to his own will: he shall [a]exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done.
37 "He shall regard neither the [1]God of his fathers nor the desire of women, [a]nor regard any god; for he shall exalt himself above *them* all.
38 "But in their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things.
39 "Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, *and* advance *its* glory; and he shall cause them to rule over many, and divide the land for [1]gain.

The Northern King's Conquests

40 "At the [a]time of the end the king of the South shall attack him; and the king of the North shall come against him [b]like a whirlwind, with chariots, [c]horsemen, and with many ships; and he shall enter the countries, overwhelm *them,* and pass through.
41 "He shall also enter the Glorious Land, and many *countries* shall be overthrown; but these shall escape from his hand: [a]Edom, Moab, and the [1]prominent people of Ammon.
42 "He shall stretch out his hand against the countries, and the land of [a]Egypt shall not escape.
43 "He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians *shall follow* [a]at his heels.
44 "But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many.
45 "And he shall plant the tents of his palace between the seas and [a]the glorious holy mountain; [b]yet he shall come to his end, and no one will help him.

Prophecy of the End Time

12 "At that time Michael shall stand up,
The great prince who stands *watch* over the sons of your people;
[a]And there shall be a time of trouble,
Such as never was since there was a nation,
Even to that time.
And at that time your people [b]shall be delivered,
Every one who is found [c]written in the book.
2 And many of those who sleep in the dust of the earth shall awake,
[a]Some to everlasting life,
Some to shame [b]*and* everlasting [1]contempt.
3 Those who are wise shall [a]shine
Like the brightness of the firmament,
[b]And those who turn many to righteousness
[c]Like the stars forever and ever.

4 "But you, Daniel, [a]shut up the words, and seal the book until the time of the end; many shall [b]run to and fro, and knowledge shall increase."
5 Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that [a]riverbank.
6 And *one* said to the man clothed in [a]linen, who *was* above the waters of the river, [b]"How long shall the fulfillment of these wonders *be*?"
7 Then I heard the man clothed in linen, who *was* above the waters of the river, when he [a]held up his right hand and his left hand to heaven, and swore by Him [b]who lives forever, [c]that *it shall be* for a time, times, and half *a time;* [d]and when the power of [e]the holy people has been completely shattered, all these *things* shall be finished.
8 Although I heard, I did not understand. Then I said, "My lord, what *shall be* the end of these *things*?"
9 And he said, "Go *your way,* Daniel, for

35 [a]Dan. 12:10
36 [a]Dan. 7:8, 25
37 [a]Is. 14:13 [1]Or *gods*
39 [1]profit
40 [a]Dan. 11:27, 35; 12:4, 9 [b]Is. 21:1 [c]Rev. 9:16
41 [a]Is. 11:14 [1]Lit. *chief of the sons of Ammon*
42 [a]Joel 3:19
43 [a]Ex. 11:8
45 [a]Ps. 48:2 [b]Rev. 19:20

CHAPTER 12
1 [a]Jer. 30:7 [b]Rom. 11:26 [c]Ex. 32:32
2 [a][John 5:28, 29] [b][Is. 66:24] [1]Lit. *abhorrence*
3 [a]Matt. 13:43 [b][James 5:19, 20] [c]1 Cor. 15:41
4 [a]Rev. 22:10 [b]Amos 8:12
5 [a]Dan. 10:4
6 [a]Ezek. 9:2 [b]Dan. 8:13; 12:8
7 [a]Deut. 32:40 [b]Dan. 4:34 [c]Dan. 7:25 [d]Luke 21:24 [e]Dan. 8:24

ENCOUNTER*Note* *Dan. 11:45*

A Stark Contrast

This is a stark contrast between the passing of those who oppose God in comparison to those who trust God. The one who defies God can expect a lonely end. However, God's faithful children can look forward to the loving welcome of their Lord.

12:1 God assigned the powerful angel Michael to watch over His people. The designation "great prince" may indicate he is the greatest of the angels. He is also described as an archangel (Jude 9), and as leading the angels in the fight against the dragon (Rev. 12:7).

12:2 This verse represents the most unambiguous reference to the afterlife found in the Old Testament. (Isaiah 26:19 provides an example as well, but it is less detailed.) Those who follow God are vindicated and those who oppose Him are delivered into eternal punishment.

the words *are* closed up and sealed till the time of the end.
10 [a]"Many shall be purified, made white, and refined, [b]but the wicked shall do wickedly; and none of the wicked shall understand, but [c]the wise shall understand.
11 "And from the time *that* the daily *sacrifice* is taken away, and the abomination of desolation is set up, *there shall be* one thousand two hundred and ninety days.
12 "Blessed *is* he who waits, and comes to the one thousand three hundred and thirty-five days.

10 [a]Zech. 13:9 [b]Is. 32:6, 7 [c]John 7:17; 8:47

13 [a]Rev. 14:13 [b]Ps. 1:5

13 "But you, go *your way* till the end; [a]for you shall rest, [b]and will arise to your inheritance at the end of the days."

ENCOUNTER *Note* *Dan. 12:13*

For You Shall Rest

People who walk faithfully with God experience profound contentment. Their mind and heart are enveloped in a sense of peace. They are characterized by hope for the future because they know heaven's glorious riches await them.

THE BOOK OF HOSEA

INTRODUCTION

Hosea wrote this book during the northern kingdom of Israel's final decline which culminated in its destruction in 722 B.C. Northern Israel had enjoyed a period of political calm under King Jeroboam II. Assyria, the world's superpower, had humbled Israel's chief rival, Syria to their north, giving Israel time to develop its commerce and to enjoy economic prosperity. However, rather than recognizing God as the author of their success, the people embraced the immoral worship of Baal. They built altars to this idol virtually on every hill and high place in the country. Rather than suppressing this disloyalty to the true God, the king and the priests were the strongest advocates of idolatry. Society deteriorated as the wealthy indulged themselves in every manner of perversion and neglected the plight of the poor. Political instability and intrigue plagued the nation during its final days. Six kings ruled and were overthrown in a span of only thirty years. In a misguided and foolish effort to free itself of Assyrian domination, Israel united with its rival Syria in a futile rebellion. As Assyria prepared to inflict its final death blows on Israel, the prophet Hosea wrote, urging the people to return to God before it was too late.

SIGNIFICANCE

The book of Hosea is listed first among the twelve Minor Prophets, not only because it is the longest book, but because it addresses all the major themes of Old Testament prophecy. Hosea likens the covenant between God and His people to that of a marriage, in which sacred vows of loyalty are pledged. Judgment is also a prominent theme as God refuses to allow His people to abandon Him without making every effort to draw them back to Himself. This book is permeated with hope. Despite Israel's horrific treachery toward God, God continually looks toward a renewed time of reconciliation and intimacy (1:10—2:1; 2:14–23; 3:1–5; 11:8–11; 14:1–7). This book is unique in the way God commands His prophet to incarnate the divine message in his personal life. The righteous prophet Hosea is instructed to marry a harlot to show Israel the agony of betrayal God has experienced (1:2). This noble man is also commanded to love and care for his wayward wife even after she betrays him (3:1). The urgency of Hosea's cries to God's people is obvious as the prophet pleads with them to return to God. Through his own experience, Hosea has a deep desire for his people to know God in a personal, intimate way, not merely through religious ritual (6:6).

STRUCTURE

This book does not follow an easily recognizable outline. This is partly because of the passionate way God continually interrupts His message of judgment to urge His people to return to Him. However, a general outline of the book is as follows:

- The Prophet's Life Message of Betrayal and Restoration
  - Hosea's Marriage and Family (1:1–11)
  - Charges and Consequences of Unfaithfulness (2:1–13)
  - Restoration (2:14—3:5)
- God's Message to His People
  - God's Charge Against His People (4:1–19)
  - God's Judgment on His People (5:1–15)
  - A Call to Repentance (6:1–6)
  - The Condition of God's People (6:7—8:14)
  - God's Impending Judgment (9:1—10:15)
  - God's Unfailing Love for His People (11:1–11)
  - God's Response to Unfaithfulness (11:12—13:16)
  - God's Restoration of His People (14:1–9)

ENCOUNTERING GOD THROUGH HOSEA

The book of Hosea is one of the most personal Old Testament books, in which God repeatedly

expresses His love for His people and His desire for a close relationship with them. It is an intimate portrayal of God's heart for His people as He describes them with the intimacy of a bride and a groom (2:14–16). You should be challenged by God's desire for His people to keep their covenant with Him. You may feel convicted by the superficial repentance that often characterizes God's people (6:1–6). You will confront the heartbreaking reality that every time you turn away from God, He views your rejection as spiritual adultery and your betrayal grieves Him. Finally, you will be encouraged to see that even at the worst points of estrangement between God and His people, there is always hope because of God's unfailing love.

CHAPTER 1

THE word of the LORD that came to Hosea the son of Beeri, in the days of [a]Uzziah, [b]Jotham, [c]Ahaz, *and* [d]Hezekiah, kings of Judah, and in the days of [e]Jeroboam the son of Joash, king of Israel.

The Family of Hosea

2 When the LORD began to speak by Hosea, the LORD said to Hosea:

[a]"Go, take yourself a wife of harlotry
And children of harlotry,
For [b]the land has committed great [1]harlotry
By departing from the LORD."

3 So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.

4 Then the LORD said to him:

"Call his name Jezreel,
For in a little *while*
[a]I will avenge the bloodshed of Jezreel on the house of Jehu,
[b]And bring an end to the kingdom of the house of Israel.

5 [a]It shall come to pass in that day
That I will break the bow of Israel in the Valley of Jezreel."

6 And she conceived again and bore a daughter. Then *God* said to him:

"Call her name [1]Lo-Ruhamah,
[a]For I will no longer have mercy on the house of Israel,
[2]But I will utterly take them away.

7 [a]Yet I will have mercy on the house of Judah,
Will save them by the LORD their God,
And [b]will not save them by bow,
Nor by sword or battle,
By horses or horsemen."

8 Now when she had weaned Lo-Ruhamah, she conceived and bore a son.

9 Then *God* said:

"Call his name [1]Lo-Ammi,
For you *are* not My people,
And I will not be your *God.*

The Restoration of Israel

10 "Yet [a]the number of the children of Israel
Shall be as the sand of the sea,
Which cannot be measured or numbered.
[b]And it shall come to pass

1 [a]Amos 1:1 [b]2 Chr. 27 [c]2 Chr. 28 [d]2 Chr. 29:1—32:33 [e]2 Kin. 13:13; 14:23–29

2 [a]Hos. 3:1 [b]Jer. 2:13 [1]Spiritual adultery

4 [a]2 Kin. 10:11 [b]2 Kin.15:8–10; 17:6, 23; 18:11

5 [a]2 Kin. 15:29

6 [a]2 Kin. 17:6 [1]Lit. *No-Mercy* [2]Or *That I may forgive them at all*

7 [a]2 Kin. 19:29–35 [b][Zech. 4:6]

9 [1]Lit. *Not-My-People*

10 [a]Gen. 22:17; 32:12 [b]1 Pet. 2:10

CHARACTER Study — HOSEA — Hos. 1:1

Hosea's name is a variant of the name "Joshua," meaning "The Lord Saves." Probably a young man when God called him to his prophetic ministry, Hosea was given an extremely difficult assignment. Not only was he to minister to the northern kingdom of Israel during its demise and fall, he was also to manifest, through his personal life, God's stirring message of betrayal and reconciliation to His people. By marrying an immoral, unfaithful woman, Hosea would graphically demonstrate God's view of His people's idolatry. Gomer would publicly humiliate and forsake Hosea, but he was to take her back and love her, just as God was willing to forgive and receive His people. Despite the enormity of the assignment, Hosea obeyed immediately. While Hosea's personal story fades into the book's background after chapter three, the passion, love and grace he demonstrated pervades the entire book. Hosea's profound ministry to the northern tribes would inspire the prophet Jeremiah much later when he issued similar warnings to the southern kingdom of Judah before its fall.

1:1 "Beeri" means "My Well."

1:1 Hosea was a prophet to the northern kingdom of Israel, but Jeroboam II (793–753) is the only northern king mentioned, although Hosea's ministry would have covered the reigns of Zechariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea as well.

1:4 "Jezreel" means "God Will Sow" or "God Will Scatter." Jezreel was the town where Jehu murdered King Joram of Israel along with every member of the house of Ahab (2 Kin. 9–10).

1:8 A child would be weaned at two to three years of age.

WORD*Study* **HARLOTRY**

Hos. 1:2 Scripture describes two kinds of harlots or prostitutes. One is the general prostitute who sold sexual favors (Gen. 34:31; 38:15, 24; Lev. 21:14; Josh. 2:1; Judg. 11:1; 16:1; 1 Kin. 3:16; Prov. 7:10; 29:3; Amos 7:17). While this behavior was condemned as immoral, unmarried women with no parents to care for them could have felt forced into such activity for their survival. Rahab is perhaps the most famous harlot. She demonstrated her trust in God and became a hero of the faith (Heb 11:31). A second type of harlot was the cult prostitute (Num. 25:1; 1 Sam. 2:22; Jer. 13:27; Ezek. 16:15–30; 23:37–41; Amos 2:8). Men and women served at temples for idols such as Asherah or Aphrodite. It was believed that a sexual act with a temple prostitute was an act of worship with the god or goddess, and would result in fertility for one's crops. It is unclear which type of harlot Gomer was.

ENCOUNTER*Note* *Hos. 1:2*

Harlotry

Harlotry is a morally offensive act mocking true intimacy. Likewise, we deeply offend God when we reject the pure love He offers us.

In the place where it was said to them,
'You *are* [1]not My [c]people,'
There it shall be said to them,
'*You* are [d]sons of the living God.'
11 [a]Then the children of Judah and the children of Israel
Shall be gathered together,
And appoint for themselves one head;
And they shall come up out of the land,
For great *will be* the day of Jezreel!
2 Say to your brethren, [1]'My people,'
And to your sisters, [2]'Mercy *is shown*.'

God's Unfaithful People

2 "Bring[1] charges against your mother,
[2]bring charges;
For [a]she *is* not My wife, nor *am* I her Husband!
Let her put away her [b]harlotries from her sight,
And her adulteries from between her breasts;
3 Lest [a]I strip her naked
And expose her, as in the day she was [b]born,
And make her like a wilderness,
And set her like a dry land,
And slay her with [c]thirst.
4 "I will not have mercy on her children,
For they *are* the [a]children of harlotry.
5 For their mother has played the harlot;
She who conceived them has behaved shamefully.
For she said, 'I will go after my lovers,
[a]Who give *me* my bread and my water,
My wool and my linen,
My oil and my drink.'
6 "Therefore, behold,
[a]I will hedge up your way with thorns,
And [1]wall her in,
So that she cannot find her paths.
7 She will [1]chase her lovers,
But not overtake them;
Yes, she will seek them, but not find *them*.
Then she will say,
[a]'I will go and return to my [b]first husband,

[c]Rom. 9:26 [d][John 1:12] [1]Heb. *lo-ammi*, v. 9
11 [a]Is. 11:11–13

CHAPTER 2
1 [1]Heb. *Ammi*, Hos. 1:9, 10 [2]Heb. *Ruhamah*, Hos. 1:6
2 [a]Is. 50:1 [b]Ezek. 16:25 [1]Or *Contend with* [2]Or *contend*
3 [a]Jer. 13:22, 26 [b]Ezek. 16:4–7, 22 [c]Amos 8:11–13
4 [a]John 8:41
5 [a]Hos. 2:8, 12
6 [a]Lam. 3:7, 9 [1]Lit. *wall up her wall*
7 [a]Luke 15:17, 18 [b]Ezek. 16:8; 23:4 [1]Or *pursue*

CHARACTER*Study* **GOMER** *Hos. 1:3*

Gomer, whose name means "Complete" or "Achieve," was the daughter of Diblaim (1:3). Some believe Gomer did not become a harlot until after Hosea married her. However it appears her character was such that if she were not practicing prostitution before her marriage, she was strongly inclined to do so. Whether she became a temple prostitute or a general harlot is also unclear. Her depravity seems to have increased after her marriage. Her children are described as "children of harlotry" (1:2) which may indicate that at least the last two children were not fathered by Hosea. Despite being married to a godly prophet, Gomer pursued her promiscuous lifestyle until she became enslaved. Her righteous husband bought her back, paying a slave's price for her (3:2). Hosea then kept her in temporary isolation until she had been purified and committed afresh to her husband (3:3–5).

2:7 "Chase" reflects the zeal with which the Israelites pursued Baal worship and its depraved practices.

For then *it was* better for me than now.'
8 For she did not [a]know
That I gave her grain, new wine, and oil,
And multiplied her silver and gold—
Which they prepared for Baal.

9 "Therefore I will return and take away
My grain in its time
And My new wine in its season,
And will take back My wool and My linen,
Given to cover her nakedness.
10 Now [a]I will uncover her lewdness in the sight of her lovers,
And no one shall deliver her from My hand.
11 [a]I will also cause all her mirth to cease,
Her feast days,
Her New Moons,
Her Sabbaths—
All her appointed feasts.

12 "And I will destroy her vines and her fig trees,
Of which she has said,
'These *are* my wages that my lovers have given me.'
So I will make them a forest,
And the beasts of the field shall eat them.

ENCOUNTER *Note* *Hos. 2:12*

Forgotten

It is tragic when the very blessings God showers upon us become snares that capture our love and attention and draw us away from Him.

13 I will punish her
For the days of the Baals to which she burned incense.
She decked herself with her earrings and jewelry,
And went after her lovers;
But Me she forgot," says the LORD.

God's Mercy on His People

14 "Therefore, behold, I will allure her,
Will bring her into the wilderness,
And speak [1]comfort to her.
15 I will give her her vineyards from there,
And [a]the Valley of Achor as a door of hope;
She shall sing there,
As in [b]the days of her youth,
[c]As in the day when she came up from the land of Egypt.

16 "And it shall be, in that day," Says the LORD,
"*That* you will call Me [1]'My Husband,'
And no longer call Me [2]'My Master,'
17 For [a]I will take from her mouth the names of the Baals,
And they shall be remembered by their name no more.

ENCOUNTER *Note* *Hos. 2:16, 17*

Intimacy

God wants more than your allegiance. He wants your devotion. He seeks a deeper level of intimacy with you than you might realize.

18 In that day I will make a [a]covenant for them
With the beasts of the field,
With the birds of the air,
And *with* the creeping things of the ground.
Bow and sword of battle [b]I will shatter from the earth,
To make them [c]lie down safely.

19 "I will betroth you to Me forever;
Yes, I will betroth you to Me
In righteousness and justice,
In lovingkindness and mercy;
20 I will betroth you to Me in faithfulness,
And [a]you shall know the LORD.

21 "It shall come to pass in that day
That [a]I will answer," says the LORD;
"I will answer the heavens,
And they shall answer the earth.
22 The earth shall answer
With grain,
With new wine,
And with oil;
They shall answer [1]Jezreel.
23 Then [a]I will sow her for Myself in the earth,
[b]And I will have mercy on *her who had* [1]not obtained mercy;
Then [c]I will say to *those who were* [2]not My people,
'You *are* [3]My people!'

8 [a]Is. 1:3
10 [a]Ezek. 16:37
11 [a]Amos 5:21; 8:10
14 [1]Lit. *to her heart*

15 [a]Josh. 7:26 [b]Ezek.16:8–14 [c]Ex. 15:1
16 [1]Heb. *Ishi* [2]Heb. *Baali*
17 [a]Ex. 23:13
18 [a]Job 5:23 [b]Is. 2:4 [c]Lev. 26:5
20 [a][Jer. 31:33, 34]
21 [a]Zech. 8:12
22 [1]Lit. *God Will Sow*
23 [a]Jer. 31:27 [b]Hos. 1:6 [c]Hos. 1:10 [1]Heb. *lo-ruhamah* [2]Heb. *lo-ammi* [3]Heb. *ammi*

2:8 "Know" is a key word in Hosea (2:20; 4:1, 6; 5:3, 4; 6:3, 6; 13:4, 5). God repeatedly expresses His desire for a mutual, intimate relationship with His people.

2:9 Grain would be harvested in May and June. Grapes would be ripe from July to September.

2:11 New Moons were celebrated monthly. Sabbaths were observed weekly.

2:15 "Achor" means "Trouble."

2:16 "Master" could be a reference to Baal.

And they shall say, *'You are* my God!' "

Israel Will Return to God

3 Then the LORD said to me, "Go again, love a woman *who is* loved by a [a]lover[1] and is committing adultery, just like the love of the LORD for the children of Israel, who look to other gods and love *the* raisin cakes *of the pagans.*"

ENCOUNTER *Note* *Hos. 3:1*

Go Again

Who can fathom God's love? Despite our rejection and betrayal, despite our unfaithfulness and broken promises, He continues to love us. When we stray from him, He lovingly and relentlessly pursues us. If not for His unfailing love, we would be victims of our own wickedness.

2 So I bought her for myself for fifteen *shekels* of silver, and one and one-half homers of barley.
3 And I said to her, "You shall [a]stay with me many days; you shall not play the harlot, nor shall you have a man—so, too, *will* I *be* toward you."
4 For the children of Israel shall abide many days [a]without king or prince, without sacrifice or *sacred* pillar, without [b]ephod or [c]teraphim.
5 Afterward the children of Israel shall return and [a]seek the LORD their God and [b]David their king. They shall fear the LORD and His goodness in the [c]latter days.

God's Charge Against Israel

4 Hear the word of the LORD,
You children of Israel,
For the LORD *brings* a [a]charge[1]
against the inhabitants of the land:

"There is no truth or mercy
Or [b]knowledge of God in the land.
2 *By* swearing and lying,
Killing and stealing and committing adultery,
They break all restraint,
With bloodshed [1]upon bloodshed.
3 Therefore [a]the land will mourn;
And [b]everyone who dwells there will waste away
With the beasts of the field
And the birds of the air;
Even the fish of the sea will be taken away.

4 "Now let no man contend, or rebuke another;
For your people *are* like those [a]who contend with the priest.
5 Therefore you shall stumble [a]in the day;
The prophet also shall stumble with you in the night;
And I will destroy your mother.
6 [a]My people are destroyed for lack of knowledge.
Because you have rejected knowledge,
I also will reject you from being priest for Me;
[b]Because you have forgotten the law of your God,
I also will forget your children.

ENCOUNTER *Note* *Hos. 4:6*

Lack of Knowledge

God's ways are accessible to all who want to know them. Ignorance of God's word is a dangerous choice we make, and it carries severe consequences.

7 "The more they increased,
The more they sinned against Me;
[a]I[1] will change [2]their glory into shame.
8 They eat up the sin of My people;
They set their [1]heart on their iniquity.
9 And it shall be: [a]like people, like priest.
So I will punish them for their ways,
And [1]reward them for their deeds.
10 For [a]they shall eat, but not have enough;
They shall commit harlotry, but not increase;
Because they have ceased obeying the LORD.

The Idolatry of Israel

11 "Harlotry, wine, and new wine
[a]enslave the heart.
12 My people ask counsel from their
[a]wooden *idols*,
And their [1]staff informs them.
For [b]the spirit of harlotry has caused *them* to stray,
And they have played the harlot against their God.

CHAPTER 3
1 [a]Jer. 3:20 [1]Lit. *friend* or *husband*
3 [a]Deut. 21:13
4 [a]Hos. 10:3 [b]Ex. 28:4–12 [c]Judg. 17:5; 18:14, 17
5 [a]Jer. 50:4 [b]Jer. 30:9 [c][Is. 2:2, 3]

CHAPTER 4
1 [a]Is. 1:18 [b]Jer. 4:22 [1]A legal complaint
2 [1]Lit. *touching*
3 [a]Amos 5:16; 8:8 [b]Zeph. 1:3
4 [a]Deut. 17:12
5 [a]Jer. 15:8
6 [a]Is. 5:13 [b]Ezek. 22:26
7 [a]1 Sam. 2:30 [1]So with MT, LXX, Vg.; scribal tradition, Syr., Tg. *They will change* [2]So with MT, LXX, Syr., Tg., Vg.; scribal tradition *My glory*
8 [1]Desires
9 [a]Is. 24:2 [1]*repay*
10 [a]Lev. 26:26
11 [a]Is. 5:12; 28:7
12 [a]Jer. 2:27 [b]Is. 44:19, 20 [1]Diviner's rod

3:1 "Love" was not in the initial command to Hosea (1:2). First, he was instructed to "take" a wife of harlotry. After all Gomer had done, the prophet was commanded to love her, as God loved His wayward people.

3:5 "Latter days" may mean "afterward" rather than at the end times.

13 [a]They offer sacrifices on the mountaintops,
And burn incense on the hills,
Under oaks, poplars, and terebinths,
Because their shade *is* good.
[b]Therefore your daughters commit harlotry,
And your brides commit adultery.

14 "I will not punish your daughters when they commit harlotry,
Nor your brides when they commit adultery;
For *the men* themselves go apart with harlots,
And offer sacrifices with a [a]ritual harlot.
Therefore people *who* do not understand will be trampled.

15 "Though you, Israel, play the harlot,
Let not Judah offend.
[a]Do not come up to Gilgal,
Nor go up to [b]Beth[1] Aven,
[c]Nor swear an oath, *saying,* 'As the LORD lives'—

16 "For Israel [a]is stubborn
Like a stubborn calf;
Now the LORD will let them forage
Like a lamb in [1]open country.

17 "Ephraim *is* joined to idols,
[a]Let him alone.
18 Their drink [1]is rebellion,
They commit harlotry continually.
[a]Her [2]rulers [3]dearly love dishonor.
19 [a]The wind has wrapped her up in its wings,
And [b]they shall be ashamed because of their sacrifices.

Impending Judgment on Israel and Judah

5 "Hear this, O priests!
Take heed, O house of Israel!
Give ear, O house of the king!
For [1]yours *is* the judgment,
Because [a]you have been a snare to Mizpah
And a net spread on Tabor.
2 The revolters are [a]deeply involved in slaughter,
Though I rebuke them all.
3 [a]I know Ephraim,
And Israel is not hidden from Me;
For now, O Ephraim, [b]you commit harlotry;
Israel is defiled.

13 [a]Is. 1:29; 57:5, 7 [b]Amos 7:17
14 [a]Deut. 23:18
15 [a]Hos. 9:15; 12:11 [b]1 Kin. 12:29 [c]Amos 8:14 [1]Lit. *House of Idolatry* or *Wickedness*
16 [a]Jer. 3:6; 7:24; 8:5 [1]Lit. *a large place*
17 [a]Matt. 15:14
18 [a]Mic. 3:11 [1]Or *has turned aside* [2]Lit. *shields* [3]Heb. difficult; a Jewish tradition *shamefully love, 'Give!'*
19 [a]Jer. 51:1 [b]Is. 1:29

CHAPTER 5

1 [a]Hos. 6:9 [1]Or *to you*
2 [a]Is. 29:15
3 [a]Amos 3:2; 5:12 [b]Hos. 4:17

4 [a]Hos. 4:12 [1]Or *Their deeds will not allow them to turn*
5 [a]Hos. 7:10
6 [a]Prov. 1:28
7 [a]Jer. 3:20 [1]Lit. *strange*
8 [a]Joel 2:1 [b]Is. 10:30 [c]Josh. 7:2
10 [a]Deut. 19:14; 27:17
11 [a]Deut. 28:33 [b]Mic. 6:16
12 [a]Prov. 12:4

4 "They[1] do not direct their deeds
Toward turning to their God,
For [a]the spirit of harlotry is in their midst,
And they do not know the LORD.
5 The [a]pride of Israel testifies to his face;
Therefore Israel and Ephraim stumble in their iniquity;
Judah also stumbles with them.

6 "With their flocks and herds
[a]They shall go to seek the LORD,
But they will not find *Him;*
He has withdrawn Himself from them.

ENCOUNTER*Note* *Hos. 5:6*

Withdrawn

Be careful in saying "God is always there for me." Do not presume upon Him. Our sin alienates us from Him and may hinder our finding Him in times of distress. God is available to us on His terms, not ours.

7 They have [a]dealt treacherously with the LORD,
For they have begotten [1]pagan children.
Now a New Moon shall devour them and their heritage.

8 "Blow[a] the ram's horn in Gibeah,
The trumpet in Ramah!
[b]Cry aloud *at* [c]Beth Aven,
'*Look* behind you, O Benjamin!'
9 Ephraim shall be desolate in the day of rebuke;
Among the tribes of Israel I make known what is sure.

10 "The princes of Judah are like those who [a]remove a landmark;
I will pour out My wrath on them like water.
11 Ephraim is [a]oppressed *and* broken in judgment,
Because he willingly walked by [b]*human* precept.
12 Therefore I *will be* to Ephraim like a moth,
And to the house of Judah [a]like rottenness.

4:13 "Terebinths" were large trees that are otherwise unidentified (Gen. 35:4; Judg. 6:11, 19; Is. 57:5).

4:14 "Harlotry" may indicate that the priests' daughters were involved in cultic prostitution.

4:15 "Beth Aven" means "House of Iniquity" and is a derisive term for Bethel, which meant "House of God."

5:1 "Mizpah" means "Watchtower."

5:8 Gibeah, Ramah, and Beth Aven are all situated in a line from Jerusalem toward Ephraim.

5:10 This may refer to when King Ahaz of Judah allied himself with Assyria and captured lands from the northern kingdom of Israel. The prophet condemned Judah for violating the law of moving ancient landmarks (Deut. 27:17).

13 "When Ephraim saw his sickness,
And Judah *saw* his [a]wound,
Then Ephraim went [b]to Assyria
And sent to King Jareb;
Yet he cannot cure you,
Nor heal you of your wound.
14 For [a]I *will be* like a lion to Ephraim,
And like a young lion to the house of Judah.
[b]I, *even* I, will tear *them* and go away;
I will take *them* away, and no one shall rescue.
15 I will return again to My place
Till they [1]acknowledge their offense.
Then they will seek My face;
In their affliction they will earnestly seek Me."

A Call to Repentance

6 Come,[a] and let us return to the LORD;
For [b]He has torn, but [c]He will heal us;
He has stricken, but He will [1]bind us up.
2 [a]After two days He will revive us;
On the third day He will raise us up,
That we may live in His sight.

ENCOUNTER*Note* *Hos. 6:2*

Return

We foolishly depart from God when we are on our own terms. There is only one way to return to Him—in humble repentance. He restores us, not to our sinful ways, but to a renewed commitment to Him.

3 [a]Let us know,
Let us pursue the knowledge of the LORD.
His going forth is established [b]as the morning;
[c]He will come to us [d]like the rain,
Like the latter *and* former rain to the earth.

Impenitence of Israel and Judah

4 "O Ephraim, what shall I do to you?
O Judah, what shall I do to you?
For your faithfulness is like a morning cloud,
And like the early dew it goes away.
5 Therefore I have hewn *them* by the prophets,
I have slain them by [a]the words of My mouth;
And [1]your judgments *are like* light *that* goes forth.

13 [a]Jer. 30:12–15 [b]2 Kin. 15:19
14 [a]Lam. 3:10 [b]Ps. 50:22
15 [1]Lit. *become guilty* or *bear punishment*

CHAPTER 6

1 [a]Is. 1:18 [b]Deut. 32:39 [c]Jer. 30:17 [1]Bandage
2 [a]Luke 24:46; Acts 10:40; [1 Cor. 15:4]
3 [a]Is. 54:13 [b]2 Sam. 23:4 [c]Ps. 72:6 [d]Job 29:23
5 [a][Jer. 23:29] [1]Or *the judgments on you*
6 [a]Matt. 9:13; 12:7 [b][Mic. 6:6–8] [c][John 17:3] [1]Or *faithfulness* or *loyalty*
7 [1]Or *Adam*
8 [a]Hos. 12:11 [1]Lit. *foottracked*
9 [a]Hos. 5:1 [b]Jer. 7:9, 10 [c]Ezek. 22:9; 23:27
10 [1]Spiritual adultery

CHAPTER 7

1 [a]Hos. 5:1 [1]*plunders*
2 [a]Jer. 14:10; 17:1 [1]Lit. *do not say to*
3 [a]Hos. 1:1 [b][Rom. 1:32]
4 [a]Jer. 9:2; 23:10
5 [a]Is. 28:1, 7 [1]Lit. *with the heat of*

6 For I desire [a]mercy[1] and [b]not sacrifice,
And the [c]knowledge of God more than burnt offerings.
7 "But like [1]men they transgressed the covenant;
There they dealt treacherously with Me.
8 [a]Gilead *is* a city of evildoers
And [1]defiled with blood.
9 As bands of robbers lie in wait for a man,
So the company of [a]priests [b]murder on the way to Shechem;
Surely they commit [c]lewdness.
10 I have seen a horrible thing in the house of Israel:
There *is* the [1]harlotry of Ephraim;
Israel is defiled.
11 Also, O Judah, a harvest is appointed for you,
When I return the captives of My people.

7 "When I would have healed Israel,
Then the iniquity of Ephraim was uncovered,
And the wickedness of Samaria.
For [a]they have committed fraud;
A thief comes in;
A band of robbers [1]takes spoil outside.
2 They [1]do not consider in their hearts
That [a]I remember all their wickedness;
Now their own deeds have surrounded them;
They are before My face.

ENCOUNTER*Note* *Hos. 7:2*

Before God's Face

We cannot afford to be cavalier about our sin, carrying on as though it never happened. God remembers it.

3 They make a [a]king glad with their wickedness,
And princes [b]with their lies.
4 "They[a] *are* all adulterers.
Like an oven heated by a baker—
He ceases stirring *the fire* after kneading the dough,
Until it is leavened.
5 In the day of our king
Princes have made *him* sick,
[1]inflamed with [a]wine;

5:13 "King Jareb" could also be translated the "great king."
6:2 "The third day" indicates a brief time period.
6:8 Gilead was traditionally a place of refuge, but it had become a city of bloodshed (Josh. 20:8).
6:9 The nation's religious leaders had become so corrupt they were described as a band of murderers.

He stretched out his hand with
scoffers.
6 They prepare their heart like an
oven,
While they lie in wait;
[1]Their baker sleeps all night;
In the morning it burns like a
flaming fire.
7 They are all hot, like an oven,
And have devoured their judges;
All their kings have fallen.
[a]None among them calls upon Me.

8 "Ephraim [a]has mixed himself among
the peoples;
Ephraim is a cake unturned.
9 [a]Aliens have devoured his strength,
But he does not know *it;*
Yes, gray hairs are here and there
on him,
Yet he does not know *it.*

ENCOUNTER *Note* *Hos. 7:9*

Sin's Price

Sin takes a heavy toll on those who embrace it. We pay a hefty price for our wickedness whether we realize it or not.

10 And the [a]pride of Israel testifies to
his face,
But [b]they do not return to the LORD
their God,
Nor seek Him for all this.

Futile Reliance on the Nations

11 "Ephraim[a] also is like a silly dove,
without [1]sense—
[b]They call to Egypt,
They go to [c]Assyria.
12 Wherever they go, I will [a]spread My
net on them;
I will bring them down like birds of
the air;
I will chastise them
[b]According to what their
congregation has heard.

13 "Woe to them, for they have fled
from Me!
Destruction to them,
Because they have transgressed
against Me!
Though [a]I redeemed them,
Yet they have spoken lies against
Me.

6 [1]So with MT, Vg.; Syr., Tg. *Their anger;* LXX *Ephraim*
7 [a]Is. 64:7
8 [a]Ps. 106:35
9 [a]Hos. 8:7
10 [a]Hos. 5:5 [b]Is. 9:13
11 [a]Hos. 11:11 [b]Is. 30:3 [c]Hos. 5:13; 8:9 [1]Lit. *heart*
12 [a]Ezek. 12:13 [b]Lev. 26:14
13 [a]Mic. 6:4
14 [a]Job 35:9, 10 [b]Amos 2:8 [1]So with MT, Tg.; Vg. *thought upon;* LXX *slashed themselves for* (cf. 1 Kin. 18:28) [2]So with MT, Syr., Tg.; LXX omits *They rebel against Me;* Vg. *They departed from Me*
16 [a]Ps. 78:57 [b]Ps. 73:9 [c]Hos. 8:13; 9:3 [1]Or *upward*

CHAPTER 8

1 [a]Deut. 28:49 [1]*ram's horn,* Heb. *shophar*
2 [a]Ps. 78:34 [b]Titus 1:16
4 [a]2 Kin. 15:23, 25
5 [a]Jer. 13:27 [1]Golden calf image [2]Or *has rejected you*
6 [a]Is. 40:19
7 [a]Prov. 22:8

14 [a]They did not cry out to Me with
their heart
When they wailed upon their beds.
"They [1]assemble together for grain
and new [b]wine,
[2]They rebel against Me;
15 Though I disciplined *and*
strengthened their arms,
Yet they devise evil against Me;
16 They return, *but* not [1]to the Most
High;
[a]They are like a treacherous bow.
Their princes shall fall by the sword
For the [b]cursings of their tongue.
This *shall be* their derision [c]in the
land of Egypt.

The Apostasy of Israel

8 "*Set* the [1]trumpet to your mouth!
He shall come [a]like an eagle against
the house of the LORD,
Because they have transgressed My
covenant
And rebelled against My law.
2 [a]Israel will cry to Me,
'My God, [b]we know You!'

ENCOUNTER *Note* *Hos. 8:2*

Knowledge of God

Knowing who God is and being religious—these things are not enough to please God. He seeks a reciprocal, loving relationship with us.

3 Israel has rejected the good;
The enemy will pursue him.

4 "They[a] set up kings, but not by Me;
They made princes, but I did not
acknowledge *them.*
From their silver and gold
They made idols for themselves—
That they might be cut off.
5 Your [1]calf [2]is rejected, O Samaria!
My anger is aroused against them—
[a]How long until they attain to
innocence?
6 For from Israel *is* even this:
A [a]workman made it, and it *is* not
God;
But the calf of Samaria shall be
broken to pieces.

7 "They[a] sow the wind,
And reap the whirlwind.
The stalk has no bud;

7:9 Gray hairs symbolized aging and weakness. Israel was oblivious to its own deteriorating condition.

7:11 Egypt and Assyria were the superpowers. Israel foolishly sought to manipulate these nations to preserve its national life.

7:16 Repentance involves a turning back to God. Ironically, Israel turned, but not to God.

8:1 "Eagle" could also be translated "vulture."

8:5 King Jeroboam I had erected a golden calf at Bethel as an idol (1 Kin. 12:28).

8:7 This may mean Israel sowed military alliances and fortresses and now they are reaping an invasion they cannot withstand.

It shall never produce meal.
If it should produce,
[b]Aliens would swallow it up.
8 [a]Israel is swallowed up;
Now they are among the Gentiles
[b]Like a vessel in which *is* no pleasure.
9 For they have gone up to Assyria,
Like [a]a wild donkey alone by itself;
Ephraim [b]has hired lovers.
10 Yes, though they have hired among the nations,
Now [a]I will gather them;
And they shall [1]sorrow a little,
Because of the [2]burden of [b]the king of princes.

11 "Because Ephraim has made many altars for sin,
They have become for him altars for sinning.
12 I have written for him [a]the great things of My law,
But they were considered a strange thing.

ENCOUNTER *Note* *Hos. 8:12*

Strange

When your heart is far from God, His word will seem foreign to you. But His ways are not strange to those who follow Him sincerely and reverently.

13 *For* the sacrifices of My offerings
[a]they sacrifice flesh and eat *it*,
[b]*But* the LORD does not accept them.
[c]Now He will remember their iniquity and punish their sins.
They shall return to Egypt.

14 "For[a] Israel has forgotten [b]his Maker,
And has built [1]temples;
Judah also has multiplied [c]fortified cities;
But [d]I will send fire upon his cities,
And it shall devour his [2]palaces."

Judgment of Israel's Sin

9 Do[a] not rejoice, O Israel, with joy like *other* peoples,
For you have played the harlot against your God.
You have made love *for* [b]hire on every threshing floor.
2 The threshing floor and the winepress
Shall not feed them,
And the new wine shall fail in her.

[b]Hos. 7:9
8 [a]2 Kin. 17:6 [b]Jer. 22:28; 25:34
9 [a]Jer. 2:24 [b]Ezek. 16:33, 34
10 [a]Ezek. 16:37; 22:20 [b]Is. 10:8 [1]Or *begin to diminish* [2]Or *oracle* or *proclamation*
12 [a][Deut. 4:6–8]
13 [a]Zech. 7:6 [b]Jer. 14:10 [c]Amos 8:7
14 [a]Deut. 32:18 [b]Is. 29:23 [c]Num. 32:17 [d]Jer. 17:27 [1]Or *palaces* [2]Or *citadels*

CHAPTER 9

1 [a]Is. 22:12, 13 [b]Jer. 44:17

3 [a][Lev. 25:23] [b]Hos. 7:16; 8:13 [c]Ezek. 4:13
4 [a]Jer. 6:20 [b]Hos. 8:13
6 [a]Is. 5:6; 7:23
7 [a]Is. 10:3 [b]Lam. 2:14 [c]Mic. 2:11
8 [a]Ezek. 3:17; 33:7 [1]One who catches birds in a trap or snare
9 [a]Hos. 10:9 [b]Judg. 19:22
10 [a]Jer. 2:2 [b]Is. 28:4 [c]Num. 25:3 [d]Ps. 81:12 [1]Or *dedicated*

3 They shall not dwell in [a]the LORD's land,
[b]But Ephraim shall return to Egypt,
And [c]shall eat unclean *things* in Assyria.
4 They shall not offer wine *offerings* to the LORD,
Nor [a]shall their [b]sacrifices be pleasing to Him.
It shall be like bread of mourners to them;
All who eat it shall be defiled.
For their bread *shall be* for their *own* life;
It shall not come into the house of the LORD.
5 What will you do in the appointed day,
And in the day of the feast of the LORD?
6 For indeed they are gone because of destruction.
Egypt shall gather them up;
Memphis shall bury them.
[a]Nettles shall possess their valuables of silver;
Thorns *shall be* in their tents.
7 The [a]days of punishment have come;
The days of recompense have come.
Israel knows!
The prophet *is* a [b]fool,
[c]The spiritual man *is* insane,
Because of the greatness of your iniquity and great enmity.
8 The [a]watchman of Ephraim *is* with my God;
But the prophet *is* a [1]fowler's snare in all his ways—
Enmity in the house of his God.
9 [a]They are deeply corrupted,
As in the days of [b]Gibeah.
He will remember their iniquity;
He will punish their sins.

10 "I found Israel
Like grapes in the [a]wilderness;
I saw your fathers
As the [b]firstfruits on the fig tree in its first season.
But they went to [c]Baal Peor,
And [1]separated themselves *to that* shame;
[d]They became an abomination like the thing they loved.
11 *As for* Ephraim, their glory shall fly away like a bird—
No birth, no pregnancy, and no conception!

8:13 "Egypt" symbolized captivity and bondage.

9:7 "Insane" may reflect the criticisms thrown at Hosea as he delivered his prophecies.

9:9 The wickedness at Gibeah was considered the most despicable evil in Israel's history, causing a civil war (Judg. 19–21).

ENCOUNTER Note Hos. 9:10

Becoming Like Our Idols

We become like our idols. By the same token, the more we revere the Lord, the more Christlike we become.

12 Though they bring up their children,
Yet I will bereave them to the last man.
Yes, [a]woe to them when I depart from them!
13 Just [a]as I saw Ephraim like Tyre, planted in a pleasant place,
So Ephraim will bring out his children to the murderer."

14 Give them, O LORD—
What will You give?
Give them [a]a miscarrying womb
And dry breasts!

15 "All their wickedness *is* in [a]Gilgal,
For there I hated them.
Because of the evil of their deeds
I will drive them from My house;
I will love them no more.
[b]All their princes *are* rebellious.
16 Ephraim is [a]stricken,
Their root is dried up;
They shall bear no fruit.
Yes, were they to bear children,
I would kill the darlings of their womb."

17 My God will [a]cast them away,
Because they did not obey Him;
And they shall be [b]wanderers among the nations.

Israel's Sin and Captivity

10 Israel [a]empties *his* vine;
He brings forth fruit for himself.
According to the multitude of his fruit
[b]He has increased the altars;
According to the bounty of his land
They have embellished *his sacred* pillars.
2 Their heart is [a]divided;[1]
Now they are held guilty.
He will break down their altars;
He will ruin their *sacred* pillars.

3 For now they say,
"We have no king,
Because we did not fear the LORD.
And as for a king, what would he do for us?"

12 [a]Deut. 31:17
13 [a]Ezek. 26—28
14 [a]Luke 23:29
15 [a]Hos. 4:15; 12:11 [b]Is. 1:23
16 [a]Hos. 5:11
17 [a][Zech. 10:6] [b]Lev. 26:33

CHAPTER 10

1 [a]Nah. 2:2 [b]Jer. 2:28
2 [a]1 Kin. 18:21 [1]Divided in loyalty

4 [a]Amos 5:7
5 [a]Hos. 8:5, 6; 13:2 [b]Hos. 9:11 [1]Lit. *calves,* images [2]*idolatrous priests*
6 [a]Hos. 5:13
8 [a]Hos. 4:15 [b]1 Kin. 13:34 [c]Luke 23:30 [1]Lit. *Idolatry* or *Wickedness*
9 [a]Hos. 9:9 [b]Judg. 20 [1]So with many Heb. mss., LXX, Vg.; MT *unruliness* [2]Or *overcome*
10 [a]Jer. 16:16 [1]Or *in their two habitations*
11 [a][Mic. 4:13] [1]Lit. *to ride*
12 [a]Jer. 4:3 [b]Hos. 6:3
13 [a][Prov. 22:8]

4 They have spoken words,
Swearing falsely in making a covenant.
Thus judgment springs up [a]like hemlock in the furrows of the field.

5 The inhabitants of Samaria fear
Because of the [a]calf[1] of Beth Aven.
For its people mourn for it,
And [2]its priests shriek for it—
Because its [b]glory has departed from it.
6 *The idol* also shall be carried to Assyria
As a present for King [a]Jareb.
Ephraim shall receive shame,
And Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off
Like a twig on the water.
8 Also the [a]high places of [1]Aven, [b]the sin of Israel,
Shall be destroyed.
The thorn and thistle shall grow on their altars;
[c]They shall say to the mountains, "Cover us!"
And to the hills, "Fall on us!"

9 "O Israel, you have sinned from the days of [a]Gibeah;
There they stood.
The [b]battle in Gibeah against the children of [1]iniquity
Did not [2]overtake them.
10 When *it is* My desire, I will chasten them.
[a]Peoples shall be gathered against them
When I bind them [1]for their two transgressions.
11 Ephraim *is* [a]a trained heifer
That loves to thresh *grain;*
But I harnessed her fair neck,
I will make Ephraim [1]pull *a plow.*
Judah shall plow;
Jacob shall break his clods."

12 Sow for yourselves righteousness;
Reap in mercy;
[a]Break up your fallow ground,
For *it is* time to seek the LORD,
Till He [b]comes and rains righteousness on you.

13 [a]You have plowed wickedness;
You have reaped iniquity.
You have eaten the fruit of lies,
Because you trusted in your own way,

9:15 King Saul was inaugurated at Gilgal (1 Sam. 11:14, 15). It was also there that Saul led his people to disobey God's commands (1 Sam. 15:12–16). It was Israel's kings who had led the people astray.

10:4 Hemlock was a poisonous plant, surreptitiously growing in places expected to produce nourishing food.

10:6 "King Jareb" or the "great king" may have been Shalmaneser V or Sargon of Assyria.

ENCOUNTER Note Hos. 10:12

Fallow Ground

God responds to a broken heart, not a brittle one. If you are seeking God in a spirit of tender humility, He *will* come and He will rain righteousness on you.

In the multitude of your mighty men.
14 Therefore tumult shall arise among your people,
And all your fortresses shall be plundered
As Shalman plundered Beth Arbel in the day of battle—
A mother dashed in pieces upon *her* children.
15 Thus it shall be done to you, O Bethel,
Because of your great wickedness.
At dawn the king of Israel
Shall be cut off utterly.

God's Continuing Love for Israel

11 "When Israel *was* a [1]child, I loved him,
And out of Egypt [a]I called My [b]son.
2 [1]*As* they called them,
So they [a]went [2]from them;
They sacrificed to the Baals,
And burned incense to carved images.
3 "I[a] taught Ephraim to walk,
Taking them by [1]their arms;
But they did not know that [b]I healed them.
4 I drew them with [1]gentle cords,
With bands of love,
And [a]I was to them as those who take the yoke from their [2]neck.
[b]I stooped *and* fed them.
5 "He shall not return to the land of Egypt;
But the Assyrian shall be his king,
Because they refused to repent.
6 And the sword shall slash in his cities,
Devour his districts,
And consume *them*,
Because of their own counsels.
7 My people are bent on [a]backsliding from Me.
Though [1]they call [2]to the Most High,
None at all exalt *Him*.

CHAPTER 11
1 [a]Matt. 2:15 [b]Ex. 4:22, 23 [1]Or *youth*
2 [a]2 Kin. 17:13–15 [1]So with MT, Vg.; LXX *Just as I called them;* Tg. interprets as *I sent prophets to a thousand of them.* [2]So with MT, Tg., Vg.; LXX *from My face*
3 [a]Deut. 1:31; 32:10, 11 [b]Ex. 15:26 [1]Some Heb. mss., LXX, Syr., Vg. *My arms*
4 [a]Lev. 26:13 [b]Ps. 78:25 [1]Lit. *cords of a man* [2]Lit. *jaws*
7 [a]Jer. 3:6, 7; 8:5 [1]The prophets [2]Or *upward*
8 [a]Jer. 9:7 [b]Gen. 14:8; 19:24, 25 [1]Lit. *turns over*
9 [a]Num. 23:19 [1]Or *enter a city*
10 [a][Joel 3:16]
11 [a]Is. 11:11; 60:8 [b]Ezek. 28:25, 26; 34:27, 28
12 [1]Or *holy ones*

CHAPTER 12
1 [a]Job 15:2, 3 [b]2 Kin. 17:4 [c]Is. 30:6 [1]*ruin* [2]Or *treaty*
2 [a]Mic. 6:2 [1]A legal complaint
3 [a]Gen. 25:26 [b]Gen. 32:24–28

8 "How[a] can I give you up, Ephraim?
How can I hand you over, Israel?
How can I make you like [b]Admah?
How can I set you like Zeboiim?
My heart [1]churns within Me;
My sympathy is stirred.

ENCOUNTER Note Hos. 11:8

How?

God is extremely reluctant to leave us to our sinful ways. It grieves Him deeply when we stray from Him.

9 I will not execute the fierceness of My anger;
I will not again destroy Ephraim.
[a]For I *am* God, and not man,
The Holy One in your midst;
And I will not [1]come with terror.
10 "They shall walk after the LORD.
[a]He will roar like a lion.
When He roars,
Then *His* sons shall come trembling from the west;
11 They shall come trembling like a bird from Egypt,
[a]Like a dove from the land of Assyria.
[b]And I will let them dwell in their houses,"
Says the LORD.

God's Charge Against Ephraim

12 "Ephraim has encircled Me with lies,
And the house of Israel with deceit;
But Judah still walks with God,
Even with the [1]Holy One *who is* faithful.

12 "Ephraim [a]feeds on the wind,
And pursues the east wind;
He daily increases lies and [1]desolation.
[b]Also they make a [2]covenant with the Assyrians,
And [c]oil is carried to Egypt.
2 "The[a] LORD also *brings* a [1]charge against Judah,
And will punish Jacob according to his ways;
According to his deeds He will recompense him.
3 He took his brother [a]by the heel in the womb,
And in his strength he [b]struggled with God.

10:14 Beth Arbel has been identified with Arbela, about 20 miles northwest of Amman, Jordan.

11:1 God had looked upon the nation of Israel as His own son.

11:8 Admah and Zeboiim were situated near Sodom and Gomorrah and were also destroyed in God's judgment (Gen. 10:19; 14:2, 8; Deut. 29:23).

11:12 Although Judah was not without sin, its people had not descended to the same depths of idolatry and corruption as northern Israel.

4 Yes, he struggled with the Angel
and prevailed;
He wept, and sought favor from
Him.
He found Him *in* [a]Bethel,
And there He spoke to us—
5 That is, the LORD God of hosts.
The LORD *is* His [a]memorable name.
6 [a]So you, by *the help of* your God,
return;
Observe mercy and justice,
And wait on your God continually.

7 "A cunning [1]Canaanite!
[a]Deceitful scales *are* in his hand;
He loves to oppress.
8 And Ephraim said,
[a]'Surely I have become rich,
I have found wealth for myself;
In all my labors
They shall find in me no iniquity
that *is* sin.'

9 "But I *am* the LORD your God,
Ever since the land of Egypt;
[a]I will again make you dwell in tents,
As in the days of the appointed
feast.
10 [a]I have also spoken by the prophets,
And have multiplied visions;
I have given [1]symbols [2]through the
witness of the prophets."

ENCOUNTER*Note* *Hos. 12:10*

I Have Spoken

God speaks to His people. When we drift away from Him and reject Him, God will speak to us in various ways to bring us back to Him. God has a message for each person who wanders from Him.

11 Though [a]Gilead *has* idols—
Surely they are [1]vanity—
Though they sacrifice bulls in
[b]Gilgal,
Indeed their altars *shall be* heaps in
the furrows of the field.

12 Jacob [a]fled to the country of Syria;
[b]Israel served for a spouse,
And for a wife he tended *sheep.*
13 [a]By a prophet the LORD brought
Israel out of Egypt,
And by a prophet he was preserved.
14 Ephraim [a]provoked *Him* to anger
most bitterly;
Therefore his Lord will leave the
guilt of his bloodshed upon him,
[b]And return his reproach upon him.

Relentless Judgment on Israel

13 When Ephraim spoke, trembling,
He exalted *himself* in Israel;
But when he offended through Baal
worship, he died.
2 Now they sin more and more,
And have made for themselves
molded images,
Idols of their silver, according to
their skill;
All of it *is* the work of craftsmen.
They say of them,
"Let [1]the men who sacrifice [2]kiss the
calves!"
3 Therefore they shall be like the
morning cloud
And like the early dew that passes
away,
[a]Like chaff blown off from a
threshing floor
And like smoke from a chimney.

4 "Yet [a]I *am* the LORD your God
Ever since the land of Egypt,
And you shall know no God but Me;
For [b]*there is* no savior besides Me.
5 [a]I [1]knew you in the wilderness,
[b]In the land of [2]great drought.
6 [a]When they had pasture, they were
filled;
They were filled and their heart was
exalted;
Therefore they forgot Me.

ENCOUNTER*Note* *Hos. 13:6*

Filled and Forgetful

While a crisis draws us toward God, prosperity can cause indifference to spiritual things, giving us a false sense of self-sufficiency.

7 "So [a]I will be to them like a lion;
Like [b]a leopard by the road I will
lurk;
8 I will meet them [a]like a bear
deprived *of her cubs;*
I will tear open their rib cage,
And there I will devour them like a
lion.
The [1]wild beast shall tear them.

9 "O Israel, [1]you are destroyed,
But [2]your help *is* from Me.

4 [a][Gen. 28: 12–19; 35:9–15]
5 [a]Ex. 3:15
6 [a]Mic. 6:8
7 [a]Amos 8:5 [1]Or *merchant*
8 [a]Rev. 3:17
9 [a]Lev. 23:42
10 [a]2 Kin. 17:13 [1]Or *parables* [2]Lit. *by the hand*
11 [a]Hos. 6:8 [b]Hos. 9:15 [1]*worthless*
12 [a]Gen. 28:5 [b]Gen. 29:20, 28
13 [a]Ex. 12:50, 51; 13:3
14 [a]Ezek. 18: 10–13
[b]Dan. 11:18

CHAPTER 13

2 [1]Or *those who offer human sacrifice* [2]Worship with kisses
3 [a]Dan. 2:35
4 [a]Is. 43:11 [b]Is. 43:11; 45:21, 22
5 [a]Deut. 2:7; 32:10 [b]Deut. 8:15 [1]Cared for you [2]Lit. *droughts*
6 [a]Deut. 8:12, 14; 32:13–15
7 [a]Lam. 3:10 [b]Jer. 5:6
8 [a]2 Sam. 17:8 [1]Lit. *beast of the field*
9 [1]Lit. *it* or *he destroyed you* [2]Lit. *in your help*

12:4 The account of Jacob's wrestling in Genesis indicates he wrestled with God (Gen. 32:28). This reference may be to the angel of the Lord which is at times identified with God (Gen. 16:9–13; Judg. 6:11–14).

12:7 "Canaanite" also means "merchant."

12:10 God often used prophets to speak to His people (Amos 2:11, 12; 3:7, 8; 7:10–17).

13:2 To "kiss the calves" was a ritual performed in idol worship.

13:10 This reference recalls the time Israel demanded a king instead of trusting in God's leadership (1 Sam. 8).

10 [1]I will be your King;
[a]Where *is any other,*
That he may save you in all your cities?
And your judges to whom [b]you said,
'Give me a king and princes'?
11 [a]I gave you a king in My anger,
And took *him* away in My wrath.

12 "The[a] iniquity of Ephraim *is* bound up;
His sin *is* stored up.
13 [a]The sorrows of a woman in childbirth shall come upon him.
He *is* an unwise son,
For he should not stay long where children are born.

14 "I will ransom them from the [1]power of [2]the grave;
I will redeem them from death.
[a]O Death, [3]I will be your plagues!
O [4]Grave, [5]I will be your destruction!
[b]Pity is hidden from My eyes."

15 Though he is fruitful among *his* brethren,
[a]An east wind shall come;
The wind of the LORD shall come up from the wilderness.
Then his spring shall become dry,
And his fountain shall be dried up.
He shall plunder the treasury of every desirable prize.
16 Samaria [1]is held guilty,
For she has [a]rebelled against her God.
They shall fall by the sword,
Their infants shall be dashed in pieces,
And their women with child [b]ripped open.

Israel Restored at Last

14 O Israel, [a]return to the LORD your God,
For you have stumbled because of your iniquity;
2 Take words with you,
And return to the LORD.
Say to Him,
"Take away all iniquity;
Receive *us* graciously,
For we will offer the [a]sacrifices[1] of our lips.
3 Assyria shall [a]not save us,
[b]We will not ride on horses,
Nor will we say anymore to the work of our hands,
'*You are* our gods.'
[c]For in You the fatherless finds mercy."

4 "I will heal their [a]backsliding,
I will [b]love them freely,
For My anger has turned away from him.

ENCOUNTER *Note* *Hos. 14:4*

Backsliding Healed

Sin is a progressive disease. It draws us farther and farther from God and leads to death and destruction. Healing comes only through the Lord as He transforms our heart.

5 I will be like the [a]dew to Israel;
He shall [1]grow like the lily,
And [2]lengthen his roots like Lebanon.
6 His branches shall [1]spread;
[a]His beauty shall be like an olive tree,
And [b]his fragrance like Lebanon.
7 [a]Those who dwell under his shadow shall return;
They shall be revived *like* grain,
And [1]grow like a vine.
Their [2]scent *shall be* like the wine of Lebanon.

8 "Ephraim *shall say,*
'What have I to do anymore with idols?'
I have heard and observed him.
I *am* like a green cypress tree;
[a]Your fruit is found in Me."

9 Who *is* wise?
Let him understand these things.
Who is prudent?
Let him know them.
For [a]the ways of the LORD *are* right;
The righteous walk in them,
But transgressors stumble in them.

10 [a]Deut. 32:38 [b]1 Sam. 8:5, 6 [1]LXX, Syr., Tg., Vg. *Where is your king?*
11 [a]1 Sam. 8:7; 10:17–24
12 [a]Deut. 32:34, 35
13 [a]Is. 13:8
14 [a][1 Cor. 15: 54, 55] [b]Jer. 15:6 [1]Lit. *hand* [2]Or *Sheol* [3]LXX *where is your punishment?* [4]Or *Sheol* [5]LXX *where is your sting?*
15 [a]Jer. 4:11, 12
16 [a]2 Kin. 18:12 [b]2 Kin. 15:16 [1]LXX *shall be disfigured*

CHAPTER 14

1 [a][Joel 2:13]

2 [a][Heb. 13:15] [1]Lit. *bull calves;* LXX *fruit*
3 [a]Hos. 7:11; 10:13; 12:1 [b][Ps. 33:17] [c]Ps. 10:14; 68:5
4 [a]Jer. 14:7 [b][Eph. 1:6]
5 [a]Prov. 19:12 [1]Lit. *bud* or *sprout* [2]Lit. *strike*
6 [a]Ps. 52:8; 128:3 [b]Gen. 27:27 [1]Lit. *go*
7 [a]Dan. 4:12 [1]Lit. *bud* or *sprout* [2]Lit. *remembrance*
8 [a][John 15:4]
9 [a][Prov. 10:29]

13:15 This may refer to Shalmaneser V, who led Assyria against Israel.

14:1 Returning to God is a central theme in the book of Hosea (2:7, 9; 3:5; 5:4; 7:10, 16; 11:5; 12:6).

THE BOOK OF JOEL

INTRODUCTION

The book of Joel is dominated by a horrific natural disaster. A devastating swarm of locusts had assaulted the land of Judah in several stages, devouring the vegetation so thoroughly that grain and drink offerings could not be made in the temple. Thus the people were prevented from fellowshipping with God in worship. Then Joel appeared with a divine interpretation of the circumstances, and the people were dismayed to learn that God had sent the locusts as His instruments of judgment. However, God's message was that if they turned from their sin, He would be gracious and compassionate toward them. He would restore His relationship and blessing to them. We are told little about the prophet Joel. The dating of his book and ministry range from 835 B.C. under the coregency of King Joash to as late as the postexilic era in 200 B.C. Joel was the son of Pethuel. It appears he may have resided in Jerusalem and possibly have been a priest.

SIGNIFICANCE

Joel makes use of the powerful term "the day of the Lord" (1:15; 2:1, 11; 3:14). The prophet clarifies that this will not be a time of vindication and victory for the Israelites but a day of accountability and judgment. Yet, unlike the prophet Amos who spoke of this ominous day as well (Amos 5:18), Joel offers hope for future reconciliation, forgiveness, and blessing. The day of the Lord will be both terrifying and redemptive. Joel also speaks of the day when God will liberally pour out His Spirit on all of His people (2:28–29). This was a radical concept, as the average Israelite would not have hoped to experience such a generous offering of God's presence. The book of Joel is cited elsewhere in Scripture. Its description of the last days appears in subsequent books (2:31; Is. 13:10; Mark 13:24; Rev. 6:12). Finally, this book clearly distinguishes between surface penitence and genuine, deep contrition. Joel warns that shallow, insincere confession of sin will not satisfy God's desire for wholehearted repentance (2:12, 13).

STRUCTURE

This book is divided into two main parts. The first section is dominated by a locust plague. The devastation of God's judgment is described (1:1—2:11) and a call to repentance is issued (2:12–17). In the second half of the book, the prophet holds out hope of God's forgiveness and His vindication against His peoples' enemies. A future time is portrayed when God's Spirit will be poured out on His people and He will dwell with His people forever (2:18—3:21).

ENCOUNTERING GOD THROUGH JOEL

As you read this book, consider the difficulties and crises God has allowed in your life. Could they be a message for you to return to Him? Ponder the condition of your own heart in light of God's call for genuine repentance (2:13). Examine your life to see if God has unmistakably poured out His Spirit on you. Or has sin quenched the Spirit's presence in you? Finally, we all have to face the dreadful reality of the day of the Lord. We must not assume that whenever God approaches us it is always for blessing. Are you prepared for that day of awesome accountability? Perhaps you need to return to the Lord as did the people in Joel's day.

THE word of the LORD that came to [a]Joel the son of Pethuel.

The Land Laid Waste

2 Hear this, you elders,
And give ear, all you inhabitants of the land!
[a]Has *anything like* this happened in your days,
Or even in the days of your fathers?
3 [a]Tell your children about it,
Let your children *tell* their children,
And their children another generation.

4 [a]What the chewing [1]locust left, the [b]swarming locust has eaten;
What the swarming locust left, the crawling locust has eaten;
And what the crawling locust left, the consuming locust has eaten.

WORD*Study* **LOCUST**

Joel 1:4 Locusts, extremely destructive insects, are mentioned fifty-six times in the Bible. Nine different words are used for it. A female locust lays eggs which lie just below the earth's surface for several months until moisture causes them to hatch. Locusts multiply to enormous numbers and then swarm upon a region's vegetation. God used locusts as an instrument of judgment (Ex 10:4, 5).

5 Awake, you [a]drunkards, and weep;
And wail, all you drinkers of wine,
Because of the new wine,
[b]For it has been cut off from your mouth.
6 For [a]a nation has come up against My land,
Strong, and without number;
[b]His teeth *are* the teeth of a lion,
And he has the fangs of a [1]fierce lion.
7 He has [a]laid waste My vine,
And [1]ruined My fig tree;
He has stripped it bare and thrown *it* away;
Its branches are made white.

8 [a]Lament like a virgin girded with sackcloth
For [b]the husband of her youth.
9 [a]The grain offering and the drink offering
Have been cut off from the house of the LORD;
The priests [b]mourn, who minister to the LORD.
10 The field is wasted,
[a]The land mourns;
For the grain is ruined,
[b]The new wine is dried up,
The oil fails.

11 [a]Be ashamed, you farmers,
Wail, you vinedressers,
For the wheat and the barley;
Because the harvest of the field has perished.
12 [a]The vine has dried up,
And the fig tree has withered;
The pomegranate tree,
The palm tree also,
And the apple tree—
All the trees of the field are withered;
Surely [b]joy has withered away from the sons of men.

Mourning for the Land

13 [a]Gird yourselves and lament, you priests;
Wail, you who minister before the altar;
Come, lie all night in sackcloth,
You who minister to my God;
For the grain offering and the drink offering
Are withheld from the house of your God.
14 [a]Consecrate a fast,
Call [b]a sacred assembly;
Gather the elders
And [c]all the inhabitants of the land
Into the house of the LORD your God,
And cry out to the LORD.

15 [a]Alas for the day!
For [b]the day of the LORD *is* at hand;
It shall come as destruction from the Almighty.

ENCOUNTER*Note* *Joel 1:15*

The Day of the Lord

Although God loves us, He must satisfy His righteousness. When He relates to us it is always in holiness, involving thorough accountability.

16 Is not the food [a]cut off before our eyes,
[b]Joy and gladness from the house of our God?
17 The seed shrivels under the clods,

CHAPTER 1
1 [a]Acts 2:16
2 [a]Joel 2:2
3 [a]Ps. 78:4
4 [a]Deut. 28:38 [b]Is. 33:4 [1]Exact identity of these locusts unknown
5 [a]Is. 5:11; 28:1 [b]Is. 32:10
6 [a]Joel 2:2, 11, 25 [b]Rev. 9:8 [1]Or *lioness*
7 [a]Is. 5:6 [1]Or *splintered*
8 [a]Is. 22:12 [b]Jer. 3:4
9 [a]Joel 1:13; 2:14 [b]Joel 2:17
10 [a]Jer. 12:11 [b]Is. 24:7
11 [a]Jer. 14:3, 4
12 [a]Joel 1:10 [b]Jer. 48:33
13 [a]Jer. 4:8
14 [a]Joel 2:15, 16 [b]Lev. 23:36 [c]2 Chr. 20:13
15 [a][Jer. 30:7] [b]Is. 13:6
16 [a]Is. 3:1 [b]Deut. 12:7

1:7 Vines and fig trees were treasured agricultural products, symbolizing prosperity (1 Kin. 4:25; 2 Kin. 18:31; Mic. 4:4; Zech. 3:10).

1:9 Grain and drink offerings represented fellowship with God. The devastating locust plague prevented people from giving their regular offerings to God in worship (Lev. 6:14–23).

WORDStudy

THE DAY OF THE LORD

Joel 1:15 The Israelites originally understood the "day of the Lord" to be a time when God would bring His people victory over their enemies, with little regard toward how His people conducted themselves. The prophet Amos revealed this view to be misguided. The day of the Lord would actually be a day of judgment first for God's people, and then for others (Amos 5:18). Various prophets spoke about that day (Is. 2:12; Jer. 46:10; Ezek. 13:5; Obad. 15; Zeph. 1:7, 14; Zech. 14:1). It is described as a day when God will demonstrate His sovereignty over all nations and execute His judgment on sinners. The New Testament identifies this day with the second coming of Christ (1 Cor. 1:8; 5:5; Phil. 1:6, 10; 2:16; 2 Thess. 2:2).

Storehouses are in shambles;
Barns are broken down,
For the grain has withered.
18 How [a]the animals groan!
The herds of cattle are restless,
Because they have no pasture;
Even the flocks of sheep [1]suffer punishment.

19 O LORD, [a]to You I cry out;
For [b]fire has devoured the [1]open pastures,
And a flame has burned all the trees of the field.
20 The beasts of the field also [a]cry out to You,
For [b]the water brooks are dried up,
And fire has devoured the [1]open pastures.

The Day of the LORD

2 Blow [a]the [1]trumpet in Zion,
And [b]sound an alarm in My holy mountain!
Let all the inhabitants of the land tremble;
For [c]the day of the LORD is coming,
For it is at hand:
2 [a]A day of darkness and gloominess,
A day of clouds and thick darkness,
Like the morning *clouds* spread over the mountains.
[b]A people *come*, great and strong,
[c]The like of whom has never been;
Nor will there ever be any *such* after them,
Even for many successive generations.

18 [a]Hos. 4:3 [1]LXX, Vg. *are made desolate*
19 [a][Ps. 50:15] [b]Jer. 9:10 [1]Lit. *pastures of the wilderness*
20 [a]Ps. 104:21; 147:9 [b]1 Kin. 17:7; 18:5 [1]Lit. *pastures of the wilderness*

CHAPTER 2

1 [a]Jer. 4:5 [b]Num. 10:5 [c][Obad. 15] [1]*ram's horn*
2 [a]Amos 5:18 [b]Joel 1:6; 2:11, 25 [c]Dan. 9:12; 12:1
3 [a]Is. 51:3 [b]Zech. 7:14
4 [a]Rev. 9:7 [1]Or *horsemen*
5 [a]Rev. 9:9
6 [a]Nah. 2:10 [1]LXX, Tg., Vg. *gather blackness*
7 [a]Prov. 30:27
8 [1]Lit. *highway* [2]Halted by losses
9 [a]Jer. 9:21 [b]John 10:1
10 [a]Ps. 18:7 [b]Is. 13:10; 34:4
11 [a]Jer. 25:30 [b]Rev. 18:8 [c]Amos 5:18 [d][Mal. 3:2]
12 [a]Jer. 4:1

WORDStudy

TRUMPET

Joel 2:1 These trumpets were straight, metal instruments primarily used to summon people (Num. 10:1–10). Trumpets were listed as sacred utensils of the temple (Num. 31:6; 2 Kin. 12:13; 2 Chr. 5:12–13).

3 A fire devours before them,
And behind them a flame burns;
The land *is* like [a]the Garden of Eden before them,
[b]And behind them a desolate wilderness;
Surely nothing shall escape them.
4 [a]Their appearance is like the appearance of horses;
And like [1]swift steeds, so they run.
5 [a]With a noise like chariots
Over mountaintops they leap,
Like the noise of a flaming fire that devours the stubble,
Like a strong people set in battle array.

6 Before them the people writhe in pain;
[a]All faces [1]are drained of color.
7 They run like mighty men,
They climb the wall like men of war;
Every one marches in formation,
And they do not break [a]ranks.
8 They do not push one another;
Every one marches in his own [1]column.
Though they lunge between the weapons,
They are not [2]cut down.
9 They run to and fro in the city,
They run on the wall;
They climb into the houses,
They [a]enter at the windows [b]like a thief.

10 [a]The earth quakes before them,
The heavens tremble;
[b]The sun and moon grow dark,
And the stars diminish their brightness.
11 [a]The LORD gives voice before His army,
For His camp is very great;
[b]For strong *is the One* who executes His word.
For the [c]day of the LORD *is* great and very terrible;
[d]Who can endure it?

A Call to Repentance

12 "Now, therefore," says the LORD,
[a]"Turn to Me with all your heart,

1:19 Hot, dry weather was most conducive for both locust plagues and fires.

With fasting, with weeping, and
with mourning."
13 So [a]rend your heart, and not [b]your
garments;
Return to the LORD your God,
For He *is* [c]gracious and merciful,
Slow to anger, and of great
kindness;
And He relents from doing harm.

ENCOUNTER*Note* *Joel 2:12, 13*

Wholehearted Repentance

True repentance is not a pleasant experience. It involves a broken heart and deep sorrow. But the outcome is a new beginning and a conspicuous change of life direction.

14 [a]Who knows *if* He will turn and
relent,
And leave [b]a blessing behind Him—
[c]A grain offering and a drink
offering
For the LORD your God?

15 [a]Blow the [1]trumpet in Zion,
[b]Consecrate a fast,
Call a sacred assembly;
16 Gather the people,
[a]Sanctify the congregation,
Assemble the elders,
Gather the children and nursing
babes;
[b]Let the bridegroom go out from his
chamber,
And the bride from her dressing
room.
17 Let the priests, who minister to the
LORD,
Weep [a]between the porch and the
altar;
Let them say, [b]"Spare Your people,
O LORD,
And do not give Your heritage to
reproach,
That the nations should [1]rule over
them.
[c]Why should they say among the
peoples,
'Where *is* their God?' "

The Land Refreshed

18 Then the LORD will [a]be zealous for
His land,
And pity His people.

ENCOUNTER*Note* *Joel 2:18*

Then

We cry out to God in remorse and He hears us. When we are brokenhearted and genuinely humbled, He will have compassion on us. Then we will experience His bountiful blessing rather than His judgment.

19 The LORD will answer and say to
His people,
"Behold, I will send you [a]grain and
new wine and oil,
And you will be satisfied by them;
I will no longer make you a
reproach among the nations.
20 "But [a]I will remove far from you [b]the
northern *army*,
And will drive him away into a
barren and desolate land,
With his face toward the eastern sea
And his back [c]toward the western
sea;
His stench will come up,
And his foul odor will rise,
Because he has done [1]monstrous
things."

21 Fear not, O land;
Be glad and rejoice,
For the LORD has done [1]marvelous
things!
22 Do not be afraid, you beasts of the
field;

13 [a][Ps. 34:18; 51:17] [b]Gen. 37:34 [c][Ex. 34:6]
14 [a]Jer. 26:3 [b]Hag. 2:19 [c]Joel 1:9, 13
15 [a]Num. 10:3 [b]Joel 1:14 [1]*ram's horn*
16 [a]Ex. 19:10 [b]Ps. 19:5
17 [a]Matt. 23:35 [b]Ex. 32:11, 12 [c]Ps. 42:10 [1]Or *speak a proverb against them*
18 [a][Is. 60:10; 63:9, 15]
19 [a][Mal. 3:10]
20 [a]Ex. 10:19 [b]Jer. 1:14, 15 [c]Deut. 11:24 [1]Lit. *great*
21 [1]Lit. *great*

HISTORICAL*Encounter* **BROWNWOOD REVIVAL** *Joel 2:12*

On January 22, 1985, Coggin Avenue Baptist Church in Brownwood, Texas held its Sunday worship service as usual. At the close of the service, a college student approached the pastor to ask if he could address the congregation. He read Joel 2:12 and implored the people to return to God. The response was immediate and dramatic as people wept in confession and repentance. Many people were converted. Simultaneous revival erupted in neighboring churches. A mighty movement of God's Spirit swept the local university and then touched college and seminary campuses all across the country.

2:16 Normally a bridegroom would be exempt from certain duties, but the urgent need for repentance compels everyone to present themselves to the Lord (Deut. 20:7; 24:5).

2:17 The taunt, "where is your God" was common among the Israelite's enemies (Ps. 42:10; 79:10; Mic. 7:10). The porch was twenty cubits by ten cubits at the east end of the temple (1 Kin. 6:3). A cubit was roughly eighteen inches.

2:20 The "eastern sea" may be the Dead Sea while the "western sea" is the Mediterranean Sea.

For [a]the open pastures are
springing up,
And the tree bears its fruit;
The fig tree and the vine yield their
strength.
23 Be glad then, you children of Zion,
And [a]rejoice in the LORD your God;
For He has given you the [1]former
rain faithfully,
And He [b]will cause the rain to come
down for you—
The former rain,
And the latter rain in the first
month.
24 The threshing floors shall be full of
wheat,
And the vats shall overflow with
new wine and oil.

25 "So I will restore to you the years
[a]that the swarming [1]locust has
eaten,
The crawling locust,
The consuming locust,
And the chewing locust,
My great army which I sent among
you.
26 You shall [a]eat in plenty and be
satisfied,
And praise the name of the LORD
your God,
Who has dealt wondrously with you;
And My people shall never be put to
[b]shame.
27 Then you shall know that I *am* [a]in
the midst of Israel:
[b]I *am* the LORD your God
And there is no other.
My people shall never be put to
shame.

God's Spirit Poured Out

28 "And[a] it shall come to pass afterward
That [b]I will pour out My Spirit on
all flesh;
[c]Your sons and your [d]daughters shall
prophesy,
Your old men shall dream dreams,
Your young men shall see visions.
29 And also on *My* [a]menservants and
on *My* maidservants
I will pour out My Spirit in those
days.

30 "And [a]I will show wonders in the
heavens and in the earth:
Blood and fire and pillars of smoke.
31 [a]The sun shall be turned into
darkness,
And the moon into blood,
[b]Before the coming of the great and
awesome day of the LORD.
32 And it shall come to pass
That [a]whoever calls on the name of
the LORD
Shall be [1]saved.
For [b]in Mount Zion and in
Jerusalem there shall be
[2]deliverance,
As the LORD has said,
Among [c]the remnant whom the
LORD calls.

God Judges the Nations

3 "For behold, [a]in those days and at
that time,
When I bring back the captives of
Judah and Jerusalem,
2 [a]I will also gather all nations,
And bring them down to the Valley
of Jehoshaphat;
And I [b]will enter into judgment
with them there
On account of My people, My
heritage Israel,
Whom they have scattered among
the nations;
They have also divided up My land.
3 They have [a]cast lots for My people,
Have given a boy *as payment* for a
harlot,
And sold a girl for wine, that they
may drink.

4 "Indeed, what have you to do with Me,
[a]O Tyre and Sidon, and all the coasts
of Philistia?
Will you [1]retaliate against Me?
But if you [2]retaliate against Me,
Swiftly and speedily I will return
your [3]retaliation upon your own
head;
5 Because you have taken My silver
and My gold,
And have carried into your temples
My [1]prized possessions.
6 Also the people of Judah and the
people of Jerusalem

22 [a]Joel 1:19
23 [a]Is. 41:16 [b]Lev. 26:4 [1]Or *teacher of righteousness*
25 [a]Joel 1:4–7; 2:2–11 [1]Exact identity of these locusts unknown
26 [a]Lev. 26:5 [b]Is. 45:17
27 [a]Lev. 26:11, 12 [b][Is. 45:5, 6]
28 [a]Ezek. 39:29 [b]Zech. 12:10 [c]Is. 54:13 [d]Acts 21:9
29 [a][Gal. 3:28]
30 [a]Matt. 24:29
31 [a]Is. 13:9, 10; 34:4 [b][Mal. 4:1, 5, 6]
32 [a]Rom. 10:13 [b]Is. 46:13 [c][Mic. 4:7] [1]Or *delivered* [2]Or *salvation*

CHAPTER 3

1 [a]Jer. 30:3
2 [a]Zech. 14:2 [b]Is. 66:16
3 [a]Nah. 3:10
4 [a]Amos 1:6–8 [1]Or *render Me repayment* [2]Or *repay Me* [3]Or *repayment*
5 [1]Lit. *precious good things*

ENCOUNTER *Note* — *Joel 2:28*

Poured Out

God expresses His pleasure by pouring out His Spirit upon us. When He does so, the evidence is unmistakable and irrepressible.

2:23 The former rains would come from October to December. The latter rains came from March to April.

2:28 This had been Moses' wish (Num. 11:29).

2:31 These phenomena are mentioned in other biblical books (Is. 13:10; Mark 13:24; Rev. 6:12).

2:32 This may be a reference to Obadiah 17.

3:2 "Jehoshaphat" means "The Lord Has Judged." The Valley of Jehoshaphat may be referring to God's judgment rather than to an actual place.

You have sold to the Greeks,
That you may remove them far from their borders.

7 "Behold, [a]I will raise them
Out of the place to which you have sold them,
And will return your [1]retaliation upon your own head.
8 I will sell your sons and your daughters
Into the hand of the people of Judah,
And they will sell them to the [a]Sabeans,[1]
To a people [b]far off;
For the LORD has spoken."

9 [a]Proclaim this among the nations:
"Prepare for war!
Wake up the mighty men,
Let all the men of war draw near,
Let them come up.
10 [a]Beat your plowshares into swords
And your [1]pruning hooks into spears;
[b]Let the weak say, 'I *am* strong.' "
11 Assemble and come, all you nations,
And gather together all around.
Cause [a]Your mighty ones to go down there, O LORD.

12 "Let the nations be wakened, and come up to the Valley of Jehoshaphat;
For there I will sit to [a]judge all the surrounding nations.
13 [a]Put in the sickle, for [b]the harvest is ripe.
Come, go down;
For the [c]winepress is full,
The vats overflow—
For their wickedness *is* great."

14 Multitudes, multitudes in the valley of decision!
For [a]the day of the LORD *is* near in the valley of decision.
15 The sun and moon will grow dark,
And the stars will diminish their brightness.
16 The LORD also will roar from Zion,
And utter His voice from Jerusalem;
The heavens and earth will shake;
[a]But the LORD will be a shelter for His people,
And the strength of the children of Israel.

ENCOUNTER*Note* *Joel 3:16*

God's Voice

God's voice created the heavens and the earth, and His voice determines their fate. A word from God is intensely powerful; we ought to tremble when we hear it.

17 "So you shall know that I *am* the LORD your God,
Dwelling in Zion My [a]holy mountain.
Then Jerusalem shall be holy,
And no aliens shall ever pass through her again."

God Blesses His People

18 And it will come to pass in that day
That the mountains shall drip with new wine,
The hills shall flow with milk,
And all the brooks of Judah shall be flooded with water;
A [a]fountain shall flow from the house of the LORD
And water the Valley of [1]Acacias.

19 "Egypt shall be a desolation,
And Edom a desolate wilderness,

7 [a]Jer. 23:8 [1]Or *repayment*
8 [a]Ezek. 23:42 [b]Jer. 6:20 [1]Lit. *Shebaites,* Is. 60:6; Ezek. 27:22
9 [a]Ezek. 38:7
10 [a]Is. 2:4] [b]Zech. 12:8 [1]*pruning knives*
11 [a]Is. 13:3
12 [a]Is. 2:4
13 [a]Rev. 14:15 [b]Jer. 51:33 [c][Is. 63:3]
14 [a]Joel 2:1
16 [a][Is. 51:5, 6]
17 [a]Zech. 8:3
18 [a]Ezek. 47:1 [1]Heb. *Shittim*

HISTORICAL*Encounter* **JOHN BUNYAN** *Joel 3:21*

John Bunyan, famed author of *Pilgrim's Progress,* was tormented in his soul. He longed for peace with God. One day, he encountered a small group of poor women discussing spiritual things. He was deeply convicted by their piety and their obvious love for God. Yet doubts continued to assail him. How could God ever forgive a man like him, after all he had done? Then, Bunyan read Joel 3:21 and the truth of God's cleansing forgiveness struck a chord with him. God *had* forgiven him, and His presence was proof. Bunyan was set free.

3:6 "Greeks" might also refer to Ionians, who lived on both sides of the Aegean Sea.

3:13 "Harvest" is often used as a metaphor for judgment (Is. 17:4–6; 63:3; Hos. 6:11; Matt. 13:36–43; Rev. 14:14–20).

3:18 "Milk" may refer to the promises of Canaan being a land flowing with milk and honey (Ex. 3:8; Lev. 20:24; Num. 13:27; Deut. 6:3, Josh. 5:6). "Acacias" is *shittim* in Hebrew. Acacia wood was used extensively in the tabernacle for the ark and the altar (Ex. 25:10, 23; 26:15; 27:1; 30:1).

3:19 Even after escaping from Egypt, the Israelites suffered much from the Egyptian's hands (1 Kin. 14:25, 26; 2 Kin. 23:28–30; 2 Chr. 12:2–12; 14:9–15; 16:8). Edom had also been a longtime enemy to Israel (Num. 20:14–21; 21:4; Judg. 11:17, 18; 1 Sam. 14:47; 2 Sam. 8:13, 14; 2 Chr. 20:1).

Because of violence *against* the
people of Judah,
For they have shed innocent blood
in their land.
20 But Judah shall abide
forever,
And Jerusalem from generation to
generation.
21 For I will [a]acquit them of the guilt
of bloodshed, whom I had not
acquitted;
For the LORD dwells in Zion."

21 [a]Is. 4:4

3:21 "The Lord dwells in Zion" refers to God's presence with His people Israel. The greatest sign of God's forgiveness and blessing is His presence.

THE BOOK OF AMOS

INTRODUCTION

The prophet Amos was from the Judean city of Tekoa, but his ministry was to the northern kingdom of Israel. Amos was a layman, called by God to deliver a somber message to the nation's leaders. The ministry of Amos occurred during the reigns of two prominent kings: Uzziah, king of Judah, and Jeroboam II, king of northern Israel (1:1). His prophetic words came at a time of unprecedented prosperity. Yet, even as some were growing extravagantly wealthy, others were falling into abject poverty and slavery. The wealthy were so distracted by their riches and pleasurable lifestyles they were oblivious to the plight of their fellow citizens. Such callous disregard for others' needs clearly demonstrated the people's disorientation to God. Therefore judgment was imminent.

SIGNIFICANCE

Amos is one of the first writing prophets to hold entire nations accountable for their sins. The book conveys God's deep compassion for society's poor and helpless. According to the prophet, love for God should translate into concern for others. Theology is not abstract. It is lived out in specifics. Further, Amos emphasizes that orthodox worship without corresponding love for God and for others is an abomination (5:21–23). Amos reveals that God's people may be terribly surprised on the Day of the Lord, for God's judgment will begin with His people (5:16–20).

STRUCTURE

The book of Amos is full of graphic pictures and stern warnings. It is a compilation of several powerful messages the prophet delivers to Israel. While it is filled with straightforward accusations, it closes on a note of hope, should God's people return to Him. Amos can be outlined as follows:

Introduction (1:1, 2)
Judgment Against the Nations (1:3—2:16)
Judgment Against Israel (3:1–15)
God's Complaints Against Israel (4:1—6:14)
Visions of Judgment (7:1—9:10)
Words of Hope (9:11–15)

ENCOUNTERING GOD THROUGH AMOS

It is difficult to read Amos without feeling convicted over one's own behavior. The book reveals the ugliness of our sin, and it forces us to consider our own selfishness, especially in light of the needy all around us (2:6–8; 4:1; 5:10–13). Amos challenges us to re-examine the way we worship God, because He despises superficial praise (5:21–27). You may sense God calling you into some form of divine service even as God summoned this sheep breeder (7:14, 15). As you study Amos, it inspires the question: Do you truly desire and seek God's will, or would a fresh word from God disturb the plans you have already made? Amos' rebuke for business people whose obsession with profit overshadowed their desire to please God is a challenge to examine our own priorities and motives (8:4–6). Finally, if you are not walking with God as closely as you once did, you can find hope in God's desire to restore His people to an intimate fellowship with Him (9:11–15).

THE words of Amos, who was among the [a]sheepbreeders of [b]Tekoa, which he saw concerning Israel in the days of [c]Uzziah king of Judah, and in the days of [d]Jeroboam the son of Joash, king of Israel, two years before the [e]earthquake.
2 And he said:

"The LORD [a]roars from Zion,
And utters His voice from Jerusalem;
The pastures of the shepherds mourn,
And the top of [b]Carmel withers."

Judgment on the Nations

3 Thus says the LORD:

"For three transgressions of
[a]Damascus, and for four,
I will not turn away its *punishment*,
Because they have [b]threshed Gilead with implements of iron.

ENCOUNTER*Note* *Amos 1:3*

Transgressions

God is infinitely patient. Yet we cannot continually ignore His word and do what we please without encountering His judgment.

4 [a]But I will send a fire into the house of Hazael,
Which shall devour the palaces of [b]Ben-Hadad.
5 I will also break the *gate* [a]bar of Damascus,
And cut off the inhabitant from the Valley of Aven,
And the one who [1]holds the scepter from [2]Beth Eden.
The people of Syria shall go captive to Kir,"
Says the LORD.

6 Thus says the LORD:

"For three transgressions of [a]Gaza, and for four,
I will not turn away its *punishment*,
Because they took captive the whole captivity
To deliver *them* up to Edom.

CHAPTER 1

1 [a]2 Kin. 3:4; Amos 7:14 [b]2 Sam. 14:2 [c]2 Chr. 26:1–23 [d]Amos 7:10 [e]Zech. 14:5
2 [a]Joel 3:16 [b]1 Sam. 25:2
3 [a]Is. 8:4; 17:1–3 [b]2 Kin. 10:32, 33
4 [a]Jer. 49:27; 51:30 [b]2 Kin. 6:24
5 [a]Jer. 51:30 [1]Rules [2]Lit. *House of Eden*
6 [a]Jer. 47:1, 5
7 [a]Jer. 47:1
8 [a]Zeph. 2:4 [b]Ps. 81:14 [c]Ezek. 25:16
9 [a]Is. 23:1–18
11 [a]Is. 21:11 [b]Obad. 10–12
12 [a]Obad. 9, 10
13 [a]Ezek. 25:2
14 [a]Deut. 3:11 [b]Amos 2:2
15 [a]Jer. 49:3

7 [a]But I will send a fire upon the wall of Gaza,
Which shall devour its palaces.
8 I will cut off the inhabitant [a]from Ashdod,
And the one who holds the scepter from Ashkelon;
I will [b]turn My hand against Ekron,
And [c]the remnant of the Philistines shall perish,"
Says the Lord GOD.

9 Thus says the LORD:

"For three transgressions of [a]Tyre, and for four,
I will not turn away its *punishment*,
Because they delivered up the whole captivity to Edom,
And did not remember the covenant of brotherhood.
10 But I will send a fire upon the wall of Tyre,
Which shall devour its palaces."

11 Thus says the LORD:

"For three transgressions of [a]Edom, and for four,
I will not turn away its *punishment*,
Because he pursued his [b]brother with the sword,
And cast off all pity;
His anger tore perpetually,
And he kept his wrath forever.
12 But [a]I will send a fire upon Teman,
Which shall devour the palaces of Bozrah."

13 Thus says the LORD:

"For three transgressions of [a]the people of Ammon, and for four,
I will not turn away its *punishment*,
Because they ripped open the women with child in Gilead,
That they might enlarge their territory.
14 But I will kindle a fire in the wall of [a]Rabbah,
And it shall devour its palaces,
[b]Amid shouting in the day of battle,
And a tempest in the day of the whirlwind.
15 [a]Their king shall go into captivity,
He and his princes together,"
Says the LORD.

1:1 Tekoa was ten miles south of Jerusalem. King Uzziah reigned in Judah from 792 to 740 B.C. and Jeroboam II ruled Israel from 793 to 753 B.C. The earthquake is mentioned in Zechariah 14:5.

1:2 Mount Carmel represented one of the highest points in Palestine.

1:3 Damascus was the ancient Syrian capital.

1:4 Hazael was the Israelites' relentless foe (1 Kin. 19:15–17; 2 Kin. 8:7–15, 28, 29; 9:14, 15; 10:32, 33; 13:3, 22, 23). Ben-Hadad was Hazael's successor (2 Kin. 13:24, 25).

1:6 Gaza was the strongest of five major Philistine cities.

1:12 Teman was a major Edomite city (Gen. 36:15, 42; Jer. 49:7; Obad. 8, 9). Bozrah was the capital of Edom, located half way between Teman and the south end of the Dead Sea (Gen. 36:33).

1:13 For the sins of the people of Ammon, see Judg. 10:7; 11:4; 1 Sam. 11:1–11.

1:14 Rabbah is present-day Amman, the capital of Jordan.

2 Thus says the LORD:
[a]"For three transgressions of Moab,
and for four,
I will not turn away its *punishment*,
Because he [b]burned the bones of
the king of Edom to lime.
2 But I will send a fire upon Moab,
And it shall devour the palaces of
[a]Kerioth;
Moab shall die with tumult,
With shouting *and* trumpet sound.
3 And I will cut off [a]the judge from its
midst,
And slay all its princes with him,"
Says the LORD.

Judgment on Judah

4 Thus says the LORD:

"For three transgressions of [a]Judah,
and for four,
I will not turn away its *punishment*,
[b]Because they have despised the law
of the LORD,
And have not kept His
commandments.
[c]Their lies lead them astray,
Lies [d]which their fathers followed.
5 [a]But I will send a fire upon Judah,
And it shall devour the palaces of
Jerusalem."

Judgment on Israel

6 Thus says the LORD:

"For three transgressions of [a]Israel,
and for four,
I will not turn away its *punishment*,
Because [b]they sell the righteous for
silver,
And the [c]poor for a pair of sandals.
7 They [1]pant after the dust of the
earth *which is* on the head of the
poor,
And [a]pervert the way of the
humble.
[b]A man and his father go in to the
same girl,
[c]To defile My holy name.
8 They lie down [a]by every altar on
clothes [b]taken in pledge,
And drink the wine of [1]the
condemned *in* the house of their
god.

9 "Yet *it was* I *who* destroyed the
[a]Amorite before them,
Whose height *was* like the [b]height
of the cedars,
And he *was as* strong as the
oaks;
Yet I [c]destroyed his fruit above
And his roots beneath.
10 Also *it was* [a]I *who* brought you up
from the land of Egypt,
And [b]led you forty years through
the wilderness,
To possess the land of the Amorite.
11 I raised up some of your sons as
[a]prophets,
And some of your young men as
[b]Nazirites.
Is it not so, O you children of
Israel?"
Says the LORD.
12 "But you gave the Nazirites wine to
drink,
And commanded the prophets
[a]saying,
'Do not prophesy!'

ENCOUNTER *Note* — *Amos 2:12*

Do Not Prophesy!

Sometimes we'd rather not hear what God has to say. He always speaks the truth, regardless of how troubling it may be. If you are not hearing God speak, maybe you have closed your ears to His voice.

13 "Behold,[a] I am [1]weighed down by
you,
As a cart full of sheaves [2]is weighed
down.
14 [a]Therefore [1]flight shall perish from
the swift,
The strong shall not strengthen his
power,
[b]Nor shall the mighty [2]deliver
himself;
15 He shall not stand who handles the
bow,
The swift of foot shall not [1]escape,
Nor shall he who rides a horse
deliver himself.
16 The most [1]courageous men of might
Shall flee naked in that day,"
Says the LORD.

Authority of the Prophet's Message

3 Hear this word that the LORD has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying:

CHAPTER 2

1 [a]Zeph. 2:8–11 [b]2 Kin. 3:26, 27
2 [a]Jer. 48:24, 41
3 [a]Num. 24:17
4 [a]Hos. 12:2 [b]Lev. 26:14 [c]Jer. 16:19 [d]Ezek. 20:13, 16, 18
5 [a]Hos. 8:14
6 [a]2 Kin. 17:7–18; 18:12 [b]Is. 29:21 [c]Amos 4:1; 5:11; 8:6
7 [a]Amos 5:12 [b]Ezek. 22:11 [c]Lev. 20:3 [1]Or *trample on*
8 [a]1 Cor. 8:10 [b]Ex. 22:26 [1]Or *those punished by fines*
9 [a]Num. 21:25 [b]Ezek. 31:3
[c][Mal. 4:1]
10 [a]Ex. 12:51 [b]Deut. 2:7
11 [a]Num. 12:6 [b]Num. 6:2, 3
12 [a]Is. 30:10
13 [a]Is. 1:14 [1]Or *tottering under* [2]Or *totters*
14 [a]Jer. 46:6 [b]Ps. 33:16 [1]Or *the place of refuge* [2]Lit. *save his soul* or *life*
15 [1]Or *save*
16 [1]Lit. *strong of his heart among the mighty*

2:1 This violated the ancient rules of conduct which prescribed respect toward slain royalty. Desecrating a corpse was considered exceedingly wicked (2 Kin. 9:34).

2:2 Kerioth was the center of worship for the Moabite idol Chemosh.

2:7 The Law clearly spoke to such sins (Lev. 18:15; 20:12; Deut. 22:30).

2:11 For the law of Nazirites, see Num 6:1–8.

2 "You[a] only have I known of all the families of the earth;
[b]Therefore I will punish you for all your iniquities."

ENCOUNTER*Note* *Amos 3:2*

Election Brings Discipline

Intimacy with God comes at a price. After experiencing God's loving care, we are without excuse for abandoning Him and forsaking His will.

WORD*Study* **KNOW**

Amos 3:2 For Hebrews, to know something was to experience it. Biblically, for a man and woman to "know" each other was to engage in sexual relations. "Knowing God" meant the people had more than mere factual knowledge about Him. It meant they experienced Him personally (Hos. 2:16). They received His love and care. The Old Testament prophets often condemned God's people for seeking to know pagan idols more than they sought to walk with and love the true God (Hos. 4:6; 6:6).

3 Can two walk together, unless they are agreed?
4 Will a lion roar in the forest, when he has no prey?
Will a young lion [1]cry out of his den, if he has caught nothing?
5 Will a bird fall into a snare on the earth, where there is no [1]trap for it?
Will a snare spring up from the earth, if it has caught nothing at all?
6 If a [1]trumpet is blown in a city, will not the people be afraid?
[a]If there is calamity in a city, will not the LORD have done *it?*
7 Surely the Lord GOD does nothing,
Unless [a]He reveals His secret to His servants the prophets.
8 A lion has roared!
Who will not fear?
The Lord GOD has spoken!
[a]Who can but prophesy?

Punishment of Israel's Sins

9 "Proclaim in the palaces at [1]Ashdod,
And in the palaces in the land of Egypt, and say:
'Assemble on the mountains of Samaria;
See great tumults in her midst,
And the [2]oppressed within her.
10 For they [a]do not know to do right,'
Says the LORD,
'Who store up violence and [1]robbery in their palaces.' "

11 Therefore thus says the Lord GOD:

"An adversary *shall be* all around the land;
He shall sap your strength from you,
And your palaces shall be plundered."

12 Thus says the LORD:

"As a shepherd [1]takes from the mouth of a lion
Two legs or a piece of an ear,
So shall the children of Israel be taken out
Who dwell in Samaria—
In the corner of a bed and [2]on the edge of a couch!
13 Hear and testify against the house of Jacob,"
Says the Lord GOD, the God of hosts,
14 "That in the day I punish Israel for their transgressions,
I will also visit *destruction* on the altars of [a]Bethel;
And the horns of the altar shall be cut off
And fall to the ground.
15 I will [1]destroy [a]the winter house along with [b]the summer house;
The [c]houses of ivory shall perish,
And the great houses shall have an end,"
Says the LORD.

4 Hear this word, you [a]cows of Bashan, who *are* on the mountain of Samaria,
Who oppress the [b]poor,
Who crush the needy,
Who say to [1]your husbands, "Bring *wine,* let us [c]drink!"
2 [a]The Lord GOD has sworn by His holiness:
"Behold, the days shall come upon you
When He will take you away [b]with fishhooks,
And your posterity with fishhooks.
3 [a]You will go out *through* broken *walls,*

CHAPTER 3
2 [a][Deut. 7:6] [b][Rom. 2:9]
4 [1]Lit. *give his voice*
5 [1]Or *bait* or *lure*
6 [a]Is. 45:7 [1]*ram's horn*
7 [a][John 15:15]
8 [a]Acts 4:20
9 [1]So with MT; LXX *Assyria*
[2]Or *oppression*
10 [a]Jer. 4:22 [1]Or *devastation*
12 [1]Or *snatches* [2]Heb. uncertain, possibly *on the cover*
14 [a]Amos 4:4
15 [a]Jer. 36:22 [b]Judg. 3:20 [c]1 Kin. 22:39 [1]Lit. *strike*

CHAPTER 4
1 [a]Ps. 22:12 [b]Amos 2:6 [c]Prov. 23:20 [1]Lit. *their masters* or *lords*
2 [a]Ps. 89:35 [b]Jer. 16:16
3 [a]Ezek. 12:5

3:9 To "proclaim" was the function of a herald. Ashdod and Egypt symbolized evil and oppression to the Israelites.

3:14 The horns of the altar would normally have been a safe place of refuge.

4:1 "Cows" may allude to Baal worship. Baal was often depicted as a bull. Bashan was the most fertile region in Gilead.

Each one straight ahead of her,
And you will [1]be cast into Harmon,"
Says the LORD.

4 "Come[a] to Bethel and transgress,
At [b]Gilgal multiply transgression;
[c]Bring your sacrifices every morning,
[d]Your tithes every three [1]days.
5 [a]Offer a sacrifice of thanksgiving with leaven,
Proclaim *and* announce [b]the freewill offerings;
For this you love,
You children of Israel!"
Says the Lord GOD.

Israel Did Not Accept Correction

6 "Also I gave you [1]cleanness of teeth in all your cities,
And lack of bread in all your places;
[a]Yet you have not returned to Me,"
Says the LORD.

7 "I also withheld rain from you,
When *there were* still three months to the harvest.
I made it rain on one city,
I withheld rain from another city.
One part was rained upon,
And where it did not rain the part withered.
8 So two *or* three cities wandered to another city to drink water,
But they were not satisfied;
Yet you have not returned to Me,"
Says the LORD.

9 "I[a] blasted you with blight and mildew.
When your gardens increased,
Your vineyards,
Your fig trees,
And your olive trees,
[b]The locust devoured *them;*
Yet you have not returned to Me,"
Says the LORD.

ENCOUNTER*Note* *Amos 4:9*

Yet

God loves you too much to let you go your own way. He will go to great lengths to gain your attention and make you aware of the gravity of your defection. He wants you back.

10 "I sent among you a plague [a]after the manner of Egypt;
Your young men I killed with a sword,
Along with your captive horses;
I made the stench of your camps come up into your nostrils;
Yet you have not returned to Me,"
Says the LORD.

11 "I overthrew *some* of you,
As God overthrew [a]Sodom and Gomorrah,
And you were like a firebrand plucked from the burning;
Yet you have not returned to Me,"
Says the LORD.

12 "Therefore thus will I do to you,
O Israel;
Because I will do this to you,
[a]Prepare to meet your God, O Israel!"

13 For behold,
He who forms mountains,
And creates the [1]wind,
[a]Who declares to man what [2]his thought *is,*
And makes the morning darkness,
[b]Who treads the high places of the earth—
[c]The LORD God of hosts *is* His name.

A Lament for Israel

5 Hear this word which I [a]take up against you, a lamentation, O house of Israel:

2 The virgin of Israel has fallen;
She will rise no more.
She lies forsaken on her land;
There is no one to raise her up.

3 For thus says the Lord GOD:

"The city that goes out by a thousand
Shall have a hundred left,
And that which goes out by a hundred
Shall have ten left to the house of Israel."

A Call to Repentance

4 For thus says the LORD to the house of Israel:

[a]"Seek Me [b]and live;
5 But do not seek [a]Bethel,
Nor enter Gilgal,
Nor pass over to [b]Beersheba;
For Gilgal shall surely go into captivity,
And [c]Bethel shall come to nothing.
6 [a]Seek the LORD and live,

[1]Or *cast them*
4 [a]Ezek. 20:39 [b]Hos. 4:15 [c]Num. 28:3 [d]Deut. 14:28 [1]Or *years,* Deut. 14:28
5 [a]Lev. 7:13 [b]Lev. 22:18
6 [a]Jer. 5:3 [1]Hunger
9 [a]Hag. 2:17 [b]Joel 1:4, 7
10 [a]Ps. 78:50
11 [a]Is. 13:19
12 [a]Jer. 5:22
13 [a]Ps. 139:2 [b]Mic. 1:3 [c]Is. 47:4 [1]Or *spirit* [2]Or *His*

CHAPTER 5

1 [a]Jer. 7:29; 9:10, 17
4 [a][Jer. 29:13] [b][Is. 55:3]
5 [a]Amos 4:4 [b]Amos 8:14 [c]Hos. 4:15
6 [a][Is. 55:3, 6, 7]

4:6 "Cleanness of teeth" refers to an absence of food.

4:9 Blight came from a strong east wind that dried up crops. Mildew was caused by a fungus that turned plants pale (Deut. 28:22; 1 Kin. 8:37; 2 Chr. 6:28; Is. 37:27; Hag. 2:17).

5:2 Virgins symbolized the powerless and defenseless.

5:5 Bethel would be destroyed by the Assyrians (Hos. 10:8) as well as by King Josiah (2 Kin. 23:15–18).

Lest He break out like fire *in* the house of Joseph,
And devour *it*,
With no one to quench *it* in Bethel—
7 You who [a]turn justice to wormwood,
And lay righteousness to rest in the earth!"

8 He made the [a]Pleiades and Orion;
He turns the shadow of death into morning
[b]And makes the day dark as night;
He [c]calls for the waters of the sea
And pours them out on the face of the earth;
[d]The LORD *is* His name.
9 He [1]rains ruin upon the strong,
So that fury comes upon the fortress.

10 [a]They hate the one who rebukes in the gate,
And they [b]abhor the one who speaks uprightly.
11 [a]Therefore, because you [1]tread down the poor
And take grain [2]taxes from him,
Though [b]you have built houses of hewn stone,
Yet you shall not dwell in them;
You have planted [3]pleasant vineyards,
But you shall not drink wine from them.
12 For I [a]know your manifold transgressions
And your mighty sins:
[b]Afflicting the just *and* taking bribes;
[c]Diverting the poor *from justice* at the gate.
13 Therefore [a]the prudent keep silent at that time,
For it *is* an evil time.

14 Seek good and not evil,
That you may live;
So the LORD God of hosts will be with you,
[a]As you have spoken.
15 [a]Hate evil, love good;
Establish justice in the gate.
[b]It may be that the LORD God of hosts
Will be gracious to the remnant of Joseph.

7 [a]Amos 6:12
8 [a]Job 9:9; 38:31 [b]Ps. 104:20 [c]Job 38:34 [d][Amos 4:13]
9 [1]Or *flashes forth destruction*
10 [a]Is. 29:21; 66:5 [b]1 Kin. 22:8
11 [a]Amos 2:6 [b]Mic. 6:15 [1]*trample* [2]Or *tribute* [3]*desirable*
12 [a]Hos. 5:3 [b]Amos 2:6 [c]Is. 29:21
13 [a]Amos 6:10
14 [a]Mic. 3:11
15 [a]Rom. 12:9 [b]Joel 2:14

The Day of the LORD

16 Therefore the LORD God of hosts, the Lord, says this:

"*There shall be* wailing in all streets,
And they shall say in all the highways,
'Alas! Alas!'
They shall call the farmer to mourning,
[a]And skillful lamenters to wailing.
17 In all vineyards *there shall be* wailing,
For [a]I will pass through you,"
Says the LORD.

18 [a]Woe to you who desire the day of the LORD!
For what good *is* [b]the day of the LORD to you?
It *will be* darkness, and not light.
19 It *will be* [a]as though a man fled from a lion,
And a bear met him!
Or *as though* he went into the house,
Leaned his hand on the wall,
And a serpent bit him!
20 *Is* not the day of the LORD darkness, and not light?
Is it not very dark, with no brightness in it?

21 "I[a] hate, I despise your feast days,
And [b]I do not savor your sacred assemblies.

ENCOUNTER*Note* *Amos 5:21*

Despised Worship

Our generation is characterized by pretentious religion. God is not pleased or appeased by meaningless ritual and insincere worship. No amount of offerings or praise songs can replace a reverent heart.

22 [a]Though you offer Me burnt offerings and your grain offerings,
I will not accept *them*,
Nor will I regard your fattened peace offerings.
23 Take away from Me the noise of your songs,
For I will not hear the melody of your stringed instruments.

16 [a]Jer. 9:17
17 [a]Ex. 12:12
18 [a]Is. 5:19 [b]Joel 2:2
19 [a]Jer. 48:44
21 [a]Is. 1:11–16 [b]Lev. 26:31
22 [a]Mic. 6:6, 7

5:7 Wormwood, a plant found in the Mediterranean area, was well known for its bitter taste (Deut. 29:18; Prov. 5:4; Jer. 23:15; Lam. 3:19; Amos 6:12).

5:10 The "gate" was in the city wall and was the focal point of the city. This is where the courts heard legal cases.

5:11 Hewn stone represented the opulent luxury introduced into Israel by King Solomon (1 Kin. 5:13–18; 7:9–12).

5:17 "Pass through" carried connotations of the death angel who passed through Egypt and killed firstborn children (Ex. 12:12).

5:18 For "the Day of the Lord" see Joel 1:15.

5:19 Lions and bears were sometimes symbols of God (Hos. 11:10; 13:8; Amos 3:8).

24 [a]But let justice run down like water,
And righteousness like a mighty stream.

25 "Did[a] you offer Me sacrifices and offerings
In the wilderness forty years,
O house of Israel?
26 You also carried [1]Sikkuth[2] [a]your king
And Chiun, your idols,
The star of your gods,
Which you made for yourselves.
27 Therefore I will send you into captivity [a]beyond Damascus,"
Says the LORD, [b]whose name *is* the God of hosts.

Warnings to Zion and Samaria

6 Woe [a]to you *who are* at [b]ease in Zion,
And [c]trust in Mount Samaria,
Notable persons in the [d]chief nation,
To whom the house of Israel comes!
2 [a]Go over to [b]Calneh and see;
And from there go to [c]Hamath the great;
Then go down to Gath of the Philistines.
[d]*Are you* better than these kingdoms?
Or is their territory greater than your territory?

3 *Woe to* you who [a]put far off the day of [b]doom,
[c]Who cause [d]the seat of violence to come near;
4 Who lie on beds of ivory,
Stretch out on your couches,
Eat lambs from the flock
And calves from the midst of the stall;
5 [a]Who sing idly to the sound of stringed instruments,
And invent for yourselves [b]musical instruments [c]like David;
6 Who [a]drink wine from bowls,
And anoint yourselves with the best ointments,
[b]But are not grieved for the affliction of Joseph.
7 Therefore they shall now go [a]captive as the first of the captives,
And those who recline at banquets shall be removed.

24 [a]Mic. 6:8
25 [a]Deut. 32:17
26 [a]1 Kin. 11:33
[1]LXX, Vg. *tabernacle of Moloch* [2]A pagan deity
27 [a]2 Kin. 17:6
[b]Amos 4:13

CHAPTER 6

1 [a]Luke 6:24
[b]Zeph. 1:12
[c]Is. 31:1
[d]Ex. 19:5
2 [a]Jer. 2:10
[b]Is. 10:9
[c]2 Kin. 18:34
[d]Nah. 3:8
3 [a]Is. 56:12
[b]Amos 5:18
[c]Amos 5:12
[d]Ps. 94:20
5 [a]Is. 5:12; Amos 5:23
[b]1 Chr. 15:16; 16:42
[c]1 Chr. 23:5
6 [a]Amos 2:8; 4:1
[b]Gen. 37:25
7 [a]Amos 5:27

8 [a]The Lord GOD has sworn by Himself,
The LORD God of hosts says:
"I abhor [b]the pride of Jacob,
And hate his palaces;
Therefore I will deliver up *the* city
And all that is in it."

ENCOUNTER*Note* *Amos 6:8*

Abhorring Pride

God absolutely detests pride. For us to boast in our accomplishments while ignoring our sin is a sure invitation for God to humble us.

9 Then it shall come to pass, that if ten men remain in one house, they shall die. 10 And when [1]a relative *of the dead,* with one who will burn *the bodies,* picks up the [2]bodies to take them out of the house, he will say to one inside the house, "*Are there* any more with you?" Then someone will say, "None." And he will say, [a]"Hold your tongue! [b]For we dare not mention the name of the LORD."

11 For behold, [a]the LORD gives a command:
[b]He will break the great house into bits,
And the little house into pieces.

12 Do horses run on rocks?
Does *one* plow *there* with oxen?
Yet [a]you have turned justice into gall,
And the fruit of righteousness into wormwood,
13 You who rejoice over [1]Lo Debar,
Who say, "Have we not taken [2]Karnaim for ourselves
By our own strength?"

14 "But, behold, [a]I will raise up a nation against you,
O house of Israel,"
Says the LORD God of hosts;
"And they will afflict you from the [b]entrance of Hamath
To the Valley of the Arabah."

Vision of the Locusts

7 Thus the Lord GOD showed me: Behold, He formed locust swarms at the [1]beginning of the late crop; indeed *it*

8 [a]Jer. 51:14
[b]Amos 8:7
10 [a]Amos 5:13
[b]Amos 8:3
[1]Lit. *his loved one* or *uncle*
[2]Lit. *bones*
11 [a]Is. 55:11
[b]Amos 3:15
12 [a]Hos. 10:4
13 [1]Lit. *Nothing*
[2]Lit. *Horns,* a symbol of strength
14 [a]Jer. 5:15
[b]1 Kin. 8:65

CHAPTER 7

1 [1]Lit. *beginning of the sprouting of*

6:1 "Zion" represents Jerusalem and the kingdom of Judah.

6:2 Calneh was in north-central Syria. Hamath was approximately 120 miles north of Damascus (2 Kin. 14:28; 2 Chr. 8:4; Is. 10:9).

6:4 The average Israelite ate little meat, because it was an expensive luxury.

6:13 The non-strategic city of Lo Debar was subdued by King Jeroboam II (2 Kin. 14:28).

6:14 Hamath and the valley of Arabah represented the extreme limits to Israel's northern and southern boundaries, possessed only in its glorious past (1 Kin. 8:65; 2 Kin. 14:25).

7:1 The "king's mowings" referred to the monarch's right to take the first crop from farmers for taxes (1 Kin. 18:5).

was the late crop after the king's mowings.
2 And so it was, when they had finished eating the grass of the land, that I said:

"O Lord GOD, forgive, I pray!
[a]Oh,[1] that Jacob may stand,
For he *is* small!"
3 *So* [a]the LORD relented concerning this.
"It shall not be," said the LORD.

Vision of the Fire

4 Thus the Lord GOD showed me: Behold, the Lord GOD called [1]for conflict by fire, and it consumed the great deep and devoured the [2]territory.
5 Then I said:

"O Lord GOD, cease, I pray!
[a]Oh, that Jacob may stand,
For he *is* small!"
6 *So* the LORD relented concerning this.
"This also shall not be," said the Lord GOD.

Vision of the Plumb Line

7 Thus He showed me: Behold, the Lord stood on a wall *made* with a plumb line, with a plumb line in His hand.
8 And the LORD said to me, "Amos, what do you see?" And I said, "A plumb line." Then the Lord said:

"Behold, [a]I am setting a plumb line
In the midst of My people Israel;
[b]I will not pass by them anymore.
9 [a]The [1]high places of Isaac shall be desolate,
And the [2]sanctuaries of Israel shall be laid waste.
[b]I will rise with the sword against the house of Jeroboam."

Amaziah's Complaint

10 Then Amaziah the [a]priest of [b]Bethel sent to [c]Jeroboam king of Israel, saying,

2 [a]Is. 51:19 [1]Or *How shall Jacob stand*
3 [a]Jon. 3:10
4 [1]*to contend* [2]Lit. *portion*
5 [a]Amos 7:2, 3
8 [a]2 Kin. 21:13 [b]Mic. 7:18
9 [a]Gen. 46:1 [b]2 Kin.15:8–10 [1]Places of pagan worship [2]Or *holy places*
10 [a]1 Kin. 12: 31, 32; 13:33 [b]Amos 4:4 [c]2 Kin. 14:23

[1]Or *endure*
11 [a]Amos 5:27; 6:7
13 [a]Amos 2:12 [b]1 Kin. 12:29, 32 [1]Or *holy place* [2]Lit. *house*
14 [a]1 Kin. 20:35 [b]Zech. 13:5
15 [a]Amos 3:8 [1]Lit. *from behind*

ENCOUNTER*Note* *Amos 7:8*

God's Plumb Line

God sets the standards for our lives; we do not. God knows how far we have spiraled into sin. We may insist we have not strayed from God, but there is no argument against God's measurement.

"Amos has conspired against you in the midst of the house of Israel. The land is not able to [1]bear all his words.
11 "For thus Amos has said:

'Jeroboam shall die by the sword,
And Israel shall surely be led away [a]captive
From their own land.' "

12 Then Amaziah said to Amos:

"Go, you seer!
Flee to the land of Judah.
There eat bread,
And there prophesy.
13 But [a]never again prophesy at Bethel,
[b]For it *is* the king's [1]sanctuary,
And it *is* the royal [2]residence."

14 Then Amos answered, and said to Amaziah:

"I *was* no prophet,
Nor *was* I [a]a son of a prophet,
But I *was* a [b]sheepbreeder
And a tender of sycamore fruit.
15 Then the LORD took me [1]as I followed the flock,
And the LORD said to me,
'Go, [a]prophesy to My people Israel.'
16 Now therefore, hear the word of the LORD:
You say, 'Do not prophesy against Israel,

CHARACTER*Study* **AMOS** *Amos 7:14*

The name "Amos" means "Burden" or "One Who Is Supported." He was from Tekoa, ten miles south of Jerusalem. Amos was a sheep breeder, which may indicate he was an owner of sheep and not merely a shepherd who tended a flock. He also tended sycamore fruit. This involved the tedious procedure of pricking the bottom of figs to help them ripen. Amos' prophetic ministry occurred "two years before the earthquake" (1:1). This time is uncertain but may have been around 750 B.C. Amos did not belong to the professional caste of prophets but performed his ministry as a response to God's personal call (7:14, 15). Amos preached to the northern kingdom of Israel when they were experiencing tremendous prosperity. Yet while the wealthy lavished riches on themselves, they oppressed the poor and helpless. Amos thundered against these sins of injustice, warning of future defeat and exile should the people not turn from their wickedness (5:24).

7:3 Time and again throughout history God relented from his intended acts of judgment (Gen. 6:6; Ex. 32:14; 1 Sam. 15:35; Joel 2:13–14; Jon. 3:10; 4:2).

7:10 "Amaziah" means "The Lord Has Been Mighty." Amaziah supervised the temple at Bethel.

ENCOUNTER Note Amos 7:15

God's Call

The most important credential for God's servants is not their skills or abilities but their divine calling. God calls whom He will. He is glorified in demonstrating His strength through our weakness.

And [a]do not [1]spout against the house of Isaac.'

17 "Therefore[a] thus says the LORD:

[b]'Your wife shall be a harlot in the city;
Your sons and daughters shall fall by the sword;
Your land shall be divided by *survey* line;
You shall die in a [c]defiled land;
And Israel shall surely be led away captive
From his own land.' "

Vision of the Summer Fruit

8 Thus the Lord GOD showed me: Behold, a basket of summer fruit.
2 And He said, "Amos, what do you see?" So I said, "A basket of summer fruit." Then the LORD said to me:

[a]"The end has come upon My people Israel;
[b]I will not pass by them anymore.
3 And [a]the songs of the temple
Shall be wailing in that day,"
Says the Lord GOD—
"Many dead bodies everywhere,
[b]They shall be thrown out in silence."

4 Hear this, you who [1]swallow up the needy,
And make the poor of the land fail,

5 Saying:

"When will the New Moon be past,
That we may sell grain?
And [a]the Sabbath,
That we may [1]trade wheat?
[b]Making the ephah small and the shekel large,
Falsifying the scales by [c]deceit,
6 That we may buy the poor for [a]silver,
And the needy for a pair of sandals—
Even sell the bad wheat?"

16 [a]Ezek. 21:2 [1]Lit. *drip*
17 [a]Jer. 28:12; 29:21, 32 [b]Zech. 14:2 [c]Hos. 9:3

CHAPTER 8

2 [a]Ezek. 7:2 [b]Amos 7:8
3 [a]Amos 5:23 [b]Amos 6:9, 10
4 [1]Or *trample on,* Amos 2:7
5 [a]Neh. 13:15 [b]Mic. 6:10, 11 [c]Lev. 19:35, 36 [1]Lit. *open*
6 [a]Amos 2:6
7 [a]Amos 6:8 [b]Hos. 7:2; 8:13
8 [a]Hos. 4:3 [b]Amos 9:5 [1]The Nile; some Heb. mss., LXX, Tg., Syr., Vg. *River* (cf. 9:5); MT *the light*
9 [a]Job 5:14 [1]Lit. *a day of light*
10 [a]Ezek. 7:18 [b]Ezek. 27:31 [c][Zech. 12:10]
11 [a]Ezek. 7:26
12 [a]Hos. 5:6
14 [a]Hos. 4:15 [b]Deut. 9:21 [c]Amos 5:5 [1]Or *Ashima,* a Syrian goddess

7 The LORD has sworn by [a]the pride of Jacob:
"Surely [b]I will never forget any of their works.
8 [a]Shall the land not tremble for this,
And everyone mourn who dwells in it?
All of it shall swell like [1]the River,
Heave and subside
[b]Like the River of Egypt.

9 "And it shall come to pass in that day," says the Lord GOD,
[a]"That I will make the sun go down at noon,
And I will darken the earth in [1]broad daylight;
10 I will turn your feasts into [a]mourning,
[b]And all your songs into lamentation;
[c]I will bring sackcloth on every waist,
And baldness on every head;
I will make it like mourning for an only *son,*
And its end like a bitter day.

11 "Behold, the days are coming," says the Lord GOD,
"That I will send a famine on the land,
Not a famine of bread,
Nor a thirst for water,
But [a]of hearing the words of the LORD.

ENCOUNTER Note Amos 8:11

Famine

We depend on God's word. We may act like we don't need it but to neglect His word is to starve one's soul.

12 They shall wander from sea to sea,
And from north to east;
They shall run to and fro, seeking the word of the LORD,
But shall [a]not find *it.*

13 "In that day the fair virgins
And strong young men
Shall faint from thirst.
14 Those who [a]swear by [b]the [1]sin of Samaria,
Who say,
'As your god lives, O Dan!'
And, 'As the way of [c]Beersheba lives!'
They shall fall and never rise again."

7:17 A priest could not be married to a harlot (Lev 21:7).
8:5 An ephah was a dry measure of twenty-two liters. A shekel weighed eleven grams or about four-tenths of an ounce.
8:10 Shaving one's head was a sign of mourning (Jer. 16:6).
8:15 From "sea to sea" may refer to the Mediterranean Sea and the Dead Sea.

The Destruction of Israel

9 I saw the Lord standing by the altar,
and He said:

"Strike the [1]doorposts, that the
thresholds may shake,
And [a]break them on the heads of
them all.
I will slay the last of them with the
sword.
[b]He who flees from them shall not
get away,
And he who escapes from them
shall not be delivered.

2 "Though[a] they dig into [1]hell,
From there My hand shall take
them;
[b]Though they climb up to heaven,
From there I will bring them down;
3 And though they [a]hide themselves
on top of Carmel,
From there I will search and take
them;
Though they hide from My sight at
the bottom of the sea,
From there I will command the
serpent, and it shall bite them;
4 Though they go into captivity
before their enemies,
From there [a]I will command the
sword,
And it shall slay them.
[b]I will set My eyes on them for harm
and not for good."

5 The Lord GOD of hosts,
He who touches the earth and it
[a]melts,
[b]And all who dwell there mourn;
All of it shall swell like [1]the River,
And subside like the River of Egypt.
6 He who builds His [a]layers[1] in the
sky,
And has founded His strata in the
earth;
Who [b]calls for the waters of the sea,
And pours them out on the face of
the earth—
[c]The LORD *is* His name.

7 "*Are* you not like the [1]people of
Ethiopia to Me,
O children of Israel?" says the LORD.
"Did I not bring up Israel from the
land of Egypt,
The [a]Philistines from [b]Caphtor,[2]
And the Syrians from [c]Kir?

8 "Behold, [a]the eyes of the Lord GOD
are on the sinful kingdom,
And I [b]will destroy it from the face
of the earth;
Yet I will not utterly destroy the
house of Jacob,"
Says the LORD.

9 "For surely I will command,
And will [1]sift the house of Israel
among all nations,
As *grain* is sifted in a sieve;
[a]Yet not the smallest [2]grain shall fall
to the ground.
10 All the sinners of My people shall
die by the sword,
[a]Who say, 'The calamity shall not
overtake nor confront us.'

Israel Will Be Restored

11 "On[a] that day I will raise up
The [1]tabernacle of David, which has
fallen down,
And [2]repair its damages;
I will raise up its ruins,
And rebuild it as in the days of old;
12 [a]That they may possess the remnant
of [b]Edom,[1]
And all the Gentiles who are called
by My name,"
Says the LORD who does this thing.

13 "Behold, [a]the days are coming," says
the LORD,
"When the plowman shall overtake
the reaper,
And the treader of grapes him who
sows seed;
[b]The mountains shall drip with
sweet wine,
And all the hills shall flow *with it*.
14 [a]I will bring back the captives of My
people Israel;
[b]They shall build the waste cities
and inhabit *them;*
They shall plant vineyards and
drink wine from them;
They shall also make gardens and
eat fruit from them.

ENCOUNTER*Note* *Amos 9:14*

Rebuilding

Sin yields brokenness. Repentance brings a return of God's favor and blessing. If you are living in rebellion, you are one genuine, repentant prayer away from the path of divine restoration.

15 I will plant them in their land,
[a]And no longer shall they be pulled
up
From the land I have given them,"
Says the LORD your God.

CHAPTER 9

1 [a]Hab. 3:13 [b]Amos 2:14 [1]Capitals of the pillars
2 [a]Ps. 139:8 [b]Jer. 51:53 [1]Or *Sheol*
3 [a]Jer. 23:24
4 [a]Lev. 26:33 [b]Jer. 21:10; 39:16; 44:11
5 [a]Mic. 1:4 [b]Amos 8:8 [1]The Nile
6 [a]Ps. 104:3, 13 [b]Amos 5:8 [c]Amos 4:13; 5:27 [1]Or *stairs*
7 [a]Jer. 47:4 [b]Deut. 2:23 [c]Amos 1:5 [1]Lit. *sons of the Ethiopians* [2]Crete
8 [a]Amos 9:4 [b]Jer. 5:10; 30:11
9 [a][Is. 65:8–16] [1]*shake* [2]Lit. *pebble*
10 [a]Amos 6:3
11 [a]Acts 15:16–18 [1]Lit. *booth;* a figure of a deposed dynasty [2]Lit. *wall up its breaches*
12 [a]Obad. 19 [b]Num. 24:18 [1]LXX *mankind*
13 [a]Lev. 26:5 [b]Joel 3:18
14 [a]Jer. 30:3, 18 [b]Is. 61:4
15 [a]Ezek. 34:28; 37:25

9:7 Caphtor is probably the island of Crete.

9:13 Plowing and sowing would normally occur in October/November while reaping would take place in March/April. The prophet foresaw a day of prosperity when the sowing would not be completed before the harvesting began.

THE BOOK OF OBADIAH

INTRODUCTION

In 587 B.C., the Babylonian armies of King Nebuchadnezzar overcame Jerusalem's defenses to defeat the kingdom of Judah. Numerous Judean refugees fled for their lives before the rapacious enemy. Rather than helping their suffering neighbors, the Edomites joined in the pillaging (13). Capturing desperate Judean refugees, they mercilessly turned them over to their Babylonian pursuers (14). Such treachery by the descendents of Esau and Abraham was despicable and resulted in their condemnation by God's prophet. Even as Obadiah wrote, Arab forces were conspiring against Edom. Ultimately this proud nation would itself be dispossessed by the Nabateans.

SIGNIFICANCE

Obadiah addresses two disturbing questions that plague God's people: Is God truly sovereign over all the nations? Why does God allow His people to suffer at the hands of the wicked? The people of Obadiah's day could not understand why God would allow depraved, idolatrous people to violate the sacred temple chambers and to tear down and burn the house of God. The Israelites were bewildered that God would be so thorough in disciplining them for their sins and yet use an even more sinful nation to deliver the punishment. The Book of Obadiah affirms God's sovereignty over all, even world superpowers. God uses them for His purposes as a king makes use of a servant. Likewise, while God does work through wicked people, He will ultimately judge them thoroughly for their own sin.

STRUCTURE

Obadiah is the shortest book in the Old Testament. It is one of two prophetic books that focus entirely on a nation other than the Israelites. Its twenty-one verses can be divided into three major sections: Edom's imminent judgment (1–9); Edom's crimes (10–16); and Israel's vindication (17–21).

ENCOUNTERING GOD THROUGH OBADIAH

As we read of God's thorough judgment of Edom, we are reminded that God ultimately judges every nation and world leader according to His divine scale of justice. The arrogant pride of the Edomites demonstrates the danger in believing we are secure and immune to calamity. On the contrary, the passionate prophet inspires a desire to see all who are oppressed receive justice. Finally, God's response to Edom warns us to take a more compassionate stance toward those who suffer, for we could be visited by the same crisis.

The Coming Judgment on Edom

THE vision of Obadiah.

Thus says the Lord GOD
[a]concerning Edom
[b](We have heard a report from the LORD,
And a messenger has been sent among the nations, *saying*,
"Arise, and let us rise up against her for battle"):

2 "Behold, I will make you small among the nations;
You shall be greatly despised.
3 The [a]pride of your heart has deceived you,
You who dwell in the clefts of the rock,
Whose habitation is high;
[b]*You* who say in your heart,
'Who will bring me down to the ground?'

ENCOUNTER*Note* *Obad. 3*

The Pride of Your Heart

Our pride blinds us. It makes us overlook our sin and magnify our self-sufficiency. But pride inevitably brings us down.

4 [a]Though you ascend *as* high as the eagle,
And though you [b]set your nest among the stars,
From there I will bring you down," says the LORD.

5 "If [a]thieves had come to you,
If robbers by night—
Oh, how you will be cut off!—
Would they not have stolen till they had enough?
If grape-gatherers had come to you,
[b]Would they not have left *some* gleanings?

6 "Oh, how Esau shall be searched out!
How his hidden treasures shall be sought after!
7 All the men in your confederacy
Shall force you to the border;
[a]The men at peace with you
Shall deceive you *and* prevail against you.
Those who eat your bread shall lay a [1]trap for you.
[b]No[2] one is aware of it.

8 "Will[a] I not in that day," says the LORD,
"Even destroy the wise *men* from Edom,
And understanding from the mountains of Esau?
9 Then your [a]mighty men, O [b]Teman, shall be dismayed,
To the end that everyone from the mountains of Esau
May be cut off by slaughter.

Edom Mistreated His Brother

10 "For [a]violence against your brother Jacob,
Shame shall cover you,
And [b]you shall be cut off forever.
11 In the day that you [a]stood on the other side—
In the day that strangers carried captive his forces,
When foreigners entered his gates
And [b]cast lots for Jerusalem—
Even you *were* as one of them.

12 "But you should not have [a]gazed[1] on the day of your brother
[2]In the day of his captivity;
Nor should you have [b]rejoiced over the children of Judah
In the day of their destruction;
Nor should you have spoken proudly
In the day of distress.

1 [a]Is. 21:11 [b]Jer. 49:14–16
3 [a]Jer. 49:16 [b]Rev. 18:7
4 [a]Job 20:6 [b]Hab. 2:9
5 [a]Jer. 49:9 [b]Deut. 24:21
7 [a]Jer. 38:22 [b]Is. 19:11 [1]Or *wound* or *plot* [2]Or *There is no understanding in him*
8 [a][Job 5:12–14]
9 [a]Ps. 76:5 [b]Jer. 49:7
10 [a]Gen. 27:41 [b]Ezek. 35:9
11 [a]Ps. 83:5–8 [b]Nah. 3:10
12 [a]Mic. 4:11; 7:10 [b][Prov. 17:5] [1]Gloated over [2]Lit. *On the day he became a foreigner*

CHARACTER*Study*

OBADIAH

Obad. 1

The name Obadiah is common in the Old Testament and means "the servant of the Lord." This may have been the prophet's actual name or it could be his humble, anonymous self-identification. The name may reflect his pious parents' aspirations for their son. Obadiah's father and hometown are not mentioned as they are for most biblical prophets. The prophet's passionate writing style may indicate he was an eyewitness to some of the tragic events or to the ensuing suffering. Obadiah is characterized by indignation at injustice and disdain for cruelty toward helpless victims.

3 The Edomites lived in a mountainous region in seemingly impregnable fortresses. Some of the mountains in Edom reached 6,000 feet, while Jerusalem was 2,400 feet above sea level.

8 Edom was renowned for its wise men (Jer. 49:7). Eliphaz, one of Job's counselors, was from Teman in Edom (Job 2:11).

10 God had earlier instructed the Israelites to treat Edomites as brothers (Deut. 23:7).

ENCOUNTER *Note* *Obad. 11*

The Fallen

Our heart's condition is revealed by how we treat those who have fallen. A hardened heart rejoices or is indifferent at another's calamity. A contrite heart breaks for those who stumble.

13 You should not have entered the gate of My people
In the day of their calamity.
Indeed, you should not have [1]gazed on their affliction
In the day of their calamity,
Nor laid *hands* on their substance
In the day of their calamity.
14 You should not have stood at the crossroads
To cut off those among them who escaped;
Nor should you have [1]delivered up those among them who remained
In the day of distress.

15 "For[a] the day of the LORD upon all the nations *is* near;
[b]As you have done, it shall be done to you;
Your [1]reprisal shall return upon your own head.
16 [a]For as you drank on My holy mountain,
So shall all the nations drink continually;
Yes, they shall drink, and swallow,
And they shall be as though they had never been.

13 [1]Gloated over
14 [1]Handed over to the enemy
15 [a]Ezek. 30:3 [b]Hab. 2:8 [1]Or *reward*
16 [a]Joel 3:17

Israel's Final Triumph

17 "But on Mount Zion there [a]shall be [1]deliverance,
And there shall be holiness;
The house of Jacob shall possess their possessions.
18 The house of Jacob shall be a fire,
And the house of Joseph [a]a flame;
But the house of Esau *shall be* stubble;
They shall kindle them and devour them,
And no survivor shall *remain* of the house of Esau,"
For the LORD has spoken.

19 The [1]South [a]shall possess the mountains of Esau,
[b]And the Lowland shall possess Philistia.
They shall possess the fields of Ephraim
And the fields of Samaria.
Benjamin *shall possess* Gilead.
20 And the captives of this host of the children of Israel
Shall possess the land of the Canaanites
As [a]far as Zarephath.
The captives of Jerusalem who are in Sepharad
[b]Shall possess the cities of the [1]South.
21 Then [a]saviors[1] shall come to Mount Zion
To judge the mountains of Esau,
And the [b]kingdom shall be the LORD's.

17 [a]Amos 9:8 [1]Or *salvation*
18 [a]Zech. 12:6
19 [a]Is. 11:14 [b]Zeph. 2:7 [1]Heb. *Negev*
20 [a]1 Kin. 17:9 [b]Jer. 32:44 [1]Heb. *Negev*
21 [a][James 5:20] [b][Rev. 11:15] [1]*deliverers*

15 "The Day of the Lord" was considered to be a future time when God would vindicate Himself and His people against their enemies (Lam. 1:12; 2:21; Joel 2:1, 2; Amos 5:18–20).

18 The imagery of fire and stubble often represent God's judgment on the wicked (Ex. 15:7; Is. 10:17; Matt. 3:12; Luke 3:17).

19 "The south" is the Negev, consisting of the region of Simeon and southern Judah.

20 Zarephath was a Phoenician city fourteen miles north of Tyre. Sepharad has not been clearly identified, but may be Sardis in Lydia and may represent those Jewish exiles far from Palestine who would be restored one day.

THE BOOK OF JONAH

INTRODUCTION

This book chronicles the pilgrimage of a reluctant missionary named Jonah. He lived in Gath Hepher during the reign of Jeroboam II in the eighth century B.C. Jonah foretold northern Israel's prosperity and expansion (2 Kin. 14:25). This would have made him unpopular in the southern kingdom of Judah. It is unclear whether Jonah wrote this book, but in light of the extremely negative way he is portrayed, it would be remarkable had he written so candidly about his own shortcomings.

SIGNIFICANCE

The book makes a valuable contribution to the canon as a part of the Minor Prophets: It highlights the magnitude of God's call. God's call can be frightening and overwhelming, but it cannot be rejected without great cost. While other prophets resisted and questioned God's call, Jonah is notorious for actively fleeing from it. The Book of Jonah also reveals God's tenderness toward all people. Whereas the Israelites believed God's love was restricted to them, Jonah's assignment was evidence of God's love for even the wickedest people on earth. Finally, Jonah demonstrates the force of God's word, which is so powerful that even when spoken by a reluctant preacher it can transform the hardest and vilest of hearts.

STRUCTURE

This short book is an intriguing story and it is full of surprises. Chapter 1 discloses God's desire to send His word to the most vicious and debased people of that day. But when He chooses Jonah to do it, God's holy messenger flees in the opposite direction! The chapter ends with a highly unusual development: A large fish is appointed to redirect the prophet. Chapter 2 reveals the surprising change of heart in the prodigal prophet and his subsequent prayer to God. Chapter 3 recounts a notably short sermon, considering the magnitude of the message. Even more amazing is the response—wholesale repentance! Chapter 4 presents a final contrast: the selfish, hard-heartedness of one of God's children, juxtaposed with the amazing love God shows for even the most contemptible sinner.

ENCOUNTERING GOD THROUGH JONAH

Jonah's transparent weaknesses provide many opportunities to consider our own shortcomings. We too may have sought to avoid God's will, though such behavior is patently foolish. Perhaps Jonah's reluctance to share God's message mirrors our own lack of concern for those who have yet to hear the Gospel. We should be both encouraged and challenged by God's infinite, universal love for people, even those who appear the least likely to respond to Him.

Jonah's Disobedience

NOW the word of the LORD came to [a]Jonah the son of Amittai, saying,
2 "Arise, go to [a]Nineveh, that [b]great city, and cry out against it; for [c]their wickedness has come up before Me."
3 But Jonah arose to flee to Tarshish from the presence of the LORD. He went down to [a]Joppa, and found a ship going to Tarshish; so he paid the fare, and went down into it, to go with them to [b]Tarshish [c]from the presence of the LORD.

ENCOUNTER*Note* *Jon. 1:3*

Fleeing

God's assignments are enormous. God calls us to do things that seem impossible and make us uncomfortable. However, there is no escaping God's call. Once God speaks all we can reasonably do is submit.

The Storm at Sea

4 But [a]the LORD [1]sent out a great wind on the sea, and there was a mighty tempest on the sea, so that the ship was about to be broken up.
5 Then the mariners were afraid; and every man cried out to his god, and threw the cargo that *was* in the ship into the sea, to lighten [1]the load. But Jonah had gone down [a]into the lowest parts of the ship, had lain down, and was fast asleep.
6 So the captain came to him, and said to him, "What do you mean, sleeper? Arise, [a]call on your God; [b]perhaps your God will consider us, so that we may not perish."
7 And they said to one another, "Come, let us [a]cast lots, that we may know for whose cause this trouble *has come* upon us." So they cast lots, and the lot fell on Jonah.
8 Then they said to him, [a]"Please tell us! For whose cause *is* this trouble upon us? What is your occupation? And where do you come from? What is your country? And of what people are you?"
9 So he said to them, "I *am* a Hebrew; and I fear [1]the LORD, the God of heaven, [a]who made the sea and the dry *land*."

Jonah Thrown into the Sea

10 Then the men were exceedingly afraid, and said to him, "Why have you done this?" For the men knew that he fled from the presence of the LORD, because he had told them.
11 Then they said to him, "What shall we do to you that the sea may be calm for us?"—for the sea was growing more tempestuous.
12 And he said to them, [a]"Pick me up and [1]throw me into the sea; then the sea will become calm for you. For I know that this great tempest *is* because of me."
13 Nevertheless the men rowed hard to return to land, [a]but they could not, for the sea continued to grow more tempestuous against them.
14 Therefore they cried out to the LORD and said, "We pray, O LORD, please do not let us perish for this man's life, and [a]do not charge us with innocent blood; for You, O LORD, [b]have done as it pleased You."

CHAPTER 1
1 [a]2 Kin. 14:25
2 [a]Is. 37:37 [b]Gen. 10:11, 12 [c]Gen. 18:20
3 [a]Josh. 19:46 [b]Is. 23:1 [c]Gen. 4:16
4 [a]Ps. 107:25 [1]Lit. *hurled*
5 [a]1 Sam. 24:3 [1]Lit. *from upon them*
6 [a]Ps. 107:28 [b]Joel 2:14
7 [a]Josh. 7:14
8 [a]Josh. 7:19
9 [a][Neh. 9:6] [1]Heb. *YHWH*
12 [a]John 11:50 [1]Lit. *hurl*
13 [a][Prov. 21:30]
14 [a]Deut. 21:8 [b]Ps. 115:3

CHARACTER*Study* **JONAH** *Jon. 1:1*

Jonah, whose name means "Dove," was the son of Amittai. He was from Gath Hepher, three miles northeast of Nazareth in the tribal area of Zebulun (2 Kin. 14:25). Jonah lived during the reign of Jeroboam II, which was approximately 793 to 753 B.C. He had delivered the welcome message to the wicked king that God would grant northern Israel peace and prosperity, a prophecy that came to pass. While Jonah agreed to deliver words of prosperity to an evil Israelite king, he was unwilling to preach a word of judgment to the pagan city of Nineveh. His concern was that God in his mercy might forgive the Assyrians whom Jonah despised (4:2). Sadly, Jonah personifies the mindset of many Christians. We wish to serve God on our terms; we believe we can run from God's call, and we think more of our safety and comfort than of the countless multitudes who desperately need a word from God.

1:1 Nineveh, situated on the eastern shores of the Tigris River in present-day Iraq, was a major Assyrian city with a population of 120,000 (4:11). Scripture indicates it was an ancient city established by Nimrod, dating back to the events of Genesis 10. Its heyday was between 800 and 612 B.C. The Assyrian king, Sennacherib (704–681 B.C.), expanded the city, built a magnificent palace, and temporarily made it his capital. Nahum prophesied against it (Nah 3:7), and Nineveh was indeed destroyed by the Medes and the Babylonians in 612 B.C.

1:3 Joppa was a Gentile coastal city in the area of present-day Tel Aviv. It lay fifty miles south of Jonah's home town of Gath Hepher. Tarshish is generally identified with Tartessus in Spain, roughly 2,000 miles to the west. Nineveh lay 500 miles to the northeast.

1:5 The violent storm that terrified the veteran Phoenician sailors did not wake the slumbering prophet. The word "sleep" is the same word used to describe Adam's unconscious state while undergoing divine surgery (Gen. 2:21).

1:10 Ironically, unbelievers were shocked at the indifferent manner in which a man of God disobeyed his Lord.

15 So they picked up Jonah and threw him into the sea, [a]and the sea ceased from its raging.
16 Then the men [a]feared the LORD exceedingly, and offered a sacrifice to the LORD and took vows.

Jonah's Prayer and Deliverance

17 Now the LORD had prepared a great fish to swallow Jonah. And [a]Jonah was in the belly of the fish three days and three nights.

2 Then Jonah prayed to the LORD his God from the fish's belly.
2 And he said:

"I [a]cried out to the LORD because of my affliction,
[b]And He answered me.

"Out of the belly of Sheol I cried,
And You heard my voice.
3 [a]For You cast me into the deep,
Into the heart of the seas,
And the floods surrounded me;
[b]All Your billows and Your waves passed over me.
4 [a]Then I said, 'I have been cast out of Your sight;
Yet I will look again [b]toward Your holy temple.'
5 The [a]waters surrounded me, *even* to my soul;
The deep closed around me;
Weeds were wrapped around my head.
6 I went down to the [1]moorings of the mountains;
The earth with its bars *closed* behind me forever;
Yet You have brought up my [a]life from the pit,
O LORD, my God.

7 "When my soul fainted within me,
I remembered the LORD;
[a]And my prayer went *up* to You,
Into Your holy temple.

8 "Those who regard [a]worthless idols
Forsake their own [1]Mercy.
9 But I will [a]sacrifice to You
With the voice of thanksgiving;
I will pay what I have [b]vowed.
[c]Salvation *is* of the [d]LORD."

15 [a][Ps. 89:9; 107:29]
16 [a]Acts 5:11
17 [a][Matt. 12:40]

CHAPTER 2

2 [a]Ps. 120:1 [b]Ps. 65:2
3 [a]Ps. 88:6 [b]Ps. 42:7
4 [a]Ps. 31:22 [b]1 Kin. 8:38
5 [a]Lam. 3:54
6 [a][Ps. 16:10] [1]*foundations* or *bases*
7 [a]Ps. 18:6
8 [a]Jer. 10:8 [1]Or *Lovingkindness*
9 [a]Hos. 14:2 [b][Eccl. 5:4, 5] [c]Ps. 3:8 [d][Jer. 3:23]

CHAPTER 3

3 [1]Exact meaning unknown
4 [a][Deut. 18:22]
5 [a][Matt. 12:41]
6 [a]Job 2:8
7 [a]2 Chr. 20:3 [1]Lit. *great ones*
8 [a]Is. 58:6 [b]Is. 59:6

ENCOUNTER*Note* *Jon. 2:7*

I Remembered

We habitually forget our constant need of God's presence and provision in our lives. It is generally through crises much more than in peaceful times that we remember our desperate dependence on God and we prayerfully turn to Him.

10 So the LORD spoke to the fish, and it vomited Jonah onto dry *land.*

Jonah Preaches at Nineveh

3 Now the word of the LORD came to Jonah the second time, saying,
2 "Arise, go to Nineveh, that great city, and preach to it the message that I tell you."
3 So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, [1]a three-day journey *in extent.*
4 And Jonah began to enter the city on the first day's walk. Then [a]he cried out and said, "Yet forty days, and Nineveh shall be overthrown!"

The People of Nineveh Believe

5 So the [a]people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them.
6 Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered *himself* with sackcloth [a]and sat in ashes.
7 [a]And he caused *it* to be proclaimed and published throughout Nineveh by the decree of the king and his [1]nobles, saying,

Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water.
8 But let man and beast be covered with sackcloth, and cry mightily to God; yes, [a]let every one turn from his evil way and from [b]the violence that is in his hands.

1:17 Three days and three nights were thought to be the time required to travel to the underworld and back. Moreover, after three days a corpse was considered to be beyond resuscitation. Jesus would cite Jonah's experience as paralleling his own death and resurrection (Matt. 12:39, 40; 16:4; Luke 11:29).

2:2 Sheol was the place of the dead. Jonah saw himself as dead while in the great fish. Sheol also symbolized separation from God (Ps. 88:3–12; Is. 38:18).

2:8 The word "idol" translates the Hebrew word meaning "vapor."

2:10 God was gracious to his disobedient prophet. He had used a lion to punish another wayward messenger who met a more grisly end (1 Kin. 13:24).

3:3 The walls of Nineveh were approximately eight miles in circumference, but the larger administrative district of the city may have been fifty-five miles in circumference.

3:4 In Hebrew, Jonah's sermon was only five words long.

3:5 The result of Jonah's sermon was dramatic. When the prophet Jeremiah preached a similar message to God's people, he was thrown into prison (Jer. 26:8).

3:6 Sackcloth and ashes were signs of mourning as well as genuine repentance.

9 [a]Who can tell *if* God will turn and relent, and turn away from His fierce anger, so that we may not perish?

10 [a]Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.

ENCOUNTER*Note* *Jon. 3:10*

Their Works

It is one thing to say you're sorry; it is another to live out your repentance. The truest sign of genuine repentance is a changed life.

Jonah's Anger and God's Kindness

4 But it displeased Jonah exceedingly, and he became angry.
2 So he prayed to the LORD, and said, "Ah, LORD, was not this what I said when I was still in my country? Therefore I [a]fled previously to Tarshish; for I know that You *are* a [b]gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm.
3 [a]"Therefore now, O LORD, please take my life from me, for [b]*it is* better for me to die than to live!"
4 Then the LORD said, "*Is it* right for you to be angry?"
5 So Jonah went out of the city and sat on the east side of the city. There he made himself a shelter and sat under it in the shade, till he might see what would become of the city.

9 [a]Joel 2:14
10 [a]Jer. 18:8

CHAPTER 4

2 [a]Jon. 1:3 [b]Joel 2:13
3 [a]1 Kin. 19:4 [b]Jon. 4:8

ENCOUNTER*Note* *Jon. 4:2*

Gracious and Merciful

Think of the most hardened sinners you know. God loves them. He has mercy and compassion on them. This truth exceeds anything we could understand or practice in our own strength.

6 And the LORD God prepared a [1]plant and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah [2]was very grateful for the plant.
7 But as morning dawned the next day God prepared a worm, and it *so* damaged the plant that it withered.
8 And it happened, when the sun arose, that God prepared a vehement east wind; and the sun beat on Jonah's head, so that he grew faint. Then he wished death for himself, and said, [a]"*It is* better for me to die than to live."
9 Then God said to Jonah, "*Is it* right for you to be angry about the plant?" And he said, "*It is* right for me to be angry, even to death!"
10 But the LORD said, "You have had pity on the plant for which you have not labored, nor made it grow, which [1]came up in a night and perished in a night.
11 "And should I not pity Nineveh, [a]that great city, in which are more than one hundred and twenty thousand persons [b]who cannot discern between their right hand and their left—and much livestock?"

6 [1]Heb. *kikayon,* exact identity unknown [2]Lit. *rejoiced with great joy*
8 [a]Jon. 4:3
10 [1]Lit. *was a son of a night*
11 [a]Jon. 1:2; 3:2, 3 [b]Deut. 1:39

4:3 Jonah's prayer is similar to that of the discouraged Elijah (1 Kin. 19:4). The difference is that Elijah was depressed at the people's *rejection* of his message, while Jonah was upset because the people *accepted* his word.

4:5 The word for shelter describes a temporary structure covered with leaves that was used during the Feast of Tabernacles (Lev. 23:40–42; Neh. 8:14–18).

4:6 The Lord is portrayed in Jonah as sovereign over nature. He prepares a storm (1:4), a great fish (1:17), a plant (4:6), and a worm (4:7) to accomplish His purposes.

4:11 Not discerning between the right and left hand may indicate the Ninevites were religiously and morally naive and could not, on their own, do what was pleasing to God.

THE BOOK OF MICAH

INTRODUCTION

The prophet Micah lived during turbulent times in the latter half of eighth century B.C. A contemporary of the prophet Isaiah, Micah was concerned that the flagrant injustice and idolatry of Samaria and Judah would lead to God's judgment (1:8–16). Even as Micah prophesied, Samaria was in its final days. The mighty Assyrian Empire was flexing its muscles and capturing town after town in Palestine. In 722 B.C. Assyria eliminated the Northern Kingdom as a nation. In 701, King Sennacherib launched an invasion of southern Palestine, conquering forty-six Judean towns and ultimately besieging King Hezekiah in Jerusalem (2 Kin. 18). The Book of Micah provides commentary on why God allowed His people to be defeated by pagan nations like the Assyrians.

SIGNIFICANCE

Micah was from a rural farming community in southern Judah. He displayed an acute concern for justice. He challenged wealthy land barons who cheated small farmers of their land (2:1–2). He condemned business and government leaders who shamelessly swindled their countrymen (3:1–4). He castigated the prophets who predicted peace when judgment was coming (3:5). He denounced religious leaders who served money rather than God (3:9–12). But Micah also offered hope, for he saw a day when the Messiah would come, bringing peace to His people (5:2–5). The prophet taught that God desired heartfelt worship, not ritual service and offerings (6:6–8). He foresaw a day when God would ultimately forgive His people's sins and show them mercy (7:18–20).

STRUCTURE

The Book of Micah can be divided into thirds, including three sets of oracles of judgment and three sets of promises of future blessing:

Oracles of Judgment	Promises of Blessing
(1:1—2:11)	(2:12, 13)
(3:1–12)	(4:1—5:15)
(6:1—7:7)	(7:8–20)

ENCOUNTERING GOD THROUGH MICAH

As you read this book, you will witness the terrifying manner in which God holds His people accountable for their actions (1:2–9). You will be confronted with the utter contrast between profiteering and compassion for the needy (2:1–5; 3:1–4). You will encounter God's poignant pleas for His people to justify their abandonment of Him (6:1–5). You may discover that despite your own religious activity, you have not been serving God out of a love relationship (6:6–8). This book closes with the encouraging truth that God wants to eradicate your sin and set you free (7:18–20).

THE word of the LORD that came to [a]Micah of Moresheth in the days of [b]Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

The Coming Judgment on Israel

2 Hear, all you peoples!
Listen, O earth, and all that is in it!
Let the Lord GOD be a witness against you,
The Lord from [a]His holy temple.

3 For behold, the LORD is coming out of His place;
He will come down
And tread on the high places of the earth.

ENCOUNTER*Note* *Mic. 1:3*

The Lord Is Coming

When God has to gain your attention it can be terrifying. Better to seek God in humility and repentance now than to have Him come to you in judgment.

4 [a]The mountains will melt under Him,
And the valleys will split
Like wax before the fire,
Like waters poured down a steep place.
5 All this is for the transgression of Jacob
And for the sins of the house of Israel.
What *is* the transgression of Jacob?
Is it not Samaria?
And what *are* the [a]high places of Judah?
Are they not Jerusalem?

6 "Therefore I will make Samaria [a]a heap of ruins in the field,
Places for planting a vineyard;
I will pour down her stones into the valley,
And I will [b]uncover her foundations.
7 All her carved images shall be beaten to pieces,
And all her [a]pay as a harlot shall be burned with the fire;
All her idols I will lay desolate,
For she gathered *it* from the pay of a harlot,
And they shall return to the [b]pay of a harlot."

Mourning for Israel and Judah

8 Therefore I will wail and howl,
I will go stripped and naked;
[a]I will make a wailing like the jackals
And a mourning like the ostriches,
9 For her wounds *are* incurable.
For [a]it has come to Judah;
It has come to the gate of My people—
To Jerusalem.

10 [a]Tell *it* not in Gath,
Weep not at all;
In [1]Beth Aphrah
Roll yourself in the dust.
11 Pass by in naked shame, you inhabitant of [1]Shaphir;

CHAPTER 1
1 [a]Jer. 26:18 [b]Is. 1:1
2 [a][Ps. 11:4]
4 [a]Amos 9:5
5 [a]Deut. 32:13; 33:29
6 [a]2 Kin. 19:25 [b]Ezek. 13:14
7 [a]Hos. 2:5 [b]Deut. 23:18
8 [a]Ps. 102:6
9 [a]2 Kin. 18:13
10 [a]2 Sam. 1:20 [1]Lit. *House of Dust*
11 [1]Lit. *Beautiful*

CHARACTER*Study*

MICAH

Mic. 1:1

Micah's name is an abbreviated form of Micaiah, meaning "who is like the Lord?" He was from the village of Moresheth in rural southern Judah. His ministry occurred in eighth century B.C. during the reigns of Jotham, Ahaz, and Hezekiah, making him a contemporary of the prophets Isaiah, Hosea, and possibly Amos. Micah issued a stern warning to King Hezekiah that was still remembered in the prophet Jeremiah's day (Jer. 26:18, 19). Micah's concern was injustice. He condemned God's people for the disharmony between their worship and their business and social practices (2:1–11; 3:1–4; 6:9–16). Micah prophesied during the terrifying approach of the Assyrian empire into Palestine. The Assyrians would ultimately destroy the northern kingdom in 722 B.C. and came extremely close to conquering the southern kingdom under King Hezekiah in 701 B.C. In this dangerous and tumultuous time, the prophet Micah delivered his word from God and watched to see how God's people would respond.

1:1 Moresheth was located twenty-five miles southwest of Jerusalem on the road between Azekah and Lachish.

1:6 When Sargon II defeated Samaria in 722 B.C., he did not destroy the physical structures of Samaria. However, he deported 27,290 of its citizens and replaced them with foreigners, effectively eliminating Samaria as a nation.

1:8 Wailing and howling were extreme displays of mourning, reserved for intense grief. Such behavior surely would have gained the prophet an audience.

1:10 Micah lists twelve cities that face imminent peril. This may have referred to the Assyrian invasion of Sennacherib in 701 B.C. He claimed to have captured forty-six Judean cities and shut King Hezekiah up in Jerusalem like a "bird in a cage." The twelve cities mentioned are found in the Judean region known as the Shephelah, which was the rural area between the Philistine coast and the Judean hill country. These twelve cities followed the route an invading army would take from the Philistine city of Gath moving toward Jerusalem.

The inhabitant of [2]Zaanan does not go out.
Beth Ezel mourns;
Its place to stand is taken away from you.

12 For the inhabitant of [1]Maroth [2]pined for good,
But [a]disaster came down from the LORD
To the gate of Jerusalem.
13 O inhabitant of [a]Lachish,
Harness the chariot to the swift steeds
(She *was* the beginning of sin to the daughter of Zion),
For the transgressions of Israel were [b]found in you.

14 Therefore you shall [a]give presents to [1]Moresheth Gath;
The houses of [b]Achzib[2] *shall be* a lie to the kings of Israel.
15 I will yet bring an heir to you,
O inhabitant of [a]Mareshah;[1]
The glory of Israel shall come to [b]Adullam.[2]
16 Make yourself [a]bald and cut off your hair,
Because of your [b]precious children;
Enlarge your baldness like an eagle,
For they shall go from you into [c]captivity.

Woe to Evildoers

2 Woe to those who devise iniquity,
And [1]work out evil on their beds!
At [a]morning light they practice it,
Because it is in the power of their hand.
2 They [a]covet fields and take *them* by violence,
Also houses, and seize *them.*
So they oppress a man and his house,
A man and his inheritance.

3 Therefore thus says the LORD:

"Behold, against this [a]family I am devising [b]disaster,
From which you cannot remove your necks;
Nor shall you walk haughtily,
For this *is* an evil time.
4 In that day *one* shall take up a proverb against you,
And [a]lament with a bitter lamentation, saying:
'We are utterly destroyed!
He has changed the [1]heritage of my people;
How He has removed *it* from me!
To [2]a turncoat He has divided our fields.' "

5 Therefore you will have no [1]one to determine boundaries by lot
In the assembly of the LORD.

Lying Prophets

6 "Do not prattle," *you say to those* who [1]prophesy.
So they shall not prophesy [2]to you;
[3]They shall not return insult for insult.
7 *You who are* named the house of Jacob:
"Is the Spirit of the LORD restricted?
Are these His doings?
Do not My words do good
To him who walks uprightly?

ENCOUNTER *Note* *Mic. 2:7*

Him Who Walks Uprightly

God's word brings blessing and strength to the righteous, and they gladly receive it. Those who resist or argue with God reveal hearts that are far from Him.

8 "Lately My people have risen up as an enemy—
You pull off the robe with the garment
From those who trust *you,* as they pass by,
Like men returned from war.
9 The women of My people you cast out
From their pleasant houses;
From their children
You have taken away My glory forever.

10 "Arise and depart,
For this *is* not *your* [a]rest;
Because it is [b]defiled, it shall destroy,
Yes, with utter destruction.
11 If a man should walk in a false spirit
And speak a lie, *saying,*
'I will [1]prophesy to you [2]of wine and drink,'
Even he would be the [a]prattler of this people.

Israel Restored

12 "I[a] will surely assemble all of you, O Jacob,

[2]Lit. *Going Out*
12 [a]Is. 59:9–11 [1]Lit. *Bitterness* [2]Lit. *was sick*
13 [a]Is. 36:2 [b]Ezek. 23:11
14 [a]2 Sam. 8:2 [b]Josh. 15:44 [1]Lit. *Possession of Gath* [2]Lit. *Lie*
15 [a]Josh. 15:44 [b]2 Chr. 11:7 [1]Lit. *Inheritance* [2]Lit. *Refuge*
16 [a]Job 1:20 [b]Lam. 4:5 [c]Amos 7:11, 17

CHAPTER 2

1 [a]Hos. 7:6, 7 [1]Plan
2 [a]Is. 5:8
3 [a]Jer. 8:3 [b]Amos 5:13
4 [a]2 Sam. 1:17 [1]Lit. *portion*

[2]Lit. *one turning back,* an apostate
5 [1]Lit. *one casting a surveyor's line*
6 [1]Or *preach,* lit. *drip* words [2]Lit. *to these* [3]Vg. *He shall not take shame*
10 [a]Deut. 12:9 [b]Lev. 18:25
11 [a]Is. 30:10 [1]Or *preach,* lit. *drip* [2]*concerning*
12 [a][Mic. 4:6, 7]

1:15 Mareshah is an alternate form of Moresheth Gath.

1:16 These activities were forbidden in Hebrew law (Lev. 21:5; Deut. 14:10).

2:10 In God's perfect justice, the greedy land holders who seized other peoples' property would themselves be forcibly ejected by their enemies.

I will surely gather the remnant of Israel;
I will put them together [b]like sheep of [1]the fold,
Like a flock in the midst of their pasture;
[c]They shall make a loud noise because of *so many* people.

WORD Study — REMNANT

Mic. 2:12 The concept of a remnant became a repeating theme of the prophets (Is. 37:32; Jer. 44:7; Amos 3:12; Zeph. 2:7, 9). It can mean a survivor, residue, or remainder, and often it refers to war or judgment where only a small percentage of the original population remains. The idea of a remnant occurs five times in Micah (2:12; 4:7; 5:6, 7; 7:18). It was through God's sanctified remnant that He would continue to work out His purposes and accomplish His will.

13 The one who breaks open will come up before them;
They will break out,
Pass through the gate,
And go out by it;
[a]Their king will pass before them,
[b]With the LORD at their head."

Wicked Rulers and Prophets

3 And I said:
"Hear now, O heads of Jacob,
And you [a]rulers of the house of Israel:
[b]*Is it* not for you to know justice?
2 You who hate good and love evil;
Who strip the skin from [1]My people,
And the flesh from their bones;
3 Who also [a]eat the flesh of My people,
Flay their skin from them,
Break their bones,
And chop *them* in pieces
Like *meat* for the pot,
[b]Like flesh in the caldron."
4 Then [a]they will cry to the LORD,
But He will not hear them;
He will even hide His face from them at that time,
Because they have been evil in their deeds.
5 Thus says the LORD [a]concerning the prophets
Who make my people stray;
Who chant [1]"Peace"
[2]While they [b]chew with their teeth,
But who prepare war against him
[c]Who puts nothing into their mouths:
6 "Therefore[a] you shall have night without [1]vision,
And you shall have darkness without divination;
The sun shall go down on the prophets,
And the day shall be dark for [b]them.
7 So the seers shall be ashamed,
And the diviners abashed;
Indeed they shall all cover their lips;
[a]For *there is* no answer from God."
8 But truly I am full of power by the Spirit of the LORD,
And of justice and might,
[a]To declare to Jacob his transgression
And to Israel his sin.
9 Now hear this,
You heads of the house of Jacob
And rulers of the house of Israel,
Who abhor justice
And [1]pervert all equity,
10 [a]Who build up Zion with [b]bloodshed
And Jerusalem with iniquity:
11 [a]Her heads judge for a bribe,
[b]Her priests teach for pay,
And her prophets divine for [1]money.
[c]Yet they lean on the LORD, and say,
"Is not the LORD among us?
No harm can come upon us."
12 Therefore because of you
Zion shall be [a]plowed *like* a field,

[b]Jer. 31:10 [c]Ezek. 33:22; 36:37 [1]Heb. *Bozrah*
13 [a][Hos. 3:5] [b]Is. 52:12

CHAPTER 3
1 [a]Ezek. 22:27 [b]Jer. 5:4, 5
2 [1]Lit. *them*
3 [a]Ps. 14:4; 27:2 [b]Ezek. 11:3, 6, 7
4 [a]Jer. 11:11
5 [a]Ezek. 13:10, 19 [b]Matt. 7:15 [c]Ezek. 13:18 [1]All is well [2]For those who feed them
6 [a]Is. 8:20–22; 29:10–12 [b]Is. 29:10 [1]Prophetic revelation
7 [a]Amos 8:11
8 [a]Is. 58:1
9 [1]Lit. *twist*
10 [a]Jer. 22:13, 17 [b]Hab. 2:12
11 [a]Is. 1:23 [b]Jer. 6:13 [c]Is. 48:2 [1]Lit. *silver*
12 [a]Jer. 26:18

ENCOUNTER Note — Mic. 3:4

Without Him

If we choose to live without God's guidance and power, then when calamity inevitably surrounds us, God's guidance and power will be unavailable to us.

3:1 The "heads" of Jacob refer to those tribal and family leaders who constituted the law courts (Ex. 18). King Jehoshaphat instituted a system of judges that was expected to be impartial and to embrace justice (2 Chr. 19:5–11).

3:3 Micah repeatedly uses the phrase "my people" (1:9; 2:4, 8, 9; 3:2, 3, 5; 6:3, 5, 16). God and the righteous prophet identified with the victims of injustice.

3:4 "Cry" is a technical term referring to a desperate plea for justice from the courts.

3:5 "Peace" is the Hebrew word *shalom*. It connotes wholeness and well-being, based on God's presence and blessing. Micah argued that God's people could not presume upon either.

3:11 Bribes and the selling of justice were expressly forbidden in the law (Ex. 23:8; Deut. 27:25). "No harm can come upon us" was the fundamental fallacy of the false prophets. They assumed God would never allow the city where the temple stood and the ark of the covenant resided to fall into pagan hands.

[b]Jerusalem shall become heaps of ruins,
And [c]the mountain of the [1]temple
Like the bare hills of the forest.

The LORD's Reign in Zion

4 Now [a]it shall come to pass in the latter days
That the mountain of the LORD's house
Shall be established on the top of the mountains,
And shall be exalted above the hills;
And peoples shall flow to it.
2 Many nations shall come and say,
"Come, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
For out of Zion the law shall go forth,
And the word of the LORD from Jerusalem.

ENCOUNTER*Note* *Mic. 4:2*

God's Ways

We cannot figure out God's ways. He must teach them to us. Only when He leads us can we walk in His paths.

3 He shall judge between many peoples,
And rebuke strong nations afar off;
They shall beat their swords into [a]plowshares,
And their spears into [1]pruning hooks;
Nation shall not lift up sword against nation,
[b]Neither shall they learn war anymore.

4 [a]But everyone shall sit under his vine and under his fig tree,
And no one shall make *them* afraid;
For the mouth of the LORD of hosts has spoken.
5 For all people walk each in the name of his god,
But [a]we will walk in the name of the LORD our God
Forever and ever.

Zion's Future Triumph

6 "In that day," says the LORD,
[a]"I will assemble the lame,
[b]I will gather the outcast
And those whom I have afflicted;
7 I will make the lame [a]a remnant,
And the outcast a strong nation;
So the LORD [b]will reign over them in Mount Zion
From now on, even forever.
8 And you, O tower of the flock,
The stronghold of the daughter of Zion,
To you shall it come,
Even the former dominion shall come,
The kingdom of the daughter of Jerusalem."

9 Now why do you cry aloud?
[a]*Is there* no king in your midst?
Has your counselor perished?
For [b]pangs have seized you like a woman in [1]labor.
10 Be in pain, and labor to bring forth,
O daughter of Zion,
Like a woman in birth pangs.
For now you shall go forth from the city,
You shall dwell in the field,
And to [a]Babylon you shall go.
There you shall be delivered;
There the [b]LORD will [c]redeem you
From the hand of your enemies.

11 [a]Now also many nations have gathered against you,
Who say, "Let her be defiled,
And let our eye [b]look upon Zion."
12 But they do not know [a]the thoughts of the LORD,
Nor do they understand His counsel;
For He will gather them [b]like sheaves to the threshing floor.

13 "Arise[a] and [b]thresh, O daughter of Zion;
For I will make your horn iron,
And I will make your hooves bronze;

[b]Ps. 79:1
[c]Mic. 4:1, 2
[1]Lit. *house*

CHAPTER 4

1 [a]Is. 2:2–4
3 [a]Is. 2:4
[b]Ps. 72:7
[1]*pruning knives*
4 [a]Zech. 3:10
5 [a]Zech. 10:12
6 [a]Ezek. 34:16

[b]Ps. 147:2
7 [a]Mic. 2:12
[b][Is. 9:6; 24:23]
9 [a]Jer. 8:19
[b]Is. 13:8
[1]*childbirth*
10 [a]Amos 5:27
[b][Is. 45:13]
[c]Ps. 18:17
11 [a]Lam. 2:16
[b]Obad. 12
12 [a][Is. 55:8, 9]
[b]Is. 21:10
13 [a]Jer. 51:33
[b]Is. 41:15

ENCOUNTER*Note* *Mic. 4:5*

Every Life Stands for Something

Our lives ought to be so immersed in God's character, power, and righteousness that our relationships, our words, and our actions reflect His nature, holiness, and love.

4:1 "The mountain of the Lord" referred to Jerusalem, although it stood only 2,400 feet above sea level. Yet God's presence would give it a majesty unmatched by any other nation, city, or mountain peak.

4:4 After enduring repeated invasions from hostile enemies, the Israelite farmers longed for peace so they could enjoy the fruit of their labor without living in constant dread.

4:12 Damascus had apparently "threshed" the Israelites in war earlier but Micah promised that one day God's people would defeat their enemies in a similar manner (Amos 1:3).

You shall [c]beat in pieces many peoples;
[d]I will consecrate their gain to the LORD,
And their substance to [e]the Lord of the whole earth."

5 Now gather yourself in troops,
O daughter of troops;
He has laid siege against us;
They will [a]strike the judge of Israel with a rod on the cheek.

The Coming Messiah

2 "But you, [a]Bethlehem [b]Ephrathah,
Though you are little [c]among the [d]thousands of Judah,
Yet out of you shall come forth to Me
The One to be [e]Ruler in Israel,
[f]Whose goings forth *are* from of old,
From [1]everlasting."

ENCOUNTER*Note* *Mic. 5:2*

Though Little

God uses the meek, the powerless, and the humble to accomplish His great works. No one and no place is too insignificant for God to effect His will.

3 Therefore He shall give them up,
Until the time *that* [a]she who is in labor has given birth;
Then [b]the remnant of His brethren
Shall return to the children of Israel.
4 And He shall stand and [a]feed[1] *His flock*
In the strength of the LORD,
In the majesty of the name of the LORD His God;
And they shall abide,
For now He [b]shall be great
To the ends of the earth;
5 And this *One* [a]shall be peace.

Judgment on Israel's Enemies

When the Assyrian comes into our land,
And when he treads in our palaces,
Then we will raise against him
Seven shepherds and eight princely men.
6 They shall [1]waste with the sword the land of Assyria,
And the land of [a]Nimrod at its entrances;
Thus He shall [b]deliver *us* from the Assyrian,
When he comes into our land
And when he treads within our borders.

7 Then [a]the remnant of Jacob
Shall be in the midst of many peoples,
[b]Like dew from the LORD,
Like showers on the grass,
That [1]tarry for no man
Nor [2]wait for the sons of men.
8 And the remnant of Jacob
Shall be among the Gentiles,
In the midst of many peoples,
Like a [a]lion among the beasts of the forest,
Like a young lion among flocks of sheep,
Who, if he passes through,
Both treads down and tears in pieces,
And none can deliver.
9 Your hand shall be lifted against your adversaries,
And all your enemies shall be [1]cut off.

10 "And it shall be in that day," says the LORD,
"That I will [a]cut[1] off your [b]horses from your midst
And destroy your [c]chariots.
11 I will cut off the cities of your land
And throw down all your strongholds.
12 I will cut off sorceries from your hand,
And you shall have no [a]soothsayers.
13 [a]Your carved images I will also cut off,
And your *sacred* pillars from your midst;
You shall [b]no more worship the work of your hands;
14 I will pluck your [1]wooden images from your midst;
Thus I will destroy your cities.
15 And I will [a]execute vengeance in anger and fury
On the nations that have not [1]heard."

God Pleads with Israel

6 Hear now what the LORD says:

"Arise, plead your case before the mountains,

[c]Dan. 2:44
[d]Is. 18:7
[e]Zech. 4:14

CHAPTER 5

1 [a]Lam. 3:30; Matt. 27:30; Mark 15:19
2 [a]Matt. 2:6; Luke 2:4, 11; John 7:42 [b]Gen. 35:19; 48:7; [c]1 Sam. 23:23 [d]Ex. 18:25 [e][Is. 9:6] [f]Ps. 90:2 [1]Lit. *the days of eternity*
3 [a]Mic. 4:10 [b]Mic. 4:7; 7:18
4 [a][Is. 40:11; 49:9] [b]Ps. 72:8 [1]*shepherd*
5 [a][Is. 9:6]
6 [a]Gen. 10:8–11 [1]*devastate* [b]Is. 14:25
7 [a]Mic. 5:3 [b]Deut. 32:2 [1]*wait* [2]*delay*
8 [a]Num. 24:9
9 [1]*destroyed*
10 [a]Zech. 9:10 [b]Deut. 17:16 [c]Is. 2:7; 22:18 [1]*destroy*
12 [a]Is. 2:6
13 [a]Zech. 13:2 [b]Is. 2:8
14 [1]Heb. *Asherim,* Canaanite deities
15 [a][2 Thess. 1: 8] [1]*obeyed*

5:2 Bethlehem means "house of bread." Ephrathah represented the smallest, least influential clan in the Judean tribe.

5:5 "Seven shepherds and eight princely men" symbolize a host of leaders who will one day be available to Israel.

5:10 Horses and chariots were generally condemned by God's prophets because people tended to place their trust in them rather than in God (Ps. 20:7; Is. 2:7; 30:15–17; Hos. 10:13).

5:12 Sorcery was repeatedly condemned in scripture (2 Kin. 9:22; Is. 47:9, Nah. 3:4).

And let the hills hear your voice.
2 [a]Hear, O you mountains, [b]the LORD's complaint,
And you strong foundations of the earth;
For [c]the LORD has a complaint against His people,
And He will [1]contend with Israel.

3 "O My people, what [a]have I done to you?
And how have I [b]wearied you?
Testify against Me.
4 [a]For I brought you up from the land of Egypt,
I redeemed you from the house of bondage;
And I sent before you Moses, Aaron, and Miriam.
5 O My people, remember now
What [a]Balak king of Moab counseled,
And what Balaam the son of Beor answered him,
From [1]Acacia Grove to Gilgal,
That you may know [b]the righteousness of the LORD."

6 With what shall I come before the LORD,
And bow myself before the High God?
Shall I come before Him with burnt offerings,
With calves a year old?
7 [a]Will the LORD be pleased with thousands of rams,
Ten thousand [b]rivers of oil?
[c]Shall I give my firstborn *for* my transgression,
[1]The fruit of my body *for* the sin of my soul?

8 He has [a]shown you, O man, what *is* good;
And what does the LORD require of you
But [b]to do justly,
To love [1]mercy,
And to walk humbly with your God?

Punishment of Israel's Injustice

9 The LORD's voice cries to the city—
Wisdom shall see Your name:

"Hear the rod!
Who has appointed it?
10 Are there yet the treasures of wickedness
In the house of the wicked,

CHAPTER 6
2 [a]Ps. 50:1, 4 [b]Hos. 12:2 [c][Is. 1:18] [1]*bring charges against*
3 [a]Jer. 2:5, 31 [b]Is. 43:22, 23
4 [a][Deut. 4:20]
5 [a]Num. 22:5, 6 [b]Judg. 5:11 [1]Heb. *Shittim,* Num. 25:1; Josh. 2:1; 3:1
7 [a]Is. 1:11 [b]Job 29:6 [c]2 Kin. 16:3 [1]My own child
8 [a][Deut. 10:12] [b]Gen. 18:19 [1]Or *loving-kindness*
11 [a]Hos. 12:7
12 [a]Mic. 2:1, 2 [b]Jer. 9:2–6, 8
13 [a]Lev. 26:16
14 [a]Lev. 26:26 [1]Or *Emptiness* or *Humiliation* [2]Tg., Vg. *You shall take hold*
15 [a]Amos 5:11
16 [a]1 Kin. 16: 25, 26 [b]Hos. 5:11 [c]Is. 25:8 [1]Or *object of horror* [2]So with MT, Tg., Vg.; LXX *nations*
CHAPTER 7
1 [a]Is. 17:6 [b]Is. 28:4

ENCOUNTER*Note* *Mic. 6:8*

What the Lord Requires

God's desires for us are not shrouded in mystery. He has made it crystal clear how we can please Him—the way we should act, what we should value, and how we should relate to Him. It's not a question of knowledge but a matter of the will.

And the short measure *that is* an abomination?
11 Shall I count pure *those* with [a]the wicked scales,
And with the bag of deceitful weights?
12 For her rich men are full of [a]violence,
Her inhabitants have spoken lies,
And [b]their tongue is deceitful in their mouth.

13 "Therefore I will also [a]make *you* sick by striking you,
By making *you* desolate because of your sins.
14 [a]You shall eat, but not be satisfied;
[1]Hunger *shall be* in your midst.
[2]You may carry *some* away, but shall not save *them;*
And what you do rescue I will give over to the sword.

15 "You shall [a]sow, but not reap;
You shall tread the olives, but not anoint yourselves with oil;
And *make* sweet wine, but not drink wine.
16 For the statutes of [a]Omri are [b]kept;
All the works of Ahab's house *are done;*
And you walk in their counsels,
That I may make you a [1]desolation,
And your inhabitants a hissing.
Therefore you shall bear the [c]reproach of [2]My people."

Sorrow for Israel's Sins

7 Woe is me!
For I am like those who gather summer fruits,
Like those who [a]glean vintage grapes;
There is no cluster to eat
Of the first-ripe fruit *which* [b]my soul desires.

6:1 Calling on witnesses as majestic as mountains to hear court testimony indicated the magnitude of the trial.

6:5 "The Acacia Grove to Gilgal" represented the last stop for the Israelites before entering the Promised Land and their first encampment once they crossed the Jordan River (Josh. 3:1; 4:19).

6:7 Surrendering your firstborn son was a form of offering to the god Molech. Judean kings Ahaz and Manasseh had both done so (2 Kin. 16:3; 21:6). This sacrificial act was viewed as the ultimate demonstration of one's loyalty to a god.

7:1 The early fig ripened in June.

2 The [a]faithful[1] *man* has perished from the earth,
And *there is* no one upright among men.
They all lie in wait for blood;
[b]Every man hunts his brother with a net.

3 That they may successfully do evil with both hands—
The prince asks *for gifts,*
The judge *seeks* a [a]bribe,
And the great *man* utters his evil desire;
So they scheme together.

4 The best of them *is* [a]like a brier;
The most upright *is sharper* than a thorn hedge;
The day of your watchman and your punishment comes;
Now shall be their perplexity.

5 [a]Do not trust in a friend;
Do not put your confidence in a companion;
Guard the doors of your mouth
From her who lies in your [b]bosom.

6 For [a]son dishonors father,
Daughter rises against her mother,
Daughter-in-law against her mother-in-law;
A man's enemies *are* the men of his own household.

7 Therefore I will look to the LORD;
I will [a]wait for the God of my salvation;
My God will hear me.

ENCOUNTER *Note* *Mic. 7:7*

I Will Look

If you put your hope in people you will inevitably be disappointed. Trust God. He alone is absolutely reliable; His salvation *will* come.

Israel's Confession and Comfort

8 [a]Do not rejoice over me, my enemy;
[b]When I fall, I will arise;
When I sit in darkness,
The LORD *will be* a light to me.

9 [a]I will bear the indignation of the LORD,
Because I have sinned against Him,
Until He pleads my [b]case
And executes justice for me.
He will bring me forth to the light;
I will see His righteousness.

10 Then *she who is* my enemy will see,
And [a]shame will cover her who said to me,
[b]"Where is the LORD your God?"
My eyes will see her;
Now she will be trampled down
Like mud in the streets.

11 *In* the day when your [a]walls are to be built,
In that day [1]the decree shall go far and wide.

12 *In* that day [a]they[1] shall come to you
From Assyria and the [2]fortified cities,
From the [3]fortress to [4]the River,
From sea to sea,
And mountain *to* mountain.

13 Yet the land shall be desolate
Because of those who dwell in it,
And [a]for the fruit of their deeds.

God Will Forgive Israel

14 Shepherd Your people with Your staff,
The flock of Your heritage,
Who dwell [1]solitarily *in* a [a]woodland,
In the midst of Carmel;
Let them feed *in* Bashan and Gilead,
As in days of old.

15 "As[a] in the days when you came out of the land of Egypt,
I will show [1]them [b]wonders."

16 The nations [a]shall see and be ashamed of all their might;
[b]They shall put *their* hand over *their* mouth;
Their ears shall be deaf.

17 They shall lick the [a]dust like a serpent;
[b]They shall crawl from their holes like [1]snakes of the earth.
[c]They shall be afraid of the LORD our God,
And shall fear because of You.

18 [a]Who *is* a God like You,
[b]Pardoning iniquity
And passing over the transgression of [c]the remnant of His heritage?
[d]He does not retain His anger forever,
Because He delights *in* [e]mercy.[1]

19 He will again have compassion on us,
And will subdue our iniquities.
You will cast all [1]our sins
Into the depths of the sea.

2 [a]Is. 57:1 [b]Hab. 1:15 [1]Or *loyal*
3 [a]Mic. 3:11
4 [a]Ezek. 2:6; Luke 1:72, 73
5 [a]Jer. 9:4 [b]Deut. 28:56
6 [a]Matt. 10:36
7 [a]Is. 25:9
8 [a]Prov. 24:17 [b][Prov. 24:16]
9 [a]Lam. 3:39, 40 [b]Jer. 50:34
10 [a]Ps. 35:26 [b]Ps. 42:3
11 [a][Amos 9:11] [1]Or *the boundary shall be extended*
12 [a][Is. 11:16; 19:23–25] [1]Lit. *he,* collective of the captives [2]Heb. *arey mazor,* possibly *cities of Egypt* [3]Heb. *mazor,* possibly *Egypt* [4]The Euphrates
13 [a]Jer. 21:14
14 [a]Is. 37:24 [1]Alone
15 [a]Ps. 68:22; 78:12 [b]Ex. 34:10 [1]Lit. *him,* collective for the captives
16 [a]Is. 26:11 [b]Job 21:5
17 [a][Is. 49:23] [b]Ps. 18:45 [c]Jer. 33:9 [1]Lit. *crawlers*
18 [a]Ex. 15:11 [b]Ex. 34:6, 7, 9 [c]Mic. 4:7 [d]Ps. 103:8, 9, 13 [e][Ezek. 33:11] [1]Or *loving-kindness*
19 [1]Lit. *their*

7:6 Jesus cited this verse to indicate what the messianic age would do to families (Matt. 10:35; Mark 13:12; Luke 12:53).

7:18 "Who is a God like you?" is apparently a play on the name "Micah" which means, "Who is like Yahweh?"

ENCOUNTER Note Mic. 7:19

Depths of the Sea

God longs to free us from the sin that enslaves us and He alone can do it. Evil overtakes us, but God is more powerful than sin's most constricting stranglehold.

20 [a]You will give truth to Jacob
And [1]mercy to Abraham,
[b]Which You have sworn to our fathers
From days of old.

20 [a]Luke 1:72, 73 [b]Ps. 105:9
[1]Or *loving-kindness*

THE BOOK OF NAHUM

INTRODUCTION

This book is named for its writer, Nahum. During the ascendancy of the oppressive, malicious Assyrian empire, the Judean king, Manasseh, was forced to humiliate himself and to pay a burdensome tribute to his Assyrian overlord. Perhaps it was in an effort to please this master that Manasseh introduced many of the pagan Assyrian practices into Judah. Manasseh ruled during the height of Assyrian domination, under Assyrian kings Sennacherib, Esarhaddon, and Ashurbanipal. The Assyrians had already destroyed the northern kingdom of Israel and conquered Thebes, the capital city of Egypt. For two hundred years the Assyrians were the world's dominant power. They were notorious for their cruelty and inhumanity toward their captives. They epitomized arrogance, cruelty and wickedness. It was to this brutish world superpower the prophet Nahum addressed his book.

SIGNIFICANCE

The Book of Nahum stands in contrast to the Book of Jonah. While Jonah was written approximately a century earlier, both were addressed to the Assyrian city of Nineveh. Jonah's ministry was one of judgment, but it provided the possibility of God's forgiveness, should the Ninevites repent. However, Nahum held out no hope of mercy. People's wickedness and effrontery toward God's righteousness can reach a point where judgment is the only solution. Hearts become so hardened in their sin that God's patience ends and His judgment begins. Amazingly, considering the unprecedented cruelty of the Assyrians, God delayed His judgment upon the wicked, vain Assyrian nation for roughly two centuries. However, when His judgment came, it was so catastrophic that Nineveh could not be located until archeologists discovered its ruins centuries afterward. The Book of Nahum emphasizes God's sovereignty over all nations; they are all accountable to Him. While He is patient, God is also absolutely just. The righteous may suffer for a time at the hands of the wicked, but God will ultimately vindicate His name and His righteousness. God's people can take comfort knowing God is perfectly just.

STRUCTURE

The short book of Nahum can be roughly divided into three sections corresponding to its three chapters. Chapter one describes God's justice, the sureness of His judgment, and His protection of the righteous. The following two chapters describe in increasing detail the specific divine judgment on Nineveh. The book can be outlined as follows: God's judgment on the wicked and His defense of the upright (1:1–15); God's judgment on Nineveh (2:1–13); the siege and fall of Nineveh (3:1–19).

ENCOUNTERING GOD THROUGH NAHUM

As your read Nahum, you may be comforted knowing God is truly sovereign over even the most powerful nations (1:2–6). You will see that God is good and slow to bring judgment (1:3). He is a stronghold to those who trust in Him (1:7). As you read of the terrible destruction meted out on the unrepentant Nineveh, you may also be challenged to guard your heart lest you become indifferent to God's grace and mercy. Finally, you may be humbled to realize that in God's perfect justice, He gives to you what you have given to others. If you are persistently unkind, cruel, or callous toward the pain and suffering of others, a time will come when you will experience God's wrath.

THE [1]burden [a]against Nineveh. The book of the vision of Nahum the Elkoshite.

God's Wrath on His Enemies

2 God *is* [a]jealous, and the LORD avenges;
The LORD avenges and *is* furious.
The LORD will take vengeance on His adversaries,
And He reserves *wrath* for His enemies;

WORD Study — JEALOUS

Nah. 1:2 Scripture often describes God as "jealous" (Ex. 20:5; 34:14; Deut. 4:24; 6:15; Josh. 24:19; Ezek. 38:18, 19). Jealousy involves an intolerance of competitors or rivals. When describing God, it is often associated with covenant loyalty and the obligation of God's people to be wholly committed to Him. God's jealousy, is not the sin of envy as we know it; it stems from his covenant love for His people and His knowledge that for them to turn from Him will lead to their destruction. *Vengeance* is something scripture reserves for the Lord (Deut. 32:35; Ps. 94:1).

3 The LORD *is* [a]slow to anger and
[b]great in power,
And will not at all acquit *the wicked.*
[c]The LORD has His way
In the whirlwind and in the storm,
And the clouds *are* the dust of His feet.
4 [a]He rebukes the sea and makes it dry,
And dries up all the rivers.
[b]Bashan and Carmel wither,
And the flower of Lebanon wilts.
5 The mountains quake before Him,
The hills melt,
And the earth [1]heaves at His presence,
Yes, the world and all who dwell in it.
6 Who can stand before His indignation?
And [a]who can endure the fierceness of His anger?
His fury is poured out like fire,
And the rocks are thrown down by Him.
7 [a]The LORD *is* good,
A stronghold in the day of trouble;
And [b]He knows those who trust in Him.

ENCOUNTER Note — Nah. 1:7

God Knows

God looks past our religious ritual and formulaic prayers and sees our hearts. He knows those who genuinely trust Him, and they will find God to be an unassailable fortress in times of distress.

8 But with an overflowing flood
He will make an utter end of its place,
And darkness will pursue His enemies.
9 [a]What do you [1]conspire against the LORD?
[b]He will make an utter end *of it.*
Affliction will not rise up a second time.
10 For while tangled [a]*like* thorns,
[b]And while drunken *like* drunkards,
[c]They shall be devoured like stubble fully dried.
11 From you comes forth *one*
Who plots evil against the LORD,
A [1]wicked counselor.
12 Thus says the LORD:
"Though *they are* [1]safe, and likewise many,
Yet in this manner they will be [a]cut down
When he passes through.
Though I have afflicted you,
I will afflict you no more;
13 For now I will break off his yoke from you,
And burst your bonds apart."
14 The LORD has given a command concerning you:

CHAPTER 1
1 [a]Zeph. 2:13 [1]*oracle, prophecy*
2 [a]Ex. 20:5
3 [a]Ex. 34:6, 7 [b][Job 9:4] [c]Ps. 18:17
4 [a]Matt. 8:26 [b]Is. 33:9
5 [1]Tg. *burns*
6 [a][Mal. 3:2]
7 [a][Jer. 33:11] [b]2 Tim. 2:19
9 [a]Ps. 2:1 [b]1 Sam. 3:12 [1]Or *devise*
10 [a]2 Sam. 23:6 [b]Nah. 3:11 [c]Mal. 4:1
11 [1]Lit. *counselor of Belial*
12 [a][Is. 10:16–19, 33, 34] [1]Or *at peace* or *complete*

1:1 Nahum means "comforter" or "full of comfort." "Burden" can also be translated "oracle." It may signify the burdensome nature of the vision of judgment Nahum was given to declare. Nineveh was the capital city of the Assyrian empire. It had been established long before recorded history and was located on the eastern bank of the Tigris River. Nahum is described as an "Elkoshite." This town has not been positively identified. It may correspond to the small Galilean village of Elkosh, but any identification is speculative.

1:3 Scripture often pictures God's coming to people in terms of a storm or whirlwind (Ex. 19:16; Job 38:1; Ps. 18:10; Is. 28:2; 29:6; 66:15; Jer. 23:19; Zech. 7:14; 9:14). It demonstrates not only God's irresistible power but also the unpredictability of His coming.

1:4 Bashan, Carmel, and Lebanon were famous for their luxuriant vegetation (Deut. 1:4–7; 2 Kin. 19:23; Is. 35:2; Jer. 50:18, 19; Ezek. 39:18). Lebanon's cedars were legendary. For these to dry up would constitute a horrendous drought.

1:11 "A wicked counselor" uses the word *belial* in the Hebrew. The term means "worthless." It was used to describe wicked people (Deut. 13:14; Judg. 19:22; 20:13; 1 Kin. 21:10), and eventually came to personify Satan (2 Cor. 6:15).

[1]"Your name shall be perpetuated no longer.
Out of the house of your gods
I will cut off the carved image and the molded image.
I will dig your [a]grave,
For you are [b]vile."[2]

15 Behold, on the mountains
The [a]feet of him who brings good tidings,
Who proclaims peace!
O Judah, keep your appointed feasts,
Perform your vows.
For the [1]wicked one shall no more pass through you;
He is [b]utterly cut off.

14 [a]Ezek. 32:22, 23 [b]Nah. 3:6 [1]Lit. *No more of your name shall be fruitful* [2]Or *contemptible*

15 [a]Rom. 10:15 [b]Is. 29:7, 8 [1]Lit. *one of Belial*

ENCOUNTER *Note* *Nah. 1:15*

Perform Your Vows

Trials and persecutions will come. That is not the time to grow discouraged or to lose faith in God. Rather, that is when we must diligently walk closely with Him, anticipating His deliverance and future blessing.

The Destruction of Nineveh

2 He[1] who scatters has come up before your face.
Man the fort!
Watch the road!
Strengthen *your* flanks!
Fortify *your* power mightily.

2 For the LORD will restore the excellence of Jacob
Like the excellence of Israel,
For the emptiers have emptied them out
And ruined their vine branches.

3 The shields of his mighty men *are* made red,
The valiant men *are* in scarlet.
The chariots *come* with flaming torches
In the day of his preparation,
And [1]the spears are brandished.
4 The chariots rage in the streets,
They jostle one another in the broad roads;
They seem like torches,
They run like lightning.

CHAPTER 2

1 [1]Vg. *He who destroys*

3 [1]Lit. *the cypresses are shaken;* LXX, Syr. *the horses rush about;* Vg. *the drivers are stupefied*

7 [1]Heb. *Huzzab*

8 [1]Lit. *Stand*

9 [a]Zeph. 1:18 [1]*Plunder*

10 [1]LXX, Tg., Vg. *gather blackness;* Joel 2:6

11 [a]Job 4:10, 11

12 [a]Jer. 51:34 [1]Lit. *Strangled* [2]Torn flesh

13 [a]Nah. 3:5 [b]2 Kin. 18:17–25; 19:9–13, 23 [1]Lit. *her*

CHAPTER 3

1 [a]Hab. 2:12 [1]Lit. *prey*

2 [1]*bounding* or *jolting*

5 He remembers his nobles;
They stumble in their walk;
They make haste to her walls,
And the defense is prepared.
6 The gates of the rivers are opened,
And the palace is dissolved.
7 [1]It is decreed:
She shall be led away captive,
She shall be brought up;
And her maidservants shall lead *her* as with the voice of doves,
Beating their breasts.

8 Though Nineveh of old *was* like a pool of water,
Now they flee away.
[1]"Halt! Halt!" *they cry;*
But no one turns back.
9 [1]Take spoil of silver!
Take spoil of [a]gold!
There is no end of treasure,
Or wealth of every desirable prize.
10 She is empty, desolate, and waste!
The heart melts, and the knees shake;
Much pain *is* in every side,
And all their faces [1]are drained of color.

11 Where *is* the dwelling of the [a]lions,
And the feeding place of the young lions,
Where the lion walked, the lioness *and* lion's cub,
And no one made *them* afraid?
12 The lion tore in pieces enough for his cubs,
[1]Killed for his lionesses,
[a]Filled his caves with prey,
And his dens with [2]flesh.

13 "Behold, [a]I *am* against you," says the LORD of hosts, "I will burn [1]your chariots in smoke, and the sword shall devour your young lions; I will cut off your prey from the earth, and the voice of your [b]messengers shall be heard no more."

The Woe of Nineveh

3 Woe to the [a]bloody city!
It *is* all full of lies *and* robbery.
Its [1]victim never departs.
2 The noise of a whip
And the noise of rattling wheels,
Of galloping horses,
Of [1]clattering chariots!

2:1 "He who scatters" refers to the Assyrian policy of dispersing conquered peoples so they were too weakened to offer further resistance. Now Assyria itself would be subject to the same form of devastation.

2:3 Red shields probably referred to the blood on the shields from the conflict as the fighters relentlessly subdued their enemies.

2:6 The Greek historian Diodorus Siculus wrote that Nineveh was overcome when the Tigris River flooded the city and caused the collapse of two miles of its walls.

2:8 This is the first specific mention of Nineveh since the introduction. If this prophecy was written during King Manasseh's reign, it would have been cheered by the common people. But it would upset the ruling authorities who were forced into subservience by their Assyrian overlords. Nineveh was defeated by the combined forces of Babylon, the Medes, and the Scythians in 612 B.C.

2:9 For two hundred years the Assyrian kings boasted of the treasures they pillaged from their defeated foes. Now the city notorious for looting others would itself be ransacked.

ENCOUNTER Note Nah. 2:13

Behold!

It is terrifying when you realize God is against you. God is patient, gracious, and merciful, but He is also thoroughly just. If we will not turn to Him in repentance, He will measure out His justice in a manner that overwhelms us.

3 Horsemen charge with bright sword
and glittering spear.
There is a multitude of slain,
A great number of bodies,
Countless corpses—
They stumble over the corpses—
4 Because of the multitude of
[1]harlotries of the [2]seductive
harlot,
[a]The mistress of sorceries,
Who sells nations through her
harlotries,
And families through her sorceries.

5 "Behold, I *am* [a]against you," says the
LORD of hosts;
[b]"I will lift your skirts over your face,
I will show the nations your
nakedness,
And the kingdoms your shame.
6 I will cast abominable filth upon
you,
Make you [a]vile,[1]
And make you [b]a spectacle.
7 It shall come to pass *that* all who
look upon you
[a]Will flee from you, and say,
[b]'Nineveh is laid waste!
[c]Who will bemoan her?'
Where shall I seek comforters for
you?"

8 [a]Are you better than [b]No[1] Amon
That was situated by the [2]River,
That had the waters around her,
Whose rampart *was* the sea,
Whose wall *was* the sea?
9 Ethiopia and Egypt *were* her
strength,
And *it was* boundless;
[a]Put and Lubim were [1]your helpers.
10 Yet she *was* carried away,
She went into captivity;
[a]Her young children also were
dashed to pieces
[b]At the head of every street;
They [c]cast lots for her honorable
men,
And all her great men were bound
in chains.
11 You also will be [a]drunk;
You will be hidden;
You also will seek refuge from the
enemy.

12 All your strongholds *are* [a]fig trees
with ripened figs:
If they are shaken,
They fall into the mouth of the
eater.
13 Surely, [a]your people in your midst
are women!
The gates of your land are wide
open for your enemies;
Fire shall devour the [b]bars of your
gates.

14 Draw your water for the siege!
[a]Fortify your strongholds!
Go into the clay and tread the
mortar!
Make strong the brick kiln!
15 There the fire will devour you,
The sword will cut you off;
It will eat you up like a [a]locust.

Make yourself many—like the
locust!
Make yourself many— like the
swarming locusts!
16 You have multiplied your
[a]merchants more than the stars
of heaven.
The locust plunders and flies
away.
17 [a]Your commanders *are* like
swarming locusts,
And your generals like great
grasshoppers,
Which camp in the hedges on a cold
day;
When the sun rises they flee away,

4 [a]Is. 47:9–12 [1]Spiritual unfaithfulness [2]Lit. *goodly charm,* in a bad sense
5 [a]Nah. 2:13 [b]Is. 47:2, 3
6 [a]Nah. 1:14 [b]Heb. 10:33 [1]*despicable*
7 [a]Rev. 18:10 [b]Jon. 3:3; 4:11 [c]Jer. 15:5
8 [a]Amos 6:2 [b]Jer. 46:25 [1]Ancient Thebes; Tg., Vg. *populous Alexandria* [2]Lit. *rivers,* the Nile and the surrounding canals
9 [a]Ezek. 27:10 [1]LXX *her*
10 [a]Hos. 13:16 [b]Lam. 2:19 [c]Joel 3:3
11 [a]Nah. 1:10
12 [a]Rev. 6:12, 13
13 [a]Is. 19:16 [b]Jer. 51:30
14 [a]Nah. 2:1
15 [a]Joel 1:4
16 [a]Rev. 18:3, 11–19
17 [a]Rev. 9:7

3:3 Assyria was notorious for its brutality to its conquered peoples. They would desecrate corpses and humiliate and torture their prisoners. In God's perfect justice, the perpetrators of such inhumanity would have the same violence visited upon them at their downfall.

3:5 Lifting up one's skirts was a humiliating act generally performed on prostitutes to expose them publicly. There comes a time when God exposes every sinner and every evil deed.

3:7 The prophet Jonah had delivered a message of imminent doom to Nineveh one hundred years earlier and the Ninevites had repented, saving themselves from God's judgment. Now the Ninevites' sin had become so entrenched there was no hope of return, and no one to whom they could turn for help.

3:8 "No Amon" is Thebes, the capital of Egypt which was conquered by the Assyrian king, Ashurbanipal (668–627) in 663 B.C. Thebes lay four hundred miles south of the Nile delta. The Nile provided a natural defense of the ancient city which was twenty seven miles in circumference. Despite its impressive size and fortifications, the Assyrian army had marched thirteen hundred miles and conquered it.

3:9 Ethiopia is identified with Cush (2 Kin. 19:9). Put may refer to Libya (Jer. 46:9; Ezek. 30:5). Lubim were northern Libyans located west of Egypt (2 Chr. 12:3; 16:8).

3:14 Under Sennacherib, the Ninevites had built an aqueduct system and dug eighteen canals to bring water to the city. These would prove inadequate for withstanding a siege by determined foes.

And the place where they *are* is not known.

18 [a]Your shepherds slumber, O [b]king of Assyria;
Your nobles rest *in the dust.*
Your people are [c]scattered on the mountains,
And no one gathers them.
19 Your injury *has* no healing,
[a]Your wound is severe.
[b]All who hear news of you
Will clap *their* hands over you,
For upon whom has not your wickedness passed continually?

18 [a]Ps. 76:5, 6 [b]Jer. 50:18 [c]1 Kin. 22:17
19 [a]Mic. 1:9 [b]Lam. 2:15

ENCOUNTER *Note* *Nah. 3:19*

Continually

We think we only sin occasionally, but God sees the regular pattern of rebellion in our lives. To sin once against God is offensive to His righteousness; to sin repeatedly is an abomination.

3:18 The king of Assyria at this time may have been Ashurbanipal, who represented the peak of Assyrian power and international influence. It would have been inconceivable that this great power could sink to the depths described by the prophet.

3:19 Two biblical books, Jonah and Nahum, end in a question. Both are addressed to Nineveh. Jonah's question indicates God will show mercy. Nahum reveals that God's judgment must fall on the unrepentant.

THE BOOK OF HABAKKUK

INTRODUCTION

Very little is known about the prophet Habakkuk. The book's importance, however, comes not from who wrote it but from the One who gave Habakkuk his message. Habakkuk wrote at a time when his countrymen were shamefully mistreating each other (1:2–4). The righteous prophet had pled with God to do something about the deplorable condition but Habakkuk was unprepared for God's solution (1:5). God would use a rising superpower, the Babylonians, to punish His people. This proud, violent, idolatrous, wicked nation would be God's instrument of discipline for His wayward people (1:6). This caused the seer an even more difficult problem: Why would God use a country more wicked than His own people to punish them? How could holy God countenance the depravity and cruelty of the Babylonians as they annihilated His people? (1:13). The remainder of the book contains God's answer to His troubled servant.

SIGNIFICANCE

This book was written during the dramatic decline of the Assyrian empire and the rapid rise of the Babylonians. The Assyrians were defeated in a series of decisive battles in 614, 612, 610 and 605 B.C. By 587 B.C., Babylon had destroyed Jerusalem and sent its inhabitants into exile. The troubled prophet asks God several sincere and profound questions: Why does God allow violence and injustice to go unpunished? Why does God use wicked people as His instruments? Why does it seem that God does not listen to his prayers? These are questions modern Christians also want to know. Significantly, God did not rebuke His prophet for making such queries, but rather God revealed that He was far more aware of injustice and suffering than was Habakkuk, and He had an extremely thorough solution.

STRUCTURE

This short book can be divided as follows: Habakkuk's first question (1:1–4); God's answer (1:5–11); Habakkuk's second question (1:12—2:1); God's second answer (2:2–20) (five woes); Habakkuk's prayer (3:1–19).

ENCOUNTERING GOD THROUGH HABAKKUK

You may identify with Habakkuk as you read his questions to God. Like the prophet, you may be bewildered at the unchecked violence in your nation and around the world that seems to go unpunished. You may also wonder why God uses frail, human instruments to accomplish His purposes. You will be challenged by the truth "the just shall live by faith" (2:4). This became the cornerstone of the apostle Paul's theology (Rom. 1:17) and the revolutionary truth rediscovered fifteen hundred years later by the German monk Martin Luther, launching the Protestant revolution. Hopefully you will come to realize, as did Habakkuk, that you do not have to understand everything that is happening around you as long as you trust in the One who is sovereign over history. You will see how Habakkuk took his concerns to God and then waited for His answer (2:1). Ultimately, Habakkuk chose to trust the Lord regardless of the difficult circumstances that enveloped him (3:18). This is the challenge for every Christian.

THE [1]burden which the prophet Habakkuk saw.

The Prophet's Question

2 O LORD, how long shall I cry,
[a]And You will not hear?
Even cry out to You, [b]"Violence!"
And You will [c]not save.
3 Why do You show me iniquity,
And cause *me* to see [1]trouble?
For plundering and violence *are* before me;
There is strife, and contention arises.
4 Therefore the law is powerless,
And justice never goes forth.
For the [a]wicked surround the righteous;
Therefore perverse judgment proceeds.

The LORD's Reply

5 "Look[a] among the nations and watch—
Be utterly astounded!
For *I will* work a work in your days
Which you would not believe, though it were told *you.*

ENCOUNTER*Note* *Hab. 1:5*

Look!

God is at work in our midst. We do not have to coax Him to become involved in our world. We must open our eyes so we recognize and understand what He is already doing.

6 For indeed I am [a]raising up the Chaldeans,
A bitter and hasty [b]nation
Which marches through the breadth of the earth,
To possess dwelling places *that are* not theirs.
7 They are terrible and dreadful;
Their judgment and their dignity proceed from themselves.

CHAPTER 1

1 [1]*oracle, prophecy*
2 [a]Lam. 3:8 [b]Mic. 2:1, 2; 3:1–3 [c][Job 21:5–16]
3 [1]Or *toil*
4 [a]Jer. 12:1
5 [a]Is. 29:14
6 [a]2 Kin. 24:2 [b]Ezek. 7:24; 21:31

8 Their horses also are [a]swifter than leopards,
And more fierce than evening wolves.
Their [1]chargers [2]charge ahead;
Their cavalry comes from afar;
They fly as the [b]eagle *that* hastens to eat.

9 "They all come for violence;
Their faces are set *like* the east wind.
They gather captives like sand.
10 They scoff at kings,
And princes are scorned by them.
They deride every stronghold,
For they heap up earthen *mounds* and seize it.
11 Then *his* [1]mind changes, and he transgresses;
He commits offense,
[a]*Ascribing* this power to his god."

The Prophet's Second Question

12 Are You not [a]from everlasting,
O LORD my God, my Holy One?
We shall not die.
O LORD, [b]You have appointed them for judgment;
O Rock, You have marked them for [c]correction.
13 *You are* of purer eyes than to behold evil,
And cannot look on wickedness.
Why do You look on those who deal treacherously,
And hold Your tongue when the wicked devours
A *person* more righteous than he?
14 *Why* do You make men like fish of the sea,
Like creeping things *that have* no ruler over them?

15 They take up all of them with a hook,
They catch them in their net,
And gather them in their dragnet.
Therefore they rejoice and are glad.

8 [a]Jer. 4:13 [b]Hos. 8:1 [1]Lit. *horsemen* [2]Lit. *spring about*
11 [a]Dan. 5:4 [1]Lit. *spirit* or *wind*
12 [a]Ps. 90:2; 93:2 [b]Is. 10:5–7 [c]Jer. 25:9

1:1 A "burden" was generally a prophetic oracle of judgment. Almost nothing is known about Habakkuk beyond his mention in this book. His name may mean "embraced" and could signify he was "embraced by God."

1:2 "How long" is a question God had expressed at the unbelief of His people (Ex. 16:28; Num. 14:11). It may indicate the prophet had already been praying about this matter for some time. "Violence" was the foremost sin in Noah's day (Gen. 6:11, 13).

1:4 "The law is powerless" may refer to the Torah. If so, Habakkuk's complaint is that God's law seems to have no restraining effect upon His people as they plunder and commit atrocities against each other.

1:6 "Chaldeans" refers to the Babylonians, possibly under King Nabopolassar (626–605 B.C.). Nabopolassar and his son, Nebuchadnezzar (605–562), saw the Babylonian empire rise quickly and dramatically to overcome the seemingly invincible Assyrian empire. By defeating Asshur (614), Nineveh (612), Haran (610) and the Egyptians at Carchemish (605), the Babylonian empire became the undisputed superpower of the ancient world. This reference seems to indicate that at the time of the writing, Babylon had begun to displace Assyria but had not yet reached its pinnacle as a dominant force in Palestine.

1:8 The swift Babylonian cavalry traveled great distances amazingly fast so they could rapidly subdue large territories.

1:13 While the prophet understood God's purpose in punishing His wayward people, he could not understand how holy God could use such wicked servants as the Babylonians to mete out the discipline.

1:15 The Babylonians were known to insert hooks into the lower lips of their captives and then lead them docilely single file into bondage.

16 Therefore [a]they sacrifice to their net,
And burn incense to their dragnet;
Because by them their share *is*
[1]sumptuous
And their food plentiful.
17 Shall they therefore empty their net,
And continue to slay nations
without pity?

2 I will [a]stand my watch
And set myself on the rampart,
And watch to see what He will say
to me,
And what I will answer when I am
corrected.

ENCOUNTER *Note* *Hab. 2:1*

Stand Watch

No amount of reasoning or problem-solving can explain some of life's circumstances. Only a word from God can make things clear and bring peace to our hearts. The diligence with which we await that word will determine what we hear.

The Just Live by Faith

2 Then the LORD answered me and said:

[a]"Write the vision
And make *it* plain on tablets,
That he may run who reads it.
3 For [a]the vision *is* yet for an
appointed time;
But at the end it will speak, and it
will [b]not lie.
Though it tarries, [c]wait for it;
Because it will [d]surely come,
It will not tarry.

4 "Behold the proud,
His soul is not upright in him;
But the [a]just shall live by his faith.

Woe to the Wicked

5 "Indeed, because he transgresses by
wine,
He is a proud man,
And he does not stay at home.
Because he [a]enlarges his desire as
[1]hell,
And he *is* like death, and cannot be
satisfied,
He gathers to himself all nations
And heaps up for himself all
peoples.

16 [a]Deut. 8:17 [1]Lit. *fat*

CHAPTER 2

1 [a]Is. 21:8, 11
2 [a]Is. 8:1
3 [a]Dan. 8:17, 19; 10:14 [b]Ezek. 12:24, 25 [c][Heb. 10:37, 38] [d][2 Pet. 3:9]
4 [a][John 3:36]; Rom. 1:17
5 [a]Is. 5:11–15 [1]Or *Sheol*

6 "Will not all these [a]take up a proverb
against him,
And a taunting riddle against him,
and say,
'Woe to him who increases
What is not his—how long?
And to him who loads himself with
[1]many pledges'?
7 Will not [1]your creditors rise up
suddenly?
Will they not awaken who oppress
you?
And you will become their booty.
8 [a]Because you have plundered many
nations,
All the remnant of the people shall
plunder you,
Because of men's [1]blood
And the violence of the land *and* the
city,
And of all who dwell in it.

9 "Woe to him who covets evil gain for
his house,
That he may [a]set his nest on high,
That he may be delivered from the
[1]power of disaster!
10 You give shameful counsel to your
house,
Cutting off many peoples,
And sin *against* your soul.
11 For the stone will cry out from the
wall,
And the beam from the timbers will
answer it.

12 "Woe to him who builds a town with
bloodshed,
Who establishes a city by iniquity!
13 Behold, *is it* not of the LORD of hosts
That the peoples labor [1]to feed the
fire,
And nations weary themselves in
vain?
14 For the earth will be filled
With the knowledge of the glory of
the LORD,
As the waters cover the sea.

15 "Woe to him who gives drink to his
neighbor,
[1]Pressing *him to* your [a]bottle,
Even to make *him* drunk,
That you may look on [2]his
nakedness!
16 You are filled with shame instead of
glory.
You also—drink!
And [1]be exposed as uncircumcised!
The cup of the LORD's right hand
will be turned against you,

6 [a]Mic. 2:4 [1]Syr., Vg. *thick clay*
7 [1]Lit. *those who bite you*
8 [a]Is. 33:1 [1]Or *bloodshed*
9 [a]Obad. 4 [1]Lit. *hand of evil*
13 [1]Lit. *for what satisfies fire,* for what is of no lasting value
15 [a]Hos. 7:5 [1]Lit. *Attaching* or *Joining* [2]Lit. *their*
16 [1]DSS, LXX *reel!;* Syr., Vg. *fall fast asleep!*

2:1 Other prophets had also waited to hear a word from the Lord (Num. 23:3; 1 Kin. 19:11).

2:8 Babylon would fall to the Persians under Cyrus in 539 B.C. in a sudden and dramatic collapse.

2:12 Early cities in biblical history had been notorious for the pride and vice they bred (Gen. 4:17; 10:8–12; 11:4; 19:24, 25).

And utter shame will be on your
glory.
17 For the violence *done to* Lebanon
will cover you,
And the plunder of beasts *which*
made them afraid,
Because of men's blood
And the violence of the land *and* the
city,
And of all who dwell in it.

18 "What profit is the image, that its
maker should carve it,
The molded image, a teacher of lies,
That the maker of its mold should
trust in it,
To make mute idols?
19 Woe to him who says to wood,
'Awake!'
To silent stone, 'Arise! It shall teach!'
Behold, it is overlaid with gold and
silver,
Yet in it there is no breath at all.

20 "But[a] the LORD is in His holy temple.
Let all the earth keep silence before
Him."

ENCOUNTER *Note* — *Hab. 2:20*

Wait Before God

God is on His throne. His purposes continue to unfold as He has planned. Who are we to instruct Him? How could we presume to tell Him what He should do? We must wait silently before Him to hear what He has to say next. His word is our life.

The Prophet's Prayer

3 A prayer of Habakkuk the prophet,
on [1]Shigionoth.

2 O LORD, I have heard Your speech
and was afraid;
O LORD, revive Your work in the
midst of the years!
In the midst of the years make *it*
known;
In wrath remember mercy.

3 God came from Teman,
The Holy One from Mount Paran.
Selah

His glory covered the heavens,
And the earth was full of His praise.

20 [a]Zeph. 1:7

CHAPTER 3

1 [1]Exact meaning unknown

4 *His* brightness was like the light;
He had rays *flashing* from His hand,
And there His power *was* hidden.
5 Before Him went pestilence,
And fever followed at His feet.

6 He stood and measured the earth;
He looked and startled the nations.
[a]And the everlasting mountains were
scattered,
The perpetual hills bowed.
His ways *are* everlasting.
7 I saw the tents of Cushan in
affliction;
The curtains of the land of Midian
trembled.

8 O LORD, were *You* displeased with
the rivers,
Was Your anger against the rivers,
Was Your wrath against the sea,
That You rode on Your horses,
Your chariots of salvation?
9 Your bow was made quite ready;
Oaths were sworn over *Your*
[1]arrows. Selah

You divided the earth with rivers.
10 The mountains saw You *and*
trembled;
The overflowing of the water passed
by.
The deep uttered its voice,
And [a]lifted its hands on high.
11 The [a]sun and moon stood still in
their habitation;
At the light of Your arrows they
went,
At the shining of Your glittering
spear.

12 You marched through the land in
indignation;
You [1]trampled the nations in anger.
13 You went forth for the salvation of
Your people,
For salvation with Your Anointed.
You struck the head from the house
of the wicked,
By laying bare from foundation to
neck. Selah

14 You thrust through with his own
arrows
The head of his villages.
They came out like a whirlwind to
scatter me;
Their rejoicing was like feasting on
the poor in secret.

6 [a]Nah. 1:5
9 [1]Lit. *tribes* or *rods,* cf. v. 14
10 [a]Ex. 14:22
11 [a]Josh. 10:12–14
12 [1]Or *threshed*

2:20 The prophets Zephaniah and Zechariah gave similar commands in light of God's impending judgment (Zeph. 1:7; Zech. 2:13).

3:1 The term "a prayer" is in the heading of five Psalms (17, 86, 90, 102, 142). The term "shigionoth" is unknown but is used as a musical term in Psalm 7.

3:3 This is the only place outside the Psalms where the term "selah" is used. Habakkuk's prayer was apparently used in Israelite worship. Teman and Mount Paran reflect the journey of the exodus from Egypt. Paran is the desert area outside Egypt and Sinai (Gen. 21:21; Num. 12:16; Deut. 33:2; 1 Kin. 11:18). Teman usually represents Edom, next to Canaan (Amos 1:12; Obad. 9).

3:7 Cushan may refer to Cush, or Ethiopia. Both Cush and Midian were early oppressors of the Israelites, and now God was bringing justice upon them (Judg. 3:8–11; 6:1—7:25).

15 [a]You walked through the sea with
Your horses,
Through the heap of great waters.

16 When I heard, [a]my body trembled;
My lips quivered at *the* voice;
Rottenness entered my bones;
And I trembled in myself,
That I might rest in the day of
trouble.
When he comes up to the people,
He will invade them with his troops.

A Hymn of Faith

17 Though the fig tree may not
blossom,
Nor fruit be on the vines;
Though the labor of the olive may
fail,
And the fields yield no food;
Though the flock may be cut off
from the fold,
And there be no herd in the stalls—

15 [a]Ps. 77:19
16 [a]Ps. 119:120

18 [a]Is. 41:16; 61:10
19 [a]2 Sam. 22:34 [b]Deut. 32:13; 33:29
[1]Heb. *YHWH Adonai*

ENCOUNTER*Note* *Hab. 3:18*

God Is Ever Faithful

Praising God and trusting Him should not fluctuate with our circumstances. Our situation may change, but God remains forever faithful. He may not remove our problems, but He will keep His hand upon us.

18 Yet I will [a]rejoice in the LORD,
I will joy in the God of my
salvation.

19 [1]The LORD God is my strength;
He will make my feet like [a]deer's
feet,
And He will make me [b]walk on my
high hills.

To the Chief Musician. With my stringed instruments.

THE BOOK OF ZEPHANIAH

INTRODUCTION

After the prophecies of Isaiah and Micah in the eighth century B.C., God did not send another prophet to His people until the latter part of the seventh century, when Nahum, Habakkuk, Zephaniah, and Jeremiah thundered on to the scene. For much of the seventh century, Assyria ruled the known world and exerted control over the kingdom of Judah. King Manasseh, Judah's most wicked king, reigned during this time. However, with the decline of Assyria and the rise of the godly king Josiah, God sent another message to His people. Zephaniah prophesied during Josiah's reign and witnessed revival sweeping the land after 621 B.C. However, despite King Josiah's efforts and despite the exhortation of men like Zephaniah, Judah would not be cured of its sins and would soon go careening into a period of horrendous judgment at the hands of the Babylonians.

SIGNIFICANCE

The Book of Zephaniah vividly presents two seemingly contradictory aspects of God's nature: His wrath and His love. God's wrath is viewed as it will be expressed on the Day of the Lord. On that day, God will "utterly consume everything from the face of the land" (1:2). God's people will not be exempt from His judgment (1:4—2:3), although a faithful remnant will emerge from the Day of the Lord to serve Him in meekness and humility (3:12, 13). In contrast to God's wrath is His love. Zephaniah portrays God's fervent love for His people even as He judges their sin. The purpose of God's discipline is to purify His people so they can enjoy fellowship with Him (3:14–20).

STRUCTURE

This short book can be outlined as follows:

The Coming Judgment of God (1:1–18)
A Call for God's People to Repent (2:1–3)
Judgment on the Nations (2:4–15)
Jerusalem's Sin (3:1–7)
A Faithful Remnant (3:8–13)
God's Love for the Remnant (3:14–20)

ENCOUNTERING GOD THROUGH ZEPHANIAH

As you read Zephaniah, you may be astonished by the ferocity of God's wrath (1:14–18). If you have grown complacent in your obedience and reverence for the Lord, reading this book gives notice that God is not One to be treated casually. It is a fearful thing to realize you have gone too far to avoid God's impending judgment. If you, like Judah, have fallen, Zephaniah's advice is to remain silent before God and place yourself at His mercy (1:7). Be encouraged to know that God's judgment is not forever, and a time may come when He will cleanse you from your sin and set you free to serve Him with all your heart. You will also be encouraged to see how God cherishes His own and delights in blessing them (3:14–20).

THE word of the LORD which came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of [a]Josiah the son of Amon, king of Judah.

The Great Day of the LORD

2 "I will [1]utterly consume everything
From the face of the land,"
Says the LORD;
3 "I[a] will consume man and beast;
I will consume the birds of the heavens,
The fish of the sea,
And the [1]stumbling blocks along with the wicked.
I will cut off man from the face of the [2]land,"
Says the LORD.

4 "I will stretch out My hand against Judah,
And against all the inhabitants of Jerusalem.
[1]I will cut off every trace of Baal from this place,
The names of the [a]idolatrous[2] priests with the *pagan* priests—
5 Those [a]who worship the host of heaven on the housetops;
Those who worship and swear *oaths* by the LORD,
But who *also* swear [b]by [1]Milcom;
6 [a]Those who have turned back from *following* the LORD,
And [b]have not sought the LORD, nor inquired of Him."

7 [a]Be silent in the presence of the Lord GOD;
[b]For the day of the LORD *is* at hand,
For [c]the LORD has prepared a sacrifice;
He has [1]invited His guests.

8 "And it shall be,
In the day of the LORD's sacrifice,
That I will punish [a]the princes and the king's children,
And all such as are clothed with foreign apparel.
9 In the same day I will punish
All those who [a]leap over the threshold,
Who fill their masters' houses with violence and deceit.

10 "And there shall be on that day," says the LORD,
"The sound of a mournful cry from [a]the Fish Gate,
A wailing from the Second Quarter,
And a loud crashing from the hills.
11 [a]Wail, you inhabitants of [1]Maktesh!
For all the merchant people are cut down;
All those who handle money are cut off.

CHAPTER 1

1 [a]2 Kin. 22:1, 2
2 [1]Lit. *make a complete end of,* Jer. 8:13
3 [a]Hos. 4:3 [1]Idols [2]*ground*
4 [a]Hos. 10:5 [1]Fulfilled in 2 Kin. 23:4, 5 [2]Heb. *chemarim*
5 [a]2 Kin. 23:12 [b]Josh. 23:7 [1]Or *Malcam,* an Ammonite god, 1 Kin. 11:5; Jer. 49:1; *Molech,* Lev. 18:21
6 [a]Is. 1:4 [b]Hos. 7:7
7 [a]Zech. 2:13
[b]Is. 13:6 [c]Jer. 46:10 [1]Lit. *set apart, consecrated*
8 [a]Jer. 39:6
9 [a]1 Sam. 5:5
10 [a]2 Chr. 33:14
11 [a]James 5:1 [1]A market district of Jerusalem, lit. *Mortar*

ENCOUNTER*Note* — *Zeph. 1:6*

Omission

There is much more to Christianity than repenting and abstaining from sin. A vibrant relationship with God involves seeking His face and living by His wisdom.

CHARACTER*Study* — ZEPHANIAH — *Zeph. 1:1*

Nothing is known about this prophet beyond what is found in the opening verse of his prophecy. His name may mean "hidden in the Lord," which reflects the theme of his writing (2:3). It might also suggest the dangerous circumstances of his birth during the reign of King Manasseh, whose wickedness caused the widespread shedding of innocent blood. It is unique that this prophet's lineage is traced back four generations to Hezekiah. This may indicate that Zephaniah was a descendent of the godly king Hezekiah, and if so, he was a relative of King Josiah. However, the tracing of four generations may also be to demonstrate his Judean ancestry, since his father is described as a Cushite. Zephaniah prophesied during the reign of King Josiah (640–609 B.C.) and witnessed a short-lived revival of the nation (2 Kin. 22–23; 2 Chr. 34–35). His book has numerous parallels with the Book of Deuteronomy, which was rediscovered in approximately 622 B.C. during King Josiah's reign.

1:1 "The word of the Lord" was the cornerstone of the prophet's message. Zephaniah's identity and personality fades immediately into the background, and the awesome word from almighty God remains central in this prophetic work.

1:3 The order of destruction—man, beast, birds, fish—occurs in the reverse order of their creation.

1:4 Every "trace" or "remnant" of Baal may indicate that King Josiah's reforms had already eliminated much Baal worship, but God's judgment would eradicate every trace.

1:5 Worship of objects in the heavens was expressly forbidden in the Israelite law (Deut. 4:19; 17:3–7).

1:9 Leaping over the threshold was a superstitious practice of the Philistines for their god Dagon (1 Sam. 5:5).

1:10 The Fish Gate would have been a major entrance to Jerusalem from the north, the direction from which most invading armies would approach. The Second Quarter may have been a newer section of Jerusalem, to the north, built when King Manasseh extended the walls of the city (2 Kin. 22:14; 2 Chr. 34:22).

WORDStudy

THE DAY OF THE LORD

Zeph. 1:7 "The day of the Lord" was a significant prophetic theme. Perhaps the first prophet to describe that day was Amos. He declared that this would not merely be a time of vindication and punishment for Israel's enemies, but God's judgment would actually begin with God's people (Amos 5:18–20). Isaiah warned of the imminence of this terrible day (Is. 13:6). Joel added a degree of hope for God's people once judgment had been served (Joel 2:1–11, 28–32; 3:18–21). Zephaniah's contribution describes the apocalyptic nature of the day of the Lord. It will involve the entire earth and all creation (Zeph. 1:2, 3). Nothing will remain the same. Once it has come, every nation will worship the Lord (2:11). This universal viewpoint prepared the way for the New Testament understanding of Jesus' second coming (Matt. 25:31–46).

12 "And it shall come to pass at that time
That I will search Jerusalem with lamps,
And punish the men
Who are [a]settled[1] in complacency,
[b]Who say in their heart,
'The LORD will not do good,
Nor will He do evil.'
13 Therefore their goods shall become booty,
And their houses a desolation;
They shall build houses, but not inhabit *them;*
They shall plant vineyards, but [a]not drink their wine."

14 [a]The great day of the LORD *is* near;
It is near and hastens quickly.
The noise of the day of the LORD is bitter;
There the mighty men shall cry out.
15 [a]That day *is* a day of wrath,
A day of trouble and distress,
A day of devastation and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
16 A day of [a]trumpet and alarm
Against the fortified cities
And against the high towers.
17 "I will bring distress upon men,
And they shall [a]walk like blind men,
Because they have sinned against the LORD;
Their blood shall be poured out like dust,
And their flesh like refuse."
18 [a]Neither their silver nor their gold
Shall be able to deliver them
In the day of the LORD's wrath;
But the whole land shall be devoured
By the fire of His jealousy,
For He will make speedy riddance
Of all those who dwell in the land.

A Call to Repentance

2 Gather[a] yourselves together, yes, gather together,
O [1]undesirable nation,
2 Before the decree is issued,
Or the day passes like chaff,
Before the LORD's fierce anger comes upon you,
Before the day of the LORD's anger comes upon you!
3 [a]Seek the LORD, [b]all you meek of the earth,
Who have upheld His justice.
Seek righteousness, seek humility.
[c]It may be that you will be hidden
In the day of the LORD's anger.

Judgment on Nations

4 For [a]Gaza shall be forsaken,
And Ashkelon desolate;

12 [a]Jer. 48:11 [b]Ps. 94:7 [1]Lit. *on their lees;* like the dregs of wine
13 [a]Deut. 28:39
14 [a]Joel 2:1, 11
15 [a]Is. 22:5
16 [a]Jer. 4:19
17 [a]Deut. 28:29
18 [a]Ezek. 7:19

CHAPTER 2

1 [a]Joel 1:14; 2:16 [1]Or *shameless*
3 [a]Amos 5:6 [b]Ps. 76:9 [c]Amos 5:14, 15
4 [a]Zech. 9:5

WORDStudy

WRATH

Zeph. 1:15 God shows mercy and patience even in the face of His peoples' continual rebellion (Hos. 2:14–17; 11:8, 9). But God's love for His people also compels Him to hate that which destroys them. God abhors sin. Those who reject His love and who cling to their sin must face God's overwhelming wrath. He will ultimately punish all sin (Matt. 3:7; Rom. 1:18; 2:5; 1 Thess. 1:10; Rev. 11:18; 14:10; 16:9; 19:15). God's love is balanced equally by His righteousness. The wrath of God is the response of holy love to deadly sin.

1:16 Trumpets had been blown before God's judgment on Jericho (Josh. 6:4, 5, 16, 20).

1:17 King Zedekiah, the final Judean king to rule Israel, was forced to watch his sons' execution by King Nebuchadnezzar's soldiers immediately before he was blinded. This ordeal was judgment for his sins and his stubborn resistance to God's word (2 Kin. 25:6, 7).

2:2 "Like chaff" indicates the fleeting moments before the day of God's wrath comes. There is no time to delay in preparing for that day.

ENCOUNTER Note Zeph. 2:3

It May Be

God's people make no demands upon their Lord. They have no right to exemption from suffering; God owes them nothing. Yet where else can they turn but to Him? They must therefore appeal to God's grace and mercy to save them.

They shall drive out Ashdod [b]at noonday,
And Ekron shall be uprooted.
5 Woe to the inhabitants of [a]the seacoast,
The nation of the Cherethites!
The word of the LORD *is* against you,
O [b]Canaan, land of the Philistines:
"I will destroy you;
So there shall be no inhabitant."
6 The seacoast shall be pastures,
With [1]shelters for shepherds [a]and folds for flocks.
7 The coast shall be for [a]the remnant of the house of Judah;
They shall feed *their* flocks there;
In the houses of Ashkelon they shall lie down at evening.
For the LORD their God will [b]intervene[1] for them,
And [c]return their captives.

8 "I[a] have heard the reproach of Moab,
And [b]the insults of the people of Ammon,
With which they have reproached My people,
And [c]made arrogant threats against their borders.
9 Therefore, as I live,"
Says the LORD of hosts, the God of Israel,
"Surely [a]Moab shall be like Sodom,
And [b]the people of Ammon like Gomorrah—
[c]Overrun[1] with weeds and saltpits,
And a [2]perpetual desolation.
The residue of My people shall plunder them,
And the remnant of My people shall possess them."

[b]Jer. 6:4
5 [a]Ezek. 25: 15–17 [b]Josh. 13:3
6 [a]Is. 17:2 [1]Underground huts or cisterns, lit. *excavations*
7 [a][Mic. 5:7, 8] [b]Luke 1:68 [c]Jer. 29:14 [1]Lit. *visit them*
8 [a]Jer. 48:27 [b]Ezek. 25:3 [c]Jer. 49:1
9 [a]Is. 15:1–9 [b]Amos 1:13 [c]Deut. 29:23 [1]Lit. *Possessed by nettles* [2]Or *permanent ruin*

10 This they shall have [a]for their pride,
Because they have reproached and made arrogant threats
Against the people of the LORD of hosts.
11 The LORD *will be* awesome to them,
For He will reduce to nothing all the gods of the earth;
[a]*People* shall worship Him,
Each one from his place,
Indeed all [b]the shores of the nations.

12 "You[a] Ethiopians also,
You shall be slain by [b]My sword."

13 And He will stretch out His hand against the north,
[a]Destroy Assyria,
And make Nineveh a desolation,
As dry as the wilderness.
14 The herds shall lie down in her midst,
[a]Every beast of the nation.
Both the [b]pelican and the bittern
Shall lodge on the capitals *of* her *pillars;*
Their voice shall sing in the windows;
Desolation *shall be* at the threshold;
For He will lay bare the [c]cedar work.
15 This is the rejoicing city
[a]That dwelt securely,
[b]That said in her heart,
"I *am it*, and *there is* none besides me."
How has she become a desolation,
A place for beasts to lie down!
Everyone who passes by her
[c]Shall hiss and [d]shake his fist.

10 [a]Is. 16:6
11 [a]Mal. 1:11 [b]Gen. 10:5
12 [a]Is. 18:1–7 [b]Ps. 17:13
13 [a]Is.10:5–27; 14:24–27
14 [a]Is. 13:21 [b]Is. 14:23; 34:11 [c]Jer. 22:14
15 [a]Is. 47:8 [b]Rev. 18:7 [c]Lam. 2:15 [d]Nah. 3:19

The Wickedness of Jerusalem

CHAPTER 3

3 Woe to her who is rebellious and polluted,
To the oppressing city!
2 She has not obeyed *His* voice,
She has not received correction;
She has not trusted in the LORD,
She has not drawn near to her God.

3 [a]Her princes in her midst *are* roaring lions;
Her judges *are* [b]evening wolves
That leave not a bone till morning.

3 [a]Ezek. 22:27 [b]Hab. 1:8

2:5 Cherethites were inhabitants of Crete (Ezek. 25:16).

2:7 Despite God's comprehensive, universal judgment, there will be a "remnant" of His people. They will serve God faithfully and enjoy all of His promises.

2:8 Moab had opposed the Israelites when they sought to enter the Promised Land (Num. 22–24). Ammon had also been a persistent and bitter foe (1 Sam. 11:1, 2; 2 Sam. 10:1–4; Neh. 4:3; Jer. 40:14).

2:9 The term "as I live" usually introduces a divine curse. The nations of Ammon and Moab were near the ruins of the infamous Sodom and Gomorrah, which stood as a stark reminder of God's thoroughness in judgment.

2:11 This is a unique contribution of Zephaniah, for rather than the nations coming to Jerusalem to worship at the temple, he foresaw a day when people would worship God in their own cities.

2:13 Nineveh was indeed destroyed by the Babylonians in 612 B.C. In 401 B.C., Xenophon passed by the site and could not detect a trace of the once formidable city.

3:2 Jerusalem was unique among all the world's capital cities, for its people had heard God's voice, yet they had not heeded it (Deut. 4:32, 33).

4 Her [a]prophets are insolent,
treacherous people;
Her priests have [1]polluted the
sanctuary,
They have done [b]violence to the law.
5 The LORD *is* righteous in her midst,
He will do no unrighteousness.
[1]Every morning He brings His justice
to light;
He never fails,
But [a]the unjust knows no shame.

6 "I have cut off nations,
Their fortresses are devastated;
I have made their streets desolate,
With none passing by.
Their cities are destroyed;
There is no one, no inhabitant.
7 [a]I said, 'Surely you will fear Me,
You will receive instruction'—
So that her dwelling would not be
cut off,
Despite everything for which I
punished her.
But [1]they rose early and [b]corrupted
all their deeds.

A Faithful Remnant

8 "Therefore [a]wait for Me," says the
LORD,
"Until the day I rise up [1]for plunder;
My determination *is* to [b]gather the
nations
To My assembly of kingdoms,
To pour on them My indignation,
All My fierce anger;
All the earth [c]shall be devoured
With the fire of My jealousy.

ENCOUNTER*Note* *Zeph. 3:8*

A Remnant

God's purposes may require discipline and even judgment upon His people. How many are willing to undergo the pruning process until God has purged them of their sin? Will you be one of the faithful remnant to serve Him?

9 "For then I will restore to the peoples
[a]a pure [1]language,
That they all may call on the name
of the LORD,
To serve Him with one accord.

4 [a]Hos. 9:7 [b]Ezek. 22:26 [1]Or *profaned*
5 [a]Jer. 3:3 [1]Lit. *Morning by morning*
7 [a]Jer. 8:6 [b]Gen. 6:12 [1]They were eager
8 [a]Hab. 2:3 [b]Joel 3:2 [c]Zeph. 1:18 [1]LXX, Syr. *for witness;* Tg. *for the day of My revelation for judgment;* Vg. *for the day of My resurrection that is to come*
9 [a]Is. 19:18; 57:19 [1]Lit. *lip*

10 [a]From beyond the rivers of Ethiopia
My worshipers,
The daughter of My dispersed ones,
Shall bring My offering.
11 In that day you shall not be shamed
for any of your deeds
In which you transgress against Me;
For then I will take away from your
midst
Those who [a]rejoice in your pride,
And you shall no longer be haughty
In My holy mountain.
12 I will leave in your midst
[a]A meek and humble people,
And they shall trust in the name of
the LORD.
13 [a]The remnant of Israel [b]shall do no
unrighteousness
[c]And speak no lies,
Nor shall a deceitful tongue be
found in their mouth;
For [d]they shall feed *their* flocks and
lie down,
And no one shall make *them*
afraid."

Joy in God's Faithfulness

14 [a]Sing, O daughter of Zion!
Shout, O Israel!
Be glad and rejoice with all *your*
heart,
O daughter of Jerusalem!
15 The LORD has taken away your
judgments,
He has cast out your enemy.
[a]The King of Israel, the LORD, [b]*is* in
your midst;
You shall [1]see disaster no more.

16 In that day [a]it shall be said to
Jerusalem:
"Do not fear;
Zion, [b]let not your hands be weak.
17 The LORD your God [a]in your midst,
The Mighty One, will save;
[b]He will rejoice over you with
gladness,
He will quiet *you* with His love,
He will rejoice over you with
singing."

18 "I will gather those who [a]sorrow
over the appointed assembly,
Who are among you,
To whom its reproach *is* a burden.
19 Behold, at that time

10 [a]Ps. 68:31
11 [a]Is. 2:12; 5:15
12 [a]Is. 14:32
13 [a][Mic. 4:7] [b]Is. 60:21 [c]Rev. 14:5 [d]Ezek. 34:13–15, 28
14 [a]Is. 12:6
15 [a][John 1:49] [b]Ezek. 48:35 [1]So with Heb. mss., LXX, Bg.; MT, Vg. *fear*
16 [a]Is. 35:3, 4 [b]Heb. 12:12
17 [a]Zeph. 3:5, 15 [b]Is. 62:5; 65:19
18 [a]Lam. 2:6

3:7 While the people rose early to commit evil, scripture indicates God rose early to send prophets with a message for His people (Jer. 7:13, 25; 11:7; 25:3; 26:5; 29:19; 32:33; 35:14, 15; 44:4).

3:9 A "pure language" may be similar to Isaiah's experience when his lips first had to be cleansed before he could worship the Lord (Is. 6:5–7).

3:10 "My dispersed ones" reflects the Deuteronomic warning that God would disperse His people if they disobeyed Him (Deut. 4:27; 28:64; 30:3).

3:14 "Daughter of Zion" is an affectionate name for Jerusalem.

3:15 "The King of Israel, the Lord" indicates that not merely a descendent of David, but God Himself would dwell among his people. Josiah's three sons would all face God's judgment, and King Zedekiah's sons would all be executed. God Himself would rule His people.

ENCOUNTER Note *Zeph. 3:17*

Rejoicing over You

Infinite, almighty God loves you dearly. He rejoices when you seek Him. He longs to care for you and comfort you. You are not one of countless, nameless millions. He knows you personally. He loves you and celebrates your love for Him.

I will deal with all who afflict you;
I will save the [a]lame,
And gather those who were driven out;
I will appoint them for praise and fame
In every land where they were put to shame.
20 At that time [a]I will bring you back,
Even at the time I gather you;
For I will give you [1]fame and praise
Among all the peoples of the earth,
When I return your captives before your eyes,"
Says the LORD.

19 [a][Mic. 4:6, 7]

20 [a]Is. 11:12
[1]Lit. *a name*

THE BOOK OF HAGGAI

INTRODUCTION

The prophet Haggai's name means "festival." He may have been among the exiles who returned from Babylon to Jerusalem. Although Jewish people began returning to Jerusalem in 538 B.C. led by Zerubbabel and the high priest Joshua, the temple had still not been completed eighteen years later. Apparently after an initial attempt, opposition had arisen and discouragement set in (Ezra 3–4). The unfinished temple lay in ruins until 520 B.C., when the prophet Haggai entered the scene to encourage God's people to complete what they had begun. Haggai's public ministry evidently lasted only four months. Yet he, along with the prophet Zechariah, led God's people to accomplish their task.

SIGNIFICANCE

Haggai may have been an elderly man when God used him to deliver His messages to His people. Though Haggai's ministry was brief, it resulted in the construction of a temple that would be used to worship God for nearly 600 years. Haggai was an encourager. Even when the top religious and political leaders had grown disheartened, the faithful prophet remained confident. Moreover, he inspired others to share his trust in God. Haggai's confidence was not merely theoretical; it was expressed tangibly in accomplishing God's work. We only know of one assignment God gave this prophet late in life, but he accomplished it faithfully and completely.

STRUCTURE

This book is carefully dated and can be outlined according to the months in which Haggai delivered his messages:

August 520 B.C.: A Call to Build (1:1–11)
August 520 B.C.: The People's Response (1:12–15)
October 520 B.C.: Encouraged to Continue (2:1–9)
December 520 B.C.: Cleansing and Blessing (2:10–19)
December 520 B.C.: God's Chosen Servant (2:20–23)

ENCOUNTERING GOD THROUGH HAGGAI

It may be convicting to read God's condemnation of those who focus on pursuing luxury and comfort but who do not invest their time or resources into the Lord's work (1:4). Perhaps God will ask you to consider why difficult events are occurring in your life, just as Haggai challenged his contemporaries to contemplate why God allowed their hardships (1:5–11). You should be inspired by Haggai's confident example to serve God without fear (2:4, 5). And finally, Haggai's story proves that one person's faith and obedience can leave a lasting legacy in God's kingdom.

The Command to Build God's House

IN [a]the second year of King Darius, in the sixth month, on the first day of the month, the word of the LORD came by [b]Haggai the prophet to [c]Zerubbabel the son of Shealtiel, governor of Judah, and to [d]Joshua the son of [e]Jehozadak, the high priest, saying,
2 "Thus speaks the LORD of hosts, saying: 'This people says, "The time has not come, the time that the LORD's house should be built." ' "
3 Then the word of the LORD [a]came by Haggai the prophet, saying,
4 "*Is it* [a]time for you yourselves to dwell in your paneled houses, and this [1]temple *to lie* in ruins?"
5 Now therefore, thus says the LORD of hosts: [a]"Consider your ways!

ENCOUNTER*Note* *Hag. 1:5*

Consider Your Ways!

God often uses the circumstances of our lives to speak to us. When everything is going wrong, we must consider whether God is voicing His displeasure. What does God have to do before we stop and listen?

6 "You have [a]sown much, and bring in little;
You eat, but do not have enough;
You drink, but you are not filled with drink;
You clothe yourselves, but no one is warm;
And [b]he who earns wages,
Earns wages *to put* into a bag with holes."

7 Thus says the LORD of hosts: "Consider your ways!
8 "Go up to the [a]mountains and bring wood and build the [1]temple, that I may take pleasure in it and be glorified," says the LORD.
9 [a]"*You* looked for much, but indeed *it came to* little; and when you brought it home, [b]I blew it away. Why?" says the LORD of hosts. "Because of My house that *is in* ruins, while every one of you runs to his own house.
10 "Therefore [a]the heavens above you withhold the dew, and the earth withholds its fruit.
11 "For I [a]called for a drought on the land and the mountains, on the grain and the new wine and the oil, on whatever the ground brings forth, on men and livestock, and on [b]all the labor of *your* hands."

The People's Obedience

12 [a]Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him; and the people feared the presence of the LORD.

CHAPTER 1
1 [a]Ezra 4:24 [b]Ezra 5:1; 6:14 [c]Ezra 2:2 [d]Ezra 5:2, 3 [e]1 Chr. 6:15
3 [a]Ezra 5:1
4 [a]2 Sam. 7:2 [1]Lit. *house*
5 [a]Lam. 3:40
6 [a]Deut. 28: 38–40
[b]Zech. 8:10
8 [a]Ezra 3:7 [1]Lit. *house*
9 [a]Hag. 2:16 [b]Hag. 2:17
10 [a]Deut. 28:23
11 [a]1 Kin. 17:1 [b]Hag. 2:17
12 [a]Ezra 5:2

CHARACTER*Study*

ZERUBBABEL

Hag. 1:1

Zerubbabel, whose name meant, "seed of Babylon," was the grandson of King Jehoiachin who was taken captive to Babylon in 597 B.C. (2 Kin. 24:15). According to 1 Chronicles 3:19, Zerubbabel was the offspring of Jehoiachin's third son, Pedaiah. Shealtiel, the oldest son, appears to have been childless and may have adopted Zerubbabel as his heir. Zerubbabel was a direct descendent of King David, and although only a governor appointed by the Persians, he carried with him the Jewish hopes of a restored Davidic kingdom.

HISTORICAL*Encounter*

HANDLEY C.G. MOULE

Hag. 1:6

At the age of twenty-five, Handley Moule was converted during the 1866 Christmas season. However, although he was now a believer, he sensed he lacked the enduement of the Holy Spirit to serve God in power. He watched the powerful ministry of D.L. Moody and knew he did not have the same vibrant relationship with God. Then while attending a Keswick convention on September 18, 1884, he listened to a Christian businessman, William Slone, preach from Haggai 1:6. The layman explained that self sufficiency would never lead to a victorious Christian life. That could only come through absolute surrender to God's sanctifying work. Suddenly Moule realized he had been attempting what only God could do in his life. He surrendered his life completely to Christ. For the next thirty-six years he would enjoy a dynamic international ministry that would see him become a revered bishop in the Church of England.

1:1 The date would have been August 29, 520 B.C.

13 Then Haggai, the LORD's messenger, spoke the LORD's message to the people, saying, [a]"I *am* with you, says the LORD."
14 So [a]the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, [b]governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; [c]and they came and worked on the house of the LORD of hosts, their God,
15 on the twenty-fourth day of the sixth month, in the second year of King Darius.

The Coming Glory of God's House

2 In the seventh *month,* on the twenty-first of the month, the word of the LORD came [1]by Haggai the prophet, saying:
2 "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying:
3 [a]'Who is left among you who saw this [1]temple in its former glory? And how do you see it now? In comparison with it, [b]*is this* not in your eyes as nothing?
4 'Yet now [a]be strong, Zerubbabel,' says the LORD; 'and be strong, Joshua, son of Jehozadak, the high priest; and be strong, all you people of the land,' says the LORD, 'and work; for I *am* with you,' says the LORD of hosts.
5 [a]'*According to* the word that I covenanted with you when you came out of Egypt, so [b]My Spirit remains among you; do not fear!'
6 "For thus says the LORD of hosts: [a]'Once more (it *is* a little while) [b]I will shake heaven and earth, the sea and dry land;
7 'and I will shake all nations, and they shall come to [a]the [1]Desire of All Nations, and I will fill this [2]temple with [b]glory,' says the LORD of hosts.
8 'The silver *is* Mine, and the gold *is* Mine,' says the LORD of hosts.
9 [a]'The glory of this latter [1]temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give [b]peace,' says the LORD of hosts."

The People Are Defiled

10 On the twenty-fourth *day* of the ninth *month,* in the second year of Darius, the word of the LORD came by Haggai the prophet, saying,
11 "Thus says the LORD of hosts: 'Now, [a]ask the priests *concerning the* law, saying,
12 "If one carries holy meat in the fold of his garment, and with the edge he touches bread or stew, wine or oil, or any food, will it become holy?" ' " Then the priests answered and said, "No."
13 And Haggai said, "If *one who is* [a]unclean *because* of a dead body touches any of these, will it be unclean?" So the priests answered and said, "It shall be unclean."
14 Then Haggai answered and said, [a]" 'So is this people, and so is this nation before Me,' says the LORD, 'and so is every work of their hands; and what they offer there is unclean.

Promised Blessing

15 'And now, carefully [a]consider from this day forward: from before stone was

13 [a][Matt. 28: 20]
14 [a]Ezra 1:1 [b]Hag. 2:21 [c]Ezra 5:2, 8

CHAPTER 2

1 [1]Lit. *by the hand of*
3 [a]Ezra 3:12, 13 [b]Zech. 4:10 [1]Lit. *house*
4 [a]Zech. 8:9
5 [a]Ex. 29:45, 46 [b][Neh. 9:20]
6 [a]Heb. 12:26 [b][Joel 3:16]
7 [a]Gen. 49:10 [b]Is. 60:7 [1]Or *desire of all nations* [2]Lit. *house*
9 [a][John 1:14] [b]Ps. 85:8, 9 [1]Lit. *house*
11 [a]Mal. 2:7
13 [a]Num. 19:11, 22
14 [a][Titus 1:15]
15 [a]Hag. 1:5, 7; 2:18

ENCOUNTER*Note* — *Hag. 2:4*

Be Strong!

There is no place for timidity in serving the Lord! God's servants ought to have supreme confidence, not in themselves, but in the One they serve.

CHARACTER*Study*

JOSHUA THE HIGH PRIEST

Hag. 1:12

Joshua, or Jeshua, was the high priest who was exiled to Babylon by King Nebuchadnezzar. He returned from exile to Jerusalem around 537 B.C. (Ezra 2:2). He led in the building of the altar and restoring the sacrificial system (Ezra 3:2–6). Joshua was challenged by the prophet Haggai to resume construction of the temple after he and the people grew discouraged. Some of Joshua's children later married outside the faith and were corrected under the ministry of Ezra (Ezra 10:18, 19). Joshua appears in a vision seen by the prophet Zechariah (Zech. 3).

1:13 "Messenger" could also be translated "angel."

1:15 There was a delay of twenty-three days between Haggai's message and the people's commencement of work on the temple.

2:1 This would have been October 17, 520 B.C. This message came a month after the work had begun.

2:3 This was spoken in 520 B.C. Few listeners would have been alive to see the temple before 586 B.C.

2:6 "Shake" involves the vivid imagery of an earthquake. Several prophets used this term to describe the sudden, unexpected, violent coming of God, especially in judgment (Is. 2:13–21; 13:13; 29:6; Ezek. 38:20; Amos 1:1; Joel 3:16).

2:10 This was December 18, 520 B.C., and came two months after Haggai's previous message. The prophet Zechariah had commenced his ministry a few weeks earlier (Zech. 1:1).

laid upon stone in the temple of the LORD—
16 'since those *days*, [a]when *one* came to a heap of twenty ephahs, there were *but* ten; when *one* came to the wine vat to draw out fifty baths from the press, there were *but* twenty.
17 [a]'I struck you with blight and mildew and hail [b]in all the labors of your hands; [c]yet you did not *turn* to Me,' says the LORD.
18 'Consider now from this day forward, from the twenty-fourth day of the ninth month, from [a]the day that the foundation of the LORD's temple was laid—consider it:
19 [a]'Is the seed still in the barn? As yet the vine, the fig tree, the pomegranate, and the olive tree have not yielded *fruit*. *But* from this day I will [b]bless *you*.' "

Zerubbabel Chosen as a Signet

20 And again the word of the LORD came to Haggai on the twenty-fourth day of the month, saying,
21 "Speak to Zerubbabel, [a]governor of Judah, saying:

[b]'I will shake heaven and earth.
22 [a]I will overthrow the throne of kingdoms;
I will destroy the strength of the Gentile kingdoms.
[b]I will overthrow the chariots
And those who ride in them;
The horses and their riders shall come down,
Every one by the sword of his brother.

23 'In that day,' says the LORD of hosts, 'I will take you, Zerubbabel My servant, the son of Shealtiel,' says the LORD, [a]'and will make you like a signet *ring*; for [b]I have chosen you,' says the LORD of hosts."

16 [a]Zech. 8:10
17 [a]Deut. 28:22 [b]Hag. 1:11 [c]Amos 4:6–11
18 [a]Zech. 8:9
19 [a]Zech. 8:12 [b][Mal. 3:10]
21 [a]Zech. 4:6–10 [b]Hag. 2:6, 7
22 [a][Dan. 2:44] [b]Mic. 5:10
23 [a]Song 8:6 [b]Is. 42:1; 43:10

WORD*Study* **SIGNET RING**

Hag. 2:23 A signet ring had the king's emblem engraved on it and was used to seal documents indicating they were official words from the king. It was often worn by the king for safekeeping. God had rejected Zerubbabel's grandfather, Jehoiachin, as a "signet ring" (Jer. 22:24).

ENCOUNTER*Note* *Hag. 2:23*

Chosen

When God designates you as His servant, He also values you as a special treasure. There is nothing more rewarding than to be chosen by God.

2:20 This message came to Haggai on the same day as his third message from the Lord (Hag. 2:10).

THE BOOK OF ZECHARIAH

INTRODUCTION

Zechariah began his prophetic ministry in 520 B.C., one month before the prophet Haggai delivered his final message. Both addressed the rebuilding of the temple. But whereas the older prophet Haggai focused on the actual rebuilding of the temple, Zechariah concentrated on the spiritual condition of the people, God's judgment, the final restoration of His people, and God's universal rule.

SIGNIFICANCE

Much of this book is apocalyptic in nature, looking to the future and using imagery that is at times challenging to understand. Zechariah foresees the final Day of the Lord when God will defeat His enemies and all the nations will worship Him (14:1). The Gospel writers cite Zechariah more than any other of the Minor Prophets. Jesus' entering Jerusalem on a donkey is foretold (9:9) as is Judas's betrayal for thirty pieces of silver (11:13), as well as the servant of God who is pierced by his enemies (12:10). The Book of Revelation draws heavily upon this Old Testament book. Zechariah looks past the current challenges and failures of God's people and sees a day when God's reign will be absolute and universal upon the earth (14:16–21).

STRUCTURE

Zechariah has two distinct parts: chapters 1–8 and 9–14. The first eight chapters are dated and deal with historic characters such as Zechariah, Joshua, and Zerubbabel. The latter chapters no longer mention these people but look to a future time when God will cleanse His people and deliver them from their enemies. Zechariah can be outlined as follows:

Part One
- Introduction (1:1–6)
- First Vision: Horses in the Myrtles (1:7–17)
- Second Vision: Horns and Craftsmen (1:18–21)
- Third Vision: A Measuring Line (2:1–13)
- Fourth Vision: The High Priest (3:1–10)
- Fifth Vision: A Lampstand and Olive Trees (4:1–14)
- Sixth Vision: A Flying Scroll (5:1–4)
- Seventh Vision: Wickedness Dealt With (5:5–11)
- Seventh Vision: Chariots (6:1–8)
- Crowning the High Priest (6:7–15)
- The Call for Obedience (7:1–14)
- Promises for the Future (8:1–23)

Part Two
- An Oracle of God's Future Deliverance (9:1—11:17)
- An Oracle of God's Deliverance of Jerusalem (12:1—14:21)

ENCOUNTERING GOD THROUGH ZECHARIAH

The Book of Zechariah opens with God's compelling invitation: "Return to Me . . . and I will return to you" (1:3). The prophet reiterates a fundamental spiritual truth: you do not serve God in your own strength, nor by your righteousness, but in the power of the Holy Spirit (4:6). Moreover, you cannot remove your own sin. God alone has that power (3:4). You will confront poignant imagery, such as people grasping your sleeve to go worship with you because they recognize God's presence in you (8:23). Be encouraged to know God has saved you to make you a blessing to others (8:13). Take comfort in knowing God supplies abundant grace and forgiveness to address your every sin (13:1).

A Call to Repentance

IN the eighth month [a]of the second year of Darius, the word of the LORD came [b]to Zechariah the son of Berechiah, the son of [c]Iddo the prophet, saying,
2 "The LORD has been very angry with your fathers.
3 "Therefore say to them, 'Thus says the LORD of hosts: "Return [a]to Me," says the LORD of hosts, "and I will return to you," says the LORD of hosts.

ENCOUNTER*Note* *Zech. 1:3*

To Me

God's call to return to Him is a heart cry; it is not a request to resume our religion. Our worship practices and our lifestyle are the outward expressions of our love for the Lord. He calls us out of rebellion back to a relationship; the rest will follow.

4 "Do not be like your fathers, [a]to whom the former prophets preached, saying, 'Thus says the LORD of hosts: [b]"Turn now from your evil ways and your evil deeds." ' But they did not hear nor heed Me," says the LORD.

5 "Your fathers, where *are* they?
And the prophets, do they live forever?
6 Yet surely [a]My words and My statutes,
Which I commanded My servants the prophets,
Did they not overtake your fathers?

"So they returned and said:

[a]'Just as the LORD of hosts determined to do to us,
According to our ways and according to our deeds,
So He has dealt with us.' " ' "

CHAPTER 1

1 [a]Zech. 7:1 [b]Matt. 23:35 [c]Neh. 12:4, 16
3 [a][Mal. 3:7–10]
4 [a]2 Chr. 36:15, 16 [b]Is. 31:6
6 [a][Is. 55:11] [b]Lam. 1:18; 2:17

Vision of the Horses

7 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet:
8 I saw by night, and behold, [a]a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him *were* [b]horses: red, sorrel, and white.
9 Then I said, [a]"My lord, what *are* these?" So the angel who talked with me said to me, "I will show you what they *are*."
10 And the man who stood among the myrtle trees answered and said, [a]"These *are the ones* whom the LORD has sent to walk to and fro throughout the earth."
11 [a]So they answered the Angel of the LORD, who stood among the myrtle trees, and said, "We have walked to and fro throughout the earth, and behold, all the earth is [1]resting quietly."

The LORD Will Comfort Zion

12 Then the Angel of the LORD answered and said, "O LORD of hosts, [a]how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry [b]these seventy years?"
13 And the LORD answered the angel who talked to me, *with* [a]good *and* comforting words.

8 [a][Rev. 6:4] [b][Zech. 6:2–7]
9 [a]Zech. 4:4, 5, 13; 6:4
10 [a][Heb. 1:14]
11 [a][Ps. 103:20, 21] [1]Lit. *sitting and quiet*
12 [a]Ps. 74:10 [b]Jer. 25:11, 12; 29:10
13 [a]Jer. 29:10

ENCOUNTER*Note* *Zech. 1:13*

Good and Comforting

During our darkest hours come the difficult questions. God is prepared to answer, bringing comfort in the midst of confusion and crisis.

CHARACTER*Study* **ZECHARIAH** *Zech. 1:1*

Over thirty people in the Old Testament are named Zechariah. His name means "the Lord remembers." His father is identified as Berechiah and his grandfather is Iddo. But in Ezra 5:1 and 6:14, Zechariah's father is identified as Iddo. This could indicate his grandfather Iddo raised him after Zechariah lost his father. It is also possible that Ezra highlights the prophet's better-known relative, since the same term can mean "father" or "grandfather." He may have been a young man during his prophetic ministry (2:3, 4). His last dated prophecy occurred December 7, 518 B.C. (7:1). Zechariah's ministry overlapped that of the prophet Haggai. Zechariah looked to the future, to a time God would bring victory to His people and usher in the last days.

1:1 This month began on October 27, 520 B.C.

1:7 This date was February 15, 519 B.C. and probably was when the prophet received all eight visions.

1:12 "Seventy years" is used several times in the Old Testament. In Jeremiah it refers to the period of domination by Babylon over Jerusalem (Jer. 25:11, 12; 29:1). In Zechariah 1:12 and 7:5 it refers to the length of Jerusalem's destruction.

14 So the angel who spoke with me said to me, [1]"Proclaim, saying, 'Thus says the LORD of hosts:

"I am [a]zealous[2] for Jerusalem
And for Zion with great [3]zeal.
15 I am exceedingly angry with the nations at ease;
For [a]I was a little angry,
And they helped—*but* with evil *intent.*"

16 'Therefore thus says the LORD:

[a]"I am returning to Jerusalem with mercy;
My [b]house [c]shall be built in it," says the LORD of hosts,
"And [d]a *surveyor's* line shall be stretched out over Jerusalem." '

17 "Again proclaim, saying, 'Thus says the LORD of hosts:

"My cities shall again [1]spread out through prosperity;
[a]The LORD will again comfort Zion,
And [b]will again choose Jerusalem." ' "

Vision of the Horns

18 Then I raised my eyes and looked, and there *were* four [a]horns.
19 And I said to the angel who talked with me, "What *are* these?" So he answered me, [a]"These *are* the [1]horns that have scattered Judah, Israel, and Jerusalem."
20 Then the LORD showed me four craftsmen.
21 And I said, "What are these coming to do?" So he said, "These *are* the [a]horns that scattered Judah, so that no one could lift up his head; but [1]the craftsmen are coming to terrify them, to cast out the horns of the nations that [b]lifted up *their* horn against the land of Judah to scatter it."

Vision of the Measuring Line

2 Then I raised my eyes and looked, and behold, [a]a man with a measuring line in his hand.
2 So I said, "Where are you going?" And he said to me, [a]"To measure Jerusalem, to see what *is* its width and what *is* its length."

14 [a]Zech. 8:2 [1]Lit. *Cry out* [2]Or *jealous* [3]Or *jealousy*
15 [a]Is. 47:6
16 [a][Zech. 2:10; 8:3] [b]Ezra 6:14, 15 [c]Is. 44:28 [d]Zech. 2:1–3
17 [a][Is. 40:1, 2; 51:3] [b]Zech. 2:12 [1]Or *overflow with good*
18 [a][Lam. 2:17]
19 [a]Ezra 4:1, 4, 7 [1]Kingdoms or powers
21 [a][Ps. 75:10] [b]Ps. 75:4, 5 [1]Lit. *these*

CHAPTER 2

1 [a]Jer. 31:39
2 [a]Rev. 11:1

4 [a]Jer. 31:27
5 [a][Is. 26:1] [b][Is. 60:19]
6 [a]Is. 48:20 [b]Deut. 28:64
7 [a]Is. 48:20
8 [a]Deut. 32:10 [1]Lit. *pupil*
9 [a]Is. 19:16 [b]Zech. 4:9 [1]*booty* or *plunder*
10 [a]Is. 12:6 [b][Lev. 26:12]
11 [a][Is. 2:2, 3] [b]Zech. 3:10 [c]Ex. 12:49 [d]Ezek. 33:33
12 [a][Deut. 32:9]
13 [a]Hab. 2:20 [b]Ps. 68:5

3 And there *was* the angel who talked with me, going out; and another angel was coming out to meet him,
4 who said to him, "Run, speak to this young man, saying: [a]'Jerusalem shall be inhabited *as* towns without walls, because of the multitude of men and livestock in it.
5 'For I,' says the LORD, 'will be [a]a wall of fire all around her, [b]and I will be the glory in her midst.' "

ENCOUNTER*Note* *Zech. 2:5*

Glory

The one thing that sets God's people apart from others is God's presence. God's presence authenticates everything His people do and say.

Future Joy of Zion and Many Nations

6 "Up, up! Flee [a]from the land of the north," says the LORD; "for I have [b]spread you abroad like the four winds of heaven," says the LORD.
7 "Up, Zion! [a]Escape, you who dwell with the daughter of Babylon."
8 For thus says the LORD of hosts: "He sent Me after glory, to the nations which plunder you; for he who [a]touches you touches the [1]apple of His eye.
9 "For surely I will [a]shake My hand against them, and they shall become [1]spoil for their servants. Then [b]you will know that the LORD of hosts has sent Me.
10 [a]"Sing and rejoice, O daughter of Zion! For behold, I am coming and I [b]will dwell in your midst," says the LORD.
11 [a]"Many nations shall be joined to the LORD [b]in that day, and they shall become [c]My people. And I will dwell in your midst. Then [d]you will know that the LORD of hosts has sent Me to you.
12 "And the LORD will [a]take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem.
13 [a]"Be silent, all flesh, before the LORD, for He is aroused [b]from His holy habitation!"

1:15 God was angry with nations such as Assyria and Babylon. God had used them as instruments of discipline on His people, but these evil nations had exceeded God's intent and cruelly oppressed God's people. Now they would face God's wrath themselves.

1:21 Horns represented strength. God planned to thoroughly defeat the powerful nations that had oppressed His people.

2:4 A city without walls would be so vast in population that walls could not contain it. Only enormous prosperity could warrant the absence of protective walls. The city would not need to invest in fortifications because God Himself would stand guard around it. If the "young man" mentioned here is Zechariah, then it demonstrates his youth as he began his prophetic ministry.

2:7 "Daughter of Babylon" may refer to Babylon's inhabitants, particularly the Jewish exiles.

2:8 The "apple of His eye" referred to God's affection for His people (Deut. 32:10). Part of their covenant relationship with God included His protection.

2:11 The concept of "many nations being joined to the Lord and becoming His people" would have been a radical one in Zechariah's day. The prophet's contemporaries looked for God to judge other nations, not to accept them as His family.

Vision of the High Priest

3 Then he showed me [a]Joshua the high priest standing before the Angel of the LORD, and [b]Satan[1] standing at his right hand to oppose him.
2 And the LORD said to Satan, [a]"The LORD rebuke you, Satan! The LORD who [b]has chosen Jerusalem rebuke you! [c]*Is* this not a brand plucked from the fire?"
3 Now Joshua was clothed with [a]filthy garments, and was standing before the Angel.
4 Then He answered and spoke to those who stood before Him, saying, "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity from you, [a]and I will clothe you with rich robes."

ENCOUNTER*Note* *Zech. 3:4*

Filthy Garments

We cannot hide our sins from God. They are as obvious to Him as filthy garments. He offers to cleanse us and to clothe us in new robes of righteousness.

5 And I said, "Let them put a clean [a]turban on his head." So they put a clean turban on his head, and they put the clothes on him. And the Angel of the LORD stood by.

The Coming Branch

6 Then the Angel of the LORD admonished Joshua, saying,
7 "Thus says the LORD of hosts:

'If you will walk in My ways,
And if you will [a]keep My command,
Then you shall also [b]judge My house,
And likewise have charge of My courts;
I will give you places to walk
Among these who [c]stand here.

8 'Hear, O Joshua, the high priest,
You and your companions who sit before you,
For they are [a]a[1] wondrous sign;
For behold, I am bringing forth [b]My Servant the [c]BRANCH.
9 For behold, the stone
That I have laid before Joshua:
[a]Upon the stone *are* [b]seven eyes.
Behold, I will engrave its inscription,'
Says the LORD of hosts,
'And [c]I will remove the iniquity of that land in one day.
10 [a]In that day,' says the LORD of hosts,
'Everyone will invite his neighbor
[b]Under his vine and under his fig tree.' "

Vision of the Lampstand and Olive Trees

4 Now [a]the angel who talked with me came back and wakened me, [b]as a man who is wakened out of his sleep.
2 And he said to me, "What do you see?" So I said, "I am looking, and there *is* [a]a lampstand of solid gold with a bowl on top of it, [b]and on the *stand* seven lamps with seven pipes to the seven lamps.
3 [a]"Two olive trees *are* by it, one at the right of the bowl and the other at its left."
4 So I answered and spoke to the angel who talked with me, saying, "What *are* these, my lord?"
5 Then the angel who talked with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord."
6 So he answered and said to me:

"This *is* the word of the LORD to [a]Zerubbabel:
[b]'Not by might nor by power, but by My Spirit,'
Says the LORD of hosts.
7 'Who *are* you, [a]O great mountain?
Before Zerubbabel *you shall become* a plain!
And he shall bring forth [b]the capstone
[c]With shouts of "Grace, grace to it!" ' "

8 Moreover the word of the LORD came to me, saying:

9 "The hands of Zerubbabel
[a]Have laid the foundation of this [1]temple;
His hands [b]shall also finish *it*.
Then [c]you will know
That the [d]LORD of hosts has sent Me to you.
10 For who has despised the day of [a]small things?

CHAPTER 3
1 [a]Hag. 1:1 [b]Ps. 109:6 [1]Lit. *the Adversary*
2 [a][Jude 9] [b][Rom. 8:33] [c]Amos 4:11
3 [a]Is. 64:6
4 [a]Is. 61:10
5 [a]Ex. 29:6
7 [a]Lev. 8:35 [b]Deut. 17:9, 12 [c]Zech. 3:4
8 [a]Ps. 71:7 [b]Is. 42:1 [c]Is. 11:1; 53:2; Jer. 23:5 [1]Lit. *men of a sign* or *wonder*
9 [a][Zech. 4:10] [b]Ps. 118:22 [c]Jer. 31:34; 50:20
10 [a]Zech. 2:11 [b]Is. 36:16

CHAPTER 4
1 [a]Zech. 1:9; 2:3 [b]Dan. 8:18
2 [a]Rev. 1:12 [b][Rev. 4:5]
3 [a]Rev. 11:3, 4
6 [a]Hag. 1:1 [b]Hos. 1:7
7 [a]Jer. 51:25 [b]Ps. 118:22 [c]Ezra 3:10, 11, 13
9 [a]Ezra 3:8–10; 5:16 [b]Ezra 6:14, 15 [c]Zech. 2:9, 11; 6:15 [d][Is. 43:16] [1]Lit. *house*
10 [a]Hag. 2:3

3:1 "Satan" is literally "the accuser." It is not always evident whether the Scripture writers intended for this to indicate the person of Satan or someone who was accusing God's people.

3:2 A "brand plucked from the fire" indicated someone who had survived the fire of God's judgment. Joshua, the priest, had returned from Babylonian exile purged of his sin, and he now served as God's servant.

3:8 The prophet is using metaphors of a stone and a branch to foreshadow the coming Messiah. Isaiah also looked to God's Servant who would bring in the final age (Is. 52:13—53:12).

4:2 A golden lampstand stood in the tabernacle (Ex. 25:31). King Solomon's temple had ten lampstands (1 Kin. 7:49).

For these seven rejoice to see
The [1]plumb line in the hand of
Zerubbabel.
[b]They are the eyes of the LORD,
Which scan to and fro throughout
the whole earth."

ENCOUNTER*Note* *Zech. 4:10*

Small Things

The church is enamored with enormity. We are impressed with great size and large numbers. But God often chooses seemingly insignificant ways to accomplish His greatest works. Don't overlook or underestimate God's mighty activity through the small things.

11 Then I answered and said to him, "What *are* these [a]two olive trees—at the right of the lampstand and at its left?"
12 And I further answered and said to him, "What *are these* two olive branches that *drip* [1]into the receptacles of the two gold pipes from which the golden *oil* drains?"
13 Then he answered me and said, "Do you not know what these *are*?" And I said, "No, my lord."
14 So he said, [a]"These *are* the two [1]anointed ones, [b]who stand beside the Lord of the whole earth."

Vision of the Flying Scroll

5 Then I turned and raised my eyes, and saw there a flying [a]scroll.
2 And he said to me, "What do you see?" So I answered, "I see a flying scroll. Its length *is* twenty cubits and its width ten cubits."
3 Then he said to me, "This *is* the [a]curse that goes out over the face of the whole earth: 'Every thief shall be expelled,' according *to* this side of *the scroll;* and, 'Every perjurer shall be expelled,' according *to* that side of it."
4 "I will send out *the curse*," says the
LORD of hosts;
"It shall enter the house of the [a]thief
And the house of [b]the one who
swears falsely by My name.
It shall remain in the midst of his
house
And consume [c]it, with its timber
and stones."

ENCOUNTER*Note* *Zech. 5:4*

Dishonesty

God despises deceit, for He is Truth. He has no tolerance for dishonesty among His people.

Vision of the Woman in a Basket

5 Then the angel who talked with me came out and said to me, "Lift your eyes now, and see what this *is* that goes forth."
6 So I asked, "What *is* it?" And he said, "It *is* a [1]basket that is going forth." He also said, "This *is* their resemblance throughout the earth:
7 "Here *is* a lead disc lifted up, and this *is* a woman sitting inside the basket";
8 then he said, "This *is* Wickedness!"

[b]2 Chr. 16:9
[1]Lit. *plummet stone*
11 [a]Zech. 4:3
12 [1]Lit. *into the hands of*
14 [a]Rev. 11:4
[b]Zech. 3:1–7
[1]Lit. *sons of fresh oil*

CHAPTER 5
1 [a]Ezek. 2:9

3 [a]Mal. 4:6
4 [a]Ex. 20:15
[b]Lev. 19:12
[c]Lev. 14:34, 35
6 [1]Heb. *ephah,* a measuring container, and so elsewhere

HISTORICAL*Encounter* **JONATHAN GOFORTH** *Zech. 4:6*

Jonathan Goforth was born on February 10, 1859 on his father's farm outside London, Ontario in Canada. As young adults, he and his wife Rosalind sailed for China as Presbyterian missionaries. They planned to evangelize regions deep within China as yet unreached with the gospel. The Goforths suffered untold hardships: the deaths of five children, the repeated loss of all their possessions, threats on their lives, and numerous bouts with disease. Yet through their ministry thousands of Chinese people came to Christ. Then God used Goforth to spark revival among Christians in China. There was a great outpouring of God's Spirit upon His people. God worked powerfully through this dedicated couple. Someone asked Jonathon the "secret" to his success. He replied that when he was young, he made Zechariah 4:6 the theme of his life. This verse is inscribed on his tomb as a lasting tribute to the power of the Holy Spirit.

4:14 "Two anointed" referred to the political leader Zerubbabel and the religious leader, the high priest Joshua. Jewish thought anticipated two types of messianic leaders, one political, to deliver God's people from their enemies, and the other religious, to deliver God's people from their sins. Jesus would ultimately embody every messianic hope.

5:1 "Flying" indicates the speed of the coming judgment as well as the divine source of the message.

5:2 The scroll was huge, measuring ten yards long by five yards wide. The porch of Solomon's temple had the same dimensions (1 Kin. 6:3) although it is unclear whether this parallel had a particular significance.

5:3 Despite the purging process of the Babylonian exile, God's people were still plagued by theft and deceit.

5:8 The Hebrew word translated "wickedness" is a feminine noun and so it is personified here as a woman.

And he thrust her down into the basket, and threw the lead [1]cover over its mouth.
9 Then I raised my eyes and looked, and there *were* two women, coming with the wind in their wings; for they had wings like the wings of a [a]stork, and they lifted up the basket between earth and heaven.
10 So I said to the [a]angel who talked with me, "Where are they carrying the basket?"
11 And he said to me, "To [a]build a house for it in [b]the land of [1]Shinar; when it is ready, *the basket* will be set there on its base."

Vision of the Four Chariots

6 Then I turned and raised my eyes and looked, and behold, four chariots *were* coming from between two mountains, and the mountains *were* mountains of bronze.
2 With the first chariot *were* [a]red horses, with the second chariot [b]black horses,
3 with the third chariot white horses, and with the fourth chariot dappled horses—strong *steeds.*
4 Then I answered [a]and said to the angel who talked with me, "What *are* these, my lord?"
5 And the angel answered and said to me, [a]"These *are* four spirits of heaven, who go out from *their* [b]station before the Lord of all the earth.
6 [1]"The one with the black horses is going to [a]the north country, the white are going after them, and the dappled are going toward the south country."
7 Then the strong *steeds* went out, eager to go, that they might [a]walk to and fro throughout the earth. And He said, "Go, walk to and fro throughout the earth." So they walked to and fro throughout the earth.
8 And He called to me, and spoke to me, saying, "See, those who go toward the north country have given rest to My [a]Spirit in the north country."

The Command to Crown Joshua

9 Then the word of the LORD came to me, saying:
10 "Receive *the gift* from the captives—from Heldai, Tobijah, and Jedaiah, who have come from Babylon—and go the same day and enter the house of Josiah the son of Zephaniah.
11 "Take the silver and gold, make [a]an[1] elaborate crown, and set *it* on the head of [b]Joshua the son of Jehozadak, the high priest.
12 "Then speak to him, saying, 'Thus says the LORD of hosts, saying:

"Behold, [a]the Man whose name *is* the [b]BRANCH!
From His place He shall [1]branch out,
[c]And He shall build the temple of the LORD;
13 Yes, He shall build the temple of the LORD.
He [a]shall bear the glory,
And shall sit and rule on His throne;
So [b]He shall be a priest on His throne,
And the counsel of peace shall be between [1]them both." '

14 "Now the [1]elaborate crown shall be [a]for a memorial in the temple of the LORD [2]for Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah.

ENCOUNTER *Note* — *Zech. 6:14*

If

God stands ready to pour out His blessings on us. There is but one contingency, and that is our obedience. *If* we are loyal to our covenant with Him, *then* we will experience His immeasurable goodness.

15 "Even [a]those from afar shall come and build the temple of the LORD. Then you shall know that the LORD of hosts has sent Me to you. And *this* shall come to pass if you diligently obey the voice of the LORD your God."

Obedience Better than Fasting

7 Now in the fourth year of King Darius it came to pass *that* the word of the LORD came to Zechariah, on the fourth *day* of the ninth month, Chislev,
2 when [1]*the people* sent [2]Sherezer, with Regem-Melech and his men, *to* [3]the house of God, [4]to pray before the LORD,

8 [1]Lit. *stone*
9 [a]Lev. 11:13, 19
10 [a]Zech. 5:5
11 [a]Jer. 29:5, 28 [b]Gen. 10:10 [1]Babylon

CHAPTER 6

2 [a]Zech. 1:8 [b]Rev. 6:5
4 [a]Zech. 5:10
5 [a][Heb. 1:7, 14] [b]Dan. 7:10
6 [a]Jer. 1:14 [1]The chariot
7 [a]Zech. 1:10
8 [a]Ecc. 10:4
11 [a]Ex. 29:6 [b]Hag. 1:1 [1]Lit. *crowns*
12 [a]John 1:45 [b]Zech. 3:8 [c][Matt. 16:18; Eph. 2:20; Heb. 3:3] [1]Lit. *sprout up*
13 [a]Is. 22:24 [b]Ps. 110:4; [Heb. 3:1] [1]Both offices
14 [a]Ex. 12:14 [1]Lit. *crowns* [2]So with MT, Tg., Vg.; Syr. *for Heldai* (cf. v. 10); LXX *for the patient ones*
15 [a]Is. 57:19

CHAPTER 7

2 [1]Lit. *they,* cf. v. 5 [2]Or *Sar-Ezer* [3]Heb. *Bethel* [4]Or *to entreat the favor of*

5:11 Shinar was the ancient region in which Babylon was located (Gen. 10:10).

6:1 The writer of Revelation uses much of the same imagery (Rev. 6:1–8).

6:12 This may be a play on the name Zerubbabel, which means "shoot of Babylon."

6:15 Helem, whose name means "strength" is called Hedai, a name meaning "mole," in 6:10. Perhaps his more dignified, formal name was preferred in this case.

7:1 The date was December 7, 518 B.C. This was almost two years after the date of Zechariah's first vision (Zech. 1:7).

7:2 "Sherezer" could refer to the town of Bethel, located twelve miles from Jerusalem, but this verse seems to refer to a person living in Babylon.

3 *and* to [a]ask the priests who *were* in the house of the LORD of hosts, and the prophets, saying, "Should I weep in [b]the fifth month and [1]fast as I have done for so many years?"
4 Then the word of the LORD of hosts came to me, saying,
5 "Say to all the people of the land, and to the priests: 'When you [a]fasted and mourned in the fifth [b]and seventh *months* [c]during those seventy years, did you really fast [d]for Me—for Me?
6 [a]'When you eat and when you drink, do you not eat and drink *for yourselves*?
7 '*Should you* not *have obeyed* the words which the LORD proclaimed through the [a]former prophets when Jerusalem and the cities around it were inhabited and prosperous, and [b]the [1]South and the Lowland were inhabited?' "

Disobedience Resulted in Captivity

8 Then the word of the LORD came to Zechariah, saying,
9 "Thus says the LORD of hosts:

[a]'Execute true justice,
Show [1]mercy and compassion
Everyone to his brother.
10 [a]Do not oppress the widow or the fatherless,
The alien or the poor.
[b]Let none of you plan evil in his heart
Against his brother.'

11 "But they refused to heed, [a]shrugged[1] their shoulders, and [b]stopped[2] their ears so that they could not hear.

ENCOUNTER *Note* — *Zech. 7:11*

Refused

Our great struggle is not hearing God speak, but obeying what we have heard Him say.

12 "Yes, they made their [a]hearts like flint, [b]refusing to hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets. [c]Thus great wrath came from the LORD of hosts.
13 "Therefore it happened, *that* just as He proclaimed and they would not hear, so [a]they called out and I would not listen," says the LORD of hosts.
14 "But [a]I scattered them with a whirlwind among all the nations which they had not known. Thus the land became desolate after them, so that no one passed through or returned; for they made the pleasant land desolate."

Jerusalem, Holy City of the Future

8 Again the word of the LORD of hosts came, saying,
2 "Thus says the LORD of hosts:

[a]'I am [1]zealous for Zion with great [2]zeal;
With great [3]fervor I am zealous for her.'

3 "Thus says the LORD:

[a]'I will return to Zion,
And [b]dwell in the midst of Jerusalem.
Jerusalem [c]shall be called the City of Truth,
[d]The Mountain of the LORD of hosts,
[e]The Holy Mountain.'

4 "Thus says the LORD of hosts:

[a]'Old men and old women shall again sit
In the streets of Jerusalem,
Each one with his staff in his hand
Because of [1]great age.
5 The streets of the city
Shall be [a]full of boys and girls
Playing in its streets.'

6 "Thus says the LORD of hosts:

'If it is [1]marvelous in the eyes of the remnant of this people in these days,
[a]Will it also be marvelous in My eyes?'
Says the LORD of hosts.

7 "Thus says the LORD of hosts:

'Behold, [a]I will save My people from the land of the [1]east
And from the land of the [2]west;
8 I will [a]bring them *back*,
And they shall dwell in the midst of Jerusalem.
[b]They shall be My people
And I will be their God,
[c]In truth and righteousness.'

3 [a]Mal. 2:7 [b]Zech. 8:19 [1]Lit. *consecrate myself*
5 [a][Is. 58:1–9] [b]Jer. 41:1 [c]Zech. 1:12 [d][Rom. 14:6]
6 [a]1 Chr. 29:22
7 [a]Zech. 1:4 [b]Jer. 17:26 [1]Heb. *Negev*
9 [a]Jer. 7:28 [1]Or *lovingkindness*
10 [a]Ex. 22:22 [b]Mic. 2:1
11 [a]Neh. 9:29 [b]Jer. 17:23 [1]Lit. *gave a stubborn* or *rebellious shoulder* [2]Lit. *made their ears heavy*
12 [a]Ezek. 11:19 [b]Neh. 9:29, 30 [c]Dan. 9:11, 12
13 [a]Prov. 1:24–28
14 [a]Deut. 4:27; 28:64

CHAPTER 8

2 [a]Zech. 1:14 [1]Or *jealous* [2]Or *jealousy* [3]Lit. *heat* or *rage*
3 [a]Zech. 1:16 [b]Zech. 2:10, 11 [c]Is. 1:21 [d][Is. 2:2, 3] [e]Jer. 31:23
4 [a]Is. 65:20 [1]Lit. *many days*
5 [a]Jer. 30:19, 20
6 [a][Luke 1:37] [1]Or *wonderful*
7 [a]Is. 11:11 [1]Lit. *rising sun* [2]Lit. *setting sun*
8 [a]Zeph. 3:20 [b][Jer. 30:22; 31:1, 33] [c]Jer. 4:2

7:3 Four special days were set apart in remembrance of the fall of Jerusalem. The fast of the fifth month marked the destruction of the temple (2 Kin. 25:8, 9). The ninth day of the fourth month remembered the day Jerusalem's wall was breached (Jer. 39:2). The fast of the seventh month brought to mind the murder of Gedaliah (2 Kin. 25:25; Jer. 41:1), or possibly the Day of Atonement. The tenth day of the tenth month recalled the beginning of King Nebuchadnezzar's siege of Jerusalem (2 Kin. 25:1, 2; Jer. 39:1). The envoys wanted to know if, in light of the rebuilding of the temple, these holidays should still be observed.

7:12 Zechariah was the first Old Testament writer to explain the work of the Holy Spirit in such clear detail.

8:9 Only Haggai and Zechariah were known to have prophesied at this time (Hag. 1:6–11; 2:15–19).

9 "Thus says the LORD of hosts:

[a]'Let your hands be strong,
You who have been hearing in these days
These words by the mouth of [b]the prophets,
Who *spoke* in [c]the day the foundation was laid
For the house of the LORD of hosts,
That the temple might be built.
10 For before these days
There were no [a]wages for man nor any hire for beast;
There was no peace from the enemy for whoever went out or came in;
For I set all men, everyone, against his neighbor.

11 [a]'But now I *will* not *treat* the remnant of this people as in the former days,' says the LORD of hosts.

12 'For[a] the [1]seed *shall be* prosperous,
The vine shall give its fruit,
[b]The ground shall give her increase,
And [c]the heavens shall give their dew—
I will cause the remnant of this people
To possess all these.
13 And it shall come to pass
That just as you were [a]a curse among the nations,
O house of Judah and house of Israel,
So I will save you, and [b]you shall be a blessing.
Do not fear,
Let your hands be strong.'

ENCOUNTER *Note* *Zech. 8:13*

A Blessing

We seldom realize it, but when we are embroiled in sin, we are a burden to those around us. Conversely, when we live a pure life, we become God's instruments for blessing everyone around us.

14 "For thus says the LORD of hosts:

[a]'Just as I determined to [1]punish you
When your fathers provoked Me to wrath,'
Says the LORD of hosts,
[b]'And I would not relent,

9 [a]Hag. 2:4 [b]Ezra 5:1, 2; 6:14 [c]Hag. 2:18
10 [a]Hag. 1:6, 9
11 [a]Hag. 2:15–19
12 [a]Joel 2:22 [b]Ps. 67:6 [c]Hag. 1:10 [1]Lit. *seed of peace*
13 [a]Jer. 42:18 [b]Gen. 12:2
14 [a]Jer. 31:28 [b][2 Chr. 36:16] [1]Lit. *bring calamity to you*

15 So again in these days
I am determined to do good
To Jerusalem and to the house of Judah.
Do not fear.
16 These *are* the things you shall [a]do:
[b]Speak each man the truth to his neighbor;
Give judgment in your gates for truth, justice, and peace;
17 [a]Let none of you think evil in [1]your heart against your neighbor;
And do not love a false oath.
For all these *are things* that I hate,'
Says the LORD."

18 Then the word of the LORD of hosts came to me, saying,
19 "Thus says the LORD of hosts:

[a]'The fast of the fourth *month*,
[b]The fast of the fifth,
[c]The fast of the seventh,
[d]And the fast of the tenth,
Shall be [e]joy and gladness and cheerful feasts
For the house of Judah.
[f]Therefore love truth and peace.'

20 "Thus says the LORD of hosts:

'Peoples shall yet come,
Inhabitants of many cities;
21 The inhabitants of one *city* shall go to another, saying,
[a]"Let us continue to go and pray before the LORD,
And seek the LORD of hosts.
I myself will go also."
22 Yes, [a]many peoples and strong nations
Shall come to seek the LORD of hosts in Jerusalem,
And to pray before the LORD.'

23 "Thus says the LORD of hosts: 'In those days ten men [a]from every language of the nations shall [b]grasp the [1]sleeve of a Jewish man, saying, "Let us go with you, for we have heard [c]*that* God *is* with you." ' "

Israel Defended Against Enemies

9 The [1]burden of the word of the LORD
Against the land of Hadrach,
And [a]Damascus its resting place
(For [b]the eyes of men
And all the tribes of Israel
Are on the LORD);
2 Also *against* [a]Hamath, *which* borders on it,

16 [a]Zech. 7:9, 10 [b][Eph. 4:25]
17 [a]Prov. 3:29 [1]Lit. *his*
19 [a]Jer. 52:6 [b]Jer. 52:12 [c]2 Kin. 25:25 [d]Jer. 52:4 [e]Esth. 8:17 [f]Zech. 8:16
21 [a][Is. 2:2, 3]
22 [a]Is. 60:3; 66:23
23 [a]Is. 3:6 [b][Is. 45:14] [c]1 Cor. 14:25 [1]Lit. *wing,* corner of a garment

CHAPTER 9

1 [a]Is. 17:1 [b]Amos 1:3–5 [1]*oracle, prophecy*
2 [a]Jer. 49:23

8:22 The prophet foresaw a day when many nations would come to Jerusalem to worship God. However, there is no mention of these people being circumcised or adopting Jewish customs. This was a radical concept for Zechariah's day.

9:1 This is the only scriptural reference to Hadrach. It lay north of Hamath, making it the northernmost city mentioned. Damascus was the capital of Syria and had inflicted much harm on the Israelites.

9:2 Hamath lay on the Orontes River and represented the northern limit of the Promised Land (Num. 13:21; Josh. 13:5; Judg. 3:3).

And *against* [b]Tyre and [c]Sidon,
though they are very [d]wise.

3 For Tyre built herself a tower,
Heaped up silver like the dust,
And gold like the mire of the
streets.

4 Behold, [a]the Lord will cast her out;
He will destroy [b]her power in the
sea,
And she will be devoured by fire.

5 Ashkelon shall see *it* and fear;
Gaza also shall be very sorrowful;
And [a]Ekron, for He dried up her
expectation.
The king shall perish from Gaza,
And Ashkelon shall not be
inhabited.

6 "A[1] mixed race shall settle [a]in
Ashdod,
And I will cut off the pride of the
[b]Philistines.

7 I will take away the blood from his
mouth,
And the abominations from
between his teeth.
But he who remains, even he *shall
be* for our God,
And shall be like a leader in Judah,
And Ekron like a Jebusite.

8 [a]I will camp around My house
Because of the army,
Because of him who passes by and
him who returns.
No more shall an oppressor pass
through them,
For now I have seen with My eyes.

The Coming King

9 "Rejoice [a]greatly, O daughter of
Zion!
Shout, O daughter of Jerusalem!
Behold, [b]your King is coming to
you;
He *is* just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.

10 I [a]will cut off the chariot from
Ephraim
And the horse from Jerusalem;
The [b]battle bow shall be cut off.
He shall speak peace to the nations;
His dominion *shall be* [c]'from sea to
sea,
And from the River to the ends of
the earth.'

[b]Is. 23
[c]1 Kin. 17:9
[d]Ezek. 28:3
4 [a]Is. 23:1
[b]Ezek. 26:17
5 [a]Zeph. 2:4, 5
6 [a]Amos 1:8
[b]Ezek. 25:15–17 [1]Lit. *An illegitimate one*
8 [a][Ps. 34:7]
9 [a]Zech. 2:10
[b][Jer. 23:5, 6]; Matt. 21:5; Mark 11:7, 9; Luke 19:35–38; John 12:15
10 [a]Hos. 1:7
[b]Hos. 2:18
[c]Ps. 72:8

11 [a]Is. 42:7
12 [a]Is. 49:9
[b]Is. 61:7
14 [a]Ps. 18:14
[b]Is. 21:1
15 [a]Zech. 12:8 [1]Sacrificial basins
16 [a]Jer. 31:10, 11 [b]Is. 62:3
[c]Is. 11:12 [1]Lit. *stones*
17 [a][Ps. 31:19]
[b][Ps. 45:1–16]
[c]Joel 3:18 [1]Lit. *His*

ENCOUNTER *Note* — *Zech. 9:10*

Dominion

God created the entire world, and He will have dominion over every part of it. We deceive ourselves if we think He will settle for a partial domain.

God Will Save His People

11 "As for you also,
Because of the blood of your
covenant,
I will set your [a]prisoners free from
the waterless pit.

12 Return to the stronghold,
[a]You prisoners of hope.
Even today I declare
That I will restore [b]double to you.

13 For I have bent Judah, My *bow,*
Fitted the bow with Ephraim,
And raised up your sons, O Zion,
Against your sons, O Greece,
And made you like the sword of a
mighty man."

14 Then the LORD will be seen over
them,
And [a]His arrow will go forth like
lightning.
The Lord GOD will blow the
trumpet,
And go [b]with whirlwinds from the
south.

15 The LORD of hosts will [a]defend
them;
They shall devour and subdue with
slingstones.
They shall drink *and* roar as if with
wine;
They shall be filled *with blood* like
[1]basins,
Like the corners of the altar.

16 The LORD their God will [a]save them
in that day,
As the flock of His people.
For [b]they *shall be like* the [1]jewels of
a crown,
[c]Lifted like a banner over His
land—

17 For [a]how great is [1]its goodness
And how great its [b]beauty!
[c]Grain shall make the young men
thrive,
And new wine the young
women.

9:4 As predicted, Tyre would be overcome by the Assyrians in 722 B.C. after a five-year siege. Later, Nebuchadnezzar besieged it for thirteen years before giving up in 572 B.C. The Persians also defeated Tyre. However, it was Tyre's defeat at the hands of Alexander the Great that forever broke its power.

9:5 Only four of the five Philistine cities are mentioned. The city of Gath may already have been destroyed. The Assyrians and the Babylonians both fought against the Philistines and decimated the nation.

9:9 This is a prophecy of the Messiah and would be cited by the gospel writers (Matt. 21:5; John 12:15).

9:11 Only here and Exodus 24:8 is the "blood of the covenant" specifically mentioned in the Old Testament.

9:12 Restoring "double" was to treat these prisoners as firstborn children receiving their inheritance (Deut. 21:17).

Restoration of Judah and Israel

10 Ask [a]the LORD for [b]rain
In [c]the time of the [1]latter rain.
The LORD will make [2]flashing clouds;
He will give them showers of rain,
Grass in the field for everyone.

2 For the [a]idols[1] speak delusion;
The diviners envision [b]lies,
And tell false dreams;
They [c]comfort in vain.
Therefore *the people* wend their way like [d]sheep;
They are [2]in trouble [e]because *there is* no shepherd.

3 "My anger is kindled against the [a]shepherds,
[b]And I will punish the [1]goatherds.
For the LORD of hosts [c]will visit His flock,
The house of Judah,
And [d]will make them as His royal horse in the battle.
4 From him comes [a]the cornerstone,
From him [b]the tent peg,
From him the battle bow,
From him every [1]ruler together.
5 They shall be like mighty men,
Who [a]tread down *their enemies*
In the mire of the streets in the battle.
They shall fight because the LORD is with them,
And the riders on horses shall be put to shame.

6 "I will strengthen the house of Judah,
And I will save the house of Joseph.
[a]I will bring them back,
Because I [b]have mercy on them.
They shall be as though I had not cast them aside;
For I *am* the LORD their God,
And I [c]will hear them.
7 *Those of* Ephraim shall be like a mighty man,
And their [a]heart shall rejoice as if with wine.
Yes, their children shall see *it* and be glad;
Their heart shall rejoice in the LORD.
8 I will [a]whistle for them and gather them,
For I will redeem them;
[b]And they shall increase as they once increased.

CHAPTER 10

1 [a][Jer. 14:22] [b][Deut. 11:13, 14] [c][Joel 2:23] [1]Spring rain [2]Or *lightning flashes*
2 [a]Jer. 10:8 [b]Jer. 27:9 [c]Job 13:4 [d]Jer. 50:6, 17 [e]Ezek. 34:5–8 [1]Heb. *teraphim* [2]*afflicted*
3 [a]Jer. 25:34–36 [b]Ezek. 34:17 [c]Luke 1:68 [d]Song 1:9 [1]Leaders
4 [a]Is. 28:16 [b]Is. 22:23 [1]Or *despot*
5 [a]Ps. 18:42
6 [a]Jer. 3:18 [b]Hos. 1:7 [c]Zech. 13:9
7 [a]Ps. 104:15
8 [a]Is. 5:26 [b]Ezek. 36:37

9 [a]Hos. 2:23 [b]Deut. 30:1 [1]Or *scatter*
10 [a]Is. 11:11 [b]Is. 49:19, 20
11 [a]Is. 11:15 [b]Zeph. 2:13 [c]Ezek. 30:13 [1]The Nile
12 [a]Mic. 4:5

CHAPTER 11

1 [a]Zech. 10:10
2 [a]Ezek. 31:3 [b]Is. 32:19
3 [a]Jer. 25:34–36 [1]Or *floodplain, thicket*

ENCOUNTER *Note* — *Zech. 10:6*

Complete Restoration

When God restores us to Himself, He holds nothing against us. Our relationship with Him is new again, as if nothing had happened. Our sins are forgotten.

9 "I[a] will [1]sow them among the peoples,
And they shall [b]remember Me in far countries;
They shall live, together with their children,
And they shall return.
10 [a]I will also bring them back from the land of Egypt,
And gather them from Assyria.
I will bring them into the land of Gilead and Lebanon,
[b]Until no *more room* is found for them.
11 [a]He shall pass through the sea with affliction,
And strike the waves of the sea:
All the depths of [1]the River shall dry up.
Then [b]the pride of Assyria shall be brought down,
And [c]the scepter of Egypt shall depart.

12 "So I will strengthen them in the LORD,
And [a]they shall walk up and down in His name,"
Says the LORD.

Desolation of Israel

11 Open [a]your doors, O Lebanon,
That fire may devour your cedars.
2 Wail, O cypress, for the [a]cedar has fallen,
Because the mighty *trees* are ruined.
Wail, O oaks of Bashan,
[b]For the thick forest has come down.
3 *There is* the sound of wailing [a]shepherds!
For their glory is in ruins.
There is the sound of roaring lions!
For the [1]pride of the Jordan is in ruins.

10:1 The latter or spring rains came in March–April.

10:2 These were teraphim, household idols (Gen. 31:19). Diviners interpreted omens to determine the future.

10:6 Many prophets and religious leaders anticipated the day when the northern and southern kingdoms would be reunited (Is. 11:12, 13; Jer. 3:12; Ezek. 37:15–22; Zech. 8:13; 9:10; 10:6–10).

10:10 Assyria symbolized all the countries to the north and east to which God's people had been dispersed.

11:1 Lebanon and Bashan were often linked in scripture (Is. 2:13; Jer. 22:20; Ezek. 27:5, 6).

WORDStudy

CEDARS

Zech. 11:2 The cedar was the most regal of Middle Eastern trees. The cedar forests in Lebanon were legendary for their size and grandeur. Royalty used cedars to construct their palaces (2 Sam. 5:11; 1 Kin. 5:6; 6:9—7:12). King David's descendents were compared to cedar trees (Ezek. 17:3, 4, 12). Cedars could also symbolize pride (Is. 2:12, 13), yet ultimately they owed their existence to their Creator (Ps. 104:16).

Prophecy of the Shepherds

4 Thus says the LORD my God, "Feed the flock for slaughter,
5 "whose owners slaughter them and [a]feel no guilt; those who sell them [b]say, 'Blessed be the LORD, for I am rich'; and their shepherds do [c]not pity them.
6 "For I will no longer pity the inhabitants of the land," says the LORD. "But indeed I will give everyone into his neighbor's hand and into the hand of his king. They shall [1]attack the land, and I will not deliver *them* from their hand."
7 So I fed the flock for slaughter, [1]in particular [a]the poor of the flock. I took for myself two staffs: the one I called [2]Beauty, and the other I called [3]Bonds; and I fed the flock.
8 I [1]dismissed the three shepherds [a]in one month. My soul loathed them, and their soul also abhorred me.
9 Then I said, "I will not feed you. [a]Let what is dying die, and what is perishing perish. Let those that are left eat each other's flesh."
10 And I took my staff, [1]Beauty, and cut it in two, that I might break the covenant which I had made with all the peoples.
11 So it was broken on that day. Thus [a]the[1] poor of the flock, who were watching me, knew that it *was* the word of the LORD.
12 Then I said to them, "If it is [1]agreeable to you, give *me* my wages; and if not, refrain." So they [a]weighed out for my wages thirty *pieces* of silver.
13 And the LORD said to me, "Throw it to the [a]potter"—that princely price they set on me. So I took the thirty *pieces* of silver and threw them into the house of the LORD for the potter.
14 Then I cut in two my other staff, [1]Bonds, that I might break the brotherhood between Judah and Israel.

5 [a]Jer. 2:3]; 50:7 [b]Hos. 12:8 [c]Ezek. 34:2, 3
6 [1]Lit. *strike*
7 [a]Zeph. 3:12 [1]So with MT, Tg., Vg.; LXX *for the Canaanites* [2]Or *Grace* [3]Or *Unity*
8 [a]Hos. 5:7 [1]Or *destroyed,* lit. *cut off*
9 [a]Jer. 15:2
10 [1]Or *Grace*
11 [a]Zeph. 3:12 [1]So with MT, Tg., Vg.; LXX *the Canaanites*
12 [a]Ex. 21:32; Matt. 26:15; 27:9, 10 [1]*good in your sight*
13 [a]Matt. 27: 3–10
14 [1]Or *Unity*

15 And the LORD said to me, [a]"Next, take for yourself the implements of a foolish shepherd.
16 "For indeed I will raise up a shepherd in the land *who* will not care for those who are cut off, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he will eat the flesh of the fat and tear their hooves in [a]pieces.

17 "Woe[a] to the worthless shepherd,
Who leaves the flock!
A sword *shall be* against his arm
And against his right eye;
His arm shall completely wither,
And his right eye shall be totally blinded."

ENCOUNTERNote *Zech. 11:17*

Worthless Shepherds

God upholds a high standard for those who shepherd His people. He will hold them accountable for how they care for His flock.

The Coming Deliverance of Judah

12 The [1]burden of the word of the LORD against Israel. Thus says the LORD, [a]who stretches out the heavens, lays the foundation of the earth, and [b]forms the spirit of man within him:
2 "Behold, I will make Jerusalem [a]a cup of [1]drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem.
3 [a]"And it shall happen in that day that I will make Jerusalem [b]a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.
4 "In that day," says the LORD, [a]"I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness.
5 "And the governors of Judah shall say in their heart, 'The inhabitants of Jerusalem *are* my strength in the LORD of hosts, their God.'
6 "In that day I will make the governors of Judah [a]like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and

15 [a]Is. 56:11
16 [a]Ezek. 34:1–10
17 [a]Jer. 23:1

CHAPTER 12

1 [a]Is. 42:5; 44:24 [b][Is. 57:16] [1]*oracle, prophecy*
2 [a]Is. 51:17 [1]Lit. *reeling*
3 [a]Zech. 12:4, 6, 8; 13:1 [b]Matt. 21:44
4 [a]Ezek. 38:4
6 [a]Obad. 18

11:8 This verse alludes to the rapid overthrow of three kings or rulers within a short time, although it is impossible to know for certain to whom these words apply.

11:12 Thirty shekels of silver was the price to be paid in compensation for the loss of a slave (Ex. 21:32).

11:13 Potters were needed by the temple to provide a constant supply of containers (Lev. 6:28).

on the left, but Jerusalem shall be inhabited again in her own place—Jerusalem.
7 "The LORD will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah.
8 "In that day the LORD will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David *shall be* like God, like the Angel of the LORD before them.
9 "It shall be in that day *that* I will seek to [a]destroy all the nations that come against Jerusalem.

Mourning for the Pierced One

10 [a]"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will [b]look on Me whom they pierced. Yes, they will mourn for Him [c]as one mourns for *his* only *son,* and grieve for Him as one grieves for a firstborn.

ENCOUNTER *Note* — *Zech. 12:10*

Grace and Supplication

We are unable to save ourselves. We cannot turn from our sin or call out to God unless God helps us to do so. Yet God in His grace not only enables us to return to Him, He pours out His grace in an inexhaustible supply.

11 "In that day there shall be a great [a]mourning in Jerusalem, [b]like the mourning at Hadad Rimmon in the plain of [1]Megiddo.
12 [a]"And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of [b]Nathan by itself, and their wives by themselves;
13 "the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves;
14 "all the families that remain, every family by itself, and their wives by themselves.

9 [a]Hag. 2:22
10 [a][Joel 2:28, 29] [b]John 19:34, 37; 20:27; [Rev. 1:7] [c]Jer. 6:26
11 [a][Rev. 1:7] [b]2 Kin. 23:29 [1]Heb. *Megiddon*
12 [a][Matt. 24: 30] [b]Luke 3:31

CHAPTER 13

1 [a][Rev. 21:6, 7] [b][Heb. 9:14] [c]Ezek. 36:25
2 [a]Ex. 23:13 [b]Jer. 23:14, 15
3 [a]Deut. 18:20 [b]Deut.13:6–11
4 [a][Mic. 3:6, 7] [b]2 Kin. 1:8
5 [a]Amos 7:14
6 [1]Or *hands*
7 [a]Is. 40:11 [b][John 10:30] [c]Matt. 26:31, 56, 67; Mark 14:27; 1 Pet. 5:4; Rev. 7:16, 17 [d]Luke 12:32

Idolatry Cut Off

13 "In that [a]day [b]a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for [c]uncleanness.

ENCOUNTER *Note* — *Zech. 13:1*

A Fountain

God provides a cleansing fountain of forgiveness to all who will wash in it. There is no sin so dark, no life so vile that God's forgiveness cannot reach and purify the sinner.

2 "It shall be in that day," says the LORD of hosts, "*that* I will [a]cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause [b]the prophets and the unclean spirit to depart from the land.
3 "It shall come to pass *that* if anyone still prophesies, then his father and mother who begot him will say to him, 'You shall [a]not live, because you have spoken lies in the name of the LORD.' And his father and mother who begot him [b]shall thrust him through when he prophesies.
4 "And it shall be in that day *that* [a]every prophet will be ashamed of his vision when he prophesies; they will not wear [b]a robe of coarse hair to deceive.
5 [a]"But he will say, 'I *am* no prophet, I *am* a farmer; for a man taught me to keep cattle from my youth.'
6 "And *one* will say to him, 'What are these wounds between your [1]arms?' Then he will answer, '*Those* with which I was wounded in the house of my friends.'

The Shepherd Savior

7 "Awake, O sword, against [a]My Shepherd,
Against the Man [b]who is My Companion,"
Says the LORD of hosts.
[c]"Strike the Shepherd,
And the sheep will be scattered;
Then I will turn My hand against [d]the little ones.
8 And it shall come to pass in all the land,"
Says the LORD,

12:11 "Hadad Rimmon" may have been a pagan god. The people of Judah mourned annually for King Josiah, who was slain at Megiddo (2 Chr. 35:25).

12:12 David had a son Nathan (2 Sam. 5:14). This verse may indicate that the royal family was involved in the crime here condemned.

13:3 This violent reaction by the false prophets' parents would be in accord with the proscription against false prophets (Deut. 13:1–5).

13:4 A robe of coarse hair may refer to the traditional prophetic garb of Elijah (2 Kin. 1:8).

13:6 "Between your arms," literally, "between your hands," would be a person's back or chest.

"*That* [a]two-thirds in it shall be cut off *and* die,
[b]But *one*-third shall be left in it:
9 I will bring the *one*-third [a]through the fire,
Will [b]refine them as silver is refined,
And test them as gold is tested.
[c]They will call on My name,
And I will answer them.
[d]I will say, 'This *is* My people';
And each one will say, 'The LORD *is* my God.' "

The Day of the LORD

14 Behold, [a]the day of the LORD is coming,
And your [1]spoil will be divided in your midst.

ENCOUNTER *Note* — *Zech. 14:1*

The Day of the Lord

The terrible, earth-shattering, righteous Day of the Lord *is* coming. Every day it draws closer. Nothing can stop God from accomplishing His purposes. All we can do is prepare ourselves for that awesome day.

2 For [a]I will gather all the nations to battle against Jerusalem;
The city shall be taken,
The houses [1]rifled,
And the women ravished.
Half of the city shall go into captivity,
But the remnant of the people shall not be cut off from the city.

3 Then the LORD will go forth
And fight against those nations,
As He fights in the day of battle.
4 And in that day His feet will stand [a]on the Mount of Olives,
Which faces Jerusalem on the east.
And the Mount of Olives shall be split in two,
From east to west,
[b]*Making* a very large valley;
Half of the mountain shall move toward the north
And half of it toward the south.

8 [a]Ezek. 5:2, 4, 12
[b][Rom. 11:5]
9 [a]Is. 48:10
[b]1 Pet. 1:6, 7
[c]Ps. 50:15
[d]Hos. 2:23

CHAPTER 14

1 [a][Is. 13:6, 9]
[1]*plunder* or *booty*
2 [a]Zech. 12:2, 3
[1]Or *plundered*
4 [a]Ezek. 11:23
[b]Joel 3:12

5 [a]Amos 1:1
[b]Matt. 24:30, 31; 25:31
[c]Joel 3:11 [1]Or *you;* LXX, Tg., Vg. *Him*
6 [1]Lit. *glorious ones*
7 [a]Matt. 24:36
[b]Is. 30:26
8 [a]Ezek. 47: 1–12 [1]The Dead Sea [2]The Mediterranean Sea
9 [a][Rev. 11:15]
[b]Deut. 6:4
10 [a]Zech. 12:6
[b]Jer. 31:38
[1]Lit. *She*
11 [a]Jer. 31:40
[b]Jer. 23:6
12 [1]Lit. *decay*

5 Then you shall flee *through* My mountain valley,
For the mountain valley shall reach to Azal.
Yes, you shall flee
As you fled from the [a]earthquake
In the days of Uzziah king of Judah.
[b]Thus the LORD my God will come,
And [c]all the saints with [1]You.

6 It shall come to pass in that day
That there will be no light;
The [1]lights will diminish.
7 It shall be one day
[a]Which is known to the LORD—
Neither day nor night.
But at [b]evening time it shall happen
That it will be light.

8 And in that day it shall be
That living [a]waters shall flow from Jerusalem,
Half of them toward [1]the eastern sea
And half of them toward [2]the western sea;
In both summer and winter it shall occur.
9 And the LORD shall be [a]King over all the earth.
In that day it shall be—
[b]"The LORD *is* one,"
And His name one.

10 All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. [1]*Jerusalem* shall be raised up and [a]inhabited in her place from Benjamin's Gate to the place of the First Gate and the Corner Gate, [b]and *from* the Tower of Hananel to the king's winepresses.

11 *The people* shall dwell in it;
And [a]no longer shall there be utter destruction,
[b]But Jerusalem shall be safely inhabited.

12 And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem:

Their flesh shall [1]dissolve while they stand on their feet,
Their eyes shall dissolve in their sockets,

14:4 The Mount of Olives, first mentioned by name in this scripture, was referred to by Ezekiel as the mountain to the east of the city (Ezek. 11:23). King David fled from his son Absalom up the "Slope of Olives" (2 Sam. 15:30). It was two and a half miles long and was separated from Jerusalem by the Kidron Valley.

14:5 The earthquake in Amos' day occurred in the middle of the eighth century B.C. and must have been terrifying if it was still remembered in Zechariah's time (Amos 1:1).

14:8 Jerusalem had traditionally been supplied with water from the spring Gihon that fed the Siloam Brook (Is. 8:6). A day would come when Jerusalem would enjoy an abundant water supply.

14:10 Geba lay six miles northeast of Jerusalem and marked the northern border of Judah (1 Kin. 15:22; 2 Kin. 23:8). Rimmon was approximately thirty-five miles southwest of Jerusalem. The Gate of Benjamin would probably have been on the northwest corner of Jerusalem's wall (Jer. 37:12, 13). The Tower of Hananel marked the northernmost point of the wall (Neh. 3:1; 12:39). The king's winepresses were to the south of the city. Naming such landmarks indicated that the entire city was included.

And their tongues shall dissolve in
their mouths.

13 It shall come to pass in that day
That [a]a great panic from the LORD
will be among them.
Everyone will seize the hand of his
neighbor,
And raise [b]his hand against his
neighbor's hand;
14 Judah also will fight at Jerusalem.
[a]And the wealth of all the
surrounding nations
Shall be gathered together:
Gold, silver, and apparel in great
abundance.

15 [a]Such also shall be the plague
On the horse *and* the mule,
On the camel and the donkey,
And on all the cattle that will be in
those camps.
So *shall* this plague *be*.

The Nations Worship the King

16 And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall [a]go up from year to year to [b]worship the King, the LORD of hosts, and to keep [c]the Feast of Tabernacles.
17 [a]And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain.
18 If the family of [a]Egypt will not come up and enter in, [b]they *shall have* no *rain;* they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles.
19 This shall be the [1]punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.
20 In that day [a]"HOLINESS TO THE LORD" shall be *engraved* on the bells of the horses. The [b]pots in the LORD's house shall be like the bowls before the altar.
21 Yes, [1]every pot in Jerusalem and Judah shall be holiness to the LORD of hosts. Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a [a]Canaanite [b]in the house of the LORD of hosts.

13 [a]1 Sam. 14: 15, 20 [b]Judg. 7:22
14 [a]Ezek. 39:10, 17
15 [a]Zech. 14:12
16 [a][Is. 2:2, 3; 60:6–9; 66:18–21] [b]Is. 27:13 [c]Lev. 23:34–44
17 [a]Is. 60:12
18 [a]Is. 19:21 [b]Deut. 11:10
19 [1]Lit. *sin*
20 [a]Is. 23:18 [b]Ezek. 46:20
21 [a]Is. 35:8 [b][Eph. 2:19–22] [1]Or *on every pot . . . shall be engraved "HOLINESS TO THE LORD OF HOSTS"*

14:16 The activity that united the nations is the Feast of Booths, or Tabernacles (Deut. 16:13–17; Ezra 3:4; Neh. 8:14–18).

14:20 "Holiness to the Lord" was engraved in gold on the turban of the high priest (Ex. 28:36).

14:21 "Every pot" indicates there will no longer be a distinction between the secular and the holy. Everything in life will be holy to the Lord in the final days. The statement about there no longer being a Canaanite in the temple means cheating and exploitation will no longer occur among God's people once the Messiah has come (Matt. 21:12, 13).

THE BOOK OF MALACHI

INTRODUCTION

Malachi delivered God's message to His people after they returned to Jerusalem from exile in Babylon. The prophets Haggai and Zechariah had exhorted them to rebuild the temple so God would once again manifest His glorious presence in the city of Jerusalem. The prophet Ezekiel had predicted that one day God would, once again, fill His temple with glory (Ezek. 43:4). Yet nothing spectacular had happened. The land of Judah was a small, politically insignificant backwater in the international landscape. No Israelite king reigned. No miracles had occurred to demonstrate God's presence. Worship practices continued but the peoples' enthusiasm had waned. Malachi appeared on the scene to urge people to renew their enthusiasm for God and His commandments before the Lord returned to judge His people (Mal. 4:4, 5).

SIGNIFICANCE

Malachi addresses some of the most fundamental issues in the Christian life. How does God look upon our worship? What offerings bring Him pleasure? How do we grow closer to God? What does God say about finances (3:8–10), marriage, divorce (2:13–16)? Malachi urges people to return to the covenant love relationship they once enjoyed (3:7). This is a fitting finale to the Old Testament as its refrain will sound again four centuries later from the mouth of John the Baptist.

STRUCTURE

This book features a unique disputation writing style. That is, the prophet anticipates the thoughts and struggles of people and then voices their concerns before delivering God's answer. Malachi can be divided into six disputes and a final warning:

Disputes
- About God's Love (1:1–5)
- About God's Honor (1:6—2:9)
- About Faithfulness (2:10–16)
- About God's Judgment (2:17—3:6)
- About Returning to God (3:7–12)
- About Questioning God (3:13–18)

A Call to Prepare for the Day of the Lord (4:1–6)

ENCOUNTERING GOD THROUGH MALACHI

The book opens with a powerful statement: " 'I have loved you,' says the Lord" (1:2). God's love motivates and permeates every encounter He has with you. In order to understand God's blessings and His discipline, you must accept His love. In return, God expects your best, not your "spiritual leftovers" (1:7, 8). God's love explains the passionate way He defends the marriage commitment and His desire for families to produce godly offspring (2:13–16). The Day of the Lord is coming; that is a reality—and it will be a day of purifying and refining (3:2). If you have been careless in your Christianity or negligent with your family, God's call to "return" to Him should prompt you to make these relationships right (3:7). You may identify with the insincere worshippers who spurred God's condemnation (3:8–10). The Book of Malachi closes as it opened, with good news. If you have been struggling in your family, take heart. Know that God wants to work in your relationships to bring healing and intimacy to your family (4:6).

THE [1]burden of the word of the LORD to Israel [2]by Malachi.

Israel Beloved of God

2 "I[a] have loved you," says the LORD.
"Yet you say, 'In what way have You loved us?'
Was not Esau Jacob's brother?"
Says the LORD.
"Yet [b]Jacob I have loved;

ENCOUNTER *Note* — *Mal. 1:2*

In What Way?

The reality of God's love for us is indisputable. Sometimes we look for God's compassion to appear one way but He is expressing it in another.

3 But Esau I have hated,
And [a]laid waste his mountains and his heritage
For the jackals of the wilderness."

4 Even though Edom has said,
"We have been impoverished,
But we will return and build the desolate places,"

Thus says the LORD of hosts:

"They may build, but I will [a]throw down;
They shall be called the Territory of Wickedness,
And the people against whom the LORD will have indignation forever.

5 Your eyes shall see,
And you shall say,
[a]'The LORD is magnified beyond the border of Israel.'

Polluted Offerings

6 "A son [a]honors *his* father,
And a servant *his* master.
[b]If then I am the Father,
Where *is* My honor?
And if I *am* a Master,
Where *is* My reverence?
Says the LORD of hosts
To you priests who despise My name.
[c]Yet you say, 'In what way have we despised Your name?'

7 "You offer [a]defiled food on My altar,
But say,
'In what way have we defiled You?'
By saying,
[b]'The table of the LORD is [1]contemptible.'

8 And [a]when you offer the blind as a sacrifice,
Is it not evil?
And when you offer the lame and sick,
Is it not evil?
Offer it then to your governor!
Would he be pleased with you?
Would he [b]accept[1] you favorably?"
Says the LORD of hosts.

9 "But now entreat God's favor,
That He may be gracious to us.
[a]*While* this is being *done* by your hands,
Will He accept you favorably?"
Says the LORD of hosts.

10 "Who *is there* even among you who would shut the doors,
[a]So that you would not kindle fire *on* My altar in vain?
I have no pleasure in you,"
Says the LORD of hosts,
[b]"Nor will I accept an offering from your hands.

11 For [a]from the rising of the sun, even to its going down,
My name *shall be* great [b]among the Gentiles;
[c]In every place [d]incense *shall be* offered to My name,
And a pure offering;

CHAPTER 1

1 [1]*oracle, prophecy* [2]Lit. *by the hand of*
2 [a]Deut. 4:37; 7:8; 23:5 [b]Rom. 9:13
3 [a]Jer. 49:18
4 [a]Jer. 49:16–18
5 [a]Ps. 35:27
6 [a][Ex. 20:12] [b]Luke 6:46 [c]Mal. 2:14
7 [a]Deut. 15:21 [b]Ezek. 41:22 [1]Or *to be despised*
8 [a]Lev. 22:22 [b][Job 42:8] [1]Lit. *lift up your face*
9 [a]Hos. 13:9
10 [a]1 Cor. 9:13 [b]Is. 1:11
11 [a]Is. 59:19 [b]Is. 60:3, 5 [c]1 Tim. 2:8 [d]Rev. 8:3

CHARACTER *Study* — **MALACHI** — *Mal. 1:1*

The name Malachi means "my messenger" or "my angel." Some scholars believe the prophet humbly disguised his true identity by calling himself God's messenger. This is the only place in Scripture where we find this name. If it is the personal name of the prophet, he may have lived at a time shortly before the ministry of Ezra and Nehemiah, somewhere around the middle of the fifth century B.C. Malachi sought to rouse the people of Judea from their spiritual lethargy and to invigorate their worship of God.

1:3 Esau's descendents became the Edomites. This scripture may refer to the Nabatean invasion that forced the Edomites to abandon their lands and settle in the Negev.

1:7 The "table of the Lord" would be the tables at the gates of the inner temple court set up there for the slaughtering of sacrificial animals.

1:8 Scripture was adamant that animals sacrificed to the Lord were to be without blemish (Ex. 12:5; Lev. 1:3; 22:18–25; Deut. 15:21).

1:10 The "doors" may have been to the court of priests in the temple (2 Chr. 4:9). When they were closed no sacrifices could be offered.

[e]For My name shall be great among
the nations,"
Says the LORD of hosts.

12 "But you profane it,
In that you say,
[a]'The table of the [1]LORD is defiled;
And its fruit, its food, *is*
contemptible.'
13 You also say,
'Oh, what a [a]weariness!'
And you sneer at it,"
Says the LORD of hosts.
"And you bring the stolen, the lame,
and the sick;
Thus you bring an offering!
[b]Should I accept this from your
hand?"
Says the LORD.
14 "But cursed *be* [a]the deceiver
Who has in his flock a male,
And takes a vow,
But sacrifices to the Lord [b]what is
blemished—
For [c]I *am* a great King,"
Says the LORD of hosts,
"And My name *is to be* feared
among the nations.

ENCOUNTER *Note* *Mal. 1:14*

A Name to Be Feared

Our understanding of who God is directs our worship and obedience. If we do not see Him as the almighty Creator and universal Judge, we may discount His commands and offend His holiness. But when we realize who He truly is, we revere Him and obey Him wholeheartedly.

Corrupt Priests

2 "And now, O [a]priests, this
commandment is for you.
2 [a]If you will not hear,
And if you will not take *it* to heart,
To give glory to My name,"
Says the LORD of hosts,
"I will send a curse upon you,
And I will curse your blessings.
Yes, I have cursed them [b]already,
Because you do not take *it* to heart.

3 "Behold, I will rebuke your
descendants
And spread [a]refuse on your faces,
The refuse of your solemn feasts;
And *one* will [b]take you away
[1]with it.
4 Then you shall know that I have
sent this commandment to you,
That My covenant with Levi may
continue,"
Says the LORD of hosts.
5 "My[a] covenant was with him, *one* of
life and peace,
And I gave them to him [b]*that he
might* fear *Me;*
So he feared Me
And was reverent before My name.
6 [a]The[1] law of truth was in his mouth,
And [2]injustice was not found on his
lips.
He walked with Me in peace and
equity,
And [b]turned many away from
iniquity.

7 "For[a] the lips of a priest should keep
knowledge,
And *people* should seek the law
from his mouth;
[b]For he is the messenger of the LORD
of hosts.
8 But you have departed from the
way;
You [a]have caused many to stumble
at the law.
[b]You have corrupted the covenant of
Levi,"
Says the LORD of hosts.
9 "Therefore [a]I also have made you
contemptible and base
Before all the people,
Because you have not kept My ways
But have shown [b]partiality in the
law."

Treachery of Infidelity

10 [a]Have we not all one Father?
[b]Has not one God created us?
Why do we deal treacherously with
one another
By profaning the covenant of the
fathers?

[e] Is. 66:18, 19
12 [a] Mal. 1:7 [1] So with Bg.; MT *Lord*
13 [a] Is. 43:22 [b] Lev. 22:20
14 [a] Mal. 1:8 [b] Lev.22:18–20 [c] Ps. 47:2

CHAPTER 2

1 [a] Mal. 1:6
2 [a] [Deut. 28:15] [b] Mal. 3:9
3 [a] Ex. 29:14

[b] 1 Kin. 14:10 [1] Lit. *to it*
5 [a] Num. 25:12 [b] Deut. 33:9
6 [a] Deut. 33:10 [b] Jer. 23:22 [1] Or *True instruction* [2] Or *unrighteousness*
7 [a] Deut. 17:8–11 [b] [Gal. 4:14]
8 [a] Jer. 18:15 [b] Neh. 13:29
9 [a] 1 Sam. 2:30 [b] Deut. 1:17
10 [a] 1 Cor. 8:6 [b] Job 31:15

ENCOUNTER *Note* *Mal. 2:1*

Refusing to Hear

What we hear God say is directly related to our desire to hear Him speak. Closing ourselves off from God's word is a disastrous mistake.

2:3 The excrement of sacrificial animals was to be removed from the temple and burned (Ex. 29:14; Lev. 4:11). So displeasing to God were the corrupt priests that it was as if they had excrement on their faces as they worshipped Him.

2:4 Scripture does not mention many notable achievements of Levi (Gen. 29:34; 34:25, 26).

2:5 This may refer to Moses' blessing upon the Levites for their service to Israel (Deut. 33:8–11) or to the covenant God made with Phinehas (Num. 25:7–12).

2:6 The Bible identifies one of the profound marks of integrity to be righteous words as opposed to impure talk (Ps. 15:2, 3; Prov. 12:17; Matt. 12:33–37; Luke 6:45; James 1:26; 3:2–12).

11 Judah has dealt treacherously,
And an abomination has been committed in Israel and in Jerusalem,
For Judah has [a]profaned
The LORD's holy *institution* which He loves:
He has married the daughter of a foreign god.
12 May the LORD cut off from the tents of Jacob
The man who does this, being [1]awake and aware,
Yet [a]who brings an offering to the LORD of hosts!

13 And this is the second thing you do:
You cover the altar of the LORD with tears,
With weeping and crying;
So He does not regard the offering anymore,
Nor receive *it* with goodwill from your hands.
14 Yet you say, "For what reason?"
Because the LORD has been witness
Between you and [a]the wife of your youth,
With whom you have dealt treacherously;
[b]Yet she is your companion
And your wife by covenant.
15 But [a]did He not make *them* one,
Having a remnant of the Spirit?
And why one?
He seeks [b]godly offspring.
Therefore take heed to your spirit,
And let none deal treacherously with the wife of his youth.

16 "For [a]the LORD God of Israel says
That He hates divorce,
For it covers one's garment with violence,"
Says the LORD of hosts.
"Therefore take heed to your spirit,
That you do not deal treacherously."

17 [a]You have wearied the LORD with your words;
Yet you say,
"In what way have we wearied *Him*?"
In that you say,
[b]"Everyone who does evil
Is good in the sight of the LORD,
And He delights in them,"
Or, "Where *is* the God of justice?"

11 [a]Ezra 9:1, 2
12 [a]Neh. 13:29 [1]Talmud, Vg. *teacher and student*
14 [a]Mal. 3:5 [b]Prov. 2:17
15 [a]Matt. 19:4, 5 [b][1 Cor. 7:14]
16 [a][Matt. 5:31; 19:6–8]
17 [a]Is. 43:22, 24 [b]Is. 5:20

ENCOUNTER *Note* — *Mal. 2:17*

Wearying the Lord

God is not fooled by pious and religious words. He sees the heart. He grows weary of our words when there is no corresponding love in our hearts or obedience in our actions.

The Coming Messenger

3 "Behold, [a]I send My messenger,
And he will [b]prepare the way before Me.
And the Lord, whom you seek,
Will suddenly come to His temple,
[c]Even the Messenger of the covenant,
In whom you delight.
Behold, [d]He is coming,"
Says the LORD of hosts.

2 "But who can endure [a]the day of His coming?
And [b]who can stand when He appears?
For [c]He *is* like a refiner's fire
And like launderers' soap.

ENCOUNTER *Note* — *Mal. 3:2*

His Coming

Christians often express a desire for the Lord to return. Yet will we be prepared for it? He will come in righteousness, as a holy Judge of nations. His desire is to find a pure and holy people ready to receive Him.

3 [a]He will sit as a refiner and a purifier of silver;
He will purify the sons of Levi,
And [1]purge them as gold and silver,
That they may [b]offer to the LORD
An offering in righteousness.

4 "Then [a]the offering of Judah and Jerusalem
Will be [1]pleasant to the LORD,

CHAPTER 3
1 [a]Matt. 11:10; Mark 1:2; Luke 1:76; 7:27; John 1:23; 2:14, 15 [b][Is. 40:3] [c]Is. 63:9 [d]Hab. 2:7
2 [a][Mal. 4:1] [b]Rev. 6:17 [c][Matt. 3:10–12]
3 [a]Is. 1:25 [b][1 Pet. 2:5] [1]Or *refine*
4 [a]Mal. 1:11 [1]*pleasing*

2:11 God's law prohibited marriage to foreign women (Ex. 34:12–16; Num. 25:1; Deut. 7:3, 4; 1 Kin. 11:1–8). The phrase "daughter of" means "character of." These women continued to worship false gods even after marrying into Israel.

2:14 While other nations viewed marriage as entering into a contract, God's people understood that God Himself stood as witness to their wedding vows (Gen. 31:50; Prov. 2:17).

2:15 Godly offspring is the result of a holy home. God adamantly opposed divorce because it destroyed the next generation of righteous people who would serve Him.

2:16 God hates divorce. He made allowance for it due to the hardness of peoples' hearts (Deut. 24:1), but clearly He is passionately against the dissolving of unions He has put together.

3:1 "Behold" is literally "behold me." "Suddenly" usually indicates a time of judgment and cleansing (Is. 47:11; Jer. 4:20).

3:2 God's presence is often likened to fire (Ex. 3:2; 19:18; Ps. 18:7–15; 68:2; 97:3; Mic. 1:4; Nah. 1:6). A refiner did not destroy its object but purified it (Is. 1:25; Jer. 6:29, 30; Ezek. 22:17–22).

As in the days of old,
As in former years.
5 And I will come near you for judgment;
I will be a swift witness
Against sorcerers,
Against adulterers,
[a]Against perjurers,
Against those who [b]exploit wage earners and [c]widows and orphans,
And against those who turn away an alien—
Because they do not fear Me,"
Says the LORD of hosts.

6 "For I *am* the LORD, [a]I do not change;
[b]Therefore you are not consumed,
O sons of Jacob.

ENCOUNTER *Note* — *Mal. 3:6*

Unchanging

We may change; our circumstances may change; but God remains perfectly consistent. He is not whimsical or capricious in His dealings. He is loving, patient, and gracious toward us all the time.

7 Yet from the days of [a]your fathers
You have gone away from My ordinances
And have not kept *them.*
[b]Return to Me, and I will return to you,"
Says the LORD of hosts.
[c]"But you said,
'In what way shall we return?'

Do Not Rob God

8 "Will a man rob God?
Yet you have robbed Me!
But you say,
'In what way have we robbed You?'
[a]In tithes and offerings.
9 You are cursed with a curse,
For you have robbed Me,
Even this whole nation.
10 [a]Bring all the tithes into the [b]storehouse,
That there may be food in My house,
And try Me now in this,"
Says the LORD of hosts,
"If I will not open for you the [c]windows of heaven
And [d]pour out for you *such* blessing
That *there will* not *be room* enough *to receive it.*

11 "And I will rebuke [a]the devourer for your sakes,
So that he will not destroy the fruit of your ground,
Nor shall the vine fail to bear fruit for you in the field,"
Says the LORD of hosts;
12 "And all nations will call you blessed,
For you will be [a]a delightful land,"
Says the LORD of hosts.

The People Complain Harshly

13 "Your[a] words have been [1]harsh against Me,"
Says the LORD,
"Yet you say,
'What have we spoken against You?'
14 [a]You have said,
'It is useless to serve God;
What profit *is it* that we have kept His ordinance,
And that we have walked as mourners
Before the LORD of hosts?
15 So now [a]we call the proud blessed,
For those who do wickedness are [1]raised up;
They even [b]tempt God and go free.' "

5 [a]Zech. 5:4 [b]James 5:4 [c]Ex. 22:22
6 [a][Rom. 11:29] [b][Lam. 3:22]
7 [a]Acts 7:51 [b]Zech. 1:3 [c]Mal. 1:6
8 [a]Neh. 13:10–12
10 [a]Prov. 3:9, 10 [b]1 Chr. 26:20 [c]Gen. 7:11 [d]2 Chr. 31:10
11 [a]Amos 4:9
12 [a]Dan. 8:9
13 [a]Mal. 2:17 [1]Lit. *strong*
14 [a]Job 21:14
15 [a]Ps. 73:12 [b]Ps. 95:9 [1]Lit. *built*

WORD *Study* — **TITHING**

Mal. 3:8 Tithing is mentioned sporadically in scripture (Gen. 14:20; 28:22; Lev. 27:30; Num. 18:21; Deut. 12:6; 14:22–29; 26:12, 13; 2 Chr. 31:5, 11; Neh. 10:37–38; 12:44; 13:5; Amos 4:4; Matt. 23:23; Luke 11:42; 18:12; Heb. 7:2). A tithe, meaning a tenth, was an amount of spoil or possessions one gave to God. The first account of tithing was when Abraham gave a tenth of his plunder to Melchizedek (Gen. 14:20). The people's tithing practice ebbed and flowed based on their zeal for the Lord and His house. Tithes were intended to sustain the Levites and the priests as they served the Lord. The Levites were not given an inheritance of land like the other twelve tribes so their income was the tithes given to God by the people. Tithing was a matter not only of obedience, but of faith, as tithers acknowledged their dependence upon God for His ongoing provision.

3:5 The sins listed are all participles reflecting continuous, habitual action. The law forbade such practices (Ex. 22:22–24; Lev. 19:19).

3:10 God promises to bless those who are generous (Luke 6:38; 2 Cor. 9:6–11). "Windows of heaven" may refer to rain that would bring the faithful Judean farmers a bountiful harvest.

A Book of Remembrance

16 Then those [a]who feared the LORD
[b]spoke to one another,
And the LORD listened and heard *them;*
So [c]a book of remembrance was written before Him
For those who fear the LORD
And who [1]meditate on His name.

ENCOUNTER*Note* *Mal. 3:16*

God's Presence

God's presence can be quite apparent when His people gather to discuss His activity. We will hear God in unique ways when we open our hearts to fellow believers.

17 "They[a] shall be Mine," says the LORD of hosts,
"On the day that I make them My [b]jewels.[1]
And [c]I will spare them
As a man spares his own son who serves him."
18 [a]Then you shall again discern
Between the righteous and the wicked,
Between one who serves God
And one who does not serve Him.

The Great Day of God

4 "For behold, [a]the day is coming,
Burning like an oven,
And all [b]the proud, yes, all who do wickedly will be [c]stubble.
And the day which is coming shall burn them up,"
Says the LORD of hosts,
"That will [d]leave them neither root nor branch.
2 But to you who [a]fear My name
The [b]Sun of Righteousness shall arise
With healing in His wings;
And you shall go out
And grow fat like stall-fed calves.
3 [a]You shall trample the wicked,
For they shall be ashes under the soles of your feet
On the day that I do *this*,"
Says the LORD of hosts.
4 "Remember the [a]Law of Moses, My servant,
Which I commanded him in Horeb for all Israel,
With [b]*the* statutes and judgments.
5 Behold, I will send you [a]Elijah the prophet
[b]Before the coming of the great and dreadful day of the LORD.
6 And [a]he will turn
The hearts of the fathers to the children,
And the hearts of the children to their fathers,
Lest I come and [b]strike the earth with [c]a curse."

ENCOUNTER*Note* *Mal. 4:6*

Hearts

When God is working in peoples' lives, their hearts are inevitably drawn toward their family members. You cannot be filled with God's Spirit and yet be willfully at odds with your brother, parent, or child.

16 [a]Ps. 66:16 [b]Heb. 3:13 [c]Ps. 56:8 [1]Or *esteem*
17 [a]Ex. 19:5 [b]Is. 62:3 [c]Ps. 103:13 [1]Lit. *special treasure*
18 [a][Ps. 58:11]

CHAPTER 4

1 [a][2 Pet. 3:7] [b]Mal. 3:18 [c]Obad. 18 [d]Amos 2:9
2 [a]Mal. 3:16 [b]Luke 1:78
3 [a]Mic. 7:10
4 [a]Ex. 20:3 [b]Deut. 4:10
5 [a][Matt. 11:14;17:10–13; Mark 9:11–13; Luke 1:17]; John 1:21 [b]Joel 2:31
6 [a]Luke 1:17 [b]Zech. 14:12 [c]Zech. 5:3

3:16 This is the only place in the Bible that refers to a "book of remembrance" although elsewhere, Scripture suggests divine records of peoples' actions are kept (Ex. 32:32, 33; Ps. 69:28; 87:6; Dan. 12:1).

4:4 "Horeb" is another name for Mount Sinai.

4:5 The prophet Elijah may be cited here because he, too, received a divine message on Mount Horeb and God used him to dramatically affect the attitude of his nation (1 Kin. 19:8–18).

4:6 The last word in Malachi, and the Old Testament, is "curse." The Old Testament ends with an ominous look to the day God will come to purify and to judge. At the same time, God promises deliverance through His messenger, Elijah. Likewise, the New Testament opens with John the Baptist preaching repentance in preparation for the coming of Christ, the holy deliverer.

THE NEW TESTAMENT

Words of Christ in Red

THE GOSPEL ACCORDING TO MATTHEW

INTRODUCTION

This book is named after its author, one of the twelve disciples closely associated with Jesus. Though he is not named in the book, Matthew's authorship is not seriously contested. As a tax collector, he was literate and acquainted with accounting. It is not surprising that Matthew mentions money more than the other gospel writers. He was from Capernaum, a small but prominent village. He was obviously familiar with the geography of Palestine, Jewish history and customs, and Old Testament prophecies. The book was written after Mark's gospel and before the fall of Jerusalem in A.D. 70, probably between A.D. 50 and 60. Matthew wrote in Greek, but the content seems to indicate a primarily Jewish audience. He demonstrated a passionate concern for Old Testament prophecy, a well constructed genealogy of Jesus back through David to Abraham, and a Jewish reluctance to use the name of God (being the only writer to use the term kingdom of heaven). He alone says that Jesus came to "the lost sheep of the house of Israel" (10:5, 6; 15:24). Matthew was not restricted to Jewish concerns, however. He was the only one to record the visit of the eastern magi (2:1–12), and his Gospel closes with the Great Commission (28:18–20).

SIGNIFICANCE

Seeking to reach people of his own nation, Matthew set out to prove that Jesus was the Messiah. This was no small claim, for the Jewish nation had been looking forward to His coming with great anticipation. Matthew based his arguments primarily on the fulfillment of Old Testament prophecies and eyewitness accounts of Jesus' life. A striking feature of Matthew is the emphasis on the kingdom, a sensitive topic to the Jewish nation occupied by Roman legions. He gave Jesus the title "Son of David" nine times and referred to Jerusalem as the "holy city" (4:5; 27:53) or the "city of the great King" (5:35). Significantly, Matthew sought to demonstrate the nature of the kingdom that Jesus established, for it was not what the Jews were expecting. The nation was looking for a deliverer who would cast out foreign oppressors and restore the nation to its former glory. Jesus, however, taught that the kingdom was already at hand (4:17; 10:7); it had arrived with the coming of the King. But since the Jews rejected the King, He extended His blessing to the Gentiles. The gospel, therefore, was to be preached to all nations. As such, the church was born. Matthew is the only Gospel that specifically mentions the church (16:18; 18:17).

STRUCTURE

It is common to develop a structure around five passages, or sermons (see chapters 5–7; 10; 13; 18; 23–25). Whereas these are clearly important sections, it is also appropriate to see the gospel of Matthew as three distinct stages of Jesus' life. First is the introduction to His ministry (1:1—4:25). This includes the birth and early years of Jesus' life, the ministry of John the Baptist as His forerunner, Jesus' baptism, temptation, and settling in Capernaum. The second stage describes the progress of Jesus' ministry (5:1—16:20). Matthew chronicles Jesus' early preaching and healing ministry, His growing popularity and the resulting animosity among religious leaders, including the distinct polarization that developed as His identity came into question. Simon Peter correctly identifies Jesus as "the Christ, the Son of the living God." This marks an abrupt shift into the third section, the climax of Jesus' ministry (16:21—28:20). Matthew covers the road to the cross, Christ's resurrection, and the reason for His coming, our salvation. Matthew can be outlined as follows:

Introduction to Jesus' Ministry
Genealogy of Jesus (1:1–17)
Birth and Early Childhood of Jesus (1:18—2:23)
Preparation and Early Ministry of Jesus (3:1—4:25)
Progress of Jesus' Ministry
Preaching of Jesus / Sermon on the Mount (5:1—7:29)
Healing Miracles of Jesus (8:1—9:34)
Calling of Jesus' Disciples (9:35—11:1)
Opposition to Jesus' Ministry (11:2—16:20)
Climax of Jesus' Ministry
Implication of the Cross (16:21—18:35)
Road to Jerusalem (19:1—25:46)
Cross and Resurrection (26:1—28:20)

ENCOUNTERING GOD THROUGH MATTHEW

This Gospel is more than a biography of Jesus, more than an argument for the Messiah, more than instruction on the kingdom, and more than a historical basis for our faith. Matthew demonstrates how God encountered humanity in the person of His Son. Jesus was God in the flesh, so observe what was important to Him. Watch how Jesus always looked for those who "got it," those whose eyes were opened to see and whose ears were ready to hear. When Jesus saw the Father working in people's lives, He immediately joined Him in His work. When He saw people respond, He marveled at their faith or was disturbed by their lack of it. When the Father gave Him twelve disciples, He pushed them beyond themselves and into a deeper experience with God. He will do that with you as well. As you see people interact with Jesus, you will probably identify with some of the characters. They were people desperate for an encounter with God. Just as they met Christ, so can you encounter the risen Christ through the work of the Holy Spirit.

The Genealogy of Jesus Christ

CHAPTER 1

THE book of the [a]genealogy[1] of Jesus Christ, [b]the Son of David, [c]the Son of Abraham:

2 [a]Abraham begot Isaac, [b]Isaac begot Jacob, and Jacob begot [c]Judah and his brothers.

3 [a]Judah begot Perez and Zerah by Tamar, [b]Perez begot Hezron, and Hezron begot Ram.

4 Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon.

5 Salmon begot [a]Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse,

6 and [a]Jesse begot David the king.

[b]David the king begot Solomon by her [1]*who had been the wife* of Uriah.

7 [a]Solomon begot Rehoboam, Rehoboam begot [b]Abijah, and Abijah begot [1]Asa.

8 Asa begot [a]Jehoshaphat, Jehoshaphat begot Joram, and Joram begot [b]Uzziah.

9 Uzziah begot Jotham, Jotham begot [a]Ahaz, and Ahaz begot Hezekiah.

10 [a]Hezekiah begot Manasseh, Manasseh begot [1]Amon, and Amon begot [b]Josiah.

11 [a]Josiah begot [1]Jeconiah and his brothers about the time they were [b]carried away to Babylon.

12 And after they were brought to Babylon, [a]Jeconiah begot Shealtiel, and Shealtiel begot [b]Zerubbabel.

13 Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor.

14 Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud.

15 Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob.

16 And Jacob begot Joseph the husband of [a]Mary, of whom was born Jesus who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations, from David until the captivity in Babylon *are* fourteen generations, and from the captivity in Babylon until the Christ *are* fourteen generations.

1 [a]Luke 3:23 [b]John 7:42 [c]Gen. 12:3; 22:18 [1]Lit. *generation*
2 [a]Gen. 21:2, 12 [b]Gen. 25:26; 28:14 [c]Gen. 29:35
3 [a]Gen. 38:27; 49:10 [b]Ruth 4:18–22
5 [a]Ruth 2:1; 4:1–13
6 [a]1 Sam. 16:1 [b]2 Sam. 7:12; 12:24 [1]Words in italic type have been added for clarity. They are not found in the original Greek.
7 [a]1 Chr. 3:10 [b]2 Chr. 11:20 [1]NU *Asaph*
8 [a]1 Chr. 3:10 [b]2 Kin. 15:13
9 [a]2 Kin. 15:38
10 [a]2 Kin. 20:21 [b]1 Kin. 13:2 [1]NU *Amos*

1:1 "Genealogy" here means "origin," and was highly significant to the Jews. Matthew traces Jesus' lineage back through King David to Abraham, both key Jewish patriarchs. The list is divided into three groups of fourteen names. Unusual to this list are four women, not just because women were typically excluded, but because of who these women were. Tamar had a scandalous relationship with Judah (Gen. 38); Rahab was a Canaanite harlot from Jericho (Josh. 2); Ruth was a Moabite (Ruth 1:4); and Bathsheba committed adultery with David (2 Sam. 11:1—12:25). Their inclusion reflects God's forgiveness and grace to all people.

1:18 A betrothal or covenant of marriage was made approximately a year before its consummation. Often Jewish girls would be betrothed by the age of thirteen. Although not technically a marriage, it was equally binding and could only be broken by divorce. It was during this time of betrothal that Mary was found to be pregnant.

Christ Born of Mary

18 Now the [a]birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child [b]of the Holy Spirit.
19 Then Joseph her husband, being [1]a just *man*, and not wanting [a]to make her a public example, was minded to put her away secretly.
20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, [a]for that which is [1]conceived in her is of the Holy Spirit.

ENCOUNTER*Note* *Matt. 1:20*

Fear Not

Life circumstances often appear out of control, but when God is involved there is no need to fear. God-sized events will always take us out of our comfort zone and leave us totally dependent on His intervention.

21 [a]"And she will bring forth a Son, and you shall call His name [1]JESUS, [b]for He will save His people from their sins."
22 So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:
23 [a]*"Behold,*[1] *the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,"* which is translated, "God with us."
24 Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,
25 and [1]did not know her till she had brought forth [a]her[2] firstborn Son. And he called His name JESUS.

Wise Men from the East

2 Now after [a]Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, [1]wise men [b]from the East came to Jerusalem,
2 saying, [a]"Where is He who has been born King of the Jews? For we have seen [b]His star in the East and have come to worship Him."
3 When Herod the king heard *this*, he was troubled, and all Jerusalem with him.
4 And when he had gathered all [a]the chief priests and [b]scribes of the people together, [c]he inquired of them where the Christ was to be born.
5 So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet:

6 *'But*[a] *you, Bethlehem, in the land of Judah,*
Are not the least among the rulers of Judah;
For out of you shall come a Ruler
[b]*Who will shepherd My people Israel.'"*

7 Then Herod, when he had secretly called the [1]wise men, determined from them what time the [a]star appeared.
8 And he sent them to Bethlehem and said, "Go and search carefully for the young Child, and when you have found *Him*, bring back word to me, that I may come and worship Him also."
9 When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was.
10 When they saw the star, they rejoiced with exceedingly great joy.
11 And when they had come into the

11 [a]1 Chr. 3:15, 16 [b]2 Kin. 24:14–16 [1]Or *Coniah* or *Jehoiachin*
12 [a]1 Chr. 3:17 [b]Ezra 3:2
16 [a]Matt. 13:55
18 [a]Luke 1:27 [b]Luke 1:35
19 [a]Deut. 24:1 [1]*an upright*
20 [a]Luke 1:35 [1]Lit. *begotten*
21 [a]Luke 1:31; 2:21 [b]John 1:29 [1]Lit. *Savior*
23 [a]Is. 7:14 [1]Words in oblique type in the New Testament are quoted from the Old Testament.
25 [a]Luke 2:7, 21 [1]Kept her a virgin [2]NU *a Son*

CHAPTER 2

1 [a]Mic. 5:2; Luke 2:4–7 [b]Gen. 25:6 [1]Gr. *magoi*
2 [a]Luke 2:11 [b][Num. 24:17]
4 [a]2 Chr. 36:14 [b]2 Chr. 34:13 [c]Mal. 2:7
6 [a]Mic. 5:2 [b][Rev. 2:27]
7 [a]Num. 24:17 [1]Gr. *magoi*

WORD*Study* **IMMANUEL**

Matt. 1:23 This is a transliteration of a Hebrew name which means "God with us." Quoting Isaiah 7:14, Matthew applied this title to Jesus as God in the flesh. It is only used once in the New Testament, and no one on record ever called Jesus by this name, yet it is one of the most familiar designations of Jesus. It affirms the deity of Jesus, suggesting that God is personal, approachable, and present. Using a Trinitarian formula, one could say God the Father is *for us;* God the Son is *with us;* and God the Spirit is *in us.*

1:25 Consummation of the marriage usually occurred on the first night of a seven day wedding ceremony. Joseph officially married Mary but abstained from intimacy with her until after Jesus was born.

2:1 Bethlehem was a village five miles southwest of Jerusalem. Herod the Great ruled Judea from 37 B.C. until he died in 4 B.C. A ruthless ruler, he murdered his wife, three sons, mother-in-law, uncle, and many others. He would later call for the murder of all boys under the age of two in Bethlehem. He is also known for the splendor he brought to Palestine, including the rebuilding of the temple in Jerusalem.

2:1 Wise men, or magi, were those who studied the stars. They were originally a class of priests among the Persians and Medes who developed astronomy, medicine, and natural sciences. Magi were frequently mentioned in ancient literature, the term eventually encompassing all eastern philosophers. Their study led them to believe a king had been born in Judea, so they traveled to the capital city, Jerusalem.

2:11 Gold was a symbol of royalty, frankincense was a rich fragrance, and myrrh was the ointment of death. These gifts may have financed the family's journey to Egypt.

house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, [a]they presented gifts to Him: gold, frankincense, and myrrh.
12 Then, being divinely warned [a]in a dream that they should not return to Herod, they departed for their own country another way.

The Flight into Egypt

13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."
14 When he arose, he took the young Child and His mother by night and departed for Egypt,
15 and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, [a]*"Out of Egypt I called My Son."*

Massacre of the Innocents

16 Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.
17 Then was fulfilled what was spoken by Jeremiah the prophet, saying:

18 *"A [a]voice was heard in Ramah,*
Lamentation, weeping, and great mourning,
Rachel weeping for her children,
Refusing to be comforted,
Because they are no more."

The Home in Nazareth

19 Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,
20 [a]saying, "Arise, take the young Child and His mother, and go to the land of Israel, for those who [b]sought the young Child's life are dead."

11 [a]Is. 60:6
12 [a]Matt. 1:20
15 [a]Hos. 11:1
18 [a]Jer. 31:15
20 [a]Luke 2:39 [b]Matt. 2:16

21 Then he arose, took the young Child and His mother, and came into the land of Israel.
22 But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a [a]dream, he turned aside [b]into the region of Galilee.
23 And he came and dwelt in a city called [a]Nazareth, that it might be fulfilled [b]which was spoken by the prophets, "He shall be called a Nazarene."

ENCOUNTER *Note* *Matt. 2:23*

A Word Fulfilled

If God speaks a prophetic word to us, He will fulfill everything He has said. Receive His word carefully and live with confident expectation. He speaks no idle words.

John the Baptist Prepares the Way

3 In those days [a]John the Baptist came preaching [b]in the wilderness of Judea,
2 and saying, "Repent, for [a]the kingdom of heaven is at hand!"
3 For this is he who was spoken of by the prophet Isaiah, saying:

[a]*"The voice of one crying in the wilderness:*
[b]*'Prepare the way of the LORD;*
Make His paths straight.'"

4 Now [a]John himself was clothed in camel's hair, with a leather belt around his waist; and his food was [b]locusts and [c]wild honey.
5 [a]Then Jerusalem, all Judea, and all the region around the Jordan went out to him
6 [a]and were baptized by him in the Jordan, confessing their sins.
7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, [a]"Brood of vipers! Who warned you to flee from [b]the wrath to come?
8 "Therefore bear fruits worthy of repentance,

22 [a]Matt. 2:12, 13, 19 [b]Luke 2:39
23 [a]John 1:45, 46 [b]Judg. 13:5

CHAPTER 3

1 [a]Mark 1:3–8 [b]Josh. 14:10
2 [a]Dan. 2:44
3 [a]Is. 40:3 [b]Luke 1:76
4 [a]Mark 1:6 [b]Lev. 11:22 [c]1 Sam. 14:25, 26
5 [a]Mark 1:5
6 [a]Acts 19:4, 18
7 [a]Matt. 12:34 [b][1 Thess. 1: 10]

2:13 A large Jewish population lived in Egypt at this time. Perhaps one third of Alexandria in northern Egypt was Jewish. Other Jewish people had used Egypt as a place of refuge (1 Kin. 11:40; Jer. 26:21).

2:20 The original readers of Matthew's gospel would immediately draw the parallel between Moses and Jesus.

2:22 When Herod died, the kingdom was divided among his three sons. Archelaus ruled over Judea and had a reputation for cruelty. The fact that his mother was a Samaritan would have also caused resentment among the Jews.

2:23 Nazareth, not mentioned in the Old Testament, was a city in northern Galilee that contained a Roman garrison. Because of their association with the Gentile occupiers, those living there were looked upon with contempt by most Jews (John 1:46).

3:4 John's appearance is similar to Elijah's (2 Kin. 1:8). The allusion to Elijah signified the coming of the Lord (Mal. 4:5). Locusts were considered a clean food to eat (Lev. 11:21, 22).

3:5–6 At that time pagans were baptized to convert to Judaism. John, however, taught that everyone, Jewish or Gentile must submit to baptism as a symbol of their repentance.

WORD Study

REPENT

Matt. 3:2 This word translates the Greek *metanoeō*. It was at the heart of John the Baptist's message and was the first word of Jesus' preaching along the shores of Galilee. It signifies a change of mind and attitude. Repentance begins with the confession that there is a need for change (John 3:19–21). Repentance, however, is not merely an emotional response, but a conscious decision to change the direction of one's life (2 Cor. 7:9–11). It causes the sinner to seek forgiveness from God and cleansing from sin (1 John 1:9). John the Baptist described repentance as turning from evil to holiness (Matt. 3:2). Jesus spoke in a similar manner in His early ministry (Matt. 4:17; Mark 1:15; 6:12). Later He called people to repent by changing their mind about Him and making a personal commitment to Him as Lord (Luke 13:3–5).

9 "and do not think to say to yourselves, [a]'We have Abraham as *our* father.' For I say to you that God is able to raise up children to Abraham from these stones.
10 "And even now the ax is laid to the root of the trees. [a]Therefore every tree which does not bear good fruit is cut down and thrown into the fire.
11 [a]"I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. [b]He will baptize you with the Holy Spirit [1]and fire.

ENCOUNTER Note *Matt. 3:11*

Immersed in the Spirit

Baptism of the Holy Spirit results in cleansing from sin and provides a new relationship to Christ. The Holy Spirit makes us holy by burning away all impurities. The renewed life is free to serve the Lord unimpeded by sin.

12 [a]"His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will [b]burn up the chaff with unquenchable fire."

9 [a]John 8:33
10 [a]Matt. 7:19
11 [a]Luke 3:16 [b][Acts 2:3, 4] [1]M omits *and fire*
12 [a]Mal. 3:3 [b]Matt. 13:30

John Baptizes Jesus

13 [a]Then Jesus came [b]from Galilee to John at the Jordan to be baptized by him.
14 And John *tried to* prevent Him, saying, "I need to be baptized by You, and are You coming to me?"
15 But Jesus answered and said to him, "Permit *it to be so* now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.
16 [a]When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and [1]He saw [b]the Spirit of God descending like a dove and alighting upon Him.
17 [a]And suddenly a voice *came* from heaven, saying, [b]"This is My beloved Son, in whom I am well pleased."

Satan Tempts Jesus

4 Then [a]Jesus was led up by [b]the Spirit into the wilderness to be tempted by the devil.
2 And when He had fasted forty days and forty nights, afterward He was hungry.
3 Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."
4 But He answered and said, "It is written, [a]*'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'*"
5 Then the devil took Him up [a]into the holy city, set Him on the pinnacle of the temple,
6 and said to Him, "If You are the Son of God, throw Yourself down. For it is written:

> [a]*'He shall give His angels charge over you,'*

and,

> [b]*'In their hands they shall bear you up,*
> *Lest you dash your foot against a stone.'*"

7 Jesus said to him, "It is written again, [a]*'You shall not [1]tempt the LORD your God.'*"
8 Again, the devil took Him up on an exceedingly high mountain, and [a]showed Him all the kingdoms of the world and their glory.
9 And he said to Him, "All these things I will give You if You will fall down and worship me."

13 [a]Mark 1:9–11 [b]Matt. 2:22
16 [a]Mark 1:10 [b][Is. 11:21]; John 1:32 [1]Or *he*
17 [a]John 12:28 [b]Ps. 2:7

CHAPTER 4

1 [a]Mark 1:12 [b]Ezek. 3:14
4 [a]Deut. 8:3
5 [a]Neh. 11:1, 18
6 [a]Ps. 91:11 [b]Ps. 91:12
7 [a]Deut. 6:16 [1]*test*
8 [a][1 John 2: 15–17]

3:17 The simultaneous expression of the Father, Son, and Holy Spirit (verses 15-17) demonstrates the existence of the Trinity.

4:4 Jesus answered all temptations with scripture, demonstrating the power of God's Word to defeat the evil one.

10 Then Jesus said to him, [1]"Away with you, Satan! For it is written, [a]*'You shall worship the LORD your God, and Him only you shall serve.'*"
11 Then the devil [a]left Him, and behold, [b]angels came and ministered to Him.

Jesus Begins His Galilean Ministry

12 [a]Now when Jesus heard that John had been put in prison, He departed to Galilee.
13 And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,
14 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

15 *"The[a] land of Zebulun and the land of Naphtali,*
By the way of the sea, beyond the Jordan,
Galilee of the Gentiles:
16[a] *The people who sat in darkness have seen a great light,*
And upon those who sat in the region and shadow of death
Light has dawned."

17 [a]From that time Jesus began to preach and to say, [b]"Repent, for the kingdom of heaven [1]is at hand."

Four Fishermen Called as Disciples

18 [a]And Jesus, walking by the Sea of Galilee, saw two brothers, Simon [b]called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.
19 Then He said to them, "Follow Me, and [a]I will make you fishers of men."
20 [a]They immediately left *their* nets and followed Him.
21 [a]Going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them,
22 and immediately they left the boat and their father, and followed Him.

Jesus Heals a Great Multitude

23 And Jesus went about all Galilee, [a]teaching in their synagogues, preaching [b]the gospel of the kingdom, [c]and healing all kinds of sickness and all kinds of disease among the people.
24 Then [1]His fame went throughout all Syria; and they [a]brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.
25 [a]Great multitudes followed Him—from Galilee, and *from* [1]Decapolis, Jerusalem, Judea, and beyond the Jordan.

The Beatitudes

5 And seeing the multitudes, [a]He went up on a mountain, and when He was seated His disciples came to Him.
2 Then He opened His mouth and [a]taught them, saying:

3 "Blessed[a] *are* the poor in spirit,
For theirs is the kingdom of heaven.
4 [a]Blessed *are* those who mourn,
For they shall be comforted.
5 [a]Blessed *are* the meek,
For [b]they shall inherit the [1]earth.
6 Blessed *are* those who [a]hunger and thirst for righteousness,
[b]For they shall be filled.
7 Blessed *are* the merciful,
[a]For they shall obtain mercy.
8 [a]Blessed *are* the pure in heart,
For [b]they shall see God.

10 [a]Deut. 6:13; 10:20 [1]M *Get behind Me*
11 [a][James 4:7] [b][Heb. 1:14]
12 [a]John 4:43
15 [a]Is. 9:1, 2
16 [a]Luke 2:32
17 [a]Mark 1:14, 15 [b]Matt. 3:2; 10:7 [1]*has drawn near*
18 [a]Mark 1:16–20 [b]John 1:40–42
19 [a]Luke 5:10
20 [a]Mark 10:28
21 [a]Mark 1:19
23 [a]Matt. 9:35 [b][Matt. 24:14] [c]Mark 1:34
24 [a]Luke 4:40 [1]Lit. *the report of Him*
25 [a]Mark 3:7, 8 [1]Lit. *Ten Cities*

CHAPTER 5
1 [a]Mark 3:13
2 [a][Matt. 7:29]
3 [a]Luke 6:20–23
4 [a]Rev. 21:4
5 [a]Ps. 37:11 [b][Rom. 4:13] [1]Or *land*
6 [a]Luke 1:53 [b][Is. 55:1; 65:13]
7 [a]Ps. 41:1
8 [a]Ps. 15:2; 24:4 [b]1 Cor. 13:12

ENCOUNTER*Note* *Matt. 4:22*

Immediate Response

The call of God requires an immediate response; never keep Him waiting. Respond to what you know, and trust Him to reveal that which is forthcoming.

WORD*Study* **BLESSED**

Matt. 5:3–11 This word means "happy" or "fortunate" as a result of divine favor. But there is more to blessedness than simply being happy. The beatitudes describe a divine paradox. Those who are blessed experience the kingdom's inner riches in the midst of external poverty and distress (2 Cor. 1:3–6). The kingdom is "already" but "not yet" in its fullness. To be blessed is to have a relationship with God, who satisfies our soul and promises future reward (Rev. 22:14).

4:13 Luke records that Jesus was rejected in His home town of Nazareth (Luke 4:16–30). Matthew simply states that Jesus moved to Capernaum. Peter had a house there which became home base for Jesus and His followers (Mark 2:1; 9:33).

4:24 Syria was the area north of Galilee between Damascus and the Mediterranean Sea.

4:25 The Decapolis was a league of ten free cities, most of them east of the Sea of Galilee.

5:2 The Sermon on the Mount extends from 5:2—7:27. It is recorded slightly differently in Luke, but is essentially the same message that may have been preached several times in Jesus' early ministry. This message was not intended to bring lost people to salvation, but to instruct His people on how to live within the kingdom.

9 Blessed *are* the peacemakers,
For they shall be called sons of God.
10 [a]Blessed *are* those who are persecuted for righteousness' sake,
For theirs is the kingdom of heaven.

11 [a]"Blessed are you when they revile and persecute you, and say all kinds of [b]evil against you falsely for My sake.
12 [a]"Rejoice and be exceedingly glad, for great *is* your reward in heaven, for [b]so they persecuted the prophets who were before you.

Believers Are Salt and Light

13 "You are the salt of the earth; [a]but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.
14 [a]"You are the light of the world. A city that is set on a hill cannot be hidden.
15 "Nor do they [a]light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house.
16 "Let your light so shine before men, [a]that they may see your good works and [b]glorify your Father in heaven.

ENCOUNTER *Note* — *Matt. 5:16*

Light

Light shines; it always has and it always will. Jesus, the light of the world, will always be visible in the life of a believer. Our faith is personal, but it is never private. It is obvious for all to see.

Christ Fulfills the Law

17 [a]"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.
18 "For assuredly, I say to you, [a]till heaven and earth pass away, one [1]jot or one [2]tittle will by no means pass from the law till all is fulfilled.
19 [a]"Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them,* he shall be called great in the kingdom of heaven.
20 "For I say to you, that unless your righteousness exceeds [a]*the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

Murder Begins in the Heart

21 "You have heard that it was said to those [1]of old, [a]'*You shall not murder,* and whoever murders will be in danger of the judgment.'
22 "But I say to you that [a]whoever is angry with his brother [1]without a cause shall be in danger of the judgment. And whoever says to his brother, [b]'Raca!'[2] shall be in danger of the council. But whoever says, [3]'You fool!' shall be in danger of [4]hell fire.
23 "Therefore [a]if you bring your gift to the altar, and there remember that your brother has something against you,
24 [a]"leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.
25 [a]"Agree with your adversary quickly, [b]while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.
26 "Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.

Adultery in the Heart

27 "You have heard that it was said [1]to those of old, [a]'*You shall not commit adultery.*'
28 "But I say to you that whoever [a]looks at a woman to lust for her has already committed adultery with her in his heart.
29 [a]"If your right eye causes you to [1]sin, [b]pluck it out and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.
30 "And if your right hand causes you to [1]sin, cut it off and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

Marriage Is Sacred and Binding

31 "Furthermore it has been said, [a]'Whoever divorces his wife, let him give her a certificate of divorce.'
32 "But I say to you that [a]whoever divorces his wife for any reason except

10 [a]1 Pet. 3:14
11 [a]Luke 6:22 [b]1 Pet. 4:14
12 [a]1 Pet. 4:13, 14 [b]Acts 7:52
13 [a]Luke 14:34
14 [a][John 8:12]
15 [a]Luke 8:16
16 [a]1 Pet. 2:12 [b][John 15:8]
17 [a]Rom. 10:4
18 [a]Luke 16:17 [1]Gr. *iota,* Heb. *yod,* the smallest letter [2]The smallest stroke in a Heb. letter
19 [a][James 2:10]
20 [a][Rom. 10:3]
21 [a]Ex. 20:13; Deut. 5:17 [1]*in ancient times*
22 [a][1 John 3:15] [b][James 2:20; 3:6] [1]NU omits *without a cause* [2]Lit., in Aram., *Empty head* [3]Gr. *More* [4]Gr. *Gehenna*
23 [a]Matt. 8:4
24 [a][Job 42:8]
25 [a]Luke 12:58, 59 [b][Is. 55:6]
27 [a]Ex. 20:14; Deut. 5:18 [1]NU, M omit *to those of old*
28 [a]Prov. 6:25
29 [a]Mark 9:43 [b][Col. 3:5] [1]Lit. *stumble* or *offend*
30 [1]Lit. *stumble* or *offend*
31 [a]Deut. 24:1
32 [a][Luke 16:18]

5:13 True salt does not lose its saltiness. Likewise, faithfulness is evidence of genuine faith.

5:21 "You have heard" refers to the traditional teaching of the scribes, not the teaching of Moses.

5:22 "Raca" means "empty head."

5:26 A penny was the smallest copper coin of the Romans.

5:29 These statements are not literal; they use hyperbole for emphasis. The point is to do whatever is necessary to avoid sin's eternal consequences.

[1]sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

Jesus Forbids Oaths

33 "Again you have heard that [a]it was said to those of [1]old, [b]'You shall not swear falsely, but [c]shall perform your oaths to the Lord.'
34 "But I say to you, [a]do not swear at all: neither by heaven, for it is [b]God's throne;
35 "nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of [a]the great King.
36 "Nor shall you swear by your head, because you cannot make one hair white or black.
37 [a]"But let [1]your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.

Go the Second Mile

38 "You have heard that it was said, [a]*'An eye for an eye and a tooth for a tooth.'*
39 [a]"But I tell you not to resist an evil person. [b]But whoever slaps you on your right cheek, turn the other to him also.
40 "If anyone wants to sue you and take away your tunic, let him have *your* cloak also.
41 "And whoever [a]compels you to go one mile, go with him two.
42 "Give to him who asks you, and [a]from him who wants to borrow from you do not turn away.

Love Your Enemies

43 "You have heard that it was said, [a]*'You shall love your neighbor* [b]and hate your enemy.'
44 [1]"But I say to you, [a]love your enemies, bless those who curse you, [b]do good to those who hate you, and pray [c]for those who spitefully use you and persecute you,
45 "that you may be sons of your Father in heaven; for [a]He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.
46 [a]"For if you love those who love you, what reward have you? Do not even the tax collectors do the same?
47 "And if you greet your [1]brethren only, what do you do more *than others?* Do not even the [2]tax collectors do so?

[1]Or *fornication*
33 [a]Matt. 23:16 [b]Lev. 19:12 [c]Deut. 23:23 [1]*ancient times*
34 [a]James 5:12 [b]Is. 66:1
35 [a]Ps. 48:2
37 [a][Col. 4:6] [1]Lit. *your word be yes yes*
38 [a]Ex. 21:24; Lev. 24:20; Deut. 19:21
39 [a]Luke 6:29 [b]Is. 50:6
41 [a]Matt. 27:32
42 [a]Luke 6:30–34
43 [a]Lev. 19:18 [b]Deut. 23:3–6
44 [a]Luke 6:27 [b][Rom. 12:20] [c]Acts 7:60 [1]NU *But I say to you, love your enemies and pray for those who persecute you*
45 [a]Job 25:3
46 [a]Luke 6:32
47 [1]M *friends* [2]NU *Gentiles*
48 [a][Col. 1:28; 4:12] [b]Eph. 5:1

CHAPTER 6

2 [a]Rom. 12:8
4 [a]Luke 14:12–14 [1]NU omits *openly*
5 [1]*pretenders*
6 [a]2 Kin. 4:33 [1]NU omits *openly*
7 [a]Eccl. 5:2 [b]1 Kin. 18:26
8 [a][Rom. 8:26, 27]
9 [a]Luke 11:2–4 [b][Matt. 5:9, 16] [c]Mal. 1:11
10 [a]Matt. 26:42 [b]Ps. 103:20
11 [a]Prov. 30:8
12 [a][Matt. 18: 21, 22]
13 [a][2 Pet. 2:9] [b]John 17:15 [1]NU omits the rest of v. 13.
14 [a]Mark 11:25
15 [a]Matt. 18:35

48 [a]"Therefore you shall be perfect, just [b]as your Father in heaven is perfect.

Do Good to Please God

6 "Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven.
2 "Therefore, [a]when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.
3 "But when you do a charitable deed, do not let your left hand know what your right hand is doing,
4 "that your charitable deed may be in secret; and your Father who sees in secret [a]will Himself reward you [1]openly.

The Model Prayer

5 "And when you pray, you shall not be like the [1]hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.
6 "But you, when you pray, [a]go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you [1]openly.
7 "And when you pray, [a]do not use vain repetitions as the heathen *do.* [b]For they think that they will be heard for their many words.
8 "Therefore do not be like them. For your Father [a]knows the things you have need of before you ask Him.
9 "In this [a]manner, therefore, pray:

[b]Our Father in heaven,
Hallowed be Your [c]name.
10 Your kingdom come.
[a]Your will be done
On earth [b]as *it is* in heaven.
11 Give us this day our [a]daily bread.
12 And [a]forgive us our debts,
As we forgive our debtors.
13 [a]And do not lead us into temptation,
But [b]deliver us from the evil one.
[1]For Yours is the kingdom and the
power and the glory forever.
Amen.

14 [a]"For if you forgive men their trespasses, your heavenly Father will also forgive you.
15 "But [a]if you do not forgive men their

5:37 If an oath is necessary, integrity is lacking.

5:38 This Old Testament law is called "lex talionis" or "the law of retaliation" (Ex. 21:24, 25; Lev. 24:20; Deut. 19:21). It served to limit the amount of retribution for an offense.

5:41 "Compels" is a technical term referring to the law of impressment. A Roman could press anyone into service to carry a load for one mile (Matt. 27:32).

6:5, 6 Public prayer is not the issue here, but wrong motives that seek public acknowledgment.

ENCOUNTER Note Matt. 6:14

Interdependent Relationships

Our relationship to God is personal, but never exclusive or independent of others. Once we know and experience God, that relationship becomes the standard for how we treat others. If we refuse to show grace, we will be denied the same consideration.

trespasses, neither will your Father forgive your trespasses.

Fasting to Be Seen Only by God

16 "Moreover, [a]when you fast, do not be like the [1]hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward.
17 "But you, when you fast, [a]anoint your head and wash your face,
18 "so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you [1]openly.

Lay Up Treasures in Heaven

19 [a]"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;
20 [a]"but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.
21 "For where your treasure is, there your heart will be also.

The Lamp of the Body

22 [a]"The lamp of the body is the eye. If therefore your eye is [1]good, your whole body will be full of light.
23 "But if your eye is [1]bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness!

You Cannot Serve God and Riches

24 [a]"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. [b]You cannot serve God and [1]mammon.

Do Not Worry

25 "Therefore I say to you, [a]do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?
26 [a]"Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?
27 "Which of you by worrying can add one [1]cubit to his [2]stature?
28 "So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;
29 "and yet I say to you that even Solomon in all his glory was not [1]arrayed like one of these.
30 "Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?
31 "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'
32 "For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.
33 "But [a]seek first the kingdom of God and His righteousness, and all these things shall be added to you.

ENCOUNTER Note Matt. 6:33

Kingdom Living

To seek the kingdom of God is to abide with the King. When we live in His presence and follow His purposes, He takes responsibility for our needs.

34 "Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.

Do Not Judge

7 "Judge[1] [a]not, that you be not judged.
2 "For with what [1]judgment you judge, you will be judged; [a]and with the measure you use, it will be measured back to you.
3 [a]"And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?
4 "Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank *is* in your own eye?
5 "Hypocrite! First remove the plank

16 [a]Is. 58:3–7 [1]*pretenders*
17 [a]Ruth 3:3
18 [1]NU, M omit *openly*
19 [a]Prov. 23:4
20 [a]Matt. 19:21
22 [a]Luke 11:34, 35 [1]Clear, or healthy
23 [1]Evil, or unhealthy
24 [a]Luke 16:9, 11, 13 [b][Gal. 1:10] [1]Lit., in Aram., *riches*
25 [a]Luke 12:22
26 [a]Luke 12:24
27 [1]About 18 inches [2]*height*
29 [1]*dressed*
33 [a][1 Tim. 4:8]

CHAPTER 7

1 [a]Rom. 14:3 [1]Condemn
2 [a]Luke 6:38 [1]Condemnation
3 [a]Luke 6:41

6:24 Mammon includes wealth, money, or property.

6:25 This is a command. According to Jesus, worry is not an option for His followers. Most people of antiquity were poor and had little more than rudimentary necessities of food, clothing, and shelter. Anxiety over daily needs was common because the people had to count on natural conditions for good crops.

ENCOUNTER Note Matt. 7:3

Specks

Human pride makes it far easier to notice the fault in our neighbor than to acknowledge the sin in our own life. Only after we allow God to thoroughly cleanse us from our sin are we able to see others as God sees them.

from your own eye, and then you will see clearly to remove the speck from your brother's eye.
6 [a]"Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

Keep Asking, Seeking, Knocking

7 [a]"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.
8 "For [a]everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.
9 [a]"Or what man is there among you who, if his son asks for bread, will give him a stone?
10 "Or if he asks for a fish, will he give him a serpent?
11 "If you then, [a]being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!
12 "Therefore, [a]whatever you want men to do to you, do also to them, for [b]this is the Law and the Prophets.

The Narrow Way

13 [a]"Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it.
14 [1]"Because narrow *is* the gate and [2]difficult *is* the way which leads to life, and there are few who find it.

You Will Know Them by Their Fruits

15 [a]"Beware of false prophets, [b]who come to you in sheep's clothing, but inwardly they are ravenous wolves.
16 [a]"You will know them by their fruits. [b]Do men gather grapes from thornbushes or figs from thistles?
17 "Even so, [a]every good tree bears good fruit, but a bad tree bears bad fruit.

6 [a]Prov. 9:7, 8
7 [a][Mark 11:24]
8 [a]Prov. 8:17
9 [a]Luke 11:11
11 [a]Gen. 6:5; 8:21
12 [a]Luke 6:31 [b]Gal. 5:14
13 [a]Luke 13:24
14 [1]NU, M *How narrow . . . !* [2]*confined*
15 [a]Jer. 23:16 [b]Mic. 3:5
16 [a]Matt. 7:20; 12:33 [b]Luke 6:43
17 [a]Matt. 12:33
19 [a][John 15:2, 6]
21 [a]Luke 6:46 [b]Rom. 2:13
22 [a]Num. 24:4
23 [a][2 Tim. 2:19] [b]Ps. 5:5; 6:8
24 [a]Luke 6:47–49
28 [a]Matt. 13:54
29 [a][John 7:46]

18 "A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit.
19 [a]"Every tree that does not bear good fruit is cut down and thrown into the fire.
20 "Therefore by their fruits you will know them.

I Never Knew You

21 "Not everyone who says to Me, [a]'Lord, Lord,' shall enter the kingdom of heaven, but he who [b]does the will of My Father in heaven.
22 "Many will say to Me in that day, 'Lord, Lord, have we [a]not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'
23 "And [a]then I will declare to them, 'I never knew you; [b]depart from Me, you who practice lawlessness!'

ENCOUNTER Note Matt. 7:23

Does God Know You?

Eternal life is not dependant on whether you know Christ, but whether He knows you. If He had a relationship with you, then He would have taken up residence in your life and you would be filled with His Spirit. Your life would be a reflection of His holiness. When He spoke you would hear and respond to His will. Obedience, not activity, is the sign of relationship.

Build on the Rock

24 "Therefore [a]whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:
25 "and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.
26 "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:
27 "and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."
28 And so it was, when Jesus had ended these sayings, that [a]the people were astonished at His teaching,
29 [a]for He taught them as one having authority, and not as the scribes.

7:6 Dogs and swine were considered unclean animals.

7:29 Scribes sought authority by the use of scripture; Jesus opened scripture with authority.

Jesus Cleanses a Leper

8 When He had come down from the mountain, great multitudes followed Him.
2 [a]And behold, a leper came and [b]worshiped Him, saying, "Lord, if You are willing, You can make me clean."
3 Then Jesus put out *His* hand and touched him, saying, "I am willing; be cleansed." Immediately his leprosy [a]was cleansed.
4 And Jesus said to him, [a]"See that you tell no one; but go your way, show yourself to the priest, and offer the gift that [b]Moses [c]commanded, as a testimony to them."

Jesus Heals a Centurion's Servant

5 [a]Now when Jesus had entered Capernaum, a [b]centurion came to Him, pleading with Him,
6 saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented."
7 And Jesus said to him, "I will come and heal him."
8 The centurion answered and said, "Lord, [a]I am not worthy that You should come under my roof. But only [b]speak a word, and my servant will be healed.
9 "For I also am a man under authority, having soldiers under me. And I say to this *one*, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*."
10 When Jesus heard *it*, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel!

ENCOUNTER Note — Matt. 8:10

Marvelous Faith

It would seem impossible to impress the Creator of the universe, yet our faith in Him delights Him. Faith is the chief evidence that we know Christ. It releases heaven's blessings into our world. Conversely, a lack of faith is our condemnation, leaving us a prisoner to our own resources.

11 "And I say to you that [a]many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.
12 "But [a]the sons of the kingdom [b]will be cast out into outer darkness. There will be weeping and gnashing of teeth."
13 Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

Peter's Mother-in-Law Healed

14 [a]Now when Jesus had come into Peter's house, He saw [b]his wife's mother lying sick with a fever.
15 So He touched her hand, and the fever left her. And she arose and served [1]them.

Many Healed in the Evening

16 [a]When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick,
17 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

> [a]*"He Himself took our infirmities*
> *And bore our sicknesses."*

The Cost of Discipleship

18 And when Jesus saw great multitudes about Him, He gave a command to depart to the other side.
19 [a]Then a certain scribe came and said to Him, "Teacher, I will follow You wherever You go."
20 And Jesus said to him, "Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head."
21 [a]Then another of His disciples said to Him, "Lord, [b]let me first go and bury my father."
22 But Jesus said to him, "Follow Me, and let the dead bury their own dead."

Wind and Wave Obey Jesus

23 Now when He got into a boat, His disciples followed Him.
24 [a]And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep.
25 Then His disciples came to *Him* and awoke Him, saying, "Lord, save us! We are perishing!"
26 But He said to them, "Why are you fearful, O you of little faith?" Then [a]He

CHAPTER 8
2 [a]Mark 1:40–45 [b]John 9:38
3 [a]Luke 4:27
4 [a]Mark 5:43 [b]Luke 5:14 [c]Deut. 24:8
5 [a]Luke 7:1–3 [b]Matt. 27:54
8 [a]Luke 15:19, 21 [b]Ps. 107:20
11 [a]Is. 2:2, 3; Mal. 1:11
12 [a][Matt. 21: 43] [b]Luke 13:28
14 [a]Mark 1:29–31 [b]1 Cor. 9:5
15 [1]NU, M *Him*
16 [a]Luke 4:40, 41
17 [a]Is. 53:4
19 [a]Luke 9:57, 58
21 [a]Luke 9:59, 60 [b]1 Kin. 19:20
24 [a]Mark 4:37
26 [a]Ps. 65:7; 89:9; 107:29

8:1 Authorities kept a close eye on traveling teachers who gathered large followings, as these leaders posed a threat to social and political stability.

8:2 Leprosy was not only a physical affliction, it was also a social plague and a spiritual handicap. It made a person unclean to participate in religious ceremonies (Lev. 13–14).

8:5 A centurion was a Roman officer in command of one hundred men.

8:12 "Sons of the kingdom" refers to the Jews who were a part of the Abrahamic covenant. It was considered unthinkable that Gentiles would take their place in the kingdom of heaven.

8:20 "Son of Man" is a Messianic title (Dan. 7:13–14) that Jesus used of Himself over eighty times.

arose and rebuked the winds and the sea, and there was a great calm.
27 So the men marveled, saying, [1]"Who can this be, that even the winds and the sea obey Him?"

Two Demon-Possessed Men Healed

28 [a]When He had come to the other side, to the country of the [1]Gergesenes, there met Him two demon-possessed *men,* coming out of the tombs, exceedingly fierce, so that no one could pass that way.
29 And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"
30 Now a good way off from them there was a herd of many swine feeding.
31 So the demons begged Him, saying, "If You cast us out, [1]permit us to go away into the herd of swine."
32 And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.
33 Then those who kept *them* fled; and they went away into the city and told everything, including what *had happened* to the demon-possessed *men.*
34 And behold, the whole city came out to meet Jesus. And when they saw Him, [a]they begged *Him* to depart from their region.

Jesus Forgives and Heals a Paralytic

9 So He got into a boat, crossed over, [a]and came to His own city.
2 [a]Then behold, they brought to Him a paralytic lying on a bed. [b]When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you."
3 And at once some of the scribes said within themselves, "This Man blasphemes!"
4 But Jesus, [a]knowing their thoughts, said, "Why do you think evil in your hearts?
5 "For which is easier, to say, '*Your* sins are forgiven you,' or to say, 'Arise and walk'?
6 "But that you may know that the Son of Man has power on earth to forgive sins"—then He said to the paralytic, "Arise, take up your bed, and go to your house."
7 And he arose and departed to his house.
8 Now when the multitudes saw *it,* they [a]marveled[1] and glorified God, who had given such power to men.

Matthew the Tax Collector

9 [a]As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him.
10 [a]Now it happened, as Jesus sat at the table in the house, *that* behold, many tax collectors and sinners came and sat down with Him and His disciples.
11 And when the Pharisees saw *it,* they said to His disciples, "Why does your Teacher eat with [a]tax collectors and [b]sinners?"
12 When Jesus heard *that,* He said to them, "Those who are well have no need of a physician, but those who are sick.
13 "But go and learn what *this* means: [a]*'I desire mercy and not sacrifice.'* For I did not come to call the righteous, [b]but sinners, [1]to repentance."

27 [1]Lit. *What sort of man is this*
28 [a]Mark 5:1–4 [1]NU *Gadarenes*
31 [1]NU *send us into*
34 [a]Luke 5:8; Acts 16:39

CHAPTER 9

1 [a]Matt. 4:13; 11:23
2 [a]Luke 5:18–26 [b]Matt. 8:10
4 [a]Matt. 12:25
8 [a]John 7:15 [1]NU *were afraid*
9 [a]Luke 5:27
10 [a]Mark 2:15
11 [a]Matt. 11:19 [b][Gal. 2:15]
13 [a]Hos. 6:6 [b]1 Tim. 1:15 [1]NU omits *to repentance*

CHARACTER *Study* — MATTHEW — *Matt. 9:9*

Matthew's life is a story of God's grace, wherein a sinner was made into a saint. The son of Alphaeus, he was a Hebrew known by two names. He called himself Matthew, meaning "gift of God," but Mark and Luke identify him as Levi, meaning "joined." As a publican, he was allied with Roman occupational forces to collect taxes for a foreign enemy, not to mention extracting extra money for himself. This made him detestable to orthodox Jews. In fact, the name publican was synonymous with sinner (Luke 15:1). When Jesus extended a call to leave behind his corrupt world and follow Him, Matthew did not hesitate (Matt. 9:9; Luke 5:28). In fact he had a celebration, inviting other tax collectors and sinners to dinner. His invitation served as a public testimony of his desire to follow Christ, and an opportunity for other outcasts to find acceptance and freedom. Matthew's encounter with Jesus gives hope to all sinners. He was a social pariah, a notorious sinner, but Christ forgave him and cleansed his life completely. Formerly absorbed with self interests, he would spend the rest of his days living for Christ.

8:28 The country of the Gergesenes may be identified with Khersa on the eastern shore of the Sea of Galilee; or Gerasa, thirty miles southeast of the Sea of Galilee; or Gadara, six miles away.
8:29 "Before the time" is a reference to Judgment Day.
9:1 "His own city" is Capernaum (Matt. 4:13).
9:9 The tax office was a toll booth set up on roadside for collecting taxes on transported merchandise. Matthew probably worked for Herod Antipas.

ENCOUNTER Note Matt. 9:12, 13

What Is Right?

God desires a right heart more than right activity. Compassion longs to see people find God's heart; condemnation demands that people adhere to God's law.

Jesus Is Questioned About Fasting

14 Then the disciples of John came to Him, saying, [a]"Why do we and the Pharisees fast [1]often, but Your disciples do not fast?"
15 And Jesus said to them, "Can [a]the [1]friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and [b]then they will fast.
16 "No one puts a piece of unshrunk cloth on an old garment; for [1]the patch pulls away from the garment, and the tear is made worse.
17 "Nor do they put new wine into old wineskins, or else the wineskins [1]break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved."

A Girl Restored to Life and a Woman Healed

18 [a]While He spoke these things to them, behold, a ruler came and worshiped Him, saying, "My daughter has just died, but come and lay Your hand on her and she will live."
19 So Jesus arose and followed him, and so *did* His [a]disciples.
20 [a]And suddenly, a woman who had a flow of blood for twelve years came from behind and [b]touched the hem of His garment.
21 For she said to herself, "If only I may touch His garment, I shall be made well."
22 But Jesus turned around, and when He saw her He said, "Be of good cheer, daughter; [a]your faith has made you well." And the woman was made well from that hour.
23 [a]When Jesus came into the ruler's house, and saw [b]the flute players and the noisy crowd wailing,
24 He said to them, [a]"Make room, for the girl is not dead, but sleeping." And they ridiculed Him.
25 But when the crowd was put outside, He went in and [a]took her by the hand, and the girl arose.
26 And the [a]report of this went out into all that land.

Two Blind Men Healed

27 When Jesus departed from there, [a]two blind men followed Him, crying out and saying, [b]"Son of David, have mercy on us!"
28 And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord."
29 Then He touched their eyes, saying, "According to your faith let it be to you."
30 And their eyes were opened. And Jesus sternly warned them, saying, [a]"See *that* no one knows *it*."
31 [a]But when they had departed, they [1]spread the news about Him in all that [2]country.

A Mute Man Speaks

32 [a]As they went out, behold, they brought to Him a man, mute and demon-possessed.
33 And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!"
34 But the Pharisees said, [a]"He casts out demons by the ruler of the demons."

The Compassion of Jesus

35 Then Jesus went about all the cities and villages, [a]teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease [1]among the people.
36 [a]But when He saw the multitudes, He was moved with compassion for them, because they were [1]weary and scattered, [b]like sheep having no shepherd.
37 Then He said to His disciples, [a]"The harvest truly *is* plentiful, but the laborers *are* few.
38 [a]"Therefore pray the Lord of the harvest to send out laborers into His harvest."

The Twelve Apostles

10 And [a]when He had called His twelve disciples to *Him*, He gave them power *over* unclean spirits, to cast

14 [a]Luke 5:33–35; 18:12 [1]NU brackets *often* as disputed.
15 [a]John 3:29 [b]Acts 13:2, 3; 14:23 [1]Lit. *sons of the bridechamber*
16 [1]Lit. *that which is put on*
17 [1]*burst*
18 [a]Luke 8:41–56
19 [a]Matt. 10:2–4
20 [a]Luke 8:43 [b]Matt. 14:36; 23:5
22 [a]Luke 7:50; 8:48; 17:19; 18:42
23 [a]Mark 5:38 [b]2 Chr. 35:25
24 [a]Acts 20:10
25 [a]Mark 1:31
26 [a]Matt. 4:24
27 [a]Matt. 20:29–34 [b]Luke 18:38, 39
30 [a]Matt. 8:4
31 [a]Mark 7:36 [1]Lit. *made Him known* [2]Lit. *land*
32 [a]Matt. 12:22, 24
34 [a]Luke 11:15
35 [a]Matt. 4:23 [1]NU omits *among the people*
36 [a]Mark 6:34 [b]Num. 27:17 [1]NU, M *harassed*
37 [a]Luke 10:2
38 [a]2 Thess. 3:1

CHAPTER 10

1 [a]Luke 6:13

9:15 Wedding feasts lasted seven days. Mourning or hard labor were not allowed during this festive time.

9:17 Old wineskins would already be stretched to their limit. New wine would expand over time and burst the old skin.

9:18 Mark and Luke identify the ruler as Jairus, the ruler of the synagogue (Mark 5:22; Luke 8:41).

9:20 This woman would have been ritually unclean and would have defiled anyone she touched (Lev. 15:19–33).

9:23 Those who lost loved ones were expected to hire flute players as well as professional mourners to provide proper tribute to the deceased. The louder the wailing, the more honor was accorded the one who had died.

them out, and to heal all kinds of sickness and all kinds of disease.
2 Now the names of the twelve apostles are these: first, Simon, [a]who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother;
3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus, and [1]Lebbaeus, whose surname was Thaddaeus;
4 [a]Simon the [1]Cananite, and Judas [b]Iscariot, who also betrayed Him.

Sending Out the Twelve

5 These twelve Jesus sent out and commanded them, saying: [a]"Do not go into the way of the Gentiles, and do not enter a city of [b]the Samaritans.
6 [a]"But go rather to the [b]lost sheep of the house of Israel.
7 [a]"And as you go, preach, saying, [b]'The kingdom of heaven [1]is at hand.'
8 "Heal the sick, [1]cleanse the lepers, [2]raise the dead, cast out demons. [a]Freely you have received, freely give.
9 [a]"Provide neither gold nor silver nor [b]copper in your money belts,
10 "nor bag for *your* journey, nor two tunics, nor sandals, nor staffs; [a]for a worker is worthy of his food.
11 [a]"Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out.
12 "And when you go into a household, greet it.
13 [a]"If the household is worthy, let your peace come upon it. [b]But if it is not worthy, let your peace return to you.
14 [a]"And whoever will not receive you nor hear your words, when you depart from that house or city, [b]shake off the dust from your feet.

2 [a]John 1:42
3 [1]NU omits *Lebbaeus, whose surname was*
4 [a]Acts 1:13 [b]John 13:2, 26 [1]NU *Cananaean*
5 [a]Matt. 4:15 [b]John 4:9
6 [a]Matt. 15:24 [b]Jer. 50:6
7 [a]Luke 9:2 [b]Matt. 3:2 [1]*has drawn near*
8 [a][Acts 8:18] [1]NU *raise the dead, cleanse the lepers* [2]M omits *raise the dead*
9 [a]1 Sam. 9:7 [b]Mark 6:8
10 [a]1 Tim. 5:18
11 [a]Luke 10:8
13 [a]Luke 10:5 [b]Ps. 35:13
14 [a]Mark 6:11 [b]Acts 13:51
15 [a]Matt. 11:22, 24
16 [a]Luke 10:3 [b]Eph. 5:15 [c][Phil. 2:14–16] [1]*innocent*
17 [a]Mark 13:9 [b]Acts 5:40; 22:19; 26:11
18 [a]2 Tim. 4:16
19 [a]Luke 12:11, 12; 21:14, 15 [b]Ex. 4:12
20 [a]2 Sam. 23:2
21 [a]Mic. 7:6
22 [a]Luke 21:17 [b]Mark 13:13
23 [a]Acts 8:1 [b][Mark 13:10] [c]Matt. 16:28
24 [a]John 15:20
25 [a]John 8:48, 52 [1]NU, M *Beelzebul;* a Philistine deity, 2 Kin. 1:2, 3

15 "Assuredly, I say to you, [a]it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

Persecutions Are Coming

16 [a]"Behold, I send you out as sheep in the midst of wolves. [b]Therefore be wise as serpents and [c]harmless[1] as doves.
17 "But beware of men, for [a]they will deliver you up to councils and [b]scourge you in their synagogues.
18 [a]"You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.
19 [a]"But when they deliver you up, do not worry about how or what you should speak. For [b]it will be given to you in that hour what you should speak;
20 [a]"for it is not you who speak, but the Spirit of your Father who speaks in you.
21 [a]"Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.
22 "And [a]you will be hated by all for My name's sake. [b]But he who endures to the end will be saved.
23 [a]"When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have [b]gone through the cities of Israel [c]before the Son of Man comes.
24 [a]"A disciple is not above *his* teacher, nor a servant above his master.
25 "It is enough for a disciple that he be like his teacher, and a servant like his master. If [a]they have called the master of the house [1]Beelzebub, how much more *will they call* those of his household!

HISTORICAL*Encounter*

FRANCIS OF ASSISI

Matt. 10:7

Francis of Assisi was born around 1182. His father was a wealthy cloth merchant, so Francis spent his early years reveling with friends in pursuit of pleasure. However, events in his life began turning his attention to spiritual matters. In 1202 he was captured by an enemy army that fought against Assisi, and he spent a year in prison. Soon after his release he contracted tuberculosis, which would plague him for the remainder of his life. On February 24, 1209, Francis was worshipping at Portiuncula when he heard Matthew 10:7–42 being read. He immediately sensed God telling him he should devote his life to traveling and preaching the kingdom of God. Even as he heard Jesus' instruction to His disciples to take no money with them, so Francis believed God was leading him to devote his life to poverty as he shared the gospel. He founded the Franciscan monastic order, which would become the largest order in the Catholic Church.

10:2 Until this time the twelve had been called disciples, a term indicating a follower or student. Now they are called "apostles" because they have been sent out with authority.

10:4 "Cananite," which means "Zealot" (see Luke 6:15), refers either to Simon's religious fervor or to his involvement in an organized political group that opposed Roman rule over Palestine.

10:11 Showing hospitality to travelers was considered an extremely important virtue in the ancient world.

10:17 Local councils were connected to the synagogues and acted as lower courts dealing with minor cases. They had the authority to flog but not to authorize executions.

10:25 Beelzebub was the prince of demons, and the name eventually came to refer to Satan. This name is a Jewish distortion of Beelzeboul, the name of a Canaanite deity meaning "lord of the dwelling." "Baal-Zebub" means "lord of flies" (2 Kin. 1:2).

26 "Therefore do not fear them. [a]For there is nothing covered that will not be revealed, and hidden that will not be known.

Jesus Teaches the Fear of God

27 "Whatever I tell you in the dark, [a]speak in the light; and what you hear in the ear, preach on the housetops.
28 [a]"And do not fear those who kill the body but cannot kill the soul. But rather [b]fear Him who is able to destroy both soul and body in [1]hell.

ENCOUNTER *Note* *Matt. 10:28*

Appropriate Fear

The proper perspective on life is from eternity. Jesus has been there and urges us to beware of men and to fear God. Sinful humanity and a fallen world will bring pain, but never let anyone shake your faith in the eternal God. He has control over all that really matters.

29 "Are not two [a]sparrows sold for a [1]copper coin? And not one of them falls to the ground apart from your Father's will.
30 [a]"But the very hairs of your head are all numbered.
31 "Do not fear therefore; you are of more value than many sparrows.

Confess Christ Before Men

32 [a]"Therefore whoever confesses Me before men, [b]him I will also confess before My Father who is in heaven.
33 [a]"But whoever denies Me before men, him I will also deny before My Father who is in heaven.

Christ Brings Division

34 [a]"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.
35 "For I have come to [a]*'set*[1] *a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law';*
36 "and [a]*'a man's enemies will be those of his own household.'*
37 [a]"He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.

26 [a]Mark 4:22
27 [a]Acts 5:20
28 [a]Luke 12:4 [b]Luke 12:5 [1]Gr. *Gehenna*
29 [a]Luke 12:6, 7 [1]Gr. *assarion*, a coin worth about 1/16 of a denarius
30 [a]Luke 21:18
32 [a]Luke 12:8 [b][Rev. 3:5]
33 [a]2 Tim. 2:12
34 [a][Luke 12:49]
35 [a]Mic. 7:6 [1]*alienate a man from*
36 [a]John 13:18
37 [a]Luke 14:26
38 [a][Mark 8:34]
39 [a]John 12:25
40 [a]Luke 9:48
41 [a]1 Kin. 17:10
42 [a]Mark 9:41

CHAPTER 11

1 [a]Luke 23:5
2 [a]Luke 7:18–35 [b]Matt. 4:12; 14:3 [1]NU *sent by his*
3 [a]John 6:14
5 [a]Is. 29:18; 35:4–6 [b]Ps. 22:26; Is. 61:1
6 [a][Rom. 9:32]
7 [a]Luke 7:24 [b][Eph. 4:14]
9 [a]Luke 1:76; 20:6
10 [a]Mal. 3:1

38 [a]"And he who does not take his cross and follow after Me is not worthy of Me.
39 [a]"He who finds his life will lose it, and he who loses his life for My sake will find it.

A Cup of Cold Water

40 [a]"He who receives you receives Me, and he who receives Me receives Him who sent Me.
41 [a]"He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.
42 [a]"And whoever gives one of these little ones only a cup of cold *water* in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward."

John the Baptist Sends Messengers to Jesus

11 Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to [a]teach and to preach in their cities.
2 [a]And when John had heard [b]in prison about the works of Christ, he [1]sent two of his disciples
3 and said to Him, "Are You [a]the Coming One, or do we look for another?"
4 Jesus answered and said to them, "Go and tell John the things which you hear and see:
5 [a]"*The* blind see and *the* lame walk; *the* lepers are cleansed and *the* deaf hear; *the* dead are raised up and [b]*the* poor have the gospel preached to them.
6 "And blessed is he who is not [a]offended because of Me."
7 [a]As they departed, Jesus began to say to the multitudes concerning John: "What did you go out into the wilderness to see? [b]A reed shaken by the wind?
8 "But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft *clothing* are in kings' houses.
9 "But what did you go out to see? A prophet? Yes, I say to you, [a]and more than a prophet.
10 "For this is *he* of whom it is written:

[a]*'Behold, I send My messenger*
before Your face,

10:28 "Destroy" does not suggest annihilation, but ruin or wasted existence. The same verb is used in Matthew 9:17 for a spoiled wine skin.

10:38 A condemned man would carry the horizontal beam of his cross down a road filled with antagonistic and jeering crowds to the site of his execution.

11:2 John was probably imprisoned in the fortress Machaerus, east of the Dead Sea.

11:3 "The Coming One" is another reference to the Messiah (Ps. 118:26; Heb. 10:37).

11:8 Prophets were rarely prosperous. They often lived outside the city during wicked times.

Who will prepare Your way before You.'

11 "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he.
12 [a]"And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.
13 [a]"For all the prophets and the law prophesied until John.
14 "And if you are willing to receive *it*, he is [a]Elijah who is to come.
15 [a]"He who has ears to hear, let him hear!
16 [a]"But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions,
17 "and saying:

'We played the flute for you,
And you did not dance;
We mourned to you,
And you did not [1]lament.'

18 "For John came neither eating nor drinking, and they say, 'He has a demon.'
19 "The Son of Man came eating and drinking, and they say, 'Look, a glutton and a [1]winebibber, [a]a friend of tax collectors and sinners!' [b]But wisdom is justified by her [2]children."

Woe to the Impenitent Cities

20 [a]Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent:

12 [a]Luke 16:16
13 [a]Mal. 4:4–6
14 [a]Luke 1:17
15 [a]Luke 8:8
16 [a]Luke 7:31
17 [1]Lit. *beat your breast*
19 [a]Matt. 9:10 [b]Luke 7:35 [1]*wine drinker* [2]NU *works*
20 [a]Luke 10: 13–15, 18
21 [a]Jon. 3:6–8
22 [a]Matt. 10:15; 11:24
23 [a]Is. 14:13 [1]NU *will you be exalted to heaven? No, you will be*
24 [a]Matt. 10:15
25 [a]Luke 10:21, 22 [b]Ps. 8:2 [c]Matt. 16:17
27 [a]Matt. 28:18 [b]John 1:18; 6:46; 10:15
28 [a][John 6: 35–37]
29 [a][Phil. 2:5] [b]Zech. 9:9 [c]Jer. 6:16 [1]*meek*

21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago [a]in sackcloth and ashes.
22 "But I say to you, [a]it will be more tolerable for Tyre and Sidon in the day of judgment than for you.
23 "And you, Capernaum, [a]who[1] are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day.
24 "But I say to you [a]that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

Jesus Gives True Rest

25 [a]At that time Jesus answered and said, "I thank You, Father, Lord of heaven and earth, that [b]You have hidden these things from *the* wise and prudent [c]and have revealed them to babes.
26 "Even so, Father, for so it seemed good in Your sight.
27 [a]"All things have been delivered to Me by My Father, and no one knows the Son except the Father. [b]Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him.*
28 "Come to [a]Me, all *you* who labor and are heavy laden, and I will give you rest.
29 "Take My yoke upon you [a]and learn from Me, for I am [1]gentle and [b]lowly in heart, [c]and you will find rest for your souls.

HISTORICAL*Encounter*

BENAJAH HARVEY CARROLL

Matt. 11:28

B. H. Carroll (1843–1914) was baptized at the age of thirteen. However, he subsequently struggled in his faith for many years. Upon entering Baylor University he became a reputed debater. He was headed for a promising law career when, just before graduation, he volunteered for the Confederate Army in McCullough's Rangers. He returned home to Arkansas to attend his dying father. He married a young woman there, but she refused to go with him to Texas and quickly broke her marriage vows. Although a jury granted him a divorce, Carroll grew deeply depressed. He severed all ties to the church, rejected the Bible, and enlisted in the Seventeenth Texas Infantry that was deploying to the front lines of the Civil War. He threw himself into the heat of every battle. Finally, when a minie ball nearly killed him at Mansfield, Louisiana (April, 1864), he was sent home to convalesce. He began reading the Scriptures, and he was overcome by the vision of Jesus in Matthew 11:28. Later that night he surrendered to God's call to preach the gospel. Days later he was baptized and went on to be a highly effective pastor, denominational leader, and founder of Southwestern Baptist Theological Seminary in Fort Worth.

11:11 "Born of women" is an idiom meaning "human."

11:19 A winebibber is a drunkard.

11:21 "Woe" is a pronouncement of judgment, but it communicates more than vengeance; it also expresses regret. It combines warning with compassion. Chorazin was a village two and a half miles north of Capernaum; Bethsaida was three miles to the east. Philip the Tetrarch later rebuilt Bethsaida and named it "Julias" after the daughter of Caesar Augustus.

11:27 "All things" means "all authority."

ENCOUNTER Note Matt. 11:28

Yoked to Christ

If what we do for the Lord is burdensome, we are not yoked with Him. Those who walk in the Lord's strength do not complain, for they have learned from Jesus. But those who seek to produce for God by their own efforts will encounter frustration, disappointment, and a lowering of standards. God does not reward our duty; He blesses our relationship with His Son.

30 [a]"For My yoke *is* easy and My burden is light."

Jesus Is Lord of the Sabbath

12 At that time [a]Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to [b]pluck heads of grain and to eat.
2 And when the Pharisees saw *it*, they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath!"
3 But He said to them, "Have you not read [a]what David did when he was hungry, he and those who were with him:
4 "how he entered the house of God and ate [a]the showbread which was not lawful for him to eat, nor for those who were with him, [b]but only for the priests?
5 "Or have you not read in the [a]law that on the Sabbath the priests in the temple [1]profane the Sabbath, and are blameless?
6 "Yet I say to you that in this place there is [a]*One* greater than the temple.
7 "But if you had known what *this* means, [a]*'I desire mercy and not sacrifice,'* you would not have condemned the guiltless.
8 "For the Son of Man is Lord [1]even of the Sabbath."

ENCOUNTER Note Matt. 12:7

Mercy, Not Sacrifice

God always looks to the heart. People are continually drawn to ritual and outward performance. We often devote great effort and concern to religious issues that mean nothing to God.

30 [a][1 John 5:3]

CHAPTER 12

1 [a]Luke 6:1–5 [b]Deut. 23:25
3 [a]1 Sam. 21:6
4 [a]Lev. 24:5 [b]Ex. 29:32
5 [a]Num. 28:9 [1]*desecrate*
6 [a][Is. 66:1, 2]
7 [a][Hos. 6:6]
8 [1]NU, M omit *even*

9 [a]Mark 3:1–6
10 [a]John 9:16
14 [a]Mark 3:6
15 [a]Mark 3:7 [b]Matt. 19:2 [1]NU brackets *multitudes* as disputed.
16 [a]Matt. 8:4; 9:30; 17:9
18 [a]Is. 42:1–4; 49:3 [b]Matt. 3:17; 17:5
22 [a]Luke 11:14, 15 [1]NU omits *blind and*
23 [a]Matt. 9:27; 21:9

Healing on the Sabbath

9 [a]Now when He had departed from there, He went into their synagogue.
10 And behold, there was a man who had a withered hand. And they asked Him, saying, [a]"Is it lawful to heal on the Sabbath?"—that they might accuse Him.
11 Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift *it* out?
12 "Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath."
13 Then He said to the man, "Stretch out your hand." And he stretched *it* out, and it was restored as whole as the other.
14 Then [a]the Pharisees went out and plotted against Him, how they might destroy Him.

Behold, My Servant

15 But when Jesus knew *it*, [a]He withdrew from there. [b]And great [1]multitudes followed Him, and He healed them all.
16 Yet He [a]warned them not to make Him known,
17 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

18 *"Behold![a] My Servant whom I have chosen,*
My Beloved [b]in whom My soul is well pleased!
I will put My Spirit upon Him,
And He will declare justice to the Gentiles.
19 *He will not quarrel nor cry out,*
Nor will anyone hear His voice in the streets.
20 *A bruised reed He will not break,*
And smoking flax He will not quench,
Till He sends forth justice to victory;
21 *And in His name Gentiles will trust."*

A House Divided Cannot Stand

22 [a]Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the [1]blind and mute man both spoke and saw.
23 And all the multitudes were amazed and said, "Could this be the [a]Son of David?"

12:3 Jesus regularly quoted scripture in answer to a challenge (Matt. 4:4, 7, 10).

12:11 Pits were often dug to trap predators of livestock.

12:15 Although Jesus came to earth to be crucified, He did not allow people to determine His agenda, only His Father. Jesus' life was preserved until His "hour" had come (John 7:6; 8:20).

12:21 Although Matthew does not record Jesus' ministry in Chorazin or Bethsaida, it is clear Jesus traveled throughout Galilee (Matt. 4:23–25). These cities were near Capernaum.

24 [a]Now when the Pharisees heard *it* they said, "This *fellow* does not cast out demons except by [1]Beelzebub, the ruler of the demons."
25 But Jesus [a]knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.
26 "If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
27 "And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges.
28 "But if I cast out demons by the Spirit of God, [a]surely the kingdom of God has come upon you.
29 [a]"Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.
30 "He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

ENCOUNTER *Note* — *Matt. 12:30*

For or Against

Do your actions build up and strengthen? Do your words encourage and edify? Do your efforts gather and draw others to Christ? There is no neutral stance when we walk with the Lord. If we are not a positive influence for Him, we are hurting His work.

The Unpardonable Sin

31 "Therefore I say to you, [a]every sin and blasphemy will be forgiven men, [b]but the blasphemy *against* the Spirit will not be forgiven men.
32 "Anyone who [a]speaks a word against the Son of Man, [b]it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come.

WORD *Study* — **BLASPHEMY**

Matt. 12:31 Blasphemy literally means to "speak harm." The Mosaic law identified blasphemy against God as punishable by death (Lev. 14–16). Blasphemy against the Holy Spirit reflects a willful, stubborn rejection of the Holy Spirit's divine work, thus precluding salvation.

24 [a]Matt. 9:34 [1]NU, M *Beelzebul,* a Philistine deity
25 [a]Matt. 9:4
28 [a][Dan. 2:44; 7:14]
29 [a]Is. 49:24
31 [a]Mark 3: 28–30 [b]Acts 7:51
32 [a]John 7:12, 52 [b]1 Tim. 1:13
33 [a]Matt. 7: 16–18
34 [a]Matt. 3:7; 23:33 [b]Luke 6:45 [1]*Offspring*
35 [1]NU, M omit *of his heart*
38 [a]Mark 8:11
39 [a]Matt. 16:4
40 [a]Jon. 1:17
41 [a]Luke 11:32 [b]Jer. 3:11 [c]Jon. 3:5
42 [a]1 Kin. 10: 1–13
43 [a]Luke 11: 24–26 [b][1 Pet. 5:8]
45 [a][2 Pet. 2: 20–22]
46 [a]Luke 8:19–21 [b]John 2:12; 7:3, 5

A Tree Known by Its Fruit

33 "Either make the tree good and [a]its fruit good, or else make the tree bad and its fruit bad; for a tree is known by *its* fruit.
34 [a]"Brood[1] of vipers! How can you, being evil, speak good things? [b]For out of the abundance of the heart the mouth speaks.
35 "A good man out of the good treasure [1]of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.
36 "But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.
37 "For by your words you will be justified, and by your words you will be condemned."

The Scribes and Pharisees Ask for a Sign

38 [a]Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."
39 But He answered and said to them, "An evil and [a]adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.
40 [a]"For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.
41 [a]"The men of Nineveh will rise up in the judgment with this generation and [b]condemn it, [c]because they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.
42 [a]"The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

An Unclean Spirit Returns

43 [a]"When an unclean spirit goes out of a man, [b]he goes through dry places, seeking rest, and finds none.
44 "Then he says, 'I will return to my house from which I came.' And when he comes, he finds *it* empty, swept, and put in order.
45 "Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; [a]and the last *state* of that man is worse than the first. So shall it also be with this wicked generation."

Jesus' Mother and Brothers Send for Him

46 While He was still talking to the multitudes, [a]behold, His mother and [b]broth-

12:24 Jesus' enemies did not deny His miracles, but they accredited them to the power of Satan.

ers stood outside, seeking to speak with Him.
47 Then one said to Him, "Look, [a]Your mother and Your brothers are standing outside, seeking to speak with You."
48 But He answered and said to the one who told Him, "Who is My mother and who are My brothers?"
49 And He stretched out His hand toward His disciples and said, "Here are My mother and My [a]brothers!
50 "For [a]whoever does the will of My Father in heaven is My brother and sister and mother."

The Parable of the Sower

13 On the same day Jesus went out of the house [a]and sat by the sea.
2 [a]And great multitudes were gathered together to Him, so that [b]He got into a boat and sat; and the whole multitude stood on the shore.
3 Then He spoke many things to them in parables, saying: [a]"Behold, a sower went out to sow.
4 "And as he sowed, some *seed* fell by the wayside; and the birds came and devoured them.
5 "Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth.
6 "But when the sun was up they were scorched, and because they had no root they withered away.
7 "And some fell among thorns, and the thorns sprang up and choked them.
8 "But others fell on good ground and yielded a crop: some [a]a hundredfold, some sixty, some thirty.
9 [a]"He who has ears to hear, let him hear!"

The Purpose of Parables

10 And the disciples came and said to Him, "Why do You speak to them in parables?"
11 He answered and said to them, "Because [a]it has been given to you to know the [1]mysteries of the kingdom of heaven, but to them it has not been given.
12 [a]"For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.
13 "Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.
14 "And in them the prophecy of Isaiah is fulfilled, which says:

> [a]*'Hearing you will hear and shall not understand,*
> *And seeing you will see and not [b]perceive;*
> 15 *For the hearts of this people have grown dull.*
> *Their ears [a]are hard of hearing,*
> *And their eyes they have [b]closed,*
> *Lest they should see with their eyes and hear with their ears,*
> *Lest they should understand with their hearts and turn,*
> *So that I [1]should [c]heal them.'*

16 "But [a]blessed *are* your eyes for they see, and your ears for they hear;
17 "for assuredly, I say to you [a]that many prophets and righteous *men* desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*.

The Parable of the Sower Explained

18 [a]"Therefore hear the parable of the sower:
19 "When anyone hears the word [a]of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside.
20 "But he who received the seed on stony places, this is he who hears the word and immediately [a]receives it with joy;
21 "yet he has no root in himself, but endures only for a while. For when [a]tribu-

47 [a]Matt. 13:55, 56
49 [a]John 20:17
50 [a]John 15:14

CHAPTER 13
1 [a]Mark 4:1–12
2 [a]Luke 8:4 [b]Luke 5:3
3 [a]Luke 8:5
8 [a]Gen. 26:12
9 [a]Matt. 11:15
11 [a]Mark 4:10, 11 [1]*secret* or *hidden truths*
12 [a]Matt. 25:29
14 [a]Is. 6:9, 10; Ezek. 12:2 [b][John 3:36]
15 [a]Heb. 5:11 [b]Luke 19:42 [c]Acts 28:26, 27 [1]NU, M *would*
16 [a]Luke 10:23, 24
17 [a]Heb. 11:13
18 [a]Mark 4:13–20
19 [a]Matt. 4:23
20 [a]Is. 58:2
21 [a][Acts 14:22]

ENCOUNTER *Note* — *Matt. 13:11*

Spiritual Perception

There is a radical difference between knowing through physical senses and knowing through spiritual senses. Sin dulls our capacity to know God. Did people see Jesus but not recognize the Son of God? Yes. Could Jesus be working around your life and you not recognize His activity? Yes. Only those who have been born again of the Spirit of God can see His activity.

12:47 Most Jews would agree that honoring father and mother was preeminent in the law of Moses. To disavow one's family member would be offensive in Jewish society. Jesus' statement (50) would be an emphatic and controversial assertion.

13:3 Parables were a method of teaching that used common or familiar scenes to describe a spiritual truth. They were meant to teach one truth at a time; not every detail should be used to extrapolate more than was meant by the speaker.

13:8 "Good ground" refers to tilled ground prepared to receive seed.

lation or persecution arises because of the word, immediately [b]he stumbles.
22 "Now [a]he who received seed [b]among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.
23 "But he who received seed on the good ground is he who hears the word and understands *it*, who indeed bears [a]fruit and produces: some a hundredfold, some sixty, some thirty."

The Parable of the Wheat and the Tares

24 Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field;
25 "but while men slept, his enemy came and sowed tares among the wheat and went his way.
26 "But when the grain had sprouted and produced a crop, then the tares also appeared.
27 "So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'
28 "He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?'
29 "But he said, 'No, lest while you gather up the tares you also uproot the wheat with them.
30 'Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but [a]gather the wheat into my barn." ' "

The Parable of the Mustard Seed

31 Another parable He put forth to them, saying: [a]"The kingdom of heaven is like a mustard seed, which a man took and sowed in his field,
32 "which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a [a]tree, so that the birds of the air come and nest in its branches."

The Parable of the Leaven

33 [a]Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three [1]measures of meal till [b]it was all leavened."

[b]Matt. 11:6
22 [a]1 Tim. 6:9 [b]Jer. 4:3
23 [a]Col. 1:6
30 [a]Matt. 3:12
31 [a]Luke 13:18, 19
32 [a]Ezek. 17: 22–24; 31:3–9
33 [a]Luke 13:20, 21 [b][1 Cor. 5:6] [1]Gr. *sata*, same as a Heb. *seah*; approximately 2 pecks in all

Prophecy and the Parables

34 [a]All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them,
35 that it might be fulfilled which was spoken by the prophet, saying:

> [a]*"I will open My mouth in parables;*
> [b]*I will utter things kept secret from the foundation of the world."*

The Parable of the Tares Explained

36 Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."
37 He answered and said to them: "He who sows the good seed is the Son of Man.
38 [a]"The field is the world, the good seeds are the sons of the kingdom, but the tares are [b]the sons of the wicked *one*.
39 "The enemy who sowed them is the devil, [a]the harvest is the end of the age, and the reapers are the angels.
40 "Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.
41 "The Son of Man will send out His angels, [a]and they will gather out of His kingdom all things that offend, and those who practice lawlessness,
42 [a]"and will cast them into the furnace of fire. [b]There will be wailing and gnashing of teeth.
43 [a]"Then the righteous will shine forth as the sun in the kingdom of their Father. [b]He who has ears to hear, let him hear!

The Parable of the Hidden Treasure

44 "Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and [a]sells all that he has and [b]buys that field.

The Parable of the Pearl of Great Price

45 "Again, the kingdom of heaven is like a merchant seeking beautiful pearls,
46 "who, when he had found [a]one pearl of great price, went and sold all that he had and bought it.

The Parable of the Dragnet

47 "Again, the kingdom of heaven is like a dragnet that was cast into the sea and [a]gathered some of every kind,

34 [a]Ps 78:2; Mark 4:33, 34
35 [a]Ps. 78:2 [b]Eph. 3:9
38 [a]Rom. 10:18 [b]John 8:44
39 [a]Rev. 14:15
41 [a]Matt. 18:7
42 [a]Rev. 19:20; 20:10 [b]Matt. 8:12; 13:50
43 [a][Dan. 12:3] [b]Matt. 13:9
44 [a]Phil. 3:7, 8 [b][Is. 55:1]
46 [a]Prov. 2:4; 3:14, 15; 8:10, 19
47 [a]Matt. 22:9, 10

13:24 Many of those listening to Jesus would be rural laborers on large estates. They would readily identify with this parable.

13:31 The nature of the mustard seed Jesus referred to has been the subject of debate. The point of the parable, however, is its small size.

13:44 Valuables were often buried for safekeeping. Tales were common of laborers uncovering treasures buried in fields.

48 "which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.
49 "So it will be at the end of the age. The angels will come forth, [a]separate the wicked from among the just,
50 "and cast them into the furnace of fire. There will be wailing and gnashing of teeth."
51 [1]Jesus said to them, "Have you understood all these things?" They said to Him, "Yes, [2]Lord."
52 Then He said to them, "Therefore every [1]scribe instructed [2]concerning the kingdom of heaven is like a householder who brings out of his treasure [a]*things* new and old."

Jesus Rejected at Nazareth

53 Now it came to pass, when Jesus had finished these parables, that He departed from there.
54 [a]When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, "Where did this *Man* get this wisdom and *these* mighty works?
55 [a]"Is this not the carpenter's son? Is not His mother called Mary? And [b]His brothers [c]James, [1]Joses, Simon, and Judas?
56 "And His sisters, are they not all with us? Where then did this *Man* get all these things?"
57 So they [a]were offended at Him. But Jesus said to them, [b]"A prophet is not without honor except in his own country and in his own house."
58 Now [a]He did not do many mighty works there because of their unbelief.

John the Baptist Beheaded

14 At that time [a]Herod the tetrarch heard the report about Jesus
2 and said to his servants, "This is John the Baptist; he is risen from the dead, and therefore these powers are at work in him."
3 [a]For Herod had laid hold of John and bound him, and put *him* in prison for the sake of Herodias, his brother Philip's wife.
4 Because John had said to him, [a]"It is not lawful for you to have her."
5 And although he wanted to put him to death, he feared the multitude, [a]because they counted him as a prophet.
6 But when Herod's birthday was celebrated, the daughter of Herodias danced before them and pleased Herod.
7 Therefore he promised with an oath to give her whatever she might ask.
8 So she, having been prompted by her mother, said, "Give me John the Baptist's head here on a platter."
9 And the king was sorry; nevertheless, because of the oaths and because of those who sat with him, he commanded *it* to be given to *her.*
10 So he sent and had John beheaded in prison.
11 And his head was brought on a platter and given to the girl, and she brought *it* to her mother.
12 Then his disciples came and took away the body and buried it, and went and told Jesus.

Feeding the Five Thousand

13 [a]When Jesus heard *it,* He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities.
14 And when Jesus went out He saw a great multitude; and He [a]was moved with compassion for them, and healed their sick.
15 [a]When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food."
16 But Jesus said to them, "They do not need to go away. You give them something to eat."
17 And they said to Him, "We have here only five loaves and two fish."
18 He said, "Bring them here to Me."
19 Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, [a]He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes.
20 So they all ate and were filled, and they took up twelve baskets full of the fragments that remained.
21 Now those who had eaten were about five thousand men, besides women and children.

Jesus Walks on the Sea

22 Immediately Jesus [1]made His disciples get into the boat and go before Him

49 [a]Matt. 25:32
51 [1]NU omits *Jesus said to them* [2]NU omits *Lord*
52 [a]Song 7:13 [1]A scholar of the Old Testament [2]Or *for*
54 [a]Luke 4:16
55 [a]John 6:42 [b]Matt. 12:46 [c]Mark 15:40 [1]NU *Joseph*
57 [a]Matt. 11:6 [b]Luke 4:24
58 [a]Mark 6:5, 6

CHAPTER 14

1 [a]Mark 6:14–29
3 [a]Luke 3:19, 20
4 [a]Lev. 18:16; 20:21
5 [a]Luke 20:6

13 [a]John 6:1, 2
14 [a]Mark 6:34
15 [a]Luke 9:12
19 [a]Matt. 15:36; 26:26
22 [1]*invited, strongly urged*

13:55 A carpenter was a skilled worker, and the term could refer to a number of trades that involve building skills, such as stonemasonry or woodworking.

14:1–12 See Mark 6:14–29 for greater detail concerning this event.

14:6 The daughter of Herodias was Salome. Josephus records that she later married Herod the Great's son, her granduncle Philip, who ruled the northern territories.

14:20 This miracle is the only pre-crucifixion miracle that appears in all four gospels.

14:21 A crowd of five thousand men plus women and children would be larger than most villages in Galilee.

to the other side, while He sent the multitudes away.

ENCOUNTER Note Matt. 14:22

Building Faith

If you struggle with doubt, Jesus may put you into situations that require faith. He wants to take you beyond yourself and teach you more about Himself. It is in times of trust that you will truly experience God.

23 [a]And when He had sent the multitudes away, He went up on the mountain by Himself to pray. [b]Now when evening came, He was alone there.
24 But the boat was now [1]in the middle of the sea, tossed by the waves, for the wind was contrary.
25 Now in the fourth watch of the night Jesus went to them, walking on the sea.
26 And when the disciples saw Him [a]walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear.
27 But immediately Jesus spoke to them, saying, [1]"Be of good [a]cheer! [2]It is I; do not be afraid."
28 And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water."
29 So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus.
30 But when he saw [1]that the wind *was* boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!"
31 And immediately Jesus stretched out *His* hand and caught him, and said to him, "O you of [a]little faith, why did you doubt?"
32 And when they got into the boat, the wind ceased.
33 Then those who were in the boat [1]came and worshiped Him, saying, "Truly [a]You are the Son of God."

Many Touch Him and Are Made Well

34 [a]When they had crossed over, they came [1]to the land of Gennesaret.
35 And when the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick,
36 and begged Him that they might only [a]touch the hem of His garment. And [b]as many as touched *it* were made perfectly well.

23 [a]Mark 6:46 [b]John 6:16
24 [1]NU *many furlongs away from the land*
26 [a]Job 9:8
27 [a]Acts 23:11; 27:22, 25, 36 [1]*Take courage* [2]Lit. *I am*
30 [1]NU brackets *that* and *boisterous* as disputed.
31 [a]Matt. 6:30; 8:26
33 [a]Ps. 2:7 [1]NU omits *came and*
34 [a]Mark 6:53 [1]NU *to land at*
36 [a][Mark 5:24–34] [b][Luke 6:19]

Defilement Comes from Within

15 Then [a]the scribes and Pharisees who were from Jerusalem came to Jesus, saying,
2 [a]"Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."
3 He answered and said to them, "Why do you also transgress the commandment of God because of your tradition?
4 "For God commanded, saying, *[a]'Honor your father and your mother'; and, [b]'He who curses father or mother, let him be put to death.'*
5 "But you say, 'Whoever says to his father or mother, [a]"Whatever profit you might have received from me *is* a gift *to God*"—
6 'then he need not honor his father [1]or mother.' Thus you have made the [2]commandment of God of no effect by your tradition.
7 [a]"Hypocrites! Well did Isaiah prophesy about you, saying:

8 *'These[a] people [1]draw near to Me*
with their mouth,
And honor Me with their lips,
But their heart is far from Me.
9 *And in vain they worship Me,*
[a]Teaching as doctrines the
commandments of men.' "

10 [a]When He had called the multitude to *Himself*, He said to them, "Hear and understand:
11 [a]"Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man."
12 Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?"
13 But He answered and said, [a]"Every plant which My heavenly Father has not planted will be uprooted.
14 "Let them alone. [a]They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."
15 [a]Then Peter answered and said to Him, "Explain this parable to us."
16 So Jesus said, [a]"Are you also still without understanding?
17 "Do you not yet understand that [a]whatever enters the mouth goes into the stomach and is eliminated?

CHAPTER 15
1 [a]Mark 7:1
2 [a]Mark 7:5
4 [a][Deut. 5:16] [b]Ex. 21:17
5 [a]Mark 7:11, 12
6 [1]NU omits *or mother* [2]NU *word*
7 [a]Mark 7:6
8 [a]Ps. 78:36; Is. 29:13 [1]NU omits *draw near to Me with their mouth, And*
9 [a][Col. 2:18–22]
10 [a]Mark 7:14
11 [a][Acts 10:15]
13 [a][John 15:2]
14 [a]Luke 6:39
15 [a]Mark 7:17
16 [a]Matt. 16:9
17 [a][1 Cor. 6:13]

14:25 The fourth watch was between 3:00 and 6:00 a.m.
14:29 The miracle of Peter walking on water is recorded only by Matthew.
15:1 The fact that scribes and Pharisees traveled from Jerusalem to Galilee to see Jesus is an indication of his growing reputation.

18 "But [a]those things which proceed
out of the mouth come from the heart,
and they defile a man.
19 [a]"For out of the heart proceed evil
thoughts, murders, adulteries, fornica-
tions, thefts, false witness, blasphemies.
20 "These are *the things* which defile a
man, but to eat with unwashed hands
does not defile a man."

A Gentile Shows Her Faith

21 [a]Then Jesus went out from there and
departed to the region of Tyre and
Sidon.
22 And behold, a woman of Canaan
came from that region and cried out to
Him, saying, "Have mercy on me, O
Lord, [a]Son of David! My daughter is se-
verely demon-possessed."
23 But He answered her not a word.
And His disciples came and urged Him,
saying, "Send her away, for she cries out
after us."
24 But He answered and said, [a]"I was
not sent except to the lost sheep of the
house of Israel."
25 Then she came and worshiped Him,
saying, "Lord, help me!"
26 But He answered and said, "It is not
good to take the children's bread and
throw *it* to the little [a]dogs."
27 And she said, "Yes, Lord, yet even
the little dogs eat the crumbs which fall
from their masters' table."
28 Then Jesus answered and said to her,
"O woman, [a]great *is* your faith! Let it be
to you as you desire." And her daughter
was healed from that very hour.

ENCOUNTER *Note* — *Matt. 15:28*

Persevering Faith

When you ask of God, do you ask in faith? Faith does not give up; it perseveres even amid discouraging circumstances. The measure of your faith will determine your experience with God. Little faith receives little blessing; great faith receives great blessing.

Jesus Heals Great Multitudes

29 [a]Jesus departed from there, [b]skirted
the Sea of Galilee, and went up on the
mountain and sat down there.
30 [a]Then great multitudes came to Him,
having with them *the* lame, blind, mute,
[1]maimed, and many others; and they
laid them down at Jesus' [b]feet, and He
healed them.
31 So the multitude marveled when they
saw *the* mute speaking, *the* [1]maimed
made whole, *the* lame walking, and *the*
blind seeing; and they [a]glorified the God
of Israel.

Feeding the Four Thousand

32 [a]Now Jesus called His disciples to
Himself and said, "I have compassion on
the multitude, because they have now
continued with Me three days and have
nothing to eat. And I do not want to send
them away hungry, lest they faint on the
way."
33 [a]Then His disciples said to Him,
"Where could we get enough bread in
the wilderness to fill such a great multi-
tude?"
34 Jesus said to them, "How many
loaves do you have?" And they said,
"Seven, and a few little fish."
35 So He commanded the multitude to
sit down on the ground.
36 And [a]He took the seven loaves and
the fish and [b]gave thanks, broke *them*
and gave *them* to His disciples; and the
disciples *gave* to the multitude.
37 So they all ate and were filled, and
they took up seven large baskets full of
the fragments that were left.
38 Now those who ate were four thou-
sand men, besides women and children.
39 [a]And He sent away the multitude,
got into the boat, and came to the region
of [1]Magdala.

The Pharisees and Sadducees Seek a Sign

16 Then the [a]Pharisees and Saddu-
cees came, and testing Him asked
that He would show them a sign from
heaven.
2 He answered and said to them, "When
it is evening you say, '*It will be* fair
weather, for the sky is red';
3 "and in the morning, '*It will be* foul
weather today, for the sky is red and
threatening.' [1]Hypocrites! You know how
to discern the face of the sky, but you
cannot *discern* the signs of the times.
4 [a]"A wicked and adulterous generation
seeks after a sign, and no sign shall be
given to it except the sign of [1]the
prophet Jonah." And He left them and
departed.

18 [a][James 3:6]
19 [a]Prov. 6:14
21 [a]Mark 7:24–30
22 [a]Matt. 1:1; 22:41, 42
24 [a]Matt. 10:5, 6
26 [a]Matt. 7:6
28 [a]Luke 7:9
29 [a]Mark 7:31–37 [b]Matt. 4:18
30 [a]Is. 35:5, 6
[b]Luke 7:38; 8:41; 10:39
[1]*crippled*
31 [a]Luke 5:25, 26; 19:37, 38
[1]*crippled*
32 [a]Mark 8:1–10
33 [a]2 Kin. 4:43
36 [a]Matt. 14:19; 26:27
[b]Luke 22:19
39 [a]Mark 8:10
[1]NU *Magadan*

CHAPTER 16

1 [a]Mark 8:11
3 [1]NU omits *Hypocrites*
4 [a]Matt. 12:39
[1]NU omits *the prophet*

15:21 Tyre and Sidon were considered pagan territory. Sidon was the former home of Jezebel (1 Kin. 16:31).

15:24 When Jesus refers to saving the "lost," He is referring to God's people, the sheep of His flock (Matt. 1:21; Luke 15:3–7, 8–10, 32).

15:27 The word for "little dogs" used here does not describe the mongrel scavengers roaming the countryside, but pets that would gather under the table where children ate.

15:39 Magdala was the home of Mary Magdalene.

16:1 Pharisees and Sadducees rarely agreed on anything. Combining forces brought them great influence; Pharisees had the support of the populace while Sadducees held political power.

The Leaven of the Pharisees and Sadducees

5 Now [a]when His disciples had come to the other side, they had forgotten to take bread.
6 Then Jesus said to them, [a]"Take heed and beware of the [1]leaven of the Pharisees and the Sadducees."
7 And they reasoned among themselves, saying, "*It is* because we have taken no bread."
8 But Jesus, being aware of *it*, said to them, "O you of little faith, why do you reason among yourselves because you [1]have brought no bread?
9 [a]"Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up?
10 [a]"Nor the seven loaves of the four thousand and how many large baskets you took up?
11 "How is it you do not understand that I did not speak to you concerning bread?—*but* to beware of the [1]leaven of the Pharisees and Sadducees."
12 Then they understood that He did not tell *them* to beware of the leaven of bread, but of the [1]doctrine of the Pharisees and Sadducees.

Peter Confesses Jesus as the Christ

13 When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, [a]"Who do men say that I, the Son of Man, am?"
14 So they said, [a]"Some *say* John the Baptist, some Elijah, and others Jeremiah or [b]one of the prophets."
15 He said to them, "But who do [a]you say that I am?"
16 Simon Peter answered and said, [a]"You are the Christ, the Son of the living God."
17 Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, [a]for flesh and blood has not revealed *this* to you, but [b]My Father who is in heaven.
18 "And I also say to you that [a]you are Peter, and [b]on this rock I will build My church, and [c]the gates of Hades shall not [1]prevail against it.
19 [a]"And I will give you the keys of the kingdom of heaven, and whatever you bind on earth [1]will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

5 [a]Mark 8:14
6 [a]Luke 12:1 [1]*yeast*
8 [1]NU *have no bread*
9 [a]Matt. 14:15–21
10 [a]Matt. 15:32–38
11 [1]*yeast*
12 [1]*teaching*
13 [a]Luke 9:18
14 [a]Matt. 14:2 [b]Matt. 21:11
15 [a]John 6:67
16 [a]Acts 8:37; 9:20
17 [a][Eph. 2:8] [b]Gal. 1:16
18 [a]John 1:42 [b][Eph. 2:20] [c]Is. 38:10 [1]*be victorious*
19 [a]Matt. 18:18 [1]Or *will have been bound . . . will have been loosed*

20 [a]Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

Jesus Predicts His Death and Resurrection

21 From that time Jesus began [a]to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.
22 Then Peter took Him aside and began to rebuke Him, saying, [1]"Far be it from You, Lord; this shall not happen to You!"
23 But He turned and said to Peter, "Get behind Me, [a]Satan! [b]You are [1]an offense to Me, for you are not mindful of the things of God, but the things of men."

Take Up the Cross and Follow Him

24 [a]Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and [b]follow Me.

ENCOUNTER *Note* — *Matt. 16:24*

Following Jesus

While we incline toward self-centered interests, the concerns of the Father go unnoticed and rejected. Unless we deny the power of self, choose to seek the Father's will, and settle the Lordship of Christ in our life, we are incapable of following Him. He looks for ready obedience, not reluctant submission.

25 "For [a]whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.
26 "For what [a]profit is it to a man if he gains the whole world, and loses his own soul? Or [b]what will a man give in exchange for his soul?
27 "For [a]the Son of Man will come in the glory of His Father [b]with His angels, [c]and then He will reward each according to his works.
28 "Assuredly, I say to you, [a]there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom."

20 [a]Luke 9:21
21 [a]Luke 9:22; 18:31; 24:46
22 [1]Lit. *Merciful to You,* (May God be merciful)
23 [a]Matt. 4:10 [b][Rom. 8:7] [1]*a stumbling block*
24 [a][2 Tim. 3:12] [b][1 Pet. 2:21]
25 [a]John 12:25
26 [a]Luke 12:20, 21 [b]Ps. 49:7, 8
27 [a]Mark 8:38 [b][Dan. 7:10] [c]Rom. 2:6
28 [a]Luke 9:27

16:13 Caesarea Philippi was north of the Sea of Galilee at the base of Mount Hermon. It was known as a pagan place of worship.

16:16 Peter had the right title but the wrong understanding of the term "messiah."

16:18 The name "Peter" and the word "rock" are the same in Aramaic. In Greek, the name "Peter" is *petros,* and "rock" is *petra.* "Hades" referred to the underworld, or the place of the dead. It is the equivalent of the term *sheol* in the Old Testament.

16:21 Elders and chief priests and scribes comprised the Jewish council called the Sandhedrin.

16:23 Satan had returned with his temptation for Jesus to avoid the cross, this time speaking through one of Jesus' closest friends (Matt. 4:9).

Jesus Transfigured on the Mount

17 Now [a]after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;
2 and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.
3 And behold, Moses and Elijah appeared to them, talking with Him.
4 Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, [1]let us make here three tabernacles: one for You, one for Moses, and one for Elijah."
5 [a]While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, [b]"This is My beloved Son, [c]in whom I am well pleased. [d]Hear Him!"

ENCOUNTER Note — Matt. 17:5

Listen to Him

In great moments with the Lord, we need to do two things: be quiet and listen. In the midst of our constant chatter, the Father says, "Stop talking and listen to My Son. He knows My will for your life, if only you would listen." He is God; He doesn't need our suggestions. Learn to be quiet, meditate, and listen.

6 [a]And when the disciples heard *it*, they fell on their faces and were greatly afraid.
7 But Jesus came and [a]touched them and said, "Arise, and do not be afraid."
8 When they had lifted up their eyes, they saw no one but Jesus only.
9 Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."
10 And His disciples asked Him, saying, [a]"Why then do the scribes say that Elijah must come first?"
11 Jesus answered and said to them, "Indeed, Elijah is coming [1]first and will [a]restore all things.
12 [a]"But I say to you that Elijah has come already, and they [b]did not know him but did to him whatever they wished. Likewise [c]the Son of Man is also about to suffer at their hands."
13 [a]Then the disciples understood that He spoke to them of John the Baptist.

A Boy Is Healed

14 [a]And when they had come to the multitude, a man came to Him, kneeling down to Him and saying,
15 "Lord, have mercy on my son, for he is [1]an epileptic and suffers severely; for he often falls into the fire and often into the water.
16 "So I brought him to Your disciples, but they could not cure him."
17 Then Jesus answered and said, "O [1]faithless and [a]perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me."
18 And Jesus [a]rebuked the demon, and it came out of him; and the child was cured from that very hour.
19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

ENCOUNTER Note — Matt. 17:19

Why?

Spiritual powerlessness provides compelling evidence that something is wrong with our faith. At such times we need not speculate why God's power is absent from our lives. We can go directly to God and inquire of Him.

20 So Jesus said to them, "Because of your [1]unbelief; for assuredly, I say to you, [a]if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.
21 [1]"However, this kind does not go out except by prayer and fasting."

Jesus Again Predicts His Death and Resurrection

22 [a]Now while they were [1]staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men,
23 "and they will kill Him, and the third day He will be raised up." And they were exceedingly [a]sorrowful.

Peter and His Master Pay Their Taxes

24 [a]When they had come to [1]Capernaum, those who received the [2]*temple*

CHAPTER 17
1 [a]Mark 9:2–8
4 [1]NU *I will make*
5 [a]2 Pet. 1:17 [b]Mark 1:11 [c]Is 42:1; Matt. 3:17; 12:18 [d][Deut. 18:15, 19]
6 [a]2 Pet. 1:18
7 [a]Dan. 8:18
10 [a]Mal. 4:5
11 [a][Mal. 4:6] [1]NU omits *first*
12 [a]Mark 9:12, 13 [b]Matt. 14:3, 10 [c]Matt. 16:21
13 [a]Matt. 11:14
14 [a]Mark 9:14–28
15 [1]Lit. *moonstruck*
17 [a]Phil. 2:15 [1]*unbelieving*
18 [a]Luke 4:41
20 [a]Luke 17:6 [1]NU *little faith*
21 [1]NU omits v. 21.
22 [a]Mark 8:31 [1]NU *gathering together*
23 [a]John 16:6; 19:30; Acts 10:40
24 [a]Mark 9:33 [1]NU *Capharnaum*, here and elsewhere [2]Lit. *double drachma*

17:1–13 This passage holds several allusions to God's glory as displayed before Moses on Mount Sinai (Ex. 24).

17:3 Moses and Elijah represented the law and the prophets. The significance was that the entire Old Testament pointed toward the coming of the Messiah. Elijah was expected to return just before the day of the Lord (Mal. 4:5, 6).

17:14–17 Like Moses, Jesus would have to immediately confront the people's failings when He came down the mountain.

17:24 The temple tax was given annually by every male over the age of twenty. Exodus 30:13 set the requirement at a half a shekel for a common laborer, about two day's wages.

tax came to Peter and said, "Does your Teacher not pay the *temple* tax?"
25 He said, "Yes." And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from [a]strangers?"
26 Peter said to Him, "From strangers." Jesus said to him, "Then the sons are free.
27 "Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a [1]piece of money; take that and give it to them for Me and you."

Who Is the Greatest?

18 At [a]that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?"
2 Then Jesus called a little [a]child to Him, set him in the midst of them,
3 and said, "Assuredly, I say to you, [a]unless you are converted and become as little children, you will by no means enter the kingdom of heaven.
4 [a]"Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.
5 [a]"Whoever receives one little child like this in My name receives Me.

Jesus Warns of Offenses

6 [a]"But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.
7 "Woe to the world because of [1]offenses! For [a]offenses must come, but [b]woe to that man by whom the offense comes!
8 [a]"If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.
9 "And if your eye causes you to sin, pluck it out and cast *it* from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into [1]hell fire.

25 [a][Is. 60:10–17]
27 [1]Gr. *stater,* the exact temple tax for two

CHAPTER 18

1 [a]Luke 9:46–48; 22:24–27
2 [a]Matt. 19:14
3 [a]Luke 18:16
4 [a][Matt. 20:27; 23:11]
5 [a][Matt. 10:42]
6 [a]Mark 9:42
7 [a][1 Cor. 11:19] [b]Matt. 26:24; 27:4, 5 [1]*enticements to sin*
8 [a]Matt. 5:29, 30
9 [1]Gr. *Gehenna*
10 [a][Heb. 1:14] [b]Luke 1:19
11 [a]Luke 9:56 [1]NU omits v. 11.
12 [a]Luke 15:4–7
14 [a][1 Tim. 2:4]
15 [a]Lev. 19:17 [b][James 5:20]
16 [a]Deut. 17:6; 19:15
17 [a][2 Thess. 3:6, 14]
18 [a][John 20:22, 23]
19 [a][1 Cor. 1:10] [b][1 John 3:22; 5:14] [1]NU, M *Again, assuredly, I say*
20 [a]Acts 20:7
21 [a]Luke 17:4
22 [a]Col. 3:13

The Parable of the Lost Sheep

10 "Take heed that you do not despise one of these little ones, for I say to you that in heaven [a]their angels always [b]see the face of My Father who is in heaven.
11 [a]"For[1] the Son of Man has come to save that which was lost.
12 [a]"What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?
13 "And if he should find it, assuredly, I say to you, he rejoices more over that *sheep* than over the ninety-nine that did not go astray.
14 "Even so it is not the [a]will of your Father who is in heaven that one of these little ones should perish.

Dealing with a Sinning Brother

15 "Moreover [a]if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, [b]you have gained your brother.
16 "But if he will not hear, take with you one or two more, that [a]*'by the mouth of two or three witnesses every word may be established.'*
17 "And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a [a]heathen and a tax collector.
18 "Assuredly, I say to you, [a]whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.
19 [a]"Again[1] I say to you that if two of you agree on earth concerning anything that they ask, [b]it will be done for them by My Father in heaven.
20 "For where two or three are gathered [a]together in My name, I am there in the midst of them."

The Parable of the Unforgiving Servant

21 Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? [a]Up to seven times?"
22 Jesus said to him, "I do not say to you, [a]up to seven times, but up to seventy times seven.
23 "Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.

18:1, 2 Issues of rank and status were daily concerns in the ancient world. Children were among the most powerless members of society.

18:6 A millstone was a large, heavy grinding stone that had to be turned by a donkey.

18:10 Jewish culture generally held that every person had a guardian angel and that angel received orders directly from God.

18:17 This is the only clear reference to a local church in the gospels.

18:18 "Binding" refers to what is not allowed and "loosing" to what is permitted (Matt. 16:19). The implication is that the act on earth has already been done in heaven.

18:21 Peter was being generous. The traditional number of times one was encouraged to forgive was only three.

24 "And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.
25 "But as he was not able to pay, his master commanded [a]that he be sold, with his wife and children and all that he had, and that payment be made.
26 "The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.'
27 "Then the master of that servant was moved with compassion, released him, and forgave him the debt.
28 "But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, 'Pay me what you owe!'
29 "So his fellow servant fell down [1]at his feet and begged him, saying, 'Have patience with me, and I will pay you [2]all.'
30 "And he would not, but went and threw him into prison till he should pay the debt.
31 "So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.
32 "Then his master, after he had called him, said to him, 'You wicked servant! I forgave you [a]all that debt because you begged me.
33 'Should you not also have had compassion on your fellow servant, just as I had pity on you?'

ENCOUNTER *Note* *Matt. 18:33*

A Measure of Grace

God's grace makes a difference one way or the other. If we accept it and treat others in like manner, His blessings will continue to overflow. But if we accept His grace and withhold it from others, His blessing turns to a curse. Be aware that God will take your measure of kindness or cruelty and bring it upon you.

34 "And his master was angry, and delivered him to the torturers until he should pay all that was due to him.
35 [a]"So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother [1]his trespasses."

25 [a]2 Kin. 4:1
29 [1]NU omits *at his feet* [2]NU, M omit *all*
32 [a]Luke 7:41–43
35 [a]James 2:13 [1]NU omits *his trespasses*

Marriage and Divorce

19 Now it came to pass, [a]when Jesus had finished these sayings, *that* He departed from Galilee and came to the region of Judea beyond the Jordan.
2 [a]And great multitudes followed Him, and He healed them there.
3 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for *just* any reason?"
4 And He answered and said to them, "Have you not read that He who [1]made *them* at the beginning [a]*'made them male and female,'*
5 "and said, [a]*'For this reason a man shall leave his father and mother and be joined to his wife, and* [b]*the two shall become one flesh'?*
6 "So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."
7 They said to Him, [a]"Why then did Moses command to give a certificate of divorce, and to put her away?"
8 He said to them, "Moses, because of the [a]hardness of your hearts, permitted you to divorce your [b]wives, but from the beginning it was not so.
9 [a]"And I say to you, whoever divorces his wife, except for [1]sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery."
10 His disciples said to Him, [a]"If such is the case of the man with *his* wife, it is better not to marry."

Jesus Teaches on Celibacy

11 But He said to them, [a]"All cannot accept this saying, but only *those* to whom it has been given:
12 "For there are [1]eunuchs who were born thus from *their* mother's womb, and [a]there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept *it*, let him accept *it*."

Jesus Blesses Little Children

13 [a]Then little children were brought to Him that He might put *His* hands on them and pray, but the disciples rebuked them.
14 But Jesus said, "Let the little children come to Me, and do not forbid them; for [a]of such is the kingdom of heaven."

CHAPTER 19
1 [a]Mark 10:1–12
2 [a]Matt. 12:15
4 [a]Gen. 1:27; 5:2 [1]NU *created*
5 [a]Gen. 2:24 [b][1 Cor. 6:16; 7:2]
7 [a]Deut. 24:1–4
8 [a]Heb. 3:15 [b]Mal. 2:16
9 [a][Matt. 5:32] [1]Or *fornication*
10 [a][Prov. 21:19]
11 [a][1 Cor. 7:2, 7, 9, 17]
12 [a][1 Cor. 7:32] [1]Emasculated men
13 [a]Luke 18:15
14 [a]Matt. 18:3, 4

18:24 Ten thousand talents was an exorbitant amount of money. A talent was the highest known currency in the ancient Roman world. There is discrepancy as to its value, as it is primarily a measure of weight. A denarius was one day's wage, and an estimate of the value of a talent ranges from six to ten thousand denarii. Jesus' parable set this man in a hopeless position.

19:1 "Beyond the Jordan," was the east side of the river known as Transjordan or Perea.

19:8 Concession was a legal means of regulating sin rather than losing control of it altogether. Divorce fell into such a category (Mal. 2:14–16).

15 And He laid *His* hands on them and departed from there.

Jesus Counsels the Rich Young Ruler

16 [a]Now behold, one came and said to Him, [b]"Good[1] Teacher, what good thing shall I do that I may have eternal life?"
17 So He said to him, [1]"Why do you call Me good? [2]No one *is* [a]good but One, *that is,* God. But if you want to enter into life, [b]keep the commandments."
18 He said to Him, "Which ones?" Jesus said, [a]"'*You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'*
19 [a]*'Honor your father and your mother,'* and, [b]*'You shall love your neighbor as yourself.'* "
20 The young man said to Him, "All these things I have [a]kept [1]from my youth. What do I still lack?"
21 Jesus said to him, "If you want to be perfect, [a]go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."
22 But when the young man heard that saying, he went away sorrowful, for he had great possessions.

With God All Things Are Possible

23 Then Jesus said to His disciples, "Assuredly, I say to you that [a]it is hard for a rich man to enter the kingdom of heaven.
24 "And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."
25 When His disciples heard *it,* they were greatly astonished, saying, "Who then can be saved?"
26 But Jesus looked at *them* and said to them, "With men this is impossible, but [a]with God all things are possible."

16 [a]Mark 10: 17–30 [b]Luke 10:25 [1]NU omits *Good*
17 [a]Nah. 1:7 [b]Lev. 18:5 [1]NU *Why do you ask Me about what is good?* [2]NU *There is One who is good. But*
18 [a]Ex. 20:13–16
19 [a]Ex. 20:12–16; Deut. 5:16–20 [b]Lev. 19:18
20 [a][Phil. 3:6, 7] [1]NU omits *from my youth*
21 [a]Acts 2:45; 4:34, 35
23 [a][1 Tim. 6:9]
26 [a]Jer. 32:17
27 [a]Deut. 33:9
28 [a]Luke 22:28–30
29 [a]Mark 10:29, 30 [1]NU omits *or wife* [2]Lit. *fields*
30 [a]Luke 13:30

ENCOUNTER *Note* — *Matt. 19:26*

Salvation Possible

A self-reliant person shuns dependency. An intellectual ridicules childlike faith. But salvation is impossible to achieve on our own; it requires a humble cry to God for help. What is impossible for us is possible with God—on His terms.

27 Then Peter answered and said to Him, "See, [a]we have left all and followed You. Therefore what shall we have?"
28 So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, [a]you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.
29 [a]"And everyone who has left houses or brothers or sisters or father or mother [1]or wife or children or [2]lands, for My name's sake, shall receive a hundredfold, and inherit eternal life.
30 [a]"But many *who are* first will be last, and the last first.

The Parable of the Workers in the Vineyard

20 "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.
2 "Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard.
3 "And he went out about the third hour and saw others standing idle in the marketplace,
4 "and said to them, 'You also go into

HISTORICAL *Encounter* — *Matt. 19:21*

PETER WALDO

Little is known about the personal life of Peter Waldo. He was apparently a prosperous man who lived in Lyon, France. Hearing a minstrel sing about Saint Aexis who had given away his possessions, Waldo invited the minstrel to his home to discuss his message. Waldo became troubled by what he heard and sought counsel from a priest. The priest quoted Matthew 19:21. Waldo accepted this as God's word to him, so he sold his many possessions and committed himself to give away his wealth to the poor and to preach the gospel. He had the Scriptures translated from Latin into French. His message attracted others who joined his cause. Together they became known as the "Poor Men of Lyons." Waldo sent his followers out two by two preaching the Gospel and sharing scripture in peoples' native tongue. Though often opposed for doing so, the Waldensians evangelized Europe.

19:20 The term "young man" probably places him between the ages of 24 and 40.

19:28 The regeneration was the expected renewal or re-creation of all things at the end of the world.

20:1 Wealthy landowners often hired temporary laborers during harvest time.

20:3 The third hour was 9:00 A.M.; the sixth hour was noon; the ninth hour was 3:00 P.M.; the eleventh hour was 5:00 P.M.

the vineyard, and whatever is right I will give you.' So they went.
5 "Again he went out about the sixth and the ninth hour, and did likewise.
6 "And about the eleventh hour he went out and found others standing [1]idle, and said to them, 'Why have you been standing here idle all day?'
7 "They said to him, 'Because no one hired us.' He said to them, 'You also go into the vineyard, [1]and whatever is right you will receive.'
8 "So when evening had come, the owner of the vineyard said to his steward, 'Call the laborers and give them *their* wages, beginning with the last to the first.'
9 "And when those came who *were hired* about the eleventh hour, they each received a denarius.
10 "But when the first came, they supposed that they would receive more; and they likewise received each a denarius.
11 "And when they had received *it*, they [1]complained against the landowner,
12 "saying, 'These last *men* have worked *only* one hour, and you made them equal to us who have borne the burden and the heat of the day.'
13 "But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius?
14 'Take *what is* yours and go your way. I wish to give to this last man *the same* as to you.
15 [a]'Is it not lawful for me to do what I wish with my own things? Or [b]is your eye evil because I am good?'
16 [a]"So the last will be first, and the first last. [b]For[1] many are called, but few chosen."

Jesus a Third Time Predicts His Death and Resurrection

17 [a]Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them,
18 [a]"Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,
19 [a]"and deliver Him to the Gentiles to [b]mock and to [c]scourge and to [d]crucify. And the third day He will [e]rise again."

Greatness Is Serving

20 [a]Then the mother of [b]Zebedee's sons came to Him with her sons, kneeling down and asking something from Him.
21 And He said to her, "What do you wish?" She said to Him, "Grant that these two sons of mine [a]may sit, one on Your right hand and the other on the left, in Your kingdom."
22 But Jesus answered and said, "You do not know what you ask. Are you able to drink [a]the cup that I am about to drink, [1]and be baptized with [b]the baptism that I am baptized with?" They said to Him, "We are able."
23 So He said to them, [a]"You will indeed drink My cup, [1]and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared by My Father."
24 [a]And when the ten heard *it*, they were greatly displeased with the two brothers.
25 But Jesus called them to *Himself* and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.
26 "Yet [a]it shall not be so among you; but [b]whoever desires to become great among you, let him be your servant.
27 [a]"And whoever desires to be first among you, let him be your slave—
28 [a]"just as the [b]Son of Man did not come to be served, [c]but to serve, and [d]to give His life a ransom [e]for many."

ENCOUNTER Note Matt. 20:28

Called to Serve

The kingdom of God is completely different from the kingdom of this world. The world tells us to look out for ourselves; God tells us to give ourselves away. The world tells us to rule; God tells us to serve. The world tells us to be first; God tells us to put others first. The King of kings came to serve. The world will see Jesus in us when they see a servant.

Two Blind Men Receive Their Sight

29 [a]Now as they went out of Jericho, a great multitude followed Him.
30 And behold, [a]two blind men sitting by the road, when they heard that Jesus was passing by, cried out, saying, "Have mercy on us, O Lord, [b]Son of David!"
31 Then the multitude [a]warned them that they should be quiet; but they cried out all the more, saying, "Have mercy on us, O Lord, Son of David!"

CHAPTER 20
6 [1]NU omits *idle*
7 [1]NU omits the rest of v. 7.
11 [1]*grumbled*
15 [a][Rom. 9:20, 21] [b]Deut. 15:9
16 [a]Matt. 19:30 [b]Matt. 22:14 [1]NU omits the rest of v. 16.
17 [a]Mark 10: 32–34
18 [a]Matt. 16:21; 26:47–57
19 [a]Matt. 27:2 [b]Matt. 26:67, 68; 27:29, 41 [c]Matt. 27:26 [d]Acts 3:13–15 [e]Matt. 28:5, 6
20 [a]Mark 10: 35–45 [b]Matt. 4:21; 10:2
21 [a][Matt. 19: 28]
22 [a]Luke 22:42 [b]Luke 12:50 [1]NU omits *and be baptized with the baptism that I am baptized with*
23 [a][Acts 12:2] [1]NU omits *and be baptized with the baptism that I am baptized with*
24 [a]Mark 10:41
26 [a][1 Pet. 5:3] [b]Matt. 23:11
27 [a][Matt. 18:4]
28 [a]John 13:4 [b][Phil. 2:6, 7] [c]Luke 22:27 [d][Is. 53:10–12; Dan. 9:24, 26] [e][Rom. 5:15, 19]
29 [a]Mark 10: 46–52
30 [a]Matt. 9:27 [b][Ezek. 37:21–25]
31 [a]Matt. 19:13

20:22 "The cup" represents Jesus' death (Matt. 26:27, 28, 39).
20:28 A ransom was the common reference to the price paid to redeem a slave.
20:30 Only Matthew mentions two blind men. Mark and Luke mention only the man who spoke to Jesus. Matthew may have specified the second person to certify that there were two witnesses to Jesus' miracle (Deut. 17:6).

32 So Jesus stood still and called them, and said, "What do you want Me to do for you?"
33 They said to Him, "Lord, that our eyes may be opened."
34 So Jesus had [a]compassion and touched their eyes. And immediately their eyes received sight, and they followed Him.

The Triumphal Entry

21 Now [a]when they drew near Jerusalem, and came to [1]Bethphage, at [b]the Mount of Olives, then Jesus sent two disciples,
2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me.
3 "And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."
4 [1]All this was done that it might be fulfilled which was spoken by the prophet, saying:

5 *"Tell[a] the daughter of Zion,*
'Behold, your King is coming to you,
Lowly, and sitting on a donkey,
A colt, the foal of a donkey.' "

6 [a]So the disciples went and did as Jesus commanded them.
7 They brought the donkey and the colt, [a]laid their clothes on them, [1]and set *Him* on them.
8 And a very great multitude spread their clothes on the road; [a]others cut down branches from the trees and spread *them* on the road.
9 Then the multitudes who went before and those who followed cried out, saying:

"Hosanna to the Son of David!
[a]*'Blessed is He who comes in the name of the LORD!'*
Hosanna in the highest!"

10 [a]And when He had come into Jerusalem, all the city was moved, saying, "Who is this?"
11 So the multitudes said, "This is Jesus, [a]the prophet from Nazareth of Galilee."

Jesus Cleanses the Temple

12 [a]Then Jesus went into the temple [1]of God and drove out all those who bought and sold in the temple, and overturned the tables of the [b]money changers and the seats of those who sold doves.
13 And He said to them, "It is written, [a]*'My house shall be called a house of prayer,'* but you have made it a [b]*'den of thieves.' "*
14 Then *the* blind and *the* lame came to Him in the temple, and He healed them.
15 But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the [a]Son of David!" they were [1]indignant
16 and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read,

[a]'Out of the mouth of babes and nursing infants
You have perfected praise'?"

17 Then He left them and [a]went out of the city to Bethany, and He lodged there.

The Fig Tree Withered

18 [a]Now in the morning, as He returned to the city, He was hungry.
19 [a]And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." Immediately the fig tree withered away.

The Lesson of the Withered Fig Tree

20 [a]And when the disciples saw *it,* they marveled, saying, "How did the fig tree wither away so soon?"
21 So Jesus answered and said to them, "Assuredly, I say to you, [a]if you have faith and [b]do not doubt, you will not only do what was done to the fig tree, [c]but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done.
22 "And [a]whatever things you ask in prayer, believing, you will receive."

Jesus' Authority Questioned

23 [a]Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and [b]said, "By what authority are You doing these things? And who gave You this authority?"
24 But Jesus answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things:

34 [a]Matt. 9:36; 14:14; 15:32; 18:27

CHAPTER 21

1 [a]Luke 19:29–38 [b][Zech. 14:4] [1]M *Beth-sphage*
4 [1]NU omits *All*
5 [a]Is. 62:11; Zech. 9:9
6 [a]Mark 11:4
7 [a]2 Kin. 9:13 [1]NU *and He sat*
8 [a]Lev. 23:40
9 [a]Ps. 118:26; Matt. 23:39
10 [a]John 2:13, 15
11 [a]John 6:14; 7:40; 9:17
12 [a]Ps. 69:9; 119:139; Is. 56:7; Mal. 3:1; Mark 11: 15–18 [1]NU omits *of God*
[b]Deut. 14:25
13 [a]Is. 56:7 [b]Jer. 7:11
15 [a]Ps. 118:26; John 7:42 [1]*angry*
16 [a]Ps. 8:2
17 [a]John 11:1, 18; 12:1
18 [a]Mark 11: 12–14, 20–24
19 [a]Mark 11:13
20 [a]Mark 11:20
21 [a]Matt. 17:20 [b]James 1:6 [c]1 Cor. 13:2
22 [a]Matt. 7: 7–11
23 [a]Luke 20:1–8 [b]Ex. 2:14

21:1 Bethphage was located on the eastern side of the Mount of Olives. The name means "house of figs." The Mount of Olives was directly east of Jerusalem on the other side of a deep ravine.

21:2 A donkey was symbolic of humility and peace. It was the preferred mount of Davidic royalty (2 Sam. 18:9; 1 Kin. 1:33, 44).

21:9 "Hosanna" means "save now," but it was often used as an expression of joy.

21:12 Money changers were currency brokers; they exchanged foreign coins bearing pagan images into acceptable coins for the temple.

21:18 Jerusalem was full of visitors during Passover. Many had to stay in the countryside at night.

25 "The [a]baptism of [b]John—where was it from? From heaven or from men?" And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?' 26 "But if we say, 'From men,' we [a]fear the multitude, [b]for all count John as a prophet."
27 So they answered Jesus and said, "We do not know." And He said to them, "Neither will I tell you by what authority I do these things.

The Parable of the Two Sons

28 "But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my [a]vineyard.'
29 "He answered and said, 'I will not,' but afterward he regretted it and went.
30 "Then he came to the second and said likewise. And he answered and said, 'I *go*, sir,' but he did not go.
31 "Which of the two did the will of *his* father?" They said to Him, "The first." Jesus said to them, [a]"Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you.

ENCOUNTER *Note* *Matt. 21:31*

Take Action

Actions speak louder than words. Anyone can say the right things, but God sees what we do. To call Jesus Lord is not enough; we must live under his lordship and do what He says, for one day we will stand before God to give an account for our actions.

32 "For [a]John came to you in the way of righteousness, and you did not believe him; [b]but tax collectors and harlots believed him; and when you saw *it*, you did not afterward [1]relent and believe him.

The Parable of the Wicked Vinedressers

33 "Hear another parable: There was a certain landowner [a]who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and [b]went into a far country.
34 "Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit.
35 [a]"And the vinedressers took his servants, beat one, killed one, and stoned another.
36 "Again he sent other servants, more than the first, and they did likewise to them.
37 "Then last of all he sent his [a]son to them, saying, 'They will respect my son.'
38 "But when the vinedressers saw the son, they said among themselves, [a]'This is the heir. [b]Come, let us kill him and seize his inheritance.'
39 [a]"So they took him and cast *him* out of the vineyard and killed *him*.
40 "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?"
41 [a]They said to Him, [b]"He will destroy those wicked men miserably, [c]and lease *his* vineyard to other vinedressers who will [1]render to him the fruits in their seasons."
42 Jesus said to them, "Have you never read in the Scriptures:

> [a]*'The stone which the builders rejected*
> *Has become the chief cornerstone.*
> *This was the Lord's doing,*
> *And it is marvelous in our eyes'?*

43 "Therefore I say to you, [a]the kingdom of God will be taken from you and given to a nation bearing the fruits of it.
44 "And [a]whoever falls on this stone will be broken; but on whomever it falls, [b]it will grind him to powder."
45 Now when the chief priests and Pharisees heard His parables, they [1]perceived that He was speaking of them.
46 But when they sought to lay hands on Him, they [a]feared the multitudes, because [b]they took Him for a prophet.

The Parable of the Wedding Feast

22 And Jesus answered [a]and spoke to them again by parables and said:
2 "The kingdom of heaven is like a certain king who arranged a marriage for his son,
3 "and sent out his servants to call those who were invited to the wedding; and they were not willing to come.
4 "Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; [a]my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding." '
5 "But they made light of it and went their ways, one to his own farm, another to his business.
6 "And the rest seized his servants, treated *them* [1]spitefully, and killed *them*.
7 "But when the king heard *about it*, he was furious. And he sent out [a]his

25 [a][John 1: 29–34] [b]John 1:15–28
26 [a]Matt. 14:5; 21:46 [b]Mark 6:20
28 [a]Matt. 20:1; 21:33
31 [a]Luke 7:29, 37–50
32 [a]Luke 3: 1–12; 7:29 [b]Luke 3:12, 13 [1]*regret it*
33 [a]Luke 20:9–19 [b]Matt. 25:14
35 [a][1 Thess. 2: 15]
37 [a][John 3:16]
38 [a][Heb. 1:2] [b]John 11:53
39 [a][Acts 2:23]
41 [a]Luke 20:16 [b][Luke 21:24] [c][Acts 13:46] [1]*give*
42 [a]Ps. 118:22, 23; Is. 28:16; Acts 4:11; [Rom. 9:33]; Eph. 2:20; [1 Pet. 2:6, 7]
43 [a][Matt. 8:12]
44 [a]Is. 8:14, 15; [Rom. 9:33]; 1 Pet. 2:6–8 [b]Is. 60:12; [Dan. 2:44]
45 [1]*knew*
46 [a]Matt. 21:26 [b]Matt. 21:11

CHAPTER 22

1 [a][Rev. 19:7–9]
4 [a]Prov. 9:2
6 [1]*insolently*
7 [a][Dan. 9:26]

21:31 Jesus could not have chosen a more socially offensive group than tax gatherers and harlots for his example.

21:33 A watchtower was to guard the vineyard from thieves and to provide protection from enemies. It was fifteen feet high and six feet square.

ENCOUNTER Note Matt. 22:2

The Invitation

God's offer of salvation goes out to all people, but not everyone responds favorably. Some blatantly reject His invitation; others are interested, but only on their terms. Fewer humbly turn to God and accept His love. God willingly gives salvation to those who hear the invitation, accept His call, and take action to obey.

armies, destroyed those murderers, and burned up their city.
8 "Then he said to his servants, 'The wedding is ready, but those who were invited were not [a]worthy.
9 'Therefore go into the highways, and as many as you find, invite to the wedding.'
10 "So those servants went out into the highways and [a]gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.
11 "But when the king came in to see the guests, he saw a man there [a]who did not have on a wedding garment.
12 "So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was [a]speechless.
13 "Then the king said to the servants, 'Bind him hand and foot, [1]take him away, and cast *him* [a]into outer darkness; there will be weeping and gnashing of teeth.'
14 [a]"For many are called, but few *are* chosen."

The Pharisees: Is It Lawful to Pay Taxes to Caesar?

15 [a]Then the Pharisees went and plotted how they might entangle Him in *His* talk.
16 And they sent to Him their disciples with the [a]Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not [1]regard the person of men.
17 "Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?"
18 But Jesus [1]perceived their wickedness, and said, "Why do you test Me, *you* hypocrites?
19 "Show Me the tax money." So they brought Him a denarius.
20 And He said to them, "Whose image and inscription *is* this?"
21 They said to Him, "Caesar's." And He said to them, [a]"Render[1] therefore to Caesar the things that are [b]Caesar's, and to God the things that are [c]God's."
22 When they had heard *these words,* they marveled, and left Him and went their way.

The Sadducees: What About the Resurrection?

23 [a]The same day the Sadducees, [b]who say there is no resurrection, came to Him and asked Him,
24 saying: "Teacher, [a]Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.
25 "Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother.
26 "Likewise the second also, and the third, even to the seventh.
27 "Last of all the woman died also.
28 "Therefore, in the resurrection, whose wife of the seven will she be? For they all had her."
29 Jesus answered and said to them, "You are [1]mistaken, [a]not knowing the Scriptures nor the power of God.
30 "For in the resurrection they neither marry nor are given in marriage, but [a]are like angels [1]of God in heaven.
31 "But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying,
32 [a]*'I am the God of Abraham, the God of Isaac, and the God of Jacob'?* God is not the God of the dead, but of the living."
33 And when the multitudes heard *this,* [a]they were astonished at His teaching.

The Scribes: Which Is the First Commandment of All?

34 [a]But when the Pharisees heard that He had silenced the Sadducees, they gathered together.
35 Then one of them, [a]a lawyer, asked *Him a question,* testing Him, and saying,
36 "Teacher, which *is* the great commandment in the law?"

8 [a]Matt. 10:11
10 [a]Matt. 13:38, 47, 48
11 [a][Col. 3:10, 12]
12 [a][Rom. 3:19]
13 [a]Matt. 8:12; 25:30 [1]NU omits *take him away, and*
14 [a]Matt. 20:16
15 [a]Mark 12: 13–17
16 [a]Mark 3:6; 8:15; 12:13 [1]Lit. *look at the face of*
18 [1]*knew*
21 [a]Matt. 17:25 [b][Rom. 13:1–7] [c][1 Cor. 3:23; 6:19, 20; 12:27] [1]*Pay*
23 [a]Luke 20:27–40 [b]Acts 23:8
24 [a]Deut. 25:5
29 [a]John 20:9 [1]*deceived*
30 [a][1 John 3:2] [1]NU omits *of God*
32 [a]Ex. 3:6, 15
33 [a]Matt. 7:28
34 [a]Mark 12: 28–31
35 [a]Luke 7:30; 10:25; 11:45, 46, 52; 14:3

22:11 Christians are urged to "put on" righteousness (Eph. 4:24; Col. 3:10). Because the wedding guest had not clothed himself properly, he was considered unworthy and was cast out.

22:14 In this context, "called" means "invited." God's invitation to salvation is broad, but only a few accept it and enter into fellowship with Jesus.

22:15 To "entangle" means to ensnare like a trapper of animals.

22:23 Sadducees were a religious party whose members gained their positions through power and socioeconomic status. They based their doctrinal beliefs upon the first five books of Moses alone, the Pentateuch, and did not accept teachings from other Old Testament books or the oral traditions that surrounded the Hebrew Scriptures as did the Pharisees.

22:35 The lawyer was a student of the Mosaic law.

37 Jesus said to him, [a]"'*You shall love the Lord your God with all your heart, with all your soul, and with all your mind.'*
38 "This is *the* first and great commandment.
39 "And *the* second *is* like it: [a]'*You shall love your neighbor as yourself.*'
40 [a]"On these two commandments hang all the Law and the Prophets."

Jesus: How Can David Call His Descendant Lord?

41 [a]While the Pharisees were gathered together, Jesus asked them,
42 saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "*The* [a]*Son* of David."
43 He said to them, "How then does David in the Spirit call Him *'Lord,' saying:*

44 *'The*[a] *LORD said to my Lord,*
"Sit at My right hand,
Till I make Your enemies Your
footstool" '?

45 "If David then calls Him *'Lord,'* how is He his Son?"
46 [a]And no one was able to answer Him a word, [b]nor from that day on did anyone dare question Him anymore.

Woe to the Scribes and Pharisees

23 Then Jesus spoke to the multitudes and to His disciples,
2 saying: [a]"The scribes and the Pharisees sit in Moses' seat.
3 "Therefore whatever they tell you [1]to observe, *that* observe and do, but do not do according to their works; for [a]they say, and do not do.
4 [a]"For they bind heavy burdens, hard to bear, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.
5 "But all their works they do to [a]be seen by men. They make their phylacteries broad and enlarge the borders of their garments.
6 [a]"They love the [1]best places at feasts, the best seats in the synagogues,
7 "greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'
8 [a]"But you, do not be called 'Rabbi'; for One is your [1]Teacher, [2]the Christ, and you are all brethren.
9 "Do not call anyone on earth your father; [a]for One is your Father, He who is in heaven.
10 "And do not be called teachers; for One is your Teacher, the Christ.
11 "But [a]he who is greatest among you shall be your servant.
12 [a]"And whoever exalts himself will be [1]humbled, and he who humbles himself will be [2]exalted.
13 "But [a]woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourselves*, nor do you allow those who are entering to go in.
14 [1]"Woe to you, scribes and Pharisees, hypocrites! [a]For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.
15 "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of [1]hell as yourselves.
16 "Woe to you, [a]blind guides, who say, [b]'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it.*'
17 "Fools and blind! For which is greater, the gold [a]or the temple that [1]sanctifies the gold?
18 "And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it.*'
19 "Fools and blind! For which is greater, the gift [a]or the altar that sanctifies the gift?
20 "Therefore he who [1]swears by the altar, swears by it and by all things on it.
21 "He who swears by the temple, swears by it and by [a]Him who [1]dwells in it.
22 "And he who swears by heaven, swears by [a]the throne of God and by Him who sits on it.
23 "Woe to you, scribes and Pharisees, hypocrites! [a]For you pay tithe of mint and anise and cummin, and [b]have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.
24 "Blind guides, who strain out a gnat and swallow a camel!
25 "Woe to you, scribes and Pharisees,

37 [a]Deut. 6:5; 10:12; 30:6
39 [a]Lev. 19:18
40 [a][Matt. 7:12]
41 [a]Luke 20:41–44
42 [a]Matt. 1:1; 21:9
44 [a]Ps. 110:1; Acts 2:32–35; Eph. 1:19–23
46 [a]Luke 14:6 [b]Mark 12:34

CHAPTER 23

2 [a]Neh. 8:4, 8
3 [a][Rom. 2:19] [1]NU omits *to observe*
4 [a]Luke 11:46
5 [a][Matt. 6:1–6, 16–18]
6 [a]Luke 11:43; 20:46 [1]Or *place of honor*
8 [a][James 3:1] [1]*Leader* [2]NU omits *the Christ*
9 [a][Mal. 1:6]
11 [a]Matt. 20:26, 27
12 [a]Luke 14:11; 18:14 [1]*put down* [2]*lifted up*
13 [a]Luke 11:52
14 [a]Mark 12:40 [1]NU omits v. 14.
15 [1]Gr. *Gehenna*
16 [a]Matt. 15:14; 23:24 [b][Matt. 5:33, 34]
17 [a]Ex. 30:29 [1]NU *sanctified*
19 [a]Ex. 29:37
20 [1]Swears an oath
21 [a]1 Kin. 8:13 [1]M *dwelt*
22 [a]Matt. 5:34
23 [a]Luke 11:42; 18:12 [b][Hos. 6:6]

23:5 Phylacteries were small wooden boxes containing scripture passages. They were worn on the arm or forehead. The four passages written on parchment were Exodus 13:1–10; 13:11–16; Deuteronomy 6:4–9; 11:13–21.

23:6 The "best seats" would have been the first row of seats in the front of the synagogue, facing the congregation. Seating arrangements were important in the ancient world, as they conveyed status.

23:15 Converts of false teachers become "sons of Hell" because they think they are right but they are on the wrong path. Unless they hear the truth and respond they are destined for destruction.

23:23 Mint and anise were spices. Cummin was a small fruit.

hypocrites! [a]For you cleanse the outside of the cup and dish, but inside they are full of extortion and [1]self-indulgence.
26 "Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.
27 "Woe to you, scribes and Pharisees, hypocrites! [a]For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men's* bones and all uncleanness.
28 "Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

ENCOUNTER *Note* — *Matt. 23:28*

Exposed

Sin blinds us to that which is meaningful, leaving us to focus on the inconsequential. External appearances can shroud one who is spiritually dead, but the veil will be torn and our soul laid bare on the day of judgment.

29 [a]"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and [1]adorn the monuments of the righteous,
30 "and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'
31 "Therefore you are witnesses against yourselves that [a]you are sons of those who murdered the prophets.
32 [a]"Fill up, then, the measure of your fathers' *guilt.*
33 "Serpents, [a]brood[1] of vipers! How can you escape the condemnation of hell?
34 [a]"Therefore, indeed, I send you prophets, wise men, and scribes: [b]*some* of them you will kill and crucify, and [c]*some* of them you will scourge in your synagogues and persecute from city to city,
35 [a]"that on you may come all the righteous blood shed on the earth, [b]from the blood of righteous Abel to [c]the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.
36 "Assuredly, I say to you, all these things will come upon this generation.

25 [a]Luke 11:39 [1]M *unrighteousness*
27 [a]Acts 23:3
29 [a]Luke 11:47, 48 [1]*decorate*
31 [a][Acts 7:51, 52]
32 [a][1 Thess. 2: 16]
33 [a]Matt. 3:7; 12:34 [1]*offspring*
34 [a]Luke 11:49 [b]Acts 7:54–60; 22:19 [c]2 Cor. 11:24, 25
35 [a]Rev. 18:24 [b]Gen. 4:8 [c]2 Chr. 24:20, 21
37 [a]Luke 13:34, 35 [b]2 Chr. 24:20, 21; 36:15, 16 [c]Deut. 32:11, 12 [d]Ps. 17:8; 91:4
39 [a]Ps. 118:26

CHAPTER 24

1 [a]Mark 13:1
2 [a]Luke 19:44
3 [a]Mark 13:3 [b][1 Thess. 5:1–3]
4 [a][Col. 2:8, 18]
5 [a]John 5:43 [b]Matt. 24:11
6 [a][Rev. 6:2–4] [1]NU omits *all*
7 [a]Hag. 2:22 [b]Rev. 6:5, 6 [1]NU omits *pestilences*
9 [a]Matt. 10:17
11 [a]2 Pet. 2:1 [b][1 Tim. 4:1]
12 [a][2 Thess. 2: 3]

Jesus Laments over Jerusalem

37 [a]"O Jerusalem, Jerusalem, the one who kills the prophets [b]and stones those who are sent to her! How often [c]I wanted to gather your children together, as a hen gathers her chicks [d]under *her* wings, but you were not willing!
38 "See! Your house is left to you desolate;
39 "for I say to you, you shall see Me no more till you say, [a]*'Blessed is He who comes in the name of the LORD!' "*

Jesus Predicts the Destruction of the Temple

24 Then [a]Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple.
2 And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, [a]not *one* stone shall be left here upon another, that shall not be thrown down."

The Signs of the Times and the End of the Age

3 Now as He sat on the Mount of Olives, [a]the disciples came to Him privately, saying, [b]"Tell us, when will these things be? And what *will be* the sign of Your coming, and of the end of the age?"
4 And Jesus answered and said to them: [a]"Take heed that no one deceives you.
5 "For [a]many will come in My name, saying, 'I am the Christ,' [b]and will deceive many.
6 "And you will hear of [a]wars and rumors of wars. See that you are not troubled; for [1]all *these things* must come to pass, but the end is not yet.
7 "For [a]nation will rise against nation, and kingdom against kingdom. And there will be [b]famines, [1]pestilences, and earthquakes in various places.
8 "All these *are* the beginning of sorrows.
9 [a]"Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake.
10 "And then many will be offended, will betray one another, and will hate one another.
11 "Then [a]many false prophets will rise up and [b]deceive many.
12 "And because lawlessness will abound, the love of many will grow [a]cold.

23:35 Abel's was the first murder reported in the Bible (Gen. 4:8), and Zechariah's was the last in the Hebrew canon (2 Chr. 24:20–22).

24:8 "Sorrows" literally means "birth pangs."

24:15 "Abomination of desolation" refers to the prophecy in Daniel 11:31; 12:11. The fulfillment of that prophecy was in 168 B.C., when Antiochus Epiphanes built an altar to Zeus on the sacred altar in the temple of Jerusalem. Jesus used this prophecy to look toward A.D. 70, when the Romans laid siege to Jerusalem under Titus, both desecrating and destroying the temple.

13 [a]"But he who endures to the end shall be saved.
14 "And this [a]gospel of the kingdom [b]will be preached in all the world as a witness to all the nations, and then the end will come.

The Great Tribulation

15 [a]"Therefore when you see the [b]*'abomination of desolation,'* spoken of by Daniel the prophet, standing in the holy place" [c](whoever reads, let him understand),
16 "then let those who are in Judea flee to the mountains.
17 "Let him who is on the housetop not go down to take anything out of his house.
18 "And let him who is in the field not go back to get his clothes.
19 "But [a]woe to those who are pregnant and to those who are nursing babies in those days!
20 "And pray that your flight may not be in winter or on the Sabbath.
21 "For [a]then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.
22 "And unless those days were shortened, no flesh would be saved; [a]but for the [1]elect's sake those days will be shortened.
23 [a]"Then if anyone says to you, 'Look, here *is* the Christ!' or 'There!' do not believe *it*.
24 "For [a]false christs and false prophets will rise and show great signs and wonders to deceive, [b]if possible, even the elect.
25 "See, I have told you beforehand.
26 "Therefore if they say to you, 'Look, He is in the desert!' do not go out; *or* 'Look, *He is* in the inner rooms!' do not believe *it*.
27 [a]"For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.
28 [a]"For wherever the carcass is, there the eagles will be gathered together.

The Coming of the Son of Man

29 [a]"Immediately after the tribulation of those days [b]the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.
30 [a]"Then the sign of the Son of Man will appear in heaven, [b]and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.
31 [a]"And He will send His angels with a great sound of a trumpet, and they will gather together His [1]elect from the four winds, from one end of heaven to the other.

The Parable of the Fig Tree

32 "Now learn [a]this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near.
33 "So you also, when you see all these things, know [a]that [1]it is near—at the doors!
34 "Assuredly, I say to you, [a]this generation will by no means pass away till all these things take place.
35 [a]"Heaven and earth will pass away, but My words will by no means pass away.

No One Knows the Day or Hour

36 [a]"But of that day and hour no one knows, not even the angels of [1]heaven, [b]but My Father only.
37 "But as the days of Noah *were*, so also will the coming of the Son of Man be.
38 [a]"For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,
39 "and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.
40 [a]"Then two *men* will be in the field: one will be taken and the other left.
41 "Two *women will be* grinding at the mill: one will be taken and the other left.
42 [a]"Watch therefore, for you do not know what [1]hour your Lord is coming.
43 [a]"But know this, that if the master of the house had known what [1]hour the thief would come, he would have

13 [a]Matt. 10:22
14 [a]Matt. 4:23 [b]Rom. 10:18
15 [a]Mark 13:14 [b]Dan. 9:27; 11:31; 12:11 [c]Dan. 9:23
19 [a]Luke 23:29
21 [a]Dan. 9:26
22 [a]Is. 65:8, 9 [1]*chosen ones'*
23 [a]Luke 17:23
24 [a][2 Thess. 2: 9] [b][2 Tim. 2:19]
27 [a]Luke 17:24
28 [a]Luke 17:37
29 [a][Dan. 7:11] [b]Ezek. 32:7
30 [a][Dan. 7:13, 14] [b]Zech. 12:12; Rev. 1:7; 14:14
31 [a][1 Cor. 15: 52] [1]*chosen ones*
32 [a]Luke 21:29
33 [a][James 5:9] [1]Or *He*
34 [a][Matt. 10: 23; 16:28; 23:36]
35 [a]Luke 21:33
36 [a]Acts 1:7 [b]Zech. 14:7 [1]NU adds *nor the Son*
38 [a][Gen. 6:3–5]
40 [a]Luke 17:34
42 [a]Matt. 25:13 [1]NU *day*
43 [a]Luke 12:39 [1]Lit. *watch of the night*

ENCOUNTER *Note* *Matt. 24:42*

Readiness

Could you face Christ if He stepped out of heaven right now to take you home? Christ's return is certain. Another certainty is that we must all give an account on that day, with no excuses. Are you ready to present your life's work to Christ?

24:22 "The elect" means those God has chosen, which includes not just the Jews, but all of God's people.

24:31 Trumpets were used to announce significant events such as the approach of royalty. In Old Testament times, the trumpet was also used to call God's people to assemble.

watched and not allowed his house to be broken into.
44 [a]"Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

The Faithful Servant and the Evil Servant

45 [a]"Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food [1]in due season?
46 [a]"Blessed *is* that servant whom his master, when he comes, will find so doing.
47 "Assuredly, I say to you that [a]he will make him ruler over all his goods.
48 "But if that evil servant says in his heart, 'My master [a]is delaying [1]his coming,'
49 "and begins to beat *his* fellow servants, and to eat and drink with the drunkards,
50 "the master of that servant will come on a day when he is not looking for *him* and at an hour that he is [a]not aware of,
51 "and will cut him in two and appoint *him* his portion with the hypocrites. [a]There shall be weeping and gnashing of teeth.

The Parable of the Wise and Foolish Virgins

25 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet [a]the bridegroom.
2 [a]"Now five of them were wise, and five *were* foolish.
3 "Those who *were* foolish took their lamps and took no oil with them,
4 "but the wise took oil in their vessels with their lamps.
5 "But while the bridegroom was delayed, [a]they all slumbered and slept.
6 "And at midnight [a]a cry was *heard:* 'Behold, the bridegroom [1]is coming; go out to meet him!'
7 "Then all those virgins arose and [a]trimmed their lamps.
8 "And the foolish said to the wise, 'Give us *some* of your oil, for our lamps are going out.'
9 "But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'
10 "And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and [a]the door was shut.
11 "Afterward the other virgins came also, saying, [a]'Lord, Lord, open to us!'
12 "But he answered and said, 'Assuredly, I say to you, [a]I do not know you.'
13 [a]"Watch therefore, for you [b]know neither the day nor the hour [1]in which the Son of Man is coming.

The Parable of the Talents

14 [a]"For *the kingdom of heaven is* [b]like a man traveling to a far country, *who* called his own servants and delivered his goods to them.
15 "And to one he gave five talents, to another two, and to another one, [a]to each according to his own ability; and immediately he went on a journey.
16 "Then he who had received the five talents went and traded with them, and made another five talents.
17 "And likewise he who *had received* two gained two more also.
18 "But he who had received one went and dug in the ground, and hid his lord's money.
19 "After a long time the lord of those servants came and settled accounts with them.

44 [a][1 Thess. 5:6]
45 [a]Luke 12:42–46 [1]*at the right time*
46 [a]Rev. 16:15
47 [a]Matt. 25:21, 23
48 [a][2 Pet. 3:4–9] [1]NU omits *his coming*
50 [a]Mark 13:32
51 [a]Matt. 8:12; 25:30

CHAPTER 25

1 [a][Eph. 5:29, 30]
2 [a]Matt. 13:47; 22:10
5 [a]1 Thess. 5:6
6 [a][1 Thess. 4:16] [1]NU omits *is coming*
7 [a]Luke 12:35
10 [a]Luke 13:25
11 [a][Matt. 7:21–23]
12 [a][Hab. 1:13]
13 [a]Mark 13:35 [b]Matt. 24:36, 42 [1]NU omits the rest of v. 13.
14 [a]Luke 19:12–27 [b]Matt. 21:33
15 [a][Rom. 12:6]

HISTORICAL*Encounter*

JOHN TAULER

Matt. 25:6

John Tauler was born in around 1300. At an early age, he entered the Dominican order of preachers and his sister entered a Dominican convent in Strasbourg. Tauler became a famous preacher. Tradition claims that Nicolas of Basel traveled 150 miles to listen to Tauler preach. After listening to Tauler speak on holiness, Basel accused him of being a hypocrite and told him he lacked spiritual power. Tauler was so shaken by the rebuke that he did not preach again for two years. In his first sermon after his absence from the pulpit, he could do nothing but weep. However, his sister invited him to address the nuns of her convent. Tauler's text was Matthew 25:6. As he preached people fell to the floor under the power of the anointed sermon. Tauler went on to become a revival preacher calling many back to holiness and obedience to God. He was instrumental in laying a foundation for the Reformation that eventually came.

25:1 The ten virgins were bridesmaids in the wedding party, responsible for attending the bride.

25:14 Wealthy landowners often went on long journeys, but primitive traveling conditions made the length of their trip unpredictable.

25:15 Concerning the talent, see the note on Matthew 18:24.

20 "So he who had received five talents
came and brought five other talents,
saying, 'Lord, you delivered to me five
talents; look, I have gained five more tal-
ents besides them.'
21 "His lord said to him, 'Well *done*,
good and faithful servant; you were
[a]faithful over a few things, [b]I will make
you ruler over many things. Enter into
[c]the joy of your lord.'
22 "He also who had received two tal-
ents came and said, 'Lord, you delivered
to me two talents; look, I have gained
two more talents besides them.'
23 "His lord said to him, [a]'Well *done*,
good and faithful servant; you have
been faithful over a few things, I will
make you ruler over many things. Enter
into [b]the joy of your lord.'
24 "Then he who had received the one
talent came and said, 'Lord, I knew you to
be a hard man, reaping where you have
not sown, and gathering where you have
not scattered seed.
25 'And I was afraid, and went and hid
your talent in the ground. Look, *there*
you have *what is* yours.'
26 "But his lord answered and said to
him, 'You [a]wicked and lazy servant, you
knew that I reap where I have not sown,
and gather where I have not scattered
seed.
27 'So you ought to have deposited my
money with the bankers, and at my com-
ing I would have received back my own
with interest.
28 'Therefore take the talent from him,
and give *it* to him who has ten talents.
29 [a]'For to everyone who has, more will
be given, and he will have abundance;
but from him who does not have, even
what he has will be taken away.
30 'And cast the unprofitable servant
[a]into the outer darkness. [b]There will be
weeping and [c]gnashing of teeth.'

The Son of Man Will Judge the Nations

31 [a]"When the Son of Man comes in His
glory, and all the [1]holy angels with Him,
then He will sit on the throne of His
glory.
32 [a]"All the nations will be gathered be-
fore Him, and [b]He will separate them
one from another, as a shepherd divides
his sheep from the goats.
33 "And He will set the [a]sheep on His
right hand, but the goats on the left.
34 "Then the King will say to those on
His right hand, 'Come, you blessed of
My Father, [a]inherit the kingdom [b]pre-
pared for you from the foundation of the
world:

21 [a][1 Cor. 4:2] [b][Luke 12:44; 22:29, 30] [c][Heb. 12:2]
23 [a]Matt. 24:45, 47; 25:21 [b][Ps. 16:11]
26 [a]Matt. 18:32
29 [a]Matt. 13:12
30 [a]Matt. 8:12; 22:13 [b]Matt. 7:23; 8:12; 24:51 [c]Ps. 112:10
31 [a][1 Thess. 4:16] [1]NU omits *holy*
32 [a][2 Cor. 5:10] [b]Ezek. 20:38
33 [a][John 10:11, 27, 28]
34 [a][Rom. 8:17] [b]Mark 10:40

35 [a]'for I was hungry and you gave Me
food; I was thirsty and you gave Me
drink; [b]I was a stranger and you took
Me in;
36 'I *was* [a]naked and you clothed Me; I
was sick and you visited Me; [b]I was in
prison and you came to Me.'
37 "Then the righteous will answer
Him, saying, 'Lord, when did we see You
hungry and feed *You*, or thirsty and give
You drink?
38 'When did we see You a stranger and
take *You* in, or naked and clothe *You*?
39 'Or when did we see You sick, or in
prison, and come to You?'
40 "And the King will answer and say to
them, 'Assuredly, I say to you, [a]inas-
much as you did *it* to one of the least of
these My brethren, you did *it* to Me.'

ENCOUNTER *Note* — *Matt. 25:40*

Ministering to God

Our love for God is expressed through our relationships with other people. Caring for others, especially those who "don't matter" in the world's eyes, is ministry to God. This is the test and the proof of true Christianity.

41 "Then He will also say to those on
the left hand, [a]'Depart from Me, you
cursed, [b]into the everlasting fire pre-
pared for [c]the devil and his angels:
42 'for I was hungry and you gave Me
no food; I was thirsty and you gave Me
no drink;
43 'I was a stranger and you did not
take Me in, naked and you did not clothe
Me, sick and in prison and you did not
visit Me.'
44 "Then they also will answer [1]Him,
saying, 'Lord, when did we see You hun-
gry or thirsty or a stranger or naked or
sick or in prison, and did not minister to
You?'
45 "Then He will answer them, saying,
'Assuredly, I say to you, [a]inasmuch as
you did not do *it* to one of the least of
these, you did not do *it* to Me.'
46 "And [a]these will go away into ever-
lasting punishment, but the righteous
into eternal life."

The Plot to Kill Jesus

26 Now it came to pass, when Jesus
had finished all these sayings, *that*
He said to His disciples,
2 [a]"You know that after two days is the
Passover, and the Son of Man will be de-
livered up to be crucified."

35 [a]Is. 58:7 [b][Heb. 13:2]
36 [a][James 2:15, 16] [b]2 Tim. 1:16
40 [a]Mark 9:41
41 [a]Matt. 7:23 [b]Matt. 13:40, 42 [c][2 Pet. 2:4]
44 [1]NU, M omit *Him*
45 [a]Prov. 14:31
46 [a][Dan. 12:2]

CHAPTER 26

2 [a]Luke 22:1, 2

25:33 In ancient times, the right side was reserved for the righteous and the left was for the wicked.

3 [a]Then the chief priests, [1]the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas,
4 and [a]plotted to take Jesus by [1]trickery and kill *Him.*
5 But they said, "Not during the feast, lest there be an uproar among the [a]people."

The Anointing at Bethany

6 And when Jesus was in [a]Bethany at the house of Simon the leper,
7 a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured *it* on His head as He sat *at the table.*
8 [a]But when His disciples saw *it,* they were indignant, saying, "Why this waste?
9 "For this fragrant oil might have been sold for much and given to *the* poor."
10 But when Jesus was aware of *it,* He said to them, "Why do you trouble the woman? For she has done a good work for Me.
11 [a]"For you have the poor with you always, but [b]Me you do not have always.
12 "For in pouring this fragrant oil on My body, she did *it* for My [a]burial.
13 "Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

Judas Agrees to Betray Jesus

14 [a]Then one of the twelve, called [b]Judas Iscariot, went to the chief priests
15 and said, [a]"What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver.
16 So from that time he sought opportunity to betray Him.

Jesus Celebrates Passover with His Disciples

17 [a]Now on the first *day of the Feast* of Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?"
18 And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, [a]"My time is at hand; I will keep the Passover at your house with My disciples." ' "
19 So the disciples did as Jesus had directed them; and they prepared the Passover.
20 [a]When evening had come, He sat down with the twelve.
21 Now as they were eating, He said, "Assuredly, I say to you, one of you will [a]betray Me."
22 And they were exceedingly sorrowful, and each of them began to say to Him, "Lord, is it I?"
23 He answered and said, [a]"He who dipped *his* hand with Me in the dish will betray Me.
24 "The Son of Man indeed goes just [a]as it is written of Him, but [b]woe to that man by whom the Son of Man is betrayed! [c]It would have been good for that man if he had not been born."
25 Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?" He said to him, "You have said it."

Jesus Institutes the Lord's Supper

26 [a]And as they were eating, [b]Jesus took bread, [1]blessed and broke *it,* and gave *it* to the disciples and said, "Take, eat; [c]this is My body."
27 Then He took the cup, and gave thanks, and gave *it* to them, saying, [a]"Drink from it, all of you.
28 "For [a]this is My blood [b]of the [1]new covenant, which is shed [c]for many for the [2]remission of sins.
29 "But [a]I say to you, I will not drink of this fruit of the vine from now on [b]until that day when I drink it new with you in My Father's kingdom."
30 [a]And when they had sung a hymn, they went out to the Mount of Olives.

Jesus Predicts Peter's Denial

31 Then Jesus said to them, [a]"All of you will [b]be [1]made to stumble because of Me this night, for it is written:

> [c]*'I will strike the Shepherd,*
> *And the sheep of the flock will be scattered.'*

32 "But after I have been raised, [a]I will go before you to Galilee."
33 Peter answered and said to Him, "Even if all are [1]made to stumble because of You, I will never be made to stumble."
34 Jesus said to him, [a]"Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times."
35 Peter said to Him, "Even if I have to die with You, I will not deny You!" And so said all the disciples.

3 [a]John 11:47 [1]NU omits *the scribes*
4 [a]Acts 4:25–28 [1]*deception*
5 [a]Matt. 21:26
6 [a]Mark 14:3–9
8 [a]John 12:4
11 [a][Deut. 15:11] [b][John 13:33; 14:19; 16:5, 28; 17:11]
12 [a]John 19:38–42
14 [a]Ps. 41:9; Mark 14:10, 11; Luke 22:3–6 [b]Matt. 10:4
15 [a]Zech. 11:12
17 [a]Ex. 12:6, 18–20
18 [a]Luke 9:51
20 [a]Mark 14:17–21
21 [a]John 6:70, 71; 13:21
23 [a]Ps. 41:9
24 [a]1 Cor. 15:3 [b]Luke 17:1 [c]John 17:12
26 [a]Mark 14:22–25 [b]1 Cor. 11:23–25 [c][1 Pet. 2:24] [1]M *gave thanks for*
27 [a]Mark 14:23
28 [a][Ex. 24:8] [b]Jer. 31:31 [c]Matt. 20:28 [1]NU omits *new* [2]*forgiveness*
29 [a]Mark 14:25 [b]Acts 10:41
30 [a]Mark 14:26–31
31 [a]Matt. 26:56; Mark 14:50; John 16:32 [b][Matt. 11:6] [c]Zech. 13:7 [1]*caused to take offense at Me*
32 [a]Matt. 28:7, 10, 16
33 [1]*caused to take offense at You*
34 [a]John 13:38

26:3 Caiaphas was high priest under Tiberius from A.D. 18 to 37. His father-in-law, Annas, was the former high priest and still had considerable influence.

26:7 Alabaster was the ancient name for marble.

26:15 Thirty pieces of silver was the price of a slave.

26:17 The first day of the feast of Unleavened Bread was the fourteenth of Nisan (March–April) and was also the time of preparation for the Passover. The Passover meal was eaten after sunset; technically the fifteenth according to the Jewish day.

The Prayer in the Garden

36 [a]Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there."
37 And He took with Him Peter and [a]the two sons of Zebedee, and He began to be sorrowful and deeply distressed.
38 Then He said to them, [a]"My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."
39 He went a little farther and fell on His face, and [a]prayed, saying, [b]"O My Father, if it is possible, [c]let this cup pass from Me; nevertheless, [d]not as I will, but as You *will*."

ENCOUNTER Note *Matt. 26:39*

Trusting God's Purposes

Trials will either make us more sinful or more holy, depending on our relationship to God. When testing comes, we either trust God's purposes and find peace, or we trust our own plans and develop bitter, cynical hearts. We may not like our situation, but we love God, and we must trust His will for our lives.

40 Then He came to the disciples and found them sleeping, and said to Peter, "What? Could you not watch with Me one hour?
41 [a]"Watch and pray, lest you enter into temptation. [b]The spirit indeed *is* willing, but the flesh *is* weak."
42 Again, a second time, He went away and prayed, saying, "O My Father, [1]if this cup cannot pass away from Me unless I drink it, Your will be done."
43 And He came and found them asleep again, for their eyes were heavy.
44 So He left them, went away again, and prayed the third time, saying the same words.
45 Then He came to His disciples and said to them, "Are *you* still sleeping and resting? Behold, the hour [1]is at hand, and the Son of Man is being [a]betrayed into the hands of sinners.
46 "Rise, let us be going. See, My betrayer is at hand."

Betrayal and Arrest in Gethsemane

47 And [a]while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.
48 Now His betrayer had given them a sign, saying, "Whomever I kiss, He is the One; seize Him."
49 Immediately he went up to Jesus and said, "Greetings, Rabbi!" [a]and kissed Him.
50 But Jesus said to him, [a]"Friend, why have you come?" Then they came and laid hands on Jesus and took Him.
51 And suddenly, [a]one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off his ear.
52 But Jesus said to him, "Put your sword in its place, [a]for all who take the sword will [1]perish by the sword.
53 "Or do you think that I cannot now pray to My Father, and He will provide Me with [a]more than twelve legions of angels?
54 "How then could the Scriptures be fulfilled, [a]that it must happen thus?"
55 In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me.
56 "But all this was done that the [a]Scriptures of the prophets might be fulfilled." Then [b]all the disciples forsook Him and fled.

Jesus Faces the Sanhedrin

57 [a]And those who had laid hold of Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled.
58 But [a]Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end.
59 Now the chief priests, [1]the elders, and all the council sought [a]false testimony against Jesus to put Him to death,
60 [1]but found none. Even though [a]many false witnesses came forward, they found none. But at last [b]two [2]false witnesses came forward
61 and said, "This *fellow* said, [a]'I am able to destroy the temple of God and to build it in three days.' "
62 [a]And the high priest arose and said to Him, "Do You answer nothing? What *is it* these men testify against You?"

36 [a]Mark 14:32–35
37 [a]Matt. 4:21; 17:1
38 [a]John 12:27
39 [a][Heb. 5:7–9] [b]John 12:27 [c]Matt. 20:22 [d]John 5:30; 6:38
41 [a]Luke 22:40, 46 [b][Gal. 5:17]
42 [1]NU *if this may not pass away unless*
45 [a]Matt. 17:22, 23; 20:18, 19 [1]*has drawn near*
47 [a]Acts 1:16
49 [a]2 Sam. 20:9
50 [a]Ps. 41:9; 55:13
51 [a]John 18:10
52 [a]Rev. 13:10 [1]M *die*
53 [a]Dan. 7:10
54 [a]Is. 50:6; 53:2–11
56 [a]Lam. 4:20 [b]John 18:15
57 [a]John 18:12, 19–24
58 [a]John 18:15, 16
59 [a]Ps. 35:11 [1]NU omits *the elders*
60 [a]Mark 14:55 [b]Deut. 19:15 [1]NU *but found none, even though many false witnesses came forward.* [2]NU omits *false witnesses*
61 [a]John 2:19
62 [a]Mark 14:60

26:36 Gethsemane's name means "oil press." This was where they squeezed oil from the olives.

26:51 John 18:10 indicates Peter was the one who used the sword. Luke 22:38 records the disciples had two swords.

26:53 A Roman legion consisted of six thousand men.

26:57 Matthew does not mention Jesus' trial before Herod Antipas (Luke 23:6–12). He also combines the two trials before Pilate into one in 27:2, 11–26 (see Luke 23:1–5, 13–25).

26:59 The high court of the Jews, or Sanhedrin, was comprised of three groups: chief priests, elders, and teachers of the law. It numbered seventy-one, including the high priest who presided over the assembly. The Sanhedrin had great authority, but it could not give the death sentence.

63 But [a]Jesus kept silent. And the high priest answered and said to Him, [b]"I put You under oath by the living God: Tell us if You are the Christ, the Son of God!"
64 Jesus said to him, "*It is as* you said. Nevertheless, I say to you, [a]hereafter you will see the Son of Man [b]sitting at the right hand of the Power, and coming on the clouds of heaven."
65 [a]Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His [b]blasphemy!
66 "What do you think?" They answered and said, [a]"He is deserving of death."
67 [a]Then they spat in His face and beat Him; and [b]others struck *Him* with [1]the palms of their hands,
68 saying, [a]"Prophesy to us, Christ! Who is the one who struck You?"

Peter Denies Jesus, and Weeps Bitterly

69 [a]Now Peter sat outside in the courtyard. And a servant girl came to him, saying, "You also were with Jesus of Galilee."
70 But he denied it before *them* all, saying, "I do not know what you are saying."
71 And when he had gone out to the gateway, another *girl* saw him and said to those *who were* there, "This *fellow* also was with Jesus of Nazareth."
72 But again he denied with an oath, "I do not know the Man!"
73 And a little later those who stood by came up and said to Peter, "Surely you also are *one* of them, for your [a]speech betrays you."
74 Then [a]he began to [1]curse and [2]swear, *saying*, "I do not know the Man!" Immediately a rooster crowed.
75 And Peter remembered the word of Jesus who had said to him, [a]"Before the rooster crows, you will deny Me three times." So he went out and wept bitterly.

Jesus Handed Over to Pontius Pilate

27 When morning came, [a]all the chief priests and elders of the people plotted against Jesus to put Him to death.
2 And when they had bound Him, they led Him away and [a]delivered Him to [1]Pontius Pilate the governor.

Judas Hangs Himself

3 [a]Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty [b]pieces of silver to the chief priests and elders,
4 saying, "I have sinned by betraying innocent blood." And they said, "What *is that* to us? You see *to it!*"
5 Then he threw down the pieces of silver in the temple and [a]departed, and went and hanged himself.
6 But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood."
7 And they consulted together and bought with them the potter's field, to bury strangers in.
8 Therefore that field has been called [a]the Field of Blood to this day.
9 Then was fulfilled what was spoken by Jeremiah the prophet, saying, [a]*"And they took the thirty pieces of silver, the value of Him who was priced,* whom they of the children of Israel priced,
10 *"and [a]gave them for the potter's field, as the LORD directed me."*

Jesus Faces Pilate

11 Now Jesus stood before the governor. [a]And the governor asked Him, saying, "Are You the King of the Jews?" Jesus said to him, [b]"*It is as* you say."
12 And while He was being accused by the chief priests and elders, [a]He answered nothing.
13 Then Pilate said to Him, [a]"Do You not hear how many things they testify against You?"
14 [a]But He answered him not one word, so that the governor marveled greatly.

Taking the Place of Barabbas

15 [a]Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished.

63 [a]Is. 53:7 [b]Lev. 5:1
64 [a]Dan. 7:13 [b][Acts 7:55]
65 [a]2 Kin. 18:37 [b]John 10:30–36
66 [a]Lev. 24:16
67 [a]Is. 50:6; 53:3 [b]Luke 22:63–65 [1]Or *rods,*
68 [a]Mark 14:65
69 [a]John 18:16–18, 25–27
73 [a]Luke 22:59
74 [a]Mark 14:71 [1]*call down curses* [2]Swear oaths
75 [a]Matt. 26:34

CHAPTER 27

1 [a]John 18:28
2 [a]Acts 3:13 [1]NU omits *Pontius*
3 [a]Matt. 26:14 [b]Matt. 26:15
5 [a]Acts 1:18
8 [a]Acts 1:19
9 [a]Zech. 11:12
10 [a]Jer. 32:6–9; Zech. 11:12, 13
11 [a]Mark 15:2–5 [b]John 18:37
12 [a]John 19:9
13 [a]Matt. 26:62
14 [a]Is. 53:7
15 [a]Luke 23:17–25

ENCOUNTER *Note* — *Matt. 26:75*

Seeing One's True Self

Jesus knows us better than we know ourselves. He understands our natural weaknesses and where we can find strength. Self-reliance will always get us into trouble, for we do not have the personal ability to fulfill what our heart wants to do. God will reveal our insufficiencies so we cease striving and find our strength in Him.

27:1, 2 Jewish authorities had to bring Jesus to Pilate because their powers did not include condemning a man to death.

27:19 Dreams in ancient times were highly respected as being revelatory of future events.

16 And at that time they had a notorious prisoner called [1]Barabbas.
17 Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?"
18 For he knew that they had handed Him over because of [a]envy.
19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."
20 [a]But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.
21 The governor answered and said to them, "Which of the two do you want me to release to you?" They said, [a]"Barabbas!"
22 Pilate said to them, "What then shall I do with Jesus who is called Christ?" *They* all said to him, "Let Him be crucified!"
23 Then the governor said, [a]"Why, what evil has He done?" But they cried out all the more, saying, "Let Him be crucified!"
24 When Pilate saw that he could not prevail at all, but rather *that* a [1]tumult was rising, he [a]took water and washed *his* hands before the multitude, saying, "I am innocent of the blood of this [2]just Person. You see *to it*."
25 And all the people answered and said, [a]"His blood *be* on us and on our children."
26 Then he released Barabbas to them; and when [a]he had [1]scourged Jesus, he delivered *Him* to be crucified.

The Soldiers Mock Jesus

27 [a]Then the soldiers of the governor took Jesus into the [1]Praetorium and gathered the whole [2]garrison around Him.
28 And they [a]stripped Him and [b]put a scarlet robe on Him.
29 [a]When they had [1]twisted a crown of thorns, they put *it* on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!"
30 Then [a]they spat on Him, and took the reed and struck Him on the head.
31 And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, [a]and led Him away to be crucified.

The King on a Cross

32 [a]Now as they came out, [b]they found a man of Cyrene, Simon by name. Him they compelled to bear His cross.
33 [a]And when they had come to a place called Golgotha, that is to say, Place of a Skull,
34 [a]they gave Him [1]sour wine mingled with gall to drink. But when He had tasted *it*, He would not drink.
35 [a]Then they crucified Him, and divided His garments, casting lots, [1]that it might be fulfilled which was spoken by the prophet:

> [b]*"They divided My garments among them,*
> *And for My clothing they cast lots."*

ENCOUNTER *Note* *Matt. 27:35*

Christ's Love

Words are woefully inadequate to capture the depth of Christ's love for us. Observe the crucifixion of Christ and feel His pain that was rightfully ours. If His love, demonstrated on the cross, does not compel us to follow Him, nothing else will.

36 [a]Sitting down, they kept watch over Him there.
37 And they [a]put up over His head the accusation written against Him:

THIS IS JESUS THE KING
OF THE JEWS.

38 [a]Then two robbers were crucified with Him, one on the right and another on the left.
39 And [a]those who passed by blasphemed Him, wagging their heads
40 and saying, [a]"You who destroy the temple and build *it* in three days, save Yourself! [b]If You are the Son of God, come down from the cross."
41 Likewise the chief priests also, mocking with the [1]scribes and elders, said,
42 "He [a]saved others; Himself He cannot save. [1]If He is the King of Israel, let

16 [1]NU *Jesus Barabbas*
18 [a]Matt. 21:38
20 [a]Acts 3:14
21 [a]Acts 3:14
23 [a]Acts 3:13
24 [a]Deut. 21:6–8 [1]*an uproar* [2]NU omits *just*
25 [a]Josh. 2:19
26 [a]Is. 50:6; 53:5] [1]*flogged* with a Roman scourge
27 [a]Mark 15:16–20 [1]The governor's headquarters [2]*cohort*
28 [a]John 19:2 [b]Luke 23:11
29 [a]Is. 53:3 [1]Lit. *woven*
30 [a]Is. 50:6; 53:5; Matt. 26:67
31 [a]Is. 53:7
32 [a]Heb. 13:12 [b]Mark 15:21
33 [a]John 19:17
34 [a]Ps. 69:21 [1]NU omits *sour*
35 [a]Luke 23:34 [b]Ps. 22:18 [1]NU, M omit the rest of v. 35.
36 [a]Ps. 22:17; Matt. 27:54
37 [a]John 19:19
38 [a]Is. 53:9, 12
39 [a]Ps. 22:7, 8; Mark 15:29
40 [a]John 2:19 [b]Matt. 26:63
41 [1]M *scribes, the Pharisees, and the elders*
42 [a][John 3:14, 15] [1]NU omits *If*

27:24 Washing one's hands symbolized innocence.

27:26 To be scourged, or flogged, was a gruesome punishment that often led to death. The scourging was inflicted with a whip that had pieces of metal or bone attached to its multiple tips.

27:27 The Praetorium was the governor's residence in Jerusalem.

27:31 Crucifixion was considered the cruelest form of death by the Romans; it was reserved for the worst criminals. By law, a Roman citizen could not be crucified. It could take two or three days for the victim to die.

27:33 The exact location of Golgotha is unknown, but it must have been on a slight hill. It received its name, "Place of the Skull," because of either its appearance or the people who died there.

27:34 Sour wine mingled with gall was a pain killer that dulled the senses and made crucifixion more bearable. Jesus refused even this small comfort, keeping His senses alert throughout His ordeal.

ENCOUNTER Note Matt. 27:39

Opinion and Truth

The world's evaluation is often the exact opposite of the truth. God is not swayed by the erroneous opinions of people, but forges ahead in accomplishing His will. Never get turned aside by the comments of ignorant people. Remain true to God's plan and let eternity vindicate your faithfulness.

Him now come down from the cross, and we will believe [2]Him.
43 [a]"He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.' "
44 [a]Even the robbers who were crucified with Him reviled Him with the same thing.

Jesus Dies on the Cross

45 [a]Now from the sixth hour until the ninth hour there was darkness over all the land.
46 And about the ninth hour [a]Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, [b]*"My God, My God, why have You forsaken Me?"*
47 Some of those who stood there, when they heard *that*, said, "This Man is calling for Elijah!"
48 Immediately one of them ran and took a sponge, [a]filled *it* with sour wine and put *it* on a reed, and offered it to Him to drink.
49 The rest said, "Let Him alone; let us see if Elijah will come to save Him."
50 And Jesus [a]cried out again with a loud voice, and [b]yielded up His spirit.
51 Then, behold, [a]the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,
52 and the graves were opened; and many bodies of the saints who had fallen asleep were raised;
53 and coming out of the graves after His resurrection, they went into the holy city and appeared to many.
54 [a]So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, [b]"Truly this was the Son of God!"

[2]NU, M *in Him*
43 [a]Ps. 22:8
44 [a]Luke 23:39–43
45 [a]Mark 15:33–41
46 [a][Heb. 5:7] [b]Ps. 22:1
48 [a]Ps. 69:21
50 [a]Luke 23:46 [b][John 10:18]
51 [a]Ex. 26:31
54 [a]Mark 15:39 [b]Matt. 14:33

55 And many women [a]who followed Jesus from Galilee, ministering to Him, were there looking on from afar,
56 [a]among whom were Mary Magdalene, Mary the mother of James and [1]Joses, and the mother of Zebedee's sons.

Jesus Buried in Joseph's Tomb

57 Now [a]when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.
58 This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him.
59 When Joseph had taken the body, he wrapped it in a clean linen cloth,
60 and [a]laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.
61 And Mary Magdalene was there, and the other Mary, sitting [1]opposite the tomb.

Pilate Sets a Guard

62 On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate,
63 saying, "Sir, we remember, while He was still alive, how that deceiver said, [a]'After three days I will rise.'
64 "Therefore command that the tomb be made secure until the third day, lest His disciples come [1]by night and steal Him *away,* and say to the people, 'He has risen from the dead.' So the last deception will be worse than the first."
65 Pilate said to them, "You have a guard; go your way, make *it* as secure as you know how."
66 So they went and made the tomb secure, [a]sealing the stone and setting the guard.

He Is Risen

28 Now [a]after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene [b]and the other Mary came to see the tomb.
2 And behold, there was a great earthquake; for [a]an angel of the Lord descended from heaven, and came and rolled back the stone [1]from the door, and sat on it.
3 [a]His countenance was like lightning, and his clothing as white as snow.

55 [a]Luke 8:2, 3
56 [a]Mark 15:40, 47; 16:9 [1]NU *Joseph*
57 [a]Is. 53:9; John 19:38–42
60 [a]Is. 53:9
61 [1]*in front of*
63 [a]Mark 8:31; 10:34
64 [1]NU omits *by night*
66 [a]Dan. 6:17

CHAPTER 28
1 [a]Luke 24:1–10 [b]Matt. 27:56, 61
2 [a]Mark 16:5 [1]NU omits *from the door*
3 [a]Dan. 7:9; 10:6

27:45 The sixth hour until the ninth hour was noon until 3:00 p.m.

27:51 The veil of the temple refers to the curtain separating the holy place from the Most Holy Place. The fact it was torn in two indicates that Christ's death provided access for all to enter God's presence (Heb. 9:1–14; 10:14–22).

27:57 Arimathea was twenty miles northwest of Jerusalem.

28:1 "After the Sabbath" was after sunset on Saturday. This event happened at dawn on Sunday morning. It is significant that women were chosen as the first witnesses to the resurrection, as their testimony would have been considered worthless in a law court. Their role in this significant event embodies the countercultural teaching of Jesus. This event lends further credibility to the veracity of Matthew's account.

4 And the guards shook for fear of him,
and became like [a]dead *men.*
5 But the angel answered and said to
the women, "Do not be afraid, for I know
that you seek Jesus who was crucified.
6 "He is not here; for He is risen, [a]as He
said. Come, see the place where the
Lord lay.
7 "And go quickly and tell His disciples
that He is risen from the dead, and in-
deed [a]He is going before you into
Galilee; there you will see Him. Behold,
I have told you."
8 So they went out quickly from the
tomb with fear and great joy, and ran to
bring His disciples word.

The Women Worship the Risen Lord

9 And [1]as they went to tell His disciples,
behold, [a]Jesus met them, saying, "Re-
joice!" So they came and held Him by
the feet and worshiped Him.
10 Then Jesus said to them, "Do not be
afraid. Go *and* tell [a]My brethren to go to
Galilee, and there they will see Me."

The Soldiers Are Bribed

11 Now while they were going, behold,
some of the guard came into the city and
reported to the chief priests all the
things that had happened.
12 When they had assembled with the
elders and consulted together, they gave
a large sum of money to the soldiers,
13 saying, "Tell them, 'His disciples
came at night and stole Him *away* while
we slept.'
14 "And if this comes to the governor's
ears, we will appease him and make you
secure."
15 So they took the money and did as
they were instructed; and this saying is
commonly reported among the Jews un-
til this day.

The Great Commission

16 Then the eleven disciples went away
into Galilee, to the mountain [a]which Je-
sus had appointed for them.
17 When they saw Him, they worshiped
Him; but some [a]doubted.
18 And Jesus came and spoke to them,
saying, [a]"All authority has been given to
Me in heaven and on earth.

4 [a]Rev. 1:17
6 [a]Matt. 12:40; 16:21; 17:23; 20:19
7 [a]Mark 16:7
9 [a]John 20:14
[1]NU omits *as they went to tell His disciples*
10 [a]John 20:17
16 [a]Matt. 26:32; 28:7, 10
17 [a]John 20:24–29
18 [a][Dan. 7:13, 14]

19 [a]Mark 16:15
[b]Luke 24:47
[1]M omits *therefore*
20 [a][Acts 2:42]
[b][Acts 4:31; 18:10; 23:11]
[1]NU omits *Amen.*

WORD*Study* **AUTHORITY**

Matt. 28:18 The basic New Testament meaning of the term "authority," (*exousía* in the Greek), is freedom of choice. The greater the authority, the more autonomy one has to choose and to act. God has ultimate authority and is completely free to make decisions. He cannot be thwarted by any natural or personal power in the universe. God also has the absolute power to carry out His will. He is free to grant authority to whomever He chooses. He gave His Son *all* authority (Matt. 28:18; Phil. 2:9–11; Heb. 10:12), and the Son in turn gives authority to those He chooses to represent Him (Mark 3:14, 15; 6:7; Luke 9:1; 10:19). God demonstrated His authority over traditions, the laws of nature, the power of sin, and the grip of death itself. As Christians, our authority is relational; it is authority in Jesus' name (Acts 3:6; 4:10, 30). The emphasis is on an internal right, not an external license to do as one pleases. We are not free to do as we will, but to act according to the Lord's will.

ENCOUNTER*Note* *Matt. 28:18*

On Whose Authority?

The work of the kingdom rests on Christ's authority, not our ability. Do you get discouraged at a task that exceeds your competence and resources? It is a question of belief. Do you believe Christ is able and willing to use your life to do His work? When God sets an assignment before you, what you do next reveals what you believe about Him.

19 [a]"Go [1]therefore and [b]make disciples
of all the nations, baptizing them in the
name of the Father and of the Son and of
the Holy Spirit,
20 [a]"teaching them to observe all things
that I have commanded you; and lo, I am
[b]with you always, *even* to the end of the
age." [1]Amen.

28:11 Only Matthew records the posting of the guards.

28:19 The Great Commission is a threefold assignment. As we go we are to (1) make disciples, (2) baptize new believers in the name of the Father and of the Son and of the Holy Spirit, and (3) teach them to practice all that Christ has commanded. All three must be accomplished for the gospel to spread as Christ intended.

THE GOSPEL ACCORDING TO MARK



INTRODUCTION

The Gospel of Mark is widely regarded as the first of the Bible's four accounts written about the life and ministry of Jesus Christ. John Mark was the cousin of Barnabas (Col. 4:10), and the son of Mary, whose Jerusalem home was used as a meeting place by the early church (Acts 12:12). His Jewish name was John (Acts 13:5, 13). His Roman name was Mark (Acts 12:12, 25; 15:37). Some think he may have been the young man who fled in the night during Jesus' arrest (Mark 14:51, 52). He accompanied Barnabas and Paul on their first missionary journey (Acts 13:5, 13). Later, the apostle Peter provided Mark with eyewitness reports that formed the basis of this book, which could have been written as early as A.D. 50.

SIGNIFICANCE

Assuming that Mark's Gospel was the earliest of the four, the writers of Matthew and Luke appear to have drawn extensively from its material. If Mark used Peter's recollections of Jesus, then Mark gives us a view of Christ shared by one of Jesus' closest disciples. Mark was probably written from Rome to Gentile Christians. It was written to encourage Christians who were suffering persecution under cruel Caesars such as Nero. Mark includes more Aramaic and Latin phrases than Matthew or Luke, and there are over eighty Greek words unique to Mark among the gospels. Mark is described as containing minimum discourse and maximum action. He is a chronicler rather than a historian, portraying Christ in His everyday life rather than as the fulfillment of prophecy (as Matthew did).

STRUCTURE

Mark can be outlined as follows:

Prologue (1:1–13)
Jesus' Early Ministry (1:14—8:30)
Jesus' Approach to the Cross (8:31—10:52)
Jesus' Final Ministry in Jerusalem (11:1—13:37)
Jesus' Arrest and Crucifixion (14:1—15:47)
Jesus' Resurrection (16:1–8)
Epilogue (16:9–20)

ENCOUNTERING GOD THROUGH MARK

Mark reveals Christ in action, busy doing the will of the Father. No effort is wasted. No time is spent on the frivolous. This simple book focuses on the most basic elements of how God demonstrated His love towards us in sending His Son to die as a sacrifice for humanity's sin. Mark brings us face to face with the Gospel message as quickly as possible, and urges the reader to waste no time believing and joining Christ in His mission to bring salvation to others.

John the Baptist Prepares the Way

THE [a]beginning of the gospel of Jesus Christ, [b]the Son of God.
2 As it is written in [1]the Prophets:

[a]*"Behold, I send My messenger*
before Your face,
Who will prepare Your way before
You."

ENCOUNTER*Note* *Mark 1:2*

Preparation

God sets the stage for His greatest works. Often He uses ordinary men and women to get our attention so we are prepared for what He is about to do. The messenger may be ordinary, but the message is divine.

3 *"The[a] voice of one crying in the*
wilderness:
'Prepare the way of the LORD;
Make His paths straight.' "

4 [a]John came baptizing in the wilderness and preaching a baptism of repentance [1]for the remission of sins.
5 [a]Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.
6 Now John was [a]clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey.
7 And he preached, saying, [a]"There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.
8 [a]"I indeed baptized you with water, but He will baptize you [b]with the Holy Spirit."

CHAPTER 1
1 [a]Luke 3:22 [b]Matt. 14:33
2 [a]Mal. 3:1 [1]NU *Isaiah the prophet*
3 [a]Is. 40:3
4 [a]Mal. 4:5, 6; Matt. 3:1 [1]Or *because of forgiveness*
5 [a]Matt. 3:5
6 [a]Matt. 3:4
7 [a]John 1:27
8 [a]Acts 1:5; 11:16 [b]Is. 44:3
9 [a]Matt. 3:13–17
10 [a]Matt. 3:16 [b]Acts 10:38 [1]NU *out of* [2]*torn open*
11 [a]Matt. 3:17; 12:18

WORD*Study* **BAPTIZE**

Mark 1:4–9 "Baptize" (from the Greek *baptizo*) means to dip, plunge, immerse, or wash. It was a sacred rite using water to symbolize cleansing and purification.

John Baptizes Jesus

9 [a]It came to pass in those days *that* Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.
10 [a]And immediately, coming up [1]from the water, He saw the heavens [2]parting and the Spirit [b]descending upon Him like a dove.
11 Then a voice came from heaven, [a]"You are My beloved Son, in whom I am well pleased."

ENCOUNTER*Note* *Mark 1:10*

The Holy Spirit

Jesus' earthly ministry of healing, teaching, preaching, and performing miracles was all done in the power of the Holy Spirit. Likewise, as a believer, you have received the Spirit into your life. You are therefore fully equipped for any task God assigns you.

CHARACTER*Study* **JOHN THE BAPTIST** *Mark 1:9*

John the Baptist was descended from a priestly race through his father Zacharias, a priest in the line of Abijah (1 Chr. 24:10), and his mother Elizabeth, a descendant of Aaron (Luke 1:5.) His birth was foretold by an angel (Luke 1:5–25) and preceded the birth of Christ by six months. He spent his adult life in the wilderness between Jerusalem and the Dead Sea until he began his public ministry (Luke 3:1–3), about A.D. 26 or 27. His message focused on repentance and spiritual preparation for the coming Messiah. People from every class of society flocked to hear him, to confess their sins, and to be baptized. Jesus Himself came to be baptized by John. The Baptist's life and ministry were brief, but he accomplished the task God gave him. His uncompromising righteousness drew the ire of the political leaders, however, and Herod Antipas had John imprisoned. A court festival was held in honor of the king's birthday whereupon his wife's daughter Salome was granted a wish. Her mother, Herodias, pressed her to ask for the head of John the Baptist, who was then executed. Jesus summarized John's life with this tribute: "Among those born of women there is not a greater prophet than John the Baptist" (Luke 7:28).

1:1 "Gospel" comes from the Greek word from which we get our word "evangel." It means "good news." The term was used by heralds to celebrate the pivotal moments in the lives of Roman Caesars. In the Christian era, it came to be identified with the good news of the life, death, resurrection, and second coming of Jesus Christ.

1:4 "Wilderness" is the barren region of Judea that lies between the mountains of Hebron and the Dead Sea.

1:9 When John baptized people he required them to confess their sin and pledge their loyalty to God. Employing His disciples, Christ also baptized people in the same fashion (John 3:22; 4:2), but He would later baptize believers with His Holy Spirit, completing the process heralded by John.

1:10 Mark used the term "immediately" forty-one times. It suggests swift action, as a servant heeding his master's commands.

Satan Tempts Jesus

12 [a]Immediately the Spirit [1]drove Him into the wilderness.
13 And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; [a]and the angels ministered to Him.

Jesus Begins His Galilean Ministry

14 [a]Now after John was put in prison, Jesus came to Galilee, [b]preaching the gospel [1]of the kingdom of God,
15 and saying, [a]"The time is fulfilled, and [b]the kingdom of God [1]is at hand. Repent, and believe in the gospel."

Four Fishermen Called as Disciples

16 [a]And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen.
17 Then Jesus said to them, "Follow Me, and I will make you become [a]fishers of men."
18 [a]They immediately left their nets and followed Him.
19 When He had gone a little farther from there, He saw James the *son* of Zebedee, and John his brother, who also *were* in the boat mending their nets.
20 And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.

Jesus Casts Out an Unclean Spirit

21 [a]Then they went into Capernaum, and immediately on the Sabbath He entered the [b]synagogue and taught.
22 [a]And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.
23 Now there was a man in their synagogue with an [a]unclean spirit. And he cried out,
24 saying, "Let *us* alone! [a]What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I [b]know who You are—the [c]Holy One of God!"
25 But Jesus [a]rebuked him, saying, [1]"Be quiet, and come out of him!"
26 And when the unclean spirit [a]had convulsed him and cried out with a loud voice, he came out of him.
27 Then they were all amazed, so that they questioned among themselves, saying, [1]"What is this? What new [2]doctrine *is* this? For with authority He commands even the unclean spirits, and they obey Him."
28 And immediately His [a]fame spread throughout all the region around Galilee.

Peter's Mother-in-Law Healed

29 [a]Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John.
30 But Simon's wife's mother lay sick with a fever, and they told Him about her at once.
31 So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them.

Many Healed After Sabbath Sunset

32 [a]At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed.
33 And the whole city was gathered together at the door.
34 Then He healed many who were sick with various diseases, and [a]cast out many demons; and He [b]did not allow the demons to speak, because they knew Him.

Preaching in Galilee

35 Now [a]in the morning, having risen a long while before daylight, He went out and departed to a [1]solitary place; and there He [b]prayed.
36 And Simon and those *who were* with Him searched for Him.
37 When they found Him, they said to Him, [a]"Everyone [b]is looking for You."
38 But He said to them, [a]"Let us go into the next towns, that I may preach there also, because [b]for this purpose I have come forth."
39 [a]And He was preaching in their synagogues throughout all Galilee, and [b]casting out demons.

Jesus Cleanses a Leper

40 [a]Now a leper came to Him, imploring Him, kneeling down to Him and say-

12 [a]Matt. 4:1–11 [1]*sent Him out*
13 [a]Matt. 4:10, 11
14 [a]Matt. 4:12 [b]Matt. 4:23 [1]NU omits *of the kingdom*
15 [a][Gal. 4:4] [b]Matt. 3:2; 4:17 [1]*has drawn near*
16 [a]Luke 5:2–11
17 [a]Matt. 13:47, 48
18 [a][Luke 14:26]
21 [a]Luke 4:31–37 [b]Matt. 4:23
22 [a]Matt. 7:28, 29; 13:54
23 [a][Matt. 12:43]
24 [a]Matt. 8:28, 29 [b]James 2:19 [c]Ps. 16:10
25 [a][Luke 4:39] [1]Lit. *Be muzzled*
26 [a]Mark 9:20
27 [1]NU *What is this? A new doctrine with authority! He* [2]*teaching*
28 [a]Matt. 4:24; 9:31
29 [a]Luke 4:38, 39
32 [a]Matt. 8:16, 17
34 [a]Luke 13:32 [b]Acts 16:17, 18
35 [a]Luke 4:42, 43 [b]Luke 5:16; 6:12; 9:28, 29 [1]*deserted*
37 [a]John 3:26; 12:19 [b][Heb. 11:6]
38 [a]Luke 4:43 [b][Is. 61:1, 2]
39 [a]Matt. 4:23; 9:35 [b]Mark 5:8, 13; 7:29, 30
40 [a]Luke 5:12–14

ENCOUNTER *Note* *Mark 1:27*

With Authority

Jesus' words do not simply encourage your heart or brighten your day. They have the power to set you free.

1:15 Two words summarized the essence of Jesus' message: repent and believe.

1:16 Simon and Andrew had apparently been disciples of John the Baptist before they began following Jesus (John 1:35–42). The Sea of Galilee was 13 miles long by up to 8 miles wide and teemed with fish.

1:32 The Sabbath was officially over after sunset.

1:35 The tense of the verb for "prayed" implies continuous action. Jesus did not simply "say a prayer." He earnestly communed with His Father.

ENCOUNTER Note Mark 1:37

God's Agenda

People do not determine the agenda for our lives, God does. People have needs and we have a responsibility to respond as God directs. Prayer allows us to discern God's will and to avoid distractions that divert us from God's activity.

ing to Him, "If You are willing, You can make me clean."
41 Then Jesus, moved with [a]compassion, stretched out *His* hand and touched him, and said to him, "I am willing; be cleansed."
42 As soon as He had spoken, [a]immediately the leprosy left him, and he was cleansed.
43 And He strictly warned him and sent him away at once,
44 and said to him, "See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for your cleansing those things [a]which Moses commanded, as a testimony to them."
45 [a]However, he went out and began to proclaim *it* freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; [b]and they came to Him from every direction.

Jesus Forgives and Heals a Paralytic

2 And again [a]He entered Capernaum after *some* days, and it was heard that He was in the house.
2 [1]Immediately many gathered together, so that there was no longer room to receive *them,* not even near the door. And He preached the word to them.
3 Then they came to Him, bringing a [a]paralytic who was carried by four *men.*
4 And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.
5 When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

41 [a]Luke 7:13
42 [a]Matt. 15:28
44 [a]Lev. 14:1–32
45 [a]Luke 5:15 [b]Mark 2:2, 13; 3:7

CHAPTER 2

1 [a]Matt. 9:1
2 [1]NU omits *Immediately*
3 [a]Matt. 4:24; 8:6

7 [a]Is. 43:25
9 [a]Matt. 9:5
10 [1]*authority*
12 [a][Phil. 2:11]
13 [a]Matt. 9:9
14 [a]Luke 5:27–32 [b]John 1:43; 12:26; 21:22 [c]Luke 18:28
15 [a]Matt. 9:10

ENCOUNTER Note Mark 2:5

Faith in Action

The kind of faith God honors is not a possession but an action. A living faith, one that is put into practice daily, moves God to action.

WORD Study **SCRIBE**

Mark 2:6 The word for "scribe" signified someone who would write, order, or count. Scribes were students of the law and served as both legal advisors and teachers. They exercised great influence in their communities. There is only one favorable reference to a scribe in Mark (12:28–34).

6 And some of the scribes were sitting there and reasoning in their hearts,
7 "Why does this *Man* speak blasphemies like this? [a]Who can forgive sins but God alone?"
8 But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?
9 [a]"Which is easier, to say to the paralytic, '*Your* sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?
10 "But that you may know that the Son of Man has [1]power on earth to forgive sins"—He said to the paralytic,
11 "I say to you, arise, take up your bed, and go to your house."
12 Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and [a]glorified God, saying, "We never saw *anything* like this!"

Matthew the Tax Collector

13 [a]Then He went out again by the sea; and all the multitude came to Him, and He taught them.
14 [a]As He passed by, He saw Levi the *son* of Alphaeus sitting at the tax office. And He said to him, [b]"Follow Me." So he arose and [c]followed Him.
15 [a]Now it happened, as He was dining in *Levi's* house, that many tax collectors

1:41 The fact that Jesus "touched" the leper is significant. This was not necessary for Jesus to perform a miracle. However, being touched was extremely meaningful to a person with leprosy. Jesus personalized His encounters with people to meet their deepest needs.

1:42 In the entire Old Testament, only two lepers were reportedly healed (Num. 12:10–15; 2 Kin. 5:1–14).

2:1 Capernaum, meaning "village of Nahum," was northwest of the Sea of Tiberius in the region called Gennesaret. It was the site of a customs station and the residence of a high officer of the king. A Roman detachment was stationed there. It was probably the hometown of Peter, Andrew, James, John, and Matthew.

2:13 These verbs are in the continuous tense meaning the people "kept on coming" and Jesus "kept on teaching."

2:14 Levi means "joined." He was also known as Matthew (Matt. 9:9; 10:3).

and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him.
16 And when the scribes [1]and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, "How *is it* that He eats and drinks with tax collectors and sinners?"
17 When Jesus heard *it,* He said to them, [a]"Those who are well have no need of a physician, but those who are sick. I did not come to call *the* righteous, but sinners, [1]to repentance."

Jesus Is Questioned About Fasting

18 [a]The disciples of John and of the Pharisees were fasting. Then they came and said to Him, "Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?"
19 And Jesus said to them, "Can the [1]friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.
20 "But the days will come when the bridegroom will be [a]taken away from them, and then they will fast in those days.
21 "No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse.
22 "And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins."

Jesus Is Lord of the Sabbath

23 [a]Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began [b]to pluck the heads of grain.
24 And the Pharisees said to Him, "Look, why do they do what is [a]not lawful on the Sabbath?"
25 But He said to them, "Have you never read [a]what David did when he was in need and hungry, he and those with him:
26 "how he went into the house of God *in the days* of Abiathar the high priest, and ate the showbread, [a]which is not lawful to eat except for the priests, and also gave some to those who were with him?"

16 [1]NU *of the*
17 [a]Matt. 9:12, 13; 18:11 [1]NU omits *to repentance*
18 [a]Luke 5:33–38
19 [1]Lit. *sons of the bridechamber*
20 [a]Acts 1:9; 13:2, 3; 14:23
23 [a]Luke 6:1–5 [b]Deut. 23:25
24 [a]Ex. 20:10; 31:15
25 [a]1 Sam. 21:1–6
26 [a]Lev. 24:5–9
27 [a]Deut. 5:14
28 [a]Matt. 12:8

CHAPTER 3

1 [a]Luke 6:6–11
2 [a]Luke 14:1; 20:20 [b]Luke 13:14 [1]*bring charges against*
3 [1]Lit. *Arise into the midst*
5 [a]Zech. 7:12 [1]NU omits *as whole as the other*
6 [a]Ps. 2:2; Mark 12:13 [b]Matt. 22:16
7 [a]Luke 6:17
8 [a]Mark 5:19
10 [a]Luke 7:21 [b]Matt. 9:21; 14:36

27 And He said to them, "The Sabbath was made for man, and not man for the [a]Sabbath.
28 "Therefore [a]the Son of Man is also Lord of the Sabbath."

Healing on the Sabbath

3 And [a]He entered the synagogue again, and a man was there who had a withered hand.
2 So they [a]watched Him closely, whether He would [b]heal him on the Sabbath, so that they might [1]accuse Him.
3 And He said to the man who had the withered hand, [1]"Step forward."
4 Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent.
5 And when He had looked around at them with anger, being grieved by the [a]hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched *it* out, and his hand was restored [1]as whole as the other.
6 [a]Then the Pharisees went out and immediately plotted with [b]the Herodians against Him, how they might destroy Him.

ENCOUNTER*Note* *Mark 3:6*

Rejecting a Miracle

Why would anyone refuse to believe after seeing God perform a mighty miracle? To some people, God's existence and His power are more threat than blessing.

A Great Multitude Follows Jesus

7 But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, [a]and from Judea
8 and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how [a]many things He was doing, came to Him.
9 So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.
10 For He healed [a]many, so that as many as had afflictions pressed about Him to [b]touch Him.

2:16 The word for "Pharisee" indicated someone separated unto God. Pharisees were known for their strict adherence to the law. In New Testament times they formed an influential bloc on the Sanhedrin. Jesus often criticized their self-righteousness and pride.

2:18 The Pharisees regularly fasted on Mondays and Thursdays.

2:23 The Jewish religious officials identified thirty nine different categories of work that were forbidden on the Sabbath. Reaping was the third category listed.

3:6 The Herodians were a Jewish political party sympathetic to the Herods as rulers. Although usually antagonistic to Pharisees, they plotted together on several occasions to destroy Jesus (Matt. 22:16; Mark 12:13).

3:8 Idumea was the territory of ancient Edom and the birthplace of Herod the Great.

11 [a]And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, [b]"You are the Son of God."
12 But [a]He sternly warned them that they should not make Him known.

The Twelve Apostles

13 [a]And He went up on the mountain and called to *Him* those He Himself wanted. And they came to Him.
14 Then He appointed twelve, [1]that they might be with Him and that He might send them out to preach,
15 and to have [1]power [2]to heal sicknesses and to cast out demons:

ENCOUNTER*Note* *Mark 3:14, 15*

Staying and Going

Jesus' call is twofold. He wants us to spend time with Him developing an intimate relationship. He also wants us to venture out to spread His truth. Both are important. The power to go comes from having first spent time with Him.

16 [1]Simon, [a]to whom He gave the name Peter;
17 James the *son* of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder";
18 Andrew, Philip, Bartholomew, Mat thew, Thomas, James the *son* of Alphaeus, Thaddaeus, Simon the Cananite;
19 and Judas Iscariot, who also betrayed Him. And they went into a house.

A House Divided Cannot Stand

20 Then the multitude came together again, [a]so that they could not so much as eat bread.
21 But when His [a]own people heard *about this,* they went out to lay hold of Him, [b]for they said, "He is out of His mind."
22 And the scribes who came down from Jerusalem said, [a]"He has Beelzebub," and, "By the [b]ruler of the demons He casts out demons."
23 [a]So He called them to *Himself* and said to them in parables: "How can Satan cast out Satan?
24 "If a kingdom is divided against itself, that kingdom cannot stand.
25 "And if a house is divided against itself, that house cannot stand.
26 "And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.
27 [a]"No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

The Unpardonable Sin

28 [a]"Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter;
29 "but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation"—
30 because they [a]said, "He has an unclean spirit."

Jesus' Mother and Brothers Send for Him

31 [a]Then His brothers and His mother came, and standing outside they sent to Him, calling Him.
32 And a multitude was sitting around Him; and they said to Him, "Look, Your mother and Your brothers [1]are outside seeking You."
33 But He answered them, saying, "Who is My mother, or My brothers?"
34 And He looked around in a circle at those who sat about Him, and said, "Here are My mother and My brothers!
35 "For whoever does the [a]will of God is My brother and My sister and mother."

The Parable of the Sower

4 And [a]again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.
2 Then He taught them many things by parables, [a]and said to them in His teaching:
3 "Listen! Behold, a sower went out to sow.
4 "And it happened, as he sowed, *that* some *seed* fell by the wayside; and the birds [1]of the air came and devoured it.
5 "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.

11 [a]Luke 4:41 [b]Matt. 8:29; 14:33
12 [a]Mark 1:25, 34
13 [a]Luke 9:1
14 [1]NU adds *whom He also named apostles*
15 [1]*authority* [2]NU omits *to heal sicknesses and*
16 [a]John 1:42 [1]NU *and He appointed the twelve: Simon . . .*
20 [a]Mark 6:31
21 [a]Mark 6:3 [b]John 7:5; 10:20
22 [a]Matt. 9:34; 10:25 [b][John 12:31; 14:30; 16:11]
23 [a]Matt. 12: 25–29
27 [a][Is. 49:24, 25]
28 [a]Luke 12:10
30 [a]Matt. 9:34
31 [a]Matt. 12: 46–50
32 [1]NU, M add *and Your sisters*
35 [a]Eph. 6:6

CHAPTER 4

1 [a]Luke 8:4–10
2 [a]Mark 12:38
4 [1]NU, M omit *of the air*

3:18 Bartholomew meant "Son of Talmai" and may have been another name for Nathanael.

3:19 This was probably Peter's house (Mark 2:1).

3:22 "Beelzebub" means "lord of the flies (or dung pile)" (2 Kin. 1:3). It came to represent Satan.

3:28 "Assuredly" is literally "amen."

4:1 The "sea," is called the Sea of Tiberias. It was also known as the Sea of Galilee and Gennesaret. In the Old Testament it was called the Sea of Chinnereth or Chinneroth. This lake is 13 miles long and up to 8 miles wide. Its surface is 682 feet below the level of the Mediterranean. Its depth varies from 80 to 160 feet.

6 "But when the sun was up it was
scorched, and because it had no root it
withered away.
7 "And some *seed* fell among thorns;
and the thorns grew up and choked it,
and it yielded no [1]crop.
8 "But other *seed* fell on good ground
and yielded a crop that sprang up, in-
creased and produced: some thirtyfold,
some sixty, and some a hundred."
9 And He said [1]to them, "He who has
ears to hear, let him hear!"

The Purpose of Parables

10 [a]But when He was alone, those
around Him with the twelve asked Him
about the parable.

7 [1]Lit. *fruit*
9 [1]NU, M omit *to them*
10 [a]Luke 8:9

11 [a][1 Cor. 2: 10–16] [b][Col. 4:5] [1]*secret* or *hidden truths*
12 [a]Is. 6:9, 10; 43:8

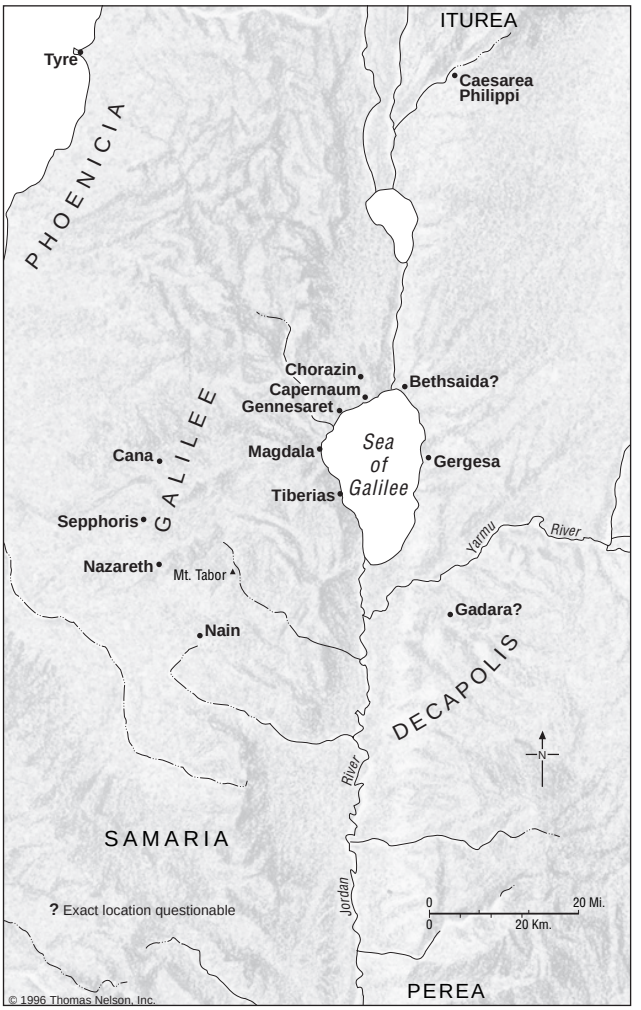
11 And He said to them, "To you it has
been given to [a]know the [1]mystery of the
kingdom of God; but to [b]those who are
outside, all things come in parables,
12 "so that

[a]*'Seeing they may see and not*
perceive,
And hearing they may hear and not
understand;
Lest they should turn,
And their sins be forgiven them.'"

The Parable of the Sower Explained

13 And He said to them, "Do you not
understand this parable? How then will
you understand all the parables?

4:9 Jesus recognized that people could not understand His message unless His Father opened their spiritual eyes and ears to perceive the truth of what He was teaching.



Mark 4:1 Places of Jesus' Galilean Ministry

14 [a]"The sower sows the word.
15 "And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.
16 "These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness;
17 "and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble.
18 "Now these are the ones sown among thorns; *they are* the ones who hear the word,
19 "and the [a]cares of this world, [b]the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.
20 "But these are the ones sown on good ground, those who hear the word, [1]accept *it*, and bear [a]fruit: some thirtyfold, some sixty, and some a hundred."

Light Under a Basket

21 [a]Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?
22 [a]"For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light.
23 [a]"If anyone has ears to hear, let him hear."
24 Then He said to them, "Take heed what you hear. [a]With the same measure you use, it will be measured to you; and to you who hear, more will be given.
25 [a]"For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

The Parable of the Growing Seed

26 And He said, [a]"The kingdom of God is as if a man should [1]scatter seed on the ground,
27 "and should sleep by night and rise by day, and the seed should sprout and [a]grow, he himself does not know how.
28 "For the earth [a]yields crops by itself: first the blade, then the head, after that the full grain in the head.
29 "But when the grain ripens, immediately [a]he puts in the sickle, because the harvest has come."

14 [a]Matt. 13:18–23
19 [a]Luke 21:34 [b]1 Tim. 6:9, 10, 17
20 [a][Rom. 7:4] [1]*receive*
21 [a]Matt. 5:15
22 [a]Matt. 10:26, 27
23 [a]Matt. 11:15; 13:9, 43
24 [a]Matt. 7:2
25 [a]Luke 8:18; 19:26
26 [a][Matt. 13:24–30, 36–43] [1]*sow*
27 [a][2 Pet. 3:18]
28 [a][John 12:24]
29 [a]Rev. 14:15

30 [a]Matt. 13:31, 32
33 [a]Matt. 13:34, 35
34 [a]Luke 24:27, 45
35 [a]Luke 8:22, 25
38 [a][Matt. 23:8–10] [b]Ps. 44:23
39 [a]Luke 4:39 [b]Ps. 65:7; 89:9; 93:4; 104:6, 7 [1]Lit. *Be quiet*
40 [a]Matt. 14:31, 32 [1]NU *Have you still no faith?*

ENCOUNTER*Note* *Mark 4:26*

The Kingdom of God

God's kingdom does not expand by our strength and wisdom. It grows because God's Spirit works in people's hearts. Our efforts to enlarge the kingdom are in vain without the empowering presence of God to lead and to guide us.

The Parable of the Mustard Seed

30 Then He said, [a]"To what shall we liken the kingdom of God? Or with what parable shall we picture it?
31 "*It is* like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth;
32 "but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade."

Jesus' Use of Parables

33 [a]And with many such parables He spoke the word to them as they were able to hear *it*.
34 But without a parable He did not speak to them. And when they were alone, [a]He explained all things to His disciples.

Wind and Wave Obey Jesus

35 [a]On the same day, when evening had come, He said to them, "Let us cross over to the other side."
36 Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him.
37 And a great windstorm arose, and the waves beat into the boat, so that it was already filling.
38 But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, [a]"Teacher, [b]do You not care that we are perishing?"
39 Then He arose and [a]rebuked the wind, and said to the sea, [b]"Peace,[1] be still!" And the wind ceased and there was a great calm.
40 But He said to them, "Why are you so fearful? [a]How[1] *is it* that you have no faith?"
41 And they feared exceedingly, and said to one another, "Who can this be, that even the wind and the sea obey Him!"

4:21 A lamp was a small clay vessel with a wick protruding from olive oil within.

4:37 The Sea of Galilee lay seven hundred feet below sea level with bordering mountains that rose several thousand feet high. Cool winds from the mountain peaks would sweep down on to the sea stirring up strong, violent winds.

4:40 Jesus often rebuked the sin of unbelief (Mark 7:18; 8:17, 21, 32; 9:19).

ENCOUNTER Note Mark 4:39

Peace, Be Still

We are limited by physical constraints and nature's laws, but God is not. What are obstacles to us are thoroughfares to God. The key is trusting God in spite of what our senses tell us.

A Demon-Possessed Man Healed

5 Then [a]they came to the other side of the sea, to the country of the [1]Gadarenes.
2 And when He had come out of the boat, immediately there met Him out of the tombs a man with an [a]unclean spirit,
3 who had *his* dwelling among the tombs; and no one could bind [1]him, not even with chains,
4 because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him.
5 And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.
6 When he saw Jesus from afar, he ran and worshiped Him.
7 And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I [a]implore[1] You by God that You do not torment me."
8 For He said to him, [a]"Come out of the man, unclean spirit!"
9 Then He asked him, "What *is* your name?" And he answered, saying, "My name *is* Legion; for we are many."
10 Also he begged Him earnestly that He would not send them out of the country.
11 Now a large herd of [a]swine was feeding there near the mountains.
12 So all the demons begged Him, saying, "Send us to the swine, that we may enter them."
13 And [1]at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.
14 So those who fed the swine fled, and they told *it* in the city and in the country. And they went out to see what it was that had happened.
15 Then they came to Jesus, and saw the one *who had been* [a]demon-possessed and had the legion, [b]sitting and [c]clothed and in his right mind. And they were afraid.
16 And those who saw it told them how it happened to him *who had been* demon-possessed, and about the swine.
17 Then [a]they began to plead with Him to depart from their region.
18 And when He got into the boat, [a]he who had been demon-possessed begged Him that he might be with Him.
19 However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."

ENCOUNTER Note Mark 5:19

Called to Stay

Because Jesus is Lord, He has the right to send us to the ends of the earth. However, He knows our most challenging and rewarding mission field may be the place we live.

20 And he departed and began to [a]proclaim in [1]Decapolis all that Jesus had done for him; and all [b]marveled.

A Girl Restored to Life and a Woman Healed

21 [a]Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by the sea.
22 [a]And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet
23 and begged Him earnestly, saying, "My little daughter lies at the point of death. Come and [a]lay Your hands on her, that she may be healed, and she will live."
24 So *Jesus* went with him, and a great multitude followed Him and thronged Him.
25 Now a certain woman [a]had a flow of blood for twelve years,

CHAPTER 5
1 [a]Matt. 8:28–34 [1]NU *Gerasenes*
2 [a]Mark 1:23; 7:25
3 [1]NU adds *anymore*
7 [a]Acts 19:13 [1]*adjure*
8 [a]Mark 1:25; 9:25
11 [a]Deut. 14:8
13 [1]NU *He gave*
15 [a]Matt. 4:24; 8:16 [b]Luke 10:39 [c][Is. 61:10]
17 [a]Acts 16:39
18 [a]Luke 8:38, 39
20 [a]Ps. 66:16 [b]Matt. 9:8, 33 [1]Lit. *Ten Cities*
21 [a]Luke 8:40
22 [a]Matt. 9:18–26
23 [a]Acts 9:17; 28:8
25 [a]Lev. 15:19, 25

5:1 The city of Gadara was located six miles southeast of the Sea of Galilee but its region reached the eastern seashore.

5:3 The Jewish Talmud identified four signs of madness: walking about at night, spending the night among tombs, tearing one's clothes, and destroying what was given to you.

5:8 Note that Jesus did not command the evil spirits to go into the pigs, he only commanded them to come out of the man.

5:14 Biblical law prohibited Jews from coming in contact with swine (Lev. 11:7, 8). If the owners were not Gentiles, perhaps this could have been an act of God's judgment.

5:20 The Decapolis was a league of ten cities situated in a district to the east of the Sea of Galilee.

5:25 This woman had a blood disorder possibly related to a menstrual condition. This made her ritually unclean, and she would be forbidden to touch anyone (Lev. 15:25–33).

26 and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse.
27 When she heard about Jesus, she came behind *Him* in the crowd and [a]touched His garment.
28 For she said, "If only I may touch His clothes, I shall be made well."
29 Immediately the fountain of her blood was dried up, and she felt in *her* body that she was healed of the [1]affliction.
30 And Jesus, immediately knowing in Himself that [a]power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?"
31 But His disciples said to Him, "You see the multitude thronging You, and You say, 'Who touched Me?' "
32 And He looked around to see her who had done this thing.
33 But the woman, [a]fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth.
34 And He said to her, "Daughter, [a]your faith has made you well. [b]Go in peace, and be healed of your affliction."
35 [a]While He was still speaking, *some* came from the ruler of the synagogue's *house* who said, "Your daughter is dead. Why trouble the Teacher any further?"
36 As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only [a]believe."

ENCOUNTER Note — *Mark 5:36*

Do Not Fear

God may test our faith by allowing obstacles to come between our prayers and the answer. The test is overcome when we believe God's word is true regardless of the circumstances and the conditions. Then He will make the answer known.

37 And He permitted no one to follow Him except Peter, James, and John the brother of James.
38 Then He came to the house of the ruler of the synagogue, and saw [1]a tumult and those who [a]wept and wailed loudly.
39 When He came in, He said to them,

27 [a]Matt. 14:35, 36
29 [1]*suffering*
30 [a]Luke 6:19; 8:46
33 [a][Ps. 89:7]
34 [a]Matt. 9:22 [b]Luke 7:50; 8:48
35 [a]Luke 8:49
36 [a][John 11:40]
38 [a]Acts 9:39 [1]*an uproar*
39 [a]John 11:4, 11
40 [a]Acts 9:40
42 [a]Mark 1:27; 7:37
43 [a][Matt. 8:4; 12:16–19; 17:9]

CHAPTER 6

1 [a]Matt. 13:54
2 [a]Matt. 7:28 [b]John 6:42
3 [a]Matt. 12:46 [b][Matt. 11:6]
4 [a]John 4:44
5 [a]Gen. 19:22; 32:25
6 [a]Is. 59:16 [b]Matt. 9:35
7 [a]Mark 3:13, 14 [b][Eccl. 4:9, 10]

"Why make this commotion and weep? The child is not dead, but [a]sleeping."
40 And they ridiculed Him. [a]But when He had put them all outside, He took the father and the mother of the child, and those *who were* with Him, and entered where the child was lying.
41 Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "Little girl, I say to you, arise."
42 Immediately the girl arose and walked, for she was twelve years *of age*. And they were [a]overcome with great amazement.
43 But [a]He commanded them strictly that no one should know it, and said that *something* should be given her to eat.

Jesus Rejected at Nazareth

6 Then [a]He went out from there and came to His own country, and His disciples followed Him.
2 And when the Sabbath had come, He began to teach in the synagogue. And many hearing *Him* were [a]astonished, saying, [b]"Where *did* this Man *get* these things? And what wisdom *is* this which is given to Him, that such mighty works are performed by His hands!
3 "Is this not the carpenter, the Son of Mary, and [a]brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" So they [b]were offended at Him.
4 But Jesus said to them, [a]"A prophet is not without honor except in his own country, among his own relatives, and in his own house."
5 [a]Now He could do no mighty work there, except that He laid His hands on a few sick people and healed *them*.
6 And [a]He marveled because of their unbelief. [b]Then He went about the villages in a circuit, teaching.

ENCOUNTER Note — *Mark 6:6*

Unbelief

God's power is poured out in proportion to our faith. We should not expect huge miracles in response to a puny faith.

Sending Out the Twelve

7 [a]And He called the twelve to *Himself*, and began to send them out [b]two *by* two,

5:37 Jesus' "inner circle" of disciples included Peter, James, and John (Mark 9:2; 14:33).

5:38 Often professional mourners were hired to grieve the death of loved ones. The more prominent the person, the greater the number of mourners.

6:3 The absence of any mention of Joseph the husband of Mary may indicate he was no longer living.

and gave them power over unclean spirits.
8 He commanded them to take nothing for the journey except a staff—no bag, no bread, no copper in *their* money belts—
9 but [a]to wear sandals, and not to put on two tunics.
10 [a]Also He said to them, "In whatever place you enter a house, stay there till you depart from that place.
11 [a]"And [1]whoever will not receive you nor hear you, when you depart from there, [b]shake off the dust under your feet as a testimony against them. [2]Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"
12 So they went out and preached that *people* should repent.
13 And they cast out many demons, [a]and anointed with oil many who were sick, and healed *them.*

John the Baptist Beheaded

14 [a]Now King Herod heard *of Him,* for His name had become well known. And he said, "John the Baptist is risen from the dead, and therefore [b]these powers are at work in him."
15 [a]Others said, "It is Elijah." And others said, "It is [1]the Prophet, [b]or like one of the prophets."
16 [a]But when Herod heard, he said, "This is John, whom I beheaded; he has been raised from the dead!"
17 For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.
18 Because John had said to Herod, [a]"It is not lawful for you to have your brother's wife."
19 Therefore Herodias [1]held it against him and wanted to kill him, but she could not;
20 for Herod [a]feared John, knowing that he *was* a just and holy man, and he protected him. And when he heard him, he [1]did many things, and heard him gladly.
21 [a]Then an opportune day came when Herod [b]on his birthday gave a feast for his nobles, the high officers, and the chief *men* of Galilee.
22 And when Herodias' daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl, "Ask me whatever you want, and I will give *it* to you."
23 He also swore to her, [a]"Whatever you ask me, I will give you, up to half my kingdom."
24 So she went out and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist!"
25 Immediately she came in with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."
26 [a]And the king was exceedingly sorry; *yet,* because of the oaths and because of those who sat with him, he did not want to refuse her.
27 Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison,
28 brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.
29 When his disciples heard *of it,* they came and [a]took away his corpse and laid it in a tomb.

Feeding the Five Thousand

30 [a]Then the apostles gathered to Jesus and told Him all things, both what they had done and what they had taught.
31 [a]And He said to them, "Come aside by yourselves to a deserted place and rest a while." For [b]there were many coming and going, and they did not even have time to eat.
32 [a]So they departed to a deserted place in the boat by themselves.
33 But [1]the multitudes saw them departing, and many [a]knew Him and ran there on foot from all the cities. They arrived before them and came together to Him.
34 [a]And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like [b]sheep not having a shepherd. So [c]He began to teach them many things.
35 [a]When the day was now far spent, His disciples came to Him and said, "This is a deserted place, and already the hour *is* late.
36 "Send them away, that they may go into the surrounding country and villages and buy themselves [1]bread; for they have nothing to eat."
37 But He answered and said to them, "You give them something to eat." And they said to Him, [a]"Shall we go and buy

9 [a][Eph. 6:15]
10 [a]Matt. 10:11
11 [a]Matt. 10:14 [b]Acts 13:51; 18:6 [1]NU *whatever place* [2]NU omits the rest of v. 11.
13 [a][James 5:14]
14 [a]Luke 9:7–9 [b]Luke 19:37
15 [a]Mark 8:28 [b]Matt. 21:11 [1]NU, M *a prophet, like one*
16 [a]Luke 3:19
18 [a]Lev. 18:16; 20:21
19 [1]*held a grudge*
20 [a]Matt. 14:5; 21:26 [1]NU *was very perplexed, yet*
21 [a]Matt. 14:6 [b]Gen. 40:20
23 [a]Esth. 5:3, 6; 7:2
26 [a]Matt. 14:9
29 [a]1 Kin. 13: 29, 30
30 [a]Luke 9:10
31 [a]Matt. 14:13 [b]Mark 3:20
32 [a]Matt. 14: 13–21
33 [a][Col. 1:6] [1]NU, M *they*
34 [a]Matt. 9:36; 14:14 [b]Num. 27:17 [c]Luke 9:11
35 [a]Matt. 14:15
36 [1]NU *something to eat* and omits the rest of v. 36.
37 [a]2 Kin. 4:43

6:14 Herod Antipas, one of the three sons of Herod the Great and brother of Archelaus, ruled as tetrarch over Galilee and Perea (4 B.C.–A.D. 39).

6:19 Herodias was the daughter of Aristobulus, one of the sons of Mariamne and Herod the Great, and consequently, sister of Agrippa I. She married Herod Philip I, then she eloped to marry Herod Antipas her step-uncle, thus violating scriptural admonitions (Lev. 18:16, 20, 21).

6:22 Salome later married Philip, who was tetrarch over Iturea and Trachonitis.

6:37 A denarius was a standard day's wage.

two hundred denarii worth of bread and give them *something* to eat?"
38 But He said to them, "How many loaves do you have? Go and see." And when they found out they said, [a]"Five, and two fish."
39 Then He [a]commanded them to make them all sit down in groups on the green grass.
40 So they sat down in ranks, in hundreds and in fifties.
41 And when He had taken the five loaves and the two fish, He [a]looked up to heaven, [b]blessed and broke the loaves, and gave *them* to His disciples to set before them; and the two fish He divided among *them* all.
42 So they all ate and were filled.
43 And they took up twelve baskets full of fragments and of the fish.
44 Now those who had eaten the loaves were [1]about five thousand men.

Jesus Walks on the Sea

45 [a]Immediately He [1]made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He sent the multitude away.
46 And when He had sent them away, He [a]departed to the mountain to pray.
47 Now when evening came, the boat was in the middle of the sea; and He *was* alone on the land.
48 Then He saw them straining at rowing, for the wind was against them. Now about the fourth watch of the night He came to them, walking on the sea, and [a]would have passed them by.
49 And when they saw Him walking on the sea, they supposed it was a [a]ghost, and cried out;
50 for they all saw Him and were troubled. But immediately He talked with them and said to them, [a]"Be[1] of good cheer! It is I; do not be [b]afraid."
51 Then He went up into the boat to them, and the wind [a]ceased. And they were greatly [b]amazed in themselves beyond measure, and marveled.
52 For [a]they had not understood about the loaves, because their [b]heart was hardened.

Many Touch Him and Are Made Well

53 [a]When they had crossed over, they came to the land of Gennesaret and anchored there.

38 [a]John 6:9
39 [a]Matt. 15:35
41 [a]John 11:41, 42 [b]Matt. 15:36; 26:26
44 [1]NU, M omit *about*
45 [a]John 6: 15–21 [1]*invited, strongly urged*
46 [a]Luke 5:16
48 [a]Luke 24:28
49 [a]Matt. 14:26
50 [a]Matt. 9:2 [b]Is. 41:10 [1]*Take courage*
51 [a]Ps. 107:29 [b]Mark 1:27; 2:12; 5:42; 7:37
52 [a]Mark 8:17, 18 [b]Mark 3:5; 16:14
53 [a]Matt. 14: 34–36

54 [1]Lit. *they*
56 [a]Matt. 9:20 [b]Num. 15:38, 39

CHAPTER 7

1 [a]Matt. 15: 1–20
2 [a]Matt. 15:20 [1]NU omits *when* [2]NU omits *they found fault*
3 [a]Gal. 1:14 [1]Lit. *with the fist*
5 [a]Matt. 15:2
6 [a]Matt. 23: 13–29 [b]Is. 29:13

ENCOUNTER *Note* — *Mark 6:52*

Understanding

Spiritual understanding comes from a tender heart entirely open to God.

54 And when they came out of the boat, immediately [1]the people recognized Him,
55 ran through that whole surrounding region, and began to carry about on beds those who were sick to wherever they heard He was.
56 Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, and begged Him that [a]they might just touch the [b]hem of His garment. And as many as touched Him were made well.

Defilement Comes from Within

7 Then [a]the Pharisees and some of the scribes came together to Him, having come from Jerusalem.
2 Now [1]when they saw some of His disciples eat bread with defiled, that is, with [a]unwashed hands, [2]they found fault.
3 For the Pharisees and all the Jews do not eat unless they wash *their* hands [1]in a special way, holding the [a]tradition of the elders.
4 *When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches.
5 [a]Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"
6 He answered and said to them, "Well did Isaiah prophesy of you [a]hypocrites, as it is written:

> [b]*'This people honors Me with their lips,*
> *But their heart is far from Me.*
> 7 *And in vain they worship Me,*
> *Teaching as doctrines the commandments of men.'*

8 "For laying aside the commandment of God, you hold the tradition of men—

6:48 Fourth watch was 3:00 a.m.

6:53 The land of Gennesaret was northwest of Capernaum.

7:2 The Pharisees practiced the ritualistic, ceremonial washing of their hands up to the wrist (Ex. 30:19).

7:6 The term "hypocrite" was originally used to describe actors who used large masks to identify themselves with a character. Actors might use various masks throughout a play to assume the identity of several characters. Jesus charged the Pharisees with merely putting on a religious facade and pretending to be devout followers of God.

7:8 "The tradition of men" indicates that Jesus viewed the Pharisees' religious practices and customs as coming from them and not from God.

[1]the washing of pitchers and cups, and many other such things you do."
9 He said to them, "*All too* well [a]you [1]reject the commandment of God, that you may keep your tradition.
10 "For Moses said, [a]*'Honor your father and your mother'; and,* [b]*'He who curses father or mother, let him be put to death.'*
11 "But you say, 'If a man says to his father or mother, [a]"Whatever profit you might have received from me *is* Corban"—' (that is, a gift *to God*),
12 "then you no longer let him do anything for his father or his mother,
13 "making the word of God of no effect through your tradition which you have handed down. And many such things you do."

ENCOUNTER*Note* *Mark 7:13*

Of No Effect

God's word is clear and direct, yet we tend to complicate it by debating it or adding to it or being selective about what we believe. It is God's word that has power, not our interpretation of it.

14 [a]When He had called all the multitude to *Himself,* He said to them, "Hear Me, everyone, and [b]understand:
15 "There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that [a]defile a man.
16 [a]"If[1] anyone has ears to hear, let him hear!"
17 [a]When He had entered a house away from the crowd, His disciples asked Him concerning the parable.
18 So He said to them, [a]"Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him,
19 "because it does not enter his heart but his stomach, and is eliminated, [1]*thus* purifying all foods?"
20 And He said, [a]"What comes out of a man, that defiles a man.
21 [a]"For from within, out of the heart of men, [b]proceed evil thoughts, [c]adulteries, [d]fornications, murders,
22 "thefts, [a]covetousness, wickedness, [b]deceit, [c]lewdness, an evil eye, [d]blasphemy, [e]pride, foolishness.
23 "All these evil things come from within and defile a man."

8 [1]NU omits the rest of v. 8.
9 [a]Prov. 1:25 [1]*set aside*
10 [a]Ex. 20:12; Deut. 5:16 [b]Ex. 21:17
11 [a]Matt. 15:5; 23:18
14 [a]Matt. 15:10 [b]Matt. 16:9, 11, 12
15 [a]Is. 59:3
16 [a]Matt. 11:15 [1]NU omits v. 16.
17 [a]Matt. 15:15
18 [a][Heb. 5: 11–14]
19 [1]NU sets off the final phrase as Mark's comment that Jesus has declared all foods clean.
20 [a]Ps. 39:1
21 [a]Gen. 6:5; 8:21 [b][Gal. 5:19–21] [c]2 Pet. 2:14 [d]1 Thess. 4:3
22 [a]Luke 12:15 [b]Rom. 1:28, 29 [c]1 Pet. 4:3 [d]Rev. 2:9 [e]1 John 2:16

A Gentile Shows Her Faith

24 [a]From there He arose and went to the region of Tyre [1]and Sidon. And He entered a house and wanted no one to know *it,* but He could not be [b]hidden.
25 For a woman whose young daughter had an unclean spirit heard about Him, and she came and [a]fell at His feet.
26 The woman was a [1]Greek, a [2]Syro-Phoenician by birth, and she kept [3]asking Him to cast the demon out of her daughter.

ENCOUNTER*Note* *Mark 7:26*

Persistence in Prayer

Persistent prayer indicates a genuine faith. God shows favor to those who pray until the answer comes, regardless of how long it takes.

27 But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw *it* to the little dogs."
28 And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs."
29 Then He said to her, "For this saying go your way; the demon has gone out of your daughter."
30 And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

Jesus Heals a Deaf-Mute

31 [a]Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee.
32 Then [a]they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him.
33 And He took him aside from the multitude, and put His fingers in his ears, and [a]He spat and touched his tongue.
34 Then, [a]looking up to heaven, [b]He sighed, and said to him, "Ephphatha," that is, "Be opened."
35 [a]Immediately his ears were opened, and the [1]impediment of his tongue was loosed, and he spoke plainly.
36 Then [a]He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed *it.*

24 [a]Matt. 15:21 [b]Mark 2:1, 2 [1]NU omits *and Sidon*
25 [a]John 11:32
26 [1]*Gentile* [2]A Syrian of Phoenicia [3]*begging*
31 [a]Matt. 15:29
32 [a]Luke 11:14
33 [a]Mark 8:23
34 [a]Mark 6:41 [b]John 11:33, 38
35 [a]Is. 35:5, 6 [1]Lit. *bond*
36 [a]Mark 5:43

7:21 People spoke of the heart as the center of the will where decisions were made.

7:24 Sidon was fifty miles northwest of Capernaum and was the farthest distance Jesus is known to have traveled in His public ministry.

37 And they were [a]astonished beyond measure, saying, "He has done all things well. He [b]makes both the deaf to hear and the mute to speak."

Feeding the Four Thousand

8 In those days, [a]the multitude being very great and having nothing to eat, Jesus called His disciples *to Him* and said to them,
2 "I have [a]compassion on the multitude, because they have now continued with Me three days and have nothing to eat.
3 "And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar."
4 Then His disciples answered Him, "How can one satisfy these people with bread here in the wilderness?"
5 [a]He asked them, "How many loaves do you have?" And they said, "Seven."
6 So He commanded the multitude to sit down on the ground. And He took the seven loaves and gave thanks, broke *them* and gave *them* to His disciples to set before *them;* and they set *them* before the multitude.
7 They also had a few small fish; and [a]having blessed them, He said to set them also before *them.*
8 So they ate and were filled, and they took up seven large baskets of leftover fragments.
9 Now those who had eaten were about four thousand. And He sent them away,
10 [a]immediately got into the boat with His disciples, and came to the region of Dalmanutha.

The Pharisees Seek a Sign

11 [a]Then the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, testing Him.
12 But He [a]sighed deeply in His spirit, and said, "Why does this generation seek a sign? Assuredly, I say to you, [b]no sign shall be given to this generation."

Beware of the Leaven of the Pharisees and Herod

13 And He left them, and getting into the boat again, departed to the other side.
14 [a]Now [1]the disciples had forgotten to take bread, and they did not have more than one loaf with them in the boat.

37 [a]Mark 6:51; 10:26 [b]Matt. 12:22

CHAPTER 8

1 [a]Matt. 15: 32–39 **2** [a]Mark 1:41; 6:34 **5** [a]Mark 6:38 **7** [a]Matt. 14:19 **10** [a]Matt. 15:39 **11** [a]Matt. 12:38; 16:1 **12** [a]Mark 7:34 [b]Matt. 12:39 **14** [a]Matt. 16:5 [1]NU, M *they*

15 [a]Luke 12:1 [1]*yeast* **17** [a]Mark 6:52; 16:14 [1]NU omits *still* **19** [a]Matt. 14:20 **20** [a]Matt. 15:37 **21** [a][Mark 6:52] **22** [a]John 9:1 [b]Luke 18:15 **23** [a]Mark 7:33 **26** [a]Mark 5:43; 7:36 [1]NU *"Do not even go into the town."*

15 [a]Then He charged them, saying, "Take heed, beware of the [1]leaven of the Pharisees and the leaven of Herod."
16 And they reasoned among themselves, saying, "*It is* because we have no bread."
17 But Jesus, being aware of *it,* said to them, "Why do you reason because you have no bread? [a]Do you not yet perceive nor understand? Is your heart [1]still hardened?
18 "Having eyes, do you not see? And having ears, do you not hear? And do you not remember?

ENCOUNTER *Note* — *Mark 8:18*

Processing God's Activity

God can surround our lives with miracles, but we must take time to process them to be prepared for His next work. God's activity is an expression of His character—it is not just for our benefit. Therefore we should always consider carefully what His work reveals to us.

19 [a]"When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to Him, "Twelve."
20 "Also, [a]when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?" And they said, "Seven."
21 So He said to them, "How *is it* [a]you do not understand?"

A Blind Man Healed at Bethsaida

22 Then He came to Bethsaida; and they brought a [a]blind man to Him, and begged Him to [b]touch him.
23 So He took the blind man by the hand and led him out of the town. And when [a]He had spit on his eyes and put His hands on him, He asked him if he saw anything.
24 And he looked up and said, "I see men like trees, walking."
25 Then He put *His* hands on his eyes again and made him look up. And he was restored and saw everyone clearly.
26 Then He sent him away to his house, saying, [1]"Neither go into the town, [a]nor tell anyone in the town."

8:8 The seven baskets used to gather the leftover fragments appear to have been much larger than the twelve used after the feeding of the 5,000.

8:10 Dalmanutha and Magdala were in the same region on the west side of the Sea of Galilee.

8:15 Leaven was a common metaphor for an invisible, pervasive influence that ultimately affects everything around it. The effect can be either good or evil.

8:22 Bethsaida was a city in northeast Galilee near the Jordan River and is distinct from the Bethsaida native to Andrew, Peter, and Philip in the land of Gennesaret, on the west side of the Sea of Galilee.

Peter Confesses Jesus as the Christ

27 [a]Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road He asked His disciples, saying to them, "Who do men say that I am?"
28 So they answered, [a]"John the Baptist; but some *say,* [b]Elijah; and others, one of the prophets."
29 He said to them, "But who do you say that I am?" Peter answered and said to Him, [a]"You are the Christ."
30 [a]Then He strictly warned them that they should tell no one about Him.

Jesus Predicts His Death and Resurrection

31 And [a]He began to teach them that the Son of Man must suffer many things, and be [b]rejected by the elders and chief priests and scribes, and be [c]killed, and after three days rise again.
32 He spoke this word openly. Then Peter took Him aside and began to rebuke Him.
33 But when He had turned around and looked at His disciples, He [a]rebuked Peter, saying, "Get behind Me, Satan! For you are not [1]mindful of the things of God, but the things of men."

Take Up the Cross and Follow Him

34 When He had called the people to *Himself,* with His disciples also, He said to them, [a]"Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.
35 "For [a]whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.

ENCOUNTER *Note* — *Mark 8:34, 35*

Deny Self

You cannot follow Jesus if you have not first taken up your cross and given up your right to your life. You will never be able to take up your cross if you remain self-centered rather than God-centered.

27 [a]Luke 9:18–20
28 [a]Matt. 14:2 [b]Luke 9:7, 8
29 [a]John 1:41; 4:42; 6:69; 11:27
30 [a]Matt. 8:4; 16:20
31 [a]Matt. 16:21; 20:19 [b]Mark 10:33 [c]Mark 9:31; 10:34
33 [a][Rev. 3:19] [1]*setting your mind on*
34 [a]Luke 14:27
35 [a]John 12:25
38 [a]Matt. 10:33 [b]2 Tim. 1:8, 9; 2:12

36 "For what will it profit a man if he gains the whole world, and loses his own soul?
37 "Or what will a man give in exchange for his soul?
38 [a]"For whoever [b]is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels."

9 And He said to them, [a]"Assuredly, I say to you that there are some standing here who will not taste death till they see [b]the kingdom of God [1]present with power."

Jesus Transfigured on the Mount

2 [a]Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them.
3 His clothes became shining, exceedingly [a]white, like snow, such as no launderer on earth can whiten them.

ENCOUNTER *Note* — *Mark 9:3*

God's Nature Revealed

When God chooses to reveal His nature, there can be no doubt that He is God. His revelation is also a clear reminder that we are but mortals.

4 And Elijah appeared to them with Moses, and they were talking with Jesus.
5 Then Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"—
6 because he did not know what to say, for they were greatly afraid.
7 And a [a]cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is [b]My beloved Son. [c]Hear Him!"
8 Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves.

CHAPTER 9

1 [a]Luke 9:27 [b][Matt. 24:30] [1]*having come*
2 [a]Matt. 17:1–8
3 [a]Dan. 7:9
7 [a]Ex. 40:34 [b]Ps. 2:7; [Is. 42:1; Mark 1:11] [c]Acts 3:22

8:27 Caesarea Philippi was a city in northern Palestine located at the southwest base of Mount Hermon in the area where Jesus may have been transfigured. It was twenty-five miles northeast of Bethsaida. Herod Philip had built it in 3 B.C. in honor of Caesar. The region at the base of Mount Hermon was cluttered with idols and images carved into the rock. Surrounded by idolatry and Caesar worship, this was an ideal place for Jesus to question the view His disciples had of Him.

8:29 "Christ" means "anointed." It comes from the Greek equivalent of the Hebrew word translated "Messiah." It occurs 514 times in the New Testament.

8:31 Immediately after the disciples affirmed Jesus was the Christ, Jesus began teaching them about the cross.

8:33 Throughout Jesus' ministry, Satan tried to tempt Him to avoid the cross (Matt. 4:9, 10; Luke 4:7, 8).

8:34 The image is of a condemned man carrying his cross through the town streets to the place of his execution. Often a placard would be posted on the man signifying the crime for which he was dying.

9:2 Most scholars believe this to be around either Mount Hermon or Mount Tabor.

9:4 Elijah represented the prophets. Moses represented the law. Both experienced mysterious deaths.

WORD Study **TABERNACLE**

Mark 9:5 "Tabernacle" translates the Greek word *skene,* meaning a house or hut. It was often portable, such as a tent. When housing an idol or a sacred object it would serve as a shrine.

ENCOUNTER Note *Mark 9:7*

Hear Him!

We cannot hear Christ's words when we are constantly talking. When we are in God's presence, it is far more important for us to listen than to instruct God on what we think He should do.

9 [a]Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead.
10 So they kept this word to themselves, questioning [a]what the rising from the dead meant.
11 And they asked Him, saying, "Why do the scribes say [a]that Elijah must come first?"
12 Then He answered and told them, "Indeed, Elijah is coming first and restores all things. And [a]how is it written concerning the Son of Man, that He must suffer many things and [b]be treated with contempt?
13 "But I say to you that [a]Elijah has also come, and they did to him whatever they wished, as it is written of him."

A Boy Is Healed

14 [a]And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them.
15 Immediately, when they saw Him, all the people were greatly amazed, and running to *Him,* greeted Him.
16 And He asked the scribes, "What are you discussing with them?"
17 Then [a]one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit.
18 "And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not."
19 He answered him and said, "O [a]faithless[1] generation, how long shall I be with you? How long shall I [2]bear with you? Bring him to Me."

9 [a]Matt. 17:9–13
10 [a]John 2:19–22
11 [a]Mal. 4:5
12 [a]Ps. 22:6; Is. 53:3; Dan. 9:26; Mal. 4:5, 6 [b]Luke 23:11; Phil. 2:7
13 [a]Luke 1:17
14 [a]Matt. 17:14–19
17 [a]Luke 9:38
19 [a]John 4:48
[1]*unbelieving* [2]*put up with*

20 Then they brought him to Him. And [a]when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.
21 So He asked his father, "How long has this been happening to him?" And he said, "From childhood.
22 "And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us."
23 Jesus said to him, [a]"If[1] you can believe, all things *are* possible to him who believes."
24 Immediately the father of the child cried out and said with tears, "Lord, I believe; [a]help my unbelief!"

ENCOUNTER Note *Mark 9:24*

Unbelief

Where should we go when we have doubts? To Christ. He alone can help our unbelief and strengthen our faith.

25 When Jesus saw that the people came running together, He [a]rebuked the unclean spirit, saying to it: "Deaf and dumb spirit, I command you, come out of him and enter him no more!"
26 Then *the spirit* cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead."
27 But Jesus took him by the hand and lifted him up, and he arose.
28 [a]And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?"
29 So He said to them, "This kind can come out by nothing but [a]prayer [1]and fasting."

Jesus Again Predicts His Death and Resurrection

30 Then they departed from there and passed through Galilee, and He did not want anyone to know *it.*
31 [a]For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will [b]kill Him. And after He is killed, He will [c]rise the third day."
32 But they [a]did not understand this saying, and were afraid to ask Him.

Who Is the Greatest?

33 [a]Then He came to Capernaum. And when He was in the house He asked

20 [a]Mark 1:26
23 [a]John 11:40
[1]NU *" 'If You can!' All things*
24 [a]Luke 17:5
25 [a]Mark 1:25
28 [a]Matt. 17:19
29 [a][James 5:16]
[1]NU omits *and fasting*
31 [a]Luke 9:44 [b]Matt. 16:21; 27:50 [c]1 Cor. 15:4
32 [a]Luke 2:50; 18:34
33 [a]Matt. 18:1–5

9:18 In light of the disciples' earlier success, it is ironic they failed so dismally this time (Mark 6:7, 13).

them, "What was it you [1]disputed among yourselves on the road?"
34 But they kept silent, for on the road they had [a]disputed among themselves who *would be the* [b]greatest.
35 And He sat down, called the twelve, and said to them, [a]"If anyone desires to be first, he shall be last of all and servant of all."
36 Then [a]He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them,
37 "Whoever receives one of these little children in My name receives Me; and [a]whoever receives Me, receives not Me but Him who sent Me."

Jesus Forbids Sectarianism

38 [a]Now John answered Him, saying, "Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us."
39 But Jesus said, "Do not forbid him, [a]for no one who works a miracle in My name can soon afterward speak evil of Me.
40 "For [a]he who is not against [1]us is on [2]our side.
41 [a]"For whoever gives you a cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward.

Jesus Warns of Offenses

42 [a]"But whoever causes one of these little ones who believe in Me [1]to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.
43 [a]"If your hand causes you to sin, cut it off. It is better for you to enter into life [1]maimed, rather than having two hands, to go to [2]hell, into the fire that shall never be quenched—
44 [1]"where

[a]*'Their worm does not die,*
And the fire is not quenched.'

45 "And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into [1]hell, [2]into the fire that shall never be quenched—
46 "where

[a]*'Their worm does not die,*
And the fire is not quenched.'

[1]*discussed*
34 [a][Prov. 13:10] [b]Luke 22:24; 23:46; 24:46
35 [a]Luke 22:26, 27
36 [a]Mark 10: 13–16
37 [a]Matt. 10:40
38 [a]Num. 11: 27–29
39 [a]1 Cor. 12:3
40 [a][Matt. 12: 30] [1]M *you* [2]M *your*
41 [a]Matt. 10:42
42 [a]Luke 17:1, 2 [1]To fall into sin
43 [a]Matt. 5:29, 30; 18:8, 9 [1]*crippled* [2]Gr. *Gehenna*
44 [a]Is. 66:24 [1]NU omits v. 44.
45 [1]Gr. *Gehenna* [2]NU omits the rest of v. 45 and all of v. 46.
46 [a]Is. 66:24
47 [1]Gr. *Gehenna*
48 [a]Is. 66:24 [b]Jer. 7:20
49 [a][Matt. 3:11] [b]Lev. 2:13 [1]NU omits the rest of v. 49.
50 [a]Matt. 5:13 [b]Col. 4:6 [c]Rom. 12:18; 14:19

CHAPTER 10
1 [a]Matt. 19:1–9
2 [a]Matt. 19:3
4 [a]Deut. 24:1–4
5 [1]*command*
6 [a]Gen. 1:27; 5:2
7 [a]Gen. 2:24
11 [a][Matt. 5:32; 19:9]

ENCOUNTER *Note* — *Mark 9:45*

Radical Response

It is a grave error to treat our sin lightly. God knows how lethal sin is, and He commands us to eradicate it immediately, thoroughly, and irrevocably.

47 "And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into [1]hell fire—
48 "where

[a]*'Their worm does not die,*
And the [b]*fire is not quenched.'*

Tasteless Salt Is Worthless

49 "For everyone will be [a]seasoned with fire, [b]and[1] every sacrifice will be seasoned with salt.
50 [a]"Salt *is* good, but if the salt loses its flavor, how will you season it? [b]Have salt in yourselves, and [c]have peace with one another."

Marriage and Divorce

10 Then [a]He arose from there and came to the region of Judea by the other side of the Jordan. And multitudes gathered to Him again, and as He was accustomed, He taught them again.
2 [a]The Pharisees came and asked Him, "Is it lawful for a man to divorce *his* wife?" testing Him.
3 And He answered and said to them, "What did Moses command you?"
4 They said, [a]"Moses permitted *a man* to write a certificate of divorce, and to dismiss *her*."
5 And Jesus answered and said to them, "Because of the hardness of your heart he wrote you this [1]precept.
6 "But from the beginning of the creation, God [a]*'made them male and female.'*
7 [a]*'For this reason a man shall leave his father and mother and be joined to his wife,*
8 *'and the two shall become one flesh';* so then they are no longer two, but one flesh.
9 "Therefore what God has joined together, let not man separate."
10 In the house His disciples also asked Him again about the same *matter.*
11 So He said to them, [a]"Whoever di-

9:42 A millstone was an extremely heavy, round stone, perhaps three to four feet in diameter, used for grinding grain.

9:49 Old Testament sacrifices would be offered with salt (Lev. 2:13; Ezek. 43:24).

10:1 This marks the beginning of Jesus' journey toward Jerusalem and the cross.

10:2 This question concerning divorce was devised as a trap. Herod Antipas had divorced his wife to marry Herodias. John the Baptist had been beheaded for publicly condemning his marital status. Deuteronomy 24:1–4 allowed for divorce under certain circumstances.

vorces his wife and marries another commits adultery against her.
12 "And if a woman divorces her husband and marries another, she commits adultery."

Jesus Blesses Little Children

13 [a]Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought *them.*
14 But when Jesus saw *it,* He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for [a]of such is the kingdom of God.
15 "Assuredly, I say to you, [a]whoever does not receive the kingdom of God as a little child will [b]by no means enter it."
16 And He took them up in His arms, laid *His* hands on them, and blessed them.

ENCOUNTER*Note* *Mark 10:15, 16*

Humility

You cannot enter God's kingdom without humility. Even the wealthiest, most powerful person must come to Christ humbly and submissively.

Jesus Counsels the Rich Young Ruler

17 [a]Now as He was going out on the road, one came running, knelt before Him, and asked Him, "Good Teacher, what shall I [b]do that I may inherit eternal life?"
18 So Jesus said to him, "Why do you call Me good? No one *is* good but One, *that is,* [a]God.
19 "You know the commandments: [a]'*Do not commit adultery,*' '*Do not murder,*' '*Do not steal,*' '*Do not bear false witness,*' 'Do not defraud,' '*Honor your father and your mother.*' "
20 And he answered and said to Him, "Teacher, all these things I have [a]kept from my youth."
21 Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, [a]sell whatever you have and give to the poor, and you will have [b]treasure in heaven; and come, [c]take up the cross, and follow Me."
22 But he was sad at this word, and went away sorrowful, for he had great possessions.

With God All Things Are Possible

23 [a]Then Jesus looked around and said to His disciples, "How hard it is for those who have riches to enter the kingdom of God!"
24 And the disciples were astonished at His words. But Jesus answered again and said to them, "Children, how hard it is [1]for those [a]who trust in riches to enter the kingdom of God!
25 "It is easier for a camel to go through the eye of a needle than for a [a]rich man to enter the kingdom of God."
26 And they were greatly astonished, saying among themselves, "Who then can be saved?"
27 But Jesus looked at them and said, "With men *it is* impossible, but not [a]with God; for with God all things are possible."
28 [a]Then Peter began to say to Him, "See, we have left all and followed You."
29 So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother [1]or wife or children or [2]lands, for My sake and the gospel's,
30 [a]"who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with [b]persecutions—and in the age to come, eternal life.
31 [a]"But many *who are* first will be last, and the last first."

Jesus a Third Time Predicts His Death and Resurrection

32 [a]Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. [b]Then He took the twelve aside again and began to tell them the things that would happen to Him:
33 "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles;
34 "and they will mock Him, and [1]scourge Him, and spit on Him, and kill Him. And the third day He will rise again."

ENCOUNTER*Note* *Mark 10:21*

One Thing Lacking

Some people desire an intimate walk with Christ, but something prevents them from following him wholeheartedly. Whatever prevents you from following Jesus is not worth holding onto. How tragic to *almost* be a committed follower of Jesus!

13 [a]Luke 18: 15–17
14 [a][1 Pet. 2:2]
15 [a]Matt. 18:3, 4; 19:14 [b]Luke 13:28
17 [a]Matt. 19: 16–30 [b]John 6:28
18 [a]1 Sam. 2:2
19 [a]Ex. 20: 12–16; Deut. 5:16–20
20 [a]Phil. 3:6
21 [a][Luke 12:33; 16:9] [b]Matt. 6:19, 20; 19:21 [c][Mark 8:34]
23 [a]Matt. 19:23
24 [a][1 Tim. 6: 17] [1]NU omits *for those who trust in riches*
25 [a][Matt. 13: 22; 19:24]
27 [a]Jer. 32:17
28 [a]Luke 18:28
29 [1]NU omits *or wife* [2]Lit. *fields*
30 [a]Luke 18:29, 30 [b][1 Pet. 4:12, 13]
31 [a]Luke 13:30
32 [a]Matt. 20: 17–19 [b]Mark 8:31; 9:31
34 [1]*flog Him* with a Roman scourge

10:25 The camel was the largest animal in Palestine.

Greatness Is Serving

35 [a]Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we want You to do for us whatever we ask."
36 And He said to them, "What do you want Me to do for you?"
37 They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory."
38 But Jesus said to them, "You do not know what you ask. Are you able to drink the [a]cup that I drink, and be baptized with the [b]baptism that I am baptized with?"
39 They said to Him, "We are able." So Jesus said to them, [a]"You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized;
40 "but to sit on My right hand and on My left is not Mine to give, but *it is for those* [a]for whom it is prepared."
41 [a]And when the ten heard *it,* they began to be greatly displeased with James and John.
42 But Jesus called them to *Himself* and said to them, [a]"You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them.
43 [a]"Yet it shall not be so among you; but whoever desires to become great among you shall be your servant.
44 "And whoever of you desires to be first shall be slave of all.
45 "For even [a]the Son of Man did not come to be served, but to serve, and [b]to give His life a ransom for many."

ENCOUNTER Note *Mark 10:45*

Greatness in God's Eyes

Jesus set the standard for every Christian. If anyone deserved to be served, Jesus did. Yet He laid down His life, and He asks us to do the same.

Jesus Heals Blind Bartimaeus

46 [a]Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging.
47 And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, [a]Son of David, [b]have mercy on me!"
48 Then many warned him to be quiet; but he cried out all the more, "Son of David, have mercy on me!"
49 So Jesus stood still and commanded him to be called. Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you."
50 And throwing aside his garment, he rose and came to Jesus.
51 So Jesus answered and said to him, "What do you want Me to do for you?" The blind man said to Him, [1]"Rabboni, that I may receive my sight."
52 Then Jesus said to him, "Go your way; [a]your faith has [1]made you well." And immediately he received his sight and followed Jesus on the road.

The Triumphal Entry

11 Now [a]when they drew near Jerusalem, to [1]Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples;
2 and He said to them, "Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring *it.*
3 "And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it,' and immediately he will send it here."
4 So they went their way, and found [1]the colt tied by the door outside on the street, and they loosed it.
5 But some of those who stood there said to them, "What are you doing, loosing the colt?"
6 And they spoke to them just as Jesus had commanded. So they let them go.
7 [a]Then they brought the colt to Jesus and threw their clothes on it, and He sat on it.
8 [a]And many spread their clothes on the road, and others cut down leafy branches from the trees and spread *them* on the road.
9 Then those who went before and those who followed cried out, saying:

"Hosanna!
[a]*'Blessed is He who comes in the name of the* LORD*!'*
10 Blessed *is* the kingdom of our father David
That comes [1]in the name of the Lord!
[a]Hosanna in the highest!"

35 [a][James 4:3]
38 [a]John 18:11 [b]Luke 12:50
39 [a]Acts 12:2
40 [a][Heb. 11:16]
41 [a]Matt. 20:24
42 [a]Luke 22:25
43 [a]Mark 9:35
45 [a]Luke 22:27; John 13:14; [Phil. 2:7, 8] [b][2 Cor. 5:21; 1 Tim. 2:5, 6; Titus 2:14]
46 [a]Luke 18:35–43
47 [a]Rev. 22:16 [b]Matt. 15:22
51 [1]Lit. *My Great One*
52 [a]Matt. 9:22 [1]Lit. *saved you*

CHAPTER 11

1 [a]Matt. 21:1–9 [1]M *Bethsphage*
4 [1]NU, M *a*
7 [a]Zech. 9:9
8 [a]Matt. 21:8
9 [a]Ps. 118:25, 26
10 [a]Ps. 148:1 [1]NU omits *in the name of the Lord*

10:35 Matthew indicates it was James and John's mother who asked on behalf of her sons (Matt. 20:20).

10:39 James would soon share the same cup as his Lord, being beheaded by Herod (Acts 12:1, 2).

10:51 "Rabboni" means "teacher" or "master." It is the greatest in a series of titles of respect: "Rab," master; "Rabbi," my master; "Rabban," our master; and "Rabboni," my great master."

11:1 Bethphage (meaning "place of young figs") and Bethany (meaning "house of dates") were located east of the Mount of Olives on the road between Jericho and Jerusalem.

WORD Study **HOSANNA**

Mark 11:9 Hosanna is a Greek transliteration of the Hebrew word meaning "save now" or "save, we pray!"

11 [a]And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve.

The Fig Tree Withered

12 [a]Now the next day, when they had come out from Bethany, He was hungry.
13 [a]And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs.
14 In response Jesus said to it, "Let no one eat fruit from you ever again." And His disciples heard *it*.

Jesus Cleanses the Temple

15 [a]So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold [b]doves.
16 And He would not allow anyone to carry wares through the temple.
17 Then He taught, saying to them, "Is it not written, [a]*'My house shall be called a house of prayer for all nations'?* But you have made it a [b]*'den of thieves.'*"
18 And [a]the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because [b]all the people were astonished at His teaching.
19 When evening had come, He went out of the city.

The Lesson of the Withered Fig Tree

20 [a]Now in the morning, as they passed by, they saw the fig tree dried up from the roots.
21 And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away."
22 So Jesus answered and said to them, "Have faith in God.
23 "For [a]assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.
24 "Therefore I say to you, [a]whatever things you ask when you pray, believe that you receive *them*, and you will have *them*.

11 [a]Matt. 21:12
12 [a]Matt. 21:18–22
13 [a]Matt. 21:19
15 [a]John 2:13–16 [b]Lev. 14:22
17 [a]Is. 56:7 [b]Jer. 7:11
18 [a]Matt. 21:45, 46 [b]Matt. 7:28
20 [a]Matt. 21:19–22
23 [a]Matt. 17:20; 21:21

ENCOUNTER Note *Mark 11:24*

Pray and Believe

God's requirement for answering our prayers is faith. With faith, nothing is impossible through prayer. Without it, nothing is accomplished.

Forgiveness and Prayer

25 "And whenever you stand praying, [a]if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.
26 [1]"But [a]if you do not forgive, neither will your Father in heaven forgive your trespasses."

Jesus' Authority Questioned

27 Then they came again to Jerusalem. [a]And as He was walking in the temple, the chief priests, the scribes, and the elders came to Him.
28 And they said to Him, "By what [a]authority are You doing these things? And who gave You this authority to do these things?"
29 But Jesus answered and said to them, "I also will ask you one question; then answer Me, and I will tell you by what authority I do these things:
30 "The [a]baptism of John—was it from heaven or from men? Answer Me."
31 And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?'
32 "But if we say, 'From men' "—they feared the people, for [a]all counted John to have been a prophet indeed.
33 So they answered and said to Jesus, "We do not know." And Jesus answered and said to them, "Neither will I tell you by what authority I do these things."

The Parable of the Wicked Vinedressers

12 Then [a]He began to speak to them in parables: "A man planted a vineyard and set a hedge around *it*, dug *a place for* the wine vat and built a tower. And he leased it to [1]vinedressers and went into a far country.

24 [a]Matt. 7:7
25 [a][Col. 3:13]
26 [a]Matt. 6:15; 18:35 [1]NU omits v. 26.
27 [a]Luke 20:1–8
28 [a]John 5:27
30 [a]Luke 7:29, 30
32 [a]Matt. 3:5; 14:5

CHAPTER 12

1 [a]Luke 20:9–19 [1]*tenant farmers*

11:13 Passover is in March–April. Figs typically ripen in May–June. In the Old Testament, Israel was often identified with figs (Jer. 8:13; 29:17; Hos. 9:10, 16; Joel 1:7; Mic. 7:1).

11:15 This would have occurred in the Court of the Gentiles. The temple did not accept the common Roman coinage for its annual temple tax. Tyrian coinage was closest to the ancient shekel and was exchanged in the temple area for a fee of 1/24 of the amount exchanged.

11:20 The damage to the roots of the tree indicates total destruction.

2 "Now at vintage-time he sent a servant to the vinedressers, that he might receive some of the fruit of the vineyard from the vinedressers.
3 "And they took *him* and beat him and sent *him* away empty-handed.
4 "Again he sent them another servant, [1]and at him they threw stones, wounded *him* in the head, and sent *him* away shamefully treated.
5 "And again he sent another, and him they killed; and many others, [a]beating some and killing some.
6 "Therefore still having one son, his beloved, he also sent him to them last, saying, 'They will respect my son.'
7 "But those [1]vinedressers said among themselves, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'
8 "So they took him and [a]killed *him* and cast *him* out of the vineyard.
9 "Therefore what will the owner of the vineyard do? He will come and destroy the vinedressers, and give the vineyard to others.
10 "Have you not even read this Scripture:

[a]*'The stone which the builders*
rejected
Has become the chief cornerstone.
11 *This was the LORD's doing,*
And it is marvelous in our eyes'?"

12 [a]And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them. So they left Him and went away.

The Pharisees: Is It Lawful to Pay Taxes to Caesar?

13 [a]Then they sent to Him some of the Pharisees and the Herodians, to catch Him in *His* words.
14 When they had come, they said to Him, "Teacher, we know that You are true, and [1]care about no one; for You do not [2]regard the person of men, but teach the [a]way of God in truth. Is it lawful to pay taxes to Caesar, or not?
15 "Shall we pay, or shall we not pay?" But He, knowing their [a]hypocrisy, said to them, "Why do you test Me? Bring Me a denarius that I may see *it*."
16 So they brought *it*. And He said to them, "Whose image and inscription *is* this?" They said to Him, "Caesar's."
17 And Jesus answered and said to them, [1]"Render to Caesar the things that are Caesar's, and to [a]God the things that are God's." And they marveled at Him.

The Sadducees: What About the Resurrection?

18 [a]Then *some* Sadducees, [b]who say there is no resurrection, came to Him; and they asked Him, saying:
19 "Teacher, [a]Moses wrote to us that if a man's brother dies, and leaves *his* wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother.
20 "Now there were seven brothers. The first took a wife; and dying, he left no offspring.
21 "And the second took her, and he died; nor did he leave any offspring. And the third likewise.
22 "So the seven had her and left no offspring. Last of all the woman died also.
23 "Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife."
24 Jesus answered and said to them, "Are you not therefore [1]mistaken, because you do not know the Scriptures nor the power of God?
25 "For when they rise from the dead, they neither marry nor are given in marriage, but [a]are like angels in heaven.
26 "But concerning the dead, that they [a]rise, have you not read in the book of Moses, in the *burning* bush *passage*, how God spoke to him, saying, [b]*'I am the God of Abraham, the God of Isaac, and the God of Jacob'?*
27 "He is not the God of the dead, but the God of the living. You are therefore greatly [1]mistaken."

The Scribes: Which Is the First Commandment of All?

28 [a]Then one of the scribes came, and having heard them reasoning together, [1]perceiving that He had answered them well, asked Him, "Which is the [2]first commandment of all?"
29 Jesus answered him, "The [1]first of all the commandments *is:* [a]*'Hear, O Israel, the LORD our God, the LORD is one.*
30 *'And you shall [a]love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.'* [1]This *is* the first commandment.
31 "And the second, like *it, is* this: [a]*'You shall love your neighbor as yourself.'* There is no other commandment greater than [b]these."
32 So the scribe said to Him, "Well *said,*

4 [1]NU omits *and at him they threw stones*
5 [a]2 Chr. 36:16
7 [1]*tenant farmers*
8 [a][Acts 2:23]
10 [a]Ps. 118:22, 23; Is. 28:16; Acts 4:11; [Rom. 9:33]; Eph. 2:20; [1 Pet. 2:6, 7]
12 [a]John 7:25, 30, 44
13 [a]Luke 20: 20–26
14 [a]Acts 18:26 [1]Court no man's favor [2]Lit. *look at the face of men*
15 [a]Luke 12:1
17 [1]*Pay*
[a][Eccl. 5:4, 5]
18 [a]Luke 20: 27–38 [b]Acts 23:8
19 [a]Deut. 25:5
24 [1]Or *deceived*
25 [a][1 Cor. 15: 42, 49, 52]
26 [a][Rev. 20:12, 13] [b]Ex. 3:6, 15
27 [1]Or *deceived*
28 [a]Matt. 22: 34–40 [1]NU *seeing* [2]*foremost*
29 [a]Deut. 6:4, 5 [1]*foremost*
30 [a][Deut. 10: 12; 30:6] [1]NU omits the rest of v. 30.
31 [a]Lev. 19:18 [b][Rom. 13:9]

12:14 The ruling Caesar at this time was Tiberius. The coin read: "Tiberius Caesar Augustus son of the Divine Augustus." On the other side was the inscription, "Pontifex Maximus" indicating Caesar was high priest of the empire.

12:29 Jesus was quoting from the *Shema* taken from Deuteronomy 6:4.

ENCOUNTER Note Mark 12:31

Sharing Love with Others

God is delighted when we share His love with those around us. His love drew us to Him, and His love works through us to draw others to Him. His love is not for hoarding, but for sharing.

Teacher. You have spoken the truth, for there is one God, [a]and there is no other but He.
33 "And to love Him with all the heart, with all the understanding, [1]with all the soul, and with all the strength, and to love one's neighbor as oneself, [a]is more than all the whole burnt offerings and sacrifices."
34 Now when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God." [a]But after that no one dared question Him.

Jesus: How Can David Call His Descendant Lord?

35 [a]Then Jesus answered and said, while He taught in the temple, "How *is it* that the scribes say that the Christ is the Son of David?
36 "For David himself said [a]by the Holy Spirit:

> [b]*'The LORD said to my Lord,*
> *"Sit at My right hand,*
> *Till I make Your enemies Your footstool." '*

37 "Therefore David himself calls Him *'Lord';* how is He *then* his [a]Son?" And the common people heard Him gladly.

Beware of the Scribes

38 Then [a]He said to them in His teaching, [b]"Beware of the scribes, who desire to go around in long robes, [c]*love* greetings in the marketplaces,
39 "the [a]best seats in the synagogues, and the best places at feasts,
40 [a]"who devour widows' houses, and [1]for a pretense make long prayers. These will receive greater condemnation."

The Widow's Two Mites

41 [a]Now Jesus sat opposite the treasury and saw how the people put money [b]into the treasury. And many *who were* rich put in much.
42 Then one poor widow came and threw in two [1]mites, which make a [2]quadrans.
43 So He called His disciples to *Himself* and said to them, "Assuredly, I say to you that [a]this poor widow has put in more than all those who have given to the treasury;
44 "for they all put in out of their abundance, but she out of her poverty put in all that she had, [a]her whole livelihood."

32 [a]Deut. 4:39
33 [a][Hos. 6:6] [1]NU omits *with all the soul*
34 [a]Matt. 22:46
35 [a]Luke 20:41–44
36 [a]2 Sam. 23:2 [b]Ps. 110:1; Eph. 1:19–23; Col. 3:1; Heb. 1:13
37 [a][Acts 2:29–31]
38 [a]Mark 4:2 [b]Matt. 23:1–7 [c]Matt. 23:7
39 [a]Luke 14:7
40 [a]Matt. 23:14 [1]*for appearance' sake*
41 [a]Luke 21:1–4
[b]2 Kin. 12:9
42 [1]Gr. *lepta,* very small copper coins [2]A Roman coin
43 [a][2 Cor. 8:12]
44 [a]Deut. 24:6

WORD Study **POOR**

Mark 12:42 Here the word comes from the Greek *ptochos,* meaning the extreme opposite of rich, an absolute pauper.

ENCOUNTER Note Mark 12:43, 44

Complete Trust

God knows the hearts of men and women. He is moved to action by those who rely on Him. Total dependency and absolute trust not only deepen our relationship with God, they also bring great reward from God's heart.

Jesus Predicts the Destruction of the Temple

13 Then [a]as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what buildings *are here!*"
2 And Jesus answered and said to him, "Do you see these great buildings? [a]Not *one* stone shall be left upon another, that shall not be thrown down."

The Signs of the Times and the End of the Age

3 Now as He sat on the Mount of Olives opposite the temple, [a]Peter, [b]James, [c]John, and [d]Andrew asked Him privately,
4 [a]"Tell us, when will these things be? And what *will be* the sign when all these things will be fulfilled?"
5 And Jesus, answering them, began to say: [a]"Take heed that no one deceives you.

CHAPTER 13
1 [a]Luke 21:5–36
2 [a]Luke 19:44
3 [a]Matt. 16:18 [b]Mark 1:19 [c]Mark 1:19 [d]John 1:40
4 [a]Matt. 24:3
5 [a]Eph. 5:6

12:38 Scribes wore long white robes which made them distinctive in public. The general public showed them great respect, rising in their honor when they passed by. Because they could not earn money from their profession, scribes were generally not wealthy. They depended upon the patronage of others, which made them eager to impress people.

12:41 There were thirteen trumpet-shaped receptacles against the wall in the Court of Women which were used to collect people's offerings.

12:42 A mite was the smallest copper coin in circulation, worth only a fraction of a penny.

13:2 The Roman general Titus ordered the city and temple to be demolished in A.D. 70. King Herod had commenced the building of the temple in 20 B.C. on twenty acres of the most prominent hillside in Jerusalem. It was made of white stones and was twenty-five cubits in length, twelve cubits in width, and eight cubits high. Adorned with gold, this was a spectacular building.

6 "For many will come in My name, saying, 'I am *He*,' and will deceive many.
7 "But when you hear of wars and rumors of wars, do not be troubled; for *such things* must happen, but the end *is* not yet.
8 "For nation will rise against nation, and [a]kingdom against kingdom. And there will be earthquakes in various places, and there will be famines [1]and troubles. [b]These *are* the beginnings of [2]sorrows.
9 "But [a]watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will [1]be brought before rulers and kings for My sake, for a testimony to them.
10 "And [a]the gospel must first be preached to all the nations.
11 [a]"But when they arrest *you* and deliver you up, do not worry beforehand, [1]or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, [b]but the Holy Spirit.

ENCOUNTER *Note* — *Mark 13:11*

God Speaks Through Us

When God's people bear witness of His love to others, God gives them the words to say. The Holy Spirit works through their words to draw the hearts of hearers to Himself.

12 "Now [a]brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.
13 [a]"And you will be hated by all for My name's sake. But [b]he who [1]endures to the end shall be saved.

The Great Tribulation

14 [a]"So when you see the [b]*'abomination of desolation,'* [1]spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then [c]let those who are in Judea flee to the mountains.
15 "Let him who is on the housetop not go down into the house, nor enter to take anything out of his house.
16 "And let him who is in the field not go back to get his clothes.
17 [a]"But woe to those who are pregnant and to those who are nursing babies in those days!
18 "And pray that your flight may not be in winter.
19 [a]"For *in* those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be.
20 "And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days.
21 [a]"Then if anyone says to you, 'Look, here *is* the Christ!' or, 'Look, *He is* there!' do not believe it.
22 "For false christs and false prophets will rise and show signs and [a]wonders to deceive, if possible, even the [1]elect.
23 "But [a]take heed; see, I have told you all things beforehand.

The Coming of the Son of Man

24 [a]"But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light;
25 "the stars of heaven will fall, and the powers in the heavens will be [a]shaken.
26 [a]"Then they will see the Son of Man coming in the clouds with great power and glory.
27 "And then He will send His angels, and gather together His [1]elect from the four winds, from the farthest part of earth to the farthest part of heaven.

The Parable of the Fig Tree

28 [a]"Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near.
29 "So you also, when you see these things happening, know that [1]it is near—at the doors!
30 "Assuredly, I say to you, this generation will by no means pass away till all these things take place.
31 "Heaven and earth will pass away, but [a]My words will by no means pass away.

No One Knows the Day or Hour

32 "But of that day and hour [a]no one knows, not even the angels in heaven, nor the Son, but only the [b]Father.
33 [a]"Take heed, watch and pray; for you do not know when the time is.
34 [a]"*It is* like a man going to a far country, who left his house and gave [b]authority to his servants, and to each his work, and commanded the doorkeeper to watch.
35 [a]"Watch therefore, for you do not know when the master of the house is

8 [a]Hag. 2:22 [b]Matt. 24:8 [1]NU omits *and troubles* [2]Lit. *birth pangs*
9 [a]Matt. 10:17, 18; 24:9 [1]NU, M *stand*
10 [a]Matt. 24:14
11 [a]Luke 12:11; 21:12–17 [b]Acts 2:4; 4:8, 31 [1]NU omits *or premeditate*
12 [a]Mic. 7:6
13 [a]Luke 21:17 [b]Matt. 10:22; 24:13 [1]*bears patiently*
14 [a]Matt. 24:15 [b]Dan. 9:27; 11:31; 12:11 [c]Luke 21:21 [1]NU omits *spoken of by Daniel the prophet*
17 [a]Luke 21:23
19 [a]Dan. 9:26; 12:1
21 [a]Luke 17:23; 21:8
22 [a]Rev. 13:13, 14 [1]*chosen ones*
23 [a][2 Pet. 3:17]
24 [a]Zeph. 1:15
25 [a]Is. 13:10; 34:4
26 [a][Dan. 7:13, 14]
27 [1]*chosen ones*
28 [a]Luke 21:29
29 [1]Or *He*
31 [a]Is. 40:8
32 [a]Matt. 25:13 [b]Acts 1:7
33 [a]1 Thess. 5:6
34 [a]Matt. 24:45; 25:14 [b][Matt. 16:19]
35 [a]Matt. 24:42, 44

13:14 In 168 B.C., Antiochus Epiphanes erected a small altar on the sacred altar in the temple and sacrificed a swine to Zeus upon it. This fulfilled the prophecy of Daniel (Dan. 9:27; 11:31; 12:11). Jesus indicated there would be a greater desolation in the future.

coming—in the evening, at midnight, at the crowing of the rooster, or in the morning—
36 "lest, coming suddenly, he find you sleeping.
37 "And what I say to you, I say to all: Watch!"

ENCOUNTER Note — Mark 13:37

Watch!

God wants us to be alert to His activity and watchful of the signs of the times so we will not be caught off guard. Until Christ's return, God's people are to be diligently about His business, redeeming the time that is left.

The Plot to Kill Jesus

14 After [a]two days it was the Passover and [b]*the Feast* of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by [1]trickery and put *Him* to death.
2 But they said, "Not during the feast, lest there be an uproar of the people."

The Anointing at Bethany

3 [a]And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly [1]oil of spikenard. Then she broke the flask and poured *it* on His head.
4 But there were some who were indignant among themselves, and said, "Why was this fragrant oil wasted?
5 "For it might have been sold for more than three hundred [a]denarii and given to the poor." And they [b]criticized[1] her sharply.
6 But Jesus said, "Let her alone. Why do you trouble her? She has done a good work for Me.
7 [a]"For you have the poor with you always, and whenever you wish you may do them good; [b]but Me you do not have always.
8 "She has done what she could. She has come beforehand to anoint My body for burial.
9 "Assuredly, I say to you, wherever this gospel is [a]preached in the whole world, what this woman has done will also be told as a memorial to her."

ENCOUNTER Note — Mark 14:6–9

Doing What We Can

Our best is never wasted on God. He sees our sacrifice and knows it comes from a heart overflowing with gratitude and worship.

Judas Agrees to Betray Jesus

10 [a]Then Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them.
11 And when they heard *it,* they were glad, and promised to give him money. So he sought how he might conveniently betray Him.

Jesus Celebrates the Passover with His Disciples

12 [a]Now on the first day of Unleavened Bread, when they [1]killed the Passover *lamb,* His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?"
13 And He sent out two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him.
14 "Wherever he goes in, say to the master of the house, 'The Teacher says, "Where is the guest room in which I may eat the Passover with My disciples?" '
15 "Then he will show you a large upper room, furnished *and* prepared; there make ready for us."
16 So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover.
17 [a]In the evening He came with the twelve.
18 Now as they sat and ate, Jesus said, "Assuredly, I say to you, [a]one of you who eats with Me will betray Me."
19 And they began to be sorrowful, and to say to Him one by one, "*Is* it I?" [1]And another *said,* "*Is* it I?"
20 He answered and said to them, "*It is* one of the twelve, who dips with Me in the dish.
21 [a]"The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born."

Jesus Institutes the Lord's Supper

22 [a]And as they were eating, Jesus took bread, blessed and broke *it,* and gave *it* to them and said, "Take, [1]eat; this is My [b]body."

CHAPTER 14
1 [a]Luke 22:1, 2 [b]Ex. 12:1–27 [1]*deception*
3 [a]Luke 7:37 [1]Perfume of pure nard
5 [a]Matt. 18:28 [b]John 6:61 [1]*scolded*
7 [a]Deut. 15:11 [b][John 7:33; 8:21; 14:2, 12; 16:10, 17, 28]
9 [a]Luke 24:47
10 [a]Matt. 10: 2–4
12 [a]Matt. 26: 17–19 [1]*sacrificed*
17 [a]Matt. 26: 20–24
18 [a]John 6:70, 71; 13:18
19 [1]NU omits the rest of v. 19.
21 [a]Luke 22:22
22 [a]1 Cor. 11: 23–25 [b][1 Pet. 2:24] [1]NU omits *eat*

14:1 The Passover was an annual Hebrew festival beginning on the evening of the fourteenth day of the month of Nisan (March–April). It was followed by a seven-day Festival of Unleavened Bread which was later included as part of the Passover festivities. Jerusalem's population could swell from 50,000 people to over 250,000 at that time.

14:19 The Greek for "Is it I?" anticipates a negative response.

23 Then He took the cup, and when He had given thanks He gave *it* to them, and they all drank from it.
24 And He said to them, "This is My blood of the [1]new covenant, which is shed for many.
25 "Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."
26 [a]And when they had sung [1]a hymn, they went out to the Mount of Olives.

Jesus Predicts Peter's Denial

27 [a]Then Jesus said to them, "All of you will be made to stumble [1]because of Me this night, for it is written:

[b]*'I will strike the Shepherd,*
And the sheep will be scattered.'

WORD Study **STUMBLE**

Mark 14:27 This word comes from the Greek *scandalizo* meaning "to offend, trip up, entice to sin, or scandalize."

28 "But [a]after I have been raised, I will go before you to Galilee."
29 [a]Peter said to Him, "Even if all are made to [1]stumble, yet I *will* not *be*."
30 Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times."
31 But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise.

The Prayer in the Garden

32 [a]Then they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray."
33 And He [a]took Peter, James, and John with Him, and He began to be troubled and deeply distressed.
34 Then He said to them, [a]"My soul is exceedingly sorrowful, *even* to death. Stay here and watch."
35 He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him.
36 And He said, [a]"Abba, Father, [b]all things *are* possible for You. Take this cup away from Me; [c]nevertheless, not what I will, but what You *will*."

24 [1]NU omits *new*
26 [a]Matt. 26:30 [1]Or *hymns*
27 [a]Matt. 26:31–35 [b]Zech. 13:7; Matt. 26:56 [1]NU omits *because of Me this night*
28 [a]Mark 16:7
29 [a]John 13:37, 38 [1]*fall away*
32 [a]Luke 22:40–46
33 [a]Mark 5:37; 9:2; 13:3
34 [a]John 12:27
36 [a]Gal. 4:6 [b][Heb. 5:7] [c]Is. 50:5; John 5:30; 6:38
38 [a]Luke 21:36 [b][Rom. 7:18, 21–24]
41 [a]John 13:1; 17:1
42 [a]John 13:21; 18:1, 2
43 [a]Luke 22:47–53
44 [a][Prov. 27:6]
48 [a]Matt. 26:55

ENCOUNTER Note *Mark 14:36*

Not My Will

At times you must make the difficult choice to put aside your own wishes and submit to God's will. God's way is rarely the easy path, but it is always the right way.

37 Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not watch one hour?
38 [a]"Watch and pray, lest you enter into temptation. [b]The spirit indeed *is* willing, but the flesh *is* weak."
39 Again He went away and prayed, and spoke the same words.
40 And when He returned, He found them asleep again, for their eyes were heavy; and they did not know what to answer Him.
41 Then He came the third time and said to them, "Are you still sleeping and resting? It is enough! [a]The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.
42 [a]"Rise, let us be going. See, My betrayer is at hand."

Betrayal and Arrest in Gethsemane

43 [a]And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders.
44 Now His betrayer had given them a signal, saying, "Whomever I [a]kiss, He is the One; seize Him and lead *Him* away safely."
45 As soon as he had come, immediately he went up to Him and said to Him, "Rabbi, Rabbi!" and kissed Him.
46 Then they laid their hands on Him and took Him.
47 And one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear.
48 [a]Then Jesus answered and said to them, "Have you come out, as against a

14:26 Typically people sang from Psalms 113 to 118 during the Passover meal.

14:30 The rooster would normally crow twice: once at midnight, and once at the break of day. This could also be used as a proverbial expression indicating morning.

14:32 "Gethsemane" means "oil press" and was located just over half a mile from the walls of Jerusalem, directly across from the eastern gate (Luke 22:39; John 18:2).

14:36 "Abba," meaning "father," was an affectionate word used in the everyday language of a family. It was not normally used in prayer when addressing God.

14:43 John's Gospel identifies this as a detachment of troops, normally consisting of one-tenth of a legion, or six hundred men (John 18:3). The entire detachment may not have been sent for this covert operation.

14:46 Judas addressed Jesus as "Rabbi" expressing respect, and kissed Him, expressing affection.

robber, with swords and clubs to take Me?
49 "I was daily with you in the temple [a]teaching, and you did not seize Me. But [b]the Scriptures must be fulfilled."
50 [a]Then they all forsook Him and fled.

A Young Man Flees Naked

51 Now a certain young man followed Him, having a linen cloth thrown around *his* naked *body.* And the young men laid hold of him,
52 and he left the linen cloth and fled from them naked.

Jesus Faces the Sanhedrin

53 [a]And they led Jesus away to the high priest; and with him were [b]assembled all the [c]chief priests, the elders, and the scribes.
54 But [a]Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire.
55 [a]Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none.
56 For many bore [a]false witness against Him, but their testimonies [1]did not agree.
57 [a]Then some rose up and bore false witness against Him, saying,
58 "We heard Him say, [a]'I will destroy this temple made with hands, and within three days I will build another made without hands.' "
59 But not even then did their testimony agree.
60 [a]And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What *is it* these men testify against You?"
61 But [a]He kept silent and answered nothing. [b]Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?"
62 Jesus said, "I am. [a]And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."
63 Then the high priest tore his clothes and said, "What further need do we have of witnesses?
64 "You have heard the [a]blasphemy! What do you think?" And they all condemned Him to be deserving of [b]death.
65 Then some began to [a]spit on Him, and to blindfold Him, and to beat Him, and to say to Him, "Prophesy!" And the officers [1]struck Him with the palms of their hands.

Peter Denies Jesus, and Weeps

66 [a]Now as Peter was below in the courtyard, one of the servant girls of the high priest came.
67 And when she saw Peter warming himself, she looked at him and said, "You also were with [a]Jesus of Nazareth."
68 But he denied it, saying, "I neither know nor understand what you are saying." And he went out on the porch, and a rooster crowed.
69 [a]And the servant girl saw him again, and began to say to those who stood by, "This is *one* of them."
70 But he denied it again. [a]And a little later those who stood by said to Peter again, "Surely you are *one* of them; [b]for you are a Galilean, [1]and your [2]speech shows *it*."
71 Then he began to curse and swear, "I do not know this Man of whom you speak!"
72 [a]A second time *the* rooster crowed. Then Peter called to mind the word that Jesus had said to him, "Before the rooster crows twice, you will deny Me three times." And when he thought about it, he wept.

Jesus Faces Pilate

15 Immediately, [a]in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led *Him* away, and [b]delivered *Him* to Pilate.
2 [a]Then Pilate asked Him, "Are You the King of the Jews?" He answered and said to him, "*It is as* you say."
3 And the chief priests accused Him of many things, but He [a]answered nothing.
4 [a]Then Pilate asked Him again, saying, "Do You answer nothing? See how many things [1]they testify against You!"
5 [a]But Jesus still answered nothing, so that Pilate marveled.

Taking the Place of Barabbas

6 Now [a]at the feast he was accustomed to releasing one prisoner to them, whomever they requested.
7 And there was one named Barabbas, *who was* chained with his fellow rebels; they had committed murder in the rebellion.

49 [a]Matt. 21:23 [b]Is. 53:7
50 [a]Ps. 88:8
53 [a]Matt. 26: 57–68 [b]Mark 15:1 [c]John 7:32; 18:3; 19:6
54 [a]John 18:15
55 [a]Matt. 26:59
56 [a]Ex. 20:16 [1]*were not consistent*
57 [a]Ps. 35:11
58 [a]John 2:19
60 [a]Matt. 26:62
61 [a]Is. 53:7 [b]Luke 22:67–71
62 [a]Luke 22:69
64 [a]John 10:33, 36 [b]John 19:7
65 [a]Is. 50:6; 52:14; Lam. 3:30 [1]NU *received Him with slaps*
66 [a]John 18: 16–18, 25–27
67 [a]John 1:45
69 [a]Matt. 26:71
70 [a]Luke 22:59 [b]Acts 2:7 [1]NU omits the rest of v. 70. [2]*accent*
72 [a]Matt. 26:75

CHAPTER 15

1 [a]Ps. 2:2 [b]Acts 3:13
2 [a]Matt. 27: 11–14
3 [a]Is. 53:17; John 19:9
4 [a]Matt. 27:13 [1]NU *of which they accuse You*
5 [a]Is. 53:7
6 [a]Matt. 27: 15–26

14:53 Caiaphas served as high priest from A.D. 18 to 37, an impressive span at a time when people bribed Roman officials for the position.

14:55 Jewish law indicated that if witnesses' testimony did not agree, the charges were invalid (Num. 35:30; Deut. 17:6; 19:15).

15:1 Pontius Pilate was the sixth Roman procurator of Judea appointed in A.D. 25–26. He served for ten years.

15:7 Barabbas's name means "son of Abba."

8 Then the multitude, [1]crying aloud, began to ask *him to do* just as he had always done for them.
9 But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?"
10 For he knew that the chief priests had handed Him over because of envy.
11 But [a]the chief priests stirred up the crowd, so that he should rather release Barabbas to them.
12 Pilate answered and said to them again, "What then do you want me to do *with Him* whom you call the [a]King of the Jews?"
13 So they cried out again, "Crucify Him!"
14 Then Pilate said to them, "Why, [a]what evil has He done?" But they cried out all the more, "Crucify Him!"
15 [a]So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged *Him*, to be [b]crucified.

The Soldiers Mock Jesus

16 [a]Then the soldiers led Him away into the hall called [1]Praetorium, and they called together the whole garrison.
17 And they clothed Him with purple; and they twisted a crown of thorns, put it on His *head*,
18 and began to salute Him, "Hail, King of the Jews!"
19 Then they [a]struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him.
20 And when they had [a]mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.

The King on a Cross

21 [a]Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.
22 [a]And they brought Him to the place Golgotha, which is translated, Place of a Skull.
23 [a]Then they gave Him wine mingled with myrrh to drink, but He did not take *it*.
24 And when they crucified Him, [a]they divided His garments, casting lots for them *to determine* what every man should take.
25 Now [a]it was the third hour, and they crucified Him.
26 And [a]the inscription of His [1]accusation was written above:

THE KING OF THE JEWS.

27 [a]With Him they also crucified two robbers, one on His right and the other on His left.
28 [1]So the Scripture was fulfilled which says, [a]*"And He was numbered with the transgressors."*
29 And [a]those who passed by blasphemed Him, [b]wagging their heads and saying, "Aha! [c]*You* who destroy the temple and build *it* in three days,
30 "save Yourself, and come down from the cross!"
31 Likewise the chief priests also, [a]mocking among themselves with the scribes, said, "He saved [b]others; Himself He cannot save.
32 "Let the Christ, the King of Israel, descend now from the cross, that we may see and [1]believe." Even [a]those who were crucified with Him reviled Him.

Jesus Dies on the Cross

33 Now [a]when the sixth hour had come, there was darkness over the whole land until the ninth hour.
34 And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, [a]*"My God, My God, why have You forsaken Me?"*
35 Some of those who stood by, when they heard *that*, said, "Look, He is calling for Elijah!"
36 Then [a]someone ran and filled a sponge full of sour wine, put *it* on a reed, and [b]offered *it* to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down."
37 [a]And Jesus cried out with a loud voice, and breathed His last.
38 Then [a]the veil of the temple was torn in two from top to bottom.
39 So [a]when the centurion, who stood opposite Him, saw that [1]He cried out

8 [1]NU *going up*
11 [a]Acts 3:14
12 [a]Mic. 5:2
14 [a]1 Pet. 2: 21–23
15 [a]Matt. 27:26 [b][Is. 53:8]
16 [a]Matt. 27: 27–31 [1]The governor's headquarters
19 [a][Is. 50:6; 52:14; 53:5]; Mic. 5:1
20 [a]Luke 22:63; 23:11
21 [a]Matt. 27:32
22 [a]John 19: 17–24
23 [a]Matt. 27:34
24 [a]Ps. 22:18
25 [a]John 19:14
26 [a]Matt. 27:37 [1]*crime*
27 [a]Is. 53:9, 12; Luke 22:37
28 [a]Is. 53:12 [1]NU omits v. 28.
29 [a]Ps. 22:6, 7; 69:7 [b]Ps. 109:25 [c]John 2:19–21
31 [a]Ps. 22:8; Luke 18:32 [b]John 11:43, 44
32 [a]Matt. 27:44 [1]M *believe Him*
33 [a]Luke 23: 44–49
34 [a]Ps. 22:1
36 [a]John 19:29 [b]Ps. 69:21
37 [a]Matt. 27:50
38 [a]Ex. 26: 31–33
39 [a]Luke 23:47 [1]NU *He thus breathed His last*

15:16 Praetorium was the headquarters of the Roman military governor.

15:21 Simon, a Hellenistic Jew, was born at Cyrene on the north coast of Africa.

15:23 Jesus refused wine which was normally used to deaden the senses to the pain. Jesus remained fully conscious and alert throughout His suffering.

15:25 The third hour was 9 a.m.

15:34 The ninth hour was 3 p.m.

15:36 Vinegar and water was considered a refreshing drink (Ruth 2:14). It may have given Jesus moisture to issue His final shout of triumph.

15:38 According to tradition the veil was a handbreadth in thickness, woven of seventy-two twisted plaits. Each plait consisted of twenty-four threads. It was supposedly sixty feet long and thirty feet wide. Being torn from the top down indicated an irrevocable act of God that gave people access to Him.

15:39 A centurion was the commander of one hundred soldiers.

ENCOUNTER*Note* *Mark 15:38*

Access

Christ's death on the cross removed every impediment that could separate people from God. Salvation is accessible to everyone. It is we who erect barriers between ourselves and God.

like this and breathed His last, he said, "Truly this Man was the Son of God!"
40 [a]There were also women looking on [b]from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome,
41 who also [a]followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

Jesus Buried in Joseph's Tomb

42 [a]Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath,
43 Joseph of Arimathea, a prominent council member, who [a]was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.
44 Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.
45 So when he found out from the centurion, [a]he granted the body to Joseph.
46 [a]Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb.
47 And Mary Magdalene and Mary *the mother* of Joses observed where He was laid.

40 [a]Matt. 27:55 [b]Ps. 38:11
41 [a]Luke 8:2, 3
42 [a]John 19:38–42
43 [a]Luke 2:25, 38; 23:51
45 [a]Is. 53:9, 12
46 [a]Is. 53:9, 12; Matt. 27:59, 60

He Is Risen

16 Now [a]when the Sabbath was past, Mary Magdalene, Mary *the mother* of James, and Salome [b]bought spices, that they might come and anoint Him.
2 [a]Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen.
3 And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"
4 But when they looked up, they saw that the stone had been rolled away—for it was very large.
5 [a]And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.
6 [a]But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.
7 "But go, tell His disciples—and Peter—that He is going [1]before you into Galilee; there you will see Him, [a]as He said to you."
8 So they went out [1]quickly and fled from the tomb, for they trembled and were amazed. [a]And they said nothing to anyone, for they were afraid.

CHAPTER 16
1 [a]John 20:1–8 [b]Luke 23:56
2 [a]Luke 24:1
5 [a]John 20:11, 12
6 [a]Matt. 28:6
7 [a]Matt. 26:32; 28:16, 17 [1]*ahead of*
8 [a]Matt. 28:8 [1]NU, M omit *quickly*

ENCOUNTER*Note* *Mark 16:7*

Restoration

God does not stop loving us when we fail Him or deny Him. He continues to draw us back into His presence, offering us forgiveness, restoration, and another opportunity to serve Him.

HISTORICAL*Encounter* **ADONIRAM JUDSON** *Mark 16:15*

Adoniram Judson was born into a Congregational minister's family on August 9, 1788. As a young man he became attracted to deism and renounced the Christian faith. Through a series of events, God drew Judson back to Himself and led him to study at Andover Seminary. While he was there, God impressed upon him the missionary needs in India and Burma. The United States had not sent a foreign missionary before and there was no missionary organization to commission him. His parents were unenthusiastic about his plans. Others openly ridiculed him. One day as he walked through the woods, he sensed God speaking to him, bringing Mark 16:15 to his mind. Instantly Judson knew God was confirming His call on him to missions. Along with his wife Anne, he would be among America's first foreign missionaries. The Judsons devoted the rest of their lives to sharing the gospel in some of the most spiritually darkened regions of the world.

15:43 Arimathea was also called Ramah and was located five miles north of Jerusalem. Jewish law prohibited leaving corpses exposed during the Sabbath so as not to defile the day (Deut. 21:23).

16:6 The term "risen" is passive indicating it was performed by someone else.

Mary Magdalene Sees the Risen Lord

9 [1]Now when *He* rose early on the first *day* of the week, He appeared first to Mary Magdalene, [a]out of whom He had cast seven demons.
10 [a]She went and told those who had been with Him, as they mourned and wept.
11 [a]And when they heard that He was alive and had been seen by her, they did not believe.

Jesus Appears to Two Disciples

12 After that, He appeared in another form [a]to two of them as they walked and went into the country.
13 And they went and told *it* to the rest, *but* they did not believe them either.

The Great Commission

14 [a]Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.
15 [a]And He said to them, "Go into all the world [b]and preach the gospel to every creature.
16 [a]"He who believes and is baptized will be saved; [b]but he who does not believe will be condemned.
17 "And these [a]signs will follow those who [1]believe: [b]In My name they will cast out demons; [c]they will speak with new tongues;
18 [a]"they[1] will take up serpents; and if they drink anything deadly, it will by no means hurt them; [b]they will lay hands on the sick, and they will recover."

Christ Ascends to God's Right Hand

19 So then, [a]after the Lord had spoken to them, He was [b]received up into heaven, and [c]sat down at the right hand of God.
20 And they went out and preached everywhere, the Lord working with *them* [a]and confirming the word through the accompanying signs. Amen.

9 [a]Luke 8:2
[1]Vv. 9–20 are bracketed in NU as not in the original text. They are lacking in Codex Sinaiticus and Codex Vaticanus, although nearly all other mss. of Mark contain them.
10 [a]Luke 24:10
11 [a]Luke 24:11, 41
12 [a]Luke 24:13–35
14 [a]1 Cor. 15:5
15 [a]Matt. 28:19 [b][Col. 1:23]
16 [a][John 3:18, 36] [b][John 12:48]
17 [a]Acts 5:12 [b]Luke 10:17 [c][Acts 2:4]
[1]*have believed*
18 [a]Acts 28:3–6 [b]James 5:14
[1]NU *and in their hands they will*
19 [a]Acts 1:2, 3 [b]Luke 9:51; 24:51 [c][Ps. 110:1]
20 [a][Heb. 2:4]

ENCOUNTER *Note* — *Mark 16:15*

Witnesses

It is inconceivable that we could withhold the good news of Christ from people when their eternal destiny is at stake.

16:12 Luke identifies one of the travelers as Cleopas (Luke 24:18).
16:14 The disciples were referred to as "the eleven" after Judas' death, even when one or more of them were not actually present, as was the case here with Thomas.

THE GOSPEL ACCORDING TO

LUKE

INTRODUCTION

Tradition indicates that the writer of this book was Luke (shortened form of Lucanus), a physician and traveling companion of the apostle Paul (Phil. 24:2; Col. 4:14; 2 Tim. 4:11). The writer demonstrates knowledge of Jewish traditions and customs, although he wrote to a Gentile audience. This longest book in the New Testament was written to clarify and correct other accounts of the life of Christ that might have been in circulation at the time (according to 1:3–4). Luke provides vivid eyewitness accounts of Christ's miracles and teachings. Luke's Gospel is the prequel to the book of Acts, and both are addressed to Theophilus (1:3; Acts 1:1). The date of writing is unclear, but many believe Acts was written around A.D. 60–61, so Luke may have been written shortly before this time. Luke includes Christ's prophecies regarding the destruction of Jerusalem, which occurred in A.D. 70, but makes no mention of this happening, so he probably wrote before that event.

SIGNIFICANCE

This book corroborates the testimony and verifies the integrity of the other three gospel accounts, particularly Matthew and Mark, which together with Luke are known as the Synoptic Gospels. Furthermore, because of Luke's keen interest in the salvation of the Gentiles, he gives non-Jews a clear presentation of Jesus as the Christ, the Savior for all who believe, not just for the Jewish nation. As a physician, Luke has several unique emphases in his gospel account. He approaches his research and writing in a scientific, orderly manner in which he carefully checks his sources (1:1–4). He also, not surprisingly, demonstrates an interest in Jesus' healing miracles (7:1–10, 11–17; 13:10–17; 14:1–6; 17:11–19; 22:51), at times mentioning details absent from the other accounts. Luke also presents an extensive account of Jesus' birth including information not found anywhere else (1:5-50). Luke strongly emphasizes the kingdom of God and the Holy Spirit (1:15, 17, 35; 2:25–27; 3:16, 22; 4:1, 14, 18; 5:17; 24:49). Prayer is another significant subject of Luke (1:14; 6:12; 9:18, 28, 29; 11:1–4; 18:1; 22:32, 40, 46).

STRUCTURE

Luke can be outlined as follows:

Birth of Christ and Preparation for Ministry (1:1—4:13)
Christ's Public Ministry (4:14—9:50)
Journey to Jerusalem (9:51—19:44)
Final Days of Christ's Life (19:45—23:56)
Resurrection and Ascension (24:1–53)

ENCOUNTERING GOD THROUGH LUKE

Luke presents God as One who offers salvation to all who accept Christ as their Savior. Samaritans, Gentiles, publicans, sinners and those shunned by society are all offered redemption by God through Christ. Luke demonstrates that God planned from the beginning of time to redeem sinners through His Son, and that all creation waits in eager anticipation for the return of the Lord Jesus Christ. Luke draws attention to Christ's kindness towards the outcasts, the vulnerable, and the despised including children, women, the diseased, and those trapped in sin and in bondage to evil spirits. God is revealed as compassionate, gentle, and caring, not wanting anyone to perish in their sin, and inviting all to experience the abundant life He intends for them.

Dedication to Theophilus

INASMUCH as many have taken in hand to set in order a narrative of those [a]things which [1]have been fulfilled among us,
2 just as those who [a]from the beginning were [b]eyewitnesses and ministers of the word [c]delivered them to us,
3 it seemed good to me also, having [1]had perfect understanding of all things from the very first, to write to you an orderly account, [a]most excellent Theophilus,
4 [a]that you may know the certainty of those things in which you were instructed.

ENCOUNTER*Note* *Luke 1:4*

Certainty

Our faith is not blind; it is founded on certainty—what we understand from God's Word. When we read the Scriptures with hearts of faith, God confirms everything He said so we know for certain it is true.

John's Birth Announced to Zacharias

5 There was [a]in the days of Herod, the king of Judea, a certain priest named Zacharias, [b]of the division of [c]Abijah. His [d]wife *was* of the daughters of Aaron, and her name *was* Elizabeth.
6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
7 But they had no child, because Elizabeth was barren, and they were both well advanced in years.
8 So it was, that while he was serving as priest before God in the order of his division,
9 according to the custom of the priesthood, [1]his lot fell [a]to burn incense when he went into the temple of the Lord.
10 [a]And the whole multitude of the people was praying outside at the hour of incense.
11 Then an angel of the Lord appeared to him, standing on the right side of [a]the altar of incense.
12 And when Zacharias saw *him,* [a]he was troubled, and fear fell upon him.
13 But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and [a]you shall call his name John.
14 "And you will have joy and gladness, and [a]many will rejoice at his birth.
15 "For he will be [a]great in the sight of the Lord, and [b]shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, [c]even from his mother's womb.
16 "And he will turn many of the children of Israel to the Lord their God.
17 [a]"He will also go before Him in the spirit and power of Elijah, *'to turn the hearts of the fathers to the children,'* and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."
18 And Zacharias said to the angel, [a]"How shall I know this? For I am an old man, and my wife is well advanced in years."
19 And the angel answered and said to him, "I am [a]Gabriel, who stands in the presence of God, and was sent to speak to you and bring you [1]these glad [b]tidings.
20 "But behold, [a]you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time."
21 And the people waited for Zacharias, and marveled that he lingered so long in the temple.
22 But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he

CHAPTER 1

1 [a]John 20:31 [1]Or *are most surely believed*
2 [a]Acts 1:21, 22 [b]Acts 1:2 [c]Heb. 2:3
3 [a]Acts 1:1 [1]Lit. *accurately followed*
4 [a][John 20:31]
5 [a]Matt. 2:1 [b]1 Chr. 24:1, 10 [c]Neh. 12:4 [d]Lev. 21:13, 14
9 [a]Ex. 30:7, 8 [1]*he was chosen by lot*
10 [a]Lev. 16:17
11 [a]Ex. 30:1
12 [a]Luke 2:9
13 [a]Luke 1:57, 60, 63
14 [a]Luke 1:58
15 [a][Luke 7:24–28] [b]Num. 6:3 [c]Jer. 1:5
17 [a]Mal. 4:5, 6; Matt. 3:1–3; 11:14
18 [a]Gen. 17:17
19 [a]Dan. 8:16 [b]Luke 2:10 [1]*this good news*
20 [a]Ezek. 3:26; 24:27

CHARACTER*Study* **ELIZABETH** *Luke 1:5*

Elizabeth means "my God has sworn an oath" or "my God is good fortune." She was a descendant of Aaron and married to Zacharias, a priest. She and her husband are described as "righteous" and "blameless" before God (Luke 1:6). Nevertheless, Elizabeth was barren, which carried the stigma of not being blessed by God. Elizabeth was a relative of Mary, Jesus' mother (1:36). She faithfully waited most of her life to receive God's blessing, and ultimately God granted her a child whom Jesus would later declare to be the greatest of men (Matt. 11:11).

1:3 Theophilus means "loved of God."

1:5 Herod was appointed by Rome, and he reigned over Judea, Samaria, and portions of Syria and Perea from 37 B.C. until A.D. 4. Abijah was the name of one of the divisions of priests who served in the temple (1 Chr. 24:10; Neh. 12:17).

1:10 Offering incense was done at 9:00 a.m. and 3:30 p.m. daily. Priests could only offer incense once in their life, so this would have been a climactic moment for the aged priest Zacharias.

1:13 John means "God's gift," or "God has been gracious."

1:19 Gabriel means "man or champion of God." He is one of only two angels named in the Old Testament (Dan. 8:16; 9:21). The other is Michael (Dan. 10:13, 21; Rev. 12:7).

ENCOUNTER Note Luke 1:20

A Heart Revealed

Our faith is not proven by what we say but by what we do. If we are surprised or fearful when God answers our prayers, our response exposes the depth of our faith.

beckoned to them and remained speechless.
23 So it was, as soon as [a]the days of his service were completed, that he departed to his own house.
24 Now after those days his wife Elizabeth conceived; and she hid herself five months, saying,
25 "Thus the Lord has dealt with me, in the days when He looked on *me,* to [a]take away my reproach among people."

Christ's Birth Announced to Mary

26 Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth,
27 to a virgin [a]betrothed to a man whose name was Joseph, of the house of David. The virgin's name *was* Mary.
28 And having come in, the angel said to her, [a]"Rejoice, highly favored *one,* [b]the Lord *is* with you; [1]blessed *are* you among women!"
29 But [1]when she saw *him,* [a]she was troubled at his saying, and considered what manner of greeting this was.
30 Then the angel said to her, "Do not be afraid, Mary, for you have found [a]favor with God.
31 [a]"And behold, you will conceive in your womb and bring forth a Son, and [b]shall call His name JESUS.
32 "He will be great, [a]and will be called the Son of the Highest; and [b]the Lord God will give Him the [c]throne of His [d]father David.
33 [a]"And He will reign over the house of Jacob forever, and of His kingdom there will be no end."
34 Then Mary said to the angel, "How can this be, since I [1]do not know a man?"
35 And the angel answered and said to her, [a]"*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called [b]the Son of God.
36 "Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren.
37 "For [a]with God nothing will be impossible."

23 [a]2 Kin. 11:5
25 [a]Gen. 30:23
27 [a]Is. 7:14; Matt. 1:18
28 [a]Dan. 9:23 [b]Judg. 6:12 [1]NU omits *blessed are you among women*
29 [a]Luke 1:12 [1]NU omits *when she saw him*
30 [a]Luke 2:52
31 [a]Is. 7:14; Matt. 1:21, 25 [b]Luke 2:21
32 [a]Mark 5:7 [b]2 Sam. 7:12, 13, 16 [c]2 Sam. 7:14–17 [d]Matt. 1:1
33 [a][Dan. 2:44; Obad. 21; Mic. 4:7; Heb. 1:8]; 2 Pet. 1:1
34 [1]Am a virgin
35 [a]Matt. 1:20 [b][Heb. 1:2, 8]
37 [a]Jer. 32:17
39 [a]Josh. 21:9
41 [a]Acts 6:3
42 [a]Judg. 5:24
45 [a]John 20:29 [1]Or *believed that there*
46 [a]1 Sam. 2: 1–10 [1]Declares the greatness of
47 [a]Hab. 3:18 [b]1 Tim. 1:1; 2:3
48 [a]Ps. 138:6 [b]Luke 11:27
49 [a]Ps. 71:19; 126:2, 3 [b]Ps. 111:9
50 [a]Ps. 103:17

ENCOUNTER Note Luke 1:37

Nothing!

God's purposes for us exceed our abilities and cannot be accomplished apart from Him. However, that is how God works. When He reveals His plans, He is also promising to fulfill them. Trust Him and remember, with God, nothing is impossible!

38 Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her.

Mary Visits Elizabeth

39 Now Mary arose in those days and went into the hill country with haste, [a]to a city of Judah,
40 and entered the house of Zacharias and greeted Elizabeth.
41 And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was [a]filled with the Holy Spirit.
42 Then she spoke out with a loud voice and said, [a]"Blessed *are* you among women, and blessed *is* the fruit of your womb!
43 "But why *is* this *granted* to me, that the mother of my Lord should come to me?
44 "For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.
45 [a]"Blessed *is* she who [1]believed, for there will be a fulfillment of those things which were told her from the Lord."

The Song of Mary

46 And Mary said:

[a]"My soul [1]magnifies the Lord,
47 And my spirit has [a]rejoiced in [b]God my Savior.
48 For [a]He has regarded the lowly state of His maidservant;
For behold, henceforth [b]all generations will call me blessed.
49 For He who is mighty [a]has done great things for me,
And [b]holy *is* His name.
50 And [a]His mercy *is* on those who fear Him
From generation to generation.

1:27 The customary age of a bride to be betrothed was thirteen. Mary was probably not more than fifteen years old at the time of Christ's birth.

1:34 Mary's question assumed God would perform the miracle. She did not ask for a sign. She was enquiring how God was going to perform this miraculous work.

51 [a]He has shown strength with His arm;
[b]He has scattered *the* proud in the imagination of their hearts.
52 [a]He has put down the mighty from *their* thrones,
And exalted *the* lowly.
53 He has [a]filled *the* hungry with good things,
And *the* rich He has sent away empty.
54 He has helped His [a]servant Israel,
[b]In remembrance of *His* mercy,
55 [a]As He spoke to our [b]fathers,
To Abraham and to his [c]seed forever."

56 And Mary remained with her about three months, and returned to her house.

Birth of John the Baptist

57 Now Elizabeth's full time came for her to be delivered, and she brought forth a son.
58 When her neighbors and relatives heard how the Lord had shown great mercy to her, they [a]rejoiced with her.

Circumcision of John the Baptist

59 So it was, [a]on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias.
60 His mother answered and said, [a]"No; he shall be called John."
61 But they said to her, "There is no one among your relatives who is called by this name."
62 So they made signs to his father—what he would have him called.
63 And he asked for a writing tablet, and wrote, saying, "His name is John." So they all marveled.
64 Immediately his mouth was opened and his tongue *loosed,* and he spoke, praising God.
65 Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea.
66 And all those who heard *them* [a]kept *them* in their hearts, saying, "What kind of child will this be?" And [b]the hand of the Lord was with him.

Zacharias' Prophecy

67 Now his father Zacharias [a]was filled with the Holy Spirit, and prophesied, saying:

51 [a]Ps. 98:1; 118:15 [b][1 Pet. 5:5]
52 [a]1 Sam. 2:7, 8
53 [a][Matt. 5:6]
54 [a]Is. 41:8 [b][Jer. 31:3]
55 [a]Gen. 17:19 [b][Rom. 11:28] [c]Gen. 17:7
58 [a][Rom. 12: 15]
59 [a]Gen. 17:12
60 [a]Luke 1:13, 63
66 [a]Luke 2:19 [b]Acts 11:21
67 [a]Joel 2:28

68 "Blessed[a] *is* the Lord God of Israel,
For [b]He has visited and redeemed His people,
69 [a]And has raised up a horn of salvation for us
In the house of His servant David,
70 [a]As He spoke by the mouth of His holy prophets,
Who *have been* [b]since the world began,
71 That we should be saved from our enemies
And from the hand of all who hate us,
72 [a]To perform the mercy *promised* to our fathers
And to remember His holy covenant,
73 [a]The oath which He swore to our father Abraham:
74 To grant us that we,
Being delivered from the hand of our enemies,
Might [a]serve Him without fear,
75 [a]In holiness and righteousness before Him all the days of our life.

76 "And you, child, will be called the [a]prophet of the Highest;
For [b]you will go before the face of the Lord to prepare His ways,
77 To give [a]knowledge of salvation to His people
By the remission of their sins,
78 Through the tender mercy of our God,
With which the [1]Dayspring from on high [2]has visited us;
79 [a]To give light to those who sit in darkness and the shadow of death,
To [b]guide our feet into the way of peace."

80 So [a]the child grew and became strong in spirit, and [b]was in the deserts till the day of his manifestation to Israel.

68 [a]1 Kin. 1:48 [b]Ex. 3:16
69 [a]Ps. 132:17
70 [a]Rom. 1:2 [b]Acts 3:21
72 [a]Lev. 26:42
73 [a]Gen. 12:3; 22:16–18
74 [a][Heb. 9:14]
75 [a][Eph. 4:24]
76 [a]Matt. 3:3; 11:9 [b]Is. 40:3
77 [a][Mark 1:4]
78 [1]Lit. *Dawn;* the Messiah [2]NU *shall visit*
79 [a]Is. 9:2; 2 Cor. 4:6; Eph. 5:8 [b][John 10:4; 14:27; 16:33]
80 [a]Luke 2:40 [b]Matt. 3:1

CHAPTER 2

2 [a]Acts 5:37
4 [a]1 Sam. 16:1; Mic. 5:2

Christ Born of Mary

2 And it came to pass in those days *that* a decree went out from Caesar Augustus that all the world should be registered.
2 [a]This census first took place while Quirinius was governing Syria.
3 So all went to be registered, everyone to his own city.
4 Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to [a]the city of David, which is called Beth-

1:62 People made signs to Zacharias, indicating he was probably rendered deaf as well as mute.

1:78 "Dayspring" was a reference to the Messiah (Num. 24:17; Mal. 4:2). It can also be translated "branch" or "sprout" (Is. 11:1–10; Jer. 23:5; 33:15; Zech. 3:8; 6:12).

2:1 Caesar Augustus (31 B.C.–A.D. 14), originally named Caius Octavius, was the grandnephew of Julius Caesar. He eventually took the throne after Julius Caesar's assassination.

2:4 Nazareth was ninety miles from Bethlehem and would have been at least a three-day journey.

lehem, [b]because he was of the house and lineage of David,
5 to be registered with Mary, [a]his betrothed [1]wife, who was with child.
6 So it was, that while they were there, the days were completed for her to be delivered.
7 And [a]she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a [1]manger, because there was no room for them in the inn.

Glory in the Highest

8 Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night.
9 And [1]behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, [a]and they were greatly afraid.
10 Then the angel said to them, [a]"Do not be afraid, for behold, I bring you good tidings of great joy [b]which will be to all people.
11 [a]"For there is born to you this day in the city of David [b]a Savior, [c]who is Christ the Lord.
12 "And this *will be* the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a [1]manger."
13 [a]And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

14 "Glory[a] to God in the highest,
And on earth [b]peace, [c]goodwill[1]
toward men!"

15 So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us."
16 And they came with haste and found Mary and Joseph, and the Babe lying in a manger.
17 Now when they had seen *Him*, they made [1]widely known the saying which was told them concerning this Child.
18 And all those who heard *it* marveled at those things which were told them by the shepherds.
19 [a]But Mary kept all these things and pondered *them* in her heart.
20 Then the shepherds returned, glorifying and [a]praising God for all the things that they had heard and seen, as it was told them.

Circumcision of Jesus

21 [a]And when eight days were completed [1]for the circumcision of the Child, His name was called [b]JESUS, the name given by the angel [c]before He was conceived in the womb.

Jesus Presented in the Temple

22 Now when [a]the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present *Him* to the Lord
23 [a](as it is written in the law of the Lord, [b]*"Every male who opens the womb shall be called holy to the LORD"*),
24 and to offer a sacrifice according to what is said in the law of the Lord, [a]*"A pair of turtledoves or two young pigeons."*

Simeon Sees God's Salvation

25 And behold, there was a man in Jerusalem whose name *was* Simeon, and this man *was* just and devout, [a]waiting for the Consolation of Israel, and the Holy Spirit was upon him.
26 And it had been revealed to him by the Holy Spirit that he would not [a]see death before he had seen the Lord's Christ.

[b]Matt. 1:16
5 [a][Matt. 1:18] [1]NU omits *wife*
7 [a]Matt. 1:25 [1]*feed trough*
9 [a]Luke 1:12 [1]NU omits *behold*
10 [a]Luke 1:13, 30 [b]Gen. 12:3
11 [a]Is. 9:6 [b]Matt. 1:21 [c]Acts 2:36
12 [1]*feed trough*
13 [a]Dan. 7:10
14 [a]Luke 19:38 [b]Is. 57:19 [c][Eph. 2:4, 7] [1]NU *toward men of goodwill*
17 [1]NU omits *widely*
19 [a]Gen. 37:11
20 [a]Luke 19:37
21 [a]Lev. 12:3 [b][Matt. 1:21] [c]Luke 1:31 [1]NU *for His circumcision*
22 [a]Lev. 12:2–8
23 [a]Deut. 18:4 [b]Ex. 13:2, 12, 15
24 [a]Lev. 12:2, 8
25 [a]Mark 15:43
26 [a][Heb. 11:5]

HISTORICAL*Encounter*

JAMES MONTGOMERY

Luke 2:13

In the late eighteenth century, when James Montgomery was six years old, his parents placed him in a boarding school and sailed to the West Indies as missionaries with the Moravian Brethren. Both of them met early deaths, and James was left in poverty. He eventually became a writer for a British newspaper, *The Sheffield Iris.* The officials became angry at an article he wrote, threw him in jail, and fined him twenty pounds. Nevertheless, despite the loss of his parents and the numerous hardships he experienced, Montgomery remained committed to Christ. Early one morning on Christmas Eve, 1816, he was reading from Luke's Gospel and was deeply impressed by Luke 2:13. By day's end he had written a Christmas poem which quickly spread across England through his newspaper. It was later put to music and entitled, "Angels from the Realms of Glory." It was first sung in a Moravian Church in England.

2:7 "Firstborn" implies that Mary would have other children (Matt. 1:25; 13:55; Mark 3:31–35).

2:8 Shepherds were generally considered dishonest and ritually unclean. They were normally in the fields with their flocks from March to November.

2:22 Forty days were required for a woman's purification after having a male child (Lev. 12:6).

ENCOUNTER Note Luke 2:25

Finishing Well

The longer we serve God the more intimately acquainted we become with Him. Because God has access to our heart, mind, and soul over the years of fellowship and worship, He allows us to see more of His activity and to be involved in His miraculous work.

27 So he came [a]by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law,
28 he took Him up in his arms and blessed God and said:

29 "Lord, [a]now You are letting Your servant depart in peace,
According to Your word;
30 For my eyes [a]have seen Your salvation
31 Which You have prepared before the face of all peoples,
32 [a]A light to *bring* revelation to the Gentiles,
And the glory of Your people Israel."

33 [1]And Joseph and His mother marveled at those things which were spoken of Him.
34 Then Simeon blessed them, and said to Mary His mother, "Behold, this *Child* is destined for the [a]fall and rising of many in Israel, and for [b]a sign which will be spoken against
35 "(yes, [a]a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed."

Anna Bears Witness to the Redeemer

36 Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of [a]Asher. She was of a great age, and had lived with a husband seven years from her virginity;
37 and this woman *was* a widow [1]of about eighty-four years, who did not depart from the temple, but served *God* with fastings and prayers [a]night and day.
38 And coming in that instant she gave thanks to [1]the Lord, and spoke of Him to all those who [a]looked for redemption in Jerusalem.

The Family Returns to Nazareth

39 So when they had performed all things according to the law of the Lord, they returned to Galilee, to their *own* city, Nazareth.
40 [a]And the Child grew and became strong [1]in spirit, filled with wisdom; and the grace of God was upon Him.

The Boy Jesus Amazes the Scholars

41 His parents went to [a]Jerusalem [b]every year at the Feast of the Passover.
42 And when He was twelve years old, they went up to Jerusalem according to the [a]custom of the feast.
43 When they had finished the [a]days, as they returned, the Boy Jesus lingered behind in Jerusalem. And [1]Joseph and His mother did not know *it;*
44 but supposing Him to have been in the company, they went a day's journey, and sought Him among *their* relatives and acquaintances.
45 So when they did not find Him, they returned to Jerusalem, seeking Him.
46 Now so it was *that* after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.
47 And [a]all who heard Him were astonished at His understanding and answers.

ENCOUNTER Note Luke 2:47

Astonishing Wisdom

When God is at work in believers' lives, His Spirit of wisdom and truth infuses them with insights and understandings directly from Him. Only those with the Spirit have access to the truths of the Spirit.

48 So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously."
49 And He said to them, "Why did you seek Me? Did you not know that I must be [a]about [b]My Father's business?"
50 But [a]they did not understand the statement which He spoke to them.

Jesus Advances in Wisdom and Favor

51 Then He went down with them and came to Nazareth, and was [1]subject to them, but His mother [a]kept all these things in her heart.
52 And Jesus [a]increased in wisdom and stature, [b]and in favor with God and men.

27 [a]Matt. 4:1
29 [a]Gen. 46:30
30 [a][Is. 52:10]
32 [a]Is. 42:6; Acts 10:45; 13:47; 28:28
33 [1]NU *And His father and mother*
34 [a][1 Pet. 2:7, 8] [b]Acts 4:1–3; 17:32; 28:22
35 [a]Ps. 42:10
36 [a]Josh. 19:24
37 [a]1 Tim. 5:5 [1]NU *until she was eighty-four*
38 [a]Mark 15:43 [1]NU *God*
40 [a]Luke 1:80; 2:52 [1]NU omits *in spirit*
41 [a]John 4:20 [b]Deut. 16:1, 16
42 [a]Ex. 23:14, 15
43 [a]Ex. 12:15 [1]NU *His parents*
47 [a]Matt. 7:28; 13:54; 22:33
49 [a]John 9:4 [b][Luke 4:22, 32]
50 [a]John 7:15, 46
51 [a]Dan. 7:28 [1]*obedient*
52 [a][Col. 2:2, 3] [b]1 Sam. 2:26

2:36 Scripture occasionally refers to prophetesses (Ex. 15:20; Judg. 4:4; 2 Kin. 22:14; Acts 2:17).

2:42 A Jewish boy's religious and vocational instruction began at age twelve. Jewish men were obligated to attend three annual feasts in Jerusalem: Passover, Pentecost, and Tabernacles.

John the Baptist Prepares the Way

3 Now in the fifteenth year of the reign of Tiberius Caesar, [a]Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Ituraea and the region of Trachonitis, and Lysanias tetrarch of Abilene,
2 [1]while [a]Annas and Caiaphas were high priests, the word of God came to [b]John the son of Zacharias in the wilderness.
3 [a]And he went into all the region around the Jordan, preaching a baptism of repentance [b]for the remission of sins,
4 as it is written in the book of the words of Isaiah the prophet, saying:

> [a]*"The voice of one crying in the wilderness:*
> *'Prepare the way of the LORD;*
> *Make His paths straight.*
> 5 *Every valley shall be filled*
> *And every mountain and hill brought low;*
> *The crooked places shall be made straight*
> *And the rough ways smooth;*
> 6 *And [a]all flesh shall see the salvation of God.'"*

John Preaches to the People

7 Then he said to the multitudes that came out to be baptized by him, [a]"Brood[1] of vipers! Who warned you to flee from the wrath to come?
8 "Therefore bear fruits [a]worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as *our* father.' For I say to you that God is able to raise up children to Abraham from these stones.

ENCOUNTER *Note* — *Luke 3:8*

Fruit Worthy of Repentance

In God's eyes, repentance must not only bring a change of heart but also a change of behavior. Outward actions verify or disprove inward transformation.

9 "And even now the ax is laid to the root of the trees. Therefore [a]every tree which does not bear good fruit is cut down and thrown into the fire."

CHAPTER 3

1 [a]Matt. 27:2
2 [a]Acts 4:6 [b]Luke 1:13 [1]NU, M *in the high priesthood of Annas and Caiaphas*
3 [a]Mark 1:4 [b]Luke 1:77
4 [a]Is. 40:3–5
6 [a]Is. 52:10
7 [a]Matt. 3:7; 12:34; 23:33 [1]*Offspring*
8 [a][2 Cor. 7: 9–11]
9 [a]Matt. 7:19
10 [a][Acts 2:37, 38; 16:30, 31]
11 [a]2 Cor. 8:14 [b]Is. 58:7
12 [a]Luke 7:29
13 [a]Luke 19:8
14 [a]Ex. 20:16; 23:1 [1]Lit. *shake down* for money
16 [a]Matt. 3:11, 12 [b]John 7:39; 20:22
17 [a]Matt. 13: 24–30
19 [a]Mark 6:17 [1]NU *brother's wife*
21 [a]Matt. 3: 13–17
22 [a]2 Pet. 1:17
23 [a][Num. 4:3, 35, 39, 43, 47]

10 So the people asked him, saying, [a]"What shall we do then?"
11 He answered and said to them, [a]"He who has two tunics, let him give to him who has none; and he who has food, [b]let him do likewise."
12 Then [a]tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?"
13 And he said to them, [a]"Collect no more than what is appointed for you."
14 Likewise the soldiers asked him, saying, "And what shall we do?" So he said to them, "Do not [1]intimidate anyone [a]or accuse falsely, and be content with your wages."
15 Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ *or* not,
16 John answered, saying to all, [a]"I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will [b]baptize you with the Holy Spirit and fire.
17 "His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and [a]gather the wheat into His barn; but the chaff He will burn with unquenchable fire."
18 And with many other exhortations he preached to the people.
19 [a]But Herod the tetrarch, being rebuked by him concerning Herodias, his [1]brother Philip's wife, and for all the evils which Herod had done,
20 also added this, above all, that he shut John up in prison.

John Baptizes Jesus

21 When all the people were baptized, [a]it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened.
22 And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am [a]well pleased."

The Genealogy of Jesus Christ

23 Now Jesus Himself began *His ministry at* [a]about thirty years of age, being

3:1 Tiberius Caesar, also known as Tiberius Claudius Nero, the stepson of Augustus, ascended the throne in A.D. 14. Pontius Pilate was the Roman prefect of Judea from A.D. 26 to 36. Herod Antipas was the son of Herod the Great. He ruled Galilee as the Roman tetrarch from 4 B.C. to A.D. 39.

3:2 Annas had been high priest from A.D. 6 to 15. Caiaphas was high priest from A.D. 18 to 36.

3:12 Tax collectors were Jewish citizens who collected tolls for the Roman government. They were viewed as traitors for collaborating with the oppressors of God's people. They worked in cities such as Capernaum and Jericho. Assumed to be inherently dishonest, their testimony was not accepted in a court of law.

3:16 The baptism of the Holy Spirit is mentioned seven times in the New Testament (Matt. 3:11; Mark 1:8; John 1:33; Acts 1:5; 11:16; 1 Cor. 12:13).

3:17 A winnowing fan was a wooden forklike shovel used to throw grain in the air so the wind could separate the grain from the chaff. Chaff was useful only as fuel to be burned.

3:23 Luke's genealogy of Jesus includes seventy seven names, sixty of which Matthew does not include. Whereas Matthew's list goes back to Abraham, the patriarch of God's people, Luke's account goes back to Adam, indicating Jesus is the Savior of all peoples.

ENCOUNTER Note Luke 3:22

Pleasing God

As incredible as it seems, we have the ability to bring pleasure to God. He receives glory when we willingly and lovingly embrace His will. Just as we know when we've offended God, His pleasure upon our lives is also unmistakable.

(as was supposed) [b]*the* son of Joseph, *the son* of Heli,
24 *the son* of Matthat, *the son* of Levi, *the son* of Melchi, *the son* of Janna, *the son* of Joseph,
25 *the son* of Mattathiah, *the son* of Amos, *the son* of Nahum, *the son* of Esli, *the son* of Naggai,
26 *the son* of Maath, *the son* of Mattathiah, *the son* of Semei, *the son* of Joseph, *the son* of Judah,
27 *the son* of Joannas, *the son* of Rhesa, *the son* of [a]Zerubbabel, *the son* of Shealtiel, *the son* of Neri,
28 *the son* of Melchi, *the son* of Addi, *the son* of Cosam, *the son* of Elmodam, *the son* of Er,
29 *the son* of Jose, *the son* of Eliezer, *the son* of Jorim, *the son* of Matthat, *the son* of Levi,
30 *the son* of Simeon, *the son* of Judah, *the son* of Joseph, *the son* of Jonan, *the son* of Eliakim,
31 *the son* of Melea, *the son* of Menan, *the son* of Mattathah, *the son* of [a]Nathan, [b]*the son* of David,
32 [a]*the son* of Jesse, *the son* of Obed, *the son* of Boaz, *the son* of Salmon, *the son* of Nahshon,
33 *the son* of Amminadab, *the son* of Ram, *the son* of Hezron, *the son* of Perez, *the son* of Judah,
34 *the son* of Jacob, *the son* of Isaac, *the son* of Abraham, [a]*the son* of Terah, *the son* of Nahor,
35 *the son* of Serug, *the son* of Reu, *the son* of Peleg, *the son* of Eber, *the son* of Shelah,
36 [a]*the son* of Cainan, *the son* of [b]Arphaxad, [c]*the son* of Shem, *the son* of Noah, *the son* of Lamech,
37 *the son* of Methuselah, *the son* of Enoch, *the son* of Jared, *the son* of Mahalalel, *the son* of Cainan,
38 *the son* of Enosh, *the son* of Seth, *the son* of Adam, [a]*the son* of God.

[b]John 6:42
27 [a]Ezra 2:2; 3:8
31 [a]Zech. 12:12 [b]2 Sam. 5:14; 7:12; Is. 9:7; Jer. 23:5
32 [a]Ruth 4:18–22
34 [a]Gen. 11:24, 26–30; 12:3
36 [a]Gen. 11:12 [b]Gen. 10:22, 24; 11:10–13 [c]Gen. 5:6–32; 9:27; 11:10
38 [a]Gen. 5:1, 2

CHAPTER 4

1 [a]Matt. 4:1–11 [b]Luke 2:27 [1]NU *in*
2 [a]Ex. 34:28 [1]*tested*
3 [a]John 20:31
4 [a]Deut. 8:3 [1]NU omits *but by every word of God*
5 [1]NU *And taking Him up, he showed Him*
6 [a][Rev. 13:2, 7]
8 [a]Deut. 6:13; 10:20 [1]NU omits *Get behind Me, Satan* [2]NU, M omit *For*
9 [a]Matt. 4:5–7
10 [a]Ps. 91:11
11 [a]Ps. 91:12
12 [a]Deut. 6:16 [1]*test*

Satan Tempts Jesus

4 Then [a]Jesus, being filled with the Holy Spirit, returned from the Jordan and [b]was led by the Spirit [1]into the wilderness,
2 being [1]tempted for forty days by the devil. And [a]in those days He ate nothing, and afterward, when they had ended, He was hungry.

ENCOUNTER Note Luke 4:1, 2

Filled and Led

Those who are filled with the Spirit will also be led by the Spirit. The Spirit may lead believers to difficult or dangerous places, but His presence assures His protection and His provision for any circumstance.

3 And the devil said to Him, "If You are [a]the Son of God, command this stone to become bread."
4 But Jesus answered him, saying, "It is written, [a]*'Man shall not live by bread alone, [1]but by every word of God.'* "
5 [1]Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time.
6 And the devil said to Him, "All this authority I will give You, and their glory; for [a]*this* has been delivered to me, and I give it to whomever I wish.
7 "Therefore, if You will worship before me, all will be Yours."
8 And Jesus answered and said to him, [1]"Get behind Me, Satan! [2]For it is written, [a]*'You shall worship the LORD your God, and Him only you shall serve.'* "
9 [a]Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here.
10 "For it is written:

> [a]*'He shall give His angels charge over you,*
> *To keep you,'*

11 "and,

> [a]*'In their hands they shall bear you up,*
> *Lest you dash your foot against a stone.'* "

12 And Jesus answered and said to him, "It has been said, [a]*'You shall not [1]tempt the LORD your God.'* "
13 Now when the devil had ended every

4:2 Christ was tempted for forty days, although we only have the record of the last three temptations following the forty days.

4:9 The pinnacle of the temple may have been the temple gate or the southeast corner of the temple, which stood 450 feet high over the Kidron Valley.

4:13 Waiting until an "opportune time" indicated Satan intended to return to tempt Jesus again in the future (Luke 8:12; 10:17, 18; 11:14–22; 13:11–17; 22:28).

[1]temptation, he departed from Him [a]until an opportune time.

Jesus Begins His Galilean Ministry

14 [a]Then Jesus returned [b]in the power of the Spirit to [c]Galilee, and [d]news of Him went out through all the surrounding region.
15 And He [a]taught in their synagogues, [b]being glorified by all.

Jesus Rejected at Nazareth

16 So He came to [a]Nazareth, where He had been brought up. And as His custom was, [b]He went into the synagogue on the Sabbath day, and stood up to read.
17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

18 *"The[a] Spirit of the LORD is upon Me,*
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me [1]to heal the
brokenhearted,
To proclaim liberty to the captives
And recovery of sight to the blind,
To [b]set at liberty those who are
[2]oppressed;
19 *To proclaim the acceptable year of*
the LORD."

WORD Study — ANOINT

Luke 4:18 The Greek word for "anoint" is *chriō,* which in the New Testament generally refers to sacred and symbolic anointing. It also is used to describe Christ as the Anointed of God (Acts 4:27; 10:38; Heb. 1:9).

20 Then He closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.
21 And He began to say to them, "Today this Scripture is [a]fulfilled in your hearing."
22 So all bore witness to Him, and [a]marveled at the gracious words which proceeded out of His mouth. And they said, [b]"Is this not Joseph's son?"
23 He said to them, "You will surely say this proverb to Me, 'Physician, heal yourself! Whatever we have heard done in [a]Capernaum,[1] do also here in [b]Your country.' "
24 Then He said, "Assuredly, I say to you, no [a]prophet is accepted in his own country.

13 [a][Heb. 4:15] [1]*testing*
14 [a]Matt. 4:12 [b]John 4:43 [c]Acts 10:37 [d]Matt. 4:24
15 [a]Matt. 4:23 [b]Is. 52:13
16 [a]Mark 6:1 [b]Acts 13:14–16; 17:2
18 [a]Is. 49:8, 9; 61:1, 2 [b][Dan. 9:24] [1]NU omits *to heal the brokenhearted* [2]*downtrodden*
21 [a]Acts 13:29
22 [a][Ps. 45:2] [b]John 6:42
23 [a]Matt. 4:13; 11:23 [b]Matt. 13:54 [1]NU *Capharnaum,* here and elsewhere
24 [a]John 4:44
25 [a]1 Kin. 17:9
26 [1]Gr. *Sarepta*
27 [a]2 Kin. 5:1–14
28 [a]Luke 6:11 [1]*rage*
29 [a]John 8:37; 10:31
30 [a]John 8:59; 10:39
31 [a]Matt. 4:13
32 [a]Matt. 7:28, 29 [b][John 6:63; 7:46; 8:26, 28, 38, 47; 12:49, 50]
33 [a]Mark 1:23
34 [a]Luke 4:41 [b]Ps. 16:10
35 [1]Lit. *Be muzzled*
38 [a]Mark 1:29–31

WORD Study — ASSUREDLY

Luke 4:24 This word is literally "amen." It can also be translated "verily" or "truly." The term is used over seventy times in the Gospels and always by Jesus.

25 "But I tell you truly, [a]many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land;
26 "but to none of them was Elijah sent except to [1]Zarephath, *in the region* of Sidon, to a woman *who was* a widow.
27 [a]"And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian."
28 So all those in the synagogue, when they heard these things, were [a]filled with [1]wrath,
29 [a]and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff.
30 Then [a]passing through the midst of them, He went His way.

Jesus Casts Out an Unclean Spirit

31 Then [a]He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths.
32 And they were [a]astonished at His teaching, [b]for His word was with authority.
33 [a]Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice,
34 saying, "Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? [a]I know who You are—[b]the Holy One of God!"
35 But Jesus rebuked him, saying, [1]"Be quiet, and come out of him!" And when the demon had thrown him in *their* midst, it came out of him and did not hurt him.
36 Then they were all amazed and spoke among themselves, saying, "What a word this *is!* For with authority and power He commands the unclean spirits, and they come out."
37 And the report about Him went out into every place in the surrounding region.

Peter's Mother-in-Law Healed

38 [a]Now He arose from the synagogue and entered Simon's house. But Simon's

4:19 The "acceptable year of the Lord" refers to the year of Jubilee which occurred every fifty years (Lev. 25:10). In that year all debts were forgiven and those in bondage were given freedom and a new beginning.

wife's mother was [1]sick with a high fever, and they [b]made request of Him concerning her.
39 So He stood over her and [a]rebuked the fever, and it left her. And immediately she arose and served them.

Many Healed After Sabbath Sunset

40 [a]When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them.
41 [a]And demons also came out of many, crying out and saying, [b]"You are [1]the Christ, the Son of God!" And He, [c]rebuking *them,* did not allow them to [2]speak, for they knew that He was the Christ.

Jesus Preaches in Galilee

42 [a]Now when it was day, He departed and went into a deserted place. And the crowd sought Him and came to Him, and tried to keep Him from leaving them;
43 but He said to them, "I must [a]preach the kingdom of God to the other cities also, because for this purpose I have been sent."
44 [a]And He was preaching in the synagogues of [1]Galilee.

Four Fishermen Called as Disciples

5 So [a]it was, as the multitude pressed about Him to [b]hear the word of God, that He stood by the Lake of Gennesaret,
2 and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets.
3 Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He [a]sat down and taught the multitudes from the boat.
4 When He had stopped speaking, He said to Simon, [a]"Launch out into the deep and let down your nets for a catch."
5 But Simon answered and said to Him, "Master, we have toiled all night and caught [a]nothing; nevertheless [b]at Your word I will let down the net."
6 And when they had done this, they caught a great number of fish, and their net was breaking.
7 So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.
8 When Simon Peter saw *it,* he fell down at Jesus' knees, saying, [a]"Depart from me, for I am a sinful man, O Lord!"
9 For he and all who were with him were [a]astonished at the catch of fish which they had taken;
10 and so also *were* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. [a]From now on you will catch men."
11 So when they had brought their boats to land, [a]they [1]forsook all and followed Him.

Jesus Cleanses a Leper

12 [a]And it happened when He was in a certain city, that behold, a man who was full of [b]leprosy saw Jesus; and he fell on *his* face and [1]implored Him, saying, "Lord, if You are willing, You can make me clean."
13 Then He put out *His* hand and touched him, saying, "I am willing; be cleansed." [a]Immediately the leprosy left him.
14 [a]And He charged him to tell no one, "But go and show yourself to the priest, and make an offering for your cleansing, as a testimony to them, [b]just as Moses commanded."
15 However, [a]the report went around concerning Him all the more; and [b]great multitudes came together to hear, and to be healed by Him of their infirmities.
16 [a]So He Himself *often* withdrew into the wilderness and [b]prayed.

Jesus Forgives and Heals a Paralytic

17 Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was *present* [1]to heal them.
18 [a]Then behold, men brought on a bed

[b]Mark 5:23 [1]*afflicted with*
39 [a]Luke 8:24
40 [a]Matt. 8:16, 17
41 [a]Mark 1:34; 3:11 [b]Mark 8:29 [c]Mark 1:25, 34; 3:11 [1]NU omits *the Christ* [2]*Or say that they knew*
42 [a]Mark 1: 35–38
43 [a][John 9:4]
44 [a]Matt. 4:23; 9:35 [1]NU *Judea*

CHAPTER 5

1 [a]Mark 1: 16–20 [b]Acts 13:44
3 [a]John 8:2
4 [a]John 21:6
5 [a]John 21:3 [b]Ps. 33:9
8 [a]1 Kin. 17:18
9 [a]Mark 5:42; 10:24, 26
10 [a]Matt. 4:19
11 [a]Matt. 4:20; 19:27 [1]*left behind*
12 [a]Mark 1: 40–44 [b]Lev. 13:14 [1]*begged*
13 [a]John 5:9
14 [a]Matt. 8:4 [b]Lev. 13:1–3; 14:2–32
15 [a]Mark 1:45 [b]John 6:2
16 [a]Luke 9:10 [b]Matt. 14:23
17 [1]NU *with Him to heal*
18 [a]Mark 2: 3–12

ENCOUNTER *Note* — *Luke 5:6*

Christ the Difference

The difference between success and failure is not strategy; it is the working of God's Spirit through us.

4:39 This is the only time Luke records Jesus addressing the disease rather than the person.

4:43 Jesus often spoke in terms of what He "must" do (Luke 2:49; 9:22; 17:25; 19:5; 21:9; 22:37; 24:7, 26, 44). He had a clear sense of His mission and purpose.

4:44 The region of Galilee would have included such towns as Tiberias, Magdala, Bethsaida, Gennesaret, Capernaum, Chinnereth, and Caesarea Philippi. See the map at Mark 4:1.

5:1 Gennesaret was also called the Sea of Galilee and the Sea of Tiberias.

5:14 Only a priest could declare former lepers clean, allowing them back into society (Lev. 14:2–32).

ENCOUNTER Note — Luke 5:16

Withdraw

Before we can move ahead for God we must withdraw with Him. The more meaningful our times of retreat are, the more spectacular our times of spiritual advance will be.

a man who was paralyzed, whom they sought to bring in and lay before Him.
19 And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with *his* bed through the tiling into the midst [a]before Jesus.
20 When He saw their faith, He said to him, "Man, your sins are forgiven you."
21 [a]And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? [b]Who can forgive sins but God alone?"
22 But when Jesus [a]perceived their thoughts, He answered and said to them, "Why are you reasoning in your hearts?
23 "Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise up and walk'?
24 "But that you may know that the Son of Man has power on earth to forgive sins"—He said to the man who was paralyzed, [a]"I say to you, arise, take up your bed, and go to your house."
25 Immediately he rose up before them, took up what he had been lying on, and departed to his own house, [a]glorifying God.
26 And they were all amazed, and they [a]glorified God and were filled with fear, saying, "We have seen strange things today!"

Matthew the Tax Collector

27 [a]After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, [b]"Follow Me."
28 So he left all, rose up, and [a]followed Him.
29 [a]Then Levi gave Him a great feast in his own house. And [b]there were a great number of tax collectors and others who sat down with them.
30 [1]And their scribes and the Pharisees [2]complained against His disciples, saying, [a]"Why do You eat and drink with tax collectors and sinners?"
31 Jesus answered and said to them, "Those who are well have no need of a physician, but those who are sick.
32 [a]"I have not come to call *the* righteous, but sinners, to repentance."

Jesus Is Questioned About Fasting

33 Then they said to Him, [a]"Why[1] do the disciples of John fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?"
34 And He said to them, "Can you make the friends of the bridegroom fast while the [a]bridegroom is with them?
35 "But the days will come when the bridegroom will be taken away from them; then they will fast in those days."
36 [a]Then He spoke a parable to them: "No one [1]puts a piece from a new garment on an old one; otherwise the new makes a tear, and also the piece that was *taken* out of the new does not match the old.
37 "And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined.
38 "But new wine must be put into new wineskins, [1]and both are preserved.
39 "And no one, having drunk old *wine*, [1]immediately desires new; for he says, 'The old is [2]better.' "

Jesus Is Lord of the Sabbath

6 Now [a]it happened [1]on the second Sabbath after the first that He went through the grainfields. And His disciples plucked the heads of grain and ate *them*, rubbing *them* in *their* hands.
2 And some of the Pharisees said to them, "Why are you doing [a]what is not lawful to do on the Sabbath?"

WORD Study — SABBATH

Luke 6:2 The term "Sabbath" is ultimately from the Hebrew word shabath, meaning "cease" or "rest." It typically occurred from sunset Friday evening until sunset Saturday evening, during which time work would cease (Ex. 20:8–11).

3 But Jesus answering them said, "Have you not even read this, [a]what David did when he was hungry, he and those who were with him:
4 "how he went into the house of God, took and ate the showbread, and also gave some to those with him, [a]which is not lawful for any but the priests to eat?"

19 [a]Matt. 15:30
21 [a]Mark 2:6, 7 [b]Is. 43:25
22 [a]John 2:25
24 [a]Luke 7:14
25 [a]Acts 3:8
26 [a]Luke 1:65; 7:16
27 [a]Matt. 9:9–17 [b]John 12:26; 21:19, 22
28 [a]Mark 10:28
29 [a]Matt. 9:9, 10 [b]Luke 15:1
30 [a]Luke 15:2 [1]NU *But the Pharisees and their scribes* [2]*grumbled*
32 [a]1 Tim. 1:15
33 [a]Matt. 9:14 [1]NU omits *Why do,* making the verse a statement
34 [a]John 3:29
36 [a]Mark 2:21, 22 [1]NU *tears a piece from a new garment and puts it on an old one*
38 [1]NU omits *and both are preserved*
39 [1]NU omits *immediately* [2]NU *good*

CHAPTER 6

1 [a]Matt. 12:1–8 [1]NU *on a Sabbath that He went*
2 [a]Ex. 20:10
3 [a]1 Sam. 21:6
4 [a]Lev. 24:9

5:33 Pharisees fasted twice a week, on Mondays and Thursdays, as well as annually on the Day of Atonement (Lev. 16:29–31; Luke 18:12).

6:1 According to the Pharisees, by plucking grain, rubbing it and eating it, they were in fact, reaping, threshing and preparing food on the Sabbath which was breaking the Law's command to rest.

5 And He said to them, "The Son of Man is also Lord of the Sabbath."

Healing on the Sabbath

6 [a]Now it happened on another Sabbath, also, that He entered the synagogue and taught. And a man was there whose right hand was withered.
7 So the scribes and Pharisees watched Him closely, whether He would [a]heal on the Sabbath, that they might find an [b]accusation against Him.
8 But He [a]knew their thoughts, and said to the man who had the withered hand, "Arise and stand here." And he arose and stood.
9 Then Jesus said to them, "I will ask you one thing: [a]Is it lawful on the Sabbath to do good or to do evil, to save life or [1]to destroy?"
10 And when He had looked around at them all, He said to [1]the man, "Stretch out your hand." And he did so, and his hand was restored [2]as whole as the other.
11 But they were filled with rage, and discussed with one another what they might do to Jesus.

The Twelve Apostles

12 Now it came to pass in those days that He went out to the mountain to pray, and continued all night in [a]prayer to God.

ENCOUNTER *Note* *Luke 6:12*

Prayer

When Jesus prayed, He was not merely looking for the best decision; He was seeking His Father's will. We must do likewise, for there is too much at stake for us to miss the Lord's will.

13 And when it was day, He called His disciples to *Himself;* [a]and from them He chose [b]twelve whom He also named apostles:
14 Simon, [a]whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew;
15 Matthew and Thomas; James the *son* of Alphaeus, and Simon called the Zealot;
16 Judas [a]*the son* of James, and [b]Judas Iscariot who also became a traitor.

Jesus Heals a Great Multitude

17 And He came down with them and stood on a level place with a crowd of His disciples [a]and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,
18 as well as those who were tormented with unclean spirits. And they were healed.
19 And the whole multitude [a]sought to [b]touch Him, for [c]power went out from Him and healed *them* all.

The Beatitudes

20 Then He lifted up His eyes toward His disciples, and said:

[a]"Blessed *are you* poor,
For yours is the kingdom of God.
21 [a]Blessed *are you* who hunger now,
For you shall be [b]filled.[1]
[c]Blessed *are you* who weep now,
For you shall [d]laugh.
22 [a]Blessed are you when men hate you,
And when they [b]exclude you,
And revile *you,* and cast out your name as evil,
For the Son of Man's sake.
23 [a]Rejoice in that day and leap for joy!
For indeed your reward *is* great in heaven,
For [b]in like manner their fathers did to the prophets.

Jesus Pronounces Woes

24 "But[a] woe to you [b]who are rich,
For [c]you have received your consolation.
25 [a]Woe to you who are full,
For you shall hunger.
[b]Woe to you who laugh now,
For you shall mourn and [c]weep.
26 [a]Woe [1]to you when [2]all men speak well of you,
For so did their fathers to the false prophets.

Love Your Enemies

27 [a]"But I say to you who hear: Love your enemies, do good to those who hate you,

6 [a]Mark 3:1–6
7 [a]Luke 13:14; 14:1–6 [b]Luke 20:20
8 [a]Matt. 9:4
9 [a]John 7:23 [1]M *to kill*
10 [1]NU, M *him* [2]NU omits *as whole as the other*
12 [a]Mark 1:35
13 [a]John 6:70 [b]Matt. 10:1
14 [a]John 1:42
16 [a]Jude 1 [b]Luke 22:3–6
17 [a]Mark 3:7, 8
19 [a]Matt. 9:21; 14:36 [b]Mark 5:27, 28 [c]Luke 8:46
20 [a]Matt. 5: 3–12; [11:5]
21 [a]Is. 55:1; 65:13 [b][Rev. 7:16] [c][Is. 61:3] [d]Ps. 126:5 [1]*satisfied*
22 [a]1 Pet. 2:19; 3:14; 4:14 [b][John 16:2]
23 [a]James 1:2 [b]Acts 7:51
24 [a]James 5:1–6 [b]Luke 12:21 [c]Luke 16:25
25 [a][Is. 65:13] [b][Prov. 14:13] [c]James 4:9
26 [a][John 15:19] [1]NU, M omit *to you* [2]M omits *all*
27 [a]Rom. 12:20

6:14 Simon means "God has heard." Peter means "stone." Bartholomew can likely be identified as another name for Nathanael (John 1:45).

6:15 Matthew is probably to be identified with Levi in Luke 5:27–32 (Matt. 9:9; 10:3; Mark 2:14–17).

6:16 Judas the son of James was probably Thaddaeus (Matt. 10:3; Mark 3:18). The other Judas's surname, Iscariot, means "man from Kerioth."

6:20 Jesus spoke the beatitudes specifically to His twelve disciples, although the crowd also would have heard this teaching. Beatitudes means "blessed sayings," and they were so entitled because each statement begins with the word "blessed," which means "happy" and is a state of joy that comes from experiencing God's pleasure.

28 [a]"bless those who curse you, and [b]pray for those who spitefully use you.
29 [a]"To him who strikes you on the *one* cheek, offer the other also. [b]And from him who takes away your cloak, do not withhold *your* tunic either.
30 [a]"Give to everyone who asks of you. And from him who takes away your goods do not ask *them* back.
31 [a]"And just as you want men to do to you, you also do to them likewise.
32 [a]"But if you love those who love you, what credit is that to you? For even sinners love those who love them.
33 "And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.
34 [a]"And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.
35 "But [a]love your enemies, [b]do good, and [c]lend, [1]hoping for nothing in return; and your reward will be great, and [d]you will be sons of the Most High. For He is kind to the unthankful and evil.
36 [a]"Therefore be merciful, just as your Father also is merciful.

Do Not Judge

37 [a]"Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. [b]Forgive, and you will be forgiven.
38 [a]"Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your [b]bosom. For [c]with the same measure that you use, it will be measured back to you."
39 And He spoke a parable to them: [a]"Can the blind lead the blind? Will they not both fall into the ditch?
40 [a]"A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.
41 [a]"And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye?
42 "Or how can you say to your brother, 'Brother, let me remove the speck that *is* in your eye,' when you yourself do not see the plank that *is* in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye.

A Tree Is Known by Its Fruit

43 [a]"For a good tree does not bear bad fruit, nor does a bad tree bear good fruit.

28 [a]Rom. 12:14 [b]Acts 7:60
29 [a]Matt. 5:39–42 [b][1 Cor. 6:7]
30 [a]Deut. 15:7, 8
31 [a]Matt. 7:12
32 [a]Matt. 5:46
34 [a]Matt. 5:42
35 [a][Rom. 13:10] [b]Heb. 13:16 [c]Ps. 37:26 [d]Matt. 5:46 [1]*expecting*
36 [a]Matt. 5:48
37 [a]Matt. 7:1–5 [b]Matt. 18:21–35
38 [a][Prov. 19:17; 28:27] [b]Ps. 79:12 [c]James 2:13
39 [a]Matt. 15:14; 23:16
40 [a][John 13:16; 15:20]
41 [a]Matt. 7:3
43 [a]Matt. 7:16–18, 20
44 [a]Matt. 12:33
45 [a]Matt. 12:35 [b]Matt. 12:34 [1]NU omits *treasure of his heart*
46 [a]Mal. 1:6
47 [a]James 1:22–25
48 [1]NU *well built*
49 [1]NU *collapsed*

CHAPTER 7
1 [a]Matt. 8:5–13

44 "For [a]every tree is known by its own fruit. For *men* do not gather figs from thorns, nor do they gather grapes from a bramble bush.
45 [a]"A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil [1]treasure of his heart brings forth evil. For out [b]of the abundance of the heart his mouth speaks.

Build on the Rock

46 [a]"But why do you call Me 'Lord, Lord,' and not do the things which I say?

WORD*Study* **LORD**

6:46 "Lord" translates the Greek word *kurios,* meaning "supreme authority, controller, master, sir." Jesus took this title for Himself (Matt. 7:21–22; 9:38; 22:41–45; Mark 5:19; John 13:13). His disciples did not understand the full implication of Jesus as Lord until after His ascension (Acts 2:36; Rom. 10:9; 14:9).

47 [a]"Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like:
48 "He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was [1]founded on the rock.

ENCOUNTER*Note* *Luke 6:48*

Unshaken

Establishing your life on God's Word brings a security nothing can shake. The measure of your faith in the Scriptures is revealed when you face life's storms.

49 "But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it [1]fell. And the ruin of that house was great."

Jesus Heals a Centurion's Servant

7 Now when He concluded all His sayings in the hearing of the people, He [a]entered Capernaum.
2 And a certain centurion's servant,

6:29 A tunic was an undergarment. A cloak was an outer garment.
6:37 Jesus prohibited a censorious and critical spirit that is quick to condemn others.

who was dear to him, was sick and ready to die.
3 So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant.
4 And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving,
5 "for he loves our nation, and has built us a synagogue."
6 Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, "Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof.

WORD Study — CENTURION

Luke 7:6 This military term comes from the Greek word *hekatontarchos* meaning "the captain of one hundred men." Centurions were the heart and soul of the Roman legions and would have been the equivalent of a modern sergeant.

7 "Therefore I did not even think myself worthy to come to You. But [a]say the word, and my servant will be healed.
8 "For I also am a man placed under [a]authority, having soldiers under me. And I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*."
9 When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such great faith, not even in Israel!"
10 And those who were sent, returning to the house, found the servant well [1]who had been sick.

Jesus Raises the Son of the Widow of Nain

11 Now it happened, the day after, *that* He went into a city called Nain; and many of His disciples went with Him, and a large crowd.
12 And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.
13 When the Lord saw her, He had [a]compassion on her and said to her, [b]"Do not weep."
14 Then He came and touched the open coffin, and those who carried *him* stood still. And He said, "Young man, I say to you, [a]arise."
15 So he who was dead [a]sat up and began to speak. And He [b]presented him to his mother.
16 [a]Then fear [1]came upon all, and they [b]glorified God, saying, [c]"A great prophet has risen up among us"; and, [d]"God has visited His people."
17 And this report about Him went throughout all Judea and all the surrounding region.

John the Baptist Sends Messengers to Jesus

18 [a]Then the disciples of John reported to him concerning all these things.
19 And John, calling two of his disciples to *him*, sent *them* to [1]Jesus, saying, "Are You [a]the Coming One, or [2]do we look for another?"

ENCOUNTER Note — Luke 7:19

Assurances

We often begin serving God confidently, with great enthusiasm, until troubles confront us and doubts arise. At such times God graciously reassures us that despite our circumstances we are still in His will. Difficulties do not necessarily mean we have missed God's will.

20 When the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the Coming One, or do we look for another?' "
21 And that very hour He cured many of [1]infirmities, afflictions, and evil spirits; and to many blind He gave sight.
22 [a]Jesus answered and said to them, "Go and tell John the things you have seen and heard: [b]that *the* blind [c]see, *the* lame [d]walk, *the* lepers are [e]cleansed, *the* deaf [f]hear, *the* dead are raised, [g]*the* poor have the gospel preached to them.
23 "And blessed is *he* who is not [1]offended because of Me."
24 [a]When the messengers of John had departed, He began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?
25 "But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts.
26 "But what did you go out to see? A

7 [a]Ps. 33:9; 107:20
8 [a][Mark 13:34]
10 [1]NU omits *who had been sick*
13 [a]John 11:35 [b]Luke 8:52
14 [a]Acts 9:40
15 [a]John 11:44 [b]2 Kin. 4:36
16 [a]Luke 1:65 [b]Luke 5:26 [c]Luke 24:19 [d]Luke 1:68 [1]*seized them all*
18 [a]Matt. 11:2–19
19 [a][Zech. 9:9] [1]NU *the Lord* [2]*should we expect*
21 [1]*illnesses*
22 [a]Matt. 11:4 [b]Is. 35:5, 6 [c]John 9:7 [d]Matt. 15:31 [e]Luke 17:12–14 [f]Mark 7:37 [g][Is. 61:1–3]
23 [1]*caused to stumble*
24 [a]Matt. 11:7

7:11 Nain means "green pastures," and was located about 25 miles from Capernaum and five miles from Tabor.

7:14 Touching a coffin or corpse would make someone ceremonially unclean. However, rather than worrying about uncleanliness, Jesus gave life to those He touched.

prophet? Yes, I say to you, and more than a prophet.
27 "This is *he* of whom it is written:

[a]*'Behold, I send My messenger*
before Your face,
Who will prepare Your way before
You.'

28 "For I say to you, among those born of women there is [1]not a [a]greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he."
29 And when all the people heard *Him,* even the tax collectors [1]justified God, [a]having been baptized with the baptism of John.
30 But the Pharisees and [1]lawyers rejected [a]the will of God for themselves, not having been baptized by him.
31 [1]And the Lord said, [a]"To what then shall I liken the men of this generation, and what are they like?
32 "They are like children sitting in the marketplace and calling to one another, saying:

'We played the flute for you,
And you did not dance;
We mourned to you,
And you did not weep.'

33 "For [a]John the Baptist came [b]neither eating bread nor drinking wine, and you say, 'He has a demon.'
34 "The Son of Man has come [a]eating and drinking, and you say, 'Look, a glutton and a [1]winebibber, a friend of tax collectors and sinners!'
35 [a]"But wisdom is justified by all her children."

A Sinful Woman Forgiven

36 [a]Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat.
37 And behold, a woman in the city who was a sinner, when she knew that *Jesus* sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil,
38 and stood at His feet behind *Him* weeping; and she began to wash His feet with her tears, and wiped *them* with the hair of her head; and she kissed His feet and anointed *them* with the fragrant oil.
39 Now when the Pharisee who had invited Him saw *this,* he spoke to himself,

27 [a]Is. 40:3; Mal. 3:1
28 [a][Luke 1:15] [1]NU *none greater than John;*
29 [a]Luke 3:12 [1]*declared the righteousness of*
30 [a]Acts 20:27 [1]*the experts in the law*
31 [a]Matt. 11:16 [1]NU, M omit *And the Lord said*
33 [a]Matt. 3:1 [b]Luke 1:15
34 [a]Luke 15:2 [1]An excessive drinker
35 [a]Matt. 11:19
36 [a]John 11:2
39 [a]Luke 15:2
41 [a]Matt. 18:28
44 [a]Gen. 18:4; 19:2; 43:24
45 [a]Rom. 16:16
46 [a]Ps. 23:5
47 [a][1 Tim. 1: 14]

WORD*Study* **SINNER**

Luke 7:37 The word translated "sinner" is the Greek *hamartolos,* meaning "devoted to sin" or "erring one." The term was applied to those who did not follow the ceremonial religious laws, those with known vices, those with vocations prone to abuse (tax collectors, prostitutes), and heathens.

saying, [a]"This Man, if He were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner."
40 And Jesus answered and said to him, "Simon, I have something to say to you." So he said, "Teacher, say it."
41 "There was a certain creditor who had two debtors. One owed five hundred [a]denarii, and the other fifty.
42 "And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?"
43 Simon answered and said, "I suppose the *one* whom he forgave more." And He said to him, "You have rightly judged."
44 Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no [a]water for My feet, but she has washed My feet with her tears and wiped *them* with the hair of her head.
45 "You gave Me no [a]kiss, but this woman has not ceased to kiss My feet since the time I came in.
46 [a]"You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil.
47 [a]"Therefore I say to you, her sins, which *are* many, are forgiven, for she loved much. But to whom little is forgiven, *the same* loves little."

ENCOUNTER*Note* *Luke 7:47*

Much

We cannot separate the awareness of our sin from our love for God. The more clearly we understand just how much God has forgiven us, the greater our love for God will be.

7:35 Time bears out wisdom. The results of an action or belief ultimately demonstrate its soundness.

7:37 Alabaster is a soft white stone, similar to marble, formed from crystalline gypsum or sulfate of lime.

7:39 Jesus routinely identified with sinners (Luke 5:8, 30, 32; 13:2; 15:1, 2, 7, 10; 18:13; 19:7; 24:7). While Jesus' host, Simon, determined Jesus must not be a prophet because He did not know who was anointing His feet, Jesus revealed that He knew Simon's thoughts, proving He was a prophet.

7:41 A denarius was the principal silver coin of the Roman empire and was the normal wages for one day's work. Five hundred denarii represented one and a half year's wages.

48 Then He said to her, [a]"Your sins are forgiven."
49 And those who sat at the table with Him began to say to themselves, [a]"Who is this who even forgives sins?"
50 Then He said to the woman, [a]"Your faith has saved you. Go in peace."

Many Women Minister to Jesus

8 Now it came to pass, afterward, that He went through every city and village, preaching and [1]bringing the glad tidings of the kingdom of God. And the twelve *were* with Him,
2 and [a]certain women who had been healed of evil spirits and [1]infirmities—Mary called Magdalene, [b]out of whom had come seven demons,
3 and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who provided for [1]Him from their [2]substance.

The Parable of the Sower

4 [a]And when a great multitude had gathered, and they had come to Him from every city, He spoke by a parable:
5 "A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it.
6 "Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture.
7 "And some fell among thorns, and the thorns sprang up with it and choked it.
8 "But others fell on good ground, sprang up, and yielded [1]a crop a hundredfold." When He had said these things He cried, [a]"He who has ears to hear, let him hear!"

The Purpose of Parables

9 [a]Then His disciples asked Him, saying, "What does this parable mean?"
10 And He said, "To you it has been given to know the [1]mysteries of the kingdom of God, but to the rest *it is given* in parables, that

[a]*'Seeing they may not see,*
And hearing they may not
understand.'

48 [a]Matt. 9:2
49 [a]Luke 5:21
50 [a]Matt. 9:22

CHAPTER 8

1 [1]*proclaiming the good news*
2 [a]Matt. 27:55 [b]Mark 16:9 [1]*sicknesses*
3 [1]NU, M *them* [2]*possessions*
4 [a]Mark 4:1–9
8 [a]Luke 14:35 [1]Lit. *fruit*
9 [a]Matt. 13:10–23
10 [a]Is. 6:9 [1]*secret* or *hidden truths*

The Parable of the Sower Explained

11 [a]"Now the parable is this: The seed is the [b]word of God.
12 "Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved.
13 "But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of [1]temptation fall away.
14 "Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, [a]riches, and pleasures of life, and bring no fruit to maturity.
15 "But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep *it* and bear fruit with [a]patience.[1]

The Parable of the Revealed Light

16 [a]"No one, when he has lit a lamp, covers it with a vessel or puts *it* under a bed, but sets *it* on a lampstand, that those who enter may see the [b]light.
17 [a]"For nothing is secret that will not be [b]revealed, nor *anything* hidden that will not be known and come to light.
18 "Therefore take heed how you hear. [a]For whoever has, to him *more* will be given; and whoever does not have, even what he [1]seems to [b]have will be taken from him."

11 [a][1 Pet. 1:23] [b]Luke 5:1; 11:28
13 [1]*testing*
14 [a]1 Tim. 6:9, 10
15 [a][Heb. 10:36–39] [1]*endurance*
16 [a]Luke 11:33 [b]Matt. 5:14
17 [a]Luke 12:2 [b][2 Cor. 5:10]
18 [a]Matt. 25:29 [b]Matt. 13:12 [1]*thinks that he has*
19 [a]Mark 3:31–35

ENCOUNTER *Note* — *Luke 8:18*

Take Heed

God's word is offered to all; it is our responsibility to listen and respond. If we are distracted, hardhearted or rebellious, God's word will not abide in us.

Jesus' Mother and Brothers Come to Him

19 [a]Then His mother and brothers came to Him, and could not approach Him because of the crowd.

CHARACTER *Study* — **MARY MAGDALENE** — *Luke 8:2*

Mary Magdalene played a prominent role among the women who followed Jesus. She was from Magdala in Galilee. She had been possessed by seven demons (Mark 16:9), indicating her abject spiritual bondage. She might have been the sinful woman described in Luke 7:36–50. She stood with Jesus at the cross (Matt. 27:56; Mark 15:40). She watched where Jesus was buried (Matt. 27:61; Mark 15:47). She was at the empty tomb (Matt. 28:1; Mark 16:1; Luke 24:1–10), and perhaps most importantly, she was the first person to speak with the risen Christ (John 20:1–18). Mary demonstrated unflinching devotion to Christ.

20 And it was told Him *by some*, who said, "Your mother and Your brothers are standing outside, desiring to see You."
21 But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

Wind and Wave Obey Jesus

22 [a]Now it happened, on a certain day, that He got into a boat with His disciples. And He said to them, "Let us cross over to the other side of the lake." And they launched out.
23 But as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling *with water,* and were in [1]jeopardy.
24 And they came to Him and awoke Him, saying, "Master, Master, we are perishing!" Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm.

ENCOUNTER Note — *Luke 8:24*

Truth

Sometimes our circumstances look hopeless, but we never know the reality of our situation until we have asked Jesus. He knows things we do not. He has power we cannot imagine. It is foolish to come to conclusions on our own when Jesus is right next to us.

25 But He said to them, [a]"Where is your faith?" And they were afraid, and marveled, saying to one another, [b]"Who can this be? For He commands even the winds and water, and they obey Him!"

A Demon-Possessed Man Healed

26 [a]Then they sailed to the country of the [1]Gadarenes, which is opposite Galilee.
27 And when He stepped out on the land, there met Him a certain man from the city who had demons [1]for a long time. And he wore no clothes, nor did he live in a house but in the tombs.
28 When he saw Jesus, he [a]cried out, fell down before Him, and with a loud voice said, [b]"What have I to do with [c]You, Jesus, Son of the Most High God? I beg You, do not torment me!"

22 [a]Matt. 8: 23–27
23 [1]*danger*
25 [a]Luke 9:41 [b]Luke 4:36; 5:26
26 [a]Mark 5: 1–17 [1]NU *Gerasenes*
27 [1]NU *and for a long time wore no clothes*
28 [a]Mark 1:26; 9:26 [b]Mark 1:23, 24 [c]Luke 4:41

29 For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.
30 Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him.
31 And they begged Him that He would not command them to go out [a]into the abyss.
32 Now a herd of many [a]swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them.
33 Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.
34 When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country.
35 Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, [a]sitting at the [b]feet of Jesus, clothed and in his [c]right mind. And they were afraid.
36 They also who had seen *it* told them by what means he who had been demon-possessed was [1]healed.
37 [a]Then the whole multitude of the surrounding region of the [1]Gadarenes [b]asked Him to [c]depart from them, for they were seized with great [d]fear. And He got into the boat and returned.

ENCOUNTER Note — *Luke 8:37*

Fear or Faith?

Revering God is not the same thing as believing in Him. Many hold great respect for Christ yet they refuse to put their trust in Him.

38 Now [a]the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying,
39 "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

31 [a][Rev. 20:1, 3]
32 [a]Lev. 11:7
35 [a][Matt. 11: 28] [b]Luke 10:39; 17:16 [c][2 Tim. 1:7]
36 [1]*delivered*
37 [a]Matt. 8:34 [b]Luke 4:34 [c]Acts 16:39 [d]Luke 5:26 [1]NU *Gerasenes*
38 [a]Mark 5: 18–20

8:24 This is the beginning of a series of miracles through which Jesus demonstrated His authority over nature, demons, disease and death (Luke 8:22–56). The fact the storm did not waken Jesus may reflect how exhausted He was.

8:26 The country of the Gadarenes was probably five miles southwest of the Sea of Galilee (Matt. 8:28), but the name could also refer to the Gerasenes, some thirty miles southeast of the Sea of Galilee, or the Gergesenes, located along the Sea of Galilee.

8:30 This is the only account in the Gospels that reports Jesus having a conversation with a demon.

8:31 The abyss is the place of final destination for demons (Matt. 25:41; 2 Pet. 2:4; Rev. 20:3).

8:33 Mark's account indicates there were two thousand swine (Mark 5:13).

A Girl Restored to Life and a Woman Healed

40 So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him.
41 [a]And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house,
42 for he had an only daughter about twelve years of age, and she [a]was dying. But as He went, the multitudes thronged Him.
43 [a]Now a woman, having a [b]flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any,
44 came from behind and [a]touched the border of His garment. And immediately her flow of blood stopped.
45 And Jesus said, "Who touched Me?" When all denied it, Peter [1]and those with him said, "Master, the multitudes throng and press You, [2]and You say, 'Who touched Me?' "
46 But Jesus said, "Somebody touched Me, for I perceived [a]power going out from Me."
47 Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.
48 And He said to her, "Daughter, [1]be of good cheer; [a]your faith has made you well. [b]Go in peace."
49 [a]While He was still speaking, someone came from the ruler of the synagogue's *house*, saying to him, "Your daughter is dead. Do not trouble the [1]Teacher."
50 But when Jesus heard *it*, He answered him, saying, "Do not be afraid; [a]only believe, and she will be made well."
51 When He came into the house, He permitted no one to go [1]in except [2]Peter, James, and John, and the father and mother of the girl.
52 Now all wept and mourned for her; but He said, [a]"Do not weep; she is not dead, [b]but sleeping."
53 And they ridiculed Him, knowing that she was dead.
54 But He [1]put them all outside, took her by the hand and called, saying, "Little girl, [a]arise."
55 Then her spirit returned, and she arose immediately. And He commanded that she be given *something* to eat.
56 And her parents were astonished, but [a]He charged them to tell no one what had happened.

41 [a]Mark 5:22–43
42 [a]Luke 7:2
43 [a]Matt. 9:20 [b]Luke 15:19–22
44 [a]Mark 6:56
45 [1]NU omits *and those with him* [2]NU omits the rest of v. 45.
46 [a]Mark 5:30
48 [a]Luke 7:50 [b]John 8:11 [1]NU omits *be of good cheer*
49 [a]Mark 5:35 [1]NU adds *anymore*
50 [a][Mark 11:22–24]
51 [1]NU adds *with Him* [2]NU, M *Peter, John, and James*
52 [a]Luke 7:13 [b][John 11:11, 13]
54 [a]John 11:43 [1]NU omits *put them all outside*
56 [a]Matt. 8:4; 9:30

Sending Out the Twelve

9 Then [a]He called His twelve disciples together and [b]gave them power and authority over all demons, and to cure diseases.

ENCOUNTER Note — Luke 9:1

Empowered

If you feel overwhelmed by what God has called you to do, be encouraged! God will enable you, and you will see miracles occur through your life!

2 [a]He sent them to preach the kingdom of God and to heal the sick.
3 [a]And He said to them, "Take nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece.
4 [a]"Whatever house you enter, stay there, and from there depart.
5 [a]"And whoever will not receive you, when you go out of that city, [b]shake off the very dust from your feet as a testimony against them."
6 [a]So they departed and went through the towns, preaching the gospel and healing everywhere.

Herod Seeks to See Jesus

7 [a]Now Herod the tetrarch heard of all that was done by Him; and he was perplexed, because it was said by some that John had risen from the dead,
8 and by some that Elijah had appeared, and by others that one of the old prophets had risen again.
9 Herod said, "John I have beheaded, but who is this of whom I hear such things?" [a]So he sought to see Him.

Feeding the Five Thousand

10 [a]And the apostles, when they had returned, told Him all that they had done. [b]Then He took them and went aside privately into a deserted place belonging to the city called Bethsaida.
11 But when the multitudes knew *it*, they followed Him; and He received them and spoke to them about the kingdom of God, and healed those who had need of healing.

CHAPTER 9
1 [a]Matt. 10:1, 2 [b][John 14:12]
2 [a]Matt. 10:7, 8
3 [a]Luke 10:4–12; 22:35
4 [a]Mark 6:10
5 [a]Matt. 10:14 [b]Acts 13:51
6 [a]Mark 6:12
7 [a]Matt. 14:1, 2
9 [a]Luke 23:8
10 [a]Mark 6:30 [b]Matt. 14:13

8:41 Jairus, whose name means "whom God enlightens," likely resided in Capernaum.

8:45 Jesus was surrounded by crowds pressing in upon Him. The fact Jesus sensed someone touching Him was remarkable and revealed His sensitivity to every person who reached out to Him in faith.

12 [a]When the day began to wear away, the twelve came and said to Him, "Send the multitude away, that they may go into the surrounding towns and country, and lodge and get provisions; for we are in a deserted place here."
13 But He said to them, "You give them something to eat." And they said, "We have no more than five loaves and two fish, unless we go and buy food for all these people."
14 For there were about five thousand men. Then He said to His disciples, "Make them sit down in groups of fifty."
15 And they did so, and made them all sit down.
16 Then He took the five loaves and the two fish, and looking up to heaven, He [a]blessed and broke them, and gave *them* to the disciples to set before the multitude.
17 So they all ate and were [1]filled, and twelve baskets of the leftover fragments were taken up by them.

Peter Confesses Jesus as the Christ

18 [a]And it happened, as He was alone praying, *that* His disciples joined Him, and He asked them, saying, "Who do the crowds say that I am?"
19 So they answered and said, [a]"John the Baptist, but some *say* Elijah; and others *say* that one of the old prophets has risen again."
20 He said to them, "But who do you say that I am?" [a]Peter answered and said, "The Christ of God."

Jesus Predicts His Death and Resurrection

21 [a]And He strictly warned and commanded them to tell this to no one,
22 saying, [a]"The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day."

Take Up the Cross and Follow Him

23 [a]Then He said to *them* all, "If anyone desires to come after Me, let him deny himself, and take up his cross [1]daily, and follow Me.
24 [a]"For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.
25 [a]"For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?
26 [a]"For whoever is ashamed of Me and My words, of him the Son of Man will be [b]ashamed when He comes in His *own* glory, and *in His* Father's, and of the holy angels.
27 [a]"But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God."

Jesus Transfigured on the Mount

28 [a]Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray.
29 As He prayed, the appearance of His face was altered, and His robe *became* white *and* glistening.
30 And behold, two men talked with Him, who were [a]Moses and [b]Elijah,
31 who appeared in glory and spoke of His [1]decease which He was about to accomplish at Jerusalem.
32 But Peter and those with him [a]were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him.
33 Then it happened, as they were parting from Him, *that* Peter said to Jesus, "Master, it is good for us to be here; and let us make three [1]tabernacles: one for You, one for Moses, and one for Elijah"—not knowing what he said.
34 While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the [a]cloud.
35 And a voice came out of the cloud, saying, [a]"This is [1]My beloved Son. [b]Hear Him!"
36 When the voice had ceased, Jesus was found alone. [a]But they kept quiet,

12 [a]John 6:1, 5
16 [a]Luke 22:19; 24:30
17 [1]*satisfied*
18 [a]Matt. 16:13–16
19 [a]Matt. 14:2
20 [a]John 6:68, 69
21 [a]Matt. 8:4; 16:20
22 [a]Matt. 16:21; 17:22
23 [a]Matt. 10:38; 16:24 [1]M omits *daily*
24 [a][John 12:25]
25 [a]Mark 8:36
26 [a][Rom. 1:16] [b]Matt. 10:33
27 [a]Matt. 16:28
28 [a]Mark 9:2–8
30 [a]Heb. 11:23–29 [b]2 Kin. 2:1–11
31 [1]Death, lit. *departure*
32 [a]Dan. 8:18; 10:9
33 [1]*tents*
34 [a]Ex. 13:21
35 [a][Matt. 3:17; 12:18] [b]Acts 3:22 [1]NU *My Son, the Chosen One*
36 [a]Matt. 17:9

ENCOUNTER Note — *Luke 9:35*

Hear Him!

In our zeal for God, we can rush into plans and ministries for Him that actually oppose His purposes. God does not need our ideas, our initiative, or our imagination. He already has a plan. He is looking for our obedience.

9:12 The disciples' suggestion for Jesus to send the multitude away was not selfish. Not having asked Jesus what He intended to do, their suggestion made perfect sense and demonstrated their concern both for the people and for Jesus.

9:13 This is the only miracle of Jesus recorded in all four gospels (Matt. 14:13–21; Mark 6:30–44; John 6:5–14).

9:14 Seating the people in groups of fifty indicates that, even as Jesus prepared to perform a stupendous miracle, He did so in an orderly, planned manner.

9:20 "You" is emphatic. Jesus' concern was not the opinion of the multitudes but the belief of His disciples.

9:30 Moses represented the Law while Elijah represented the prophets. The entire Old Testament had pointed toward this great event: God's provision of salvation for humanity.

9:31 "Decease" is literally "exodus."

and told no one in those days any of the things they had seen.

A Boy Is Healed

37 [a]Now it happened on the next day, when they had come down from the mountain, that a great multitude met Him.
38 Suddenly a man from the multitude cried out, saying, "Teacher, I implore You, look on my son, for he is my only child.
39 "And behold, a spirit seizes him, and he suddenly cries out; it convulses him so that he foams *at the mouth;* and it departs from him with great difficulty, bruising him.
40 "So I implored Your disciples to cast it out, but they could not."
41 Then Jesus answered and said, "O [1]faithless and perverse generation, how long shall I be with you and [2]bear with you? Bring your son here."
42 And as he was still coming, the demon threw him down and convulsed *him.* Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

Jesus Again Predicts His Death

43 And they were all amazed at the majesty of God. But while everyone marveled at all the things which Jesus did, He said to His disciples,
44 [a]"Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men."
45 [a]But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.

Who Is the Greatest?

46 [a]Then a dispute arose among them as to which of them would be greatest.
47 And Jesus, [a]perceiving the thought of their heart, took a [b]little child and set him by Him,
48 and said to them, [a]"Whoever receives this little child in My name receives Me; and [b]whoever receives Me [c]receives Him who sent Me. [d]For he who is least among you all will be great."

Jesus Forbids Sectarianism

49 [a]Now John answered and said, "Master, we saw someone casting out demons in Your name, and we forbade him because he does not follow with us."
50 But Jesus said to him, "Do not forbid *him,* for [a]he who is not against [1]us is on [2]our side."

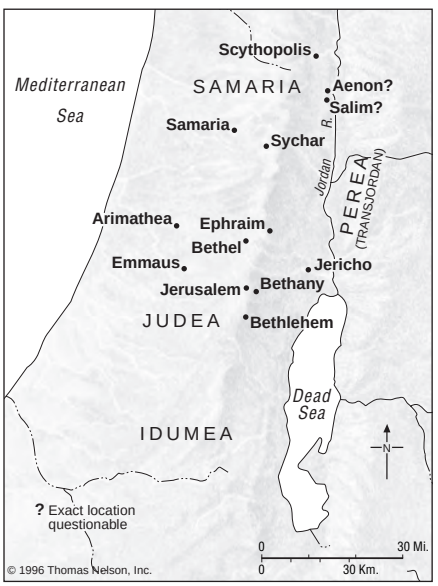
A Samaritan Village Rejects the Savior

51 Now it came to pass, when the time had come for [a]Him to be received up, that He steadfastly set His face to go to Jerusalem,
52 and sent messengers before His face. And as they went, they entered a village of the Samaritans, to prepare for Him.
53 But [a]they did not receive Him, because His face was *set* for the journey to Jerusalem.
54 And when His disciples [a]James and John saw *this,* they said, "Lord, do You want us to command fire to come down from heaven and consume them, [1]just as [b]Elijah did?"
55 But He turned and rebuked them, [1]and said, "You do not know what manner of [a]spirit you are of.
56 [1]"For [a]the Son of Man did not come to destroy men's lives but to save *them.*" And they went to another village.

The Cost of Discipleship

57 [a]Now it happened as they journeyed on the road, *that* someone said to Him,

37 [a]Mark 9: 14–27
41 [1]*unbelieving* [2]*put up with*
44 [a]Matt. 17:22
45 [a]Mark 9:32
46 [a]Matt. 18: 1–5
47 [a]Matt. 9:4 [b]Luke 18:17
48 [a]Matt. 18:5 [b]John 12:44 [c]John 13:20 [d]Eph. 3:8
49 [a]Mark 9: 38–40
50 [a]Luke 11:23 [1]NU *you* [2]NU *your*
51 [a]Mark 16:19
53 [a]John 4:4, 9
54 [a]Mark 3:17 [b]2 Kin. 1:10, 12 [1]NU omits *just as Elijah did*
55 [a][2 Tim. 1:7] [1]NU omits the rest of v. 55.
56 [a]John 3:17; 12:47 [1]NU omits *For the Son of Man did not come to destroy men's lives but to save them.*
57 [a]Matt. 8: 19–22



Luke. 9:51 Last Journey to Jerusalem

9:41 Jesus had previously given His disciples power and authority to cast out demons. Perhaps their pride and competitive spirit had quenched their spiritual power.

9:51 Jesus setting His face toward Jerusalem marked the time He began traveling to Calvary to be crucified for humanity's sins. Jesus was determined to fulfill His calling and to do His Father's will whatever the cost.

9:54 On this occasion the sons of Zebedee justified their nicknames, the "sons of thunder" (Mark 3:17; Luke 6:14).

ENCOUNTER Note *Luke 9:54*

Disoriented

Even the most zealous Christians can become radically disoriented to Christ. In our passion to defend His name and to extend His kingdom, we can be so out of touch with His heart that we seek to destroy the very people He wants to save.

"Lord, I will follow You wherever You go."
58 And Jesus said to him, "Foxes have holes and birds of the air *have* nests, but the Son of Man [a]has nowhere to lay *His* head."
59 [a]Then He said to another, "Follow Me." But he said, "Lord, let me first go and bury my father."
60 Jesus said to him, "Let the dead bury their own dead, but you go and preach the kingdom of God."
61 And another also said, "Lord, [a]I will follow You, but let me first go *and* bid them farewell who are at my house."
62 But Jesus said to him, "No one, having put his hand to the plow, and looking back, is [a]fit for the kingdom of God."

The Seventy Sent Out

10 After these things the Lord appointed [1]seventy others also, and [a]sent them two by two before His face into every city and place where He Himself was about to go.

ENCOUNTER Note *Luke 10:1*

Forerunners

Each of us has the opportunity to represent Christ. God's Spirit will lead us to share the good news with those in darkness so they have the opportunity to accept the truth of Christ and to believe in Him. God will use us to plant the seeds of salvation in people's hearts to prepare them for Christ's coming.

2 Then He said to them, [a]"The harvest truly *is* great, but the laborers *are* few; therefore [b]pray the Lord of the harvest to send out laborers into His harvest.
3 "Go your way; [a]behold, I send you out as lambs among wolves.
4 [a]"Carry neither money bag, knapsack, nor sandals; and [b]greet no one along the road.
5 [a]"But whatever house you enter, first say, 'Peace to this house.'
6 "And if a son of peace is there, your peace will rest on it; if not, it will return to you.
7 [a]"And remain in the same house, [b]eating and drinking such things as they give, for [c]the laborer is worthy of his wages. Do not go from house to house.
8 "Whatever city you enter, and they receive you, eat such things as are set before you.
9 [a]"And heal the sick there, and say to them, [b]'The kingdom of God has come near to you.'
10 "But whatever city you enter, and they do not receive you, go out into its streets and say,
11 [a]'The very dust of your city which clings to [1]us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.'
12 [1]"But I say to you that [a]it will be more tolerable in that Day for Sodom than for that city.

Woe to the Impenitent Cities

13 [a]"Woe to you, Chorazin! Woe to you, Bethsaida! [b]For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.
14 "But it will be more tolerable for Tyre and Sidon at the judgment than for you.
15 [a]"And you, Capernaum, [1]who are [b]exalted to heaven, [c]will be brought down to Hades.
16 [a]"He who hears you hears Me, [b]he who rejects you rejects Me, and [c]he who rejects Me rejects Him who sent Me."

The Seventy Return with Joy

17 Then [a]the [1]seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."
18 And He said to them, [a]"I saw Satan fall like lightning from heaven.
19 "Behold, [a]I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.

58 [a]Luke 2:7; 8:23
59 [a]Matt. 8:21, 22
61 [a]1 Kin. 19:20
62 [a]2 Tim. 4:10

CHAPTER 10

1 [a]Mark 6:7 [1]NU *seventy-two others*
2 [a]John 4:35 [b]2 Thess. 3:1
3 [a]Matt. 10:16
4 [a]Luke 9:3–5 [b]2 Kin. 4:29
5 [a]Matt. 10:12
7 [a]Matt. 10:11 [b]1 Cor. 10:27 [c]1 Tim. 5:18
9 [a]Mark 3:15 [b]Matt. 3:2; 10:7
11 [a]Acts 13:51 [1]NU *our feet*
12 [a]Matt. 10:15; 11:24 [1]NU, M omit *But*
13 [a]Matt. 11: 21–23 [b]Ezek. 3:6
15 [a]Matt. 11:23 [b]Is. 14:13–15 [c]Ezek. 26:20 [1]NU *will you be exalted to heaven? You will be thrust down to Hades!*
16 [a]John 13:20 [b]1 Thess. 4:8 [c]John 5:23
17 [a]Luke 10:1 [1]NU *seventy-two*
18 [a]John 12:31
19 [a]Mark 16:18

9:59 The duty to bury one's parents was extremely important and the law allowed for few exceptions (Num. 6:6, 7; Lev. 21:10, 11).

9:62 Putting your hand to the plow symbolizes undertaking a task. Looking back would make it difficult to plow a straight line.

10:1 Mention of the seventy who were sent out is unique to Luke's account. Jesus' instructions to them were similar to what he told the twelve (Luke 9:1–6). Obviously Jesus had other dedicated followers besides the twelve.

10:17 The term "demon" comes from the Greek word *daimōn,* meaning "a god" or "a devil." Other scripture passages use the word *diabolos* for the devil (Rev. 2:10).

10:18 "Satan" comes from the Greek word *satanas,* which is from a Hebrew word meaning "accuser, adversary." He is God's constant enemy (Job 1:6–12; 2:1–7).

20 "Nevertheless do not rejoice in this, that the spirits are subject to you, but [1]rather rejoice because [a]your names are written in heaven."

Jesus Rejoices in the Spirit

21 [a]In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.
22 [a]"All[1] things have been delivered to Me by My Father, and [b]no one knows who the Son is except the Father, and who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him*."
23 Then He turned to *His* disciples and said privately, [a]"Blessed *are* the eyes which see the things you see;

ENCOUNTER Note Luke 10:23

Seeing Eyes

Don't take your spiritual insights for granted. God enables you to understand His truths; you cannot discover them on your own. Be aware that your spiritual wisdom reflects God's work in your life, enabling you to see and to understand.

24 "for I tell you [a]that many prophets and kings have desired to see what you see, and have not seen *it*, and to hear what you hear, and have not heard *it*."

The Parable of the Good Samaritan

25 And behold, a certain [1]lawyer stood up and tested Him, saying, [a]"Teacher, what shall I do to inherit eternal life?"
26 He said to him, "What is written in the law? What is your reading *of it?*"
27 So he answered and said, [a]"'*You shall love the* LORD *your God with all your heart, with all your soul, with all your strength, and with all your mind,*' and [b]'*your neighbor as yourself.*'"
28 And He said to him, "You have answered rightly; do this and [a]you will live."
29 But he, wanting to [a]justify himself, said to Jesus, "And who is my neighbor?"
30 Then Jesus answered and said: "A certain *man* went down from Jerusalem to Jericho, and fell among [1]thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead.
31 "Now by chance a certain priest came down that road. And when he saw him, [a]he passed by on the other side.
32 "Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.
33 "But a certain [a]Samaritan, as he journeyed, came where he was. And when he saw him, he had [b]compassion.
34 "So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.
35 "On the next day, [1]when he departed, he took out two [a]denarii, gave *them* to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'
36 "So which of these three do you think was neighbor to him who fell among the thieves?"
37 And he said, "He who showed mercy on him." Then Jesus said to him, [a]"Go and do likewise."

Mary and Martha Worship and Serve

38 Now it happened as they went that He entered a certain village; and a certain woman named [a]Martha welcomed Him into her house.
39 And she had a sister called Mary, [a]who also [b]sat at [1]Jesus' feet and heard His word.
40 But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."
41 And [1]Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things.

ENCOUNTER Note Luke 10:41

Distracted

Genuine service for God flows out of devotion to Him. If you would rather work for Him than spend time with Him, your priorities are misguided.

42 "But [a]one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

20 [a]Is. 4:3 [1]NU, M omit *rather*
21 [a]Matt. 11: 25–27
22 [a]John 3:35; 5:27; 17:2 [b][John 1:18; 6:44, 46] [1]M *And turning to the disciples He said, "All*
23 [a]Matt. 13:16, 17
24 [a]1 Pet. 1:10, 11
25 [a]Matt. 19: 16–19; 22:35 [1]*expert in the law*
27 [a]Deut. 6:5 [b]Lev. 19:18
28 [a]Ezek. 20:11, 13, 21
29 [a]Luke 16:15
30 [1]*robbers*
31 [a]Ps. 38:11
33 [a]John 4:9 [b]Luke 15:20
35 [a]Matt. 20:2 [1]NU omits *when he departed*
37 [a]Prov. 14:21
38 [a]John 11:1; 12:2, 3
39 [a][1 Cor. 7: 32–40] [b]Acts 22:3 [1]NU *the Lord's*
41 [1]NU *the Lord*
42 [a][Ps. 27:4]

10:25 To "inherit" eternal life meant to receive it.

10:30 *Jericho* means "moon." It was also known as the "city of palms" (Deut. 34:3; Judg. 1:16; 3:13; 2 Chr. 28:15), and was seventeen miles from Jerusalem, located in the lower Jordan Valley. The road was frequented by robbers.

10:34 Oil soothed wounds. Wine was used as a disinfectant.

10:35 The typical rate for renting a room was one twelfth of a denarius per day. The Samaritan paid for about twenty-four days.

10:38 This village would have been Bethany, near Jerusalem (John 11:1—12:8).

The Model Prayer

11 Now it came to pass, as He was praying in a certain place, when He ceased, *that* one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."
2 So He said to them, "When you pray, say:

[a]Our[1] Father [2]in heaven,
Hallowed be Your name.
Your kingdom come.
[3]Your will be done
On earth as *it is* in heaven.
3 Give us day by day our daily bread.
4 And [a]forgive us our sins,
For we also forgive everyone who is indebted to us.
And do not lead us into temptation,
[1]But deliver us from the evil one."

ENCOUNTER*Note* *Luke 11:2–4*

Our Father

Prayer is not a ritual or religious duty. It is communing with your loving, all-powerful, compassionate heavenly Father. No one could ever be as attentive or prepared to respond as He is.

A Friend Comes at Midnight

5 And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves;
6 'for a friend of mine has come to me on his journey, and I have nothing to set before him';
7 "and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'?
8 "I say to you, [a]though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.

Keep Asking, Seeking, Knocking

9 [a]"So I say to you, ask, and it will be given to you; [b]seek, and you will find; knock, and it will be opened to you.
10 "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.
11 [a]"If a son asks for [1]bread from any father among you, will he give him a stone? Or if *he asks* for a fish, will he give him a serpent instead of a fish?
12 "Or if he asks for an egg, will he offer him a scorpion?
13 "If you then, being evil, know how to give [a]good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!"

A House Divided Cannot Stand

14 [a]And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled.
15 But some of them said, [a]"He casts out demons by [1]Beelzebub, the ruler of the demons."
16 Others, testing *Him,* [a]sought from Him a sign from heaven.
17 [a]But [b]He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house *divided* against a house falls.
18 "If Satan also is divided against himself, how will his kingdom stand? Be-

CHAPTER 11
2 [a]Matt. 6:9–13 [1]NU omits *Our* [2]NU omits *in heaven* [3]NU omits the rest of v. 2.
4 [a][Eph. 4:32] [1]NU omits *But deliver us from the evil one*
8 [a][Luke 18:1–5]
9 [a][John 15:7] [b]Is. 55:6
11 [a]Matt. 7:9 [1]NU omits *bread from any father among you, will he give him a stone? Or if he asks for*
13 [a]James 1:17
14 [a]Matt. 9: 32–34; 12:22, 24
15 [a]Matt. 9:34; 12:24 [1]NU, M *Beelzebul*
16 [a]Matt. 12:38; 16:1
17 [a]Matt. 12: 25–29 [b]John 2:25

HISTORICAL*Encounter* **OSWALD CHAMBERS** *Luke 11:13*

As a young man, Oswald Chambers was a gifted artist, planning to study at one of the great European universities. Then he was converted under Charles Spurgeon, and God immediately changed his life's direction. He enrolled at Dunoon Bible Training College and there he heard F.B. Meyer speak about the work of the Holy Spirit. Chambers became miserable as he realized he was not experiencing the powerful work of the Spirit in his life. He claimed, "I knew that if what I had was all the Christianity there was, the thing was a fraud." Then he came upon Luke 11:13. He claimed God's promise of the Holy Spirit, though nothing dramatic occurred at that moment. He was soon asked to speak at a religious meeting. At the close of the service, forty people came to the front of the church, so moved were they by Chambers' message. Chambers would come to know God's powerful presence in dramatic fashion for the rest of his life. After his death, his wife compiled a number of his writings and published them as one of the most beloved Christian books of all time, *My Utmost for His Highest*.

11:8 This verse does not advocate relentless nagging of God to give you your requests. Rather, it is a dramatic contrast between the reluctance of a weary friend and the loving, generous response of the heavenly Father.

11:15 "Beelzebub" originally referred to the Philistine god Baal-Zebub who was worshipped in the city of Ekron (2 Kin. 1:2, 3, 6, 16). It literally means "lord of the flies." It came to be used as a name for Satan.

cause you say I cast out demons by Beelzebub.
19 "And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they will be your judges.
20 "But if I cast out demons [a]with the finger of God, surely the kingdom of God has come upon you.
21 [a]"When a strong man, fully armed, guards his own palace, his goods are in peace.
22 "But [a]when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his [1]spoils.
23 [a]"He who is not with Me is against Me, and he who does not gather with Me scatters.

An Unclean Spirit Returns

24 [a]"When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came.'
25 "And when he comes, he finds *it* swept and put in order.
26 "Then he goes and takes with *him* seven other spirits more wicked than himself, and they enter and dwell there; and [a]the last *state* of that man is worse than the first."

Keeping the Word

27 And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, [a]"Blessed *is* the womb that bore You, and *the* breasts which nursed You!"
28 But He said, [a]"More than that, blessed *are* those who hear the word of God and keep it!"

Seeking a Sign

29 [a]And while the crowds were thickly gathered together, He began to say, "This is an evil generation. It seeks a [b]sign, and no sign will be given to it except the sign of Jonah [1]the prophet.
30 "For as [a]Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation.
31 [a]"The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a [b]greater than Solomon *is* here.
32 "The men of Nineveh will rise up in the judgment with this generation and condemn it, for [a]they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.

20 [a]Ex. 8:19
21 [a]Mark 3:27
22 [a][Is. 53:12] [1]*plunder*
23 [a]Matt. 12:30
24 [a]Matt. 12: 43–45
26 [a][2 Pet. 2:20]
27 [a]Luke 1:28, 48
28 [a][Luke 8:21]
29 [a]Matt. 12: 38–42 [b]1 Cor. 1:22 [1]NU omits *the prophet*
30 [a]Jon. 1:17; 2:10; 3:3–10
31 [a]1 Kin. 10: 1–9 [b][Rom. 9:5]
32 [a]Jon. 3:5
33 [a]Mark 4:21 [b]Matt. 5:15
34 [a]Matt. 6:22, 23 [1]Clear, or healthy [2]Evil, or unhealthy
38 [a]Mark 7:2, 3
39 [a]Matt. 23:25 [b]Titus 1:15 [1]Lit. *eager grasping* or *robbery*
40 [a]Gen. 1:26, 27
41 [a][Luke 12:33; 16:9] [1]Or *what is inside*
42 [a]Matt. 23:23 [b][Mic. 6:7, 8] [c]John 5:42
43 [a]Mark 12:38, 39 [1]Or *places of honor*
44 [a]Matt. 23:27 [b]Ps. 5:9 [1]NU omits *scribes and Pharisees, hypocrites*
46 [a]Matt. 23:4

The Lamp of the Body

33 [a]"No one, when he has lit a lamp, puts *it* in a secret place or under a [b]basket, but on a lampstand, that those who come in may see the light.
34 [a]"The lamp of the body is the eye. Therefore, when your eye is [1]good, your whole body also is full of light. But when *your eye* is [2]bad, your body also *is* full of darkness.
35 "Therefore take heed that the light which is in you is not darkness.
36 "If then your whole body *is* full of light, having no part dark, *the* whole *body* will be full of light, as when the bright shining of a lamp gives you light."

Woe to the Pharisees and Lawyers

37 And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat.
38 [a]When the Pharisee saw *it*, he marveled that He had not first washed before dinner.
39 [a]Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but [b]your inward part is full of [1]greed and wickedness.
40 "Foolish ones! Did not [a]He who made the outside make the inside also?
41 [a]"But rather give alms of [1]such things as you have; then indeed all things are clean to you.
42 [a]"But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and [b]pass by justice and the [c]love of God. These you ought to have done, without leaving the others undone.
43 [a]"Woe to you Pharisees! For you love the [1]best seats in the synagogues and greetings in the marketplaces.
44 [a]"Woe to you, [1]scribes and Pharisees, hypocrites! [b]For you are like graves which are not seen, and the men who walk over *them* are not aware *of them.*"
45 Then one of the lawyers answered and said to Him, "Teacher, by saying these things You reproach us also."
46 And He said, "Woe to you also, lawyers! [a]For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

11:20 The finger of God represented God's power.
11:31 The queen of the South was the queen of Sheba (1 Kin. 10:1–13; 2 Chr. 9:1–12).
11:38 This washing was for ritual rather than hygienic purposes. The Old Testament did not require this, but the custom had developed through Jewish tradition.
11:45 Lawyers were also known as scribes and doctors of the law.
11:46 "Burdens" referred to a ship's cargo.

47 [a]"Woe to you! For you build the tombs of the prophets, and your fathers killed them.
48 "In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.
49 "Therefore the wisdom of God also said, [a]'I will send them prophets and apostles, and *some* of them they will kill and persecute,'
50 "that the blood of all the prophets which was shed from the foundation of the world may be required of this generation,
51 [a]"from the blood of Abel to [b]the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.
52 [a]"Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered."
53 [1]And as He said these things to them, the scribes and the Pharisees began to assail *Him* vehemently, and to cross-examine Him about many things,
54 lying in wait for Him, [1]and [a]seeking to catch Him in something He might say, [2]that they might accuse Him.

Beware of Hypocrisy

12 In [a]the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first *of all*, [b]"Beware of the [1]leaven of the Pharisees, which is hypocrisy.
2 [a]"For there is nothing covered that will not be revealed, nor hidden that will not be known.
3 "Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.

Jesus Teaches the Fear of God

4 [a]"And I say to you, [b]My friends, do not be afraid of those who kill the body, and after that have no more that they can do.
5 "But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, [a]fear Him!
6 "Are not five sparrows sold for two [1]copper coins? And [a]not one of them is forgotten before God.
7 "But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

47 [a]Matt. 23:29
49 [a]Matt. 23:34
51 [a]Gen. 4:8 [b]2 Chr. 24:20, 21
52 [a]Matt. 23:13
53 [1]NU *And when He left there*
54 [a]Mark 12:13 [1]NU omits *and seeking* [2]NU omits *that they might accuse Him*

CHAPTER 12

1 [a]Mark 8:15 [b]Matt. 16:12 [1]*yeast*
2 [a]Matt. 10:26; [1 Cor. 4:5]
4 [a]Is. 51:7, 8, 12, 13 [b][John 15:13–15]
5 [a]Ps. 119:120
6 [a]Matt. 6:26 [1]Gr. *assarion*, a coin worth about 1/16 of a denarius
8 [a]Matt. 10:32 [b]Ps. 119:46
9 [a]Matt. 10:33
10 [a][Matt. 12: 31, 32]
11 [a]Mark 13:11
12 [a][John 14:26]
14 [a][John 18:36]
15 [a][1 Tim. 6: 6–10] [1]NU *all covetousness*
19 [a]Eccl. 11:9 [b][Eccl. 2:24; 3:13; 5:18; 8:15]
20 [a]Ps. 52:7 [b]Ps. 39:6
21 [a][James 2:5; 5:1–5]
22 [a]Matt. 6: 25–33

Confess Christ Before Men

8 [a]"Also I say to you, whoever confesses Me [b]before men, him the Son of Man also will confess before the angels of God.
9 "But he who [a]denies Me before men will be denied before the angels of God.
10 "And [a]anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.
11 [a]"Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say.
12 "For the Holy Spirit will [a]teach you in that very hour what you ought to say."

The Parable of the Rich Fool

13 Then one from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."
14 But He said to him, [a]"Man, who made Me a judge or an arbitrator over you?"
15 And He said to them, [a]"Take heed and beware of [1]covetousness, for one's life does not consist in the abundance of the things he possesses."
16 Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully.
17 "And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?'
18 "So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods.
19 'And I will say to my soul, [a]"Soul, you have many goods laid up for many years; take your ease; [b]eat, drink, *and* be merry." '
20 "But God said to him, 'Fool! This night [a]your soul will be required of you; [b]then whose will those things be which you have provided?'
21 "So *is* he who lays up treasure for himself, [a]and is not rich toward God."

Do Not Worry

22 Then He said to His disciples, "Therefore I say to you, [a]do not worry about your life, what you will eat; nor about the body, what you will put on.
23 "Life is more than food, and the body *is more* than clothing.
24 "Consider the ravens, for they neither sow nor reap, which have neither

12:5 "Hell" is literally "Gehenna." In Hebrew it referred to the Valley of Hinnom where idols had been worshipped and children had been sacrificed. It became a garbage dump where fires smoldered continuously.

storehouse nor barn; and [a]God feeds them. Of how much more value are you than the birds?
25 "And which of you by worrying can add one cubit to his stature?

ENCOUNTER *Note* *Luke 12:25*

Do Not Worry

Worry expresses a lack of faith. God has repeatedly promised us in His word that He loves us, that He will provide for our every need and that He is sovereign over our future. If after all these assurances we are still anxious, we underestimate our Lord.

26 "If you then are not able to do *the* least, why [1]are you anxious for the rest?
27 "Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even [a]Solomon in all his glory was not [1]arrayed like one of these.
28 "If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more *will He clothe* you, O *you* of [a]little faith?
29 "And do not seek what you should eat or what you should drink, nor have an anxious mind.
30 "For all these things the nations of the world seek after, and your Father [a]knows that you need these things.
31 [a]"But seek [1]the kingdom of God, and all these things shall be added to you.
32 "Do not fear, little flock, for [a]it is your Father's good pleasure to give you the kingdom.
33 [a]"Sell what you have and give [b]alms; [c]provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys.
34 "For where your treasure is, there your heart will be also.

The Faithful Servant and the Evil Servant

35 [a]"Let your waist be girded and [b]*your* lamps burning;
36 "and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.
37 [a]"Blessed *are* those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down *to eat,* and will come and serve them.
38 "And if he should come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.
39 [a]"But know this, that if the master of the house had known what hour the thief would come, he would [1]have watched and not allowed his house to be broken into.
40 [a]"Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."
41 Then Peter said to Him, "Lord, do You speak this parable *only* to us, or to all *people*?"
42 And the Lord said, [a]"Who then is that faithful and wise steward, whom *his* master will make ruler over his household, to give *them their* portion of food [1]in due season?
43 "Blessed *is* that servant whom his master will find so doing when he comes.
44 [a]"Truly, I say to you that he will make him ruler over all that he has.
45 [a]"But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk,
46 "the master of that servant will come on a [a]day when he is not looking for *him,* and at an hour when he is not aware, and will cut him in two and appoint *him* his portion with the unbelievers.
47 "And [a]that servant who [b]knew his master's will, and did not prepare *himself* or do according to his will, shall be beaten with many *stripes.*
48 [a]"But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

Christ Brings Division

49 [a]"I came to send fire on the earth, and how I wish it were already kindled!
50 "But [a]I have a baptism to be baptized with, and how distressed I am till it is [b]accomplished!

24 [a]Job 38:41
26 [1]*do you worry*
27 [a]1 Kin. 10: 4–7 [1]*clothed*
28 [a]Matt. 6:30; 8:26; 14:31; 16:8
30 [a]Matt. 6:31, 32
31 [a]Matt. 6:33 [1]NU *His kingdom, and these things*
32 [a][Matt. 11: 25, 26]
33 [a]Matt. 19:21 [b]Luke 11:41 [c]Matt. 6:20
35 [a][1 Pet. 1:13] [b][Matt. 25:1–13]
37 [a]Matt. 24:46
39 [a]Rev. 3:3; 16:15 [1]NU *not have allowed*
40 [a]Mark 13:33
42 [a]Matt. 24:45, 46; 25:21 [1]*at the right time*
44 [a]Matt. 24:47; 25:21
45 [a]2 Pet. 3:3, 4
46 [a]1 Thess. 5:3
47 [a]Deut. 25:2 [b][James 4:17]
48 [a][Lev. 5:17]
49 [a]Luke 12:51
50 [a]Mark 10:38 [b]John 12:27; 19:30

12:24 Ravens were despised and considered unclean (Lev. 11:15; Deut. 14:14), yet God cared even for them.

12:34 Jesus explained that what we value is what we give our attention to. If we invest our wealth into people and into God's kingdom, then that is what our heart will care for.

12:35 These are symbols of readiness. Without a lamp at night, a person was unable to work or travel. Girding one's waist was necessary before someone could work or travel quickly.

12:48 This indicates that rewards and punishments in God's kingdom will not be equal. While salvation is based on God's grace through our faith, rewards as well as punishments are based on our faithfulness.

51 [a]"Do *you* suppose that I came to give peace on earth? I tell you, not at all, [b]but rather division.
52 [a]"For from now on five in one house will be divided: three against two, and two against three.
53 [a]"Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

Discern the Time

54 Then He also said to the multitudes, [a]"Whenever you see a cloud rising out of the west, immediately you say, 'A shower is coming'; and so it is.
55 "And when *you see* the [a]south wind blow, you say, 'There will be hot weather'; and there is.
56 "Hypocrites! You can discern the face of the sky and of the earth, but how *is it* you do not discern [a]this time?

ENCOUNTER *Note* *Luke 12:56*

Experts

We become experts in many things. We can spend years studying for our careers, tending our finances and monitoring our health. But if we fail to learn the ways of God, this oversight will cost us dearly.

Make Peace with Your Adversary

57 "Yes, and why, even of yourselves, do you not judge what is right?
58 [a]"When you go with your adversary to the magistrate, make every effort [b]along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison.
59 "I tell you, you shall not depart from there till you have paid the very last mite."

Repent or Perish

13 There were present at that season some who told Him about the Galileans whose blood Pilate had [1]mingled with their sacrifices.
2 And Jesus answered and said to them, "Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things?
3 "I tell you, no; but unless you repent you will all likewise perish.

51 [a]Matt. 10:34–36 [b]John 7:43; 9:16; 10:19
52 [a]Mark 13:12
53 [a]Matt. 10:21, 36
54 [a]Matt. 16:2, 3
55 [a]Job 37:17
56 [a]Luke 19:41–44
58 [a]Prov. 25:8 [b][Is. 55:6]

CHAPTER 13
1 [1]*mixed*

6 [a]Matt. 21:19
7 [1]*waste*
9 [a][John 15:2] [1]NU *And if it bears fruit after that, well. But if not, you can*
11 [1]*straighten up*
12 [a]Luke 7:21; 8:2
13 [a]Acts 9:17
14 [a][Luke 6:6–11; 14:1–6] [b]Ex. 20:9; 23:12 [c]Mark 3:2
15 [a]Luke 14:5 [1]NU, M *Hypocrites*

4 "Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem?

ENCOUNTER *Note* *Luke 13:4*

Celebrating God's Activity

True disciples of Jesus rejoice whenever they see God at work. Whether it is answered prayer, a miracle, the repentance of a sinner or any divine work that glorifies God, genuine believers spontaneously celebrate, as angels do, when they see God's activity.

5 "I tell you, no; but unless you repent you will all likewise perish."

The Parable of the Barren Fig Tree

6 He also spoke this parable: [a]"A certain *man* had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.
7 "Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it [1]use up the ground?'
8 "But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize *it*.
9 [1]'And if it bears fruit, *well.* But if not, after that you can [a]cut it down.' "

A Spirit of Infirmity

10 Now He was teaching in one of the synagogues on the Sabbath.
11 And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way [1]raise *herself* up.
12 But when Jesus saw her, He called *her* to *Him* and said to her, "Woman, you are loosed from your [a]infirmity."
13 [a]And He laid *His* hands on her, and immediately she was made straight, and glorified God.
14 But the ruler of the synagogue answered with indignation, because Jesus had [a]healed on the Sabbath; and he said to the crowd, [b]"There are six days on which men ought to work; therefore come and be healed on them, and [c]not on the Sabbath day."
15 The Lord then answered him and said, [1]"Hypocrite! [a]Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead *it* away to water it?

12:52 Believers are to expect that following Jesus will at times bring them into conflict with family and friends.

13:4 Siloam was located in the southeastern section of Jerusalem.

16 "So ought not this woman, [a]being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?"
17 And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were [a]done by Him.

The Parable of the Mustard Seed

18 [a]Then He said, "What is the kingdom of God like? And to what shall I compare it?
19 "It is like a mustard seed, which a man took and put in his garden; and it grew and became a [1]large tree, and the birds of the air nested in its branches."

The Parable of the Leaven

20 And again He said, "To what shall I liken the kingdom of God?
21 "It is like [1]leaven, which a woman took and hid in three [a]measures[2] of meal till it was all leavened."

The Narrow Way

22 [a]And He went through the cities and villages, teaching, and journeying toward Jerusalem.
23 Then one said to Him, "Lord, are there [a]few who are saved?" And He said to them,
24 [a]"Strive to enter through the narrow gate, for [b]many, I say to you, will seek to enter and will not be able.

ENCOUNTER*Note* *Luke 13:24*

The Narrow Gate

The gate to salvation is narrow and only a minority of people enter through it. While generous-hearted people often seek to expand the way, God is the one who established the means of salvation, and He has made it narrow.

25 [a]"When once the Master of the house has risen up and [b]shut the door, and you begin to stand outside and knock at the door, saying, [c]'Lord, Lord, open for us,' and He will answer and say to you, [d]'I do not know you, where you are from,'
26 "then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.'

16 [a]Luke 19:9
17 [a]Mark 5:19, 20
18 [a]Mark 4: 30–32
19 [1]NU omits *large*
21 [a]Matt. 13:33 [1]*yeast* [2]Gr. *sata,* same as Heb. *seah;* approximately 2 pecks in all
22 [a]Mark 6:6
23 [a][Matt. 7:14; 20:16]
24 [a][Matt. 7:13] [b][John 7:34; 8:21; 13:33]
25 [a]Is. 55:6 [b]Matt. 25:10 [c]Luke 6:46 [d]Matt. 7:23; 25:12
27 [a][Matt. 7:23; 25:41] [b]Ps. 6:8
28 [a]Matt. 8:12; 13:42; 24:51 [b]Matt. 8:11
30 [a][Matt. 19: 30; 20:16]
31 [1]NU *In that very hour*
32 [a][Heb. 2:10; 5:9; 7:28] [1]Resurrected
34 [a]Matt. 23: 37–39
35 [a]Lev. 26:31, 32; Ps. 69:25; Is. 1:7; Jer. 22: 5; Dan. 9:27 [b]Ps. 118:26; Matt. 21:9 [1]NU, M omit *assuredly*

27 [a]"But He will say, 'I tell you I do not know you, where you are from. [b]Depart from Me, all you workers of iniquity.'
28 [a]"There will be weeping and gnashing of teeth, [b]when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.
29 "They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.
30 [a]"And indeed there are last who will be first, and there are first who will be last."
31 [1]On that very day some Pharisees came, saying to Him, "Get out and depart from here, for Herod wants to kill You."
32 And He said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third *day* [a]I shall be [1]perfected.'
33 "Nevertheless I must journey today, tomorrow, and the *day* following; for it cannot be that a prophet should perish outside of Jerusalem.

Jesus Laments over Jerusalem

34 [a]"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen *gathers* her brood under *her* wings, but you were not willing!

ENCOUNTER*Note* *Luke 13:34*

Unwilling

It is heartbreaking to watch as Christ continues to pursue those who need Him so desperately, yet in their blindness they stubbornly reject His every overture.

35 "See! [a]Your house is left to you desolate; and [1]assuredly, I say to you, you shall not see Me until *the time* comes when you say, [b]*'Blessed is He who comes in the name of the LORD!'* "

A Man with Dropsy Healed on the Sabbath

14 Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely.
2 And behold, there was a certain man before Him who had dropsy.

13:19 A mustard tree would grow to be about twelve feet tall.
13:27 "Iniquity" comes from the Greek word *adikia* meaning "unrighteousness, injustice, and wrongfulness."
13:33 Though they were revered later in history, God's prophets were often killed by the people to whom they were sent (1 Kin. 18:4, 13; 19:10, 14; 2 Chr. 24:21; Jer. 2:30; 26:20–23; 38:4–6; Amos 7:10–17).
13:34 Repeating the name "Jerusalem" indicates deep sorrow and compassion.
14:2 Dropsy was a condition in which a person retained excess water, which caused swollen limbs (Num. 5:11–27).

3 And Jesus, answering, spoke to the lawyers and Pharisees, saying, [a]"Is it lawful to heal on the [1]Sabbath?"
4 But they kept silent. And He took *him* and healed him, and let him go.
5 Then He answered them, saying, [a]"Which of you, having a [1]donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?"
6 And they could not answer Him regarding these things.

Take the Lowly Place

7 So He told a parable to those who were invited, when He noted how they chose the best places, saying to them:
8 "When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him;
9 "and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place.
10 [a]"But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, 'Friend, go up higher.' Then you will have glory in the presence of those who sit at the table with you.
11 [a]"For whoever exalts himself will be [1]humbled, and he who humbles himself will be exalted."

ENCOUNTER *Note* — *Luke 14:11*

Humility

Our natural tendency is to promote ourselves because we want others to think well of us. Yet God wants us to take our eyes off ourselves and to look to Him. If we will act humbly, God will work powerfully through us.

12 Then He also said to him who invited Him, "When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid.
13 "But when you give a feast, invite [a]*the* poor, *the* [1]maimed, *the* lame, *the* blind.
14 "And you will be [a]blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."

CHAPTER 14
3 [a]Matt. 12:10 [1]NU adds *or not*
5 [a][Ex. 23:5] [1]NU, M *son*
10 [a]Prov. 25:6, 7
11 [a]Matt. 23:12 [1]*put down*
13 [a]Neh. 8:10, 12 [1]*crippled*
14 [a][Matt. 25: 34–40]

The Parable of the Great Supper

15 Now when one of those who sat at the table with Him heard these things, he said to Him, [a]"Blessed *is* he who shall eat [1]bread in the kingdom of God!"
16 [a]Then He said to him, "A certain man gave a great supper and invited many,
17 "and [a]sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.'
18 "But they all with one *accord* began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.'
19 "And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.'
20 "Still another said, 'I have married a wife, and therefore I cannot come.'
21 "So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here *the* poor and *the* [1]maimed and *the* lame and *the* blind.'
22 "And the servant said, 'Master, it is done as you commanded, and still there is room.'
23 "Then the master said to the servant, 'Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.
24 'For I say to you [a]that none of those men who were invited shall taste my supper.' "

Leaving All to Follow Christ

25 Now great multitudes went with Him. And He turned and said to them,
26 [a]"If anyone comes to Me [b]and does not hate his father and mother, wife and children, brothers and sisters, [c]yes, and his own life also, he cannot be My disciple.
27 "And [a]whoever does not bear his cross and come after Me cannot be My disciple.
28 "For [a]which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish *it*—
29 "lest, after he has laid the foundation, and is not able to finish, all who see *it* begin to mock him,
30 "saying, 'This man began to build and was not able to finish.'?
31 "Or what king, going to make war against another king, does not sit down

15 [a]Rev. 19:9 [1]M *dinner*
16 [a]Matt. 22: 2–14
17 [a]Prov. 9:2, 5
21 [1]*crippled*
24 [a][Acts 13:46]
26 [a]Deut. 13:6; 33:9 [b]Rom. 9:13 [c]Rev. 12:11
27 [a]Luke 9:23
28 [a]Prov. 24:27

14:7 The best seats would have been those next to the host.

14:26 Jesus is not commanding His disciples to hate their parents and thus violate one of the Ten Commandments (Ex. 20:12). Rather He is speaking comparatively, insisting that one's love for and loyalty to Him supersede every other commitment, even to parents.

first and consider whether he is able
with ten thousand to meet him who
comes against him with twenty thou-
sand?
32 "Or else, while the other is still a
great way off, he sends a delegation and
asks conditions of peace.
33 "So likewise, whoever of you [a]does
not forsake all that he has cannot be My
disciple.

Tasteless Salt Is Worthless

34 [a]"Salt *is* good; but if the salt has lost
its flavor, how shall it be seasoned?

WORD*Study* **SALT**

Luke 14:34 Salt was valuable in the Middle East. It could be used to preserve meat; it was offered with sacrifices (Lev 2:13); it was sometimes given as a part of one's salary. It could be used as a catalyst for burning cattle dung. Salt taken from the Dead Sea area could contain impurities that caused it to lose its saltiness over time, becoming useless.

35 "It is neither fit for the land nor for
the [1]dunghill, *but* men throw it out. He
who has ears to hear, let him hear!"

The Parable of the Lost Sheep

15 Then [a]all the tax collectors and the
sinners drew near to Him to hear
Him.
2 And the Pharisees and scribes com-
plained, saying, "This Man [1]receives sin-
ners [a]and eats with them."
3 So He spoke this parable to them, say-
ing:
4 [a]"What man of you, having a hundred
sheep, if he loses one of them, does not
leave the ninety-nine in the wilderness,
and go after the one which is lost until
he finds it?
5 "And when he has found *it*, he lays *it*
on his shoulders, rejoicing.
6 "And when he comes home, he calls
together *his* friends and neighbors, say-
ing to them, [a]'Rejoice with me, for I have
found my sheep [b]which was lost!'
7 "I say to you that likewise there will
be more joy in heaven over one sinner
who repents [a]than over ninety-nine
[1]just persons who [b]need no repen-
tance.

33 [a]Matt. 19:27
34 [a][Mark 9:50]
35 [1]*rubbish heap*

CHAPTER 15

1 [a][Matt. 9: 10–13]
2 [a]Gal. 2:12 [1]*welcomes*
4 [a]Matt. 18: 12–14
6 [a][Rom. 12:15] [b][1 Pet. 2:10, 25]
7 [a][Luke 5:32] [b][Mark 2:17] [1]*upright*

8 [1]Gr. *drachma*, a valuable coin often worn in a ten-piece garland by married women
12 [a]Mark 12:44
13 [1]*wasteful*
16 [1]*carob pods*
18 [a]2 Sam. 12: 13; 24:10, 17
20 [a][Eph. 2:13, 17]
21 [a]Ps. 51:4
22 [1]NU *Quickly bring*

The Parable of the Lost Coin

8 "Or what woman, having ten silver
[1]coins, if she loses one coin, does not
light a lamp, sweep the house, and
search carefully until she finds *it*?
9 "And when she has found *it*, she calls
her friends and neighbors together, say-
ing, 'Rejoice with me, for I have found
the piece which I lost!'
10 "Likewise, I say to you, there is joy in
the presence of the angels of God over
one sinner who repents."

The Parable of the Lost Son

11 Then He said: "A certain man had
two sons.
12 "And the younger of them said to *his*
father, 'Father, give me the portion of
goods that falls *to me*.' So he divided to
them [a]*his* livelihood.
13 "And not many days after, the
younger son gathered all together, jour-
neyed to a far country, and there wasted
his possessions with [1]prodigal living.
14 "But when he had spent all, there
arose a severe famine in that land, and
he began to be in want.
15 "Then he went and joined himself to
a citizen of that country, and he sent him
into his fields to feed swine.
16 "And he would gladly have filled his
stomach with the [1]pods that the swine
ate, and no one gave him *anything*.
17 "But when he came to himself, he
said, 'How many of my father's hired
servants have bread enough and to
spare, and I perish with hunger!
18 'I will arise and go to my father, and
will say to him, "Father, [a]I have sinned
against heaven and before you,
19 "and I am no longer worthy to be
called your son. Make me like one of
your hired servants." '
20 "And he arose and came to his father.
But [a]when he was still a great way off,
his father saw him and had compassion,
and ran and fell on his neck and kissed
him.
21 "And the son said to him, 'Father, I
have sinned against heaven [a]and in your
sight, and am no longer worthy to be
called your son.'
22 "But the father said to his servants,
[1]'Bring out the best robe and put *it* on
him, and put a ring on his hand and san-
dals on *his* feet.

15:1 Sinners were drawn to Jesus by His love rather than feeling condemned by His righteousness. Despite Christ's sinless perfection, those who knew themselves to be sinners were attracted to Him.

15:2 In Middle Eastern culture, sharing a meal with someone was to accept them and to share your life with that person and them in friendship.

15:3 To tell a parable means literally "to place beside" and is a fictional story used to teach a deeper truth.

15:8 A silver coin, literally a drachma, was equivalent to a day's wages.

15:13 The word "wasted" means "scattered, dispersed." "Prodigal" means "wasteful, extravagant."

15:22 The father had the right to exercise control over his property even if he had already willed it to his oldest son. A ring symbolized authority. Sandals were a luxury.

23 'And bring the fatted calf here and
kill *it*, and let us eat and be merry;
24 [a]"for this my son was dead and is
alive again; he was lost and is found.'
And they began to be merry.
25 "Now his older son was in the field.
And as he came and drew near to the
house, he heard music and dancing.
26 "So he called one of the servants and
asked what these things meant.
27 "And he said to him, 'Your brother
has come, and because he has received
him safe and sound, your father has
killed the fatted calf.'
28 "But he was angry and would not go
in. Therefore his father came out and
pleaded with him.
29 "So he answered and said to *his* fa-
ther, 'Lo, these many years I have been
serving you; I never transgressed your
commandment at any time; and yet you
never gave me a young goat, that I might
make merry with my friends.
30 'But as soon as this son of yours
came, who has devoured your livelihood
with harlots, you killed the fatted calf
for him.'
31 "And he said to him, 'Son, you are al-
ways with me, and all that I have is
yours.
32 'It was right that we should make
merry and be glad, [a]for your brother
was dead and is alive again, and was
lost and is found.' "

ENCOUNTER Note — Luke 15:32

Dead and Alive

Repentance initiates a miracle, bringing what is dead back to life. Sin brings death. Repentance returns us to God, the source of life.

The Parable of the Unjust Steward

16 He also said to His disciples:
"There was a certain rich man who
had a steward, and an accusation was
brought to him that this man was [1]wast-
ing his goods.
2 "So he called him and said to him,
'What is this I hear about you? Give an
[a]account of your stewardship, for you
can no longer be steward.'
3 "Then the steward said within him-
self, 'What shall I do? For my master is
taking the stewardship away from me. I
cannot dig; I am ashamed to beg.
4 'I have resolved what to do, that when
I am put out of the stewardship, they
may receive me into their houses.'

24 [a]Luke 9:60; 15:32
32 [a]Luke 15:24

CHAPTER 16

1 [1]*squandering*
2 [a][Rom. 14:12]

6 [1]Gr. *batos*, same as Heb. *bath;* 8 or 9 gallons each
7 [1]Gr. *koros*, same as Heb. *kor;* 10 or 12 bushels each
8 [a][Eph. 5:8]
9 [a]Dan. 4:27 [1]Lit., in Aram., *wealth* [2]NU *it fails*
10 [a]Matt. 25:21
12 [a][1 Pet. 1:3, 4]
13 [a]Matt. 6:24
14 [a]Matt. 23:14 [1]Lit. *turned up their nose at*
15 [a]Luke 10:29 [b][Matt. 6:2, 5, 16] [c]Ps. 7:9 [d]1 Sam. 16:7
16 [a]Matt. 3: 1–12; 4:17; 11:12, 13
17 [a]Is. 40:8; 51:6

5 "So he called every one of his mas-
ter's debtors to *him*, and said to the first,
'How much do you owe my master?'
6 "And he said, 'A hundred [1]measures of
oil.' So he said to him, 'Take your bill,
and sit down quickly and write fifty.'
7 "Then he said to another, 'And how
much do you owe?' So he said, 'A hun-
dred [1]measures of wheat.' And he said
to him, 'Take your bill, and write eighty.'
8 "So the master commended the unjust
steward because he had dealt shrewdly.
For the sons of this world are more
shrewd in their generation than [a]the
sons of light.
9 "And I say to you, [a]make friends for
yourselves by unrighteous [1]mammon,
that when [2]you fail, they may receive
you into an everlasting home.
10 [a]"He who *is* faithful in *what is* least is
faithful also in much; and he who is un-
just in *what is* least is unjust also in much.

ENCOUNTER Note — Luke 16:10

Faithful

God will not entrust great responsibil-
ity to someone who has not been
faithful with a little. If you are frustrated
that God is not doing more in your life,
consider how you handled the last
assignment He gave you.

11 "Therefore if you have not been faith-
ful in the unrighteous mammon, who
will commit to your trust the true *riches?*
12 "And if you have not been faithful in
what is another man's, who will give
you what is your [a]own?
13 [a]"No servant can serve two masters;
for either he will hate the one and love
the other, or else he will be loyal to the
one and despise the other. You cannot
serve God and mammon."

The Law, the Prophets, and the Kingdom

14 Now the Pharisees, [a]who were
lovers of money, also heard all these
things, and they [1]derided Him.
15 And He said to them, "You are those
who [a]justify yourselves [b]before men,
but [c]God knows your hearts. For [d]what
is highly esteemed among men is an
abomination in the sight of God.
16 [a]"The law and the prophets *were* un-
til John. Since that time the kingdom of
God has been preached, and everyone is
pressing into it.
17 [a]"And it is easier for heaven and

16:9 "Mammon" is derived from an Aramaic word for money, wealth, or property.

16:14 "Deride" literally means to "turn up one's nose, sneer at."

earth to pass away than for one [1]tittle of the law to fail.
18 [a]"Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from *her* husband commits adultery.

The Rich Man and Lazarus

19 "There was a certain rich man who was clothed in purple and fine linen and [1]fared sumptuously every day.
20 "But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,
21 "desiring to be fed with [1]the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.
22 "So it was that the beggar died, and was carried by the angels to [a]Abraham's bosom. The rich man also died and was buried.
23 "And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.
24 "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and [a]cool my tongue; for I [b]am tormented in this flame.'
25 "But Abraham said, 'Son, [a]remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.
26 'And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'
27 "Then he said, 'I beg you therefore, father, that you would send him to my father's house,
28 'for I have five brothers, that he may testify to them, lest they also come to this place of torment.'
29 "Abraham said to him, [a]'They have Moses and the prophets; let them hear them.'
30 "And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.'
31 "But he said to him, [a]'If they do not hear Moses and the prophets, [b]neither will they be persuaded though one rise from the dead.' "

Jesus Warns of Offenses

17 Then He said to the disciples, [a]"It is impossible that no [1]offenses should come, but [b]woe *to him* through whom they do come!
2 "It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should [1]offend one of these little ones.
3 "Take heed to yourselves. [a]If your brother sins [1]against you, [b]rebuke him; and if he repents, forgive him.
4 "And if he sins against you seven times in a day, and seven times in a day returns [1]to you, saying, 'I repent,' you shall forgive him."

[1]The smallest stroke in a Heb. letter
18 [a]1 Cor. 7:10, 11
19 [1]*lived in luxury*
21 [1]NU *what fell*
22 [a]Matt. 8:11
24 [a]Zech. 14:12 [b][Mark 9:42–48]
25 [a]Luke 6:24
29 [a]Acts 15:21; 17:11
31 [a][John 5:46] [b]John 12:10, 11

CHAPTER 17

1 [a][1 Cor. 11:19] [1]*stumbling blocks*
[b][2 Thess. 1:6]
2 [1]*cause one of these little ones to stumble*
3 [a][Matt. 18:15, 21] [b][Prov. 17:10] [1]NU omits *against you*
4 [1]M omits *to you*
6 [a][Mark 9:23; 11:23]
8 [a][Luke 12:37]
9 [1]NU omits the rest of v. 9; M omits *him*

ENCOUNTER Note — Luke 16:31

How Much?

How much does it take to convince people to follow Christ? Those who are determined to harden their hearts will not listen to the prophets or believe the Scriptures. Neither will they acknowledge the One who has risen from the dead.

ENCOUNTER Note — Luke 17:4

Forgiveness

Forgiveness can be a most difficult thing to do. It goes against human nature to act lovingly toward someone who has offended us. Only God's grace working in our lives through faith can enable us to do this.

Faith and Duty

5 And the apostles said to the Lord, "Increase our faith."
6 [a]So the Lord said, "If you have faith as a mustard seed, you can say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it would obey you.
7 "And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, 'Come at once and sit down to eat'?
8 "But will he not rather say to him, 'Prepare something for my supper, and gird yourself [a]and serve me till I have eaten and drunk, and afterward you will eat and drink'?
9 "Does he thank that servant because he did the things that were commanded [1]him? I think not.

16:20 The name Lazarus means "he whom God has helped." This is the only parable in which Jesus specifically names a character. The fact that the rich man knew Lazarus' name indicates that he knew of his dire condition but did nothing to help him.

16:21 Dogs were despised by Hebrews because they were scavengers, eating garbage and dead animals. Their licking of Lazarus would not only have made him susceptible to infection, it would also have made him ritually unclean.

16:25 The rich man was extended the same standard of mercy he had given to others while he lived.

10 "So likewise you, when you have done all those things which you are commanded, say, 'We are [a]unprofitable servants. We have done what was our duty to do.' "

Ten Lepers Cleansed

11 Now it happened [a]as He went to Jerusalem that He passed through the midst of Samaria and Galilee.
12 Then as He entered a certain village, there met Him ten men who were lepers, [a]who stood afar off.
13 And they lifted up *their* voices and said, "Jesus, Master, have mercy on us!"
14 So when He saw *them,* He said to them, [a]"Go, show yourselves to the priests." And so it was that as they went, they were cleansed.
15 And one of them, when he saw that he was healed, returned, and with a loud voice [a]glorified God,
16 and fell down on *his* face at His feet, giving Him thanks. And he was a [a]Samaritan.

ENCOUNTER *Note* *Luke 17:15, 16*

Thanksgiving

Those who truly understand what God has done for them cannot thank or praise Him enough. They recognize their unworthiness, and everything within them cries out, "To God be the glory!"

17 So Jesus answered and said, "Were there not ten cleansed? But where *are* the nine?
18 "Were there not any found who returned to give glory to God except this foreigner?"
19 [a]And He said to him, "Arise, go your way. Your faith has made you well."

The Coming of the Kingdom

20 Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation;
21 [a]"nor will they say, [1]'See here!' or 'See there!' For indeed, [b]the kingdom of God is [2]within you."
22 Then He said to the disciples, [a]"The days will come when you will desire to see one of the days of the Son of Man, and you will not see *it.*

10 [a]Rom. 3:12; 11:35
11 [a]Luke 9:51, 52
12 [a]Lev. 13:46
14 [a]Matt. 8:4
15 [a]Luke 5:25; 18:43
16 [a]2 Kin. 17:24
19 [a]Matt. 9:22
21 [a]Luke 17:23 [b][Rom. 14:17] [1]NU reverses *here* and *there* [2]*in your midst*
22 [a]Matt. 9:15
23 [a]Matt. 24:23 [1]NU reverses *here* and *there*
24 [a]Matt. 24:27
25 [a]Mark 8:31; 9:31; 10:33 [b]Luke 9:22
26 [a]Matt. 24: 37–39 [b][Gen. 6:5–7] [c][Gen. 6:8–13] [d]1 Pet. 3:20
27 [a]Gen. 7:1–16 [b]Gen. 7:19–23
28 [a]Gen. 19
29 [a]Gen. 19:16, 24, 29
30 [a][2 Thess. 1: 7]
31 [a]Mark 13:15 [1]*possessions*
32 [a]Gen. 19:26
33 [a]Matt. 10:39; 16:25
34 [a][1 Thess. 4: 17] [1]Or *people*
35 [a]Matt. 24:40, 41
36 [1]NU, M omit v. 36.
37 [a]Matt. 24:28

CHAPTER 18

1 [a]Luke 11:5–10
2 [1]*respect*
3 [1]*Avenge me on*

23 [a]"And they will say to you, [1]'Look here!' or 'Look there!' Do not go after *them* or follow *them.*
24 [a]"For as the lightning that flashes out of one *part* under heaven shines to the other *part* under heaven, so also the Son of Man will be in His day.
25 [a]"But first He must suffer many things and be [b]rejected by this generation.
26 [a]"And as it [b]was in the [c]days of [d]Noah, so it will be also in the days of the Son of Man:
27 "They ate, they drank, they married wives, they were given in marriage, until the [a]day that Noah entered the ark, and the flood came and [b]destroyed them all.
28 [a]"Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;
29 "but on [a]the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all.
30 "Even so will it be in the day when the Son of Man [a]is revealed.
31 "In that day, he [a]who is on the housetop, and his [1]goods *are* in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.
32 [a]"Remember Lot's wife.
33 [a]"Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.
34 [a]"I tell you, in that night there will be two [1]*men* in one bed: the one will be taken and the other will be left.
35 [a]"Two *women* will be grinding together: the one will be taken and the other left.
36 [1]"Two *men* will be in the field: the one will be taken and the other left."
37 And they answered and said to Him, [a]"Where, Lord?" So He said to them, "Wherever the body is, there the eagles will be gathered together."

The Parable of the Persistent Widow

18 Then He spoke a parable to them, that men [a]always ought to pray and not lose heart,
2 saying: "There was in a certain city a judge who did not fear God nor [1]regard man.
3 "Now there was a widow in that city; and she came to him, saying, [1]'Get justice for me from my adversary.'

17:21 "Within you" can also be translated, "in your midst." The religious leaders were looking for a spectacular coming of the kingdom of God, so they did not recognize God's Son when He came in humility.

17:27 Eating and drinking symbolize life as usual. God's judgment caught people totally unprepared.

18:3 Widows represented the most helpless and needy people in society. Luke gives much attention to widows and their plight (Luke 2:37; 4:25, 26; 7:12; 20:47; 21:2, 3).

4 "And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man,
5 [a]'yet because this widow troubles me I will [1]avenge her, lest by her continual coming she weary me.' "
6 Then the Lord said, "Hear what the unjust judge said.
7 "And [a]shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?
8 "I tell you [a]that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"

The Parable of the Pharisee and the Tax Collector

9 Also He spoke this parable to some [a]who trusted in themselves that they were righteous, and despised others:
10 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector.
11 "The Pharisee [a]stood and prayed thus with himself, [b]'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector.
12 'I fast twice a week; I give tithes of all that I possess.'
13 "And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'
14 "I tell you, this man went down to his house justified *rather* than the other; [a]for everyone who exalts himself will be [1]humbled, and he who humbles himself will be exalted."

Jesus Blesses Little Children

15 [a]Then they also brought infants to Him that He might touch them; but when the disciples saw *it*, they rebuked them.

5 [a]Luke 11:8 [1]*vindicate*
7 [a]Rev. 6:10
8 [a]Heb. 10:37
9 [a]Luke 10:29; 16:15
11 [a]Ps. 135:2 [b]Is. 1:15; 58:2
14 [a]Luke 14:11 [1]*put down*
15 [a]Mark 10:13–16
16 [a]1 Pet. 2:2
17 [a]Mark 10:15
18 [a]Matt. 19:16–29
19 [a]Ps. 86:5; 119:68
20 [a]Ex. 20:12–16; Deut. 5:16–20 [b]Eph. 6:2; Col. 3:20
21 [a]Phil. 3:6
22 [a]Matt. 6:19, 20; 19:21
24 [a]Mark 10:23

16 But Jesus called them to *Him* and said, "Let the little children come to Me, and do not forbid them; for [a]of such is the kingdom of God.
17 [a]"Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it."

ENCOUNTER*Note* *Luke 18:17*

As a Child

God's greatness is beyond the most brilliant scholar's comprehension. Yet we must all come to Christ in the same way, in humility and simplicity, as a little child.

Jesus Counsels the Rich Young Ruler

18 [a]Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?"
19 So Jesus said to him, "Why do you call Me good? No one *is* good but [a]One, *that is,* God.
20 "You know the commandments: [a]*'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,'* [b]*'Honor your father and your mother.'* "
21 And he said, "All [a]these things I have kept from my youth."
22 So when Jesus heard these things, He said to him, "You still lack one thing. [a]Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me."
23 But when he heard this, he became very sorrowful, for he was very rich.

With God All Things Are Possible

24 And when Jesus saw that he became very sorrowful, He said, [a]"How hard it is for those who have riches to enter the kingdom of God!

HISTORICAL*Encounter* *Luke 18:22*

C.T. STUDD

C.T. Studd was a popular cricket player in England and heir to a substantial fortune. At twenty-three, knowing God had called him to missions in China, he had to decide what he would do with the enormous wealth he would inherit when he turned twenty-five. As he read scripture, he was deeply impacted by Jesus' words to the rich young ruler. Studd determined to do what the ruler had failed to do. He gave his money to various mission causes, such as the China Inland Mission, George Mueller's orphanages, and the Salvation Army. Three years after arriving in China, he married Priscilla Stuart. Upon learning Studd had a small amount of his fortune remaining, she reminded him that Jesus commanded the young ruler to sell "all." So Studd yielded the final portion of his inheritance and spent his remaining days as a missionary challenging many others to join with him in wholehearted service to God.

18:10 Public prayer times at the temple were at nine in the morning and three in the afternoon.

18:11 The Pharisee used the pronoun "I" five times in two sentences. Jesus was demonstrating how self-centeredness can blind people to their true condition before God.

25 "For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."
26 And those who heard it said, "Who then can be saved?"
27 But He said, [a]"The things which are impossible with men are possible with God."

ENCOUNTER *Note* — *Luke 18:27*

Impossible

Life transformation is impossible apart from the work of the Holy Spirit. We have no remedy for sin. We have no antidote for evil. Yet God is delighted to do what it is impossible for us to do.

28 [a]Then Peter said, "See, we have left [1]all and followed You."
29 So He said to them, "Assuredly, I say to you, [a]there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God,
30 [a]"who shall not receive many times more in this present time, and in the age to come eternal life."

Jesus a Third Time Predicts His Death and Resurrection

31 [a]Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things [b]that are written by the prophets concerning the Son of Man will be [1]accomplished.
32 "For [a]He will be delivered to the Gentiles and will be mocked and insulted and spit upon.
33 "They will scourge *Him* and kill Him. And the third day He will rise again."
34 [a]But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

A Blind Man Receives His Sight

35 [a]Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging.
36 And hearing a multitude passing by, he asked what it meant.
37 So they told him that Jesus of Nazareth was passing by.
38 And he cried out, saying, "Jesus, [a]Son of David, have mercy on me!"
39 Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!"

27 [a]Jer. 32:17
28 [a]Matt. 19:27 [1]NU *our own*
29 [a]Deut. 33:9
30 [a]Job 42:10
31 [a]Matt. 16:21; 17:22; 20:17 [b]Ps. 22 [1]*fulfilled*
32 [a]Acts 3:13
34 [a]Luke 2:50; 9:45
35 [a]Matt. 20:29–34
38 [a]Matt. 9:27
42 [a]Luke 17:19
43 [a]Luke 5:26

CHAPTER 19

1 [a]Josh. 6:26
3 [a]John 12:21
5 [1]NU omits *and saw him* [2]*hurry*
6 [1]*hurried*
7 [a]Luke 5:30; 15:2 [1]*grumbled*
8 [a][Ps. 41:1] [b]Luke 3:14 [c]Ex. 22:1
9 [a][Gal. 3:7] [b][Luke 13:16]
10 [a]Matt. 18:11
11 [a]Acts 1:6
12 [a]Matt. 25:14–30
13 [1]Gr. *mna*, same as Heb. *minah*, each worth about three months' salary
14 [a][John 1:11]

40 So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him,
41 saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight."
42 Then Jesus said to him, "Receive your sight; [a]your faith has made you well."
43 And immediately he received his sight, and followed Him, [a]glorifying God. And all the people, when they saw *it,* gave praise to God.

Jesus Comes to Zacchaeus' House

19 Then *Jesus* entered and passed through [a]Jericho.
2 Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich.
3 And he sought to [a]see who Jesus was, but could not because of the crowd, for he was of short stature.
4 So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that *way.*
5 And when Jesus came to the place, He looked up [1]and saw him, and said to him, "Zacchaeus, [2]make haste and come down, for today I must stay at your house."
6 So he [1]made haste and came down, and received Him joyfully.
7 But when they saw *it,* they all [1]complained, saying, [a]"He has gone to be a guest with a man who is a sinner."
8 Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the [a]poor; and if I have taken anything from anyone by [b]false accusation, [c]I restore fourfold."
9 And Jesus said to him, "Today salvation has come to this house, because [a]he also is [b]a son of Abraham;
10 [a]"for the Son of Man has come to seek and to save that which was lost."

The Parable of the Minas

11 Now as they heard these things, He spoke another parable, because He was near Jerusalem and because [a]they thought the kingdom of God would appear immediately.
12 [a]Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return.
13 "So he called ten of his servants, delivered to them ten [1]minas, and said to them, 'Do business till I come.'
14 [a]"But his citizens hated him, and sent a delegation after him, saying, 'We will not have this *man* to reign over us.'

18:35 Mark gives the man's name as Bartimaeus (Mark 10:46).
18:42 "Receive your sight" is literally "see."
19:2 The name Zacchaeus means "righteous one."

15 "And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading.
16 "Then came the first, saying, 'Master, your mina has earned ten minas.'
17 "And he said to him, [a]'Well *done*, good servant; because you were [b]faithful in a very little, have authority over ten cities.'
18 "And the second came, saying, 'Master, your mina has earned five minas.'
19 "Likewise he said to him, 'You also be over five cities.'
20 "Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief.
21 [a]'For I feared you, because you are [1]an austere man. You collect what you did not deposit, and reap what you did not sow.'
22 "And he said to him, [a]'Out of your own mouth I will judge you, *you* wicked servant. [b]You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow.
23 'Why then did you not put my money in the bank, that at my coming I might have collected it with interest?'
24 "And he said to those who stood by, 'Take the mina from him, and give *it* to him who has ten minas.'
25 ("But they said to him, 'Master, he has ten minas.')
26 'For I say to you, [a]that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.
27 'But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.' "

The Triumphal Entry

28 When He had said this, [a]He went on ahead, going up to Jerusalem.
29 [a]And it came to pass, when He drew near to [1]Bethphage and [b]Bethany, at the mountain called [c]Olivet, *that* He sent two of His disciples,
30 saying, "Go into the village opposite *you*, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring *it here*.
31 "And if anyone asks you, 'Why are you loosing *it*?' thus you shall say to him, 'Because the Lord has need of it.' "
32 So those who were sent went their way and found *it* just [a]as He had said to them.
33 But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?"
34 And they said, "The Lord has need of him."
35 Then they brought him to Jesus. [a]And they threw their own clothes on the colt, and they set Jesus on him.
36 And as He went, *many* spread their clothes on the road.
37 Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to [a]rejoice and praise God with a loud voice for all the mighty works they had seen,
38 saying:

[a]" *'Blessed is the King who comes in the name of the LORD!'*
[b]Peace in heaven and glory in the highest!"

39 And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples."
40 But He answered and said to them, "I tell you that if these should keep silent, [a]the stones would immediately cry out."

Jesus Weeps over Jerusalem

41 Now as He drew near, He saw the city and [a]wept over it,
42 saying, "If you had known, even you, especially in this [a]your day, the things *that* [b]*make* for your [c]peace! But now they are hidden from your eyes.
43 "For days will come upon you when your enemies will [a]build an embankment around you, surround you and close you in on every side,
44 [a]"and level you, and your children within you, to the ground; and [b]they will not leave in you one stone upon another, [c]because you did not know the time of your visitation."

Jesus Cleanses the Temple

45 [a]Then He went into the temple and began to drive out those who [1]bought and sold in it,
46 saying to them, "It is written, [a]*'My house [1]is a house of prayer,'* but you have made it a [b]*'den of thieves.'* "
47 And He [a]was teaching daily in the temple. But [b]the chief priests, the

17 [a]Matt. 25:21, 23 [b]Luke 16:10
21 [a]Matt. 25:24 [1]*a severe*
22 [a]Job 15:6 [b]Matt. 25:26
26 [a]Luke 8:18
28 [a]Mark 10:32
29 [a]Matt. 21:1 [b]John 12:1 [c]Acts 1:12 [1]M *Bethsphage*
32 [a]Luke 22:13
35 [a]2 Kin. 9:13
37 [a]Luke 13:17; 18:43
38 [a]Ps. 118:26 [b][Eph. 2:14]
40 [a]Hab. 2:11
41 [a]John 11:35
42 [a]Heb. 3:13 [b][Acts 10:36] [c][Rom. 5:1]
43 [a]Jer. 6:3, 6
44 [a]1 Kin. 9:7, 8 [b]Matt. 24:2 [c][1 Pet. 2:12]
45 [a]Mark 11:11, 15–17 [1]NU *were selling, saying*
46 [a]Is. 56:7 [b]Jer. 7:11 [1]NU *shall be*
47 [a]Luke 21:37; 22:53 [b]John 7:19; 8:37

19:16 One mina was equivalent to roughly four month's wages for a laborer.

19:36 Throwing one's outer garments on the road was a symbol of deep respect. This gesture was usually reserved for royalty (2 Kin. 9:13).

19:41 This verse and John 11:35 are the only recorded instances of Jesus weeping. In both cases He grieved over people's spiritual blindness.

19:43 Jesus' words foreshadowed the siege of Jerusalem, under the Roman general Titus, that ultimately led to its destruction in 70 A.D.

ENCOUNTER Note Luke 19:46

True Worship

We continually try to turn our relationship with God into a complicated religion. God seeks to remove artificial barriers that hinder us from coming to Him.

scribes, and the leaders of the people sought to destroy Him,
48 and were unable to do anything; for all the people were very attentive to [a]hear Him.

Jesus' Authority Questioned

20 Now [a]it happened on one of those days, as He taught the people in the temple and preached the gospel, *that* the chief priests and the scribes, together with the elders, confronted *Him*
2 and spoke to Him, saying, "Tell us, [a]by what authority are You doing these things? Or who is he who gave You this authority?"
3 But He answered and said to them, "I also will ask you one thing, and answer Me:
4 "The [a]baptism of John—was it from heaven or from men?"
5 And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why [1]then did you not believe him?'
6 "But if we say, 'From men,' all the people will stone us, [a]for they are persuaded that John was a prophet."
7 So they answered that they did not know where *it was* from.
8 And Jesus said to them, "Neither will I tell you by what authority I do these things."

The Parable of the Wicked Vinedressers

9 Then He began to tell the people this parable: [a]"A certain man planted a vineyard, leased it to [1]vinedressers, and went into a far country for a long time.
10 "Now at [1]vintage-time he [a]sent a servant to the vinedressers, that they might give him some of the fruit of the vineyard. But the vinedressers beat him and sent *him* away empty-handed.
11 "Again he sent another servant; and they beat him also, treated *him* shamefully, and sent *him* away empty-handed.
12 "And again he sent a third; and they wounded him also and cast *him* out.
13 "Then the owner of the vineyard said, 'What shall I do? I will send my beloved son. Probably they will respect *him* when they see him.'
14 "But when the vinedressers saw him, they reasoned among themselves, saying, 'This is the [a]heir. Come, [b]let us kill him, that the inheritance may be [c]ours.'
15 "So they cast him out of the vineyard and [a]killed *him*. Therefore what will the owner of the vineyard do to them?
16 "He will come and destroy those vinedressers and give the vineyard to [a]others." And when they heard *it* they said, "Certainly not!"
17 Then He looked at them and said, "What then is this that is written:

> [a]*'The stone which the builders rejected*
> *Has become the chief cornerstone'?*

18 "Whoever falls on that stone will be [a]broken; but [b]on whomever it falls, it will grind him to powder."
19 And the chief priests and the scribes that very hour sought to lay hands on Him, but they [1]feared the people—for they knew He had spoken this parable against them.

The Pharisees: Is It Lawful to Pay Taxes to Caesar?

20 [a]So they watched *Him,* and sent spies who pretended to be righteous, that they might seize on His words, in order to deliver Him to the power and the authority of the governor.
21 Then they asked Him, saying, [a]"Teacher, we know that You say and teach rightly, and You do not show personal favoritism, but teach the way of God in truth:
22 "Is it lawful for us to pay taxes to Caesar or not?"
23 But He perceived their craftiness, and said to them, [1]"Why do you test Me?
24 "Show Me a denarius. Whose image and inscription does it have?" They answered and said, "Caesar's."
25 And He said to them, [a]"Render[1]

48 [a]Luke 21:38

CHAPTER 20

1 [a]Matt. 21: 23–27
2 [a]Acts 4:7; 7:27
4 [a]John 1:26, 31
5 [1]NU, M omit *then*
6 [a]Luke 7:24–30
9 [a]Mark 12: 1–12 [1]*tenant farmers*
10 [a][1 Thess. 2: 15] [1]Lit. *the season*
14 [a][Heb. 1:1–3] [b]Matt. 27:21–23 [c]John 11:47, 48
15 [a]Luke 23:33
16 [a]Rom. 11:1, 11
17 [a]Ps. 118:22; Acts 4:10, 11; Eph. 2:20
18 [a]Is. 8:14, 15; 1 Pet. 2:7, 8 [b][Dan. 2:34, 35, 44, 45]
19 [1]M *were afraid—for*
20 [a]Matt. 22:15
21 [a]Mark 12:14
23 [1]NU omits *Why do you test Me?*
25 [a][1 Pet. 2: 13–17] [1]*Pay*

ENCOUNTER Note Luke 20:12

Reaching Out

God continually seeks a relationship with us. We may reject or ignore His overtures, but in His grace He uses many ways to reach out to us. Have you noticed the numerous messages of love He has been sending you?

20:14 There was some precedence in the ancient world that if a man died without an heir, his property could be distributed among his laborers.

20:24 By having the Pharisees show Him a denarius, Jesus proved that even the Pharisees acknowledged the political authority of the emperor Tiberius since they were using his coinage themselves.

therefore to Caesar the things that are Caesar's, and to God the things that are God's."
26 But they could not catch Him in His words in the presence of the people. And they marveled at His answer and kept silent.

The Sadducees: What About the Resurrection?

27 [a]Then some of the Sadducees, [b]who deny that there is a resurrection, came to *Him* and asked Him,
28 saying: "Teacher, Moses wrote to us *that* if a man's brother dies, having a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother.
29 "Now there were seven brothers. And the first took a wife, and died without children.
30 "And the second [1]took her as wife, and he died childless.
31 "Then the third took her, and in like manner the seven [1]also; and they left no children, and died.
32 "Last of all the woman died also.
33 "Therefore, in the resurrection, whose wife does she become? For all seven had her as wife."
34 Jesus answered and said to them, "The sons of this age marry and are given in marriage.
35 "But those who are [a]counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage;
36 "nor can they die anymore, for [a]they are equal to the angels and are sons of God, [b]being sons of the resurrection.
37 "But even Moses showed in the *burning* bush *passage* that the dead are raised, when he called the Lord [a]*'the God of Abraham, the God of Isaac, and the God of Jacob.'*
38 "For He is not the God of the dead but of the living, for [a]all live to Him."
39 Then some of the scribes answered and said, "Teacher, You have spoken well."
40 But after that they dared not question Him anymore.

Jesus: How Can David Call His Descendant Lord?

41 And He said to them, [a]"How can they say that the Christ is the Son of David?
42 "Now David himself said in the Book of Psalms:

27 [a]Mark 12:18–27 [b]Acts 23:6, 8
30 [1]NU omits the rest of v. 30.
31 [1]NU, M *also left no children*
35 [a]Phil. 3:11
36 [a][1 John 3:2] [b]Rom. 8:23
37 [a]Ex. 3:1–6, 15
38 [a][Rom. 6:10, 11; 14:8, 9]
41 [a]Matt. 22:41–46
42 [a]Ps. 110:1; Eph. 1:19–23
44 [a]Rom. 1:3; 9:4, 5
45 [a]Matt. 23:1–7
46 [a]Matt. 23:5 [b]Luke 11:43; 14:7
47 [a]Matt. 23:14 [b][Matt. 6:5, 6]

CHAPTER 21

1 [a]Mark 12:41–44
2 [a][2 Cor. 6:10] [b]Mark 12:42 [1]Gr. *lepta,* very small copper coins
3 [a][2 Cor. 8:12]
4 [a][2 Cor. 8:12] [1]NU omits *for God*
5 [a]Mark 13:1 [1]*decorated*
6 [a]Luke 19:41–44
8 [a]Eph. 5:6 [1]NU omits *Therefore* [2]*follow*
9 [a]Rev. 6:4

[a]*'The LORD said to my Lord,*
"Sit at My right hand,
43 *Till I make Your enemies Your*
footstool."'

44 "Therefore David calls Him *'Lord';* [a]how is He then his Son?"

Beware of the Scribes

45 [a]Then, in the hearing of all the people, He said to His disciples,
46 [a]"Beware of the scribes, who desire to go around in long robes, [b]love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts,
47 [a]"who devour widows' houses, and for a [b]pretense make long prayers. These will receive greater condemnation."

The Widow's Two Mites

21 And He looked up [a]and saw the rich putting their gifts into the treasury,
2 and He saw also a certain [a]poor widow putting in two [b]mites.[1]
3 So He said, "Truly I say to you [a]that this poor widow has put in more than all;
4 "for all these out of their abundance have put in offerings [1]for God, but she out of her poverty put in [a]all the livelihood that she had."

Jesus Predicts the Destruction of the Temple

5 [a]Then, as some spoke of the temple, how it was [1]adorned with beautiful stones and donations, He said,
6 "These things which you see—the days will come in which [a]not *one* stone shall be left upon another that shall not be thrown down."

The Signs of the Times and the End of the Age

7 So they asked Him, saying, "Teacher, but when will these things be? And what sign *will there be* when these things are about to take place?"
8 And He said: [a]"Take heed that you not be deceived. For many will come in My name, saying, 'I am *He,*' and, 'The time has drawn near.' [1]Therefore do not [2]go after them.
9 "But when you hear of [a]wars and commotions, do not be terrified; for these things must come to pass first, but the end *will* not *come* immediately."

20:28 Levirate marriage allowed for a widow to marry her deceased husband's brother to produce an heir and to carry on the family name (Deut. 25:5; Ruth 4:1–12).

21:2 Mites were small copper coins worth a fraction of a penny. They were the smallest money in circulation.

21:5 Herod the Great launched a massive refurbishing of the temple lasting from 20 B.C. until A.D.. 64. Giant white stones twelve feet by sixty feet were used. Gold and silver adorned the structure, making it one of the world wonders of the day.

10 [a]Then He said to them, "Nation will rise against nation, and kingdom against kingdom.
11 "And there will be great [a]earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven.
12 [a]"But before all these things, they will lay their hands on you and persecute *you,* delivering *you* up to the synagogues and [b]prisons. [c]You will be brought before kings and rulers [d]for My name's sake.
13 "But [a]it will turn out for you as an occasion for testimony.
14 [a]"Therefore settle *it* in your hearts not to meditate beforehand on what you will [1]answer;
15 "for I will give you a mouth and wisdom [a]which all your adversaries will not be able to contradict or [1]resist.
16 [a]"You will be betrayed even by parents and brothers, relatives and friends; and they will put [b]*some* of you to death.
17 "And [a]you will be hated by all for My name's sake.
18 [a]"But not a hair of your head shall be lost.
19 "By your patience possess your souls.

The Destruction of Jerusalem

20 [a]"But when you see Jerusalem surrounded by armies, then know that its desolation is near.
21 "Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her.
22 "For these are the days of vengeance, that [a]all things which are written may be fulfilled.
23 [a]"But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people.
24 "And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles [a]until the times of the Gentiles are fulfilled.

The Coming of the Son of Man

25 [a]"And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring;
26 "men's hearts failing them from fear and the expectation of those things which are coming on the earth, [a]for the powers of the heavens will be shaken.
27 "Then they will see the Son of Man [a]coming in a cloud with power and great glory.
28 "Now when these things begin to happen, look up and lift up your heads, because [a]your redemption draws near."

The Parable of the Fig Tree

29 [a]Then He spoke to them a parable: "Look at the fig tree, and all the trees.
30 "When they are already budding, you see and know for yourselves that summer is now near.
31 "So you also, when you see these things happening, know that the kingdom of God is near.
32 "Assuredly, I say to you, this generation will by no means pass away till all things take place.
33 [a]"Heaven and earth will pass away, but My [b]words will by no means pass away.

The Importance of Watching

34 "But [a]take heed to yourselves, lest your hearts be weighed down with [1]carousing, drunkenness, and [b]cares of this life, and that Day come on you unexpectedly.

ENCOUNTER Note — Luke 21:34

Unprepared

We are so easily distracted; we intend to obey God, but the busyness of life dulls us to any sense of urgency. If we are not diligent to prepare ourselves for the Lord's coming, we will be caught by surprise.

35 "For [a]it will come as a snare on all those who dwell on the face of the whole earth.
36 [a]"Watch therefore, and [b]pray always that you may [1]be counted [c]worthy to escape all these things that will come to pass, and [d]to stand before the Son of Man."
37 [a]And in the daytime He was teaching in the temple, but [b]at night He went out and stayed on the mountain called Olivet.
38 Then early in the morning all the people came to Him in the temple to hear Him.

10 [a]Matt. 24:7
11 [a]Rev. 6:12
12 [a][Rev. 2:10] [b]Acts 4:3; 5:18; 12:4; 16:24 [c]Acts 25:23 [d]1 Pet. 2:13
13 [a][Phil. 1: 12–14, 28]
14 [a]Luke 12:11 [1]*say in defense*
15 [a]Acts 6:10 [1]*withstand*
16 [a]Mic. 7:6 [b]Acts 7:59; 12:2
17 [a]Matt. 10:22
18 [a]Matt. 10:30
20 [a]Mark 13:14
22 [a][Dan. 9: 24–27]
23 [a]Matt. 24:19
24 [a][Dan. 9:27; 12:7]
25 [a][2 Pet. 3: 10–12]
26 [a]Matt. 24:29
27 [a]Dan. 7:13; Rev. 1:7; 14:14
28 [a][Rom. 8:19, 23]
29 [a]Mark 13:28
33 [a]Matt. 24:35 [b]Is. 40:8
34 [a]1 Thess. 5:6 [b]Luke 8:14 [1]*dissipation*
35 [a]Rev. 3:3; 16:15
36 [a]Matt. 24:42; 25:13 [b]Luke 18:1 [c]Luke 20:35 [d][Eph. 6:13] [1]NU *have strength to*
37 [a]John 8:1, 2 [b]Luke 22:39

21:37 Olivet, also known as the Mount of Olives, was located outside Jerusalem's walls. It was there that David escaped from Absalom (2 Sam. 15:30), and there Ezekiel saw his vision (Ezek. 11:23), as did Zechariah (Zech. 14:4).

The Plot to Kill Jesus

22 Now [a]the Feast of Unleavened Bread drew near, which is called Passover.
2 And [a]the chief priests and the scribes sought how they might kill Him, for they feared the people.
3 [a]Then Satan entered Judas, surnamed Iscariot, who was numbered among the [b]twelve.
4 So he went his way and conferred with the chief priests and captains, how he might betray Him to them.
5 And they were glad, and [a]agreed to give him money.
6 So he promised and sought opportunity to [a]betray Him to them in the absence of the multitude.

Jesus and His Disciples Prepare the Passover

7 [a]Then came the Day of Unleavened Bread, when the Passover must be [1]killed.
8 And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."
9 So they said to Him, "Where do You want us to prepare?"
10 And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters.
11 "Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?" '
12 "Then he will show you a large, furnished upper room; there make ready."
13 So they went and [a]found it just as He had said to them, and they prepared the Passover.

Jesus Institutes the Lord's Supper

14 [a]When the hour had come, He sat down, and the [1]twelve apostles with Him.
15 Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer;
16 "for I say to you, I will no longer eat of it [a]until it is fulfilled in the kingdom of God."
17 Then He took the cup, and gave thanks, and said, "Take this and divide *it* among yourselves;
18 "for [a]I say to you, [1]I will not drink of the fruit of the vine until the kingdom of God comes."
19 [a]And He took bread, gave thanks and broke *it*, and gave *it* to them, saying, "This is My [b]body which is given for you; [c]do this in remembrance of Me."
20 Likewise He also *took* the cup after supper, saying, [a]"This cup *is* the new covenant in My blood, which is shed for you.
21 [a]"But behold, the hand of My betrayer *is* with Me on the table.
22 [a]"And truly the Son of Man goes [b]as it has been determined, but woe to that man by whom He is betrayed!"
23 [a]Then they began to question among themselves, which of them it was who would do this thing.

The Disciples Argue About Greatness

24 [a]Now there was also a dispute among them, as to which of them should be considered the greatest.
25 [a]And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.'
26 [a]"But not so *among* you; on the contrary, [b]he who is greatest among you, let him be as the younger, and he who governs as he who serves.
27 [a]"For who *is* greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet [b]I am among you as the One who serves.

ENCOUNTER Note Luke 22:27

One Who Serves

Although we are Christians, we are often reluctant to do what Christ does. Jesus came as a servant, humbly ministering to those who would betray Him and deny Him. As Christ lives in us, we too must be servants.

28 "But you are those who have continued with Me in [a]My trials.
29 "And [a]I bestow upon you a kingdom, just as My Father bestowed *one* upon Me,
30 "that [a]you may eat and drink at My table in My kingdom, [b]and sit on thrones judging the twelve tribes of Israel."

CHAPTER 22
1 [a]Matt. 26:2–5
2 [a]John 11:47
3 [a]Mark 14:10, 11 [b]Matt. 10:2–4
5 [a]Zech. 11:12
6 [a]Ps. 41:9
7 [a]Matt. 26: 17–19 [1]Sacrificed
13 [a]Luke 19:32
14 [a]Mark 14:17 [1]NU omits *twelve*
16 [a][Rev. 19:9]
18 [a]Mark 14:25 [1]NU adds *from now on*
19 [a]Matt. 26:26 [b][1 Pet. 2:24] [c]1 Cor. 11:23–26
20 [a]1 Cor. 10:16
21 [a]John 13:21, 26, 27
22 [a]Matt. 26:24 [b]Acts 2:23
23 [a]John 13:22, 25
24 [a]Mark 9:34
25 [a]Mark 10: 42–45
26 [a][1 Pet. 5:3] [b]Luke 9:48
27 [a][Luke 12:37] [b]Phil. 2:7
28 [a][Heb. 2:18; 4:15]
29 [a]Matt. 24:47
30 [a][Matt. 8:11] [b][Rev. 3:21]

22:1 The Feast of Unleavened Bread preceded the Passover, but came to be included as a part of the Passover activities (Ex. 12:1–20; Deut. 16:1–8). Passover celebrated God's deliverance from the death angel in Egypt while the Feast of Unleavened Bread remembered the exodus, a time when God's people had to leave Egypt so suddenly that their bread had insufficient time to rise.

22:4 The captains were Levite members of the temple guard.

22:17 A Passover meal traditionally had four courses and four cups.

Jesus Predicts Peter's Denial

31 [1]And the Lord said, "Simon, Simon! Indeed, [a]Satan has asked for you, that he may [b]sift *you* as wheat.
32 "But [a]I have prayed for you, that your faith should not fail; and when you have returned to *Me*, [b]strengthen your brethren."
33 But he said to Him, "Lord, I am ready to go with You, both to prison and to death."
34 [a]Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

Supplies for the Road

35 [a]And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?" So they said, "Nothing."
36 Then He said to them, "But now, he who has a money bag, let him take *it*, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one.
37 "For I say to you that this which is written must still be [1]accomplished in Me: [a]*'And He was numbered with the transgressors.'* For the things concerning Me have an end."
38 So they said, "Lord, look, here *are* two swords." And He said to them, "It is enough."

The Prayer in the Garden

39 [a]Coming out, [b]He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him.
40 [a]When He came to the place, He said to them, "Pray that you may not enter into temptation."
41 [a]And He was withdrawn from them about a stone's throw, and He knelt down and prayed,
42 saying, "Father, if it is Your will, take this cup away from Me; nevertheless [a]not My will, but Yours, be done."
43 [1]Then [a]an angel appeared to Him from heaven, strengthening Him.
44 [a]And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.
45 When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow.
46 Then He said to them, "Why [a]do you sleep? Rise and [b]pray, lest you enter into temptation."

31 [a]1 Pet. 5:8 [b]Amos 9:9 [1]NU omits *And the Lord said*
32 [a][John 17:9, 11, 15] [b]John 21:15–17
34 [a]John 13:37, 38
35 [a]Matt. 10:9
37 [a]Is. 53:12; Matt. 27:38; Mark 15:28 [1]*fulfilled*
39 [a]John 18:1 [b]Luke 21:37
40 [a]Mark 14: 32–42
41 [a]Matt. 26:39
42 [a]Is. 50:5; John 4:34; 5:30; 6:38; 8:29
43 [a]Matt. 4:11 [1]NU brackets vv. 43 and 44 as not in the original text.
44 [a][Heb. 5:7]
46 [a]Luke 9:32

ENCOUNTER *Note* — *Luke 22:42*

Not My Will

No one has ever faced a more horrifying and excruciating assignment than Jesus did. Yet He willingly yielded His life into His Father's hands. Such submission ought to characterize our lives as we follow Jesus.

Betrayal and Arrest in Gethsemane

47 And while He was still speaking, [a]behold, a multitude; and he who was called [b]Judas, one of the twelve, went before them and drew near to Jesus to kiss Him.
48 But Jesus said to him, "Judas, are you betraying the Son of Man with a [a]kiss?"
49 When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?"
50 And [a]one of them struck the servant of the high priest and cut off his right ear.
51 But Jesus answered and said, "Permit even this." And He touched his ear and healed him.
52 [a]Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a [b]robber, with swords and clubs?
53 "When I was with you daily in the [a]temple, you did not try to seize Me. But this is your [b]hour, and the power of darkness."

Peter Denies Jesus, and Weeps Bitterly

54 [a]Having arrested Him, they led *Him* and brought Him into the high priest's house. [b]But Peter followed at a distance.
55 [a]Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them.
56 And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, "This man was also with Him."
57 But he denied [1]Him, saying, "Woman, I do not know Him."
58 [a]And after a little while another saw him and said, "You also are of them." But Peter said, "Man, I am not!"

[b]Luke 22:40
47 [a]John 18: 3–11 [b]Acts 1:16, 17
48 [a][Prov. 27:6]
50 [a]Matt. 26:51
52 [a]Matt. 26:55 [b]Luke 23:32
53 [a]Luke 19:47, 48 [b][John 12:27]
54 [a]Matt. 26:57 [b]John 18:15
55 [a]Mark 14: 66–72
57 [1]NU *it*
58 [a]John 18:25

22:31 The word "you" here is plural, indicating Satan sought to assault all the disciples.

22:32 Even before Peter was tempted, Jesus had already been interceding for him.

22:37 "Transgressor" translates the Greek word *anomos* meaning "lawless."

22:42 A cup was a symbol of wrath (Ps. 11:6; 75:7, 8; Jer. 25:15, 16; Ezek. 23:31–34).

22:52 The term for "robber" was used of highway bandits as well as violent revolutionaries.

22:54 Caiaphas was high priest at this time.

59 [a]Then after about an hour had passed, another confidently affirmed, saying, "Surely this *fellow* also was with Him, for he is a [b]Galilean."
60 But Peter said, "Man, I do not know what you are saying!" Immediately, while he was still speaking, [1]the rooster crowed.
61 And the Lord turned and looked at Peter. Then [a]Peter remembered the word of the Lord, how He had said to him, [b]"Before the rooster [1]crows, you will deny Me three times."

ENCOUNTER*Note* *Luke 22:61*

Denial

Nothing is more devastating than seeing Jesus after we have failed Him. After all He has done to extend His love to us, how can we so easily deny Him?

62 So Peter went out and wept bitterly.

Jesus Mocked and Beaten

63 [a]Now the men who held Jesus mocked Him and [b]beat Him.
64 [1]And having blindfolded Him, they [a]struck Him on the face and asked Him, saying, "Prophesy! Who is the one who struck You?"
65 And many other things they blasphemously spoke against Him.

Jesus Faces the Sanhedrin

66 [a]As soon as it was day, [b]the elders of the people, both chief priests and scribes, came together and led Him into their council, saying,
67 [a]"If You are the Christ, tell us." But He said to them, "If I tell you, you will [b]by no means believe.
68 "And if I [1]also ask *you,* you will by no means answer [2]Me or let *Me* go.
69 [a]"Hereafter the Son of Man will sit on the right hand of the power of God."
70 Then they all said, "Are You then the Son of God?" So He said to them, [a]"You *rightly* say that I am."
71 [a]And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth."

Jesus Handed Over to Pontius Pilate

23 Then [a]the whole multitude of them arose and led Him to [b]Pilate.
2 And they began to [a]accuse Him, saying, "We found this *fellow* [b]perverting [1]the nation, and [c]forbidding to pay taxes to Caesar, saying [d]that He Himself is Christ, a King."
3 [a]Then Pilate asked Him, saying, "Are You the King of the Jews?" He answered him and said, "*It is as* you say."
4 So Pilate said to the chief priests and the crowd, [a]"I find no fault in this Man."
5 But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from [a]Galilee to this place."

Jesus Faces Herod

6 When Pilate heard [1]of Galilee, he asked if the Man were a Galilean.
7 And as soon as he knew that He belonged to [a]Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time.
8 Now when Herod saw Jesus, [a]he was exceedingly glad; for he had desired for a long *time* to see Him, because [b]he had heard many things about Him, and he hoped to see some miracle done by Him.

ENCOUNTER*Note* *Luke 23:8*

Curiosity

Many people have inquired about Jesus and find Him interesting to discuss. Many have been fascinated by His life and His crucifixion, yet they have never placed their faith in Him. Curiosity about Christ does not save people from their sin.

9 Then he questioned Him with many words, but He answered him [a]nothing.
10 And the chief priests and scribes stood and vehemently accused Him.
11 [a]Then Herod, with his [1]men of war, treated Him with contempt and mocked *Him,* arrayed Him in a gorgeous robe, and sent Him back to Pilate.
12 That very day [a]Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

Taking the Place of Barabbas

13 [a]Then Pilate, when he had called together the chief priests, the rulers, and the people,
14 said to them, [a]"You have brought this Man to me, as one who misleads the people. And indeed, [b]having examined

59 [a]Mark 14:70 [b]Acts 1:11; 2:7
60 [1]NU, M *a rooster*
61 [a]Matt. 26:75 [b]John 13:38 [1]NU adds *today*
63 [a]Ps. 69:1, 4, 7–9 [b]Is. 50:6
64 [a]Zech. 13:7 [1]NU *And having blindfolded Him, they asked Him*
66 [a]Matt. 27:1 [b]Acts 4:26
67 [a]Matt. 26:63–66 [b]Luke 20:5–7
68 [1]NU omits *also* [2]NU omits the rest of v. 68.
69 [a]Heb. 1:3; 8:1
70 [a]Matt. 26:64; 27:11
71 [a]Mark 14:63

CHAPTER 23

1 [a]John 18:28 [b]Luke 3:1; 13:1
2 [a]Acts 24:2 [b]Acts 17:7 [c]Matt. 17:27 [d]John 19:12 [1]NU *our*
3 [a]1 Tim. 6:13
4 [a][1 Pet. 2:22]
5 [a]John 7:41
6 [1]NU omits *of Galilee*
7 [a]Luke 3:1; 9:7; 13:31
8 [a]Luke 9:9 [b]Matt. 14:1
9 [a]Is. 53:7; John 19:9
11 [a]Is. 53:3 [1]*troops*
12 [a]Acts 4:26, 27
13 [a]Mark 15:14
14 [a]Luke 23:1, 2 [b]Luke 23:4

22:66 The religious leaders broke numerous laws in trying Jesus: They met at a home, they did not allow a defense, they met on the morning of a feast, and they reached a verdict for a capital crime in one day rather than in the prescribed two days.

23:1 Pontius Pilate was the sixth Roman procurator of Judea, appointed in Tiberius' twelfth year (A.D. 25 or 26).

23:4 On three occasions Pilate declared Jesus' innocence, yet he did not release Him (vv. 14, 22).

Him in your presence, I have found no fault in this Man concerning those things of which you accuse Him;
15 "no, neither did Herod, for [1]I sent you back to him; and indeed nothing deserving of death has been done by Him.
16 [a]"I will therefore chastise Him and release *Him*"
17 [a](for[1] it was necessary for him to release one to them at the feast).
18 And [a]they all cried out at once, saying, "Away with this *Man,* and release to us Barabbas"—
19 who had been thrown into prison for a certain rebellion made in the city, and for murder.
20 Pilate, therefore, wishing to release Jesus, again called out to them.
21 But they shouted, saying, "Crucify *Him,* crucify Him!"
22 Then he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let *Him* go."
23 But they were insistent, demanding with loud voices that He be crucified. And the voices of these men [1]and of the chief priests prevailed.

ENCOUNTER *Note* — *Luke 23:23*

Voices

God's word is surrounded by other voices as people urge us to do what they say. But the Holy Spirit prompts us in the direction God wants us to go and we must decide who to follow. God's word must prevail; our lives depend on it.

24 So [a]Pilate gave sentence that it should be as they requested.
25 [a]And he released [1]to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

The King on a Cross

26 [a]Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear *it* after Jesus.
27 And a great multitude of the people followed Him, and women who also mourned and lamented Him.
28 But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.
29 [a]"For indeed the days are coming in which they will say, 'Blessed *are* the barren, wombs that never bore, and breasts which never nursed!'
30 "Then they will begin [a]*'to say to the mountains, "Fall on us!" and to the hills, "Cover us!" '*
31 [a]"For if they do these things in the green wood, what will be done in the dry?"
32 [a]There were also two others, criminals, led with Him to be put to death.
33 And [a]when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left.
34 [1]Then Jesus said, "Father, [a]forgive them, for [b]they do not know what they do." And [c]they divided His garments and cast lots.
35 And [a]the people stood looking on. But even the [b]rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God."
36 The soldiers also mocked Him, coming and offering Him [a]sour wine,
37 and saying, "If You are the King of the Jews, save Yourself."
38 [a]And an inscription also was [1]written over Him in letters of Greek, Latin, and Hebrew:

THIS IS THE KING OF THE JEWS.

39 [a]Then one of the criminals who were hanged blasphemed Him, saying, [1]"If You are the Christ, save Yourself and us."
40 But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation?
41 "And we indeed justly, for we receive the due reward of our deeds; but this Man has done [a]nothing wrong."
42 Then he said [1]to Jesus, "Lord, remember me when You come into Your kingdom."
43 And Jesus said to him, "Assuredly, I say to you, today you will be with Me in [a]Paradise."

Jesus Dies on the Cross

44 [a]Now it [1]was about the sixth hour, and there was darkness over all the earth until the ninth hour.
45 Then the sun was [1]darkened, and [a]the veil of the temple was torn in [2]two.

15 [1]NU *he sent Him back to us*
16 [a]John 19:1
17 [a]John 18:39 [1]NU omits v. 17.
18 [a]Acts 3: 13–15
23 [1]NU omits *and of the chief priests*
24 [a]Mark 15:15
25 [a]Is. 53:8 [1]NU, M omit *to them*
26 [a]Matt. 27:32
29 [a]Matt. 24:19
30 [a]Hos. 10:8; Rev. 6:16, 17; 9:6
31 [a][Jer. 25:29]
32 [a]Is. 53:9, 12
33 [a]John 19: 17–24
34 [a]1 Cor. 4:12 [b]Acts 3:17 [c]Matt. 27:35 [1]NU brackets the first sentence as a later addition.
35 [a]Ps. 22:17; [Zech. 12:10] [b]Ps. 22:7, 8; Matt. 27:39
36 [a]Ps. 69:21
38 [a]John 19:19 [1]NU omits *written* and *in letters of Greek, Latin, and Hebrew*
39 [a]Mark 15:32 [1]NU *Are You not the Christ? Save*
41 [a][Heb. 7:26]
42 [1]NU *"Jesus, remember me*
43 [a][Rev. 2:7]
44 [a]Matt. 27: 45–56 [1]NU adds *already*
45 [a]Matt. 27:51 [1]NU *obscured* [2]*the middle*

23:26 Simon was from Cyrene, a city located in Libya (Acts 6:9; 11:20; 13:1). Mark's gospel indicates his sons were Rufus and Alexander (Mark 15:20, 21).

23:33 The name Golgotha is from an Aramaic word meaning "skull." "Calvary" is from the Latin word for Golgotha.

23:38 This full title appeared in Latin representing the empire, in Aramaic for the Jews, and in Greek as that was the common language.

23:44 This was from noon until 3:00 p.m.

46 And when Jesus had cried out with a loud voice, He said, "Father, [a]*'into Your hands I commit My spirit.'"* [b]Having said this, He breathed His last.
47 [a]So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!"
48 And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned.
49 [a]But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

Jesus Buried in Joseph's Tomb

50 [a]Now behold, *there was* a man named Joseph, a council member, a good and just man.
51 He had not consented to their decision and deed. *He was* from Arimathea, a city of the Jews, [a]who[1] himself was also waiting for the kingdom of God.
52 This man went to Pilate and asked for the body of Jesus.
53 [a]Then he took it down, wrapped it in linen, and laid it in a tomb *that was* hewn out of the rock, where no one had ever lain before.
54 That day was [a]the Preparation, and the Sabbath drew near.
55 And the women [a]who had come with Him from Galilee followed after, and [b]they observed the tomb and how His body was laid.
56 Then they returned and [a]prepared spices and fragrant oils. And they rested on the Sabbath [b]according to the commandment.

He Is Risen

24 Now [a]on the first *day* of the week, very early in the morning, they, [1]and certain *other women* with them, came to the tomb [b]bringing the spices which they had prepared.
2 [a]But they found the stone rolled away from the tomb.
3 [a]Then they went in and did not find the body of the Lord Jesus.
4 And it happened, as they were [1]greatly perplexed about this, that [a]behold, two men stood by them in shining garments.
5 Then, as they were afraid and bowed *their* faces to the earth, they said to them, "Why do you seek the living among the dead?
6 "He is not here, but is risen! [a]Remember how He spoke to you when He was still in Galilee,
7 "saying, 'The Son of Man must be [a]delivered into the hands of sinful men, and be crucified, and the third day rise again.' "
8 And [a]they remembered His words.
9 [a]Then they returned from the tomb and told all these things to the eleven and to all the rest.
10 It was Mary Magdalene, [a]Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles.
11 [a]And their words seemed to them like [1]idle tales, and they did not believe them.
12 [a]But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths [1]lying by themselves; and he departed, marveling to himself at what had happened.

The Road to Emmaus

13 [a]Now behold, two of them were traveling that same day to a village called Emmaus, which was [1]seven miles from Jerusalem.
14 And they talked together of all these things which had happened.
15 So it was, while they conversed and reasoned, that [a]Jesus Himself drew near and went with them.
16 But [a]their eyes were restrained, so that they did not know Him.
17 And He said to them, "What kind of conversation *is* this that you have with one another as you [1]walk and are sad?"
18 Then the one [a]whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?"
19 And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, [a]who was a Prophet [b]mighty in deed and word before God and all the people,
20 [a]"and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.
21 "But we were hoping [a]that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.

46 [a]Ps. 31:5 [b]John 19:30
47 [a]Mark 15:39
49 [a]Ps. 38:11
50 [a]Matt. 27:57–61
51 [a]Luke 2:25, 38 [1]NU *who was waiting*
53 [a]Mark 15:46
54 [a]Matt. 27:62
55 [a]Luke 8:2 [b]Mark 15:47
56 [a]Mark 16:1 [b]Ex. 20:10

CHAPTER 24

1 [a]John 20:1–8 [b]Luke 23:56 [1]NU omits *and certain other women with them*
2 [a]Mark 16:4
3 [a]Mark 16:5
4 [a]John 20:12 [1]NU omits *greatly*
6 [a]Luke 9:22
7 [a]Luke 9:44; 11:29, 30; 18:31–33
8 [a]John 2:19–22
9 [a]Mark 16:10
10 [a]Luke 8:3
11 [a]Luke 24:25 [1]*nonsense*
12 [a]John 20:3–6 [1]NU omits *lying*
13 [a]Mark 16:12 [1]Lit. *60 stadia*
15 [a][Matt. 18:20]
16 [a]John 20:14; 21:4
17 [1]NU *walk? And they stood still, looking sad.*
18 [a]John 19:25
19 [a]Matt. 21:11 [b]Acts 7:22
20 [a]Acts 13:27, 28
21 [a]Luke 1:68; 2:38

23:51 Arimathea, a city located a short distance from Jerusalem, was associated with Rama.

23:54 Jesus was crucified on Friday on the day called Preparation, which led to the Sabbath Friday evening.

24:10 Joanna, the wife of Chuza, Herod's steward, and Mary Magdalene, who had been healed of evil spirits, had ministered to Jesus from their own resources (Luke 8:2, 3).

24:11 The disciples did not anticipate Jesus' resurrection despite all He had told them.

24:13 Emmaus contained hot springs or baths known for their healing properties.

24:18 Cleopas means "renowned father."

22 "Yes, and [a]certain women of our company, who arrived at the tomb early, astonished us.
23 "When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive.
24 "And [a]certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see."
25 Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken!
26 [a]"Ought not the Christ to have suffered these things and to enter into His [b]glory?"
27 And beginning at [a]Moses and [b]all the Prophets, He [1]expounded to them in all the Scriptures the things concerning Himself.

ENCOUNTER *Note* — *Luke 24:27*

Scriptures

In times of confusion or uncertainty, Jesus will open the Scriptures to us. They are words of life. In them we find God's answer to whatever problems we are facing.

The Disciples' Eyes Opened

28 Then they drew near to the village where they were going, and [a]He [1]indicated that He would have gone farther.
29 But [a]they constrained Him, saying, [b]"Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them.
30 Now it came to pass, as [a]He sat at the table with them, that He took bread, blessed and broke *it*, and gave it to them.
31 Then their eyes were opened and they knew Him; and He vanished from their sight.
32 And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?"
33 So they rose up that very hour and returned to Jerusalem, and found the eleven and those *who were* with them gathered together,
34 saying, "The Lord is risen indeed, and [a]has appeared to Simon!"
35 And they told about the things *that had happened* on the road, and how He was [1]known to them in the breaking of bread.

22 [a]Mark 16:10
24 [a]Luke 24:12
26 [a]Acts 17:2, 3 [b][1 Pet. 1:10–12]
27 [a][Deut. 18:15] [b][Is. 7:14; 9:6] [1]*explained*
28 [a]Mark 6:48 [1]*acted as if*
29 [a]Gen. 19:2, 3 [b][John 14:23]
30 [a]Matt. 14:19
34 [a]1 Cor. 15:5
35 [1]*recognized*

Jesus Appears to His Disciples

36 [a]Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you."
37 But they were terrified and frightened, and supposed they had seen [a]a spirit.
38 And He said to them, "Why are you troubled? And why do doubts arise in your hearts?
39 "Behold My hands and My feet, that it is I Myself. [a]Handle Me and see, for a [b]spirit does not have flesh and bones as you see I have."
40 [1]When He had said this, He showed them His hands and His feet.
41 But while they still did not believe [a]for joy, and marveled, He said to them, [b]"Have you any food here?"
42 So they gave Him a piece of a broiled fish [1]and some honeycomb.
43 [a]And He took *it* and ate in their presence.

The Scriptures Opened

44 Then He said to them, [a]"These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me."
45 And [a]He opened their understanding, that they might comprehend the Scriptures.
46 Then He said to them, [a]"Thus it is written, [1]and thus it was necessary for the Christ to suffer and to rise from the dead the third day,
47 "and that repentance and [a]remission of sins should be preached in His name [b]to all nations, beginning at Jerusalem.
48 "And [a]you are witnesses of these things.
49 [a]"Behold, I send the Promise of My Father upon you; but tarry in the city [1]of Jerusalem until you are endued with power from on high."

36 [a]Mark 16:14
37 [a]Mark 6:49
39 [a]John 20:20, 27 [b][1 Cor. 15:50]
40 [1]Some printed New Testaments omit v. 40. It is found in nearly all Gr. mss.
41 [a]Gen. 45:26 [b]John 21:5
42 [1]NU omits *and some honeycomb*
43 [a]Acts 10:39–41
44 [a]Matt. 16:21; 17:22; 20:18
45 [a]Acts 16:14
46 [a]Acts 17:3 [1]NU *that the Christ should suffer and rise*
47 [a]Acts 5:31; 10:43; 13:38; 26:18 [b][Jer. 31:34]
48 [a][Acts 1:8]
49 [a]Joel 2:28 [1]NU omits *of Jerusalem*

ENCOUNTER *Note* — *Luke 24:49*

Equipped with Power

Regardless of how eager we are to serve our Lord, we must wait until He equips us. The Holy Spirit's work in us enables us to accomplish any task God assigns. There is no point in serving God if we do not do so in His power.

The Ascension

50 And He led them out [a]as far as Bethany, and He lifted up His hands and blessed them.
51 [a]Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven.

50 [a]Acts 1:12
51 [a]Ps. 68:18; Mark 16:19
52 [a]Matt. 28:9
53 [a]Acts 2:46
[1]NU omits *praising and*
[2]NU omits *Amen.*

52 [a]And they worshiped Him, and returned to Jerusalem with great joy,
53 and were continually [a]in the temple [1]praising and blessing God. [2]Amen.

THE GOSPEL ACCORDING TO JOHN

INTRODUCTION

The author of John's Gospel clearly explains his purpose for writing: "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31). Tradition suggests the disciple John was the author, although his name is not mentioned. The author refers to "the disciple whom Jesus loved" (13:23; 19:26; 20:2; 21:7, 20). It is clear the author was an eye witness and probably a member of Jesus' inner circle. Since Peter is ruled out (21:20), and James was martyred early in church history, it may be assumed that John is the author. As an eyewitness to the life and ministry of Jesus, John could write his Gospel from a strong vantage point.

SIGNIFICANCE

Most scholars conclude that Matthew, Mark, and Luke (the Synoptic Gospels), were written earlier than was John. John's Gospel is more theological and does not include many of the details found in the Synoptics. The writer of John has a number of unique emphases in his book. He is the only writer who uses the term *agape* for love. He also uses the word *phileo* for love, more than any other Gospel writer. John does not refer to miracles as demonstrations of divine power the way the Synoptics do. Rather, he presents Jesus' miracles as "signs" that point to Jesus' heavenly origin and authority. John also uses the terms "word," "light," and "believe" throughout his presentation. John was written not to provide an exhaustive chronicle of Jesus' life (21:25), but rather to present Jesus in a way that convinces readers of His deity.

STRUCTURE

The author of John used a thematic presentation to Jesus' life. He uses seven "I am" statements of Jesus that describe His identity throughout the book. Jesus says He is "the bread of life" (6:35, 41, 48, 51); "the light of the world" (8:12; 9:5); "the door of the sheep" (10:7, 9); "the Good Shepherd" (10:11, 14); "the resurrection and the life" (11:25), "the way, the truth, and the life" (14:6); and "the true vine" (15:1, 5). The Gospel of John also identifies seven specific signs that clearly revealed Jesus' divinity: changing water to wine (2:1–11); healing a man's son (4:46–54); healing a lame man (5:1–9); feeding five thousand (6:1–14); walking on water (6:15–21); healing a blind man (9:1–7); and raising Lazarus from the dead (11:38–44). John can be outlined as follows:

Prologue (1:1–18)
Jesus' Early Ministry (1:9—4:54)
Controversies (5:1—12:50)
Ministry to Jesus' Disciples (13:1—17:26)
Jesus' Trial and Crucifixion (18:1—19:42)
Jesus' Resurrection and Appearances (20:1—21:25)

ENCOUNTERING GOD THROUGH JOHN

John's Gospel has long been one of Christendom's most popular Bible books. Perhaps no scripture has been more memorized or instrumental in more conversions to Christianity than John 3:16. As you read you will encounter the contrasts Christians face: light and darkness, belief and unbelief, life and death. You may be convicted by Jesus' emphasis on love: your obedience reflects your love for Christ (15:14). Your love for Christ will be expressed in caring for God's people (21:15–17). Believers' love for one another will convince the world Christians are Jesus' disciples (17:21). You will confront the lamentable reality that, though they witnessed first-hand the astounding miracles of Christ, many still refused to believe He was God. Despite all Jesus did to communicate God's love, many hearts remained closed. This Gospel will bring you face to face with your own spiritual condition. Will you choose to believe Him, to follow Him, and to love Him?

The Eternal Word

IN the beginning [a]was the Word, and the [b]Word was [c]with God, and the Word was [d]God.

WORD Study — WORD

John 1:1 The "word" comes from the Greek *logos.* Greek philosophy theorized about a rational, impersonal force called the *logos* that brought order to the cosmos. The Gospel of John, however, personalizes the Word, claiming it was eternally with God and it was also divine. John describes the Word as giving both life and light to people (1:4). The term "word" implies communication and revelation. The eternal Son of God is the Word. Jesus is God the Father's fullest expression of Himself to mankind.

2 [a]He was in the beginning with God.
3 [a]All things were made through Him, and without Him nothing was made that was made.
4 [a]In Him was life, and [b]the life was the light of men.

WORD Study — LIFE

John 1:4 This word comes from the Greek *zoe.* John's Gospel uses the term thirty-six times, twice as often as any other New Testament book. Life is associated with the Word, or God's Son. It is Christ who gives life. Apart from Him there is no life.

5 And [a]the light shines in the darkness, and the darkness did not [1]comprehend it.

John's Witness: The True Light

6 There was a [a]man sent from God, whose name *was* John.
7 This man came for a [a]witness, to bear witness of the Light, that all through him might [b]believe.
8 He was not that Light, but *was sent* to bear witness of that [a]Light.
9 [a]That[1] was the true Light which gives light to every man coming into the world.
10 He was in the world, and the world was made through Him, and [a]the world did not know Him.

CHAPTER 1

1 [a]1 John 1:1 [b]Rev. 19:13 [c][John 17:5] [d][1 John 5:20]
2 [a]Gen. 1:1
3 [a][Col. 1:16, 17]
4 [a][1 John 5:11] [b]John 8:12; 9:5; 12:46
5 [a][John 3:19] [1]Or *overcome*
6 [a]Matt. 3:1–17
7 [a]John 3: 25–36; 5:33–35 [b][John 3:16]
8 [a]Is. 9:2; 49:6
9 [a]Is. 49:6 [1]Or *That was the true Light which, coming into the world, gives light to every man.*
10 [a]Heb. 1:2
11 [a][Is. 53:3; Luke 19:14] [1]His own things or domain [2]His own people
12 [a]Gal. 3:26 [1]*authority*
13 [a][1 Pet. 1:23]
14 [a]Rev. 19:13 [b]Gal. 4:4 [c]Heb. 2:11 [d]Is. 40:5 [e][John 8:32; 14:6; 18:37]
15 [a]John 3:32 [b][Matt. 3:11] [c][Col. 1:17] [1]*ranks higher than I*
16 [a][Col. 1:19; 2:9] [1]NU *For*
17 [a][Ex. 20:1] [b][Rom. 5:21; 6:14] [c][John 8:32; 14:6; 18:37]
18 [a]Ex. 33:20 [b]1 John 4:9 [1]NU *God*
19 [a]John 5:33

WORD Study — WORLD

John 1:10 The Greek word *kosmos* is used seventy-eight times in John. It usually signifies the universe. John uses it to refer to the earth and the people occupying it. Because the world has been corrupted by sin, it is generally portrayed as evil and hostile to God and His work.

11 [a]He came to His [1]own, and His [2]own did not receive Him.
12 But [a]as many as received Him, to them He gave the [1]right to become children of God, to those who believe in His name:
13 [a]who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

ENCOUNTER Note — John 1:12, 13

Children

God owes us nothing. Yet He desires an intimate relationship with us, that of a Father with His children. Such a magnificent gift is not forced upon us, but offered to all who will receive it.

The Word Becomes Flesh

14 [a]And the Word [b]became [c]flesh and dwelt among us, and [d]we beheld His glory, the glory as of the only begotten of the Father, [e]full of grace and truth.
15 [a]John bore witness of Him and cried out, saying, "This was He of whom I said, [b]'He who comes after me [1]is preferred before me, [c]for He was before me.' "
16 [1]And of His [a]fullness we have all received, and grace for grace.
17 For [a]the law was given through Moses, *but* [b]grace and [c]truth came through Jesus Christ.
18 [a]No one has seen God at any time. [b]The only begotten [1]Son, who is in the bosom of the Father, He has declared *Him.*

A Voice in the Wilderness

19 Now this is [a]the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

1:5 The verb "shines" reflects continuous action. The witness and light of Christ is constantly shining. It cannot be doused.

1:6 John the Baptist's description as "a man" suggests a contrast with the eternal Word. John was not divine. He was merely a witness for God.

1:14 "Dwelt" means "tabernacled" or "pitched its tent." "Flesh" is a graphic way of expressing the fact that the Word truly became human.

20 [a]He confessed, and did not deny, but confessed, "I am not the Christ."
21 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you [a]the Prophet?" And he answered, "No."
22 Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"
23 He said: [a]"I *am*

[b]*'The voice of one crying in the wilderness:*
"Make straight the way of the LORD,"'

as the prophet Isaiah said."
24 Now those who were sent were from the Pharisees.
25 And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"
26 John answered them, saying, [a]"I baptize with water, [b]but there stands One among you whom you do not know.
27 [a]"It is He who, coming after me, [1]is preferred before me, whose sandal strap I am not worthy to loose."
28 These things were done [a]in [1]Bethabara beyond the Jordan, where John was baptizing.

The Lamb of God

29 The next day John saw Jesus coming toward him, and said, "Behold! [a]The Lamb of God [b]who takes away the sin of the world!
30 "This is He of whom I said, 'After me comes a Man who [1]is preferred before me, for He was before me.'
31 "I did not know Him; but that He should be revealed to Israel, [a]therefore I came baptizing with water."
32 [a]And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.
33 "I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, [a]this is He who baptizes with the Holy Spirit.'
34 "And I have seen and testified that this is the [a]Son of God."

20 [a]Luke 3:15
21 [a]Deut. 18:15, 18
23 [a]Matt. 3:3 [b]Is. 40:3
26 [a]Matt. 3:11 [b]Mal. 3:1
27 [a]Acts 19:4 [1]*ranks higher than I*
28 [a]Judg. 7:24 [1]NU, M *Bethany*
29 [a]Rev. 5:6–14 [b][1 Pet. 2:24]
30 [1]*ranks higher than I*
31 [a]Matt. 3:6
32 [a]Mark 1:10
33 [a]Is. 42:1; 61:1; Matt. 3:11
34 [a]John 11:27

The First Disciples

35 Again, the next day, John stood with two of his disciples.
36 And looking at Jesus as He walked, he said, [a]"Behold the Lamb of God!"
37 The two disciples heard him speak, and they [a]followed Jesus.
38 Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?"
39 He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).
40 One of the two who heard John *speak*, and followed Him, was [a]Andrew, Simon Peter's brother.
41 He first found his own brother Simon, and said to him, "We have found the [1]Messiah" (which is translated, the Christ).
42 And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of [1]Jonah. [a]You shall be called Cephas" (which is translated, [2]A Stone).

Philip and Nathanael

43 The following day Jesus wanted to go to Galilee, and He found [a]Philip and said to him, "Follow Me."
44 Now [a]Philip was from Bethsaida, the city of Andrew and Peter.
45 Philip found [a]Nathanael and said to him, "We have found Him of whom [b]Moses in the law, and also the [c]prophets, wrote—Jesus [d]of Nazareth, the [e]son of Joseph."
46 And Nathanael said to him, [a]"Can anything good come out of Nazareth?" Philip said to him, "Come and see."

36 [a]John 1:29
37 [a]Matt. 4:20, 22
40 [a]Matt. 4:18
41 [1]Lit. *Anointed One*
42 [a]Matt. 16:18 [1]NU *John* [2]Gr. *Petros,* usually translated *Peter*
43 [a]John 6:5; 12:21, 22; 14:8, 9
44 [a]John 12:21
45 [a]John 21:2 [b]Luke 24:27 [c][Zech. 6:12] [d][Matt. 2:23] [e]Luke 3:23
46 [a]John 7:41, 42, 52

ENCOUNTER *Note* — *John 1:46*

Come and See

Christianity involves a relationship with a Person. It is not merely a religion to study or a philosophy to ponder. It is not what we speculate about Christ that is important, but what we experience as we follow Him.

1:27 Taking off someone's sandals was the demeaning work of a slave. Although disciples would perform certain menial tasks for their rabbi, this act would have been unthinkable even to the most devout follower. Yet John claimed he was unworthy to perform that humiliating task upon the coming One.

1:33 John did not know Jesus was the Messiah until he witnessed the Holy Spirit descending upon Him (1:32), although he presumably knew of Jesus, who was his cousin.

1:39 The tenth hour was 4:00 p.m.

1:42 Each time Andrew is portrayed in the Gospels, he is bringing someone to Jesus.

1:43 "Follow" is in the present tense, indicating continuous action. Jesus is inviting him to "keep on following Me."

1:45 Nathanael, meaning "giver of God," is only listed in John's Gospel. In the synoptic Gospels it appears that he is called Bartholomew.

47 Jesus saw Nathanael coming toward Him, and said of him, "Behold, [a]an Israelite indeed, in whom is no deceit!"
48 Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."
49 Nathanael answered and said to Him, "Rabbi, [a]You are the Son of God! You are [b]the King of Israel!"
50 Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."
51 And He said to him, "Most assuredly, I say to you, [a]hereafter[1] you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

Water Turned to Wine

2 On the third day there was a [a]wedding in [b]Cana of Galilee, and the [c]mother of Jesus was there.
2 Now both Jesus and His disciples were invited to the wedding.
3 And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."
4 Jesus said to her, [a]"Woman, [b]what does your concern have to do with Me? [c]My hour has not yet come."
5 His mother said to the servants, "Whatever He says to you, do *it*."
6 Now there were set there six waterpots of stone, [a]according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.
7 Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.
8 And He said to them, "Draw *some* out now, and take *it* to the master of the feast." And they took *it*.
9 When the master of the feast had tasted [a]the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.
10 And he said to him, "Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!"
11 This [a]beginning of signs Jesus did in Cana of Galilee, [b]and [1]manifested His glory; and His disciples believed in Him.

47 [a]Ps. 32:2; 73:1
49 [a]Matt. 14:33 [b]Matt. 21:5
51 [a]Gen. 28:12 [1]NU omits *hereafter*

CHAPTER 2
1 [a][Heb. 13:4] [b]John 4:46 [c]John 19:25
4 [a]John 19:26 [b]2 Sam. 16:10 [c]John 7:6, 8, 30; 8:20
6 [a][Mark 7:3]
9 [a]John 4:46

ENCOUNTER *Note* — *John 2:11*

His Glory Manifested

God takes the most ordinary circumstances and accomplishes the miraculous. Through God's divine activity we see His glory revealed, and we choose to believe in Him or to reject Him.

WORD *Study* — **SIGNS**

John 2:11 John uses the Greek word *semeion*, or "sign" to describe miraculous occurrences in Jesus' life. The synoptic Gospels prefer the Greek term *dunamis* which emphasizes power. However, John sees Jesus' miracles as pointing to a heavenly truth or reality. Jesus' miracles served as a witness to His divinity as well as to His being the Messiah. For those with spiritual eyes to see, Jesus' actions were proof that He was divine and that He was the fulfillment of the prophetic scriptures. People are condemned for seeking signs (John 4:48). However, Jesus' signs are meant to convince people of His true identity (2:23). The Gospel of John highlights seven signs of Jesus that display significant spiritual truths (4:46–54; 5:1–9; 6:1–14; 6:15–21; 9:1–7; 11:38–44).

12 After this He went down to [a]Capernaum, He, His mother, [b]His brothers, and His disciples; and they did not stay there many days.

Jesus Cleanses the Temple

13 [a]Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

11 [a]John 4:54 [b][John 1:14] [1]*revealed*
12 [a]Matt. 4:13 [b]Matt. 12:46; 13:55
13 [a]Deut. 16:1–6

1:51 "Most assuredly" can also be translated, "verily, verily," which is literally "amen, amen!" It confirms a statement as the truth. Jesus often introduced an important truth with this phrase.

2:4 "Hour" represents a particular moment in time. Jesus knew there was an appointed time for Him to give His life for others, but that time had not yet arrived.

2:12 Capernaum, meaning "village of Nahum," was a fishing village by the Sea of Galilee. Apparently it was the home town of Jesus' disciples Peter, Andrew, Matthew and James and John. It became the headquarters of Jesus' ministry (Matt. 9:1). Because of the numerous miracles Jesus performed there it would eventually face a strict judgment (Matt. 11:20–24).

2:13 John refers to at least three Passover Feasts during Jesus' ministry (John 2:23; 6:4; 11:55). It was a popular feast dating from Moses' time. Thousands of pilgrims would come to Jerusalem annually to celebrate it.

2:14 This would have occurred in the Court of the Gentiles. Pilgrims often needed to purchase sacrificial animals upon their arrival in Jerusalem. Approved animals were conveniently sold at the temple. Every Jewish male over age nineteen had to pay an annual temple tax. Because the temple only accepted approved coinage, money-changing was conducted in the temple environs. Charges for such services often became exorbitant as merchants were obsessed with gain rather than facilitating worship.

14 [a]And He found in the temple those who sold oxen and sheep and doves, and the money changers [1]doing business.
15 When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.
16 And He said to those who sold doves, "Take these things away! Do not make [a]My Father's house a house of merchandise!"
17 Then His disciples remembered that it was written, [a]*"Zeal for Your house [1]has eaten Me up."*
18 So the Jews answered and said to Him, [a]"What sign do You show to us, since You do these things?"
19 Jesus answered and said to them, [a]"Destroy this temple, and in three days I will raise it up."
20 Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"
21 But He was speaking [a]of the temple of His body.
22 Therefore, when He had risen from the dead, [a]His disciples remembered that He had said this [1]to them; and they believed the Scripture and the word which Jesus had said.

The Discerner of Hearts

23 Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the [a]signs which He did.
24 But Jesus did not commit Himself to them, because He [a]knew all *men*,
25 and had no need that anyone should testify of man, for [a]He knew what was in man.

14 [a]Mal. 3:1; Mark 11:15, 17 [1]Lit. *sitting*
16 [a]Luke 2:49
17 [a]Ps. 69:9 [1]NU, M *will eat*
18 [a]Matt. 12:38
19 [a]Matt. 26:61; 27:40
21 [a][1 Cor. 3:16; 6:19]
22 [a]Luke 24:8 [1]NU, M omit *to them*
23 [a][Acts 2:22]
24 [a]Rev. 2:23
25 [a]Matt. 9:4

CHAPTER 3

2 [a]John 7:50; 19:39 [b]John 9:16, 33 [c][Acts 10:38]
3 [a][1 Pet. 1:23] [1]Or *from above*
5 [a][Acts 2:38]
6 [a]1 Cor. 15:50
8 [a]Eccl. 11:5
9 [a]John 6:52, 60

ENCOUNTER*Note* — *John 2:25*

Jesus Knows

God is never shocked or surprised by people's sinful actions. He knows what lies within us. He also knows how to set us free.

The New Birth

3 There was a man of the Pharisees named Nicodemus, a ruler of the Jews.
2 [a]This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for [b]no one can do these signs that You do unless [c]God is with him."
3 Jesus answered and said to him, "Most assuredly, I say to you, [a]unless one is born [1]again, he cannot see the kingdom of God."
4 Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"
5 Jesus answered, "Most assuredly, I say to you, [a]unless one is born of water and the Spirit, he cannot enter the kingdom of God.
6 "That which is born of the flesh is [a]flesh, and that which is born of the Spirit is spirit.
7 "Do not marvel that I said to you, 'You must be born again.'
8 [a]"The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."
9 Nicodemus answered and said to Him, [a]"How can these things be?"

CHARACTER*Study* — NICODEMUS — *John 3:1*

Nicodemus, whose name meant "innocent of blood," was a Pharisee who had a seat on the powerful Sanhedrin. Jesus described him as "the teacher of Israel" which means he was renowned for his interpretation of Hebrew scripture (John 3:10). His coming at night may signify his timidity at being identified with Jesus or it may only indicate he came at an hour when he could enjoy an extended, uninterrupted conversation. Coming at night may also be symbolic of the Light's mission to free people from darkness (1:4, 5). Nicodemus later defended Jesus to the Sanhedrin (7:50) and provided materials for a royal burial for Jesus (19:39–41). It was to Nicodemus that Jesus gave the simple instruction: "You must be born again" (3:7).

2:18 The "Jews" typically refers to the Jewish authorities, representing the ruling council called the Sanhedrin (John 1:19).

2:19 Jesus' claim would be used as an accusation in his trial and as a source of mockery as He hung on the cross (Matt. 26:61; 27:40; Mark 14:57–59; 15:29).

2:20 King Herod began constructing the temple in approximately 20–19 B.C. This event in Jesus' day would have occurred at around A.D. 27 or 28. The temple would be completed in A.D. 64, just six years before it was destroyed by Roman forces under Titus in A.D. 70.

3:3 The word "again" can also be translated "from above." Both meanings are pertinent, although it appears Nicodemus understood it to mean "again."

10 Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things?
11 [a]"Most assuredly, I say to you, We speak what We know and testify what We have seen, and [b]you do not receive Our witness.
12 "If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?
13 [a]"No one has ascended to heaven but He who came down from heaven, *that is,* the Son of Man [1]who is in heaven.
14 [a]"And as Moses lifted up the serpent in the wilderness, even so [b]must the Son of Man be lifted up,
15 "that whoever [a]believes in Him should [1]not perish but [b]have eternal life.
16 [a]"For God so loved the world that He gave His only begotten [b]Son, that whoever believes in Him should not perish but have everlasting life.

ENCOUNTER*Note* *John 3:16*

God's Love Demonstrated

God has forever proven His love for us. The Father's giving of His Son is an everlasting expression of His affection. It is proof that He loves us and wants us to live with Him forever.

17 [a]"For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.
18 [a]"He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.
19 "And this is the condemnation, [a]that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.
20 "For [a]everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.
21 "But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been [a]done in God."

John the Baptist Exalts Christ

22 After these things Jesus and His disciples came into the land of Judea, and there He remained with them [a]and baptized.
23 Now John also was baptizing in Aenon near [a]Salim, because there was much water there. [b]And they came and were baptized.
24 For [a]John had not yet been thrown into prison.
25 Then there arose a dispute between *some* of John's disciples and the Jews about purification.
26 And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, [a]to whom you have testified—behold, He is baptizing, and all [b]are coming to Him!"
27 John answered and said, [a]"A man can receive nothing unless it has been given to him from heaven.
28 "You yourselves bear me witness, that I said, [a]'I am not the Christ,' but, [b]'I have been sent before Him.'
29 [a]"He who has the bride is the bridegroom; but [b]the friend of the bridegroom, who stands and hears him, rejoices

11 [a][Matt. 11: 27] [b]John 3:32; 8:14
13 [a]Eph. 4:9 [1]NU omits *who is in heaven*
14 [a]Num. 21:9 [b]John 8:28; 12:34; 19:18
15 [a]John 6:47 [b]John 3:36 [1]NU omits *not perish but*
16 [a]Rom. 5:8 [b][Is. 9:6]
17 [a]Luke 9:56
18 [a]John 5:24; 6:40, 47; 20:31
19 [a][John 1:4, 9–11]
20 [a]Eph. 5:11, 13
21 [a]1 Cor. 15:10
22 [a]John 4:1, 2
23 [a]1 Sam. 9:4 [b]Matt. 3:5, 6
24 [a]Matt. 4:12; 14:3
26 [a]John 1:7, 15, 27, 34 [b]Mark 2:2; 3:10; 5:24
27 [a]1 Cor. 3:5, 6; 4:7
28 [a]John 1: 19–27 [b]Mal. 3:1
29 [a][2 Cor. 11:2] [b]Song 5:1

HISTORICAL*Encounter* **WILLIAM BORDEN** *John 3:16*

William Borden was born into an extremely wealthy family in Chicago from which he inherited fifty million dollars. As a young man Borden felt God leading him to give his life and his money to the evangelization of Muslims living in China. He gave away his fortune to mission causes and then, in December 1912, he prepared to board a ship that would take him to Egypt, where he would prepare himself for mission service with language study. His widowed mother was concerned and questioned the wisdom of his plans. That night, as Borden earnestly pondered the action he was about to take, he heard a quiet voice speaking to his soul saying, "God so loved the world that He gave His only begotten Son. . . ." Borden knew God was leading him. A month after arriving in Egypt he contracted spinal meningitis and died within two weeks. His story, however, inspired many Christians around the world to dedicate themselves to missions in Borden's place. He knew his choice had been worth it. In the back of his Bible he had written: "No reserve. No retreat. No regrets."

3:11 Jesus presented a "witness" to the truth. Just as John the Baptist testified of Jesus (John 3:28–30), likewise Jesus' miracles were proof of His identity and mission.

3:15 John often presents stark contrasts. Here the beautiful gift of eternal life is juxtaposed to the horrible, inevitable alternative of perishing.

3:20 Jesus made it clear that anyone with a sinful lifestyle hates God's truth, for it exposes the evil within them.

3:23 For a short period, Jesus' and John the Baptist's ministries overlapped, as both preached repentance and baptized believers.

greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.
30 [a]"He must increase, but I *must* decrease.

ENCOUNTER*Note* *John 3:30*

I Must Decrease

The challenge of every Christian is to deny ourselves and to magnify Christ in our lives. We naturally tend to focus on self rather than God. But if Christ is to have His rightful place in us, we must set selfishness aside to make room for Him.

31 [a]"He who comes from above [b]is above all; [c]he who is of the earth is earthly and speaks of the earth. [d]He who comes from heaven is above all.
32 "And [a]what He has seen and heard, that He testifies; and no one receives His testimony.
33 "He who has received His testimony [a]has certified that God is true.
34 [a]"For He whom God has sent speaks the words of God, for God does not give the Spirit [b]by measure.
35 [a]"The Father loves the Son, and has given all things into His hand.
36 [a]"He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the [b]wrath of God abides on him."

A Samaritan Woman Meets Her Messiah

4 Therefore, when the Lord knew that the Pharisees had heard that Jesus made and [a]baptized more disciples than John
2 (though Jesus Himself did not baptize, but His disciples),
3 He left Judea and departed again to Galilee.
4 But He needed to go through Samaria.

30 [a][Is. 9:7]
31 [a]John 3:13; 8:23 [b]Matt. 28:18 [c]1 Cor. 15:47 [d]John 6:33
32 [a]John 3:11; 15:15
33 [a]1 John 5:10
34 [a]Deut. 18:18; John 7:16 [b]John 1:16
35 [a][Heb. 2:8]
36 [a]John 3:16, 17; 6:47 [b]Rom. 1:18

WORD*Study* **SAMARITANS**

John 4:4 Samaritans took their name from the region in which they lived, between Galilee and Judea. The city of Samaria had been the capital of the northern kingdom of Israel until it was captured by the Assyrians in 722 B.C. The Assyrians deported many leading citizens at that time and replaced them with idol-worshipping peoples from across their empire (2 Kin. 17:23–31). Over time they adopted the Jewish religion, but developed a form of Judaism that was offensive to pious Jews. They accepted only the Pentateuch as authoritative. When the Jews returned from Babylonian exile, the Samaritans' offer to help rebuild Jerusalem was rejected (Ezra 4:2, 3). The Samaritans also built their own temple on Mount Gerizim in 400 B.C. In 128 B.C. the Jews burned it down. Such hostility made Jewish people most unwelcome in Samaria, and conversations between Samaritans and Jews were uncommon.

CHAPTER 4

5 So He came to a city of Samaria which is called Sychar, near the plot of ground that [a]Jacob [b]gave to his son Joseph.

1 [a]John 3:22, 26
5 [a]Gen. 33:19 [b]Gen. 48:22

CHARACTER*Study* **WOMAN AT THE WELL** *John 4:7*

It was uncommon for a woman to go to a public well at noon, for women usually went at sunset. However, this was an immoral woman. She had been married five times and was presently living with a man (John 4:18). She would have been shunned by the other women of her community. Perhaps she came at noon because she was least likely to encounter them then. It was also highly irregular for a Jewish man to speak to a woman in public. Devout men would not even speak to their wives publicly. Yet Jesus entered into conversation with this outcast woman. So profound was her encounter with Jesus that her simple testimony ultimately led her entire community to faith in Christ. The Book of Acts reveals that many from the regions of Samaria later believed in Jesus. This may have been partially the result of the transformation of this woman and her subsequent witnessing to her countrymen (Acts 8:5–8, 14–17).

3:36 "Believe" is a present participle indicating a continuous action. He who continues to believe will experience life as only God can give it. Those who refuse to believe will face the active, persistent opposition of God.

4:4 Jesus "needed" to go through Samaria. Pious Jews often went a great distance out of their way to avoid passing through the land of the detested Samaritans. However, Jesus was always conscious of His mission to be a light to all the world. He often expressed the sense that He "must" do something (John 3:14; 9:4; 10:16; 12:34; 20:9). Matthew and Mark seldom speak of Samaria, while Luke and John tell several significant events that occurred there in Jesus' ministry (Luke 9:51–56).

4:5 Sychar may be identified with Askar, which was located near Shechem.

6 Now Jacob's well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth hour.
7 A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."
8 For His disciples had gone away into the city to buy food.
9 Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For [a]Jews have no dealings with [b]Samaritans.
10 Jesus answered and said to her, "If you knew the [a]gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you [b]living water."
11 The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?
12 "Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"
13 Jesus answered and said to her, "Whoever drinks of this water will thirst again,
14 "but [a]whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him [b]will become in him a fountain of water springing up into everlasting life."
15 [a]The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."
16 Jesus said to her, "Go, call your husband, and come here."
17 The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,'
18 "for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."
19 The woman said to Him, "Sir, [a]I perceive that You are a prophet.
20 "Our fathers worshiped on [a]this mountain, and you *Jews* say that in [b]Jerusalem is the place where one ought to worship."
21 Jesus said to her, "Woman, believe Me, the hour is coming [a]when you will neither on this mountain, nor in Jerusalem, worship the Father.
22 "You worship [a]what you do not know; we know what we worship, for [b]salvation is of the Jews.
23 "But the hour is coming, and now is, when the true worshipers will [a]worship the Father in [b]spirit [c]and truth; for the Father is seeking such to worship Him.

9 [a]Acts 10:28 [b]2 Kin. 17:24
10 [a][Rom. 5:15] [b]Is. 12:3; 44:3
14 [a][John 6:35, 58] [b]John 7:37, 38
15 [a]John 6:34, 35; 17:2, 3
19 [a]Luke 7:16, 39; 24:19
20 [a]Judg. 9:7 [b]Deut. 12:5, 11
21 [a]1 Tim. 2:8
22 [a][2 Kin. 17: 28–41] [b][Rom. 3:1; 9:4, 5]
23 [a][Heb. 13: 10–14] [b]Phil. 3:3 [c][John 1:17]
24 [a]2 Cor. 3:17
25 [a]Deut. 18:15 [b]John 4:29, 39
26 [a]Matt. 26:63, 64
29 [a]John 4:25
34 [a]Ps. 40:7, 8 [b][John 6:38; 17:4; 19:30]
35 [a]Gen. 8:22

ENCOUNTER *Note* — *John 4:23*

True Worship

God seeks those who worship Him in Spirit and in truth. We respond by praising Him wholeheartedly and honestly. True worshippers hide no hypocrisy or false motives in their hearts.

24 [a]"God *is* Spirit, and those who worship Him must worship in spirit and truth."
25 The woman said to Him, "I know that Messiah [a]is coming" (who is called Christ). "When He comes, [b]He will tell us all things."
26 Jesus said to her, [a]"I who speak to you am *He*."

The Whitened Harvest

27 And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?"
28 The woman then left her waterpot, went her way into the city, and said to the men,
29 "Come, see a Man [a]who told me all things that I ever did. Could this be the Christ?"
30 Then they went out of the city and came to Him.
31 In the meantime His disciples urged Him, saying, "Rabbi, eat."
32 But He said to them, "I have food to eat of which you do not know."
33 Therefore the disciples said to one another, "Has anyone brought Him *anything* to eat?"
34 Jesus said to them, [a]"My food is to do the will of Him who sent Me, and to [b]finish His work.
35 "Do you not say, 'There are still four months and *then* comes [a]the harvest'?

4:6 The "sixth hour" was noon.

4:14 "Springing up" is an active word. It comes from the same word used to describe the lame man who was healed and he leapt for joy (Acts 3:8). The life Christ gives is invigorating and refreshing to the soul.

4:20 Tradition held that Abraham built an altar on the mountain (Gen. 12:7); as did Jacob (Gen. 33:20). It was on Mount Gerizim that God blessed the children of Israel (Deut. 11:29; 27:12).

4:25 The Samaritan word for Messiah meant "He who returns" or "He who restores."

4:26 This may be Jesus' only clear admission that He was the Messiah before His trial.

4:30 The verb used implies continuous action. They kept on coming out to meet Jesus.

4:34 Jesus always saw His work as accomplishing the will of His Father (John 5:30; 6:38; 7:18; 8:50; 9:4; 10:37; 12:49; 14:31; 15:10; 17:4).

Behold, I say to you, lift up your eyes and look at the fields, [b]for they are already white for harvest!
36 [a]"And he who reaps receives wages, and gathers fruit for eternal life, that [b]both he who sows and he who reaps may rejoice together.
37 "For in this the saying is true: [a]'One sows and another reaps.'
38 "I sent you to reap that for which you have not labored; [a]others have labored, and you have entered into their labors."

The Savior of the World

39 And many of the Samaritans of that city believed in Him [a]because of the word of the woman who testified, "He told me all that I *ever* did."
40 So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.
41 And many more believed because of His own [a]word.
42 Then they said to the woman, "Now we believe, not because of what you said, for [a]we ourselves have heard *Him* and we know that this is indeed [1]the Christ, the Savior of the world."

Welcome at Galilee

43 Now after the two days He departed from there and went to Galilee.
44 For [a]Jesus Himself testified that a prophet has no honor in his own country.
45 So when He came to Galilee, the Galileans received Him, [a]having seen all the things He did in Jerusalem at the feast; [b]for they also had gone to the feast.

A Nobleman's Son Healed

46 So Jesus came again to Cana of Galilee [a]where He had made the water wine. And there was a certain [1]nobleman whose son was sick at Capernaum.
47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death.
48 Then Jesus said to him, [a]"Unless you *people* see signs and wonders, you will by no means believe."

[b]Matt. 9:37
36 [a]Dan. 12:3 [b]1 Thess. 2:19
37 [a]1 Cor. 3:5–9
38 [a][1 Pet. 1:12]
39 [a]John 4:29
41 [a]Luke 4:32
42 [a]1 John 4:14 [1]NU omits *the Christ*
44 [a]Matt. 13:57
45 [a]John 2:13, 23; 3:2 [b]Deut. 16:16
46 [a]John 2:1, 11 [1]*royal official*
48 [a]1 Cor. 1:22

49 The nobleman said to Him, "Sir, come down before my child dies!"
50 Jesus said to him, "Go your way; your son lives." So the man believed the word that Jesus spoke to him, and he went his way.
51 And as he was now going down, his servants met him and told *him,* saying, "Your son lives!"
52 Then he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh hour the fever left him."
53 So the father knew that *it was* at the same hour in which Jesus said to him, "Your son lives." And he himself believed, and his whole household.
54 This again *is* the second sign Jesus did when He had come out of Judea into Galilee.

A Man Healed at the Pool of Bethesda

5 After [a]this there was a feast of the Jews, and Jesus [b]went up to Jerusalem.
2 Now there is in Jerusalem [a]by the Sheep *Gate* a pool, which is called in Hebrew, [1]Bethesda, having five porches.
3 In these lay a great multitude of sick people, blind, lame, [1]paralyzed, [2]waiting for the moving of the water.
4 For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.
5 Now a certain man was there who had an infirmity thirty-eight years.
6 When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, "Do you want to be made well?"
7 The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me."
8 Jesus said to him, [a]"Rise, take up your bed and walk."
9 And immediately the man was made well, took up his bed, and walked. And [a]that day was the Sabbath.
10 The Jews therefore said to him who was cured, "It is the Sabbath; [a]it is not lawful for you to carry your bed."

CHAPTER 5
1 [a]Deut. 16:16 [b]John 2:13
2 [a]Neh. 3:1, 32; 12:39 [1]NU *Bethzatha*
3 [1]*withered* [2]NU omits the rest of v. 3 and all of v. 4.
8 [a]Luke 5:24
9 [a]John 9:14
10 [a]Jer. 17:21, 22

4:40 The word here for "urged" implies continuous action. They kept urging Him to stay.

4:42 The title "Savior of the world" occurs only here and in 1 John 4:14.

4:46 The "nobleman" would have been an officer of the king. Technically, Herod Antipas was the tetrarch of Galilee, but he was referred to as a king.

4:47 "Implored" is in the continuous tense, implying the nobleman persisted in begging Jesus to help him.

4:52 The seventh hour was 1:00 p.m.

5:1 This feast might have been the Passover but generally John refers to it specifically (John 2:13; 6:4; 11:55). It may have been the Feast of Tabernacles.

5:2 The Pool of Bethesda was a double pool with colonnades around it.

5:7 The lame man did not express faith to Jesus. At times, Jesus in His grace healed people even in the absence of clear belief.

5:10 "The Jews" refers to the religious leaders. They had developed extensive lists identifying numerous classes of work prohibited on the Sabbath. So enamored were they with their legalistic rules that they ignored a divine miracle and became angered by a technicality.

11 He answered them, "He who made me well said to me, 'Take up your bed and walk.' "
12 Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?"
13 But the one who was [a]healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place.
14 Afterward Jesus found him in the temple, and said to him, "See, you have been made well. [a]Sin no more, lest a worse thing come upon you."
15 The man departed and told the Jews that it was Jesus who had made him well.

Honor the Father and the Son

16 For this reason the Jews [a]persecuted Jesus, [1]and sought to kill Him, because He had done these things on the Sabbath.
17 But Jesus answered them, [a]"My Father has been working until now, and I have been working."
18 Therefore the Jews [a]sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, [b]making Himself equal with God.
19 Then Jesus answered and said to them, "Most assuredly, I say to you, [a]the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

ENCOUNTER *Note* — *John 5:19*

Like Manner

Jesus, the perfect, sinless Son of God, did *nothing* on His own initiative. His sole aim in life was to obey His Father's will and to bring Him glory.

20 "For [a]the Father loves the Son, and [b]shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.
21 "For as the Father raises the dead and gives life to *them*, [a]even so the Son gives life to whom He will.
22 "For the Father judges no one, but [a]has committed all judgment to the Son,
23 "that all should honor the Son just as they honor the Father. [a]He who does not honor the Son does not honor the Father who sent Him.

Life and Judgment Are Through the Son

24 "Most assuredly, I say to you, [a]he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, [b]but has passed from death into life.
25 "Most assuredly, I say to you, the hour is coming, and now is, when [a]the dead will hear the voice of the Son of God; and those who hear will live.
26 "For [a]as the Father has life in Himself, so He has granted the Son to have [b]life in Himself,
27 "and [a]has given Him authority to execute judgment also, [b]because He is the Son of Man.
28 "Do not marvel at this; for the hour is coming in which all who are in the graves will [a]hear His voice
29 [a]"and come forth—[b]those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.
30 [a]"I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because [b]I do not seek My own will but the will of the Father who sent Me.

The Fourfold Witness

31 [a]"If I bear witness of Myself, My witness is not [1]true.
32 [a]"There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.
33 "You have sent to John, [a]and he has borne witness to the truth.
34 "Yet I do not receive testimony from man, but I say these things that you may be saved.
35 "He was the burning and [a]shining

13 [a]Luke 13:14; 22:51
14 [a]John 8:11
16 [a]John 8:37; 10:39 [1]NU omits *and sought to kill Him*
17 [a][John 9:4; 17:4]
18 [a]John 7:1, 19 [b]John 10:30
19 [a]John 5:30; 6:38; 8:28; 12:49; 14:10
20 [a]Matt. 3:17 [b][Matt. 11:27]
21 [a][John 11:25]
22 [a][Acts 17:31]
23 [a]1 John 2:23
24 [a]John 3:16, 18; 6:47 [b][1 John 3:14]
25 [a][Col. 2:13]
26 [a]Ps. 36:9 [b]1 Cor. 15:45
27 [a][Acts 10:42; 17:31] [b]Dan. 7:13
28 [a][1 Thess. 4: 15–17]
29 [a]Is. 26:19 [b]Dan. 12:2
30 [a]John 5:19 [b]Matt. 26:39
31 [a]John 8:14 [1]*valid* as testimony
32 [a][Matt. 3:17]
33 [a][John 1:15, 19, 27, 32]
35 [a]2 Pet. 1:19

HISTORICAL *Encounter* — **WILBUR CHAPMAN** — *John 5:24*

J. Wilbur Chapman was born in 1859 while revival was sweeping New York City. As a young man he struggled with doubts about whether he was saved or not. After attending a service led by Dwight L. Moody, Chapman went to the "inquiry room" to seek counsel. Moody shared John 5:24 with Chapman and helped him understand its meaning. Finally, Chapman found peace in Christ. He went on to become a prolific author and a prominent pastor and revival preacher. God used him to bring many others to assurance of their salvation.

5:18 It was Jesus' claim of divine Sonship that most angered His opponents and ultimately led to Jesus' death sentence (John 19:7).

5:23 Jesus made it clear that what was done to the Son was done to the Father.

lamp, and [b]you were willing for a time to rejoice in his light.
36 "But [a]I have a greater witness than John's; for [b]the works which the Father has given Me to finish—the very [c]works that I do—bear witness of Me, that the Father has sent Me.
37 "And the Father Himself, who sent Me, [a]has testified of Me. You have neither heard His voice at any time, [b]nor seen His form.
38 "But you do not have His word abiding in you, because whom He sent, Him you do not believe.
39 [a]"You search the Scriptures, for in them you think you have eternal life; and [b]these are they which testify of Me.

ENCOUNTER *Note* — *John 5:39*

Life

It is possible to be an expert in the Bible yet be ignorant of Christ. Scripture is not an end in itself. It points us to Christ, who is our life. As you read the scriptures, are you encountering Christ?

40 [a]"But you are not willing to come to Me that you may have life.
41 [a]"I do not receive honor from men.
42 "But I know you, that you do not have the love of God in you.
43 "I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.
44 [a]"How can you believe, who receive honor from one another, and do not seek [b]the honor that *comes* from the only God?
45 "Do not think that I shall accuse you to the Father; [a]there is *one* who accuses you—Moses, in whom you trust.
46 "For if you believed Moses, you would believe Me; [a]for he wrote about Me.
47 "But if you [a]do not believe his writings, how will you believe My words?"

Feeding the Five Thousand

6 After [a]these things Jesus went over the Sea of Galilee, which is *the Sea* of [b]Tiberias.

[b]Mark 6:20
36 [a]1 John 5:9 [b]John 3:2; 10:25; 17:4 [c]John 9:16; 10:38
37 [a]Matt. 3:17 [b]1 John 4:12
39 [a]Is. 8:20; 34:16 [b]Luke 24:27
40 [a][John 1:11; 3:19]
41 [a]1 Thess. 2:6
44 [a]John 12:43 [b][Rom. 2:29]
45 [a]Rom. 2:12
46 [a]Deut. 18:15, 18
47 [a]Luke 16:29, 31

CHAPTER 6

1 [a]Mark 6:32 [b]John 6:23; 21:1

2 [a]Matt. 4:23; 8:16; 9:35; 14:36; 15:30; 19:2 [1]*sick*
4 [a]Deut. 16:1
5 [a]Matt. 14:14 [b]John 1:43
7 [a]Num. 11:21, 22
8 [a]John 1:40
9 [a]2 Kin. 4:43
11 [1]NU omits *to the disciples, and the disciples*

2 Then a great multitude followed Him, because they saw His signs which He performed on those who were [a]diseased.[1]
3 And Jesus went up on the mountain, and there He sat with His disciples.
4 [a]Now the Passover, a feast of the Jews, was near.
5 [a]Then Jesus lifted up *His* eyes, and seeing a great multitude coming toward Him, He said to [b]Philip, "Where shall we buy bread, that these may eat?"
6 But this He said to test him, for He Himself knew what He would do.

ENCOUNTER *Note* — *John 6:6*

Tested

God may present us with a problem so He can reveal the caliber of our faith and our knowledge of Him. It is one thing to say we believe God, but how we respond in difficult circumstances is a true test of our faith.

7 Philip answered Him, [a]"Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."
8 One of His disciples, [a]Andrew, Simon Peter's brother, said to Him,
9 "There is a lad here who has five barley loaves and two small fish, [a]but what are they among so many?"
10 Then Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.
11 And Jesus took the loaves, and when He had given thanks He distributed *them* [1]to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.
12 So when they were filled, He said to His disciples, "Gather up the fragments that remain, so that nothing is lost."
13 Therefore they gathered *them* up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.
14 Then those men, when they had seen the sign that Jesus did, said, "This is

5:29 In scripture, salvation comes by grace through faith (Eph. 2:8, 9). However, judgment is based on works (1 Cor. 5:10).

5:35 The past tense of the word "was" may indicate John the Baptist was dead by this time.

5:45 The irony of the Jews' position was that the very thing they placed their trust in, Mosaic law, would be that which condemned them at the judgment.

6:1 The Sea of Tiberias was the Sea of Galilee. It was named after the town of Tiberias that was built on its shores in A.D. 20 in honor of the Roman emperor.

6:5 This is the only miracle Jesus performed that is recorded in all four Gospels. In ancient times, eating abundantly was a sign of prosperity and blessing (Deut. 8:9; 11:15; Neh. 9:36). However, a lack of food was seen as a crisis (Eccl. 6:2).

6:7 A common laborer's wage was one denarius per day. Two hundred denarii would have represented two-thirds of a year's wages.

6:9 The term "lad" signifies a young boy. Barley bread was the bread of a poor person.

truly [a]the Prophet who is to come into the world."

Jesus Walks on the Sea

15 Therefore when Jesus perceived that they were about to come and take Him by force to make Him [a]king, He departed again to the mountain by Himself alone.
16 [a]Now when evening came, His disciples went down to the sea,
17 got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them.
18 Then the sea arose because a great wind was blowing.
19 So when they had rowed about [1]three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were [a]afraid.
20 But He said to them, [a]"It is I; do not be afraid."
21 Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

The Bread from Heaven

22 On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except [1]that one [2]which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone—
23 however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks—
24 when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, [a]seeking Jesus.
25 And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"
26 Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.
27 [a]"Do not labor for the food which perishes, but [b]for the food which endures to everlasting life, which the Son of Man will give you, [c]because God the Father has set His seal on Him."
28 Then they said to Him, "What shall we do, that we may work the works of God?"

14 [a]Gen. 49:10
15 [a][John 18:36]
16 [a]Matt. 14:23
19 [a]Matt. 17:6 [1]Lit. *25 or 30 stadia*
20 [a]Is. 43:1, 2
22 [1]NU omits *that* [2]NU omits *which His disciples had entered*
24 [a]Luke 4:42
27 [a]Matt. 6:19 [b]John 4:14 [c]Acts 2:22
29 [a][1 John 3:23]
30 [a]Matt. 12:38; 16:1
31 [a]Ex. 16:15 [b]Ex. 16:4, 15; Neh. 9:15; Ps. 78:24
32 [a]John 3:13, 16
34 [a]John 4:15
35 [a]John 6:48, 58 [b]John 4:14; 7:37 [c]Is. 55:1, 2
36 [a]John 6:26, 64; 15:24 [b]John 10:26
37 [a]John 6:45 [b]2 Tim. 2:19 [1]*certainly not*
38 [a]Matt. 26:39 [b]John 4:34
39 [a]John 10:28; 17:12; 18:9
40 [a]John 3:15, 16; 4:14; 6:27, 47, 54
41 [1]*grumbled*

29 Jesus answered and said to them, [a]"This is the work of God, that you believe in Him whom He sent."
30 Therefore they said to Him, [a]"What sign will You perform then, that we may see it and believe You? What work will You do?
31 [a]"Our fathers ate the manna in the desert; as it is written, [b]*'He gave them bread from heaven to eat.'*"
32 Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but [a]My Father gives you the true bread from heaven.
33 "For the bread of God is He who comes down from heaven and gives life to the world."
34 [a]Then they said to Him, "Lord, give us this bread always."
35 And Jesus said to them, [a]"I am the bread of life. [b]He who comes to Me shall never hunger, and he who believes in Me shall never [c]thirst.

ENCOUNTER*Note* *John 6:35*

Bread of Life

Jesus satisfies our soul as food satisfies our hunger. Being near food is not enough; we must eat it. Likewise, being near Jesus is not sufficient. We must thoroughly be filled by Him.

36 [a]"But I said to you that you have seen Me and yet [b]do not believe.
37 [a]"All that the Father gives Me will come to Me, and [b]the one who comes to Me I will [1]by no means cast out.
38 "For I have come down from heaven, [a]not to do My own will, [b]but the will of Him who sent Me.
39 "This is the will of the Father who sent Me, [a]that of all He has given Me I should lose nothing, but should raise it up at the last day.
40 "And this is the will of Him who sent Me, [a]that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

Rejected by His Own

41 The Jews then [1]complained about Him, because He said, "I am the bread which came down from heaven."

6:30 It is astonishing that Jesus had just miraculously fed a multitude and yet people asked Him for a sign. A heart that is unwilling to believe will not be convinced regardless of the quantity of proof provided.

6:31 A Jewish tradition had developed that the Messiah would cause manna to fall from heaven as Moses had done (Ex. 16:4, 15).

6:35 Jesus makes seven dramatic "I am" statements in John's Gospel, all of which reveal His identity (John 6:48; 8:12; 10:7, 9, 10, 11, 14; 11:25; 14:6; 15:5).

6:37 John made it clear that it was the Father's activity to draw people to His Son.

42 And they said, [a]"Is not this Jesus, the
son of Joseph, whose father and mother
we know? How is it then that He says, 'I
have come down from heaven'?"
43 Jesus therefore answered and said to
them, [1]"Do not murmur among your-
selves.
44 [a]"No one can come to Me unless the
Father who sent Me [b]draws him; and I
will raise him up at the last day.
45 "It is written in the prophets, [a]*'And
they shall all be taught by God.'* [b]There-
fore everyone who [1]has heard and
learned from the Father comes to Me.
46 [a]"Not that anyone has seen the Fa-
ther, [b]except He who is from God; He
has seen the Father.
47 "Most assuredly, I say to you, [a]he
who believes [1]in Me has everlasting life.
48 [a]"I am the bread of life.
49 [a]"Your fathers ate the manna in the
wilderness, and are dead.
50 [a]"This is the bread which comes
down from heaven, that one may eat of
it and not die.
51 "I am the living bread [a]which came
down from heaven. If anyone eats of this
bread, he will live forever; and [b]the
bread that I shall give is My flesh, which
I shall give for the life of the world."
52 The Jews therefore [a]quarreled
among themselves, saying, "How can
this Man give us *His* flesh to eat?"
53 Then Jesus said to them, "Most as-
suredly, I say to you, unless [a]you eat the
flesh of the Son of Man and drink His
blood, you have no life in you.
54 [a]"Whoever eats My flesh and drinks
My blood has eternal life, and I will
raise him up at the last day.
55 "For My flesh is [1]food indeed, and
My blood is [2]drink indeed.
56 "He who eats My flesh and drinks
My blood [a]abides in Me, and I in him.
57 "As the living Father sent Me, and I
live because of the Father, so he who
feeds on Me will live because of Me.

42 [a]Matt. 13:55
43 [1]*Stop grumbling*
44 [a]Song 1:4 [b][Phil. 1:29; 2:12, 13]
45 [a]Is. 54:13 [b]John 6:37 [1]M *hears and has learned*
46 [a]John 1:18 [b]Matt. 11:27
47 [a][John 3:16, 18] [1]NU omits *in Me*
48 [a]John 6:33, 35
49 [a]John 6:31, 58
50 [a]John 6:51, 58
51 [a]John 3:13 [b]Heb. 10:5
52 [a]John 7:43; 9:16; 10:19
53 [a]Matt. 26:26
54 [a]John 4:14; 6:27, 40
55 [1]NU *true food* [2]NU *true drink*
56 [a][1 John 3: 24; 4:15, 16]

58 [a]John 6: 49–51 [b]Ex. 16:14–35
60 [a]John 6:66 [1]*difficult*
61 [1]*grumbled* [2]*make you stumble*
62 [a]Acts 1:9; 2:32, 33
63 [a]2 Cor. 3:6 [b]John 3:6 [c][John 6:68; 14:24]
64 [a]John 6:36 [b]John 2:24, 25; 13:11
65 [a]John 6:37, 44, 45
66 [a]Luke 9:62 [1]Or *away;* lit. *to the back*
68 [a]Acts 5:20
69 [a]Luke 9:20 [1]NU *Holy One of God.*

58 [a]"This is the bread which came
down from heaven—not [b]as your fathers
ate the manna, and are dead. He who
eats this bread will live forever."
59 These things He said in the syna-
gogue as He taught in Capernaum.

Many Disciples Turn Away

60 [a]Therefore many of His disciples,
when they heard *this,* said, "This is a
[1]hard saying; who can understand it?"
61 When Jesus knew in Himself that
His disciples [1]complained about this, He
said to them, "Does this [2]offend you?
62 [a]"*What* then if you should see the Son
of Man ascend where He was before?
63 [a]"It is the Spirit who gives life; the
[b]flesh profits nothing. The [c]words that I
speak to you are spirit, and *they* are life.

ENCOUNTER*Note* *John 6:63*

Life Words

Jesus' words must be understood spiritually. When believed and accepted, they bring everlasting life.

64 "But [a]there are some of you who do
not believe." For [b]Jesus knew from the
beginning who they were who did not
believe, and who would betray Him.
65 And He said, "Therefore [a]I have said
to you that no one can come to Me unless
it has been granted to him by My Father."
66 [a]From that *time* many of His disci-
ples went [1]back and walked with Him
no more.
67 Then Jesus said to the twelve, "Do
you also want to go away?"
68 But Simon Peter answered Him,
"Lord, to whom shall we go? You have
[a]the words of eternal life.
69 [a]"Also we have come to believe and
know that You are the [1]Christ, the Son of
the living God."

HISTORICAL*Encounter* **JOHN BUNYAN** *John 6:37*

John Bunyan was raised in a modest home, receiving little education. He grew to become a hardened, blasphemous, worldly young man. As Bunyan became troubled about his soul, he sought to reform himself and to win favor with God, even ringing the church bell on Sundays. Yet he feared he was not one of God's elect and therefore he could not be saved. Then he read John 6:37, "Him that cometh to me I will in no wise cast out." Bunyan focused on the phrase "in no wise." Bunyan later told how he and Satan wrestled over that phrase but gradually Bunyan gained assurance that God would not reject him if Bunyan went to Christ in faith. He eventually became a minister and wrote *Pilgrim's Progress,* which helped millions of people in their walk with Christ.

6:49 The manna God provided for the children of Israel gave temporary subsistence. Like manna, Jesus was also a gift from heaven, but He gave everlasting life.

6:50 Here the word "eat" signifies a once-for-all act.

6:69 "Believe" and "know" are in the perfect tense, implying that what they have done in the past continues to have its effect on the present.

70 Jesus answered them, [a]"Did I not choose you, the twelve, [b]and one of you is a devil?"
71 He spoke of [a]Judas Iscariot, *the son* of Simon, for it was he who would [b]betray Him, being one of the twelve.

Jesus' Brothers Disbelieve

7 After these things Jesus walked in Galilee; for He did not want to walk in Judea, [a]because the [1]Jews sought to kill Him.
2 [a]Now the Jews' Feast of Tabernacles was at hand.
3 [a]His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing.
4 "For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world."
5 For [a]even His [b]brothers did not believe in Him.
6 Then Jesus said to them, [a]"My time has not yet come, but your time is always ready.
7 [a]"The world cannot hate you, but it hates Me [b]because I testify of it that its works are evil.

ENCOUNTER *Note* — *John 7:7*

For or Against

No one can remain indifferent to Jesus. You are either for Him or against Him. If you are unwilling to renounce your sin, you will reject Him, for His very presence reveals the sin and darkness in your life.

8 "You go up to this feast. I am not [1]yet going up to this feast, [a]for My time has not yet fully come."
9 When He had said these things to them, He remained in Galilee.

The Heavenly Scholar

10 But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret.

70 [a]Luke 6:13 [b][John 13:27]
71 [a]John 12:4; 13:2, 26 [b]Matt. 26:14–16

CHAPTER 7

1 [a]John 5:18; 7:19, 25; 8:37, 40 [1]The ruling authorities
2 [a]Lev. 23:34
3 [a]Matt. 12:46
5 [a]Ps. 69:8; Mic. 7:6 [b]Mark 3:21
6 [a]John 2:4; 8:20
7 [a][John 15:19] [b]John 3:19
8 [a]John 8:20 [1]NU omits *yet*
11 [a]John 11:56
12 [a]John 9:16; 10:19 [b]Luke 7:16
13 [a][John 9:22; 12:42; 19:38]
14 [a]Ps. 22:22; Mark 6:34
15 [a]Matt. 13:54
16 [a]John 3:11 [1]NU, M *So Jesus*
17 [a]John 3:21; 8:43
18 [a]John 5:41 [b]John 8:50 [c][2 Cor. 5:21]
19 [a]Deut. 33:4 [b]Matt. 12:14
20 [a]John 8:48, 52
22 [a]Lev. 12:3 [b]Gen. 17:9–14
23 [a]John 5:8, 9, 16
24 [a]Prov. 24:23
25 [a]Matt. 21:38; 26:4
26 [a]John 7:48

11 Then [a]the Jews sought Him at the feast, and said, "Where is He?"
12 And [a]there was much complaining among the people concerning Him. [b]Some said, "He is good"; others said, "No, on the contrary, He deceives the people."
13 However, no one spoke openly of Him [a]for fear of the Jews.
14 Now about the middle of the feast Jesus went up into the temple and [a]taught.
15 [a]And the Jews marveled, saying, "How does this Man know letters, having never studied?"
16 [1]Jesus answered them and said, [a]"My doctrine is not Mine, but His who sent Me.
17 [a]"If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own *authority*.
18 [a]"He who speaks from himself seeks his own glory; but He who [b]seeks the glory of the One who sent Him is true, and [c]no unrighteousness is in Him.
19 [a]"Did not Moses give you the law, yet none of you keeps the law? [b]Why do you seek to kill Me?"
20 The people answered and said, [a]"You have a demon. Who is seeking to kill You?"
21 Jesus answered and said to them, "I did one work, and you all marvel.
22 [a]"Moses therefore gave you circumcision (not that it is from Moses, [b]but from the fathers), and you circumcise a man on the Sabbath.
23 "If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because [a]I made a man completely well on the Sabbath?
24 [a]"Do not judge according to appearance, but judge with righteous judgment."

Could This Be the Christ?

25 Now some of them from Jerusalem said, "Is this not He whom they seek to [a]kill?
26 "But look! He speaks boldly, and they say nothing to Him. [a]Do the rulers

6:71 Judas is identified with his father, Simon Iscariot. Iscariot means "man of Kerioth." Judas was the only one of the twelve disciples not from Galilee.

7:1 The interval between chapter six and seven would have been roughly six months.

7:2 The Feast of Tabernacles was one of three primary Jewish feasts. For seven days, people lived in makeshift shelters to commemorate their journey from Egypt to the Promised Land (Lev. 23:40–43). It was held in September–October.

7:3 Jesus' unbelieving brothers assumed that if Jesus was to establish a following, He would need to impress the multitudes gathering in Jerusalem for the feast.

7:6 "Time" used here is not the typical Greek word *chronos* which depicts events in chronological order, but *kairos,* which describes a qualitative time rather than quantitative. It signifies a suitable or favorable time.

7:14 The middle of the feast would have been the fourth day.

7:15 "Having never studied" means Jesus had never attended a formal rabbinical school.

7:23 The Jews scrupulously observed the ritual of circumcision on the Sabbath (Lev. 12:3), but were incensed that a person was healed on that day.

know indeed that this is [1]truly the Christ?
27 [a]"However, we know where this Man is from; but when the Christ comes, no one knows where He is from."
28 Then Jesus cried out, as He taught in the temple, saying, [a]"You both know Me, and you know where I am from; and [b]I have not come of Myself, but He who sent Me [c]is true, [d]whom you do not know.
29 [1]"But [a]I know Him, for I am from Him, and He sent Me."
30 Therefore [a]they sought to take Him; but [b]no one laid a hand on Him, because His hour had not yet come.
31 And [a]many of the people believed in Him, and said, "When the Christ comes, will He do more signs than these which this *Man* has done?"

Jesus and the Religious Leaders

32 The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him.
33 Then Jesus said [1]to them, [a]"I shall be with you a little while longer, and *then* I [b]go to Him who sent Me.
34 "You [a]will seek Me and not find *Me*, and where I am you [b]cannot come."
35 Then the Jews said among themselves, "Where does He intend to go that we shall not find Him? Does He intend to go to [a]the Dispersion among the Greeks and teach the Greeks?
36 "What is this thing that He said, 'You will seek Me and not find Me, and where I am you cannot come'?"

The Promise of the Holy Spirit

37 [a]On the last day, that great *day* of the feast, Jesus stood and cried out, saying, [b]"If anyone thirsts, let him come to Me and drink.
38 [a]"He who believes in Me, as the Scripture has said, [b]out of his heart will flow rivers of living water."

[1]NU omits *truly*
27 [a]Luke 4:22
28 [a]John 8:14 [b]John 5:43 [c]Rom. 3:4 [d]John 1:18; 8:55
29 [a]Matt. 11:27 [1]NU, M omit *But*
30 [a]Mark 11:18 [b]John 7:32, 44; 8:20; 10:39
31 [a]Matt. 12:23
33 [a]John 13:33 [b][1 Pet. 3:22] [1]NU, M omit *to them*
34 [a]Hos. 5:6 [b][Matt. 5:20]
35 [a]James 1:1
37 [a]Lev. 23:36 [b][Is. 55:1]
38 [a]Deut. 8:15 [b]Is. 12:3; 43:20; 44:3; 55:1
39 [a]Is. 44:3 [b]John 12:16; 13:31; 17:5 [1]NU *who believed* [2]NU omits *Holy*
40 [a]Deut. 18:15, 18 [1]NU *some*
41 [a]John 4:42; 6:69
42 [a]Mic. 5:2 [b]1 Sam. 16:1, 4
43 [a]John 7:12
44 [a]John 7:30
46 [a]Luke 4:22

ENCOUNTER *Note* — *John 7:38*

Living Water

Genuine belief in Christ results in a heart overflowing with love and life. Those whose hearts are cold and lifeless need to renew their faith.

39 [a]But this He spoke concerning the Spirit, whom those [1]believing in Him would receive; for the [2]Holy Spirit was not yet *given*, because Jesus was not yet [b]glorified.

Who Is He?

40 Therefore [1]many from the crowd, when they heard this saying, said, "Truly this is [a]the Prophet."
41 Others said, "This is [a]the Christ." But some said, "Will the Christ come out of Galilee?
42 [a]"Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, [b]where David was?"
43 So [a]there was a division among the people because of Him.
44 Now [a]some of them wanted to take Him, but no one laid hands on Him.

Rejected by the Authorities

45 Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?"
46 The officers answered, [a]"No man ever spoke like this Man!"
47 Then the Pharisees answered them, "Are you also deceived?
48 "Have any of the rulers or the Pharisees believed in Him?

HISTORICAL *Encounter* — **DAVID BRAINERD** — *John 7:38*

David Brainerd was a devout young man with a passion to evangelize the native Indians of Massachusetts. Despite his valiant and selfless efforts in 1743, he was largely unsuccessful. The following year saw no improvement. He suffered great hardship and deprivation, yet the people were not responding to the gospel as he had prayed. Finally, he set aside January 3, 1745 as a day of fasting and prayer, begging God to anoint his ministry with power. He claimed for his life and ministry John 7:38. He began to regularly preach from this chapter of John's Gospel. It was his most successful year of ministry, as Brainerd began to witness an amazing work of God among the native Indian people. As the living waters of Christ flowed through him, large numbers of people found salvation, and millions of Christians were eventually encouraged by reading Brainerd's story.

7:27 The Jews assumed Jesus was from Nazareth because that was where he grew up. They should have known the Messiah would come from Bethlehem, for the prophet Micah had foretold it (Mic. 5:2).

7:28 "Cried out" signifies a loud shout, expressing deep emotion.

7:37 On the seventh day of the feast, the high priest took a golden pitcher filled with water from the pool of Siloam and poured it on the altar. The water symbolized the miraculous provision of water for the Israelites in the wilderness. It may be that Jesus cried out just as the high priest poured the water.

49 "But this crowd that does not know the law is accursed."
50 Nicodemus [a](he who came to [1]Jesus [2]by night, being one of them) said to them,
51 [a]"Does our law judge a man before it hears him and knows what he is doing?"
52 They answered and said to him, "Are you also from Galilee? Search and look, for [a]no prophet [1]has arisen out of Galilee."

An Adulteress Faces the Light of the World

53 [1]And everyone went to his *own* house.
8 But Jesus went to the Mount of Olives.
2 Now [1]early in the morning He came again into the temple, and all the people came to Him; and He sat down and [a]taught them.
3 Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,
4 they said to Him, "Teacher, [1]this woman was caught in [a]adultery, in the very act.
5 [a]"Now [1]Moses, in the law, commanded us [2]that such should be stoned. But what do You [3]say?"
6 This they said, testing Him, that they [a]might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, [1]as though He did not hear.
7 So when they continued asking Him, He [1]raised Himself up and said to them, [a]"He who is without sin among you, let him throw a stone at her first."
8 And again He stooped down and wrote on the ground.
9 Then those who heard *it*, [a]being[1] convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst.
10 When Jesus had raised Himself up [1]and saw no one but the woman, He said to her, "Woman, where are those accusers [2]of yours? Has no one condemned you?"
11 She said, "No one, Lord." And Jesus said to her, [a]"Neither do I condemn you; go [1]and [b]sin no more."
12 Then Jesus spoke to them again, saying, [a]"I am the light of the world. He who [b]follows Me shall not walk in darkness, but have the light of life."

Jesus Defends His Self-Witness

13 The Pharisees therefore said to Him, [a]"You bear witness of Yourself; Your witness is not [1]true."
14 Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but [a]you do not know where I come from and where I am going.
15 [a]"You judge according to the flesh; [b]I judge no one.
16 "And yet if I do judge, My judgment is true; for [a]I am not alone, but I *am* with the Father who sent Me.
17 [a]"It is also written in your law that the testimony of two men is true.
18 "I am One who bears witness of Myself, and [a]the Father who sent Me bears witness of Me."
19 Then they said to Him, "Where is Your Father?" Jesus answered, [a]"You know neither Me nor My Father. [b]If you had known Me, you would have known My Father also."
20 These words Jesus spoke in [a]the treasury, as He taught in the temple; and [b]no one laid hands on Him, for [c]His hour had not yet come.

Jesus Predicts His Departure

21 Then Jesus said to them again, "I am going away, and [a]you will seek Me, and [b]will die in your sin. Where I go you cannot come."
22 So the Jews said, "Will He kill Himself, because He says, 'Where I go you cannot come'?"
23 And He said to them, [a]"You are from beneath; I am from above. [b]You are of this world; I am not of this world.
24 [a]"Therefore I said to you that you will die in your sins; [b]for if you do not believe that I am *He*, you will die in your sins."
25 Then they said to Him, "Who are You?" And Jesus said to them, "Just

50 [a]John 3:1, 2; 19:39 [1]Lit. *Him* [2]NU *before*
51 [a]Deut. 1:16, 17; 19:15
52 [a][Is. 9:1, 2] [1]NU *is to rise*
53 [1]NU brackets 7:53 through 8:11 as not in the original text. They are present in over 900 mss. of John.

CHAPTER 8

2 [a]John 8:20; 18:20 [1]M *very early*
4 [a]Ex. 20:14 [1]M *we found this woman*
5 [a]Lev. 20:10 [1]M *in our law Moses commanded* [2]NU, M *to stone such* [3]M adds *about her*
6 [a]Matt. 22:15 [1]NU, M omit *as though He did not hear*
7 [a]Deut. 17:7 [1]M *He looked up*
9 [a]Rom. 2:22 [1]NU, M omit *being convicted by their conscience*
10 [1]NU omits *and saw no one but the woman;* M *He saw her and said,* [2]NU, M omit *of yours*
11 [a][John 3:17] [b][John 5:14] [1]NU, M add *from now on*
12 [a]John 1:4; 9:5; 12:35 [b]1 Thess. 5:5
13 [a]John 5:31 [1]*valid as* testimony
14 [a]John 7:28; 9:29
15 [a]John 7:24 [b][John 3:17; 12:47; 18:36]
16 [a]John 16:32
17 [a]Deut. 17:6; 19:15
18 [a]John 5:37
19 [a]John 16:3 [b]John 14:7
20 [a]Mark 12:41, 43 [b]John 2:4; 7:30 [c]John 7:8

7:50 Nicodemus rightly pointed out the injustice of what his colleagues were contemplating, yet their passions were too aroused to listen to reason.

7:52 This does not mean there had been no prophets in the past from Galilee. Jonah, Hosea, Nahum and possibly Elijah and Elisha had all come from that region. This statement implies that no one expected God to do any significant work from that area in their day.

8:4 "In the very act," as well as the absence of the guilty man, implies a trap had been set for the woman.

8:5 Leviticus 20:10 and Deuteronomy 22:22 instructed both the guilty man and woman to be put to death, but the method of execution was not specified.

8:11 The tense of "sin no more" suggests discontinuing a habit or lifestyle.

8:19 This is a fundamental theme in John's Gospel. By coming to know Jesus, you come to know God the Father.

8:20 The "treasury" probably refers to the court of women where thirteen trumpet-shaped collection boxes were located to receive people's offerings.

what I [a]have been saying to you from the beginning.
26 "I have many things to say and to judge concerning you, but [a]He who sent Me is true; and [b]I speak to the world those things which I heard from Him."
27 They did not understand that He spoke to them of the Father.
28 Then Jesus said to them, "When you [a]lift[1] up the Son of Man, [b]then you will know that I am *He,* and [c]*that* I do nothing of Myself; but [d]as My Father taught Me, I speak these things.
29 "And [a]He who sent Me is with Me. [b]The Father has not left Me alone, [c]for I always do those things that please Him."
30 As He spoke these words, [a]many believed in Him.

The Truth Shall Make You Free

31 Then Jesus said to those Jews who believed Him, "If you [a]abide in My word, you are My disciples indeed.
32 "And you shall know the [a]truth, and [b]the truth shall make you free."

ENCOUNTER Note — *John 8:32*

Set Free

There is no reason to fear a word from God. His word exposes our sin. It reveals our bondage. Those who are enslaved by sin need to experience God's truth and be liberated from sin's grip.

33 They answered Him, [a]"We are Abraham's descendants, and have never been in bondage to anyone. How *can* You say, 'You will be made free'?"
34 Jesus answered them, "Most assuredly, I say to you, [a]whoever commits sin is a slave of sin.
35 "And [a]a slave does not abide in the house forever, *but* a son abides forever.
36 [a]"Therefore if the Son makes you free, you shall be free indeed.

Abraham's Seed and Satan's

37 "I know that you are Abraham's descendants, but [a]you seek to kill Me, because My word has no place in you.
38 [a]"I speak what I have seen with My Father, and you do what you have [1]seen with your father."
39 They answered and said to Him, [a]"Abraham is our father." Jesus said to them, [b]"If you were Abraham's children, you would do the works of Abraham.
40 [a]"But now you seek to kill Me, a Man who has told you the truth [b]which I heard from God. Abraham did not do this.
41 "You do the deeds of your father." Then they said to Him, "We were not born of fornication; [a]we have one Father—God."
42 Jesus said to them, [a]"If God were your Father, you would love Me, for [b]I proceeded forth and came from God; [c]nor have I come of Myself, but He sent Me.
43 [a]"Why do you not understand My speech? Because you are not able to listen to My word.
44 [a]"You are of *your* father the devil, and the [b]desires of your father you want to [c]do. He was a murderer from the beginning, and [d]does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources,* for he is a liar and the father of it.
45 "But because I tell the truth, you do not believe Me.
46 "Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?
47 [a]"He who is of God hears God's words; therefore you do not hear, because you are not of God."

ENCOUNTER Note — *John 8:47*

God's Words

God's children hear His words and recognize His voice. Those who never hear from God give evidence they do not belong to Him.

Before Abraham Was, I AM

48 Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and [a]have a demon?"
49 Jesus answered, "I do not have a demon; but I honor My Father, and [a]you dishonor Me.
50 "And [a]I do not seek My *own* glory; there is One who seeks and judges.
51 "Most assuredly, I say to you, [a]if anyone keeps My word he shall never see death."
52 Then the Jews said to Him, "Now we

21 [a]John 7:34; 13:33 [b]John 8:24
23 [a]John 3:31 [b]1 John 4:5
24 [a]John 8:21 [b][Mark 16:16]
25 [a]John 4:26
26 [a]John 7:28 [b]John 3:32; 15:15
28 [a]John 3:14; 12:32; 19:18 [b][Rom. 1:4] [c]John 5:19, 30 [d]John 3:11 [1]Crucify
29 [a]John 14:10 [b]John 8:16; 16:32 [c]John 4:34; 5:30; 6:38
30 [a]John 7:31; 10:42; 11:45
31 [a][John 14:15, 23]
32 [a][John 1:14, 17; 14:6] [b][Rom. 6:14, 18, 22]
33 [a][Matt. 3:9]
34 [a]2 Pet. 2:19
35 [a]Gal. 4:30
36 [a]Gal. 5:1
37 [a]John 7:19
38 [a][John 3:32; 5:19, 30; 14:10, 24] [1]NU *heard from*
39 [a]Matt. 3:9 [b][Rom. 2:28]
40 [a]John 8:37 [b]John 8:26
41 [a]Is. 63:16
42 [a]1 John 5:1 [b]John 16:27; 17:8, 25 [c]Gal. 4:4
43 [a][John 7:17]
44 [a]Matt. 13:38 [b]1 John 2:16, 17 [c][1 John 3:8–10, 15] [d][Jude 6]
47 [a]1 John 4:6
48 [a]John 7:20; 10:20
49 [a]John 5:41
50 [a]John 5:41; 7:18
51 [a]John 5:24; 11:26

8:28 "Lift up" carries double meaning. It points to the crucifixion, when Jesus would physically be lifted up on a cross. It can also mean He will be exalted. Both occurred during the crucifixion.

8:33 Taken literally, this claim was blatantly false. They were under the yoke of the Roman empire. They had previously been controlled by the Assyrians, the Babylonians, the Persians, and the Greeks.

8:41 The reference to "fornication" may have been a derogatory remark aimed at the unusual circumstances of Jesus' birth.

8:46 Despite this bold challenge, Jesus' enemies could not point to one sin He had committed.

know that You [a]have a demon! [b]Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.'
53 "Are You greater than our father Abraham, who is dead? And the prophets are dead. [a]Who do You make Yourself out to be?"
54 Jesus answered, "[a]If I honor Myself, My honor is nothing. [b]It is My Father who honors Me, of whom you say that He is [1]your God.
55 "Yet [a]you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and [b]keep His word.
56 "Your father Abraham [a]rejoiced to see My day, [b]and he saw *it* and was glad."
57 Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"
58 Jesus said to them, "Most assuredly, I say to you, [a]before Abraham was, [b]I AM."
59 Then [a]they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, [b]going[1] through the midst of them, and so passed by.

A Man Born Blind Receives Sight

9 Now as *Jesus* passed by, He saw a man who was blind from birth.
2 And His disciples asked Him, saying, "Rabbi, [a]who sinned, this man or his parents, that he was born blind?"
3 Jesus answered, "Neither this man nor his parents sinned, [a]but that the works of God should be revealed in him.
4 [a]"I[1] must work the works of Him who sent Me while it is [b]day; *the* night is coming when no one can work.
5 "As long as I am in the world, [a]I am the light of the world."
6 When He had said these things, [a]He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay.
7 And He said to him, "Go, wash [a]in the pool of Siloam" (which is translated, Sent). So [b]he went and washed, and came back seeing.
8 Therefore the neighbors and those who previously had seen that he was [1]blind said, "Is not this he who sat and begged?"
9 Some said, "This is he." Others *said,* [1]"He is like him." He said, "I am *he.*"
10 Therefore they said to him, "How were your eyes opened?"
11 He answered and said, [a]"A Man called Jesus made clay and anointed my eyes and said to me, 'Go to [1]the pool of Siloam and wash.' So I went and washed, and I received sight."
12 Then they said to him, "Where is He?" He said, "I do not know."

The Pharisees Excommunicate the Healed Man

13 They brought him who formerly was blind to the Pharisees.
14 Now it was a Sabbath when Jesus made the clay and opened his eyes.
15 Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."
16 Therefore some of the Pharisees said, "This Man is not from God, because He does not [1]keep the Sabbath." Others said, [a]"How can a man who is a sinner do such signs?" And [b]there was a division among them.
17 They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, [a]"He is a prophet."
18 But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.
19 And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"
20 His parents answered them and said, "We know that this is our son, and that he was born blind;
21 "but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself."
22 His parents said these *things* because [a]they feared the Jews, for the Jews had agreed already that if anyone confessed *that* He *was* Christ, he [b]would be put out of the synagogue.
23 Therefore his parents said, "He is of age; ask him."
24 So they again called the man who was blind, and said to him, [a]"Give God

52 [a]John 7:20; 10:20 [b]Zech. 1:5
53 [a]John 10:33; 19:7
54 [a]John 5:31, 32 [b]Acts 3:13 [1]NU, M *our*
55 [a]John 7:28, 29 [b][John 15:10]
56 [a]Luke 10:24 [b]Heb. 11:13
58 [a]Mic. 5:2 [b]Rev. 1:8
59 [a]John 10:31; 11:8 [b]Luke 4:30 [1]NU omits the rest of v. 59.

CHAPTER 9

2 [a]John 9:34
3 [a]John 11:4
4 [a][John 4:34; 5:19, 36; 17:4] [b]John 11:9, 10; 12:35 [1]NU *We*
5 [a][John 1:5, 9; 3:19; 8:12; 12:35, 46]
6 [a]Mark 7:33; 8:23
7 [a]Neh. 3:15 [b]2 Kin. 5:14
8 [1]NU *a beggar*
9 [1]NU *"No, but he is like him."*
11 [a]John 9:6, 7 [1]NU omits *the pool of*
16 [a]John 3:2; 9:33 [b]John 7:12, 43; 10:19 [1]*observe*
17 [a][John 4:19; 6:14]
22 [a]Acts 5:13 [b]John 16:2
24 [a]Josh. 7:19

8:57 Luke's Gospel indicates Jesus was around thirty years old (Luke 3:23).

8:59 The Greek verb "hid Himself" is passive, indicating He was hidden. The heavenly Father would keep His Son safe until His appointed time had come.

9:4 "Must" carries the sense of compulsion. Jesus was driven to accomplish His Father's will while there was still time to do it.

9:6 In the ancient world, saliva was considered to have healing properties.

9:7 King Hezekiah had built a tunnel through solid rock, bringing water from Gihon to Jerusalem where it collected in the Pool of Siloam (2 Kin. 20:20; 2 Chr. 32:30).

9:17 The healed man did not yet know who Jesus was. The designation of "prophet" was the highest honor he could conceivably give a fellow man.

the glory! [b]We know that this Man is a sinner."
25 He answered and said, "Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see."

ENCOUNTER*Note* *John 9:25*

One Thing I Know

It is not enough to know what the Scriptures say about Jesus, nor is it satisfactory only to hear what others have experienced in their relationship with Him. We must come to know Him ourselves. Such personal knowledge will forever change our lives.

26 Then they said to him again, "What did He do to you? How did He open your eyes?"
27 He answered them, "I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?"
28 Then they reviled him and said, "You are His disciple, but we are Moses' disciples.
29 "We know that God [a]spoke to [b]Moses; *as for* this *fellow*, [c]we do not know where He is from."
30 The man answered and said to them, [a]"Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!
31 "Now we know that [a]God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him.
32 "Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.
33 [a]"If this Man were not from God, He could do nothing."
34 They answered and said to him, [a]"You were completely born in sins, and are you teaching us?" And they [1]cast him out.

True Vision and True Blindness

35 Jesus heard that they had cast him out; and when He had [a]found him, He said to him, "Do you [b]believe in [c]the Son of [1]God?"
36 He answered and said, "Who is He, Lord, that I may believe in Him?"
37 And Jesus said to him, "You have both seen Him and [a]it is He who is talking with you."
38 Then he said, "Lord, I believe!" And he [a]worshiped Him.
39 And Jesus said, [a]"For judgment I have come into this world, [b]that those who do not see may see, and that those who see may be made blind."
40 Then *some* of the Pharisees who were with Him heard these words, [a]and said to Him, "Are we blind also?"
41 Jesus said to them, [a]"If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

[b]John 9:16
29 [a]Num. 12:6–8 [b][John 5:45–47] [c]John 7:27, 28; 8:14
30 [a]John 3:10
31 [a]Zech. 7:13
33 [a]John 3:2; 9:16
34 [a]John 9:2 [1]Excommunicated him
35 [a]John 5:14 [b]John 1:7; 16:31 [c]Matt. 14:33; 16:16 [1]NU *Man*

ENCOUNTER*Note* *John 9:41*

Spiritual Blindness

The worst mistake we can make is to overestimate our spiritual condition. False confidence in our walk with God is like thinking we are healthy when we are terminally ill, a dangerous misconception.

Jesus the True Shepherd

10 "Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.
2 "But he who enters by the door is the shepherd of the sheep.
3 "To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by [a]name and leads them out.
4 "And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.
5 "Yet they will by no means follow a [a]stranger, but will flee from him, for they do not know the voice of strangers."
6 Jesus used this illustration, but they did not understand the things which He spoke to them.

Jesus the Good Shepherd

7 Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep.
8 "All who *ever* came [1]before Me are thieves and robbers, but the sheep did not hear them.
9 [a]"I am the door. If anyone enters by

37 [a]John 4:26
38 [a]Matt. 8:2
39 [a][John 3:17; 5:22, 27; 12:47] [b]Matt. 13:13; 15:14
40 [a][Rom. 2:19]
41 [a]John 15:22, 24

CHAPTER 10

3 [a]John 20:16
5 [a][2 Cor. 11:13–15]
8 [1]M omits *before Me*
9 [a][Eph. 2:18]

9:34 "Born in sins" suggests the Pharisees believed the man's blindness was in punishment for sin.

9:38 The formerly blind man progressed in His understanding of Jesus. He first described Him as "a man" (v. 11); then "a prophet" (17); and finally as "the Son of God" to be worshipped (35–38).

10:7 Jesus is the "door," which means all God's promises are made available through Him. Moreover, He alone gives access to the Father.

Me, he will be saved, and will go in and out and find pasture.
10 "The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

ENCOUNTER Note *John 10:10*

Abundant Life

A relationship with Jesus brings life. The life Christ offers is not a mundane existence, but an ongoing, vibrant, dynamic, and joyful experience. Life is available to all, but *abundant* life comes only through Jesus.

11 [a]"I am the good shepherd. The good shepherd gives His life for the sheep.
12 "But a [1]hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and [a]leaves the sheep and flees; and the wolf catches the sheep and scatters them.
13 "The hireling flees because he is a hireling and does not care about the sheep.
14 "I am the good shepherd; and [a]I know My *sheep*, and [b]am known by My own.
15 [a]"As the Father knows Me, even so I know the Father; [b]and I lay down My life for the sheep.
16 "And [a]other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; [b]and there will be one flock *and* one shepherd.
17 "Therefore My Father [a]loves Me, [b]because I lay down My life that I may take it again.
18 "No one takes it from Me, but I lay it down of Myself. I [a]have power to lay it down, and I have power to take it again. [b]This command I have received from My Father."
19 Therefore [a]there was a division again among the Jews because of these sayings.
20 And many of them said, [a]"He has a demon and is [1]mad. Why do you listen to Him?"
21 Others said, "These are not the words of one who has a demon. [a]Can a demon [b]open the eyes of the blind?"

11 [a]Is. 40:11
12 [a]Zech. 11:16, 17 [1]*hired man*
14 [a]2 Tim. 2:19 [b]2 Tim. 1:12
15 [a]Matt. 11:27 [b][John 15:13; 19:30]
16 [a]Is. 42:6; 56:8 [b]Eph. 2:13–18
17 [a]John 5:20 [b][Heb. 2:9]
18 [a][John 2:19; 5:26] [b][John 6:38; 14:31; 17:4; Acts 2:24, 32]
19 [a]John 7:43; 9:16
20 [a]John 7:20 [1]*insane*
21 [a][Ex. 4:11] [b]John 9:6, 7, 32, 33
23 [a]Acts 3:11; 5:12
24 [1]Suspense
25 [a]John 5:36; 10:38 [b]Matt. 11:4
26 [a][John 8:47] [1]NU omits *as I said to you*
27 [a]John 10:4, 14
29 [a]John 14:28 [b][John 17:2, 6, 12, 24]
30 [a]John 17:11, 21–24
31 [a]John 8:59
33 [a]Matt. 9:3 [b]John 5:18

The Shepherd Knows His Sheep

22 Now it was the Feast of Dedication in Jerusalem, and it was winter.
23 And Jesus walked in the temple, [a]in Solomon's porch.
24 Then the Jews surrounded Him and said to Him, "How long do You keep us in [1]doubt? If You are the Christ, tell us plainly."
25 Jesus answered them, "I told you, and you do not believe. [a]The works that I do in My Father's name, they [b]bear witness of Me.
26 "But [a]you do not believe, because you are not of My sheep, [1]as I said to you.
27 [a]"My sheep hear My voice, and I know them, and they follow Me.

ENCOUNTER Note *John 10:27*

Jesus' Voice

There is something about Jesus' voice that resonates within the hearts of His people. The longer we walk with Him, the more clearly recognizable and distinctive His voice should become to us.

28 "And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.
29 [a]"My Father, [b]who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.
30 [a]"I and *My* Father are one."

Renewed Efforts to Stone Jesus

31 Then [a]the Jews took up stones again to stone Him.
32 Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"
33 The Jews answered Him, saying, "For a good work we do not stone You, but for [a]blasphemy, and because You, being a Man, [b]make Yourself God."

10:11 Jesus described Himself as the "good shepherd." God often condemned false or wicked shepherds of His people (Jer. 23:1–4; 25:32–38; Is. 56:9–12; Zech. 11; Ezek. 34). The Greek word for "good," *kalos,* could also be translated "beautiful." Normally a shepherd did not lay down his life for his sheep, for this would leave the remaining sheep vulnerable. However, Jesus' self sacrifice would bring life to His sheep.

10:12 A "hireling's" sole purpose in working was to make a living. Hired shepherds were expected to defend the sheep against one wolf but if there was more than one wolf, he was absolved from his duty and could flee for his life.

10:22 The Feast of Dedication celebrated the rededication of the temple by Judas Maccabaeus in 165 B.C. after Antiochus Epiphanes had desecrated it. The feast was observed for eight days in December and it later became known as the Feast of Lights, or Hanukkah.

10:23 Solomon's porch was a long, covered colonnade, probably on the east side of the temple (Acts 3:11; 5:12).

10:28 "Snatch" connotes a violent abduction. When you belong to Christ, no one and nothing can remove you. A Christian is held in both Christ's and the Father's hand.

10:30 This was a transparent claim of deity by Jesus.

34 Jesus answered them, "Is it not written in your law, [a]*'I said, "You are gods" '?*
35 "If He called them gods, [a]to whom the word of God came (and the Scripture [b]cannot be broken),
36 "do you say of Him [a]whom the Father sanctified and [b]sent into the world, 'You are blaspheming,' [c]because I said, 'I am [d]the Son of God'?
37 [a]"If I do not do the works of My Father, do not believe Me;
38 "but if I do, though you do not believe Me, [a]believe the works, that you may know and [1]believe [b]that the Father *is* in Me, and I in Him."
39 [a]Therefore they sought again to seize Him, but He escaped out of their hand.

The Believers Beyond Jordan

40 And He went away again beyond the Jordan to the place [a]where John was baptizing at first, and there He stayed.
41 Then many came to Him and said, "John performed no sign, [a]but all the things that John spoke about this Man were true."
42 And many believed in Him there.

The Death of Lazarus

11 Now a certain *man* was sick, Lazarus of Bethany, the town of [a]Mary and her sister Martha.
2 [a]It was *that* Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick.
3 Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."
4 When Jesus heard *that,* He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."
5 Now Jesus loved Martha and her sister and Lazarus.
6 So, when He heard that he was sick, [a]He stayed two more days in the place where He was.
7 Then after this He said to *the* disciples, "Let us go to Judea again."
8 *The* disciples said to Him, "Rabbi, lately the Jews sought to [a]stone You, and are You going there again?"

34 [a]Ps. 82:6
35 [a]Matt. 5:17, 18 [b]1 Pet. 1:25
36 [a]John 6:27 [b]John 3:17 [c]John 5:17, 18 [d]Luke 1:35
37 [a]John 10:25; 15:24
38 [a]John 5:36 [b]John 14:10, 11 [1]NU *understand*
39 [a]John 7:30, 44
40 [a]John 1:28
41 [a][John 1:29, 36; 3:28–36; 5:33]

CHAPTER 11

1 [a]Luke 10:38, 39
2 [a]Matt. 26:7
6 [a]John 10:40
8 [a]John 8:59; 10:31
9 [a]John 9:4; 12:35 [b]Is. 9:2
10 [a]John 12:35
11 [a]Matt. 9:24
16 [a]John 14:5; 20:26–28
18 [1]Lit. *15 stadia*
22 [a][John 9:31; 11:41]

9 Jesus answered, "Are there not twelve hours in the day? [a]If anyone walks in the day, he does not stumble, because he sees the [b]light of this world.
10 "But [a]if one walks in the night, he stumbles, because the light is not in him."
11 These things He said, and after that He said to them, "Our friend Lazarus [a]sleeps, but I go that I may wake him up."
12 Then His disciples said, "Lord, if he sleeps he will get well."
13 However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.
14 Then Jesus said to them plainly, "Lazarus is dead.
15 "And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him."

ENCOUNTER*Note* *John 11:15*

For Your Sake

The circumstances of life that so discourage us are viewed by God as opportunities to increase our faith and to deepen our understanding of Him.

16 Then [a]Thomas, who is called the Twin, said to his fellow disciples, "Let us also go, that we may die with Him."

I Am the Resurrection and the Life

17 So when Jesus came, He found that he had already been in the tomb four days.
18 Now Bethany was near Jerusalem, about [1]two miles away.
19 And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.
20 Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house.
21 Now Martha said to Jesus, "Lord, if You had been here, my brother would not have died.
22 "But even now I know that [a]whatever You ask of God, God will give You."
23 Jesus said to her, "Your brother will rise again."

10:38 The "works" Jesus performed were clear evidence that He was sent by His Father. Miracles speak for themselves, whether one chooses to believe or not.

11:6 The messenger's journey from Bethany to summon Jesus would only take one day. If Lazarus died shortly after the messenger was sent for Jesus, his delay of two days would not have made a difference in Lazarus' fate. After Jesus and his followers took a day to travel to Bethany, Lazarus would have been dead for four days.

11:9 The Jews divided the day in two. Twelve hours represented the night and the other twelve hours represented the day.

11:16 The disciple Thomas made a bold statement of commitment to Jesus. He may also have been demonstrating his essentially pessimistic outlook.

11:17 The four days Lazarus spent in the tomb were significant. It was believed that the soul lingered by the deceased body for three days in case there was any hope of resuscitation. However, the onlookers knew the corpse would begin to decay on the fourth day, and any hope of life would then end.

11:20 Martha may have been the oldest sister. As hostess, she would have taken responsibility for serving and would have been alerted first should a prominent guest like Jesus arrive.

24 Martha said to Him, [a]"I know that he will rise again in the resurrection at the last day."
25 Jesus said to her, "I am [a]the resurrection and the life. [b]He who believes in Me, though he may [c]die, he shall live.

ENCOUNTER Note John 11:25

The Resurrection

Our most formidable foe has always been death. No person has conquered it. Yet Jesus offers resurrection life. To accept Jesus is to invite resurrection power into your life.

26 "And whoever lives and believes in Me shall never die. Do you believe this?"
27 She said to Him, "Yes, Lord, [a]I believe that You are the Christ, the Son of God, who is to come into the world."

Jesus and Death, the Last Enemy

28 And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you."
29 As soon as she heard *that,* she arose quickly and came to Him.
30 Now Jesus had not yet come into the town, but [1]was in the place where Martha met Him.
31 [a]Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, [1]saying, "She is going to the tomb to weep there."
32 Then, when Mary came where Jesus was, and saw Him, she [a]fell down at His feet, saying to Him, [b]"Lord, if You had been here, my brother would not have died."
33 Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.
34 And He said, "Where have you laid him?" They said to Him, "Lord, come and see."
35 [a]Jesus wept.
36 Then the Jews said, "See how He loved him!"
37 And some of them said, "Could not this Man, [a]who opened the eyes of the blind, also have kept this man from dying?"

24 [a][John 5:29]
25 [a]John 5:21; 6:39, 40, 44 [b]1 John 5:10 [c]1 Cor. 15:22
27 [a]Matt. 16:16
30 [1]NU *was still*
31 [a]John 11:19, 33 [1]NU *supposing that she was going*
32 [a]Rev. 1:17 [b]John 11:21
35 [a]Luke 19:41
37 [a]John 9:6, 7

ENCOUNTER Note John 11:35

Jesus Weeps

It is heartbreaking to be in Jesus' presence and yet to be hampered by unbelief. Such ignorance of God's power and love is tragic.

Lazarus Raised from the Dead

38 Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a [a]stone lay against it.
39 Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been *dead* four days."
40 Jesus said to her, "Did I not say to you that if you would believe you would [a]see the glory of God?"
41 Then they took away the stone [1]*from the place* where the dead man was lying. And Jesus lifted up *His* eyes and said, "Father, I thank You that You have heard Me.
42 "And I know that You always hear Me, but [a]because of the people who are standing by I said *this,* that they may believe that You sent Me."
43 Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!"
44 And he who had died came out bound hand and foot with [a]grave-clothes, and [b]his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go."

The Plot to Kill Jesus

45 Then many of the Jews who had come to Mary, [a]and had seen the things Jesus did, believed in Him.
46 But some of them went away to the Pharisees and [a]told them the things Jesus did.
47 [a]Then the chief priests and the Pharisees gathered a council and said, [b]"What shall we do? For this Man works many signs.
48 "If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation."
49 And one of them, [a]Caiaphas, being

38 [a]Matt. 27:60, 66
40 [a][John 11:4, 23]
41 [1]NU omits *from the place where the dead man was lying*
42 [a]John 12:30; 17:21
44 [a]John 19:40 [b]John 20:7
45 [a]John 2:23; 10:42; 12:11, 18
46 [a]John 5:15
47 [a]Ps. 2:2 [b]Acts 4:16
49 [a]Luke 3:2

11:23 Martha took Jesus' statement as a general expression of condolence, referring to the end times. She did not yet understand that He had the power to raise her brother right then and there.

11:28 Jesus was known by Martha and Mary as "the Teacher," or Rabbi. A rabbi did not teach women. However, Jesus did not bind Himself to human traditions.

11:33 The customary way to demonstrate respect for the dead was to wail loudly. The more anguished the weeping, the more loved and respected the deceased was deemed to be.

11:39 Martha remained pragmatic in her thinking, yet she yielded to Jesus' directions.

ENCOUNTER Note — John 11:46

But Some

Why is it that some see the evidence and believe while others remain cynical? The answer lies in the skeptic's heart. Often those who are not trustworthy do not trust others either.

high priest that year, said to them, "You know nothing at all,
50 [a]"nor do you consider that it is expedient for [1]us that one man should die for the people, and not that the whole nation should perish."
51 Now this he did not say on his own *authority;* but being high priest that year he prophesied that Jesus would die for the nation,
52 and [a]not for that nation only, but [b]also that He would gather together in one the children of God who were scattered abroad.
53 Then, from that day on, they plotted to [a]put Him to death.
54 [a]Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called [b]Ephraim, and there remained with His disciples.
55 [a]And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to [b]purify themselves.
56 [a]Then they sought Jesus, and spoke among themselves as they stood in the temple, "What do you think—that He will not come to the feast?"
57 Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report *it,* that they might [a]seize Him.

The Anointing at Bethany

12 Then, six days before the Passover, Jesus came to Bethany, [a]where Lazarus was [1]who had been dead, whom He had raised from the dead.
2 [a]There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him.
3 Then [a]Mary took a pound of very costly oil of [b]spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.
4 But one of His disciples, [a]Judas Iscariot, Simon's *son,* who would betray Him, said,
5 "Why was this fragrant oil not sold for [1]three hundred denarii and given to the poor?"
6 This he said, not that he cared for the poor, but because he was a thief, and [a]had the money box; and he used to take what was put in it.
7 But Jesus said, "Let her alone; [1]she has kept this for the day of My burial.
8 "For [a]the poor you have with you always, but Me you do not have always."

The Plot to Kill Lazarus

9 Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, [a]whom He had raised from the dead.
10 [a]But the chief priests plotted to put Lazarus to death also,

ENCOUNTER Note — John 12:10

Refusal

Those who refuse to accept God's word will always find a way to dismiss or remove the evidence of His power. Only the Holy Spirit can soften a hardened heart.

11 [a]because on account of him many of the Jews went away and believed in Jesus.

The Triumphal Entry

12 [a]The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,
13 took branches of palm trees and went out to meet Him, and cried out:

50 [a]John 18:14 [1]NU *you*
52 [a]Is. 49:6 [b][Eph. 2:14–17]
53 [a]Matt. 26:4
54 [a]John 4:1, 3; 7:1 [b]2 Chr. 13:19
55 [a]John 2:13; 5:1; 6:4 [b]Num. 9:10, 13; 31:19, 20
56 [a]John 7:11
57 [a]Matt. 26: 14–16

CHAPTER 12

1 [a]John 11:1, 43 [1]NU omits *who had been dead*
2 [a]Mark 14:3; Luke 10:38–41
3 [a]John 11:2 [b]Song 1:12
4 [a]John 13:26
5 [1]About one year's wages for a worker
6 [a]John 13:29
7 [1]NU *that she may keep*
8 [a]Mark 14:7
9 [a]John 11:43, 44
10 [a]Luke 16:31
11 [a]John 11:45; 12:18
12 [a]Matt. 21: 4–9

11:49 Caiaphas was high priest about A.D. 18–36. This was traditionally a life-long position, appointed by the Roman authorities.

11:54 Ephraim may be identified with Ophrah which was fifteen miles from Jerusalem (2 Chr. 13:19).

12:2 Martha was actively serving Jesus, as was her custom (Luke 10:41–42). However, this time there is no mention of her being distracted or agitated.

12:3 Such an expensive perfume would normally have been poured on someone's head. However, Mary assumed the most humiliating position imaginable, at Jesus' feet. Pious women never publicly unbraided their hair. However, Mary's devotion to Jesus made her oblivious to any embarrassment or criticism.

12:5 A day laborer earned one denarius per day. This gift represented a year's wages. This may well have been a family treasure that Mary dispensed.

12:6 This is the only mention in the Gospels of Judas's evil character before he betrayed Jesus. Apparently he had followed Jesus for His own profit and would eventually betray Him from the same motive.

12:10 The chief priests mostly consisted of Sadducees who rejected the belief in the resurrection. Lazarus was therefore doubly offensive to them, not only because of his strong testimony, but because his resurrection contradicted their theology.

12:13 Jewish law prescribed palm branches to be used at the Feast of Tabernacles (Lev. 23:40). Palms symbolized victory.

"Hosanna!
[a]*'Blessed is He who comes in the name of the LORD!'*
The King of Israel!"

14 [a]Then Jesus, when He had found a young donkey, sat on it; as it is written:

15 *"Fear[a] not, daughter of Zion;*
Behold, your King is coming,
Sitting on a donkey's colt."

16 [a]His disciples did not understand these things at first; [b]but when Jesus was glorified, [c]then they remembered that these things were written about Him and *that* they had done these things to Him.
17 Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness.
18 [a]For this reason the people also met Him, because they heard that He had done this sign.
19 The Pharisees therefore said among themselves, [a]"You see that you are accomplishing nothing. Look, the world has gone after Him!"

The Fruitful Grain of Wheat

20 Now there [a]were certain Greeks among those [b]who came up to worship at the feast.
21 Then they came to Philip, [a]who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."
22 Philip came and told Andrew, and in turn Andrew and Philip told Jesus.
23 But Jesus answered them, saying, [a]"The hour has come that the Son of Man should be glorified.
24 "Most assuredly, I say to you, [a]unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much [1]grain.
25 [a]"He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.
26 "If anyone serves Me, let him [a]follow Me; and [b]where I am, there My servant will be also. If anyone serves Me, him *My* Father will honor.

Jesus Predicts His Death on the Cross

27 [a]"Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? [b]But for this purpose I came to this hour.
28 "Father, glorify Your name." [a]Then a voice came from heaven, *saying*, "I have both glorified *it* and will glorify *it* again."
29 Therefore the people who stood by and heard *it* said that it had thundered. Others said, "An angel has spoken to Him."
30 Jesus answered and said, [a]"This voice did not come because of Me, but for your sake.
31 "Now is the judgment of this world; now [a]the ruler of this world will be cast out.
32 "And I, [a]if I am [1]lifted up from the earth, will draw [b]all *peoples* to Myself."
33 [a]This He said, signifying by what death He would die.
34 The people answered Him, [a]"We have heard from the law that the Christ remains forever; and how *can* You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"
35 Then Jesus said to them, "A little while longer [a]the light is with you. [b]Walk while you have the light, lest darkness overtake you; [c]he who walks in darkness does not know where he is going.
36 "While you have the light, believe in the light, that you may become [a]sons of light." These things Jesus spoke, and departed, and [b]was hidden from them.

Who Has Believed Our Report?

37 But although He had done so many [a]signs before them, they did not believe in Him,
38 that the word of Isaiah the prophet might be fulfilled, which he spoke:

[a]*"Lord, who has believed our report?*
And to whom has the arm of the LORD been revealed?"

39 Therefore they could not believe, because Isaiah said again:

13 [a]Ps. 118:25, 26
14 [a]Matt. 21:7
15 [a]Is. 40:9; Zech. 9:9
16 [a]Luke 18:34 [b]John 7:39; 12:23 [c][John 14:26]
18 [a]John 12:11
19 [a]John 11:47, 48
20 [a]Acts 17:4 [b]1 Kin. 8:41, 42
21 [a]John 1:43, 44; 14:8–11
23 [a]John 13:32
24 [a]1 Cor. 15:36 [1]Lit. *fruit*
25 [a]Mark 8:35
26 [a][Matt. 16: 24] [b]John 14:3; 17:24
27 [a][Matt. 26: 38, 39] [b]Luke 22:53
28 [a]Matt. 3:17; 17:5
30 [a]John 11:42
31 [a][2 Cor. 4:4]
32 [a]John 3:14; 8:28 [b][Rom. 5:18] [1]Crucified
33 [a]John 18:32; 21:19
34 [a]Mic. 4:7
35 [a][John 1:9; 7:33; 8:12] [b]Eph. 5:8 [c][1 John 2:9–11]
36 [a]Luke 16:8 [b]John 8:59
37 [a]John 11:47
38 [a]Is. 53:1

ENCOUNTER *Note* — *John 12:25*

Losing Your Life

The Christian life is filled with paradoxes. Trying to save your life and manage it yourself shows you do not trust God. The only way to truly experience abundant life is to submit your future to God's hands. The irony is in losing, you win.

12:20 The coming of Greeks to seek Jesus signified that Jesus was no longer merely a Jewish Messiah but the Savior of the world.

12:21 The Greeks came to Philip and were continually asking to see Jesus. They may have approached Philip because he had a Greek name, as did Andrew.

12:38 Jesus' entire life and ministry followed in accordance with scripture, fulfilling every prophecy.

40 *"He[a] has blinded their eyes and*
hardened their hearts,
[b]Lest they should see with their eyes,
Lest they should understand with their hearts and turn,
So that I should heal them."

41 [a]These things Isaiah said [1]when he saw His glory and spoke of Him.

Walk in the Light

42 Nevertheless even among the rulers many believed in Him, but [a]because of the Pharisees they did not confess *Him,* lest they should be put out of the synagogue;
43 [a]for they loved the praise of men more than the praise of God.
44 Then Jesus cried out and said, [a]"He who believes in Me, [b]believes not in Me [c]but in Him who sent Me.
45 "And [a]he who sees Me sees Him who sent Me.
46 [a]"I have come *as* a light into the world, that whoever believes in Me should not abide in darkness.

ENCOUNTER *Note* — *John 12:46*

Light

Light dispels darkness. Once you place your trust in Jesus, your life is illuminated. You see yourself as you never did before. Until then you walk in shadows.

47 "And if anyone hears My words and does not [1]believe, [a]I do not judge him; for [b]I did not come to judge the world but to save the world.
48 [a]"He who rejects Me, and does not receive My words, has that which judges him—[b]the word that I have spoken will judge him in the last day.
49 "For [a]I have not spoken on My own *authority;* but the Father who sent Me gave Me a command, [b]what I should say and what I should speak.
50 "And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I [a]speak."

Jesus Washes the Disciples' Feet

13 Now [a]before the Feast of the Passover, when Jesus knew that [b]His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He [c]loved them to the end.
2 And [1]supper being ended, [a]the devil having already put it into the heart of Judas Iscariot, Simon's *son,* to betray Him,
3 Jesus, knowing [a]that the Father had given all things into His hands, and that He [b]had come from God and [c]was going to God,
4 [a]rose from supper and laid aside His garments, took a towel and girded Himself.
5 After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded.
6 Then He came to Simon Peter. And *Peter* said to Him, [a]"Lord, are You washing my feet?"
7 Jesus answered and said to him, "What I am doing you [a]do not understand now, [b]but you will know after this."
8 Peter said to Him, "You shall never wash my feet!" Jesus answered him, [a]"If I do not wash you, you have no part with Me."
9 Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head!"
10 Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and [a]you are clean, but not all of you."
11 For [a]He knew who would betray Him; therefore He said, "You are not all clean."
12 So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you [1]know what I have done to you?
13 [a]"You call Me Teacher and Lord, and you say well, for *so* I am.
14 [a]"If I then, *your* Lord and Teacher, have washed your feet, [b]you also ought to wash one another's feet.
15 "For [a]I have given you an example, that you should do as I have done to you.
16 [a]"Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.
17 [a]"If you know these things, blessed are you if you do them.

Jesus Identifies His Betrayer

18 "I do not speak concerning all of you. I know whom I have chosen; but

40 [a]Is. 6:9, 10 [b]Matt. 13:14
41 [a]Is. 6:1 [1]NU *because*
42 [a]John 7:13; 9:22
43 [a]John 5:41, 44
44 [a]Mark 9:37 [b][John 3:16, 18, 36; 11:25, 26] [c][John 5:24]
45 [a][John 14:9]
46 [a]John 1:4, 5; 8:12; 12:35, 36
47 [a]John 5:45 [b]John 3:17 [1]NU *keep them*
48 [a][Luke 10:16] [b]Deut. 18:18, 19
49 [a]John 8:38 [b]Deut. 18:18
50 [a]John 5:19; 8:28

CHAPTER 13

1 [a]Matt. 26:2 [b]John 12:23; 17:1 [c]John 15:9
2 [a]Luke 22:3 [1]NU *during supper*
3 [a]Acts 2:36 [b]John 8:42; 16:28 [c]John 17:11; 20:17
4 [a][Luke 22:27]
6 [a]Matt. 3:14
7 [a]John 12:16; 16:12 [b]John 13:19
8 [a][1 Cor. 6:11]
10 [a][John 15:3]
11 [a]John 6:64; 18:4
12 [1]*understand*
13 [a]Matt. 23:8, 10
14 [a]Luke 22:27 [b][Rom. 12:10]
15 [a][1 Pet. 2: 21–24]
16 [a]Matt. 10:24
17 [a][James 1:25]

12:48 Ultimately people will determine their own judgment, based on how they respond to God's word.

13:1 Throughout John's Gospel we are told that Jesus' "hour" had not come. Finally it does arrive on the night He celebrates the Passover with His disciples.

13:4 Jesus apparently stripped Himself down to His basic garment, in the manner of a slave, then wrapped a towel around His waist so He could use it to dry His disciples' feet.

ENCOUNTER Note — John 13:17

Knowing and Doing

We can impress others with our accumulation of knowledge, but our great challenge is putting into practice everything we know.

that the [a]Scripture may be fulfilled, [b]*'He who eats [1]bread with Me has lifted up his heel against Me.'*
19 [a]"Now I tell you before it comes, that when it does come to pass, you may believe that I am *He.*
20 [a]"Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."
21 [a]When Jesus had said these things, [b]He was troubled in spirit, and testified and said, "Most assuredly, I say to you, [c]one of you will betray Me."
22 Then the disciples looked at one another, perplexed about whom He spoke.
23 Now [a]there was [1]leaning on Jesus' bosom one of His disciples, whom Jesus loved.
24 Simon Peter therefore motioned to him to ask who it was of whom He spoke.
25 Then, leaning [1]back on Jesus' breast, he said to Him, "Lord, who is it?"
26 Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped *it.*" And having dipped the bread, He gave *it* to [a]Judas Iscariot, *the son* of Simon.
27 [a]Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly."
28 But no one at the table knew for what reason He said this to him.
29 For some thought, because [a]Judas had the money box, that Jesus had said to him, "Buy *those things* we need for the feast," or that he should give something to the poor.
30 Having received the piece of bread, he then went out immediately. And it was night.

The New Commandment

31 So, when he had gone out, Jesus said, [a]"Now the Son of Man is glorified, and [b]God is glorified in Him.
32 "If God is glorified in Him, God will also glorify Him in Himself, and [a]glorify Him immediately.
33 "Little children, I shall be with you a [a]little while longer. You will seek Me; [b]and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you.
34 [a]"A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

ENCOUNTER Note — John 13:34

A New Commandment

Many religions promote kindness and brotherly love, but Christ set the perfect standard Himself by laying down His own life. This is our calling, one we can fulfill only if Christ is in us.

35 [a]"By this all will know that you are My disciples, if you have love for one another."

Jesus Predicts Peter's Denial

36 Simon Peter said to Him, "Lord, where are You going?" Jesus answered him, "Where I [a]am going you cannot follow Me now, but [b]you shall follow Me afterward."
37 Peter said to Him, "Lord, why can I not follow You now? I will [a]lay down my life for Your sake."
38 Jesus answered him, "Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not [a]crow till you have denied Me three times.

The Way, the Truth, and the Life

14 "Let [a]not your heart be troubled; you believe in God, believe also in Me.
2 "In My Father's house are many [1]mansions; if *it were* not *so,* [2]I would have told you. [a]I go to prepare a place for you.
3 "And if I go and prepare a place for you, [a]I will come again and receive you to Myself; that [b]where I am, *there* you may be also.
4 "And where I go you know, and the way you know."
5 [a]Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?"

18 [a]John 15:25; 17:12 [b]Ps. 41:9 [1]NU *My bread has*
19 [a]John 14:29; 16:4
20 [a]Matt. 10:40
21 [a]Luke 22:21 [b]John 12:27 [c]1 John 2:19
23 [a]John 19:26; 20:2; 21:7, 20 [1]*reclining*
25 [1]NU, M add *thus*
26 [a]John 6:70, 71; 12:4
27 [a]Luke 22:3
29 [a]John 12:6
31 [a]John 12:23 [b][1 Pet. 4:11]
32 [a]John 12:23
33 [a]John 12:35; 14:19; 16:16–19 [b][John 7:34; 8:21]
34 [a]1 Thess. 4:9
35 [a]1 John 2:5
36 [a]John 13:33; 14:2; 16:5 [b]2 Pet. 1:14
37 [a]Mark 14: 29–31
38 [a]John 18: 25–27

CHAPTER 14

1 [a][John 14:27; 16:22, 24]
2 [a]John 13:33, 36 [1]Lit. *dwellings* [2]NU *would I have told you that I go* or *I would have told you; for I go*
3 [a][Acts 1:11] [b][John 12:26]
5 [a]Matt. 10:3

13:21 Even on the night of Jesus' betrayal, the disciples did not suspect Judas as a traitor. Jesus washed Judas' feet, passed him food, and seated him close to Himself.

13:23 The disciple "whom Jesus loved" was more than likely John (John 19:26; 20:2; 21:7, 20). Modesty probably prevented him from mentioning himself or his brother James. Nevertheless, he enjoyed a position of honor, leaning on Jesus during the Passover meal.

13:27 In John's Gospel, Satan is mentioned just this once. Despite all Jesus had done to reach out to Judas, he had hardened his heart and opened himself to Satan's influence.

14:2 "My Father's house" refers to heaven.

6 Jesus said to him, "I am [a]the way, [b]the truth, and [c]the life. [d]No one comes to the Father [e]except through Me.

The Father Revealed

7 [a]"If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."
8 Philip said to Him, "Lord, show us the Father, and it is sufficient for us."
9 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? [a]He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?

ENCOUNTER*Note* *John 14:9*

How Long?

The length of your relationship to Christ is less important than its depth. The passage of time does not guarantee spiritual maturity. Maturity comes through knowing who Christ is and trusting Him as He leads you.

10 "Do you not believe that [a]I am in the Father, and the Father in Me? The words that I speak to you [b]I do not speak on My own *authority;* but the Father who dwells in Me does the works.
11 "Believe Me that I *am* in the Father and the Father in Me, [a]or else believe Me for the sake of the works themselves.

The Answered Prayer

12 [a]"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, because I go to My Father.
13 [a]"And whatever you ask in My name, that I will do, that the Father may be [b]glorified in the Son.
14 "If you [1]ask anything in My name, I will do *it*.

Jesus Promises Another Helper

15 [a]"If you love Me, [1]keep My commandments.
16 "And I will pray the Father, and [a]He will give you another [1]Helper, that He may abide with you forever—

6 [a][Heb. 9:8; 10:19, 20] [b][John 1:14, 17; 8:32; 18:37] [c][John 11:25] [d]1 Tim. 2:5 [e][John 10:7–9]
7 [a]John 8:19
9 [a]Col. 1:15
10 [a]John 10:38; 14:11, 20 [b]John 5:19; 14:24
11 [a]John 5:36; 10:38
12 [a]Luke 10:17
13 [a]Matt. 7:7 [b]John 13:31
14 [1]NU *ask Me*
15 [a]1 John 5:3 [1]NU *you will keep*
16 [a]Rom. 8:15 [1]*Comforter,* Gr. *Parakletos*
17 [a][1 John 4:6; 5:7] [b][1 Cor. 2:14] [c][1 John 2:27]
18 [a][Matt. 28: 20] [b][John 14:3, 28]
19 [a]John 16:16, 22 [b][1 Cor. 15:20]
20 [a]John 10:38; 14:11
21 [a]1 John 2:5 [1]*reveal*
22 [a]Luke 6:16
23 [a]Rev. 3:20; 21:3
24 [a]John 5:19
26 [a]Luke 24:49 [b]John 15:26 [c]1 Cor. 2:13 [d]John 2:22; 12:16 [1]*Comforter,* Gr. *Parakletos*
27 [a][Phil. 4:7]
28 [a]John 14:3, 18 [b]John 16:16 [c][Phil. 2:6] [1]NU omits *I said*
29 [a]John 13:19

17 [a]"the Spirit of truth, [b]whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you [c]and will be in you.
18 [a]"I will not leave you orphans; [b]I will come to you.

Indwelling of the Father and the Son

19 "A little while longer and the world will see Me no more, but [a]you will see Me. [b]Because I live, you will live also.
20 "At that day you will know that [a]I *am* in My Father, and you in Me, and I in you.
21 [a]"He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and [1]manifest Myself to him."
22 [a]Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?"
23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, [a]and We will come to him and make Our home with him.
24 "He who does not love Me does not keep My words; and [a]the word which you hear is not Mine but the Father's who sent Me.

The Gift of His Peace

25 "These things I have spoken to you while being present with you.
26 "But [a]the [1]Helper, the Holy Spirit, whom the Father will [b]send in My name, [c]He will teach you all things, and bring to your [d]remembrance all things that I said to you.
27 [a]"Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.
28 "You have heard Me [a]say to you, 'I am going away and coming *back* to you.' If you loved Me, you would rejoice because [1]I said, [b]'I am going to the Father,' for [c]My Father is greater than I.
29 "And [a]now I have told you before it comes, that when it does come to pass, you may believe.

14:5 Thomas displayed his honesty by freely admitting his lack of understanding to Jesus and the other disciples.

14:13 "My name" refers to praying for something according to the nature and will of Christ.

14:16 "Another" indicated one of exactly the same kind. "Helper" is also translated "Comforter." It comes from the Greek word *paraclete,* which signifies a friend who is called to your side to provide assistance, especially of a legal nature.

14:17 The "Spirit of truth" refers to the Holy Spirit's activity in revealing truth to believers (John 15:26; 16:13).

14:18 "Orphans" may be linked to Jesus' reference to His disciples as "little children" (John 13:33).

14:22 This is the only place Judas (not Iscariot) is mentioned in John's Gospel (Luke 6:16; Acts 1:13). He may be called Thaddeus in Matthew 10:3 and Mark 3:18.

14:26 Although God's Spirit is described several ways, the Holy Spirit is the term most commonly used. The primary characteristic emphasized is not His power, but His holiness.

ENCOUNTER Note — John 14:27

Peace

Jesus never promised that life would not have crises. The world presents numerous reasons to be anxious. That is what makes God's peace so amazing. If we walk intimately with Christ, we will not be shaken, come what may.

30 "I will no longer talk much with you, [a]for the ruler of this world is coming, and he has [b]nothing in Me.
31 "But that the world may know that I love the Father, and [a]as the Father gave Me commandment, so I do. Arise, let us go from here.

The True Vine

15 "I am the true vine, and My Father is the vinedresser.
2 [a]"Every branch in Me that does not bear fruit He [1]takes away; and every *branch* that bears fruit He prunes, that it may bear [b]more fruit.
3 [a]"You are already clean because of the word which I have spoken to you.
4 [a]"Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.
5 "I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much [a]fruit; for without Me you can do [b]nothing.

ENCOUNTER Note — John 15:5

Abide

Out of our intimate relationship with God flows everything of consequence. Apart from His presence in our lives, we can do nothing of eternal significance.

6 "If anyone does not abide in Me, [a]he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.
7 "If you abide in Me, and My words [a]abide in you, [b]you[1] will ask what you desire, and it shall be done for you.
8 [a]"By this My Father is glorified, that you bear much fruit; [b]so you will be My disciples.

Love and Joy Perfected

9 "As the Father [a]loved Me, I also have loved you; abide in My love.
10 [a]"If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.
11 "These things I have spoken to you, that My joy may remain in you, and [a]*that* your joy may be full.
12 [a]"This is My [b]commandment, that you love one another as I have loved you.
13 [a]"Greater love has no one than this, than to lay down one's life for his friends.
14 [a]"You are My friends if you do whatever I command you.

ENCOUNTER Note — John 15:14

Spontaneous Obedience

A lifestyle of spontaneous obedience is the most compelling evidence of our friendship and affection for Christ.

15 "No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, [a]for all things that I heard from My Father I have made known to you.
16 [a]"You did not choose Me, but I chose you and [b]appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father [c]in My name He may give you.
17 "These things I command you, that you love one another.

The World's Hatred

18 [a]"If the world hates you, you know that it hated Me before *it hated* you.
19 [a]"If you were of the world, the world would love its own. Yet [b]because you are not of the world, but I chose you out of the world, therefore the world hates you.
20 "Remember the word that I said to you, [a]'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. [b]If they kept My word, they will keep yours also.

30 [a][John 12:31] [b][Heb. 4:15]
31 [a]John 10:18

CHAPTER 15

2 [a]Matt. 15:13 [b][Matt. 13:12] [1]Or *lifts up*
3 [a][John 13:10; 17:17]
4 [a][Col. 1:23]
5 [a]Hos. 14:8 [b]2 Cor. 3:5
6 [a]Matt. 3:10
7 [a]1 John 2:14 [b]John 14:13; 16:23 [1]NU omits *you will*
8 [a][Matt. 5:16]
[b]John 8:31
9 [a]John 5:20; 17:26
10 [a]John 14:15
11 [a]1 John 1:4
12 [a]1 John 3:11 [b]Rom. 12:9
13 [a]1 John 3:16
14 [a][Matt. 12:50; 28:20]
15 [a]Gen. 18:17
16 [a]John 6:70; 13:18; 15:19 [b][Col. 1:6] [c]John 14:13; 16:23, 24
18 [a]1 John 3:13
19 [a]1 John 4:5 [b]John 17:14
20 [a]John 13:16 [b]Ezek. 3:7

15:1 In the Old Testament, Israel had been described as a vine (Ps. 80:8–16; Is. 5:1–7; Jer. 2:21; Ezek. 15:2; 19:10; Hos. 10:1).

15:3 The word "clean" used here is significant. The pruning process that produces spiritual fruit in our lives requires cleansing and consecration.

15:7 "My words" indicate that God's word actively works in us to draw us to God and to give us a heart that desires His will in all things.

15:11 Joy is a particular emphasis in John's writing (John 3:29; 16:24; 17:13; 1 John 1:4; 2 John 12).

15:18 Jesus explained that the world is fundamentally opposed to Christians. The closer you walk with Christ, the more you can expect worldly hostility.

21 "But [a]all these things they will do to you for My name's sake, because they do not know Him who sent Me.
22 [a]"If I had not come and spoken to them, they would have no sin, [b]but now they have no excuse for their sin.
23 [a]"He who hates Me hates My Father also.
24 "If I had not done among them [a]the works which no one else did, they would have no sin; but now they have [b]seen and also hated both Me and My Father.
25 "But *this happened* that the word might be fulfilled which is written in their law, [a]*'They hated Me without a cause.'*

The Coming Rejection

26 [a]"But when the [1]Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, [b]He will testify of Me.
27 "And [a]you also will bear witness, because [b]you have been with Me from the beginning.

16 "These things I have spoken to you, that you [a]should not be made to stumble.
2 [a]"They will put you out of the synagogues; yes, the time is coming [b]that whoever kills you will think that he offers God service.
3 "And [a]these things they will do [1]to you because they have not known the Father nor Me.
4 "But these things I have told you, that when [1]the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.

The Work of the Holy Spirit

5 "But now I [a]go away to Him who sent Me, and none of you asks Me, 'Where are You going?'
6 "But because I have said these things to you, [a]sorrow has filled your heart.
7 "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but [a]if I depart, I will send Him to you.
8 "And when He has [a]come, He will convict the world of sin, and of righteousness, and of judgment:
9 [a]"of sin, because they do not believe in Me;

21 [a]Matt. 10:22; 24:9
22 [a]John 9:41; 15:24 [b][James 4:17]
23 [a]1 John 2:23
24 [a]John 3:2 [b]John 14:9
25 [a]Ps. 35:19; 69:4; 109:3–5
26 [a]Luke 24:49 [b]1 John 5:6 [1]*Comforter,* Gr. *Parakletos*
27 [a]Luke 24:48 [b]Luke 1:2

CHAPTER 16

1 [a]Matt. 11:6
2 [a]John 9:22 [b]Acts 8:1
3 [a]John 8:19; 15:21 [1]NU, M omit *to you*
4 [1]NU *their*
5 [a]John 7:33; 13:33; 14:28; 17:11
6 [a][John 16:20, 22]
7 [a]Acts 2:33
8 [a]Acts 1:8; 2:1–4, 37
9 [a]Acts 2:22
10 [a]Acts 2:32 [b]John 5:32
11 [a]Acts 26:18 [b][Luke 10:18]
12 [a]Mark 4:33
13 [a][John 14:17] [b]John 14:26
14 [a]John 15:26
15 [a]Matt. 11:27 [1]NU, M *takes of Mine and will declare*
16 [a]John 7:33; 12:35; 13:33; 14:19; 19:40–42; 20:19 [b]John 13:3
18 [1]*understand*
20 [a]Mark 16:10 [b]Luke 24:32, 41
21 [a]Is. 13:8; 26:17; 42:14

10 [a]"of righteousness, [b]because I go to My Father and you see Me no more;
11 [a]"of judgment, because [b]the ruler of this world is judged.
12 "I still have many things to say to you, [a]but you cannot bear *them* now.

ENCOUNTER *Note* — *John 16:12*

The Limit

We all have limits in our relationship with God. We are capable of receiving only so much of God's revelation at a time. Therefore, as we walk with Christ, the Holy Spirit teaches and stretches us so we can grow in our capacity to receive what God is saying.

13 "However, when He, [a]the Spirit of truth, has come, [b]He will guide you into all truth; for He will not speak on His own *authority,* but whatever He hears He will speak; and He will tell you things to come.
14 [a]"He will glorify Me, for He will take of what is Mine and declare *it* to you.
15 [a]"All things that the Father has are Mine. Therefore I said that He [1]will take of Mine and declare *it* to you.

Sorrow Will Turn to Joy

16 "A [a]little while, and you will not see Me; and again a little while, and you will see Me, [b]because I go to the Father."
17 Then *some* of His disciples said among themselves, "What is this that He says to us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?"
18 They said therefore, "What is this that He says, 'A little while'? We do not [1]know what He is saying."
19 Now Jesus knew that they desired to ask Him, and He said to them, "Are you inquiring among yourselves about what I said, 'A little while, and you will not see Me; and again a little while, and you will see Me'?
20 "Most assuredly, I say to you that you will weep and [a]lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into [b]joy.
21 [a]"A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the

15:26 This verse highlights the closeness and oneness of the Trinity. The Holy Spirit is described as being sent by Jesus and proceeding from the Father.

16:7 As incredible as walking with Jesus in His flesh was for the twelve disciples, Jesus declared it was advantageous that He leave them so they might receive the Holy Spirit.

16:33 The word "tribulation" means "pressure," and can be interpreted as "affliction, distress."

16:14 The Holy Spirit's role is to focus on Christ and to exalt Him.

child, she no longer remembers the anguish, for joy that a human being has been born into the world.
22 "Therefore you now have sorrow; but I will see you again and [a]your heart will rejoice, and your joy no one will take from you.
23 "And in that day you will ask Me nothing. [a]Most assuredly, I say to you, whatever you ask the Father in My name He will give you.
24 "Until now you have asked nothing in My name. Ask, and you will receive, [a]that your joy may be [b]full.

Jesus Christ Has Overcome the World

25 "These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you [a]plainly about the Father.
26 "In that day you will ask in My name, and I do not say to you that I shall pray the Father for you;
27 [a]"for the Father Himself loves you, because you have loved Me, and [b]have believed that I came forth from God.
28 [a]"I came forth from the Father and have come into the world. Again, I leave the world and go to the Father."
29 His disciples said to Him, "See, now You are speaking plainly, and using no figure of speech!
30 "Now we are sure that [a]You know all things, and have no need that anyone should question You. By this [b]we believe that You came forth from God."
31 Jesus answered them, "Do you now believe?
32 [a]"Indeed the hour is coming, yes, has now come, that you will be scattered, [b]each to his [1]own, and will leave Me alone. And [c]yet I am not alone, because the Father is with Me.
33 "These things I have spoken to you, that [a]in Me you may have peace. [b]In the world you [1]will have tribulation; but be of good cheer, [c]I have overcome the world."

Jesus Prays for Himself

17 Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, [a]the hour has come. Glorify Your Son, that Your Son also may glorify You,
2 [a]"as You have given Him authority over all flesh, that He [1]should give eternal life to as many [b]as You have given Him.
3 "And [a]this is eternal life, that they may know You, [b]the only true God, and Jesus Christ [c]whom You have sent.
4 [a]"I have glorified You on the earth. [b]I have finished the work [c]which You have given Me to do.
5 "And now, O Father, glorify Me together [1]with Yourself, with the glory [a]which I had with You before the world was.

Jesus Prays for His Disciples

6 [a]"I have [1]manifested Your name to the men [b]whom You have given Me out of the world. [c]They were Yours, You gave them to Me, and they have kept Your word.
7 "Now they have known that all things which You have given Me are from You.
8 "For I have given to them the words [a]which You have given Me; and they have received *them,* [b]and have known surely that I came forth from You; and they have believed that [c]You sent Me.
9 "I pray for them. [a]I do not pray for the world but for those whom You have given Me, for they are Yours.
10 "And all Mine are Yours, and [a]Yours are Mine, and I am glorified in them.

22 [a]1 Pet. 1:8
23 [a]Matt. 7:7
24 [a]John 17:13 [b]John 15:11
25 [a]John 7:13
27 [a][John 14:21, 23] [b]John 3:13
28 [a]John 13:1, 3; 16:5, 10, 17
30 [a]John 21:17 [b]John 17:8
32 [a]Matt. 26:31, 56 [b]John 20:10 [c]John 8:29 [1]*own things* or *place*
33 [a][Eph. 2:14] [b]2 Tim. 3:12 [c]Rom. 8:37 [1]NU, M omit *will*

CHAPTER 17

1 [a]John 12:23
2 [a]John 3:35 [b]John 6:37, 39; 17:6, 9, 24 [1]M *shall*
3 [a]Jer. 9:23, 24 [b]1 Cor. 8:4 [c]John 3:34
4 [a]John 13:31 [b]John 4:34; 19:30
[c]John 14:31
5 [a]Phil. 2:6 [1]Lit. *alongside*
6 [a]Ps. 22:22 [b]John 6:37 [c]Ezek. 18:4 [1]*revealed*
8 [a]John 8:28 [b]John 8:42; 16:27, 30 [c]Deut. 18:15, 18
9 [a][1 John 5:19]
10 [a]John 16:15

WORD Study — GIVEN

John 17:2 "Given" comes from the Greek *didomi,* meaning "to give." It is a favorite word in John, used seventy-six times. It appears seventeen times in chapter 17, often in the perfect tense, meaning it is a gift with ongoing results.

ENCOUNTER Note *John 17:3*

Eternal Life

Eternal life does not mean merely living forever, but knowing God intimately. It refers to a quality of life. The moment a person enters into a relationship with Christ, eternal life begins and extends throughout eternity.

WORD Study — GLORIFY

John 17:5 Glorify is from the Greek, *doxazo.* It means "to give glory" or "to make glorious." It involves putting the divine, holy nature of God on display for people to witness. Ironically, the cross, a most humiliating form of death, was the platform on which Jesus was glorified and where He magnified His Father's love.

17:1 "Lifted up His eyes" indicated the customary manner of praying.
17:6 Manifesting the Father's name meant teaching and modeling the Father's character and nature in such a way that the disciples clearly understood what the Father was like.

11 [a]"Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, [b]keep[1] through Your name those whom You have given Me, that they may be one [c]as We *are*.
12 "While I was with them [1]in the world, [a]I kept them in [2]Your name. Those whom You gave Me I have kept; and [b]none of them is [3]lost [c]except the son of [4]perdition, [d]that the Scripture might be fulfilled.
13 "But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.
14 "I have given them Your word; [a]and the world has hated them because they are not of the world, [b]just as I am not of the world.
15 "I do not pray that You should take them out of the world, but [a]that You should keep them from the evil one.
16 "They are not of the world, just as I am not of the world.
17 [a]"Sanctify[1] them by Your truth. [b]Your word is truth.

ENCOUNTER *Note* *John 17:17*

The Sanctifying Word

God's word exposes our sin. It breaks sin's power to bind us. It dispels spiritual darkness and illuminates our path. God's word actively transforms us to be like Christ as we allow it to work in our lives.

18 [a]"As You sent Me into the world, I also have sent them into the world.
19 "And [a]for their sakes I sanctify Myself, that they also may be sanctified by the truth.

Jesus Prays for All Believers

20 "I do not pray for these alone, but also for those who [1]will believe in Me through their word;
21 [a]"that they all may be one, as [b]You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.
22 "And the [a]glory which You gave Me I have given them, [b]that they may be one just as We are one:
23 "I in them, and You in Me; [a]that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.
24 [a]"Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; [b]for You loved Me before the foundation of the world.
25 "O righteous Father! [a]The world has not known You, but [b]I have known You; and [c]these have known that You sent Me.
26 [a]"And I have declared to them Your name, and will declare *it*, that the love [b]with which You loved Me may be in them, and I in them."

Betrayal and Arrest in Gethsemane

18 When Jesus had spoken these words, [a]He went out with His disciples over [b]the Brook Kidron, where there was a garden, which He and His disciples entered.
2 And Judas, who betrayed Him, also knew the place; [a]for Jesus often met there with His disciples.
3 [a]Then Judas, having received a detachment *of troops*, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.
4 Jesus therefore, [a]knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?"
5 They answered Him, [a]"Jesus [1]of Nazareth." Jesus said to them, "I am *He*." And Judas, who [b]betrayed Him, also stood with them.
6 Now when He said to them, "I am *He*," they drew back and fell to the ground.
7 Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth."
8 Jesus answered, "I have told you that I am *He*. Therefore, if you seek Me, let these go their way,"
9 that the saying might be fulfilled which He spoke, [a]"Of those whom You gave Me I have lost none."

11 [a]John 13:1 [b][1 Pet. 1:5] [c]John 10:30 [1]NU, M *keep them through Your name which You have given Me*
12 [a]Heb. 2:13 [b]1 John 2:19 [c]John 6:70 [d]Ps. 41:9; 109:8 [1]NU omits *in the world* [2]NU *Your name which You gave Me. And I guarded them;* (or *it;*) [3]*destroyed* [4]*destruction*
14 [a]John 15:19 [b]John 8:23
15 [a]1 John 5:18
17 [a][Eph. 5:26] [b]Ps. 119:9, 142, 151 [1]*Set them apart*
18 [a]John 4:38; 20:21
19 [a][Heb. 10:10]
20 [1]NU, M omit *will*
21 [a][Gal. 3:28] [b]John 10:38; 17:11, 23
22 [a]1 John 1:3 [b][2 Cor. 3:18]
23 [a][Col. 3:14]
24 [a][1 Thess. 4:17] [b]John 17:5
25 [a]John 15:21 [b]John 7:29; 8:55; 10:15 [c]John 3:17; 17:3, 8, 18, 21, 23
26 [a]John 17:6 [b]John 15:9

CHAPTER 18

1 [a]Mark 14:26, 32 [b]2 Sam. 15:23
2 [a]Luke 21:37; 22:39
3 [a]Luke 22:47–53
4 [a]John 6:64; 13:1, 3; 19:28
5 [a]Matt. 21:11 [b]Ps. 41:9 [1]Lit. *the Nazarene*
9 [a][John 6:39; 17:12]

17:11 Jesus used the present tense. Although He was technically still in the world, He soon would be taken from it.

17:12 Jesus had a shepherd's heart, strongly desiring that He not lose even one of His disciples. However, it was clear from the beginning that Judas was never truly a believer belonging to Jesus' flock (John 6:64–71; 13:11; 18:8, 9).

17:15 God's desire is never to remove His people from the world but to use them as salt and light to make a difference in the world.

17:20 Jesus prayed not only for the twelve disciples but also for those who would eventually become His followers. The testimony of His disciples would work divinely to expand God's kingdom through the generations to countless millions of people.

18:1 The Brook Kidron was a ravine that lay between Jerusalem and the Mount of Olives to the east.

18:3 A detachment of troops, or a cohort, consisted of roughly six hundred men. The entire detachment may not have been sent for Jesus' secret arrest. They would have been stationed in the Fortress Antonia near the temple.

18:8 Even at this critical moment, Jesus cared for and protected His disciples, as a Good Shepherd does.

10 [a]Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.
11 So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink [a]the cup which My Father has given Me?"

Before the High Priest

12 Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him.
13 And [a]they led Him away to [b]Annas first, for he was the father-in-law of [c]Caiaphas who was high priest that year.
14 [a]Now it was Caiaphas who advised the Jews that it was [1]expedient that one man should die for the people.

Peter Denies Jesus

15 [a]And Simon Peter followed Jesus, and so *did* [b]another[1] disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest.
16 [a]But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in.
17 Then the servant girl who kept the door said to Peter, "You are not also *one* of this Man's disciples, are you?" He said, "I am [a]not."
18 Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

Jesus Questioned by the High Priest

19 The high priest then asked Jesus about His disciples and His doctrine.
20 Jesus answered him, [a]"I spoke openly to the world. I always taught [b]in synagogues and [c]in the temple, where [1]the Jews always meet, and in secret I have said nothing.
21 "Why do you ask Me? Ask [a]those who have heard Me what I said to them. Indeed they know what I said."
22 And when He had said these things, one of the officers who stood by [a]struck[1] Jesus with the palm of his hand, saying, "Do You answer the high priest like that?"
23 Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?"
24 [a]Then Annas sent Him bound to [b]Caiaphas the high priest.

Peter Denies Twice More

25 Now Simon Peter stood and warmed himself. [a]Therefore they said to him, "You are not also *one* of His disciples, are you?" He denied *it* and said, "I am not!"
26 One of the servants of the high priest, a relative *of him* whose ear Peter cut off, said, "Did I not see you in the garden with Him?"
27 Peter then denied again; and [a]immediately a rooster crowed.

ENCOUNTER Note — John 18:27

Denial

We all experience failure; it is a consequence of our fallen human condition. But how agonizingly painful it is when we fail to honor our precious Lord. Our sin is a direct affront to His death on the cross for us and His unfailing love for us.

In Pilate's Court

28 [a]Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. [b]But they themselves did not go into the [1]Praetorium, lest they should be defiled, but that they might eat the Passover.
29 [a]Pilate then went out to them and said, "What accusation do you bring against this Man?"
30 They answered and said to him, "If He were not [1]an evildoer, we would not have delivered Him up to you."
31 Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death,"
32 [a]that the saying of Jesus might be fulfilled which He spoke, [b]signifying by what death He would die.
33 [a]Then Pilate entered the [1]Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?"
34 Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?"

10 [a]Matt. 26:51
11 [a]Matt. 20:22; 26:39
13 [a]Matt. 26:57 [b]Luke 3:2 [c]Matt. 26:3
14 [a]John 11:50 [1]*advantageous*
15 [a]Mark 14:54 [b]John 20:2–5 [1]M *the other*
16 [a]Matt. 26:69
17 [a]Matt. 26:34
20 [a]Luke 4:15 [b]John 6:59 [c]Mark 14:49 [1]NU *all the Jews meet*
21 [a]Mark 12:37
22 [a]Jer. 20:2 [1]Lit. *gave Jesus a slap,*
24 [a]Matt. 26:57 [b]John 11:49
25 [a]Luke 22: 58–62
27 [a]John 13:38
28 [a]Mark 15:1 [b]Acts 10:28; 11:3 [1]The governor's headquarters
29 [a]Matt. 27: 11–14
30 [1]*a criminal*
32 [a]Matt. 20: 17–19; 26:2 [b]John 3:14; 8:28; 12:32, 33
33 [a]Matt. 27:11 [1]The governor's headquarters

18:10 The "sword" would have been a short sword, more like a long knife.

18:13 Jesus first appeared before Annas, although Caiaphas was high priest. Annas had been high priest (A.D. 7–14), and five of his sons would follow him in that position. He was therefore still influential on the Sanhedrin. He was also Caiaphas's father-in-law, and may have been the ringleader in the plot against Jesus.

18:15 "Another disciple" has traditionally been assumed to be the disciple John. Salome, who stood at the cross was probably John's mother (Matt. 27:56; Mark 15:40).

18:22 Striking Jesus was illegal according to Jewish law. A criminal could not be punished before his trial was concluded.

35 Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"
36 [a]Jesus answered, [b]"My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."
37 Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, [a]that I should bear [b]witness to the truth. Everyone who [c]is of the truth [d]hears My voice."
38 Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, [a]"I find no fault in Him at all.

Taking the Place of Barabbas

39 [a]"But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?"
40 [a]Then they all cried again, saying, "Not this Man, but Barabbas!" [b]Now Barabbas was a robber.

The Soldiers Mock Jesus

19 So then [a]Pilate took Jesus and scourged *Him.*
2 And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe.
3 [1]Then they said, "Hail, King of the Jews!" And they [a]struck Him with their hands.
4 Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, [a]that you may know that I find no fault in Him."

Pilate's Decision

5 Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, "Behold the Man!"
6 [a]Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify *Him,* crucify *Him!*" Pilate said to them, "You take Him and crucify *Him,* for I find no fault in Him."
7 The Jews answered him, [a]"We have a law, and according to [1]our law He ought to die, because [b]He made Himself the Son of God."
8 Therefore, when Pilate heard that saying, he was the more afraid,
9 and went again into the Praetorium, and said to Jesus, "Where are You from?" [a]But Jesus gave him no answer.
10 Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have [1]power to crucify You, and [1]power to release You?"
11 Jesus answered, [a]"You could have no power at all against Me unless it had been given you from above. Therefore [b]the one who delivered Me to you has the greater sin."
12 From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. [a]Whoever makes himself a king speaks against Caesar."
13 [a]When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The* Pavement, but in Hebrew, Gabbatha.
14 Now [a]it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!"
15 But they cried out, "Away with *Him,* away with *Him!* Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, [a]"We have no king but Caesar!"
16 [a]Then he delivered Him to them to be crucified. So they took Jesus [1]and led *Him* away.

The King on a Cross

17 [a]And He, bearing His cross, [b]went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha,

36 [a]1 Tim. 6:13 [b][Dan. 2:44; 7:14]
37 [a][Matt. 5:17; 20:28] [b]Is. 55:4 [c][John 14:6] [d]John 8:47; 10:27
38 [a]John 19:4, 6
39 [a]Luke 23: 17–25
40 [a]Is. 53:3; Acts 3:14 [b]Luke 23:19

CHAPTER 19

1 [a]Matt. 20:19; 27:26
3 [a]Is. 50:6 [1]NU *And they came up to Him and said*
4 [a]John 18:33, 38
6 [a]Acts 3:13
7 [a]Lev. 24:16 [b]Matt. 26:63–66 [1]NU *the law*
9 [a]Is. 53:7
10 [1]*authority*
11 [a][Luke 22:53] [b]Rom. 13:1
12 [a]Luke 23:2
13 [a]1 Sam. 15: 24
14 [a]Matt. 27:62
15 [a][Gen. 49:10]
16 [a]Luke 23:24 [1]NU omits *and led Him away*
17 [a]Mark 15:21, 22 [b]Num. 15:36

18:28 The Praetorium was the Roman governor's official residence. Pious Jews would not defile themselves by entering his residence for fear of disqualifying themselves from participating in the religious feast occurring at that time. "Early morning" would have been between 3:00 and 6:00 a.m.

18:29 Pilate, as Roman governor, possessed the *imperium,* which gave him the power to make laws and to condemn a person to death.

18:33 "Thou" is in the emphatic position. Pilate was surprised that someone of Jesus' lowly stature would consider himself a king or be looked upon as one.

18:39 Releasing Jesus in honor of the Passover seemed like a perfect solution to Pilate. It would satisfy the Jews by allowing Jesus to appear guilty, while releasing Him satisfied justice.

18:40 Barabbas means "son of Abba" or "son of father." He is described in the Gospels as a robber, a rebel (Mark 15:7), and a murderer (Luke 23:19).

19:1 Scourging was a brutal and often fatal form of punishment. A whip with pieces of metal or stone at the end was used. Every blow would rip flesh from the victim. It may be that Pilate had Jesus scourged in an effort to show He had suffered enough and was not in need of crucifixion (Luke 23:16, 22). Its effect was to greatly weaken Jesus before He was crucified.

19:6 It was the chief priests and officers of the Jews who demanded crucifixion, not the people at large. The people may have been taken aback temporarily at the sight of Jesus after His brutal scourging.

19:9 Jesus' silence may well have been in fulfillment of the prophecy in Isaiah 53:7 (Matt. 23:63; 27:14; Mark 14:60; 15:5; Luke 23:9).

19:12 The Jews' reference to Caesar was determinative. Pilate could not let a challenge to Caesar go unanswered without appearing to be disloyal to the emperor.

19:14 The Preparation Day of the Passover was Friday.

18 where they crucified Him, and [a]two others with Him, one on either side, and Jesus in the center.
19 [a]Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH,
THE KING OF THE JEWS.

20 Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.
21 Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews." ' "
22 Pilate answered, "What I have written, I have written."
23 [a]Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.
24 They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says:

> [a]*"They divided My garments among them,*
> *And for My clothing they cast lots."*

Therefore the soldiers did these things.

Behold Your Mother

25 [a]Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of [b]Clopas, and Mary Magdalene.
26 When Jesus therefore saw His mother, and [a]the disciple whom He loved standing by, He said to His mother, [b]"Woman, behold your son!"

18 [a]Is. 53:12
19 [a]Matt. 27:37
23 [a]Luke 23:34
24 [a]Ps. 22:18
25 [a]Mark 15:40 [b]Luke 24:18
26 [a]John 13:23; 20:2; 21:7, 20, 24 [b]John 2:4

27 Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her [a]to his own *home*.

It Is Finished

28 After this, Jesus, [1]knowing that all things were now accomplished, [a]that the Scripture might be fulfilled, said, "I thirst!"
29 Now a vessel full of sour wine was sitting there; and [a]they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth.
30 So when Jesus had received the sour wine, He said, [a]"It is finished!" And bowing His head, He gave up His spirit.

27 [a]John 1:11; 16:32
28 [a]Ps. 22:15 [1]M *seeing*
29 [a]Ps. 69:21; Matt. 27:48, 50
30 [a]John 17:4
31 [a]Mark 15:42 [b]Deut. 21:23 [c]Ex. 12:16
33 [a][Ex. 12:46; Num. 9:12]; Ps. 34:20

ENCOUNTER*Note* — *John 19:30*

It Is Finished

There can be no better satisfaction than successfully completing an assignment God has given. God's will is expressed in many forms throughout our lives. The completion of tasks given by God brings exhilarating joy.

Jesus' Side Is Pierced

31 [a]Therefore, because it was the Preparation *Day*, [b]that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a [c]high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.
32 Then the soldiers came and broke the legs of the first and of the other who was crucified with Him.
33 But when they came to Jesus and saw that He was already dead, [a]they did not break His legs.
34 But one of the soldiers pierced His

HISTORICAL*Encounter* — **HUDSON TAYLOR** — *John 19:30*

One afternoon in June, 1849, a bored seventeen-year-old named Hudson Taylor entered his father's library looking for something to read. He came across a pamphlet entitled, "It Is Finished." As Taylor asked himself, "What is finished?" the Holy Spirit helped him understand the great work of salvation Christ had wrought on the cross for him. Quietly and resolutely, Taylor gave his life to Christ. Seventy-five miles away, Taylor's mother was visiting a friend. She suddenly became deeply burdened for her son's salvation and locked herself in a room to pray for him until she had a sense of peace that his salvation was secure. Upon returning home she celebrated her son's rebirth. Taylor would go on to found the China Inland Mission and devote his life to the evangelization of China.

19:20 The three languages of the inscription represented Latin, Rome's official language; Greek, the common language used across the empire; and Aramaic, the local language of everyday speech in Palestine.

19:25 If "His mother's sister" is in fact Salome (Mark 15:40; 16:1), then she would have been the mother of James and John, making them cousins of Jesus (Matt. 27:56).

19:30 Jesus may have asked for sour wine to relieve His parched mouth so He could shout His final words of victory.

19:38 The location of Arimathea is unknown, but it may be identified with Ramathaim Zophim (1 Sam. 1:1).

side with a spear, and immediately [a]blood and water came out.
35 And he who has seen has testified, and his testimony is [a]true; and he knows that he is telling the truth, so that you may [b]believe.
36 For these things were done that the Scripture should be fulfilled, [a]*"Not one of His bones shall be broken."*
37 And again another Scripture says, [a]*"They shall look on Him whom they pierced."*

Jesus Buried in Joseph's Tomb

38 [a]After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, [b]for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus.
39 And [a]Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of [b]myrrh and aloes, about a hundred pounds.
40 Then they took the body of Jesus, and [a]bound it in strips of linen with the spices, as the custom of the Jews is to bury.
41 Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.
42 So [a]there they laid Jesus, [b]because of the Jews' Preparation *Day,* for the tomb was nearby.

The Empty Tomb

20 Now on the [a]first *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the [b]stone had been taken away from the tomb.
2 Then she ran and came to Simon Peter, and to the [a]other disciple, [b]whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."
3 [a]Peter therefore went out, and the other disciple, and were going to the tomb.
4 So they both ran together, and the other disciple outran Peter and came to the tomb first.
5 And he, stooping down and looking in, saw [a]the linen cloths lying *there;* yet he did not go in.
6 Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there,*
7 and [a]the [1]handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.
8 Then the [a]other disciple, who came to the tomb first, went in also; and he saw and believed.
9 For as yet they did not [1]know the [a]Scripture, that He must rise again from the dead.
10 Then the disciples went away again to their own homes.

Mary Magdalene Sees the Risen Lord

11 [a]But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb.
12 And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.
13 Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."
14 [a]Now when she had said this, she turned around and saw Jesus standing *there,* and [b]did not know that it was Jesus.
15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."
16 Jesus said to her, [a]"Mary!" She turned and said to [1]Him, "Rabboni!" (which is to say, Teacher).

ENCOUNTER Note — John 20:16

Mary!

How powerful it is when the risen Christ calls your name! When He speaks, fears and doubts are dispelled and you see Him clearly.

17 Jesus said to her, "Do not cling to Me, for I have not yet [a]ascended to My Father; but go to [b]My brethren and say to them, [c]'I am ascending to My Father and your Father, and *to* [d]My God and your God.' "

34 [a][1 John 5:6, 8]
35 [a]John 21:24 [b][John 20:31]
36 [a][Ex. 12:46; Num. 9:12]; Ps. 34:20
37 [a]Ps. 22:16, 17; Zech. 12:10; 13:6
38 [a]Luke 23:50–56 [b][John 7:13; 9:22; 12:42]
39 [a]John 3:1, 2; 7:50 [b]Matt. 2:11
40 [a]John 20:5, 7
42 [a]Is. 53:9 [b]John 19:14, 31

CHAPTER 20

1 [a]Matt. 28:1–8 [b]Matt. 27:60, 66; 28:2
2 [a]John 21:23, 24 [b]John 13:23; 19:26; 21:7, 20, 24
3 [a]Luke 24:12
5 [a]John 19:40
7 [a]John 11:44 [1]*face cloth*
8 [a]John 21:23, 24
9 [a]Ps. 16:10 [1]*understand*
11 [a]Mark 16:5
14 [a]Matt. 28:9 [b]John 21:4
16 [a]John 10:3 [1]NU adds *in Hebrew*
17 [a]Heb. 4:14 [b]Heb. 2:11 [c]John 16:28; 17:11 [d]Eph. 1:17

19:39 One hundred pounds of burial spices would have been a kingly amount. Nicodemus was paying Jesus high tribute at His death. Ironically, Jesus' death scattered His twelve disciples for the time being, while His peripheral followers emerged to take leading roles.

20:1 As soon as it was possible for Mary to travel after the Sabbath had ended, she made her way to Jesus' tomb to begin preparing His body properly for burial. She must have arrived earlier than the other women recorded in the Synoptic Gospels (Matt. 28:1; Mark 16:1; Luke 24:10).

20:7 This portrays an orderly scene where the resurrection occurred peacefully and without great disruption.

20:8 The "other disciple" is traditionally believed to have been John.

18 [a]Mary Magdalene came and told the [1]disciples that she had seen the Lord, and *that* He had spoken these things to her.

The Apostles Commissioned

19 [a]Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were [1]assembled, for [b]fear of the Jews, Jesus came and stood in the midst, and said to them, [c]"Peace *be* with you."
20 When He had said this, He [a]showed them *His* hands and His side. [b]Then the disciples were glad when they saw the Lord.
21 So Jesus said to them again, "Peace to you! [a]As the Father has sent Me, I also send you."
22 And when He had said this, He breathed on *them,* and said to them, "Receive the Holy Spirit.
23 [a]"If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."

Seeing and Believing

24 Now Thomas, [a]called the Twin, one of the twelve, was not with them when Jesus came.
25 The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."
26 And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!"
27 Then He said to Thomas, "Reach your finger here, and look at My hands; and [a]reach your hand *here,* and put *it* into My side. Do not be [b]unbelieving, but believing."
28 And Thomas answered and said to Him, "My Lord and my God!"
29 Jesus said to him, [1]"Thomas, because you have seen Me, you have believed. [a]Blessed *are* those who have not seen and *yet* have believed."

That You May Believe

30 And [a]truly Jesus did many other signs in the presence of His disciples, which are not written in this book;
31 [a]but these are written that [b]you may believe that Jesus [c]is the Christ, the Son of God, [d]and that believing you may have life in His name.

18 [a]Luke 24:10, 23 [1]NU *disciples, "I have seen the Lord,"*
19 [a]Luke 24:36 [b]John 9:22; 19:38 [c]John 14:27; 16:33 [1]NU omits *assembled*
20 [a]Acts 1:3 [b]John 16:20, 22
21 [a]John 17:18, 19
23 [a]Matt. 16:19; 18:18
24 [a]John 11:16
27 [a]Ps. 22:16; Zech. 12:10; 13:6; 1 John 1:1
[b]Mark 16:14
29 [a]1 Pet. 1:8 [1]NU, M omit *Thomas*
30 [a]John 21:25
31 [a]Luke 1:4 [b]1 John 5:13 [c]Luke 2:11 [d]John 3:15, 16; 5:24

ENCOUNTER *Note* — *John 20:31*

That You May Believe

Scripture has not been written for our information but for our transformation. Everything we need to know about God can be found in the Bible. But the Scriptures give much more than knowledge. Our faith opens our hearts for the Holy Spirit to teach us through God's holy word.

Breakfast by the Sea

CHAPTER 21

21 After these things Jesus showed Himself again to the disciples at the [a]Sea of Tiberias, and in this way He showed *Himself:*
2 Simon Peter, [a]Thomas called the Twin, [b]Nathanael of [c]Cana in Galilee, [d]the *sons* of Zebedee, and two others of His disciples were together.
3 Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and [1]im-

1 [a]John 6:1
2 [a]John 20:24 [b]John 1:45–51 [c]John 2:1 [d]Matt. 4:21
3 [1]NU omits *immediately*

HISTORICAL *Encounter* — **C. AUSTIN MILES** — *John 20:18*

One day C. Austin Miles (1868–1946) was reading his favorite chapter in the Bible, John 20, when suddenly he visualized the scene. It was as though he were standing at the entrance to a garden. Down a winding path lined with olive trees was a woman slowly making her way along in the shadows. She was dressed in white and her head was bowed. She approached the tomb, looked in, and then hurried away. Then Miles saw Peter and John approach Jesus' tomb, then depart. The woman, Mary Magdalene, reappeared and leaned her head against the tomb. She turned and saw Jesus. She looked into her Master's face, and with arms outstretched cried "Rabboni." Deeply moved and inspired by the vision, Miles quickly penned the lyrics for a hymn. That evening he composed the music. The song, "In the Garden," became one of the most popular and beloved hymns ever written.

20:19 Jesus' resurrected body was not hindered by closed or locked doors.

20:28 "My God!" is a major statement of faith for one of the disciples, especially the doubtful Thomas.

21:3 This appears to have been a spontaneous suggestion by Peter. It may indicate that these disciples were beginning to consider returning to their former profession. They apparently did not yet have a sense of divine purpose or mission.

mediately got into the boat, and that night they caught nothing.
4 But when the morning had now come, Jesus stood on the shore; yet the disciples [a]did not know that it was Jesus.
5 Then [a]Jesus said to them, "Children, have you any food?" They answered Him, "No."
6 And He said to them, [a]"Cast the net on the right side of the boat, and you will find *some*." So they cast, and now they were not able to draw it in because of the multitude of fish.
7 Therefore [a]that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea.
8 But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish.
9 Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.
10 Jesus said to them, "Bring some of the fish which you have just caught."
11 Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken.
12 Jesus said to them, [a]"Come *and* eat breakfast." Yet none of the disciples dared ask Him, "Who are You?"—knowing that it was the Lord.
13 Jesus then came and took the bread and gave it to them, and likewise the fish.
14 This *is* now [a]the third time Jesus showed Himself to His disciples after He was raised from the dead.

Jesus Restores Peter

15 So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, *son* of [1]Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I [2]love You." He said to him, [a]"Feed My lambs."

4 [a]John 20:14
5 [a]Luke 24:41
6 [a]Luke 5:4, 6, 7
7 [a]John 13:23; 20:2
12 [a]Acts 10:41
14 [a]John 20:19, 26
15 [a]Acts 20:28 [1]NU *John* [2]*have affection for*

16 He said to him again a second time, "Simon, *son* of [1]Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I [2]love You." [a]He said to him, "Tend My [b]sheep."

ENCOUNTER Note — John 21:16

Do You Love Me?

The most fundamental question Christ ever asks us is: "Do you love Me?" Everything else in our relationship with Him stems from our honest answer to this one question. We may do many things for Jesus, but His deep desire is that we truly love Him.

17 He said to him the third time, "Simon, *son* of [1]Jonah, do you [2]love Me?" Peter was grieved because He said to him the third time, "Do you [2]love Me?" And he said to Him, "Lord, [a]You know all things; You know that I [2]love You." Jesus said to him, "Feed My sheep.
18 [a]"Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish."
19 This He spoke, signifying [a]by what death he would glorify God. And when He had spoken this, He said to him, [b]"Follow Me."

The Beloved Disciple and His Book

20 Then Peter, turning around, saw the disciple [a]whom Jesus loved following, [b]who also had leaned on His breast at the supper, and said, "Lord, who is the one who betrays You?"
21 Peter, seeing him, said to Jesus, "But Lord, what *about* this man?"
22 Jesus said to him, "If I [1]will that he remain [a]till I come, what *is that* to you? You follow Me."
23 Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he

16 [a]Heb. 13:20 [b]Ps. 79:13 [1]NU *John* [2]*have affection for*
17 [a]John 2:24, 25; 16:30 [1]NU *John* [2]*have affection for*
18 [a]Acts 12:3, 4
19 [a]2 Pet. 1:13, 14 [b][Matt. 4:19; 16:24]
20 [a]John 13:23; 20:2 [b]John 13:25
22 [a][Rev. 2:25; 3:11; 22:7, 20] [1]*desire*

21:7 The actions of John and Peter are distinctive to their characters. John recognized Jesus first; Peter was the first to take action.

21:8 Two hundred cubits would have been roughly one hundred yards.

21:12 There may have been something unusual about Jesus' appearance after His resurrection, because those who had known Him before did not always immediately recognize Him.

21:15 The meaning of Jesus' question is uncertain. He may have asked if Peter loved Him more than his fellow disciples did, for Peter had made such a claim earlier (Matt. 26:33; Mark 14:29; John 13:37; 15:12). Jesus may have wanted to clarify if Peter was more loyal to Him or, to his fishing business and lifestyle. The word "these" seems to refer to objects such as nets and boats, not people.

21:16 Jesus uses two words for love in His three questions. The first two times He uses *agape,* which reflects a selfless, devoted, active love. The third time He uses *phileo,* which involves a brotherly affection. Peter uses *phileo* all three times in his response. Some believe Jesus was calling on Peter to love Him with a divine quality of love. However, their original conversation was probably in Aramaic and would not have carried the same nuances as the Greek language. More likely Jesus was seeking to restore Peter after his humiliating denial. Three times he had denied Jesus, and now Jesus gave him three opportunities to affirm his love for Him.

21:18 Christian tradition claims Peter was martyred by being crucified upside down.

would not die, but, "If I will that he remain till I come, what *is that* to you?"
24 This is the disciple who [a]testifies of these things, and wrote these things; and we know that his testimony is true.

24 [a]John 19:35

25 [a]John 20:30
[b]Amos 7:10

25 [a]And there are also many other things that Jesus did, which if they were written one by one, [b]I suppose that even the world itself could not contain the books that would be written. Amen.

THE ACTS OF THE APOSTLES

INTRODUCTION

As the bridge between the gospels and the epistles, this book is a strategic one. It is the sequel to the former and provides the historic background to the latter. Acts records the practical application of Christ's redemptive work and demonstrates how the gospel spread from a small group of disciples into a worldwide phenomenon. The book has been entitled differently in various manuscripts, but most commonly as "Acts" or "Acts of the Apostles." Yet it makes little mention of the apostles, except for Peter and Paul. John is mentioned only three times, as a companion of Peter. In fact, Stephen and Philip are spoken of more than the apostles. Perhaps a more fitting title would be "Acts of the Early Christians," or even "Acts of the Holy Spirit."

Luke is recognized as the author of Acts, as well as the writer of the "former treatise" known as the Gospel of Luke. These two volumes were originally circulated as one complete and independent history. Luke was a doctor Paul met in Troas (Acts 16:8–11; notice the "we sections" beginning as he joined Paul at this point). Luke is called the beloved physician in Paul's writing (Col. 4:14). He became Paul's traveling companion as well as his attending physician (2 Tim. 4:11; Philem. 24). He begins the book with the resurrected Lord's last words and ends with the apostle Paul imprisoned in Rome. Paul's arrest was in A.D. 60, and the book makes no mention of Jerusalem's collapse in A.D. 70 or Nero's persecution of the Christians after Rome's fire in A.D. 64. The book was probably written between A.D. 62 and 64.

SIGNIFICANCE

The prologue in the Gospel of Luke states the author's desire to give an orderly account of the origins of Christianity (Luke 1:1–4); Acts is the continuation of that narrative. It is important to look at the book in terms of Luke's interests. As a Gentile, he exemplifies the Hellenistic style of recording history. He did not write simply to keep records or to chronicle the past, but rather to encourage his readers and to offer an apologetic for the Christian church. As such, he set out to clarify how Christianity expanded from Jerusalem to become a worldwide movement among the Gentiles. He was keenly interested in the expansion of the gospel orchestrated by the Holy Spirit, but he had no particular interest in individuals, church government, or the geographical advancement of the church. The student of Acts should be careful to discern the difference between descriptive narrative and prescriptive teaching.

As a historical narrative of early Christianity, the Book of Acts addresses several concerns. First, Christianity is defended as a legitimate movement against charges that it was a new and seditious sect. Luke argues that it was the continuation of the Jewish faith; the proper fulfillment of Israel's religion. Second, Luke describes the birth of the church as the fulfillment of the Lord's commission to make disciples of all nations (Luke 24:46–49). God's strategy was to extend the kingdom of God through the church, and the fact that the gospel moved from Jerusalem to Rome in less than thirty-five years is remarkable. Third, the Holy Spirit is central to the story, and is mentioned more than fifty times. As God promised (Acts 1:4), the Spirit guided and empowered the disciples in many ways. God was the One actively taking the gospel to the world through His people. Therefore, even the gates of hell could not prevail against Him. Finally, Luke encouraged the early church by demonstrating Christianity's triumph despite fierce persecution.

STRUCTURE

As the continuation of Luke's gospel, Acts begins with the ascension of Christ, records

the significant coming of the Holy Spirit at Pentecost, and then describes the life of the early church. The book's structure is suggested in Acts 1:8, and the thrust of the gospel changes with each succeeding section. It develops in a systematic manner. First the gospel is in Jerusalem among the Jews. Then it is expanded geographically by Greek-speaking Jewish Christians. After this, the gospel reaches Gentiles in Palestine. Then Paul's missionary journeys take the message to Gentiles outside of Palestine, to Europe, and ultimately to Rome. Acts can be outlined as follows:

Introduction (1:1–3)
The Coming of the Spirit (1:3—2:4)
The Gospel Spreads to Jews in Jerusalem (2:5—6:7)
Expansion Geographically by Hellenists (6:8—9:31)
Expansion to Gentiles in Palestine (9:32—12:24)
Expansion to the Gentile World (12:25—16:5)
Expansion to Europe (16:6—19:20)
The Gospel Reaches Rome (19:21—28:31)

ENCOUNTERING GOD THROUGH ACTS

This book is an inspiration, both to those seeking God and to those who have already put their faith in Him through Jesus Christ. It describes how God is active in the world and how He wants all people to know His saving grace. It records several sermons, including the first gospel message ever preached (2:14–39). It answers several important questions raised by the gospels: What happened to the small group of disciples left with such an enormous task? How did they respond to the challenge? How could they make a difference in a world hostile to the gospel? How would the world respond to God's gift of salvation? All of these are answered in one succinct statement: "You shall receive power when the Holy Spirit has come upon you" (1:8). God wants to fill you too with the Holy Spirit. He wants you to take the gospel with you into your world, to endure persecution with joy, and to be faithful to the end no matter what the circumstances. In this book of new beginnings, God will share a number of life changing truths that the Holy Spirit is ready to apply to your life.

Prologue

CHAPTER 1

THE former account I made, O [a]Theophilus, of all that Jesus began both to do and teach,
2 [a]until the day in which [1]He was taken up, after He through the Holy Spirit [b]had given commandments to the apostles whom He had chosen,
3 [a]to whom He also presented Himself alive after His suffering by many [1]infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

The Holy Spirit Promised

4 [a]And being assembled together with *them,* He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *He said,* "you have [b]heard from Me;
5 [a]"for John truly baptized with water, [b]but you shall be baptized with the Holy Spirit not many days from now."
6 Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"
7 And He said to them, [a]"It is not for you to [b]know times or seasons which the Father has put in His own authority.
8 [a]"But you shall receive power [b]when the Holy Spirit has come upon you; and [c]you shall be [1]witnesses to Me in Jerusalem, and in all Judea and [d]Samaria, and to the [e]end of the earth."

Jesus Ascends to Heaven

9 [a]Now when He had spoken these things, while they watched, [b]He was

1 [a]Luke 1:3
2 [a]Mark 16:19 [b]Matt. 28:19 [1]He ascended into heaven.
3 [a]Mark 16:12, 14 [1]*unmistakable*
4 [a]Luke 24:49 [b][John 14:16, 17, 26; 15:26]
5 [a]Matt. 3:11 [b][Joel 2:28]
7 [a]1 Thess. 5:1 [b]Matt. 24:36
8 [a][Acts 2:1, 4] [b]Luke 24:49 [c]Luke 24:48 [d]Acts 8:1, 5, 14 [e]Col. 1:23 [1]NU *My witnesses*
9 [a]Luke 24:50, 51 [b]Acts 1:2

ENCOUNTER *Note* *Acts 1:4*

The Spirit's Necessity

Just as the Holy Spirit empowered Christ to fulfill His assignment from the Father, we too need the Spirit. As we walk in the Spirit's power, He will impact the world through us.

1:1 Theophilus was the recipient of both this letter and the Gospel of Luke. He was apparently a man of great importance, but little is known about him. His name means "loved by God."

1:4 The Promise of the Father was predicted by John the Baptist (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33) and by Jesus Himself (John 14:26; 15:26; 16:7, 13).

WORD Study — POWER

Acts 1:8 There are many forms of power, but none equal to that of the Holy Spirit. The Holy Spirit's power is described by the Greek word *dunamis*. The English word "dynamite" comes from this word, but it does not adequately reflect the original meaning. Dynamite destroys, but *dunamis* gives life. The word "dynamic," meaning active, energizing, and vitalizing, is a derivative of this word. *Dunamis* means power, force, or ability, with the implication of a miracle or divine influence. The Holy Spirit's power is necessary to do kingdom work, which is why Jesus told His disciples to wait for it (Luke 24:49; Acts 1:8). They could do more in a day in the Spirit's power than they could do in a lifetime on their own. Jesus was endued with the Holy Spirit's power (Luke 4:14; 5:17), and He gives His power to all who believe (3:12; 4:7; 10:38).

taken up, and a cloud received Him out of their sight.
10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them [a]in white apparel,
11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, [a]will so come in like manner as you saw Him go into heaven."

The Upper Room Prayer Meeting

12 [a]Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.
13 And when they had entered, they went up [a]into the upper room where they were staying: [b]Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James *the son* of Alphaeus and [c]Simon the Zealot; and [d]Judas *the son* of James.
14 [a]These all continued with one [1]accord in prayer [2]and supplication, with [b]the women and Mary the mother of Jesus, and with [c]His brothers.

Matthias Chosen

15 And in those days Peter stood up in the midst of the [1]disciples (altogether the number [a]of names was about a hundred and twenty), and said,
16 "Men *and* brethren, this Scripture had to be fulfilled, [a]which the Holy Spirit spoke before by the mouth of David concerning Judas, [b]who became a guide to those who arrested Jesus;
17 "for [a]he was numbered with us and obtained a part in [b]this ministry."
18 [a](Now this man purchased a field with [b]the [1]wages of iniquity; and falling headlong, he burst open in the middle and all his [2]entrails gushed out.
19 And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.)
20 "For it is written in the Book of Psalms:

> [a]*'Let his dwelling place be* [1]*desolate,*
> *And let no one live in it'*;

and,

> [b]*'Let another take his* [2]*office.'*

21 "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us,
22 "beginning from the baptism of John to that day when [a]He was taken up from us, one of these must [b]become a witness with us of His resurrection."
23 And they proposed two: Joseph called [a]Barsabas, who was surnamed Justus, and Matthias.
24 And they prayed and said, "You, O Lord, [a]who know the hearts of all, show which of these two You have chosen
25 [a]"to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place."
26 And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.

Coming of the Holy Spirit

2 When [a]the Day of Pentecost had fully come, [b]they were all [1]with one accord in one place.
2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and [a]it filled the whole house where they were sitting.
3 Then there appeared to them [1]divided tongues, as of fire, and *one* sat upon each of them.

10 [a]John 20:12
11 [a]Dan. 7:13; [Matt. 24:30; 26:64; Mark 14:62; Luke 21:27; Rev. 1:7; 14:14]
12 [a]Luke 24:52
13 [a]Acts 9:37, 39; 20:8 [b]Matt. 10:2–4 [c]Luke 6:15 [d]Jude 1
14 [a]Acts 2:1, 46 [b]Luke 23:49, 55 [c]Matt. 13:55 [1]*purpose* or *mind* [2]NU omits *and supplication*
15 [1]NU *brethren*
[a]Rev. 3:4
16 [a]Ps. 41:9; 55:12–14, 20; Matt. 26:14–16; 21–25; 47–50 [b]Luke 22:47
17 [a]Matt. 10:4 [b]Acts 1:25
18 [a]Matt. 27: 3–10 [b]Mark 14:21 [1]*reward of unrighteousness* [2]*intestines*
20 [a]Ps. 69:25 [b]Ps. 109:8; John 17:12; [1]*deserted* [2]Gr. *episkopen,* position of overseer
22 [a]Acts 1:9 [b]Acts 1:8; 2:32
23 [a]Acts 15:22
24 [a]1 Sam. 16:7
25 [a]Acts 1:17

CHAPTER 2

1 [a]Lev. 23:15 [b]Acts 1:14 [1]NU *together*
2 [a]Acts 4:31
3 [1]Or *tongues as of fire, distributed and resting on each*

1:12 A Sabbath day's journey was about half a mile (Ex. 16:29; Num. 35:5). Anyone who traveled farther on the Sabbath was considered to have broken the fourth commandment.

1:26 Casting lots was a normal practice for Israelites seeking to determine God's will. They most likely wrote the names on small rocks, placed them in a clay jar, and shook the jar until one rock fell out.

2:1 Pentecost was one of three major festivals. The other two were Passover and the Feast of Tabernacles. Also known as the Feast of Weeks, Pentecost was fifty days after the Passover Sabbath (the word means "fifty"). This was a harvest festival where people brought their first fruits to God.

2:3 Fire often represented God's presence (Ex. 3; 13:21, 22; 19:18; Ezek. 1:26, 27).

4 And [a]they were all filled with the Holy Spirit and began [b]to speak with other tongues, as the Spirit gave them utterance.

The Crowd's Response

5 And there were dwelling in Jerusalem Jews, [a]devout men, from every nation under heaven.
6 And when this sound occurred, the [a]multitude came together, and were confused, because everyone heard them speak in his own language.
7 Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak [a]Galileans?
8 "And how *is it that* we hear, each in our own [1]language in which we were born?
9 "Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and [a]Cappadocia, Pontus and Asia,
10 "Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes,
11 "Cretans and [1]Arabs—we hear them speaking in our own tongues the wonderful works of God."
12 So they were all amazed and perplexed, saying to one another, "Whatever could this mean?"

4 [a]Acts 1:5 [b]Mark 16:17
5 [a]Acts 8:2
6 [a]Acts 4:32
7 [a]Acts 1:11
8 [1]*dialect*
9 [a]1 Pet. 1:1
11 [1]*Arabians*

13 Others mocking said, "They are full of new wine."

Peter's Sermon

14 But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.
15 "For these are not drunk, as you suppose, [a]since it is *only* [1]the third hour of the day.
16 "But this is what was spoken by the prophet Joel:

17 *'And[a] it shall come to pass in the last days, says God,*
[b]That I will pour out of My Spirit on all flesh;
Your sons and [c]your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.
18 *And on My menservants and on My maidservants*
I will pour out My Spirit in those days;
[a]And they shall prophesy.
19 *[a]I will show wonders in heaven above*
And signs in the earth beneath:

15 [a]1 Thess. 5:7 [1]9 A.M.
17 [a]Joel 2:28–32 [b]Acts 10:45 [c]Acts 21:9
18 [a]1 Cor. 12:10
19 [a]Joel 2:30

2:4 The word "tongues" in this passage is the normal Greek word for known languages or foreign dialects.

2:5 "Men, from every nation under heaven" is another way of saying people from all over the known world. Most of them probably knew Greek but also conversed in their native language.

2:15 The third hour, or 9:00 a.m., was normally an hour devoted to prayer. Devout Jews would not eat or drink wine until after that time.



Acts 2:10 Nations of Pentecost

Blood and fire and vapor of smoke.
20 [a]*The sun shall be turned into*
darkness,
And the moon into blood,
Before the coming of the great
and awesome day of the LORD.
21 *And it shall come to pass*
That [a]whoever calls on the name
of the LORD
Shall be saved.'

22 "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you [a]by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—
23 "Him, [a]being delivered by the determined purpose and foreknowledge of God, [b]you [1]have taken by lawless hands, have crucified, and put to death;
24 [a]"whom God raised up, having [1]loosed the [2]pains of death, because it was not possible that He should be held by it.
25 "For David says concerning Him:

[a]*'I foresaw the LORD always before*
my face,
For He is at my right hand, that I
may not be shaken.
26 *Therefore my heart rejoiced, and*
my tongue was glad;
Moreover my flesh also will rest
in hope.
27 *For You will not leave my soul in*
[a]*Hades,*
Nor will You allow Your Holy One
to see [b]corruption.
28 *You have made known to me the*
ways of life;
You will make me full of joy in
Your presence.'

29 "Men *and* brethren, let *me* speak freely to you [a]of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.
30 "Therefore, being a prophet, [a]and knowing that God had sworn with an oath to him that of the fruit of his body, [1]according to the flesh, He would raise up the Christ to sit on his throne,
31 "he, foreseeing this, spoke concerning the resurrection of the Christ, [a]that His soul was not left in Hades, nor did His flesh see corruption.
32 [a]"This Jesus God has raised up, [b]of which we are all witnesses.
33 "Therefore [a]being exalted [1]to [b]the right hand of God, and [c]having received from the Father the promise of the Holy Spirit, He [d]poured out this which you now see and hear.

20 [a]Matt. 24:29
21 [a]Rom. 10:13
22 [a]John 3:2; 5:6
23 [a]Luke 22:22 [b]Acts 5:30 [1]NU omits *have taken*
24 [a][Rom. 8:11] [1]*destroyed* or *abolished* [2]Lit. *birth pangs*
25 [a]Ps. 16:8–11
27 [a]Acts 2:31, 32; Heb. 13:20 [a]Acts 13:30–37
29 [a]Acts 13:36
30 [a]Ps. 132:11 [1]NU *He would seat one on his throne,*
31 [a]Ps. 16:10; Is. 53:10
32 [a]Acts 2:24 [b]Acts 1:8; 3:15
33 [a]Ps. 110:1; [Acts 5:31] [b][Heb. 10:12] [c][John 14:26] [d]Matt. 3:11; Acts 2:1–11, 17; 10:45 [1]Possibly *by*

34 "For David did not ascend into the heavens, but he says himself:

[a]*'The LORD said to my Lord,*
"Sit at My right hand,
35 *Till I make Your enemies Your*
footstool."'

36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."
37 Now when they heard *this,* [a]they were cut to the heart, and said to Peter and the rest of the apostles, "Men *and* brethren, what shall we do?"
38 Then Peter said to them, [a]"Repent, and let every one of you be baptized in the name of Jesus Christ for the [1]remission of sins; and you shall receive the gift of the Holy Spirit.

ENCOUNTER*Note* *Acts 2:38*

The Blessing of Repentance

Before we can be filled with the Holy Spirit, we must be rid of our sin. Repentance is the most positive word in the Bible. It turns us away from that which destroys and redirects us to embrace life in Christ.

39 "For the promise is to you and [a]to your children, and [b]to all who are afar off, as many as the Lord our God will call."

A Vital Church Grows

40 And with many other words he testified and exhorted them, saying, "Be saved from this [1]perverse generation."
41 Then those who [1]gladly received his word were baptized; and that day about three thousand souls were added *to them.*
42 [a]And they continued steadfastly in the apostles' [1]doctrine and fellowship, in the breaking of bread, and in prayers.
43 Then fear came upon every soul, and [a]many wonders and signs were done through the apostles.
44 Now all who believed were together, and [a]had all things in common,
45 and [1]sold their possessions and goods, and [a]divided[2] them among all, as anyone had need.
46 [a]So continuing daily with one accord [b]in the temple, and [c]breaking bread from house to house, they ate their food with gladness and simplicity of heart,
47 praising God and having favor with

34 [a]Ps. 68:18; 110:1; John 20:17; 1 Cor. 15:25; Eph. 1:20; Heb. 1:13
37 [a]Luke 3:10, 12, 14
38 [a]Luke 24:47 [1]*forgiveness*
39 [a]Joel 2:28, 32 [b]Eph. 2:13
40 [1]*crooked*
41 [1]NU omits *gladly*
42 [a]Acts 1:14 [1]*teaching*
43 [a]Acts 2:22
44 [a]Acts 4:32, 34, 37; 5:2
45 [a]Is. 58:7 [1]*would sell* [2]*distributed*
46 [a]Acts 1:14 [b]Luke 24:53 [c]Acts 2:42; 20:7

2:46 The two primary locations of Christian activity were at the temple, for early Christians saw themselves as a fulfillment of God's promises to the Jews, and in homes, where they enjoyed fellowship with other believers.

all the people. And [a]the Lord added [1]to the church daily those who were being saved.

A Lame Man Healed

3 Now Peter and John went up together [a]to the temple at the hour of prayer, [b]the ninth *hour.*
2 And [a]a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, [b]to [1]ask alms from those who entered the temple;
3 who, seeing Peter and John about to go into the temple, asked for alms.
4 And fixing his eyes on him, with John, Peter said, "Look at us."
5 So he gave them his attention, expecting to receive something from them.
6 Then Peter said, "Silver and gold I do not have, but what I do have I give you: [a]In the name of Jesus Christ of Nazareth, rise up and walk."

ENCOUNTER *Note* — *Acts 3:6*

Sharing Christ

Every believer holds the greatest gift in the world. More than wealth, more than health, more than any other thing . . . people need the Lord. To know Christ is to have the privilege of sharing Him with others and seeing their lives transformed by His saving grace.

7 And he took him by the right hand and lifted *him* up, and immediately his feet and ankle bones received strength.
8 So he, [a]leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God.
9 [a]And all the people saw him walking and praising God.
10 Then they knew that it was he who [a]sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

Preaching in Solomon's Portico

11 Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch [a]which is called Solomon's, greatly amazed.
12 So when Peter saw *it,* he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?
13 [a]"The God of Abraham, Isaac, and Jacob, the God of our fathers, [b]glorified His Servant Jesus, whom you [c]delivered up and [d]denied in the presence of Pilate, when he was determined to let *Him* go.
14 "But you denied [a]the Holy One [b]and the Just, and [c]asked for a murderer to be granted to you,
15 "and killed the [1]Prince of life, [a]whom God raised from the dead, [b]of which we are witnesses.
16 [a]"And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which *comes* through Him has given him this perfect soundness in the presence of you all.
17 "Yet now, brethren, I know that [a]you did *it* in ignorance, as *did* also your rulers.
18 "But [a]those things which God foretold [b]by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.
19 [a]"Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,
20 "and that He may send [1]Jesus Christ, who was [2]preached to you before,
21 [a]"whom heaven must receive until the times of [b]restoration of all things, [c]which God has spoken by the mouth of all His holy prophets since [1]the world began.

ENCOUNTER *Note* — *Acts 3:19–21*

Refreshing

Turning away from your sin and turning to God refreshes your soul. It is exhilarating to be freed from your bondage and to become a child of the King!

22 "For Moses truly said to the fathers, *[a]'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.*
23 *'And it shall be that every soul who will not hear that Prophet shall be ut-*

47 [a]Acts 5:14 [1]NU omits *to the church*

CHAPTER 3
1 [a]Acts 2:46 [b]Ps. 55:17
2 [a]Acts 14:8 [b]John 9:8 [1]Beg
6 [a]Acts 4:10
8 [a]Is. 35:6
9 [a]Acts 4:16, 21
10 [a]John 9:8
11 [a]John 10:23

13 [a]John 5:30 [b]John 7:39; 12:23; 13:31 [c]Matt. 27:2 [d]Matt. 27:20
14 [a]Mark 1:24 [b]Acts 7:52 [c]John 18:40
15 [a]Acts 2:24 [b]Acts 2:32 [1]Or *Originator*
16 [a]Matt. 9:22
17 [a]Luke 23:34
18 [a]Acts 26:22 [b]1 Pet. 1:10
19 [a][Acts 2:38; 26:20]
20 [1]NU, M *Christ Jesus* [2]NU, M *ordained for you before*
21 [a]Acts 1:11 [b]Matt. 17:11 [c]Luke 1:70 [1]Or *time*
22 [a]Deut. 18:15, 18, 19

3:1 The disciples continued the Jewish tradition and went to the temple at the hour of prayer. There were two daily sacrifices and accompanying prayer services, one in the morning and one in the afternoon. The ninth hour was 3:00 p.m. Peter and John served together often in the early days of the church (Acts 3:3, 11; 4:13, 19; 8:14).

3:2 The gate called "Beautiful" opened into the Court of the Women from the outer Court of the Gentiles and was covered with ornate Corinthian bronze.

3:16, 17 Jews regarded willful sin more heinous than sins of ignorance (Num. 15:22–30), although people were responsible for every sin they committed.

terly destroyed from among the people.'
24 "Yes, and [a]all the prophets, from Samuel and those who follow, as many as have spoken, have also [1]foretold these days.
25 [a]"You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, [b]*'And in your seed all the families of the earth shall be blessed.'*
26 "To you [a]first, God, having raised up His Servant Jesus, sent Him to bless you, [b]in turning away every one *of you* from your iniquities."

Peter and John Arrested

4 Now as they spoke to the people, the priests, the captain of the temple, and the [a]Sadducees came upon them,
2 being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead.
3 And they laid hands on them, and put *them* in custody until the next day, for it was already evening.
4 However, many of those who heard the word believed; and the number of the men came to be about five thousand.

Addressing the Sanhedrin

5 And it came to pass, on the next day, that their rulers, elders, and scribes,
6 as well as [a]Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.
7 And when they had set them in the midst, they asked, [a]"By what power or by what name have you done this?"
8 [a]Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel:
9 "If we this day are judged for a good deed *done* to a helpless man, by what means he has been made well,
10 "let it be known to you all, and to all the people of Israel, [a]that by the name of Jesus Christ of Nazareth, whom you crucified, [b]whom God raised from the dead, by Him this man stands here before you whole.
11 "This is the [a]*'stone which was rejected by you builders, which has become the chief cornerstone.'*
12 [a]"Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

The Name of Jesus Forbidden

13 Now when they saw the boldness of Peter and John, [a]and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.
14 And seeing the man who had been healed [a]standing with them, they could say nothing against it.
15 But when they had commanded them to go aside out of the council, they conferred among themselves,
16 saying, [a]"What shall we do to these men? For, indeed, that a [1]notable miracle has been done through them *is* [b]evident[2] to all who dwell in Jerusalem, and we cannot deny *it*.
17 "But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name."
18 [a]So they called them and commanded them not to speak at all nor teach in the name of Jesus.
19 But Peter and John answered and said to them, [a]"Whether it is right in the sight of God to listen to you more than to God, you judge.
20 [a]"For we cannot but speak the things which [b]we have seen and heard."

ENCOUNTER*Note* *Acts 4:20*

Compelled to Speak

Anyone who has truly encountered Christ and received the Holy Spirit is a changed person. The cares of the world seem insignificant in light of the Lord's eternal purposes. Experiencing Christ inspires evangelism and makes disobedience unthinkable.

21 So when they had further threatened them, they let them go, finding no way of punishing them, [a]because of the people,

24 [a]Luke 24:25 [1]NU, M *proclaimed*
25 [a][Rom. 9:4, 8] [b]Gen. 12:3; 18:18; 22:18; 26:4; 28:14
26 [a][Rom. 1:16; 2:9] [b]Matt. 1:21

CHAPTER 4

1 [a]Matt. 22:23
6 [a]Luke 3:2
7 [a]Matt. 21:23
8 [a]Luke 12:11, 12
10 [a]Acts 2:22; 3:6, 16 [b]Acts 2:24
11 [a]Ps. 118:22; Is. 28:16; 1 Pet. 2:4–8
12 [a][1 Tim. 2:5, 6]
13 [a][1 Cor. 1:27]
14 [a]Acts 3:11
16 [a]John 11:47 [b]Acts 3:7–10 [1]*remarkable sign* [2]*well known*
18 [a]Acts 5:28, 40
19 [a]Acts 5:29
20 [a]Acts 1:8; 2:32 [b][1 John 1:1, 3]
21 [a]Acts 5:26

3:24 Moses was considered to be the first prophet, Samuel the second.

4:1 Sadducees were disturbed at the content of Peter's preaching. Their only authority derived from the first five books of Moses, the Pentateuch. As a result, they did not believe in angels, resurrection from the dead, or an afterlife. Peter's preaching of a resurrected King concerned them, especially since they enjoyed a privileged position within the Roman government in Palestine.

4:6 Annas, the former high priest, had been removed from office by the Romans in A.D. 14 because he posed a threat. The Jews, however, disliked Roman influence over this position, and they continued looking to Annas as their leader. His son-in-law, Caiaphas, was the current high priest. John may have been the son of Annas who succeeded Caiaphas.

4:11 The "chief cornerstone" was a familiar Old Testament image (Job 38:6; Is. 28:16; Jer. 51:26), representing the anchor or primary stone upon which a foundation was built. In the first century, the expression also referred to the stone placed at the summit of the Jerusalem temple.

since they all [b]glorified God for [c]what had been done.
22 For the man was over forty years old on whom this miracle of healing had been performed.

Prayer for Boldness

23 And being let go, [a]they went to their own *companions* and reported all that the chief priests and elders had said to them.
24 So when they heard that, they raised their voice to God with one accord and said: "Lord, [a]You *are* God, who made heaven and earth and the sea, and all that is in them,
25 "who [1]by the mouth of Your servant David have said:

[a]*'Why did the nations rage,*
And the people plot vain things?
26 *The kings of the earth took their stand,*
And the rulers were gathered together
Against the LORD *and against His Christ.'*

27 "For [a]truly against [b]Your holy Servant Jesus, [c]whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together
28 [a]"to do whatever Your hand and Your purpose determined before to be done.
29 "Now, Lord, look on their threats, and grant to Your servants [a]that with all boldness they may speak Your word,
30 "by stretching out Your hand to heal, [a]and that signs and wonders may be done [b]through the name of [c]Your holy Servant Jesus."
31 And when they had prayed, [a]the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, [b]and they spoke the word of God with boldness.

Sharing in All Things

32 Now the multitude of those who believed [a]were of one heart and one soul; [b]neither did anyone say that any of the things he possessed was his own, but they had all things in common.
33 And with [a]great power the apostles gave [b]witness to the resurrection of the Lord Jesus. And [c]great grace was upon them all.
34 Nor was there anyone among them who lacked; [a]for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold,
35 [a]and laid *them* at the apostles' feet; [b]and they distributed to each as anyone had need.
36 And [1]Joses, who was also named Barnabas by the apostles (which is translated Son of [2]Encouragement), a Levite of the country of Cyprus,
37 [a]having land, sold *it,* and brought the money and laid *it* at the apostles' feet.

Lying to the Holy Spirit

5 But a certain man named Ananias, with Sapphira his wife, sold a possession.
2 And he kept back *part* of the proceeds, his wife also being aware *of it,* and brought a certain part and laid *it* at the apostles' feet.
3 [a]But Peter said, "Ananias, why has [b]Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself?
4 "While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."
5 Then Ananias, hearing these words, [a]fell down and breathed his last. So great fear came upon all those who heard these things.
6 And the young men arose and [a]wrapped him up, carried *him* out, and buried *him.*
7 Now it was about three hours later when his wife came in, not knowing what had happened.

[b]Matt. 15:31 [c]Acts 3:7, 8
23 [a]Acts 2:44–46; 12:12
24 [a]Ex. 20:11
25 [a]Ps. 2:1, 2 [1]NU *through the Holy Spirit, by the mouth of our father, Your servant David,*
27 [a]Luke 22:2; 23:1, 8 [b][Luke 1:35] [c]John 10:36
28 [a]Acts 2:23; 3:18
29 [a]Acts 4:13, 31; 9:27; 13:46; 14:3; 19:8; 26:26
30 [a]Acts 2:43; 5:12 [b]Acts 3:6, 16 [c]Acts 4:27
31 [a]Acts 2:2, 4; 16:26 [b]Acts 4:29
32 [a]Rom. 15:5, 6 [b]Acts 2:44
33 [a][Acts 1:8] [b]Acts 1:22 [c]Rom. 6:15
34 [a]Acts 2:45
35 [a]Acts 4:37; 5:2 [b]Acts 2:45; 6:1
36 [1]NU *Joseph* [2]Or *Consolation*
37 [a]Acts 4:34, 35; 5:1, 2

CHAPTER 5

3 [a]Deut. 23:21 [b]Luke 22:3
5 [a]Acts 5:10, 11
6 [a]John 19:40

ENCOUNTER *Note* — *Acts 4:31*

Revival

There is divine power in the united prayers of God's people. It brings to earth that which is in heaven. It is one thing for an individual to be moved, but when a gathering of believers encounters the living Christ through His Spirit, the world will know it! Then God's people will participate in God's eternal purposes, experience deep peace, be swept into action, and speak His word with boldness.

4:29 Significantly, early Christians did not pray for deliverance from their oppressors but they did ask for boldness to continue witnessing in the face of persecution.

5:2 The phrase "kept back" comes from a Greek verb that can also mean "embezzle." Embezzlement is committed against another person's property. Clearly, Ananias and Sapphira had promised the proceeds of their land to the Lord, so it no longer belonged to them.

5:3 Satan entered the heart of Ananias as he had the heart of Judas. Likewise, Satan enticed both victims with the prospect of financial gain (Luke 22:3–5).

8 And Peter answered her, "Tell me whether you sold the land for so much?" She said, "Yes, for so much."
9 Then Peter said to her, "How is it that you have agreed together [a]to test the Spirit of the Lord? Look, the feet of those who have buried your husband *are* at the door, and they will carry you out."
10 [a]Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying *her* out, buried *her* by her husband.
11 [a]So great fear came upon all the church and upon all who heard these things.

Continuing Power in the Church

12 And [a]through the hands of the apostles many signs and wonders were done among the people. [b]And they were all with one accord in Solomon's Porch.
13 Yet [a]none of the rest dared join them, [b]but the people esteemed them highly.
14 And believers were increasingly added to the Lord, multitudes of both men and women,
15 so that they brought the sick out into the streets and laid *them* on beds and couches, [a]that at least the shadow of Peter passing by might fall on some of them.
16 Also a multitude gathered from the surrounding cities to Jerusalem, bringing [a]sick people and those who were tormented by unclean spirits, and they were all healed.

Imprisoned Apostles Freed

17 [a]Then the high priest rose up, and all those who *were* with him (which is the sect of the Sadducees), and they were filled with [1]indignation,

9 [a]Acts 5:3, 4
10 [a]Acts 5:5
11 [a]Acts 2:43; 5:5; 19:17
12 [a]Acts 2:43; 4:30; 6:8; 14:3; 15:12 [b]Acts 3:11; 4:32
13 [a]John 9:22 [b]Acts 2:47; 4:21
15 [a]Acts 19:12
16 [a]Mark 16:17, 18
17 [a]Acts 4:1, 2, 6 [1]*jealousy*

18 [a]and laid their hands on the apostles and put them in the common prison.
19 But at night [a]an angel of the Lord opened the prison doors and brought them out, and said,
20 "Go, stand in the temple and speak to the people [a]all the words of this life."
21 And when they heard *that,* they entered the temple early in the morning and taught. [a]But the high priest and those with him came and called the [1]council together, with all the [2]elders of the children of Israel, and sent to the prison to have them brought.

Apostles on Trial Again

22 But when the officers came and did not find them in the prison, they returned and reported,
23 saying, "Indeed we found the prison shut securely, and the guards standing [1]outside before the doors; but when we opened them, we found no one inside!"
24 Now when [1]the high priest, [a]the captain of the temple, and the chief priests heard these things, they wondered what the outcome would be.
25 So one came and told them, [1]saying, "Look, the men whom you put in prison are standing in the temple and teaching the people!"
26 Then the captain went with the officers and brought them without violence, [a]for they feared the people, lest they should be stoned.
27 And when they had brought them, they set *them* before the council. And the high priest asked them,
28 saying, [a]"Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, [b]and intend to bring this Man's [c]blood on us!"
29 But Peter and the *other* apostles answered and said: [a]"We ought to obey God rather than men.

18 [a]Luke 21:12
19 [a]Acts 12:7; 16:26
20 [a][John 6:63, 68; 17:3]
21 [a]Acts 4:5, 6 [1]Sanhedrin [2]*council of elders* or *senate*
23 [1]NU, M omit *outside*
24 [a]Acts 4:1; 5:26 [1]NU omits *the high priest*
25 [1]NU, M omit *saying*
26 [a]Matt. 21:26
28 [a]Acts 4:17, 18 [b]Acts 2:23, 36 [c]Matt. 23:35
29 [a]Acts 4:19

HISTORICAL*Encounter* — PETER WALDO — *Acts 5:29*

Peter Waldo had a dramatic conversion experience around 1170 (see Matthew 19:21). Waldo had the scriptures translated from Latin into French, gave away his possessions, and began traveling from town to town preaching. Others soon joined him and they took on the name "the Poor Men of Lyons." History knows them as the Waldensians. In 1177, Waldo was summoned before Bishop Guichard of Lyons. He was ordered to cease from preaching and explaining the Scriptures to common people. Waldo cited Acts 5:29 and claimed he was subject to God before being under the authority of men. Six years later, Pope Lucian III demanded that the Waldensians desist from the crime of preaching. Yet they did not. Scripture had clearly guided them and no one could dissuade them.

5:12 Signs were supernatural events that pointed observers to spiritual truth. Wonders may have been a more general term to describe miracles that testified to the power of God being wrought through His people.

5:15 In the ancient word, people's shadows were viewed as an extension of their personalities and influence.

5:23 The fact the guards were "standing" indicates they had not fallen asleep but were at their post.

30 [a]"The God of our fathers raised up Jesus whom you murdered by [b]hanging on a tree.
31 [a]"Him God has exalted to His right hand *to be* [b]Prince and [c]Savior, [d]to give repentance to Israel and forgiveness of sins.
32 "And [a]we are His witnesses to these things, and *so* also *is* the Holy Spirit [b]whom God has given to those who obey Him."

Gamaliel's Advice

33 When they heard *this*, they were [a]furious[1] and plotted to kill them.
34 Then one in the council stood up, a Pharisee named [a]Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while.
35 And he said to them: "Men of Israel, [1]take heed to yourselves what you intend to do regarding these men.
36 "For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, [1]joined him. He was slain, and all who obeyed him were scattered and came to nothing.
37 "After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed.
38 "And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing;
39 [a]"but if it is of God, you cannot overthrow it—lest you even be found [b]to fight against God."
40 And they agreed with him, and when they had [a]called for the apostles [b]and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.
41 So they departed from the presence of the council, [a]rejoicing that they were counted worthy to suffer shame for [1]His name.
42 And daily [a]in the temple, and in every house, [b]they did not cease teaching and preaching Jesus *as* the Christ.

30 [a]Acts 3:13, 15 [b][1 Pet. 2:24]
31 [a][Acts 2:33, 36] [b]Acts 3:15 [c]Matt. 1:21 [d]Luke 24:47
32 [a]John 15:26, 27 [b]Acts 2:4; 10:44
33 [a]Acts 2:37; 7:54 [1]*cut to the quick*
34 [a]Acts 22:3
35 [1]*be careful*
36 [1]*followed*
39 [a]1 Cor. 1:25 [b]Acts 7:51; 9:5
40 [a]Acts 4:18 [b]Matt. 10:17
41 [a][1 Pet. 4: 13–16] [1]NU *the name;* M *the name of Jesus*
42 [a]Acts 2:46 [b]Acts 4:20, 29

CHAPTER 6

1 [a]Acts 2:41; 4:4 [b]Acts 9:29; 11:20 [c]Acts 4:35; 11:29 [1]Greek-speaking Jews
2 [a]Ex. 18:17
3 [a]1 Tim. 3:7 [b]1 Tim. 3:8–13
4 [a]Acts 2:42
5 [a]Acts 6:3; 11:24 [b]Acts 8:5, 26; 21:8 [c]Rev. 2:6, 15

ENCOUNTER*Note* *Acts 5:41*

Worthy to Suffer

Trials come whether you follow Christ or not. Would you rather face the painful consequences of your sin and rebellion, or suffer for your obedience to God? Stop complaining about trials and rejoice that you are worthy to serve the Lord. What does the Lord think when He hears His people grumbling?

Seven Chosen to Serve

6 Now in those days, [a]when *the number of* the disciples was multiplying, there arose a complaint against the Hebrews by the [b]Hellenists,[1] because their widows were neglected [c]in the daily distribution.
2 Then the twelve summoned the multitude of the disciples and said, [a]"It is not desirable that we should leave the word of God and serve tables.
3 "Therefore, brethren, [a]seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this [b]business;
4 "but we [a]will give ourselves continually to prayer and to the ministry of the word."

ENCOUNTER*Note* *Acts 6:4*

Return to the Relationship

You cannot understand God's ways or His purposes unless you spend time with Him. Ministry to people is important, but if good activity replaces prayer and time in God's word, stop everything and return to the relationship. You are in danger of spending your life on dead works.

5 And the saying pleased the whole multitude. And they chose Stephen, [a]a man full of faith and the Holy Spirit, and [b]Philip, Prochorus, Nicanor, Timon, Parmenas, and [c]Nicolas, a proselyte from Antioch,
6 whom they set before the apostles;

5:30 Tree refers to Jesus' crucifixion on the cross (Deut. 21:22, 23; 1 Pet. 2:24).

5:34 Gamaliel was a highly respected Pharisee, the grandson of Rabbi Hillel. He instructed Saul, who later became the apostle Paul (Acts 22:3).

5:37 Although this Judas's uprising was quickly suppressed by the Romans, he is credited with launching the zealot movement around A.D. 6.

5:40 This would have been a flogging, consisting of thirty-nine lashes, based on Deuteronomy 25:3, where the provision was for forty lashes. The custom was to give one less, in case of a miscount, thereby erring on the side of leniency. People occasionally died from the ordeal.

6:1 Hellenists were Greek-speaking Jews who grew up outside the land of Israel. They used the Septuagint, a Greek translation of the Old Testament. The Hebrews were Aramaic-speaking Jews who grew up in Palestine and used the Hebrew Old Testament.

6:6 Laying on of hands was not to receive the Holy Spirit, as they were already "full of faith and the Holy Spirit." Rather, it was a traditional method of granting authority for a special task (Num. 27:15–23).

and [a]when they had prayed, [b]they laid hands on them.
7 Then [a]the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many [b]of the priests were obedient to the faith.

Stephen Accused of Blasphemy

8 And Stephen, full of [1]faith and power, did great [a]wonders and signs among the people.
9 Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen.
10 And [a]they were not able to resist the wisdom and the Spirit by which he spoke.
11 [a]Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God."
12 And they stirred up the people, the elders, and the scribes; and they came upon *him,* seized him, and brought *him* to the council.
13 They also set up false witnesses who said, "This man does not cease to speak [1]blasphemous words against this holy place and the law;
14 [a]"for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us."
15 And all who sat in the council, looking steadfastly at him, saw his face as the face of an angel.

Stephen's Address: The Call of Abraham

7 Then the high priest said, "Are these things so?"
2 And he said, [a]"Brethren and fathers, listen: The [b]God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in [c]Haran,
3 "and said to him, [a]*'Get out of your country and from your relatives, and come to a land that I will show you.'*
4 "Then [a]he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was [b]dead, He moved him to this land in which you now dwell.
5 "And *God* gave him no inheritance in it, not even *enough* to set his foot on. But even when *Abraham* had no child, [a]He promised to give it to him for a possession, and to his descendants after him.
6 "But God spoke in this way: [a]that his descendants would dwell in a foreign land, and that they would bring them into [b]bondage and oppress *them* four hundred years.
7 [a]*'And the nation to whom they will be in bondage I will [b]judge,'* said God, [c]*'and after that they shall come out and serve Me in this place.'*
8 [a]"Then He gave him the covenant of circumcision; [b]and so *Abraham* begot Isaac and circumcised him on the eighth day; [c]and Isaac *begot* Jacob, and [d]Jacob *begot* the twelve patriarchs.

The Patriarchs in Egypt

9 [a]"And the patriarchs, becoming envious, [b]sold Joseph into Egypt. [c]But God was with him
10 "and delivered him out of all his troubles, [a]and gave him favor and wisdom in the presence of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house.
11 [a]"Now a famine and great [1]trouble came over all the land of Egypt and Canaan, and our fathers found no sustenance.
12 [a]"But when Jacob heard that there was grain in Egypt, he sent out our fathers first.

6 [a]Acts 1:24 [b][2 Tim. 1:6]
7 [a]Acts 12:24 [b]John 12:42
8 [a]Acts 2:43; 5:12; 8:15; 14:3 [1]NU *grace*
10 [a]Luke 21:15
11 [a]1 Kin. 21: 10, 13
13 [1]NU omits *blasphemous*
14 [a]Acts 10:38; 25:8

CHAPTER 7

2 [a]Acts 22:1 [b]Ps. 29:3
[c]Gen. 11:31, 32
3 [a]Gen. 12:1
4 [a]Gen. 11:31; 15:7 [b]Gen. 11:32
5 [a]Gen. 12:7; 13:15; 15:3, 18; 17:8; 26:3
6 [a]Gen. 15:13, 14, 16; 47:11, 12 [b]Ex. 1:8–14; 12:40, 41
7 [a]Gen. 15:14 [b]Ex. 14:13–31 [c]Ex. 3:12
8 [a]Gen. 17:9–14 [b]Gen. 21:1–5 [c]Gen. 25:21–26 [d]Gen. 29:31—30:24; 35:18, 22–26
9 [a]Gen. 37:4, 11, 28 [b]Gen. 37:28 [c]Gen. 39:2, 21, 23
10 [a]Gen. 41: 38–44
11 [a]Gen. 41:54; 42:5 [1]*affliction*
12 [a]Gen. 42:1, 2

CHARACTER *Study* — STEPHEN — *Acts 7:2*

Stephen, whose name means "crown," was one of those given the task of serving (Acts 6:1–5). The Holy Spirit's presence in his life was obvious when Stephen was set apart for service. When he stood to preach, his countenance was like that of an angel (6:15). Although his enemies rose up against him, "being full of the Holy Spirit" he gazed toward heaven and saw His Lord watching (7:55). Upon fulfilling His assignment from the Lord, he laid down his life and was stoned to death. Stephen's life, though brief, has inspired millions. Totally consumed with pleasing the Lord, this godly man found courage in the midst of mortal danger. His vision of heaven overshadowed the things of this world. His encounter with Christ made everything else look worthless. Whether waiting tables or preaching, Stephen's goal was to please his Lord.

6:9 The Synagogue of the Freedmen was a community center for worship and studying the Scriptures.

7:8 The covenant of circumcision was symbolic of God's promise to bless Abraham (Gen. 17). It was passed down through the generations as a reminder of God's special relationship with the Jewish people.

13 "And the [a]second *time* Joseph was made known to his brothers, and Joseph's family became known to the Pharaoh.
14 [a]"Then Joseph sent and called his father Jacob and [b]all his relatives to *him,* [1]seventy-five people.
15 [a]"So Jacob went down to Egypt; [b]and he died, he and our fathers.
16 "And [a]they were carried back to Shechem and laid in [b]the tomb that Abraham bought for a sum of money from the sons of Hamor, *the father* of Shechem.

God Delivers Israel by Moses

17 "But when [a]the time of the promise drew near which God had sworn to Abraham, [b]the people grew and multiplied in Egypt
18 "till another king [a]arose who did not know Joseph.
19 "This man dealt treacherously with our people, and oppressed our forefathers, [a]making them expose their babies, so that they might not live.
20 [a]"At this time Moses was born, and [b]was well pleasing to God; and he was brought up in his father's house for three months.
21 "But [a]when he was set out, [b]Pharaoh's daughter took him away and brought him up as her own son.
22 "And Moses was learned in all the wisdom of the Egyptians, and was [a]mighty in words and deeds.
23 [a]"Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.
24 "And seeing one of *them* suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian.
25 "For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand.
26 "And the next day he appeared to *two of* them as they were fighting, and *tried to* reconcile them, saying, 'Men, you are brethren; why do you wrong one another?'
27 "But he who did his neighbor wrong pushed him away, saying, [a]*'Who made you a ruler and a judge over us?*
28 *'Do you want to kill me as you did the Egyptian yesterday?'*
29 [a]"Then, at this saying, Moses fled and became a dweller in the land of Midian, where he [b]had two sons.
30 [a]"And when forty years had passed, an Angel [1]of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai.
31 "When Moses saw *it,* he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him,
32 *"saying, [a]'I am the God of your fathers—the God of Abraham, the God of Isaac, and the God of Jacob.'* And Moses trembled and dared not look.
33 [a]*'Then the LORD said to him, "Take your sandals off your feet, for the place where you stand is holy ground.*
34 *"I have surely [a]seen the oppression of My people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will [b]send you to Egypt." '*
35 "This Moses whom they rejected, saying, [a]*'Who made you a ruler and a judge?'* is the one God sent *to be* a ruler and a deliverer [b]by the hand of the Angel who appeared to him in the bush.
36 [a]"He brought them out, after he had [b]shown wonders and signs in the land of Egypt, [c]and in the Red Sea, [d]and in the wilderness forty years.

Israel Rebels Against God

37 "This is that Moses who said to the children of Israel, [a]*'The LORD your God will raise up for you a Prophet like me from your brethren.* [b]*Him*[1] *you shall hear.'*
38 [a]"This is he who was in the [1]congregation in the wilderness with [b]the Angel who spoke to him on Mount Sinai, and *with* our fathers, [c]the one who received the living [d]oracles[2] to give to us,
39 "whom our fathers [a]would not obey, but rejected. And in their hearts they turned back to Egypt,
40 [a]"saying to Aaron, *'Make us gods to go before us; as for this Moses who brought us out of the land of Egypt, we do not know what has become of him.'*
41 [a]"And they made a calf in those days, offered sacrifices to the idol, and [b]rejoiced in the works of their own hands.
42 "Then [a]God turned and gave them up to worship [b]the host of heaven, as it is written in the book of the Prophets:

[c]'Did you offer Me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel?
43 *You also took up the tabernacle of Moloch, And the star of your god Remphan,*

13 [a]Gen. 45:4, 16
14 [a]Gen. 45:9, 27 [b]Deut. 10:22 [1]Or *seventy,* Ex. 1:5
15 [a]Gen. 46:1–7 [b]Gen. 49:33
16 [a]Josh. 24:32 [b]Gen. 23:16
17 [a]Gen. 15:13 [b]Ex. 1:7–9
18 [a]Ex. 1:8
19 [a]Ex. 1:22
20 [a]Ex. 2:1, 2 [b]Heb. 11:23
21 [a]Ex. 2:3, 4 [b]Ex. 2:5–10
22 [a]Luke 24:19
23 [a]Ex. 2:11, 12
27 [a]Ex. 2:14
29 [a]Heb. 11:27 [b]Ex. 2:15, 21, 22; 4:20; 18:3
30 [a]Ex. 3:1–10

[1]NU omits *of the Lord*
32 [a]Ex. 3:6, 15
33 [a]Ex. 3:5, 7, 8, 10
34 [a]Ex. 2:24, 25 [b]Ps. 105:26
35 [a]Ex. 2:14 [b]Ex. 14:21
36 [a]Ex. 12:41; 33:1 [b]Ps. 105:27 [c]Ex. 14:21 [d]Ex. 16:1, 35
37 [a]Deut. 18:15, 18, 19 [b]Matt. 17:5 [1]NU, M omit *Him you shall hear*
38 [a]Ex. 19:3 [b]Gal. 3:19 [c]Deut. 5:27 [d]Heb. 5:12 [1]Gr. *ekklesia, assembly* or *church* [2]*sayings*
39 [a]Ps. 95:8–11
40 [a]Ex. 32:1, 23
41 [a]Deut. 9:16 [b]Ex. 32:6, 18, 19
42 [a][2 Thess. 2: 11] [b]2 Kin. 21:3 [c]Amos 5:25–27

7:14 Genesis 46:26 indicates there were sixty-six people who went with Jacob to Egypt. This number did not include the nine wives who also accompanied their husbands.

7:16 Shechem at that time was in the center of Samaria.

Images which you made to
worship;
And [a]I will carry you away
beyond Babylon.'

God's True Tabernacle

44 "Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses [a]to make it according to the pattern that he had seen,
45 [a]"which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, [b]whom God drove out before the face of our fathers until the [c]days of David,
46 [a]"who found favor before God and [b]asked to find a dwelling for the God of Jacob.
47 [a]"But Solomon built Him a house.
48 "However, [a]the Most High does not dwell in temples made with hands, as the prophet says:

49 *'Heaven[a] is My throne,*
And earth is My footstool.
What house will you build for
Me? says the LORD,
Or what is the place of My rest?
50 *Has My hand not [a]made all these*
things?'

Israel Resists the Holy Spirit

51 "*You* [a]stiff-necked[1] and [b]uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did,* so *do* you.
52 [a]"Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of [b]the Just One, of whom you now have become the betrayers and murderers,
53 [a]"who have received the law by the direction of angels and have not kept *it*."

Stephen the Martyr

54 [a]When they heard these things they were [1]cut to the heart, and they gnashed at him with *their* teeth.
55 But he, [a]being full of the Holy Spirit, gazed into heaven and saw the [b]glory of God, and Jesus standing at the right hand of God,
56 and said, "Look! [a]I see the heavens opened and the [b]Son of Man standing at the right hand of God!"
57 Then they cried out with a loud voice, stopped their ears, and ran at him with one accord;

43 [a]Jer. 25:9–12
44 [a][Heb. 8:5]
45 [a]Josh. 3:14; 18:1; 23:9 [b]Ps. 44:2 [c]2 Sam. 6:2–15
46 [a]2 Sam. 7:1–13 [b]1 Chr. 22:7
47 [a]1 Kin. 6:1–38; 8:20, 21
48 [a]1 Kin. 8:27
49 [a]Is. 66:1, 2
50 [a]Ps. 102:25
51 [a]Ex. 32:9 [b]Lev. 26:41 [1]*stubborn*
52 [a]2 Chr. 36:16 [b]Acts 3:14; 22:14
53 [a]Ex. 20:1
54 [a]Acts 5:33 [1]*furious*
55 [a]Acts 6:5 [b][Ex. 24:17]
56 [a]Matt. 3:16 [b]Dan. 7:13

58 [a]Acts 22:20
59 [a]Ps. 31:5
60 [a]Matt. 5:44

CHAPTER 8

1 [a]Acts 8:4; 11:19
2 [a]Gen. 23:2
3 [a]Phil. 3:6
4 [a]Matt. 10:23
5 [a]Acts 6:5; 8:26, 30 [1]Or *a*
7 [a]Mark 16:17
9 [a]Acts 8:11; 13:6 [1]*magic*

ENCOUNTER*Note* *Acts 7:55*

Foundation of Courage

Courage does not come from our abilities or strength, but from a steadfast hope in God, who holds our eternal destiny. To see Christ at the Father's right hand, to know He has been given all authority, to know He loves us, and to know He is coming again—this generates courage.

58 and they cast *him* out of the city and stoned *him.* And [a]the witnesses laid down their clothes at the feet of a young man named Saul.
59 And they stoned Stephen as he was calling on *God* and saying, "Lord Jesus, [a]receive my spirit."
60 Then he knelt down and cried out with a loud voice, [a]"Lord, do not charge them with this sin." And when he had said this, he fell asleep.

Saul Persecutes the Church

8 Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and [a]they were all scattered throughout the regions of Judea and Samaria, except the apostles.
2 And devout men carried Stephen *to his burial,* and [a]made great lamentation over him.
3 As for Saul, [a]he made havoc of the church, entering every house, and dragging off men and women, committing *them* to prison.

Christ Is Preached in Samaria

4 Therefore [a]those who were scattered went everywhere preaching the word.
5 Then [a]Philip went down to [1]the city of Samaria and preached Christ to them.
6 And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did.
7 For [a]unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed.
8 And there was great joy in that city.

The Sorcerer's Profession of Faith

9 But there was a certain man called Simon, who previously [a]practiced [1]sor-

7:44 The tabernacle of witness was a visual reminder of God's presence. Wherever they went, the Israelites took the tabernacle as a focus of worship.

7:56 The fact Jesus was seen by Stephen as standing is unusual. Normally someone in Jesus' position would have been seated. This may indicate Jesus stood to welcome Stephen or perhaps Jesus' standing reflects His activity of passing judgment on the murderous mob.

7:58 Stephen was taken outside the city because Jewish law forbade executions within Jerusalem.

8:1 Being scattered throughout the regions of Judea and Samaria set in motion the fulfillment of Christ's commission in Acts 1:8.

cery in the city and [b]astonished the [2]people of Samaria, claiming that he was someone great,
10 to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."
11 And they heeded him because he had astonished them with his [1]sorceries for a long time.
12 But when they believed Philip as he preached the things [a]concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.
13 Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done.

The Sorcerer's Sin

14 Now when the [a]apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,
15 who, when they had come down, prayed for them [a]that they might receive the Holy Spirit.
16 For [a]as yet He had fallen upon none of them. [b]They had only been baptized in [c]the name of the Lord Jesus.
17 Then [a]they laid hands on them, and they received the Holy Spirit.
18 And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money,
19 saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit."
20 But Peter said to him, "Your money perish with you, because [a]you thought that [b]the gift of God could be purchased with money!
21 "You have neither part nor portion in this matter, for your [a]heart is not right in the sight of God.
22 "Repent therefore of this your wickedness, and pray God [a]if perhaps the thought of your heart may be forgiven you.
23 "For I see that you are [a]poisoned by bitterness and bound by iniquity."
24 Then Simon answered and said, [a]"Pray to the Lord for me, that none of the things which you have spoken may come upon me."
25 So when they had testified and preached the word of the Lord, they returned to Jerusalem, preaching the gospel in many villages of the Samaritans.

Christ Is Preached to an Ethiopian

26 Now an angel of the Lord spoke to [a]Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." This is [1]desert.
27 So he arose and went. And behold, [a]a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and [b]had come to Jerusalem to worship,
28 was returning. And sitting in his chariot, he was reading Isaiah the prophet.
29 Then the Spirit said to Philip, "Go near and overtake this chariot."

ENCOUNTER *Note* *Acts 8:29*

God's Activity

As you step out in obedience to go where God sends you, trust Him to do two things: He will bring obvious opportunities for you to minister in His name, and He will equip you to meet the needs of those to whom He sends you.

30 So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?"
31 And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him.
32 The place in the Scripture which he read was this:

[a]*"He was led as a sheep to the slaughter;*
And as a lamb before its shearer is silent,
[b]*So He opened not His mouth.*
33 *In His humiliation His [a]justice was taken away,*
And who will declare His generation?
For His life is [b]taken from the earth."

34 So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?"
35 Then Philip opened his mouth, [a]and

[b]Acts 5:36 [2]Or *nation*
11 [1]*magic arts*
12 [a]Acts 1:3; 8:4
14 [a]Acts 5:12, 29, 40
15 [a]Acts 2:38; 19:2
16 [a]Acts 19:2 [b]Matt. 28:19 [c]Acts 10:48; 19:5
17 [a]Acts 6:6; 19:6
20 [a][Matt. 10:8] [b][Acts 2:38; 10:45; 11:17]
21 [a]Jer. 17:9
22 [a]2 Tim. 2:25
23 [a]Heb. 12:15
24 [a]James 5:16
26 [a]Acts 6:5 [1]Or *a deserted place*
27 [a]Ps. 68:31; 87:4 [b]John 12:20
32 [a]Is. 53:7, 8 [b]John 19:9
33 [a]Luke 23:1–25 [b]Luke 23:33–46
35 [a]Luke 24:27

8:18 Simon's action is the basis for the ecclesiastical term "simony," which is the corrupt practice of buying church offices.

8:26 The road from Jerusalem to Gaza was the most traveled route to Africa. Gaza was the last community before the great desert.

8:27 The term "eunuch" initially described a man who had been castrated. It literally meant "bed-keeper," a person who cared for the bed chambers in palaces or mansions. Eunuchs often rose to positions of great importance due to their close relationship with people of privilege. "Eunuch" had also become a term for important court officials, regardless of their masculinity. Candace was the traditional title of the queen mother who ruled ancient Ethiopia, for it was believed the reigning king was too holy to become involved in secular affairs.

beginning at this Scripture, preached Jesus to him.
36 Now as they went down the road, they came to some water. And the eunuch said, "See, *here is* water. [a]What hinders me from being baptized?"
37 [1]Then Philip said, [a]"If you believe with all your heart, you may." And he answered and said, [b]"I believe that Jesus Christ is the Son of God."
38 So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him.
39 Now when they came up out of the water, [a]the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.
40 But Philip was found at [1]Azotus. And passing through, he preached in all the cities till he came to [a]Caesarea.

The Damascus Road: Saul Converted

9 Then [a]Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest
2 and asked [a]letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.
3 [a]As he journeyed he came near Damascus, and suddenly a light shone around him from heaven.
4 Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, [a]why are you persecuting Me?"
5 And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. [1]It *is* hard for you to kick against the goads."
6 So he, trembling and astonished, said, "Lord, what do You want me to do?" Then the Lord *said* to him, "Arise and go into the city, and you will be told what you must do."
7 And [a]the men who journeyed with him stood speechless, hearing a voice but seeing no one.
8 Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought *him* into Damascus.
9 And he was three days without sight, and neither ate nor drank.

Ananias Baptizes Saul

10 Now there was a certain disciple at Damascus [a]named Ananias; and to him the Lord said in a vision, "Ananias." And he said, "Here I am, Lord."
11 So the Lord *said* to him, "Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul [a]of Tarsus, for behold, he is praying.
12 "And in a vision he has seen a man named Ananias coming in and putting *his* hand on him, so that he might receive his sight."
13 Then Ananias answered, "Lord, I have heard from many about this man, [a]how much [1]harm he has done to Your saints in Jerusalem.
14 "And here he has authority from the chief priests to bind all [a]who call on Your name."
15 But the Lord said to him, "Go, for [a]he is a chosen vessel of Mine to bear My name before [b]Gentiles, [c]kings, and the [d]children[1] of Israel.
16 "For [a]I will show him how many things he must suffer for My [b]name's sake."
17 [a]And Ananias went his way and entered the house; and [b]laying his hands on him he said, "Brother Saul, the Lord [1]Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and [c]be filled with the Holy Spirit."

ENCOUNTER *Note* — *Acts 9:17*

The Family

There is a unique bond between people who have been born again. They are family. The past no longer matters once God has adopted a child into His kingdom. Treat each new believer as a brother or sister in Christ.

18 Immediately there fell from his eyes *something* like scales, and he received his sight at once; and he arose and was baptized.
19 So when he had received food, he was strengthened. [a]Then Saul spent some days with the disciples at Damascus.

Saul Preaches Christ

20 Immediately he preached [1]the Christ in the synagogues, that He is the Son of God.
21 Then all who heard were amazed, and said, [a]"Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that

36 [a]Acts 10:47; 16:33
37 [a][Mark 16: 16] [b]Matt. 16:16 [1]NU, M omit v. 37. It is found in Western texts, including the Latin tradition.
39 [a]Ezek. 3:12, 14
40 [a]Acts 21:8 [1]Same as Heb. *Ashdod*

CHAPTER 9

1 [a]Acts 7:57; 8:1, 3; 26:10, 11
2 [a]Acts 22:5
3 [a]1 Cor. 15:8
4 [a][Matt. 25:40]
5 [1]NU, M omit the rest of v. 5 and begin v. 6 with *But arise and go*
7 [a][Acts 22:9; 26:13]
10 [a]Acts 22:12
11 [a]Acts 21:39; 22:3
13 [a]Acts 9:1 [1]*bad things*
14 [a]Acts 7:59; 9:2, 21
15 [a]Eph. 3:7, 8 [b]Rom. 1:5; 11:13 [c]Acts 25:22, 23; 26:1 [d]Rom. 1:16; 9:1–5 [1]Lit. *sons*
16 [a]Acts 20:23 [b]2 Cor. 4:11
17 [a]Acts 22:12, 13 [b]Acts 8:17 [c]Acts 2:4; 4:31; 8:17; 13:52 [1]M omits *Jesus*
19 [a]Acts 26:20
20 [1]NU *Jesus*
21 [a]Gal. 1:13, 23

8:40 Azotus is the Old Testament Ashdod, one of the five Philistine cities. It was nineteen miles from Gaza. Philip went to Caesarea, a place he would live twenty years later (Acts 21:8).

9:2 "The Way" became a term for Christ's followers (Acts 19:9, 23; 22:4; 24:14, 22; see also John 14:6).

purpose, so that he might bring them bound to the chief priests?"
22 But Saul increased all the more in strength, [a]and confounded the Jews who dwelt in Damascus, proving that this *Jesus* is the Christ.

Saul Escapes Death

23 Now after many days were past, [a]the Jews plotted to kill him.
24 [a]But their plot became known to Saul. And they watched the gates day and night, to kill him.
25 Then the disciples took him by night and [a]let *him* down through the wall in a large basket.

Saul at Jerusalem

26 And [a]when Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple.
27 [a]But Barnabas took him and brought *him* to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, [b]and how he had preached boldly at Damascus in the name of Jesus.
28 So [a]he was with them at Jerusalem, coming in and going out.
29 And he spoke boldly in the name of the Lord Jesus and disputed against the [a]Hellenists,[1] [b]but they attempted to kill him.
30 When the brethren found out, they brought him down to Caesarea and sent him out to Tarsus.

The Church Prospers

31 [a]Then the [1]churches throughout all Judea, Galilee, and Samaria had peace and were [b]edified.[2] And walking in the [c]fear of the Lord and in the [d]comfort of the Holy Spirit, they were [e]multiplied.

22 [a]Acts 18:28
23 [a]2 Cor. 11:26
24 [a]2 Cor. 11:32
25 [a]Josh. 2:15
26 [a]Acts 22:17–20; 26:20
27 [a]Acts 4:36; 13:2 [b]Acts 9:20, 22
28 [a]Gal. 1:18
29 [a]Acts 6:1; 11:20 [b]2 Cor. 11:26 [1]Greek-speaking Jews
31 [a]Acts 5:11; 8:1; 16:5 [b][Eph. 4:16, 29] [c]Ps. 34:9 [d]John 14:16 [e]Acts 16:5 [1]NU *church . . . was* [2]*built up*

Aeneas Healed

32 Now it came to pass, as Peter went [a]through all *parts of the country,* that he also came down to the saints who dwelt in Lydda.
33 There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed.
34 And Peter said to him, "Aeneas, [a]Jesus the Christ heals you. Arise and make your bed." Then he arose immediately.
35 So all who dwelt at Lydda and [a]Sharon saw him and [b]turned to the Lord.

Dorcas Restored to Life

36 At Joppa there was a certain disciple named [1]Tabitha, which is translated [2]Dorcas. This woman was full [a]of good works and charitable deeds which she did.
37 But it happened in those days that she became sick and died. When they had washed her, they laid *her* in [a]an upper room.
38 And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring *him* not to delay in coming to them.
39 Then Peter arose and went with them. When he had come, they brought *him* to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them.
40 But Peter [a]put them all out, and [b]knelt down and prayed. And turning to the body he [c]said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up.
41 Then he gave her *his* hand and lifted her up; and when he had called the

32 [a]Acts 8:14
34 [a][Acts 3:6, 16; 4:10]
35 [a]1 Chr. 5:16; 27:29 [b]Acts 11:21; 15:19
36 [a]1 Tim. 2:10 [1]Lit., in Aram., *Gazelle* [2]Lit., in Gr., *Gazelle*
37 [a]Acts 1:13; 9:39
40 [a]Matt. 9:25 [b]Acts 7:60 [c]Mark 5:41, 42

CHARACTER*Study*

BARNABAS

Acts 9:27

The name Barnabas means "son of comfort" or "consolation." Originally named Joses, he was a Levite from the island of Cyprus. He is acknowledged as a man of exceeding generosity who sold his land and gave the money to the early church in Jerusalem (Acts 4:37). He was courageous enough to take the convert Saul into his care when others were afraid of him (9:27). His winsome personality enhanced his humble spirit. The Lycaonians called him Zeus, thinking him a god in human form. He refused the title and pointed people to Christ as the source of his strength. He and Paul traveled together preaching the gospel and encouraging believers until a dispute arose concerning John Mark, Barnabas's cousin (Acts 15:36–39; Col. 4:10). Paul saw Mark as a hindrance to the trip, but Barnabas chose to show compassion and give his cousin a second chance after his defection on the first missionary journey. True to his name, Barnabas cared for people more than programs. His heart was both tender and courageous, prompting him to stand firmly for what he thought was right.

9:30 Tarsus was Saul's birthplace. It was three hundred miles north of Jerusalem and ten miles inland from the Mediterranean on the Cydnus River. It was not only a significant trade route, but it was well known for its university.

saints and widows, he presented her alive.
42 And it became known throughout all Joppa, [a]and many believed on the Lord.
43 So it was that he stayed many days in Joppa with [a]Simon, a tanner.

Cornelius Sends a Delegation

10 There was a certain man in [a]Caesarea called Cornelius, a centurion of what was called the Italian [1]Regiment,
2 [a]a devout *man* and one who [b]feared God with all his household, who gave [1]alms generously to the people, and prayed to God always.
3 About [1]the ninth hour of the day [a]he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!"
4 And when he observed him, he was afraid, and said, "What is it, lord?" So he said to him, "Your prayers and your alms have come up for a memorial before God.
5 "Now [a]send men to Joppa, and send for Simon whose surname is Peter.
6 "He is lodging with [a]Simon, a tanner, whose house is by the sea. [b]He[1] will tell you what you must do."
7 And when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually.
8 So when he had explained all *these* things to them, he sent them to Joppa.

Peter's Vision

9 The next day, as they went on their journey and drew near the city, [a]Peter went up on the housetop to pray, about [1]the sixth hour.
10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance
11 and [a]saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.
12 In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.
13 And a voice came to him, "Rise, Peter; kill and eat."
14 But Peter said, "Not so, Lord! [a]For I have never eaten anything common or unclean."

42 [a]John 11:45
43 [a]Acts 10:6

CHAPTER 10

1 [a]Acts 8:40; 23:23 [1]*Cohort*
2 [a]Acts 8:2; 9:22; 22:12 [b][Acts 10:22, 35; 13:16, 26] [1]*charitable gifts*
3 [a]Acts 10:30; 11:13 [1]3 P.M.
5 [a]Acts 11:13, 14
6 [a]Acts 9:43 [b]Acts 11:14 [1]NU, M omit the rest of v. 6.
9 [a]Acts 10:9–32; 11:5–14 [1]Noon
11 [a]Acts 7:56
14 [a]Deut. 14:3, 7

15 [a][Rom. 14: 14] [1]Declared clean
17 [1]*was perplexed*
19 [a]Acts 11:12
20 [a]Acts 15:7–9
21 [1]NU, M omit *who had been sent to him from Cornelius*
22 [a]Acts 22:12
23 [a]Acts 10:45; 11:12

15 And a voice *spoke* to him again the second time, [a]"What God has [1]cleansed you must not call common."

ENCOUNTER Note — Acts 10:15

Free to Follow

God is your standard for truth and holiness. Traditions can hinder your obedience as God prepares to do something new. Traditions are not bad, but they are not above God. Remain open to respond to God in any way He asks. He may lead you into unfamiliar territory.

16 This was done three times. And the object was taken up into heaven again.

Summoned to Caesarea

17 Now while Peter [1]wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate.
18 And they called and asked whether Simon, whose surname was Peter, was lodging there.
19 While Peter thought about the vision, [a]the Spirit said to him, "Behold, three men are seeking you.
20 [a]"Arise therefore, go down and go with them, doubting nothing; for I have sent them."
21 Then Peter went down to the men [1]who had been sent to him from Cornelius, and said, "Yes, I am he whom you seek. For what reason have you come?"
22 And they said, "Cornelius *the* centurion, a just man, one who fears God and [a]has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you."
23 Then he invited them in and lodged *them.* On the next day Peter went away with them, [a]and some brethren from Joppa accompanied him.

Peter Meets Cornelius

24 And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.

9:43 To be a tanner was an undesirable profession. Beyond the unpleasantness and odor of the job, it required touching dead animals that were unclean according to Jewish law.

10:1 Roman legions consisted of six thousand men. These were divided into ten cohorts of six hundred men each. A cohort consisted of six centuries, each being led by a centurion. This basic military unit was considered to be the backbone of the army.

10:3 The ninth hour was 3:00 p.m.

10:9 Joppa was thirty miles south of Caesarea.

10:14 To refuse the unclean foods was exactly what a Jew was taught to do since childhood (Lev. 11). The command to "kill and eat" signified a major movement away from Jewish law (see also Jesus' statement about unclean foods, Matt. 15:11).

25 As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him*.
26 But Peter lifted him up, saying, [a]"Stand up; I myself am also a man."
27 And as he talked with him, he went in and found many who had come together.
28 Then he said to them, "You know how [a]unlawful it is for a Jewish man to keep company with or go to one of another nation. But [b]God has shown me that I should not call any man common or unclean.
29 "Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?"
30 So Cornelius said, [1]"Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, [a]a man stood before me [b]in bright clothing,
31 "and said, 'Cornelius, [a]your prayer has been heard, and [b]your [1]alms are remembered in the sight of God.
32 'Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. [1]When he comes, he will speak to you.'
33 "So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."

Preaching to Cornelius' Household

34 Then Peter opened *his* mouth and said: [a]"In truth I perceive that God shows no partiality.
35 "But [a]in every nation whoever fears Him and works righteousness is [b]accepted by Him.
36 "The word which *God* sent to the [1]children of Israel, [a]preaching peace through Jesus Christ—[b]He is Lord of all—
37 "that word you know, which was proclaimed throughout all Judea, and [a]began from Galilee after the baptism which John preached:
38 "how [a]God anointed Jesus of Nazareth with the Holy Spirit and with power, who [b]went about doing good and healing all who were oppressed by the devil, [c]for God was with Him.
39 "And we are [a]witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom [1]they [b]killed by hanging on a tree.

26 [a]Acts 14:14, 15
28 [a]John 4:9; 18:28 [b][Acts 10:14, 35; 15:8, 9]
30 [a]Acts 1:10 [b]Matt. 28:3 [1]NU *Four days ago to this hour, at the ninth hour*
31 [a]Dan. 10:12 [b]Heb. 6:10 [1]*charitable gifts*
32 [1]NU omits the rest of v. 32.
34 [a]Deut. 10:17
35 [a][Eph. 2:13] [b]Ps. 15:1, 2
36 [a]Is. 57:19 [b]Rom. 10:12 [1]Lit. *sons*
37 [a]Luke 4:14
38 [a]Luke 4:18 [b]Matt. 4:23 [c]John 3:2; 8:29
39 [a]Acts 1:8 [b]Acts 2:23 [1]NU, M *they also*
40 [a]Hos. 6:2; Acts 2:24; 1 Cor. 15:4
41 [a][John 14:17, 19, 22; 15:27] [b]Luke 24:30, 41–43
42 [a]Matt. 28:19 [b]John 5:22, 27 [c]1 Pet. 4:5
43 [a]Zech. 13:1 [b]Gal. 3:22 [c]Acts 13:38, 39 [1]*forgiveness*
44 [a]Acts 4:31
45 [a]Acts 10:23 [b]Acts 11:18 [1]The Jews
47 [a]Acts 2:4; 10:44; 11:17; 15:8
48 [a]1 Cor. 1: 14–17 [b]Acts 2:38; 8:16; 19:5

CHAPTER 11

2 [a]Acts 10:45
3 [a]Acts 10:28 [b]Gal. 2:12

40 "Him [a]God raised up on the third day, and showed Him openly,
41 [a]"not to all the people, but to witnesses chosen before by God, *even* to us [b]who ate and drank with Him after He arose from the dead.
42 "And [a]He commanded us to preach to the people, and to testify [b]that it is He who was ordained by God *to be* Judge [c]of the living and the dead.
43 [a]"To Him all the prophets witness that, through His name, [b]whoever believes in Him will receive [c]remission[1] of sins."

The Holy Spirit Falls on the Gentiles

44 While Peter was still speaking these words, [a]the Holy Spirit fell upon all those who heard the word.
45 [a]And [1]those of the circumcision who believed were astonished, as many as came with Peter, [b]because the gift of the Holy Spirit had been poured out on the Gentiles also.
46 For they heard them speak with tongues and magnify God. Then Peter answered,
47 "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit [a]just as we *have*?"
48 [a]And he commanded them to be baptized [b]in the name of the Lord. Then they asked him to stay a few days.

Peter Defends God's Grace

11 Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God.
2 And when Peter came up to Jerusalem, [a]those of the circumcision contended with him,
3 saying, [a]"You went in to uncircumcised men [b]and ate with them!"
4 But Peter explained *it* to them [a]in order from the beginning, saying:
5 [a]"I was in the city of Joppa praying; and in a trance I saw a vision, an object descending like a great sheet, let down from heaven by four corners; and it came to me.
6 "When I observed it intently and considered, I saw four-footed animals of the earth, wild beasts, creeping things, and birds of the air.
7 "And I heard a voice saying to me, 'Rise, Peter; kill and eat.'
8 "But I said, 'Not so, Lord! For nothing common or unclean has at any time entered my mouth.'

10:46 Speaking in tongues in this context was apparently a unique event, as was Pentecost. It signified the coming of the Holy Spirit upon the Gentiles as He had descended upon Jewish Christians.

10:48 Staying with a Gentile household for several days would have involved eating with them, an act abhorrent to orthodox Jews.

WORD Study — GENTILE

Acts 11:1 The term probably originated from *ethnos* which means "mass, multitude, host," or even "herd" or "swarm." As applied to humans it means "people," but is a much weaker term than other words (such as *laos* or *glossa*). The term is used in the New Testament in the general sense to include all nations or peoples, including Jews (1 Pet. 2:9). But the word Gentile was most commonly used by Hebrews as a derogatory term, indicating non-Jewish people. It described those who were not set apart as God's elect. A Gentile was considered unclean compared to a member of God's chosen race. The idea that God would choose a Gentile to enter His Kingdom was unimaginable to most Jews. Hence, even Jewish Christians assumed that Gentiles who converted to Christianity also needed to be circumcised and to adopt Jewish customs (Acts 15:1).

9 "But the voice answered me again from heaven, 'What God has cleansed you must not call common.'
10 "Now this was done three times, and all were drawn up again into heaven.
11 "At that very moment, three men stood before the house where I was, having been sent to me from Caesarea.
12 "Then [a]the Spirit told me to go with them, doubting nothing. Moreover [b]these six brethren accompanied me, and we entered the man's house.
13 [a]"And he told us how he had seen an angel standing in his house, who said to him, 'Send men to Joppa, and call for Simon whose surname is Peter,
14 'who will tell you words by which you and all your household will be saved.'
15 "And as I began to speak, the Holy Spirit fell upon them, [a]as upon us at the beginning.
16 "Then I remembered the word of the Lord, how He said, [a]'John indeed baptized with water, but [b]you shall be baptized with the Holy Spirit.'
17 [a]"If therefore God gave them the same gift as *He gave* us when we believed on the Lord Jesus Christ, [b]who was I that I could withstand God?"

4 [a]Luke 1:3
5 [a]Acts 10:9
12 [a][John 16:13] [b]Acts 10:23
13 [a]Acts 10:30
15 [a]Acts 2:1–4; 15:7–9
16 [a]John 1:26, 33 [b]Is. 44:3
17 [a][Acts 15:8, 9] [b]Acts 10:47

18 When they heard these things they became silent; and they glorified God, saying, [a]"Then God has also granted to the Gentiles repentance to life."

ENCOUNTER Note — Acts 11:18

Testify

Nobody will fully understand your encounter with God; all you can do is to provide testimony to it. You cannot persuade people of divine truth, for it must be spiritually discerned. The Holy Spirit will confirm your experience among God's family, that they too may be blessed.

Barnabas and Saul at Antioch

19 [a]Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only.
20 But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to [a]the Hellenists, preaching the Lord Jesus.
21 And [a]the hand of the Lord was with them, and a great number believed and [b]turned to the Lord.
22 Then news of these things came to the ears of the church in Jerusalem, and they sent out [a]Barnabas to go as far as Antioch.
23 When he came and had seen the grace of God, he was glad, and [a]encouraged them all that with purpose of heart they should continue with the Lord.
24 For he was a good man, [a]full of the Holy Spirit and of faith. [b]And a great many people were added to the Lord.
25 Then Barnabas departed for [a]Tarsus to seek Saul.
26 And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

Relief to Judea

27 And in these days [a]prophets came from Jerusalem to Antioch.
28 Then one of them, named [a]Agabus, stood up and showed by the Spirit that

18 [a]Rom. 10:12, 13; 15:9, 16
19 [a]Acts 8:1, 4
20 [a]Acts 6:1; 9:29
21 [a]Luke 1:66 [b]Acts 9:35; 14:1
22 [a]Acts 4:36; 9:27
23 [a]Acts 13:43; 14:22
24 [a]Acts 6:5 [b]Acts 5:14; 11:21
25 [a]Acts 9:11, 30
27 [a]1 Cor. 12:28
28 [a]Acts 21:10

11:15 "At the beginning" refers to the Day of Pentecost described in Acts 2.

11:22 Seleucus I founded the city, naming it after his father. Antioch was a major city in the Roman empire, surpassed only by Rome and Alexandria. It was a cosmopolitan center, attracting people from different cultural and ethnic groups, including immigrants from Persia, India, and China. Its diversity allowed more freedom for the gospel to be preached, and its international ties gave it great potential to impact other nations.

11:26 The term "Christian" was first applied as a derogatory term, meaning "belonging to Christ." The early disciples originally called themselves "the Way" (Acts 19:9, 23; 22:4; 24:14, 22), but later took the name "Christians" for themselves.

there was going to be a great famine throughout all the world, which also happened in the days of [b]Claudius Caesar.
29 Then the disciples, each according to his ability, determined to send [a]relief to the brethren dwelling in Judea.
30 [a]This they also did, and sent it to the elders by the hands of Barnabas and Saul.

Herod's Violence to the Church

12 Now about that time Herod the king stretched out *his* hand to harass some from the church.
2 Then he killed James [a]the brother of John with the sword.
3 And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was *during* [a]the Days of Unleavened Bread.
4 So [a]when he had arrested him, he put *him* in prison, and delivered *him* to four [1]squads of soldiers to keep him, intending to bring him before the people after Passover.

Peter Freed from Prison

5 Peter was therefore kept in prison, but [1]constant prayer was offered to God for him by the church.

ENCOUNTER*Note* *Acts 12:5*

United in Prayer

No one can serve God in isolation. Even when circumstances separate a member from the body, the spiritual bond remains. The fervent and continual prayer of the church allows each one to go where God leads, and yet not be serving Him alone.

6 And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were [1]keeping the prison.
7 Now behold, [a]an angel of the Lord stood by *him,* and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off *his* hands.
8 Then the angel said to him, "Gird yourself and tie on your sandals"; and so he did. And he said to him, "Put on your garment and follow me."
9 So he went out and followed him, and [a]did not know that what was done by the angel was real, but thought [b]he was seeing a vision.
10 When they were past the first and the second guard posts, they came to the iron gate that leads to the city, [a]which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him.
11 And when Peter had come to himself, he said, "Now I know for certain that [a]the Lord has sent His angel, and [b]has delivered me from the hand of Herod and *from* all the expectation of the Jewish people."
12 So, when he had considered *this,* [a]he came to the house of Mary, the mother of [b]John whose surname was Mark, where many were gathered together [c]praying.
13 And as Peter knocked at the door of the gate, a girl named Rhoda came to answer.
14 When she recognized Peter's voice, because of *her* gladness she did not open the gate, but ran in and announced that Peter stood before the gate.
15 But they said to her, "You are beside yourself!" Yet she kept insisting that it was so. So they said, [a]"It is his angel."
16 Now Peter continued knocking; and when they opened *the door* and saw him, they were astonished.
17 But [a]motioning to them with his hand to keep silent, he declared to them how the Lord had brought him out of the prison. And he said, "Go, tell these things to James and to the brethren." And he departed and went to another place.
18 Then, as soon as it was day, there was no small [1]stir among the soldiers about what had become of Peter.
19 But when Herod had searched for him and not found him, he examined the guards and commanded that *they* should be put to death. And he went down from Judea to Caesarea, and stayed *there.*

Herod's Violent Death

20 Now Herod had been very angry with the people of [a]Tyre and Sidon; but

[b]Acts 18:2
29 [a]1 Cor. 16:1
30 [a]Acts 12:25

CHAPTER 12

2 [a]Matt. 4:21; 20:23
3 [a]Ex. 12:15; 23:15
4 [a]John 21:18
[1]Gr. *tetrads,* squads of four
5 [1]NU *constantly* or *earnestly*
6 [1]*guarding*
7 [a]Acts 5:19
9 [a]Ps. 126:1
[b]Acts 10:3, 17; 11:5
10 [a]Acts 5:19; 16:26
11 [a][Ps. 34:7]
[b]Job 5:19
12 [a]Acts 4:23
[b]Acts 13:5, 13; 15:37
[c]Acts 12:5
15 [a][Matt. 18:10]
17 [a]Acts 13:16; 19:33; 21:40
18 [1]*disturbance*
20 [a]Matt. 11:21

12:1 "Herod the king" is Herod Agrippa I, grandson of Herod the Great and nephew of Herod Antipas, who had John the Baptist beheaded (Matt. 14:3–12).

12:2 James, brother of John, was the first of the twelve apostles to be martyred, and he is the only one whose death is recorded in the New Testament. Death "with the sword" means he was beheaded.

12:12 Mary was the aunt of Barnabas. The disciples were gathered to pray in her home (Acts 4:31). Her house was possibly the location of the upper room where the last supper was held (Mark 14:13–15).

12:15 His angel refers to the belief that every person has an angel watching over them (Matt. 18:10; Heb 1:14).

they came to him with one accord, and having made Blastus [1]the king's personal aide their friend, they asked for peace, because [b]their country was [2]supplied with food by the king's *country*.
21 So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them.
22 And the people kept shouting, "The voice of a god and not of a man!"
23 Then immediately an angel of the Lord [a]struck him, because [b]he did not give glory to God. And he was eaten by worms and [1]died.
24 But [a]the word of God grew and multiplied.

Barnabas and Saul Appointed

25 And [a]Barnabas and Saul returned [1]from Jerusalem when they had [b]fulfilled *their* ministry, and they also [c]took with them [d]John whose surname was Mark.

13 Now [a]in the church that was at Antioch there were certain prophets and teachers: [b]Barnabas, Simeon who was called Niger, [c]Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.
2 As they ministered to the Lord and fasted, the Holy Spirit said, [a]"Now separate to Me Barnabas and Saul for the work [b]to which I have called them."
3 Then, [a]having fasted and prayed, and laid hands on them, they sent *them* away.

Preaching in Cyprus

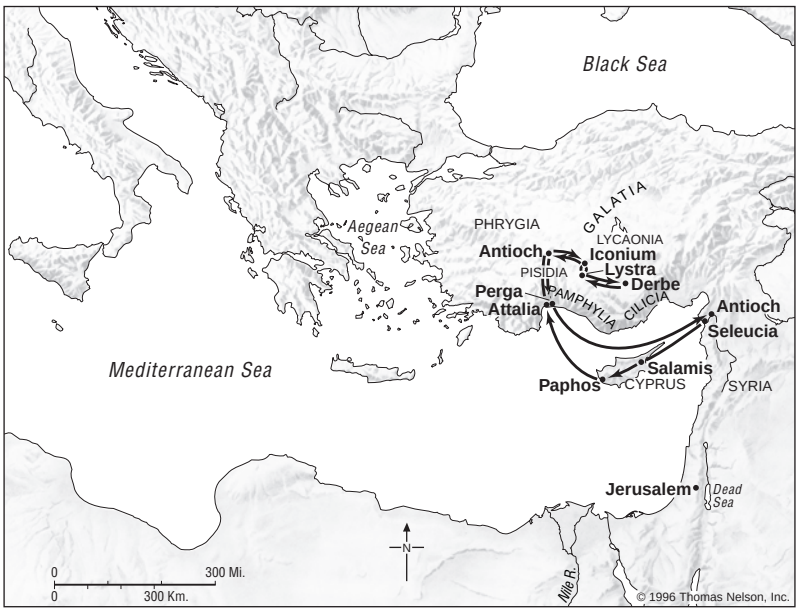
4 So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to [a]Cyprus.
5 And when they arrived in Salamis, [a]they preached the word of God in the synagogues of the Jews. They also had [b]John as *their* assistant.
6 Now when they had gone through [1]the island to Paphos, they found [a]a certain sorcerer, a false prophet, a Jew whose name *was* Bar-Jesus,
7 who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God.
8 But [a]Elymas the sorcerer (for so his name is translated) [1]withstood them, seeking to turn the proconsul away from the faith.
9 Then Saul, who also *is called* Paul, [a]filled with the Holy Spirit, looked intently at him
10 and said, "O full of all deceit and all fraud, [a]*you* son of the devil, *you* enemy of all righteousness, will you not cease perverting the straight ways of the Lord?
11 "And now, indeed, [a]the hand of the

[b]Ezek. 27:17 [1]*who was in charge of the king's bedchamber* [2]Lit. *nourished*
23 [a]2 Sam. 24: 16, 17 [b]Ps. 115:1 [1]*breathed his last*
24 [a]Acts 6:7; 19:20
25 [a]Acts 11:30 [b]Acts 11:30 [c]Acts 13:5, 13 [d]Acts 12:12; 15:37 [1]NU, M *to*

CHAPTER 13

1 [a]Acts 14:26 [b]Acts 11:22 [c]Rom. 16:21
2 [a]Gal. 1:15; 2:9 [b]Heb. 5:4
3 [a]Acts 6:6
4 [a]Acts 4:36
5 [a][Acts 13:46] [b]Acts 12:25; 15:37
6 [a]Acts 8:9 [1]NU *the whole island*
8 [a]Ex. 7:11 [1]*opposed*
9 [a]Acts 2:4; 4:8
10 [a]Matt. 13:38
11 [a]1 Sam. 5:6

13:5 Salamis was a town on the eastern coast of Cyprus.
13:6 Paphos was at the western end of Cyprus and was the headquarters for Roman rule. Sergius Paulus was the first Gentile ruler to believe the Gospel.
13:8 Elymas is the Hebrew name for "sorcerer" or "magician."



Acts 13:4 Paul's First Missionary Journey

Lord *is* upon you, and you shall be blind, not seeing the sun for a time." And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.
12 Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord.

At Antioch in Pisidia

13 Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and [a]John, departing from them, returned to Jerusalem.
14 But when they departed from Perga, they came to Antioch in Pisidia, and [a]went into the synagogue on the Sabbath day and sat down.
15 And [a]after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men *and* brethren, if you have [b]any word of [1]exhortation for the people, say on."
16 Then Paul stood up, and motioning with *his* hand said, "Men of Israel, and [a]you who fear God, listen:
17 "The God of this people [1]Israel [a]chose our fathers, and exalted the people [b]when they dwelt as strangers in the land of Egypt, and with [2]an uplifted arm He [c]brought them out of it.
18 "Now [a]for a time of about forty years He put up with their ways in the wilderness.
19 "And when He had destroyed [a]seven nations in the land of Canaan, [b]He distributed their land to them by allotment.
20 "After that [a]He gave *them* judges for about four hundred and fifty years, [b]until Samuel the prophet.
21 [a]"And afterward they asked for a king; so God gave them [b]Saul the son of Kish, a man of the tribe of Benjamin, for forty years.
22 "And [a]when He had removed him, [b]He raised up for them David as king, to whom also He gave testimony and said, [c]*'I have found David* the *son* of Jesse, [d]*a man after My own heart,* who will do all My will.'
23 [a]"From this man's seed, according [b]to *the* promise, God raised up for Israel [c]a[1] Savior—Jesus—
24 [a]"after John had first preached, before His coming, the baptism of repentance to all the people of Israel.
25 "And as John was finishing his course, he said, [a]'Who do you think I am? I am not *He.* But behold, [b]there comes One after me, the sandals of whose feet I am not worthy to loose.'

13 [a]Acts 15:38
14 [a]Acts 16:13
15 [a]Luke 4:16 [b]Heb. 13:22 [1]*encouragement*
16 [a]Acts 10:35
17 [a]Deut. 7:6–8 [b]Acts 7:17 [c]Ex. 14:8 [1]M omits *Israel* [2]Mighty power
18 [a]Num. 14:34
19 [a]Deut. 7:1 [b]Josh. 14:1, 2; 19:51
20 [a]Judg. 2:16 [b]1 Sam. 3:20
21 [a]1 Sam. 8:5 [b]1 Sam. 10: 20–24
22 [a]1 Sam. 15: 23, 26, 28 [b]1 Sam. 16:1, 12, 13 [c]Ps. 89:20 [d]1 Sam. 13:14
23 [a]Is. 11:1 [b]Ps. 132:11 [c][Matt. 1:21] [1]M *salvation, after*
24 [a][Luke 3:3]
25 [a]Mark 1:7 [b]John 1:20, 27

26 "Men *and* brethren, sons of the [1]family of Abraham, and [a]those among you who fear God, [b]to you the [2]word of this salvation has been sent.
27 "For those who dwell in Jerusalem, and their rulers, [a]because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled *them* in condemning *Him.*
28 [a]"And though they found no cause for death *in Him,* they asked Pilate that He should be put to death.
29 [a]"Now when they had fulfilled all that was written concerning Him, [b]they took *Him* down from the tree and laid *Him* in a tomb.
30 [a]"But God raised Him from the dead.
31 [a]"He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.
32 "And we declare to you glad tidings—[a]that promise which was made to the fathers.
33 "God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:

> [a]*'You are My Son,*
> *Today I have begotten You.'*

34 "And that He raised Him from the dead, no more to return to [1]corruption, He has spoken thus:

> [a]*'I will give you the sure* [2]*mercies of David.'*

35 "Therefore He also says in another *Psalm:*

> [a]*'You will not allow Your Holy One to see corruption.'*

36 "For David, after he had served [1]his own generation by the will of God, [a]fell asleep, was buried with his fathers, and [2]saw corruption;
37 "but He whom God raised up [1]saw no corruption.
38 "Therefore let it be known to you, brethren, that [a]through this Man is preached to you the forgiveness of sins;
39 "and [a]by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.
40 "Beware therefore, lest what has been spoken in the prophets come upon you:

41 *'Behold,*[a] *you despisers,*
Marvel and perish!
For I work a work in your days,

26 [a]Ps. 66:16 [b]Matt. 10:6 [1]*stock* [2]*message*
27 [a]Luke 23:34
28 [a]Matt. 27:22, 23
29 [a]Luke 18:31 [b]Matt. 27:57–61
30 [a]Matt. 12:39, 40; 28:6
31 [a]Acts 1:3, 11
32 [a][Gen. 3:15]
33 [a]Ps. 2:7
34 [a]Ps. 89:28; Is. 55:3 [1]*the state of decay* [2]*blessings*
35 [a]Ps. 16:10
36 [a]Acts 2:29 [1]*in his* [2]*underwent decay*
37 [1]*underwent no decay*
38 [a]Jer. 31:34
39 [a][Is. 53:11]
41 [a]Hab. 1:5

13:31 "Many days" was forty days (Acts 1:3)
13:35 "You will not allow your Holy One to see corruption" comes from Psalm 16:10. Peter also quoted this verse on the day of Pentecost (Acts 2:27).

A work which you will by no means believe,
Though one were to declare it to you.'"

Blessing and Conflict at Antioch

42 [1]So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.
43 Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, [a]persuaded them to continue in [b]the grace of God.
44 On the next Sabbath almost the whole city came together to hear the word of God.
45 But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they [a]opposed the things spoken by Paul.
46 Then Paul and Barnabas grew bold and said, [a]"It was necessary that the word of God should be spoken to you first; but [b]since you reject it, and judge yourselves unworthy of everlasting life, behold, [c]we turn to the Gentiles.
47 "For so the Lord has commanded us:

[a]*'I have set you as a light to the Gentiles,*
That you should be for salvation to the ends of the earth.'"

48 Now when the Gentiles heard this, they were glad and glorified the word of the Lord. [a]And as many as had been appointed to eternal life believed.

ENCOUNTER*Note* *Acts 13:48*

Truth Offered

Truth is not necessarily recognized or received. That is the nature of sin; it distorts what is obvious and conceals the way to abundant life. Some hear God's word and receive truth that sets them free. Others hear the same message and violently oppose it, never experiencing its inherent blessing. Only the Holy Spirit can give spiritual insight, but people must be willing to accept it.

49 And the word of the Lord was being spread throughout all the region.
50 But the Jews stirred up the devout and prominent women and the chief men of the city, [a]raised up persecution against Paul and Barnabas, and expelled them from their region.

42 [1]Or *And when they went out of the synagogue of the Jews;* NU *And when they went out of the synagogue, they begged*
43 [a]Acts 11:23 [b]Titus 2:11
45 [a]1 Pet. 4:4
46 [a]Rom. 1:16 [b]Ex. 32:10 [c]Acts 18:6
47 [a]Is. 42:6; 49:6
48 [a][Acts 2:47]
50 [a]2 Tim. 3:11

51 [a]But they shook off the dust from their feet against them, and came to Iconium.
52 And the disciples [a]were filled with joy and [b]with the Holy Spirit.

At Iconium

14 Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the [a]Greeks believed.
2 But the unbelieving Jews stirred up the Gentiles and [1]poisoned their [2]minds against the brethren.
3 Therefore they stayed there a long time, speaking boldly in the Lord, [a]who was bearing witness to the word of His grace, granting signs and [b]wonders to be done by their hands.

ENCOUNTER*Note* *Acts 14:3*

Bearing Witness

When we deliver the message God gives us, God affirms His word. The confirmation may come though a direct act of God, through answered prayer, or through the unfailing testimony revealed by the passing of time. In whatever way it comes, the evidence is clear if what we declare is from God.

4 But the multitude of the city was [a]divided: part sided with the Jews, and part with the [b]apostles.
5 And when a violent attempt was made by both the Gentiles and Jews, with their rulers, [a]to abuse and stone them,
6 they became aware of it and [a]fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region.
7 And they were preaching the gospel there.

Idolatry at Lystra

8 [a]And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked.
9 *This* man heard Paul speaking. [1]Paul, observing him intently and seeing that he had faith to be healed,
10 said with a loud voice, [a]"Stand up straight on your feet!" And he leaped and walked.
11 Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian *language*, [a]"The gods have come down to us in the likeness of men!"

51 [a]Matt. 10:14
52 [a]John 16:22 [b]Acts 2:4; 4:8, 31; 13:9

CHAPTER 14
1 [a]Acts 18:4
2 [1]*embittered* [2]Lit. *souls*
3 [a]Heb. 2:4 [b]Acts 5:12
4 [a]Luke 12:51 [b]Acts 13:2, 3
5 [a]2 Tim. 3:11
6 [a]Matt. 10:23
8 [a]Acts 3:2
9 [1]Lit. *Who*
10 [a][Is. 35:6]
11 [a]Acts 8:10; 28:6

12 And Barnabas they called [1]Zeus, and Paul, [2]Hermes, because he was the chief speaker.
13 Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, [a]intending to sacrifice with the multitudes.
14 But when the apostles Barnabas and Paul heard this, [a]they tore their clothes and ran in among the multitude, crying out
15 and saying, "Men, [a]why are you doing these things? [b]We also are men with the same nature as you, and preach to you that you should turn from [c]these useless things [d]to the living God, [e]who made the heaven, the earth, the sea, and all things that are in them,
16 [a]"who in bygone generations allowed all nations to walk in their own ways.
17 [a]"Nevertheless He did not leave Himself without witness, in that He did good, [b]gave us rain from heaven and fruitful seasons, filling our hearts with [c]food and gladness."
18 And with these sayings they could scarcely restrain the multitudes from sacrificing to them.

Stoning, Escape to Derbe

19 [a]Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, [b]they stoned Paul *and* dragged *him* out of the city, supposing him to be [c]dead.
20 However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.

Strengthening the Converts

21 And when they had preached the gospel to that city [a]and made many disciples, they returned to Lystra, Iconium, and Antioch,
22 strengthening the souls of the disciples, [a]exhorting *them* to continue in the faith, and *saying*, [b]"We must through many tribulations enter the kingdom of God."
23 So when they had [a]appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.
24 And after they had passed through Pisidia, they came to Pamphylia.

12 [1]*Jupiter* [2]*Mercury*
13 [a]Dan. 2:46
14 [a]Matt. 26:65
15 [a]Acts 10:26 [b]James 5:17 [c]1 Cor. 8:4 [d]1 Thess. 1:9 [e]Rev. 14:7
16 [a]Ps. 81:12
17 [a]Rom. 1:19, 20 [b]Deut. 11:14 [c]Ps. 145:16
19 [a]Acts 13:45, 50; 14:2–5 [b]2 Cor. 11:25 [c][2 Cor. 12:1–4]
21 [a]Matt. 28:19
22 [a]Acts 11:23 [b][2 Tim. 2:12; 3:12]
23 [a]Titus 1:5
27 [a]Acts 15:4, 12 [b]2 Cor. 2:12

CHAPTER 15
1 [a]Gal. 2:12 [b]Phil. 3:2
2 [a]Gal. 2:1
3 [a]Rom. 15:24 [b]Acts 14:27; 15:4, 12

ENCOUNTER*Note* *Acts 14:22*

Encouraging Others

When persecution comes, those who are strong must encourage those who are weak and young in their faith. Though your needs are great, seek to help others; God will in turn bring encouragement back to your life. When you give your life away for the sake of Christ, you will truly understand abundant life in Christ.

25 Now when they had preached the word in Perga, they went down to Attalia.
26 From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.
27 Now when they had come and gathered the church together, [a]they reported all that God had done with them, and that He had [b]opened the door of faith to the Gentiles.
28 So they stayed there a long time with the disciples.

Conflict over Circumcision

15 And [a]certain *men* came down from Judea and taught the brethren, [b]"Unless you are circumcised according to the custom of Moses, you cannot be saved."
2 Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that [a]Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.
3 So, [a]being sent on their way by the church, they passed through Phoenicia and Samaria, [b]describing the conversion of the Gentiles; and they caused great joy to all the brethren.
4 And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them.
5 But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command *them* to keep the law of Moses."

14:12 The Roman poet Ovid wrote that Zeus and Hermes came to the Phrygian hill country as humans to seek lodging. After many homes turned them away, so goes the story, they found refuge in an elderly couple's cottage. As a result, the cottage was turned into a great temple with gold and marble, and the other homes were destroyed. This legend may have given rise to the great welcome Barnabas and Paul received, for the people did not want to be guilty of the same error of inhospitality.

14:14 Tearing one's clothes was a sign of extreme grief and horror.

14:19 The only other person recorded in the New Testament as being stoned was Stephen, whose execution was sanctioned by Saul of Tarsus (Acts 7:58).

15:1 "Certain men" probably refers to Pharisees who had become Christians, but still insisted that the law of Moses, including circumcision, was essential for salvation.

The Jerusalem Council

6 Now the apostles and elders came together to consider this matter.
7 And when there had been much dispute, Peter rose up *and* said to them: [a]"Men *and* brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.
8 "So God, [a]who knows the heart, [1]acknowledged them by [b]giving them the Holy Spirit, just as *He did* to us,
9 [a]"and made no distinction between us and them, [b]purifying their hearts by faith.
10 "Now therefore, why do you test God [a]by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

ENCOUNTER*Note* *Acts 15:10*

Set Free

Legalism always kills the spirit of a relationship. God set us free to serve Him out of love, not to be burdened with ritual and tradition. Jesus said His yoke is easy and His burden is light. We are in a new covenant, one that is based upon relationship, not religion.

11 "But [a]we believe that through the grace of the Lord Jesus [1]Christ we shall be saved in the same manner as they."
12 Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had [a]worked through them among the Gentiles.
13 And after they had [1]become silent, [a]James answered, saying, "Men *and* brethren, listen to me:
14 [a]"Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.
15 "And with this the words of the prophets agree, just as it is written:

16 *'After[a] this I will return*
And will rebuild the tabernacle of David, which has fallen down;
I will rebuild its ruins,
And I will set it up;
17 *So that the rest of mankind may seek the LORD,*
Even all the Gentiles who are called by My name,
Says the [1]LORD who does all these things.'

18 [1]"Known to God from eternity are all His works.
19 "Therefore [a]I judge that we should not trouble those from among the Gentiles who [b]are turning to God,
20 "but that we [a]write to them to abstain [b]from things polluted by idols, [c]*from* [1]sexual immorality, [d]*from* things strangled, and *from* blood.
21 "For Moses has had throughout many generations those who preach him in every city, [a]being read in the synagogues every Sabbath."

The Jerusalem Decree

22 Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, *namely,* Judas who was also named [a]Barsabas,[1] and Silas, leading men among the brethren.
23 They wrote this *letter* by them:

The apostles, the elders, and the brethren,

To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia:

Greetings.

24 Since we have heard that [a]some who went out from us have troubled you with words, [b]unsettling your souls, [1]saying, "*You must* be circumcised and keep the law"—to whom we gave no *such* commandment—
25 it seemed good to us, being assembled with one [1]accord, to send chosen men to you with our beloved Barnabas and Paul,
26 [a]men who have risked their lives for the name of our Lord Jesus Christ.
27 We have therefore sent Judas and Silas, who will also report the same things by word of mouth.
28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:
29 [a]that you abstain from things offered to idols, [b]from blood, from things strangled, and from [c]sexual[1]

7 [a]Acts 10:20
8 [a]Acts 1:24 [b]Acts 2:4; 10:44, 47 [1]*bore witness to*
9 [a]Rom. 10:12 [b]Acts 10:15, 28
10 [a]Matt. 23:4
11 [a]Rom. 3:4; 5:15 [1]NU, M omit *Christ*
12 [a]Acts 14:27; 15:3, 4
13 [a]Acts 12:17 [1]*stopped speaking*
14 [a]Acts 15:7
16 [a]Amos 9:11, 12
17 [1]NU *LORD,* who makes these things
18 [1]NU (continuing v. 17) *known from eternity (of old).'*
19 [a]Acts 15:28; 21:25 [b]1 Thess. 1:9
20 [a]Acts 21:25 [b][1 Cor. 8:1; 10:20, 28] [c][1 Cor. 6:9] [d]Lev. 3:17 [1]Or *fornication*
21 [a]Acts 13:15, 27
22 [a]Acts 1:23 [1]NU, M *Barsabbas*
24 [a]Titus 1:10, 11 [b]Gal. 1:7; 5:10 [1]NU omits *saying, "You must be circumcised and keep the law"*
25 [1]*purpose* or *mind*
26 [a]Acts 13:50; 14:19
29 [a]Acts 15:20; 21:25 [b]Lev. 17:14 [c]Col. 3:5 [1]Or *fornication*

15:10 "Yoke" refers to the law (Matt. 11:28–30; Gal. 5:1).

15:13 James was Jesus' half brother and a leader in the Jerusalem church. He was also identified as one of three pillars of the church (Gal. 2:9).

15:19 Whereas the council did not want to burden Gentile converts with Jewish ceremonial laws, the four issues mentioned were known Greek practices. Since these practices repulsed the Jews, they had to be dealt with directly or there would always be problems between Jewish and Gentile Christians.

15:22 Judas was Jewish and Silas was Greek. Sending representatives from both parties reinforced the council's decision.

immorality. If you keep yourselves from these, you will do well.

Farewell.

Continuing Ministry in Syria

30 So when they were sent off, they came to Antioch; and when they had gathered the multitude together, they delivered the letter.
31 When they had read it, they rejoiced over its encouragement.
32 Now Judas and Silas, themselves being [a]prophets also, [b]exhorted and strengthened the brethren with many words.
33 And after they had stayed *there* for a time, they were [a]sent back with greetings from the brethren to [1]the apostles.
34 [1]However, it seemed good to Silas to remain there.
35 [a]Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also.

Division over John Mark

36 Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of the Lord, *and see* how they are doing."
37 Now Barnabas [1]was determined to take with them [a]John called Mark.
38 But Paul insisted that they should not take with them [a]the one who had departed from them in Pamphylia, and had not gone with them to the work.
39 Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to [a]Cyprus;
40 but Paul chose Silas and departed, [a]being [1]commended by the brethren to the grace of God.
41 And he went through Syria and Cilicia, [a]strengthening the churches.

Timothy Joins Paul and Silas

16 Then he came to [a]Derbe and Lystra. And behold, a certain disciple was there, [b]named Timothy, [c]*the* son of a certain Jewish woman who believed, but his father *was* Greek.
2 He was well spoken of by the brethren who were at Lystra and Iconium.
3 Paul wanted to have him go on with him. And he [a]took *him* and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek.
4 And as they went through the cities, they delivered to them the [a]decrees to keep, [b]which were determined by the apostles and elders at Jerusalem.
5 [a]So the churches were strengthened in the faith, and increased in number daily.

32 [a]Eph. 4:11 [b]Acts 14:22; 18:23
33 [a]Heb. 11:31 [1]NU *those who had sent them*
34 [1]NU, M omit v. 34.
35 [a]Acts 13:1
37 [a]Acts 12:12, 25 [1]*resolved*
38 [a]Acts 13:13
39 [a]Acts 4:36; 13:4
40 [a]Acts 11:23; 14:26 [1]*committed*
41 [a]Acts 16:5

CHAPTER 16

1 [a]Acts 14:6 [b]Rom. 16:21 [c]2 Tim. 1:5; 3:15
3 [a][Gal. 2:3; 5:2]
4 [a]Acts 15:19–21 [b]Acts 15:28, 29
5 [a]Acts 2:47; 15:41

15:38 Paul and Mark would later be reconciled and would work together again (2 Tim. 4:11).



Acts 15:36 Paul's Second Missionary Journey

The Macedonian Call

6 Now when they had gone through Phrygia and the region of [a]Galatia, they were forbidden by the Holy Spirit to preach the word in [1]Asia.
7 After they had come to Mysia, they tried to go into Bithynia, but the [1]Spirit did not permit them.
8 So passing by Mysia, they [a]came down to Troas.
9 And a vision appeared to Paul in the night. A [a]man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us."
10 Now after he had seen the vision, immediately we sought to go [a]to Macedonia, concluding that the Lord had called us to preach the gospel to them.

Lydia Baptized at Philippi

11 Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next *day* came to Neapolis,
12 and from there to [a]Philippi, which is the [1]foremost city of that part of Macedonia, a colony. And we were staying in that city for some days.
13 And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met *there.*
14 Now a certain woman named Lydia heard *us.* She was a seller of purple from the city of [a]Thyatira, who worshiped God. [b]The Lord opened her heart to heed the things spoken by Paul.
15 And when she and her household were baptized, she begged *us,* saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So [a]she persuaded us.

Paul and Silas Imprisoned

16 Now it happened, as we went to prayer, that a certain slave girl [a]possessed with a spirit of divination met us, who brought her masters [b]much profit by fortune-telling.
17 This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation."
18 And this she did for many days. But Paul, [a]greatly [1]annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." [b]And he came out that very hour.
19 But [a]when her masters saw that their hope of profit was gone, they seized Paul and Silas and [b]dragged *them* into the marketplace to the authorities.
20 And they brought them to the magistrates, and said, "These men, being Jews, [a]exceedingly trouble our city;
21 "and they teach customs which are not lawful for us, being Romans, to receive or observe."
22 Then the multitude rose up together against them; and the magistrates tore off their clothes [a]and commanded *them* to be beaten with rods.
23 And when they had laid many stripes on them, they threw *them* into prison, commanding the jailer to keep them securely.
24 Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

The Philippian Jailer Saved

25 But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

ENCOUNTER*Note* *Acts 16:25*

The Joy of Salvation

External circumstances do not determine our joy; joy comes from within, from a relationship with Christ. A Spirit-filled life is characterized by unwavering joy. Joy comes in knowing we have been forgiven of sin, born into the family of God, and we have a personal relationship with the Heavenly Father. Irrespective of circumstances, salvation alone is cause for great rejoicing.

26 [a]Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately [b]all the doors were opened and everyone's chains were loosed.
27 And the keeper of the prison, awak-

6 [a]Gal. 1:1, 2 [1]The Roman province of Asia
7 [1]NU adds *of Jesus*
8 [a]2 Cor. 2:12
9 [a]Acts 10:30
10 [a]2 Cor. 2:13
12 [a]Phil. 1:1 [1]Lit. *first*
14 [a]Rev. 1:11; 2:18, 24 [b]Luke 24:45
15 [a]Judg. 19:21
16 [a]1 Sam. 28: 3, 7 [b]Acts 19:24
18 [a]Mark 1:25, 34 [b]Mark 16:17 [1]*distressed*
19 [a]Acts 16:16; 19:25, 26 [b]Matt. 10:18
20 [a]Acts 17:8
22 [a]1 Thess. 2:2
26 [a]Acts 4:31 [b]Acts 5:19; 12:7, 10

16:8 Troas was ten miles from ancient Troy. It was a Roman colony and an important seaport for travel between Greece, Macedonia, and Asia Minor.

16:10 Luke's use of the term "we" indicates that he accompanied Paul. This is the first of four "we" sections in the book (Acts 16:10–17; 20:5–15; 21:1–18; 27:1—28:16).

16:11 Samothrace was an island in the Aegean Sea and was suitable for anchoring overnight. Neapolis was the seaport for Philippi which was ten miles inland.

16:12 Philippi was a Roman colony named after Alexander the Great's father. It was a military outpost, probably occupied by numerous army veterans. It became a great commercial center in Macedonia.

16:14 Thyatira was known for its cloth dyeing, especially its purple dye. Purple dye was extremely expensive and reserved primarily for royalty. Lydia was probably a wealthy woman.

16:21 All religions had to receive Roman consent. Judaism was legal, but Christianity had not been approved. Paul, however, did not view his faith as a new religion. To him, the gospel was the fulfillment of the faith of his fathers.

16:27 Under Roman law, a guard was executed if his prisoners escaped.

ing from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself.
28 But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."
29 Then he called for a light, ran in, and fell down trembling before Paul and Silas.
30 And he brought them out and said, [a]"Sirs, what must I do to be saved?"
31 So they said, [a]"Believe on the Lord Jesus Christ, and you will be saved, you and your household."
32 Then they spoke the word of the Lord to him and to all who were in his house.
33 And he took them the same hour of the night and washed *their* stripes. And immediately he and all his *family* were baptized.
34 Now when he had brought them into his house, [a]he set food before them; and he rejoiced, having believed in God with all his household.

Paul Refuses to Depart Secretly

35 And when it was day, the magistrates sent the [1]officers, saying, "Let those men go."
36 So the keeper of the prison reported these words to Paul, saying, "The magistrates have sent to let you go. Now therefore depart, and go in peace."
37 But Paul said to them, "They have beaten us openly, uncondemned [a]Romans, *and* have thrown *us* into prison. And now do they put us out secretly? No indeed! Let them come themselves and get us out."
38 And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans.
39 Then they came and pleaded with them and brought *them* out, and [a]asked *them* to depart from the city.
40 So they went out of the prison [a]and entered *the house of* Lydia; and when they had seen the brethren, they encouraged them and departed.

Preaching Christ at Thessalonica

17 Now when they had passed through Amphipolis and Apollonia, they came to [a]Thessalonica, where there was a synagogue of the Jews.

30 [a]Acts 2:37; 9:6; 22:10
31 [a][John 3:16, 36; 6:47]
34 [a]Luke 5:29; 19:6
35 [1]*lictors,* lit. *rod bearers*
37 [a]Acts 22: 25–29
39 [a]Matt. 8:34
40 [a]Acts 16:14

CHAPTER 17

1 [a]1 Thess. 1:1

2 [a]Luke 4:16 [b]1 Thess. 2:1–16
3 [a]Acts 18:5, 28
4 [a]Acts 28:24 [b]Acts 15:22, 27, 32, 40
5 [a]Acts 13:45 [b]Rom. 16:21 [1]NU omits *who were not persuaded* [2]M omits *becoming envious*
6 [a][Acts 16:20]
7 [a]1 Pet. 2:13 [1]*welcomed*
10 [a]Acts 9:25; 17:14
11 [a]John 5:39 [1]Lit. *noble*

2 Then Paul, as his custom was, [a]went in to them, and for three Sabbaths [b]reasoned with them from the Scriptures,
3 explaining and demonstrating [a]that the Christ had to suffer and rise again from the dead, and *saying,* "This Jesus whom I preach to you is the Christ."
4 [a]And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and [b]Silas.

Assault on Jason's House

5 But the Jews [1]who were not persuaded, [2]becoming [a]envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of [b]Jason, and sought to bring them out to the people.
6 But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, [a]"These who have turned the world upside down have come here too.
7 "Jason has [1]harbored them, and these are all acting contrary to the decrees of Caesar, [a]saying there is another king—Jesus."
8 And they troubled the crowd and the rulers of the city when they heard these things.
9 So when they had taken security from Jason and the rest, they let them go.

Ministering at Berea

10 Then [a]the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews.
11 These were more [1]fair-minded than those in Thessalonica, in that they received the word with all readiness, and [a]searched the Scriptures daily *to find out* whether these things were so.

WORD*Study* READINESS

Acts 17:11 The word translated "readiness," from the Greek word *prothumia,* has various nuances such as "desire," "eagerness," or "zeal." The underlying tone suggests "voluntary or willing action," or even "cheerful resolution." Acts 17:11 records that the Bereans were ready to receive and act upon the word God gave them through Paul (see 2 Cor. 8:11, 12; 9:2).

16:38 Roman citizens generally could not be publicly beaten this way without first receiving a fair trial. Paul and Silas clearly had their rights violated. Paul was beaten this way at least three times (1 Cor. 11:25).

17:1 Thessalonica was one hundred miles away. Founded in 315 B.C. by Cassander, Thessalonica was named after Alexander the Great's stepsister. Having a population of roughly 200,000 people, it was the second largest city in Greece and the capital of the Roman province of Macedonia.

17:9 "Taking security" is similar to posting bond. It guaranteed that Paul and Silas would not cause any more trouble.

ENCOUNTER *Note* *Acts 17:11*

Ready to Receive

God's truth is at hand and available to all. But the readiness to receive that truth is often absent. Those who want to hear from God will consistently search the Scriptures, convinced that God wants to reveal Himself through His word. Neglecting the Scriptures indicates a lack of interest in receiving God's truth.

12 Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men.
13 But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds.
14 [a]Then immediately the brethren sent Paul away, to go to the sea; but both Silas and Timothy remained there.
15 So those who conducted Paul brought him to Athens; and [a]receiving a command for Silas and Timothy to come to him with all speed, they departed.

The Philosophers at Athens

16 Now while Paul waited for them at Athens, [a]his spirit was provoked within him when he saw that the city was [1]given over to idols.
17 Therefore he reasoned in the synagogue with the Jews and with the *Gentile* worshipers, and in the marketplace daily with those who happened to be there.
18 [1]Then certain Epicurean and Stoic philosophers encountered him. And some said, "What does this [2]babbler want to say?" Others said, "He seems to be a proclaimer of foreign gods," because he preached to them [a]Jesus and the resurrection.
19 And they took him and brought him to the [1]Areopagus, saying, "May we know what this new doctrine *is* of which you speak?
20 "For you are bringing some strange things to our ears. Therefore we want to know what these things mean."
21 For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.

Addressing the Areopagus

22 Then Paul stood in the midst of the [1]Areopagus and said, "Men of Athens, I perceive that in all things you are very religious;
23 "for as I was passing through and considering the objects of your worship, I even found an altar with this inscription:

TO THE UNKNOWN GOD.

Therefore, the One whom you worship without knowing, Him I proclaim to you:
24 [a]"God, who made the world and everything in it, since He is [b]Lord of heaven and earth, [c]does not dwell in temples made with hands.
25 "Nor is He worshiped with men's hands, as though He needed anything, since He [a]gives to all life, breath, and all things.
26 "And He has made from one [1]blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and [a]the boundaries of their dwellings,
27 [a]"so that they should seek the Lord, in the hope that they might grope for Him and find Him, [b]though He is not far from each one of us;
28 "for [a]in Him we live and move and have our being, [b]as also some of your own poets have said, 'For we are also His offspring.'
29 "Therefore, since we are the offspring of God, [a]we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.
30 "Truly, [a]these times of ignorance God overlooked, but [b]now commands all men everywhere to repent,
31 "because He has appointed a day on which [a]He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by [b]raising Him from the dead."
32 And when they heard of the resurrection of the dead, some mocked, while

14 [a]Matt. 10:23
15 [a]Acts 18:5
16 [a]2 Pet. 2:8
[1]*full of idols*
18 [a]1 Cor. 15:12
[1]NU, M add *also* [2]Lit. *seed picker,* an idler who makes a living picking up scraps
19 [1]Lit. *Hill of Ares,* or *Mars' Hill*
22 [1]Lit. *Hill of Ares,* or *Mars' Hill*
24 [a]Acts 14:15 [b]Matt. 11:25 [c]Acts 7:48–50
25 [a]Is. 42:5
26 [a]Deut. 32:8 [1]NU omits *blood*
27 [a][Rom. 1:20] [b]Jer. 23:23, 24
28 [a][Heb. 1:3] [b]Titus 1:12
29 [a]Is. 40:18, 19
30 [a][Rom. 3:25] [b][Titus 2:11, 12]
31 [a]Acts 10:42 [b]Acts 2:24

17:18 Epicurean philosophers followed the teaching of Epicurus (341–270 B.C.) who held that the main goal in life was pleasure and happiness. He also believed that if gods existed, they did not have much involvement in earthly affairs. This philosophy had degenerated from seeking happiness down to mere sensual desires. Stoic philosophers followed the teaching of Zeno (334–262 B.C.), who taught that the universe was ruled by an absolute Purpose or Will. People were to live in harmony with nature and to seek freedom from emotion, producing self-sufficiency and independence. This too had deteriorated into a system of pride and self-glorification.

17:19 The Areopagus was a hill southwest of the Acropolis in Athens and meant "Hill of Ares" (Mars Hill in Latin). Ares was the Greek god of thunder and war. Court was conducted on the hill, and officials deliberated on issues of religion and morals. The court acted as a custodian of new religions and foreign gods.

17:23 The Greeks built an altar to "the Unknown God," as they were fearful of offending any god, even in ignorance.

17:32 Teaching on the resurrection of the dead was troublesome to Greeks. Following the teachings of Socrates and Plato, they believed the soul lived forever, but the body was considered evil and something to be discarded.

others said, "We will hear you again on this *matter.*"
33 So Paul departed from among them.
34 However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.

Ministering at Corinth

18 After these things Paul departed from Athens and went to Corinth.
2 And he found a certain Jew named [a]Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them.
3 So, because he was of the same trade, he stayed with them [a]and worked; for by occupation they were tentmakers.
4 [a]And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.
5 [a]When Silas and Timothy had come from Macedonia, Paul was [b]compelled [1]by the Spirit, and testified to the Jews *that* Jesus *is* the Christ.

ENCOUNTER *Note* *Acts 18:5*

Compelled

Those who have been born again are inwardly directed by the Holy Spirit. They do not call upon the Spirit to help their efforts; He calls upon them to release their lives to join the Father's efforts. His compelling influence is the voice of God calling Christians to action.

6 But [a]when they opposed him and blasphemed, [b]he shook *his* garments and said to them, [c]"Your blood *be* upon your *own* heads; [d]I *am* clean. [e]From now on I will go to the Gentiles."
7 And he departed from there and entered the house of a certain *man* named [1]Justus, *one* who worshiped God, whose house was next door to the synagogue.
8 [a]Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized.

CHAPTER 18
2 [a]1 Cor. 16:19
3 [a]Acts 20:34
4 [a]Acts 17:2
5 [a]Acts 17:14, 15 [b]Acts 18:28 [1]Or *in his spirit* or *in the Spirit*
6 [a]Acts 13:45 [b]Neh. 5:13 [c]2 Sam. 1:16 [d][Ezek. 3:18, 19] [e]Acts 13:46–48; 28:28
7 [1]NU *Titius Justus*
8 [a]1 Cor. 1:14
9 [a]Acts 23:11
10 [a]Jer. 1:18, 19
12 [1]Gr. *bema*
15 [a]Acts 23:29; 25:19
17 [a]1 Cor. 1:1 [1]NU *they all*
18 [a]Acts 21:24 [b]Rom. 16:1 [1]Lit. *many days*
21 [a]Acts 19:21; 20:16 [b]1 Cor. 4:19 [1]NU omits *I must by all means keep this coming feast in Jerusalem*
22 [a]Acts 8:40 [1]To Jerusalem
23 [a]Gal. 1:2 [b]Acts 14:22; 15:32, 41 [1]*successively*

9 Now [a]the Lord spoke to Paul in the night by a vision, "Do not be afraid, but speak, and do not keep silent;
10 [a]"for I am with you, and no one will attack you to hurt you; for I have many people in this city."
11 And he continued *there* a year and six months, teaching the word of God among them.
12 When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the [1]judgment seat,
13 saying, "This *fellow* persuades men to worship God contrary to the law."
14 And when Paul was about to open *his* mouth, Gallio said to the Jews, "If it were a matter of wrongdoing or wicked crimes, O Jews, there would be reason why I should bear with you.
15 "But if it is a [a]question of words and names and your own law, look *to it* yourselves; for I do not want to be a judge of such *matters.*"
16 And he drove them from the judgment seat.
17 Then [1]all the Greeks took [a]Sosthenes, the ruler of the synagogue, and beat *him* before the judgment seat. But Gallio took no notice of these things.

Paul Returns to Antioch

18 So Paul still remained [1]a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila *were* with him. [a]He had *his* hair cut off at [b]Cenchrea, for he had taken a vow.
19 And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews.
20 When they asked *him* to stay a longer time with them, he did not consent,
21 but took leave of them, saying, [a]"I[1] must by all means keep this coming feast in Jerusalem; but I will return again to you, [b]God willing." And he sailed from Ephesus.
22 And when he had landed at [a]Caesarea, and [1]gone up and greeted the church, he went down to Antioch.
23 After he had spent some time *there,* he departed and went over the region of [a]Galatia and Phrygia [1]in order, [b]strengthening all the disciples.

18:1 Corinth was the major city of Greece, the capital of Achaia, and served as the center for worshiping Aphrodite, the fertility goddess. It also housed the major temple of Apollo. Corinth was notorious for sexual immorality.

18:12 Gallio was the brother of Seneca, an influential Stoic philosopher and tutor of the Roman emperor Nero.

18:18 A Nazirite vow involved pledging to abstain from wine and from cutting one's hair, as a sign of special devotion to God. At the end of the period dedicated to God, the person would cut his hair and have it burned in the temple at Jerusalem (Acts 21:23–26). He would also offer other sacrifices to God as an act of worship and gratitude. Paul's was probably a temporary vow made in gratitude to God for his safekeeping or perhaps a petition for future blessing.

18:19 Ephesus was a strong commercial city and the capital of the province of Asia. It also contained the temple of Artemis (Diana). Paul had earlier been prevented by the Holy Spirit from going to Ephesus (Acts 16:6).

Ministry of Apollos

24 [a]Now a certain Jew named Apollos, born at Alexandria, an eloquent man *and* mighty in the Scriptures, came to Ephesus.
25 This man had been instructed in the way of the Lord; and being [a]fervent in spirit, he spoke and taught accurately the things of the Lord, [b]though he knew only the baptism of John.
26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.
27 And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, [a]he greatly helped those who had believed through grace;
28 for he vigorously refuted the Jews publicly, [a]showing from the Scriptures that Jesus is the Christ.

Paul at Ephesus

19 And it happened, while [a]Apollos was at Corinth, that Paul, having passed through [b]the upper regions, came to Ephesus. And finding some disciples

24 [a]Titus 3:13
25 [a]Rom. 12:11 [b]Acts 19:3
27 [a]1 Cor. 3:6
28 [a]Acts 9:22; 17:3; 18:5

CHAPTER 19

1 [a]1 Cor. 1:12; 3:5, 6 [b]Acts 18:23

2 [a]1 Sam. 3:7
3 [a]Acts 18:25
4 [a]Matt. 3:11
5 [a]Acts 8:12, 16; 10:48
6 [a]Acts 6:6; 8:17 [b]Acts 2:4; 10:46
8 [a]Acts 17:2; 18:4 [b]Acts 1:3; 28:23
9 [a]2 Tim. 1:15 [b]Acts 9:2; 19:23; 22:4; 24:14
10 [a]Acts 19:8; 20:31

2 he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, [a]"We have not so much as heard whether there is a Holy Spirit."
3 And he said to them, "Into what then were you baptized?" So they said, [a]"Into John's baptism."
4 Then Paul said, [a]"John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus."
5 When they heard *this,* they were baptized [a]in the name of the Lord Jesus.
6 And when Paul had [a]laid hands on them, the Holy Spirit came upon them, and [b]they spoke with tongues and prophesied.
7 Now the men were about twelve in all.
8 [a]And he went into the synagogue and spoke boldly for three months, reasoning and persuading [b]concerning the things of the kingdom of God.
9 But [a]when some were hardened and did not believe, but spoke evil [b]of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus.
10 And [a]this continued for two years, so that all who dwelt in Asia heard the

18:24 Apollos was a Jewish man with a Greek name. Alexandria was founded by Alexander the Great and was the second largest city in the Roman empire. It is estimated that one quarter of the population was Jewish. It was famous for its library and scriptures. The Septuagint had been translated in this city some 150 years before the time of Christ.

19:8 Paul followed a pattern of first going to the local Jewish population in a city and then expanding his ministry to Gentiles.

19:10 Although Paul does not seem to have traveled far from Ephesus during his time there, those he taught were responsible for beginning churches in Colosse, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.



Acts 18:23 Paul's Third Missionary Journey

word of the Lord Jesus, both Jews and Greeks.

Miracles Glorify Christ

11 Now [a]God worked unusual miracles by the hands of Paul,
12 [a]so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.
13 [a]Then some of the itinerant Jewish exorcists [b]took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, [1]"We [2]exorcise you by the Jesus whom Paul [c]preaches."
14 Also there were seven sons of Sceva, a Jewish chief priest, who did so.
15 And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"

ENCOUNTER*Note* *Acts 19:15*

Spiritual Influence

There is no second hand spirituality. You can recite religious words or imitate godly activity, but spiritual power is a gift from God that cannot be conjured up. To call upon the power of Jesus, you must have a relationship with Him.

16 Then the man in whom the evil spirit was leaped on them, [1]overpowered them, and prevailed against [2]them, so that they fled out of that house naked and wounded.
17 This became known both to all Jews and Greeks dwelling in Ephesus; and [a]fear fell on them all, and the name of the Lord Jesus was magnified.
18 And many who had believed came [a]confessing and telling their deeds.
19 Also, many of those who had practiced magic brought their books together and burned *them* in the sight of all. And they counted up the value of them, and *it* totaled fifty thousand *pieces* of silver.
20 [a]So the word of the Lord grew mightily and prevailed.

The Riot at Ephesus

21 [a]When these things were accomplished, Paul [b]purposed in the Spirit, when he had passed through [c]Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, [d]I must also see Rome."
22 So he sent into Macedonia two of those who ministered to him, [a]Timothy and [b]Erastus, but he himself stayed in Asia for a time.
23 And [a]about that time there arose a great commotion about [b]the Way.
24 For a certain man named Demetrius, a silversmith, who made silver shrines of [1]Diana, brought [a]no small profit to the craftsmen.
25 He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade.
26 "Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that [a]they are not gods which are made with hands.
27 "So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and [1]her magnificence destroyed, whom all Asia and the world worship."
28 Now when they heard *this,* they were full of wrath and cried out, saying, "Great *is* Diana of the Ephesians!"
29 So the whole city was filled with confusion, and rushed into the theater with one accord, having seized [a]Gaius and [b]Aristarchus, Macedonians, Paul's travel companions.
30 And when Paul wanted to go in to the people, the disciples would not allow him.
31 Then some of the [1]officials of Asia, who were his friends, sent to him pleading that he would not venture into the theater.
32 Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together.
33 And they drew Alexander out of the multitude, the Jews putting him forward. And [a]Alexander [b]motioned with his hand, and wanted to make his defense to the people.
34 But when they found out that he was a Jew, all with one voice cried out for about two hours, "Great *is* Diana of the Ephesians!"
35 And when the city clerk had quieted the crowd, he said: "Men of Ephesus,

11 [a]Mark 16:20
12 [a]Acts 5:15
13 [a]Matt. 12:27 [b]Mark 9:38 [c]1 Cor. 1:23; 2:2 [1]NU *I* [2]*adjure,* solemnly command
16 [1]M *and they overpowered them* [2]NU *both of them*
17 [a]Luke 1:65; 7:16
18 [a]Matt. 3:6
20 [a]Acts 6:7; 12:24
21 [a]Rom. 15:25 [b]Acts 20:22 [c]Acts 20:1 [d]Rom. 1:13; 15:22–29
22 [a]1 Tim. 1:2 [b]Rom. 16:23
23 [a]2 Cor. 1:8 [b]Acts 9:2
24 [a]Acts 16:16, 19 [1]Gr. *Artemis*
26 [a]Is. 44:10–20
27 [1]NU *she be deposed from her magnificence*
29 [a]Rom. 16:23 [b]Col. 4:10
31 [1]*Asiarchs, rulers of Asia,* the province
33 [a]2 Tim. 4:14 [b]Acts 12:17

19:19 The books that were burned probably contained magic formulas, astrological predictions, and secret information used by magicians or exorcists. They were worth an enormous amount of money.

19:27 The Temple of Diana was an impressive structure, measuring 345 feet by 165 feet. It was covered in gold and elaborate designs. Inside the temple stood an enormous altar and a gigantic statue of the goddess Diana.

19:29 This was a large open-air theater holding up to 25,000 people.

what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess [1]Diana, and of the *image* which fell down from [2]Zeus?
36 "Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly.
37 "For you have brought these men here who are neither robbers of temples nor blasphemers of [1]your goddess.
38 "Therefore, if Demetrius and his fellow craftsmen have a [1]case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another.
39 "But if you have any other inquiry to make, it shall be determined in the lawful assembly.
40 "For we are in danger of being [1]called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering."
41 And when he had said these things, he dismissed the assembly.

Journeys in Greece

20 After the uproar had ceased, Paul called the disciples to *himself,* embraced *them,* and [a]departed to go to Macedonia.
2 Now when he had gone over that region and encouraged them with many words, he came to [a]Greece
3 and stayed three months. And [a]when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia.
4 And Sopater of Berea accompanied him to Asia—also [a]Aristarchus and Secundus of the Thessalonians, and [b]Gaius of Derbe, and [c]Timothy, and [d]Tychicus and [e]Trophimus of Asia.
5 These men, going ahead, waited for us at [a]Troas.
6 But we sailed away from Philippi after [a]the Days of Unleavened Bread, and in five days joined them [b]at Troas, where we stayed seven days.

Ministering at Troas

7 Now on [a]the first *day* of the week, when the disciples came together [b]to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.
8 There were many lamps [a]in the upper room where [1]they were gathered together.
9 And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead.
10 But Paul went down, [a]fell on him, and embracing *him* said, [b]"Do not trouble yourselves, for his life is in him."
11 Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed.
12 And they brought the young man in alive, and they were not a little comforted.

From Troas to Miletus

13 Then we went ahead to the ship and sailed to Assos, there intending to take Paul on board; for so he had [1]given orders, intending himself to go on foot.
14 And when he met us at Assos, we took him on board and came to Mitylene.
15 We sailed from there, and the next *day* came opposite Chios. The following *day* we arrived at Samos and stayed at Trogyllium. The next *day* we came to Miletus.
16 For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for [a]he was hurrying [b]to be at Jerusalem, if possible, on [c]the Day of Pentecost.

The Ephesian Elders Exhorted

17 From Miletus he sent to Ephesus and called for the elders of the church.
18 And when they had come to him, he said to them: "You know, [a]from the first day that I came to Asia, in what manner I always lived among you,
19 "serving the Lord with all humility, with many tears and trials which happened to me [a]by the plotting of the Jews;
20 "how [a]I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house,
21 [a]"testifying to Jews, and also to Greeks, [b]repentance toward God and faith toward our Lord Jesus Christ.
22 "And see, now [a]I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there,
23 "except that [a]the Holy Spirit testifies in every city, saying that chains and tribulations await me.
24 [1]"But [a]none of these things move me; nor do I count my life dear to my-

35 [1]Gr. *Artemis* [2]*heaven*
37 [1]NU *our*
38 [1]Lit. *matter*
40 [1]Or *charged with rebellion concerning today*

CHAPTER 20

1 [a]1 Tim. 1:3
2 [a]Acts 17:15; 18:1
3 [a]2 Cor. 11:26
4 [a]Col. 4:10 [b]Acts 19:29 [c]Acts 16:1 [d]Eph. 6:21 [e]2 Tim. 4:20
5 [a]2 Tim. 4:13
6 [a]Ex. 12:14, 15 [b]2 Tim. 4:13
7 [a]1 Cor. 16:2 [b]Acts 2:42, 46; 20:11
8 [a]Acts 1:13 [1]NU, M *we*
10 [a]1 Kin. 17:21 [b]Matt. 9:23, 24
13 [1]*arranged it*
16 [a]Acts 18:21; 19:21; 21:4 [b]Acts 24:17 [c]Acts 2:1
18 [a]Acts 18:19; 19:1, 10; 20:4, 16
19 [a]Acts 20:3
20 [a]Acts 20:27
21 [a]Acts 18:5; 19:10 [b]Mark 1:15
22 [a]Acts 19:21
23 [a]Acts 21:4, 11
24 [a]Acts 21:13 [1]NU *But I do not count my life of any value or dear to myself*

20:7 "The first day of the week" was Sunday, the day early Christians celebrated the resurrection of Christ. "Breaking bread" likely refers to observing the Lord's Supper.

20:13 The distance from Troas to Assos was thirty miles by sea around the peninsula, or twenty miles by foot.

20:17 "Elders" translates the Greek *presbuteros,* which was also used regarding the synagogue.

self, [b]so that I may finish my [2]race with joy, [c]and the ministry [d]which I received from the Lord Jesus, to testify to the gospel of the grace of God.

ENCOUNTER *Note* *Acts 20:24*

Realizing God's Purpose

Every Christian has a special purpose within God's plan. Joy comes when you recognize it, adjust to it, and set about doing it in the power of the Holy Spirit. Trials along the way are insignificant when your eyes are set on the goal. Consider the joy of looking into the eyes of the Lord and hearing the words, "Well done, good and faithful servant."

25 "And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.
26 "Therefore I testify to you this day that I *am* [a]innocent[1] of the blood of all *men.*
27 "For I have not [1]shunned to declare to you [a]the whole counsel of God.
28 [a]"Therefore take heed to yourselves and to all the flock, among which the Holy Spirit [b]has made you overseers, to shepherd the church [1]of God [c]which He purchased [d]with His own blood.
29 "For I know this, that after my departure [a]savage wolves will come in among you, not sparing the flock.
30 "Also [a]from among yourselves men will rise up, speaking [1]perverse things, to draw away the disciples after themselves.
31 "Therefore watch, and remember that [a]for three years I did not cease to warn everyone night and day with tears.
32 "So now, brethren, I commend you to God and [a]to the word of His grace, which is able [b]to build you up and give you [c]an inheritance among all those who are sanctified.
33 "I have coveted no one's silver or gold or apparel.
34 [1]"Yes, you yourselves know [a]that these hands have provided for my necessities, and for those who were with me.
35 "I have shown you in every way, [a]by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.' "
36 And when he had said these things, he knelt down and prayed with them all.
37 Then they all [a]wept [1]freely, and [b]fell on Paul's neck and kissed him,
38 sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

Warnings on the Journey to Jerusalem

21 Now it came to pass, that when we had departed from them and set sail, running a straight course we came to Cos, the following *day* to Rhodes, and from there to Patara.
2 And finding a ship sailing over to Phoenicia, we went aboard and set sail.
3 When we had sighted Cyprus, we passed it on the left, sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo.
4 And finding [1]disciples, we stayed there seven days. [a]They told Paul through the Spirit not to go up to Jerusalem.
5 When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till *we were* out of the city. And [a]we knelt down on the shore and prayed.
6 When we had taken our leave of one another, we boarded the ship, and they returned [a]home.
7 And when we had finished *our* voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.
8 On the next *day* we [1]who were Paul's companions departed and came to [a]Caesarea, and entered the house of Philip [b]the evangelist, [c]who was *one* of the seven, and stayed with him.
9 Now this man had four virgin daughters [a]who prophesied.
10 And as we stayed many days, a certain prophet named [a]Agabus came down from Judea.
11 When he had come to us, he took Paul's belt, bound his *own* hands and feet, and said, "Thus says the Holy Spirit, [a]'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver *him* into the hands of the Gentiles.' "
12 Now when we heard these things,

[b]2 Tim. 4:7 [c]Acts 1:17 [d]Gal. 1:1 [2]*course*
26 [a]Acts 18:6 [1]Lit. *clean*
27 [a]Luke 7:30 [1]*avoided declaring*
28 [a]1 Pet. 5:2 [b]1 Cor. 12:28 [c]Eph. 1:7, 14 [d]Heb. 9:14 [1]M *of the Lord and God*
29 [a]Matt. 7:15
30 [a]1 Tim. 1:20 [1]*misleading*
31 [a]Acts 19:8, 10; 24:17
32 [a]Heb. 13:9 [b]Acts 9:31 [c][Heb. 9:15]
34 [a]Acts 18:3 [1]NU, M omit *Yes*
35 [a]Rom. 15:1
37 [a]Acts 21:13 [b]Gen. 45:14 [1]Lit. *much*

CHAPTER 21

4 [a][Acts 20:23; 21:12] [1]NU *the disciples*
5 [a]Acts 9:40; 20:36
6 [a]John 1:11
8 [a]Acts 8:40; 21:16 [b]Eph. 4:11 [c]Acts 6:5 [1]NU omits *who were Paul's companions*
9 [a]Joel 2:28
10 [a]Acts 11:28
11 [a]Acts 20:23; 21:33; 22:25

20:30 Paul identified two main threats to the church: those who came from without and those who rose up from within.

20:35 This saying of Jesus is not recorded in the Gospels.

21:1 Patara is on the southern coast of Lycia and would have larger vessels that could go straight to Tyre much faster, not having to follow the coastline.

21:2 Paul had celebrated the Passover in Philippi three weeks earlier, so he had less than thirty days to reach Jerusalem to celebrate Pentecost.

21:10 Agabus had also predicted the famine in Judea that prompted the love offering (Acts 11:27–30).

both we and those from that place pleaded with him not to go up to Jerusalem.
13 Then Paul answered, [a]"What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

ENCOUNTER *Note* *Acts 21:13*

Hope Remains

Faith in God trusts that His will is best, despite circumstances that suggest the contrary. Hope remains even when the comforts in life are taken, for God's love remains. Confidence is strengthened by the knowledge that heaven waits for all who are faithful to the end.

14 So when he would not be persuaded, we ceased, saying, [a]"The will of the Lord be done."

Paul Urged to Make Peace

15 And after those days we [1]packed and went up to Jerusalem.
16 Also some of the disciples from Caesarea went with us and brought with them a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.
17 [a]And when we had come to Jerusalem, the brethren received us gladly.
18 On the following *day* Paul went in with us to [a]James, and all the elders were present.
19 When he had greeted them, [a]he told in detail those things which God had done among the Gentiles [b]through his ministry.
20 And when they heard *it,* they glorified the Lord. And they said to him, "You see, brother, how many myriads of Jews there are who have believed, and they are all [a]zealous for the law;
21 "but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children nor to walk according to the customs.
22 [1]"What then? The assembly must certainly meet, for they will hear that you have come.

13 [a]Acts 20:24, 37
14 [a]Luke 11:2; 22:42
15 [1]*made preparations*
17 [a]Acts 15:4
18 [a]Gal. 1:19; 2:9
19 [a]Rom. 15:18, 19 [b]Acts 1:17; 20:24
20 [a]Acts 15:1; 22:3
22 [1]NU *What then is to be done? They will certainly hear*
24 [a]Acts 18:18
25 [a]Acts 15:19, 20, 29 [1]NU omits *that they should observe no such thing, except* [2]*fornication*
26 [a]Acts 21:24; 24:18 [b]Num. 6:13 [1]*completion*
27 [a]Acts 20:19; 24:18 [b]Acts 26:21
28 [a]Acts 6:13; 24:6
29 [a]Acts 20:4 [1]M omits *previously*
30 [a]Acts 16:19; 26:21
31 [a]2 Cor. 11:23 [1]*cohort*
32 [a]Acts 23:27; 24:7
33 [a]Acts 24:7 [b]Acts 20:23; 21:11

23 "Therefore do what we tell you: We have four men who have taken a vow.
24 "Take them and be purified with them, and pay their expenses so that they may [a]shave *their* heads, and that all may know that those things of which they were informed concerning you are nothing, but *that* you yourself also walk orderly and keep the law.
25 "But concerning the Gentiles who believe, we have written *and* decided [1]that they should observe no such thing, except[a] that they should keep themselves from *things* offered to idols, from blood, from things strangled, and from [2]sexual immorality."

Arrested in the Temple

26 Then Paul took the men, and the next day, having been purified with them, [a]entered the temple [b]to announce the [1]expiration of the days of purification, at which time an offering should be made for each one of them.
27 Now when the seven days were almost ended, [a]the Jews from Asia, seeing him in the temple, stirred up the whole crowd and [b]laid hands on him,
28 crying out, "Men of Israel, help! This is the man [a]who teaches all *men* everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place."
29 (For they had [1]previously seen [a]Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.)
30 And [a]all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the doors were shut.
31 Now as they were [a]seeking to kill him, news came to the commander of the [1]garrison that all Jerusalem was in an uproar.
32 [a]He immediately took soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul.
33 Then the [a]commander came near and took him, and [b]commanded *him* to be bound with two chains; and he asked who he was and what he had done.
34 And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of

21:28 Only consecrated priests could enter the temple itself. Jewish men could come as far as the Court of Israel. Outside of that was the Court of Women, and outside of that was the Court of Gentiles where anyone wishing to worship God could come. Paul's enemies accused him of bringing a Gentile beyond the Court of Gentiles. Such an offense was punishable by death.

21:31 This garrison contained between six hundred and one thousand men. It was stationed at the Fortress Antonia on the northwest side of the temple. The commander was Claudius Lysias (Acts 23:26).

the tumult, he commanded him to be taken into the barracks.
35 When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob.
36 For the multitude of the people followed after, crying out, [a]"Away with him!"

Addressing the Jerusalem Mob

37 Then as Paul was about to be led into the barracks, he said to the commander, "May I speak to you?" He replied, "Can you speak Greek?
38 [a]"Are you not the Egyptian who some time ago stirred up a rebellion and led the four thousand assassins out into the wilderness?"
39 But Paul said, [a]"I am a Jew from Tarsus, in Cilicia, a citizen of no [1]mean city; and I implore you, permit me to speak to the people."
40 So when he had given him permission, Paul stood on the stairs and [a]motioned with his hand to the people. And when there was a great silence, he spoke to *them* in the [b]Hebrew language, saying,

22 "Brethren[a] and fathers, hear my defense before you now."
2 And when they heard that he spoke to them in the [a]Hebrew language, they kept all the more silent. Then he said:
3 [a]"I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city [b]at the feet of [c]Gamaliel, taught [d]according to the strictness of our fathers' law, and [e]was zealous toward God [f]as you all are today.
4 [a]"I persecuted this Way to the death, binding and delivering into prisons both men and women,
5 "as also the high priest bears me witness, and [a]all the council of the elders, [b]from whom I also received letters to the brethren, and went to Damascus [c]to bring in chains even those who were there to Jerusalem to be punished.
6 "Now [a]it happened, as I journeyed and came near Damascus at about noon, suddenly a great light from heaven shone around me.
7 "And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?'
8 "So I answered, 'Who are You, Lord?' And He said to me, 'I am Jesus of Nazareth, whom you are persecuting.'
9 "And [a]those who were with me indeed saw the light [1]and were afraid, but they did not hear the voice of Him who spoke to me.
10 "So I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise and go into Damascus, and there you will be told all things which are appointed for you to do.'
11 "And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.
12 "Then [a]a certain Ananias, a devout man according to the law, [b]having a good testimony with all the [c]Jews who dwelt *there,*
13 "came to me; and he stood and said to me, 'Brother Saul, receive your sight.' And at that same hour I looked up at him.
14 "Then he said, [a]'The God of our fathers [b]has chosen you that you should [c]know His will, and [d]see the Just One, [e]and hear the voice of His mouth.
15 [a]'For you will be His witness to all men of [b]what you have seen and heard.
16 'And now why are you waiting? Arise and be baptized, [a]and wash away your sins, [b]calling on the name of the Lord.'

ENCOUNTER *Note* — *Acts 22:16*

Amazing Grace

All the terrible things we have done cannot cancel Christ's sacrifice. No matter how wretched our sin, Christ's death has covered it completely. He forgives the repentant sinner, cleanses us of our unrighteousness, and gives us a place in His kingdom.

17 "Now [a]it happened, when I returned to Jerusalem and was praying in the temple, that I was in a trance
18 "and [a]saw Him saying to me, [b]'Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.'
19 "So I said, 'Lord, [a]they know that in every synagogue I imprisoned and [b]beat those who believe on You.
20 [a]'And when the blood of Your martyr Stephen was shed, I also was standing by [b]consenting [1]to his death, and guarding the clothes of those who were killing him.'
21 "Then He said to me, 'Depart, [a]for I

36 [a]John 19:15
38 [a]Acts 5:36
39 [a]Acts 9:11; 22:3 [1]*insignificant*
40 [a]Acts 12:17 [b]Acts 22:2

CHAPTER 22

1 [a]Acts 7:2
2 [a]Acts 21:40
3 [a]2 Cor. 11:22 [b]Deut. 33:3 [c]Acts 5:34 [d]Acts 23:6; 26:5 [e]Gal. 1:14 [f][Rom. 10:2]
4 [a]1 Tim. 1:13
5 [a]Acts 23:14; 24:1; 25:15 [b]Luke 22:66 [c]Acts 9:2
6 [a]Acts 9:3; 26:12, 13
9 [a]Acts 9:7 [1]NU omits *and were afraid*
12 [a]Acts 9:17 [b]Acts 10:22 [c]1 Tim. 3:7
14 [a]Acts 3:13; 5:30 [b]Acts 9:15; 26:16 [c]Acts 3:14; 7:52 [d]1 Cor. 9:1; 15:8 [e]Gal. 1:12
15 [a]Acts 23:11 [b]Acts 4:20; 26:16
16 [a]Heb. 10:22 [b]Rom. 10:13
17 [a]Acts 9:26; 26:20
18 [a]Acts 22:14 [b]Matt. 10:14
19 [a]Acts 8:3; 22:4 [b]Matt. 10:17
20 [a]Acts 7:54—8:1 [b]Luke 11:48 [1]NU omits *to his death*
21 [a]Acts 9:15

21:38 An Egyptian false prophet had gathered four thousand followers in A.D. 54 and declared that at his word the walls of Jerusalem would collapse and they could overcome the Roman garrison. Roman soldiers arrived and killed four hundred of the rebels, captured two hundred, and dispersed the rest.

22:2 The "Hebrew language" was probably Aramaic.

22:19–20 A synagogue attendant, or *chazan,* was responsible for beating wayward Jews as a public warning to others.

will send you far from here to the Gentiles.' "

Paul's Roman Citizenship

22 And they listened to him until this word, and *then* they raised their voices and said, [a]"Away with such a *fellow* from the earth, for [b]he is not fit to live!"
23 Then, as they cried out and [1]tore off *their* clothes and threw dust into the air,
24 the commander ordered him to be brought into the barracks, and said that he should be examined under scourging, so that he might know why they shouted so against him.
25 And as they bound him with thongs, Paul said to the centurion who stood by, [a]"Is it lawful for you to scourge a man who is a Roman, and uncondemned?"
26 When the centurion heard *that,* he went and told the commander, saying, "Take care what you do, for this man is a Roman."
27 Then the commander came and said to him, "Tell me, are you a Roman?" He said, "Yes."
28 The commander answered, "With a large sum I obtained this citizenship." And Paul said, "But I was born *a citizen.*"
29 Then immediately those who were about to examine him withdrew from him; and the commander was also afraid after he found out that he was a Roman, and because he had bound him.

The Sanhedrin Divided

30 The next day, because he wanted to know for certain why he was accused by the Jews, he released him from *his* bonds, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

23 Then Paul, looking earnestly at the council, said, "Men *and* brethren, [a]I have lived in all good conscience before God until this day."
2 And the high priest Ananias commanded those who stood by him [a]to strike him on the mouth.
3 Then Paul said to him, "God will strike you, *you* whitewashed wall! For you sit to judge me according to the law, and [a]do you command me to be struck contrary to the law?"
4 And those who stood by said, "Do you revile God's high priest?"
5 Then Paul said, [a]"I did not know, brethren, that he was the high priest; for it is written, [b]*'You shall not speak evil of a ruler of your people.'*"
6 But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Men *and* brethren, [a]I am a Pharisee, the son of a Pharisee; [b]concerning the hope and resurrection of the dead I am being judged!"
7 And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided.
8 [a]For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both.
9 Then there arose a loud outcry. And the scribes of the Pharisees' party arose and protested, saying, [a]"We find no evil in this man; [1]but [b]if a spirit or an angel has spoken to him, [c]let us not fight against God."
10 Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring *him* into the barracks.

The Plot Against Paul

11 But [a]the following night the Lord stood by him and said, [1]"Be of good cheer, Paul; for as you have testified for Me in [b]Jerusalem, so you must also bear witness at [c]Rome."

ENCOUNTER *Note* — *Acts 23:11*

Until the End

Even though the whole world seems to be against you, fear not if God is for you. He will watch over you until His purposes are fulfilled. Nobody can thwart God's plans.

12 And when it was day, [a]some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had [b]killed Paul.
13 Now there were more than forty who had formed this conspiracy.
14 They came to the chief priests and [a]elders, and said, "We have bound ourselves under a great oath that we will eat nothing until we have killed Paul.

22 [a]Acts 21:36 [b]Acts 25:24
23 [1]Lit. *threw*
25 [a]Acts 16:37

CHAPTER 23
1 [a]2 Tim. 1:3
2 [a]John 18:22
3 [a]Deut. 25:1, 2
5 [a]Lev. 5:17, 18 [b]Ex. 22:28
6 [a]Phil. 3:5 [b]Acts 24:15, 21; 26:6; 28:20
8 [a]Matt. 22:23
9 [a]Acts 25:25; 26:31 [b]Acts 22:6, 7, 17, 18 [c]Acts 5:39 [1]NU *what if a spirit or an angel has spoken to him?* omitting the last clause
11 [a]Acts 18:9; 27:23, 24 [b]Acts 21:18, 19; 22:1–21 [c]Acts 28:16, 17, 23 [1]*Take courage*
12 [a]Acts 23:21, 30; 25:3 [b]Acts 9:23, 24; 25:3; 26:21; 27:42
14 [a]Acts 4:5, 23; 6:12; 22:5; 24:1; 25:15

22:24 The scourge was a leather whip with pieces of metal or bone inserted in the tips. This terrible punishment often left people crippled, if they survived the flogging. Roman citizens were generally not publicly humiliated in such a manner, and certainly not without first receiving a fair trial.

23:6 Sadducees did not believe in the resurrection of the dead, miracles, or angels. But the Pharisees did believe in these supernatural occurrences, and Paul played upon this division.

15 "Now you, therefore, together with the council, suggest to the commander that he be brought down to you [1]tomorrow, as though you were going to make further inquiries concerning him; but we are ready to kill him before he comes near."
16 So when Paul's sister's son heard of their ambush, he went and entered the barracks and told Paul.
17 Then Paul called one of the centurions to *him* and said, "Take this young man to the commander, for he has something to tell him."
18 So he took him and brought *him* to the commander and said, "Paul the prisoner called me to *him* and asked *me* to bring this young man to you. He has something to say to you."
19 Then the commander took him by the hand, went aside, and asked privately, "What is it that you have to tell me?"
20 And he said, [a]"The Jews have agreed to ask that you bring Paul down to the council tomorrow, as though they were going to inquire more fully about him.
21 "But do not yield to them, for more than forty of them lie in wait for him, men who have bound themselves by an oath that they will neither eat nor drink till they have killed him; and now they are ready, waiting for the promise from you."
22 So the commander let the young man depart, and commanded *him*, "Tell no one that you have revealed these things to me."

Sent to Felix

23 And he called for two centurions, saying, "Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to [a]Caesarea at the third hour of the night;
24 "and provide mounts to set Paul on, and bring *him* safely to Felix the governor."
25 He wrote a letter in the following manner:

26 Claudius Lysias,

To the most excellent governor Felix:

Greetings.

27 [a]This man was seized by the Jews and was about to be killed by them. Coming with the troops I rescued him, having learned that he was a Roman.
28 [a]And when I wanted to know the reason they accused him, I brought him before their council.
29 I found out that he was accused [a]concerning questions of their law, [b]but had nothing charged against him deserving of death or chains.
30 And [a]when it was told me that [1]the Jews lay in wait for the man, I sent him immediately to you, and [b]also commanded his accusers to state before you the charges against him.

Farewell.

31 Then the soldiers, as they were commanded, took Paul and brought *him* by night to Antipatris.
32 The next day they left the horsemen to go on with him, and returned to the barracks.
33 When they came to [a]Caesarea and had delivered the [b]letter to the governor, they also presented Paul to him.
34 And when the governor had read *it*, he asked what province he was from. And when he understood that *he was* from [a]Cilicia,
35 he said, [a]"I will hear you when your accusers also have come." And he commanded him to be kept in [b]Herod's [1]Praetorium.

Accused of Sedition

24 Now after [a]five days [b]Ananias the high priest came down with the elders and a certain orator *named* Tertullus. These gave evidence to the governor against Paul.
2 And when he was called upon, Tertullus began his accusation, saying: "Seeing that through you we enjoy great peace, and [1]prosperity is being brought to this nation by your foresight,
3 "we accept *it* always and in all places, most noble Felix, with all thankfulness.
4 "Nevertheless, not to be tedious to you any further, I beg you to hear, by your [1]courtesy, a few words from us.
5 [a]"For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.
6 [a]"He even tried to profane the temple,

15 [1]NU omits *tomorrow*
20 [a]Acts 23:12
23 [a]Acts 8:40; 23:33
27 [a]Acts 21:30, 33; 24:7
28 [a]Acts 22:30
29 [a]Acts 18:15; 25:19 [b]Acts 25:25; 26:31
30 [a]Acts 23:20 [b]Acts 24:8; 25:6 [1]NU *there would be a plot against the man*
33 [a]Acts 8:40 [b]Acts 23:26–30
34 [a]Acts 6:9; 21:39
35 [a]Acts 24:1, 10; 25:16 [b]Matt. 27:27 [1]Headquarters

CHAPTER 24

1 [a]Acts 21:27 [b]Acts 23:2, 30, 35; 25:2
2 [1]Or *reforms are*
4 [1]*graciousness*
5 [a]1 Pet. 2:12, 15
6 [a]Acts 21:28

23:23 Two hundred soldiers, seventy horsemen, and two hundred spearmen comprised a significant protective force for Paul's transportation to Caesarea. This was almost half the garrison in the fortress.

23:31 Antipatris was a relay station for Roman troops between Samaria and Judea, approximately thirty miles from Jerusalem.

23:34 The governor of Judea was Antonius Felix, who was appointed by Emperor Claudius. He governed from A.D. 52 to 60.

23:35 Herod's palace was once a royal home for Herod the Great, but later it was used as a Roman *praetorium.* This was where official business of the emperor or his representatives was conducted.

24:2 This was sheer flattery, as the rule of Felix witnessed some of the most violent outbreaks to plague Roman governors until the final destruction of Jerusalem.

and we seized him, [1]and wanted [b]to judge him according to our law.
7 [a]"But the commander Lysias came by and with great violence took *him* out of our hands,
8 [a]"commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him."
9 And the Jews also [1]assented, maintaining that these things were so.

The Defense Before Felix

10 Then Paul, after the governor had nodded to him to speak, answered: "Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself,
11 "because you may ascertain that it is no more than twelve days since I went up to Jerusalem [a]to worship.
12 [a]"And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city.
13 "Nor can they prove the things of which they now accuse me.
14 "But this I confess to you, that according to [a]the Way which they call a sect, so I worship the [b]God of my fathers, believing all things which are written in [c]the Law and in the Prophets.
15 [a]"I have hope in God, which they themselves also accept, [b]that there will be a resurrection [1]of *the* dead, both of *the* just and *the* unjust.
16 [a]"This *being* so, I myself always strive to have a conscience without offense toward God and men.

ENCOUNTER *Note* — *Acts 24:16*

A Clear Conscience

You cannot control what other people think of you, but you can live at peace. No matter what happens *to* you, you control what happens *in* you. A clean heart is a repentant heart, one that has found forgiveness from God and has been cleansed. A clear conscience is priceless.

17 "Now after many years [a]I came to bring alms and offerings to my nation,
18 [a]"in the midst of which some Jews from Asia found me [b]purified in the temple, neither with a mob nor with tumult.
19 [a]"They ought to have been here before you to object if they had anything against me.
20 "Or else let those who are *here* themselves say [1]if they found any wrongdoing in me while I stood before the council,
21 "unless *it is* for this one statement which I cried out, standing among them, [a]'Concerning the resurrection of the dead I am being judged by you this day.' "

Felix Procrastinates

22 But when Felix heard these things, having more accurate knowledge of *the* [a]Way, he adjourned the proceedings and said, "When [b]Lysias the commander comes down, I will make a decision on your case."
23 So he commanded the centurion to keep Paul and to let *him* have liberty, and [a]told him not to forbid any of his friends to provide for or visit him.
24 And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the [a]faith in Christ.
25 Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, "Go away for now; when I have a convenient time I will call for you."
26 Meanwhile he also hoped that [a]money would be given him by Paul, [1]that he might release him. Therefore he sent for him more often and conversed with him.
27 But after two years Porcius Festus succeeded Felix; and Felix, [a]wanting to do the Jews a favor, left Paul bound.

Paul Appeals to Caesar

25 Now when Festus had come to the province, after three days he went up from [a]Caesarea to Jerusalem.
2 [a]Then the [1]high priest and the chief men of the Jews informed him against Paul; and they petitioned him,
3 asking a favor against him, that he would summon him to Jerusalem—[a]while *they* lay in ambush along the road to kill him.
4 But Festus answered that Paul should be kept at Caesarea, and that he himself was going *there* shortly.
5 "Therefore," he said, "let those who have authority among you go down with

[b]John 18:31
[1]NU ends the sentence here and omits the rest of v. 6, all of v. 7, and the first clause of v. 8.
7 [a]Acts 21:33; 23:10
8 [a]Acts 23:30
9 [1]NU, M *joined the attack*
11 [a]Acts 21:15, 18, 26, 27; 24:17
12 [a]Acts 25:8; 28:17
14 [a]Acts 9:2; 24:22 [b]2 Tim. 1:3 [c]Acts 26:22; 28:23
15 [a]Acts 23:6; 26:6, 7; 28:20 [b][Dan. 12:2] [1]NU omits *of the dead*
16 [a]Acts 23:1
17 [a]Rom. 15:25–28
18 [a]Acts 21:27; 26:21 [b]Acts 21:26
19 [a][Acts 23:30; 25:16]
20 [1]NU, M *what wrongdoing they found*
21 [a][Acts 23:6; 24:15; 28:20]
22 [a]Acts 9:2; 18:26; 19:9, 23; 22:4 [b]Acts 23:26; 24:7
23 [a]Acts 23:16; 27:3; 28:16
24 [a][Rom. 10:9]
26 [a]Ex. 23:8 [1]NU omits *that he might release him*
27 [a]Acts 12:3; 23:35; 25:9, 14

CHAPTER 25

1 [a]Acts 8:40; 25:4, 6, 13
2 [a]Acts 24:1; 25:15 [1]NU *chief priests*
3 [a]Acts 23:12, 15

24:19 It was an exceedingly weak argument for the prosecution to make charges but neglect to provide supporting witnesses.

24:22 Felix, whose Latin name meant "happy," was the Roman governor and was well acquainted with "the Way," as his wife Drusilla was Jewish (Acts 24:24). Her great-grandfather was Herod the Great (Matt. 2:16). She was also the grandniece of the Herod who had John the Baptist beheaded (Matt. 14:1–12). Her father had James put to death (Acts 12:1, 2).

24:27 Around A.D. 60, Felix suppressed a Jewish uprising so violently that Rome replaced him with Festus.

ENCOUNTER Note Acts 25:3

God Watches

People will carry out their evil schemes and plots, but God watches over His children. Vindication of a holy life is sure to come.

me and accuse this man, to see [a]if there is any fault in him."
6 And when he had remained among them more than ten days, he went down to Caesarea. And the next day, sitting on the judgment seat, he commanded Paul to be brought.
7 When he had come, the Jews who had come down from Jerusalem stood about [a]and laid many serious complaints against Paul, which they could not prove,
8 while he answered for himself, [a]"Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all."
9 But Festus, [a]wanting to do the Jews a favor, answered Paul and said, [b]"Are you willing to go up to Jerusalem and there be judged before me concerning these things?"
10 So Paul said, "I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no wrong, as you very well know.
11 [a]"For if I am an offender, or have committed anything deserving of death, I do not object to dying; but if there is nothing in these things of which these men accuse me, no one can deliver me to them. [b]I appeal to Caesar."
12 Then Festus, when he had conferred with the council, answered, "You have appealed to Caesar? To Caesar you shall go!"

Paul Before Agrippa

13 And after some days King Agrippa and Bernice came to Caesarea to greet Festus.
14 When they had been there many days, Festus laid Paul's case before the king, saying: [a]"There is a certain man left a prisoner by Felix,
15 [a]"about whom the chief priests and the elders of the Jews informed *me*, when I was in Jerusalem, asking for a judgment against him.
16 [a]"To them I answered, 'It is not the custom of the Romans to deliver any man [1]to destruction before the accused meets the accusers face to face, and has opportunity to answer for himself concerning the charge against him.'
17 "Therefore when they had come together, [a]without any delay, the next day I sat on the judgment seat and commanded the man to be brought in.
18 "When the accusers stood up, they brought no accusation against him of such things as I [1]supposed,
19 [a]"but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive.
20 "And because I was uncertain of such questions, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters.
21 "But when Paul [a]appealed to be reserved for the decision of Augustus, I commanded him to be kept till I could send him to Caesar."
22 Then [a]Agrippa said to Festus, "I also would like to hear the man myself." "Tomorrow," he said, "you shall hear him."
23 So the next day, when Agrippa and Bernice had come with great [1]pomp, and had entered the auditorium with the commanders and the prominent men of the city, at Festus' command [a]Paul was brought in.
24 And Festus said: "King Agrippa and all the men who are here present with us, you see this man about whom [a]the whole assembly of the Jews petitioned me, both at Jerusalem and here, crying out that he was [b]not fit to live any longer.
25 "But when I found that [a]he had committed nothing deserving of death, [b]and that he himself had appealed to Augustus, I decided to send him.
26 "I have nothing certain to write to my lord concerning him. Therefore I have brought him out before you, and especially before you, King Agrippa, so that after the examination has taken place I may have something to write.
27 "For it seems to me unreasonable to send a prisoner and not to specify the charges against him."

Paul's Early Life

26 Then Agrippa said to Paul, "You are permitted to speak for yourself." So Paul stretched out his hand and answered for himself:
2 "I think myself [a]happy, King Agrippa,

5 [a]Acts 18:14; 25:18
7 [a]Acts 24:5, 13
8 [a]Acts 6:13; 24:12; 28:17
9 [a]Acts 12:2; 24:27 [b]Acts 25:20
11 [a]Acts 18:14; 23:29; 25:25; 26:31 [b]Acts 26:32; 28:19
14 [a]Acts 24:27
15 [a]Acts 24:1; 25:2, 3
16 [a]Acts 25:4, 5

[1]NU omits *to destruction,* although it is implied
17 [a]Acts 25:6, 10
18 [1]*suspected*
19 [a]Acts 18:14, 15; 23:29
21 [a]Acts 25:11, 12
22 [a]Acts 9:15
23 [a]Acts 9:15 [1]*pageantry*
24 [a]Acts 25:2, 3, 7 [b]Acts 21:36; 22:22
25 [a]Acts 23:9, 29; 26:31 [b]Acts 25:11, 12

CHAPTER 26

2 [a][1 Pet. 3:14; 4:14]

25:11 An appeal to Caesar was the right of Roman citizens if they felt they had been unfairly treated. Nero had become Caesar by this time.

25:13 King Agrippa was the great-grandson of Herod the Great. He was born in A.D. 27 and grew up in Rome. He did not rule Judea, Samaria, or Galilee, but small, primarily Gentile, territories, including the region around Caesarea Philippi. Bernice was Agrippa's sister. She lived an immoral lifestyle, eventually consorting with Vespasian's son, Titus, who succeeded him as Caesar in A.D. 79.

because today I shall answer [b]for myself before you concerning all the things of which I am [c]accused by the Jews,
3 "especially because you are expert in all customs and questions which have to do with the Jews. Therefore I beg you to hear me patiently.
4 "My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know.
5 "They knew me from the first, if they were willing to testify, that according to [a]the strictest sect of our religion I lived a Pharisee.
6 [a]"And now I stand and am judged for the hope of [b]the promise made by God to our fathers.
7 "To this *promise* [a]our twelve tribes, earnestly serving *God* [b]night and day, [c]hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews.
8 "Why should it be thought incredible by you that God raises the dead?
9 [a]"Indeed, I myself thought I must do many things [1]contrary to the name of [b]Jesus of Nazareth.
10 [a]"This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority [b]from the chief priests; and when they were put to death, I cast my vote against *them*.
11 [a]"And I punished them often in every synagogue and compelled *them* to blaspheme; and being exceedingly enraged against them, I persecuted *them* even to foreign cities.

Paul Recounts His Conversion

12 [a]"While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests,
13 "at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me.
14 "And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, 'Saul, Saul, why are you persecuting Me? *It is* hard for you to kick against the goads.'
15 "So I said, 'Who are You, Lord?' And He said, 'I am Jesus, whom you are persecuting.
16 'But rise and stand on your feet; for I have appeared to you for this purpose, [a]to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you.
17 'I will [1]deliver you from the *Jewish* people, as well as *from* the Gentiles, [a]to whom I [2]now send you,
18 [a]'to open their eyes, *in order* [b]to turn *them* from darkness to light, and *from* the power of Satan to God, [c]that they may receive forgiveness of sins and [d]an inheritance among those who are [e]sanctified[1] by faith in Me.'

Paul's Post-Conversion Life

19 "Therefore, King Agrippa, I was not disobedient to the heavenly vision,
20 "but [a]declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and *then* to the Gentiles, that they should repent, turn to God, and do [b]works befitting repentance.
21 "For these reasons the Jews seized me in the temple and tried to kill *me*.
22 "Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those [a]which the prophets and [b]Moses said would come—
23 [a]"that the Christ would suffer, [b]that He would be the first to rise from the dead, and [c]would proclaim light to the *Jewish* people and to the Gentiles."

Agrippa Parries Paul's Challenge

24 Now as he thus made his defense, Festus said with a loud voice, "Paul, [a]you are beside yourself! Much learning is driving you mad!"
25 But he said, "I am not [1]mad, most noble Festus, but speak the words of truth and reason.
26 "For the king, before whom I also speak freely, [a]knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner.
27 "King Agrippa, do you believe the prophets? I know that you do believe."
28 Then Agrippa said to Paul, "You almost persuade me to become a Christian."
29 And Paul said, [a]"I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains."
30 When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them;

[b][1 Pet. 3:15, 16]
[c]Acts 21:28; 24:5, 6
5 [a]Phil. 3:5
6 [a]Acts 23:6 [b]Acts 13:32
7 [a]James 1:1 [b]1 Thess. 3:10 [c]Phil. 3:11
9 [a]1 Tim. 1:12, 13 [b]Acts 2:22; 10:38 [1]*against*
10 [a]Acts 8:1–3; 9:13 [b]Acts 9:14
11 [a]Acts 22:19
12 [a]Acts 9:3–8; 22:6–11; 26:12–18
16 [a]Acts 22:15
17 [a]Acts 22:21 [1]*rescue* [2]NU, M omit *now*
18 [a]Is. 35:5; 42:7, 16 [b]1 Pet. 2:9 [c]Luke 1:77 [d]Col. 1:12 [e]Acts 20:32 [1]*set apart*
20 [a]Acts 9:19, 20, 22; 11:26 [b]Matt. 3:8
22 [a]Rom. 3:21 [b]John 5:46
23 [a]Luke 24:26 [b]1 Cor. 15:20, 23 [c]Luke 2:32
24 [a][1 Cor. 1:23; 2:13, 14; 4:10]
25 [1]*out of my mind*
26 [a]Acts 26:3
29 [a]1 Cor. 7:7

26:10 Some suggest that Paul "cast his vote" against Christians as a member of the Sanhedrin. However, he probably would not have been old enough at that time. More likely he refers to himself as the Sanhedrin's henchman, or chief prosecutor.

26:14 To "kick against the goads" was an expression derived from training young oxen for the yoke. Goads were sharp objects or spikes placed near the oxen's feet or on a long stick held by the plowman. When they kicked, trying to free themselves from the burden, they would be cut and soon learned to stop resisting the yoke. The phrase came to mean "useless resistance."

ENCOUNTER Note Acts 26:28

Almost Persuaded

People may acknowledge Christ's birth, death, and resurrection. They may even believe God sent Him, and that He will come again. But salvation does not come through information. It requires repentance, faith, and submission to Christ as Lord. Being close to salvation means you are still lost.

31 and when they had gone aside, they talked among themselves, saying, [a]"This man is doing nothing deserving of death or chains."
32 Then Agrippa said to Festus, "This man might have been set [a]free [b]if he had not appealed to Caesar."

The Voyage to Rome Begins

27 And when [a]it was decided that we should sail to Italy, they delivered Paul and some other prisoners to *one* named Julius, a centurion of the Augustan Regiment.
2 So, entering a ship of Adramyttium, we put to sea, meaning to sail along the coasts of Asia. [a]Aristarchus, a Macedonian of Thessalonica, was with us.
3 And the next *day* we landed at Sidon. And Julius [a]treated Paul kindly and gave *him* liberty to go to his friends and receive care.
4 When we had put to sea from there, we sailed under *the shelter of* Cyprus, because the winds were contrary.
5 And when we had sailed over the sea which is off Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.
6 There the centurion found [a]an Alexandrian ship sailing to Italy, and he put us on board.
7 When we had sailed slowly many days, and arrived with difficulty off Cnidus, the wind not permitting us to proceed, we sailed under *the shelter of* [a]Crete off Salmone.
8 Passing it with difficulty, we came to a place called Fair Havens, near the city *of* Lasea.

Paul's Warning Ignored

9 Now when much time had been spent, and sailing was now dangerous [a]because [1]the Fast was already over, Paul advised them,
10 saying, "Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives."
11 Nevertheless the centurion was more persuaded by the helmsman and the owner of the ship than by the things spoken by Paul.
12 And because the harbor was not

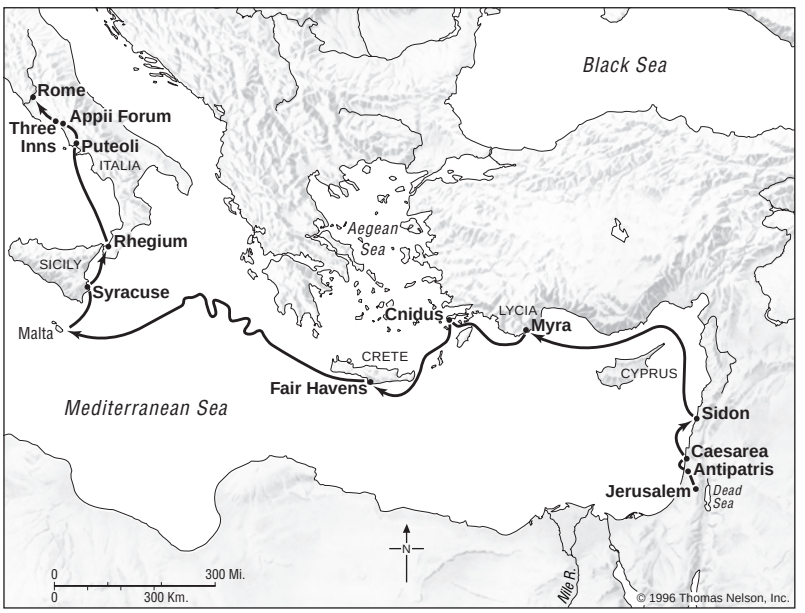
31 [a]Acts 23:9, 29; 25:25
32 [a]Acts 28:18 [b]Acts 25:11

CHAPTER 27
1 [a]Acts 25:12, 25
2 [a]Acts 19:29
3 [a]Acts 24:23; 28:16

6 [a]Acts 28:11
7 [a]Titus 1:5, 12
9 [a]Lev. 16:29–31; 23:27–29 [1]The Day of Atonement, late September or early October

26:31 Like Jesus, Paul was recognized by the Roman authorities as being innocent of any crime, yet he was not released (Matt. 27:24).

27:12 Phoenix was a major city with a sheltered port, a good place for winter protection.



Acts 27:1 Paul's Journey to Rome

suitable to winter in, the majority advised to set sail from there also, if by any means they could reach Phoenix, a harbor of Crete opening toward the southwest and northwest, *and* winter *there.*

In the Tempest

13 When the south wind blew softly, supposing that they had obtained *their* desire, putting out to sea, they sailed close by Crete.
14 But not long after, a tempestuous head wind arose, called [1]Euroclydon.
15 So when the ship was caught, and could not head into the wind, we let *her* [1]drive.
16 And running under *the shelter of* an island called [1]Clauda, we secured the skiff with difficulty.
17 When they had taken it on board, they used cables to undergird the ship; and fearing lest they should run aground on the [1]Syrtis *Sands,* they struck sail and so were driven.
18 And because we were exceedingly tempest-tossed, the next *day* they lightened the ship.
19 On the third *day* [a]we threw the ship's tackle overboard with our own hands.
20 Now when neither sun nor stars appeared for many days, and no small tempest beat on *us,* all hope that we would be saved was finally given up.
21 But after long abstinence from food, then Paul stood in the midst of them and said, "Men, you should have listened to me, and not have sailed from Crete and incurred this disaster and loss.
22 "And now I urge you to take [1]heart, for there will be no loss of life among you, but only of the ship.
23 [a]"For there stood by me this night an angel of the God to whom I belong and [b]whom I serve,
24 "saying, 'Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you.'
25 "Therefore take heart, men, [a]for I believe God that it will be just as it was told me.
26 "However, [a]we must run aground on a certain island."
27 Now when the fourteenth night had come, as we were driven up and down in the Adriatic *Sea,* about midnight the sailors sensed that they were drawing near some land.
28 And they took soundings and found *it* to be twenty fathoms; and when they had gone a little farther, they took soundings again and found *it* to be fifteen fathoms.
29 Then, fearing lest we should run aground on the rocks, they dropped four anchors from the stern, and [1]prayed for day to come.
30 And as the sailors were seeking to escape from the ship, when they had let down the skiff into the sea, under pretense of putting out anchors from the prow,
31 Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved."
32 Then the soldiers cut away the ropes of the skiff and let it fall off.
33 And as day was about to dawn, Paul implored *them* all to take food, saying, "Today is the fourteenth day you have waited and continued without food, and eaten nothing.
34 "Therefore I urge you to take nourishment, for this is for your survival, [a]since not a hair will fall from the head of any of you."
35 And when he had said these things, he took bread and [a]gave thanks to God in the presence of them all; and when he had broken *it* he began to eat.
36 Then they were all encouraged, and also took food themselves.
37 And in all we were two hundred and seventy-six [a]persons on the ship.
38 So when they had eaten enough, they lightened the ship and threw out the wheat into the sea.

Shipwrecked on Malta

39 When it was day, they did not recognize the land; but they observed a bay with a beach, onto which they planned to run the ship if possible.
40 And they [1]let go the anchors and left *them* in the sea, meanwhile loosing the rudder ropes; and they hoisted the mainsail to the wind and made for shore.
41 But striking [1]a place where two seas met, [a]they ran the ship aground; and the prow stuck fast and remained immov-

14 [1]A southeast wind that stirs up broad waves; NU *Euraquilon,* a northeaster
15 [1]*be driven*
16 [1]NU *Cauda*
17 [1]M *Syrtes*
19 [a]Jon. 1:5
22 [1]*courage*
23 [a]Acts 18:9; 23:11 [b]Dan. 6:16
25 [a]Rom. 4:20, 21
26 [a]Acts 28:1
29 [1]Or *wished*
34 [a][Matt. 10: 30]
35 [a][1 Tim. 4:3, 4]
37 [a]Acts 2:41; 7:14
40 [1]*cast off*
41 [a]2 Cor. 11:25 [1]A reef

ENCOUNTER*Note* *Acts 27:25*

Take Heart

Hope for the Christian is confident expectation that God will accomplish every promise He has made. Hope looks to the future and gives courage to remain faithful in the present. Look to God, and He will give you a new point of view.

27:14 A euroclydon was a strong northeasterly storm.
27:17 The Syrtis Islands were just off the northern coast of Africa.
27:18 The word translated "tempest-tossed" is from the same root as the word "typhoon."

able, but the stern was being broken up by the violence of the waves.
42 And the soldiers' plan was to kill the prisoners, lest any of them should swim away and escape.
43 But the centurion, wanting to save Paul, kept them from *their* purpose, and commanded that those who could swim should jump *overboard* first and get to land,
44 and the rest, some on boards and some on *parts* of the ship. And so it was [a]that they all escaped safely to land.

Paul's Ministry on Malta

28 Now when they had escaped, they then found out that [a]the island was called Malta.
2 And the [a]natives[1] showed us unusual kindness; for they kindled a fire and made us all welcome, because of the rain that was falling and because of the cold.
3 But when Paul had gathered a bundle of sticks and laid *them* on the fire, a viper came out because of the heat, and fastened on his hand.
4 So when the natives saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live."
5 But he shook off the creature into the fire and [a]suffered no harm.
6 However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and [a]said that he was a god.
7 In that region there was an estate of the [1]leading citizen of the island, whose name was Publius, who received us and entertained us courteously for three days.
8 And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and [a]prayed, and [b]he laid his hands on him and healed him.
9 So when this was done, the rest of those on the island who had diseases also came and were healed.
10 They also honored us in many [a]ways; and when we departed, they provided such things as were [b]necessary.

Arrival at Rome

11 After three months we sailed in [a]an Alexandrian ship whose figurehead was the [1]Twin Brothers, which had wintered at the island.
12 And landing at Syracuse, we stayed three days.
13 From there we circled round and reached Rhegium. And after one day the south wind blew; and the next day we came to Puteoli,
14 where we found [a]brethren, and were invited to stay with them seven days. And so we went toward Rome.
15 And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage.
16 Now when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but [a]Paul was permitted to dwell by himself with the soldier who guarded him.

Paul's Ministry at Rome

17 And it came to pass after three days that Paul called the leaders of the Jews together. So when they had come together, he said to them: "Men *and* brethren, [a]though I have done nothing against our people or the customs of our fathers, yet [b]I was delivered as a prisoner from Jerusalem into the hands of the Romans,
18 "who, [a]when they had examined me, wanted to let *me* go, because there was no cause for putting me to death.
19 "But when the [1]Jews spoke against *it*, [a]I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation.
20 "For this reason therefore I have called for you, to see *you* and speak with *you*, because [a]for the hope of Israel I am bound with [b]this chain."
21 Then they said to him, "We neither received letters from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you.
22 "But we desire to hear from you what you think; for concerning this sect, we know that [a]it is spoken against everywhere."
23 So when they had appointed him a day, many came to him at *his* lodging, [a]to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus [b]from both the Law of Moses and the Prophets, from morning till evening.

44 [a]Acts 27:22, 31

CHAPTER 28

1 [a]Acts 27:26
2 [a]Col. 3:11 [1]Lit. *barbarians*
5 [a]Mark 16:18
6 [a]Acts 12:22; 14:11
7 [1]Magistrate
8 [a][James 5:14, 15] [b]Mark 5:23; 6:5; 7:32; 16:18
10 [a]Matt. 15:6 [b][Phil. 4:19]
11 [a]Acts 27:6

[1]Gr. *Dioskouroi,* Zeus's sons Castor and Pollux

14 [a]Rom. 1:8
16 [a]Acts 23:11; 24:25; 27:3
17 [a]Acts 23:29; 24:12, 13; 26:31 [b]Acts 21:33
18 [a]Acts 22:24; 24:10; 25:8; 26:32
19 [a]Acts 25:11, 21, 25 [1]The ruling authorities
20 [a]Acts 26:6, 7 [b]Eph. 3:1; 4:1; 6:20
22 [a][1 Pet. 2:12; 3:16; 4:14, 16]
23 [a]Luke 24:27 [b]Acts 26:6, 22

27:42 The soldiers planned to kill the prisoners because Roman military law stated that a guard's life was taken in exchange for that of an escaped prisoner.

28:2 The word translated "natives" literally means "barbarians," and was a term used by the Greeks for all non-Greek-speaking people.

28:8 The fever was probably the Malta fever, which was common on many Mediterranean islands. It has been traced to a microorganism in the milk of the Maltese goats. It could last from four months to three years.

28:11 The "Twin Brothers" were the sons of Zeus, Castor and Pollux. They were mythical figures thought to be protectors on the sea.

ENCOUNTER Note Acts 28:23

Faithful to the End

One of the greatest characteristics in a servant of God is faithfulness. Do not waver or turn back from your calling. Do not grow weary in proclaiming the kingdom of God. As long as you have breath, speak the name of God.

24 And [a]some were persuaded by the things which were spoken, and some disbelieved.
25 So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to [1]our fathers,
26 "saying,

[a] *'Go to this people and say:*
"Hearing you will hear, and shall not understand;
And seeing you will see, and not perceive;
27 *For the hearts of this people have grown dull.*
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should heal them."'

28 "Therefore let it be known to you that the salvation of God has been sent [a]to the Gentiles, and they will hear it!"
29 [1]And when he had said these words, the Jews departed and had a great dispute among themselves.
30 Then Paul dwelt two whole years in his own rented house, and received all who came to him,
31 [a]preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

24 [a]Acts 14:4; 19:9
25 [1]NU *your*
26 [a]Is. 6:9, 10; Matt. 13:14, 15; Luke 8:10; Rom. 11:8
28 [a]Is. 42:6; 49:6; Rom. 11:11
29 [1]NU omits v. 29.
31 [a]Eph. 6:19

28:30 It was during this time Paul wrote some books of the New Testament, including Ephesians, Philippians, Colossians, and Philemon.

28:31 The Book of Acts ends without revealing Paul's fate. There are some indications in Paul's writings that he expected to be released (Phil. 1:25; Philem. 22). Tradition suggests he was released and continued his missionary travels until finally being martyred under the emperor Nero.

THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS

INTRODUCTION

The Book of Romans is considered by many to be the greatest letter ever written. The apostle Paul wrote it in preparation for his upcoming visit to the church in Rome. He had never been to this great city or visited the church, he knew the godly reputation of the Roman Christians. The origin of the church is uncertain, but it was a vibrant and growing congregation. Paul dictated the letter to a secretary named Tertius (16:22) just before he returned to Jerusalem to deliver a relief offering from the Gentile churches (15:25–29). This mission would not only delay his travel plans to Rome, but also put his life in danger as he had many enemies in Jerusalem. He probably wrote the letter from Corinth around A.D. 55–56 while on his third missionary journey. God's grace is emphasized throughout the letter. It was a familiar and dear theme to Paul in light of his own conversion and life transformation. This epistle reflects the writer, a mature and seasoned apostle, shaped by the Holy Spirit through many challenging years of ministry among the churches. His thorough understanding of the Old Testament and contemporary Jewish issues provided a strong foundation upon which to build his message to the Gentiles.

SIGNIFICANCE

Paul's writing was usually focused upon some occasion or issue. Romans, however, is much different than his other letters. Its content is thoroughly oriented toward teaching. Paul wants the church to be well established in their faith, so he delivers a detailed and systematic presentation of the gospel. We therefore have some of the richest doctrine on the nature of salvation in the Bible. After illustrating that Jews and Gentiles alike are sinners in need of salvation, he describes salvation by grace, through faith. He argues that Christianity, though rooted in Judaism, is universal in application. He makes great efforts to explain the relationship between the Jews of the old covenant and God's plan to redeem all humanity. But salvation is only the beginning of the Christian faith. Paul's message is also one of death to sin, freedom in Christ, and new life. All of this is possible by our union with Christ who died and rose again. Paul's declaration is of profound importance to Christians who await Christ's return in a fallen world. We have victory in this life as we die to self and Christ lives in us.

STRUCTURE

Although it was a letter to a church, Romans reads more like a theological essay covering several important issues. A widespread use of the Old Testament scriptures and a deep interest in the role of Judaism pervades this letter. The book in general is divided into two distinct sections. After a greeting and description of his travel plans (1:1–15), Paul launches into a theological discourse on salvation and God's righteousness (1:16—11:36). Beginning with a survey of mankind's spiritual need, the devastating effects of sin, and the justified wrath of God, Paul lays the foundation. He then systematically covers several important theological themes: sin and righteousness, faith and works, justification and election, sanctification and the Holy Spirit. He also deals with the nation of Israel and the destiny of God's people. The second section builds upon the first; it is the application of salvation (12:1—16:27). Although salvation, the event, is completely dependent upon God, Christians must work out their salvation practically through their lives. This is done in the church through spiritual gifts, in society through Christian behavior, toward government through submission, and among other believers through the law of love. Romans can be outlined as follows:

Introduction (1:1–15)
Accepting the Righteousness of God
Righteousness Needed (1:16—3:20)
Righteousness Imputed (3:21—5:21)
Righteousness Accomplished (6:1—8:39)
Righteousness Vindicated (9:1—11:36)
Living the Righteousness of God
In the Church (12:1–21)
In the World (13:1–14)
Among Believers (14:1—15:13)
Conclusion (15:14—16:27)

ENCOUNTERING GOD THROUGH ROMANS

Paul's letter to the Romans communicates God's truth in a clear, pragmatic style. Prepare for God to encounter your life as you discover the depth of God's grace. If you struggle with faith, this book will challenge you in this crucial aspect of salvation. Everyone is tempted to sin, yet Romans carries the promise of freedom from unrighteousness. Paul does not challenge us to act right, but to *be* right. Watch for the crucial role of the indwelling Spirit as God's solution to our struggle to be righteous before Him. Paul's words present a fresh understanding of God's love. You will be challenged to lay your life down as a living sacrifice. You will be urged to go and tell the gospel to a world that is without hope; and Paul will exhort you to live out your faith in practical and often difficult situations.

Greeting

PAUL, a bondservant of Jesus Christ, [a]called *to be* an apostle, [b]separated to the gospel of God
2 [a]which He promised before [b]through His prophets in the Holy Scriptures,
3 concerning His Son Jesus Christ our Lord, who [1]was [a]born of the seed of David according to the flesh,
4 *and* [a]declared *to be* the Son of God with power according [b]to the Spirit of holiness, by the resurrection from the dead.
5 Through Him [a]we have received grace and apostleship for [b]obedience to the faith among all nations [c]for His name,
6 among whom you also are the called of Jesus Christ;

7 To all who are in Rome, beloved of God, [a]called *to be* saints:

[b]Grace to you and peace from God our Father and the Lord Jesus Christ.

Desire to Visit Rome

8 First, [a]I thank my God through Jesus Christ for you all, that [b]your faith is spoken of throughout the whole world.
9 For [a]God is my witness, [b]whom I serve [1]with my spirit in the gospel of His Son, that [c]without ceasing I make mention of you always in my prayers,
10 making request if, by some means, now at last I may find a way in the will of God to come to you.

CHAPTER 1

1 [a]1 Tim. 1:11 [b]Acts 9:15; 13:2
2 [a]Acts 26:6 [b]Gal. 3:8
3 [a]Ps. 89:3, 4; 132:11; Is. 11:1; Gal. 4:4 [1]*came*
4 [a]Ps. 2:7; Acts 9:20; 13:33 [b][Ps. 16:10, 11; Heb. 9:14]
5 [a]Eph. 3:8 [b]Acts 6:7 [c]Acts 9:15
7 [a]1 Cor. 1:2, 24 [b]1 Cor. 1:3
8 [a]1 Cor. 1:4 [b]Rom. 16:19
9 [a]Rom. 9:1 [b]Acts 27:23 [c]1 Thess. 3:10 [1]Or *in*
11 [a]Rom. 15:29
12 [a]Titus 1:4
13 [a][1 Thess. 2:18] [b]Phil. 4:17
16 [a]Ps. 40:9, 10 [b]1 Cor. 1:18, 24 [c]Acts 3:26 [1]NU omits *of Christ*
17 [a]Rom. 3:21; 9:30 [b]Hab. 2:4
18 [a][Acts 17:30] [b]2 Thess. 2:10 [1]*hold down*
19 [a][Acts 14:17; 17:24] [b][John 1:9] [1]*evident* [2]*among*

11 For I long to see you, that [a]I may impart to you some spiritual gift, so that you may be established—
12 that is, that I may be encouraged together with you by [a]the mutual faith both of you and me.
13 Now I do not want you to be unaware, brethren, that I often planned to come to you (but [a]was hindered until now), that I might have some [b]fruit among you also, just as among the other Gentiles.
14 I am a debtor both to Greeks and to barbarians, both to wise and to unwise.
15 So, as much as is in me, *I am* ready to preach the gospel to you who are in Rome also.

The Just Live by Faith

16 For [a]I am not ashamed of the gospel [1]of Christ, for [b]it is the power of God to salvation for everyone who believes, [c]for the Jew first and also for the Greek.
17 For [a]in it the righteousness of God is revealed from faith to faith; as it is written, [b]*"The just shall live by faith."*

God's Wrath on Unrighteousness

18 [a]For the wrath of God is revealed from heaven against all ungodliness and [b]unrighteousness of men, who [1]suppress the truth in unrighteousness,
19 because [a]what may be known of God is [1]manifest [2]in them, for [b]God has shown *it* to them.
20 For since the creation of the world

1:1 A bondservant was a slave who served willingly and not out of forced obligation. To be a slave of Christ is the result of calling Christ Lord (Gal. 1:10; Phil. 1:1; Titus 1:1).

1:14 Greeks are those who spoke Greek or followed the Greek way of life. Barbarians were any people who were not Greeks.

1:16 Power and gospel are often linked together by Paul (Rom. 15:19; 1 Cor. 1:18, 24; 2:5).

[a]His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and [1]Godhead, so that they are without excuse,
21 because, although they knew God, they did not glorify *Him* as God, nor were thankful, but [a]became futile in their thoughts, and their foolish hearts were darkened.
22 [a]Professing to be wise, they became fools,
23 and changed the glory of the [a]incorruptible [b]God into an image made like [1]corruptible man—and birds and fourfooted animals and creeping things.
24 [a]Therefore God also gave them up to uncleanness, in the lusts of their hearts, [b]to dishonor their bodies [c]among themselves,
25 who exchanged [a]the truth of God [b]for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.
26 For this reason God gave them up to [a]vile passions. For even their [1]women exchanged the natural use for what is against nature.
27 Likewise also the [1]men, leaving the natural use of the [2]woman, burned in their lust for one another, [1]men with [1]men committing what is shameful, and receiving in themselves the penalty of their error which was due.
28 And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things [a]which are not fitting;
29 being filled with all unrighteousness, [1]sexual immorality, wickedness, [2]covetousness, [3]maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers,
30 backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,
31 [1]undiscerning, untrustworthy, unloving, [2]unforgiving, unmerciful;
32 who, [a]knowing the righteous judgment of God, that those who practice such things [b]are deserving of death, not only do the same but also [c]approve of those who practice them.

20 [a]Ps. 19:1–6 [1]*divine nature, deity*
21 [a]Jer. 2:5
22 [a]Jer. 10:14
23 [a]1 Tim. 1:17; 6:15, 16 [b]Deut. 4:16–18 [1]*perishable*
24 [a]Eph. 4:18, 19 [b]1 Cor. 6:18 [c]Lev. 18:22
25 [a]1 Thess. 1:9 [b]Is. 44:20
26 [a]Lev. 18:22 [1]Lit. *females*
27 [1]Lit. *males* [2]Lit. *female*
28 [a]Eph. 5:4
29 [1]NU omits *sexual immorality* [2]*greed* [3]*malice*
31 [1]*without understanding* [2]NU omits *unforgiving*
32 [a][Rom. 2:2] [b][Rom. 6:21] [c]Hos. 7:3

CHAPTER 2

1 [a][Rom. 1:20] [b][Matt. 7:1–5]
4 [a][Eph. 1:7, 18; 2:7] [b][Rom. 3:25] [c]Ex. 34:6 [d]Is. 30:18
5 [a][Deut. 32:34] [1]*unrepentant*

ENCOUNTER*Note* *Rom. 1:28*

When God Gives Us Over

God's most devastating response to our sin is to give us over to it—to let the sin we have chosen have us. To know God and still reject Him is inconceivable; yet sin blinds us and causes us to stumble toward destruction. To get what we deserve is fair; to receive help from the One we have offended is grace.

God's Righteous Judgment

2 Therefore you are [a]inexcusable, O man, whoever you are who judge, [b]for in whatever you judge another you condemn yourself; for you who judge practice the same things.
2 But we know that the judgment of God is according to truth against those who practice such things.
3 And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?
4 Or do you despise [a]the riches of His goodness, [b]forbearance, and [c]longsuffering, [d]not knowing that the goodness of God leads you to repentance?
5 But in accordance with your hardness and your [1]impenitent heart [a]you are

HISTORICAL*Encounter*

MARTIN LUTHER

Rom. 1:17

Martin Luther was preparing himself to become a lawyer when, in 1505, at age twenty-one, he had a life changing experience when he was almost struck by lightning. After this near brush with death he vowed to become a monk. Luther was extremely devout, spending many hours in prayer and fasting as well as physically punishing himself in efforts to gain mastery over his body. Yet despite his valiant, misguided efforts, Luther could not gain peace with God. He had read in Romans 1:17 that the righteous shall live by faith. Yet he knew himself to be far from righteous. He feared he could never be holy enough to please a perfect God. He finally began meditating day and night, seeking to understand this passage. Then suddenly God revealed the simple, profound truth to Luther that righteousness came through faith in Christ. Joy and peace flooded Luther's soul. Luther began sharing his newfound discovery with others despite violent protests against him. The Protestant Reformation exploded across Europe, bringing millions of people to faith in Christ.

1:32 This is the most extensive list of sins in the Bible (Mark 7:21, 22; Gal. 5:19–21; 2 Tim. 3:2–5). Whereas society rationalizes the severity of different sins, God judges them all.

2:5 The "day of wrath" refers to God's final judgment at the end of time, in contrast to God's remedial judgment while we remain on earth and have the opportunity to repent.

[2]treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,
6 who [a]*"will render to each one according to his deeds"*:
7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;
8 but to those who are self-seeking and [a]do not obey the truth, but obey unrighteousness—indignation and wrath,
9 tribulation and anguish, on every soul of man who does evil, of the Jew [a]first and also of the [1]Greek;
10 [a]but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.
11 For [a]there is no partiality with God.

ENCOUNTER*Note* *Rom. 2:11*

On Level Ground

We live in a world that categorizes us according to class, race, wealth, intelligence, and abilities. But these divisions are arbitrary and irrelevant to God. He judges each one of us according to the way we respond to Him. Salvation is available to anyone, but we must know Him to receive it.

12 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law
13 (for [a]not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified;
14 for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,
15 who show the [a]work of the law written in their hearts, their [b]conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)
16 [a]in the day when God will judge the secrets of men [b]by Jesus Christ, [c]according to my gospel.

The Jews Guilty as the Gentiles

17 [1]Indeed [a]you are called a Jew, and [b]rest[2] on the law, [c]and make your boast in God,
18 and [a]know *His* will, and [b]approve the things that are excellent, being instructed out of the law,
19 and [a]are confident that you yourself are a guide to the blind, a light to those who are in darkness,
20 an instructor of the foolish, a teacher of babes, [a]having the form of knowledge and truth in the law.
21 [a]You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?
22 You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, [a]do you rob temples?
23 You who [a]make your boast in the law, do you dishonor God through breaking the law?
24 For [a]*"the name of God is [b]blasphemed among the Gentiles because of you,"* as it is written.

Circumcision of No Avail

25 [a]For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.
26 Therefore, [a]if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?
27 And will not the physically uncircumcised, if he fulfills the law, [a]judge you who, *even* with *your* [1]written *code* and circumcision, *are* a transgressor of the law?
28 For [a]he is not a Jew who *is one* outwardly, nor *is* circumcision that which *is* outward in the flesh;
29 but *he is* a Jew [a]who *is one* inwardly; and [b]circumcision *is that* of the heart, [c]in the Spirit, not in the letter; [d]whose [1]praise *is* not from men but from God.

God's Judgment Defended

3 What advantage then has the Jew, or what *is* the profit of circumcision?
2 Much in every way! Chiefly because [a]to them were committed the [1]oracles of God.
3 For what if [a]some did not believe? [b]Will their unbelief make the faithfulness of God without effect?
4 [a]Certainly not! Indeed, let [b]God be [1]true but [c]every man a liar. As it is written:

[d]*"That You may be justified in Your words,*
And may overcome when You are judged."

[2]*storing*
6 [a]Ps. 62:12; Prov. 24:12
8 [a][2 Thess. 1:8]
9 [a]1 Pet. 4:17 [1]Gentile
10 [a][1 Pet. 1:7]
11 [a]Deut. 10:17
13 [a][James 1:22, 25]
15 [a]1 Cor. 5:1 [b]Acts 24:25
16 [a][Matt. 25: 31] [b]Acts 10:42; 17:31 [c]1 Tim. 1:11
17 [a]John 8:33 [b]Mic. 3:11 [c]Is. 48:1, 2 [1]NU *But if* [2]*rely*
18 [a]Deut. 4:8 [b]Phil. 1:10
19 [a]Matt. 15:14
20 [a][2 Tim. 3:5]
21 [a]Matt. 23:3
22 [a]Mal. 3:8
23 [a]Rom. 2:17; 9:4
24 [a]Ezek. 16:27 [b]Is. 52:5; Ezek. 36:22
25 [a][Gal. 5:3]
26 [a][Acts 10:34]
27 [a]Matt. 12:41 [1]Lit. *letter*
28 [a][Gal. 6:15]
29 [a][1 Pet. 3:4] [b]Phil. 3:3 [c]Deut. 30:6 [d][1 Cor. 4:5] [1]A play on words—*Jew* is literally *praise.*

CHAPTER 3

2 [a]Deut. 4:5–8 [1]*sayings,* Scriptures
3 [a]Heb. 4:2 [b][2 Tim. 2:13]
4 [a]Job 40:8 [b][John 3:33] [c]Ps. 62:9 [d]Ps. 51:4 [1]Found true

2:16 The "secrets of men" are our thoughts and intentions. God sees more than our actions; He also judges what is in our heart.

2:28 Paul aligns with Old Testament teaching that physical circumcision was an outward expression of that which is inward and real (Deut. 10:16; Jer. 4:4). Since Pentecost, regeneration by the Spirit is the true sign of salvation.

3:2 "Oracles of God" refers to the Old Testament.

5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? *Is* God unjust who inflicts wrath? [a](I speak as a man.)
6 Certainly not! For then [a]how will God judge the world?
7 For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?
8 And *why* not *say*, [a]"Let us do evil that good may come"?—as we are slanderously reported and as some affirm that we say. Their [1]condemnation is just.

All Have Sinned

9 What then? Are we better *than they*? Not at all. For we have previously charged both Jews and Greeks that [a]they are all under sin.
10 As it is written:

[a]*"There is none righteous, no, not one;*
11 *There is none who understands;*
There is none who seeks after God.
12 *They have all turned aside;*
They have together become unprofitable;
There is none who does good, no, not one."
13 *"Their[a] throat is an open [1]tomb;*
With their tongues they have practiced deceit";
[b]*"The poison of asps is under their lips";*
14 *"Whose[a] mouth is full of cursing and bitterness."*
15 *"Their[a] feet are swift to shed blood;*
16 *Destruction and misery are in their ways;*
17 *And the way of peace they have not known."*
18 *"There[a] is no fear of God before their eyes."*

5 [a]Gal. 3:15
6 [a][Gen. 18:25]
8 [a]Rom. 5:20 [1]Lit. *judgment*
9 [a]Gal. 3:22
10 [a]Ps. 14:1–3; 53:1–3; Ecc. 7:20
13 [a]Ps. 5:9 [b]Ps. 140:3 [1]*grave*
14 [a]Ps. 10:7
15 [a]Prov. 1:16; Is. 59:7, 8
18 [a]Ps. 36:1

19 Now we know that whatever [a]the law says, it says to those who are under the law, that [b]every mouth may be stopped, and all the world may become [1]guilty before God.
20 Therefore [a]by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

God's Righteousness Through Faith

21 But now [a]the righteousness of God apart from the law is revealed, [b]being witnessed by the Law [c]and the Prophets,
22 even the righteousness of God, through faith in Jesus Christ, to all [1]and on all who believe. For [a]there is no difference;
23 for [a]all have sinned and fall short of the glory of God,
24 being justified [1]freely [a]by His grace [b]through the redemption that is in Christ Jesus,
25 whom God set forth [a]*as* a [1]propitiation [b]by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over [c]the sins that were previously committed,
26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

19 [a]John 10:34 [b]Job 5:16 [1]*accountable*
20 [a][Gal. 2:16]
21 [a]Acts 15:11 [b]John 5:46 [c]1 Pet. 1:10
22 [a][Col. 3:11] [1]NU omits *and on all*
23 [a]Gal. 3:22
24 [a][Eph. 2:8] [b][Heb. 9:12, 15] [1]*without any cost*
25 [a]Lev. 16:15 [b]Col. 1:20 [c]Acts 14:16; 17:30 [1]*mercy seat*

ENCOUNTER*Note* *Rom. 3:25*

Qualified for Salvation

Since every person is under the penalty of sin, we are all on equal footing to receive God's gift of grace. While some humbly accept it, others arrogantly reject it. Only when we become desperate and poor of heart can we receive the riches of salvation.

HISTORICAL*Encounter*

ROBERT MOFFAT

Rom. 3:22

Robert Moffat was born into a devout Christian home in Scotland in 1795. Just before he turned eighteen, he took a job as a gardener at High Leigh in Cheshire, England. His devoted Christian mother made her unbelieving son promise he would read one chapter of the Bible every morning and another chapter each evening. One evening as he read Romans 3:22–26, Moffat's spiritual understanding was suddenly enlightened. Through the text he recognized the truth of universal condemnation, propitiation, and justification, and he was converted. Moffat would later respond to God's call to go as a missionary to South Africa, where he would minister to the Bechwana tribes along the Kuruman River. For the next thirty years, Robert and his wife Mary ministered to the people while Robert translated the Bible into the Bechwana language. The Moffats' story greatly inspired others to commit their lives to missions in Africa, among them the famous David Livingstone.

3:20 The word "justified" is a legal term meaning "declared righteous." No one is declared righteous by the law, for its purpose was to expose sin, not to take it away. Instead, we are justified by faith in Christ, who satisfied the requirements of the law.

WORD Study — PROPITIATION

Rom. 3:25 Propitiation comes from the Greek word, *hilasmos,* and refers to an atoning sacrifice. The term was originally used by the Greeks to mean an appeasement of the gods. It was something a person did to earn a god's favor. This application is never used in the Bible. Instead, it is God who makes things right with people. It is His own work of grace that satisfies His righteousness. Christ, the sacrificial Lamb, provided full payment for our sin (1 John 2:2; 4:10).

Boasting Excluded

27 [a]Where *is* boasting then? It is excluded. By what law? Of works? No, but by the law of faith.
28 Therefore we conclude [a]that a man is [1]justified by faith apart from the deeds of the law.
29 Or *is He* the God of the Jews only? *Is He* not also the God of the Gentiles? Yes, of the Gentiles also,
30 since [a]*there is* one God who will justify the circumcised by faith and the uncircumcised through faith.
31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Abraham Justified by Faith

4 What then shall we say that [a]Abraham our [b]father[1] has found according to the flesh?
2 For if Abraham was [a]justified by works, he has *something* to boast about, but not before God.
3 For what does the Scripture say? [a]*"Abraham believed God, and it was [1]accounted to him for righteousness."*
4 Now [a]to him who works, the wages are not counted [1]as grace but as debt.

David Celebrates the Same Truth

5 But to him who [a]does not work but believes on Him who justifies [b]the ungodly, his faith is accounted for righteousness,
6 just as David also [a]describes the blessedness of the man to whom God imputes righteousness apart from works:

27 [a][1 Cor. 1:29]
28 [a]Gal. 2:16 [1]*declared righteous*
30 [a][Gal. 3:8, 20]

CHAPTER 4

1 [a]Is. 51:2 [b]James 2:21 [1]Or *(fore)father according to the flesh has found?*
2 [a]Rom. 3:20, 27
3 [a]Gen. 15:6 [1]*imputed, credited, reckoned, counted*
4 [a]Rom. 11:6 [1]*according to*
5 [a][Eph. 2:8, 9] [b]Josh. 24:2
6 [a]Ps. 32:1, 2

7 [a]Ps. 32:1, 2
11 [a]Gen. 17:10 [b]Luke 19:9
12 [a]Rom. 4:18–22
13 [a]Gen. 17:4–6; 22:17
14 [a]Gal. 3:18
15 [a]Rom. 3:20
16 [a][Rom. 3:24] [b][Gal. 3:22] [c]Is. 51:2 [1]*certain*
17 [a]Gen. 17:5 [b][Rom. 8:11] [c]Rom. 9:26

7 *"Blessed*[a] *are those whose lawless deeds are forgiven,*
And whose sins are covered;
8 *Blessed is the man to whom the LORD shall not impute sin."*

Abraham Justified Before Circumcision

9 *Does* this blessedness then *come* upon the circumcised *only,* or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.
10 How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.
11 And [a]he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that [b]he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,
12 and the father of circumcision to those who not only *are* of the circumcision, but who also walk in the steps of the faith which our father [a]Abraham *had while still* uncircumcised.

The Promise Granted Through Faith

13 For the promise that he would be the [a]heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith.
14 For [a]if those who are of the law *are* heirs, faith is made void and the promise made of no effect,
15 because [a]the law brings about wrath; for where there is no law *there is* no transgression.
16 Therefore *it is* of faith that *it might be* [a]according to grace, [b]so that the promise might be [1]sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, [c]who is the father of us all
17 (as it is written, [a]*"I have made you a father of many nations"*) in the presence of Him whom he believed—God, [b]who gives life to the dead and calls those [c]things which do not exist as though they did;
18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was

3:30 Paul's reference to only one God anchors his argument to the first article of Jewish faith, monotheism (Deut. 6:4). If there is only one God, Jews and Gentiles alike must come to Him, and there is no need for boasting.

4:1 Abraham was the great patriarch of the Jews, held up as one who was truly justified before God. Paul used him as the chief illustration of justification by faith (Gal. 3:6–9; Heb. 11:8–10, 17–19).

4:9 Abraham's faith made him righteous fourteen years before he was circumcised (Gen. 15:6; 17:24).

4:15 The word translated transgression literally means "stepping over a clearly defined line."

4:17 The reference "giving life to the dead" refers to Isaac's birth to Abraham and Sarah at an age well beyond the usual childbearing years (Gen. 21:1–7).

spoken, [a]*"So shall your descendants be."*
19 And not being weak in faith, [a]he did not consider his own body, already dead (since he was about a hundred years old), [b]and the deadness of Sarah's womb.
20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,

ENCOUNTER*Note* *Rom. 4:20*

The Wisdom of Faith

The strongest evidence of a relationship with God is faith. Only those who know God will trust Him. If you struggle in the area of faith, spend more time getting to know God. Faith applies the knowledge from a personal relationship with God to the practical details of life; it is the heart of experiencing God.

21 and being fully convinced that what He had promised [a]He was also able to perform.
22 And therefore [a]*"it was accounted to him for righteousness."*
23 Now [a]it was not written for his sake alone that it was imputed to him,
24 but also for us. It shall be imputed to us who believe [a]in Him who raised up Jesus our Lord from the dead,
25 [a]who was delivered up because of our offenses, and [b]was raised because of our justification.

Faith Triumphs in Trouble

5 Therefore, [a]having been justified by faith, [1]we have [b]peace with God through our Lord Jesus Christ,
2 [a]through whom also we have access by faith into this grace [b]in which we stand, and [c]rejoice in hope of the glory of God.
3 And not only *that,* but [a]we also glory in tribulations, [b]knowing that tribulation produces [1]perseverance;
4 [a]and perseverance, [1]character; and character, hope.
5 [a]Now hope does not disappoint, [b]because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Christ in Our Place

6 For when we were still without strength, [1]in due time [a]Christ died for the ungodly.

18 [a]Gen. 15:5
19 [a]Gen. 17:17 [b]Heb. 11:11
21 [a][Heb. 11:19]
22 [a]Gen. 15:6
23 [a]Rom. 15:4
24 [a]Acts 2:24
25 [a]Is. 53:4, 5 [b][1 Cor. 15:17]

CHAPTER 5

1 [a]Is. 32:17 [b][Eph. 2:14] [1]Some ancient mss. *let us have*
2 [a][Eph. 2:18; 3:12] [b]1 Cor. 15:1 [c]Heb. 3:6
3 [a]Matt. 5:11, 12 [b]James 1:3 [1]*endurance*
4 [a][James 1:12] [1]*approved character*
5 [a]Phil. 1:20 [b]2 Cor. 1:22
6 [a][Rom. 4:25; 5:8; 8:32] [1]*at the right time*
8 [a]Is. 53:5; John 3:16; 15:13]
9 [a]Eph. 2:13 [b]1 Thess. 1:10
10 [a][Rom. 8:32] [b]2 Cor. 5:18 [c]John 14:19
11 [a][Gal. 4:9]
12 [a][1 Cor. 15: 21] [b]Gen. 2:17

WORD*Study* **FAITH**

Rom. 5:1 The Greek word *pistis,* translated "faith," means "trust" or "confidence" with the nuance of obedience. Faith is belief in action, responding to that in which you have put your confidence. In the Bible, faith is belief in and commitment to God. It produces obedience to His word no matter what the circumstances. Faith alone pleases God (Heb. 11:6), and anything we do outside of faith in God is sin (14:23). Faith in Christ is necessary for salvation (3:28; 5:1; 9:30–32), believing that His death and resurrection covered our sin and gave us access to a holy God. Inherent in that belief is repentance from sin and the willful decision to follow Christ as Lord.

ENCOUNTER*Note* *Rom. 5:6*

Life and Death

In God's eyes, death is something beyond the mere termination of physical life. Spiritual death is utter darkness and absolute abandonment. The hopelessness of the soul without hope is "the wages of sin." All sinners were destined to die, but God intervened and sent His Son to die for the ungodly. Christians are now alive by faith, and will never spiritually die.

7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.
8 But [a]God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.
9 Much more then, having now been justified [a]by His blood, we shall be saved [b]from wrath through Him.
10 For [a]if when we were enemies [b]we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved [c]by His life.
11 And not only *that,* but we also [a]rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Death in Adam, Life in Christ

12 Therefore, just as [a]through one man sin entered the world, and [b]death

5:1 Peace with God is not an emotion but a position before Him. It is to be in a state of peace, not animosity as an enemy of God.

5:12 Paul's point that all have sinned is not that every person has committed at least one sin in life (as in 3:23), but that all are born in sin because we inherit Adam's sinful nature (Ps. 51:5; 58:3; 1 Cor. 15:21; Eph. 2:3). We did not stand a chance of living a life without sin.

through sin, and thus death spread to all men, because all sinned—
13 (For until the law sin was in the world, but [a]sin is not imputed when there is no law.
14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, [a]who is a type of Him who was to come.
15 But the free gift *is* not like the [1]offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded [a]to many.
16 And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many [1]offenses *resulted* in justification.
17 For if by the one man's [1]offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)
18 Therefore, as through [1]one man's offense *judgment came* to all men, resulting in condemnation, even so through [a]one[2] Man's righteous act *the free gift came* [b]to all men, resulting in justification of life.

13 [a]1 John 3:4
14 [a][1 Cor. 15: 21, 22]
15 [a][Is. 53:11] [1]*trespass* or *false step*
16 [1]*trespasses*
17 [1]*trespass*
18 [a][Is. 53:11, 12; 1 Cor. 15: 21, 45] [b][John 12:32] [1]Or *one trespass* [2]Or *one righteous act*
19 [a][Phil. 2:8]
20 [a]John 15:22 [b]1 Tim. 1:14

CHAPTER 6

1 [a]Rom. 3:8; 6:15
2 [a][Gal. 2:19]
3 [a][Gal. 3:27] [b][1 Cor. 15:29]
4 [a]Col. 2:12 [b]1 Cor. 6:14 [c]John 2:11 [d][Gal. 6:15]
5 [a]Phil. 3:10
6 [a]Gal. 2:20; 5:24; 6:14 [b]Col. 2:11

19 For as by one man's disobedience many were made sinners, so also by [a]one Man's obedience many will be made righteous.
20 Moreover [a]the law entered that the offense might abound. But where sin abounded, grace [b]abounded much more,
21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Dead to Sin, Alive to God

6 What shall we say then? [a]Shall we continue in sin that grace may abound?
2 Certainly not! How shall we who [a]died to sin live any longer in it?
3 Or do you not know that [a]as many of us as were baptized into Christ Jesus [b]were baptized into His death?
4 Therefore we were [a]buried with Him through baptism into death, that [b]just as Christ was raised from the dead by [c]the glory of the Father, [d]even so we also should walk in newness of life.
5 [a]For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection,
6 knowing this, that [a]our old man was crucified with *Him*, that [b]the body of sin

HISTORICAL*Encounter* — EVAN ROBERTS — *Rom. 5:8*

Evan Roberts was born on June 8, 1878 in Wales, the ninth of fourteen children. As a young man he often prayed for revival and the filling of the Holy Spirit. Roberts began sensing God wanted to use his life in some way to bring revival to his beloved Wales. He enrolled in a preparatory school with a view to going to college. Two weeks after enrolling, on October 29, 1904, Roberts accompanied evangelist Seth Joshua along with nineteen other students to Blaenanerch to conduct services. Joshua concluded the 7:00 a.m. service by praying, "Bend us, O Lord." Roberts silently prayed, "O Lord, bend me." At the 9:00 service, Joshua read Romans 5:8. Roberts suddenly felt overwhelmed by divine love as God began bending him and setting him free from his sin. The Holy Spirit came upon Roberts powerfully and gave him a vision of tens of thousands of his countrymen surrendering to Christ's lordship. On October 31, Roberts returned to his home in Loughor and held a meeting with thirteen young people in a schoolroom next to the church. Revival erupted among that small group and rapidly spread across the country. Within six months, 100,000 people had been converted and joined the churches. The revival spread around the world, resulting in millions of conversions to Christ.

5:13 To impute means to charge to one's account, as in keeping a record. Although sin was in the world before the Law of Moses, God did not keep account of sin because there was no clear law to obey or disobey. Sin, however, still resulted in death, for all mankind inherited the consequence of Adam's transgression. After God gave the Law to Moses, sin was going against the knowledge of God's will through disobedience.

5:15 The gift of God's grace is priceless; it cannot be earned. The way to obtain salvation is by receiving God's grace, salvation is not a reward for deeds done.

5:19 To be made righteous is not a character transformation; it is attaining a positional status before God. We are made right through the sacrifice of Christ who took away our sin.

5:20 The law causes sin to abound in that the law magnifies sin by exposing it. Consequently, the gravity of our sin magnifies God's grace.

6:3 In the New Testament, baptism immediately followed conversion, and the two were often identified as one act. Although baptism does not bring us into a relationship with God, it is closely related to faith as the outward expression of an inward experience. Believers are united with Christ in His death and resurrection, an experience that is celebrated and portrayed through the act of baptism.

might be [1]done away with, that we should no longer be slaves of sin.
7 For [a]he who has died has been [1]freed from sin.
8 Now [a]if we died with Christ, we believe that we shall also live with Him,
9 knowing that [a]Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.
10 For *the death* that He died, [a]He died to sin once for all; but *the life* that He lives, [b]He lives to God.
11 Likewise you also, [1]reckon yourselves to be [a]dead indeed to sin, but [b]alive to God in Christ Jesus our Lord.
12 [a]Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.
13 And do not present your [a]members *as* [1]instruments of unrighteousness to sin, but [b]present yourselves to God as being alive from the dead, and your members *as* [1]instruments of righteousness to God.
14 For [a]sin shall not have dominion over you, for you are not under law but under grace.

From Slaves of Sin to Slaves of God

15 What then? Shall we sin [a]because we are not under law but under grace? Certainly not!
16 Do you not know that [a]to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?
17 But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart [a]that form of doctrine to which you were [1]delivered.
18 And [a]having been set free from sin, you became slaves of righteousness.

ENCOUNTER Note Rom. 6:18

Created to Serve

By creation, every person is a slave. Our master is either good or evil, rewarding with life or death, blessing or cursing. Redemption frees us from sin's bondage, but we remain a slave—a slave to righteousness. Freedom in Christ does not allow us to do as we please, but to do as He pleases. We are no longer held back in the grip of sin, but free to follow Christ in the power of the Holy Spirit.

[1] *rendered inoperative*
7 [a]1 Pet. 4:1 [1] *cleared*
8 [a]2 Tim. 2:11
9 [a]Rev. 1:18
10 [a]Heb. 9:27 [b]Luke 20:38
11 [a][Rom. 6:2; 7:4, 6] [b][Gal. 2:19] [1] *consider*
12 [a]Ps. 19:13
13 [a]Col. 3:5 [b]1 Pet. 2:24; 4:2 [1]Or *weapons*
14 [a][Gal. 5:18]
15 [a]1 Cor. 9:21
16 [a]2 Pet. 2:19
17 [a]2 Tim. 1:13 [1] *entrusted*
18 [a]John 8:32
19 [1] *unto sanctification*
20 [a]John 8:34
21 [a]Rom. 7:5 [b]Rom. 1:32
22 [a]Rom. 6:18; 8:2 [1] *unto sanctification*
23 [a]Gen. 2:17 [b]1 Pet. 1:4 [1] *free gift*

CHAPTER 7

1 [1] *rules*
2 [a]1 Cor. 7:39
3 [a][Matt. 5:32]
4 [a]Gal. 2:19; 5:18 [b]Gal. 5:22
5 [a]Rom. 6:13 [b]James 1:15
6 [a]Rom. 2:29
7 [a]Rom. 3:20 [b]Ex. 20:17; Deut. 5:21; Acts 20:33
8 [a]Rom. 4:15

19 I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading* to *more* lawlessness, so now present your members *as* slaves *of* righteousness [1]for holiness.
20 For when you were [a]slaves of sin, you were free in regard to righteousness.
21 [a]What fruit did you have then in the things of which you are now ashamed? For [b]the end of those things *is* death.
22 But now [a]having been set free from sin, and having become slaves of God, you have your fruit [1]to holiness, and the end, everlasting life.
23 For [a]the wages of sin *is* death, but [b]the [1]gift of God *is* eternal life in Christ Jesus our Lord.

Freed from the Law

7 Or do you not know, brethren (for I speak to those who know the law), that the law [1]has dominion over a man as long as he lives?
2 For [a]the woman who has a husband is bound by the law to *her* husband as long as he lives. But if the husband dies, she is released from the law of *her* husband.
3 So then [a]if, while *her* husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.
4 Therefore, my brethren, you also have become [a]dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should [b]bear fruit to God.
5 For when we were in the flesh, the sinful passions which were aroused by the law [a]were at work in our members [b]to bear fruit to death.
6 But now we have been delivered from the law, having died to what we were held by, so that we should serve [a]in the newness of the Spirit and not *in* the oldness of the letter.

Sin's Advantage in the Law

7 What shall we say then? *Is* the law sin? Certainly not! On the contrary, [a]I would not have known sin except through the law. For I would not have known covetousness unless the law had said, [b]*"You shall not covet."*
8 But [a]sin, taking opportunity by the

6:7 The word translated "has been freed" is a legal term related to justification. The believer is no longer under any obligation to sin.
6:17 "That form of doctrine" is a unique expression. It refers to the "pattern" or "example" of the gospel message that Christ died for our sins and is risen.
7:5 "In the flesh" refers to the time before conversion.

commandment, produced in me all *manner of* evil desire. For [b]apart from the law sin *was* dead.
9 I was alive once without the law, but when the commandment came, sin revived and I died.
10 And the commandment, [a]which *was* to *bring* life, I found to *bring* death.
11 For sin, taking occasion by the commandment, deceived me, and by it killed *me*.
12 Therefore [a]the law *is* holy, and the commandment holy and just and good.

Law Cannot Save from Sin

13 Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.
14 For we know that the law is spiritual, but I am carnal, [a]sold under sin.
15 For what I am doing, I do not understand. [a]For what I will to do, that I do not practice; but what I hate, that I do.
16 If, then, I do what I will not to do, I agree with the law that *it is* good.
17 But now, *it is* no longer I who do it, but sin that dwells in me.
18 For I know that [a]in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find.

ENCOUNTER*Note* *Rom. 7:18*

An Exchanged Life

It is not good enough to recognize sin, not good enough to want a godly life, and not good enough to work hard to change. Nothing within us can defeat sin and bring us victory. We cannot change our life, but we can exchange our life. When Christ lives within us, we die to sin and become alive to righteousness. That which is impossible for us is possible with God.

19 For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice.
20 Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me.
21 I find then a law, that evil is present with me, the one who wills to do good.
22 For I [a]delight in the law of God according to [b]the inward man.
23 But [a]I see another law in [b]my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
24 O wretched man that I am! Who will deliver me [a]from this body of death?
25 [a]I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Free from Indwelling Sin

8 *There* is therefore now no condemnation to those who are in Christ Jesus, [a]who[1] do not walk according to the flesh, but according to the Spirit.
2 For [a]the law of [b]the Spirit of life in Christ Jesus has made me free from [c]the law of sin and death.
3 For [a]what the law could not do in that it was weak through the flesh, [b]God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,
4 that the righteous requirement of the law might be fulfilled in us who [a]do not walk according to the flesh but according to the Spirit.
5 For [a]those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, [b]the things of the Spirit.
6 For [a]to be [1]carnally minded *is* death, but to be spiritually minded *is* life and peace.
7 Because [a]the [1]carnal mind *is* enmity against God; for it is not subject to the law of God, [b]nor indeed can be.
8 So then, those who are in the flesh cannot please God.
9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.
10 And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.
11 But if the Spirit of [a]Him who raised Jesus from the dead dwells in you, [b]He who raised Christ from the dead will also give life to your mortal bodies [1]through His Spirit who dwells in you.

Sonship Through the Spirit

12 [a]Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh.
13 For [a]if you live according to the flesh you will die; but if by the Spirit you [b]put to death the deeds of the body, you will live.

[b]1 Cor. 15:56
10 [a]Lev. 18:5
12 [a]Ps. 19:8
14 [a]2 Kin. 17:17
15 [a][Gal. 5:17]
18 [a][Gen. 6:5; 8:21]
22 [a]Ps. 1:2 [b][2 Cor. 4:16]
23 [a][Gal. 5:17] [b]Rom. 6:13, 19
24 [a][1 Cor. 15: 51, 52]
25 [a]1 Cor. 15:57

CHAPTER 8

1 [a]Gal. 5:16 [1]NU omits the rest of v. 1.
2 [a]Rom. 6:18, 22 [b][1 Cor. 15:45] [c]Rom. 7:24, 25
3 [a]Acts 13:39 [b][2 Cor. 5:21]
4 [a]Gal. 5:16, 25
5 [a]John 3:6 [b][Gal. 5:22–25]
6 [a]Gal. 6:8 [1]*fleshly*
7 [a]James 4:4 [b]1 Cor. 2:14 [1]*fleshly*
11 [a]Acts 2:24 [b]1 Cor. 6:14 [1]Or *because of*
12 [a][Rom. 6:7, 14]
13 [a]Gal. 6:8 [b]Eph. 4:22

7:12 "The law is holy" means it is set apart as God's standard of righteousness. The problem is not the law, but our inability to keep it.

7:24 "This body of death" is a figurative expression for our sinful nature which is a burdensome "dead weight" that keeps us from following Christ.

14 For [a]as many as are led by the Spirit of God, these are sons of God.
15 For [a]you did not receive the spirit of bondage again [b]to fear, but you received the [c]Spirit of adoption by whom we cry out, [d]"Abba,[1] Father."
16 [a]The Spirit Himself bears witness with our spirit that we are children of God,
17 and if children, then [a]heirs—heirs of God and joint heirs with Christ, [b]if indeed we suffer with *Him*, that we may also be glorified together.

From Suffering to Glory

18 For I consider that [a]the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.
19 For [a]the earnest expectation of the creation eagerly waits for the revealing of the sons of God.
20 For [a]the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope;
21 because the creation itself also will be delivered from the bondage of [1]corruption into the glorious [a]liberty of the children of God.
22 For we know that the whole creation [a]groans and labors with birth pangs together until now.
23 Not only *that*, but we also who have [a]the firstfruits of the Spirit, [b]even we ourselves groan [c]within ourselves, eagerly waiting for the adoption, the [d]redemption of our body.
24 For we were saved in this hope, but [a]hope that is seen is not hope; for why does one still hope for what he sees?
25 But if we hope for what we do not see, we eagerly wait for *it* with perseverance.
26 Likewise the Spirit also helps in our weaknesses. For [a]we do not know what we should pray for as we ought, but [b]the Spirit Himself makes intercession [1]for us with groanings which cannot be uttered.
27 Now [a]He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints [b]according to *the will of* God.
28 And we know that all things work together for good to those who love God, to those [a]who are the called according to *His* purpose.

14 [a][Gal. 5:18]
15 [a]Heb. 2:15 [b]2 Tim. 1:7 [c][Is. 56:5] [d]Mark 14:36 [1]Lit., in Aram., *Father*
16 [a]Eph. 1:13
17 [a]Acts 26:18 [b]Phil. 1:29
18 [a]2 Cor. 4:17
19 [a][2 Pet. 3:13]
20 [a]Gen. 3:17–19
21 [a][2 Cor. 3:17] [1]*decay*
22 [a]Jer. 12:4, 11
23 [a]2 Cor. 5:5 [b]2 Cor. 5:2, 4 [c][Luke 20:36] [d]Eph. 1:14; 4:30
24 [a]Heb. 11:1
26 [a]Matt. 20:22 [b]Eph. 6:18 [1]NU omits *for us*
27 [a]1 Chr. 28:9 [b]1 John 5:14
28 [a]2 Tim. 1:9
29 [a]2 Tim. 2:19 [b]Eph. 1:5, 11 [c][2 Cor. 3:18] [d]Heb. 1:6
30 [a][1 Pet. 2:9; 3:9] [b][Gal. 2:16] [c]John 17:22
31 [a]Num. 14:9
32 [a]Rom. 5:6, 10 [b][Rom. 4:25]
33 [a]Is. 50:8, 9
34 [a]John 3:18 [b]Mark 16:19 [c]Heb. 7:25; 9:24

ENCOUNTER*Note* *Rom. 8:26*

The Spirit Himself

People cannot live the Christian life without the Holy Spirit's guidance and empowering. Even our prayers can be self centered and far below God's purposes. But the Holy Spirit elevates our prayers, leading us to ask for things God desires to accomplish.

ENCOUNTER*Note* *Rom. 8:28*

For Good

For those called according to God's purposes, God can cause any experience of their lives to bring about good. The primary good to be wrought in a believer's life is found in verse 29: conformity to the image of Christ. God can take every event of your life and use it to bring you closer to Christlikeness.

29 For whom [a]He foreknew, [b]He also predestined [c]*to be* conformed to the image of His Son, [d]that He might be the firstborn among many brethren.
30 Moreover whom He predestined, these He also [a]called; whom He called, these He also [b]justified; and whom He justified, these He also [c]glorified.

God's Everlasting Love

31 What then shall we say to these things? [a]If God *is* for us, who *can be* against us?
32 [a]He who did not spare His own Son, but [b]delivered Him up for us all, how shall He not with Him also freely give us all things?
33 Who shall bring a charge against God's elect? [a]*It is* God who justifies.
34 [a]Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, [b]who is even at the right hand of God, [c]who also makes intercession for us.
35 Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
36 As it is written:

8:15 "Abba" is the Hebrew word for father, and expresses a deeply personal relationship with God. Old Testament people generally did not view God in such familiar terms.

8:17 As God's children who have been born again, believers are also heirs of God. As we join with Christ in His suffering, we also join with Him in His glory (Phil. 3:10–14). The indwelling Spirit is the assurance of our future inheritance (2 Cor. 1:22; Eph. 1:13, 14; 4:30).

8:19 "Creation" refers to all animate and inanimate objects, excluding human beings.

8:32 Genesis 22:16 explains how Abraham did not withhold his only son Isaac from God. However, whereas God halted Abraham's costly sacrifice, God did not stay His hand with His only Son. Such sacrificial love forever proves God's love and commitment to His people.

WORD Study — PREDESTINE

Rom. 8:29 The Greek word, *proorízō,* translated "predestine" is used only six times in the New Testament (Acts 4:28; Rom. 8:29, 30; 1 Cor. 2:7; Eph. 1:5, 11), but is a word that has sparked much theological debate (classically between Arminians and Calvinists). The word means "to decide beforehand," "to foreordain," or "to mark out ahead of time." Romans 8:29, 30 says God predestined that those who would be saved would be conformed to the image of His Son through the power of His Spirit. The words "predestined," "called," "justified," and "glorified" are all in the past tense. From the perspective of eternity, God already sees these acts as complete through the finished work of Christ (1 Pet. 1:2). As the creator of all things God stands outside of time; all is present and complete. As His creation, we must live through the process in time and experience what God already knows. He brings into our lives what has been on His heart from the beginning of time.

ENCOUNTER Note *Rom. 8:35*

Love's Guarantee

The greatest experience in life is to know God's love. Once we enter that love relationship through faith in Jesus Christ, we experience pure love, sealed by God's promise never to leave us no matter what.

[a] *"For Your sake we are killed all day long;*
We are accounted as sheep for the slaughter."

37 [a]Yet in all these things we are more than conquerors through Him who loved us.
38 For I am persuaded that neither death nor life, nor angels nor [a]principalities nor powers, nor things present nor things to come,
39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

36 [a]Ps. 44:22
37 [a]1 Cor. 15:57
38 [a][Eph. 1:21]

CHAPTER 9
1 [a]2 Cor. 1:23
2 [a]Rom. 10:1
3 [a]Ex. 32:32 [1]Or *relatives*
4 [a]Ex. 4:22 [b]1 Sam. 4:21 [c]Acts 3:25 [d]Ps. 147:19 [e]Heb. 9:1, 6 [f][Acts 2:39; 13:32]
5 [a]Deut. 10:15 [b][Luke 1:34, 35; 3:23] [c]Jer. 23:6
6 [a]Num. 23:19 [b][Gal. 6:16]
7 [a][Gal. 4:23] [b]Gen. 21:12
8 [a]Gal. 4:28
9 [a]Gen. 18:10, 14
10 [a]Gen. 25:21
11 [a][Rom. 4:17; 8:28]
12 [a]Gen. 25:23
13 [a]Mal. 1:2, 3
14 [a]Deut. 32:4
15 [a]Ex. 33:19
17 [a]Gal. 3:8 [b]Ex. 9:16

Israel's Rejection of Christ

9 I [a]tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,
2 [a]that I have great sorrow and continual grief in my heart.
3 For [a]I could wish that I myself were accursed from Christ for my brethren, my [1]countrymen according to the flesh,
4 who are Israelites, [a]to whom *pertain* the adoption, [b]the glory, [c]the covenants, [d]the giving of the law, [e]the service *of God,* and [f]the promises;
5 [a]of whom *are* the fathers and from [b]whom, according to the flesh, Christ *came,* [c]who is over all, *the* eternally blessed God. Amen.

Israel's Rejection and God's Purpose

6 [a]But it is not that the word of God has taken no effect. For [b]they *are* not all Israel who *are* of Israel,
7 [a]nor *are they* all children because they are the seed of Abraham; but, [b]*"In Isaac your seed shall be called."*
8 That is, those who *are* the children of the flesh, these *are* not the children of God; but [a]the children of the promise are counted as the seed.
9 For this *is* the word of promise: [a]*"At this time I will come and Sarah shall have a son."*
10 And not only *this,* but when [a]Rebecca also had conceived by one man, *even* by our father Isaac
11 (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of [a]Him who calls),
12 it was said to her, [a]*"The older shall serve the younger."*
13 As it is written, [a]*"Jacob I have loved, but Esau I have hated."*

Israel's Rejection and God's Justice

14 What shall we say then? [a]*Is there* unrighteousness with God? Certainly not!
15 For He says to Moses, [a]*"I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."*
16 So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy.
17 For [a]the Scripture says to the Pharaoh, [b]*"For this very purpose I have raised you up, that I may show*

9:3 Accursed is the Greek word "anathema," which means to be separated from God or given over to the wrath of God for eternal destruction. This assertion illustrates Paul's deep love for the Jewish nation (Ex. 32:32).

9:5 "The fathers" is a reference to Abraham, Isaac, Jacob, and Jacob's sons.

9:17 Pharaoh was the Egyptian ruler whose heart grew hard during the time of Moses and the Exodus (Ex. 7:13, 14, 22; 8:15, 32; 9:7).

ENCOUNTER Note Rom. 9:14

The Right Way

God sees the beginning through to the end; He knows every detail of every event past, present, and future; He perceives every thought and intention of the heart; and nothing is beyond His grasp. No one deserves mercy and grace, but He chooses to act in the world according to His knowledge. He is God and we are not.

My power in you, and that My name may be declared in all the earth."
18 Therefore He has mercy on whom He wills, and whom He wills He [a]hardens.
19 You will say to me then, "Why does He still find fault? For [a]who has resisted His will?"
20 But indeed, O man, who are you to reply against God? [a]Will the thing formed say to him who formed *it*, "Why have you made me like this?"
21 Does not the [a]potter have power over the clay, from the same lump to make [b]one vessel for honor and another for dishonor?
22 *What* if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering [a]the vessels of wrath [b]prepared for destruction,
23 and that He might make known [a]the riches of His glory on the vessels of mercy, which He had [b]prepared beforehand for glory,
24 even us whom He [a]called, [b]not of the Jews only, but also of the Gentiles?
25 As He says also in Hosea:

> [a]*"I will call them My people, who were not My people,*
> *And her beloved, who was not beloved."*
> 26 *"And[a] it shall come to pass in the place where it was said to them,*
> *'You are not My people,'*
> *There they shall be called sons of the living God."*

27 Isaiah also cries out concerning Israel:

> [a]*"Though the number of the children of Israel be as the sand of the sea,*
> [b]*The remnant will be saved.*
> 28 *For* [1]*He will finish the work and cut it short in righteousness,*
> [a]*Because the LORD will make a short work upon the earth."*

29 And as Isaiah said before:

> [a]*"Unless the LORD of* [1]*Sabaoth had left us a seed,*
> [b]*We would have become like Sodom,*
> *And we would have been made like Gomorrah."*

Present Condition of Israel

30 What shall we say then? [a]That Gentiles, who did not pursue righteousness, have attained to righteousness, [b]even the righteousness of faith;
31 but Israel, [a]pursuing the law of righteousness, [b]has not attained to the law [1]of righteousness.
32 Why? Because *they did* not *seek it* by faith, but as it were, [1]by the works of the law. For [a]they stumbled at that stumbling stone.
33 As it is written:

> [a]*"Behold, I lay in Zion a stumbling stone and rock of offense,*
> *And* [b]*whoever believes on Him will not be put to shame."*

Israel Needs the Gospel

10 Brethren, my heart's desire and prayer to God for [1]Israel is that they may be saved.
2 For I bear them witness [a]that they have a zeal for God, but not according to knowledge.
3 For they being ignorant of [a]God's righteousness, and seeking to establish their own [b]righteousness, have not submitted to the righteousness of God.
4 For [a]Christ *is* the end of the law for righteousness to everyone who believes.
5 For Moses writes about the righteousness which is of the law, [a]*"The man who does those things shall live by them."*
6 But the righteousness of faith speaks in this way, [a]*"Do not say in your heart, 'Who will ascend into heaven?' "* (that is, to bring Christ down *from above*)
7 or, [a]*" 'Who will descend into the abyss?' "* (that is, to bring Christ up from the dead).
8 But what does it say? [a]*"The word is near you, in your mouth and in your heart"* (that is, the word of faith which we preach):
9 that [a]if you confess with your mouth the Lord Jesus and believe in your heart

18 [a]Ex. 4:21
19 [a]2 Chr. 20:6
20 [a]Is. 29:16
21 [a]Prov. 16:4 [b]2 Tim. 2:20
22 [a][1 Thess. 5: 9] [b][1 Pet. 2:8]
23 [a][Col. 1:27] [b][Rom. 8:28–30]
24 [a][Rom. 8:28] [b]Rom. 3:29
25 [a]Hos. 2:23
26 [a]Hos. 1:10
27 [a]Is. 10:22, 23 [b]Rom. 11:5
28 [1]NU *the LORD will finish the work and cut it short upon the earth*
[a]Is. 10:23; 28:22
29 [a]Is. 1:9 [b]Is. 13:19 [1]Lit., in Heb., *Hosts*
30 [a]Rom. 4:11 [b]Rom. 1:17; 3:21; 10:6
31 [a][Rom. 10: 2–4] [b][Gal. 5:4] [1]NU omits *of righteousness*
32 [a][Is. 8:14, 15; 1 Cor. 1:23] [1]NU *by works,* omitting *of the law*
33 [a]Is. 8:14; 28:16 [b]Rom. 5:5; 10:11

CHAPTER 10

1 [1]NU *them*
2 [a]Acts 21:20
3 [a][Rom. 1:17] [b][Phil. 3:9]
4 [a][Gal. 3:24; 4:5]
5 [a]Lev. 18:5
6 [a]Deut. 30: 12–14
7 [a]Deut. 30:13
8 [a]Deut. 30:14
9 [a]Luke 12:8

9:33 These two passages from Isaiah (8:14; 28:16) were commonly put together by early Christians as a defense of Christ as the Messiah (Luke 20:17, 18; 1 Pet. 2:4, 6–8).

10:4 The word translated "end" can mean "goal." Christ was the goal to which the law was pointing. It can also mean "fulfillment." Christ fulfilled all the requirements of the law (Matt. 5:17).

10:9 The phrase "Jesus is Lord" is considered the earliest Christian confession, and was probably used at baptisms.

WORD Study

CONFESS

Rom. 10:9 The Greek word, *homologeō*, translated "confess" means "to say the same thing" or "to agree" (John 9:22; 1 John 1:9; 4:15). In the context of confessing sin, it means that people agree with God about their sinful condition. Confession, however, is more than intellectual assent; it includes the desire to align with God's thinking. It is perhaps first motivated by the knowledge of divine judgment and the need for cleansing, but those growing deeper in their relationships are moved to confession because they do not wish to offend the One they love.

ENCOUNTER Note *Rom. 10:17*

Foundation for Faith

People can only respond to what they know. Faith is not a leap in the dark; it is not based upon ignorance but upon knowledge of what God has said in His word. As you share the gospel, the Holy Spirit confirms it as the truth and calls for a response of faith.

that God has raised Him from the dead, you will be saved.
10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.
11 For the Scripture says, [a]*"Whoever believes on Him will not be put to shame."*
12 For [a]there is no distinction between Jew and Greek, for [b]the same Lord over all [c]is rich to all who call upon Him.
13 For [a]*"whoever calls [b]on the name of the LORD shall be saved."*

Israel Rejects the Gospel

14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear [a]without a preacher?
15 And how shall they preach unless they are sent? As it is written:

> [a]*"How beautiful are the feet of those who [1]preach the gospel of peace,*
> *Who bring glad tidings of good things!"*

16 But they have not all obeyed the gospel. For Isaiah says, [a]*"LORD, who has believed our report?"*
17 So then faith *comes* by hearing, and hearing by the word of God.
18 But I say, have they not heard? Yes indeed:

> [a]*"Their sound has gone out to all the earth,*
> [b]*And their words to the ends of the world."*

19 But I say, did Israel not know? First Moses says:

> [a]*"I will provoke you to jealousy by those who are not a nation,*
> *I will move you to anger by a [b]foolish nation."*

20 But Isaiah is very bold and says:

> [a]*"I was found by those who did not seek Me;*
> *I was made manifest to those who did not ask for Me."*

21 But to Israel he says:

> [a]*"All day long I have stretched out My hands*
> *To a disobedient and contrary people."*

Israel's Rejection Not Total

11 I say then, [a]has God cast away His people? [b]Certainly not! For [c]I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.
2 God has not cast away His people whom [a]He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,
3 [a]*"LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"*?
4 But what does the divine response say to him? [a]*"I have reserved for Myself seven thousand men who have not bowed the knee to Baal."*
5 [a]Even so then, at this present time there is a remnant according to the election of grace.
6 And [a]if by grace, then *it is* no longer of works; otherwise grace is no longer grace. [1]But if *it is* of works, it is no longer grace; otherwise work is no longer work.
7 What then? [a]Israel has not obtained what it seeks; but the elect have obtained it, and the rest were [b]blinded.
8 Just as it is written:

11 [a]Is. 28:16
12 [a]Rom. 3:22, 29 [b]Acts 10:36 [c]Eph. 1:7
13 [a]Joel 2:32 [b]Acts 9:14
14 [a]Titus 1:3
15 [a]Is. 52:7; Nah. 1:15 [1]NU omits *preach the gospel of peace, Who*
16 [a]Is. 53:1
18 [a]Ps. 19:4 [b]1 Kin. 18:10
19 [a]Deut. 32:21 [b]Titus 3:3
20 [a]Is. 65:1
21 [a]Is. 65:2

CHAPTER 11

1 [a]Jer. 46:28 [b]1 Sam. 12:22 [c]2 Cor. 11:22
2 [a][Rom. 8:29]
3 [a]1 Kin. 19:10, 14
4 [a]1 Kin. 19:18
5 [a]Rom. 9:27
6 [a]Rom. 4:4 [1]NU omits the rest of v. 6.
7 [a]Rom. 9:31 [b]2 Cor. 3:14

10:13 This same Old Testament passage (Joel 2:32) was quoted by Peter on the day of Pentecost (Acts 2:21).

[a]*"God has given them a spirit of stupor,*
[b]Eyes that they should not see
And ears that they should not hear,
To this very day."

9 And David says:

[a]*"Let their table become a snare and a trap,*
A stumbling block and a recompense to them.
10 *Let their eyes be darkened, so that they do not see,*
And bow down their back always."

Israel's Rejection Not Final

11 I say then, have they stumbled that they should fall? Certainly not! But [a]through their [1]fall, to provoke them to [b]jealousy, salvation *has come* to the Gentiles.
12 Now if their [1]fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!
13 For I speak to you Gentiles; inasmuch as [a]I am an apostle to the Gentiles, I magnify my ministry,
14 if by any means I may provoke to jealousy *those who are* my flesh and [a]save some of them.
15 For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* [a]but life from the dead?
16 For if [a]the firstfruit *is* holy, the lump *is* also *holy;* and if the root *is* holy, so *are* the branches.
17 And if [a]some of the branches were broken off, [b]and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and [1]fatness of the olive tree,
18 [a]do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root *supports* you.
19 You will say then, "Branches were broken off that I might be grafted in."
20 Well *said.* Because of [a]unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.
21 For if God did not spare the natural branches, He may not spare you either.
22 Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, [1]goodness, [a]if you continue in *His* goodness. Otherwise [b]you also will be cut off.
23 And they also, [a]if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

8 [a]Is. 29:10, 13 [b]Deut. 29:3, 4
9 [a]Ps. 69:22, 23
11 [a]Is. 42:6, 7 [b]Rom. 10:19 [1]*trespass*
12 [1]*trespass*
13 [a]Acts 9:15; 22:21
14 [a]1 Cor. 9:22
15 [a][Is. 26:16–19]
16 [a]Lev. 23:10
17 [a]Jer. 11:16 [b][Eph. 2:12] [1]*richness*
18 [a][1 Cor. 10:12]
20 [a]Heb. 3:19
22 [a]1 Cor. 15:2 [b][John 15:2] [1]NU adds *of God*
23 [a][2 Cor. 3:16]

25 [a]Rom. 12:16 [b]2 Cor. 3:14 [c]Luke 21:24 [1]*estimation*
26 [a]Is. 59:20, 21 [1]Or *delivered*
27 [a]Is. 27:9
28 [a]Deut. 7:8; 10:15
29 [a]Num. 23:19
30 [a][Eph. 2:2]
32 [a][Gal. 3:22] [1]*shut them all up in*
34 [a]Is. 40:13; Jer. 23:18 [b]Job 36:22

ENCOUNTER Note — Rom. 11:23

As Long as We Have Breath

God is constantly drawing us into a relationship with Him. In our pain and suffering we cry out to Him and find forgiveness and restoration. No matter how far we have strayed from God, as long as we have life we have hope. Salvation is offered to all until our last breath . . . then judgment.

24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches,* be grafted into their own olive tree?
25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be [a]wise in your own [1]opinion, that [b]blindness in part has happened to Israel [c]until the fullness of the Gentiles has come in.
26 And so all Israel will be [1]saved, as it is written:

[a]*"The Deliverer will come out of Zion,*
And He will turn away ungodliness from Jacob;
27 *For [a]this is My covenant with them,*
When I take away their sins."

28 Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* [a]beloved for the sake of the fathers.
29 For the gifts and the calling of God *are* [a]irrevocable.
30 For as you [a]were once disobedient to God, yet have now obtained mercy through their disobedience,
31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.
32 For God has [1]committed them [a]all to disobedience, that He might have mercy on all.
33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

34 *"For who has known the [a]mind of the LORD?*
Or [b]who has become His counselor?"

11:17 The wild olive tree represents Gentile Christians. The olive tree is Israel.

11:29 "Irrevocable" means "not to repent." God is determined to accomplish His purposes, despite what people do.

ENCOUNTER Note Rom. 11:33

The Depths

We cannot imagine the magnitude of God's love and wisdom toward us. Yet we are often content with only a surface relationship with God. It is tragic to be satisfied with so little when we have so much available to us.

35 *"Or[a] who has first given to Him*
And it shall be repaid to him?"

36 For [a]of Him and through Him and to Him *are* all things, [b]to whom *be* glory forever. Amen.

Living Sacrifices to God

12 I [a]beseech[1] you therefore, brethren, by the mercies of God, that you present your bodies [b]a living sacrifice, holy, acceptable to God, *which is* your [2]reasonable service.
2 And [a]do not be conformed to this world, but [b]be transformed by the renewing of your mind, that you may [c]prove what *is* that good and acceptable and perfect will of God.

Serve God with Spiritual Gifts

3 For I say, [a]through the grace given to me, to everyone who is among you, [b]not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt [c]to each one a measure of faith.
4 For [a]as we have many members in one body, but all the members do not have the same function,
5 so [a]we, *being* many, are one body in Christ, and individually members of one another.
6 Having then gifts differing according to the grace that is [a]given to us, *let us use them:* if prophecy, *let us* [b]*prophesy* in proportion to our faith;
7 or ministry, *let us use it* in *our* ministering; [a]he who teaches, in teaching;
8 [a]he who exhorts, in exhortation; [b]he who gives, with liberality; [c]he who leads, with diligence; he who shows mercy, [d]with cheerfulness.

Behave Like a Christian

9 [a]*Let* love *be* without hypocrisy. [b]Abhor what is evil. Cling to what is good.
10 [a]*Be* kindly affectionate to one another with brotherly love, [b]in honor giving preference to one another;
11 not lagging in diligence, fervent in spirit, serving the Lord;

35 [a]Job 41:11
36 [a]Heb. 2:10 [b]Heb. 13:21

CHAPTER 12
1 [a]2 Cor. 10:1–4 [b]Heb. 10:18, 20 [1]*urge* [2]*rational*
2 [a]1 John 2:15 [b]Eph. 4:23 [c][1 Thess. 4:3]
3 [a]Gal. 2:9 [b]Prov. 25:27 [c][Eph. 4:7]
4 [a]1 Cor. 12:12–14
5 [a][1 Cor. 10:17]
6 [a][John 3:27] [b]Acts 11:27
7 [a]Eph. 4:11
8 [a]Acts 15:32 [b][Matt. 6:1–3] [c][Acts 20:28] [d]2 Cor. 9:7
9 [a]1 Tim. 1:5 [b]Ps. 34:14
10 [a]Heb. 13:1 [b]Phil. 2:3

ENCOUNTER Note Rom. 12:1

The Sacrifice

There is a cost to following Jesus, because He is willing to pay the price, and you are His body. The evil one is quick to reveal the cost of obedience, but he conceals the price of disobedience—never experiencing the adventure of following Christ; your children's not seeing God at work; suffering the consequences of your sin; and having your relationship with the Lord harmed—because you would not follow Him. How great is your sacrifice? It gains you eternal life in Christ.

HISTORICAL Encounter

WALTER WILSON

Rom. 12:1

On December 21, 1896, Walter Wilson became a Christian. He immediately developed a passion for studying and teaching scripture and distributing evangelistic tracts to unbelievers. However, despite his enthusiastic efforts, he saw little result. Then in 1913, a missionary to France was visiting with Wilson. "What is the Holy Spirit to you?" the missionary asked. Wilson admitted he revered God the Father and he knew Christ had purchased his salvation, but he had no use for the Holy Spirit. The missionary urged Wilson to become personally familiar with the Holy Spirit as a member of the Trinity, promising it would transform his life. Then on January 14, 1914, Wilson heard a powerful sermon based on Romans 12:1. Hearers were challenged to submit their bodies to the Holy Spirit so He could use them to impact their world. Wilson was shaken by the simplicity and truth of the message. He immediately yielded every part of his life to the Spirit's leading, and his ministry began to flourish. He would become the renowned pastor of Central Bible Church in Kansas City, president of Kansas City Bible College, and a popular Christian author and speaker who saw many people come to Christ through the Holy Spirit's working in his life.

12:1 The term "therefore" indicates that Paul's subsequent teaching on Christian living in Romans 12:1—16:27 is the practical application of what he has just taught. The term "present" is an aorist infinite verb, indicating a decisive act. "Reasonable service" could also be translated "your spiritual worship."

12:6 Gifts are God-given abilities, literally the work of the Holy Spirit within and through the human body (1 Cor. 12:7). Prophecy is a general term for any ministry that involves speaking God's word.

12 [a]rejoicing in hope, [b]patient[1] in tribulation, [c]continuing steadfastly in prayer;
13 [a]distributing to the needs of the saints, [b]given[1] to hospitality.
14 [a]Bless those who persecute you; bless and do not curse.
15 [a]Rejoice with those who rejoice, and weep with those who weep.
16 [a]Be of the same mind toward one another. [b]Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.
17 [a]Repay no one evil for evil. [b]Have[1] regard for good things in the sight of all men.
18 If it is possible, as much as depends on you, [a]live peaceably with all men.
19 Beloved, [a]do not avenge yourselves, but *rather* give place to wrath; for it is written, [b]*"Vengeance is Mine, I will repay,"* says the Lord.
20 Therefore

> [a]*"If your enemy is hungry, feed him;*
> *If he is thirsty, give him a drink;*
> *For in so doing you will heap*
> *coals of fire on his head."*

21 Do not be overcome by evil, but [a]overcome evil with good.

Submit to Government

13 Let every soul be [a]subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.
2 Therefore whoever resists [a]the authority resists the ordinance of God, and those who resist will [1]bring judgment on themselves.
3 For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? [a]Do what is good, and you will have praise from the same.
4 For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil.
5 Therefore [a]*you* must be subject, not only because of wrath [b]but also for conscience' sake.
6 For because of this you also pay taxes, for they are God's ministers attending continually to this very thing.
7 [a]Render therefore to all their due: taxes to whom taxes *are due,* customs to whom customs, fear to whom fear, honor to whom honor.

Love Your Neighbor

8 Owe no one anything except to love one another, for [a]he who loves another has fulfilled the law.
9 For the commandments, [a]*"You shall not commit adultery," "You shall not murder," "You shall not steal,"* [1]*"You shall not bear false witness," "You shall not covet,"* and if *there is* any other commandment, are *all* summed up in this saying, namely, [b]*"You shall love your neighbor as yourself."*
10 Love does no harm to a neighbor; therefore [a]love *is* the fulfillment of the law.

Put on Christ

11 And *do* this, knowing the time, that now *it is* high time [a]to awake out of sleep; for now our salvation *is* nearer than when we *first* believed.
12 The night is far spent, the day is at hand. [a]Therefore let us cast off the works of darkness, and [b]let us put on the armor of light.
13 [a]Let us walk [1]properly, as in the day, [b]not in revelry and drunkenness, [c]not in lewdness and lust, [d]not in strife and envy.
14 But [a]put on the Lord Jesus Christ, and [b]make no provision for the flesh, to *fulfill its* lusts.

The Law of Liberty

14 Receive[a] one who is weak in the faith, *but* not to disputes over doubtful things.
2 For one believes he [a]may eat all things, but he who is weak eats *only* vegetables.
3 Let not him who eats despise him who

12 [a]Luke 10:20 [b]Luke 21:19 [c]Luke 18:1 [1]*persevering*
13 [a]1 Cor. 16:1 [b]1 Tim. 3:2 [1]Lit. *pursuing*
14 [a][Matt. 5:44]
15 [a][1 Cor. 12: 26]
16 [a][Phil. 2:2; 4:2] [b]Jer. 45:5
17 [a][Matt. 5:39] [b]2 Cor. 8:21 [1]Or *Provide good*
18 [a]Heb. 12:14
19 [a]Lev. 19:18 [b]Deut. 32:35
20 [a]Prov. 25:21, 22
21 [a][Rom. 12:1, 2]

CHAPTER 13

1 [a]1 Pet. 2:13
2 [a][Titus 3:1] [1]Lit. *receive*
3 [a]1 Pet. 2:14
5 [a]Eccl. 8:2 [b][1 Pet. 2:13, 19]
7 [a]Matt. 22:21
8 [a][Gal. 5:13, 14]
9 [a]Ex. 20:13–17; Deut. 5:17–21 [b]Lev. 19:18 [1]NU omits *"You shall not bear false witness,"*
10 [a][Matt. 7:12; 22:39, 40]
11 [a][1 Cor. 15: 34]
12 [a]Eph. 5:11 [b][Eph. 6:11, 13]
13 [a]Phil. 4:8 [b]Prov. 23:20 [c][1 Cor. 6:9] [d]James 3:14 [1]*decently*
14 [a]Gal. 3:27 [b][Gal. 5:16]

CHAPTER 14

1 [a][1 Cor. 8:9; 9:22]
2 [a][Titus 1:15]

ENCOUNTER *Note* — *Rom. 13:3*

Displaying God's Character

Christians are not cut off from responsibility in the world. Instead, they display their faith by responsible living. Children of God live with integrity and honesty, showing respect to everyone. Believers live out the example of redeemed humanity, that others might also seek and find new life in Christ.

12:20 When showing grace to their opponents, believers "heap coals of fire" on them, or cause them to feel guilt and shame. The motivation is not revenge, but the hope that kindness may draw them to repentance.

13:1 Believers are to submit to governing authorities. Civic duty is ultimately in obedience to God and not to evil rulers. Nero, a man responsible for the death of many Christians, was in power (A.D. 54–68) when Paul was in Rome. If God allows an evil ruler, His will is part of a greater plan that must be trusted.

13:12 The "night" is the present evil age. The "day" is the reign of Christ at His second coming. Scripture indicates Christ's return is imminent (Matt. 24:33; 1 Cor. 7:29; Phil. 4:5; James 5:8, 9; 1 Pet. 4:7).

does not eat, and [a]let not him who does not eat judge him who eats; for God has received him.
4 [a]Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

ENCOUNTER*Note* *Rom. 14:4*

Judging

We are accountable to God. We are His servants. Our ultimate responsibility is not to judge what others have done with their lives but to prepare ourselves to give an account of our own service to our Master.

5 [a]One person esteems *one* day above another; another esteems every day *alike*. Let each be fully convinced in his own mind.
6 He who [a]observes the day, observes *it* to the Lord; [1]and he who does not observe the day, to the Lord he does not observe *it*. He who eats, eats to the Lord, for [b]he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.
7 For [a]none of us lives to himself, and no one dies to himself.
8 For if we [a]live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.
9 For [a]to this end Christ died [1]and rose and lived again, that He might be [b]Lord of both the dead and the living.
10 But why do you judge your brother? Or why do you show contempt for your brother? For [a]we shall all stand before the judgment seat of [1]Christ.
11 For it is written:

[a]*"As I live, says the LORD,*
Every knee shall bow to Me,
And every tongue shall confess to God."

12 So then [a]each of us shall give account of himself to God.
13 Therefore let us not judge one another [1]anymore, but rather resolve this, [a]not to put a stumbling block or a cause to fall in *our* brother's way.

The Law of Love

14 I know and am convinced by the Lord Jesus [a]that *there is* nothing unclean of itself; but to him who considers anything to be unclean, to him *it is* unclean.
15 Yet if your brother is grieved because of *your* food, you are no longer walking in love. [a]Do not destroy with your food the one for whom Christ died.

ENCOUNTER*Note* *Rom. 14:15*

The Right to Love

Being conformed to the image of Christ means having His love for God's people, the people for whom He died. He gave up what was rightfully His to bring people into a relationship with the Father. Woe to those who, by clinging to their rights, cause others harm in their faith. Love willingly lays aside liberty and puts others first.

16 [a]Therefore do not let your good be spoken of as evil;
17 [a]for the kingdom of God is not eating and drinking, but righteousness and [b]peace and joy in the Holy Spirit.
18 For he who serves Christ in [1]these things [a]*is* acceptable to God and approved by men.
19 [a]Therefore let us pursue the things *which make* for peace and the things by which [b]one may [1]edify another.

3 [a][Col. 2:16]
4 [a]James 4:11, 12
5 [a]Gal. 4:10
6 [a]Gal. 4:10 [b][1 Tim. 4:3] [1]NU omits the rest of this sentence.
7 [a][Gal. 2:20]
8 [a]2 Cor. 5:14, 15
9 [a]2 Cor. 5:15 [b]Acts 10:36 [1]NU omits *and rose*
10 [a]2 Cor. 5:10 [1]NU *God*
11 [a]Is. 45:23; Phil. 2:9–11
12 [a]1 Pet. 4:5
13 [a]1 Cor. 8:9 [1]*any longer*
14 [a]1 Cor. 10:25
15 [a]1 Cor. 8:11
16 [a][Rom. 12: 17]
17 [a]1 Cor. 8:8 [b][Rom. 8:6]
18 [a]2 Cor. 8:21 [1]NU *this thing*
19 [a]Rom. 12:18 [b]1 Cor. 14:12 [1]*build up*

HISTORICAL*Encounter* **AUGUSTINE** *Rom. 13:13*

Augustine was born in North Africa in A.D. 354. His mother, Monica, was a devout Christian but his father was an unbeliever. Brilliant, but undisciplined, Augustine recklessly pursued carnal pleasures. Eventually he went to Milan. Monica encouraged her son to attend services where Bishop Ambrose preached. Although he enjoyed listening to Ambrose, Augustine was not yet prepared to turn from his sinful lifestyle. Then one day he was in a friend's garden and he heard a child's voice saying, "Take up and read!" Seeing a collection of the apostle Paul's writings near him, Augustine began reading Romans 13:13, 14. He recalled: "No further would I read; nor needed I: for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all darkness of doubt vanished away." Augustine became the Bishop of Hippo and one of the most influential thinkers in church history.

14:5 Some interpreters think that "one day above another" refers to the Sabbath, but it more likely refers to different holy days of the Old Testament ceremonial law.

20 [a]Do not destroy the work of God for the sake of food. [b]All things indeed *are* pure, [c]but *it is* evil for the man who eats with [1]offense.
21 *It is* good neither to eat [a]meat nor drink wine nor *do anything* by which your brother stumbles [1]or is offended or is made weak.
22 [1]Do you have faith? Have *it* to yourself before God. [a]Happy *is* he who does not condemn himself in what he approves.
23 But he who doubts is condemned if he eats, because *he does* not *eat* from faith; for [a]whatever *is* not from faith is [1]sin.

Bearing Others' Burdens

15 We [a]then who are strong ought to bear with the [1]scruples of the weak, and not to please ourselves.

WORD*Study* **BEAR**

Rom. 15:1 The Greek word *bastazō,* translated "bear," means "to lift up," "to pick up" or to "sustain." Believers are to carry the load of those who are weak, building up the body of Christ into maturity (Matt. 8:17; Gal. 6:2).

ENCOUNTER*Note* *Rom. 15:1*

Strengthening the Body

Christian love is unselfish. Believers share their strengths with those who are weak while they humbly receive help from those who are stronger. God's people support one another, just as Christ bore their weakness. In this way the entire body is fortified.

2 [a]Let each of us please *his* neighbor for *his* good, leading to [1]edification.
3 [a]For even Christ did not please Himself; but as it is written, [b]*"The reproaches of those who reproached You fell on Me."*
4 For [a]whatever things were written before were written for our learning, that we through the [1]patience and comfort of the Scriptures might have hope.
5 [a]Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus,
6 that you may [a]with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ.

20 [a]Rom. 14:15 [b]Acts 10:15 [c]1 Cor. 8:9–12 [1]A feeling of giving offense
21 [a]1 Cor. 8:13 [1]NU omits the rest of v. 21.
22 [a][1 John 3: 21] [1]NU *The faith which you have—have*
23 [a]Titus 1:15 [1]M puts Rom. 16:25–27 here.

CHAPTER 15

1 [a][Gal. 6:1, 2] [1]*weaknesses*
2 [a]1 Cor. 9:22; 10:24, 33 [1]*building up*
3 [a]Matt. 26:39 [b]Ps. 69:9
4 [a]1 Cor. 10:11 [1]*perseverance*
5 [a]1 Cor. 1:10
6 [a]Acts 4:24
7 [a]Rom. 14:1, 3 [b]Rom. 5:2 [1]NU, M *you*
8 [a]Matt. 15:24 [b]2 Cor. 1:20 [1]*minister*
9 [a]John 10:16 [b]2 Sam. 22:50; Ps. 18:49
10 [a]Deut. 32:43
11 [a]Ps. 117:1
12 [a]Is. 11:1, 10
13 [a]Rom. 12:12; 14:17
14 [a]2 Pet. 1:12 [b]1 Cor. 1:5; 8:1, 7, 10 [1]M *others*
15 [a]Rom. 1:5; 12:3
16 [a]Rom. 11:13 [b][Is. 66:20] [1]Consisting of
17 [a]Heb. 2:17; 5:1
18 [a]Acts 15:12; 21:19 [b]Rom. 1:5
19 [a]Acts 19:11

Glorify God Together

7 Therefore [a]receive one another, just [b]as Christ also received [1]us, to the glory of God.
8 Now I say that [a]Jesus Christ has become a [1]servant to the circumcision for the truth of God, [b]to confirm the promises *made* to the fathers,
9 and [a]that the Gentiles might glorify God for *His* mercy, as it is written:

[b]*"For this reason I will confess to*
You among the Gentiles,
And sing to Your name."

10 And again he says:

[a]*"Rejoice, O Gentiles, with His people!"*

11 And again:

[a]*"Praise the LORD, all you Gentiles!*
Laud Him, all you peoples!"

12 And again, Isaiah says:

[a]*"There shall be a root of Jesse;*
And He who shall rise to reign over the Gentiles,
In Him the Gentiles shall hope."

13 Now may the God of hope fill you with all [a]joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

From Jerusalem to Illyricum

14 Now [a]I myself am confident concerning you, my brethren, that you also are full of goodness, [b]filled with all knowledge, able also to admonish [1]one another.
15 Nevertheless, brethren, I have written more boldly to you on *some* points, as reminding you, [a]because of the grace given to me by God,
16 that [a]I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the [b]offering [1]of the Gentiles might be acceptable, sanctified by the Holy Spirit.
17 Therefore I have reason to glory in Christ Jesus [a]in the things *which pertain* to God.
18 For I will not dare to speak of any of those things [a]which Christ has not accomplished through me, in word and deed, [b]to make the Gentiles obedient—
19 [a]in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.

14:20 "The work of God" is a new believer; a new creation whom God is fashioning into the image of His Son (2 Cor. 5:17; Eph. 2:10).

15:12 "The root of Jesse" is a title for the Messiah (Is. 11:10). Jesse was the father of King David (1 Sam. 16:5–13), through whom the Messiah would come.

20 And so I have made it my aim to preach the gospel, not where Christ was named, [a]lest I should build on another man's foundation,
21 but as it is written:

> [a]*"To whom He was not announced,*
> *they shall see;*
> *And those who have not heard*
> *shall understand."*

Plan to Visit Rome

22 For this reason [a]I also have been much hindered from coming to you.
23 But now no longer having a place in these parts, and [a]having a great desire these many years to come to you,
24 whenever I journey to Spain, [1]I shall come to you. For I hope to see you on my journey, [a]and to be helped on my way there by you, if first I may [b]enjoy your *company* for a while.
25 But now [a]I am going to Jerusalem to [1]minister to the saints.
26 For [a]it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem.
27 It pleased them indeed, and they are their debtors. For [a]if the Gentiles have been partakers of their spiritual things, [b]their duty is also to minister to them in material things.
28 Therefore, when I have performed this and have sealed to them [a]this fruit, I shall go by way of you to Spain.
29 [a]But I know that when I come to you, I shall come in the fullness of the blessing [1]of the gospel of Christ.
30 Now I beg you, brethren, through the Lord Jesus Christ, and [a]through the love of the Spirit, [b]that you strive together with me in prayers to God for me,
31 [a]that I may be delivered from those in Judea who [1]do not believe, and that [b]my service for Jerusalem may be acceptable to the saints,
32 [a]that I may come to you with joy [b]by the will of God, and may [c]be refreshed together with you.
33 Now [a]the God of peace *be* with you all. Amen.

20 [a][2 Cor. 10: 13, 15, 16]
21 [a]Is. 52:15
22 [a]Rom. 1:13
23 [a]Acts 19:21; 23:11
24 [a]Acts 15:3 [b]Rom. 1:12 [1]NU omits *I shall come to you* and joins *Spain* with the next sentence.
25 [a]Acts 19:21 [1]*serve*
26 [a]1 Cor. 16:1
27 [a]Rom. 11:17 [b]1 Cor. 9:11
28 [a]Phil. 4:17
29 [a][Rom. 1:11] [1]NU omits *of the gospel*
30 [a]Phil. 2:1 [b]2 Cor. 1:11
31 [a]2 Tim. 3:11; 4:17 [b]2 Cor. 8:4 [1]*are disobedient*
32 [a]Rom. 1:10 [b]Acts 18:21 [c]1 Cor. 16:18
33 [a]1 Cor. 14:33

Sister Phoebe Commended

16 I commend to you Phoebe our sister, who is a servant of the church in [a]Cenchrea,
2 [a]that you may receive her in the Lord [b]in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

Greeting Roman Saints

3 Greet [a]Priscilla and Aquila, my fellow workers in Christ Jesus,
4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.
5 Likewise *greet* [a]the church that is in their house. Greet my beloved Epaenetus, who is [b]the firstfruits of [1]Achaia to Christ.
6 Greet Mary, who labored much for us.
7 Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the [a]apostles, who also [b]were in Christ before me.
8 Greet Amplias, my beloved in the Lord.
9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
10 Greet Apelles, approved in Christ. Greet those who are of the *household* of Aristobulus.
11 Greet Herodion, my [1]countryman. Greet those who are of the *household* of Narcissus who are in the Lord.
12 Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.
13 Greet Rufus, [a]chosen in the Lord, and his mother and mine.
14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.
15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.
16 [a]Greet one another with a holy kiss. [1]The churches of Christ greet you.

CHAPTER 16
1 [a]Acts 18:18
2 [a]Phil. 2:29 [b]Phil. 1:27
3 [a]Acts 18:2, 18, 26
5 [a]1 Cor. 16:19 [b]1 Cor. 16:15 [1]NU *Asia*
7 [a]Acts 1:13, 26 [b]Gal. 1:22
11 [1]Or *relative*
13 [a]2 John 1
16 [a]1 Cor. 16:20 [1]NU *All the churches*

15:28 There is no record of Paul ever traveling to Spain, though he intended to do so.

16:1 Phoebe probably carried Paul's letter to Rome. Cenchrea is a port six miles east of Corinth.

16:3 Priscilla and Aquila were a married couple, and they are always mentioned together. They were of the same trade as Paul, tentmakers, and ministered with him in Corinth and Ephesus (Acts 18:1, 2, 19, 26).

16:8–10 Amplias, Urbanus, Stachys, and Apelles were common slave names found in the imperial household. Aristobulus was a familiar Greek name often used in the family of Herod the Great. Some have suggested he was a grandson of Herod the Great and a brother of Herod Agrippa I.

16:11 Narcissus has been identified as a wealthy freedman of the Roman emperor Tiberius. He was put to death by Agrippa after Nero came to power.

16:12 Tryphena and Tryphosa were most likely sisters and perhaps twins. Their names means "delicate" and "dainty" but they are commended for their hard work.

16:13 Rufus, meaning "red," was a common name, but many believe he was the same man mentioned in Mark 15:21.

16:15 Philologus means "fond of words." Julia may have been the most common female slave name. Olympas is a Greek name.

16:16 The holy kiss was practiced in the early church as a sign of love and unity (1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14).

Avoid Divisive Persons

17 Now I urge you, brethren, note those [a]who cause divisions and offenses, contrary to the doctrine which you learned, and [b]avoid them.

ENCOUNTER*Note* *Rom. 16:17*

United in Christ

Those who are godly love God's people. They seek unity through the bond of peace, they put others first, they forgive those who wrong them, they build up those who are weak, and they seek to edify the body of Christ. Watch those who stir up dissension, they are not led by God's Spirit.

18 For those who are such do not serve our Lord [1]Jesus Christ, but [a]their own belly, and [b]by smooth words and flattering speech deceive the hearts of the simple.
19 For [a]your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be [b]wise in what is good, and [1]simple concerning evil.
20 And [a]the God of peace [b]will crush Satan under your feet shortly. [c]The grace of our Lord Jesus Christ *be* with you. Amen.

17 [a][Acts 15:1] [b][1 Cor. 5:9]
18 [a]Phil. 3:19 [b]Col. 2:4 [1]NU, M omit *Jesus*
19 [a]Rom. 1:8 [b]Matt. 10:16 [1]*innocent*
20 [a]Rom. 15:33 [b]Gen. 3:15 [c]1 Cor. 16:23

Greetings from Paul's Friends

21 [a]Timothy, my fellow worker, and [b]Lucius, [c]Jason, and [d]Sosipater, my countrymen, greet you.
22 I, Tertius, who wrote *this* epistle, greet you in the Lord.
23 [a]Gaius, my host and *the host* of the whole church, greets you. [b]Erastus, the treasurer of the city, greets you, and Quartus, a brother.
24 [a]The[1] grace of our Lord Jesus Christ *be* with you all. Amen.

21 [a]Acts 16:1 [b]Acts 13:1 [c]Acts 17:5 [d]Acts 20:4
23 [a]1 Cor. 1:14 [b]Acts 19:22
24 [a]1 Thess. 5:28 [1]NU omits v. 24.

Benediction

25 [1]Now [a]to Him who is able to establish you [b]according to my gospel and the preaching of Jesus Christ, [c]according to the revelation of the mystery [d]kept secret since the world began
26 but [a]now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for [b]obedience to the faith—
27 to [a]God, alone wise, *be* glory through Jesus Christ forever. Amen.

25 [a][Eph. 3:20] [b]Rom. 2:16 [c]Eph. 1:9 [d]Col. 1:26; 2:2; 4:3 [1]M puts Rom. 16:25–27 after Rom. 14:23.
26 [a]Eph. 1:9 [b]Rom. 1:5
27 [a]Jude 25

16:21 Jason was Paul's host in Thessalonica (Acts 17:5, 7, 9). Sosipater was probably the same man mentioned in Acts 20:4.

16:23 Gaius gave lodging to Paul in Corinth and offered his home as a place for the church to meet (1 Cor. 1:14). Erastus was a common name, but he was probably the man Paul sent to Macedonia along with Timothy (Acts 19:22). Quartus means "quarter."

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

INTRODUCTION

The apostle Paul identifies himself as the author of this epistle (1 Cor. 1:1, 2; 16:21). It was written on Paul's third missionary journey near the end of his three-year stay in Ephesus (Acts 19; 20:31); the most probable date was before Pentecost in the spring, A.D. 55. It was not his first letter to the Corinthians, for Paul mentions an earlier letter that we do not possess (1 Cor. 5:9).

The city of Corinth was one of the chief and most affluent cities in Greece with a population in Paul's day of about 250,000 free people and perhaps another 400,000 slaves. It was a commercial hub of activity serviced by two harbors, allowing goods to flow between Italy and Spain to the west and Asia, Phoenicia, and Egypt to the east. International trade also created an ethnically diverse population with varied religious influences. There were at least twelve temples, including the temple of Apollo and the famous temple of Aphrodite, the goddess of love. Temple prostitution flourished in Corinth, with as many as 1,000 male and female prostitutes servicing the worship of Aphrodite. Immorality was so ingrained in the culture that the term "corinthianize" meant "to practice sexual immorality." Unfortunately, the church in Corinth began to reflect the surrounding culture. Paul, therefore, wrote to instruct this gifted but immature church as well as to address specific situations occurring there.

SIGNIFICANCE

The Corinthian church's troubles prompted Paul to return clear, extensive correspondence that provides the most practical instruction concerning the church found in the Bible. This is a rare look at the intimate inner life and workings of an early congregation. We see Paul's heart as like a father who loves enough to discipline his children, encouraging the believers in Corinth to make a break from their old life to their new life in Christ. The challenge of being God's people in the midst of a pagan and immoral society is relevant for believers in any age. Paul explains how to deal with divisions and disputes in the church, how to treat believers who are engaged in immoral conduct, the proper perspective on marital relationships, and the appropriate use of our rights as Christians. Paul also gives some of the most significant New Testament teaching on the Lord's Supper, spiritual gifts, and the resurrection of Jesus.

STRUCTURE

Paul had several reasons for writing this letter, and he clearly and purposefully addresses each issue. After the introduction (1:1–9), the letter is divided into two major sections. The first deals with two concerns that had come to Paul's attention from the house of Chloe: division in the church and moral and ethical misconduct (1:10—6:20). Specifically, Paul deals with the need for church discipline, legal disputes between believers, and sexual immorality. The second section is Paul's response to questions posed by the Corinthian church (7:1—14:40). Then Paul offers a significant theological discourse on the resurrection (15:1–58). The letter concludes with practical instruction for a financial collection and some personal matters (16:1–24). First Corinthians can be outlined as follows:

Introduction (1:1–9)
Addressing Church Issues
  Division (1:10—4:21)
  Moral Negligence (5:1—6:20)
Addressing Church Questions
  Instruction on Marriage (7:1–40)
  Christian Liberty (8:1—11:1)
  Worship (11:2–34)
  Spiritual Gifts (12:1—14:40)
Discourse on Resurrection (15:1–58)
Conclusion (16:1–24)

ENCOUNTERING GOD THROUGH FIRST CORINTHIANS

This practical letter to a struggling church presents numerous truths that apply today. Consider the dramatic differences between involvement in the world and entanglement by the world. God wants you to be holy and set apart in the midst of an immoral and evil society which can only be accomplished through the power of His Spirit. Among the various teachings Paul offers, pay close attention to the nature of spiritual gifts. Again, the Spirit is the key to living the Christian life; He is the gift who manifests Himself in our lives. He is the teacher, and equipper of every believer. Watch for the priority of love in this letter—love for God and for one another. Paul's teaching on this essential virtue climaxes in chapter thirteen as the guiding force in all Christian activity. Allow the Holy Spirit to measure your love by His standard and be prepared to make the necessary adjustments. Finally, Christ is your only hope; His crucifixion and resurrection are the power of God that sets you free. He is the head and focus of the church, your hope of eternal life.

CHAPTER 1

Greeting

1 PAUL, [a]called *to be* an apostle of Jesus Christ [b]through the will of God, and [c]Sosthenes *our* brother,

2 To the church of God which is at Corinth, to those who [a]are [1]sanctified in Christ Jesus, [b]called *to be* saints, with all who in every place call on the name of Jesus Christ [c]our Lord, [d]both theirs and ours:

3 [a]Grace to you and peace from God our Father and the Lord Jesus Christ.

Spiritual Gifts at Corinth

4 [a]I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,
5 that you were enriched in everything by Him [a]in all [1]utterance and all knowledge,
6 even as [a]the testimony of Christ was confirmed [1]in you,
7 so that you come short in no gift, eagerly [a]waiting for the revelation of our Lord Jesus Christ,
8 [a]who will also confirm you to the end, [b]*that you may be* blameless in the day of our Lord Jesus Christ.
9 [a]God *is* faithful, by whom you were called into [b]the fellowship of His Son, Jesus Christ our Lord.

Sectarianism Is Sin

10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, [a]that you all [1]speak the same thing, and *that* there be no [2]divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment.
11 For it has been declared to me concerning you, my brethren, by those of Chloe's *household,* that there are [1]contentions among you.
12 Now I say this, that [a]each of you says, "I am of Paul," or "I am of [b]Apollos," or "I am of [c]Cephas," or "I am of Christ."
13 [a]Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?
14 I thank God that I baptized [a]none of you except [b]Crispus and [c]Gaius,
15 lest anyone should say that I had baptized in my own name.
16 Yes, I also baptized the household of [a]Stephanas. Besides, I do not know whether I baptized any other.
17 For Christ did not send me to baptize, but to preach the gospel, [a]not with wisdom of words, lest the cross of Christ should be made of no effect.

Christ the Power and Wisdom of God

18 For the [1]message of the cross is [a]foolishness to [b]those who are perishing, but to us [c]who are being saved it is the [d]power of God.
19 For it is written:

[a]*"I will destroy the wisdom of the wise,*

1 [a]Rom. 1:1 [b]2 Cor. 1:1 [c]Acts 18:17
2 [a][Acts 15:9] [b]Rom. 1:7 [c][1 Cor. 8:6] [d][Rom. 3:22] [1]*set apart*
3 [a]Rom. 1:7
4 [a]Rom. 1:8
5 [a][1 Cor. 12:8] [1]*speech*
6 [a]2 Tim. 1:8 [1]Or *among*
7 [a]Phil. 3:20
8 [a]1 Thess. 3:13; 5:23 [b]Col. 1:22; 2:7
9 [a]Is. 49:7 [b][John 15:4]
10 [a]2 Cor. 13:11 [1]Have a uniform testimony [2]*schisms* or *dissensions*
11 [1]*quarrels*
12 [a]1 Cor. 3:4 [b]Acts 18:24 [c]John 1:42
13 [a]2 Cor. 11:4
14 [a]John 4:2 [b]Acts 18:8 [c]Rom. 16:23
16 [a]1 Cor. 16: 15, 17
17 [a][1 Cor. 2:1, 4, 13]
18 [a]1 Cor. 2:14 [b]2 Cor. 2:15 [c][1 Cor. 15:2] [d]Rom. 1:16 [1]Lit. *word*
19 [a]Is. 29:14

1:1 Paul named Christ ten times in the first ten verses. He focused squarely on Christ as Lord, and he directed the Corinthians to do likewise. Paul's call was by the will of God, whereas the Corinthians were enamored with human wisdom.

1:2 The Corinthian believers were sanctified in Christ because of His work and not their own goodness.

1:11 Chloe is only mentioned in this verse. She was apparently respected among the church and she provided information upon which Paul based his judgment.

1:14 Crispus was the ruler of the synagogue in Corinth (Acts 18:8). His influential position caused many to accept Christ. Gaius is probably the man mentioned by Paul in Romans, who had hosted Paul and the church (Rom. 16:23). Stephanas was one of the first converts in Achaia, the region of which Corinth was the capital (1 Cor. 16:15).

ENCOUNTER Note 1 Cor. 1:18

Extreme Measures

Encounters with God are often surprising in their expression. God chose the way of the cross for salvation. Its raw agony, public humiliation, and excruciating death were extreme measures reflecting humanity's extreme need. No one could have predicted the cross. We could not have imagined our sin to be that bad, but it is.

And bring to nothing the
understanding of the prudent."

20 [a]Where *is* the wise? Where *is* the scribe? Where *is* the [1]disputer of this age? [b]Has not God made foolish the wisdom of this world?
21 For since, in the [a]wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.
22 For [a]Jews request a sign, and Greeks seek after wisdom;
23 but we preach Christ crucified, [a]to the Jews a [1]stumbling block and to the [2]Greeks [b]foolishness,
24 but to those who are called, both Jews and Greeks, Christ [a]the power of God and [b]the wisdom of God.
25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Glory Only in the Lord

26 For [1]you see your calling, brethren, [a]that not many wise according to the flesh, not many mighty, not many [2]noble, *are called.*
27 But [a]God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;
28 and the [1]base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,
29 that no flesh should glory in His presence.
30 But of Him you are in Christ Jesus, who became for us wisdom from God—and [a]righteousness and sanctification and redemption—
31 that, as it is written, [a]*"He who glories, let him glory in the* LORD*."*

20 [a]Is. 19:12; 33:18 [b]Job 12:17 [1]*debater*
21 [a]Dan. 2:20
22 [a]Matt. 12:38
23 [a]Luke 2:34 [b][1 Cor. 2:14] [1]Gr. *skandalon, offense* [2]NU *Gentiles*
24 [a][Rom. 1:4] [b]Col. 2:3
26 [a]John 7:48 [1]*consider* [2]*well-born*
27 [a]Matt. 11:25
28 [1]*insignificant* or *lowly*
30 [a][2 Cor. 5:21]
31 [a]Jer. 9:23, 24

Christ Crucified

2 And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the [1]testimony of God.
2 For I determined not to know anything among you [a]except Jesus Christ and Him crucified.
3 [a]I was with you [b]in weakness, in fear, and in much trembling.
4 And my speech and my preaching [a]*were* not with persuasive words of [1]human wisdom, [b]but in demonstration of the Spirit and of power,
5 that your faith should not be in the wisdom of men but in the [a]power of God.

Spiritual Wisdom

6 However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.
7 But we speak the wisdom of God in a mystery, the hidden *wisdom* which God [1]ordained before the ages for our glory,

CHAPTER 2
1 [1]NU *mystery*
2 [a]Gal. 6:14
3 [a]Acts 18:1 [b][2 Cor. 4:7]
4 [a]2 Pet. 1:16 [b]Rom. 15:19 [1]NU omits *human*
5 [a]1 Thess. 1:5
7 [1]*predetermined*

HISTORICAL Encounter

JOHN CLOUGH

1 Cor. 1:26

John Clough resisted God as long as he could. In college, he drew a line down the middle of his room and insisted his pious roommate not read scripture or pray on his side of the room. Yet he was eventually converted and soon began to sense God calling him into missions. On November 30, 1864, John and his wife sailed for Telegu, India, where other missionaries had labored for seventeen years with few results. The Cloughs immediately faced a dilemma. The upper caste Indians would not attend church with the lower castes. Turning randomly in his Bible, Clough came across First Corinthians 1:26–29. At the same time his wife turned to the identical passage. Convinced God had led them, they began to focus on the lower castes. Fifteen months later they witnessed thousands of people being baptized and added to the churches.

1:20 The "wise" may be a reference to Greek philosophers. The "scribe" is a term for a Jewish scholar trained in the details of the law. The "disputer" is a Greek person trained in rhetoric. All three functioned on the basis of logic and debate.

1:26 The "mighty" refers to influential and powerful rulers. The "noble" includes the privileged aristocratic class of society.

2:7 The "mystery" or "secret" is hidden from unbelievers but has been made known to believers. It is defined by Paul as "revelation . . . kept secret since the world began but now made manifest" (Rom. 16:25, 26). The mystery of which Paul speaks is the gospel, God's plan of redemption in Christ (Eph. 3:4, 5; 1 Tim. 3:16).

8 which none of the rulers of this age knew; for [a]had they known, they would not have [b]crucified the Lord of glory.
9 But as it is written:

> [a]*"Eye has not seen, nor ear heard,*
> *Nor have entered into the heart of man*
> *The things which God has prepared for those who love Him."*

10 But [a]God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.
11 For what man knows the things of a man except the [a]spirit of the man which is in him? [b]Even so no one knows the things of God except the Spirit of God.
12 Now we have received, not the spirit of the world, but [a]the Spirit who is from God, that we might know the things that have been freely given to us by God.
13 These things we also speak, not in words which man's wisdom teaches but which the [1]Holy Spirit teaches, comparing spiritual things with spiritual.
14 [a]But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them,* because they are spiritually discerned.
15 But he who is spiritual judges all things, yet he himself is *rightly* judged by no one.
16 For [a]*"who has known the mind of the LORD that he may instruct Him?"*
[b]But we have the mind of Christ.

Sectarianism Is Carnal

3 And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to [a]babes in Christ.

8 [a]Luke 23:34 [b]Matt. 27:33–50
9 [a][Is. 64:4; 65:17]
10 [a]Matt. 11:25; 13:11; 16:17
11 [a][James 2:26] [b]Rom. 11:33
12 [a][Rom. 8:15]
13 [1]NU omits *Holy*
14 [a]Matt. 16:23
16 [a]Is. 40:13 [b][John 15:15]

CHAPTER 3

1 [a]Heb. 5:13

2 [a]1 Pet. 2:2 [b]John 16:12
3 [1]Lit. *walking according to man*
5 [a]2 Cor. 3:3, 6; 4:1; 5:18; 6:4
6 [a]Acts 18:4 [b]Acts 18:24–27 [c][2 Cor. 3:5]
7 [a][Gal. 6:3]
8 [a]Ps. 62:12

ENCOUNTER*Note* *1 Cor. 2:14*

An Encounter with Truth

Apart from God's Spirit, the brightest human mind will never understand the simplest spiritual truth. Truth is revealed through encounter, not through study, for Truth is a person. Jesus is Truth. The Spirit of God brings us to Christ, and then unlocks the door to all spiritual realities. Those who are unwilling to accept Him can do nothing but follow a lie.

2 I fed you with [a]milk and not with solid food; [b]for until now you were not able *to receive it,* and even now you are still not able;
3 for you are still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and [1]behaving like *mere* men?
4 For when one says, "I am of Paul," and another, "I *am* of Apollos," are you not carnal?

Watering, Working, Warning

5 Who then is Paul, and who *is* Apollos, but [a]ministers through whom you believed, as the Lord gave to each one?
6 [a]I planted, [b]Apollos watered, [c]but God gave the increase.
7 So then [a]neither he who plants is anything, nor he who waters, but God who gives the increase.
8 Now he who plants and he who waters are one, [a]and each one will receive his own reward according to his own labor.

CHARACTER*Study*

APOLLOS

1 Cor. 3:5

A relatively unknown but influential leader in the early church was an Alexandrian Jew named Apollos (Acts 18:24). Noted as being eloquent and cultured, he quickly rose to leadership in the church. He originally responded to the ministry of John the Baptist, but was nurtured and discipled in the gospel by Aquila and Priscilla. Apollos was well versed in the Old Testament scriptures, able to teach and preach with authority and passion. He became a champion for the early church in refuting Jewish criticism and defending the Christian belief that Jesus was the Messiah. So effective was his preaching that some in Corinth held him in higher esteem than both Peter and Paul. Paul recognized his genuine heart and God's call on him, and welcomed him as a trusted friend and companion (1 Cor. 16:12; Titus 3:13).

Apollos developed a deep and mature faith in God. All who met him were challenged with the living word of God, powerful and effective for transforming lives. God's Word was the standard for Apollos and the power behind his proclamation. His teachable spirit allowed him to grow in his faith, so God used him as a leader among His people. The greatness of Apollos was found in his humility. His faith was lived out and poured out among God's people.

2:12 The Holy Spirit's role is to help believers understand all God wants to give them if they will believe.

3:1 A carnal person would not be an unbeliever or the "natural man" mentioned in 2:14. Rather, the context indicates a spiritually immature Christian, one who is still influenced by the flesh.

ENCOUNTER *Note* *1 Cor. 3:3*

Mere Mortals

Faith in God transports the believer out of the domain of darkness into the kingdom of light, out of death into new life in Christ. To live carnally, as a mere mortal, is worthy of reprimand, because we ought to be different. We have been born again of the Spirit of God and share in His divine nature.

9 For [a]we are God's fellow workers; you are God's field, *you are* [b]God's building.
10 [a]According to the grace of God which was given to me, as a wise master builder I have laid [b]the foundation, and another builds on it. But let each one take heed how he builds on it.
11 For no other foundation can anyone lay than [a]that which is laid, [b]which is Jesus Christ.
12 Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw,
13 each one's work will become clear; for the Day [a]will declare it, because [b]it will be revealed by fire; and the fire will test each one's work, of what sort it is.
14 If anyone's work which he has built on *it* endures, he will receive a reward.
15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.
16 [a]Do you not know that you are the temple of God and *that* the Spirit of God dwells in you?
17 If anyone [1]defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.

Avoid Worldly Wisdom

18 [a]Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise.
19 For the wisdom of this world is foolishness with God. For it is written, [a]*"He catches the wise in their own craftiness"*;
20 and again, [a]*"The LORD knows the thoughts of the wise, that they are futile."*
21 Therefore let no one boast in men. For [a]all things are yours:
22 whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours.

9 [a]2 Cor. 6:1 [b][Eph. 2:20–22]
10 [a]Rom. 1:5 [b]1 Cor. 4:15
11 [a]Is. 28:16 [b]Eph. 2:20
13 [a]1 Pet. 1:7 [b]Luke 2:35
16 [a]2 Cor. 6:16
17 [1]*destroys*
18 [a]Prov. 3:7
19 [a]Job 5:13
20 [a]Ps. 94:11
21 [a][2 Cor. 4:5]

WORD *Study* **DWELL**

1 Cor. 3:16 The Greek word *oikeō*, translated "dwell" means "to live" or "to inhabit" as one would dwell in a house. Within believers, the very presence of God exists, for the Spirit of God takes up residence within them. The believer's body, therefore, is a temple set apart for God's purposes. The Holy Spirit sets the house in order, cleansing it and making it holy. Paul also uses the term "dwell" to describe sin that abides in us (Rom. 7:17, 20). Whatever is within us has influence. When the Spirit enters a life, sin, the unwelcome occupant, is evicted; for sin has no power over God's Spirit (Matt. 12:22–30; Mark 3:22–27; Luke 11:14–23).

23 And [a]you *are* Christ's, and Christ *is* God's.

Stewards of the Mysteries of God

4 Let a man so consider us, as [a]servants of Christ [b]and stewards of the mysteries of God.
2 Moreover it is required in stewards that one be found faithful.
3 But with me it is a very small thing that I should be judged by you or by a human [1]court. In fact, I do not even judge myself.
4 For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord.
5 [a]Therefore judge nothing before the time, until the Lord comes, who will both bring to [b]light the hidden things of darkness and [c]reveal the [1]counsels of the hearts. [d]Then each one's praise will come from God.

Fools for Christ's Sake

6 Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be [1]puffed up on behalf of one against the other.
7 For who [1]makes you differ *from another?* And [a]what do you have that you did not receive? Now if you did indeed receive *it*, why do you boast as if you had not received *it*?
8 You are already full! [a]You are already rich! You have reigned as kings without us—and indeed I could wish you did reign, that we also might reign with you!

23 [a]2 Cor. 10:7

CHAPTER 4

1 [a]Col. 1:25 [b]Titus 1:7
3 [1]Lit. *day*
5 [a]Matt. 7:1 [b]Matt. 10:26 [c]1 Cor. 3:13 [d]Rom. 2:29 [1]*motives*
6 [1]*arrogant*
7 [a]John 3:27 [1]*distinguishes you*
8 [a]Rev. 3:17

3:13 The "Day" is the day when Christ returns to judge each of us according to our deeds (2 Cor. 5:10).

3:17 "Destroy" is strong language, accurate in describing God's response to those who harm His people.

4:1 Whereas a servant was simply a slave under orders, a steward was a slave with managerial responsibility over household affairs. As stewards, believers are to manage and care for the gospel message entrusted to them.

9 For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a [a]spectacle [1]to the world, both to angels and to men.
10 We *are* [a]fools for Christ's sake, but you *are* wise in Christ! [b]We *are* weak, but you *are* strong! You *are* distinguished, but we *are* dishonored!
11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless.
12 [a]And we labor, working with our own hands. [b]Being reviled, we bless; being persecuted, we endure;
13 being defamed, we [1]entreat. [a]We have been made as the filth of the world, the offscouring of all things until now.

Paul's Paternal Care

14 I do not write these things to shame you, but [a]as my beloved children I warn *you.*
15 For though you might have ten thousand instructors in Christ, yet *you do* not *have* many fathers; for [a]in Christ Jesus I have begotten you through the gospel.
16 Therefore I urge you, [a]imitate me.
17 For this reason I have sent [a]Timothy to you, [b]who is my beloved and faithful son in the Lord, who will [c]remind you of my ways in Christ, as I [d]teach everywhere [e]in every church.
18 [a]Now some are [1]puffed up, as though I were not coming to you.
19 [a]But I will come to you shortly, [b]if the Lord wills, and I will know, not the word of those who are puffed up, but the power.
20 For [a]the kingdom of God *is* not in word but in [b]power.
21 What do you want? [a]Shall I come to you with a rod, or in love and a spirit of gentleness?

Immorality Defiles the Church

5 It is actually reported *that there is* sexual immorality among you, and such sexual immorality as is not even [1]named among the Gentiles—that a man has his father's [a]wife!
2 [a]And you are [1]puffed up, and have not rather [b]mourned, that he who has done this deed might be taken away from among you.

9 [a]Heb. 10:33 [1]Lit. *theater*
10 [a]Acts 17:18; 26:24 [b]2 Cor. 13:9
12 [a]Acts 18:3; 20:34 [b]Matt. 5:44
13 [a]Lam. 3:45 [1]*exhort, encourage*
14 [a]1 Thess. 2: 11
15 [a]Gal. 4:19
16 [a][1 Cor. 11:1]
17 [a]Acts 19:22 [b]1 Tim. 1:2, 18 [c]1 Cor. 11:2 [d]1 Cor. 7:17 [e]1 Cor. 14:33
18 [a]1 Cor. 5:2 [1]*arrogant*
19 [a]Acts 19:21; 20:2 [b]Acts 18:21
20 [a]1 Thess. 1:5 [b]1 Cor. 2:4
21 [a]2 Cor. 10:2

CHAPTER 5

1 [a]Lev. 18:6–8 [1]NU omits *named*
2 [a]1 Cor. 4:18 [b]2 Cor. 7:7–10 [1]*arrogant*
3 [a]Col. 2:5
4 [a][Matt. 18:20] [b][John 20:23]
5 [a]1 Tim. 1:20 [b][Acts 26:18] [1]NU omits *Jesus*
6 [a]1 Cor. 3:21 [b]Gal. 5:9
7 [a]Is. 53:7 [b]John 19:14 [1]*clean out* [2]NU omits *for us*
8 [a]Ex. 12:15 [b]Deut. 16:3 [c]Matt. 16:6
9 [a]2 Cor. 6:14 [1]*associate*
10 [a]John 17:15
11 [a]Matt. 18:17 [b]Gal. 2:12

ENCOUNTER*Note* *1 Cor. 4:20*

True Faith

Faith in Christ is not verified by words, not by right belief, not even by noble action. The only evidence of genuine faith in Christ is His power. The Holy Spirit is God's gift to empower us in life. Never rely on knowledge, ability, or religion; the kingdom of God is moved by the power of the Spirit through living faith.

3 [a]For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.
4 In the [a]name of our Lord Jesus Christ, when you are gathered together, along with my spirit, [b]with the power of our Lord Jesus Christ,
5 [a]deliver such a one to [b]Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord [1]Jesus.
6 [a]Your glorying *is* not good. Do you not know that [b]a little leaven leavens the whole lump?
7 Therefore [1]purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed [a]Christ, our [b]Passover, was sacrificed [2]for us.
8 Therefore [a]let us keep the feast, [b]not with old leaven, nor [c]with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

Immorality Must Be Judged

9 I wrote to you in my epistle [a]not to [1]keep company with sexually immoral people.
10 Yet *I* certainly *did* not *mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go [a]out of the world.
11 But now I have written to you not to keep company [a]with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—[b]not even to eat with such a person.
12 For what *have* I *to do* with judging

4:20 Paul's reference to the kingdom of God is not a future state, but the present reign of Christ in the hearts of His people.

5:1 Incest was strictly forbidden in Old Testament law (Lev. 18:8; Deut. 22:30).

5:6 The imagery in this passage refers to the Passover Feast and the prohibition to use yeast in that meal (Ex. 12:8). The people were to remove the old (leavened) bread crumbs from the house before they began to prepare the Passover meal.

5:8 The feast in this passage is used as an image of Christ, as He satisfied the requirements for the Passover Lamb (Is. 53:7; John 1:29; 1 Pet. 1:19).

5:9 "My epistle" refers to an earlier letter written to the church that has been lost to history. He corrects an apparent confusion from his first letter about avoiding sexually immoral people. They had understood him to mean all such people in the world, but he meant only those in the church who would corrupt it.

those also who are outside? Do you not judge those who are inside?
13 But those who are outside God judges. Therefore [a]*"put away from yourselves the evil person."*

ENCOUNTER *Note* *1 Cor. 5:6–13*

A Healthy Body

Immorality is infectious, spreading its deadly poison like a contagious disease. Your personal relationship with God is to be diligently guarded. While reaching out to sinners, beware of downplaying sin and lowering standards of holiness. The health of the church body is at stake.

Do Not Sue the Brethren

6 Dare any of you, having a matter against another, go to law before the unrighteous, and not before the [a]saints?
2 Do you not know that [a]the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?
3 Do you not know that we shall [a]judge angels? How much more, things that pertain to this life?
4 If then you have [1]judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge?
5 I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren?
6 But brother goes to law against brother, and that before unbelievers!
7 Now therefore, it is already an utter failure for you that you go to law against one another. [a]Why do you not rather accept wrong? Why do you not rather *let yourselves* be cheated?
8 No, you yourselves do wrong and cheat, and *you do* these things *to your* brethren!
9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. [a]Neither fornicators, nor idolaters, nor adulterers, nor [1]homosexuals, nor [2]sodomites,
10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

13 [a]Deut. 13:5; 17:7, 12; 19:19; 21:21; 22:21, 24; 24:7

CHAPTER 6

1 [a]Dan. 7:22
2 [a]Ps. 49:14
3 [a]2 Pet. 2:4
4 [1]*courts*
7 [a][Prov. 20:22]
9 [a]Gal. 5:21 [1]*catamites,* those submitting to homosexuals [2]*male homosexuals*

11 [a][1 Cor. 12:2] [b]Heb. 10:22 [1]*set apart*
12 [a]1 Cor. 10:23 [1]*profitable* [2]Or *anything*
13 [a]Matt. 15:17 [b]Gal. 5:19 [c]1 Thess. 4:3 [d][Eph. 5:23]
14 [a]2 Cor. 4:14 [b]Eph. 1:19
15 [a]Rom. 12:5
16 [a]Gen. 2:24
17 [a][John 17: 21–23]
18 [a]Heb. 13:4 [b]Rom. 1:24
19 [a]2 Cor. 6:16 [b]Rom. 14:7
20 [a]2 Pet. 2:1 [1]NU omits the rest of v. 20.

CHAPTER 7

1 [a]1 Cor. 7:8, 26

11 And such were [a]some of you. [b]But you were [1]sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

Glorify God in Body and Spirit

12 [a]All things are lawful for me, but all things are not [1]helpful. All things are lawful for me, but I will not be brought under the power of [2]any.
13 [a]Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for [b]sexual immorality but [c]for the Lord, [d]and the Lord for the body.
14 And [a]God both raised up the Lord and will also raise us up [b]by His power.
15 Do you not know that [a]your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not!
16 Or do you not know that he who is joined to a harlot is one body *with her?* For [a]*"the two,"* He says, *"shall become one flesh."*
17 [a]But he who is joined to the Lord is one spirit *with Him.*
18 [a]Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins [b]against his own body.

ENCOUNTER *Note* *1 Cor. 6:18*

Stay Free

Flee anything that can potentially harm your relationship with Christ. Do not risk allowing sin to enter your heart. Once God has set you free by the blood of Christ, do not willingly walk back into bondage. Your salvation is too precious to treat carelessly, and so is the salvation of others.

19 Or [a]do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, [b]and you are not your own?
20 For [a]you were bought at a price; therefore glorify God in your body [1]and in your spirit, which are God's.

Principles of Marriage

7 Now concerning the things of which you wrote to me: [a]*It is* good for a man not to touch a woman.

6:1 The Corinthian church had members suing one another in the Roman courts, thereby making the church a mockery in the community. Their behavior illustrated just how divided the body was.

6:4 The "least esteemed" referred to judges in civil courts.

6:20 The description of a believer's body as a temple is not a figure of speech, it is reality. God's Spirit dwells within believers and makes use of their bodies for kingdom purposes. Believers, therefore, honor God with their bodies (Rom. 6:12, 13; 1 Cor. 10:31).

7:1 In 1 Corinthians 7:1—14:40 Paul refers to questions in a letter the Corinthian church wrote to him. The following section contains his response to their inquiries.

2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.
3 [a]Let the husband render to his wife the affection due her, and likewise also the wife to her husband.
4 The wife does not have authority over her own body, but the husband *does.* And likewise the husband does not have authority over his own body, but the wife *does.*
5 [a]Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that [b]Satan does not tempt you because of your lack of self-control.
6 But I say this as a concession, [a]not as a commandment.
7 For [a]I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.
8 But I say to the unmarried and to the widows: [a]It is good for them if they remain even as I am;
9 but [a]if they cannot exercise self-control, let them marry. For it is better to marry than to burn *with passion.*

Keep Your Marriage Vows

10 Now to the married I command, *yet* not I but the [a]Lord: [b]A wife is not to depart from *her* husband.
11 But even if she does depart, let her remain unmarried or be reconciled to *her* husband. And a husband is not to divorce *his* wife.
12 But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.
13 And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.
14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise [a]your children would be unclean, but now they are holy.
15 But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such *cases.* But God has called us [a]to peace.
16 For how do you know, O wife, whether you will [a]save *your* husband? Or how do you know, O husband, whether you will save *your* wife?

3 [a]Ex. 21:10
5 [a]Joel 2:16 [b]1 Thess. 3:5
6 [a]2 Cor. 8:8
7 [a]Acts 26:29
8 [a]1 Cor. 7:1, 26
9 [a]1 Tim. 5:14
10 [a]Mark 10: 6–10 [b][Matt. 5:32]
14 [a]Mal. 2:15
15 [a]Rom. 12:18

ENCOUNTER *Note* *1 Cor. 7:16*

An Attractive Spirit

Allow Christ in you to affect those closest to you. More than words or actions, the Spirit within you is powerful in God's hands. Nobody is beyond Christ's power to save, so allow others to encounter Him in you. You may not always recognize what is happening, but Christ is in control. Trust Him to work in you and through you to bring glory to the Father.

Live as You Are Called

17 But as God has distributed to each one, as the Lord has called each one, so let him walk. And [a]so I [1]ordain in all the churches.
18 Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? [a]Let him not be circumcised.
19 [a]Circumcision is nothing and uncircumcision is nothing, but [b]keeping the commandments of God *is what matters.*
20 Let each one remain in the same calling in which he was called.
21 Were you called *while* a slave? Do not be concerned about it; but if you can be made free, rather use *it.*
22 For he who is called in the Lord *while* a slave is [a]the Lord's freedman. Likewise he who is called *while* free is [b]Christ's slave.
23 [a]You were bought at a price; do not become slaves of men.
24 Brethren, let each one remain with [a]God in that *state* in which he was called.

To the Unmarried and Widows

25 Now concerning virgins: [a]I have no commandment from the Lord; yet I give judgment as one [b]whom the Lord in His mercy has made [c]trustworthy.
26 I suppose therefore that this is good because of the present distress—[a]that *it is* good for a man to remain as he is:
27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

16 [a]1 Pet. 3:1
17 [a]1 Cor. 4:17 [1]*direct*
18 [a]Acts 15:1
19 [a][Gal. 3:28; 5:6; 6:15] [b][John 15:14]
22 [a][John 8:36] [b]1 Pet. 2:16
23 [a]1 Pet. 1:18, 19
24 [a][Col. 3:22–24]
25 [a]2 Cor. 8:8 [b]1 Tim. 1:13, 16 [c]1 Tim. 1:12
26 [a]1 Cor. 7:1, 8

7:2 Immorality was a way of life in Corinth. The temple to Aphrodite within the city employed 1,000 prostitute priestesses.

7:3 Spousal affection in this passage refers to sexual relations meant to be experienced within marriage as a deterrent to seeking sexual satisfaction outside of marriage.

7:25 Paul admits he has no commandment from the Lord on what he is about to suggest; it is simply his own opinion. As an apostle, however, his opinion would be regarded as authoritative.

7:26 The "present distress" refers to the persecution of Christians. In dangerous times, those with family responsibilities would find it harder to live out their calling because of the cost to their families. In less perilous circumstances, Paul urges young women to marry (1 Tim. 5:14). Paul is clearly not against marriage, but speaks realistically of the prevailing severe situation.

28 But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.
29 But [a]this I say, brethren, the time *is* short, so that from now on even those who have wives should be as though they had none,
30 those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,
31 and those who use this world as not [a]misusing *it*. For [b]the form of this world is passing away.
32 But I want you to be without [1]care. [a]He who is unmarried [2]cares for the things of the Lord—how he may please the Lord.
33 But he who is married cares about the things of the world—how he may please *his* wife.
34 There is a difference between a wife and a virgin. The unmarried woman [a]cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please *her* husband.
35 And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.
36 But if any man thinks he is behaving improperly toward his [1]virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry.
37 Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his [1]virgin, does well.
38 [a]So then he who gives [1]*her* in marriage does well, but he who does not give *her* in marriage does better.
39 [a]A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, [b]only in the Lord.
40 But she is happier if she remains as she is, [a]according to my judgment—and [b]I think I also have the Spirit of God.

Be Sensitive to Conscience

8 Now [a]concerning things offered to idols: We know that we all have [b]knowledge. [c]Knowledge [1]puffs up, but love [2]edifies.
2 And [a]if anyone thinks that he knows anything, he knows nothing yet as he ought to know.
3 But if anyone loves God, this one is known by Him.
4 Therefore concerning the eating of things offered to idols, we know that [a]an idol *is* nothing in the world, [b]and that *there is* no other God but one.
5 For even if there are [a]so-called gods, whether in heaven or on earth (as there are many gods and many lords),
6 yet [a]for us *there is* one God, the Father, [b]of whom *are* all things, and we for Him; and [c]one Lord Jesus Christ, [d]through whom *are* all things, and [e]through whom we *live*.
7 However, *there is* not in everyone that knowledge; for some, [a]with consciousness of the idol, until now eat *it* as a thing offered to an idol; and their conscience, being weak, is [b]defiled.
8 But [a]food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.
9 But [a]beware lest somehow this liberty of yours become [b]a [1]stumbling block to those who are weak.
10 For if anyone sees you who have knowledge eating in an idol's temple, will not [a]the conscience of him who is

29 [a]1 Pet. 4:7
31 [a]1 Cor. 9:18 [b][1 John 2:17]
32 [a]1 Tim. 5:5 [1]*concern* [2]*is concerned about*
34 [a]Luke 10:40
36 [1]Or *virgin daughter*
37 [1]Or *virgin daughter*
38 [a]Heb. 13:4 [1]NU *his own virgin*
39 [a]Rom. 7:2 [b]2 Cor. 6:14
40 [a]1 Cor. 7:6, 25 [b]1 Thess. 4:8

CHAPTER 8

1 [a]Acts 15:20 [b]Rom. 14:14 [c]Rom. 14:3 [1]*makes arrogant* [2]*builds up*
2 [a][1 Cor. 13: 8–12]
4 [a]Is. 41:24 [b]Deut. 4:35, 39; 6:4
5 [a][John 10:34]
6 [a]Mal. 2:10 [b]Acts 17:28 [c]John 13:13 [d]John 1:3 [e]Rom. 5:11
7 [a][1 Cor. 10:28] [b]Rom. 14:14, 22
8 [a][Rom. 14:17]
9 [a]Gal. 5:13 [b]Rom. 14:13, 21 [1]*cause of offense*
10 [a]1 Cor. 10:28

ENCOUNTER*Note* *1 Cor. 8:1*

Prove Your Love

Knowledge can be dangerous when not controlled by love. Seek to prove your love, not your knowledge. You will be accountable to God not for how much you knew, but for how you loved those whom He sent you.

WORD*Study* **EDIFY**

1 Cor. 8:1 The Greek word translated "edify," *oikodomeō,* means "to build." The New Testament uses the term to refer to objects: to build a house (Matt. 7:24; Luke 6:48), a tower (Matt. 21:33; Mark 12:1); and a sepulcher (Luke 11:47). Paul uses it to describe his apostolic activity building up the people of God (2 Cor. 12:19). All believers are to edify or build up one another (1 Thess. 5:11).

8:1 The Corinthians questioned Paul about food sacrificed to idols. There was a practice of taking meat that had previously been sacrificed to a pagan god and eating it. The meat was consumed by either the priest, the one offering the sacrifice, or one who bought the meat at a public market.

8:10 "Eating in an idol's temple" apparently was a common practice. In Corinth, archaeologists have discovered two temples containing large rooms for banquets. This could be where people gathered to feast on the meat that was abundant and readily available through daily sacrifices.

weak be emboldened to eat those things offered to idols?
11 And [a]because of your knowledge shall the weak brother perish, for whom Christ died?
12 But [a]when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.
13 Therefore, [a]if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

A Pattern of Self-Denial

9 Am [a]I not an apostle? Am I not free? [b]Have I not seen Jesus Christ our Lord? [c]Are you not my work in the Lord?
2 If I am not an apostle to others, yet doubtless I am to you. For you are [a]the [1]seal of my apostleship in the Lord.
3 My defense to those who examine me is this:
4 [a]Do we have no [1]right to eat and drink?
5 Do we have no right to take along [1]a believing wife, as *do* also the other apostles, [a]the brothers of the Lord, and [b]Cephas?
6 Or *is it* only Barnabas and I [a]*who* have no right to refrain from working?
7 Who ever [a]goes to war at his own expense? Who [b]plants a vineyard and does not eat of its fruit? Or who [c]tends a flock and does not drink of the milk of the flock?
8 Do I say these things as a *mere* man? Or does not the law say the same also?
9 For it is written in the law of Moses, [a]*"You shall not muzzle an ox while it treads out the grain."* Is it oxen God is concerned about?
10 Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written, that [a]he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.
11 [a]If we have sown spiritual things for you, *is it* a great thing if we reap your material things?
12 If others are partakers of *this* right over you, *are* we not even more? [a]Nevertheless we have not used this right, but endure all things [b]lest we hinder the gospel of Christ.
13 [a]Do you not know that those who minister the holy things eat *of the things* of the [b]temple, and those who serve at the altar partake of *the offerings of* the altar?
14 Even so [a]the Lord has commanded [b]that those who preach the gospel should live from the gospel.
15 But [a]I have used none of these things, nor have I written these things that it should be done so to me; for [b]it *would be* better for me to die than that anyone should make my boasting void.
16 For if I preach the gospel, I have nothing to boast of, for [a]necessity is laid upon me; yes, woe is me if I do not preach the gospel!
17 For if I do this willingly, [a]I have a reward; but if against my will, [b]I have been entrusted with a stewardship.
18 What is my reward then? That [a]when I preach the gospel, I may present the gospel [1]of Christ without charge, that I [b]may not abuse my authority in the gospel.

Serving All Men

19 For though I am [a]free from all *men,* [b]I have made myself a servant to all, [c]that I might win the more;

ENCOUNTER *Note* *1 Cor. 9:19*

Gospel Rights

Christ gave up everything for us. He left His Father's side to assume a frail human body. He who should have been served became a servant. He turned Himself over to the brutality of human hatred and He died a convict's death. Who are we to quibble over trivialities and cling to our "rights?"

20 and [a]to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the [1]law, that I might win those *who are* under the law;
21 [a]to [b]those *who are* without law, as without law [c](not being without [1]law toward God, but under [2]law toward Christ), that I might win those *who are* without law;
22 [a]to the weak I became [1]as weak, that I might win the weak. [b]I have become all things to all *men,* [c]that I might by all means save some.
23 Now this I do for the gospel's sake, that I may be partaker of it with *you.*

Striving for a Crown

24 Do you not know that those who run in a race all run, but one receives the prize? [a]Run in such a way that you may [1]obtain *it.*

11 [a]Rom. 14:15, 20
12 [a]Matt. 25:40
13 [a]Rom. 14:21

CHAPTER 9

1 [a]Acts 9:15 [b]1 Cor. 15:8 [c]1 Cor. 3:6; 4:15
2 [a]2 Cor. 12:12 [1]*certification*
4 [a][1 Thess. 2:6, 9] [1]*authority*
5 [a]Matt. 13:55 [b]Matt. 8:14 [1]Lit. *a sister,* a wife
6 [a]Acts 4:36
7 [a]2 Cor. 10:4 [b]Deut. 20:6 [c]John 21:15
9 [a]Deut. 25:4
10 [a]2 Tim. 2:6
11 [a]Rom. 15:27
12 [a][Acts 18:3; 20:33] [b]2 Cor. 11:12
13 [a]Lev. 6:16, 26; 7:6, 31 [b]Num. 18:8–31
14 [a]Matt. 10:10 [b]Rom. 10:15
15 [a]Acts 18:3; 20:33 [b]2 Cor. 11:10
16 [a][Rom. 1:14]
17 [a]1 Cor. 3:8, 14; 9:18 [b]Gal. 2:7
18 [a]1 Cor. 10:33 [b]1 Cor. 7:31; 9:12 [1]NU omits *of Christ*
19 [a]1 Cor. 9:1 [b]Gal. 5:13 [c]Matt. 18:15
20 [a]Acts 16:3; 21:23–26 [1]NU adds *though not being myself under the law*
21 [a][Gal. 2:3; 3:2] [b][Rom. 2:12, 14] [c][1 Cor. 7:22] [1]NU *God's law* [2]NU *Christ's law*
22 [a]Rom. 14:1; 15:1 [b]1 Cor. 10:33 [c]Rom. 11:14 [1]NU omits *as*
24 [a]Gal. 2:2 [1]*win*

9:14 Paul's admonition that "those who preach the gospel should live from the gospel," indicates that God's people must support ministers. Priests in Israel were cared for; likewise New Testament ministers are to be supported financially (1 Tim. 5:17, 18).

9:20 Those under the law were those raised in the law of the Old Testament and its religious practices.

9:21 Those "without law" were the Gentiles who did not practice Old Testament laws and religious practices.

25 And everyone who competes *for the prize* [1]is temperate in all things. Now they *do it* to obtain a perishable crown, but we *for* [a]an imperishable *crown.*
26 Therefore I run thus: [a]not with uncertainty. Thus I fight: not as *one who* beats the air.
27 [a]But I discipline my body and [b]bring *it* into subjection, lest, when I have preached to others, I myself should become [c]disqualified.

ENCOUNTER *Note* — *1 Cor. 9:27*

Discipline

God's salvation is a gift; we cannot earn it. Yet the depth of salvation as we experience it depends largely on our determination and effort. Christian maturity and spiritual power do not come automatically. These come through focused effort to incorporate every promise of God into our lives.

Old Testament Examples

10 Moreover, brethren, I do not want you to be unaware that all our fathers were under [a]the cloud, all passed through [b]the sea,
2 all were baptized into Moses in the cloud and in the sea,
3 all ate the same [a]spiritual food,
4 and all drank the same [a]spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.
5 But with most of them God was not well pleased, for *their bodies* [a]were scattered in the wilderness.
6 Now these things became our examples, to the intent that we should not lust after evil things as [a]they also lusted.
7 [a]And do not become idolaters as *were* some of them. As it is written, [b]*"The people sat down to eat and drink, and rose up to play."*
8 [a]Nor let us commit sexual immorality, as [b]some of them did, and [c]in one day twenty-three thousand fell;
9 nor let us [1]tempt Christ, as [a]some of them also tempted, and [b]were destroyed by serpents;
10 nor complain, as [a]some of them also complained, and [b]were destroyed by [c]the destroyer.

25 [a]James 1:12 [1]*exercises self-control*
26 [a]2 Tim. 2:5
27 [a][Rom. 8:13] [b][Rom. 6:18] [c]Jer. 6:30

CHAPTER 10

1 [a]Ex. 13:21, 22 [b]Ex. 14:21, 22, 29
3 [a]Ex. 16:4, 15, 35
4 [a]Ex. 17:5–7
5 [a]Num. 14:29, 37; 26:65
6 [a]Num. 11:4, 34
7 [a]1 Cor. 5:11; 10:14 [b]Ex. 32:6
8 [a]Rev. 2:14 [b]Num. 25:1–9 [c]Ps. 106:29
9 [a]Ex. 17:2, 7 [b]Num. 21:6–9 [1]*test*
10 [a]Ex. 16:2 [b]Num. 14:37 [c]Ex. 12:23

11 Now [1]all these things happened to them as examples, and [a]they were written for our [2]admonition, [b]upon whom the ends of the ages have come.
12 Therefore [a]let him who thinks he stands take heed lest he fall.

ENCOUNTER *Note* — *1 Cor. 10:12*

Humble Strength

Victory is a fleeting experience. While you are busy celebrating a success, the enemy can catch you off your guard and bring you down. Praise God for your success, but never let pride convince you that you are invulnerable. You are in critical need of God's guidance following your victory.

13 No temptation has overtaken you except such as is common to man; but [a]God *is* faithful, [b]who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to [1]bear *it.*

Flee from Idolatry

14 Therefore, my beloved, [a]flee from idolatry.
15 I speak as to [a]wise men; judge for yourselves what I say.
16 [a]The cup of blessing which we bless, is it not the [1]communion of the blood of Christ? [b]The bread which we break, is it not the communion of the body of Christ?
17 For [a]we, *though* many, are one bread *and* one body; for we all partake of that one bread.
18 Observe [a]Israel [b]after the flesh: [c]Are not those who eat of the sacrifices [1]partakers of the altar?
19 What am I saying then? [a]That an idol is anything, or what is offered to idols is anything?
20 Rather, that the things which the Gentiles [a]sacrifice [b]they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.
21 [a]You cannot drink the cup of the Lord and [b]the cup of demons; you cannot partake of the [c]Lord's table and of the table of demons.

11 [a]Rom. 15:4 [b]Phil. 4:5 [1]NU omits *all* [2]*instruction*
12 [a]Rom. 11:20
13 [a]1 Cor. 1:9 [b]Ps. 125:3 [1]*endure*
14 [a]2 Cor. 6:17
15 [a]1 Cor. 8:1
16 [a]Matt. 26: 26–28 [b]Acts 2:42 [1]*fellowship* or *sharing*
17 [a]1 Cor. 12: 12, 27
18 [a]Rom. 4:12 [b]Rom. 4:1 [c]Lev. 3:3; 7:6, 14 [1]*fellowship-pers* or *sharers*
19 [a]1 Cor. 8:4
20 [a]Lev. 17:7 [b]Deut. 32:17
21 [a]2 Cor. 6:15, 16 [b]Deut. 32:38 [c][1 Cor. 11: 23–29]

10:1 "Under the cloud" refers to God's guidance and protection during the Exodus (Ex. 13:21, 22; 14:19; Num. 9:15–22; 14:14). "Passed through the sea" recalls God's deliverance from the Egyptians by parting the Red Sea (Ex. 14:22, 29).

10:7 The ancient Israelites were notorious for being idolaters in spite of God's presence among them. Their most notorious offense was worshiping a golden calf (Ex. 32:1–6).

10:13 Paul makes it clear that no sin is irresistible. God always makes provision for escape if we will make use of it.

10:14 Paul had to firmly address idolatry, as it was ingrained in Greek culture and pervaded the city of Corinth. The people had numerous gods, and the temptation would be to simply add the one true God to their list.

22 Or do we [a]provoke the Lord to jealousy? [b]Are we stronger than He?

All to the Glory of God

23 All things are lawful [1]for me, but not all things are [a]helpful; all things are lawful for me, but not all things [2]edify.
24 Let no one seek his own, but each one [a]the other's *well-being.*
25 [a]Eat whatever is sold in the meat market, asking no questions for conscience' sake;
26 for [a]*"the earth is the LORD's, and all its fullness."*
27 If any of those who do not believe invites you *to dinner,* and you desire to go, [a]eat whatever is set before you, asking no question for conscience' sake.
28 But if anyone says to you, "This was offered to idols," do not eat it [a]for the sake of the one who told you, and for conscience' sake; [1]for [b]*"the earth is the LORD's, and all its fullness."*
29 "Conscience," I say, not your own, but that of the other. For [a]why is my liberty judged by another *man's* conscience?
30 But if I partake with thanks, why am I evil spoken of for *the food* [a]over which I give thanks?
31 [a]Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.
32 [a]Give no offense, either to the Jews or to the Greeks or to the church of God,
33 just [a]as I also please all *men* in all *things,* not seeking my own profit, but the *profit* of many, that they may be saved.

11 Imitate[a] me, just as I also *imitate* Christ.

Head Coverings

2 Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered *them* to you.
3 But I want you to know that [a]the head of every man is Christ, [b]the head of woman *is* man, and [c]the head of Christ *is* God.
4 Every man praying or [a]prophesying, having *his* head covered, dishonors his head.
5 But every woman who prays or prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were [a]shaved.

22 [a]Deut. 32:21 [b]Ezek. 22:14
23 [a]1 Cor. 6:12 [1]NU omits *for me* [2]*build up*
24 [a]Phil. 2:4
25 [a][1 Tim. 4:4]
26 [a]Ps. 24:1
27 [a]Luke 10:7, 8
28 [a][1 Cor. 8:7, 10, 12] [b]Ps. 24:1 [1]NU omits the rest of v. 28.
29 [a]Rom. 14:16
30 [a]Rom. 14:6
31 [a]Col. 3:17
32 [a]Rom. 14:13
33 [a]Rom. 15:2

CHAPTER 11

1 [a]Eph. 5:1
3 [a]Eph. 1:22; 4:15; 5:23 [b]Gen. 3:16 [c]John 14:28
4 [a]1 Cor. 12:10
5 [a]Deut. 21:12
6 [a]Num. 5:18
7 [a]Gen. 1:26, 27; 5:1; 9:6
8 [a]Gen. 2:21–23
9 [a]Gen. 2:18
11 [a][Gal. 3:28]
15 [1]M omits *to her*
16 [a]1 Tim. 6:4 [b]1 Cor. 7:17

WORD*Study* **IMITATE**

1 Cor. 11:1 The Greek word, *mimētēs,* translated "imitate" is a noun meaning "imitator" or "follower" (1 Cor. 4:16; Eph. 5:1; 1 Thess. 1:6; 1 Pet. 3:13). The verb form of this word can also mean "to mimic." Paul uses the term in the sense of following his example as an authoritative figure. To imitate his life is to imitate his faith. More than just living up to the standard of his faith, Paul encourages believers to take up the full commitment to Jesus Christ. For those who do not know how to follow Christ, he offers himself as a living example of what the Christian faith looks like.

6 For if a woman is not covered, let her also be shorn. But if it is [a]shameful for a woman to be shorn or shaved, let her be covered.
7 For a man indeed ought not to cover *his* head, since [a]he is the image and glory of God; but woman is the glory of man.
8 For man is not from woman, but woman [a]from man.
9 Nor was man created for the woman, but woman [a]for the man.
10 For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels.
11 Nevertheless, [a]neither *is* man independent of woman, nor woman independent of man, in the Lord.
12 For as woman *came* from man, even so man also *comes* through woman; but all things are from God.
13 Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?
14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?
15 But if a woman has long hair, it is a glory to her; for *her* hair is given [1]to her for a covering.
16 But [a]if anyone seems to be contentious, we have no such custom, [b]nor *do* the churches of God.

Conduct at the Lord's Supper

17 Now in giving these instructions I do not praise *you,* since you come together not for the better but for the worse.

10:26 "The earth is the Lord's and all its fullness" was a traditional saying at Jewish mealtime, a quote from Psalm 24:1. It meant all food is produced from the earth, and therefore is a gift from God.

11:5 For a woman in the city and culture of Corinth to have her head uncovered in public was a sign of loose morals and sexual promiscuity. It was also disrespectful to her husband. According to Paul, man was created first and is to have first place as the spiritual head of the home (1 Tim. 2:11–14). The wife was created out of man's body and is to be a helper and companion to her husband (Gen. 2:20). The husband and wife are equal before God, but they each have different roles within marriage; just as the Father and the Son are equal in essence, but Jesus willingly submitted to the will of the Father.

11:8 Woman from man is a reference to the order and occasion of creation (Gen. 2:21–23).

18 For first of all, when you come together as a church, [a]I hear that there are divisions among you, and in part I believe it.
19 For [a]there must also be factions among you, [b]that those who are approved may be [1]recognized among you.
20 Therefore when you come together in one place, it is not to eat the Lord's Supper.
21 For in eating, each one takes his own supper ahead of *others;* and one is hungry and [a]another is drunk.
22 What! Do you not have houses to eat and drink in? Or do you despise [a]the church of God and [b]shame [1]those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise *you.*

Institution of the Lord's Supper

23 For [a]I received from the Lord that which I also delivered to you: [b]that the Lord Jesus on the *same* night in which He was betrayed took bread;
24 and when He had given thanks, He broke *it* and said, [1]"Take, eat; this is My body which is [2]broken for you; do this in remembrance of Me."
25 In the same manner *He* also *took* the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink *it,* in remembrance of Me."
26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death [a]till He comes.

Examine Yourself

27 Therefore whoever eats [a]this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and [1]blood of the Lord.
28 But [a]let a man examine himself, and so let him eat of the bread and drink of the cup.

ENCOUNTER *Note* — *1 Cor. 11:27*

Sacrifice Remembered

Access to holy God has been granted through the death of His only Son; a solemn and intense act of love. The death and resurrection of Christ must be remembered in a manner worthy of the act itself. He gave His life for us; and He is present as we offer ourselves to Him through the Lord's Supper.

18 [a]1 Cor. 1:10–12; 3:3
19 [a]1 Tim. 4:1 [b][Deut. 13:3] [1]Lit. *manifest, evident*
21 [a]Jude 12
22 [a]1 Cor. 10:32 [b]James 2:6 [1]The poor
23 [a]1 Cor. 15:3 [b]Matt. 26:26–28
24 [1]NU omits *Take, eat* [2]NU omits *broken*
26 [a]John 14:3
27 [a][John 6:51] [1]NU, M *the blood*
28 [a]2 Cor. 13:5
29 [1]NU omits *in an unworthy manner* [2]NU omits *Lord's*
30 [1]Are dead
31 [a][1 John 1:9]
32 [a]Ps. 94:12
33 [a]1 Cor. 14:26

CHAPTER 12
1 [a]1 Cor. 12:4; 14:1, 37
2 [a]Eph. 2:11 [b]Ps. 115:5 [1]NU, M *that when* [2]*mute, silent*

29 For he who eats and drinks [1]in an unworthy manner eats and drinks judgment to himself, not discerning the [2]Lord's body.
30 For this reason many *are* weak and sick among you, and many [1]sleep.
31 For [a]if we would judge ourselves, we would not be judged.
32 But when we are judged, [a]we are chastened by the Lord, that we may not be condemned with the world.
33 Therefore, my brethren, when you [a]come together to eat, wait for one another.
34 But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

Spiritual Gifts: Unity in Diversity

12 Now [a]concerning spiritual *gifts,* brethren, I do not want you to be ignorant:
2 You know [a]that[1] you were Gentiles, carried away to these [b]dumb[2] idols, however you were led.
3 Therefore I make known to you that

WORD *Study* — SPIRITUAL GIFTS

1 Cor. 12:1 The Greek term translated "spiritual gifts" is literally "spiritual" (*pneumatikos*), and could be "spiritual matters," or even "spiritual ones" (Rom. 1:11; 7:14; 15:27; 1 Cor. 2:13, 15; 3:1; 10:3, 4; Col. 1:9). It comes from the root word *pneuma* which means "spirit," "breath," "life," or "soul." Paul uses this term for anything spiritual that comes from God to a believer. The proper term for "gift" is the word *charisma.* It means "gift," "benefit," or "a favor bestowed" (Rom. 6:23; 11:29; 1 Cor. 1:7; 7:7; 12:4, 9, 28, 30; 1 Tim. 4:14). Its root word *charis* means "grace." This phrase is therefore often called a "grace gift;" something that is freely and graciously given. All spiritual gifts are the manifestation of the indwelling Spirit of God (1 Cor. 12:7) within a believer's life, and they are for the purpose of building up the body. These gifts include teaching, extraordinary faith, healing, miracles, prophesying, discerning spirits, tongues, interpreting tongues, and other gifts as mentioned in scripture.

11:26 "As often as you eat this bread and drink this cup" indicates the continuous nature of the Lord's Supper, but not the rate of recurrence.

11:30 "Sleep" is a figure of speech for death, punishment for taking the Lord's Supper in an unworthy manner.

12:1 "Now concerning" indicates that Paul was responding to a question posed by the Corinthian church about spiritual gifts.

no one speaking by the Spirit of God calls Jesus [1]accursed, and [a]no one can say that Jesus is Lord except by the Holy Spirit.
4 [a]There are [1]diversities of gifts, but [b]the same Spirit.
5 [a]There are differences of ministries, but the same Lord.
6 And there are diversities of activities, but it is the same God [a]who works [1]all in all.
7 But the manifestation of the Spirit is given to each one for the profit *of all:*

ENCOUNTER*Note* *1 Cor. 12:7*

The Gift

The Holy Spirit does not merely give us a talent or ability, He gives us Himself; He then works through us to accomplish the Father's will. Though people observe a believer doing good works, in reality they are seeing the manifestation of the Spirit through a human instrument. If we do not walk in the Spirit, however, we have no spiritual gifts, only natural talent to serve God in our own strength.

8 for to one is given [a]the word of wisdom through the Spirit, to another [b]the word of knowledge through the same Spirit,
9 [a]to another faith by the same Spirit, to another [b]gifts of healings by [1]the same Spirit,
10 [a]to another the working of miracles, to another [b]prophecy, to another [c]discerning of spirits, to another [d]*different* kinds of tongues, to another the interpretation of tongues.
11 But one and the same Spirit works all these things, [a]distributing to each one individually [b]as He wills.

Unity and Diversity in One Body

12 For [a]as the body is one and has many members, but all the members of that one body, being many, are one body, [b]so also *is* Christ.
13 For [a]by one Spirit we were all baptized into one body—[b]whether Jews or Greeks, whether slaves or free—and [c]have all been made to drink [1]into one Spirit.
14 For in fact the body is not one member but many.
15 If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body?
16 And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body?
17 If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling?
18 But now [a]God has set the members, each one of them, in the body [b]just as He pleased.
19 And if they were all one member, where *would* the body *be?*
20 But now indeed *there are* many members, yet one body.
21 And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."
22 No, much rather, those members of the body which seem to be weaker are necessary.
23 And those *members* of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable *parts* have greater modesty,
24 but our presentable *parts* have no need. But God composed the body, having given greater honor to that *part* which lacks it,
25 that there should be no [1]schism in the body, but *that* the members should have the same care for one another.
26 And if one member suffers, all the members suffer with *it;* or if one member is honored, all the members rejoice with *it.*
27 Now [a]you are the body of Christ, and [b]members individually.
28 And [a]God has appointed these in the church: first [b]apostles, second [c]prophets, third teachers, after that [d]miracles, then [e]gifts of healings, [f]helps, [g]administrations, varieties of tongues.
29 *Are* all apostles? *Are* all prophets? *Are* all teachers? *Are* all workers of miracles?
30 Do all have gifts of healings? Do all speak with tongues? Do all interpret?
31 But [a]earnestly desire the [1]best gifts. And yet I show you a more excellent way.

The Greatest Gift

13 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

3 [a]Matt. 16:17 [1]Gr. *anathema*
4 [a]Rom. 12:3–8 [b]Eph. 4:4 [1]*allotments* or *various kinds*
5 [a]Rom. 12:6
6 [a]1 Cor. 15:28 [1]*all things in*
8 [a]1 Cor. 2:6, 7 [b]Rom. 15:14
9 [a]2 Cor. 4:13 [b]Mark 3:15; 16:18 [1]NU *one*
10 [a]Mark 16:17 [b]Rom. 12:6 [c]1 John 4:1 [d]Acts 2:4–11
11 [a]Rom. 12:6 [b][John 3:8]
12 [a]Rom. 12:4, 5 [b][Gal. 3:16]
13 [a][Rom. 6:5] [b]Col. 3:11 [c][John 7:37–39] [1]NU omits *into*
18 [a]1 Cor. 12:28 [b]Rom. 12:3
25 [1]*division*
27 [a]Rom. 12:5 [b]Eph. 5:30
28 [a]Eph. 4:11 [b][Eph. 2:20; 3:5] [c]Acts 13:1 [d]1 Cor. 12:10, 29 [e]1 Cor. 12:9, 30 [f]Num. 11:17 [g]Rom. 12:8
31 [a]1 Cor. 14:1, 39 [1]NU *greater*

12:4 There is diversity among the members; but unity as a body (12:12). "Same Spirit . . . same Lord . . . same God . . ." is a clear Trinitarian formula which unites all believers and calls attention to the divine origin of spiritual gifts.

12:11 "He wills" indicates that gifts are given according to the Father's plan. All gifts are for the common good, as the church pursues God's will, not to benefit individual members' interests.

13:1 Paul uses hyperbole in this section, extreme or exaggerated statements to make his point.

2 And though I have *the gift of* [a]prophecy, and understand all mysteries and all knowledge, and though I have all faith, [b]so that I could remove mountains, but have not love, I am nothing.
3 And [a]though I bestow all my goods to feed *the poor,* and though I give my body [1]to be burned, but have not love, it profits me nothing.

ENCOUNTER *Note* *1 Cor. 13:3*

Christ's Love

We can do all the right things, but unless they emanate from the love of Christ they are dead works. When God's Spirit loves others through us, these people experience God's love firsthand.

4 [a]Love suffers long *and* is [b]kind; love [c]does not envy; love does not parade itself, is not [1]puffed up;
5 does not behave rudely, [a]does not seek its own, is not provoked, [1]thinks no evil;
6 [a]does not rejoice in iniquity, but [b]rejoices in the truth;
7 [a]bears all things, believes all things, hopes all things, endures all things.
8 Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.
9 [a]For we know in part and we prophesy in part.
10 But when that which is [1]perfect has come, then that which is in part will be done away.
11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.
12 For [a]now we see in a mirror, dimly, but then [b]face to face. Now I know in part, but then I shall know just as I also am known.
13 And now abide faith, hope, love, these three; but the greatest of these *is* love.

Prophecy and Tongues

14 Pursue love, and [a]desire spiritual *gifts,* [b]but especially that you may prophesy.

CHAPTER 13
2 [a]1 Cor. 12: 8–10, 28; 14:1 [b]Matt. 17:20; 21:21
3 [a]Matt. 6:1, 2 [1]NU *so I may boast*
4 [a]Prov. 10:12; 17:9 [b]Eph. 4:32 [c]Gal. 5:26 [1]*arrogant*
5 [a]1 Cor. 10:24 [1]*keeps no accounts of evil*
6 [a]Rom. 1:32 [b]2 John 4
7 [a]Gal. 6:2
9 [a]1 Cor. 8:2; 13:12
10 [1]*complete*
12 [a]Phil. 3:12 [b][1 John 3:2]

CHAPTER 14
1 [a]1 Cor. 12:31; 14:39 [b]Num. 11:25, 29
2 [a]Acts 2:4; 10:46
3 [a]Rom. 14:19; 15:2 [b]1 Tim. 4:13
5 [1]NU *and*
6 [a]1 Cor. 14:26
10 [1]*meaning*
11 [1]Lit. *barbarian*
12 [1]*eager* [2]*building up*

2 For he who [a]speaks in a tongue does not speak to men but to God, for no one understands *him;* however, in the spirit he speaks mysteries.
3 But he who prophesies speaks [a]edification and [b]exhortation and comfort to men.
4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.
5 I wish you all spoke with tongues, but even more that you prophesied; [1]for he who prophesies *is* greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

Tongues Must Be Interpreted

6 But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by [a]revelation, by knowledge, by prophesying, or by teaching?
7 Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?
8 For if the trumpet makes an uncertain sound, who will prepare for battle?
9 So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.
10 There are, it may be, so many kinds of languages in the world, and none of them *is* without [1]significance.
11 Therefore, if I do not know the meaning of the language, I shall be a [1]foreigner to him who speaks, and he who speaks *will be* a foreigner to me.
12 Even so you, since you are [1]zealous for spiritual *gifts, let it be* for the [2]edification of the church *that* you seek to excel.

ENCOUNTER *Note* *1 Cor. 14:12*

Zealous for God

Gifts of the Spirit are for glorifying God, not self. The Spirit distributes gifts to every believer for the purpose of building up the body. Zeal for God and His people must be the established priority of our lives.

13:3 "Give my body to be burned" is a reference to martyrdom—being burned at the stake.

13:4 This passage is a description of love in action within the body of Christ. Though it can be applied to spousal love, as it often is, it is meant as instruction for how believers are to treat one another in the church.

13:10 "Perfect" can also be translated "end" or "complete." It is probably a reference to the Second Coming of Christ when He will bring all things to completion.

14:3 To prophecy would include all speaking gifts which build up the body. Edification, exhortation, and comfort are the results of prophecy.

13 Therefore let him who speaks in a tongue pray that he may [a]interpret.
14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.
15 What is *the conclusion* then? I will pray with the spirit, and I will also pray with the understanding. [a]I will sing with the spirit, and I will also sing [b]with the understanding.
16 Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" [a]at your giving of thanks, since he does not understand what you say?
17 For you indeed give thanks well, but the other is not edified.
18 I thank my God I speak with tongues more than you all;
19 yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

Tongues a Sign to Unbelievers

20 Brethren, [a]do not be children in understanding; however, in malice [b]be babes, but in understanding be mature.
21 [a]In the law it is written:

> [b]*"With men of other tongues and other lips*
> *I will speak to this people;*
> *And yet, for all that, they will not hear Me,"*

says the Lord.
22 Therefore tongues are for a [a]sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.
23 Therefore if the whole church comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, [a]will they not say that you are [1]out of your mind?
24 But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.
25 [1]And thus the secrets of his heart are revealed; and so, falling down on *his* face, he will worship God and report [a]that God is truly among you.

Order in Church Meetings

26 How is it then, brethren? Whenever you come together, each of you has a psalm, [a]has a teaching, has a tongue, has a revelation, has an interpretation. [b]Let all things be done for [1]edification.

13 [a]1 Cor. 12:10
15 [a]Col. 3:16 [b]Ps. 47:7
16 [a]1 Cor. 11:24
20 [a]Ps. 131:2 [b][1 Pet. 2:2]
21 [a]John 10:34 [b]Is. 28:11, 12
22 [a]Mark 16:17
23 [a]Acts 2:13 [1]*insane*
25 [a]Is. 45:14 [1]NU omits *And thus*
26 [a]1 Cor. 12: 8–10; 14:6 [b][2 Cor. 12:19] [1]*building up*
29 [a]1 Cor. 12:10
30 [a][1 Thess. 5: 19, 20]

WORD*Study* **TONGUES**

1 Cor. 14:18 The Greek word, *glōssa* translated "tongue" is the word for "language," or "speech." The English word "glossary" comes from this Greek word. "Tongue" is used in several distinctive ways in the New Testament. First, the tongue is a physical organ (Mark 7:35; Luke 16:24). Second, writers use tongue in an Old Testament manner as an expression of character, an organ that expresses the heart of the speaker (Rom. 3:13; Phil. 2:11; James 1:26). Third, tongue is used as a visible manifestation of the Holy Spirit coming, as "tongues of fire" (Acts 2:3), and thus fulfilling Joel's prophecy concerning the Spirit being poured out on all flesh (Joel 2:28–32). Fourth, the word tongue is used to express a foreign language, as in Acts 2:4, 11, where people from many nations heard and understood the apostles speak the gospel in their native tongue. This event demonstrated the universality of the gospel. Paul, the greatest missionary in the early church, had the gift of tongues more than any other; he was called to communicate the gospel to the Gentiles. The last meaning for tongues designates the Spirit's gift of verbal communication in a language unknown to the speaker (Acts 10:46; 19:6; 1 Cor. 12:3–31; 14:1–40). The reason *glossa* came to be used for this phenomenon is debatable. It is never "meaningless babble" or in some way "unintelligible sound," but communication of the Spirit; a sign of the Spirit. This form of language was being abused by the church, as people wanted to appear more spiritual through ecstatic utterances. Paul sharply criticized this practice and subjected it to strict guidelines (1 Cor. 14:6–33).

27 If anyone speaks in a tongue, *let there be* two or at the most three, *each* in turn, and let one interpret.
28 But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.
29 Let two or three prophets speak, and [a]let the others judge.
30 But if *anything* is revealed to another who sits by, [a]let the first keep silent.
31 For you can all prophesy one by one,

14:16 "Amen" means "it is true" or "so be it." Amen was a common response in worship when a person agreed with truth spoken. One cannot agree with words that are unintelligible.

14:29 "Let the others judge" indicates that everyone is accountable to the church. No gift is solely to benefit the individual, nor can a person go against the judgment of the body in using a spiritual gift.

that all may learn and all may be encouraged.
32 And [a]the spirits of the prophets are subject to the prophets.
33 For God is not *the author* of [1]confusion but of peace, [a]as in all the churches of the saints.
34 [a]Let [1]your women keep silent in the churches, for they are not permitted to speak; but *they are* to be submissive, as the [b]law also says.
35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.
36 Or did the word of God come *originally* from you? Or *was it* you only that it reached?
37 [a]If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.
38 But [1]if anyone is ignorant, let him be ignorant.
39 Therefore, brethren, [a]desire earnestly to prophesy, and do not forbid to speak with tongues.
40 [a]Let all things be done decently and in order.

The Risen Christ, Faith's Reality

15 Moreover, brethren, I declare to you the gospel [a]which I preached to you, which also you received and [b]in which you stand,
2 [a]by which also you are saved, if you hold fast that word which I preached to you—unless [b]you believed in vain.
3 For [a]I delivered to you first of all that [b]which I also received: that Christ died for our sins [c]according to the Scriptures,
4 and that He was buried, and that He rose again the third day [a]according to the Scriptures,
5 [a]and that He was seen by [1]Cephas, then [b]by the twelve.
6 After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have [1]fallen asleep.
7 After that He was seen by James, then [a]by all the apostles.
8 [a]Then last of all He was seen by me also, as by one born out of due time.
9 For I am [a]the least of the apostles, who am not worthy to be called an apostle, because [b]I persecuted the church of God.

32 [a]1 John 4:1
33 [a]1 Cor. 11:16 [1]*disorder*
34 [a]1 Tim. 2:11 [b]Gen. 3:16 [1]NU omits *your*
37 [a]2 Cor. 10:7
38 [1]NU *if anyone does not recognize this, he is not recognized.*
39 [a]1 Cor. 12:31
40 [a]1 Cor. 14:33

CHAPTER 15

1 [a][Gal. 1:11] [b][Rom. 5:2; 11:20]
2 [a]Rom. 1:16 [b]Gal. 3:4
3 [a]1 Cor. 11:2, 23 [b][Gal. 1:12] [c]Ps. 22:15; Is. 53:5–12
4 [a]Gen. 1:9–13; Ps. 16:9–11; 68:18; 110:1; Is. 53:10; Hos. 6:2; Jon. 1:17; 2:10
5 [a]Luke 24:34 [b]Matt. 28:17 [1]Peter
6 [1]Died
7 [a]Acts 1:3, 4
8 [a][Acts 9:3–8; 22:6–11; 26:12–18]
9 [a]Eph. 3:8 [b]Acts 8:3
10 [a]Eph. 3:7, 8 [b]Phil. 2:13
13 [a][1 Thess. 4: 14]
15 [a]Acts 2:24
17 [a][Rom. 4:25]
18 [a]Job 14:12 [1]Died
19 [a]2 Tim. 3:12
20 [a]1 Pet. 1:3 [b]Acts 26:23 [1]Died
21 [a]Rom. 5:12; 6:23 [b]John 11:25

10 But [a]by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, [b]yet not I, but the grace of God *which was* with me.

ENCOUNTER*Note* *1 Cor. 15:10*

The Courage of Humility

Humility does not deny the supernatural miracle of redemption; it does not downplay or minimize the new creation in Christ. The believer has been born again by the Spirit of God, and Christ dwells within. To make light of God's grace is to offend the Savior and to neglect His saving purposes. True humility is confident and courageous; knowing that the grace of God provides everything necessary for a godly life.

11 Therefore, whether *it was* I or they, so we preach and so you believed.

The Risen Christ, Our Hope

12 Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?
13 But if there is no resurrection of the dead, [a]then Christ is not risen.
14 And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty.
15 Yes, and we are found false witnesses of God, because [a]we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise.
16 For if *the* dead do not rise, then Christ is not risen.
17 And if Christ is not risen, your faith *is* futile; [a]you are still in your sins!
18 Then also those who have [1]fallen [a]asleep in Christ have perished.
19 [a]If in this life only we have hope in Christ, we are of all men the most pitiable.

The Last Enemy Destroyed

20 But now [a]Christ is risen from the dead, *and* has become [b]the firstfruits of those who have [1]fallen asleep.
21 For [a]since by man *came* death, [b]by Man also *came* the resurrection of the dead.

15:3 Evidence for the death and resurrection of Jesus is twofold: the testimony of the Old Testament prophets (Ps. 16:8–11; 22:1, 18; 69:21; Is. 53:5–12; Dan. 7:13, 14) and the testimony of numerous eyewitness (John 20:1—21:25; Acts 1:21, 22), most of whom were still alive at the time of Paul's writing.

15:7 James was the half brother of Jesus (Matt. 13:55), as Paul mentions him apart from the group of apostles. He became a significant leader in the Jerusalem church (Acts 15:13).

15:8 "Out of due time" singles Paul out as the only apostle who began his relationship with Jesus after the resurrection and who did not have the privilege of knowing Him on earth as the others did.

WORD Study — RESURRECTION

1 Cor. 15:12 The Greek word *anastasis,* translated "resurrection" comes from a word meaning "to rise" (Luke 2:34; 14:14; 20:27; John 11:24, 25; Acts 1:22; Rom. 1:4; 6:5; Phil. 3:10). Individuals in the Old and New Testament were resuscitated back to life after death (1 Kin. 17:17–24; 2 Kin. 4:18–37; Matt. 9:18–26; John 11). These all represent God's power over death, but none of them involve resurrection. Jesus was resurrected to everlasting life in a transformed state of being that passed beyond death and decay. Jesus, therefore, was resurrected in a manner unknown to humanity, and the term acquired new meaning when applied to Him. Resurrection became the proof of the gospel's power to redeem, and Jesus became the "firstfruits" of those who would be raised up on the day of His return (1 Cor. 15:20). It is clear that all who have died must appear before God in judgment (Heb. 9:27; Rev. 20:11–15), but resurrection as transformation is only for believers (1 Cor. 15:42–55; 1 Thess. 4:14–18; 1 John 3:1, 2). Resurrection is the state in which believers enjoy their eternal destiny; a life beyond this life. Because Jesus lives, we too shall live with Him. The resurrection of Christ is the proof and power of the gospel.

22 For as in Adam all die, even so in Christ all shall [a]be made alive.
23 But [a]each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.
24 Then *comes* the end, when He delivers [a]the kingdom to God the Father, when He puts an end to all rule and all authority and power.
25 For He must reign [a]till He has put all enemies under His feet.
26 [a]The last enemy *that* will be destroyed *is* death.
27 For [a]*"He has put all things under His feet."* But when He says "all things are put under *Him,*" *it is* evident that He who put all things under Him is excepted.
28 [a]Now when all things are made subject to Him, then [b]the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

22 [a][John 5:28, 29]
23 [a][1 Thess. 4: 15–17]
24 [a][Dan. 2:44; 7:14, 27; 2 Pet. 1:11]
25 [a]Ps. 110:1; Matt. 22:44
26 [a][2 Tim. 1: 10; Rev. 20: 14; 21:4]
27 [a]Ps. 8:6; 110:1
28 [a][Phil. 3:21] [b]1 Cor. 3:23; 11:3; 12:6

Effects of Denying the Resurrection

29 Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?
30 And [a]why do we stand in [1]jeopardy every hour?
31 I affirm, by [a]the boasting in you which I have in Christ Jesus our Lord, [b]I die daily.
32 If, in the manner of men, [a]I have fought with beasts at Ephesus, what advantage *is it* to me? If *the* dead do not rise, [b]*"Let us eat and drink, for tomorrow we die!"*
33 Do not be deceived: [a]"Evil company corrupts good habits."
34 [a]Awake to righteousness, and do not sin; [b]for some do not have the knowledge of God. [c]I speak *this* to your shame.

A Glorious Body

35 But someone will say, [a]"How are the dead raised up? And with what body do they come?"
36 Foolish one, [a]what you sow is not made alive unless it dies.
37 And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other *grain.*
38 But God gives it a body as He pleases, and to each seed its own body.
39 All flesh *is* not the same flesh, but *there is* one *kind* [1]*of* flesh of men, another flesh of animals, another of fish, *and* another of birds.
40 *There are* also [1]celestial bodies and [2]terrestrial bodies; but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.
41 *There is* one glory of the sun, another glory of the moon, and another glory of the stars; for *one* star differs from *another* star in glory.
42 [a]So also *is* the resurrection of the dead. *The body* is sown in corruption, it is raised in incorruption.
43 [a]It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.
44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.
45 And so it is written, [a]*"The first man Adam became a living being."* [b]The last Adam *became* [c]a life-giving spirit.
46 However, the spiritual is not first, but the natural, and afterward the spiritual.

30 [a]2 Cor. 11:26 [1]*danger*
31 [a]1 Thess. 2: 19 [b]Rom. 8:36
32 [a]2 Cor. 1:8 [b]Is. 22:13; 56:12
33 [a][1 Cor. 5:6]
34 [a]Rom. 13:11 [b][1 Thess. 4:5] [c]1 Cor. 6:5
35 [a]Ezek. 37:3
36 [a]John 12:24
39 [1]NU, M omit *of flesh*
40 [1]*heavenly* [2]*earthly*
42 [a][Dan. 12:3]
43 [a][Phil. 3:21]
45 [a]Gen. 2:7 [b][Rom. 5:14] [c]John 5:21; 6:57

15:22 "In Adam all die" means that all mankind suffers the consequence of Adam's sin (Gen. 2:17; 3:17–19).

15:29 "Baptized for the dead" suggests there were those being baptized on behalf of people who had died without baptism. Paul neither condones nor condemns the practice, but it does not find support in scripture.

15:33 Paul quotes the Greek poet Menander from the comedy entitled "Thais." This saying was familiar to the Corinthians.

47 [a]The first man *was* of the earth, [b]*made*[1] of dust; the second Man *is* [2]the Lord [c]from heaven.
48 As *was* the [1]*man* of dust, so also *are* those *who are* made of dust; [a]and as *is* the heavenly *Man,* so also *are* those *who are* heavenly.
49 And [a]as we have borne the image of the *man* of dust, [b]we[1] shall also bear the image of the heavenly *Man.*

Our Final Victory

50 Now this I say, brethren, that [a]flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.
51 Behold, I tell you a [1]mystery: [a]We shall not all sleep, [b]but we shall all be changed—
52 in a moment, in the twinkling of an eye, at the last trumpet. [a]For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption, and [a]this mortal *must* put on immortality.
54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: [a]*"Death is swallowed up in victory."*

55 *"O*[a1] *Death, where is your sting?*
O Hades, where is your victory?"

ENCOUNTER*Note* *1 Cor. 15:55*

Fear Turns to Hope

No one can escape death, but we can escape its sting. Knowing Christ means our fear of death has now become our hope of glory. Those who die in Christ will live in the presence of God for eternity. Death temporarily removes us from those we love, but it relocates us into the presence of the One who loves us most.

56 The sting of death *is* sin, and [a]the strength of sin *is* the law.
57 [a]But thanks *be* to God, who gives us [b]the victory through our Lord Jesus Christ.
58 [a]Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing [b]that your labor is not in vain in the Lord.

47 [a]John 3:31 [b]Gen. 2:7; 3:19 [c]John 3:13 [1]*earthy* [2]NU omits *the Lord*
48 [a]Phil. 3:20 [1]*earthy*
49 [a]Gen. 5:3 [b]Rom. 8:29 [1]M *let us also bear*
50 [a][John 3:3, 5]
51 [a][1 Thess. 4: 15] [b][Phil. 3:21] [1]*hidden truth*
52 [a]Matt. 24:31
53 [a]2 Cor. 5:4
54 [a]Is. 25:8
55 [a]Hos. 13:14 [1]NU *O Death, where is your victory? O Death, where is your sting?*
56 [a][Rom. 3:20; 4:15; 7:8]
57 [a][Rom. 7:25] [b][1 John 5:4]
58 [a]2 Pet. 3:14 [b][1 Cor. 3:8]

CHAPTER 16

1 [a]Gal. 2:10
2 [a]Acts 20:7
3 [a]2 Cor. 3:1; 8:18
4 [a]2 Cor. 8:4, 19
5 [a]2 Cor. 1:15, 16
6 [a]Acts 15:3
7 [a]James 4:15
8 [a]Lev. 23:15–22
9 [a]Acts 14:27 [b]Acts 19:9
10 [a]Acts 19:22 [b]Phil. 2:20
11 [a]1 Tim. 4:12 [b]Acts 15:33
12 [a]1 Cor. 1:12; 3:5
13 [a]Matt. 24:42 [b]Phil. 1:27; 4:1 [c][Eph. 3:16; 6:10]

Collection for the Saints

16 Now concerning [a]the collection for the saints, as I have given orders to the churches of Galatia, so you must do also:
2 [a]On the first *day* of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.
3 And when I come, [a]whomever you approve by *your* letters I will send to bear your gift to Jerusalem.
4 [a]But if it is fitting that I go also, they will go with me.

Personal Plans

5 Now I will come to you [a]when I pass through Macedonia (for I am passing through Macedonia).
6 And it may be that I will remain, or even spend the winter with you, that you may [a]send me on my journey, wherever I go.
7 For I do not wish to see you now on the way; but I hope to stay a while with you, [a]if the Lord permits.
8 But I will tarry in Ephesus until [a]Pentecost.
9 For [a]a great and effective door has opened to me, and [b]*there are* many adversaries.

ENCOUNTER*Note* *1 Cor. 16:9*

Opportunity and Opposition

Opportunity for service often attracts opposition to the gospel. No person can thwart God's plans, so keep your eyes on Him and don't be distracted by the activity of people. Be wary, but be of good courage; the God whom you serve is more than capable of giving you victory.

10 And [a]if Timothy comes, see that he may be with you without fear; for [b]he does the work of the Lord, as I also *do.*
11 [a]Therefore let no one despise him. But send him on his journey [b]in peace, that he may come to me; for I am waiting for him with the brethren.
12 Now concerning *our* brother [a]Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.

Final Exhortations

13 [a]Watch, [b]stand fast in the faith, be brave, [c]be strong.

15:56 The strength of sin is the law because the law reveals sin and condemns the sinner.

16:1 "Now concerning" indicates this is the answer to another question posed by the Corinthian church this time regarding the collection of an offering (Acts 11:29, 30; Rom. 15:25–28).

14 [a]Let all *that* you *do* be done with love.
15 I urge you, brethren—you know [a]the household of Stephanas, that it is [b]the firstfruits of Achaia, and *that* they have devoted themselves to [c]the ministry of the saints—
16 [a]that you also submit to such, and to everyone who works and [b]labors with *us.*
17 I am glad about the coming of Stephanas, Fortunatus, and Achaicus, [a]for what was lacking on your part they supplied.
18 [a]For they refreshed my spirit and yours. Therefore [b]acknowledge such men.

14 [a][1 Pet. 4:8]
15 [a]1 Cor. 1:16 [b]Rom. 16:5 [c]2 Cor. 8:4
16 [a]Heb. 13:17 [b][Heb. 6:10]
17 [a]2 Cor. 11:9
18 [a]Col. 4:8 [b]Phil. 2:29
19 [a]Rom. 16:5
20 [a]Rom. 16:16
21 [a]Col. 4:18
22 [a]Eph. 6:24 [b]Gal. 1:8, 9 [c]Jude 14, 15 [1]Gr. *anathema* [2]Aram. *Marana tha;* possibly *Maran atha, Our Lord has come*
23 [a]Rom. 16:20

Greetings and a Solemn Farewell

19 The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, [a]with the church that is in their house.
20 All the brethren greet you. [a]Greet one another with a holy kiss.
21 [a]The salutation with my own hand—Paul's.
22 If anyone [a]does not love the Lord Jesus Christ, [b]let him be [1]accursed. [c]O[2] Lord, come!
23 [a]The grace of our Lord Jesus Christ *be* with you.
24 My love *be* with you all in Christ Jesus. Amen.

16:15 The household of Stephanas was one of the first to respond to the gospel in Achaia.

16:19 The province of Asia was in western Asia Minor (present-day Turkey). Aquila and Priscilla, tentmakers, were always mentioned together as husband and wife. They made their house available to the church (Rom. 16:3–5).

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

INTRODUCTION

The apostle Paul identifies himself as the author of this epistle (2 Cor. 1:1; 10:1), which contains the most autobiographical material found in any of his letters. Both First and Second Corinthians were written during Paul's third missionary journey. The first epistle was written from Ephesus before Pentecost in the spring of A.D. 55. Evidence suggests that this second letter was written later that year in Macedonia, probably at Philippi (2:13; 7:5; 8:1). Though it is addressed to the church in Corinth and to Christians throughout Achaia (1:1), the letter was probably copied and distributed among several churches. Paul had apparently written a letter previous to First Corinthians which has not been preserved. For information on the city of Corinth, see the introduction to First Corinthians.

Second Corinthians is a candid letter, written to people Paul knew personally. It alludes to people and events the readers would have known, but no explanations are included that would enlighten the modern reader. One such example is Paul's reference to "a thorn in the flesh" (12:7). The Corinthians probably knew what this was, but we are left to speculate. The defensive nature of the letter is unusual in Paul's writing. He was compelled to respond to accusations against him.

SIGNIFICANCE

Paul had established the church in Corinth (Acts 18:1–17; 1 Cor. 3:6, 10) and he had a special interest in its spiritual condition. The troubled state of the church warranted Paul's stern tone in response. This was undoubtedly a painful letter for Paul to write. His earlier admonition to correct issues in the church was met with resistance by false teachers who challenged his apostolic authority. This letter, therefore, is more personal, revealing Paul's inner feelings and ministerial struggles more than any other book. It is a godly response to a difficult situation, dispensing a mixture of grace and truth.

Second Corinthians is laced with rich theological insight and practical application. Paul challenges the believer both in victory and in affliction, knowing both the heights and depths of the Christian experience. But he relates all sin and schisms in the church back to a spiritual root. While affirming the triumph of Christ in all things (2 Cor. 1:20; 2:14), he also warns against the schemes of the evil one intended to divide the church (2:11) and blind Christians from the truth (4:4; 11:3, 14). Paul urges all believers to live holy lives, to be reconciled with one another, and to be set apart for Christ (5:14–18), for in Christ alone is our victory. All must give an account for how they have responded to Him and how they have acted toward His people (5:10, 11; 7:1). Everyone, therefore, ought to examine their lives to see if they belong to God or not (13:5).

STRUCTURE

The structure of this letter relates to Paul's upcoming third visit to Corinth. The book falls into three distinct sections. First, Paul explains his change of plans. Second, he challenges the church to complete their collection of the love offering for impoverished Christians in Jerusalem before he comes. Third, he emphasizes the certainty of his coming, the authenticity of his apostolic authority, and his willingness to bring discipline to the church if necessary. Second Corinthians can be outlined as follows:

Introduction (1:1–11)
Paul's Ministry
- Paul's Conduct in Ministry (1:12—2:11)
- Paul's Character in Ministry (2:12—6:10)
- Paul's Appeal (6:11—7:4)
- Paul's Comfort (7:5–16)

Partnership Through Giving (8:1—9:15)

Vindication of Paul's Ministry
Apostolic Authority (10:1—12:10)
Discipline (12:11—13:10)
Conclusion (13:11–14)

ENCOUNTERING GOD THROUGH SECOND CORINTHIANS

This letter, although quite personal in nature, contains profound theological truth for all believers. Be alert for things that will distract the church and keep God's people from experiencing His best. Satan is active in the world, seeking to deceive believers into living impoverished and ineffective lives (10:3–6). You will be challenged to guard your relationship with Christ. Abiding in Christ provides everything necessary to combat the evil one and to live a victorious Christian life. Notice also the nature of Christ, both His human and divine attributes that bring victory over sin and death. You should find great encouragement in the hope of eternal life through the power of the resurrection (4:14). Most of all, the Holy Spirit will point you to the love of Christ; a love that compels you to live for Him who died for you. A life that has been reconciled to God must also live a life of reconciliation before a watching world (5:12–21). The Holy Spirit, therefore, will challenge you in the area of relationships. Respond to His word, for it will set you free to be used by God in His wonderful plan of salvation.

CHAPTER 1

Greeting

PAUL, [a]an apostle of Jesus Christ by the will of God, and [b]Timothy *our* brother,

To the church of God which is at Corinth, [c]with all the saints who are in all Achaia:

2 [a]Grace to you and peace from God our Father and the Lord Jesus Christ.

Comfort in Suffering

3 [a]Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,
4 who [a]comforts us in all our tribulation, that we may be able to comfort those who are in any [1]trouble, with the comfort with which we ourselves are comforted by God.
5 For as [a]the sufferings of Christ abound in us, so our [1]consolation also abounds through Christ.
6 Now if we are afflicted, [a]*it is* for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, *it is* for your consolation and salvation.
7 And our hope for you *is* steadfast, because we know that [a]as you are partakers of the sufferings, so also *you will partake* of the consolation.

Delivered from Suffering

8 For we do not want you to be ignorant, brethren, of [a]our [1]trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life.
9 Yes, we had the sentence of death in ourselves, that we should [a]not trust in ourselves but in God who raises the dead,
10 [a]who delivered us from so great a death, and [1]does deliver us; in whom we trust that He will still deliver *us*,
11 you also [a]helping together in prayer for us, that thanks may be given by many persons on [1]our behalf [b]for the gift *granted* to us through many.

Paul's Sincerity

12 For our boasting is this: the testimony of our conscience that we con-

1 [a]2 Tim. 1:1 [b]1 Cor. 16:10 [c]Col. 1:2
2 [a]Rom. 1:7
3 [a]1 Pet. 1:3
4 [a]Is. 51:12; 66:13 [1]*tribulation*
5 [a]2 Cor. 4:10 [1]*comfort*
6 [a]2 Cor. 4:15; 12:15
7 [a][Rom. 8:17]
8 [a]Acts 19:23 [1]*tribulation*
9 [a]Jer. 17:5, 7
10 [a][2 Pet. 2:9] [1]NU *shall*
11 [a]Rom. 15:30 [b]2 Cor. 4:15; 9:11 [1]M *your behalf*

WORDStudy — COMFORT

2 Cor. 1:4 The Greek word *parakaleō,* translated "comfort," is a compound verb that literally means "to call to one's side," or "to summon" for help. Its most common meaning is "to exhort," "to comfort," or "to encourage" (2 Cor. 7:6, 7, 13; Col. 2:2; 4:8; 1 Thess. 4:18; 5:11). God's comfort is the result of His presence through salvation, but it also looks forward to a future deliverance (Rom. 15:4; 2 Thess. 2:16). Paul uses this term or one like it ten times in this chapter, claiming it is the purpose for meeting together as a church. Just as God has come alongside our lives to comfort, so we do likewise to other believers.

1:1 An apostle is one commissioned by Christ. This designation is especially important, as some in Corinth questioned Paul's authority. "Achaia" was southern Greece.

1:8 "Asia" was the name of a Roman province in western Asia Minor (present-day Turkey).

ducted ourselves in the world in [1]simplicity and [a]godly sincerity, [b]not with fleshly wisdom but by the grace of God, and more abundantly toward you.
13 For we are not writing any other things to you than what you read or understand. Now I trust you will understand, even to the end
14 (as also you have understood us in part), [a]that we are your boast as [b]you also *are* ours, in the day of the Lord Jesus.

Sparing the Church

15 And in this confidence [a]I intended to come to you before, that you might have [b]a second benefit—
16 to pass by way of you to Macedonia, [a]to come again from Macedonia to you, and be helped by you on my way to Judea.
17 Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan [a]according to the flesh, that with me there should be Yes, Yes, and No, No?
18 But *as* God *is* [a]faithful, our [1]word to you was not Yes and No.
19 For [a]the Son of God, Jesus Christ, who was preached among you by us—by me, [b]Silvanus, and [c]Timothy—was not Yes and No, [d]but in Him was Yes.
20 [a]For all the promises of God in Him *are* Yes, and in Him Amen, to the glory of God through us.

ENCOUNTER*Note* *2 Cor. 1:20*

Yes In Christ

An encounter with God is not a theory, but an experience. All the promises of God in scripture are to be realized in life through a relationship with His Son, the channel of His blessing to humanity. Search the scriptures to discover the riches of His grace toward you in Christ Jesus. A wealth of God's promises await those who know them, believe them, and embrace them.

21 Now He who establishes us with you in Christ and [a]has anointed us *is* God,
22 who [a]also has sealed us and [b]given us the Spirit in our hearts as a guarantee.

12 [a]2 Cor. 2:17 [b][1 Cor. 2:4] [1]The opposite of duplicity
14 [a]2 Cor. 5:12 [b]Phil. 2:16
15 [a]1 Cor. 4:19 [b]Rom. 1:11; 15:29
16 [a]1 Cor. 16: 3–6
17 [a]2 Cor. 10:2; 11:18
18 [a]1 John 5:20 [1]*message*
19 [a]Mark 1:1 [b]1 Pet. 5:12 [c]2 Cor. 1:1 [d][Heb. 13:8]
20 [a][Rom. 15:8, 9]
21 [a][1 John 2: 20, 27]
22 [a][Eph. 4:30] [b][Eph. 1:14]
23 [a]Gal. 1:20 [b]1 Cor. 4:21
24 [a][1 Pet. 5:3] [b]Rom. 11:20 [1]*rule*

CHAPTER 2

1 [a]2 Cor. 1:23
2 [a]2 Cor. 7:8
3 [a]2 Cor. 12:21 [b]Gal. 5:10
4 [a][2 Cor. 2:9; 7:8, 12] [1]*tribulation*
5 [a][1 Cor. 5:1] [b]Gal. 4:12
6 [a]1 Cor. 5:4, 5
7 [a]Gal. 6:1
9 [a]2 Cor. 7:15; 10:6
10 [1]NU *indeed, what I have forgiven, if I have forgiven anything, I did it for your sakes*
12 [a]Acts 16:8 [b]1 Cor. 16:9 [1]Opportunity
13 [a]2 Cor. 7:6, 13; 8:6

23 Moreover [a]I call God as witness against my soul, [b]that to spare you I came no more to Corinth.
24 Not [a]that we [1]have dominion over your faith, but are fellow workers for your joy; for [b]by faith you stand.
2 But I determined this within myself, [a]that I would not come again to you in sorrow.
2 For if I make you [a]sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

Forgive the Offender

3 And I wrote this very thing to you, lest, when I came, [a]I should have sorrow over those from whom I ought to have joy, [b]having confidence in you all that my joy is *the joy* of you all.
4 For out of much [1]affliction and anguish of heart I wrote to you, with many tears, [a]not that you should be grieved, but that you might know the love which I have so abundantly for you.
5 But [a]if anyone has caused grief, he has not [b]grieved me, but all of you to some extent—not to be too severe.
6 This punishment which *was inflicted* [a]by the majority *is* sufficient for such a man,
7 [a]so that, on the contrary, you *ought* rather to forgive and comfort *him*, lest perhaps such a one be swallowed up with too much sorrow.
8 Therefore I urge you to reaffirm *your* love to him.
9 For to this end I also wrote, that I might put you to the test, whether you are [a]obedient in all things.
10 Now whom you forgive anything, I also *forgive*. For [1]if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,
11 lest Satan should take advantage of us; for we are not ignorant of his devices.

Triumph in Christ

12 Furthermore, [a]when I came to Troas to *preach* Christ's gospel, and [b]a [1]door was opened to me by the Lord,
13 [a]I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.

1:22 To seal something was a sign of ownership. A guarantee acted as a down payment of that which would come in the future. This was an assurance that the whole was yet to come.

2:1 Paul apparently had a previous visit to the church in Corinth that was very painful. This former visit is not recorded, or at least no record of it has survived.

2:3 Paul indicates that he wrote an earlier letter. Traditionally this letter is believed to be First Corinthians. More recently, it is thought to be a letter written in between First and Second Corinthians that has been lost. Still others identify this letter as chapters 10–13, as they match the tone of being with "much anguish."

2:12 "Troas" was on the Aegean coast; the city where Paul received the call to preach in Macedonia.

14 Now thanks *be* to God who always
leads us in triumph in Christ, and
through us [1]diffuses the fragrance of
His knowledge in every place.
15 For we are to God the fragrance of
Christ [a]among those who are being
saved and [b]among those who are per-
ishing.

ENCOUNTER*Note* *2 Cor. 2:15*

A Sweet Fragrance

When Christ captivates believers' hearts and takes up residence in their lives, they don't have the victory; they are the victory, enjoying the fruits of His labor. They become a living demonstration of His victory over sin; disseminating a sweet and distinctive aroma of Christ. When people encounter those who live in victory, they encounter the Victor, Jesus Christ.

16 [a]To the one *we are* the aroma of
death *leading* to death, and to the other
the aroma of life *leading* to life. And
[b]who *is* sufficient for these things?
17 For we are not, as [1]so many, [a]ped-
dling[2] the word of God; but as [b]of sin-
cerity, but as from God, we speak in the
sight of God in Christ.

Christ's Epistle

3 Do [a]we begin again to commend
ourselves? Or do we need, as some
others, [b]epistles of commendation to
you or *letters* of commendation from
you?
2 [a]You are our epistle written in our
hearts, known and read by all men;
3 clearly you are an epistle of Christ,
[a]ministered by us, written not with ink
but by the Spirit of the living God, not
[b]on tablets of stone but [c]on tablets of
flesh, *that is,* of the heart.

The Spirit, Not the Letter

4 And we have such trust through
Christ toward God.
5 [a]Not that we are sufficient of our-
selves to think of anything as *being* from
ourselves, but [b]our sufficiency *is* from
God,
6 who also made us sufficient as [a]min-
isters of [b]the new covenant, not [c]of the
letter but of the [1]Spirit; for [d]the letter
kills, [e]but the Spirit gives life.

Glory of the New Covenant

7 But if [a]the ministry of death, [b]written
and engraved on stones, was glorious,
[c]so that the children of Israel could not
look steadily at the face of Moses be-
cause of the glory of his countenance,
which *glory* was passing away,
8 how will [a]the ministry of the Spirit
not be more glorious?
9 For if the ministry of condemnation
had glory, the ministry [a]of righteousness
exceeds much more in glory.
10 For even what was made glorious
had no glory in this respect, because of
the glory that excels.
11 For if what is passing away *was* glo-
rious, what remains *is* much more glori-
ous.
12 Therefore, since we have such hope,
[a]we use great boldness of speech—
13 unlike Moses, [a]*who* put a veil over
his face so that the children of Israel
could not look steadily at [b]the end of
what was passing away.
14 But [a]their minds were blinded. For
until this day the same veil remains un-
lifted in the reading of the Old Testa-
ment, because the *veil* is taken away in
Christ.
15 But even to this day, when Moses is
read, a veil lies on their heart.
16 Nevertheless [a]when one turns to the
Lord, [b]the veil is taken away.
17 Now [a]the Lord is the Spirit; and
where the Spirit of the Lord *is,* there *is*
[b]liberty.
18 But we all, with unveiled face, be-
holding [a]as in a mirror [b]the glory of the
Lord, [c]are being transformed into the
same image from glory to glory, just as
[1]by the Spirit of the Lord.

The Light of Christ's Gospel

4 Therefore, since we have this min-
istry, [a]as we have received mercy, we
[b]do not lose heart.
2 But we have renounced the hidden
things of shame, not walking in crafti-
ness nor [1]handling the word of God de-
ceitfully, but by manifestation of the
truth [a]commending ourselves to every
man's conscience in the sight of God.
3 But even if our gospel is veiled, [a]it is
veiled to those who are perishing,

14 [1]*manifests*
15 [a][1 Cor. 1:18] [b][2 Cor. 4:3]
16 [a]Luke 2:34 [b][1 Cor. 15:10]
17 [a]2 Pet. 2:3 [b]2 Cor. 1:12 [1]M *the rest* [2]*adulterating for gain*

CHAPTER 3

1 [a]2 Cor. 5:12; 10:12, 18; 12:11 [b]Acts 18:27
2 [a]1 Cor. 9:2
3 [a]1 Cor. 3:5 [b]Ex. 24:12; 31:18; 32:15 [c]Ps. 40:8
5 [a][John 15:5] [b]1 Cor. 15:10
6 [a]1 Cor. 3:5 [b]Jer. 31:31 [c]Rom. 2:27
7 [a]Rom. 7:10 [b]Ex. 34:1 [c]Ex. 34:29
8 [a][Gal. 3:5]
9 [a][Rom. 1:17; 3:21]
12 [a]Eph. 6:19
13 [a]Ex. 34:33–35 [b][Gal. 3:23]
14 [a]Is. 6:9, 10; Acts 28:26
16 [a]Rom. 11:23 [b]Is. 25:7
17 [a][1 Cor. 15:45] [b]Gal. 5:1, 13
18 [a]1 Cor. 13:12 [b][2 Cor. 4:4, 6] [c][Rom. 8:29, 30] [1]Or *from the Lord, the Spirit*

CHAPTER 4

1 [a]1 Cor. 7:25 [b]2 Cor. 4:16
2 [a]2 Cor. 5:11 [1]*adulterating the word of God*
3 [a][1 Cor. 1:18]
[d]Gal. 3:10 [e]John 6:63 [1]Or *spirit*

2:16 During a Roman triumph celebrating military victory, the leader of the procession would be followed by priests burning incense, then officers and soldiers leading captives to slavery or execution. The aroma of the incense would spread, advertising the victory to everyone in the vicinity.

3:6 "The letter" is the Old Testament covenant, or the Ten Commandments.

3:7 "Glory" refers to the manifest presence of God at the giving of the law. The law was therefore holy, righteous, and good (Rom 7:12).

3:18 "The glory of the Lord" is Jesus, the complete personal expression of God (Heb. 1:3). His glory is unfading and eternal (John 17:5), radiating through believers who are transformed into His image and who share in His glory.

WORD*Study* **TRANSFORM**

2 Cor. 3:18 The Greek word *metamorphoō,* translated "transformed" means to change into another form either externally or internally. In the New Testament this term is always in the passive voice, indicating the transformation is not self-induced. The term is used for Jesus on the Mount of Transfiguration (Matt. 17:2; Mark 9:2), as His form was changed. The transformation in believers begins at salvation and is a present reality, but it has an eschatological significance with the anticipation and guarantee of a new reality. Spiritual transformation does not come through rituals but by the Spirit, who restores in each believer the likeness of God. Believers are commanded to conform their conduct to match what they already have become in the Spirit (Rom. 12:2).

ENCOUNTER*Note* *2 Cor. 3:18*

Linger

Those who have beheld the glory of the Lord as in a mirror have lingered before Him. Learn to continue in God's presence; He gradually, but assuredly, transforms you into His image. Never let a hurried lifestyle disrupt an abiding relationship with Christ.

4 whose minds [a]the god of this age [b]has blinded, who do not believe, lest [c]the light of the gospel of the glory of Christ, [d]who is the image of God, should shine on them.
5 [a]For we do not preach ourselves, but Christ Jesus the Lord, and [b]ourselves your bondservants for Jesus' sake.
6 For it is the God [a]who commanded light to shine out of darkness, who has [b]shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

Cast Down but Unconquered

7 But we have this treasure in earthen vessels, [a]that the excellence of the power may be of God and not of us.

4 [a]John 12:31 [b]John 12:40 [c][2 Cor. 3:8, 9] [d][John 1:18]
5 [a]1 Cor. 1:13 [b]1 Cor. 9:19
6 [a]Gen. 1:3 [b]2 Pet. 1:19
7 [a]1 Cor. 2:5

8 *We are* [a]hard-pressed on every side, yet not crushed; *we are* perplexed, but not in despair;
9 persecuted, but not [a]forsaken; [b]struck down, but not destroyed—
10 [a]always carrying about in the body the dying of the Lord Jesus, [b]that the life of Jesus also may be manifested in our body.
11 For we who live [a]are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.
12 So then death is working in us, but life in you.
13 And since we have [a]the same spirit of faith, according to what is written, [b]*"I believed and therefore I spoke,"* we also believe and therefore speak,
14 knowing that [a]He who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you.
15 For [a]all things *are* for your sakes, that [b]grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

Seeing the Invisible

16 Therefore we [a]do not lose heart. Even though our outward man is perishing, yet the inward *man* is [b]being renewed day by day.
17 For [a]our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory,
18 [a]while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.

8 [a]2 Cor. 1:8; 7:5
9 [a][Heb. 13:5] [b]Ps. 37:24
10 [a]Phil. 3:10 [b]Rom. 8:17
11 [a]Rom. 8:36
13 [a]2 Pet. 1:1 [b]Ps. 116:10
14 [a][Rom. 8:11]
15 [a]Col. 1:24 [b]2 Cor. 1:11
16 [a]2 Cor. 4:1 [b][Is. 40:29, 31]
17 [a]Rom. 8:18
18 [a][Heb. 11:1, 13]

ENCOUNTER*Note* *2 Cor. 4:17, 18*

In Light of Eternity

Life must be lived with the backdrop of eternity. An encounter with God brings our spirit to life and assures us of eternal life in Christ. Everything physical is temporal; all suffering is momentary. Adversity displays the beauty of His life in our mortal bodies, a testimony that we are passing through this life into life eternal.

4:4 "The god of this age" is a term for Satan, who is an unseen influence on the unbeliever. Jesus referred to Satan as "the prince of this world" (John 12:31; 16:11). However, Paul calls Jesus the "image of God" as One who has not been marred by sin. The image of God is what people were created in, and all believers are being transformed into it. That transformation will be complete at Christ's coming (1 John 3:2).

4:7 The "treasure" is the gospel, the light of the knowledge of God's glory. Believers are described as "earthen vessels," shaped by the hand of God as a potter molds the clay (Is. 29:16; Rom. 9:20). The truth that we were formed out of earth is a basic biblical teaching (Gen. 2:7; Job 33:6).

4:16 "The outward man" is the physical body. Paul also refers to it as an earthen vessel (2 Cor. 4:7), mortal flesh (4:11), an earthly house (5:1), and a tent (5:1).

Assurance of the Resurrection

5 For we know that if [a]our earthly [1]house, *this* tent, is destroyed, we have a building from God, a house [b]not made with hands, eternal in the heavens.
2 For in this [a]we groan, earnestly desiring to be clothed with our [1]habitation which is from heaven,
3 if indeed, [a]having been clothed, we shall not be found naked.
4 For we who are in *this* tent groan, being burdened, not because we want to be unclothed, [a]but further clothed, that mortality may be swallowed up by life.
5 Now He who has prepared us for this very thing *is* God, who also [a]has given us the Spirit as [1]a guarantee.
6 So *we are* always confident, knowing that while we are at home in the body we are absent from the Lord.
7 For [a]we walk by faith, not by sight.
8 We are confident, yes, [a]well pleased rather to be absent from the body and to be present with the Lord.

The Judgment Seat of Christ

9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him.
10 [a]For we must all appear before the judgment seat of Christ, [b]that each one may receive the things *done* in the body, according to what he has done, whether good or bad.

ENCOUNTER*Note* *2 Cor. 5:10*

Our Response to Grace

God will never force His will on us, but He will make us give an account for how we responded to Him. We have freedom to choose our course of action; but we are not free to choose the consequence of our actions. God's offer of grace must be received by faith and lived out through obedience.

11 Knowing, therefore, [a]the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

Be Reconciled to God

12 For [a]we do not commend ourselves again to you, but give you opportunity [b]to boast on our behalf, that you may have *an answer* for those who boast in appearance and not in heart.
13 For [a]if we are beside ourselves, *it is* for God; or if we are of sound mind, *it is* for you.
14 For the love of Christ compels us, because we judge thus: that [a]if One died for all, then all died;

ENCOUNTER*Note* *2 Cor. 5:14*

Moved by Love

There are many reasons people seek God: the quest for a better life; sorrow over sin; the fear of judgment and hell; the desire for eternal life in heaven. All of these are realities that can move us closer to salvation. But once we enter a relationship with Jesus Christ, love becomes our supreme motivation. His sacrificial love on the cross revives our soul, overwhelms our intellect, captures our heart, and compels us to live for Him who died for us.

15 and He died for all, [a]that those who live should live no longer for themselves, but for Him who died for them and rose again.
16 [a]Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, [b]yet now we know *Him thus* no longer.
17 Therefore, if anyone [a]*is* in Christ, *he is* [b]a new creation; [c]old things have passed away; behold, all things have become [d]new.
18 Now all things *are* of God, [a]who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,
19 that is, that [a]God was in Christ reconciling the world to Himself, not [1]imputing their trespasses to them, and has committed to us the word of reconciliation.
20 Now then, we are [a]ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God.
21 For [a]He made Him who knew no sin *to be* sin for us, that we might become [b]the righteousness of God in Him.

CHAPTER 5
1 [a]Job 4:19 [b]Mark 14:58 [1]Physical body
2 [a]Rom. 8:23 [1]*dwelling*
3 [a]Rev. 3:18
4 [a]1 Cor. 15:53
5 [a]Rom. 8:23 [1]*down payment, earnest*
7 [a]Heb. 11:1
8 [a]Phil. 1:23
10 [a]Matt. 16:27; Acts 10:42; Rom. 2:16; 14:10, 12 [b]Gal. 6:7; Eph. 6:8
11 [a][Heb. 10:31; 12:29]
12 [a]2 Cor. 3:1 [b]2 Cor. 1:14
13 [a]2 Cor. 11:1, 16; 12:11
14 [a][Rom. 5:15; 6:6]
15 [a][Rom. 6:11]
16 [a]2 Cor. 10:3 [b][Matt. 12:50]
17 [a][John 6:63] [b][Rom. 8:9] [c]Is. 43:18; 65:17 [d][Rom. 6:3–10]
18 [a]Rom. 5:10
19 [a][Rom. 3:24] [1]*reckoning*
20 [a]Eph. 6:20
21 [a]Is. 53:6, 9 [b][Rom. 1:17; 3:21]; 1 Cor. 1:30

5:5 A "guarantee" is a pledge or deposit that acted as a down payment or first installment of that which was to come.

5:11 The "terror of the Lord" is the thought of standing before the Lord as Judge, to give an account for how we lived our life. This will be a reality for all who will have their deeds, good and bad, exposed.

5:16 To regard someone "according to the flesh" is the ordinary way of evaluating a person based upon human reasoning and not from God's perspective.

5:17 The verbs "passed away" and "become new" are both perfect tenses, indicating the action has occurred and has lasting results. The word "new" describes something of a different quality and character than existed before.

WORD Study — AMBASSADOR

2 Cor. 5:20 The Greek word *presbeúō,* translated "we are ambassadors," is a verb meaning to travel or work as an official representative (Eph. 6:20). It comes from a word which means "to be older or eldest," or "to occupy first place," which is where we get our English word presbyter or elder. Ambassadors are more than messengers. They represent another and they speak with authority equal to that of the person who sent them. God's ministry of reconciliation, therefore, is declared through those who have been reconciled; God speaks through the mouth of His ambassadors. The focus is upon the authority of the message, not the messenger. As one speaks on behalf of Christ as His ambassador, He is at the same time present and speaking through the individual.

Marks of the Ministry

6 We then, *as* [a]workers together *with Him* also [b]plead with *you* not to receive the grace of God in vain.
2 For He says:

[a]*"In an acceptable time I have heard you,*
And in the day of salvation I have helped you."

Behold, now *is* the accepted time; behold, now *is* the day of salvation.
3 [a]We give no offense in anything, that our ministry may not be blamed.
4 But in all *things* we commend ourselves [a]as ministers of God: in much [1]patience, in tribulations, in needs, in distresses,
5 [a]in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;
6 by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by [1]sincere love,
7 [a]by the word of truth, by [b]the power of God, by [c]the armor of righteousness on the right hand and on the left,
8 by honor and dishonor, by evil report and good report; as deceivers, and *yet* true;
9 as unknown, and [a]*yet* well known; [b]as dying, and behold we live; [c]as chastened, and *yet* not killed;

CHAPTER 6
1 [a]1 Cor. 3:9 [b]2 Cor. 5:20
2 [a]Is. 49:8
3 [a]Rom. 14:13
4 [a]1 Cor. 4:1 [1]*endurance*
5 [a]2 Cor. 11:23
6 [1]Lit. *unhypocritical*
7 [a]2 Cor. 7:14 [b]1 Cor. 2:4 [c]2 Cor. 10:4
9 [a]2 Cor. 4:2; 5:11 [b]1 Cor. 4:9, 11 [c]Ps. 118:18

10 as sorrowful, yet always rejoicing; as poor, yet making many [a]rich; as having nothing, and *yet* possessing all things.

Be Holy

11 O Corinthians! [1]We have spoken openly to you, [a]our heart is wide open.
12 You are not restricted by us, but [a]you are restricted by your *own* affections.
13 Now in return for the same [a](I speak as to children), you also be open.
14 [a]Do not be unequally yoked together with unbelievers. For [b]what [1]fellowship has righteousness with lawlessness? And what [2]communion has light with darkness?

ENCOUNTER Note — 2 Cor. 6:14

Unholy Relationships

Your relationship with God must be unrivaled, unequalled, and unadulterated. Beware of unholy alliances that draw you away from God. This is not isolation from the world, but consecration to God.

15 And what accord has Christ with Belial? Or what part has a believer with an unbeliever?
16 And what agreement has the temple of God with idols? For [a]you[1] are the temple of the living God. As God has said:

[b]*"I will dwell in them*
And walk among them.
I will be their God,
And they shall be My people."

17 Therefore

[a]*"Come out from among them*
And be separate, says the Lord.
Do not touch what is unclean,
And I will receive you."
18 *"I* [a]*will be a Father to you,*
And you shall be My [b]*sons and daughters,*
Says the LORD *Almighty."*

7 Therefore,[a] having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

10 [a][2 Cor. 8:9]
11 [a]2 Cor. 7:3 [1]Lit. *Our mouth is open*
12 [a]2 Cor. 12:15
13 [a]1 Cor. 4:14
14 [a]1 Cor. 5:9 [b]Eph. 5:6, 7, 11 [1]*in common* [2]*fellowship*
16 [a][1 Cor. 3:16, 17; 6:19] [b]Ezek. 37:26, 27 [1]NU *we*
17 [a]Is. 52:11
18 [a]2 Sam. 7:14 [b][Rom. 8:14]

CHAPTER 7
1 [a][1 John 3:3]

6:3 An "offense" here means an occasion for stumbling.

6:11 Second Corinthians 6:11—7:4 is highly emotional. Paul struggled with the Corinthians' response to his earlier exhortation; some rejected both his teaching and his fellowship.

6:14 To not be "unequally yoked together with unbelievers" was Paul's warning not to be too closely related to unbelievers. Those whose loyalties are diametrically opposed to ours cannot partner together with us without the potential for us to compromise our faith.

6:15 "Belial" is a Hebrew term given to Satan that is only used once in the New Testament. It refers to one who is vile, wicked, and worthless.

The Corinthians' Repentance

2 Open *your hearts* to us. We have wronged no one, we have corrupted no one, [a]we have cheated no one.
3 I do not say *this* to condemn; for [a]I have said before that you are in our hearts, to die together and to live together.
4 [a]Great *is* my boldness of speech toward you, [b]great *is* my boasting on your behalf. [c]I am filled with comfort. I am exceedingly joyful in all our tribulation.
5 For indeed, [a]when we came to Macedonia, our bodies had no rest, but [b]we were troubled on every side. [c]Outside *were* conflicts, inside *were* fears.
6 Nevertheless [a]God, who comforts the downcast, comforted us by [b]the coming of Titus,
7 and not only by his coming, but also by the [1]consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.
8 For even if I made you [a]sorry with my letter, I do not regret it; [b]though I did regret it. For I perceive that the same epistle made you sorry, though only for a while.
9 Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.
10 For [a]godly sorrow produces repentance *leading* to salvation, not to be regretted; [b]but the sorrow of the world produces death.

ENCOUNTER *Note* *2 Cor. 7:10*

Love that Convicts

Conviction of sin is both good and godly. It means God cares about your life and wants to remove that which will ultimately hurt you. Conviction will either be an irritation to a defiant heart, or it will bring sorrow leading to repentance and a renewed relationship with God. True repentance is a gift of the Spirit, as He alone can convict of sin.

11 For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, *what* [a]clearing *of yourselves, what* indignation, *what* fear, *what* vehement desire, *what* zeal, *what* vindication! In all *things* you proved yourselves to be [b]clear in this matter.
12 Therefore, although I wrote to you, *I did* not *do it* for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, [a]but that our care for you in the sight of God might appear to you.

The Joy of Titus

13 Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit [a]has been refreshed by you all.
14 For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true.
15 And his affections are greater for you as he remembers [a]the obedience of you all, how with fear and trembling you received him.
16 Therefore I rejoice that [a]I have confidence in you in everything.

Excel in Giving

8 Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia:
2 that in a great trial of affliction the abundance of their joy and [a]their deep poverty abounded in the riches of their liberality.
3 For I bear witness that according to *their* ability, yes, and beyond *their* ability, *they were* freely willing,
4 imploring us with much urgency [1]that we would receive the gift and [a]the fellowship of the ministering to the saints.
5 And not *only* as we had hoped, but they first [a]gave themselves to the Lord, and *then* to us by the [b]will of God.
6 So [a]we urged Titus, that as he had begun, so he would also complete this grace in you as well.
7 But as [a]you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us—*see* [b]that you abound in this grace also.

Christ Our Pattern

8 [a]I speak not by commandment, but I am testing the sincerity of your love by the diligence of others.

2 [a]Acts 20:33
3 [a]2 Cor. 6:11, 12
4 [a]2 Cor. 3:12 [b]1 Cor. 1:4 [c]Phil. 2:17
5 [a]2 Cor. 2:13 [b]2 Cor. 4:8 [c]Deut. 32:25
6 [a]2 Cor. 1:3, 4 [b]2 Cor. 2:13; 7:13
7 [1]*comfort*
8 [a]2 Cor. 2:2 [b]2 Cor. 2:4
10 [a]Matt. 26:75 [b]Prov. 17:22
11 [a]Eph. 5:11 [b]2 Cor. 2:5–11
12 [a]2 Cor. 2:4
13 [a]Rom. 15:32
15 [a]2 Cor. 2:9
16 [a]2 Thess. 3:4

CHAPTER 8

2 [a]Mark 12:44
4 [a]Rom. 15:25, 26 [1]NU, M omit *that we would receive,* thus changing text to *urgency for the favor and fellowship*
5 [a][Rom. 12:1, 2] [b][Eph. 6:6]
6 [a]2 Cor. 8:17; 12:18
7 [a][1 Cor. 1:5; 12:13] [b]2 Cor. 9:8
8 [a]1 Cor. 7:6

7:5 Paul here picks up his discussion from chapter 2. He was restless in spirit to hear a word from Titus about how the Corinthian church had responded to his earlier letter.

7:8 For Paul's reference to "my letter," see note on 2:3. He did not regret writing the letter, but regretted the occasion for writing it.

7:10 Feeling sad for what you have done is a step toward repentance, but sorrow for sin is not repentance in itself.

8:1 "Macedonia" is present-day northern Greece.

8:6 The offering in Corinth had been started under Titus but was left incomplete, no doubt due to the internal struggles of the church. Titus was sent back to help the church complete the collection.

9 For you know the grace of our Lord Jesus Christ, [a]that though He was rich, yet for your sakes He became poor, that you through His poverty might become [b]rich.

ENCOUNTER*Note* *2 Cor. 8:9*

Riches are for Sharing

Human love typically expects something in return; divine love is expressed for the benefit of the recipient. Whether we choose to love God or not, His love for us remains. He has sacrificed that which was rightfully His, and suffered pains that were rightfully ours. He has loved us unconditionally. We must do likewise.

10 And in this [a]I give advice: [b]It is to your advantage not only to be doing what you began and [c]were desiring to do a year ago;
11 but now you also must complete the doing *of it;* that as *there was* a readiness to desire *it,* so *there* also *may be* a completion out of what *you* have.
12 For [a]if there is first a willing mind, *it is* accepted according to what one has, *and* not according to what he does not have.
13 For *I do* not *mean* that others should be eased and you burdened;
14 but by an equality, *that* now at this time your abundance *may supply* their lack, that their abundance also may *supply* your lack—that there may be equality.
15 As it is written, [a]*"He who gathered much had nothing left over, and he who gathered little had no lack."*

Collection for the Judean Saints

16 But thanks *be* to God who [1]puts the same earnest care for you into the heart of Titus.
17 For he not only accepted the exhortation, but being more diligent, he went to you of his own accord.
18 And we have sent with him [a]the brother whose praise *is* in the gospel throughout all the churches,
19 and not only *that,* but who was also [a]chosen by the churches to travel with us with this gift, which is administered by us [b]to the glory of the Lord Himself and *to show* your ready mind,
20 avoiding this: that anyone should blame us in this lavish gift which is administered by us—
21 [a]providing honorable things, not only in the sight of the Lord, but also in the sight of men.
22 And we have sent with them our brother whom we have often proved diligent in many things, but now much more diligent, because of the great confidence which *we have* in you.
23 If *anyone inquires* about [a]Titus, *he is* my partner and fellow worker concerning you. Or if our brethren *are inquired about, they are* [b]messengers[1] of the churches, the glory of Christ.
24 Therefore show to them, [1]and before the churches, the proof of your love and of our [a]boasting on your behalf.

Administering the Gift

9 Now concerning [a]the ministering to the saints, it is superfluous for me to write to you;
2 for I know your willingness, about which I boast of you to the Macedonians, that Achaia was ready a [a]year ago; and your zeal has stirred up the majority.
3 [a]Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready;
4 lest if *some* Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this [1]confident boasting.
5 Therefore I thought it necessary to [1]exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which *you had* previously promised, that it may be ready as *a matter of* generosity and not as a [2]grudging obligation.

The Cheerful Giver

6 [a]But this *I say:* He who sows sparingly will also reap sparingly, and he who sows [1]bountifully will also reap [1]bountifully.
7 *So let* each one *give* as he purposes in his heart, [a]not grudgingly or of [1]necessity; for [b]God loves a cheerful giver.
8 [a]And God *is* able to make all grace abound toward you, that you, always having all sufficiency in all *things,* may have an abundance for every good work.
9 As it is written:

[a]*"He has dispersed abroad,*
He has given to the poor;

9 [a]Phil. 2:6, 7 [b]Rom. 9:23
10 [a]1 Cor. 7:25, 40 [b][Heb. 13:16] [c]2 Cor. 9:2
12 [a]Mark 12:43, 44
15 [a]Ex. 16:18
16 [1]NU *has put*
18 [a]2 Cor. 12:18
19 [a]1 Cor. 16:3, 4 [b]2 Cor. 4:15
21 [a]Rom. 12:17
23 [a]2 Cor. 7:13, 14 [b]Phil. 2:25 [1]Lit. *apostles,* "sent ones"
24 [a]2 Cor. 7:4, 14; 9:2 [1]NU, M omit *and*

CHAPTER 9

1 [a]Gal. 2:10
2 [a]2 Cor. 8:10
3 [a]2 Cor. 8:6, 17
4 [1]NU *confidence.*
5 [1]*encourage* [2]Lit. *covetousness*
6 [a]Prov. 11:24; 22:9 [1]*with blessings*
7 [a]Deut. 15:7 [b]Rom. 12:8 [1]*compulsion*
8 [a][Prov. 11:24]
9 [a]Ps. 112:9

8:18 "The brother" has been most commonly identified as Luke or Barnabas, but could also have been Silas or Timothy.

9:5 Paul had earlier instructed the Corinthian church to take a collection for the Jerusalem church (1 Cor. 16:1–4). He now urges them to follow through on their commitment.

9:6 The concept of sowing and reaping a harvest is common in the scriptures (Prov. 11:24, 25; 19:17; Luke 6:38; Gal. 6:7).

ENCOUNTER*Note* *2 Cor. 9:6*

A Generous Heart

For every good work God has called us to do, He is ready to provide for our response. He gives to us so we can give to Him and to His people. His provision is never short and it is never late. He waits to give proportionally to our faith. He loves to bless those whose hearts are generous.

His righteousness endures forever."

10 Now [1]may He who [a]supplies seed to the sower, and bread for food, [2]supply and multiply the seed you have *sown* and increase the fruits of your [b]righteousness,
11 while *you are* enriched in everything for all liberality, [a]which causes thanksgiving through us to God.
12 For the administration of this service not only [a]supplies the needs of the saints, but also is abounding through many thanksgivings to God,
13 while, through the proof of this ministry, they [a]glorify God for the obedience of your confession to the gospel of Christ, and for *your* liberal [b]sharing with them and all *men,*
14 and by their prayer for you, who long for you because of the exceeding [a]grace of God in you.
15 Thanks *be* to God [a]for His indescribable gift!

The Spiritual War

10 Now [a]I, Paul, myself am pleading with you by the meekness and gentleness of Christ—[b]who in presence *am* lowly among you, but being absent am bold toward you.
2 But I beg *you* [a]that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not war according to the flesh.
4 [a]For the weapons [b]of our warfare *are* not [1]carnal but [c]mighty in God [d]for pulling down strongholds,
5 [a]casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,
6 [a]and being ready to punish all disobedience when [b]your obedience is fulfilled.

10 [a]Is. 55:10 [b]Hos. 10:12 [1]NU omits *may* [2]NU *will supply*
11 [a]2 Cor. 1:11
12 [a]2 Cor. 8:14
13 [a][Matt. 5:16] [b][Heb. 13:16]
14 [a]2 Cor. 8:1
15 [a][James 1:17]

CHAPTER 10

1 [a]Rom. 12:1 [b]1 Thess. 2:7
2 [a]1 Cor. 4:21

ENCOUNTER*Note* *2 Cor. 10:4–6*

Choose Wisely

Set free from sin's bondage, we still battle human nature. Our carnal desires, our stubborn will, and our arrogant pride make their presence known as we seek to grow spiritually in the process of sanctification. We have the power to overcome every temptation, but we must choose to do so. Our life today is the sum total of the choices we have made thus far.

Reality of Paul's Authority

7 [a]Do you look at things according to the outward appearance? [b]If anyone is convinced in himself that he is Christ's, let him again consider this in himself, that just as he *is* Christ's, even [1]so [c]we *are* Christ's.
8 For even if I should boast somewhat more [a]about our authority, which the Lord gave [1]us for [2]edification and not for your destruction, [b]I shall not be ashamed—
9 lest I seem to terrify you by letters.
10 "For *his* letters," they say, "*are* weighty

4 [a]Eph. 6:13 [b]1 Tim. 1:18 [c]Acts 7:22 [d]Jer. 1:10 [1]*of the flesh*
5 [a]1 Cor. 1:19
6 [a]2 Cor. 13:2, 10 [b]2 Cor. 7:15
7 [a][John 7:24] [b]1 Cor. 1:12; 14:37 [c]1 Cor. 3:23 [1]NU *as we are.*
8 [a]2 Cor. 13:10 [b]2 Cor. 7:14 [1]NU omits *us* [2]*building up*

HISTORICAL*Encounter* **ROSALIND GOFORTH** *2 Cor. 9:6*

Rosalind Goforth and her husband Jonathan were missionaries in China in the late 1800s. Their early labors saw few results, and Rosalind grew discouraged at the apparent futility of their efforts. One day, as she struggled with disappointment, she turned in her Bible to 2 Corinthians 9:6. The words leapt out at her as God's clear answer to her situation. She was so moved by God's truth that she wrote the words "HE WHO SOWS BOUNTIFULLY WILL ALSO REAP BOUNTIFULLY" on a blackboard that was intended for teaching children. For the next two years she kept that truth before herself and others. In due time, God would use the Goforths in one of the greatest periods of revival in missionary history.

9:15 God's "indescribable gift" is His own Son, Jesus (John 3:16). All giving is a humble response to God's unsurpassed generosity.
10:4 Ancient Corinth was known for a hill over the city that was 1,857 feet high and upon which a fortress was built. The military images of strongholds, towers, and captives were the backdrop of Paul's discussion about the spiritual warfare that Christians face.

and powerful, but [a]*his* bodily presence *is* weak, and *his* [b]speech contemptible."
11 Let such a person consider this, that what we are in word by letters when we are absent, such *we will* also *be* in deed when we are present.

Limits of Paul's Authority

12 [a]For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.
13 [a]We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us—a sphere which especially includes you.
14 For we are not overextending ourselves (as though *our authority* did not extend to you), [a]for it was to you that we came with the gospel of Christ;
15 not boasting of things beyond measure, *that is,* [a]in other men's labors, but having hope, *that* as your faith is increased, we shall be greatly enlarged by you in our sphere,
16 to preach the gospel in the *regions* beyond you, *and* not to boast in another man's sphere of accomplishment.
17 But [a]*"he who glories, let him glory in the LORD."*
18 For [a]not he who commends himself is approved, but [b]whom the Lord commends.

Concern for Their Faithfulness

11 Oh, that you would bear with me in a little [a]folly—and indeed you do bear with me.
2 For I am [a]jealous for you with godly jealousy. For [b]I have betrothed you to one husband, [c]that I may present *you* [d]*as* a chaste virgin to Christ.
3 But I fear, lest somehow, as [a]the serpent deceived Eve by his craftiness, so your minds [b]may be corrupted from the [1]simplicity that is in Christ.
4 For if he who comes preaches another Jesus whom we have not preached, or *if* you receive a different spirit which you have not received, or a [a]different gospel which you have not accepted—you may well put up with it!

Paul and False Apostles

5 For I consider that [a]I am not at all inferior to the most eminent apostles.
6 Even though [a]*I am* untrained in speech, yet *I am* not [b]in knowledge. But [c]we have [1]been thoroughly manifested among you in all things.
7 Did I commit sin in [1]humbling myself that you might be exalted, because I preached the gospel of God to you [a]free of charge?
8 I robbed other churches, taking wages *from them* to minister to you.
9 And when I was present with you, and in need, [a]I was a burden to no one, for what I lacked [b]the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep *myself.*
10 [a]As the truth of Christ is in me, [b]no one shall stop me from this boasting in the regions of Achaia.
11 Why? [a]Because I do not love you? God knows!
12 But what I do, I will also continue to do, [a]that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.
13 For such [a]*are* false apostles, [b]deceit-

10 [a]Gal. 4:13 [b]2 Cor. 11:6
12 [a]2 Cor. 5:12
13 [a]2 Cor. 10:15
14 [a]1 Cor. 3:5, 6
15 [a]Rom. 15:20
17 [a]Jer. 9:24
18 [a]Prov. 27:2 [b]Rom. 2:29

CHAPTER 11

1 [a]2 Cor. 11:4, 16, 19
2 [a]Gal. 4:17 [b]Hos. 2:19 [c]Col. 1:28 [d]Lev. 21:13
3 [a]Gen. 3:4, 13 [b]Eph. 6:24 [1]NU adds *and purity*
4 [a]Gal. 1:6–8
5 [a]2 Cor. 12:11
6 [a][1 Cor. 1:17] [b][Eph. 3:4] [c][2 Cor. 12:12] [1]NU omits *been*
7 [a]1 Cor. 9:18 [1]*putting myself down*
9 [a]Acts 20:33 [b]Phil. 4:10
10 [a]Rom. 1:9; 9:1 [b]1 Cor. 9:15
11 [a]2 Cor. 6:11; 12:15
12 [a]1 Cor. 9:12
13 [a]Phil. 1:15 [b]Phil. 3:2

WORD*Study* **SIMPLICITY**

2 Cor. 11:3 The Greek word *haplotēs,* translated "simplicity," also means "purity" or "singleness of heart" (Eph. 6:5; Col. 3:22). It comes from a word meaning "simple," "pure," or even "healthy." Christ is the pure essence of God, the clear expression of the divine. Anything added to Him dilutes or distorts the reality of God.

ENCOUNTER*Note* *2 Cor. 11:3*

Simple Obedience

A great hindrance to the gospel is intellectual pride. People have a propensity for adding to the gospel, trying to improve upon it or make it more attractive. Consequently they complicate and distort it. Jesus urged His disciples to have faith as a child and to follow Him, for the natural man will never understand the ways of God. Spiritual confusion will be clarified through simple obedience to Christ.

10:13 The sphere or measure which God gave Paul is most likely an athletic image. It describes lanes marked out in a race. False teachers had come into his region of Corinth to sabotage the work he had done.

10:16 "Regions beyond you" probably refers to Spain (Rom. 15:24).

11:5 The "most eminent apostles" has been interpreted as a sarcastic comment toward the false teachers, whom he clearly identifies in verse 13 and later in 12:11, 12. Some have suggested that he was comparing himself to the legitimate apostles.

11:9 The believers "from Macedonia" were probably from the church at Philippi.

ful workers, transforming themselves into apostles of Christ.
14 And no wonder! For Satan himself transforms himself into [a]an angel of light.
15 Therefore *it is* no great thing if his ministers also transform themselves into ministers of righteousness, [a]whose end will be according to their works.

Reluctant Boasting

16 I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little.
17 What I speak, [a]I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting.
18 Seeing that many boast according to the flesh, I also will boast.
19 For you put up with fools gladly, [a]since you *yourselves* are wise!
20 For you put up with it [a]if one brings you into bondage, if one devours *you,* if one takes *from you,* if one exalts himself, if one strikes you on the face.
21 To *our* shame [a]I say that we were too weak for that! But [b]in whatever anyone is bold—I speak foolishly—I am bold also.

Suffering for Christ

22 Are they [a]Hebrews? So *am* I. Are they Israelites? So *am* I. Are they the seed of Abraham? So *am* I.
23 Are they ministers of Christ?—I speak as a fool—I *am* more: [a]in labors more abundant, [b]in stripes above measure, in prisons more frequently, [c]in deaths often.
24 From the Jews five times I received [a]forty [b]*stripes* minus one.
25 Three times I was [a]beaten with rods; [b]once I was stoned; three times I [c]was shipwrecked; a night and a day I have been in the deep;
26 *in* journeys often, *in* perils of waters, *in* perils of robbers, [a]*in* perils of *my own* countrymen, [b]*in* perils of the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;
27 in weariness and toil, [a]in sleeplessness often, [b]in hunger and thirst, in [c]fastings often, in cold and nakedness—
28 besides the other things, what comes upon me daily: [a]my deep concern for all the churches.
29 [a]Who is weak, and I am not weak? Who is made to stumble, and I do not burn *with indignation?*
30 If I must boast, [a]I will boast in the things which concern my [1]infirmity.
31 [a]The God and Father of our Lord Jesus Christ, [b]who is blessed forever, knows that I am not lying.
32 [a]In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me;
33 but I was let down in a basket through a window in the wall, and escaped from his hands.

The Vision of Paradise

12 It is [1]doubtless not profitable for me to boast. I will come to [a]visions and [b]revelations of the Lord:
2 I know a man [a]in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one [b]was caught up to the third heaven.
3 And I know such a man—whether in the body or out of the body I do not know, God knows—
4 how he was caught up into [a]Paradise and heard inexpressible words, which it is not lawful for a man to utter.
5 Of such a one I will boast; yet of myself I will not [a]boast, except in my infirmities.
6 For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me *to be* or hears from me.

The Thorn in the Flesh

7 And lest I should be exalted above measure by the abundance of the revelations, a [a]thorn in the flesh was given to me, [b]a messenger of Satan to [1]buffet me, lest I be exalted above measure.
8 [a]Concerning this thing I pleaded with the Lord three times that it might depart from me.
9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly

14 [a]Gal. 1:8
15 [a][Phil. 3:19]
17 [a]1 Cor. 7:6
19 [a]1 Cor. 4:10
20 [a][Gal. 2:4; 4:3, 9; 5:1]
21 [a]2 Cor. 10:10 [b]Phil. 3:4
22 [a]Phil. 3:4–6
23 [a]1 Cor. 15:10 [b]Acts 9:16 [c]1 Cor. 15:30
24 [a]Deut. 25:3 [b]2 Cor. 6:5
25 [a]Acts 16:22, 23; 21:32 [b]Acts 14:5, 19 [c]Acts 27:1–44
26 [a]Acts 9:23, 24; 13:45, 50; 17:5, 13 [b]Acts 14:5, 19; 19:23; 27:42
27 [a]Acts 20:31 [b]1 Cor. 4:11 [c]Acts 9:9; 13:2, 3; 14:23
28 [a]Acts 20:18
29 [a][1 Cor. 8:9, 13; 9:22]
30 [a][2 Cor. 12:5, 9, 10] [1]*weakness*
31 [a]1 Thess. 2:5 [b]Rom. 9:5
32 [a]Acts 9:19–25

CHAPTER 12

1 [a]Acts 16:9; 18:9; 22:17, 18; 23:11; 26:13–15; 27:23 [b][Gal. 1:12; 2:2] [1]NU *necessary, though not profitable, to boast*
2 [a]Rom. 16:7 [b]Acts 22:17
4 [a]Luke 23:43
5 [a]2 Cor. 11:30
7 [a]Ezek. 28:24 [b]Job 2:7 [1]*beat*
8 [a]Matt. 26:44

11:25 Paul was "beaten with rods" (Acts 16:22) which was illegal, since he was a Roman citizen who had not received a fair trial. Stoning (Acts 16:19, 20) was the preferred manner of execution by the Jews. Acts only records one "shipwreck," but it was after this letter was written (Acts 27:39–44). The three shipwrecks recorded here could have happened on one of his many journeys at sea (Acts 9:30; 11:25, 26; 13:4, 13; 14:25, 26; 16:11; 17:14; 18:18–22).

11:32 "Aretas the king" was Aretas IV (9 B.C.–A.D. 40), the father-in-law of Herod Antipas. He was given control of Damascus by the emperor Caligula.

12:2 "Fourteen years ago" would probably put Paul in Antioch at the time of this vision (Acts 11:26). "The third heaven" was synonymous with "paradise." It was common to talk of the heavens in three distinct ways: (1) the atmosphere around the earth, (2) space with its many stars and other heavenly bodies, and (3) the place of God's presence.

12:7 Paul's "thorn in the flesh" is not identified with certainty. It is generally understood to have been a physical problem, the most common suggestion being an eye ailment (Gal. 4:15). Whatever it was, it was both painful and humiliating.

[a]I will rather boast in my infirmities, [b]that the power of Christ may rest upon me.

ENCOUNTER*Note* *2 Cor. 12:9*

In Weakness He Is Strong

Beware of your strength, for it can lead to self-reliance. Glory in your weakness, for it can lead to humility and dependence upon God. He can show Himself strong through your weakness and demonstrate to the world what He can do through a willing servant. God gives strengths and weaknesses; let Him work through both.

10 Therefore [a]I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. [b]For when I am weak, then I am strong.

Signs of an Apostle

11 I have become [a]a fool [1]in boasting; you have compelled me. For I ought to have been commended by you; for [b]in nothing was I behind the most eminent apostles, though [c]I am nothing.
12 [a]Truly the signs of an apostle were accomplished among you with all perseverance, in signs and [b]wonders and mighty [c]deeds.
13 For what is it in which you were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong!

Love for the Church

14 [a]Now *for* the third time I am ready to come to you. And I will not be burdensome to you; for [b]I do not seek yours, but you. [c]For the children ought not to lay up for the parents, but the parents for the children.
15 And I will very gladly spend and be spent [a]for your souls; though [b]the more abundantly I love you, the less I am loved.
16 But be that *as it may,* [a]I did not burden you. Nevertheless, being crafty, I caught you by cunning!
17 Did I take advantage of you by any of those whom I sent to you?
18 I urged Titus, and sent our [a]brother with *him.* Did Titus take advantage of you? Did we not walk in the same spirit? Did *we* not *walk* in the same steps?
19 [a]Again,[1] do you think that we excuse ourselves to you? [b]We speak before God in Christ. [c]But *we do* all things, beloved, for your edification.

9 [a]2 Cor. 11:30 [b][1 Pet. 4:14]
10 [a][Rom. 5:3; 8:35] [b]2 Cor. 13:4
11 [a]2 Cor. 5:13; 11:1, 16; 12:6 [b]2 Cor. 11:5 [c]1 Cor. 3:7; 13:2; 15:9 [1]NU omits *in boasting*
12 [a]Rom. 15:18 [b]Acts 15:12 [c]Acts 14:8–10; 16:16–18; 19:11, 12; 20:6–12; 28:1–10
14 [a]2 Cor. 1:15; 13:1, 2 [b][1 Cor. 10: 24–33] [c]1 Cor. 4:14
15 [a][2 Tim. 2: 10] [b]2 Cor. 6:12, 13
16 [a]2 Cor. 11:9
18 [a]2 Cor. 8:18
19 [a]2 Cor. 5:12 [b][Rom. 9:1, 2] [c]1 Cor. 10:33 [1]NU *You have been thinking for a long time that we*
20 [a]1 Cor. 4:21
21 [a]2 Cor. 2:1, 4 [b]2 Cor. 13:2 [c]1 Cor. 5:1

CHAPTER 13

1 [a]2 Cor. 12:14 [b]Deut. 17:6; 19:15
2 [a]2 Cor. 10:2 [b]2 Cor. 12:21 [c]2 Cor. 1:23; 10:11 [1]NU omits *I write*
3 [a]Matt. 10:20 [b][1 Cor. 9:2]
4 [a][1 Pet. 3:18] [b][Rom. 1:4; 6:4] [c][2 Cor. 10:3, 4]
5 [a][Gal. 4:19] [b]1 Cor. 9:27 [1]*do not stand the test*
7 [a]2 Cor. 6:9 [1]NU *we*

20 For I fear lest, when I come, I shall not find you such as I wish, and *that* [a]I shall be found by you such as you do not wish; lest *there be* contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults;
21 lest, when I come again, my God [a]will humble me among you, and I shall mourn for many [b]who have sinned before and have not repented of the uncleanness, [c]fornication, and lewdness which they have practiced.

Coming with Authority

13 This *will be* [a]the third *time* I am coming to you. [b]*"By the mouth of two or three witnesses every word shall be established."*
2 [a]I have told you before, and foretell as if I were present the second time, and now being absent [1]I write to those [b]who have sinned before, and to all the rest, that if I come again [c]I will not spare—
3 since you seek a proof of Christ [a]speaking in me, who is not weak toward you, but mighty [b]in you.
4 [a]For though He was crucified in weakness, yet [b]He lives by the power of God. For [c]we also are weak in Him, but we shall live with Him by the power of God toward you.
5 Examine yourselves *as to* whether you are in the faith. Test yourselves. Do you not know yourselves, [a]that Jesus Christ is in you?—unless indeed you [1]are [b]disqualified.

ENCOUNTER*Note* *2 Cor. 13:5*

Spiritual Examinations

Jesus Christ abides in every believer; a fact that should be obvious to all who observe. If there is no difference between one who still lives in spiritual darkness and one who claims to live in the light of Christ, something is desperately wrong. Self examination in light of the gospel can bring great joy, or it can be an opportunity to genuinely seek the Lord.

6 But I trust that you will know that we are not disqualified.

Paul Prefers Gentleness

7 Now [1]I pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though [a]we may seem disqualified.

12:18 Titus apparently was falsely accused, as was Paul.
13:5 Paul urges them to "examine" their own lives with the standard by which they have judged his life. He does not doubt their salvation, but wants them to live according to the faith they profess.

8 For we can do nothing against the truth, but for the truth.
9 For we are glad [a]when we are weak and you are strong. And this also we pray, [b]that you may be made complete.
10 [a]Therefore I write these things being absent, lest being present I should use sharpness, according to the [b]authority which the Lord has given me for edification and not for destruction.

9 [a]1 Cor. 4:10 [b][1 Thess. 3:10]
10 [a]1 Cor. 4:21 [b]2 Cor. 10:8

Greetings and Benediction

11 Finally, brethren, farewell. Become complete. [a]Be of good comfort, be of one mind, live in peace; and the God of love [b]and peace will be with you.
12 [a]Greet one another with a holy kiss.
13 All the saints greet you.
14 [a]The grace of the Lord Jesus Christ, and the love of God, and [b]the [1]communion of the Holy Spirit *be* with you all. Amen.

11 [a]Rom. 12:16, 18 [b]Rom. 15:33
12 [a]Rom. 16:16
14 [a]Rom. 16:24 [b]Phil. 2:1
[1]*fellowship*

13:12 A "holy kiss" was an expression of trust and affection in the near east.

13:14 This benediction is a Trinitarian formula that has come to be a significant part of the Christian tradition.

THE EPISTLE OF PAUL THE APOSTLE TO THE

GALATIANS

INTRODUCTION

This letter to the Galatians is passionate, straightforward, and insightful. The author identifies himself as the apostle Paul (1:1), a claim generally uncontested by today's scholars. Paul makes a case for his apostolic authority and urges the Galatians to heed his instruction. There are elements of an apologetic writing, but this is mainly a direct argument to persuade believers to change their behavior.

The date of this letter is somewhat unclear. Depending on the correct identification of the recipients, two theories have been put forth: An older view contends that the Galatians were the Gauls located in northern Asia Minor who invaded the area in the third century B.C. This would include cities like Pessinus, Ancyra and Tavium. Though a trip to this area is not mentioned in the Book of Acts, it is conceivable that Paul evangelized this region on his second missionary journey (Acts 16:6). This would suggest a date no earlier than 52 A.D. and quite possibly as late as A.D. 57. A more widely accepted theory suggests this letter was written to churches in the Roman province of Galatia in southern Asia Minor. This would include Derbe, Lystra, Iconium, and Antioch, which Paul visited on his first missionary journey (Acts 14: 21). This conclusion dates the letter as early as A.D. 48. In this book, Paul addressed the same issues that were settled in the Jerusalem council (Acts 15). If the council had already occurred when he wrote this letter, he would most likely have referred to it in his argument to the Galatians. Since the Jerusalem council is not mentioned, the earlier date is preferred and positions Galatians as one of Paul's earliest writings.

SIGNIFICANCE

False teachers had infiltrated the Galatian churches, introducing a corrupt message. Though his letter is stern in tone, Paul did not write out of anger but love, leaving us clear teaching on the truth of the gospel. Whereas Paul's letter to the Romans presented the gospel as God's response to universal human sin (Rom. 3:23; 6:23), he wrote this letter to set the gospel against the folly of seeking salvation by works. The heart of the issue was circumcision. Many legalistic Jewish Christians insisted Gentile converts must undergo this Jewish rite to be truly saved and to join God's family. They also added additional requirements for justification. Paul's converts were in danger of straying from God's grace and into the bondage of legalism. Paul's letter clarified that no one is saved by the law or by good deeds; salvation is by faith in Jesus Christ alone (2:16). God's work to secure salvation through the cross cannot be replaced by any work of sinful humanity. Paul took great effort to repeatedly emphasize this point, reasserting his apostolic authority to strengthen his argument. Since the time of the Protestant Reformation, many have called Galatians "Luther's book," because its forceful argument on the nature of salvation was used extensively by Luther, providing the foundation for Reformation theology.

STRUCTURE

The letter contains the basic elements of a first-century letter: Introduction (1:1–5), body (1:6—6:10) and conclusion (6:11–18). It is unique from his other letters in its absence of an introductory thanksgiving and in its terse benediction. This indicates the severity of the situation in Galatia. The body of material has three main sections. First is Paul's personal defence of his authority as an apostle, including information about Paul's early Christian experiences and relationship to the other apostles. Second, Paul offers a doctrinal statement. He explores the Old Testament roots of the gospel through the faith of Abraham and the purpose of the law. Third, Paul discusses the practical implica-

tions of the gospel. He warns against extremes of legalism and liberty, encouraging believers to walk in the power of the Spirit. Galatians can be outlined as follows:

Introduction (1:1–9)
Defense of Paul's Apostolic Authority (1:6—2:21)
Scriptural Foundation for the Gospel (3:1—4:31)
Practical Application of the Gospel (5:1—6:10)
Conclusion (6:11–18)

ENCOUNTERING GOD THROUGH GALATIANS

This letter has the potential to both convict us and set us free. Paul clearly and unapologetically lays out the truth of the gospel, identifying the characteristics of true salvation (2:16). We must deal with the cross of Jesus Christ and its impact on us, for the crucifixion and resurrection are central to the gospel. We cannot be confronted with Christ's sacrifice and not be ready to lay our lives down for Him (2:20). The only evidence proving we have been crucified with Christ is if Christ now lives His life in us. When this is true, the Holy Spirit conforms us to Christ's image and produces identifiable fruit in our lives (5:22–25). The Holy Spirit will apply our freedom in Christ to practical living; we were not liberated for self, but to serve others in Jesus' name (6:9, 10). A self-centered life is an abuse of the gospel. In the context of God's family, we are to carry one another's burdens by encouragement in the faith. Continuing to live in the flesh denies the Spirit's presence. Through Paul, Christ urges us to reject legalism and embrace the Holy Spirit's teachings. Then we will learn to walk in the freedom of the gospel as God directs us.

Greeting

CHAPTER 1

PAUL, an apostle (not from men nor through man, but [a]through Jesus Christ and God the Father [b]who raised Him from the dead),
2 and all the brethren who are with me,

To the churches of Galatia:

3 Grace to you and peace from God the Father and our Lord Jesus Christ,
4 [a]who gave Himself for our sins, that He might deliver us [b]from this present evil age, according to the will of our God and Father,
5 to whom *be* glory forever and ever. Amen.

1 [a]Acts 9:6 [b]Acts 2:24
4 [a][Matt. 20:28] [b]Heb. 2:5

ENCOUNTER Note — Gal. 1:4

Realizing the Cross

Christ's passion was a purposeful event, chosen by God to set us free from sin's powerful bondage. The victory of the cross was accomplished through Christ's obedience; the effectual power of the cross is realized through our obedience.

Only One Gospel

6 I marvel that you are turning away so soon [a]from Him who called you in the grace of Christ, to a different gospel,
7 [a]which is not another; but there are some [b]who trouble you and want to [c]pervert[1] the gospel of Christ.
8 But even if [a]we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be [1]accursed.
9 As we have said before, so now I say again, if anyone preaches any other gospel to you [a]than what you have received, let him be accursed.
10 For [a]do I now [b]persuade men, or God? Or [c]do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

6 [a]Gal. 1:15; 5:8
7 [a]2 Cor. 11:4 [b]Gal. 5:10, 12 [c]2 Cor. 2:17 [1]*distort*
8 [a]1 Cor. 16:22 [1]Gr. *anathema*
9 [a]Deut. 4:2
10 [a]1 Thess. 2:4 [b]1 Sam. 24:7 [c]1 Thess. 2:4

Call to Apostleship

11 [a]But I make known to you, brethren, that the gospel which was preached by me is not according to man.
12 For [a]I neither received it from man,

11 [a]1 Cor. 15:1
12 [a]1 Cor. 15:1

1:1 Ancient letters typically included words of thanksgiving in the introduction. This letter to the Galatians omits this show of etiquette, possibly indicating Paul's temperament and his intent to aggressively correct false teaching that had infiltrated the churches.

1:2 Written to the churches in Galatia, this letter was intended to be circulated among many congregations in the area.

1:4 Jewish people divided history into two periods: the "present evil age" under the rule of foreign powers, and the future age when God would rule unchallenged.

1:10 Paul boldly claimed his position as an apostle and a leader to be respected, but he saw himself first and foremost as a "bondservant of Christ."

nor was I taught *it*, but *it came* [b]through the revelation of Jesus Christ.
13 For you have heard of my former conduct in Judaism, how [a]I persecuted the church of God beyond measure and [b]*tried to* destroy it.
14 And I advanced in Judaism beyond many of my contemporaries in my own nation, [a]being more exceedingly zealous [b]for the traditions of my fathers.
15 But when it pleased God, [a]who separated me from my mother's womb and called *me* through His grace,
16 [a]to reveal His Son in me, that [b]I might preach Him among the Gentiles, I did not immediately confer with [c]flesh and blood,
17 nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.

Contacts at Jerusalem

18 Then after three years [a]I went up to Jerusalem to see [1]Peter, and remained with him fifteen days.
19 But [a]I saw none of the other apostles except [b]James, the Lord's brother.
20 (Now *concerning* the things which I write to you, indeed, before God, I do not lie.)
21 [a]Afterward I went into the regions of Syria and Cilicia.
22 And I was unknown by face to the

[b][Eph. 3:3–5]
13 [a]Acts 9:1 [b]Acts 8:3; 22:4, 5
14 [a]Acts 26:9 [b]Jer. 9:14
15 [a]Is. 49:1, 5
16 [a][2 Cor. 4:5–7] [b]Acts 9:15 [c]Matt. 16:17
18 [a]Acts 9:26 [1]NU *Cephas*
19 [a]1 Cor. 9:5 [b]Matt. 13:55
21 [a]Acts 9:30

WORD*Study* REVEAL

Gal. 1:16 The Greek word, *apokalyptō,* translated "reveal," also means to uncover or unveil. It is the Greek word from which we get the English word "apocalypse" meaning "revelation" or "uncovered truth." The New Testament usage of this word is for the disclosure of truth that has been previously unknown, especially as communicated through the work of the Holy Spirit (1 Cor. 2:10–14; Eph. 3:3). God alone, through the Holy Spirit, reveals Christ to us, for nobody can discern spiritual truth unless the Spirit reveals it. We only have two options: work hard for God and exhibit our talents, or die to self and make ourselves available for God to reveal Christ in and through our mortal bodies (2 Cor. 13:5; Gal. 2:20). God clearly desires the latter.

CHARACTER*Study* PAUL *Gal. 1:1*

The apostle Paul's name was originally Saul (Acts 13:9), the royal name of Israel's first king. Upon his conversion, he adopted the name Paul, which literally meant "little" and reflected his self-evaluation as "the least of the apostles" (1 Cor. 15:9). His hometown was Tarsus, the chief city of Cilicia, where he was born a Roman citizen (Acts 21:39; 22:3, 25) and became fluent in Greek. He studied theology and philosophy under Gamaliel (Acts 22:3). He was also a Hebrew, the son of a Pharisee from the tribe of Benjamin (Acts 23:6; Phil. 3:5). He therefore received strict religious training and followed his father's footsteps to become a Pharisee. By trade, he was a tentmaker, which he continued as a means of support throughout his life (Acts 18:3).

The significance of Paul's life was not in his background and education, but in his encounter with the resurrected Christ (Acts 9:3–9; 22:6–11; 26:12–18). At one time a ferocious persecutor of Christians, Paul even stood watch over the martyrdom of Stephen (Acts 8:1). His conversion to Christianity was dramatic. Drawn by the love of Christ, He sought to know and obey Him no matter what the cost. The result: Christ transformed him into the most influential missionary, church planter, and theologian of the early church. Paul wrote to encourage churches and leaders throughout his ministry. After three fruitful but demanding missionary journeys, he spent his remaining years as a prisoner in Jerusalem, Caesarea, and finally in Nero's Rome where he was beheaded. He left a legacy of faithful service to God and to the church and he willingly laid his life down for both. Determined to strengthen the churches under his care, Paul provided significant direction for the early community of faith, which is invaluable instruction for us today. Beyond teaching about church life, he also fought corruption of the gospel by false teachers and outlined a clear doctrine of salvation by grace through faith (Rom. 3:21–26; Gal. 2:16—4:7). Putting others first, he elevated the church as the body of Christ and demonstrated that a life of sacrifice is a life well spent in God's kingdom (2 Cor. 5:14, 15; Phil. 2:2–8; 3:7–11).

1:13 Judaism was a way of life based upon the Old Testament law and traditions of the Jewish fathers. Saul of Tarsus had adhered to the law and offered fierce opposition to any teaching foreign to Judaism.

1:17 Jerusalem was not only the religious hub of Judaism, it was also the birthplace of Christianity. Damascus was one of the most ancient and influential cities of Syria, located about 130 miles northeast of Jerusalem. Arabia was a region, ruled by the Nabataean Arabs, between Damascus and the Red Sea. It included parts of present-day Syria, Jordan, Israel, and Saudi Arabia.

1:20 The phrase "before God" was an oath that could be used in court as a guarantee of integrity.

churches of Judea which [a]*were* in Christ.
23 But they were [a]hearing only, "He who formerly [b]persecuted us now preaches the faith which he once *tried to* destroy."
24 And they [a]glorified God in me.

ENCOUNTER*Note* *Gal. 1:24*

God in Me

There is a vast difference between a religious person and a believer in whom God has taken up residence. The world does not need to see good people doing their best for God; it needs to see God doing His work through His people.

Defending the Gospel

2 Then after fourteen years [a]I went up again to Jerusalem with Barnabas, and also took Titus with *me.*
2 And I went up [1]by revelation, and communicated to them that gospel which I preach among the Gentiles, but [a]privately to those who were of reputation, lest by any means [b]I might run, or had run, in vain.
3 Yet not even Titus who *was* with me, being a Greek, was compelled to be circumcised.
4 And *this occurred* because of [a]false brethren secretly brought in (who came in by stealth to spy out our [b]liberty which we have in Christ Jesus, [c]that they might bring us into bondage),
5 to whom we did not yield submission even for an hour, that [a]the truth of the gospel might continue with you.
6 But from those [a]who seemed to be something—whatever they were, it makes no difference to me; [b]God [1]shows personal favoritism to no man—for those who seemed *to be something* [c]added nothing to me.
7 But on the contrary, [a]when they saw that the gospel for the uncircumcised [b]had been committed to me, as *the gospel* for the circumcised *was* to Peter
8 (for He who worked effectively in Peter for the apostleship to the [a]circumcised [b]also [c]worked effectively in me toward the Gentiles),
9 and when James, [1]Cephas, and John, who seemed to be [a]pillars, perceived [b]the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, [c]that we *should go* to the Gentiles and they to the circumcised.
10 *They desired* only that we should remember the poor, [a]the very thing which I also was eager to do.

No Return to the Law

11 [a]Now when [1]Peter had come to Antioch, I [2]withstood him to his face, because he was to be blamed;
12 for before certain men came from James, [a]he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing [1]those who were of the circumcision.
13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.
14 But when I saw that they were not straightforward about [a]the truth of the gospel, I said to Peter [b]before *them* all, [c]"If you, being a Jew, live in the manner of Gentiles and not as the Jews, [1]why do you compel Gentiles to live as [2]Jews?
15 [a]"We *who are* Jews by nature, and not [b]sinners of the Gentiles,
16 [a]"knowing that a man is not [1]justified by the works of the law but [b]by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not [c]by the works of the law; for by the works of the law no flesh shall be justified.
17 "But if, while we seek to be justified by Christ, we ourselves also are found [a]sinners, *is* Christ therefore a minister of sin? Certainly not!
18 "For if I build again those things which I destroyed, I make myself a transgressor.
19 "For I [a]through the law [b]died to the law that I might [c]live to God.
20 "I have been [a]crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh [b]I live by faith in the Son of God, [c]who loved me and gave Himself for me.
21 "I do not set aside the grace of God; for [a]if righteousness *comes* through the law, then Christ died [1]in vain."

22 [a]Rom. 16:7
23 [a]Acts 9:20, 21 [b]Acts 8:3
24 [a]Acts 11:18

CHAPTER 2

1 [a]Acts 15:2
2 [a]Acts 15:1–4 [b]Phil. 2:16 [1]*because of*
4 [a]Acts 15:1, 24 [b]Gal. 3:25; 5:1, 13 [c]Gal. 4:3, 9
5 [a][Gal. 1:6; 2:14; 3:1]
6 [a]Gal. 2:9; 6:3 [b]Acts 10:34 [c]2 Cor. 11:5; 12:11 [1]Lit. *does not receive the face of a man*
7 [a]Acts 9:15; 13:46; 22:21 [b]1 Thess. 2:4
8 [a]1 Pet. 1:1 [b]Acts 9:15 [c][Gal. 3:5]
9 [1]Peter

[a]Matt. 16:18 [b]Rom. 1:5 [c]Acts 13:3
10 [a]Acts 11:30
11 [a]Acts 15:35 [1]NU *Cephas* [2]*opposed*
12 [a][Acts 10:28; 11:2, 3] [1]Jewish Christians
14 [a]Gal. 1:6; 2:5 [b]1 Tim. 5:20 [c][Acts 10:28] [1]NU *how can you* [2]Some interpreters stop the quotation here.
15 [a][Acts 15:10] [b]Matt. 9:11
16 [a]Acts 13:38, 39 [b]Rom. 1:17 [c]Ps. 143:2 [1]*declared righteous*
17 [a][1 John 3:8]
19 [a]Rom. 8:2 [b][Rom. 6:2, 14; 7:4] [c][Rom. 6:11]
20 [a][Rom. 6:6] [b]2 Cor. 5:15 [c]Is. 53:12; Eph. 5:2
21 [a]Heb. 7:11 [1]*for nothing*

2:2 "Those who were of reputation" probably refers to James, Cephas (Peter), and John (Gal. 2:9).

2:3 Whereas Paul had Timothy circumcised, Titus was not. Most Jewish Christians accepted that believing Gentiles could be saved, but they were not prepared to say they could be adopted into the covenant people on equal grounds until they had followed the Jewish law of circumcision. Titus became Paul's example that the new covenant in Christ was by grace through faith, apart from Judaism. Titus was an effective minister for many years.

2:10 Remembering the poor was Paul's ongoing concern (Rom. 15:26; 2 Cor. 8) and a reflection of Old Testament teaching (Deut. 15:11; Ps. 41:1; Prov. 14:21).

2:11 Antioch, the largest city in Syria, was a center for mission work into Gentile regions.

2:12 "Those who were of the circumcision" were Judaizers who believed circumcision was necessary for salvation.

WORD*Study* **JUSTIFIED**

Gal. 2:16 The Greek word *dikaioō,* translated "justify," also means to acquit, vindicate, or pronounce righteous. In the New Testament, this word almost always has a legal implication attached to it. God pronounces righteousness upon all who believe in Jesus (Acts 13:39). Paul developed this theme to express that because of sin no one is righteous (Rom. 1–3). Only God can justify or pronounce righteousness over sinners, through the substitutionary death of His Son who paid the price for all sin (Rom. 3:21–31). As a result of Christ's atoning work, the righteous will live by faith and not by works of the law (Gal. 3:11).

ENCOUNTER*Note* *Gal. 2:20*

Life from Death

Christianity is not about living our best for God; it is about dying to self and about Christ living in us. Our great weakness in serving Christ is self confidence. The choice is simple: either we deny self or we deny Christ.

CHAPTER 3

1 [1]NU omits *that you should not obey the truth* [2]NU omits *among you*
2 [a]Rom. 10:16, 17
3 [a][Gal. 4:9] [b]Heb. 7:16
4 [a]Heb. 10:35 [1]Or *great*
6 [a]Gen. 15:6
7 [a]John 8:39
8 [a]Rom. 9:17 [b]Gen. 12:3; 18:18; 22:18; 26:4; 28:14
10 [a]Deut. 27:26
11 [a]Hab. 2:4 [1]*declared righteous*
12 [a]Rom. 4:4, 5 [b]Lev. 18:5

Justification by Faith

3 O foolish Galatians! Who has bewitched you [1]that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed [2]among you as crucified?
2 This only I want to learn from you: Did you receive the Spirit by the works of the law, [a]or by the hearing of faith?
3 Are you so foolish? [a]Having begun in the Spirit, are you now being made perfect by [b]the flesh?

ENCOUNTER*Note* *Gal. 3:2*

God's Answer to Faith

Good works do not result in salvation; they are the result of salvation. Faith alone leads to a relationship with God as we are born of the Spirit. Faith acknowledges our helpless condition and looks to God for divine intervention. His answer is the gift of the Holy Spirit.

4 [a]Have you suffered so [1]many things in vain—if indeed *it was* in vain?
5 Therefore He who supplies the Spirit to you and works miracles among you, *does He do it* by the works of the law, or by the hearing of faith?—
6 just as Abraham [a]*"believed God, and it was accounted to him for righteousness."*
7 Therefore know that *only* [a]those who are of faith are sons of Abraham.
8 And [a]the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying,* [b]*"In you all the nations shall be blessed."*
9 So then those who *are* of faith are blessed with believing Abraham.

The Law Brings a Curse

10 For as many as are of the works of the law are under the curse; for it is written, [a]*"Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."*
11 But that no one is [1]justified by the law in the sight of God *is* evident, for [a]*"the just shall live by faith."*
12 Yet [a]the law is not of faith, but [b]*"the man who does them shall live by them."*

HISTORICAL*Encounter* **CHARLES WESLEY** *Gal. 2:20*

Charles Wesley was an unusually devout young man. While a student at Oxford University, he established a Holy Club in which he and fellow students disciplined themselves for godliness. He also went to the new American colony of Georgia to conduct mission work. But he was not converted himself. Then, while Wesley lay sick in bed, a Moravian believer named William Holland visited him and brought him Martin Luther's commentary on Galatians. After Holland departed, Wesley meditated on the phrase from Galatians 2:20, "who loved me and gave Himself for me." Finally, on May 21, 1738, Wesley believed Jesus had done this for him personally and yielded his life to Christ. Wesley went on with his brother John to bring thousands of people to Christ in a revival that swept England. He wrote outstanding hymns that are still used today.

3:1 "Foolish" is not the lack of knowledge but the lack of wisdom. The Galatians knew the gospel as preached by Paul, but they had drifted from the truth.

3:3 Both salvation and sanctification are the Spirit's work. Paul mentions the Spirit sixteen times from this point to the end of Galatians.

3:8 The personification of Scripture emphasizes its divine origin.

13 [a]Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, [b]*"Cursed is everyone who hangs on a tree"*),
14 [a]that the blessing of Abraham might come upon the [b]Gentiles in Christ Jesus, that we might receive [c]the promise of the Spirit through faith.

The Changeless Promise

15 Brethren, I speak in the manner of men: [a]Though *it is* only a man's covenant, yet *if it is* confirmed, no one annuls or adds to it.
16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of [a]one, [b]*"And to your Seed,"* who is [c]Christ.
17 And this I say, *that* the law, [a]which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God [1]in Christ, [b]that it should make the promise of no effect.
18 For if [a]the inheritance *is* of the law, [b]*it is* no longer of promise; but God gave *it* to Abraham by promise.

Purpose of the Law

19 What purpose then *does* the law *serve?* [a]It was added because of transgressions, till the [b]Seed should come to whom the promise was made; *and it was* [c]appointed through angels by the hand [d]of a mediator.
20 Now a mediator does not *mediate* for one *only,* [a]but God is one.
21 *Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.
22 But the Scripture has confined [a]all under sin, [b]that the promise by faith in Jesus Christ might be given to those who believe.
23 But before faith came, we were kept under guard by the law, [1]kept for the faith which would afterward be revealed.
24 Therefore [a]the law was our [1]tutor *to bring us* to Christ, [b]that we might be justified by faith.

13 [a][Rom. 8:3] [b]Deut. 21:23
14 [a]Gen. 12:3; 22:18; [Rom. 4: 1–5, 9, 16] [b]Is. 49:6; Rom. 3: 29, 30 [c]Is. 32:15
15 [a]Heb. 9:17
16 [a]Gen. 22:18 [b]Gen. 12:3, 7; 13:15; 24:7 [c][1 Cor. 12:12]
17 [a]Ex. 12:40 [b][Rom. 4:13] [1]NU omits *in Christ*
18 [a][Rom. 8:17] [b]Rom. 4:14
19 [a]John 15:22 [b]Gal. 4:4 [c]Acts 7:53 [d]Ex. 20:19
20 [a][Rom. 3:29]
22 [a]Rom. 11:32 [b]Rom. 4:11
23 [1]Lit. *confined*
24 [a]Rom. 10:4 [b]Acts 13:39 [1]In a household, the guardian responsible for the care and discipline of the children
26 [a]John 1:12
27 [a][Rom. 6:3] [b]Rom. 10:12; 13:14
28 [a]Col. 3:11 [b][1 Cor. 12:13] [c][Eph. 2:15, 16]
29 [a]Gen. 21:10; Heb. 11:18 [b]Rom. 4:11; Gal. 3:7 [c]Gen. 12:3; 18:18; Rom. 8:17

CHAPTER 4

3 [a]Col. 2:8, 20
4 [a][Gen. 49:10] [b][John 1:14] [c]Gen. 3:15; [Is. 7:14; Matt. 1: 25] [d][Matt. 5: 17]; Luke 2: 21, 27 [1]Or *made*
5 [a][Matt. 20:28] [b][John 1:12]
6 [a][Rom. 5:5; 8:9, 15, 16] [1]Lit., in Aram., *Father*
7 [a][Rom. 8:16, 17] [1]NU *through God* [2]NU omits *through Christ*
8 [a]Eph. 2:12 [b]Rom. 1:25
9 [a][1 Cor. 8:3]

25 But after faith has come, we are no longer under a tutor.

Sons and Heirs

26 For you [a]are all sons of God through faith in Christ Jesus.
27 For [a]as many of you as were baptized into Christ [b]have put on Christ.
28 [a]There is neither Jew nor Greek, [b]there is neither slave nor free, there is neither male nor female; for you are all [c]one in Christ Jesus.

ENCOUNTER*Note* *Gal. 3:28*

One in Christ

Sin causes separation, isolation, and independence. Redemption produces unity, inclusion, and interdependence. In Christ, divisive boundaries are eclipsed by fellowship in the Spirit.

29 And [a]if you *are* Christ's, then you are Abraham's [b]seed, and [c]heirs according to the promise.
4 Now I say *that* the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,
2 but is under guardians and stewards until the time appointed by the father.
3 Even so we, when we were children, [a]were in bondage under the elements of the world.
4 But [a]when the fullness of the time had come, God sent forth His Son, [b]born[1] [c]of a woman, [d]born under the law,
5 [a]to redeem those who were under the law, [b]that we might receive the adoption as sons.
6 And because you are sons, God has sent forth [a]the Spirit of His Son into your hearts, crying out, [1]"Abba, Father!"
7 Therefore you are no longer a slave but a son, [a]and if a son, then an heir [1]of God [2]through Christ.

Fears for the Church

8 But then, indeed, [a]when you did not know God, [b]you served those which by nature are not gods.
9 But now [a]after you have known God,

3:17 "Four hundred thirty years" refers to the time the Hebrew people were in Egypt before the Exodus (Ex. 12:40). The law did not replace the covenant with Abraham; its purpose was to reveal sin and to stimulate people back to the covenant relationship.

3:24 A "tutor," or guardian, was usually a slave assigned to watch over a student to help him with life skills and education.

3:29 "Abraham's seed" traditionally referred to the Jews; Paul uses it here for Gentile believers also, in a major departure from Jewish thinking.

4:4 Being "born under the law" meant Jesus was obligated to keep the law of Moses. Doing so brought further identification with those under the law whom He came to redeem.

4:5 "To redeem" literally means "to buy from the slave market." In the New Testament, Paul was the only writer to use this term.

4:5 In Rome, adopted children had the right to be legal heirs as long as their adoption was performed in the presence of witnesses. The Holy Spirit is the witness for those adopted by God. "Abba" is an intimate term for a father, rarely, if ever, used in Judaism to address God.

4:7 According to ancient laws, sons were heirs destined to inherit their father's possessions. In contrast, slaves were merely part of the inherited property.

ENCOUNTER Note Gal. 4:6

The Family of God

When God adopts us as His children, His Holy Spirit joins us as family to Christ and to other Christians. We are reborn to royalty, receiving a divine nature through the Spirit.

or rather are known by God, [b]how *is it that* you turn again to [c]the weak and beggarly elements, to which you desire again to be in bondage?
10 [a]You observe days and months and seasons and years.
11 I am afraid for you, [a]lest I have labored for you in vain.
12 Brethren, I urge you to become like me, for I *became* like you. [a]You have not injured me at all.
13 You know that [a]because of physical infirmity I preached the gospel to you at the first.
14 And my trial which was in my flesh you did not despise or reject, but you received me [a]as an [1]angel of God, [b]*even* as Christ Jesus.
15 [1]What then was the blessing you *enjoyed?* For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.
16 Have I therefore become your enemy because I tell you the truth?
17 They [a]zealously court you, *but* for no good; yes, they want to exclude you, that you may be zealous for them.
18 But it is good to be zealous in a good thing always, and not only when I am present with you.
19 [a]My little children, for whom I labor in birth again until Christ is formed in you,
20 I would like to be present with you now and to change my tone; for I have doubts about you.

Two Covenants

21 Tell me, you who desire to be under the law, do you not hear the law?
22 For it is written that Abraham had two sons: [a]the one by a bondwoman, [b]the other by a freewoman.
23 But he *who was* of the bondwoman [a]was born according to the flesh, [b]and he of the freewoman through promise,
24 which things are symbolic. For these are [1]the two covenants: the one from Mount [a]Sinai which gives birth to bondage, which is Hagar—
25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—
26 but the [a]Jerusalem above is free, which is the mother of us all.
27 For it is written:

[a]*"Rejoice, O barren,*
You who do not bear!
Break forth and shout,
You who are not in labor!
For the desolate has many more children
Than she who has a husband."

28 Now [a]we, brethren, as Isaac *was,* are [b]children of promise.
29 But, as [a]he who was born according to the flesh then persecuted him *who was born* according to the Spirit, [b]even so *it is* now.
30 Nevertheless what does [a]the Scripture say? [b]*"Cast out the bondwoman and her son, for [c]the son of the bondwoman shall not be heir with the son of the freewoman."*
31 So then, brethren, we are not children of the bondwoman but of the free.

Christian Liberty

5 [a]Stand[1] fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a [b]yoke of bondage.
2 Indeed I, Paul, say to you that [a]if you become circumcised, Christ will profit you nothing.
3 And I testify again to every man who becomes circumcised [a]that he is [1]a debtor to keep the whole law.
4 [a]You have become estranged from Christ, you who *attempt to* be justified by law; [b]you have fallen from grace.
5 For we through the Spirit eagerly [a]wait for the hope of righteousness by faith.

[b]Col. 2:20 [c]Heb. 7:18
10 [a]Rom. 14:5
11 [a]1 Thess. 3:5
12 [a]2 Cor. 2:5
13 [a]1 Cor. 2:3
14 [a]Mal. 2:7 [b][Luke 10:16] [1]Or *messenger*
15 [1]NU *Where*
17 [a]Rom. 10:2
19 [a]1 Cor. 4:15
22 [a]Gen. 16:15 [b]Gen. 21:2
23 [a]Rom. 9:7, 8 [b]Heb. 11:11
24 [a]Deut. 33:2 [1]NU, M omit *the*
26 [a][Is. 2:2]
27 [a]Is. 54:1
28 [a]Gal. 3:29 [b]Acts 3:25
29 [a]Gen. 21:9 [b]Gal. 5:11
30 [a][Gal. 3:8, 22] [b]Gen. 21:10, 12 [c][John 8:35]

CHAPTER 5

1 [a]Phil. 4:1 [b]Acts 15:10 [1]NU *For freedom Christ has made us free; stand fast therefore, and*
2 [a]Acts 15:1
3 [a][Rom. 2:25] [1]*obligated*
4 [a][Rom. 9:31] [b]Heb. 12:15
5 [a]Rom. 8:24

4:10 "Days" likely refers to Sabbath days or special feasts. "Months and seasons" represented longer observances such as the time between Passover and Pentecost. "Years" could mean the Year of Jubilee. The Jewish calendar had numerous celebrations to honor God.

4:19 Calling the Galatians "little children" suggests Paul's affection for them. It also reflects the Roman custom of teachers being viewed as fathers to their students. A father was a respected authority figure.

4:22 Paul compares the two covenants with the two sons of Abraham. Ishmael was born to a slave woman, Hagar (Gen. 16:1–16) and Isaac to a free woman, Sarah (Gen 21:2–5).

4:24 The account of Abraham's two sons as symbolic does not mean their existence was not historical, but that the historical account is used to illustrate a theological truth.

4:25 Paul compares Jerusalem, the center of Jewish life, to Mount Sinai, the site where God's law was given to Moses.

5:2 Legalistic Jewish teachers insisted that new believers be circumcised as a means to salvation. Paul argued that such an act would be to fall away from salvation by grace and to trust in human effort for salvation.

WORD Study — LIBERTY

Gal. 5:1 The Greek word *eleutheria,* translated "liberty" also means "freedom." Technically the Greeks understood this to mean political freedom through independence and self governing as opposed to slavery. The New Testament, however, presents true freedom as serving Christ. We can be free only as we voluntarily give ourselves to another. In Christ we have freedom from sin (Rom. 6:18–23), from the law (Rom. 7:3, 4; Gal. 2:4), and from death (Rom. 6:21, 22; 8:21). Our freedom was achieved by Christ when He broke the chains of sin on the cross (John 8:36; Gal. 5:1). This freedom is not to do as we wish, but as He wills (1 Pet. 2:16). Our liberty is expressed in love and service to God's family (Gal. 5:13).

6 For [a]in Christ Jesus neither circumcision nor uncircumcision avails anything, but [b]faith working through love.

Love Fulfills the Law

7 You [a]ran well. Who hindered you from obeying the truth?
8 This persuasion does not *come* from Him who calls you.
9 [a]A little leaven leavens the whole lump.
10 I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.
11 And I, brethren, if I still preach circumcision, [a]why do I still suffer persecution? Then [b]the offense of the cross has ceased.
12 [a]I could wish that those [b]who trouble you would even [1]cut themselves off!
13 For you, brethren, have been called to liberty; only [a]do not *use* liberty as an [b]opportunity for the flesh, but [c]through love serve one another.
14 For [a]all the law is fulfilled in one word, *even* in this: [b]*"You shall love your neighbor as yourself."*
15 But if you bite and devour one another, beware lest you be consumed by one another!

Walking in the Spirit

16 I say then: [a]Walk in the Spirit, and you shall not fulfill the lust of the flesh.

6 [a][Gal. 6:15] [b]1 Thess. 1:3
7 [a]1 Cor. 9:24
9 [a]1 Cor. 5:6
11 [a]1 Cor. 15:30 [b][1 Cor. 1:23]
12 [a]Josh. 7:25 [b]Acts 15:1, 2 [1]*mutilate themselves*
13 [a]1 Cor. 8:9 [b]1 Pet. 2:16 [c]1 Cor. 9:19
14 [a]Matt. 7:12; 22:40 [b]Lev. 19:18
16 [a]Rom. 6:12

ENCOUNTER Note — Gal. 5:13

Free to Serve

Christ liberates us from sin's deadly bondage so we can enjoy a life giving relationship with Him. Our new freedom does not leave us in a vacuum, void of responsibility. Rather, it frees us to fulfill our created purpose—to love and to serve God and His people wholeheartedly.

ENCOUNTER Note — Gal. 5:16

A Divine Nature

Carnality is not just a "problem" unbelievers have; it is their nature. Likewise, righteousness is not merely a "spiritual condition," it is a believer's new nature. Walking in the flesh will always produce sin. Walking in the Spirit will always produce righteousness. Real-life situations are opportunities for the Spirit within Christians to express His divine attributes through their response.

17 For [a]the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, [b]so that you do not do the things that you wish.
18 But [a]if you are led by the Spirit, you are not under the law.
19 Now [a]the works of the flesh are evident, which are: [1]adultery, [2]fornication, uncleanness, lewdness,
20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,
21 envy, [1]murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that [a]those who practice such things will not inherit the kingdom of God.
22 But [a]the fruit of the Spirit is [b]love, joy, peace, longsuffering, kindness, [c]goodness, [d]faithfulness,
23 [1]gentleness, self-control. [a]Against such there is no law.
24 And those *who are* Christ's [a]have crucified the flesh with its passions and desires.
25 [a]If we live in the Spirit, let us also walk in the Spirit.

17 [a]Rom. 7:18, 22, 23; 8:5 [b]Rom. 7:15
18 [a][Rom. 6:14; 7:4; 8:14]
19 [a]Eph. 5:3, 11 [1]NU omits *adultery* [2]*sexual immorality*
21 [a]1 Cor. 6:9, 10 [1]NU omits *murders*
22 [a][John 15:2] [b][Col. 3:12–15] [c]Rom. 15:14 [d]1 Cor. 13:7
23 [a]1 Tim. 1:9 [1]*meekness*
24 [a]Rom. 6:6
25 [a][Rom. 8:4, 5]

5:12 This phrase is a witty insult suggesting that those insisting on circumcision should go all the way and "mutilate" or "emasculate" themselves.

5:22 The analogy of fruit is reminiscent of Jesus' teaching on the vine and the branches (John 15:1–5). Christlike behavior is produced by the Holy Spirit, not by strict adherence to the law.

5:24 Those who have crucified the flesh have died to self, and the Spirit now lives in them. This is the only way to have freedom from sin.

26 [a]Let us not become conceited, provoking one another, envying one another.

Bear and Share the Burdens

6 Brethren, if a man is [1]overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of [a]gentleness, considering yourself lest you also be tempted.
2 [a]Bear one another's burdens, and so fulfill [b]the law of Christ.
3 For [a]if anyone thinks himself to be something, when [b]he is nothing, he deceives himself.
4 But [a]let each one examine his own work, and then he will have rejoicing in himself alone, and [b]not in another.
5 For [a]each one shall bear his own load.

Be Generous and Do Good

6 [a]Let him who is taught the word share in all good things with him who teaches.
7 Do not be deceived, God is not mocked; for [a]whatever a man sows, that he will also reap.
8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap [a]everlasting life.
9 And [a]let us not grow weary while doing good, for in due season we shall reap [b]if we do not lose heart.
10 [a]Therefore, as we have opportunity, [b]let us do good to all, [c]especially to those who are of the household of faith.

Glory Only in the Cross

11 See with what large letters I have written to you with my own hand!

26 [a]Phil. 2:3

CHAPTER 6

1 [a]Eph. 4:2 [1]*caught*
2 [a]Rom. 15:1 [b][James 2:8]
3 [a]Rom. 12:3 [b][2 Cor. 3:5]
4 [a]1 Cor. 11:28 [b]Luke 18:11
5 [a][Rom. 2:6]
6 [a]1 Cor. 9:11, 14
7 [a][Rom. 2:6]
8 [a][Rom. 6:8]
9 [a]1 Cor. 15:58 [b][James 5:7, 8]
10 [a]Prov. 3:27 [b]Titus 3:8 [c]Rom. 12:13

12 [a]Gal. 5:11
14 [a][1 Cor. 1:18] [b]Col. 2:20 [1]Or *which,* the cross
15 [a]1 Cor. 7:19

12 As many as desire to make a good showing in the flesh, these *would* compel you to be circumcised, [a]only that they may not suffer persecution for the cross of Christ.
13 For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.
14 But God forbid that I should boast except in the [a]cross of our Lord Jesus Christ, by [1]whom the world has been crucified to me, and [b]I to the world.

ENCOUNTER*Note* *Gal. 6:14*

Power of the Cross

Linger before the cross of Jesus Christ. Gaze upon the cross until sin's grip is loosened and Christ's love takes hold. The crucifixion and resurrection were the pivotal events ushering God's power into our lives.

15 For [a]in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

Blessing and a Plea

16 And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God.
17 From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.
18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

HISTORICAL*Encounter* **ITHAMAR CONKEY** *Gal. 6:4*

Ithamar Conkey was the organist and choir director for Central Baptist Church in Norwich, Connecticut. On a rainy Sunday morning in 1849, the pastor, Dr. Hiscox, began a sermon series on "The Words on the Cross." However, the weather was so miserable that few people braved the elements and only one choir member, Mrs. Rathbun, came to sing. Conkey was so disgusted at the people's lack of dedication that he stormed out of the church. Later, Conkey felt convicted at his harsh attitude in light of Jesus' words from the cross. He was reminded of the hymn by John Bowering, "In the Cross of Christ I Glory," which was based on Galatians 6:4. Conkey wrote a new tune for the hymn which would make the hymn famous. He named the tune "Rathbun" after the one faithful choir member on that memorable Sunday.

6:1 As Jesus came in "grace and truth" (John 1:14), so we are to be gentle in bringing the sinner back to the truth of God's Word. There is no room for a critical spirit in the body of Christ.

6:7 It insults God when Christians assume they can indulge in sin and not face sin's inevitable consequences.

6:11 Some have suggested Paul wrote with "large letters" because he had poor eyesight. This is in light of a physical ailment to which he alluded (Gal. 4:13), and his struggle with a "thorn in the flesh" (2 Cor. 12:7).

6:15 The physical mark of circumcision does not indicate salvation. Salvation is marked by spiritual renewal and the evidence that a new creation has been born of the Spirit (2 Cor. 5:17).

6:17 The Greek word for "marks" was a term used to describe a brand upon slaves. Paul's suffering (stoning, beatings, and illness) marked him as Christ's servant (2 Cor. 11:23–28).

THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS

INTRODUCTION

Paul's authorship of this epistle (1:1; 3:1), has been widely accepted among scholars. The themes are Pauline, reflecting much of his earlier teaching on salvation by grace through faith. Any variance to his other letters may be due to the fact this was almost certainly a circular letter, intended to address all the churches in the area around Ephesus. He was taken into official custody in Rome around A.D. 60. He was able, however, to write to both the Ephesians and Colossians, encouraging the churches in those cities as well as other local congregations that were springing up in the region.

Ephesus was in the Roman province of Asia (present-day Turkey). Located on several significant trade routes, it became a major commercial center with an international population. Famous for its temple to the fertility goddess Diana, one of the seven wonders of the ancient world, Ephesus was permeated with immorality. As a "hub city" with great influence, it also became a center for mission work throughout Asia Minor. Paul had been to the city on his second missionary journey, leaving Priscilla and Aquila to continue the work (Acts 18:18–21). On his third missionary journey, Paul stayed in Ephesus for three years (Acts 19:1–41). His ministry during this time was marked by numerous miracles and conversions. The impact of Paul's ministry was so great that it threatened the livelihood of the local artisans who made idols for pagan worship.

Much evidence suggests this was a circular letter sent to several congregations in Asia, of which Ephesus was the capital. Some of the manuscripts discovered do not contain the phrase "in Ephesus" (Eph. 1:1) in the greeting. The lack of personal references also suggests its broader audience. Moreover, Paul suggests he had not met some of the recipients (1:15; 3:2) which would be an odd statement since he spent three years with the Ephesian church. Furthermore, he does not address specific issues in the church as he does in other letters. Instead, his teaching is general in nature. It is clear that all New Testament epistles eventually became circular in nature, but Ephesians was probably intended as such from the outset.

SIGNIFICANCE

This epistle moves beyond specific and immediate issues to much higher and grander truths. It represents Paul's mature thinking after many years of ministry. He is stretching the early believers to a broader understanding of God's eternal purposes. Many believe this letter to be Paul's greatest work, as relevant today as it was to its original audience. It breaks down the barriers that divide people and testifies to God's sovereign rule over humanity. There is no central theme, but rather a presentation of several theological truths. Paul addresses the grace of God (2:8–10); the Christian calling (4:1); unity of believers (2:11–22); and God's eternal purpose which culminates in Christ (1:10). Included throughout the book are truths concerning God's people. God is active in history calling people to Himself through Christ. Those called out and gathered together are referred to as a building (2:19–22), Christ's body (1:22, 23), Christ's bride (5:23), the church (1:22; 3:10, 21), and the new man (2:14, 15). God's people uniquely belong to Him and have a mission in His great plan of salvation. Paul, therefore, helps us understand God's eternal plan and how believers fit into His purposes through Christ.

STRUCTURE

The Book of Ephesians can be divided into two sections. The first is doctrinal and the second is ethical, applying the doctrines. The doctrinal section has two parts. First is the purpose of God's salvation (1:3–23). God chose us for salvation according to His will

and for His glory. The second part of the doctrinal section expounds the greatness of God's salvation (2:1—3:21). In Christ, believers have new life and they are unified as one body through the Spirit. As such, they make known the mystery of God. The ethical section has four parts. First is the need for unity among believers (4:1–16). Christians must walk worthy of the gospel and seek to build up the body through the gifts God has given them. Second, Christ brings new life (4:17—5:21). Believers must cast off the old and put on the new. Sin grieves the Holy Spirit and it must be discarded. Third, all relationships must honor God (5:22—6:9). These relationships include spouses in marriage, parents and children in families, and employers/employees in the workplace. Fourth, believers are to put on the armor of God (6:10–20). There is a spiritual battle to fight, but God has equipped us to live the victorious Christian life. Paul's letter closes with a final word of salutation (6:21–24). Ephesians can be outlined as follows:

Introduction (1:1, 2)
Doctrinal Treatise
  Purpose of Salvation (1:3–23)
  Greatness of Salvation (2:1—3:21)
Ethical Implications
  Unity (4:1–16)
  New Life in Christ (4:17—5:21)
  Godly Relationships (5:22—6:9)
  Armor of God (6:10–20)
Conclusion (6:21–24)

ENCOUNTERING GOD THROUGH EPHESIANS

This is the favorite book of many Christians, for it helps clarify the bigger picture of what God is doing in our world. We have a purpose, we belong, and we have been given everything we need to live the Christian life.

God wants to encourage you with the assurance of salvation. If you are a Christian, He has saved you, sealed you, and promised you much more to come. God will use you in the church body to bless other believers and to astound those who watch your life as you reflect His glory. A significant truth that will set you free to serve the Lord is the corporate dimension to salvation. God has adopted you as part of His family. He expects you to connect with His people. The metaphor of the body is important. Every member must play a part in building up the body. Prepare for the Holy Spirit to show you where you fit and how you can serve.

Greeting

PAUL, an apostle of Jesus Christ by the will of God,

To the saints who are in Ephesus, and faithful in Christ Jesus:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

Redemption in Christ

3 [a]Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,
4 just as [a]He chose us in Him [b]before the foundation of the world, that we should [c]be holy and without blame before Him in love,
5 [a]having predestined us to [b]adoption as sons by Jesus Christ to Himself, [c]according to the good pleasure of His will,
6 to the praise of the glory of His grace, [a]by which He [1]made us accepted in [b]the Beloved.
7 [a]In Him we have redemption through

CHAPTER 1
3 [a]2 Cor. 1:3
4 [a]Rom. 8:28 [b]1 Pet. 1:2 [c]Luke 1:75
5 [a][Rom. 8:29] [b]John 1:12 [c][1 Cor. 1:21]
6 [a][Rom. 3:24] [b]Matt. 3:17 [1]Lit. *bestowed grace (favor) upon us*
7 [a][Heb. 9:12]

ENCOUNTER*Note* *Eph. 1:3*

In Christ

Every spiritual blessing God has for us is found in Christ and Christ alone. According to the Father's will, His good pleasure, His purposes, and by His grace, He has been glorified in redeeming us. God has made Christ the bridge by which we have access to Him and the means by which He comes to us.

1:1 Not all manuscripts include "in Ephesus." Many scholars believe this was a circular letter to a group of churches, Ephesus being the most prominent one in that region.

1:3 Ancient letters often began with a prayer of thanksgiving. Paul's elaboration seems unusually long, yet it is only one sentence in Greek (covering vv. 3–14). He uses several terms normally reserved to identify Jewish people as God's covenant people (chosen, holy, predestined, adopted, heirs). Yet Paul is now describing all believers, Jews and Gentiles alike.

1:6 "The Beloved" refers to Jesus and literally means "the One He loves."

His blood, the forgiveness of sins, according to [b]the riches of His grace
8 which He made to abound toward us in all wisdom and [1]prudence,
9 [a]having made known to us the mystery of His will, according to His good pleasure [b]which He purposed in Himself,
10 that in the dispensation of [a]the fullness of the times [b]He might gather together in one [c]all things in Christ, [1]both which are in heaven and which are on earth—in Him.
11 [a]In Him also we have obtained an inheritance, being predestined according to [b]the purpose of Him who works all things according to the counsel of His will,
12 [a]that we [b]who first trusted in Christ should be to the praise of His glory.
13 In Him you also *trusted*, after you heard [a]the word of truth, the gospel of your salvation; in whom also, having believed, [b]you were sealed with the Holy Spirit of promise,
14 [a]who[1] is the [2]guarantee of our inheritance [b]until the redemption of [c]the purchased possession, [d]to the praise of His glory.

Prayer for Spiritual Wisdom

15 Therefore I also, [a]after I heard of your faith in the Lord Jesus and your love for all the saints,
16 [a]do not cease to give thanks for you, making mention of you in my prayers:
17 that [a]the God of our Lord Jesus Christ, the Father of glory, [b]may give to you the spirit of wisdom and revelation in the knowledge of Him,
18 [a]the eyes of your [1]understanding being enlightened; that you may know what is [b]the hope of His calling, what are the riches of the glory of His inheritance in the saints,
19 and what *is* the exceeding greatness of His power toward us who believe, [a]according to the working of His mighty power
20 which He worked in Christ when [a]He raised Him from the dead and [b]seated *Him* at His right hand in the heavenly *places*,
21 [a]far above all [b]principality[1] and [2]power and [3]might and dominion, and every name that is named, not only in this age but also in that which is to come.
22 And [a]He put all *things* under His feet, and gave Him [b]*to be* head over all *things* to the church,
23 [a]which is His body, [b]the fullness of Him [c]who fills all in all.

By Grace Through Faith

2 And [a]you *He made alive*, [b]who were dead in trespasses and sins,
2 [a]in which you once walked according to the [1]course of this world, according to [b]the prince of the power of the air, the spirit who now works in [c]the sons of disobedience,
3 [a]among whom also we all once conducted ourselves in [b]the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and [c]were by nature children of wrath, just as the others.
4 But God, [a]who is rich in mercy, because of His [b]great love with which He loved us,
5 [a]even when we were dead in trespasses, [b]made us alive together with Christ (by grace you have been saved),
6 and raised *us* up together, and made *us* sit together [a]in the heavenly *places* in Christ Jesus,
7 that in the ages to come He might show the exceeding riches of His grace

[b][Rom. 3:24, 25]
8 [1]*understanding*
9 [a][Rom. 16:25] [b][2 Tim. 1:9]
10 [a]Gal. 4:4 [b]1 Cor. 3:22 [c][Col. 1:16, 20] [1]NU, M omit *both*
11 [a]Rom. 8:17 [b]Is. 46:10
12 [a]2 Thess. 2:13 [b]James 1:18
13 [a]John 1:17 [b][2 Cor. 1:22]
14 [a]2 Cor. 5:5 [b]Rom. 8:23 [c][Acts 20:28] [d]1 Pet. 2:9 [1]NU *which* [2]*down payment, earnest*
15 [a]Col. 1:4
16 [a]Rom. 1:9
17 [a]John 20:17 [b]Col. 1:9
18 [a]Acts 26:18 [b]Eph. 2:12 [1]NU, M *hearts*
19 [a]Col. 2:12
20 [a]Acts 2:24

[b]Ps. 110:1
21 [a]Phil. 2:9, 10 [b][Rom. 8:38, 39] [1]*rule* [2]*authority* [3]*power*
22 [a]Ps. 8:6; 110:1; Matt. 28:18; 1 Cor. 15:27 [b]Heb. 2:7
23 [a]Rom. 12:5 [b]Col. 2:9 [c][1 Cor. 12:6]

CHAPTER 2

1 [a]Col. 2:13 [b]Eph. 4:18
2 [a]Col. 1:21 [b]Eph. 6:12 [c]Col. 3:6 [1]Gr. *aion,* aeon
3 [a]1 Pet. 4:3 [b]Gal. 5:16 [c][Ps. 51:5]
4 [a]Rom. 10:12 [b]John 3:16
5 [a]Rom. 5:6, 8 [b][Rom. 6:4, 5]
6 [a]Eph. 1:20

ENCOUNTER*Note* *Eph. 1:19*

Power of God

The power of God in our lives requires revelation and belief. God must reveal truth so we can respond to Him, but His power in our lives awaits acceptance and adjustment to that which He reveals. God's power is only given to those who hear Him, believe Him, and obey Him.

1:7 "Redemption" means "buy back" or "ransom." One could "buy back" a person sold into slavery. The word refers to the liberation of anyone shackled by debt or overpowering circumstances. God redeemed Israel out of Egyptian slavery and led His people to the Promised Land. The blood of the Passover Lamb forever symbolized freedom from bondage, and pointed to the Lamb of God who would set people free from their sin. Our redemption is through the blood Christ shed on the cross.

1:10 "Dispensation" means management or administration. The English word "economy" is derived from this word. Dispensation is God's arrangement of history to fulfill His ultimate purposes.

1:13 A wax seal with a mark of identification stamped in it was a common practice for signifying ownership. Christians are "sealed with the Holy Spirit."

1:14 The term "guarantee" was used in ancient business documents to indicate a down payment or earnest money. The Holy Spirit is God's assurance of future rewards—a foretaste of what is to come.

1:20 Jewish people believed the future resurrection was the ultimate example of God's power. Paul affirmed resurrection power and pointed to the decisive moment in history when Christ was raised from the dead.

1:21 Magicians and exorcists sought to use powerful spirits by calling upon them by name. But the name of Jesus is above all other names, the supreme power of the universe.

in [a]*His* kindness toward us in Christ Jesus.
8 [a]For by grace you have been saved [b]through faith, and that not of yourselves; [c]*it is* the gift of God,
9 not of [a]works, lest anyone should [b]boast.
10 For we are [a]His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

ENCOUNTER *Note* *Eph. 2:10*

Walk in Grace

Living a life in Christ is to be where He is; it is to know heavenly realities on earth. Nothing is too hard for Christ. Grace means that when Christ lives within us, all that we have and all that we are is His gift. We cannot boast in what He has given, we simply live in gratitude, walking according to His grace.

Brought Near by His Blood

11 Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called [a]the Circumcision made in the flesh by hands—
12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.
13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Christ Our Peace

14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,
15 having abolished in His flesh the enmity, *that is,* the law of commandments *contained* in ordinances, so as to create in Himself one [a]new man *from* the two, *thus* making peace,
16 and that He might [a]reconcile them both to God in one body through the cross, thereby [b]putting to death the enmity.
17 And He came and preached peace to you who were afar off and to those who were near.
18 For [a]through Him we both have access [b]by one Spirit to the Father.

Christ Our Cornerstone

19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,
20 having been [a]built [b]on the foundation of the [c]apostles and prophets, Jesus Christ Himself being [d]the chief cornerstone,
21 in whom the whole building, being fitted together, grows into [a]a holy temple in the Lord,
22 [a]in whom you also are being built together for a [b]dwelling place of God in the Spirit.

ENCOUNTER *Note* *Eph. 2:22*

Together with Christ

In His characteristic orderly way, God fashions His dwelling place. Jesus is the cornerstone and each believer is a building block. The unified, divine temple—the body of Christ—displays God's glory.

The Mystery Revealed

3 For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—
2 if indeed you have heard of the [1]dispensation of the grace of God [a]which was given to me for you,
3 [a]how that by revelation [b]He made known to me the mystery (as I have briefly written already,
4 by which, when you read, you may understand my knowledge in the mystery of Christ),
5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:
6 that the Gentiles [a]should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,
7 [a]of which I became a minister [b]according to the gift of the grace of God given to me by [c]the effective working of His power.

7 [a]Titus 3:4
8 [a][2 Tim. 1:9] [b]Rom. 4:16 [c][John 1:12, 13]
9 [a]Rom. 4:4, 5; 11:6 [b]Rom. 3:27
10 [a]Is. 19:25
11 [a][Col. 2:11]
15 [a]Gal. 6:15
16 [a][Col. 1:20–22] [b][Rom. 6:6]
18 [a]John 10:9 [b]1 Cor. 12:13
20 [a]1 Pet. 2:4 [b]Matt. 16:18; 1 Cor. 3:10, 11 [c]1 Cor. 12:28 [d]Ps. 118:22; Luke 20:17
21 [a]1 Cor. 3:16, 17
22 [a]1 Pet. 2:5 [b]John 17:23

CHAPTER 3

2 [a]Acts 9:15 [1]*stewardship*
3 [a]Acts 22:17, 21; 26:16 [b][Rom. 11:25; 16:25]
6 [a]Gal. 3:28, 29
7 [a]Rom. 15:16 [b]Rom. 1:5 [c]Rom. 15:18

2:8 Most Jewish believers agreed their salvation was completely an act of God's grace in the covenant, but they did not believe God would extend His grace to non-Jews.

2:14 The recipients of this letter knew Paul was in prison, falsely accused of taking a Gentile inside the temple (Acts 21:27–29). The offense was considered so serious that the Romans allowed Jewish leaders to execute violators of this law. There was no greater symbol of the barrier between Jew and non-Jew than the "middle wall of separation" or "dividing wall" in the temple. Paul claimed Christ had demolished this wall.

2:20 A cornerstone was the first rock laid for a foundation. The entire structure would be aligned to the cornerstone.

3:1 Paul was under house arrest (Acts 28:16, 30).

Purpose of the Mystery

8 To me, [a]who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles [b]the unsearchable riches of Christ,
9 and to make all see what *is* the [1]fellowship of the mystery, which from the beginning of the ages has been hidden in God who [a]created all things [2]through Jesus Christ;

WORD Study **MYSTERY**

Eph. 3:9 The Greek word *mysterion,* translated "mystery" can also mean "secret." It is used in Greek literature to describe concealed teaching within religious or political systems. These secrets were often hidden in rituals or customs that only a chosen few were privileged to know. The term is mentioned twenty-seven times in the New Testament, twenty of those times by the apostle Paul. In the Scriptures, "mystery" describes divine knowledge too profound for human understanding. All spiritual knowledge, including the nature of Christ, remains a mystery unless God, through the Holy Spirit, reveals the truth (Rom. 16:25; 1 Cor. 2:14; Eph. 3:4, 5; Col. 2:2). The mystery of God does not mean He hides Himself from people, but that those corrupted by sin cannot see, hear, or understand Him. All people are dead in sin (Eph. 2:1) and cannot know God unless He brings them to life. The mystery is made clear through the work of God's grace to bring salvation.

10 [a]to the intent that now [b]the [1]manifold wisdom of God might be made known by the church [c]to the [2]principalities and powers in the heavenly *places,*
11 [a]according to the eternal purpose which He accomplished in Christ Jesus our Lord,
12 in whom we have boldness and access [a]with confidence through faith in Him.
13 [a]Therefore I ask that you do not lose heart at my tribulations for you, [b]which is your glory.

Appreciation of the Mystery

14 For this reason I bow my knees to the [a]Father [1]of our Lord Jesus Christ,

8 [a][1 Cor. 15:9] [b][Col. 1:27; 2:2, 3]
9 [a]Heb. 1:2 [1]NU, M *stewardship* (dispensation) [2]NU omits *through Jesus Christ*
10 [a]1 Pet. 1:12 [b][1 Tim. 3:16] [c]Col. 1:16; 2:10, 15 [1]*variegated* or *many-sided* [2]*rulers*
11 [a][Eph. 1:4, 11]
12 [a]Heb. 4:16; 10:19, 35
13 [a]Phil. 1:14 [b]2 Cor. 1:6
14 [a]Eph. 1:3 [1]NU omits *of our Lord Jesus Christ*

16 [a][Phil. 4:19] [b]Col. 1:11 [c]Rom. 7:22
17 [a]John 14:23 [b]Col. 1:23
18 [a]Eph. 1:18 [b]Rom. 8:39
19 [a]Eph. 1:23
20 [a]Rom. 16:25 [b]1 Cor. 2:9 [c]Col. 1:29
21 [a]Rom. 11:36

CHAPTER 4

1 [a]1 Thess. 2:12 [1]Lit. *in* [2]*exhort, encourage*
3 [a]Col. 3:14

ENCOUNTER Note *Eph. 3:10*

Declaring the Divine

The church is God's primary instrument for displaying His manifold wisdom. Nowhere else has He bestowed such a magnitude of mercy and grace. People who have received God's great salvation through the blood of Christ have experienced His greatest work; their life is a tribute to God's awesome power.

15 from whom the whole family in heaven and earth is named,
16 that He would grant you, [a]according to the riches of His glory, [b]to be strengthened with might through His Spirit in [c]the inner man,
17 [a]that Christ may dwell in your hearts through faith; that you, [b]being rooted and grounded in love,
18 [a]may be able to comprehend with all the saints [b]what *is* the width and length and depth and height—
19 to know the love of Christ which passes knowledge; that you may be filled [a]with all the fullness of God.
20 Now [a]to Him who is able to do exceedingly abundantly [b]above all that we ask or think, [c]according to the power that works in us,

ENCOUNTER Note *Eph. 3:20*

God's Best

God does not need our grandiose plans and creative imagination. He is prepared to do far more in our lives than we could ever imagine, if we are willing to wait on His will and to trust Him to accomplish it through us.

21 [a]to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.

Walk in Unity

4 I, therefore, the prisoner [1]of the Lord, [2]beseech you to [a]walk worthy of the calling with which you were called,
2 with all lowliness and gentleness, with longsuffering, bearing with one another in love,
3 endeavoring to keep the unity of the Spirit [a]in the bond of peace.

3:8 "Less than the least" is an expression of deep humility. God's grace never ceased to amaze Paul, for he once persecuted the church. Paul also called himself the chief of sinners (1 Tim. 1:15).

3:12 "Boldness" is a term referring to frank speech that would only be appropriate among close friends.

4:1 As in most of Paul's letters, he applies moral conduct to the doctrines just taught.

4:2 To "bear with one another" means to put up with or to overlook shortcomings in other people for the sake of Christ.

4 [a]*There is* one body and one Spirit, just as you were called in one hope of your calling;
5 [a]one Lord, [b]one faith, [c]one baptism;
6 [a]one God and Father of all, who *is* above all, and [b]through all, and in [1]you all.

Spiritual Gifts

7 But [a]to each one of us grace was given according to the measure of Christ's gift.
8 Therefore He says:

> [a]*"When He ascended on high,*
> *He led captivity captive,*
> *And gave gifts to men."*

9 [a](Now this, *"He ascended"*—what does it mean but that He also [1]first descended into the lower parts of the earth?
10 He who descended is also the One [a]who ascended far above all the heavens, [b]that He might fill all things.)
11 And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers,

ENCOUNTER *Note* — *Eph. 4:11*

Serve the Master

Christ is Head of the church and Lord of our lives. A servant of the Lord never tells the Master what to do, but quickly obeys everything that is on his master's heart. God gives gifts to fulfill His purposes. He wants every member of His body to know the fullness of His presence. All church ministries work toward this purpose.

12 for the equipping of the saints for the work of ministry, [a]for the [1]edifying of [b]the body of Christ,
13 till we all come to the unity of the faith [a]and of the knowledge of the Son of God, to [b]a perfect man, to the measure of the stature of the fullness of Christ;
14 that we should no longer be [a]children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of [b]deceitful plotting,
15 but, speaking the truth in love, may grow up in all things into Him who is the [a]head—Christ—

4 [a]Rom. 12:5
5 [a]1 Cor. 1:13 [b]Jude 3 [c][Heb. 6:6]
6 [a]Mal. 2:10 [b]Rom. 11:36 [1]NU omits *you;* M *us*
7 [a][1 Cor. 12:7, 11]
8 [a]Ps. 68:18; Mark 16:19; Acts 1:9; [1 Cor. 12: 4–11]
9 [a]John 3:13; 20:17 [1]NU omits *first*
10 [a]Ps. 68:18; Acts 1:9 [b][Acts 2:33; Eph. 1:23]
12 [a]1 Cor. 14:26 [b]Col. 1:24 [1]*building up*
13 [a]Col. 2:2 [b]1 Cor. 14:20
14 [a]1 Cor. 14:20 [b]Rom. 16:18
15 [a]Eph. 1:22
16 [a]Col. 2:19
17 [a]Eph. 2:2; 4:22 [1]NU omits *the rest of*
18 [a]Rom. 1:21
19 [a]1 Tim. 4:2 [b]1 Pet. 4:3
22 [a]Col. 3:8
23 [a][Rom. 12:2]
24 [a][Rom. 6:4; 7:6; 12:2]
25 [a]Zech. 8:16 [b]Rom. 12:5

WORD *Study* — **EQUIPPING**

Eph. 4:12 The Greek word *katartismos,* translated "equipping," is only used here in the New Testament. It can be used in the medical sense of setting a bone or more generally it can mean a restoration. It suggests bringing to health or making complete. Paul was saying ministers should invest in God's people to bring them to a place where they are healthy, strong, and lacking nothing for service in Christ's body. Every believer has a significant role in building up the body; each one, therefore, must be given tools to serve as a disciple of Christ.

16 [a]from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

The New Man

17 This I say, therefore, and testify in the Lord, that you should [a]no longer walk as [1]the rest of the Gentiles walk, in the futility of their mind,
18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the [a]blindness of their heart;
19 [a]who, being past feeling, [b]have given themselves over to lewdness, to work all uncleanness with greediness.
20 But you have not so learned Christ,
21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:
22 that you [a]put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,
23 and [a]be renewed in the spirit of your mind,
24 and that you [a]put on the new man which was created according to God, in true righteousness and holiness.

Do Not Grieve the Spirit

25 Therefore, putting away lying, [a]*"Let each one of you speak truth with his neighbor,"* for [b]we are members of one another.

4:11 Apostles were commissioned messengers sent by Christ with special authority to establish churches. They were all eye witnesses of the resurrected Christ. Prophets were spokespersons for God and were well known from the Old Testament tradition. Prophets both proclaimed what God had said and foretold what He would do. Evangelists were heralds of God's message of salvation, proclaiming the good news. Pastors were shepherds, overseers of local congregations. As such, they were to nurture, care for, and protect God's people. Teachers explained and applied the Scriptures for God's people to follow. God established all five roles to equip the body of Christ for the ministry of edification so the church would experience unity and maturity in Christ.

26 [a]*"Be angry, and do not sin"*: do not
let the sun go down on your wrath,
27 [a]nor give [1]place to the devil.
28 Let him who stole steal no longer,
but rather [a]let him labor, working with
his hands what is good, that he may
have something [b]to give him who has
need.
29 [a]Let no corrupt word proceed out of
your mouth, but [b]what is good for neces-
sary [1]edification, [c]that it may impart
grace to the hearers.
30 And [a]do not grieve the Holy Spirit of
God, by whom you were sealed for the
day of redemption.
31 [a]Let all bitterness, wrath, anger,
[1]clamor, and [b]evil speaking be put away
from you, [c]with all malice.
32 And [a]be kind to one another, tender-
hearted, [b]forgiving one another, even as
God in Christ forgave you.

ENCOUNTER*Note* *Eph. 4:32*

Love Expressed

Christian kindness is God's love expressed in practical ways; it is intentionally sharing the love He has shown us. Our current relationship with God can be measured by how we express kindness, tenderness, and forgiveness to others.

Walk in Love

5 Therefore[a] be imitators of God as
dear [b]children.
2 And [a]walk in love, [b]as Christ also has
loved us and given Himself for us, an of-
fering and a sacrifice to God [c]for a
sweet-smelling aroma.
3 But fornication and all [a]uncleanness
or [b]covetousness, let it not even be
named among you, as is fitting for
saints;
4 [a]neither filthiness, nor [b]foolish talk-
ing, nor coarse jesting, [c]which are not
fitting, but rather [d]giving of thanks.
5 For [1]this you know, that no fornica-
tor, unclean person, nor covetous man,
who is an idolater, has any [a]inheri-
tance in the kingdom of Christ and
God.
6 Let no one deceive you with empty
words, for because of these things the
wrath of God comes upon the sons of
disobedience.
7 Therefore do not be [a]partakers with
them.

Walk in Light

8 For you were once darkness, but now
you are [a]light in the Lord. Walk as chil-
dren of light
9 (for [a]the fruit of the [1]Spirit *is* in all
goodness, righteousness, and truth),
10 [a]finding out what is acceptable to
the Lord.
11 And have [a]no fellowship with the
unfruitful works of darkness, but rather
[1]expose *them.*
12 [a]For it is shameful even to speak of
those things which are done by them in
secret.
13 But [a]all things that are [1]exposed are
made manifest by the light, for whatever
makes manifest is light.
14 Therefore He says:

[a]"Awake, you who sleep,
Arise from the dead,
And Christ will give you light."

Walk in Wisdom

15 [a]See then that you walk [1]circum-
spectly, not as fools but as wise,
16 [a]redeeming the time, [b]because the
days are evil.

ENCOUNTER*Note* *Eph. 5:15, 16*

One Life to Live

You have one life to live, so don't waste it. Foolish choices will always cost you and those around you. Frivolous pursuits will lead you away from God's best.

17 [a]Therefore do not be unwise, but [b]un-
derstand [c]what the will of the Lord *is.*
18 And [a]do not be drunk with wine, in
which is dissipation; but be filled with
the Spirit,

26 [a]Ps. 4:4; 37:8
27 [a][Rom. 12:19] [1]*an opportunity*
28 [a]Acts 20:35 [b]Luke 3:11
29 [a]Col. 3:8 [b]1 Thess. 5:11 [c]Col. 3:16 [1]*building up*
30 [a]Is. 7:13
31 [a]Col. 3:8, 19 [b]James 4:11 [c]Titus 3:3 [1]*loud quarreling*
32 [a]2 Cor. 6:10 [b][Mark 11:25]

CHAPTER 5

1 [a]Luke 6:36 [b]1 Pet. 1:14–16
2 [a]1 Thess. 4:9 [b]Gal. 1:4 [c]2 Cor. 2:14, 15
3 [a]Col. 3:5–7 [b][Luke 12:15]
4 [a]Matt. 12:34, 35 [b]Titus 3:9 [c]Rom. 1:28 [d]Phil. 4:6
5 [a]1 Cor. 6:9, 10 [1]NU *know this*
7 [a]1 Tim. 5:22
8 [a]1 Thess. 5:5
9 [a]Gal. 5:22 [1]NU *light*
10 [a][Rom. 12:1, 2]
11 [a]2 Cor. 6:14 [1]*reprove*
12 [a]Rom. 1:24
13 [a][John 3:20, 21] [1]*reproved*
14 [a][Is. 26:19; 60:1]
15 [a]Col. 4:5 [1]*carefully*
16 [a]Col. 4:5 [b]Ecc. 11:2
17 [a]Col. 4:5 [b][Rom. 12:2] [c]1 Thess. 4:3
18 [a]Prov. 20:1; 23:31

4:29 The word translated "unwholesome" can mean "foul, putrid, rotten, worthless." Paul makes no allowance for such words ever being spoken by believers.

4:30 The Spirit is a person and not a force or influence. To "grieve the Holy Spirit" is to let our flesh control us rather than following the Spirit's guidance. Sin in our life brings the Spirit great sorrow, because it separates us from God and keeps us from our intended purpose.

5:1 Many moralists of Paul's day appealed to the imitation of God for ethical standards, but none of the pagan gods had sacrificed for their people out of love for them.

5:7 "Do not be partakers with them" does not indicate isolation or removal from the world; the point is that Christians should not participate in the sinful lifestyle of unbelievers.

5:8 Jewish texts often used "light" and "darkness" to contrast good and evil. This was especially meaningful to Paul's audience, as some of the Greek mystery cults emphasized night initiations connected with sexual immorality. Paul sought to disassociate Christians with the many immoral pagan cults.

5:18 "Be filled" is present tense in the Greek; the filling is not a one-time event, but a continuous or daily experience. It is also an imperative, meaning God expects every believer to remain under the influence of the Holy Spirit at all times.

19 speaking to one another [a]in psalms and hymns and spiritual songs, singing and making [b]melody in your heart to the Lord,
20 [a]giving thanks always for all things to God the Father [b]in the name of our Lord Jesus Christ,
21 [a]submitting to one another in the fear of [1]God.

Marriage—Christ and the Church

22 Wives, [a]submit to your own husbands, as to the Lord.
23 For [a]the husband is head of the wife, as also [b]Christ is head of the church; and He is the Savior of the body.
24 Therefore, just as the church is subject to Christ, so *let* the wives *be* to their own husbands [a]in everything.
25 [a]Husbands, love your wives, just as Christ also loved the church and [b]gave Himself for her,
26 that He might [1]sanctify and cleanse her [a]with the washing of water [b]by the word,
27 [a]that He might present her to Himself a glorious church, [b]not having spot or wrinkle or any such thing, but that she should be holy and without blemish.
28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.
29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the church.
30 For [a]we are members of His body, [1]of His flesh and of His bones.
31 [a]*"For this reason a man shall leave his father and mother and be joined to his wife, and the [b]two shall become one flesh."*
32 This is a great mystery, but I speak concerning Christ and the church.
33 Nevertheless [a]let each one of you in particular so love his own wife as himself, and let the wife *see* that she [b]respects *her* husband.

Children and Parents

6 Children, [a]obey your parents in the Lord, for this is right.
2 [a]*"Honor your father and mother,"* which is the first commandment with promise:
3 *"that it may be well with you and you may live long on the earth."*
4 And [a]you, fathers, do not provoke your children to wrath, but [b]bring them up in the training and admonition of the Lord.

Bondservants and Masters

5 [a]Bondservants, be obedient to those who are your masters according to the flesh, [b]with fear and trembling, [c]in sincerity of heart, as to Christ;
6 [a]not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart,
7 with goodwill doing service, as to the Lord, and not to men,
8 [a]knowing that whatever good anyone does, he will receive the same from the Lord, whether *he is* a slave or free.
9 And you, masters, do the same things to them, giving up threatening, knowing that [1]your own [a]Master also is in heaven, and [b]there is no partiality with Him.

The Whole Armor of God

10 Finally, my brethren, be strong in the Lord and in the power of His might.
11 [a]Put on the whole armor of God, that

19 [a]Acts 16:25 [b]James 5:13
20 [a]Ps. 34:1 [b][1 Pet. 2:5]
21 [a][Phil. 2:3] [1]NU *Christ*
22 [a]Col. 3:18—4:1
23 [a][1 Cor. 11:3] [b]Col. 1:18
24 [a]Titus 2:4, 5
25 [a]Col. 3:19 [b]Acts 20:28
26 [a]John 3:5 [b][John 15:3; 17:17] [1]*set it apart*
27 [a]Col. 1:22 [b]Song 4:7
30 [a]Gen. 2:23 [1]NU omits the rest of v. 30.
31 [a]Gen. 2:24 [b][1 Cor. 6:16]
33 [a]Col. 3:19 [b]1 Pet. 3:1, 6

CHAPTER 6

1 [a]Col. 3:20
2 [a]Deut. 5:16
4 [a]Col. 3:21 [b]Gen. 18:19
5 [a][1 Tim. 6:1] [b]2 Cor. 7:15 [c]1 Chr. 29:17
6 [a]Col. 3:22
8 [a]Rom. 2:6
9 [a]Col. 4:1 [b]Rom. 2:11 [1]NU *He who is both their Master and yours is*
11 [a][2 Cor. 6:7]

5:19 "Psalms and hymns and spiritual songs" are various ways to worship God through music. If there were a characteristic feature of each, psalms probably refers to singing the 150 psalms we have in Scripture or other poetic works; hymns generally refer to compositions directed toward God; and spiritual songs are Spirit-inspired songs that express the Christian experience.

5:21 This section (vv. 21–33) has been called "household codes." Greco-Roman moral writings usually broke this discussion down to husband-wife, father-child, and master-slave relationships. Paul borrows this structure, but undermines their basic premise: absolute authority of the male head of the house. "Submitting to one another" because Christ is the Lord of all forms the basis for Paul's argument. Although wives, children, and slaves all practiced some form of submission, Paul was including the male head of the household among those who were to submit. This was an unheard of concept in that society.

5:22 No ancient household code listed love as a husband's duty; society called on husbands to make wives submit. Paul maintained wifely submission to define roles in marriage, but qualified it by the example of Christ loving and giving His life for the church.

5:26 "Washing" alludes to the bride's prenuptial cleansing. After the washing, the bride was perfumed, anointed, and dressed in wedding clothes. This ceremony came to be known as "the sanctification of the bride," which set her apart for her husband. Here Paul claims Christ cleanses His bride through God's Word.

6:2 The Old Testament command to honor parents (Ex. 20:12; Deut. 5:16) was foundational to the people of God and to the nation of Israel. Many believed this to be the most important commandment because the rest of society was built upon this fundamental relationship of respect and obedience (Deut. 21:18–21).

6:4 Children were often taught through beating and harsh discipline. Paul is in the minority of ancient writers when he disapproves of excessive punishment; instead he promotes discipline through mutual love and respect.

6:9 It was a revolutionary thought that masters should treat slaves with respect. Paul reminds them they also have a Master who watches over them. His words reflect the principle Jesus taught: "With the measure you use, it will be measured back to you" (Matt. 7:2).

6:11 The image of warriors doing battle was common in the Old Testament, but the armor Paul described characterized Roman soldiers. Paul probably did not intend to closely associate parts of the armor with specific strengths of a Christian; he was impressing upon his readers that all of the armor is necessary for a victorious Christian life.

6:11 Paul continues the metaphor of Christians as an army, exhorting them to stand firm against opposition (vv. 13–14). Roman soldiers were to take their stand and not retreat on the day of battle. If they stood together and did not break ranks and flee, their legions were considered practically invincible.

you may be able to stand against the [1]wiles of the devil.
12 For we do not wrestle against flesh and blood, but against [a]principalities, against powers, against [b]the rulers of [1]the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places.*

ENCOUNTER*Note* *Eph. 6:12*

Spiritual Battle

If you are a Christian, you are engaged in a spiritual battle of universal proportions. Your soul is in a conflict against the forces of evil, so fight the good fight. As frightening as the powers of darkness may appear, you serve the God of light, and the victory is His.

13 [a]Therefore take up the whole armor of God, that you may be able to withstand [b]in the evil day, and having done all, to stand.
14 Stand therefore, [a]having girded your waist with truth, [b]having put on the breastplate of righteousness,
15 [a]and having shod your feet with the preparation of the gospel of peace;
16 above all, taking [a]the shield of faith with which you will be able to quench all the fiery darts of the wicked one.
17 And [a]take the helmet of salvation, and [b]the sword of the Spirit, which is the word of God;
18 [a]praying always with all prayer and supplication in the Spirit, [b]being watchful to this end with all perseverance and [c]supplication for all the saints—
19 and for me, that utterance may be given to me, [a]that I may open my mouth boldly to make known the mystery of the gospel,
20 for which [a]I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

A Gracious Greeting

21 But that you also may know my affairs *and* how I am doing, [a]Tychicus, a beloved brother and [b]faithful minister in the Lord, will make all things known to you;
22 [a]whom I have sent to you for this very purpose, that you may know our affairs, and *that* he may [b]comfort your hearts.
23 Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
24 Grace *be* with all those who love our Lord Jesus Christ in sincerity. Amen.

[1] *schemings*
12 [a]Rom. 8:38 [b]Luke 22:53 [1]NU *this darkness,*
13 [a][2 Cor. 10:4] [b]Eph. 5:16
14 [a]Is. 11:5 [b]Is. 59:17
15 [a]Is. 52:7
16 [a]1 John 5:4
17 [a]1 Thess. 5:8 [b][Heb. 4:12]
18 [a]Luke 18:1 [b][Matt. 26:41] [c]Phil. 1:4
19 [a]Col. 4:3
20 [a]2 Cor. 5:20
21 [a]Acts 20:4 [b]1 Cor. 4:1, 2
22 [a]Col. 4:8 [b]2 Cor. 1:6

ENCOUNTER*Note* *Eph. 6:18*

The Work of the Kingdom

Prayer is the most practical work God assigns us as He sends us out on mission in our world. Prayer alerts us to schemes of the evil one and reveals God's activity. Prayer engages the work of the Spirit in our lives and in those for whom we pray. Prayer does not just prepare us for the work of the Kingdom; it *is* the greatest work God has given us.

HISTORICAL*Encounter* **GEORGE DUFFIELD** *Eph. 6:14*

A pastor, Dudley Tyng, preached to over five thousand men at Jayne's Hall in Philadelphia on March 30, 1858, and exhorted them to serve God with all their hearts. A few days later Tyng was fatally injured when his sleeve became caught in a large machine. His dying words in light of his recent sermon were "stand up for Jesus!" The following Sunday, George Duffield, Tyng's friend, preached a sermon based on Ephesians 6:14. At the close of his sermon, in honor of his friend's life and death, he read a new hymn he had written, "Stand Up, Stand Up for Jesus." This hymn continues to encourage men and women to give their all for Christ.

6:14 "Having girded your waist" refers to the belt or girdle that had strips of leather to protect the lower body. The "breastplate" was normally made with hard leather overlaid with metal to protect the chest.

6:15 "Having shod your feet" refers to sandals or boots (technically the Roman *caliga,* a half-boot) so the warrior could advance on the enemy without injuring his feet.

6:16 Roman soldiers were given a large rectangular wooden shield that stood four feet high and was covered with leather on the front. The leather was soaked in water to help extinguish flaming arrows.

6:17 The helmet was bronze and was equipped with cheek pieces to protect the head and face. The sword was generally 20 to 24 inches long and was used for close conflict with the enemy.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

INTRODUCTION

The early church accepted Philippians as an authentic letter written by the apostle Paul (Phil. 1:1), and modern scholars agree. Paul wrote the letter from prison (1:13, 14), almost certainly in Rome (Acts 28:16–31) in A.D. 61–62. His situation confined him, but it did not keep him from communicating with churches and preaching the gospel to his captors (Phil. 1:12–14).

Through a vision, God called Paul to preach the gospel in Macedonia during his second missionary journey. As a result, the first church in Europe was established in Philippi (Acts 16:6–12). The city was named for Philip II of Macedon, father of Alexander the Great. It was a strategic trade center located on the Egnatian Way, connecting the eastern provinces of the Roman Empire to Rome. Philippi became classified as a Roman colony in 42 B.C., making its people Roman citizens with the right to purchase or sell property. Philippians enjoyed special legal status, with privileges in civil courts and exemption from paying poll and land taxes. Their wealth and status led to an attitude of pride and superiority among the citizens. The church included a mixture of Gentile races and cultures along with a small but influential group of Jews. The blended congregation was reflected in its first converts: Lydia, an upper-class woman who sold expensive dyes for royalty (Acts 16:14, 15), a slave girl formerly possessed by an evil spirit (Acts 16:16–18), and a middle-class jailer (Acts 16:25–34). Paul wrote to thank the Philippians for their fellowship in the gospel. Clearly this church was dear to his heart. The people had cared for him and were significant partners in his ministry (Phil. 1:5).

SIGNIFICANCE

Although Paul's main purpose in writing was to thank the Philippians, his time in prison gave him opportunity to consider and address the needs of the church. As a personal letter to people familiar to him, this was not a systematic treatment of doctrine but rather a report to his partners in ministry about his circumstances. Paul was also commending the work of Timothy and Epaphroditus. One prominent theme throughout the letter is joy. God was working in and through Paul's life, even in prison. His joy was not circumstantial but grounded in a personal relationship with the Lord. This was particularly appropriate for those also under the threat of persecution.

A notable feature is Paul's sensitivity to the Christian mind. He challenged believers to strive together "with one mind" (Phil. 1:27), to be "like-minded" (2:2), to be "in lowliness of mind" (2:3), and to "let this mind be in you which was also in Christ" (2:5). Other statements include: "as many as are mature, have this mind" (3:15), and the peace of God will "guard your hearts and minds through Christ Jesus" (4:7). Paul asserted that the Philippians' enemies "set their mind on earthly things" (3:19). He was concerned that Christians have a godly perspective as protection against false and corrupt teachers. This defense was found in knowing Christ personally (3:8–10) and meditating on that which is from God (4:8). In particular, Paul used the life of Christ as the ultimate example of how Christians ought to think and act (2:5–11).

STRUCTURE

This letter exhibits a traditional style. Paul identifies the author and the audience in the introduction and continues with a prayer of thanksgiving for the Philippians. Next comes a short autobiographical note to inform his readers of his condition. Along with his own activity, Paul speaks of God's work in the midst of difficult circumstances, and he gives various exhortations for Christian living. He speaks of a life worthy of the gospel and gives

Christ as the example of humble service. He commends the good conduct of Timothy and Epaphroditus but warns against false teachers. He ends with concluding statements and a benediction. Philippians can be outlined as follows:

Introduction (1:1, 2)
Prayer of Thanksgiving (1:3–11)
Personal Update (1:12–26)
Exhortation for Christian Living
  Christlike Character (1:27—2:18)
  Christian Examples (2:19–30)
  Warning of False Teachers (3:1–21)
  Miscellaneous Teaching (4:1–9)
Conclusion (4:10–20)

ENCOUNTERING GOD THROUGH PHILIPPIANS

Let this book speak to you about true Christianity, and what it really means to be in a relationship with Jesus Christ. Everything flows from that relationship, so it ought to be your foremost pursuit. The evidence of a close walk with God is contentment and joy. The Holy Spirit bestowed those qualities on Paul in prison and likewise they are available to you. The Holy Spirit brings joy from within, despite life's circumstances. Be encouraged to know God is at work in your life. Your challenge is to walk with Him and release your life to His will.

Greeting

CHAPTER 1

PAUL and Timothy, bondservants of Jesus Christ,

To all the saints in Christ Jesus who are in Philippi, with the [1]bishops and [a]deacons:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

Thankfulness and Prayer

3 [a]I thank my God upon every remembrance of you,
4 always in [a]every prayer of mine making request for you all with joy,
5 [a]for your fellowship in the gospel from the first day until now,
6 being confident of this very thing, that He who has begun [a]a good work in you will complete *it* until the day of Jesus Christ;
7 just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.
8 For God is my witness, how greatly I long for you all with the affection of Jesus Christ.
9 And this I pray, that your love may abound still more and more in knowledge and all discernment,
10 that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,
11 being filled with the fruits of righteousness [a]which *are* by Jesus Christ, [b]to the glory and praise of God.

Christ Is Preached

12 But I want you to know, brethren, that the things *which happened* to me have actually turned out for the furtherance of the gospel,
13 so that it has become evident [a]to the whole [1]palace guard, and to all the rest, that my chains are in Christ;

1 [a][1 Tim. 3: 8–13] [1]Lit. *overseers*
3 [a]1 Cor. 1:4
4 [a]Eph. 1:16
5 [a][Rom. 12:13]
6 [a][John 6:29]
11 [a]Col. 1:6 [b]John 15:8
13 [a]Phil. 4:22 [1]Or *Praetorium*

ENCOUNTER *Note* *Phil. 1:6*

God Is at Work

God loved you, chose you, drew you, enlightened you, and saved you, but He is not done with you yet. His desire is to bring you into the center of His activity according to His eternal purpose for your life. Stand before Him with a heart of ready obedience; God alone knows what you will become in Him.

1:1 "Bondservant" is a title of honor for Paul. He spent years persecuting Christians (Acts 22:7), but devoted the rest of his life to serving Christ. "Bishops" were overseers who watched over the spiritual wellbeing of the church. "Deacons" literally meant servants; they ministered to the church in many practical ways. The existence of these two offices indicates the growth and development of the Philippian church.

1:5 "Fellowship" is an economic term meaning partnership in a business venture where all parties are active participants.

1:6 "Day of Jesus Christ" is an adaptation of the Old Testament "Day of the Lord," which in essence equates Christ with divinity. It refers to the day of Christ's return to judge the world.

1:7 Given Paul's imprisonment, he is inclined to use legal terms. "Defense and confirmation" are the negative and positive sides of the ministry. Defend the gospel against false teachers and confirm the gospel in the power of the Holy Spirit.

1:13 The "palace guard" probably refers to the praetorian guard, an elite military body numbering between thirteen and fourteen thousand soldiers stationed in Rome. No army was permitted in Italy, but this group was more like a private guard to the emperor. Their loyalty was secured with high wages. The guard was also kept from political aspirations, for they were under the leadership of a prefect who could never legally become an emperor; he was technically a knight and not a senator.

14 and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear.
15 Some indeed preach Christ even from envy and strife, and some also from goodwill:
16 [1]The former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains;
17 but the latter out of love, knowing that I am appointed for the defense of the gospel.
18 What then? Only *that* in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice.

To Live Is Christ

19 For I know that [a]this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ,
20 according to my earnest expectation and hope that in nothing I shall be ashamed, but [a]with all boldness, as always, so now also Christ will be magnified in my body, whether by life [b]or by death.
21 For to me, to live *is* Christ, and to die *is* gain.

ENCOUNTER*Note* *Phil. 1:21*

No Fear

Christ brings freedom in life by removing fear in death. Invest in eternity by living for Christ today.

22 But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what I shall choose I [1]cannot tell.
23 [1]For I am hard-pressed between the two, having a [a]desire to depart and be with Christ, *which is* [b]far better.
24 Nevertheless to remain in the flesh *is* more needful for you.
25 And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith,
26 that [a]your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.

Striving and Suffering for Christ

27 Only [a]let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, [b]with one mind [c]striving together for the faith of the gospel,

ENCOUNTER*Note* *Phil. 1:27*

Live the Gospel

The gospel is pure love, willing sacrifice, ultimate suffering, and the gracious offer of salvation. It is the visible expression of Christ's heart. To receive the gospel is to live the gospel; its truth captivates you and motivates your soul. Can others see the gospel in you?

28 and not in any way terrified by your adversaries, which is to them a proof of perdition, but [1]to you of salvation, and that from God.
29 For to you [a]it has been granted on behalf of Christ, [b]not only to believe in Him, but also to [c]suffer for His sake,
30 [a]having the same conflict [b]which you saw in me and now hear *is* in me.

Unity Through Humility

2 Therefore if *there is* any [1]consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any [a]affection and mercy,

16 [1]NU reverses vv. 16 and 17.
19 [a]Job 13:16, LXX
20 [a]Eph. 6:19, 20 [b][Rom. 14:8]
22 [1]*do not know*
23 [a][2 Cor. 5:2, 8] [b][Ps. 16:11] [1]NU, M *But*
26 [a]2 Cor. 1:14
27 [a]Eph. 4:1 [b]Eph. 4:3 [c]Jude 3
28 [1]NU *of your salvation*
29 [a][Matt. 5:11, 12] [b]Eph. 2:8 [c][2 Tim. 3:12]
30 [a]Col. 1:29; 2:1 [b]Acts 16:19–40

CHAPTER 2

1 [a]Col. 3:12 [1]Or *encouragement*

HISTORICAL*Encounter* **MAJOR IAN THOMAS** *Phil. 1:21*

Ian Thomas was converted to Christianity at age thirteen. By fifteen he had committed his life to Christ's service. As a college student, he constantly sought avenues to share the gospel, filling his days with ministry as he prepared to go as a missionary to Africa. Yet by age nineteen he was spiritually exhausted. Despite his heroic efforts, he saw no results. People were not responding to the gospel. Finally reduced to tears of despair, he cried out to God. Then he heard God say, "To me to live is Christ." Thomas realized he had been trying to accomplish what only Christ could do through him. He surrendered his life fully to Christ, and everything changed. Now Christ worked through Thomas and people's lives were transformed all around him. Major Thomas was powerfully used by God to impact his generation for Christ.

1:19 "Deliverance" refers to Paul's release from prison. Paul and the Philippians were Roman citizens with legal rights. Paul's legal standing as a Christian would set a precedent for all Christians in the empire.

1:29 To suffer for the sake of Christ is always presented as a privilege in the New Testament; a blessing that brings glory to God and results in eternal rewards (Matt. 5:1–12; 2 Cor. 4:17; 2 Tim. 2:12; 1 Pet. 4:16; Rev. 22:12).

WORD Study

STRIVING TOGETHER

Phil. 1:27 The Greek word *sunathleō,* translated "striving together" literally means to engage in competition. It suggests the need for exertion, sacrifice, and discipline. Paul used this athletic term as an exhortation to fight or struggle together, side by side (1:27; 4:3). It calls for teamwork rather than contending against one another. The gospel pulls believers together for a common purpose, for the cause of Christ is far greater than anything that would divide His followers.

2 [a]fulfill my joy [b]by being like-minded,
having the same love, *being* of [c]one accord, of one mind.
3 [a]*Let* nothing *be done* through selfish ambition or conceit, but [b]in lowliness of mind let each esteem others better than himself.
4 [a]Let each of you look out not only for his own interests, but also for the interests of [b]others.

The Humbled and Exalted Christ

5 [a]Let this mind be in you which was also in Christ Jesus,

ENCOUNTER Note *Phil. 2:5*

A Humble View

Our major impediment in life is pride; it defies God's right to our lives. When we release our pride, give ourselves away, and humbly obey God, something miraculous happens: We see the humble Christ by our side. In His presence, we are carried into God's throne room and we see His activity to redeem a lost world. Then God uses us for His glory.

6 who, [a]being in the form of God, did
not consider it [1]robbery to be equal with God,
7 [a]but [1]made Himself of no reputation,
taking the form [b]of a bondservant, *and*
[c]coming in the likeness of men.
8 And being found in appearance as a man, He humbled Himself and [a]became [b]obedient to *the point of* death, even the death of the cross.
9 [a]Therefore God also [b]has highly exalted Him and [c]given Him the name which is above every name,
10 [a]that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,
11 and [a]*that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Light Bearers

12 Therefore, my beloved, [a]as you have always obeyed, not as in my presence only, but now much more in my absence, [b]work out your own salvation with [c]fear and trembling;

ENCOUNTER Note *Phil. 2:12*

Realizing Salvation

Experiencing God's great salvation is not an event, but a process of implementing all He has made available. Children of God can enjoy their inheritance and know abundant life in Christ, or they can live as spiritual paupers and neglect what is rightfully theirs. Faith must move from the head to the heart, acting upon what God says is true.

13 for [a]it is God who works in you both
to will and to do [b]for *His* good pleasure.
14 Do all things [a]without [1]complaining and [b]disputing,[2]
15 that you may become blameless and [1]harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as [a]lights in the world,
16 holding fast the word of life, so that [a]I may rejoice in the day of Christ that [b]I have not run in vain or labored in [c]vain.
17 Yes, and if [a]I am being poured out *as*

2 [a]John 3:29 [b]Rom. 12:16 [c]Phil. 4:2
3 [a]Gal. 5:26 [b]Rom. 12:10
4 [a]1 Cor. 13:5 [b]Rom. 15:1, 2
5 [a][Matt. 11:29]
6 [a]2 Cor. 4:4 [1]Or *something to be held onto to be equal*
7 [a]Ps. 22:6 [1]*emptied Himself* of His privileges [b]Is. 42:1 [c][John 1:14]
8 [a]Matt. 26:39 [b]Heb. 5:8
9 [a]Heb. 2:9 [b]Ps. 68:18; 110:1; Is. 52:13; Acts 2:33 [c]Is. 9:6; Luke 1:32; Eph. 1:21
10 [a]Is. 45:23
11 [a]John 13:13; [Rom 10:9; 14:9]
12 [a]Phil. 1:5, 6; 4:15 [b]John 6:27, 29 [c]Eph. 6:5
13 [a]Heb. 13:20, 21 [b]Eph. 1:5
14 [a]1 Pet. 4:9 [b]Rom. 14:1 [1]*grumbling* [2]*arguing*
15 [a]Matt. 5:15, 16 [1]*innocent*
16 [a]2 Cor. 1:14 [b]Gal. 2:2 [c]1 Thess. 3:5
17 [a]2 Tim. 4:6

2:6 Due to the poetic structure and language of this passage (vv. 6–11), scholars consider it a pre-Pauline hymn already in use by the early church. Whether Paul quotes it verbatim or adapts it for his purposes is debatable. "Robbery" is literally "a thing to be seized."

2:7 "Made Himself of no reputation" can be translated "emptied Himself."

2:8 Crucifixion was the most degrading form of execution among the Romans. The cross was reserved for slaves and foreigners convicted of serious crimes. Christ's obedience took Him from the throne room of heaven to the humiliation of the cross.

2:10 The Greeks worshipped gods in the heavens, earth, sea, and underworld. Paul proclaimed that any category of being known or imagined among the nations, as well as the living and the dead, must eventually acknowledge Christ as ruler of all.

2:12 "Work out" your salvation means to implement all God has made available to the believer. It is not a command to work "for" your salvation.

2:14 Grumbling and complaining was a common problem among God's people (Ex. 15:24; 16:2; 17:3; Num. 11:1; 16:41; 21:5; 1 Cor. 10:9, 10).

a drink offering on the sacrifice [b]and service of your faith, [c]I am glad and rejoice with you all.
18 For the same reason you also be glad and rejoice with me.

Timothy Commended

19 But I trust in the Lord Jesus to send [a]Timothy to you shortly, that I also may be encouraged when I know your [1]state.
20 For I have no one [a]like-minded, who will sincerely care for your state.
21 For all seek their own, not the things which are of Christ Jesus.
22 But you know his proven character, [a]that as a son with *his* father he served with me in the gospel.
23 Therefore I hope to send him at once, as soon as I see how it goes with me.
24 But I trust in the Lord that I myself shall also come shortly.

Epaphroditus Praised

25 Yet I considered it necessary to send to you [a]Epaphroditus, my brother, fellow worker, and [b]fellow soldier, [c]but your messenger and [d]the one who ministered to my need;
26 [a]since he was longing for you all, and was distressed because you had heard that he was sick.
27 For indeed he was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow.
28 Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful.
29 Receive him therefore in the Lord with all gladness, and hold such men in esteem;
30 because for the work of Christ he came close to death, [1]not regarding his life, [a]to supply what was lacking in your service toward me.

All for Christ

3 Finally, my brethren, [a]rejoice in the Lord. For me to write the same things to you *is* not tedious, but for you *it is* safe.
2 [a]Beware of dogs, beware of [b]evil workers, [c]beware of the mutilation!

[b]Rom. 15:16
[c]2 Cor. 7:4
19 [a]Rom. 16:21
[1]*condition*
20 [a]2 Tim. 3:10
22 [a]1 Cor. 4:17
25 [a]Phil. 4:18
[b]Philem. 2
[c]2 Cor. 8:23
[d]2 Cor. 11:9
26 [a]Phil. 1:8
30 [a]1 Cor. 16:17
[1]*risking*

CHAPTER 3

1 [a]1 Thess. 5:16
2 [a]Gal. 5:15
[b]Ps. 119:115
[c]Rom. 2:28

3 [a]Deut. 30:6
[b]Rom. 7:6
[1]NU, M *in the Spirit of God*
4 [a]2 Cor. 5:16; 11:18
[b]2 Cor. 11:22, 23
5 [a]Rom. 11:1
[b]2 Cor. 11:22
[c]Acts 23:6
6 [a]Acts 8:3; 22:4, 5; 26:9–11
7 [a]Matt. 13:44
8 [a]Jer. 9:23
9 [a]Rom. 10:3
[b]Rom. 1:17
10 [a]Eph. 1:19, 20
[b][Rom. 6:3–5]
11 [a]Acts 26:6–8
[1]Lit. *arrive at*
12 [a][1 Tim. 6: 12, 19]
[b]Heb. 12:23
[1]*obtained it*
13 [1]*laid hold of it*

3 For we are [a]the circumcision, [b]who worship [1]God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,
4 though [a]I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I [b]more so:
5 circumcised the eighth day, of the stock of Israel, [a]*of* the tribe of Benjamin, [b]a Hebrew of the Hebrews; concerning the law, [c]a Pharisee;
6 concerning zeal, [a]persecuting the church; concerning the righteousness which is in the law, blameless.
7 But [a]what things were gain to me, these I have counted loss for Christ.
8 Yet indeed I also count all things loss [a]for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ
9 and be found in Him, not having [a]my own righteousness, which *is* from the law, but [b]that which *is* through faith in Christ, the righteousness which is from God by faith;
10 that I may know Him and the [a]power of His resurrection, and [b]the fellowship of His sufferings, being conformed to His death,

ENCOUNTER*Note* *Phil. 3:10*

Knowing Him

Christianity is not based on knowing about Christ. It is experiencing Him in His power and in His suffering. A dry, academic, impersonal knowledge of God does not bring life. True knowledge of Christ is personal, powerful, and life-changing.

11 if, by any means, I may [a]attain[1] to the resurrection from the dead.

Pressing Toward the Goal

12 Not that I have already [a]attained,[1] or am already [b]perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.
13 Brethren, I do not count myself to have [1]apprehended; but one thing *I do,*

2:22 Paul often shared words of praise, but he seems to place Timothy in a special category with a high commendation. Timothy's name means "one whom God honors."

2:25 Epaphroditus was a common name, but this and Philippians 4:18 are the only biblical mention of it.

3:1 This section (vv. 1–21) is a digression in Paul's main thought, which was uncommon in ancient letters.

3:2 "Dogs" is a derogatory term for fraudulent teachers. Dogs were scavengers, considered unclean by the Jews. Paul is probably referring to the false teachers he spoke against in his letter to the Galatians. These heretics had distorted the meaning of circumcision so it was nothing more than cutting the body.

3:5 "The eighth day" was the prescribed day for Jewish parents to circumcise their male children (Gen. 17:12; Lev. 12:2, 3). The tribe of Benjamin was significant to the Israelites, since it produced their first king (1 Sam. 10:20–24). A Pharisee was a highly educated Jewish leader and an expert in God's law. Paul studied under Gamaliel, a well respected Pharisee and teacher (Acts 22:3).

ENCOUNTER Note — Phil. 3:13

New Life

The world is preoccupied with and even controlled by the past, for it faces an uncertain future. Believers, however, have dealt with their past and are inspired by a future hope. The old life has gone and new life has come. Their past is forgiven and they are advancing forward in their eternal calling.

[a]forgetting those things which are behind and [b]reaching forward to those things which are ahead,
14 [a]I press toward the goal for the prize of [b]the upward call of God in Christ Jesus.
15 Therefore let us, as many as are [a]mature, [b]have this mind; and if in anything you think otherwise, [c]God will reveal even this to you.
16 Nevertheless, to *the degree* that we have already [1]attained, [a]let us walk [b]by the same [2]rule, let us be of the same mind.

Our Citizenship in Heaven

17 Brethren, [a]join in following my example, and note those who so walk, as [b]you have us for a pattern.
18 For many walk, of whom I have told you often, and now tell you even weeping, *that they are* [a]the enemies of the cross of Christ:
19 [a]whose end *is* destruction, [b]whose god *is their* belly, and [c]*whose* glory *is* in their shame—[d]who set their mind on earthly things.
20 For [a]our citizenship is in heaven, [b]from which we also [c]eagerly wait for the Savior, the Lord Jesus Christ,
21 [a]who will transform our lowly body that it may be [b]conformed to His glorious body, [c]according to the working by which He is able even to [d]subdue all things to Himself.

4 Therefore, my beloved and [a]longed-for brethren, [b]my joy and crown, so [c]stand fast in the Lord, beloved.

[a]Luke 9:62 [b]Heb. 6:1
14 [a]2 Tim. 4:7 [b]Heb. 3:1
15 [a]1 Cor. 2:6 [b]Gal. 5:10 [c]Hos. 6:3
16 [a]Gal. 6:16 [b]Rom. 12:16; 15:5 [1]*arrived* [2]NU omits *rule* and the rest of v. 16.
17 [a][1 Cor. 4:16; 11:1] [b]Titus 2:7, 8
18 [a]Gal. 1:7
19 [a]2 Cor. 11:15 [b]1 Tim. 6:5 [c]Hos. 4:7 [d]Rom. 8:5
20 [a]Eph. 2:6, 19 [b]Acts 1:11 [c]1 Cor. 1:7
21 [a][1 Cor. 15: 43–53] [b]1 John 3:2 [c]Eph. 1:19 [d][1 Cor. 15:28]

CHAPTER 4

1 [a]Phil. 1:8 [b]2 Cor. 1:14 [c]Phil. 1:27

2 [a]Phil. 2:2; 3:16
3 [a]Rom. 16:3 [b]Luke 10:20 [1]NU, M *Yes*
4 [a]Rom. 12:12
5 [a][James 5:7–9] [1]*graciousness* or *forbearance*
6 [a]Matt. 6:25 [b][1 Thess. 5:17, 18]
7 [a][John 14:27]
8 [a]Eph. 4:25 [b]2 Cor. 8:21 [c]Deut. 16:20 [d]1 Thess. 5:22 [e]1 Cor. 13:4–7
9 [a]Rom. 15:33
10 [a]2 Cor. 11:9 [1]*you have revived your care*

Be United, Joyful, and in Prayer

2 I implore Euodia and I implore Syntyche [a]to be of the same mind in the Lord.
3 [1]And I urge you also, true companion, help these women who [a]labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names *are* in [b]the Book of Life.
4 [a]Rejoice in the Lord always. Again I will say, rejoice!
5 Let your [1]gentleness be known to all men. [a]The Lord *is* at hand.
6 [a]Be anxious for nothing, but in everything by prayer and supplication, with [b]thanksgiving, let your requests be made known to God;
7 and [a]the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

ENCOUNTER Note — Phil. 4:6, 7

Be Not Anxious

Scripture commands us not to worry. Anxiety demonstrates a lack of faith. Christ promised to provide for all our needs; we must choose to believe Him and obey, no matter what the circumstances might be.

Meditate on These Things

8 Finally, brethren, whatever things are [a]true, whatever things *are* [b]noble, whatever things *are* [c]just, [d]whatever things *are* pure, whatever things *are* [e]lovely, whatever things *are* of good report, if *there is* any virtue and if *there is* anything praiseworthy—meditate on these things.
9 The things which you learned and received and heard and saw in me, these do, and [a]the God of peace will be with you.

Philippian Generosity

10 But I rejoiced in the Lord greatly that now at last [a]your[1] care for me has flourished again; though you surely did care, but you lacked opportunity.
11 Not that I speak in regard to need,

3:14 Paul often uses images of athletic competition in describing the Christian life (1 Cor. 9:24–27; 1 Tim. 6:12; 2 Tim. 4:7, 8). The term "goal" refers to a marker at the finish line to which runners fix their eyes.

3:19 Roman aristocrats took pleasure in gluttony. Being ruled by the "belly" is more than just overeating; it is overindulging in any physical desire.

3:21 Greek culture considered bodily resurrection to be vulgar. Paul understood the resurrection to include the body, but also to involve a new and sanctified nature.

4:2 Euodia and Syntyche are not mentioned elsewhere in the Bible. They had apparently been helpful to Paul in the past, but were currently involved in a disagreement. Paul's concern about their conflict is obvious, and it suggests that women played a significant role in the early church.

4:3 The "Book of Life" holds the record of all believers who will inhabit heaven (Dan. 12:1; Rev. 3:5; 21:27). "Clement" is not mentioned elsewhere in Scripture. He is possibly the author of First Clement, a late-first-century Christian letter (nonbiblical) sent from Rome to Corinth.

WORD*Study* **MEDITATE**

Phil. 4:8 The Greek word *logizomai,* translated "meditate," has various nuances. It can mean to account, consider, or let one's mind dwell on something. Paul's focus was not indifferent examination, but practical consideration that leads to action. We are not merely to reflect on a principle, but we are to live according to all the implications of God's great salvation. That takes energy, striving to know fully all of what God desires for our life. When we consider what God has promised His children and meditate on the truth revealed in His Word, the Holy Spirit works those truths into our lives.

ENCOUNTER*Note* *Phil. 4:11*

He Is Enough

The test of pure Christianity, the evidence of a personal relationship with Christ, is contentment in all circumstances. He is enough, for when you have Him, you have everything.

for I have learned in whatever state I am, [a]to be content:
12 [a]I know how to [1]be abased, and I know how to [2]abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.
13 I can do all things [a]through [1]Christ who strengthens me.
14 Nevertheless you have done well that [a]you shared in my distress.
15 Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, [a]no church shared with me concerning giving and receiving but you only.
16 For even in Thessalonica you sent *aid* once and again for my necessities.
17 Not that I seek the gift, but I seek [a]the fruit that abounds to your account.
18 Indeed I [1]have all and abound. I am full, having received from [a]Epaphroditus the things *sent* from you, [b]a sweet-smelling aroma, [c]an acceptable sacrifice, well pleasing to God.
19 And my God [a]shall supply all your need according to His riches in glory by Christ Jesus.

ENCOUNTER*Note* *Phil. 4:19*

Riches in Glory

If your life is characterized by spiritual or emotional need, you have not received all God has for you. Christ's riches are more than sufficient to meet any need in your life.

20 [a]Now to our God and Father *be* glory forever and ever. Amen.

Greeting and Blessing

21 Greet every saint in Christ Jesus. The brethren [a]who are with me greet you.
22 All the saints greet you, but especially those who are of Caesar's household.
23 The grace of our Lord Jesus Christ be with [1]you all. Amen.

11 [a]1 Tim. 6:6, 8
12 [a]1 Cor. 4:11 [1]*live humbly* [2]*live in prosperity*
13 [a]John 15:5 [1]NU *Him who*
14 [a]Phil. 1:7
15 [a]2 Cor. 11:8, 9
17 [a]Titus 3:14
18 [a]Phil. 2:25 [b]Heb. 13:16 [c]2 Cor. 9:12 [1]Or *have received all*
19 [a]Ps. 23:1
20 [a]Rom. 16:27
21 [a]Gal. 1:2
23 [1]NU *your spirit*

HISTORICAL*Encounter* **JONATHAN GOFORTH** *Phil. 4:19*

In 1894 Jonathan and Rosalind Goforth, Presbyterian missionaries in China, opened a new mission station in Change, in the isolated region of North Hogan. They preached and taught for many hours every day. Finally, exhausted and swamped with mission work to do, Jonathan invited his wife to bow and pray with him on the basis of Philippians 4:19 that God would provide for their need of missionary assistance. The next day, Wang Fulin, a converted gambler and former opium addict, arrived at their door looking for work. He was dressed in rags. His body was hunched over and severe coughs frequently wracked his sickly frame. Yet the Goforths recognized him as God's provision for them. In the next five months, twenty-five thousand people visited their mission compound and heard the gospel. Fulin became a fervent gospel preacher and greatly assisted the Goforth's work.

4:18 "Sweet-smelling aroma" is an image from the Old Testament; the sacrifice of thanksgiving and praise (Lev. 7:12–15; Heb. 13:15, 16).

4:22 Paul's greeting from "Caesar's household" would encourage his audience that the gospel had been spread into some influential places (see comment on 1:13).

THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS

INTRODUCTION

The Book of Colossians is a brief but fascinating letter written by the apostle Paul (1:1; 1:23; 4:18). It emphasizes Christ's centrality and His influence in the church. Paul wrote to this group of new believers during his first Roman imprisonment, around A.D. 60.

Colosse was strategically situated in the Lycus Valley in the region of Phrygia, one hundred miles east of Ephesus. Historically, it played a prominent role in the Persian wars of the fifth century B.C. Located on a trade route, it was highly commercialized. However, by the time Paul wrote, the city was in decline, having lost much of its influence. It was overshadowed in size and importance by its two sister cities, Laodicea and Hierapolis. There was, however, a lingering pagan religious fervor, and Paul often warned against the influence of ungodly beliefs and practices (1:12, 13, 21, 27; 2:13; 3:5–7). During Paul's three year ministry in Ephesus, one of his converts took the gospel to Colosse. Ephaphras became an influential church leader and apparently evangelized the neighboring cities of Laodicea and Hierapolis as well.

SIGNIFICANCE

The young churches in the region of Phrygia were growing, but suffering under attack from many directions. Paul wrote to encourage them and to help them firmly establish their faith. There are many similarities between Colossians and Ephesians. Both strongly focus on Christ and His relationship to the church. The emphasis in the two books, however, differs slightly. Whereas Ephesians speaks of the glory of the church in relation to Christ, Colossians highlights the glory of Christ and His impact on the church (1:13–18). Paul also takes the relationship believers have with Christ to a much deeper level (2:9, 10; 3:1–4), desiring that "every man" be complete in Him (1:28). Paul extends Christ's authority beyond the church to all creation, for all things were created through Him and for Him (1:16, 17). He seeks to apply Christ's work to every aspect of the Christian faith: salvation, creation, reconciliation, service, holy living, and relationships at home and at work.

For the most complete understanding of Christ's nature and His relationship to believers personally and to the church corporately, Ephesians and Colossians must be studied together. Paul had time in prison to lay a strong foundation for the centrality of Christ in all things, a theme which permeates both writings. The phrase "mystery of God" reflected language prominent in Paul's culture. The words "mystery" and "hidden" are always accompanied by "revealed" or "made known." God's ways cannot be known outside a relationship with Christ, but in Him all things are available to those who believe.

STRUCTURE

The book is laid out like most of Paul's letters. It was meant for at least two churches, Colosse and Laodicea (4:16) and has personal references to several individuals. Paul begins by introducing himself and Timothy, and addressing the believers in Colosse. He gives thanks for their faith in Christ. The next section is a beautiful and comprehensive picture of the preeminence of Christ and the knowledge of God. Establishing the role of Christ as Redeemer and Creator, Paul describes the good news of the gospel and the peace Christ secured for believers through His death on the cross. Then follows a short description of Paul's ministry. The Lamb of God transformed Paul's life, resulting in Paul's sacrificial ministry to the Lord, as expressed by his love for the church and his desire to make known the mystery of God. The next

section is an expression of the preeminence of Christ in practical living. Paul presents the superiority of the gospel over false teachings based on human reasoning. He stresses the need to remain in Christ and to not be swayed by those who prize anything above Him. Christ's presence should impact every relationship in a believer's life. Paul ends with final greetings. Colossians can be outlined as follows:

Introduction (1:1–8)
Christ and the Knowledge of God
  Reconciliation (1:9–23)
  Paul's Ministry (1:24–29)
  Danger of Human Philosophy (2:1–10)
  Danger of Legalism (2:11–23)
Christ and Practical Living
  Transformed Activity (3:1–11)
  Transformed Character (3:12–17)
  Transformed Relationships (3:18—4:1)
  Grace (4:2–6)
Conclusion (4:7–18)

ENCOUNTERING GOD THROUGH COLOSSIANS

Many Christians count Colossians among their favorite books of the Bible. Paul goes right to the heart of faith and proclaims the complete centrality of Christ in a believer's life. The Holy Spirit will impart profound truths about Christ and His relationship to your life. Nothing else matters if your relationship with God is not as He intends. All you need is found in Christ. Ask the Holy Spirit to open your understanding to the mystery of God; Christ in you, the hope of glory. That one truth will transform you. Be prepared for "the hope of glory" to permeate your life.

Greeting

CHAPTER 1

PAUL, [a]an apostle of Jesus Christ by the will of God, and Timothy our brother,

2 To the saints [a]and faithful brethren in Christ *who are* in Colosse:

[a]Grace to you and peace from God our Father [1]and the Lord Jesus Christ.

Their Faith in Christ

3 [a]We give thanks to the God and Father of our Lord Jesus Christ, praying always for you,
4 [a]since we heard of your faith in Christ Jesus and of [b]your love for all the saints;
5 because of the hope [a]which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel,
6 which has come to you, [a]as *it has* also in all the world, and [b]is bringing forth [1]fruit, as *it is* also among you since the day you heard and knew [c]the grace of God in truth;
7 as you also learned from [a]Epaphras, our dear fellow servant, who is [b]a faithful minister of Christ on your behalf,
8 who also declared to us your [a]love in the Spirit.

1 [a]Eph. 1:1
2 [a]1 Cor. 4:17 [b]Gal. 1:3 [1]NU omits *and the Lord Jesus Christ*
3 [a]Phil. 1:3
4 [a]Eph. 1:15 [b][Heb. 6:10]
5 [a][1 Pet. 1:4]
6 [a]Matt. 24:14 [b]John 15:16 [c]Eph. 3:2 [1]NU, M add *and growing*
7 [a]Philem. 23 [b]2 Cor. 11:23
8 [a]Rom. 15:30

Preeminence of Christ

9 [a]For this reason we also, since the day we heard it, do not cease to pray for you, and to ask [b]that you may be filled with [c]the knowledge of His will [d]in all wisdom and spiritual understanding;
10 [a]that you may walk worthy of the Lord, [b]fully pleasing *Him*, [c]being fruitful in every good work and increasing in the [d]knowledge of God;
11 [a]strengthened with all might, according to His glorious power, [b]for all patience and longsuffering [c]with joy;
12 [a]giving thanks to the Father who has qualified us to be partakers of [b]the inheritance of the saints in the light.

9 [a]Eph. 1:15–17 [b]1 Cor. 1:5 [c][Rom. 12:2] [d]Eph. 1:8
10 [a]Eph. 4:1 [b]1 Thess. 4:1 [c]Heb. 13:21 [d]2 Pet. 3:18
11 [a][Eph. 3:16; 6:10] [b]Eph. 4:2 [c][Acts 5:41]
12 [a][Eph. 5:20] [b]Eph. 1:11

ENCOUNTER*Note* *Col. 1:12*

In Christ

Eternity will reveal how desperate our soul is without Christ and how great is God's salvation in Christ. Sin brings death, darkness, abandonment, and spiritual homelessness. In Christ, God gives eternal life, spiritual enlightenment, pure love, and a heavenly home.

1:1 "Apostle" meant "one sent" and specifically designated those sent by Christ to guide the early church. One of the qualifications for apostleship was a personal, first-hand knowledge of Jesus. Paul's credentials were derived from his personal encounter with the resurrected Christ on the road to Damascus (Acts 9:1–19).

1:7 "Epaphras" was a common name, but this was most likely the same person mentioned in Philemon 23. He was probably the founder of the Colossian church and an evangelist to nearby Laodicea and Hierapolis (Col. 4:12, 13).

13 He has delivered us from [a]the power of darkness [b]and [1]conveyed *us* into the kingdom of the Son of His love,
14 [a]in whom we have redemption [1]through His blood, the forgiveness of sins.
15 He is [a]the image of the invisible God, [b]the firstborn over all creation.
16 For [a]by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or [b]dominions or [1]principalities or [2]powers. All things were created [c]through Him and for Him.
17 [a]And He is before all things, and in Him [b]all things consist.
18 And [a]He is the head of the body, the church, who is the beginning, [b]the firstborn from the dead, that in all things He may have the preeminence.

Reconciled in Christ

19 For it pleased *the Father that* [a]in Him all the fullness should dwell,
20 and [a]by Him to reconcile [b]all things to Himself, by Him, whether things on earth or things in heaven, [c]having made peace through the blood of His cross.
21 And you, [a]who once were alienated and enemies in your mind [b]by wicked works, yet now He has [c]reconciled
22 [a]in the body of His flesh through death, [b]to present you holy, and blameless, and above reproach in His sight—
23 if indeed you continue [a]in the faith, grounded and steadfast, and are [b]not moved away from the hope of the gospel which you heard, [c]which was preached to every creature under heaven, [d]of which I, Paul, became a minister.

Sacrificial Service for Christ

24 [a]I now rejoice in my sufferings [b]for you, and fill up in my flesh [c]what is lacking in the afflictions of Christ, for [d]the sake of His body, which is the church,
25 of which I became a minister according to [a]the [1]stewardship from God which was given to me for you, to fulfill the word of God,
26 [a]the [1]mystery which has been hidden from ages and from generations, [b]but now has been revealed to His saints.
27 [a]To them God willed to make known what are [b]the riches of the glory of this mystery among the Gentiles: [1]which is [c]Christ in you, [d]the hope of glory.

13 [a]Eph. 6:12 [b]2 Pet. 1:11 [1]*transferred*
14 [a]Eph. 1:7 [1]NU, M omit *through His blood*
15 [a]2 Cor. 4:4 [b]Rev. 3:14
16 [a]Heb. 1:2, 3 [b][Eph. 1:20, 21] [c]Heb. 2:10 [1]*rulers* [2]*authorities*
17 [a][John 17:5] [b]Heb. 1:3
18 [a]Eph. 1:22 [b]Rev. 1:5
19 [a]John 1:16
20 [a]Eph. 2:14 [b]2 Cor. 5:18 [c]Eph. 1:10
21 [a][Eph. 2:1] [b]Titus 1:15 [c]2 Cor. 5:18, 19
22 [a]2 Cor. 5:18 [b][Eph. 5:27]
23 [a]Eph. 3:17 [b][John 15:6] [c]Col. 1:6 [d]Col. 1:25
24 [a]2 Cor. 7:4 [b]Eph. 3:1, 13 [c][2 Cor. 1:5; 12:15] [d]Eph. 1:23
25 [a]Gal. 2:7 [1]*dispensation* or *administration*
26 [a][1 Cor. 2:7] [b][2 Tim. 1:10] [1]*secret* or *hidden truth*
27 [a]2 Cor. 2:14 [b]Rom. 9:23 [c][Rom. 8:10, 11] [d]1 Tim. 1:1 [1]M *who*
28 [a]Acts 20:20 [b]Eph. 5:27
29 [a]Eph. 3:7

CHAPTER 2

1 [a]Phil. 1:30 [1]*struggle*
2 [1]NU omits *both of the Father and*
3 [a]1 Cor. 1:24, 30
4 [a]Rom. 16:18

ENCOUNTER*Note* *Col. 1:27*

Christ in Us

The mystery of God which eludes those in darkness is this: Christ in us. Sanctification is not something Christ gives to us; it is Him dwelling in us. We do not imitate Him, He inhabits us. The mystery of God is astounding; He has given us the hope of glory. We bring hope to those who remain in darkness because Christ lives in us.

28 Him we preach, [a]warning every man and teaching every man in all wisdom, [b]that we may present every man perfect in Christ Jesus.
29 To this *end* I also labor, striving according to His working which works in me [a]mightily.

Not Philosophy but Christ

2 For I want you to know what a great [a]conflict[1] I have for you and those in Laodicea, and *for* as many as have not seen my face in the flesh,
2 that their hearts may be encouraged, being knit together in love, and *attaining* to all riches of the full assurance of understanding, to the knowledge of the mystery of God, [1]both of the Father and of Christ,
3 [a]in whom are hidden all the treasures of wisdom and knowledge.
4 Now this I say [a]lest anyone should deceive you with persuasive words.

1:14 "Redemption" means "buying back." The word is used for any situation where one is set free from a condition of powerlessness or hopeless debt. In the Old Testament, God redeemed Israel out of Egyptian slavery and led His people to the Promised Land. Paul is speaking of a transfer from one kingdom to another.

1:15 In Jewish thought, "firstborn" signified a position of authority and preeminence, not necessarily a birth order. Christ was not the firstborn in the sense that He was created first, for all things were "created by Him" and "He is before all things."

1:18 The "head of the body" imagery was used by secular writers to describe a god's relationship to the universe. Paul used the analogy uniquely for the church: Christ is the head and believers are the body. This truth dissolves the hierarchical distinctions between clergy and laity found in most religions, giving all believers equal access to Christ (Rom. 12:3–5; 1 Cor. 12:12–26).

1:20 "Reconciling" all things, including invisible things (1:16), does not necessarily imply salvation, but subordination to Christ's authority.

1:24 "Sufferings for you" fits the context of Paul's athletic imagery. When athletes suffered the grueling pain of competition, they did it for the cities they represented and not for themselves.

1:25 "Stewards" were managers of large household estates; therefore they had great responsibility.

1:27 It had been prophesied that the mysteries of God would be made known to the Gentiles (Is. 66:19). However, most Jews did not think He would dwell among the Gentiles.

1:28 Paul used the phrase "every man" three times in this verse, stressing that Gentiles participate in God's redemption and are made "perfect" or "complete" in Christ.

2:1 Laodicea was about eleven miles from Colosse. The two churches were to share Paul's letter (Col. 4:16).

2:3 "Hidden treasures" were the dream of disadvantaged multitudes, and this phrase would have caught their attention. The treasures of God were available to them.

WORDStudy
WORKING

Col. 1:29 The Greek word *energeia,* translated "working" also meant "energy" or "power." It described both physical and cosmic forces. In the New Testament, however, it primarily denoted the activity of either divine or evil powers. Paul used this word to identify the source of his strength for ministry. God's power to raise Jesus from the dead (2:12) empowered Paul for ministry. He labored and strove in the power of his Lord, accomplishing things he could never do in his own strength (Eph. 1:19; 3:7). The same power is available to all who are in Christ (Eph. 3:20; 1 Thess. 2:13).

5 For [a]though I am absent in the flesh, yet I am with you in spirit, rejoicing [1]to see [b]your *good* order and the [c]steadfastness of your faith in Christ.
6 [a]As you therefore have received Christ Jesus the Lord, so walk in Him,
7 [a]rooted and built up in Him and established in the faith, as you have been taught, abounding [1]in it with thanksgiving.
8 Beware lest anyone [1]cheat you through philosophy and empty deceit, according to [a]the tradition of men, according to the [b]basic principles of the world, and not according to Christ.
9 For [a]in Him dwells all the fullness of the Godhead [1]bodily;
10 and you are complete in Him, who is the [a]head of all [1]principality and power.

Not Legalism but Christ

11 In Him you were also [a]circumcised with the circumcision made without hands, by [b]putting off the body [1]of the sins of the flesh, by the circumcision of Christ,
12 [a]buried with Him in baptism, in which you also were raised with *Him* through [b]faith in the working of God, [c]who raised Him from the dead.
13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,
14 [a]having wiped out the [1]handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.
15 [a]Having disarmed [b]principalities and powers, He made a public spectacle of them, triumphing over them in it.
16 So let no one [a]judge you in food or in drink, or regarding a [1]festival or a new moon or sabbaths,

5 [a]1 Thess. 2:17 [b]1 Cor. 14:40 [c]1 Pet. 5:9 [1]Lit. *and seeing*
6 [a]1 Thess. 4:1
7 [a]Eph. 2:21 [1]NU omits *in it*
8 [a]Gal. 1:14 [b]Gal. 4:3, 9, 10 [1]Lit. *plunder you* or *take you captive*
9 [a][John 1:14] [1]*in bodily form*
10 [a][Eph. 1:20, 21] [1]*rule and authority*
11 [a]Deut. 10:16 [b]Rom. 6:6; 7:24 [1]NU omits *of the sins*
12 [a]Rom. 6:4 [b]Eph. 1:19, 20 [c]Acts 2:24
14 [a][Eph. 2:15, 16] [1]*certificate of debt with its*
15 [a][Is. 53:12] [b]Eph. 6:12
16 [a]Rom. 14:3 [1]*feast day*

ENCOUNTERNote *Col. 2:10*
God in Us

To have a relationship with Christ is to know God in His fullness. Christ was not *given* a divine nature; He *is* deity. To be complete in Christ is incomprehensible, beyond the scope of human intelligence. It is a mystery that only the Holy Spirit can translate into your life, but that is His assignment.

WORDStudy
COMPLETE

Col. 2:10 The Greek word *plēroō,* translated "complete," literally means to be made full, and can also be translated "bring to completion" or "fulfill." Paul says the "fullness" of the Godhead dwells bodily, using the same root word he used for believers being "complete" or "made full" in Christ. Since all of God is in Christ, believers who are in Christ have all they need for life and godliness; nothing is lacking. According to Peter, they become "partakers of the divine nature" (2 Pet. 1:4).

ENCOUNTERNote *Col. 2:15*
Victory in Christ

Christians should not be frightened or preoccupied by a defeated and disarmed foe. Satan is the father of lies and tries to lure us into a phantom battle that Christ has already won. Our calling is not to defeat Satan, but to trust in Christ's power and to expose falsehood by the truth of God's Word.

2:8 "Cheat" here literally means to rob, carry off as booty, or take into captivity. Deceptive philosophies based on human reasoning rob you of what is already yours in Christ.

2:14 "Handwriting of requirements" was a certificate of debt with penalties attached. Jewish people often referred to sin as debts before God.

2:15 The "public spectacle" was an image familiar to Roman citizens. A victorious general would march down a parade route with his defeated captives following behind, humiliated and stripped of their possessions for all to see.

2:16 Three practices characterized Jewish people no matter where they lived: circumcision, dietary laws, and special holy days. Some Judaizers were seeking to impose these observances on the Gentile converts.

17 [a]which are a shadow of things to come, but the [1]substance is of Christ.
18 Let no one cheat you of your reward, taking delight in *false* humility and worship of angels, intruding into those things which he has [1]not seen, vainly puffed up by his fleshly mind,
19 and not holding fast to [a]the Head, from whom all the body, nourished and knit together by joints and ligaments, [b]grows with the increase *that is* from God.
20 [1]Therefore, if you [a]died with Christ from the basic principles of the world, [b]why, as *though* living in the world, do you subject yourselves to regulations—
21 [a]"Do not touch, do not taste, do not handle,"
22 which all concern things which perish with the using—[a]according to the commandments and doctrines of men?
23 [a]These things indeed have an appearance of wisdom in self-imposed religion, *false* humility, and [1]neglect of the body, *but are* of no value against the indulgence of the flesh.

Not Carnality but Christ

3 If then you were [a]raised with Christ, seek those things which are above, [b]where Christ is, sitting at the right hand of God.
2 Set your mind on things above, not on things on the [a]earth.
3 [a]For you died, [b]and your life is hidden with Christ in God.

ENCOUNTER *Note* *Col. 3:3*

Obscured by His Glory

We are to be where Christ is, and therefore obscured by His glory. Christ will increase in our lives as we are hidden in Him, dead to self and alive to Christ. Never allow anything in your life to distract people from seeing Christ.

4 [a]When Christ *who is* [b]our life appears, then you also will appear with Him in [c]glory.
5 [a]Therefore put to death [b]your members which are on the earth: [c]fornication, uncleanness, passion, evil desire, and covetousness, [d]which is idolatry.
6 [a]Because of these things the wrath of God is coming upon [b]the sons of disobedience,
7 [a]in which you yourselves once walked when you lived in them.
8 [a]But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.
9 Do not lie to one another, since you have put off the old man with his deeds,
10 and have put on the new *man* who [a]is renewed in knowledge [b]according to the image of Him who [c]created him,
11 where there is neither [a]Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, [b]but Christ *is* all and in all.

Character of the New Man

12 Therefore, [a]as *the* elect of God, holy and beloved, [b]put on tender mercies, kindness, humility, meekness, longsuffering;
13 [a]bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do.*
14 [a]But above all these things [b]put on love, which is the [c]bond of perfection.
15 And let [a]the peace of God rule in your hearts, [b]to which also you were called [c]in one body; and [d]be thankful.
16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another [a]in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
17 And [a]whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.

The Christian Home

18 [a]Wives, submit to your own husbands, [b]as is fitting in the Lord.
19 [a]Husbands, love your wives and do not be [b]bitter toward them.

17 [a]Heb. 8:5; 10:1 [1]Lit. *body*
18 [1]NU omits *not*
19 [a]Eph. 4:15 [b]Eph. 1:23; 4:16
20 [a]Rom. 6:2–5 [b]Gal. 4:3, 9 [1]NU, M omit *Therefore*
21 [a]1 Tim. 4:3
22 [a]Titus 1:14
23 [a]1 Tim. 4:8 [1]*severe treatment, asceticism*

CHAPTER 3

1 [a]Col. 2:12 [b]Ps. 68:18; 110:1 Eph. 1:20
2 [a][Matt. 6:19–21]
3 [a][Rom. 6:2] [b][2 Cor. 5:7]
4 [a][1 John 3:2] [b]John 14:6 [c]1 Cor. 15:43
5 [a][Rom. 8:13] [b][Rom. 6:13] [c]Eph. 5:3 [d]Eph. 4:19; 5:3, 5
6 [a]Rom. 1:18 [b][Eph. 2:2]
7 [a]1 Cor. 6:11
8 [a]Eph. 4:22
10 [a]Rom. 12:2 [b][Rom. 8:29] [c][Eph. 2:10]
11 [a]Gal. 3:27, 28 [b]Eph. 1:23
12 [a][1 Pet. 1:2] [b]1 John 3:17
13 [a][Mark 11: 25]
14 [a]1 Pet. 4:8 [b][1 Cor. 13] [c]Eph. 4:3
15 [a][John 14:27] [b]1 Cor. 7:15 [c]Eph. 4:4 [d][1 Thess. 5: 18]
16 [a]Eph. 5:19
17 [a]1 Cor. 10:31
18 [a]1 Pet. 3:1 [b][Eph. 5:22—6:9]
19 [a][Eph. 5:25] [b]Eph. 4:31

2:23 Asceticism, or rigorous self denial, was a growing trend as a way to escape earthly evils and to attain spiritual power or revelatory experiences. Paul clarified that false humility and beating down the body was of no benefit in dealing with fleshly passions.

3:11 To the Greeks, "barbarians" included all non-Greeks, who were assumed to lack culture. Scythians were considered the most barbaric, cruel, and anti-Greek people. They lived primarily around the Black Sea. "Slave and free" designated social classes. Paul argued that in Christ there are no such divisions, for He rules all.

3:12 The terms "elect," "holy," and "beloved" were used in the Old Testament exclusively for the Jews. Paul applied them to all believers in Christ.

3:16 For "psalms and hymns and spiritual songs" see the note on Ephesians 5:19.

3:17 Many people in ancient times were religious ceremonially. Their religion did not significantly influence their lives. Paul argued that the lordship of Christ impacts every aspect of life.

3:18 Aristotle had developed a set of household codes of conduct. Minority groups that did not uphold them were accused of undermining traditional Roman family values. Paul used the categories but modified them.

3:19 Ancient instruction stressed the husband's right to rule over his wife; Paul stressed love.

20 [a]Children, obey your parents [b]in all things, for this is well pleasing to the Lord.
21 [a]Fathers, do not provoke your children, lest they become discouraged.
22 [a]Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God.
23 [a]And whatever you do, do it heartily, as to the Lord and not to men,
24 [a]knowing that from the Lord you will receive the reward of the inheritance; [b]for[1] you serve the Lord Christ.

ENCOUNTER*Note* *Col. 3:23, 24*

Labor of Love

There is no place for mediocrity and laziness in God's service. If you are a child of the King, everything you do is for His glory. Your labor is an expression of love to God.

25 But he who does wrong will be repaid for what he has done, and [a]there is no partiality.
4 Masters,[a] give your bondservants what is just and fair, knowing that you also have a Master in heaven.

Christian Graces

2 [a]Continue earnestly in prayer, being vigilant in it [b]with thanksgiving;
3 [a]meanwhile praying also for us, that God would [b]open to us a door for the word, to speak [c]the [1]mystery of Christ, [d]for which I am also in chains,
4 that I may make it manifest, as I ought to speak.
5 [a]Walk in [b]wisdom toward those *who are* outside, [c]redeeming the time.
6 *Let* your speech always *be* [a]with grace, [b]seasoned with salt, [c]that you may know how you ought to answer each one.

20 [a]Eph. 6:1 [b]Eph. 5:24
21 [a]Eph. 6:4
22 [a]Eph. 6:5
23 [a][Eccl. 9:10]
24 [a]Eph. 6:8 [b]1 Cor. 7:22 [1]NU omits *for*
25 [a]Rom. 2:11

CHAPTER 4

1 [a]Eph. 6:9
2 [a]Luke 18:1 [b]Col. 2:7
3 [a]Eph. 6:19 [b]1 Cor. 16:9 [c]Eph. 3:3, 4; 6:19 [d]Eph. 6:20 [1]*hidden truth*
5 [a]Eph. 5:15 [b][Matt. 10:16] [c]Eph. 5:16
6 [a]Eccl. 10:12 [b]Mark 9:50 [c]1 Pet. 3:15
7 [a]2 Tim. 4:12
8 [a]Eph. 6:22 [1]NU *you may know our circumstances and he may comfort*
9 [a]Philem. 10
10 [a]Acts 19:29; 20:4; 27:2 [b]2 Tim. 4:11
12 [a]Philem. 23 [b]Rom. 15:30 [c]Matt. 5:48 [1]NU *fully assured*
13 [1]NU *concern*
14 [a]2 Tim. 4:11 [b]2 Tim. 4:10
15 [a]Rom. 16:5 [1]NU *Nympha* [2]NU *her*
16 [a]1 Thess. 5:27

ENCOUNTER*Note* *Col. 4:6*

Say It Out Loud

God has given us a powerful tool to bless others—our tongue. Godly speech is the result of our unity with Him. Our relationships in this life are opportunities to bless others with God's kindness.

Final Greetings

7 [a]Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me.
8 [a]I am sending him to you for this very purpose, that [1]he may know your circumstances and comfort your hearts,
9 with [a]Onesimus, a faithful and beloved brother, who is *one* of you. They will make known to you all things which *are happening* here.
10 [a]Aristarchus my fellow prisoner greets you, with [b]Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him),
11 and Jesus who is called Justus. These *are my* only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me.
12 [a]Epaphras, who is *one* of you, a bondservant of Christ, greets you, always [b]laboring fervently for you in prayers, that you may stand [c]perfect and [1]complete in all the will of God.
13 For I bear him witness that he has a great [1]zeal for you, and those who are in Laodicea, and those in Hierapolis.
14 [a]Luke the beloved physician and [b]Demas greet you.
15 Greet the brethren who are in Laodicea, and [1]Nymphas and [a]the church that *is* in [2]his house.

Closing Exhortations and Blessing

16 Now when [a]this epistle is read among you, see that it is read also in

3:21 Most fathers beat their children as a means of instruction. Paul advocated a gentler, more respectful approach to child rearing.

3:22 "Bondservants" were considered property of their masters. They had a reputation for being lazy, an understandable attitude since they did not share in the master's profit.

4:1 Paul clearly views all people as equal before God (Col. 3:11). His intent, however, is not to address the institution of slavery but to warn masters to treat their slaves justly, knowing they also have a Master who is over them.

4:5 "Outside" is a term Paul often used for those not belonging to the church.

4:7 Since communication was limited and letters were sent infrequently, closing remarks often included many greetings from mutual acquaintances (vv. 7–17).

4:9 The exact identity of Onesimus is unknown, but there is an Onesimus mentioned in Philemon 10.

4:10 Both Aristarchus (Acts 20:4) and Mark (Acts 13:13; 15:37–39; 2 Tim. 4:11) were colaborers with Paul on his journeys. Paul had a falling out with Mark (Acts 15:37–40), but they were later reunited and enjoyed a good relationship (2 Tim. 4:11).

4:11 "Jesus" was a common name, also translated "Joshua." "Justus" was a surname.

4:13 The three largest cities in this region of Phrygia were Colossae, Laodicea and Hierapolis.

4:14 Luke was trained as a physician; he wrote both Luke and Acts. Demas would later abandon Paul (2 Tim. 4:10).

4:15 The church met in the home of Nymphas. It is uncertain whether this was a man or a woman.

the church of the Laodiceans, and that you likewise read the *epistle* from Laodicea.
17 And say to [a]Archippus, "Take heed to [b]the ministry which you have received in the Lord, that you may fulfill it."
18 [a]This salutation by my own hand—Paul. [b]Remember my chains. Grace *be* with you. Amen.

17 [a]Philem. 2 [b]2 Tim. 4:5

18 [a]1 Cor. 16:21 [b]Heb. 13:3

4:17 Archippus may have been the son of Philemon, or perhaps a colaborer with him (Philem. 2).

4:18 When letters were dictated to a secretary, authors would often sign them in their own handwriting.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

INTRODUCTION

The apostle Paul identified himself as the author of this letter (1:1; 2:18), and his authorship was acknowledged by the early church. The letter was probably written from Corinth around A.D. 51 and is one of the earliest of Paul's canonical letters, Galatians perhaps being the first in A.D. 48. First Thessalonians, therefore, was written only two decades after Jesus' death and resurrection.

Paul received the Macedonian call in a vision (Acts 16:9, 10), which led to his second missionary journey. After spending time in Philippi, the first significant city upon arriving in Macedonia (Acts 16:12), Paul traveled one hundred miles to the port city and capital, Thessalonica. This was a dynamic city on the Egnatian Way, which linked Rome to Byzantium in the east and was therefore significant for communication and commerce. It was the largest city in the province with about 200,000 inhabitants. The strategic location made Thessalonica a natural center from which the gospel could be spread.

On three consecutive Sabbaths, Paul preached in the synagogue to a great response from both Jews and God-fearing Gentiles. Some Jews, however, rejected Paul's message and provoked a mob to take him from the house of Jason. Not finding Paul there, they seized Jason and dragged him before the city rulers. They charged Jason with harboring a treasonous leader who promoted a king other than Caesar. They took a bond, or security, from Jason before releasing him. Paul and Silas left the city, but the persecution of the Christians persisted.

SIGNIFICANCE

Since Paul left Thessalonica abruptly, the new Christians remaining there needed much guidance, so Paul sent Timothy to help them. Timothy returned with a favorable report of their faithfulness as well as some questions to be addressed. First Thessalonians reveals how Paul discipled young believers, teaching them both doctrine and application. He touched on Christ's deity (3:11), the Holy Spirit's power (1:5, 6) the nature of Scripture (2:13), and sanctification (4:3; 5:23). He also gave practical words of instruction (5:12–22). But knowing the persecution they endured, Paul predominantly taught on their hope in the Second Coming of Christ and the Day of the Lord, comforting them and encouraging them to remain faithful (1:10; 2:19; 3:13; 4:13–17; 5:1–3; 5:23). The Second Coming was apparently a theme of Paul's preaching on his second missionary journey.

STRUCTURE

The letter begins with a traditional greeting to the Thessalonians, but quickly moves to an expression of thanksgiving for their response to the gospel and their encouraging reputation throughout Macedonia and Achaia. The main body of the letter can be divided into four sections. First, Paul gives a defense of his apostolic authority and ministry in Thessalonica. He argues for the integrity of his actions and deep love for the people. The second section is an exhortation for proper Christian conduct. Paul urges the people to refrain from the sexual immorality that saturated their culture and to abound in godly love for one another. Third, Paul comforts them with hope in Christ's return, which will be sudden and unexpected, bringing destruction to the unbeliever and great reward for believers. Fourth, Paul addresses various concerns of church life. He concludes with a prayer of blessing and final instructions. First Thessalonians can be outlined as follows:

Introduction (1:1)
Thanksgiving (1:2–10)
Paul's Apostolic Authority
Integrity in Ministry (2:1–12)
Encouraging Spiritual Growth (2:13—3:13)
Proper Christian Conduct
Sexual Purity (4:1–8)
Brotherly Love (4:9–12)
Hope in Christ
Return of Christ (4:13–18)
Day of the Lord (5:1–11)
Church Life (5:12–22)
Conclusion (5:23–28)

ENCOUNTERING GOD THROUGH 1 THESSALONIANS

Since this is a letter written to new believers, it contains the basic truths of the faith. Watch for doctrinal statements and instruction on how to live according to the truth revealed. As you experience personal struggles, find courage in the hope of Christ's Second Coming and the eternal joy that awaits you. Remember you are not on this journey alone. The Lord wants you to encourage others and to abound in love with other Christians. Ask the Holy Spirit to sanctify your life and fill you with God's presence.

Greeting

CHAPTER 1

PAUL, [a]Silvanus, and Timothy,

To the church of the [a]Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace [1]from God our Father and the Lord Jesus Christ.

Their Good Example

2 [a]We give thanks to God always for you all, making mention of you in our prayers,
3 remembering without ceasing [a]your work of faith, [b]labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father,
4 knowing, beloved brethren, [a]your election by God.
5 For [a]our gospel did not come to you in word only, but also in power, [b]and in the Holy Spirit [c]and in much assurance, as you know what kind of men we were among you for your sake.
6 And [a]you became followers of us and of the Lord, having received the word in much affliction, [b]with joy of the Holy Spirit,
7 so that you became examples to all in Macedonia and Achaia who believe.
8 For from you the word of the Lord [a]has sounded forth, not only in Macedonia and Achaia, but also [b]in every place. Your faith toward God has gone out, so that we do not need to say anything.
9 For they themselves declare concerning us [a]what manner of entry we had to you, [b]and how you turned to God from idols to serve the living and true God,
10 and [a]to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us [b]from the wrath to come.

Paul's Conduct

CHAPTER 2

2 For you yourselves know, brethren, that our coming to you was not in vain.
2 But [1]even after we had suffered before and were spitefully treated at [a]Philippi, as you know, we were [b]bold in

1 [a]1 Pet. 5:12 [b]Acts 17:1–9 [1]NU omits *from God our Father and the Lord Jesus Christ*
2 [a]Rom. 1:8
3 [a]John 6:29 [b]Rom. 16:6
4 [a]Col. 3:12
5 [a]Mark 16:20 [b]2 Cor. 6:6 [c]Heb. 2:3
6 [a]1 Cor. 4:16; 11:1 [b]Acts 5:41; 13:52
8 [a]Rom. 10:18 [b]Rom. 1:8; 16:19
9 [a]1 Thess. 2:1 [b]1 Cor. 12:2
10 [a][Rom. 2:7] [b]Rom. 5:9
2 [a]Acts 14:5; 16:19–24 [b]Acts 17:1–9 [1]NU, M omit *even*

ENCOUNTER *Note* *1 Thess. 1:5*

An Encounter with God

Unless the Holy Spirit communicates God's message to us, we are merely hearing or reading words. Words do not transform lives, but God's Word, illuminated by the Holy Spirit, is the power for salvation. The Word of God, therefore, does not lead us to God; it is in itself our encounter with the living Lord.

1:1 Paul uses a customary structure for an ancient letter, stating the author, intended recipient, and greeting. "Silvanus" is the Roman form of the name Silas. He became Paul's traveling companion on the second missionary journey after Barnabas left (Acts 15:36–40). Timothy, whom Paul loved as his own son, also traveled with them on this journey (Acts 16:3; 1 Tim. 1:2). All three helped plant the church in Thessalonica (Acts 17:1–14).

1:4 The concept of election, or of being chosen, was applied by the Jews to themselves alone as God's holy people. Paul uses it here in reference to a church comprised of Jews and Gentiles.

1:8 Since Thessalonica was a well-traveled port city located on the Egnatian Way, news of the Thessalonian believers' faith was easily spread throughout Greece and Macedonia.

1:10 Paul frequently refers to the return of Christ in his two letters to the Thessalonians (1 Thess. 1:10; 2:19; 3:13; 4:13—5:4; 2 Thess 1:7–10; 2:1–12).

2:2 In Philippi, Paul was beaten and bound in stocks (Acts 16:22–24).

WORD*Study* **DELIVER**

1 Thess. 1:10 The Greek word *rhuomai* is translated "to deliver," can mean to save or rescue. It was used in the Septuagint (the Greek translation of the Old Testament), to translate a Hebrew Old Testament word meaning to release, buy back, or set free. In the New Testament the term describes how people are set free from sin's bondage (Matt. 6:13; Col. 1:13). It also has an eschatological meaning: Jesus rescues the sinner from God's wrath on the Day of Judgment (2 Cor. 1:10; 2 Pet. 2:9). The implication is that sinners need to be rescued, for we already stand condemned and cannot save ourselves. Unless God intervenes on our behalf, we are left in a hopeless state under God's judgment because of our sin.

our God to speak to you the gospel of God in much conflict.
3 [a]For our exhortation *did* not *come* from error or uncleanness, nor *was it* in deceit.
4 But as [a]we have been approved by God [b]to be entrusted with the gospel, even so we speak, [c]not as pleasing men, but God [d]who tests our hearts.
5 For [a]neither at any time did we use flattering words, as you know, nor a [1]cloak for covetousness—[b]God *is* witness.
6 [a]Nor did we seek glory from men, either from you or from others, when [b]we might have [c]made demands [d]as apostles of Christ.
7 But [a]we were gentle among you, just as a nursing *mother* cherishes her own children.
8 So, affectionately longing for you, we were well pleased [a]to impart to you not only the gospel of God, but also [b]our own lives, because you had become dear to us.
9 For you remember, brethren, our [a]labor and toil; for laboring night and day, [b]that we might not be a burden to any of you, we preached to you the gospel of God.
10 [a]You *are* witnesses, and God *also*, [b]how devoutly and justly and blamelessly we behaved ourselves among you who believe;
11 as you know how we exhorted, and comforted, and [1]charged every one of you, as a father *does* his own children,
12 [a]that you would walk worthy of God [b]who calls you into His own kingdom and glory.

Their Conversion

13 For this reason we also thank God [a]without ceasing, because when you [b]received the word of God which you heard from us, you welcomed *it* [c]not *as* the word of men, but as it is in truth, the word of God, which also effectively [d]works in you who believe.

ENCOUNTER*Note* *1 Thess. 2:8*

Incarnate Love

True love involves much more than giving good things to those we love. Jesus did not simply give us salvation; He gave us Himself. The gospel is not a prescription doled out to those in need but a gift of love from God. We also must give ourselves away for the sake of the gospel that the world might know God's love.

ENCOUNTER*Note* *1 Thess. 2:13*

Shaped by God

The Word of God is powerful and effective to transform lives, if it is received. Allow God's Word to permeate your life. To resist it is to refuse God Himself. Accept it and place your life under God's mighty hand to be shaped according to His divine will.

14 For you, brethren, became imitators [a]of the churches of God which are in Judea in Christ Jesus. For [b]you also suffered the same things from your own countrymen, just as they *did* from the Judeans,
15 [a]who killed both the Lord Jesus and [b]their own prophets, and have persecuted us; and they do not please God [c]and are [1]contrary to all men,
16 [a]forbidding us to speak to the Gen-

3 [a]2 Cor. 7:2
4 [a]1 Cor. 7:25 [b]Titus 1:3 [c]Gal. 1:10 [d]Prov. 17:3
5 [a]2 Cor. 2:17 [b]Rom. 1:9 [1]*pretext for greed*
6 [a]1 Tim. 5:17 [b]1 Cor. 9:4 [c]2 Cor. 11:9 [d]1 Cor. 9:1
7 [a]1 Cor. 2:3
8 [a]Rom. 1:11 [b]2 Cor. 12:15
9 [a]Acts 18:3; 20:34, 35 [b]2 Cor. 12:13
10 [a]1 Thess. 1:5 [b]2 Cor. 7:2
11 [1]NU, M *implored*
12 [a]Eph. 4:1 [b]1 Cor. 1:9
13 [a]1 Thess. 1:2, 3 [b]Mark 4:20 [c][Gal. 4:14] [d][1 Pet. 1:23]
14 [a]Gal. 1:22 [b]Acts 17:5
15 [a]Acts 2:23 [b]Matt. 5:12; 23:34, 35 [c]Esth. 3:8 [1]*hostile*
16 [a]Luke 11:52

2:3 The word translated "deceit" is the same word used for a fishing lure, suggesting pretense and trickery. The ancient Mediterranean region teemed with religious and philosophical charlatans, so Paul had to distinguish himself from them as God's genuine messenger.

2:9 Even though Paul merited financial support (1 Cor. 9:3–14; 2 Cor. 11:7–11), he chose to work as a tentmaker so as not to burden the Thessalonians. Greeks despised manual labor as a task suitable only for slaves, but Paul willingly humbled himself for the sake of the gospel.

2:16 "To fill up the measure of their sins" is an Old Testament concept (Gen. 15:16) that was also cited by Jesus (Matt. 23:32). It suggests that God will only allow sin to go so far before certain judgment comes.

tiles that they may be saved, so as always [b]to fill up *the measure of* their sins; [c]but wrath has come upon them to the uttermost.

Longing to See Them

17 But we, brethren, having been taken away from you for a short time [a]in presence, not in heart, endeavored more eagerly to see your face with great desire.
18 Therefore we wanted to come to you—even I, Paul, time and again—but [a]Satan hindered us.
19 For [a]what *is* our hope, or joy, or [b]crown of rejoicing? *Is it* not even you in the [c]presence of our Lord Jesus Christ [d]at His coming?
20 For you are our glory and joy.

Concern for Their Faith

3 Therefore, when we could no longer endure it, we thought it good to be left in Athens alone,
2 and sent [a]Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith,
3 [a]that no one should be shaken by these afflictions; for you yourselves know that [b]we are appointed to this.
4 [a]For, in fact, we told you before when we were with you that we would suffer tribulation, just as it happened, and you know.
5 For this reason, when I could no longer endure it, I sent to know your faith, [a]lest by some means the tempter had tempted you, and [b]our labor might be in vain.

Encouraged by Timothy

6 [a]But now that Timothy has come to us from you, and brought us good news of your faith and love, and that you always have good remembrance of us, greatly desiring to see us, [b]as we also *to see* you—
7 therefore, brethren, in all our affliction and distress [a]we were comforted concerning you by your faith.
8 For now we live, if you [a]stand fast in the Lord.
9 For what thanks can we render to God for you, for all the joy with which we rejoice for your sake before our God,
10 night and day praying exceedingly that we may see your face [a]and perfect what is lacking in your faith?

Prayer for the Church

11 Now may our God and Father Himself, and our Lord Jesus Christ, [a]direct our way to you.
12 And may the Lord make you increase and [a]abound in love to one another and to all, just as we *do* to you,
13 so that He may establish [a]your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.

ENCOUNTER *Note* — *1 Thess. 3:12, 13*

Love Abounding

There is no greater evidence of God's work in a believer's life than for that person to love the body of Christ. To care for God's children is to touch God's heart. Growing love for God always produces increased love for His people.

Plea for Purity

4 Finally then, brethren, we urge and exhort in the Lord Jesus [a]that you should abound more and more, [b]just as you received from us how you ought to walk and to please God;
2 for you know what commandments we gave you through the Lord Jesus.
3 For this is [a]the will of God, [b]your sanctification: [c]that you should abstain from sexual immorality;
4 [a]that each of you should know how to possess his own vessel in sanctification and honor,

ENCOUNTER *Note* — *1 Thess. 4:3*

Life and Death

The process of sanctification is a life-and-death situation. To experience the life of Christ in our lives, we must crucify our sinful, selfish desires and attitudes. His active presence in us makes us holy.

[b]Gen. 15:16
[c]Matt. 24:6
17 [a]1 Cor. 5:3
18 [a]Rom. 1:13; 15:22
19 [a]2 Cor. 1:14
[b]Prov. 16:31
[c]Jude 24
[d]1 Cor. 15:23

CHAPTER 3

2 [a]Rom. 16:21
3 [a]Eph. 3:13
[b]Acts 9:16; 14:22
4 [a]Acts 20:24
5 [a]1 Cor. 7:5
[b]Gal. 2:2
6 [a]Acts 18:5
[b]Phil. 1:8
7 [a]2 Cor. 1:4
8 [a]Phil. 4:1
10 [a]2 Cor. 13:9
11 [a]Mark 1:3
12 [a]Phil. 1:9
13 [a]2 Thess. 2:17

CHAPTER 4

1 [a]1 Cor. 15:58
[b]Phil. 1:27
3 [a][Rom. 12:2]
[b]Eph. 5:27
[c][1 Cor. 6:15–20]
4 [a]Rom. 6:19

2:17 The phrase "having been taken away" conveys the image of being separated; it literally meant to be orphaned. Earlier Paul wrote of being like a mother (2:7) and a father (2:11).

2:19 This crown was not a royal crown but a victor's wreath given as a prize at athletic games in Greece.

3:1 After leaving Thessalonica, Paul and Silas went to Berea, the nearest city to the west. They had a brief but fruitful ministry there until some Jews from Thessalonica came to stir up trouble. Paul then traveled to Athens (Acts 17:10–15).

3:2 Since Timothy was still young, Paul gave this endorsement to strengthen his authority among the people.

4:3 Greek and Roman culture allowed for rampant sexual promiscuity. People would engage in intercourse with prostitutes or slaves without expecting any religious condemnation. Paul urged Christians to abstain from any sexual misconduct.

4:4 "Vessel" was a common metaphor for one's body.

5 [a]not in passion of lust, [b]like the Gentiles [c]who do not know God;
6 that no one should take advantage of and defraud his brother in this matter, because the Lord [a]*is* the avenger of all such, as we also forewarned you and testified.
7 For God did not call us to uncleanness, [a]but in holiness.
8 [a]Therefore he who rejects *this* does not reject man, but God, [b]who[1] has also given us His Holy Spirit.

A Brotherly and Orderly Life

9 But concerning brotherly love you have no need that I should write to you, for [a]you yourselves are taught by God [b]to love one another;
10 and indeed you do so toward all the brethren who are in all Macedonia. But we urge you, brethren, [a]that you increase more and more;
11 that you also aspire to lead a quiet life, [a]to mind your own business, and [b]to work with your own hands, as we commanded you,
12 [a]that you may walk properly toward those who are outside, and *that* you may lack nothing.

The Comfort of Christ's Coming

13 But I do not want you to be ignorant, brethren, concerning those who have [1]fallen asleep, lest you sorrow [a]as others [b]who have no hope.

ENCOUNTER*Note* *1 Thess. 4:13*

Prepared for Eternity

That which has been your joy in life will be your reward in eternity. If you found pleasure in God, you will dwell with Him eternally. If you chose sin, you will live perpetually in darkness. Your passion on earth determines your experience in eternity. The hope of God's people is sure to come.

14 For [a]if we believe that Jesus died and rose again, even so God will bring with Him [b]those who [1]sleep in Jesus.
15 For this we say to you [a]by the word of the Lord, that [b]we who are alive *and* remain until the coming of the Lord will by no means precede those who are [1]asleep.
16 For [a]the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with [b]the trumpet of God. [c]And the dead in Christ will rise first.
17 [a]Then we who are alive *and* remain shall be caught up together with them [b]in the clouds to meet the Lord in the air. And thus [c]we shall always be with the Lord.
18 [a]Therefore comfort one another with these words.

The Day of the Lord

5 But concerning [a]the times and the seasons, brethren, you have no need that I should write to you.
2 For you yourselves know perfectly that [a]the day of the Lord so comes as a thief in the night.
3 For when they say, "Peace and safety!" then [a]sudden destruction comes upon them, [b]as labor pains upon a pregnant woman. And they shall not escape.
4 [a]But you, brethren, are not in darkness, so that this Day should overtake you as a thief.
5 You are all [a]sons of light and sons of the day. We are not of the night nor of darkness.

WORD*Study* **HOPE**

1 Thess. 4:13 The Greek word *elpis,* translated "hope," finds it strength in its object. For the Greeks, hope was a projection into the future, a comfort in distress. New Testament hope, however, is not unfounded optimism but confident assurance that God will keep His every promise. It is a future event established on past action. Hope in eternal salvation is based upon the historical event of the cross and resurrection of Jesus Christ. Hope in God, therefore, embraces expectation, trust, and patience (Rom. 15:13; 1 Cor. 9:10; Heb. 11:1).

5 [a]Col. 3:5 [b]Eph. 4:17, 18 [c]1 Cor. 15:34
6 [a]2 Thess. 1:8
7 [a]Lev. 11:44
8 [a]Luke 10:16 [b]1 Cor. 2:10 [1]NU *who also gives*
9 [a][Jer. 31:33, 34] [b]Matt. 22:39
10 [a]1 Thess. 3: 12
11 [a]2 Thess. 3: 11 [b]Acts 20:35
12 [a]Rom. 13:13
13 [a]Lev. 19:28 [b][Eph. 2:12] [1]Died
14 [a]1 Cor. 15:13 [b]1 Cor. 15:20, 23 [1]Or *through Jesus sleep*
15 [a]1 Kin. 13: 17; 20:35 [b]1 Cor. 15:51, 52 [1]Dead
16 [a][Matt. 24: 30, 31] [b][1 Cor. 15:52] [c][1 Cor. 15:23]
17 [a][1 Cor. 15: 51–53] [b]Acts 1:9 [c]John 14:3; 17:24
18 [a]1 Thess. 5: 11

CHAPTER 5

1 [a]Matt. 24:3
2 [a][2 Pet. 3:10]
3 [a]Is. 13:6–9 [b]Hos. 13:13
4 [a]1 John 2:8
5 [a]Eph. 5:8

4:5 Paul opposed the "passion of lust" that led to such things as greed and sexual immorality. Unlike many religions of that day, Christianity promoted self control in all things.

4:7 For a Christian not to seek holiness is to reject God's work through the Holy Spirit.

4:9 The exhortation to abound in love was reflective of Jesus' clear teaching on the subject (John 13:34, 35; 15:12, 17).

4:13 "Fallen asleep" was a common euphemism for death.

4:16 The images of clouds, trumpet, and archangel reflect Jesus' teaching about the end times (Matt. 24:30, 31). The archangel is perhaps a reference to Michael, the leader of God's army (Dan. 10:13, 21; Jude 9; Rev. 12:7–9).

5:3 "Destruction" for people is not annihilation but everlasting exclusion from God's presence (2 Thess. 1:9). The work of our hands, however, will come to nothing. Labor pains were a well known symbol of intense and unavoidable agony (Ps. 48:6; Is. 21:3; Jer. 4:31; Hos. 13:13). Paul also echoed Jesus' warnings regarding the sudden and unexpected judgment of the wicked (Matt. 24:36–44).

6 [a]Therefore let us not sleep, as others *do,* but [b]let us watch and be [1]sober.
7 For [a]those who sleep, sleep at night, and those who get drunk [b]are drunk at night.
8 But let us who are of the day be sober, [a]putting on the breastplate of faith and love, and *as* a helmet the hope of salvation.
9 For [a]God did not appoint us to wrath, [b]but to obtain salvation through our Lord Jesus Christ,
10 [a]who died for us, that whether we wake or sleep, we should live together with Him.
11 Therefore [1]comfort each other and [2]edify one another, just as you also are doing.

Various Exhortations

12 And we urge you, brethren, [a]to recognize those who labor among you, and are over you in the Lord and [1]admonish you,
13 and to esteem them very highly in love for their work's sake. [a]Be at peace among yourselves.
14 Now we [1]exhort you, brethren, [a]warn those who are [2]unruly, [b]comfort the fainthearted, [c]uphold the weak, [d]be patient with all.
15 [a]See that no one renders evil for evil to anyone, but always [b]pursue what is good both for yourselves and for all.
16 [a]Rejoice always,
17 [a]pray without ceasing,
18 in everything give thanks; for this is the will of God in Christ Jesus for you.
19 [a]Do not quench the Spirit.
20 [a]Do not despise prophecies.
21 [a]Test all things; [b]hold fast what is good.
22 Abstain from every form of evil.

Blessing and Admonition

23 Now may [a]the God of peace Himself [b]sanctify[1] you completely; and may your whole spirit, soul, and body [c]be preserved blameless at the coming of our Lord Jesus Christ.
24 He who calls you *is* [a]faithful, who also will [b]do *it*.
25 Brethren, pray for us.
26 Greet all the brethren with a holy kiss.
27 I charge you by the Lord that this [1]epistle be read to all the [2]holy brethren.
28 The grace of our Lord Jesus Christ *be* with you. Amen.

6 [a]Matt. 25:5 [b][1 Pet. 5:8] [1]*self-controlled*
7 [a][Luke 21:34] [b]Acts 2:15
8 [a]Eph. 6:14
9 [a]Rom. 9:22 [b][2 Thess. 2:13]
10 [a]2 Cor. 5:15
11 [1]Or *encourage* [2]*build one another up*
12 [a]1 Cor. 16:18 [1]*instruct* or *warn*
13 [a]Mark 9:50
14 [a]2 Thess. 3:6, 7, 11 [b]Heb. 12:12 [c]Rom. 14:1; 15:1 [d]Gal. 5:22 [1]*encourage* [2]*insubordinate* or *idle*
15 [a]Lev. 19:18 [b]Gal. 6:10
16 [a][2 Cor. 6:10]
17 [a]Eph. 6:18
19 [a]Eph. 4:30
20 [a]1 Cor. 14:1, 31
21 [a]1 John 4:1 [b]Phil. 4:8
23 [a]Phil. 4:9 [b]1 Thess. 3:13 [c]1 Cor. 1:8, 9 [1]*set you apart*
24 [a][1 Cor. 10:13] [b]Phil. 1:6
27 [1]*letter* [2]NU omits *holy*

ENCOUNTER*Note* — *1 Thess. 5:14*

Gentle Truth

If God calls you to speak truth to another believer, He expects you to help the person appropriate that truth. Work gently and patiently with God's people. Love does not condemn or harshly criticize; love invests in people.

HISTORICAL*Encounter*

CORRIE TEN BOOM

1 Thess. 5:18

During World War II the German Gestapo arrested Corrie Ten Boom and her sister Betsie for helping Jews escape capture and death at the hands of the Nazis. The two women were eventually interred in the infamous concentration camp at Ravensbruck. They were herded into barracks designed for four hundred people that now contained 1,400. As Corrie and Betsie sought to survive their deplorable conditions, they were led to 1 Thessalonians 5:18. They began to thank God for all He had done for them, even in the midst of the death camp. But when Betsie thanked God for the fleas that infested the bedding, Corrie objected. Yet as they began leading Bible studies in their barracks, bringing hope to the prisoners by reading passages of scripture, they made an ironic discovery. The prison guards were not searching their quarters for contraband because they were reluctant to come in contact with the fleas. Therefore, their Bible was not discovered and confiscated. Betsie had been right to thank God for the fleas!

5:8 Paul often used the image of armor for Christians in a spiritual battle (Rom. 13:12; 2 Cor. 6:7; 10:4; Eph. 6:13–17).

5:19 To "quench the Spirit" invokes an image of dousing fire with water. It means to hinder or stifle the Spirit's work.

5:27 Many people in the church would have been illiterate, so Paul instructed that the letter be read aloud so all could understand.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

INTRODUCTION

Paul is identified as the author of 2 Thessalonians (1:1; 3:17), although his authorship of this epistle has been questioned more than the first Thessalonian letter. Early church writers such as Polycarp, Ignatius, Justin, and Irenaeus firmly believed Paul wrote it, but certain factors raised questions. Some words are unique from Paul's other writing; the style seems more formal than would be expected; and the teaching on the "man of lawlessness" is not found elsewhere. Still, most scholars ascribe this letter to Paul, attributing the variances to the different issues being addressed. For example, regarding eschatology, 1 Thessalonians focused on the sudden and unexpected return of Christ for those who were unprepared, while 2 Thessalonians spoke to the events leading up to the Second Coming to correct false teaching on its timing.

Paul wrote this letter shortly after 1 Thessalonians, perhaps six months later. It was therefore written from Corinth about A.D. 51–52 after Timothy and Silas returned from delivering the first letter. He had written the first letter to encourage the young church and to answer a few questions. This one was intended to correct some misunderstandings and to confront false teaching. For further information on Thessalonica and the history of the church, see the introduction to 1 Thessalonians.

SIGNIFICANCE

Paul's care for a young church is evident in this letter. He was encouraged by their faithfulness in the midst of persecution and their growing reputation in the Lord's work. The situation in Thessalonica had not changed significantly since his first letter, so Paul wrote to further encourage them in their trials, to exhort them to continue their good works, and to correct false teaching concerning Christ's Second Coming. The majority of the letter was spent correcting the belief that "the day of Christ" had already come (2 Thess. 2:2). This gives us specific teaching on the events leading up to "the day" and is reflective of Christ's teaching on the subject (Matt. 24:3–31). Another issue was idleness. Paul was disturbed that some believers, waiting for Christ's imminent return, were not working and had become "busybodies" (2 Thess. 3:11), causing dissension. Paul taught in both word and example that Christians should never grow weary in working hard and in doing good.

STRUCTURE

This is a short letter with a simple structure. After a greeting, Paul offers thanksgiving for the Thessalonians' faithfulness and assures them of God's justice upon both the wicked and the godly. Then Paul gives instruction to them, correcting false teaching about the day of the Lord and encouraging faithfulness through prayer. There follows an exhortation to continue in faithfulness. Paul asks for prayer and warns against idleness, and closes with a benediction. Second Thessalonians can be outlined as follows:

Introduction (1:1, 2)
Thanksgiving and Encouragement (1:3–12)
The Day of the Lord (2:1–17)
Exhortation to Faithfulness (3:1–15)
Conclusion (3:16–18)

ENCOUNTERING GOD THROUGH 2 THESSALONIANS

This book was meant to encourage those who are loyal to God, so expect the Holy Spirit to build your faith as you read. The letter warns the unfaithful, challenging them to draw close to the Lord in light of His certain return. No matter what persecution may come, remain faithful to the end and receive your just reward.

Greeting

PAUL, Silvanus, and Timothy,

To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 [a]Grace to you and peace from God our Father and the Lord Jesus Christ.

God's Final Judgment and Glory

3 We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other,
4 so that [a]we ourselves boast of you among the churches of God [b]for your patience and faith [c]in all your persecutions and [1]tribulations that you endure,
5 *which is* [a]manifest[1] evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, [b]for which you also suffer;
6 [a]since *it is* a righteous thing with God to repay with [1]tribulation those who trouble you,
7 and to *give* you who are troubled [a]rest with us when [b]the Lord Jesus is revealed from heaven with His mighty angels,
8 in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

ENCOUNTER*Note* *2 Thess. 1:6–8*

Righteous in All Things

Being absolutely righteous, God is by nature adamantly opposed to all evil. He will always confront ungodliness in our lives with the intent to make us holy.

9 [a]These shall be punished with everlasting destruction from the presence of the Lord and [b]from the glory of His power,
10 when He comes, in that Day, [a]to be [b]glorified in His saints and to be admired among all those who [1]believe, because our testimony among you was believed.
11 Therefore we also pray always for you that our God would [a]count you worthy of *this* calling, and fulfill all the good pleasure of *His* goodness and [b]the work of faith with power,
12 [a]that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER 1
2 [a]1 Cor. 1:3
4 [a]2 Cor. 7:4 [b]1 Thess. 1:3 [c]1 Thess. 2:14 [1]*afflictions*
5 [a]Phil. 1:28 [b]1 Thess. 2:14 [1]*plain*
6 [a]Rev. 6:10 [1]*affliction*
7 [a]Rev. 14:13 [b]Jude 14
9 [a]Phil. 3:19 [b]Deut. 33:2
10 [a]Matt. 25:31 [b]John 17:10 [1]NU, M *have believed*
11 [a]Col. 1:12 [b]1 Thess. 1:3
12 [a][Col. 3:17]

CHAPTER 2
1 [a][1 Thess. 4: 15–17] [b]Matt. 24:31
2 [a]Matt. 24:4 [1]NU *the Lord*

WORD*Study* **CALLING**

2 Thess. 1:11 The Greek word *klēsis,* translated "calling," has great significance for Christians. Outside of the New Testament, calling usually signifies vocation, position, or station in life. But it also has the connotation of invitation. God's calling is much more than a secular vocation; it is a divine opportunity to participate in God's will (1 Cor. 1:26; Eph. 1:18; 4:1; Phil. 3:14; 2 Pet. 1:10). We should consider our call as the highest privilege life offers; it means we are significant to God. The calling is always initiated by God and revealed to us through the Holy Spirit.

ENCOUNTER*Note* *2 Thess. 1:11, 12*

Called by God

If you are a Christian, your salvation is solely an act of God. By His mercy and grace He called you out of darkness and into an eternal love relationship that is completely undeserved. Live the new life with thankfulness and bring Him honor in all you do.

The Great Apostasy

2 Now, brethren, [a]concerning the coming of our Lord Jesus Christ [b]and our gathering together to Him, we ask you,
2 [a]not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of [1]Christ had come.

1:1 Paul is identified as the author of 2 Thessalonians along with Silvanus and Timothy. "Silvanus" is the Roman form of the name "Silas." Beginning with the second missionary journey, Silas was a traveling companion of Paul (Acts 15:40). Timothy had been sent to Thessalonica to encourage the believers and report back to Paul.

1:4 "Persecution" reveals the authenticity of faith and fosters growth into maturity (Thessalonian persecution is recorded in Acts 17:5–9; 1 Thess. 2:14.)

1:7 God's justice will bring the wicked to retribution and the righteous to rest. Notice that Paul is not merely a theologian espousing a doctrine, but a practitioner who also finds rest from his trials.

1:8 The wicked being destroyed by fire is a common Old Testament image (Num. 11:1; Ps. 97:3; Is. 26:11; 66:15, 16; Jer. 4:4; Ezek. 21:31; Nah. 1:6; Zeph. 1:18; 3:8).

2:1 After Paul wrote 1 Thessalonians, questions and debate arose about Christ's Second Coming. Because of false teachers who claimed the day of Christ had already come, the Thessalonians were in danger of losing the hope of His Second Coming.

3 Let no one deceive you by any means; for *that Day will not come* [a]unless the falling away comes first, and [b]the man of [1]sin is revealed, [c]the son of perdition,
4 who opposes and [a]exalts himself [b]above all that is called God or that is worshiped, so that he sits [1]as God in the temple of God, showing himself that he is God.
5 Do you not remember that when I was still with you I told you these things?
6 And now you know what is restraining, that he may be revealed in his own time.
7 For [a]the [1]mystery of lawlessness is already at work; only [2]He who now restrains *will do so* until He is taken out of the way.
8 And then the lawless one will be revealed, [a]whom the Lord will consume [b]with the breath of His mouth and destroy [c]with the brightness of His coming.
9 The coming of the *lawless one* is [a]according to the working of Satan, with all power, [b]signs, and lying wonders,
10 and with all unrighteous deception among [a]those who perish, because they did not receive [b]the love of the truth, that they might be saved.
11 And [a]for this reason God will send them strong delusion, [b]that they should believe the lie,
12 that they all may be condemned who did not believe the truth but [a]had pleasure in unrighteousness.

3 [a]1 Tim. 4:1 [b]Dan. 7:25; 8:25; 11:36 [c]John 17:12 [1]NU *lawlessness*
4 [a]Is. 14:13, 14 [b]1 Cor. 8:5 [1]NU omits *as God*
7 [a]1 John 2:18 [1]*hidden truth* [2]Or *he*
8 [a]Dan. 7:10 [b]Is. 11:4 [c]Heb. 10:27
9 [a]John 8:41 [b]Deut. 13:1
10 [a]2 Cor. 2:15 [b]1 Cor. 16:22
11 [a]Rom. 1:28 [b]1 Tim. 4:1
12 [a]Rom. 1:32

ENCOUNTER *Note* *2 Thess. 2:11, 12*

Receiving Grace

God's grace is demonstrated both in the event of the gospel and in our ability to believe the gospel. When He presents the opportunity to receive salvation, accept it while you can. He often gives second chances, but not always.

Stand Fast

13 But we are [1]bound to give thanks to God always for you, brethren beloved by the Lord, because God [a]from the beginning [b]chose you for salvation [c]through [2]sanctification by the Spirit and belief in the truth,
14 to which He called you by our gospel, for [a]the obtaining of the glory of our Lord Jesus Christ.
15 Therefore, brethren, [a]stand fast and hold [b]the traditions which you were taught, whether by word or our [1]epistle.
16 Now may our Lord Jesus Christ Himself, and our God and Father, [a]who has loved us and given *us* everlasting consolation and [b]good hope by grace,
17 comfort your hearts [a]and [1]establish you in every good word and work.

Pray for Us

3 Finally, brethren, [a]pray for us, that the word of the Lord may run *swiftly* and be glorified, just as *it is* with you,
2 and [a]that we may be delivered from unreasonable and wicked men; [b]for not all have faith.
3 But [a]the Lord is faithful, who will establish you and [b]guard *you* from the evil one.
4 And [a]we have confidence in the Lord concerning you, both that you do and will do the things we command you.
5 Now may [a]the Lord direct your hearts into the love of God and into the patience of Christ.

Warning Against Idleness

6 But we command you, brethren, in the name of our Lord Jesus Christ, [a]that you withdraw [b]from every brother who walks [c]disorderly and not according to the tradition which [1]he received from us.
7 For you yourselves know how you ought to follow us, for we were not disorderly among you;
8 nor did we eat anyone's bread [1]free of charge, but worked with [a]labor and toil

13 [a]Eph. 1:4 [b]1 Thess. 1:4 [c][1 Pet. 1:2] [1]*under obligation* [2]*being set apart by*
14 [a]1 Pet. 5:10
15 [a]1 Cor. 16:13 [b]1 Cor. 11:2 [1]*letter*
16 [a][Rev. 1:5] [b]1 Pet. 1:3
17 [a]1 Cor. 1:8 [1]*strengthen*

CHAPTER 3

1 [a]Eph. 6:19
2 [a]Rom. 15:31 [b]Acts 28:24
3 [a]1 Cor. 1:9 [b]John 17:15
4 [a]2 Cor. 7:16
5 [a]1 Chr. 29:18
6 [a]Rom. 16:17 [b]1 Cor. 5:1 [c]1 Thess. 4:11 [1]NU, M *they*
8 [a]1 Thess. 2:9 [1]Lit. *for nothing*

2:3 The "man of sin" or the "man of lawlessness" represents one who sets himself against God and His people. Ancient writings describe such men in early church history. The Dead Sea Scrolls talk of a "man of lies" who opposed God's people. The Roman general Pompey was also described in similar terms. The Roman emperor Gaius Caligula tried to place his image in the temple of Jerusalem almost a decade before this letter was written. Claudius was the emperor at the time of this letter. His successor was the notoriously evil Nero, who burned Christians alive to illuminate his garden at night. Two decades after this letter, the Roman general Titus destroyed Jerusalem and the temple, desecrating it by paying divine homage to the Emperor Vespasian on the site of the temple. Throughout history, leaders have opposed God and set themselves in a blasphemous place of honor.

2:9 Many deceptive signs were already present in Paul's day. Sorcerers, shrines to healing gods, and imperial worship led people astray. Jesus also warned against those who deceive through various wonders (Matt. 24:24).

2:11 One way God punished people in Old Testament times was to give them the very thing they wanted and blind them to the truth (Is. 29:9, 10).

2:15 "Traditions" in Judaism referred to the careful passing of instruction from earlier teachers. Paul faithfully conveyed Jesus' teaching to the Thessalonian Christians.

3:6 Citing "the name of Jesus" is to speak as His representative. "Disorderly" in this context seems to describe idle or unproductive people.

night and day, that we might not be a burden to any of you,
9 not because we do not have [a]authority, but to make ourselves an example of how you should follow us.
10 For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.
11 For we hear that there are some who walk among you in a disorderly manner, not working at all, but are [a]busybodies.
12 Now those who are such we command and [1]exhort through our Lord Jesus Christ [a]that they work in quietness and eat their own bread.
13 But *as for* you, brethren, [a]do not grow weary *in* doing good.
14 And if anyone does not obey our word in this [1]epistle, note that person and [a]do not keep company with him, that he may be ashamed.

9 [a]1 Cor. 9:4, 6–14
11 [a]1 Pet. 4:15
12 [a]Eph. 4:28
[1]*encourage*
13 [a]Gal. 6:9
14 [a]Matt. 18:17
[1]*letter*

15 [a]Lev. 19:17
[b]Titus 3:10
[1]*warn*
16 [a]Rom. 15:33
17 [a]1 Cor. 16:21
[1]*letter*
18 [a]Rom. 16:20, 24

ENCOUNTER *Note* *2 Thess. 3:13*

A Life Well Spent

Life on earth is short and eternity is long. Serve the Lord with all your heart and make your life count. God has given you life, so live it well.

15 [a]Yet do not count *him* as an enemy, [b]but [1]admonish *him* as a brother.

Benediction

16 Now may [a]the Lord of peace Himself give you peace always in every way. The Lord *be* with you all.
17 [a]The salutation of Paul with my own hand, which is a sign in every [1]epistle; so I write.
18 [a]The grace of our Lord Jesus Christ *be* with you all. Amen.

3:11 Those who are idle are in danger of becoming "busybodies," wasting their time in irrelevant activity and causing disruption by meddling.

3:17 Most letter writers used scribes but signed by their own hand for authenticity (Col. 4:18).

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

INTRODUCTION

Having sent Timothy to a challenging ministry assignment, Paul wrote to encourage, instruct, and endorse him in the task. Paul identified himself as the author of this letter (1:1), a claim confirmed by many of the early church fathers. The authenticity of this letter and of 2 Timothy came under scrutiny in the early nineteenth century, but without convincing objections. Questions about writing style, mature church leadership, and theological statements that oppose gnostic teaching have all been raised. Paul, however, is known to have used scribes to write his letters, which could account for variant styles (Rom. 16:22). The church was almost ten years old and had likely developed an organized church structure out of necessity for its growing needs, as had the church in Jerusalem (Acts 6:1–7). While Gnosticism took shape in the second century, seeds of gnostic thought were already rampant during Paul's lifetime.

Paul wrote this letter to Timothy toward the end of his life and shortly after his first Roman imprisonment, described in Acts 28:30, 31. While Scripture does not indicate if Paul was released from his Roman imprisonment, tradition suggests he was set free for a time. It may be that during his brief release from prison, Paul completed his fourth missionary journey into Macedonia before he returned to Rome where he was eventually executed at the hands of Nero. He had sent Titus to be his representative in Crete to help establish leadership among the churches and left Timothy in charge of the church in Ephesus. First Timothy was, therefore, written from Macedonia around A.D. 62–64. Paul's letters to Timothy and Titus are called "the Pastoral Epistles."

SIGNIFICANCE

Although Paul wrote a personal letter to Timothy, it came in the form of an open letter endorsing a young minister and giving instruction to the church. This is an important writing, for the church is God's strategy to reach the world. It is His vehicle for encouraging and building up believers and for proclaiming truth to those who do not yet know God through Jesus Christ. Paul stated two major purposes for writing. First, he charged Timothy with the task of addressing the false doctrine that threatened the Ephesian church (1:3). We therefore have insight into various false teachings and the appropriate response. Second, Paul wrote "so that you may know how you ought to conduct yourself in the house of God" (3:15). He included instructions for the pastor as well as other church leaders. Paul's letter was initially a response to false doctrines that had arisen in a rapidly growing church. It was not written to be a formal church manual, but it has given wise guidance to churches throughout the ages.

STRUCTURE

This letter is relatively short and straightforward. Paul begins with a salutation, identifying himself and the letter's intended recipient. The rest of the letter can be studied in two sections. First, Paul describes the task given to Timothy in the church. This includes preventing the spread of false doctrine and the proclamation of the true gospel of Jesus Christ. Second, Paul explains how the task is to be carried out in the life of the church. This includes the priority of prayer and holy living, characteristics of leadership within the church, proper conduct of church members both within the church and before a watching world, and the proper use of God's resources. First Timothy can be outlined as follows:

Introduction (1:1, 2)
Timothy's Assignment
  Warning Against False Teachers (1:3–11)
  Grace to Serve the Lord (1:12–20)
Instruction on Church Life

Public Worship (2:1–15)
Church Leadership (3:1–16)
Confronting False Teachers (4:1–16)
Personal Responsibilities in the Church (5:17—6:19)
Concluding Remark (6:20, 21)

ENCOUNTERING GOD THROUGH 1 TIMOTHY

This is a highly practical letter, so you will find much application personally and corporately from reading Paul's words to Timothy. This letter is primarily known for its encouragement of a youthful leader by a seasoned veteran minister. It is not so much endorsing youth as it is upholding godly character. Ungodly character disqualifies young and old alike, but anyone who yields to God and who walks in the Spirit is of great use in the kingdom. Never assume the right to lead; it is a privilege that comes with integrity and the evidence of God's hand upon your life. As you study this book, take note of the qualities God is looking for in your life, observe the pitfalls that will disqualify you, and be faithful no matter what the circumstance. For those who have been called to lead God's people, there are many practical lessons to be learned. Just as God gave courage to young Timothy, so He will encourage your life.

Greeting

1 PAUL, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope,

2 To Timothy, a [a]true son in the faith:

[b]Grace, mercy, *and* peace from God our Father and Jesus Christ our Lord.

No Other Doctrine

3 As I urged you [a]when I went into Macedonia—remain in Ephesus that you may [1]charge some [b]that they teach no other doctrine,

4 [a]nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.

5 Now [a]the purpose of the commandment is love [b]from a pure heart, *from* a good conscience, and *from* [1]sincere faith,

6 from which some, having strayed, have turned aside to [a]idle talk,

CHAPTER 1
2 [a]Titus 1:4 [b]Gal. 1:3
3 [a]Acts 20:1, 3
[b]Gal. 1:6, 7
[1]*command*
4 [a]Titus 1:14
5 [a]Rom. 13: 8–10 [b]Eph. 6:24 [1]Lit. *unhypocritical*
6 [a]1 Tim. 6:4, 20

CHARACTER *Study* — TIMOTHY — *1 Tim. 1:1*

Timothy is an example of a godly man who followed the Lord from the days of his youth. His name meant "honored of God," a reality he never took for granted. He was from the town of Lystra, born of a Greek father and a godly Jewish mother. His father probably died while Timothy was still young, but his mother Eunice and his grandmother Lois were Christians who taught him the Scriptures from his childhood (2 Tim. 1:5; 3:15), providing a great advantage to his ministry. He is primarily known as a young companion and colaborer of Paul, Paul's "true son in the faith" (1 Tim. 1:2). His mentor listed him as a coauthor of six letters (2 Corinthians, Philippians, Colossians, 1 & 2 Thessalonians, and Philemon). Paul also wrote two letters to him personally (1 & 2 Timothy), and singled him out for special recognition, noting that apart from Timothy he had "no one like-minded, who will sincerely care for your state" (Phil. 2:20). Paul circumcised Timothy to remove any barriers to his ministry among the Jews (Acts 16:3) and sent him on many significant assignments. Timothy encouraged the persecuted church in Philippi (1 Thess. 3:1–10), corrected false teaching in Corinth (1 Cor. 4:17; 16:10, 11), traveled to Macedonia (Acts 19:22), visited the church in Philippi (Phil. 2:19–24), and gave leadership to the church in Ephesus (1 Tim. 1:3). His role appears to be that of an apostolic representative to the churches. At the end of Paul's life, he summoned Timothy to come and be with him in Rome (2 Tim. 4:9, 21). Timothy was also imprisoned, but was subsequently released (Heb. 13:23).

A godly heritage is a gift from God, a strong foundation giving rise to future opportunities to serve God. Timothy's humble and teachable spirit was fertile soil for God's Word to grow rapidly and to produce fruit (2 Tim. 3:10, 11). Hence, he was given leadership positions early in life (4:12) and equipped by the Holy Spirit as an evangelist and church strengthener. Age is not the only key to effective ministry; character and integrity are powerful tools in God's hand.

1:2 Although this letter was addressed to Timothy, it was considered an open letter of reference which gave Timothy apostolic authorization to guide the church in Ephesus.

1:4 "Fables and endless genealogies" were probably extrabiblical elaborations of Old Testament histories that were common among the Jews (Titus 1:14; 3:9). Some have suggested this refers to the elaborate gnostic speculations.

ENCOUNTER *Note* — *1 Tim. 1:5*

No Regret

God has given us one life to live and then eternity to enjoy. Serve Him with a pure heart that suffers no regret. A walk of faith produces a priceless treasure: a clear conscience.

7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.
8 But we know that the law *is* [a]good if one uses it lawfully,
9 knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
10 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is [1]contrary to sound doctrine,
11 according to the glorious gospel of the [a]blessed God which was [b]committed to my trust.

Glory to God for His Grace

12 And I thank Christ Jesus our Lord who has [a]enabled me, [b]because He counted me faithful, [c]putting *me* into the ministry,
13 although [a]I was formerly a blasphemer, a persecutor, and an [1]insolent man; but I obtained mercy because [b]I did *it* ignorantly in unbelief.
14 [a]And the grace of our Lord was exceedingly abundant, [b]with faith and love which are in Christ Jesus.
15 [a]This *is* a faithful saying and worthy of all acceptance, that [b]Christ Jesus came into the world to save sinners, of whom I am chief.

8 [a]Rom. 7:12, 16
10 [1]*opposed*
11 [a]1 Tim. 6:15 [b]1 Cor. 9:17
12 [a]1 Cor. 15:10 [b]1 Cor. 7:25 [c]Col. 1:25
13 [a]Acts 8:3 [b]John 4:21 [1]*violently arrogant*
14 [a]Rom. 5:20 [b]2 Tim. 1:13; 2:22
15 [a]2 Tim. 2:11 [b]Is. 53:5; 61:1; Hos. 6:1–3; Matt. 1:21; 9:13

ENCOUNTER *Note* — *1 Tim. 1:12*

Grateful Service

Motivation for Christian service is not based on the needs of humanity, compassion for unbelievers, or obligatory action. Our primary motivation is the mercy and grace of God. Gratitude for what we have received is expressed by what we give to others.

WORD *Study* — MERCY

1 Tim. 1:13 The word *eleeō*, translated "obtained mercy," means to receive exemption from punishment that one deserves. Whereas grace is undeserved favor bestowed, mercy is deserved punishment withheld. This is an extremely significant word for all who have sinned against God. God's love has not given us what we rightly deserve, but instead it has freely offered salvation through Jesus Christ, who took our sin upon Himself (Titus 3:5; 1 Pet. 2:10). The apostle Paul deserved punishment as a blasphemer and persecutor of the church, but God showed him mercy.

16 However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.
17 Now to [a]the King eternal, [b]immortal, [c]invisible, to [1]God [d]who alone is wise, [e]*be* honor and glory forever and ever. Amen.

Fight the Good Fight

18 This [1]charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that

17 [a]Ps. 10:16 [b]Rom. 1:23 [c]Heb. 11:27 [d]Rom. 16:27 [e]1 Chr. 29:11 [1]NU *the only God,*
18 [1]*command*

HISTORICAL *Encounter* — JONATHAN EDWARDS — *1 Tim. 1:17*

As a young man, Jonathan Edwards struggled to trust in a God who condemned people to eternal punishment. One day he was reading 1 Timothy 1:17. Suddenly God enlightened his understanding to the reality that people are to both glorify and enjoy almighty God. He observed: "There came into my soul . . . a sense of the glory of the divine being; a new sense, quite different from anything I had ever experienced before. . . . I thought with myself, how excellent a Being that was; and how happy I should be, if I might enjoy that God, and be wrapped up to God in heaven, and be as it were swallowed up in him." Edwards was converted from skeptic to believer, and would become one of the towering figures in American church history.

1:10 "Kidnappers" is a reference to slave traders who abducted children to be sold into slavery. "Perjurers" was a category of liars who violated a divine oath.

1:13 A "blasphemer" is someone with a hostile attitude toward God who expresses it in slanderous speech. While a Pharisee, Paul considered himself extremely zealous for God. Looking back, however, he realized he was actually fighting against God's purposes.

by them you may wage the good warfare,
19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,
20 of whom are [a]Hymenaeus and [b]Alexander, whom I delivered to Satan that they may learn not to [c]blaspheme.

Pray for All Men

2 Therefore I [1]exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men,
2 [a]for kings and [b]all who are in [1]authority, that we may lead a quiet and peaceable life in all godliness and [2]reverence.
3 For this *is* [a]good and acceptable in the sight [b]of God our Savior,
4 [a]who desires all men to be saved [b]and to come to the knowledge of the truth.
5 [a]For *there is* one God and [b]one Mediator between God and men, *the* Man Christ Jesus,

ENCOUNTER*Note* *1 Tim. 2:5*

One Way

In His righteousness, God could not allow sinful humanity into a perfect heaven. But His love found a way: the way of the cross. Jesus, Son of God and Son of Man, was the only one who could pay the debt of sin on our behalf. There is no other way to holiness or to God's presence.

6 [a]who gave Himself a ransom for all, to be testified in due time,
7 [a]for which I was appointed a preacher and an apostle—I am speaking the truth [1]in Christ *and* not lying—[b]a teacher of the Gentiles in faith and truth.

Men and Women in the Church

8 I desire therefore that the men pray [a]everywhere, [b]lifting up holy hands, without wrath and doubting;

20 [a]2 Tim. 2:17, 18 [b]2 Tim. 4:14 [c]Acts 13:45

CHAPTER 2

1 [1]*encourage*
2 [a]Ezra 6:10 [b][Rom. 13:1] [1]*a prominent place* [2]*dignity*
3 [a]Rom. 12:2 [b]2 Tim. 1:9
4 [a]Ezek. 18:23, 32 [b][John 17:3]
5 [a]Gal. 3:20 [b][Heb. 9:15]
6 [a]Mark 10:45
7 [a]Eph. 3:7, 8 [b][Gal. 1:15, 16] [1]NU omits *in Christ*
8 [a]Luke 23:34 [b]Ps. 134:2

9 [a]1 Pet. 3:3 [1]*discretion*
10 [a]1 Pet. 3:4
12 [a]1 Cor. 14:34

CHAPTER 3

1 [1]Lit. *overseer*
3 [1]*addicted* [2]NU omits *not greedy for money* [3]*loving money*

9 in like manner also, that the [a]women adorn themselves in modest apparel, with propriety and [1]moderation, not with braided hair or gold or pearls or costly clothing,
10 [a]but, which is proper for women professing godliness, with good works.
11 Let a woman learn in silence with all submission.
12 And [a]I do not permit a woman to teach or to have authority over a man, but to be in silence.
13 For Adam was formed first, then Eve.
14 And Adam was not deceived, but the woman being deceived, fell into transgression.
15 Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

Qualifications of Overseers

3 This *is* a faithful saying: If a man desires the position of a [1]bishop, he desires a good work.

ENCOUNTER*Note* *1 Tim. 3:1*

Privilege of Service

The desire to serve is an outflow of a love relationship with God. He fosters a love for His people. God confirms His call upon leaders by transforming their lives as models of godliness.

2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;
3 not [1]given to wine, not violent, [2]not greedy for money, but gentle, not quarrelsome, not [3]covetous;
4 one who rules his own house well, having *his* children in submission with all reverence
5 (for if a man does not know how to rule his own house, how will he take care of the church of God?);

2:2 The Romans permitted conquered people to worship their own gods, but insisted they also pay homage to the goddess Roma and the spirit of the emperor. Because the Jews only worshipped one God, they were allowed to pray and sacrifice for the emperor's health without praying and sacrificing to him.

2:8 "Doubting" literally means "to think backward and forward" and involves the concept of quarrelling.

2:9 The inappropriate action of the women was an issue of excess and flirtation. A woman was allowed to adorn herself for her husband, but not in such a way as to attract the attention of other men and foster sexual temptation. Such behavior brought dishonor to God and to her husband.

2:11 For Paul to "let a woman learn" was encouraging for women but radical for the culture. Most females were not literate and even fewer women were trained in philosophy, rhetoric, or Jewish law. Given their lack of training and the threat of false teachers in Ephesus, it was prudent for Paul to instruct the women as he did and not allow false teachers to exploit them to spread their error (1 Tim. 5:13). With that in mind, he clearly compared the unlearned women with Eve who was deceived by the serpent (Gen. 3). His argument for authority, however, had to do with the priority of man in the order of creation. "Firstborn" signifies a position of authority and privilege in Jewish thought.

3:2 A bishop must be "blameless," or above reproach as one giving leadership to the church. As a persecuted minority, Christians needed to protect themselves against public slander. Polygamy was not practiced in the Roman world, but adultery was rampant. "Husband of one wife" means to be faithful to the marriage covenant and not be prone to wandering eyes. "Hospitable" was the custom of taking in travelers as house guests. Inns tended to act as brothels and Jews in foreign lands avoided such places.

WORDStudy — BISHOP

1 Tim. 3:2 The Greek word *episkopos,* translated "bishop," means an overseer, watcher, or protector. It is only used five times in the New Testament. Christ is called "the Shepherd and Overseer (*episkopos*) of your souls" (1 Pet. 2:25). Elsewhere, it is used of men who were leaders in established congregations (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7). It is different than the word *presbuteros,* which means "elder," but the terms seem to be used interchangeably in the New Testament. A bishop gave oversight to the spiritual needs and direction of a congregation. As church structures developed after the New Testament era, it was customary to appoint one elder as a presiding elder, with the title of bishop.

6 not a [1]novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.
7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the [a]snare of the devil.

Qualifications of Deacons

8 Likewise deacons *must be* reverent, not double-tongued, [a]not given to much wine, not greedy for money,
9 holding the [1]mystery of the faith with a pure conscience.
10 But let these also first be tested; then let them serve as deacons, being *found* blameless.
11 Likewise, *their* wives *must be* reverent, not [1]slanderers, temperate, faithful in all things.
12 Let deacons be the husbands of one wife, ruling *their* children and their own houses well.
13 For those who have served well as deacons [a]obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

The Great Mystery

14 These things I write to you, though I hope to come to you shortly;
15 but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and [1]ground of the truth.
16 And without controversy great is the [1]mystery of godliness:

[a]God[2] was manifested in the flesh,
[b]Justified in the Spirit,
[c]Seen by angels,
[d]Preached among the Gentiles,
[e]Believed on in the world,
[f]Received up in glory.

The Great Apostasy

4 Now the Spirit [1]expressly says that in latter times some will depart from the faith, giving heed [a]to deceiving spirits and doctrines of demons,
2 [a]speaking lies in hypocrisy, having their own conscience [b]seared with a hot iron,
3 forbidding to marry, *and commanding* to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.
4 For every creature of God *is* good, and nothing is to be refused if it is received with thanksgiving;
5 for it is [1]sanctified by the word of God and prayer.

A Good Servant of Jesus Christ

6 If you instruct the brethren in these things, you will be a good minister of Jesus Christ, [a]nourished in the words of faith and of the good doctrine which you have carefully followed.
7 But [a]reject profane and old wives' fables, and [b]exercise yourself toward godliness.
8 For [a]bodily exercise profits a little, but godliness is profitable for all things, [b]having promise of the life that now is and of that which is to come.
9 This *is* a faithful saying and worthy of all acceptance.
10 For to this *end* [1]we both labor and suffer reproach, because we trust in the living God, [a]who is *the* Savior of all men, especially of those who believe.
11 These things command and teach.

Take Heed to Your Ministry

12 Let no one [1]despise your youth, but be an [a]example to the believers in word,

6 [1]*new convert*
7 [a]2 Tim. 2:26
8 [a]Ezek. 44:21
9 [1]*hidden truth*
11 [1]*malicious gossips*
13 [a]Matt. 25:21

15 [1]*foundation, mainstay*
16 [a][John 1:14] [b][Matt. 3:16] [c]Matt. 28:2 [d]Rom. 10:18 [e]Col. 1:6, 23 [f]Luke 24:51 [1]*hidden truth* [2]NU *Who*

CHAPTER 4

1 [a]Rev. 16:14 [1]*explicitly*
2 [a]Matt. 7:15 [b]Eph. 4:19
5 [1]*set apart*
6 [a]2 Tim. 3:14
7 [a]2 Tim. 2:16 [b]Heb. 5:14
8 [a]1 Cor. 8:8 [b]Ps. 37:9
10 [a]Ps. 36:6 [1]NU *we labor and strive,*
12 [a]1 Pet. 5:3 [1]*look down on your youthfulness*

3:6 A prerequisite for leaders is testing. A church leader ought not to be a novice. The church in Ephesus was ten years old and had members who had proven their faithfulness. The exclusion of novices is not mentioned in Titus, where the church in Crete was still young.

3:8 The word "deacon" is used in several ways in the New Testament, but its basic meaning is "servant."

4:1 "Doctrine of demons" is a reference to occult practices.

4:2 A "hot iron" was a branding instrument used on livestock to designate ownership.

4:3 "Asceticism" was on the rise in pagan societies, advocating celibacy and other forms of abstinence as a way to gain approval from the gods.

4:8 The gymnasium was the center of most towns constructed on the Greek pattern, and the image of bodily exercise was familiar.

4:12 Those not yet old enough were considered inappropriate for significant leadership; many offices within Judaism required an age of at least forty. Timothy, in his youth, was given a rare privilege of leadership.

in conduct, in love, [2]in spirit, in faith, in purity.

ENCOUNTER Note 1 Tim. 4:12

Godly Leaders

When God chooses a spiritual leader, character, not age, is the determining factor. His people desperately look for spiritual leaders, but they require evidence of a relationship with God before they will follow. Service for God is not a right, but a privilege given to those who walk with God and who reflect His character.

13 Till I come, give attention to reading, to exhortation, to [1]doctrine.
14 [a]Do not neglect the gift that is in you, which was given to you by prophecy [b]with the laying on of the hands of the eldership.
15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all.
16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

ENCOUNTER Note 1 Tim. 4:16

Compound Blessings

The blessing of individual obedience has an exponential impact on surrounding people.

Treatment of Church Members

5 Do not rebuke an older man, but exhort *him* as a father, younger men as brothers,
2 older women as mothers, younger women as sisters, with all purity.

Honor True Widows

3 Honor widows who are really widows.
4 But if any widow has children or grandchildren, let them first learn to show piety at home and [a]to repay their parents; for this is [1]good and acceptable before God.
5 Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers [a]night and day.
6 But she who lives in [1]pleasure is dead while she lives.
7 And these things command, that they may be blameless.
8 But if anyone does not provide for his own, [a]and especially for those of his household, [b]he has denied the faith [c]and is worse than an unbeliever.
9 Do not let a widow under sixty years old be taken into the number, *and not unless* she has been the wife of one man,
10 well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.
11 But [1]refuse *the* younger widows; for when they have begun to grow wanton against Christ, they desire to marry,
12 having condemnation because they have cast off their first [1]faith.
13 And besides they learn *to be* idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.
14 Therefore I desire that *the* younger *widows* marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.
15 For some have already turned aside after Satan.
16 If any believing [1]man or woman has widows, let them [2]relieve them, and do not let the church be burdened, that it may relieve those who are really widows.

Honor the Elders

17 Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.
18 For the Scripture says, [a]*"You shall not muzzle an ox while it treads out the grain,"* and, [b]"The laborer is worthy of his wages."
19 Do not receive an accusation against an elder except [a]from two or three witnesses.
20 Those who are sinning rebuke in the presence of all, that the rest also may fear.
21 I charge *you* before God and the

[2]NU omits *in spirit*
13 [1]teaching
14 [a]2 Tim. 1:6 [b]Acts 6:6

CHAPTER 5
4 [a]Gen. 45:10 [1]NU, M omit *good and*

5 [a]Acts 26:7
6 [1]*indulgence*
8 [a]Is. 58:7 [b]2 Tim. 3:5 [c]Matt. 18:17
11 [1]Refuse to enroll
12 [1]Or *solemn promise*
16 [1]NU omits *man or* [2]*give aid to*
18 [a]Deut. 25:4 [b]Luke 10:7
19 [a]Deut. 17:6; 19:15

4:14 Mature Jewish teachers ordained other Jewish teachers by laying hands on them; this was a form of accreditation. This custom would help silence Timothy's critics.

5:3 "Honor" here also includes financial support.

5:9 Sixty was considered old age in New Testament times. "Taken into the number" refers to an official registration.

5:13 The popular perception of uneducated women in this culture was that they were given to idle talk or gossip. Both Jewish and Greco-Roman texts condemn "babbling women."

5:17 "Honor" includes financial payment. "Double honor" was sometimes given to worthy soldiers who went above and beyond the call of duty. That was probably the analogy here.

ENCOUNTER Note 1 Tim. 5:17

Honor God's Gifts

Humble servants who faithfully handle the Word of God are a rare and precious gift to the church and ought to be treated as such.

Lord Jesus Christ and the [1]elect angels that you observe these things without [a]prejudice, doing nothing with partiality.
22 Do not lay hands on anyone hastily, nor [a]share in other people's sins; keep yourself pure.
23 No longer drink only water, but use a little wine for your stomach's sake and your frequent [1]infirmities.
24 Some men's sins are [a]clearly evident, preceding *them* to judgment, but those of some *men* follow later.
25 Likewise, the good works *of some* are clearly evident, and those that are otherwise cannot be hidden.

Honor Masters

6 Let as many [a]bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and *His* doctrine may not be blasphemed.
2 And those who have believing masters, let them not despise *them* because they are brethren, but rather serve *them* because those who are benefited are believers and beloved. Teach and exhort these things.

Error and Greed

3 If anyone teaches otherwise and does not consent to [a]wholesome words, *even* the words of our Lord Jesus Christ, [b]and to the [1]doctrine which accords with godliness,
4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,
5 [1]useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a *means of* gain. [2]From [a]such withdraw yourself.
6 Now godliness with [a]contentment is great gain.

21 [a]Deut. 1:17 [1]*chosen*
22 [a]Eph. 5:6, 7
23 [1]*illnesses*
24 [a]Gal. 5: 19–21

CHAPTER 6
1 [a]Eph. 6:5
3 [a]2 Tim. 1:13 [b]Titus 1:1 [1]*teaching*
5 [a]2 Tim. 3:5 [1]NU, M *constant friction* [2]NU omits the rest of v. 5.
6 [a]Heb. 13:5
7 [a]Job 1:21 [1]NU omits *and it is certain*
8 [a]Prov. 30:8, 9
13 [a]John 18:36, 37
15 [1]*Sovereign*
16 [a]Dan. 2:22 [b]John 6:46
17 [a]Jer. 9:23; 48:7 [b]Eccl. 5:18, 19

7 For we brought nothing into *this* world, [1]*and it is* [a]certain we can carry nothing out.
8 And having food and clothing, with these we shall be [a]content.

ENCOUNTER Note 1 Tim. 6:6–8

Content in Him

All of the world's wealth cannot buy a peaceful heart. But the free gift of God leaves our soul content.

9 But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition.
10 For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

The Good Confession

11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.
12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.
13 I urge you in the sight of God who gives life to all things, and *before* Christ Jesus [a]who witnessed the good confession before Pontius Pilate,
14 that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's appearing,
15 which He will manifest in His own time, *He who is* the blessed and only [1]Potentate, the King of kings and Lord of lords,
16 who alone has immortality, dwelling in [a]unapproachable light, [b]whom no man has seen or can see, to whom *be* honor and everlasting power. Amen.

Instructions to the Rich

17 Command those who are rich in this present age not to be haughty, nor to trust in uncertain [a]riches but in the living God, who gives us richly all things [b]to enjoy.

5:22 Jewish teachers would "lay hands on" their disciples to ordain them. Ordaining an untested person would make the one doing the ordaining responsible if that person proved unworthy.

6:1 Paul acknowledged the role of slaves in his society. Any religion that caused slave discontent was considered subversive and became a target for fierce persecution.

6:7 Paul quotes a common moral assertion found in both Jewish and Greco-Roman texts (Job 1:21).

6:11 Paul explains the best way to deal with temptation: flee!

6:17 Paul condemned those who sought wealth at all costs, but he also spoke to those who were already rich. The wealthy usually derived their riches as landowners who rented out property. However, a growing sector of businesspeople was developing.

ENCOUNTER Note 1 Tim. 6:17

Truth About Treasure

In God's economy, investing in the kingdom produces dividends both now and for eternity. Those who recognize the source of their prosperity will share it generously with others. Those who jealously hoard their possessions demonstrate their ignorance of the eternity they are facing.

18 *Let them* do good, that they be rich in good works, ready to give, willing to share,
19 [a]storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

Guard the Faith

20 O Timothy! [a]Guard what was committed to your trust, [b]avoiding the profane *and* [1]idle babblings and contradictions of what is falsely called knowledge—
21 by professing it some have strayed concerning the faith. Grace *be* with you. Amen.

19 [a][Matt. 6:20, 21; 19:21]
20 [a][2 Tim. 1:12, 14] [b]Titus 1:14 [1]*empty chatter*

6:20 "Committed to your trust" reflects the language of depositing something valuable in a secure place.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY

INTRODUCTION

Paul identifies himself as the author (1:1) and fills this short letter with personal greetings. The early church fathers accepted this letter as authentic, as they did 1 Timothy. Any objections are the same as those brought against the first letter (see Introduction to 1 Timothy).

The Book of Acts ends with Paul in prison, but it is believed he was acquitted as he expected (Phil. 1:19). He then took his fourth missionary journey, during which time he wrote 1 Timothy and Titus. He traveled through Crete (Titus 1:5), Ephesus (1 Tim. 1:3), Macedonia, and perhaps Colosse (Philem. 22). He left Timothy in Ephesus to guard against false teachers. Paul was again imprisoned in Rome under the reign of Nero. When Paul wrote this letter, he was aware of his impending death (2 Tim. 4:6–8) and his thoughts went to his young apprentice Timothy. He dearly wanted to see Timothy in person. This letter may have been written during Paul's second imprisonment in Rome. A great fire torched most of Rome in A.D. 64, and Nero blamed the Christians, sparking a fresh wave of persecution. The fourth-century historian Eusebius indicated Paul was martyred during this campaign of Nero, sometime before A.D. 68. This letter was probably written in A.D. 67.

SIGNIFICANCE

Paul expressed two major concerns in this letter. First, he knew persecution was intensifying and false teachers were using cunning tactics to infiltrate the churches. He wanted to help Timothy be on his guard and to know how to strengthen the churches. Paul's chief goal was to ground Timothy and the church in Scripture (2 Tim. 1:13; 2:2; 2:15; 3:16; 4:2).

On a more personal note, Paul was lonely and knew his execution was pending. Only Luke was with him, and he longed to see his close friends Timothy and Mark. Obviously Paul had the finish line in his sights (4:7). This epistle gives insight into the final thoughts of a veteran apostle. As such, it has the tender tone of a "testament" or final instructions of a dying father-leader. His last words to his dear friend and colleague ought to be read carefully.

STRUCTURE

The letter is brief and succinct. Paul identifies himself and the intended recipient and follows with a short greeting and word of thanksgiving. Next, he calls for perseverance in the ministry. He lays out the qualities of a spiritual leader and reminds Timothy of his calling as a minister to the truth. Paul uses several forms of imagery to give a clear picture of what faithful service looks like. Following this is a call for doctrinal purity. Paul urges Timothy to boldly confront false teachers and to correct any errors that are creeping into the church. He declares Scripture to be authoritative and encourages Timothy to stand firm on the truth. The letter ends with a plea for Timothy to come to Paul. Then Paul expresses final greetings. Second Timothy can be outlined as follows:

Introduction (1:1–4)
Encouragement in Ministry
- Power of the Gospel (1:5–12)
- Strength for Faithful Service (1:13–18)
- Perseverance (2:1–13)

Doctrinal Purity
- Priority of God's Word (2:14–26)
- Warnings of Apostasy in Last Days (3:1—4:8)

Conclusion (4:9–22)

ENCOUNTERING GOD THROUGH 2 TIMOTHY

This touching letter gives insight into the heart of a wise, experienced apostle. Paul's life

demonstrates a peace and depth of faith for which every believer should strive. As you read Paul's tender words of challenge and encouragement, keep in mind the life behind the words. Recall that this godly teacher was once a young, fervent persecutor of God's people. Only God's grace could have wrought such a transformation from that misguided murderer to the beloved saint who poured out his life for the church. Paul's wise words to his young friend are worthy of careful meditation. Don't give up. Press on. Be bold in your faith. Be diligent to learn the scriptures. And above all, trust God to guide you, as He did Paul, so one day you too can say: "I have fought the good fight, I have kept the faith" (3:7).

Greeting

CHAPTER 1

1 PAUL, an apostle of [1]Jesus Christ by the will of God, according to the [a]promise of life which is in Christ Jesus,

2 To Timothy, a [a]beloved son:

Grace, mercy, *and* peace from God the Father and Christ Jesus our Lord.

Timothy's Faith and Heritage

3 I thank God, whom I serve with a pure conscience, as *my* [a]forefathers *did*, as without ceasing I remember you in my prayers night and day,
4 greatly desiring to see you, being mindful of your tears, that I may be filled with joy,
5 when I call to remembrance [a]the [1]genuine faith that is in you, which dwelt first in your grandmother Lois and [b]your mother Eunice, and I am persuaded is in you also.
6 Therefore I remind you [a]to stir up the gift of God which is in you through the laying on of my hands.
7 For [a]God has not given us a spirit of fear, [b]but of power and of love and of a sound mind.

Not Ashamed of the Gospel

8 [a]Therefore do not be ashamed of [b]the testimony of our Lord, nor of me [c]His prisoner, but share with me in the sufferings for the gospel according to the power of God,
9 who has saved us and called *us* with a holy calling, [a]not according to our works, but [b]according to His own purpose and grace which was given to us in Christ Jesus [c]before time began,

1 [a]Titus 1:2 [1]NU, M *Christ Jesus*
2 [a]1 Tim. 1:2
3 [a]Acts 24:14
5 [a]1 Tim. 1:5; 4:6 [b]Acts 16:1 [1]Lit. *unhypocritical*
6 [a]1 Tim. 4:14
7 [a]Rom. 8:15 [b][Acts 1:8]
8 [a][Rom. 1:16] [b]1 Tim. 2:6 [c]Eph. 3:1
9 [a][Rom. 3:20] [b]Rom. 8:28 [c]Rom. 16:25

ENCOUNTER *Note* — *2 Tim. 1:7*

Appropriate Fear

We are to fear God, not people. Most fear comes from the unknown, but a love relationship with God and the desire to know Him produces in us a sound mind to see our circumstances from His perspective. Fear of people will paralyze, but the fear of God empowers the believer for faithful service.

10 but [a]has now been revealed by the appearing of our Savior Jesus Christ, *who* has abolished death and brought life and immortality to light through the gospel,
11 [a]to which I was appointed a preacher, an apostle, and a teacher [1]of the Gentiles.
12 For this reason I also suffer these things; nevertheless I am not ashamed, [a]for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.

Be Loyal to the Faith

13 [a]Hold fast [b]the pattern of [c]sound words which you have heard from me, in faith and love which are in Christ Jesus.
14 That good thing which was committed to you, keep by the Holy Spirit who dwells in us.
15 This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.
16 The Lord grant mercy to the [a]household of Onesiphorus, for he often re-

10 [a]Eph. 1:9
11 [a]Acts 9:15 [1]NU omits *of the Gentiles*
12 [a]1 Pet. 4:19
13 [a]Titus 1:9 [b]Rom. 2:20; 6:17 [c]1 Tim. 6:3
16 [a]2 Tim. 4:19

1:1 For "apostle," see the note on 1 Timothy 1:1.

1:2 This letter was addressed to Timothy, but like Paul's first letter, it was considered an open letter of reference which gave Timothy apostolic authorization to guide the church in Ephesus.

1:5 Fathers were responsible for their sons' education, but mothers exercised a tremendous influence during the formative early years. Since Timothy's father was an unbelieving Gentile, his mother and grandmother impressed upon him the Christian faith.

1:6 "Laying on of hands" was a sign of ordination, an act of setting one apart for ministry, in recognition of the work God had already done in that person.

1:7 Although Timothy is called "timid," one should keep in mind that during those perilous times, every Christian, including Paul himself, needed courage from the Lord (Acts 18:9; 1 Cor. 2:3). The exhortation to "not be afraid" was not exclusive to Timothy but is a common theme throughout the Bible (Gen. 26:24; Josh. 1:9; Jer. 1:8).

1:16 "Onesiphorus" must have had a large home with many dependants and almost certainly slaves. He often showed hospitality to Paul, giving him lodging when in Ephesus. Apparently Onesiphorus had ministered to Paul when he was a prisoner and had not feared for his own safety as he cared for the apostle.

WORD Study **SOUND**

2 Tim. 1:13 The Greek word *hugiainō,* translated "sound," meant "healthy," and is where we get the English word "hygiene." As a healthy lifestyle brings strength to the body, so the "sound words" of Scripture bring spiritual sustenance. Paul urged Timothy to hold fast to that which would revitalize his spirit and stimulate his mind toward the things of God (Phil. 4:8). Jesus said, "He who hears My word and believes in Him who sent Me has everlasting life" (John 5:24).

ENCOUNTER Note *2 Tim. 1:14*

The Gift of a Life

There is no excuse for idleness, no justification for shallowness of character, and no reason to live in defeat. God has given the Holy Spirit to dwell in each believer. Live the full life God has given you!

freshed me, and was not ashamed of my chain;
17 but when he arrived in Rome, he sought me out very zealously and found *me.*
18 The Lord [a]grant to him that he may find mercy from the Lord [b]in that Day—and you know very well how many ways he [c]ministered [1]*to me* at Ephesus.

Be Strong in Grace

2 You therefore, [a]my son, [b]be strong in the grace that is in Christ Jesus.
2 And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.
3 You therefore must [a]endure[1] hardship [b]as a good soldier of Jesus Christ.
4 [a]No one engaged in warfare entangles himself with the affairs of *this* life, that he may please him who enlisted him as a soldier.
5 And also [a]if anyone competes in athletics, he is not crowned unless he competes according to the rules.
6 The hardworking farmer must be first to partake of the crops.
7 Consider what I say, and [1]may the Lord [a]give you understanding in all things.
8 Remember that Jesus Christ, [a]of the seed of David, [b]was raised from the dead [c]according to my gospel,
9 [a]for which I suffer trouble as an evildoer, [b]*even* to the point of chains; [c]but the word of God is not chained.
10 Therefore [a]I endure all things for the sake of the [1]elect, [b]that they also may obtain the salvation which is in Christ Jesus with eternal glory.
11 *This is* a faithful saying:

For [a]if we died with *Him,*
We shall also live with *Him.*
12 [a]If we endure,
We shall also reign with *Him.*
[b]If we deny *Him,*
He also will deny us.
13 If we are faithless,
He remains faithful;
He [a]cannot deny Himself.

Approved and Disapproved Workers

14 Remind *them* of these things, [a]charging *them* before the Lord not to [1]strive about words to no profit, to the ruin of the hearers.
15 [a]Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

ENCOUNTER Note *2 Tim. 2:15*

The Process of God's Truth

If you are to serve the Lord, you must know His Word thoroughly. Believers must study it, meditate on it, and obey it completely. God is not satisfied with your belief; He wants your obedience. God knows that truth has moved from your head to your heart when it is expressed through your life to others.

16 But shun profane *and* [1]idle babblings, for they will [2]increase to more ungodliness.
17 And their message will spread like cancer. [a]Hymenaeus and Philetus are of this sort,
18 who have strayed concerning the truth, [a]saying that the resurrection is already past; and they overthrow the faith of some.
19 Nevertheless [a]the solid foundation

18 [a]Mark 9:41 [b]2 Thess. 1:10 [c]Heb. 6:10 [1]*to me* from Vg., a few Gr. mss.

CHAPTER 2

1 [a]1 Tim. 1:2 [b]Eph. 6:10
3 [a]2 Tim. 4:5 [b]1 Tim. 1:18 [1]NU *You must share*
4 [a][2 Pet. 2:20]
5 [a][1 Cor. 9:25]
7 [1]NU *the Lord will give you*
[a]Prov. 2:6
8 [a]Rom. 1:3, 4 [b]1 Cor. 15:4 [c]Rom. 2:16
9 [a]Acts 9:16 [b]Eph. 3:1 [c]Acts 28:31
10 [a]Eph. 3:13 [b]2 Cor. 1:6 [1]*chosen ones*
11 [a]Rom. 6:5, 8
12 [a][Rom. 5:17; 8:17] [b]Matt. 10:33
13 [a]Num. 23:19
14 [a]Titus 3:9 [1]*battle*
15 [a]2 Pet. 1:10
16 [1]*empty chatter* [2]*lead*
17 [a]1 Tim. 1:20
18 [a]1 Cor. 15:12
19 [a][1 Cor. 3:11]

2:3 Paul compares a minister's work to that of a soldier, an athlete, and a farmer (2 Tim. 1:3–15). Each one emphasizes the effort, commitment, and persistence necessary to achieve results.

2:17 "Cancer" could also be translated "gangrene." It suggests the spread of false doctrine that poisons the entire body until the victim dies. Cancer must be removed to spare the body. Hymenaeus was an uncommon name and is probably the Hymenaeus mentioned in 1 Timothy 1:20. This is the only biblical reference to Philetus.

of God stands, having this seal: "The Lord [b]knows those who are His," and, "Let everyone who names the name of [1]Christ depart from iniquity."
20 But in a great house there are not only [a]vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor.
21 Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, [1]sanctified and useful for the Master, [a]prepared for every good work.
22 [a]Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.
23 But avoid foolish and ignorant disputes, knowing that they generate strife.
24 And [a]a servant of the Lord must not quarrel but be gentle to all, [b]able to teach, [c]patient,
25 [a]in humility correcting those who are in opposition, [b]if God perhaps will grant them repentance, [c]so that they may know the truth,
26 and *that* they may come to their senses *and* [a]*escape* the snare of the devil, having been taken captive by him to *do* his will.

ENCOUNTER *Note* *2 Tim. 2:24–26*

Leave It to God

Only God's Holy Spirit can convince people of spiritual truth. Believers must proclaim truth, but they should never be quarrelsome or argumentative. Skillful debate does not convince people of the gospel's veracity, but a life transformed by the gospel does. Live with integrity, give God the glory, and let Him vindicate His message.

Perilous Times and Perilous Men

3 But know this, that [a]in the last days [1]perilous times will come:
2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3 unloving, [1]unforgiving, slanderers, without self-control, brutal, despisers of good,
4 [a]traitors, headstrong, haughty, lovers of pleasure rather than lovers of God,
5 [a]having a form of godliness but [b]denying its power. And [c]from such people turn away!
6 For [a]of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts,
7 always learning and never able [a]to come to the knowledge of the truth.
8 [a]Now as Jannes and Jambres resisted Moses, so do these also resist the truth: [b]men of corrupt minds, [c]disapproved concerning the faith;
9 but they will progress no further, for their folly will be manifest to all, [a]as theirs also was.

The Man of God and the Word of God

10 [a]But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance,
11 persecutions, afflictions, which happened to me [a]at Antioch, [b]at Iconium, [c]at Lystra—what persecutions I endured. And [d]out of *them* all the Lord delivered me.
12 Yes, and [a]all who desire to live godly in Christ Jesus will suffer persecution.

ENCOUNTER *Note* *2 Tim. 3:12*

Persecution

A Christlike character offends those who reject Christ. Prepare to be treated in the same way the world treated Him. Persecution is sure, but only for a season; eternity awaits.

13 [a]But evil men and impostors will grow worse and worse, deceiving and being deceived.
14 But you must [a]continue in the things which you have learned and been assured of, knowing from whom you have learned *them*,
15 and that from childhood you have known [a]the Holy Scriptures, which are

[b][Nah. 1:7]
[1]NU, M *the Lord*
20 [a]Rom. 9:21
21 [a]2 Tim. 3:17
[1]*set apart*
22 [a]1 Tim. 6:11
24 [a]Titus 3:2
[b]Titus 1:9
[c]1 Tim. 3:3
25 [a]Gal. 6:1
[b]Acts 8:22
[c]1 Tim. 2:4
26 [a]1 Tim. 3:7

CHAPTER 3

1 [a]1 Tim. 4:1
[1]*times of stress*
3 [1]*irreconcilable*

4 [a]2 Pet. 2:10
5 [a]Titus 1:16
[b]1 Tim. 5:8
[c]2 Thess. 3:6
6 [a]Matt. 23:14
7 [a]1 Tim. 2:4
8 [a]Ex. 7:11, 12, 22; 8:7; 9:11
[b]1 Tim. 6:5
[c]Rom. 1:28
9 [a]Ex. 7:11, 12; 8:18; 9:11
10 [a]1 Tim. 4:6
11 [a]Acts 13:44–52
[b]Acts 14:1–6, 19
[c]Acts 14:8–20
[d]Ps. 34:19
12 [a][Ps. 34:19]
13 [a]2 Thess. 2:11
14 [a]2 Tim. 1:13
15 [a]John 5:39

2:25 Whereas philosophers often verbally abused students and followers with their alleged "wisdom," Paul urged humble and private correction before resorting to public reproof. The hope of future restoration was always the goal.

3:2 Lists of vices were common among ancient moralists (see Rom. 1:28–32). "Disobedient to parents" seems out of place in the midst of such heinous sins, but love and honor for parents was considered an essential virtue and foundational to a stable society.

3:6 Women were generally uneducated and considered more susceptible to false teaching. They were also known to switch religions more easily and more frequently than men. False teachers wishing to influence women had to go into the homes, for they had restricted access to women in public.

3:8 Paul drew upon Jewish tradition found outside the Old Testament scriptures, which identified Jannes and his brother Jambres as Pharaoh's magicians who challenged Moses (Ex. 7:11). They were no match for God's power as expressed through Moses.

3:11 For Paul's persecution, see Acts 13–14. Antioch, Iconium, and Lystra were in the region of Asia Minor in which Timothy lived.

3:15 Most devout Hebrews began teaching their boys the Scriptures by age five. Teaching children the ways of God is commanded in Scripture (Deut. 6:7).

able to make you wise for salvation through faith which is in Christ Jesus.
16 [a]All Scripture *is* given by inspiration of God, [b]and *is* profitable for doctrine, for reproof, for correction, for [1]instruction in righteousness,

WORD Study — INSPIRATION

2 Tim. 3:16 The Greek word *theopneustos,* translated "inspiration" is a compound word that literally means "God-breathed." It is used to describe wisdom that comes from God. The term appears only here in the New Testament, describing the nature of the sacred Scriptures. Inspiration describes the Holy Spirit's influence on men's minds which made them God's agents for the infallible communication of God's revelation (2 Tim. 3:16; 2 Pet. 1:21). The Scriptures, though penned through the hands of men, are the Word of God. To understand Scripture's truths we must receive the illumination or enlightenment of the Holy Spirit, the divine quickening of the human mind. Only the Holy Spirit can enable us to understand the truth that has been revealed and communicated.

17 [a]that the man of God may be complete, [b]thoroughly equipped for every good work.

Preach the Word

4 I [a]charge *you* [1]therefore before God and the Lord Jesus Christ, [b]who will judge the living and the dead [2]at His appearing and His kingdom:
2 Preach the word! Be ready in season *and* out of season. [a]Convince, [b]rebuke, [c]exhort, with all longsuffering and teaching.
3 [a]For the time will come when they will not endure [b]sound doctrine, [c]but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers;
4 and they will turn *their* ears away from the truth, and [a]be turned aside to fables.
5 But you be watchful in all things, [a]endure afflictions, do the work of [b]an evangelist, fulfill your ministry.

16 [a][2 Pet. 1:20] [b]Rom. 4:23; 15:4 [1]*training, discipline*
17 [a]1 Tim. 6:11 [b]2 Tim. 2:21

CHAPTER 4

1 [a]1 Tim. 5:21 [b]Acts 10:42 [1]NU omits *therefore* [2]NU *and by*
2 [a]Titus 2:15 [b]1 Tim. 5:20 [c]1 Tim. 4:13
3 [a]2 Tim. 3:1 [b]1 Tim. 1:10 [c]2 Tim. 3:6
4 [a]1 Tim. 1:4
5 [a]2 Tim. 1:8

ENCOUNTER Note — 2 Tim. 4:2

Living Word

The power of a preacher is not in the proclamation of the Word, but in the incarnation of the Word. Preaching is the outpouring of one's soul in speech. The main task of a preacher is not so much in doing as in becoming.

Paul's Valedictory

6 For [a]I am already being poured out as a drink offering, and the time of [b]my departure is at hand.
7 [a]I have fought the good fight, I have finished the race, I have kept the faith.

ENCOUNTER Note — 2 Tim. 4:7

The Day Is Coming

Following God is not easy, but it is worth doing. Imagine the Day when you will eventually cross the finish line. Christ is the pacesetter for the race; stay with Him and He will carry you through. Eternal life awaits all who are in Christ.

8 Finally, there is laid up for me [a]the crown of righteousness, which the Lord, the righteous [b]Judge, will give to me [c]on that Day, and not to me only but also to all who have loved His appearing.

The Abandoned Apostle

9 Be diligent to come to me quickly;
10 for [a]Demas has forsaken me, [b]having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia.
11 Only Luke is with me. Get [a]Mark and bring him with you, for he is useful to me for ministry.
12 And [a]Tychicus I have sent to Ephesus.
13 Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments.
14 [a]Alexander the coppersmith did me

[b]Acts 21:8
6 [a]Phil. 2:17 [b][Phil. 1:23]
7 [a]1 Cor. 9:24–27
8 [a]James 1:12 [b]John 5:22 [c]2 Tim. 1:12
10 [a]Col. 4:14 [b]1 John 2:15
11 [a]Acts 12:12, 25; 15:37–39
12 [a]Acts 20:4
14 [a]1 Tim. 1:20

4:1 In ancient times, a "charge" witnessed by deity was considered sacred and unbreakable. A broken oath was avenged by the god who witnessed it. For Christians, ultimate judgment will come on the "day of the Lord."

4:4 "Fables" was a disparaging label for false stories that piqued people's interest.

4:8 The crown was a wreath given victors in Greek games.

4:10 Demas was once a trusted coworker with Paul (Col. 4:14; Philem. 24), but apparently forsook him due to hardships in ministry.

4:11 Luke the physician was the author of the Gospel of Luke and the Book of Acts. Mark is almost certainly John Mark mentioned in Acts (Acts 12:12; 13:5, 13; 15:36–39). Mark had deserted Paul at Pamphylia during his first missionary journey and was the cause of the split between Paul and Barnabas at the beginning of the second missionary journey (Acts 15:36–40). Mark was later reconciled with Paul and served with him (Col. 4:10). He wrote the Gospel of Mark.

4:14 Timothy is warned against Alexander who had caused Paul grief in Ephesus (Acts 19:33; 1 Tim. 1:20).

much harm. May the Lord repay him according to his works.
15 You also must beware of him, for he has greatly resisted our words.
16 At my first defense no one stood with me, but all forsook me. [a]May it not be charged against them.

The Lord Is Faithful

17 [a]But the Lord stood with me and strengthened me, [b]so that the message might be preached fully through me, and *that* all the Gentiles might hear. Also I was delivered [c]out of the mouth of the lion.
18 [a]And the Lord will deliver me from every evil work and preserve *me* for His heavenly kingdom. [b]To Him *be* glory forever and ever. Amen!

16 [a]Acts 7:60
17 [a]Acts 23:11 [b]Acts 9:15 [c]1 Sam. 17:37
18 [a]Ps. 121:7 [b]Rom. 11:36

Come Before Winter

19 Greet [a]Prisca and Aquila, and the household of [b]Onesiphorus.
20 [a]Erastus stayed in Corinth, but [b]Trophimus I have left in Miletus sick.
21 Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.

19 [a]Acts 18:2 [b]2 Tim. 1:16
20 [a]Rom. 16:23 [b]Acts 20:4; 21:29

Farewell

22 The Lord [1]Jesus Christ be with your spirit. Grace be with you. Amen.

22 [1]NU omits *Jesus Christ*

HISTORICAL*Encounter* — GEORGE MUELLER — *2 Tim. 4:16*

At a critical time during Hudson Taylor's ministry in China, the China Inland Mission faced a dramatic shortfall in monetary support from England. A crisis in the mission had caused many benefactors to cease contributing. Missionaries on the field in China were in dire financial straits. Then Taylor received a letter from George Mueller, the Christian leader in Bristol who cared for thousands of orphans through his faith ministry. Mueller noted that as he had prayed, God had impressed on him the need to encourage Taylor and his colleagues in China. Mueller noted that God had never failed him in all his years of faithful obedience. Mueller pointed Taylor to 2 Timothy 4:16–18. Even when the apostle Paul was abandoned by others, God remained faithful. Enclosed within Mueller's letter were eleven checks for the support of the missionaries along with a pledge to send more funds in the coming days, a promise Mueller honored.

4:19 Prisca (Priscilla) and Aquila met Paul in Corinth on his second missionary journey (Acts 18:1–3). They helped with the work in Ephesus (Acts 18:18, 19). Onesiphorus was a worker in the church at Ephesus (see note on 2 Tim. 1:16–18).

4:20 "Trophimus" was a member of the church in Ephesus (Acts 21:29) who traveled with Paul to Jerusalem (Acts 20:4).

4:21 The seas were generally closed to traffic during the winter due to storms and rough water.

THE EPISTLE OF PAUL THE APOSTLE TO

TITUS

INTRODUCTION

This epistle opens with a statement identifying Paul as the writer (Titus 1:1). Some have questioned whether he was the true author of this and the other Pastoral Epistles (1 and 2 Timothy). The style differs from Paul's other letters, but Paul may well have enlisted a scribe whose style differed from scribes he had used on other occasions (Rom. 16:22). The variance in style could also exist because this letter was written to a friend and not to a church.

Accepting Paul's authorship of this and the letters to Timothy, he wrote to Titus some time between his two Roman imprisonments around A.D. 62–65, probably just after his first letter to Timothy. Paul had taken Titus with him to evangelize Crete, but left him there to establish the church. Crete is a large island, 160 miles long and 35 miles wide, southeast of Greece, in the Mediterranean Sea. It was a lucrative trade center, bringing prosperity to the island. In the first century, Cretans as a whole were notoriously immoral people, known for their deception and evil practices (Titus 1:12). It would take a strong leader to help them anchor their faith and guide them in establishing church leadership. Furthermore, legalistic Judaizers Paul had encountered in Galatia had followed him to Crete. Their influence was threatening to dissuade new believers from following the true gospel. Titus was Paul's choice to face such challenges and to build upon the foundation already laid.

SIGNIFICANCE

Written to a faithful companion and colaborer in the gospel, the letter to Titus lends insight into the structure of the early church. Any church needs to be organized and built upon sound doctrine. The most pressing need was to develop church leaders, for the struggling churches on the island were in danger of being led astray. Paul's guidelines for such leaders provide a plumb line for selecting church leaders today. Doctrinally, Paul made some of the strongest statements on God's grace in the New Testament (Titus 2:11–14; 3:3–7). He was responding to the Judaizers, who sought to promote a doctrine of salvation by works (3:4, 5). Paul insisted that good works must result from salvation, as evidence of God's grace in our lives (2:7, 14; 3:1, 8, 14). Through the Christlike behavior of His people, God displays His grace to those outside the faith (2:11).

STRUCTURE

This letter is brief but highly informative. Following Paul's short introduction are three major sections. The first is instruction about church leaders. Titus is charged with the duty of establishing leaders and then given the criterion for identifying such individuals. The second section is instruction about various groups within the church, including older men and women, younger men and women, and slaves. Then Paul explains the foundation for all Christian character. The third section contains guidance about Christian behavior in general. This includes respect for government leaders, motives for proper behavior, and warnings against divisive people. The letter closes with some personal directions and salutations. Titus can be outlined as follows:

Introduction (1:1–4)
Church Leadership (1:5–16)
Various Groups in Church (2:1–15)
Christian Behavior (3:1–11)
Conclusion (3:12–15)

ENCOUNTERING GOD THROUGH TITUS

This letter speaks to those who want to apply their faith practically. The standard for church leadership is high, but the characteristics listed ought to be the goal of every believer.

Anticipate the Spirit challenging you to develop every one of these qualities. You will also be urged to live out your Christianity in the "real world," displaying good works and applying your faith in practical ways. You will be called to find your place of service within the body of Christ, to strive for unity with fellow believers and to avoid disputes.

Greeting

CHAPTER 1

1 PAUL, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and [a]the acknowledgment of the truth [b]which accords with godliness,
2 in hope of eternal life which God, who [a]cannot lie, promised before time began,
3 but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior;

4 To [a]Titus, a true son in *our* common faith:

Grace, mercy, *and* peace from God the Father and [1]the Lord Jesus Christ our Savior.

Qualified Elders

5 For this reason I left you in Crete, that you should [a]set in order the things that are lacking, and appoint elders in every city as I commanded you—
6 if a man is blameless, the husband of one wife, [a]having faithful children not accused of [1]dissipation or insubordination.
7 For a [1]bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, [a]not given to wine, not violent, not greedy for money,
8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled,
9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

1 [a]2 Tim. 2:25 [b][1 Tim. 3:16]
2 [a]Num. 23:19
4 [a]2 Cor. 2:13; 8:23 [1]NU *Christ Jesus*
5 [a]1 Cor. 11:34
6 [a]1 Tim. 3:2–4 [1]*debauchery,* lit. *incorrigibility*
7 [a]Lev. 10:9 [1]Lit. *overseer*

ENCOUNTER*Note* — *Titus 1:2, 3*

In Due Time

God does not react to the current state of affairs, He is proactive from eternity. Our hope does not lie in human effort but in God's activity before time began. In due time, in His time, His purposes are revealed.

CHARACTER*Study* — TITUS — *Titus 1:4*

Titus was God's servant and Paul's trusted companion. He was born to Gentile parents and was most likely converted under Paul's ministry (Gal. 2:3; Titus 1:4). There appears to have been a significant bond between Titus and Paul. Although Luke does not mention Titus in Acts, Paul refers to him nine times in 2 Corinthians alone, and mentions the encouragement Titus brought to his life (2 Cor. 7:6, 13). Paul took him along on his missionary work and often sought to visit him (2 Cor. 2:13; 7:6; Titus 3:12). He also gave him authority to guide the struggling church in Crete, and trusted him to establish leadership among the churches (Titus 1:5). Most scholars believe Paul presented Titus to the Jerusalem council in Acts 15 as an example of a true Christian Gentile (Gal. 2:3). Titus also delivered Paul's letter to Corinth and collected funds from that church. He later went to Dalmatia at Paul's request (2 Tim. 4:10). Tradition says he returned to Crete and spent the remainder of his ministry there. Although he was a leader in his own right, Titus is best known for undergirding and supporting the apostle Paul and the work God had given him. Titus was a team player who honored God by giving his life for others. He was humble, strong in faith, and gentle of heart.

1:1 This is the only introduction where Paul departs from his usual title "a bondservant of Christ" and calls himself "a bondservant of God." Such titles identify his right to speak with authority.

1:5 Paul left Titus in Crete because he was unable to remain there long enough himself to fully establish the church with proper organization and leadership. Synagogues at that time were ruled by prominent older men called elders. Paul utilized this system of leadership that was already accepted and established. The term "elder" is used interchangeably with "bishop." "Elder" emphasizes the qualities of maturity and experience. "Bishop" or "overseer" suggests the responsibility of watching over the people.

1:6 See also 1 Timothy 3:1–7 for a parallel list of qualifications for elders. The phrase "husband of one wife" has been thoroughly debated as to its exact meaning and application. When the phrase is understood in the context of "blameless" and with a concern for the church's good reputation, interpretation becomes much clearer. One must have a married life that brings honor the Lord. To have one wife is to be faithful in a monogamous and loving marriage, not prone to wandering eyes or flirtation with other women. The term "dissipation" refers to wasting money, often on selfish pleasures such as strong drink.

1:7 The term "steward" reflects the culture of the day. Stewards were household managers, either slaves or free people who cared for someone's property and were accountable to him.

1:9 Before they could be appointed over a church, potential elders were taught. Purity of doctrine was crucial in the early church, as it is today.

WORD Study — BLAMELESS

Titus 1:6 The Greek word *anenklētos,* translated "blameless," also means irreproachable, not a target for censure. It is used here and in 1 Timothy 3:10 to describe leaders in the church. This word does not imply complete perfection or flawlessness. It does call for a life of scrupulous integrity. Church leaders should not bring disrepute or shame to the church through sinful or even questionable activity. Increased responsibility means increased accountability and visibility. A leader who brings dishonor to God can be forgiven, but is disqualified from certain leadership roles.

The Elders' Task

10 For there are many insubordinate, both idle [a]talkers and deceivers, especially those of the circumcision,
11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, [a]for the sake of dishonest gain.
12 [a]One of them, a prophet of their own, said, "Cretans *are* always liars, evil beasts, lazy gluttons."
13 This testimony is true. [a]Therefore rebuke them sharply, that they may be sound in the faith,
14 not giving heed to Jewish fables and [a]commandments of men who turn from the truth.
15 [a]To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.
16 They profess to [a]know God, but [b]in works they deny *Him,* being [1]abominable, disobedient, [c]and disqualified for every good work.

Qualities of a Sound Church

2 But as for you, speak the things which are proper for sound doctrine:
2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience;
3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—

10 [a]James 1:26
11 [a]1 Tim. 6:5
12 [a]Acts 17:28
13 [a]2 Cor. 13:10
14 [a]Is. 29:13
15 [a]1 Cor. 6:12
16 [a]Matt. 7:20–23; 25:12 [b][2 Tim. 3:5, 7] [c]Rom. 1:28
[1]*detestable*

CHAPTER 2

5 [a]1 Tim. 5:14 [b]1 Cor. 14:34 [c]Rom. 2:24
7 [a]1 Tim. 4:12 [b]Eph. 6:24
[1]NU omits *incorruptibility*
8 [1]NU, M *us*
9 [a]1 Tim. 6:1
10 [1]*thieving* [2]*honesty*
11 [a][Rom. 5:15]
13 [a]1 Cor. 1:7 [b][Col. 3:4]
14 [a]Is. 53:10–12; Gal. 1:4

ENCOUNTER Note — Titus 1:16

Living Faith

Words cannot negate reality; our life proclaims our faith. What we do reveals what we believe about God.

4 that they admonish the young women to love their husbands, to love their children,
5 *to be* discreet, chaste, [a]homemakers, good, [b]obedient to their own husbands, [c]that the word of God may not be blasphemed.
6 Likewise, exhort the young men to be sober-minded,
7 in all things showing yourself *to be* [a]a pattern of good works; in doctrine *showing* integrity, reverence, [b]incorruptibility,[1]
8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of [1]you.
9 *Exhort* [a]bondservants to be obedient to their own masters, to be well pleasing in all *things,* not answering back,
10 not [1]pilfering, but showing all good [2]fidelity, that they may adorn the doctrine of God our Savior in all things.

ENCOUNTER Note — Titus 2:10

Salvation Seen

People do not need to hear about God's salvation; they need to see it. Words can explain the gospel, but a transformed life convinces others of the gospel's power. The great doctrines of God are not discovered by intellectual pursuit, but are the expression of God's presence in our lives.

Trained by Saving Grace

11 For [a]the grace of God that brings salvation has appeared to all men,
12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,
13 [a]looking for the blessed [b]hope and glorious appearing of our great God and Savior Jesus Christ,
14 [a]who gave Himself for us, that He

1:12 "Cretans are always liars, evil beasts, lazy gluttons" was a quote from the Cretan poet Epimenides who wrote around 600 B.C. Such was the Cretans' reputation in the Mediterranean region that the phrase "to Cretanize" meant "to lie."

2:4 Paul made it clear that the character of the Christian home would do much to prove the truth and attractiveness of the Christian message.

2:13 "Our great God and Savior Jesus Christ" is perhaps the strongest statement of Christ's deity in Scripture.

2:14 To "redeem" is to purchase, and therefore to own. Christ paid the price for our salvation through His death on the cross (Eph. 1:7). Therefore we belong to Him.

might redeem us from every lawless deed [b]and purify for Himself [c]*His* own special people, zealous for good works.
15 Speak these things, [a]exhort, and rebuke with all authority. Let no one despise you.

Graces of the Heirs of Grace

3 Remind them [a]to be subject to rulers and authorities, to obey, [b]to be ready for every good work,
2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men.
3 For [a]we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.
4 But when [a]the kindness and the love of [b]God our Savior toward man appeared,
5 [a]not by works of righteousness which we have done, but according to His mercy He saved us, through [b]the washing of regeneration and renewing of the Holy Spirit,
6 [a]whom He poured out on us abundantly through Jesus Christ our Savior,
7 that having been justified by His grace [a]we should become heirs according to the hope of eternal life.
8 [a]This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

Avoid Dissension

9 But [a]avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.
10 [a]Reject a divisive man after the first and second [1]admonition,

ENCOUNTER *Note* — *Titus 3:4–7*

Salvation

Salvation is the kindness of God expressed. It is unearned, undeserved, and uncommon; it is nothing less than a divine act of love. All God has done on our behalf has been channeled to us through Jesus Christ. The cross is the ultimate symbol of God's love.

ENCOUNTER *Note* — *Titus 3:10*

For or Against

The Holy Spirit builds up the body of Christ and unifies believers under Christ's leadership. A person who consistently brings division is not walking in the Spirit, no matter what that individual claims. A divisive person is in bondage to sin and is therefore an enemy to God and His people.

11 knowing that such a person is warped and sinning, being self-condemned.

Final Messages

12 When I send Artemas to you, or [a]Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.
13 Send Zenas the lawyer and [a]Apollos on their journey with haste, that they may lack nothing.
14 And let our *people* also learn to maintain good works, to *meet* urgent needs, that they may not be unfruitful.

Farewell

15 All who *are* with me greet you. Greet those who love us in the faith. Grace *be* with you all. Amen.

[b][Ezek. 37:23; Heb. 1:3; 9:14]
[c]Ex. 15:16
15 [a]2 Tim. 4:2

CHAPTER 3
1 [a]1 Pet. 2:13
[b]Col. 1:10
3 [a]1 Cor. 6:11
4 [a]Titus 2:11
[b]1 Tim. 2:3
5 [a][Rom. 3:20]
[b]John 3:3
6 [a]Ezek. 36:26
7 [a][Rom. 8:17, 23, 24]
8 [a]1 Tim. 1:15

9 [a]2 Tim. 2:23
10 [a]Matt. 18:17
[1]*warning*
12 [a]Acts 20:4
13 [a]Acts 18:24

3:1 "Rulers and authorities" refers to all forms of human government. Paul mentions the importance of "good works" six times in this short letter (Titus 1:16; 2:7, 14; 3:8, 14).

3:10 To "reject" a divisive man is to exclude him from the religious community. Religious law provided many opportunities to repent; exclusion was the last resort. Bringing discord into the body of Christ is a serious offense calling for serious action.

3:12 Tychicus was one of Paul's missionary colleagues (Acts 20:4; Eph. 6:21; Col. 4:7; 2 Tim. 4:12). Nicopolis, the "city of victory," was on the Adriatic coast.

3:13 This is the only mention of "Zenas the lawyer" in the New Testament. If he were a Jewish convert he would have been an expert in the Mosaic law. If a Gentile, he would have been a Roman jurist, trained in debate. Apollos was a respected colaborer with Paul and was well known for his persuasive oratory skills (Acts 18:24; 19:1; 1 Cor. 1:12; 3:4–6; 4:6; 16:12).

THE EPISTLE OF PAUL THE APOSTLE TO

PHILEMON

INTRODUCTION

The Apostle Paul wrote this letter while in a Roman prison around 64 A.D. The Book of Philemon stands alone as a personal letter. It was not written, as were others of Paul's letters, to address a theological issue or to correct sin in a church. Rather, it was a plea for the life of a new brother in Christ. The subject of the letter was Onesimus, a runaway slave who stole from his master. The acceptable punishment for such offenses was death. However, Paul exhorted Philemon to see Onesimus not as an unworthy slave but as a spiritual brother. Paul's personal intervention in the life of a new convert is exemplary for all believers.

SIGNIFICANCE

This letter demonstrates, in the most practical way, the kind of Christian character that befuddled first-century non-Christians. Forgiveness, inward transformation and personal sacrifice were common behaviors among believers and demonstrated a commitment to Christ above all other loyalties. This letter speaks volumes about the character of the apostle Paul, who put his own resources and reputation on the line for Onesimus.

STRUCTURE

Philemon can be outlined as follows:

Greeting (1–3)
The Character of Philemon (4–7)
Intercession for Onesimus (8–21)
Concluding Remarks (22–25)

ENCOUNTERING GOD THROUGH PHILEMON

God has the amazing capacity to forgive our sins and to offer us not only a new life, but also a new identity in Christ. The Book of Philemon highlights the importance of those who serve as agents of reconciliation. Every Christian is God's ambassador for reconciliation, forgiveness, and new hope in Christ. We are to look at the heart of a person rather than the outward appearance or circumstances. God demonstrates through Paul's appeal that mercy is preferable to legalism.

Greeting

PAUL, a [a]prisoner of Christ Jesus, and Timothy *our* brother,

To Philemon our beloved *friend* and fellow laborer,

WORD Study — FELLOW LABORER

Philem. 1 This term comes from the Greek *sunergos,* meaning co-laborer, companion, and fellow worker. It carries the idea of working together for a common purpose and encouraging one another in the task.

2 to [1]the beloved Apphia, [a]Archippus our fellow soldier, and to the church in your house:

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

Philemon's Love and Faith

4 [a]I thank my God, making mention of you always in my prayers,
5 [a]hearing of your love and faith which you have toward the Lord Jesus and toward all the saints,
6 that the sharing of your faith may become effective [a]by the acknowledgment of [b]every good thing which is in [1]you in Christ Jesus.
7 For we [1]have great [2]joy and [3]consolation in your love, because the [4]hearts of the saints have been refreshed by you, brother.

The Plea for Onesimus

8 Therefore, though I might be very bold in Christ to command you what is fitting,
9 *yet* for love's sake I rather appeal *to you*—being such a one as Paul, the aged, and now also a prisoner of Jesus Christ—
10 I appeal to you for my son [a]Onesimus, whom I have begotten *while* in my chains,
11 who once was unprofitable to you, but now is profitable to you and to me.
12 I am sending him [1]back. You therefore receive him, that is, my own [2]heart,
13 whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel.
14 But without your consent I wanted to do nothing, [a]that your good deed might not be by compulsion, as it were, but voluntary.
15 For perhaps he departed for a while for this *purpose,* that you might receive him forever,
16 no longer as a slave but more than a slave—a beloved brother, especially to me but how much more to you, both in the [a]flesh and in the Lord.

Philemon's Obedience Encouraged

17 If then you count me as a partner, receive him as *you would* me.
18 But if he has wronged you or owes anything, put that on my account.

1 [a]Eph. 3:1
2 [a]Col. 4:17 [1]NU *our sister Apphia*
4 [a]2 Thess. 1:3
5 [a]Col. 1:4
6 [a]Phil. 1:9 [b][1 Thess. 5:18] [1]NU, M *us*
7 [1]NU *had* [2]M *thanksgiving* [3]*comfort* [4]Lit. *inward parts,* heart, liver, and lungs
10 [a]Col. 4:9
12 [1]NU *back to you in person, that is, my own heart,* [2]See v. 7.
14 [a]2 Cor. 9:7
16 [a]Col. 3:22

ENCOUNTER Note — Philem. 7

Refreshing Love

God designed love to be powerful in every way. Whether it is expressed in forgiveness, addressing a person's needs, sharing the Good News, or simply encouraging the weary, love can change a life forever.

WORD Study — PARTNER

Philem. 17 This word comes from the Greek *koinonos,* denoting "companion, fellow, partaker, and associate." The picture is of two or more people yoked together, pulling in the same direction.

CHARACTER Study — ONESIMUS — Philem. 10

Onesimus was a runaway slave. His name means "Useful." Scripture is silent about why he fled his master, although it is generally assumed he absconded with some of his master's funds or property. He had since become a believer and had proven himself "useful" to the apostle Paul (v. 11). Onesimus' life had been so transformed that he willingly returned to his master to face the consequences of his past sins.

1 Paul called himself a "prisoner" of Christ Jesus. He was literally a prisoner in a Roman jail, because of his commitment to Christ (vv. 9, 10, 13, 23). Philemon must have been a wealthy man if he owned slaves and a house large enough to accommodate a church.

2 "Apphia" means "Fruitful." "Archippus" means "Master of the Horse." Both were Christians connected to the church meeting in Philemon's home in Colosse. Apphia may have been Philemon's wife. Wives normally took responsibility for household affairs and would have been concerned about a household slave.

19 I, Paul, am writing with my own [a]hand. I will repay—not to mention to you that you owe me even your own self besides.
20 Yes, brother, let me have joy from you in the Lord; refresh my heart in the Lord.
21 [a]Having confidence in your obedience, I write to you, knowing that you will do even more than I say.
22 But, meanwhile, also prepare a guest room for me, for [a]I trust that [b]through your prayers I shall be granted to you.

Farewell

23 [a]Epaphras, my fellow prisoner in Christ Jesus, greets you,

19 [a]1 Cor. 16:21
21 [a]2 Cor. 7:16
22 [a]Phil. 1:25; 2:24 [b]2 Cor. 1:11
23 [a]Col. 1:7; 4:12
24 [a]Acts 12:12, 25; 15:37–39 [b]Acts 19:29; 27:2 [c]Col. 4:14 [d]2 Tim. 4:11
25 [a]2 Tim. 4:22

ENCOUNTER *Note* *Philem. 23*

Companions in Ministry

God intended for Christians to be interdependent. We must see one another as coworkers in God's kingdom. No individual has all the gifts for ministry, but each person must depend upon others. Christ's body, the Church, is so designed that each person is absolutely critical to others.

24 *as do* [a]Mark, [b]Aristarchus, [c]Demas, [d]Luke, my fellow laborers.
25 [a]The grace of our Lord Jesus Christ *be* with your spirit. Amen.

23 "Epaphras" is derived from the name of the Greek goddess Aphrodite, which means "Lovely." He ministered in the Colossian church (Col. 1:7).

THE EPISTLE TO THE

HEBREWS

INTRODUCTION

The writer of Hebrews is not named, nor are the intended recipients. There are few indicators as to the time and place of writing. Scholars have debated these details and several possible authors have been suggested, including Paul, Luke, Clement of Rome, Phillip, Priscilla, Barnabas, or Apollos. The recipients of the letter had evidently undergone persecution and would face more in the future (10:32–34). As a result, some were being tempted to question their Christian commitment (6:4–8). This scenario could easily apply to the Jewish Christians in Rome as they approached persecution under the emperor Nero, but this is speculation (13:24). The writer provides a presentation of an exalted Christ as the King-Priest who continually intercedes on behalf of His people. Hebrews is described as a unique epistle because it begins like a treatise, proceeds like a sermon, and concludes like a letter.

SIGNIFICANCE

Hebrews includes all the major themes of the gospels and continues with the presentation of Christ as the high priest who made the perfect sacrifice once and for all. The writer clearly presents some of the most essential doctrines of Christ found in the New Testament, and at the same time, dispels the major arguments against Christ being the Messiah. This book exalts Christ as superior to everything that preceded Him including the law, the prophets, sacrifices, and any priesthood. All are deficient in comparison to Christ, the perfect sacrifice, the perfect high priest, the only Savior, and the Son of God.

STRUCTURE

Hebrews can be outlined as follows:

Christ's Preeminence (1:1—4:13)
Christ the High Priest (4:14—5:11)
Spiritual Immaturity (5:12—6:12)
God's Promise (6:13–19)
Priesthood of Melchizedek (6:20—7:28)
High Priest of a New Covenant (8:1—10:18)
Holding the Faith (10:19–39)
Examples of Faith (11:1–40)
Heeding God's Voice (12:1–29)
Final Exhortations (13:1–25)

ENCOUNTERING GOD THROUGH HEBREWS

While Hebrews examines critical theological issues, it also addresses the most fundamental needs of God's people. You will be challenged to respond to God's Word as spoken through his Son (1:1–2). Hebrews will warn you not to fall short of all God has provided for you (4:2). You will be encouraged by the powerful, active work of God's Word (4:12) and by the intercession of Christ, your high priest who provides access into the Most Holy Place (4:14–16). You will confront the stark reality that "without faith, it is impossible to please Him" (11:6). You will also be exhorted to "go on to perfection" (6:1) and to "run with endurance the race" set before you (12:1). Finally, Hebrews will help you view God's discipline more positively when you are reminded that such discipline proves you are God's child (12:3–11).

God's Supreme Revelation

GOD, who [1]at various times and [a]in various ways spoke in time past to the fathers by the prophets,
2 has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the [1]worlds;

ENCOUNTER*Note* *Heb. 1:2*

God Speaks

Throughout history God has spoken to His people, but His greatest revelation to us has been through His Son. Now Christ is our great high priest and advocate who sympathizes with us in our weaknesses and who helps us overcome every trial and temptation.

3 [a]who being the brightness of *His* glory and the express [b]image of His person, and [c]upholding all things by the word of His power, [d]when He had [1]by Himself [2]purged [3]our sins, [e]sat down at the right hand of the Majesty on high,
4 having become so much better than the angels, as [a]He has by inheritance obtained a more excellent name than they.

WORD*Study* **GLORY**

Heb. 1:3 The Old Testament "glory" came from the Hebrew word *kabod,* meaning "heavy in weight." To give someone glory was to give them honor (Ex. 20:12; Ps. 15:4). The New Testament meaning comes from the Greek word *doxa,* which refers to an opinion or an estimate, and to which we trace our word "doxology." It therefore refers to the honor that comes from a high opinion of others. The New Testament meaning came to be associated with God alone as He revealed His nature and His acts to people in various ways. The greatest revelation of God's glory came through His Son (John 17:5, 24).

CHAPTER 1

1 [a]Num. 12:6, 8 [1]Or *in many portions*
2 [1]Or *ages,* Gr. *aiones,* aeons
3 [a]John 1:14 [b]2 Cor. 4:4 [c]Col. 1:17 [d][Heb. 7:27] [e]Ps. 110:1 [1]NU omits *by Himself* [2]*cleansed* [3]NU omits *our*
4 [a][Phil. 2:9, 10]
5 [a]Ps. 2:7 [b]2 Sam. 7:14
6 [a][Ps. 89:27; Deut. 32:43, LXX, DSS; Ps. 97:7; Rom. 8:29] [b]1 Pet. 3:22; Rev. 5:11–13
7 [a]Ps. 104:4
8 [a]Ps. 45:6, 7 [1]A ruler's staff
9 [a]Ps. 45:6, 7; Is. 61:1, 3
10 [a]Ps. 102: 25–27
11 [a][Is. 34:4] [b]Is. 50:9; 51:6
12 [a]Heb. 13:8
13 [a]Ps. 110:1
14 [a]Ps. 103:20 [b]Rom. 8:17

The Son Exalted Above Angels

5 For to which of the angels did He ever say:

[a]*"You are My Son,*
Today I have begotten You"?

And again:

[b]*"I will be to Him a Father,*
And He shall be to Me a Son"?

6 But when He again brings [a]the firstborn into the world, He says:

[b]*"Let all the angels of God worship Him."*

7 And of the angels He says:

[a]*"Who makes His angels spirits*
And His ministers a flame of fire."

8 But to the Son *He says:*

[a]*"Your throne, O God, is forever and ever;*
A [1]*scepter of righteousness is the scepter of Your kingdom.*
9 *You have loved righteousness and hated lawlessness;*
Therefore God, Your God, [a]*has anointed You*
With the oil of gladness more than Your companions."

10 And:

[a]*"You, LORD, in the beginning laid the foundation of the earth,*
And the heavens are the work of Your hands.
11 [a]*They will perish, but You remain;*
And [b]*they will all grow old like a garment;*
12 *Like a cloak You will fold them up,*
And they will be changed.
But You are the [a]*same,*
And Your years will not fail."

13 But to which of the angels has He ever said:

[a]*"Sit at My right hand,*
Till I make Your enemies Your footstool"?

14 [a]Are they not all ministering spirits sent forth to minister for those who will [b]inherit salvation?

1:3 "Express image" is found only here in the New Testament and means the exact representation or character. "Sat down" implies that Christ's work was complete.

1:5 The author of Hebrews cites seven Old Testament passages (vv. 5–14) to demonstrate that Christ is superior to angels.

1:5 "Begotten" is from the Greek word *gennaō,* meaning to create, conceive or bring forth.

1:6 "Firstborn" comes from the Greek word *prōtotokos.* This term describes the oldest son, and could also refer to an entire people.

1:8 The writer quotes from Psalm 45:6, 7, directly applying this Messianic prophecy to Jesus Christ.

1:10–12 Here Psalms 102:25–27 is quoted as another reference to Christ.

1:13 The writer continues to apply Messianic scriptures from David's Psalms to Christ (Ps. 110:1).

Do Not Neglect Salvation

2 Therefore we must give [1]the more earnest heed to the things we have heard, lest we drift away.
2 For if the word [a]spoken through angels proved steadfast, and [b]every transgression and disobedience received a just [1]reward,
3 [a]how shall we escape if we neglect so great a salvation, [b]which at the first began to be spoken by the Lord, and was [c]confirmed to us by those who heard *Him,*
4 [a]God also bearing witness [b]both with signs and wonders, with various miracles, and [c]gifts[1] of the Holy Spirit, [d]according to His own will?

The Son Made Lower than Angels

5 For He has not put [a]the world to come, of which we speak, in subjection to angels.
6 But one testified in a certain place, saying:

> [a]*"What is man that You are mindful of him,*
> *Or the son of man that You take care of him?*
> 7 *You have made him* [1]*a little lower than the angels;*
> *You have crowned him with glory and honor,*
> [2]*And set him over the works of Your hands.*
> 8 [a]*You have put all things in subjection under his feet."*

For in that He put all in subjection under him, He left nothing *that is* not put under him. But now [b]we do not yet see all things put under him.

ENCOUNTER*Note* *Heb. 2:8*

The Servant King

God gave authority over all to the One who completely humbled Himself as a servant to all. God exalts the lowly, strengthens the weak, and honors the humble.

9 But we see Jesus, [a]who was made [1]a little lower than the angels, for the suffering of death [b]crowned with glory and honor, that He, by the grace of God, might taste death [c]for everyone.

CHAPTER 2

1 [1]*all the more careful attention*
2 [a]Acts 7:53 [b]Num. 15:30 [1]*retribution* or *penalty*
3 [a]Heb. 10:28 [b]Matt. 4:17 [c]Luke 1:2
4 [a]Mark 16:20 [b]Acts 2:22, 43 [c]1 Cor. 12:4, 7, 11 [d]Eph. 1:5, 9 [1]*distributions*
5 [a][2 Pet. 3:13]
6 [a]Ps. 8:4–6
7 [1]Or *for a little while* [2]NU, M omit the rest of v. 7.
8 [a]Matt. 28:18 [b]1 Cor. 15:25, 27
9 [a]Phil. 2:7–9 [b]Acts 2:33; 3:13 [c][John 3:16] [1]Or *for a little while*
10 [a]Col. 1:16 [b]Heb. 5:8, 9; 7:28
11 [a]Heb. 10:10 [b]Acts 17:26 [c]Matt. 28:10 [1]*sets apart*
12 [a]Ps. 22:22
13 [a]2 Sam. 22:3; Is. 8:17 [b]Is. 8:18
14 [a]John 1:14 [b]Col. 2:15 [c]2 Tim. 1:10
15 [a][Luke 1:74]
16 [1]Or *take on* the nature of [2]Or *take on*
17 [a]Phil. 2:7 [b][Heb. 4:15; 5:1–10]
18 [a][Heb. 4:15, 16] [1]*tested*

Bringing Many Sons to Glory

10 For it was fitting for Him, [a]for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation [b]perfect through sufferings.

WORD*Study* **CAPTAIN**

Heb. 2:10 "Captain" comes from the Greek word *archēgos,* and can also mean an author, pioneer, or pathfinder. Christ established a trail of salvation which countless others could follow.

11 For [a]both He who [1]sanctifies and those who are being sanctified [b]*are* all of one, for which reason [c]He is not ashamed to call them brethren,
12 saying:

> [a]*"I will declare Your name to My brethren;*
> *In the midst of the assembly I will sing praise to You."*

13 And again:

> [a]*"I will put My trust in Him."*

And again:

> [b]*"Here am I and the children whom God has given Me."*

14 Inasmuch then as the children have partaken of flesh and blood, He [a]Himself likewise shared in the same, [b]that through death He might destroy him who had the power of [c]death, that is, the devil,
15 and release those who [a]through fear of death were all their lifetime subject to bondage.
16 For indeed He does not [1]give aid to angels, but He does [2]give aid to the seed of Abraham.
17 Therefore, in all things He had [a]to be made like *His* brethren, that He might be [b]a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people.
18 [a]For in that He Himself has suffered, being [1]tempted, He is able to aid those who are tempted.

The Son Was Faithful

3 Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,

2:1 This is the first of five exhortations (Heb. 2:1–4; 3:1—4:16; 5:11—6:20; 10:19–39; 12:1–29).

2:2 God gave the Law to Moses through angels (Acts 7:38, 53; Gal. 3:19).

3:1 This is the only passage in the New Testament that refers to Jesus as an apostle. Apostle refers to one who is sent. Christ is portrayed as both God's "sent One" to us, and our intercessor with God.

3:1 "Holy brethren" can be interpreted in a double sense. The author writes to fellow Jews who were often called a "holy nation" and to fellow Christians who were made holy by the sanctification of Christ. Holy means "set apart" for God.

WORD Study **PROPITIATION**

Heb. 2:17 Propitiation comes from the Greek word *hilaskomai*. To the Greeks it meant to appease the gods and avert their wrath. Scripture says God's wrath is poured out on all sin (Rom. 1:18, 24, 26, 28; 3:25). Yet it is impossible for humanity to do anything sufficient to satisfy God's wrath. Being sinful by nature, we cannot make atonement for ourselves. It is Christ's death on the cross that fully satisfies God's holiness, allowing us to be reconciled with Him.

ENCOUNTER Note *Heb. 2:18*

Christ Understands

Christ suffered unimaginable anguish on earth. He was also tempted in every way possible. Now, as our high priest, He stands ready to give us decisive victory over every temptation or trial we face, just as He experienced victory when He walked this earth.

2 who was faithful to Him who appointed Him, as [a]Moses also *was faithful* in all His house.
3 For this One has been counted worthy of more glory than Moses, inasmuch as [a]He who built the house has more honor than the house.
4 For every house is built by someone, but [a]He who built all things *is* God.
5 [a]And Moses indeed *was* faithful in all His house as [b]a servant, [c]for a testimony of those things which would be spoken *afterward,*
6 but Christ as [a]a Son over His own house, [b]whose house we are [c]if we hold fast the confidence and the rejoicing of the hope [1]firm to the end.

Be Faithful

7 Therefore, as [a]the Holy Spirit says:

[b]*"Today, if you will hear His voice,*
8 *Do not harden your hearts as in the rebellion,*
In the day of trial in the wilderness,
9 *Where your fathers tested Me, tried Me,*
And saw My works forty years.
10 *Therefore I was angry with that generation,*
And said, 'They always go astray in their heart,
And they have not known My ways.'
11 *So I swore in My wrath,*
'They shall not enter My rest.'"

CHAPTER 3
2 [a]Num. 12:7
3 [a]Zech. 6:12, 13
4 [a][Eph. 2:10]
5 [a]Heb. 3:2 [b]Ex. 14:31 [c]Deut. 18:15, 18, 19
6 [a]Heb. 1:2 [b][1 Cor. 3:16] [c][Matt. 10:22] [1]NU omits *firm to the end*
7 [a]Acts 1:16 [b]Ps. 95:7–11
13 [1]*encourage*
15 [a]Ps. 95:7, 8
16 [a]Num. 14:2, 11, 30
17 [a]Num. 14:22, 23
18 [a]Num. 14:30

WORD Study **REST**

Heb. 3:11 The term "rest" had deep theological significance in the Old Testament. After six days of creation, God rested (Gen. 2:2, 3). This may indicate a cessation of work and the enjoyment of creation. Likewise, the children of Israel viewed the Promised Land as a place of rest (Deut. 3:20; 12:9; 25:19; Josh. 11:23; 21:44; 22:4; 23:1). It was to be more than merely a location, but a life filled with God's blessing, free from struggle and conflict. In the New Testament, rest represents entering eternal fellowship with Christ and experiencing the joy of His presence.

12 Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;
13 but [1]exhort one another daily, while it is called *"Today,"* lest any of you be hardened through the deceitfulness of sin.
14 For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,
15 while it is said:

[a]*"Today, if you will hear His voice,*
Do not harden your hearts as in the rebellion."

ENCOUNTER Note *Heb. 3:15*

Hear His Voice

Hearing God's voice is directly dependent on the condition of one's heart. A pure and open heart is prepared to receive whatever God has to say. A hardened, distracted person would not recognize, let alone accept, God's Word.

Failure of the Wilderness Wanderers

16 [a]For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses?
17 Now with whom was He angry forty years? *Was it* not with those who sinned, [a]whose corpses fell in the wilderness?
18 And [a]to whom did He swear that

3:9 "Tested and tried" is also translated "tempted and proved." God's people test Him to see if He will follow through on His promises of blessings or of wrath. They always find Him true to His word.

they would not enter His rest, but to those who did not obey?
19 So we see that they could not enter in because of [a]unbelief.

The Promise of Rest

4 Therefore, since a promise remains of entering His rest, [a]let us fear lest any of you seem to have come short of it.
2 For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, [1]not being mixed with faith in those who heard *it*.
3 For we who have believed do enter that rest, as He has said:

> [a]*"So I swore in My wrath,*
> *'They shall not enter My rest,'"*

although the works were finished from the foundation of the world.
4 For He has spoken in a certain place of the seventh *day* in this way: [a]*"And God rested on the seventh day from all His works"*;
5 and again in this *place:* [a]*"They shall not enter My rest."*
6 Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience,
7 again He designates a certain day, saying in David, *"Today,"* after such a long time, as it has been said:

> [a]*"Today, if you will hear His voice,*
> *Do not harden your hearts."*

8 For if [1]Joshua had [a]given them rest, then He would not afterward have spoken of another day.
9 There remains therefore a rest for the people of God.
10 For he who has entered His rest has himself also ceased from his works as God *did* from His.

The Word Discovers Our Condition

11 [a]Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.
12 For the word of God *is* [a]living and powerful, and [b]sharper than any [c]two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is [d]a discerner of the thoughts and intents of the heart.

19 [a]1 Cor. 10: 11, 12

CHAPTER 4

1 [a]Heb. 12:15
2 [1]NU, M *since they were not united by faith with those who heeded it*
3 [a]Ps. 95:11
4 [a]Gen. 2:2
5 [a]Ps. 95:11
7 [a]Ps. 95:7, 8
8 [a]Josh. 22:4 [1]Gr. *Jesus,* same as Heb. *Joshua*
11 [a]2 Pet. 1:10
12 [a]Ps. 147:15 [b]Is. 49:2 [c]Eph. 6:17

ENCOUNTER Note — Heb. 4:12

Living Word

God's Word, the Bible, is not a work of religious literature. It is living and powerful and active in people's lives. Scripture's truths can set the most hopeless prisoner free and can convict a saint of hidden sin.

13 [a]And there is no creature hidden from His sight, but all things *are* [b]naked and open to the eyes of Him to whom we *must give* account.

Our Compassionate High Priest

14 Seeing then that we have a great [a]High Priest who has passed through the heavens, Jesus the Son of God, [b]let us hold fast *our* confession.
15 For [a]we do not have a High Priest who cannot sympathize with our weaknesses, but [b]was in all *points* tempted as *we are,* [c]*yet* without sin.
16 [a]Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Qualifications for High Priesthood

5 For every high priest taken from among men [a]is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins.
2 He can [1]have compassion on those who are ignorant and going astray, since he himself is also subject to [a]weakness.
3 Because of this he is required as for the people, so also for [a]himself, to offer *sacrifices* for sins.
4 And no man takes this honor to himself, but he who is called by God, just as [a]Aaron *was.*

A Priest Forever

5 [a]So also Christ did not glorify Himself to become High Priest, but *it was* He who said to Him:

[d]1 Cor. 14:24, 25
13 [a]Ps. 33:13–15; 90:8 [b]Job 26:6
14 [a]Heb. 2:17; 7:26 [b]Heb. 10:23
15 [a]Is. 53:3–5 [b]Luke 22:28 [c]2 Cor. 5:21
16 [a][Eph. 2:18]

CHAPTER 5

1 [a]Heb. 2:17; 8:3
2 [a]Heb. 7:28 [1]*deal gently with*
3 [a]Lev. 9:7; 16:6
4 [a]Ex. 28:1
5 [a]John 8:54

4:9 The word used for "rest" in this particular verse is unique to the New Testament. It refers to the Sabbath rest.

4:13 The phrase "naked and open" highlights the totality of God's judgment. Nothing escapes His attention. He is all-seeing and all-knowing (Rom. 14:10–12; 2 Cor. 5:10).

4:15 "Sympathize" means to suffer with. Christ did not have to sin in order to sympathize with sinners. Unlike us, He felt the full, unrelenting force of temptation by never yielding to it.

4:16 "Boldly" is the same word translated as confidence in Hebrews 3:6. It can have to do with plainness of speech, fearlessness, and courage. Even the high priest did not enter the Most Holy Place boldly, but with fear that his sacrifice might not be acceptable to the Lord and his life be taken in judgment. However, having Christ as our high priest enables us to confidently approach the throne of grace.

5:3 Even the high priest committed sin and therefore had to atone for his own transgressions before he could intercede on behalf of the people (Lev. 16:6).

5:4 The essential qualities of a high priest were that he be "from among men" (Heb. 5:1) and that he be "called by God." He represented God to the people and he represented the people to God.

[b] *"You are My Son,*
Today I have begotten You."

6 As *He* also says in another *place:*

[a] *"You are a priest forever*
According to the order of
Melchizedek";

7 who, in the days of His flesh, when He had [a]offered up prayers and supplications, [b]with vehement cries and tears to Him [c]who was able to save Him from death, and was heard [d]because of His godly fear,
8 though He was a Son, *yet* He learned [a]obedience by the things which He suffered.

ENCOUNTER*Note* *Heb. 5:8*

Suffering

There are some things we can only learn through suffering. The will of God inevitably leads each of us to our cross. He will deepen our character and our walk with Him if we will obediently trust Him with the process.

9 And [a]having been perfected, He became the author of eternal salvation to all who obey Him,
10 called by God as High Priest [a]*"according to the order of Melchizedek,"*
11 of whom [a]we have much to say, and hard to explain, since you have become [b]dull of hearing.

Spiritual Immaturity

12 For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the [1]oracles of God; and you have come to need [a]milk and not solid food.
13 For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is [a]a babe.
14 But solid food belongs to those who are [1]of full age, *that is,* those who by reason of [2]use have their senses exercised [a]to discern both good and evil.

The Peril of Not Progressing

6 Therefore, [a]leaving the discussion of the elementary *principles* of Christ, let us go on to [1]perfection, not laying again the foundation of repentance from [b]dead works and of faith toward God,
2 [a]of the doctrine of baptisms, [b]of laying on of hands, [c]of resurrection of the dead, [d]and of eternal judgment.
3 And this [1]we will do if God permits.
4 For *it is* impossible for those who were once enlightened, and have tasted [a]the heavenly gift, and [b]have become partakers of the Holy Spirit,
5 and have tasted the good word of God and the powers of the age to come,
6 [1]if they fall away, to renew them again to repentance, [a]since they crucify again for themselves the Son of God, and put *Him* to an open shame.
7 For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, [a]receives blessing from God;
8 [a]but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.

A Better Estimate

9 But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.
10 For [a]God *is* not unjust to forget [b]your work and [1]labor of love which you have shown toward His name, *in that* you have [c]ministered to the saints, and do minister.
11 And we desire that each one of you

[b]Ps. 2:7
6 [a]Ps. 110:4
7 [a]Matt. 26:39, 42, 44 [b]Ps. 22:1 [c]Matt. 26:53 [d]Matt. 26:39
8 [a]Phil. 2:8
9 [a]Heb. 2:10
10 [a]Ps. 110:4
11 [a][John 16:12] [b][Matt. 13:15]
12 [a]1 Cor. 3:1–3 [1]*sayings,* Scriptures
13 [a]Eph. 4:14
14 [a]Is. 7:15 [1]*mature* [2]*practice*

CHAPTER 6

1 [a]Heb. 5:12 [b][Heb. 9:14] [1]*maturity*
2 [a]Acts 19:3–5 [b][Acts 8:17] [c]Acts 17:31 [d]Acts 24:25
3 [1]M *let us do*
4 [a][John 4:10] [b][Gal. 3:2, 5]
6 [a]Heb. 10:29 [1]Or *and have fallen away*
7 [a]Ps. 65:10
8 [a]Is. 5:6
10 [a]Rom. 3:4 [b]1 Thess. 1:3 [c]Rom. 15:25 [1]NU omits *labor of*

CHARACTER*Study*

MELCHIZEDEK

Heb. 5:6

Melchizedek, whose name means "Zedek Is My King" or "My King of Righteousness," was the priest king of Salem (Jerusalem). After Abraham's victory over Chedorlaomer, king of Elam, Melchizedek met Abraham with wine and bread and blessed him in the name of "God Most High" (*El Elyon*). Abraham responded by giving him a tenth of all his spoils (Gen. 14:20). Psalm 110:4 foretells the Messiah who would come as both a priest and king in the order of Melchizedek.

5:9 Being "perfected" does not mean Jesus improved or became something He was not before. It means He accomplished His assignment and became fully qualified to be a high priest both for God and for people. "Author" means cause or source.

5:11 "Dull" means sluggish. The readers were slow to respond to what God had said.

5:12 "First principles" refers to the letters of the alphabet or the addition and subtraction tables of arithmetic. The author returns to this theme in Hebrews 6:1.

5:14 "Full age" means spiritually mature.

6:1 "Perfection" means maturity.

6:4 Hebrews uses the word "impossible" four times (6:4, 18; 10:4, 11:6).

6:5 A heart so calloused that it can receive all God has to give and yet reject God would appear too hardened to be reclaimed. While nothing is impossible for God, it is dangerous to reject God's Word and to allow your heart to stiffen toward Him.

show the same diligence [a]to the full assurance of hope until the end,
12 that you do not become [1]sluggish, but imitate those who through faith and patience [a]inherit the promises.

God's Infallible Purpose in Christ

13 For when God made a promise to Abraham, because He could swear by no one greater, [a]He swore by Himself,
14 saying, [a]*"Surely blessing I will bless you, and multiplying I will multiply you."*
15 And so, after he had patiently endured, he obtained the [a]promise.
16 For men indeed swear by the greater, and [a]an oath for confirmation *is* for them an end of all dispute.
17 Thus God, determining to show more abundantly to [a]the heirs of promise [b]the [1]immutability of His counsel, [2]confirmed *it* by an oath,
18 that by two [1]immutable things, in which it *is* impossible for God to [a]lie, we [2]might have strong consolation, who have fled for refuge to lay hold of the hope [b]set before *us*.

ENCOUNTER *Note* *Heb. 6:18*

Our Hope

Our hope lies not in ourselves but in the reliability of Christ. He is absolutely faithful. His promises to us always come to pass. Our confidence in the future lies within Him, not within ourselves.

19 This *hope* we have as an anchor of the soul, both sure and steadfast, [a]and which enters the *Presence* behind the veil,
20 [a]where the forerunner has entered for us, *even* Jesus, [b]having become High Priest forever according to the order of Melchizedek.

The King of Righteousness

7 For this [a]Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,
2 to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace,"
3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.
4 Now consider how great this man *was*, to whom even the patriarch Abraham gave a tenth of the [1]spoils.
5 And indeed [a]those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;
6 but he whose genealogy is not derived from them received tithes from Abraham [a]and blessed [b]him who had the promises.
7 Now beyond all contradiction the lesser is blessed by the better.
8 Here mortal men receive tithes, but there he *receives them*, [a]of whom it is witnessed that he lives.
9 Even Levi, who receives tithes, paid tithes through Abraham, so to speak,
10 for he was still in the loins of his father when Melchizedek met him.

Need for a New Priesthood

11 [a]Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?
12 For the priesthood being changed, of necessity there is also a change of the law.
13 For He of whom these things are spoken belongs to another tribe, from which no man has [1]officiated at the altar.
14 For *it is* evident that [a]our Lord arose from [b]Judah, of which tribe Moses spoke nothing concerning [1]priesthood.
15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest
16 who has come, not according to the

11 [a]Col. 2:2
12 [a]Heb. 10:36 [1]*lazy*
13 [a]Gen. 22:16, 17
14 [a]Gen. 22:16, 17
15 [a]Gen. 12:4; 21:5
16 [a]Ex. 22:11
17 [a]Heb. 11:9 [b]Rom. 11:29 [1]*unchangeableness of His purpose* [2]*guaranteed*
18 [a]Num. 23:19 [b][Col. 1:5] [1]*unchangeable* [2]M omits *might*
19 [a]Lev. 16:2, 15
20 [a][Heb. 4:14] [b]Heb. 3:1; 5:10, 11

CHAPTER 7

1 [a]Gen. 14:18–20
4 [1]*plunder*
5 [a]Num. 18: 21–26
6 [a]Gen. 14:19, 20 [b][Rom. 4:13]
8 [a]Heb. 5:6; 6:20
11 [a]Heb. 7:18; 8:7
13 [1]*served*
14 [a]Gen. 49:8–10; Is. 1:1; 11:1; Mic. 5:2 [b]Matt. 1:2 [1]NU *priests*

6:13 God's promise to Abraham is found in Genesis 22:16–18.

6:19 "Behind the veil" refers to the Most Holy Place in the Old Testament tabernacle and the temple. It signifies God's presence.

6:20 The word "forerunner" was used to describe small boats that helped larger ships enter a harbor by carrying their anchor into a safe place and preparing the way for the larger ship to enter.

7:2 "Tenth part" comes from the Greek word *dekatē,* which is also translated "tithe." A tithe was rendered to the priest from the booty taken from enemies in battle.

7:3 Scripture gives no indication of Melchizedek's lineage. He was not an Israelite and therefore not a member of the priestly line of the Levites. Yet he was greater than Abraham, the father of the Israelites and of the Levites. Likewise, Jesus was not from the priestly line of the Levites but was superior to them.

7:11 Despite centuries of sacrifices being offered by the Levitical priests, people remained sinful. This clearly pointed to the need for a higher priesthood who could deal decisively with humanity's condition (Ps. 110:4).

law of a fleshly commandment, but according to the power of an endless life.
17 For [1]He testifies:

[a]*"You are a priest forever*
According to the order of
Melchizedek."

18 For on the one hand there is an annulling of the former commandment because of [a]its weakness and unprofitableness,
19 for [a]the law made nothing [1]perfect; on the other hand, *there is the* bringing in of [b]a better hope, through which [c]we draw near to God.

Greatness of the New Priest

20 And inasmuch as *He was* not *made priest* without an oath
21 (for they have become priests without an oath, but He with an oath by Him who said to Him:

[a]*"The LORD has sworn*
And will not relent,
'You are a priest [1]forever
According to the order of
Melchizedek'"),

22 by so much more Jesus has become a [1]surety of a [a]better covenant.
23 Also there were many priests, because they were prevented by death from continuing.
24 But He, because He continues forever, has an unchangeable priesthood.
25 Therefore He is also [a]able to save [1]to the uttermost those who come to God through Him, since He always lives [b]to make intercession for them.

ENCOUNTER *Note* — *Heb. 7:25*

Constant Intercession

We will face temptations and difficult circumstances. At times our strength may fail and our faith may waiver, but we have this hope: Christ our high priest forever intercedes for us with the Father. He is victorious and intends to bring us victory as well.

26 For such a High Priest was fitting for us, [a]*who is* holy, [1]harmless, undefiled, separate from sinners, [b]and has become higher than the heavens;
27 who does not need daily, as those high priests, to offer up sacrifices, first for His [a]own sins and then for the people's, for this He did once for all when He offered up Himself.
28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

The New Priestly Service

8 Now *this is* the main point of the things we are saying: We have such a High Priest, [a]who is seated at the right hand of the throne of the Majesty in the heavens,
2 a Minister of [a]the [1]sanctuary and of [b]the true tabernacle which the Lord erected, and not man.
3 For [a]every high priest is appointed to offer both gifts and sacrifices. Therefore [b]*it is* necessary that this One also have something to offer.
4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;
5 who serve [a]the copy and [b]shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, [c]*"See that you make all things according to the pattern shown you on the mountain."*
6 But now [a]He has obtained a more excellent ministry, inasmuch as He is also Mediator of a [b]better covenant, which was established on better promises.

WORD *Study* — COVENANT

Heb. 8:6 The word "covenant" comes from the Greek word *diathēkē,* and signifies an agreement, disposition, testament, or contract between two parties. God's covenant relationship with His people Israel was based on the promises exchanged between Him and them. The new covenant relationship with God, open to all, is based on Christ's atoning work of salvation.

A New Covenant

7 For if that [a]first *covenant* had been faultless, then no place would have been sought for a second.
8 Because finding fault with them, He says: [a]*"Behold, the days are coming, says the LORD, when I will make a*

17 [a]Ps. 110:4 [1]NU *it is testified*
18 [a][Rom. 8:3]
19 [a][Acts 13:39] [b]Heb. 6:18, 19 [c]Rom. 5:2 [1]*complete*
21 [a]Ps. 110:4 [1]NU ends the quotation after *forever.*
22 [a]Heb. 8:6 [1]*guarantee*
25 [a]Jude 24 [b]Rom. 8:34 [1]*completely* or *forever*
26 [a]Heb. 4:15 [b]Eph. 1:20 [1]*innocent*
27 [a]Lev. 9:7; 16:6

CHAPTER 8

1 [a]Col. 3:1
2 [a]Heb. 9:8, 12 [b]Heb. 9:11, 24 [1]Lit. *holies*
3 [a]Heb. 5:1; 8:4 [b][Eph. 5:2]
5 [a]Heb. 9:23, 24 [b]Col. 2:17 [c]Ex. 25:40
6 [a][2 Cor. 3:6–8] [b]Heb. 7:22
7 [a]Ex. 3:8; 19:5
8 [a]Jer. 31:31–34

7:24 "Unchangeable" does not mean Christ's priesthood is passed down through the generations but that Christ continually serves as priest Himself.

8:1 "Majesty" is a reference to God and His holy presence. Christ's work is finished. He is seated. On the basis of what He has already accomplished perfectly, He has constant access to His Father and He receives everything He asks for on our behalf.

8:6 "More excellent" signifies "surpassing," or "a different kind."

new covenant with the house of Israel and with the house of Judah—
9 *"not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD.*
10 *"For this is the covenant that I will make with the house of Israel after those days, says the [a]LORD: I will put My laws in their mind and write them on their hearts; and [b]I will be their God, and they shall be My people.*

ENCOUNTER*Note* *Heb. 8:10*

Written on Our Hearts

God's offer of salvation through Christ is not to give us a religion to follow but to transform us to be like Christ. God is not satisfied with outward religious activity. He wants our hearts and minds to be devoted to Him.

11 [a]*"None of them shall teach his neighbor, and none his brother, saying, 'Know the [b]LORD,' for all shall know Me, from the least of them to the greatest of them.*
12 *"For I will be merciful to their unrighteousness, [a]and their sins [1]and their lawless deeds I will remember no more."*
13 [a]In that He says, *"A new covenant,"* He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

The Earthly Sanctuary

9 Then indeed, even the first *covenant* had ordinances of divine service and [a]the earthly sanctuary.
2 For a tabernacle was prepared: the first *part*, in which *was* the lampstand, the table, and the showbread, which is called the [1]sanctuary;
3 [a]and behind the second veil, the part of the tabernacle which is called the Holiest of All,
4 which had the [a]golden censer and [b]the ark of the covenant overlaid on all sides with gold, in which *were* [c]the golden pot that had the manna, [d]Aaron's rod that budded, and [e]the tablets of the covenant;
5 and [a]above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Limitations of the Earthly Service

6 Now when these things had been thus prepared, [a]the priests always went into the first part of the tabernacle, performing the services.
7 But into the second part the high priest *went* alone [a]once a year, not without blood, which he offered for [b]himself and *for* the people's sins *committed* in ignorance;
8 the Holy Spirit indicating this, that [a]the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.
9 It *was* symbolic for the present time in which both gifts and sacrifices are offered [a]which cannot make him who performed the service perfect in regard to the conscience—
10 *concerned* only with [a]foods and drinks, [b]various [1]washings, [c]and fleshly ordinances imposed until the time of reformation.

The Heavenly Sanctuary

11 But Christ came *as* High Priest of [a]the good things [1]to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.
12 Not [a]with the blood of goats and calves, but [b]with His own blood He entered the Most Holy Place [c]once for all, [d]having obtained eternal redemption.
13 For if [a]the blood of bulls and goats and [b]the ashes of a heifer, sprinkling the unclean, [1]sanctifies for the [2]purifying of the flesh,
14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without [1]spot to God, [a]cleanse your conscience from [b]dead works [c]to serve the living God?
15 And for this reason [a]He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that [b]those who are called may receive the promise of the eternal inheritance.

The Mediator's Death Necessary

16 For where there *is* a testament, there must also of necessity be the death of the testator.

10 [a]Jer. 31:33 [b]Zech. 8:8
11 [a]Is. 54:13 [b]Jer. 31:34
12 [a]Rom. 11:27 [1]NU omits *and their lawless deeds*
13 [a][2 Cor. 5:17]

CHAPTER 9

1 [a]Ex. 25:8
2 [1]*holy place,* lit. *holies*
3 [a]Ex. 26:31–35; 40:3
4 [a]Lev. 16:12 [b]Ex. 25:10 [c]Ex. 16:33 [d]Num. 17:1–10 [e]Ex. 25:16; 34:29
5 [a]Lev. 16:2
6 [a]Num. 18:2–6; 28:3
7 [a]Ex. 30:10 [b]Heb. 5:3
8 [a][John 14:6]
9 [a]Heb. 7:19
10 [a]Col. 2:16 [b]Num. 19:7 [c]Eph. 2:15 [1]Lit. *baptisms*
11 [a]Heb. 10:1 [1]NU *that have come*
12 [a]Heb. 10:4 [b]Eph. 1:7 [c]Zech. 3:9 [d][Dan. 9:24]
13 [a]Lev. 16:14, 15 [b]Num. 19:2 [1]*sets apart* [2]*cleansing*
14 [a]1 John 1:7 [b]Heb. 6:1 [c]Luke 1:74 [1]*blemish*
15 [a]Rom. 3:25 [b]Heb. 3:1

8:13 In A.D. 70 the Roman general Titus and his army would destroy the temple in Jerusalem and bring to an end the sacrificial system upon which the old covenant had been based.

9:6 The priests would daily enter the sanctuary to burn incense on the altar and trim the lamps (Ex. 30:7, 8). Once a week they would replace the showbread (Lev. 24:5–8).

9:8 Under the old covenant, no one could enter God's presence but the high priest, and he only once a year on the Day of Atonement. Clearly the old covenant did not yet provide for full fellowship between God and His people.

9:16 "Testament" is the same word as covenant. Here it refers to a last will and testament. The benefactor must die before its provisions take effect.

ENCOUNTER Note *Heb. 9:14*

The Blood of Christ

Christ's death on the cross was perfect and complete. There is no sin or offense so great that His sacrifice cannot make you clean and holy. There is no condition so vile that His holy sacrifice cannot purify you.

17 For [a]a testament *is* in force after men are dead, since it has no power at all while the testator lives.
18 [a]Therefore not even the first *covenant* was dedicated without blood.
19 For when Moses had spoken every [1]precept to all the people according to the law, [a]he took the blood of calves and goats, [b]with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,
20 saying, [a]*"This is the [b]blood of the covenant which God has commanded you."*
21 Then likewise [a]he sprinkled with blood both the tabernacle and all the vessels of the ministry.
22 And according to the law almost all things are [1]purified with blood, and [a]without shedding of blood there is no [2]remission.

Greatness of Christ's Sacrifice

23 Therefore *it was* necessary that [a]the copies of the things in the heavens should be [1]purified with these, but the heavenly things themselves with better sacrifices than these.
24 For [a]Christ has not entered the holy places made with hands, *which are* [1]copies of [b]the true, but into heaven itself, now [c]to appear in the presence of God for us;
25 not that He should offer Himself often, as [a]the high priest enters the Most Holy Place every year with blood of another—
26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.
27 [a]And as it is appointed for men to die once, [b]but after this the judgment,
28 so [a]Christ was [b]offered once to bear the sins [c]of many. To those who [d]eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Animal Sacrifices Insufficient

10 For the law, having a [a]shadow of the good things to come, *and* not the very image of the things, [b]can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.
2 For then would they not have ceased to be offered? For the worshipers, once [1]purified, would have had no more consciousness of sins.
3 But in those *sacrifices there is* a reminder of sins every year.
4 For [a]*it is* not possible that the blood of bulls and goats could take away sins.

Christ's Death Fulfills God's Will

5 Therefore, when He came into the world, He said:

[a]*"Sacrifice and offering You did not desire,*
But a body You have prepared for Me.
6 *In burnt offerings and sacrifices for sin*
You had no pleasure.
7 *Then I said, 'Behold, I have come—*
In the volume of the book it is written of Me—
To do Your will, O God.' "

8 Previously saying, *"Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them"* (which are offered according to the law),
9 then He said, *"Behold, I have come to do Your will, [1]O God."* He takes away the first that He may establish the second.
10 [a]By that will we have been [1]sanctified [b]through the offering of the body of Jesus Christ once *for all.*

Christ's Death Perfects the Sanctified

11 And every priest stands [a]ministering daily and offering repeatedly the same sacrifices, which can never take away sins.
12 [a]But this Man, after He had offered one sacrifice for sins forever, sat down [b]at the right hand of God,
13 from that time waiting [a]till His enemies are made His footstool.

17 [a]Gal. 3:15
18 [a]Ex. 24:6
19 [a]Ex. 24:5, 6 [b]Lev. 14:4, 7 [1]*command*
20 [a][Matt. 26: 28] [b]Ex. 24:3–8
21 [a]Ex. 29:12, 36
22 [a]Lev. 17:11 [1]*cleansed* [2]*forgiveness*
23 [a]Heb. 8:5 [1]*cleansed*
24 [a]Heb. 6:20 [b]Heb. 8:2 [c]Rom. 8:34 [1]*representations*
25 [a]Heb. 9:7
27 [a]Gen. 3:19 [b][2 Cor. 5:10]
28 [a]Rom. 6:10 [b]Is. 53:10–12; 1 Pet. 2:24 [c]Matt. 26:28 [d]Titus 2:13

CHAPTER 10

1 [a]Heb. 8:5 [b]Heb. 7:19; 9:9
2 [1]*cleansed*
4 [a]Mic. 6:6, 7
5 [a]Ps. 40:6–8
9 [1]NU, M omit *O God*
10 [a]John 17:19 [b][Heb. 9:12] [1]*set apart*
11 [a]Num. 28:3
12 [a]Col. 3:1 [b]Ps. 110:1
13 [a]Ps. 110:1

9:22 The word "almost" indicates there were a few rare instances where blood was not necessary to cleanse from sin (Lev. 5:11–13). However, these were exceptions (Lev. 17:11).

10:1 "Law" refers to the Mosaic law contained in the Pentateuch, which included moral, ceremonial, and civil regulations as given by God to Moses. Although the law addressed the people's sins, it did not change their hearts.

10:11 The Old Testament priests always stood in the temple because their work was never finished. This is a stark contrast to Christ's work which has been completed.

14 For by one offering He has perfected
forever those who are being [1]sanctified.
15 But the Holy Spirit also witnesses to
us; for after He had said before,
16 [a]*"This is the covenant that I will
make with them after those days, says
the LORD: I will put My laws into their
hearts, and in their minds I will write
them,"*
17 *then He adds,* [a]*"Their sins and their
lawless deeds I will remember no
more."*
18 Now where there is [1]remission of
these, *there is* no longer an offering for
sin.

Hold Fast Your Confession

19 Therefore, brethren, having [a]bold-
ness[1] to enter [b]the Holiest by the blood
of Jesus,
20 by a new and [a]living way which He
consecrated for us, through the veil, that
is, His flesh,
21 and *having* a High Priest over the
house of God,
22 let us [a]draw near with a true heart
[b]in full assurance of faith, having our
hearts sprinkled from an evil conscience
and our bodies washed with pure water.
23 Let us hold fast the confession of *our*
hope without wavering, for [a]He who
promised *is* faithful.
24 And let us consider one another in
order to stir up love and good works,
25 [a]not forsaking the assembling of
ourselves together, as *is* the manner of
some, but exhorting *one another,* and
[b]so much the more as you see [c]the Day
approaching.

The Just Live by Faith

26 For [a]if we sin willfully [b]after we have
received the knowledge of the truth,
there [c]no longer remains a sacrifice for
sins,
27 but a certain fearful expectation of
judgment, and [a]fiery indignation which
will devour the adversaries.
28 Anyone who has rejected Moses' law
dies without mercy on *the testimony of*
two or three [a]witnesses.
29 [a]Of how much worse punishment, do
you suppose, will he be thought worthy
who has trampled the Son of God under-
foot, [b]counted the blood of the covenant
by which he was sanctified a common
thing, [c]and insulted the Spirit of grace?
30 For we know Him who said, [a]*"Ven-
geance is Mine, I will repay,"* [1]says the
Lord. And again, [b]*"The LORD will
judge His people."*

14 [1]*set apart*
16 [a]Jer. 31:33, 34
17 [a]Jer. 31:34
18 [1]*forgiveness*
19 [a][Eph. 2:18] [b]Heb. 9:8, 12 [1]*confidence*
20 [a]John 14:6
22 [a]Heb. 7:19; 10:1 [b]Eph. 3:12
23 [a]1 Cor. 1:9; 10:13
25 [a]Acts 2:42 [b]Rom. 13:11 [c]Phil. 4:5
26 [a]Num. 15:30 [b]2 Pet. 2:20 [c]Heb. 6:6
27 [a]Zeph. 1:18
28 [a]Deut. 17:2–6; 19:15
29 [a][Heb. 2:3] [b]1 Cor. 11:29 [c][Matt. 12:31]
30 [a]Deut. 32:35 [b]Deut. 32:36 [1]NU omits *says the Lord*
31 [a][Luke 12:5]
32 [a]Gal. 3:4 [1]*enlightened*
33 [a]1 Cor. 4:9 [b]Phil. 1:7
34 [a]2 Tim. 1:16 [b]Matt. 5:12 [c]Matt. 6:20 [1]NU *the prisoners* instead of *me in my chains* [2]*possessions* [3]NU omits *in heaven*
35 [a]Matt. 5:12
36 [a]Luke 21:19 [b][Col. 3:24]
37 [a]Luke 18:8 [b]Hab. 2:3, 4 [1]Or *that which* [2]*delay*
38 [a]Rom. 1:17 [1]NU *My just one*
39 [a]2 Pet. 2:20 [b]Acts 16:31 [1]*destruction*

CHAPTER 11

1 [a]Rom. 8:24 [1]*realization* [2]Or *confidence*
3 [a]Ps. 33:6 [1]Or *ages,* Gr. *aiones,* aeons

ENCOUNTER*Note* *Heb. 10:29*

Insulting the Spirit

Christ paid an incalculable price for our salvation. We will never know the anguish He endured so we might have unimpeded access to God. How tragic for us to treat lightly such a priceless gift. Our temerity insults Christ and mocks His sacrifice.

31 [a]It is a fearful thing to fall into the
hands of the living God.
32 But [a]recall the former days in which,
after you were [1]illuminated, you en-
dured a great struggle with sufferings:
33 partly while you were made [a]a spec-
tacle both by reproaches and tribula-
tions, and partly while [b]you became
companions of those who were so
treated;

WORD*Study* **COMPANIONS**

Heb. 10:33 "Companions" comes from the Greek word, *koinōnos,* which is most often translated as fellowship. It means to share together or commune, to partner with, and to be colaborers.

34 for you had compassion on [1]me [a]in
my chains, and [b]joyfully accepted the
plundering of your [2]goods, knowing
that [c]you have a better and an enduring
possession for yourselves [3]in heaven.
35 Therefore do not cast away your
confidence, [a]which has great reward.
36 [a]For you have need of endurance, so
that after you have done the will of God,
[b]you may receive the promise:

37 *"For* [a]*yet a little while,*
And [b]*He*[1] *who is coming will*
come and will not [2]*tarry.*
38 *Now* [a]*the*[1] *just shall live by faith;*
But if anyone draws back,
My soul has no pleasure in him."

39 But we are not of those [a]who draw
back to [1]perdition, but of those who [b]be-
lieve to the saving of the soul.

By Faith We Understand

11 Now faith is the [1]substance of
things hoped for, the [2]evidence [a]of
things not seen.
2 For by it the elders obtained a *good*
testimony.
3 By faith we understand that [a]the
[1]worlds were framed by the word of

11:1 "Substance" means essence or reality. "Evidence" means proof or conviction. Faith acts as if that which is hoped for is already a reality.

God, so that the things which are seen were not made of things which are visible.

Faith at the Dawn of History

4 By faith [a]Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still [b]speaks.
5 By faith Enoch was taken away so that he did not see death, [a]*"and was not found, because God had taken him"*; for before he was taken he had this testimony, that he pleased God.
6 But without faith *it is* impossible to please *Him,* for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.

ENCOUNTER*Note* *Heb. 11:6*

Impossible

Regardless of what else you do for God, your life is not pleasing to Him if it is not characterized by faith. You will face situations where you must practice faith in order to live a life that glorifies Him.

7 By faith [a]Noah, being divinely warned of things not yet seen, moved with godly fear, [b]prepared an ark for the saving of his household, by which he condemned the world and became heir of [c]the righteousness which is according to faith.

Faithful Abraham

8 By faith [a]Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.
9 By faith he dwelt in the land of promise as *in* a foreign country, [a]dwelling in tents with Isaac and Jacob, [b]the heirs with him of the same promise;
10 for he waited for [a]the city which has foundations, [b]whose builder and maker *is* God.
11 By faith [a]Sarah herself also received strength to conceive seed, and [b]she[1] bore a child when she was past the age, because she judged Him [c]faithful who had promised.
12 Therefore from one man, and him as good as [a]dead, were born *as many* as the [b]stars of the sky in multitude—innumerable as the sand which is by the seashore.

The Heavenly Hope

13 These all died in faith, [a]not having received the [b]promises, but [c]having seen them afar off [1]were assured of them, embraced *them* and [d]confessed that they were strangers and pilgrims on the earth.
14 For those who say such things [a]declare plainly that they seek a homeland.
15 And truly if they had called to mind [a]that *country* from which they had come out, they would have had opportunity to return.
16 But now they desire a better, that is, a heavenly *country.* Therefore God is not ashamed [a]to be called their God, for He has [b]prepared a city for them.

The Faith of the Patriarchs

17 By faith Abraham, [a]when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son,*
18 [1]of whom it was said, [a]*"In Isaac your seed shall be called,"*
19 concluding that God [a]*was* able to raise *him* up, even from the dead, from which he also received him in a figurative sense.
20 By faith [a]Isaac blessed Jacob and Esau concerning things to come.
21 By faith Jacob, when he was dying, [a]blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.
22 By faith [a]Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

The Faith of Moses

23 By faith [a]Moses, when he was born, was hidden three months by his parents, because they saw *he was* a beautiful child; and they were not afraid of the king's [b]command.
24 By faith [a]Moses, when he became of age, refused to be called the son of Pharaoh's daughter,
25 choosing rather to suffer affliction with the people of God than to enjoy the [1]passing pleasures of sin,
26 esteeming [a]the [1]reproach of Christ greater riches than the treasures [2]in Egypt; for he looked to the [b]reward.

4 [a]Gen. 4:3–5 [b]Heb. 12:24
5 [a]Gen. 5:21–24
7 [a]Gen. 6:13–22 [b]1 Pet. 3:20 [c]Rom. 3:22
8 [a]Gen. 12:1–4
9 [a]Gen. 12:8; 13:3, 18; 18:1, 9 [b]Heb. 6:17
10 [a][Heb. 12:22; 13:14] [b][Rev. 21:10]
11 [a]Gen. 17:19; 18:11–14; 21:1, 2 [b]Luke 1:36 [c]Heb. 10:23 [1]NU omits *she bore a child*
12 [a]Rom. 4:19 [b]Gen. 15:5; 22:17; 32:12
13 [a]Heb. 11:39 [b]Gen. 12:7 [c]John 8:56 [d]Ps. 39:12 [1]NU, M omit *were assured of them*
14 [a]Heb. 13:14
15 [a]Gen. 11:31
16 [a]Ex. 3:6, 15; 4:5 [b][Rev. 21:2]
17 [a]James 2:21
18 [a]Gen. 21:12 [1]*to*
19 [a]Rom. 4:17
20 [a]Gen. 27:26–40
21 [a]Gen. 48:1, 5, 16, 20
22 [a]Gen. 50:24, 25
23 [a]Ex. 2:1–3 [b]Ex. 1:16, 22
24 [a]Ex. 2:11–15
25 [1]*temporary*
26 [a]Heb. 13:13 [b]Rom. 8:18 [1]*reviling because of* [2]NU, M *of*

11:8 Faith is seen in Abraham's life in that, although he did not know where he was going, he trusted the One who was telling him to go.

11:26 The anticipation of a reward is often cited in scripture as a reason for persevering in the faith (Matt. 5:10–12; 16:24–27; 1 Cor.3:12–15; 2 Cor. 4:16–18; 2 Tim. 2:11–13; 1 John 2:28; Rev. 22:12).

27 By faith [a]he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.
28 By faith [a]he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.
29 By faith [a]they passed through the Red Sea as by dry *land, whereas* the Egyptians, attempting to do so, were drowned.

By Faith They Overcame

30 By faith [a]the walls of Jericho fell down after they were encircled for seven days.
31 By faith [a]the harlot Rahab did not perish with those who [1]did not believe, when [b]she had received the spies with peace.
32 And what more shall I say? For the time would fail me to tell of [a]Gideon and [b]Barak and [c]Samson and [d]Jephthah, also *of* [e]David and [f]Samuel and the prophets:
33 who through faith subdued kingdoms, worked righteousness, obtained promises, [a]stopped the mouths of lions,
34 [a]quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.
35 [a]Women received their dead raised to life again. Others were [b]tortured, not accepting deliverance, that they might obtain a better resurrection.

ENCOUNTER*Note* *Heb. 11:35*

Faith

Faith is demonstrated through action. Sometimes faith results in incredible victory, healing, and miraculous deliverance. Other times it is expressed by confidence and peace in the presence of continued pain, suffering and rejection. Genuine faith perseveres in both trial and triumph.

36 Still others had trial of mockings and scourgings, yes, and [a]of chains and imprisonment.
37 [a]They were stoned, they were sawn in two, [1]were tempted, were slain with the sword. [b]They wandered about [c]in sheepskins and goatskins, being destitute, afflicted, tormented—
38 of whom the world was not worthy. They wandered in deserts and mountains, [a]*in* dens and caves of the earth.
39 And all these, [a]having obtained a good testimony through faith, did not receive the promise,
40 God having provided something better for us, that they should not be [a]made perfect apart from us.

The Race of Faith

12 Therefore we also, since we are surrounded by so great a cloud of witnesses, [a]let us lay aside every weight, and the sin which so easily ensnares *us*, and [b]let us run [c]with endurance the race that is set before us,
2 looking unto Jesus, the [1]author and [2]finisher of *our* faith, [a]who for the joy that was set before Him [b]endured the cross, despising the shame, and [c]has sat down at the right hand of the throne of God.

The Discipline of God

3 [a]For consider Him who endured such hostility from sinners against Himself, [b]lest you become weary and discouraged in your souls.
4 [a]You have not yet resisted to bloodshed, striving against sin.
5 And you have forgotten the exhortation which speaks to you as to sons:

> [a]*"My son, do not despise the [1]chastening of the LORD,*
> *Nor be discouraged when you are rebuked by Him;*
> 6 *For [a]whom the LORD loves He chastens,*
> *And scourges every son whom He receives."*

7 [a]If[1] you endure chastening, God deals with you as with sons; for what [b]son is there whom a father does not chasten?
8 But if you are without chastening, [a]of which all have become partakers, then you are illegitimate and not sons.
9 Furthermore, we have had human fathers who corrected *us*, and we paid *them* respect. Shall we not much more readily be in subjection to [a]the Father of spirits and live?
10 For they indeed for a few days chastened *us* as seemed *best* to them, but He

27 [a]Ex. 10:28
28 [a]Ex. 12:21
29 [a]Ex. 14:22–29
30 [a]Josh. 6:20
31 [a]Josh. 2:9; 6:23 [b]Josh. 2:1 [1]*were disobedient*
32 [a]Judg. 6:11; 7:1–25 [b]Judg. 4:6–24 [c]Judg. 13:24—16:31 [d]Judg. 11:1–29; 12:1–7 [e]1 Sam. 16; 17 [f]1 Sam. 7:9–14
33 [a]Dan. 6:22
34 [a]Dan. 3:23–28
35 [a]1 Kin. 17:22 [b]Acts 22:25
36 [a]Gen. 39:20
37 [a]1 Kin. 21:13 [b]2 Kin. 1:8 [c]Zech. 13:4 [1]NU omits *were tempted*
38 [a]1 Kin. 18:4, 13; 19:9
39 [a]Heb. 11:2, 13
40 [a]Heb. 5:9

CHAPTER 12

1 [a]Col. 3:8 [b]1 Cor. 9:24 [c]Rom. 12:12
2 [a]Luke 24:26 [b]Ps. 69:7, 19; Phil. 2:8 [c]Ps. 110:1 [1]*originator* [2]*perfecter*
3 [a]Matt. 10:24 [b]Gal. 6:9
4 [a][1 Cor. 10:13]
5 [a]Prov. 3:11, 12 [1]*discipline*
6 [a]Rev. 3:19
7 [a]Deut. 8:5 [b]Prov. 13:24; 19:18; 23:13 [1]NU, M *It is for discipline that you endure; God*
8 [a]1 Pet. 5:9
9 [a][Job 12:10]

11:35 "Women received their dead" may refer to the widow of Zarephath (1 Kin. 17:9–24), and the Shunammite woman (2 Kin. 4:32–37).

11:37 Zechariah was stoned (2 Chr. 24:20, 21). Jewish tradition said Isaiah was sawn in two. Urijah was killed by the sword (Jer. 26:20–23).

12:1 "Witnesses" does not imply the heroes of faith mentioned in chapter eleven are our spectators in heaven but that they are witnesses to the truth of the faith (Heb. 11:2). "Weight" refers to anything that hinders a runner.

12:2 "Looking" implies focusing on something or someone with trust.

12:8 In Roman society, illegitimate sons had no inheritance rights.

ENCOUNTER *Note* *Heb. 12:7*

Chastening

God loves you too much to leave you as you are. He will work in your life to cause you to resemble Christ. Don't misunderstand God's discipline in your life. It is not spiritual warfare of the enemy. It is not a sign that God has abandoned you. It is an indication that God loves you and He is determined for you to experience His very best.

for *our* profit, [a]that *we* may be partakers of His holiness.
11 Now no [1]chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields [a]the peaceable fruit of righteousness to those who have been trained by it.

WORD *Study* **CHASTENING**

Heb. 12:11 "Chastening" comes from the Greek word *paideia,* meaning correction, discipline, training, and nurturing, with the goal of improving one's character.

Renew Your Spiritual Vitality

12 Therefore [a]strengthen the hands which hang down, and the feeble knees,
13 and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed.
14 [a]Pursue peace with all *people,* and holiness, [b]without which no one will see the Lord:
15 looking carefully lest anyone [a]fall short of the grace of God; lest any [b]root of bitterness springing up cause trouble, and by this many become defiled;
16 lest there *be* any [a]fornicator or [1]profane person like Esau, [b]who for one morsel of food sold his birthright.
17 For you know that afterward, when he wanted to inherit the blessing, he was [a]rejected, for he found no place for repentance, though he sought it diligently with tears.

The Glorious Company

18 For you have not come [1]to [a]the mountain that may be touched and that burned with fire, and to blackness and [2]darkness and tempest,
19 and the sound of a trumpet and the voice of words, so that those who heard *it* [a]begged that the word should not be spoken to them anymore.
20 (For they could not endure what was commanded: [a]*"And if so much as a beast touches the mountain, it shall be stoned* [1]*or shot with an arrow."*
21 And so terrifying was the sight *that* Moses said, [a]*"I am exceedingly afraid* and trembling.")
22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,
23 to the [1]general assembly and church of [a]the firstborn [b]*who are* registered in heaven, to God [c]the Judge of all, to the spirits of just men [d]made perfect,
24 to Jesus [a]the Mediator of the new covenant, and to [b]the blood of sprinkling that speaks better things [c]than *that of* Abel.

Hear the Heavenly Voice

25 See that you do not refuse Him who speaks. For [a]if they did not escape who refused Him who spoke on earth, much more *shall we not escape* if we turn away from Him who *speaks* from heaven,
26 whose voice then shook the earth; but now He has promised, saying, [a]*"Yet once more I* [1]*shake not only the earth, but also heaven."*

ENCOUNTER *Note* *Heb. 12:25, 26*

Don't Refuse

It is foolhardy to hear God speak and yet refuse to obey. God's Word created the universe. It shakes mountains. It brings life. One day God's Word will bring judgment.

27 Now this, *"Yet once more,"* indicates the [a]removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.
28 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we [1]may [a]serve

10 [a]Lev. 11:44
11 [a]James 3:17, 18 [1]*discipline*
12 [a]Is. 35:3
14 [a]Ps. 34:14 [b]Matt. 5:8
15 [a]Heb. 4:1 [b]Deut. 29:18
16 [a][1 Cor. 6: 13–18] [b]Gen. 25:33 [1]*godless*
17 [a]Gen. 27:30–40
18 [a]Deut. 4:11; 5:22 [1]NU *to that which* [2]NU *gloom*
19 [a]Ex. 20:18–26
20 [a]Ex. 19:12, 13 [1]NU, M omit the rest of v. 20.
21 [a]Deut. 9:19
23 [a][James 1:18] [b]Luke 10:20 [c]Ps. 50:6; 94:2 [d][Phil. 3:12] [1]*festal gathering*
24 [a]Heb. 8:6; 9:15 [b]Ex. 24:8 [c]Gen. 4:10
25 [a]Heb. 2:2, 3
26 [a]Hag. 2:6 [1]NU *will shake*
27 [a][Is. 34:4; 54:10; 65:17]
28 [a]Heb. 13:15, 21 [1]M omits *may*

12:22 Mount Zion originally referred to the Jebusite fortress on a hill between the Kidron and Tyropoeon valleys. It was the southeastern hill of Jerusalem, where King David built a citadel and palace. It was surrounded on three sides by deep valleys and was known as the stronghold of the City of David (also called Jerusalem, and the City of God). Zion can also refer to the temple itself (Jer. 31:6) as well as the heavenly city (Rev. 14:1).

12:23 "Firstborn" were the children who received a double inheritance (Deut. 21:17). In this verse it may imply that these are Christians who will receive a full inheritance of all Christ has provided for them in heaven.

12:24 Abel's blood cried out for satisfaction and justice (Gen. 4:10). Christ's blood proclaims salvation.

God acceptably with reverence and godly fear.
29 For [a]our God *is* a consuming fire.

Concluding Moral Directions

13 Let [a]brotherly love continue.
2 [a]Do not forget to entertain strangers, for by so *doing* [b]some have unwittingly entertained angels.
3 [a]Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.
4 [a]Marriage *is* honorable among all, and the bed undefiled; [b]but fornicators and adulterers God will judge.
5 *Let your* conduct *be* without covetousness; *be* content with such things as you have. For He Himself has said, [a]*"I will never leave you nor forsake you."*
6 So we may boldly say:

[a]*"The LORD is my helper;*
I will not fear.
What can man do to me?"

Concluding Religious Directions

7 Remember those who [1]rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of *their* conduct.
8 Jesus Christ *is* [a]the same yesterday, today, and forever.

ENCOUNTER*Note* *Heb. 13:8*

The Same

The way Jesus led His twelve disciples is the same way He will lead you. The love He expressed on the cross is the same love He extends to you. The power that raised Jesus from the dead is the same power available to you today. Count on the certainty that Christ is perfect. He will not change.

9 Do not be carried [1]about with various and strange doctrines. For *it is* good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.
10 We have an altar from which those who serve the tabernacle have no right to eat.
11 For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.
12 Therefore Jesus also, that He might [1]sanctify the people with His own blood, suffered outside the gate.
13 Therefore let us go forth to Him, outside the camp, bearing [a]His reproach.
14 For here we have no continuing city, but we seek the one to come.
15 [a]Therefore by Him let us continually offer [b]the sacrifice of praise to God, that is, [c]the fruit of *our* lips, [1]giving thanks to His name.
16 [a]But do not forget to do good and to share, for [b]with such sacrifices God is well pleased.
17 [a]Obey those who [1]rule over you, and be submissive, for [b]they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

Prayer Requested

18 [a]Pray for us; for we are confident that we have [b]a good conscience, in all things desiring to live honorably.
19 But I especially urge *you* to do this, that I may be restored to you the sooner.

Benediction, Final Exhortation, Farewell

20 Now may [a]the God of peace [b]who brought up our Lord Jesus from the dead, [c]that great Shepherd of the sheep, [d]through the blood of the everlasting covenant,
21 make you [1]complete in every good work to do His will, [a]working in [2]you what is well pleasing in His sight, through Jesus Christ, to whom *be* glory forever and ever. Amen.

WORD*Study* **COMPLETE**

Heb. 13:21 "Make you complete" comes from the Greek word, *katartizō*, meaning to equip, to thoroughly complete, and to strengthen. It also carries with it the meaning of repairing or mending that which was broken.

29 [a]Ex. 24:17

CHAPTER 13

1 [a]Rom. 12:10
2 [a]Matt. 25:35 [b]Gen. 18:1–22; 19:1
3 [a]Matt. 25:36
4 [a]Prov. 5:18, 19 [b]1 Cor. 6:9
5 [a]Deut. 31:6, 8; Josh. 1:5
6 [a]Ps. 27:1; 118:6
7 [1]*lead*
8 [a]Heb. 1:12
9 [1]NU, M *away*
12 [1]*set apart*
13 [a]1 Pet. 4:14
15 [a]Eph. 5:20 [b]Lev. 7:12 [c]Hos. 14:2 [1]Lit. *confessing*
16 [a]Rom. 12:13 [b]Phil. 4:18
17 [a]Phil. 2:29 [b]Ezek. 3:17 [1]*lead*
18 [a]Eph. 6:19 [b]Acts 23:1
20 [a]Rom. 5:1, 2, 10; 15:33 [b]Ps. 16:10, 11; Hos. 6:2; Rom. 4:24 [c]Ps. 23:1; Is. 40:11; 63:11; 1 Pet. 2:25; 5:4 [d]Zech. 9:11
21 [a]Phil. 2:13 [1]*perfect* [2]NU, M *us*

12:29 God's zeal for us is described as a consuming fire (Deut. 4:24). Fire was used to consume burnt offerings, to purify precious metals, to lead God's people (Ex. 13:21), and to be an instrument for God's judgment and wrath (Gen. 19:28).

13:2 To "entertain strangers" refers to hospitality, which comes from the Greek word, *philoxenia,* meaning "love of strangers." In Old Testament times there were many nomads and few inns in which to stay. Hospitality was considered a sacred duty and only an evil person would deny it to someone (Lev. 19:33, 34; Deut. 10:18, 19).

13:5 The phrase "never forsake you" contains a double negative in the Greek. It could be translated, "I will never, never leave you."

13:12 The phrase "outside the gate" symbolized great disgrace because it meant being cut off from the community.

22 And I appeal to you, brethren, bear with the word of exhortation, for I have written to you in few words.
23 Know that *our* brother Timothy has been set free, with whom I shall see you if he comes shortly.
24 Greet all those who [1]rule over you, and all the saints. Those from Italy greet you.
25 Grace *be* with you all. Amen.

24 [1]*lead*

ENCOUNTER*Note* *Heb. 13:22*

Be Teachable

God provides opportunities for growth and maturity in our faith, but we must be willing to accept the exhortation of His servants. An unteachable spirit prevents us from receiving beneficial correction from others and thus enslaves us to spiritual immaturity.

13:24 "Those from Italy" may indicate the author was writing from Italy. Or, it may imply people from Italy were with the author when this letter was written.

THE EPISTLE OF JAMES

INTRODUCTION

James, the brother of Jesus, who became the pastor of the Jerusalem church, is generally recognized as the author of this book. It is numbered among the General Epistles of the New Testament and was written sometime between A.D. 48 and James' martyrdom in A.D. 66 (prior to the destruction of Jerusalem in A.D. 70). Many scholars think this was the first book written in the New Testament. The Book of James has endured much criticism over the years by theologians, most notably Martin Luther, for its apparent contradictions of Paul's writing. However, any discrepancy is only imagined, as a close study clearly demonstrates theological agreement between James and Paul. James' practical way of sharing truths has given lasting spiritual guidance to believers who have allowed this book to impact their lives.

SIGNIFICANCE

In many ways, James is like Proverbs in that it offers practical, moral, and ethical instruction with simple, vivid illustrations. The focus is a call to righteous living. James offers suggestions on dealing with temptation, curbing the tongue, accessing the power of prayer, and demonstrating one's faith by doing acts of kindness. All of these themes are common among leaders intent on discipling others.

STRUCTURE

James can be outlined as follows:

The Test of Faith (1:1–27)
Faith Expressed (2:1–26)
Taming the Tongue (3:1–18)
Warnings Against Pride (4:1—5:12)
Power of Righteous Prayer (5:13–20)

ENCOUNTERING GOD THROUGH JAMES

James speaks plainly, presenting God's expectations for His people in easily understood terms. In many ways James reflects the Old Testament prophets who exposed the religious practices as empty traditions, and exhorted people to demonstrate compassion, love, and kindness to widows, orphans, and strangers. James presents a God who is involved in our day-to-day interests and who is pleased with even the simplest act of faith, particularly when they express love toward others.

Greeting to the Twelve Tribes

JAMES, [a]a bondservant of God and of the Lord Jesus Christ,

To the twelve tribes which are scattered abroad:

Greetings.

WORD*Study* BONDSERVANT

James 1:1 "Bondservant" comes from the Greek word *doulos,* meaning a slave or attendant, and denotes one who has given up personal rights to become subservient to another person. It can also imply one who comes in the authority of or on behalf of his master. James did not identify himself as Jesus' earthly brother but as His bondservant. This was a favorite description of early Christians (Rom. 1:1; Gal. 1:10; Phil. 1:1; Jude 1).

Profiting from Trials

2 My brethren, [a]count it all joy [b]when you fall into various trials,
3 [a]knowing that the testing of your faith produces [1]patience.
4 But let patience have *its* perfect work, that you may be [1]perfect and complete, lacking nothing.
5 [a]If any of you lacks wisdom, [b]let him ask of God, who gives to all liberally and without reproach, and [c]it will be given to him.
6 [a]But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.
7 For let not that man suppose that he will receive anything from the Lord;
8 *he is* [a]a double-minded man, unstable in all his ways.

The Perspective of Rich and Poor

9 Let the lowly brother glory in his exaltation,
10 but the rich in his humiliation, because [a]as a flower of the field he will pass away.
11 For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits.

Loving God Under Trials

12 [a]Blessed *is* the man who endures temptation; for when he has been approved, he will receive [b]the crown of life [c]which the Lord has promised to those who love Him.
13 Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.

ENCOUNTER*Note* *James 1:13*

Withstanding Temptation

God knows what is within our heart; we do not. He will allow us to undergo trials and temptations as a way of bringing to the surface those things in our lives that are impure or ungodly. When we repent of our sin and learn from our failures, we grow into Christian maturity.

14 But each one is tempted when he is drawn away by his own desires and enticed.
15 Then, [a]when desire has conceived, it gives birth to sin; and sin, when it is full-grown, [b]brings forth death.
16 Do not be deceived, my beloved brethren.
17 [a]Every good gift and every perfect gift is from above, and comes down from the Father of lights, [b]with whom there is no variation or shadow of turning.
18 [a]Of His own will He brought us forth by the [b]word of truth, [c]that we might be a kind of firstfruits of His creatures.

Qualities Needed in Trials

19 [1]So then, my beloved brethren, let every man be swift to hear, [a]slow to speak, [b]slow to wrath;
20 for the wrath of man does not produce the righteousness of God.

Doers—Not Hearers Only

21 Therefore [a]lay aside all filthiness and [1]overflow of wickedness, and re-

CHAPTER 1
1 [a]Acts 12:17
2 [a]Acts 5:41 [b]1 Pet. 1:6
3 [a]Rom. 5:3–5 [1]*endurance* or *perseverance*
4 [1]*mature*
5 [a]1 Kin. 3:9 [b]Matt. 7:7 [c]Jer. 29:12
6 [a][Mark 11:23, 24]
8 [a]James 4:8
10 [a]Job 14:2
12 [a]James 5:11 [b][1 Cor. 9:25] [c]Matt. 10:22
15 [a]Job 15:35 [b][Rom. 5:12; 6:23]
17 [a]John 3:27 [b]Num. 23:19
18 [a]John 1:13 [b][1 Pet. 1:3, 23] [c][Eph. 1:12, 13]
19 [a]Prov. 10:19; 17:27 [b]Prov. 14:17; 16:32 [1]NU *Know this* or *This you know*
21 [a]Col. 3:8 [1]*abundance*

1:1 "Scattered" is from the Greek word *diaspora,* which means sowing or dispersing like seed. Throughout centuries of persecution and oppression, the Jewish people had been dispersed throughout the world. Here James was addressing Christians living outside of Judea.

1:3 "Testing," used here and in 1 Peter 1:7, refers to the process of making sure that precious metals are genuine and free of foreign substances.

1:5 In Hebrew thought, wisdom was the ability to apply godliness to everyday living. It was not merely "head knowledge," but the practical ability to do the righteous thing in every situation. This was not an inherent human ability but God's gift.

1:6 "Doubting" refers to being divided in one's mind or debating internally. It describes a state of uncertainty.

1:8 "Double minded" literally means "two-souled."

1:14 Just as God is not the author of our sinful temptations, neither is Satan blamed here, but rather our own sinful desires.

ceive with meekness the implanted word, [b]which is able to save your souls.
22 But [a]be doers of the word, and not hearers only, deceiving yourselves.

ENCOUNTER*Note* *James 1:22*

Doing the Word

Knowledge without action is useless. The person who truly believes God's Word is not necessarily the one who studies it or who argues on its behalf, but the one who obeys it.

23 For [a]if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror;
24 for he observes himself, goes away, and immediately forgets what kind of man he was.
25 But [a]he who looks into the perfect law of liberty and continues *in it,* and is not a forgetful hearer but a doer of the work, [b]this one will be blessed in what he does.
26 If anyone [1]among you thinks he is religious, and [a]does not bridle his tongue but deceives his own heart, this one's religion *is* useless.
27 [a]Pure and undefiled religion before God and the Father is this: [b]to visit orphans and widows in their trouble, [c]*and* to keep oneself unspotted from the world.

Beware of Personal Favoritism

2 My brethren, do not hold the faith of our Lord Jesus Christ, [a]*the Lord* of glory, with [b]partiality.
2 For if there should come into your assembly a man with gold rings, in [1]fine apparel, and there should also come in a poor man in [2]filthy clothes,
3 and you [1]pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool,"
4 have you not [1]shown partiality among yourselves, and become judges with evil thoughts?
5 Listen, my beloved brethren: [a]Has God not chosen the poor of this world *to be* [b]rich in faith and heirs of the kingdom [c]which He promised to those who love Him?
6 But [a]you have dishonored the poor man. Do not the rich oppress you [b]and drag you into the courts?

[b]Acts 13:26
22 [a]Matt. 7:21–28
23 [a]Luke 6:47
25 [a]James 2:12 [b]John 13:17
26 [a]Ps. 34:13 [1]NU omits *among you*
27 [a]Matt. 25: 34–36 [b]Is. 1:17 [c][Rom. 12:2]

CHAPTER 2

1 [a]1 Cor. 2:8 [b]Lev. 19:15
2 [1]*bright* [2]*vile*
3 [1]Lit. *look upon*
4 [1]*differentiated*
5 [a]1 Cor. 1:27 [b]Luke 12:21 [c]Ex. 20:6
6 [a]1 Cor. 11:22 [b]Acts 13:50
7 [a]1 Pet. 4:16
8 [a]Lev. 19:18
9 [a]Deut. 1:17 [1]Lit. *receive the face*
10 [a]Gal. 3:10 [b]Deut. 27:26
11 [a]Ex. 20:14; Deut. 5:18 [b]Ex. 20:13; Deut. 5:17
12 [a]James 1:25
13 [a]Job 22:6 [b]Prov. 21:13 [c]Mic. 7:18 [d]Rom. 12:8
14 [a]Matt. 7:21–23, 26; 21:28–32
15 [a]Luke 3:11
16 [a][1 John 3: 17, 18]
18 [a]Heb. 6:10 [b]James 3:13 [1]NU omits *your* [2]NU omits *my*
20 [1]NU *useless*
21 [a]Gen. 22:9, 10, 12, 16–18

ENCOUNTER*Note* *James 2:5*

Spiritual Poverty

No amount of money or power can satisfy a destitute soul. God provides abundant richness in spirit to eliminate spiritual poverty for all those who believe. His unlimited resources can quench the hungry soul.

7 Do they not blaspheme that noble name by which you are [a]called?
8 If you really fulfill *the* royal law according to the Scripture, [a]*"You shall love your neighbor as yourself,"* you do well;
9 but if you [1]show partiality, you commit sin, and are convicted by the law as [a]transgressors.
10 For whoever shall keep the whole law, and yet [a]stumble in one *point,* [b]he is guilty of all.
11 For He who said, [a]*"Do not commit adultery,"* also said, [b]*"Do not murder."* Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.
12 So speak and so do as those who will be judged by [a]the law of liberty.
13 For [a]judgment is without mercy to the one who has shown [b]no [c]mercy. [d]Mercy triumphs over judgment.

Faith Without Works Is Dead

14 [a]What *does it* profit, my brethren, if someone says he has faith but does not have works? Can faith save him?
15 [a]If a brother or sister is naked and destitute of daily food,
16 and [a]one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what *does it* profit?
17 Thus also faith by itself, if it does not have works, is dead.
18 But someone will say, "You have faith, and I have works." [a]Show me your faith without [1]your works, [b]and I will show you my faith by [2]my works.
19 You believe that there is one God. You do well. Even the demons believe—and tremble!
20 But do you want to know, O foolish man, that faith without works is [1]dead?
21 Was not Abraham our father justified by works [a]when he offered Isaac his son on the altar?

2:10 You do not have to break all of God's laws to be a lawbreaker, just one.

2:19 This verse implies that demons believe the truth found in the sacred scripture known as the *shema* (Deut. 6:4), the heart of Hebrew theology: "The LORD our God, the LORD is one." The demons could be viewed in this sense as orthodox in their theology yet rebellious in terms of obedience.

22 Do you see [a]that faith was working together with his works, and by [b]works faith was made [1]perfect?
23 And the Scripture was fulfilled which says, [a]*"Abraham believed God, and it was [1]accounted to him for righteousness."* And he was called [b]the friend of God.
24 You see then that a man is justified by works, and not by faith only.
25 Likewise, [a]was not Rahab the harlot also justified by works when she received the messengers and sent *them* out another way?
26 For as the body without the spirit is dead, so faith without works is dead also.

ENCOUNTER *Note* — *James 2:26*

Dead Works

Almighty God's presence in our lives ought to make a noticeable and dramatic difference. If we continue to live self-centered, fearful, and defeated lives, we give compelling evidence that we continue to be spiritually dead.

The Untamable Tongue

3 My brethren, [a]let not many of you become teachers, [b]knowing that we shall receive a stricter judgment.

ENCOUNTER *Note* — *James 3:1*

Spiritual Accounting

The more God gives to you, the greater your responsibility of stewardship. To whom much is given, much is expected. If God has entrusted His spiritual truths or a leadership position to you, handle these carefully and reverently for you will one day give an account for them.

2 For [a]we all stumble in many things. [b]If anyone does not stumble in word, [c]he *is* a [1]perfect man, able also to bridle the whole body.
3 [1]Indeed, [a]we put bits in horses' mouths that they may obey us, and we turn their whole body.
4 Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires.
5 Even so [a]the tongue is a little member and [b]boasts great things. See how great a forest a little fire kindles!
6 And [a]the tongue *is* a fire, a world of [1]iniquity. The tongue is so set among our members that it [b]defiles the whole body, and sets on fire the course of [2]nature; and it is set on fire by [3]hell.
7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind.
8 But no man can tame the tongue. *It is* an unruly evil, [a]full of deadly poison.
9 With it we bless our God and Father, and with it we curse men, who have been made [a]in the [1]similitude of God.
10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.
11 Does a spring send forth fresh *water* and bitter from the same opening?
12 Can a [a]fig tree, my brethren, bear olives, or a grapevine bear figs? [1]Thus no spring yields both salt water and fresh.

Heavenly Versus Demonic Wisdom

13 [a]Who *is* wise and understanding among you? Let him show by good conduct *that* his works *are done* in the meekness of wisdom.
14 But if you have [a]bitter envy and [1]self-seeking in your hearts, [b]do not boast and lie against the truth.
15 [a]This wisdom does not descend from above, but *is* earthly, sensual, demonic.
16 For [a]where envy and self-seeking *exist,* confusion and every evil thing *are* there.
17 But [a]the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, [b]without partiality [c]and without hypocrisy.
18 [a]Now the fruit of righteousness is sown in peace by those who make peace.

Pride Promotes Strife

4 Where do [1]wars and fights *come* from among you? Do *they* not *come* from your *desires for* pleasure [a]that war in your members?

22 [a]Heb. 11:17 [b]John 8:39 [1]*complete*
23 [a]Gen. 15:6 [b]2 Chr. 20:7 [1]*credited*
25 [a]Heb. 11:31

CHAPTER 3

1 [a][Matt. 23:8] [b]Luke 6:37
2 [a]1 Kin. 8:46 [b]Ps. 34:13 [c][Matt. 12:34–37] [1]*mature*
3 [a]Ps. 32:9 [1]NU *Now if*
5 [a]Prov. 12:18; 15:2 [b]Ps. 12:3; 73:8
6 [a]Prov. 16:27 [b][Matt. 12:36; 15:11, 18] [1]*unrighteousness* [2]*existence* [3]Gr. *Gehenna*
8 [a]Ps. 140:3
9 [a]Gen. 1:26; 5:1; 9:6 [1]*likeness*
12 [a]Matt. 7:16–20 [1]NU *Neither can a salty spring produce fresh water.*
13 [a]Gal. 6:4
14 [a]Rom. 13:13 [b]Rom. 2:17 [1]*selfish ambition*
15 [a]Phil. 3:19
16 [a]1 Cor. 3:3
17 [a]1 Cor. 2:6, 7 [b]James 2:1 [c]Rom. 12:9
18 [a]Prov. 11:18

CHAPTER 4

1 [a]Rom. 7:23 [1]*battles*

2:23 Abraham was the only person in the Old Testament described as God's friend (2 Chr. 20:7; Is. 41:8). Moses spoke with God as a friend speaks to a friend (Ex. 33:11). In the New Testament Jesus called His disciples His friends if they did what He commanded them (John 15:14, 15).

2:25 The fact that James cites a Gentile harlot as an example of faith and righteousness demonstrates the dramatic result of placing one's faith in God and acting in obedience.

3:2 "Perfect" means mature.

3:8 The fact that no person can tame the tongue indicates that only the Holy Spirit can free us from sinful talk.

3:14 Testifying to the truth while the heart remains sinful is hypocrisy.

3:16 The word translated "self-seeking" can also involve intrigue or electioneering in which the goal is self-promotion.

ENCOUNTER*Note* *James 3:17*

Righteous Peace

To the world, God's wisdom seems foolish. To God, the world's wisdom is folly. One way leads to life, the other proceeds to death. There is always a choice when we face a challenge as to whose wisdom we will use. The answer reveals who is Lord in our life. The results confirm the difference.

2 You lust and do not have. You murder and covet and cannot obtain. You fight and [1]war. [2]Yet you do not have because you do not ask.
3 [a]You ask and do not receive, [b]because you ask amiss, that you may spend *it* on your pleasures.
4 [1]Adulterers and adulteresses! Do you not know that [a]friendship with the world is enmity with God? [b]Whoever therefore wants to be a friend of the world makes himself an enemy of God.

ENCOUNTER*Note* *James 4:4*

Adulterers

God makes it clear that He wants us to love Him with all of our being. It is spiritual adultery to pursue the pleasures and values of this world while pledging our love for God.

5 Or do you think that the Scripture says in vain, [a]"The Spirit who dwells in us yearns jealously"?
6 But He gives more grace. Therefore He says:

> [a]*"God resists the proud,*
> *But gives grace to the humble."*

Humility Cures Worldliness

7 Therefore submit to God. [a]Resist the devil and he will flee from you.
8 [a]Draw near to God and He will draw near to you. [b]Cleanse *your* hands, *you* sinners; and [c]purify *your* hearts, *you* double-minded.
9 [a]Lament and mourn and weep! Let your laughter be turned to mourning and *your* joy to gloom.
10 [a]Humble yourselves in the sight of the Lord, and He will lift you up.

2 [1]*battle* [2]NU, M omit *Yet*
3 [a]Job 27:8, 9 [b][Ps. 66:18]
4 [a]1 John 2:15 [b]Gal. 1:4 [1]NU omits *Adulterers and*
5 [a]Gen. 6:5
6 [a]Prov. 3:34
7 [a][Eph. 4:27; 6:11]
8 [a]2 Chr. 15:2 [b]Is. 1:16 [c]1 Pet. 1:22
9 [a]Matt. 5:4
10 [a]Job 22:29

11 [a]1 Pet. 2:1–3 [b][Matt. 7:1–5]
12 [a][Matt. 10: 28] [b]Rom. 14:4 [1]NU adds *and Judge* [2]NU, M *But who* [3]NU *a neighbor*
13 [1]M *let us*
14 [a]Job 7:7
15 [a]Acts 18:21
16 [a]1 Cor. 5:6
17 [a][Luke 12:47]

CHAPTER 5

1 [a][Luke 6:24]
2 [a]Matt. 6:19 [b]Job 13:28 [1]*have rotted*

WORD*Study* **SUBMIT**

James 4:7 "Submit" come from the Greek *hupotassō,* meaning to subordinate to, obey, or become subject to another person. When done voluntarily in love, submission to others is an act of humility and service and is recognized as an act of obedience to Christ.

ENCOUNTER*Note* *James 4:8*

Draw Near

How encouraging to know that when we draw near to God He immediately responds to us! How do we draw near to God? We repent of our sin and purge our lives of unrighteousness.

Do Not Judge a Brother

11 [a]Do not speak evil of one another, brethren. He who speaks evil of a brother [b]and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.
12 There is one [1]Lawgiver, [a]who is able to save and to destroy. [b]Who[2] are you to judge [3]another?

Do Not Boast About Tomorrow

13 Come now, you who say, "Today or tomorrow [1]we will go to such and such a city, spend a year there, buy and sell, and make a profit";
14 whereas you do not know what *will happen* tomorrow. For what *is* your life? [a]It is even a vapor that appears for a little time and then vanishes away.
15 Instead you *ought* to say, [a]"If the Lord wills, we shall live and do this or that."
16 But now you boast in your arrogance. [a]All such boasting is evil.
17 Therefore, [a]to him who knows to do good and does not do *it,* to him it is sin.

Rich Oppressors Will Be Judged

5 Come now, *you* [a]rich, weep and howl for your miseries that are coming upon *you!*
2 Your [a]riches [1]are corrupted, and [b]your garments are moth-eaten.
3 Your gold and silver are corroded, and their corrosion will be a witness against

4:3 Prayers can remain unanswered when they are spoken with impure motives.

4:7 Christians are not commanded to bind Satan but rather to resist him. Only God can conquer Satan, but every believer can resist him.

4:14 James is not condemning those who make plans, but rather those who plan without God.

4:17 This is a sin of omission.

5:3 In the last days, money accumulated through the exploitation of others will be used as evidence to condemn us.

you and will eat your flesh like fire. [a]You have heaped up treasure in the last days.
4 Indeed [a]the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and [b]the cries of the reapers have reached the ears of the Lord of [1]Sabaoth.
5 You have lived on the earth in pleasure and [1]luxury; you have [2]fattened your hearts [3]as in a day of slaughter.
6 You have condemned, you have murdered the just; he does not resist you.

Be Patient and Persevering

7 Therefore be patient, brethren, until the coming of the Lord. See *how* the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.
8 You also be patient. Establish your hearts, for the coming of the Lord [1]is at hand.
9 Do not [1]grumble against one another, brethren, lest you be [2]condemned. Behold, the Judge is standing at the door!
10 [a]My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and [b]patience.
11 Indeed [a]we count them blessed who [b]endure. You have heard of [c]the perseverance of Job and seen [d]the end *intended by* the Lord—that [e]the Lord is very compassionate and merciful.
12 But above all, my brethren, [a]do not swear, either by heaven or by earth or with any other oath. But let your "Yes" be "Yes," and *your* "No," "No," lest you fall into [1]judgment.

Meeting Specific Needs

13 Is anyone among you suffering? Let him [a]pray. Is anyone cheerful? [b]Let him sing psalms.
14 Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, [a]anointing him with oil in the name of the Lord.
15 And the prayer of faith will save the sick, and the Lord will raise him up. [a]And if he has committed sins, he will be forgiven.
16 [1]Confess *your* trespasses to one another, and pray for one another, that you may be healed. [a]The effective, [2]fervent prayer of a righteous man avails much.

17 Elijah was a man [a]with a nature like ours, and [b]he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months.
18 And he prayed [a]again, and the heaven gave rain, and the earth produced its fruit.

Bring Back the Erring One

19 Brethren, if anyone among you wanders from the truth, and someone [a]turns him back,
20 let him know that he who turns a sinner from the error of his way [a]will save [1]a soul from death and [b]cover a multitude of sins.

3 [a]Rom. 2:5
4 [a]Lev. 19:13 [b]Deut. 24:15 [1]Lit., in Heb., *Hosts*
5 [1]*indulgence* [2]Lit. *nourished* [3]NU omits *as*
8 [1]*has drawn near*
9 [1]Lit. *groan* [2]NU, M *judged*
10 [a]Matt. 5:12 [b]Heb. 10:36
11 [a][Ps. 94:12] [b][James 1:12] [c]Job 1:21, 22; 2:10 [d]Job 42:10 [e]Num. 14:18
12 [a]Matt. 5: 34–37 [1]M *hypocrisy*
13 [a]Ps. 50:14, 15 [b]Eph. 5:19
14 [a]Mark 6:13; 16:18
15 [a]Is. 33:24
16 [a]Num. 11:2 [1]NU *Therefore confess your sins* [2]*supplication*
17 [a]Acts 14:15 [b]1 Kin. 17:1; 18:1
18 [a]1 Kin. 18:1, 42
19 [a]Gal. 6:1
20 [a]Rom. 11:14 [b][1 Pet. 4:8] [1]NU *his soul*

ENCOUNTER*Note* *James 5:12*

Reflecting God's Word

When God speaks, it is pure truth, and whatever He promises will transpire. His character is revealed in what He says, and there is perfect consistency between His spoken word and His actions. As God's people, our speech and behavior should reflect our God.

ENCOUNTER*Note* *James 5:16*

Fervent Prayer

You do not have to be a spiritual giant before God answers your prayer. Yet God expects you to enter His presence with a keen sense of need for His involvement in your life. The prayers of a desperate sinner gain God's immediate attention.

5:4 "Lord of Sabaoth" can be translated "Lord of the Armies" or "Lord of Hosts." This name for God is especially used to describe His role as a deliverer of the oppressed (Is. 6:3; Rom. 9:29).

5:16 "Confess" can also mean to profess and to promise. It included open acknowledgment, full agreement, and acceptance of what was done and what is to come. Confessing in a public fashion served to provide personal cleansing and corporate instruction.

5:20 The "covering of sins" is an Old Testament expression for forgiveness (Ps. 32:1).

5:20 "Death" translates the Greek word *thanatos,* which also includes the concept of eternal punishment.

THE FIRST EPISTLE OF PETER

INTRODUCTION

Peter's authorship of this epistle is generally accepted on both internal and external evidence. The early church affirmed its authenticity and most scholars agree. The two major challenges to Peter's authorship come from its sophisticated Greek style, since it was written by an "uneducated and untrained" fisherman (Acts 4:13), and the letter's many similarities to Paul's teaching. However, Peter, by vocation, was a successful businessman in the bilingual region of Galilee. It is reasonable to assume he was fluent in Greek and Aramaic. Moreover, he may have used Silvanus as a secretary to polish his letter (1 Pet. 5:12). His affinity to Paul's doctrines is perhaps due to their friendship and discussions on the true nature of the gospel. Church tradition said this letter was written from Rome (a city referred to in code as "Babylon" among Christians) (5:13), during a time of growing persecution under Nero's bloody reign. Peter likely wrote it after Paul was martyred in A.D. 62 and before Nero was removed in A.D. 67. Also, Peter's admonition to obey government leaders was probably given before fierce persecution broke out after the burning of Rome was blamed on Christians in A.D. 64. These factors point to a writing date of A.D. 62–64. Peter wrote to mainly Jewish Christians in Asia Minor (1:1), though Gentile Christians were also included (1:18; 4:3, 4).

SIGNIFICANCE

Christians were under severe persecution when this letter was written. Tacitus, a second century Roman historian who disliked Christians, recorded that Nero burned Christians alive to light his gardens and fed them to wild animals for entertainment. Deadly persecution was a horrible reality for the early church. Peter wrote to encourage believers with the hope of an eternal inheritance (1:4–6). He urged them to follow Christ's example in suffering (3:18). If they were called to suffer on Christ's behalf, they could consider it a great honor (4:14, 16). He further encouraged them to return good for evil, bringing honor to God in their life or in their death. Justice would come at God's hand (4:5), Peter assured them, and heavenly reward is certain for Christians who endure injustice on earth. This is a powerful promise to believers of any generation: Remain obedient despite persecution and God will reward you according to your faithfulness.

STRUCTURE

Peter packs a lot of information into a short letter. After a brief salutation, he immediately brings a word of encouragement to this tormented group of Christians. He assures them of their eternal inheritance and the source of their salvation, the precious blood of Christ. Next, he moves into an exhortation to live holy lives, both individually and corporately in the church as God's people. He gives practical instruction on how to respond to persecution with holy living in the community, in the workplace, and in marriage. Peter includes special instruction for integrity within the community of faith. The letter ends with customary final greetings. First Peter can be outlined as follows:

Introduction (1:1)
Encouragement to Believers (1:2–25)
Holy Living
- Called to Holiness (2:1–12)
- Practical Application of Holiness (2:13—3:22)
- Significance of Suffering (4:1–19)
- Love as a Guide (5:1–11)

Conclusion (5:12–14)

ENCOUNTERING GOD THROUGH 1 PETER

The transformation in Peter's life is remarkable, a magnificent example of God's grace.

The man who denied the Lord to a servant girl (Matt. 26:69–72; Mark 14:66–70; Luke 22:56, 57; John 18:17) later stood before the religious elite and in the power of the Holy Spirit proclaimed the gospel with tremendous courage (Acts 4:8–12). Just as Jesus transformed Peter so He might use him to evangelize the world, so He must change each of us. Peter's life was forever altered when he died to self, was made alive in Christ and was filled with the Spirit. This letter portrays a mature Christian shortly before his death. Recall how the gospels described Peter, and find encouragement in seeing the person he became. Let Peter's inspired words challenge you to live with confidence and boldness for the sake of Christ. There is no room for complaining about injustice in life; we live to honor God in all circumstances, certain of our eternal reward. Turn your focus from life's hardships and instead live with a view to eternity.

Greeting to the Elect Pilgrims

CHAPTER 1

PETER, an apostle of Jesus Christ,

To the [1]pilgrims [a]of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,
2 [a]elect [b]according to the foreknowledge of God the Father, [c]in sanctification of the Spirit, for [d]obedience and [e]sprinkling of the blood of Jesus Christ:

[f]Grace to you and peace be multiplied.

A Heavenly Inheritance

3 [a]Blessed *be* the God and Father of our Lord Jesus Christ, who [b]according to His abundant mercy [c]has begotten us again to a living hope [d]through the resurrection of Jesus Christ from the dead,
4 to an inheritance [1]incorruptible and undefiled and that does not fade away, [a]reserved in heaven for you,
5 [a]who are kept by the power of God through faith for salvation ready to be revealed in the last time.
6 [a]In this you greatly rejoice, though now [b]for a little while, if need be, [c]you have been [1]grieved by various trials,
7 that [a]the genuineness of your faith, *being* much more precious than gold that perishes, though [b]it is tested by fire,

1 [a]James 1:1 [1]*sojourners,* temporary residents
2 [a]Eph. 1:4 [b][Rom. 8:29] [c]2 Thess. 2:13 [d]Rom. 1:5 [e]Heb. 10:22; 12:24 [f]Rom. 1:7
3 [a]Eph. 1:3 [b]Gal. 6:16 [c][John 3:3, 5] [d]1 Cor. 15:20
4 [a]Col. 1:5 [1]*imperishable*
5 [a]John 10:28
6 [a]Matt. 5:12 [b]2 Cor. 4:17

CHARACTER*Study* — PETER — *1 Pet. 1:1*

Peter is one of the most beloved characters in the Bible. He was born Simon Barjona (Barjona means "son of Jona") and followed his father's occupation as a fisherman. He and his brother Andrew (John 1:40) were partners with James and John, the sons of Zebedee (Luke 5:10). Apparently they ran a successful business with hired servants. Peter lived in Bethsaida and later in a large house in Capernaum with his mother-in-law. It was Jesus who called him Peter, or Cephas in Aramaic, meaning "rock" or "stone," the name by which he is best known (Matt. 16:18; John 1:42). Peter and his brother were disciples of John the Baptist when Jesus called them. Peter quickly became a leader among the band of twelve.

Peter was a devoted disciple of Christ, leaving everything to follow Him (Matt. 19:27). He had a heart of ready obedience (Luke 5:5), a remarkable faith (Matt. 14:28, 29), and a depth of spiritual insight beyond that of his contemporaries (Matt. 16:16). But even with all these qualities, he struggled with "self." With great confidence he proclaimed his ultimate allegiance to Christ unto death, but the Lord knew Peter would soon deny Him to a servant girl (Luke 22:33, 34). His cowardly denial of Christ was devastating and humiliating, but Christ shaped the newly humble Peter into a courageous and compassionate leader of the early church. He performed miracles, carried the gospel to the Gentiles through Cornelius, wrote two inspired letters which are included in the Bible, and eventually died as a martyr in Rome. Legend claims Peter felt unworthy to be crucified like His Lord and begged his executioner to crucify him upside down.

Like Peter, you may be an earnest, devoted believer in whom the power of the flesh is still strong. Peter's life demonstrates that anyone can find forgiveness, be filled with the Spirit, and make a contribution to God's kingdom.

1:1 "Pilgrims of the Dispersion" or the "Diaspora," was a term for Jewish people residing outside Palestine.

1:2 Election was a concept previously reserved for God's chosen people, the Jews. Peter used it here for all people who believe in Jesus.

1:3 "Begotten us" means God has given a new and spiritual life that enables believers to live in a different dimension of reality beyond natural capacity.

1:7 Precious metals were melted in a furnace to separate impurities and to leave the purer metal. Peter likens this purification process to the testing of faith by persecution. This analogy is also used in the Old Testament (Job 23:10; Ps. 12:6; Prov. 17:3).

ENCOUNTER*Note* 1 Pet. 1:3

A Sure Thing

Christian rewards are prepared but not yet fully received. Current blessings are but a foretaste of what is still to come. Those born into God's family have a hope that will not disappoint, for their inheritance is ensured by almighty God.

[c]may be found to praise, honor, and glory at the revelation of Jesus Christ,
8 [a]whom having not [1]seen you love. [b]Though now you do not see *Him,* yet believing, you rejoice with joy inexpressible and full of glory,
9 receiving the end of your faith—the salvation of *your* souls.
10 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you,
11 searching what, or what manner of time, [a]the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.
12 To them it was revealed that, not to themselves, but to [1]us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which [a]angels desire to look into.

Living Before God Our Father

13 Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;
14 as obedient children, not [a]conforming yourselves to the former lusts, *as* in your ignorance;
15 [a]but as He who called you *is* holy, you also be holy in all *your* conduct,
16 because it is written, [a]*"Be holy, for I am holy."*
17 And if you call on the Father, who [a]without partiality judges according to each one's work, conduct yourselves throughout the time of your [1]stay *here* in fear;
18 knowing that you were not redeemed with [1]corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,

[c]James 1:2
[1]*distressed*
7 [a]James 1:3 [b]Job 23:10 [c][Rom. 2:7]
8 [a]1 John 4:20 [b]John 20:29 [1]M *known*
11 [a]2 Pet. 1:21
12 [a]Eph. 3:10 [1]NU, M *you*
14 [a][Rom. 12:2]
15 [a][2 Cor. 7:1]
16 [a]Lev. 11:44, 45; 19:2; 20:7
17 [a]Acts 10:34 [1]*sojourning, dwelling as* resident aliens
18 [1]*perishable*

WORD*Study* HOLY

1 Pet. 1:15 The Greek word *hagios,* translated "holy," has a long history. Its meaning developed over time, especially as it came to be used for the one true God. The old Greek word from which it originated denoted a sense of awe. It came to be used of gods and religious practices, settling into its mature form in the Hellenistic period. Used for the God of the Hebrews in the New Testament, the word holy took on a deeper meaning that could only be used to describe God and that which belongs to Him. Holiness speaks to God's nature, His elemental characteristic from which all else emanates. It embraces eternity, glory, and power, and evokes awe, reverence, and fear. It speaks to the majesty and mystery of God that is totally above all creation. A secondary implication speaks of God's perfection; since He is absolutely pure, He must cleanse or consume that which enters His presence. Created things or beings can only be holy in a derivative sense as they relate to God. Believers are called to be holy; to belong wholly to God and to reflect His nature through the power of the Holy Spirit. The essence of holiness is the dynamic expression of the divine in our daily lives. We fulfill God's command to be holy when we obey His will and live consecrated lives that reveal His moral character.

ENCOUNTER*Note* 1 Pet. 1:16

Holy unto Him

Never tolerate, justify, or excuse that which draws you away from God. God did not send His beloved Son to die for your happiness, prosperity, or health, but for your holiness. He paid an awful price that you might be one with Him.

19 but [a]with the precious blood of Christ, [b]as of a lamb without blemish and without spot.
20 [a]He indeed was foreordained before the foundation of the world, but was [1]manifest [b]in these last times for you
21 who through Him believe in God, [a]who raised Him from the dead and

19 [a]Acts 20:28 [b]Ex. 12:5; Is. 53:7
20 [a]Rom. 3:25 [b]Gal. 4:4 [1]*revealed*
21 [a]Acts 2:24

1:13 Men often wore long robes and would tuck them into their belts so they could move freely and quickly. This is what it meant to "gird up the loins."

1:19 A "lamb without blemish" recalls the Israelites' redemption from slavery in Egypt and the blood of the Passover lamb (Ex. 12:3–6). Old Testament sacrifices were "types," symbols foreshadowing the coming of Christ, God's ultimate Passover Lamb (1 Cor. 5:7).

[b]gave Him glory, so that your faith and hope are in God.

The Enduring Word

22 Since you [a]have purified your souls in obeying the truth [1]through the Spirit in [2]sincere [b]love of the brethren, love one another fervently with a pure heart,
23 [a]having been born again, not of [1]corruptible seed but [2]incorruptible, [b]through the word of God which lives and abides [3]forever,
24 because

[a]*"All flesh is as grass,*
And all [1]the glory of man as the flower of the grass.
The grass withers,
And its flower falls away,
25 [a]*But the [1]word of the LORD endures forever."*

[a]Now this is the word which by the gospel was preached to you.
2 Therefore, [a]laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,
2 [a]as newborn babes, desire the pure [b]milk of the word, that you may grow [1]thereby,
3 if indeed you have [a]tasted that the Lord *is* gracious.

The Chosen Stone and His Chosen People

4 Coming to Him *as to* a living stone, [a]rejected indeed by men, but chosen by God *and* precious,
5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.
6 Therefore it is also contained in the Scripture,

[a]*"Behold, I lay in Zion*
A chief cornerstone, elect, precious,
And he who believes on Him will by no means be put to shame."

7 Therefore, to you who believe, *He is* precious; but to those who [1]are disobedient,

[a]*"The stone which the builders rejected*
Has become the chief cornerstone,"

8 and

[a]*"A stone of stumbling*
And a rock of offense."

[b]They stumble, being disobedient to the word, [c]to which they also were appointed.
9 But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of [a]darkness into His marvelous light;

ENCOUNTER *Note* — *1 Pet. 2:9*

Entering the Priesthood

Your calling supersedes your vocation. All Christians, regardless of chosen careers, have been called to serve as priests unto God with direct access to His presence. Wherever God places you, you represent God to people of the world and you intercede before God on their behalf. Be free from the self-centered preoccupations of life. Serve according to your calling and impact eternity.

10 [a]who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

Living Before the World

11 Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts [a]which war against the soul,
12 [a]having your conduct honorable among the Gentiles, that when they speak against you as evildoers, [b]they may, by *your* good works which they observe, glorify God in the day of visitation.

Submission to Government

13 [a]Therefore submit yourselves to every [1]ordinance of man for the Lord's sake, whether to the king as supreme,
14 or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good.

[b] Acts 2:33
22 [a] Acts 15:9
[b] Heb. 13:1
[1] NU omits *through the Spirit* [2] Lit. *unhypocritical*
23 [a] John 1:13
[b] James 1:18
[1] *perishable* [2] *imperishable* [3] NU omits *forever*
24 [a] Is. 40:6–8
[1] NU *its glory as*
25 [a] Is. 40:8
[b] [John 1:1]
[1] *spoken word*

CHAPTER 2

1 [a] Heb. 12:1
2 [a] [Matt. 18:3; 19:14]
[b] 1 Cor. 3:2
[1] NU adds *up to salvation*
3 [a] Heb. 6:5
4 [a] Ps. 118:22
6 [a] Is. 28:16
7 [a] Ps. 118:22
[1] NU *disbelieve*
8 [a] Is. 8:14
[b] 1 Cor. 1:23
[c] Rom. 9:22
9 [a] [Acts 26:18]
10 [a] Hos. 1:9, 10; 2:23
11 [a] James 4:1
12 [a] Phil. 2:15
[b] Matt. 5:16; 9:8
13 [a] Matt. 22:21
[1] *institution*

1:22 The Old Testament purity laws allowed people to purge themselves from defilement through ceremonial washing. Believers are cleansed through obedience to the truth.

2:2 "Desire" is not casual; it is a deep longing.

2:4, 5 Jesus is the "living stone," the "cornerstone" of the new temple. This spiritual residence is not made of cold hard stones, but of living beings; believers make up the church.

2:12 The exact phrase "in the day of visitation" is not used elsewhere in the Bible. Some have viewed it as an allusion to God's judgment (Is. 10:3), but it is more likely a reference to the offer of salvation (Luke 19:44) as people respond to the witness of good works among believers.

2:13 "The king" is probably a direct reference to the Roman emperor, who was the supreme earthly king in the Mediterranean.

2:14 "Governors" included legates who governed imperial provinces, and proconsuls who governed senatorial provinces. They were commissioned by the emperor and were expected to administer justice throughout the land.

15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—
16 [a]as free, yet not [b]using liberty as a cloak for [1]vice, but as bondservants of God.
17 Honor all *people.* Love the brotherhood. Fear [a]God. Honor the king.

Submission to Masters

18 [a]Servants, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh.
19 For this *is* [a]commendable, if because of conscience toward God one endures grief, suffering wrongfully.
20 For [a]what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God.
21 For [a]to this you were called, because Christ also suffered for [1]us, [b]leaving [2]us an example, that you should follow His steps:

22 *"Who[a] committed no sin,*
Nor was deceit found in His mouth";

23 [a]who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but [b]committed *Himself* to Him who judges righteously;
24 [a]who Himself bore our sins in His own body on the tree, [b]that we, having died to sins, might live for righteousness—[c]by whose [1]stripes you were healed.
25 For [a]you were like sheep going astray, but have now returned [b]to the Shepherd and [1]Overseer of your souls.

Submission to Husbands

3 Wives, likewise, *be* [a]submissive to your own husbands, that even if some do not obey the word, [b]they, without a word, may [c]be won by the conduct of their wives,
2 [a]when they observe your chaste conduct *accompanied* by fear.
3 [a]Do not let your adornment be *merely* outward—arranging the hair, wearing gold, or putting on *fine* apparel—
4 rather *let it be* [a]the hidden person of the heart, with the [1]incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God.
5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,
6 as Sarah obeyed Abraham, [a]calling him lord, whose daughters you are if you do good and are not afraid with any terror.

A Word to Husbands

7 [a]Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, [b]as to the weaker vessel, and as *being* heirs together of the grace of life, [c]that your prayers may not be hindered.

Called to Blessing

8 Finally, all *of you be* of one mind, having compassion for one another; love as brothers, *be* tenderhearted, *be* [1]courteous;
9 [a]not returning evil for evil or reviling for reviling, but on the contrary [b]blessing, knowing that you were called to this, [c]that you may inherit a blessing.
10 For

[a]*"He who would love life*
And see good days,
[b]*Let him [1]refrain his tongue from evil,*
And his lips from speaking deceit.
11 *Let him [a]turn away from evil and do good;*
[b]*Let him seek peace and pursue it.*
12 *For the eyes of the LORD are on the righteous,*
[a]*And His ears are open to their prayers;*
But the face of the LORD is against those who do evil."

16 [a]Rom. 6:14, 20, 22 [b]Gal. 5:13 [1]*wickedness*
17 [a]Prov. 24:21
18 [a]Eph. 6:5–8
19 [a]Matt. 5:10
20 [a]Luke 6:32–34
21 [a]Matt. 16:24 [b][1 John 2:6] [1]NU *you* [2]NU, M *you*
22 [a]Is. 53:9
23 [a]Is. 53:7 [b]Luke 23:46
24 [a][Heb. 9:28] [b]Rom. 7:6 [c]Is. 53:5 [1]*wounds*
25 [a]Is. 53:5, 6 [b]Is. 40:11; [Ezek. 34:23]; Zech. 13:7 [1]Gr. *Episkopos*

CHAPTER 3

1 [a]Eph. 5:22 [b]1 Cor. 7:16 [c]Matt. 18:15
2 [a]1 Pet. 2:12; 3:6
3 [a]1 Tim. 2:9
4 [a]Rom. 2:29 [1]*imperishable*
6 [a]Gen. 18:12
7 [a][Eph. 5:25] [b]1 Cor. 12:23 [c]Job 42:8
8 [1]NU *humble*
9 [a][Prov. 17:13] [b]Matt. 5:44 [c]Matt. 25:34
10 [a]Ps. 34:12–16 [b]James 1:26 [1]*restrain*
11 [a]Ps. 37:27 [b]Rom. 12:18
12 [a]John 9:31

ENCOUNTER *Note* — *1 Pet. 2:25*

Shepherd of Our Soul

The Good Shepherd feeds, protects, and watches over your soul. To walk away from Him is to leave your soul hungry, vulnerable to the evil one, and alone. Remain in Him that your soul may be refreshed.

2:18 Peter is not addressing the issue of slavery, but is encouraging those in that situation to live lives honoring to God (Eph. 6:5–8; Col. 3:22–25; 1 Tim. 6:1, 2; Titus 2:9, 10). No ancient slave war had been successful and abolition was not a practical reality at the time. Legally, slaves were viewed as property and were treated as such. Peter elevates the value of slaves by identifying them with Christ, quoting Isaiah 53:9 in reference to the suffering servant (1 Pet. 2:21, 22).

2:25 "Sheep going astray" was a common image of Israel wandering from God (Jer. 50:6; Ezek. 34:6).

3:3 Peter does not condemn women who care for their outward appearance, but he urges them to be more concerned with their inner beauty, which produces a character honoring to God.

3:7 Peter's statement that husbands and wives are "heirs together of the grace of life" was countercultural. In God's view, a man who dishonors his wife hinders his prayers.

3:8 Mutual consideration in all relationships is proper, for all are created in the image of God (Gen. 1:27).

Suffering for Right and Wrong

13 [a]And who *is* he who will harm you if you become followers of what is good?
14 [a]But even if you should suffer for righteousness' sake, *you are* blessed. [b]*"And do not be afraid of their threats, nor be troubled."*
15 But [1]sanctify [2]the Lord God in your hearts, and always [a]*be* ready to *give* a defense to everyone who asks you a reason for the [b]hope that is in you, with meekness and fear;

ENCOUNTER*Note* *1 Pet. 3:15*

Speak the Truth

Holy living must be accompanied by sanctified speech. The world may see God's salvation by your good works, but they will not understand the way of salvation until they hear the gospel.

16 [a]having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.
17 For *it is* better, if it is the will of God, to suffer for doing good than for doing evil.

Christ's Suffering and Ours

18 For Christ also suffered once for sins, the just for the unjust, that He might bring [1]us to God, being put to death in the flesh but made alive by the Spirit,
19 by whom also He went and preached to the spirits in prison,
20 who formerly were disobedient, [1]when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water.
21 [a]There is also an antitype which now saves us—baptism [b](not the removal of the filth of the flesh, [c]but the answer of a good conscience toward God), through the resurrection of Jesus Christ,
22 who has gone into heaven and [a]is at the right hand of God, [b]angels and authorities and powers having been made subject to Him.

4 Therefore, since Christ suffered [1]for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,
2 that he no longer should live the rest of *his* time in the flesh for the lusts of men, [a]but for the will of God.
3 For we *have spent* enough of our past [1]lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.
4 In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of *you.*
5 They will give an account to Him who is ready [a]to judge the living and the dead.
6 For this reason [a]the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but [b]live according to God in the spirit.

Serving for God's Glory

7 But [a]the end of all things is at hand; therefore be serious and watchful in your prayers.

ENCOUNTER*Note* *1 Pet. 4:7*

Watch and Pray

Prayer is your life; take it seriously. The times are evil and temptation lies in wait. Diligently seek the Lord, and He will guide your life in paths of righteousness.

8 And above all things have fervent love for one another, for [a]*"love will cover a multitude of sins."*
9 [a]*Be* hospitable to one another [b]without grumbling.
10 [a]As each one has received a gift, minister it to one another, [b]as good stewards of [c]the manifold grace of God.

13 [a]Prov. 16:7
14 [a]James 1:12 [b]Is. 8:12
15 [a]Ps. 119:46 [b][Titus 3:7] [1]*set apart* [2]NU *Christ as Lord*
16 [a]Heb. 13:18
18 [1]NU, M *you*
20 [1]NU, M *when the longsuffering of God waited patiently*
21 [a]Eph. 5:26 [b][Titus 3:5] [c][Rom. 10:10]
22 [a]Ps. 110:1 [b]Rom. 8:38

CHAPTER 4

1 [1]NU omits *for us*
2 [a]John 1:13
3 [1]NU *time*
5 [a]Acts 10:42
6 [a]1 Pet. 1:12; 3:19 [b][Rom. 8:9, 13]
7 [a]Rom. 13:11
8 [a][Prov. 10:12]
9 [a]Heb. 13:2 [b]2 Cor. 9:7
10 [a]Rom. 12: 6–8 [b]1 Cor. 4:1, 2 [c][1 Cor. 12:4]

3:19 Much discussion centers around the meaning of these verses, primarily because there is ambiguity in the phrase "spirits in prison." The main debate surrounds three issues: (1) Who were the spirits in prison? The Greek words could refer to unbelievers who have died, Old Testament believers who died, or even fallen angels (evil spirits). 2) What did Jesus preach? Did He preach a second chance of salvation, did He proclaim the completion of salvation to those who were waiting, or did He announce final condemnation to those who would be punished? (3) When did Jesus preach? Did He speak in the days of Noah through Noah himself, in the time between His crucifixion and resurrection, or after His resurrection? While many commentaries address these issues, suffice it to say that Jesus claimed victory over sin, death, and hell, and the impact of the resurrection is felt for all time, past and present. It is appointed for everyone once to die, and then to face judgment for the deeds done in the body (Heb. 9:27).

3:21 There is double symbolism in this passage. The flood symbolizes baptism; baptism symbolizes salvation through faith in Christ.

4:3 Nothing on Peter's list of ungodly behavior was considered immoral in the Greco-Roman world. When Christians chose not to participate in such activity, they were labeled antisocial. Their separation from worldly behavior caused the emperor Nero to put many Christians to death on charges of being "haters of humanity."

4:7 Jewish tradition taught that the end of the age would be preceded by great tribulation (Dan. 12:1, 2).

4:9 "Hospitality" often referred to taking in travelers for two or three days.

11 [a]If anyone speaks, *let him speak* as the [1]oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that [b]in all things God may be glorified through Jesus Christ, to whom belong the glory and the [2]dominion forever and ever. Amen.

Suffering for God's Glory

12 Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;
13 but rejoice [a]to the extent that you partake of Christ's sufferings, that [b]when His glory is revealed, you may also be glad with exceeding joy.
14 If you are [1]reproached for the name of Christ, [a]blessed *are you*, for the Spirit of glory and of God rests upon you. [2]On their part He is blasphemed, [b]but on your part He is glorified.
15 But let none of you suffer as a murderer, a thief, an evildoer, or as a [1]busybody in other people's matters.
16 Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this [1]matter.

ENCOUNTER*Note* *1 Pet. 4:16*

Suffering for Righteousness

Suffering is common to all people. We have the choice of suffering as a result of our sin and rebellion, or suffering as a result of righteousness. The former is at the hand of God and the latter is in the hand of God.

17 For the time *has come* [a]for judgment to begin at the house of God; and if *it begins* with us first, [b]what will *be* the end of those who do not obey the gospel of God?
18 Now

> [a]*"If the righteous one is scarcely saved,*
> *Where will the ungodly and the sinner appear?"*

19 Therefore let those who suffer according to the will of God [a]commit their souls *to Him* in doing good, as to a faithful Creator.

11 [a]Eph. 4:29 [b][1 Cor. 10:31] [1]*utterances* [2]*sovereignty*
13 [a]James 1:2 [b]2 Tim. 2:12
14 [a]Matt. 5:11 [b]Matt. 5:16 [1]*insulted* or *reviled* [2]NU omits the rest of v. 14.
15 [1]*meddler*
16 [1]NU *name*
17 [a]Is. 10:12 [b]Luke 10:12
18 [a]Prov. 11:31
19 [a]2 Tim. 1:12

WORD*Study* **SUFFER**

1 Pet. 4:15 The Greek word *paschō*, translated "to suffer" originally meant "to experience something from the outside," whether good or bad. But over time it lost the positive sense and came to be used solely for unpleasant experiences where a person endured unjust punishment, abuse, threats, insults, or discrimination at the hands of someone else. The word is used forty-two times in the New Testament, mostly to describe Jesus' suffering on the cross and the persecution of His followers. Interestingly, Paul only used it seven times, while Peter uses it eight times in First Peter alone. Peter suggests that to endure unjust suffering for the sake of Christ is to follow His perfect example. While unbelievers may seem to have good fortune on earth, they will suffer for eternity. Believers, however, may suffer on earth but their reward will be everlasting life.

Shepherd the Flock

CHAPTER 5

5 The elders who are among you I exhort, I who am a fellow elder and a [a]witness of the sufferings of Christ, and also a partaker of the [b]glory that will be revealed:
2 [a]Shepherd the flock of God which is among you, serving as overseers, [b]not by compulsion but [1]willingly, [c]not for dishonest gain but eagerly;
3 nor as [a]being [1]lords over [b]those entrusted to you, but [c]being examples to the flock;
4 and when [a]the Chief Shepherd appears, you will receive [b]the crown of glory that does not fade away.

Submit to God, Resist the Devil

5 Likewise you younger people, submit yourselves to *your* elders. Yes, [a]all of *you* be submissive to one another, and be clothed with humility, for

> [b]*"God resists the proud,*
> *But [c]gives grace to the humble."*

6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,

1 [a]Matt. 26:37 [b]Rom. 8:17, 18
2 [a]Acts 20:28 [b]1 Cor. 9:17 [c]1 Tim. 3:3 [1]NU adds *according to God*
3 [a]Ezek. 34:4 [b]Ps. 33:12 [c]Phil. 3:17 [1]*masters*
4 [a]Heb. 13:20 [b]2 Tim. 4:8
5 [a]Eph. 5:21 [b]Prov. 3:34 [c]Is. 57:15

4:15 A "busybody" is a person who pries into other people's affairs, giving unwanted and ill-timed advice. Surprisingly, Peter lists such a person with murderers, thieves, and evildoers. Causing strife and division kills the spirit of a church.

4:17 "Judgment" does not always imply final condemnation, but is in some cases evaluation of life which gives occasion for repentance and adjustment to God. "The house of God" is not a building, but the people of God.

5:1 Elders, or church leaders, were in constant danger of persecution, imprisonment, or even death during the time Peter wrote this letter.

5:2 Peter quotes Jesus when he instructs church leaders not to act as "lords" over the people (Matt. 20:25–28). Instead, Peter uses the image of the shepherd to lead God's people. Jesus' last instructions to Peter included "feed my sheep" . . . "tend my sheep" . . . "feed my sheep" . . . "follow me" (John 21:15–19).

ENCOUNTER*Note* *1 Pet. 5:7*

Casting Our Cares

God wants all our cares, not just the ones that overwhelm us. Humility recognizes our absolute need for God and allows us to release everything into His hands.

7 casting all your care upon Him, for He cares for you.
8 Be [1]sober, be [2]vigilant; [3]because your adversary the devil walks about like a roaring lion, seeking whom he may devour.
9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

8 [1]*self-controlled* [2]*watchful* [3]NU, M omit *because*

10 [a]1 Cor. 1:9 [1]NU *the God of all grace,* [2]NU, M *you* [3]NU *will perfect*
11 [a]Rev. 1:6
12 [a]2 Cor. 1:19 [b]Acts 20:24
13 [a]Acts 12:12, 25; 15:37, 39

10 But [1]may the God of all grace, [a]who called [2]us to His eternal glory by Christ Jesus, after you have suffered a while, [3]perfect, establish, strengthen, and settle *you.*
11 [a]To Him *be* the glory and the dominion forever and ever. Amen.

Farewell and Peace

12 By [a]Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying [b]that this is the true grace of God in which you stand.
13 She who is in Babylon, elect together with *you,* greets you; and *so does* [a]Mark my son.
14 Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

HISTORICAL*Encounter* *1 Pet. 5:7*

ELISHA HOFFMAN

Elisha Hoffman served for thirty-three years as the pastor of Benton Harbor Presbyterian Church in Pennsylvania, about a century ago. He often ministered to people suffering heartache and loss. One of Hoffman's favorite verses was 1 Peter 5:7, which was based on Psalm 55:22. These verses offered divine comfort to those in distress. One day he was consoling an anguished woman, and when she cried out, "What shall I do?" his immediate response was, "You cannot do better than to take all your sorrows to Jesus. You must tell Jesus." The woman immediately realized her need and exclaimed, "That's it! I must tell Jesus!" As Hoffman returned to his home, he reflected on the woman's response. He later wrote the hymn that contains the following chorus: "I must tell Jesus! I must tell Jesus! I cannot bear my burdens alone; I must tell Jesus! I must tell Jesus! Jesus can help me, Jesus alone."

5:8 "Devil" literally means "slanderer."

5:9 We are instructed to flee temptation (1 Cor. 6:18; 2 Tim. 2:22), but we are to stand firm (Eph. 6:11–14) and resist the evil one (James 4:7).

5:12 Silvanus is the Roman form of the name Silas. He became Paul's traveling companion on the second missionary journey after Barnabas left (Acts 15:36–40). Peter used him as an amanuensis, or scribe, to write this letter.

THE SECOND EPISTLE OF PETER

INTRODUCTION

Peter identifies himself as the author (1:1) and states he was an eyewitness to Jesus' transfiguration (1:16, 17; see Matt. 17:1–13). While Peter's authorship is generally accepted by modern scholars, it has not always been so. Second Peter was one of the most controversial books to be included in the canon. Although its existence was confirmed early, some questioned its authenticity because its literary style differed from 1 Peter, as did the subject matter. Another factor was its similarity to the Book of Jude. Nevertheless, by the fourth century A.D., church councils had fully accepted it as an authentic letter by Peter. The differences in style are accounted for by the fact that Silvanus probably penned 1 Peter as the apostle's assistant (1 Pet. 5:12). Second Peter has no such reference, implying that Peter wrote it himself or he used the services of another scribe. Even with the differences, no other biblical book is as similar to 1 Peter. Any variances in vocabulary are likely due to different subject matter, which is not surprising. Regarding the similarity to Jude, the three prominent opinions are that Jude borrowed from Peter, Peter borrowed from Jude, or both borrowed from an early Christian tract to combat false teachers who were ravaging the churches of Asia Minor. None of these options preclude Peter's authorship of 2 Peter, as using other sources in such fashion was not uncommon.

Second Peter was probably written from Rome near the end of Peter's life (2 Pet. 1:12–15), and after he wrote 1 Peter. This puts the date sometime between A.D. 64 and 67 when he was martyred at the hand of Nero. He wrote to "those who have obtained like precious faith with us" (1:1) and appears to have known his audience personally. Peter's first letter was addressed to "the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet. 1:1). This indicates a mixed group of Jewish and Gentile believers throughout Asia Minor. Besides being a general letter, this epistle bears signs of being a "testament" letter, giving final instructions from a dying father or leader.

SIGNIFICANCE

Second Peter provided pastoral encouragement to believers who were experiencing persecution from without and heretical teaching from within. It differs in style from 1 Peter, reading more like a short sermon than a letter. Its message is timeless and has greatly encouraged the church through the ages. Sanctification of believers is a prominent theme in the letter, finding its motivation in Christ's imminent return. Peter challenges believers to grow in their faith, he warns against false doctrines, and he encourages preparation for the day of the Lord. He also stresses patience; God is in control and will bring all things to completion in His own time.

STRUCTURE

Peter begins his address with a salutation identifying himself as the author and stating his credentials. The rest of the book falls into three distinct sections. The first is an exhortation to godly living. Peter identifies our resources to live such a life, describes specific characteristics of holy living, and emphasizes his authority to give such instruction. The second section warns against false teachers. After a stern warning, Peter pronounces doom against those who lead God's people astray, and he exposes their immorality and empty teaching. The third section expresses hope for Christ's return. Peter establishes the certainty of the day of the Lord and the ethical implications of His return. The book ends with a short concluding salutation. Second Peter can be outlined as follows:

Introduction (1:1, 2)
Godly Living (1:3–21)

Warning Against False Teachers (2:1–22)
Hope for Christ's Return (3:1–18a)
Conclusion (3:18b)

ENCOUNTERING GOD THROUGH 2 PETER

One factor the early church considered when including 2 Peter in the canon was the way it encouraged churches. Through this epistle, God will minister to your life as well. He will speak through a mature and experienced apostle, one of Jesus' closest earthly friends. Knowing Peter would fail Him during the crucifixion event, Jesus nevertheless gave him this charge: "When you have returned to Me, strengthen your brethren" (Luke 22:32). The impulsive, sometimes foolhardy fisherman was continually getting into trouble. Then he was transformed by the power of Christ's resurrection and was filled with the Holy Spirit. He saw clearly and spoke with wisdom from years of faithful service. You will encounter God through the voice of this wise saint. You will be challenged to walk faithfully in any circumstance, growing in the virtues of Christian character. You will receive a spiritual foundation, motivation for service, and warnings about sin's pitfalls. Allow the hope of eternity to impact your heart and keep you close to the One who will return for those who have been faithful.

CHAPTER 1

Greeting the Faithful

SIMON Peter, a bondservant and [a]apostle of Jesus Christ,

To those who have [1]obtained [b]like[2] precious faith with us by the righteousness of our God and Savior Jesus Christ:

2 [a]Grace and peace be multiplied to you
in the knowledge of God and of Jesus our Lord,
3 as His [a]divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him [b]who called us by glory and virtue,
4 [a]by which have been given to us exceedingly great and precious promises, that through these you may be [b]partakers of the divine nature, having escaped the [1]corruption *that is* in the world through lust.

1 [a]Gal. 2:8 [b]Eph. 4:5 [1]*received* [2]*faith of the same value*
2 [a]Dan. 4:1
3 [a]1 Pet. 1:5 [b]1 Thess. 2:12
4 [a]2 Cor. 1:20; 7:1 [b][2 Cor. 3:18] [1]*depravity*

ENCOUNTER *Note* — *2 Pet. 1:3*

Indwelling Influence

To justify ungodly behavior is to reject God's grace and to call Him a liar. He has given us everything we need for life and godliness. His promises are realized by faith, as we receive God's presence in our mortal flesh through the indwelling of the Holy Spirit.

Fruitful Growth in the Faith

5 But also for this very reason, [a]giving all diligence, add to your faith virtue, to virtue [b]knowledge,
6 to knowledge self-control, to self-control [1]perseverance, to perseverance godliness,

5 [a]2 Pet. 3:18 [b]2 Pet. 1:2
6 [1]*patience*

HISTORICAL *Encounter* — *2 Pet. 1:4*

JOHN WESLEY

John Wesley was troubled and seeking peace for his soul. He was in London on May 24, 1738. At five o'clock in the morning, he opened his Bible to 2 Peter 1:4, and read of God's surpassing promises that a person could partake of God's divine nature. It stirred his heart that God had indeed provided a way for someone to enjoy fellowship with Him. As Wesley prepared to depart for the day, he opened his Bible again and read, "Thou art not far from the kingdom of God." By that evening Wesley had accepted Christ as his Savior. He would go on to found the Methodist movement and to be used mightily by God to bring revival to his land.

1:1 By claiming the title "apostle," Peter identified himself as one with spiritual authority to instruct the church. "God and Savior" is a clear statement of Christ's divinity. This would offend unbelieving Jews and challenge the false teaching of the Gnostics, who believed that spiritual things had to be separated from the flesh, which is inherently evil.

1:4 "Partakers of the divine nature" is a carefully worded phrase in the contexts of monotheistic Judaism and a polytheistic culture that taught the possibility of full divinization. Christians do not become gods, but receive the Spirit of God within (John 14:16–17; Rom. 8:11; 2 Tim. 1:14; 1 John 4:13).

1:5 Identifying this progression of virtues (vv. 5–7) was a standard literary form in Jewish, Greek, and Roman texts. Such lists were called "sorites."

ENCOUNTER Note 2 Pet. 1:7

A Loving Nature

God does not love us because we are lovable, but because it is His nature to do so. Allow His divine nature to work in your life so you love others the way God does and so the world can see Him through you.

7 to godliness brotherly kindness, and [a]to brotherly kindness love.
8 For if these things are yours and abound, *you* will be neither [1]barren [a]nor unfruitful in the knowledge of our Lord Jesus Christ.
9 For he who lacks these things is [a]shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.
10 Therefore, brethren, be even more diligent [a]to make your call and election sure, for if you do these things you will never stumble;
11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Peter's Approaching Death

12 For this reason [a]I will not be negligent to remind you always of these things, [b]though you know and are established in the present truth.
13 Yes, I think it is right, [a]as long as I am in this [1]tent, [b]to stir you up by reminding *you,*
14 [a]knowing that shortly I *must* [1]put off my tent, just as [b]our Lord Jesus Christ showed me.
15 Moreover I will be careful to ensure that you always have a reminder of these things after my [1]decease.

The Trustworthy Prophetic Word

16 For we did not follow [a]cunningly devised fables when we made known to you the [b]power and [c]coming of our Lord Jesus Christ, but were [d]eyewitnesses of His majesty.
17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: [a]"This is My beloved Son, in whom I am well pleased."
18 And we heard this voice which came from heaven when we were with Him on [a]the holy mountain.
19 [1]And so we have the prophetic word confirmed, which you do well to heed as a [a]light that shines in a dark place, [b]until [c]the day dawns and the morning star rises in your [d]hearts;
20 knowing this first, that [a]no prophecy of Scripture is of any private [1]interpretation,
21 for [a]prophecy never came by the will of man, [b]but [1]holy men of God spoke *as they were* moved by the Holy Spirit.

Destructive Doctrines

2 But there were also false prophets among the people, even as there will be [a]false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction.
2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed.
3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction [1]does not slumber.

Doom of False Teachers

4 For if God did not spare the angels who sinned, but cast *them* down to [1]hell and delivered *them* into chains of darkness, to be reserved for judgment;
5 and did not spare the ancient world, but saved Noah, *one of* eight *people,* a preacher of righteousness, bringing in the flood on the world of the ungodly;
6 and turning the cities of [a]Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly;
7 and [a]delivered righteous Lot, *who*

7 [a]Gal. 6:10
8 [a][John 15:2] [1]*useless*
9 [a]1 John 2: 9–11
10 [a]1 John 3:19
12 [a]Phil. 3:1 [b]1 Pet. 5:12
13 [a][2 Cor. 5:1, 4] [b]2 Pet. 3:1 [1]Body
14 [a][2 Tim. 4:6] [b]John 13:36; 21:18, 19 [1]Die and leave this body
15 [1]Lit. *exodus, departure*
16 [a]1 Cor. 1:17 [b][Eph. 1:19–22] [c][1 Pet. 5:4] [d]Matt. 17:1–5
17 [a]Matt. 17:5
18 [a]Matt. 17:1
19 [a][John 1:4, 5, 9] [b]Prov. 4:18 [c]Rev. 2:28; 22:16 [d][2 Cor. 4:5–7] [1]Or *We also have the more sure prophetic word*
20 [a][Rom. 12:6] [1]Or *origin*
21 [a][2 Tim. 3: 16] [b]2 Sam. 23:2 [1]NU *men spoke from God*

CHAPTER 2

1 [a]1 Tim. 4:1, 2
3 [1]M *will not*
4 [1]Lit. *Tartarus*
6 [a]Gen. 19:1–26
7 [a]Gen. 19:16, 29

1:10 The terms "call" and "election" were used only for Israelites among Jewish writers. Peter used these terms to describe all those who are in Jesus Christ.

1:13 "Tent" or "tabernacle" is a common image to describe the temporary nature of the physical body in which a soul dwells (2 Cor. 5:1, 4).

1:14 Peter's suggestion that his death is near is reflective of "testaments" or "final instructions" given by fathers or leaders before they died. Peter urged his readers to pay close attention to his last words on earth.

1:16 Eyewitnesses were required in order to establish an account historically or legally.

1:18 "Holy mountain" is most likely a subtle allusion paralleling Peter's witness of God's glory on the Mount of Transfiguration (Matt. 17:1–13) with God's glory as seen by Moses on Mount Sinai.

2:3 False teachers undermined the work of philosophers and prophets alike, for they gave nothing of value and typically charged fees or begged money for their deceptive "services."

2:4 "Cast them down to hell" is from the Greek word *tartaroō,* describing a place not only holding the wicked fallen angels but characterized by the most severe tortures imaginable.

2:6 Prophets often used "Sodom and Gomorrah" to symbolize ultimate degeneration, warning succeeding generations of doom for any who imitated them (Deut 32:32; Is 1:9–10; Jer 23:14; Zeph 2:9).

was oppressed by the filthy conduct of the wicked
8 (for that righteous man, dwelling among them, [a]tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)—
9 *then* [a]the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,
10 and especially [a]those who walk according to the flesh in the lust of uncleanness and despise authority. [b]*They are* presumptuous, self-willed. They are not afraid to speak evil of [1]dignitaries,
11 whereas [a]angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

ENCOUNTER *Note* — *2 Pet. 2:9–11*

Just Rewards

All-knowing God rules the world with absolute justice. When He sees the godly, clothed in Christ's righteousness, He will deliver them into eternal life. When He sees the ungodly, barren in their unrighteousness, He will deliver them to eternal punishment.

Depravity of False Teachers

12 But these, [a]like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,
13 [a]*and* will receive the wages of unrighteousness, *as* those who count it pleasure [b]to [1]carouse in the daytime. [c]*They are* spots and blemishes, [2]carousing in their own deceptions while [d]they feast with you,
14 having eyes full of [1]adultery and that cannot cease from sin, enticing unstable souls. [a]They have a heart trained in covetous practices, *and are* accursed children.
15 They have forsaken the right way and gone astray, following the way of [a]Balaam the *son* of Beor, who loved the wages of unrighteousness;
16 but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.
17 [a]These are wells without water, [1]clouds carried by a tempest, for whom is reserved the blackness of darkness [2]forever.

Deceptions of False Teachers

18 For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who [1]have actually escaped from those who live in error.
19 While they promise them liberty, they themselves are slaves of [1]corruption; [a]for by whom a person is overcome, by him also he is brought into [2]bondage.
20 For if, after they [a]have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are [b]again entangled in them and overcome, the latter end is worse for them than the beginning.
21 For [a]it would have been better for them not to have known the way of righteousness, than having known *it,* to turn from the holy commandment delivered to them.

ENCOUNTER *Note* — *2 Pet. 2:21*

Grace: A Blessing or a Curse

God's revelation of His will is nothing less than an act of divine grace. We either receive God's gift and enjoy His blessings, or we reject it and suffer the consequences of life apart from God.

22 But it has happened to them according to the true proverb: [a]*"A dog returns to his own vomit,"* and, "a sow, having washed, to her wallowing in the mire."

God's Promise Is Not Slack

3 Beloved, I now write to you this second epistle (in *both of* which [a]I stir up your pure minds by way of reminder),
2 that you may be mindful of the words [a]which were spoken before by the holy prophets, [b]and of the commandment of [1]us, the apostles of the Lord and Savior,
3 knowing this first: that scoffers will come in the last days, [a]walking according to their own lusts,

8 [a]Ps. 119:139
9 [a]Ps. 34:15–19
10 [a]Jude 4, 7, 8 [b]Jude 8 [1]*glorious ones,* lit. *glories*
11 [a]Jude 9
12 [a]Jude 10
13 [a]Phil. 3:19 [b]Rom. 13:13 [c]Jude 12 [d]1 Cor. 11:20, 21 [1]*revel* [2]*reveling*
14 [a]Jude 11 [1]Lit. *an adulteress*
15 [a]Num. 22:5, 7
17 [a]Jude 12, 13 [1]NU *and mists* [2]NU omits *forever*
18 [1]NU *are barely escaping*
19 [a]John 8:34 [1]*depravity* [2]*slavery*
20 [a]Matt. 12:45 [b][Heb. 6:4–6]
21 [a]Luke 12:47
22 [a]Prov. 26:11

CHAPTER 3

1 [a]2 Pet. 1:13
2 [a]2 Pet. 1:21 [b]Jude 17 [1]NU, M *the apostles of your Lord and Savior* or *your apostles of the Lord and Savior*
3 [a]2 Pet. 2:10

2:14 "Enticing" is an image of catching something with bait.

2:15 "Balaam" was a dishonorable character who led the Israelites into cultic prostitution with the Midianites, bringing God's judgment on the land (Num. 22:5, 6; 25:1–9; Jude 11; Rev. 2:14). Balaam's actions, which deluded God's people, were considered more damaging than any foreign military attack.

2:16 Balaam's actions were supernaturally rebuked through his donkey, who spoke to him audibly (Num. 22:22–33), proving that even a lowly beast was wiser than foolish Balaam.

2:17 "Wells without water" were worse than useless for they promised something they could not deliver, deceiving those who longed for refreshment. Equally ineffective were clouds that produced no rain.

3:3 "Last days" refers to this present age.

4 and saying, "Where is the promise of
His coming? For since the fathers fell
asleep, all things continue as *they were*
from the beginning of [a]creation."
5 For this they willfully forget: that [a]by
the word of God the heavens were of
old, and the earth [b]standing out of water
and in the water,
6 [a]by which the world *that* then existed
perished, being flooded with water.
7 But [a]the heavens and the earth *which*
are now preserved by the same word,
are reserved for [b]fire until the day of
judgment and [1]perdition of ungodly
men.
8 But, beloved, do not forget this one
thing, that with the Lord one day *is* as a
thousand years, and [a]a thousand years
as one day.
9 [a]The Lord is not slack concerning *His*
promise, as some count slackness, but
[b]is longsuffering toward [1]us, [c]not will-
ing that any should perish but [d]that all
should come to repentance.

ENCOUNTER*Note* *2 Pet. 3:9*

Divine Patience

Never bemoan God's longsuffering toward the ungodly. Believers also test His loving patience.

The Day of the Lord

10 But [a]the day of the Lord will come as
a thief in the night, in which [b]the heav-
ens will pass away with a great noise,
and the elements will melt with fervent
heat; both the earth and the works that
are in it will be [1]burned up.
11 Therefore, since all these things will
be dissolved, what manner *of persons*
ought you to be [a]in holy conduct and
godliness,

ENCOUNTER*Note* *2 Pet. 3:11*

Eternity at Hand

Knowing the certainty of God's approaching judgment, how ought we to live? Eternal life brings an eternal perspective, a readiness to be found holy and an urgency to bring the gospel to those without hope.

4 [a]Gen. 6:1–7
5 [a]Gen. 1:6, 9 [b]Ps. 24:2; 136:6
6 [a]Gen. 7:11, 12, 21–23
7 [a]2 Pet. 3:10, 12 [b][2 Thess. 1:8] [1]*destruction*
8 [a]Ps. 90:4
9 [a]Hab. 2:3 [b]Is. 30:18 [c]Ezek. 33:11 [d][Rom. 2:4] [1]NU *you*
10 [a]Matt. 24:42, 43; Luke 12:39; 1 Thess. 5:2; Rev. 3:3; 16:15 [b]Ps. 102:25, 26 [1]NU *laid bare*, lit. *found*
11 [a]1 Pet. 1:15
12 [a]1 Cor. 1:7, 8 [b]Ps. 50:3 [c]Mic. 1:4
13 [a]Is. 65:17; 66:22 [b]Rev. 21:1
14 [a]1 Cor. 1:8; 15:58
15 [a]Rom. 2:4
16 [a]1 Cor. 15:24 [b]2 Tim. 3:16
17 [a]Mark 13:23 [b]Eph. 4:14
18 [a]Eph. 4:15 [b]2 Tim. 4:18

12 [a]looking for and hastening the coming of the day of God, because of which the heavens will [b]be dissolved, being on fire, and the elements will [c]melt with fervent heat?
13 Nevertheless we, according to His promise, look for [a]new heavens and a [b]new earth in which righteousness dwells.

Be Steadfast

14 Therefore, beloved, looking forward to these things, be diligent [a]to be found by Him in peace, without spot and blameless;

WORD*Study* **DILIGENT**

2 Pet. 3:14 The Greek word *spoudazō*, translated "be diligent," also means "make haste" or "be zealous" (2 Tim. 4:9; Gal. 2:10; Eph. 4:3). Believers must never treat their spiritual life casually. Christian conduct is to be pursued with great effort, for we know the day of the Lord is fast approaching. Believers must endeavor to keep unity (Eph. 4:3), persevere to present themselves approved unto God (2 Tim. 2:15), seek carefully to enter God's rest (Heb. 4:11), and work to be found blameless (2 Pet. 3:14). Likewise, the apostle Paul urged believers to "work out your own salvation with fear and trembling" (Phil. 2:12).

15 and consider *that* [a]the longsuffering
of our Lord *is* salvation—as also our
beloved brother Paul, according to the
wisdom given to him, has written to you,
16 as also in all his [a]epistles, speaking
in them of these things, in which are
some things hard to understand, which
untaught and unstable *people* twist to
their own destruction, as *they do* also
the [b]rest of the Scriptures.
17 You therefore, beloved, [a]since you
know *this* beforehand, [b]beware lest you
also fall from your own steadfastness,
being led away with the error of the
wicked;
18 [a]but grow in the grace and knowl-
edge of our Lord and Savior Jesus
Christ. [b]To Him *be* the glory both now
and forever. Amen.

3:4 Downplaying future judgment always leads to moral apathy, which in turn leads to an immoral lifestyle. Jewish literature warned that those who denied the coming age of the Lord had no basis for morality, an accusation the Pharisees leveled against the Sadducees.

3:7 God promised never to destroy the earth by flood again (Gen. 9:15), but the prophets spoke of destruction by fire and the renewal of the earth (Is. 65:17; 66:15).

3:8 A "thousand years" indicates that God acts from eternity, not time.

3:10 "The day of the Lord" is an Old Testament phrase for the day of judgment when God settles all injustice and rewards the faithful (Is. 2:12; Joel 1:15; Amos 5:18–20).

THE FIRST EPISTLE OF JOHN

INTRODUCTION

The unnamed author of this letter wrote to an unspecified group of believers. First John and Hebrews are the only two New Testament letters that do not begin with a greeting and introduction of the author and recipients. Although the author does not directly identify himself, he does include his place among the apostles as an eyewitness to the life of Jesus, actually touching the "Word of life" (1 John 1:1). The authoritative manner of the author suggests he was an apostle. Throughout church history, the apostle John, the son of Zebedee (Mark 1:19, 20) has been universally accepted as the author of this letter, which was included as scripture and attested by many of the early church fathers. The writing style and vocabulary of 1 John closely resemble John's Gospel. The strong statements against "antichrist" (1 John 2:18), "liars" (2:22), and "children of the devil" (3:10) seem to fit Jesus' description of John as one of the "Sons of Thunder" (Mark 3:17).

The author is clearly familiar with the epistle's intended recipients. They may have lived in Asia Minor where John spent a great amount of time. The date of writing is difficult to pinpoint, but several factors provide clues. First, the tone suggests an older apostle talking to a younger generation. Second, Irenaeus suggested John lived in Ephesus, but there is no indication he and Timothy were there together. John, therefore, may have arrived after Timothy's departure. Third, 1 John includes arguments that seem to address gnostic teaching, which did not develop until the end of the first century. Finally, this epistle builds on thoughts John developed in his gospel. These factors combine to suggest a date around A.D. 85–95.

SIGNIFICANCE

John wrote to help a church struggling under the influence of gnostic teaching. This was a blend of Eastern mysticism and Greek dualism, the basic tenet being that spirit is good and matter is evil. The human body, being material, is therefore evil. Gnosticism claimed salvation led people to rise above evil through "knowledge" of the good. The impact of gnostic teaching upon Christianity was multifaceted, but it primarily undermined the nature of Jesus as God in the flesh. Gnostics proposed that either Jesus only "appeared" to have a body (Docetism), or the Spirit descended on the man Jesus at his baptism and left before His suffering and death (Cerinthianism). John, therefore, had a twofold purpose in writing this letter. First, he exposed the error of the false teachers (2:26). Second, he clarified the true gospel and helped Christians find assurance of their salvation (5:13). This book is rich with contemporary application. In defining the true gospel, John affirms Christ's humanity and divinity as well as His salvation.

STRUCTURE

First John reads more like a sermon than a letter. It does not include an introduction or formal greeting, but begins by certifying the incarnation. Then John presents three tests of authentic faith. John's purpose is to help Christians know they are saved by challenging them in three areas: obedience to God's law, love for God and His people, and correct belief concerning the person of Jesus Christ. Concurrently, John exposes the falsehood that threatens the church. He provides a clear test for genuine believers and gives encouragement to those who are indeed followers of Christ. John ends with an affirmation of the reliability of God's Word and confidence in believers' prayers to God. First John can be outlined as follows:

Statement of the Incarnation (1:1–3)
Genuine Faith and Fellowship with God
  Moral Implication of Fellowship (1:5–7)
  Sin Nature in Man (1:8, 9)

Man's Advocate (1:10—2:2)
First Test of Genuine Faith
Right Obedience (2:3–6)
Right Love (2:7–11)
Side Comment on Church and World (2:12–17)
Right Belief (2:18–27)
Second Test of Genuine Faith
Right Obedience (2:28—3:10)
Right Love (3:11–24)
Right Belief (4:1–6)
Third Test of Genuine Faith
Right Love (4:7–11)
Right Love and Belief (4:12–21)
Right Love, Belief, and Obedience (5:1–5)
Conclusion (5:6–21)

ENCOUNTERING GOD THROUGH 1 JOHN

The early church experienced persecution, opposition, and the dangerous infiltration of false doctrine. No generation since has escaped all of these trials. Therefore, John's assurance and his tests of true salvation are as timely as ever. As you study this book, be careful to apply its teachings personally to test your own faith and to affirm your salvation. Note the theme of love that runs through the entire letter. Ask the Lord to reveal your heart and to teach you to love as He loves. Delve into the book of 1 John and let God's Word change your life.

What Was Heard, Seen, and Touched

CHAPTER 1

THAT [a]which was from the beginning, which we have heard, which we have [b]seen with our eyes, [c]which we have looked upon, and [d]our hands have handled, concerning the [e]Word of life—

2 [a]the life [b]was manifested, and we have seen, [c]and bear witness, and declare to you that eternal life which was [d]with the Father and was manifested to us—

3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* [a]with the Father and with His Son Jesus Christ.

4 And these things we write to you [a]that [1]your joy may be full.

Fellowship with Him and One Another

5 [a]This is the message which we have heard from Him and declare to you, that

1 [a][John 1:1] [b]John 1:14 [c]2 Pet. 1:16 [d]Luke 24:39 [e][John 1:1, 4, 14]
2 [a]John 1:4 [b]Rom. 16:26 [c]John 21:24 [d][John 1:1, 18; 16:28]
3 [a]1 Cor. 1:9
4 [a]John 15:11; 16:24 [1]NU, M *our*
5 [a]1 John 3:11

ENCOUNTER *Note* — *1 John 1:3*

That You Also

As you walk with the Lord, learn from Him, and see His activity, be sure to share the blessing. Others need to hear and know the goodness of God as well.

CHARACTER *Study* — JOHN — *1 John 1:4*

John was a simple man who enjoyed a special relationship with Jesus. He was from Bethsaida in Galilee, the son of Zebedee and the younger brother of James. He and his brother followed their father's occupation as fishermen, working as partners with another set of brothers, Peter and Andrew (Luke 5:10). When Jesus called them to follow Him, they apparently left a successful business with several hired servants (Mark 1:16–20). John is noted for his special relationship with Jesus, not only as one of the twelve disciples, but as part of an intimate circle of friends, along with Peter and James (Matt. 17:1, 2; 26:37; Mark 5:37). John referred to himself as the disciple "whom Jesus loved" (John 19:26; 20:2; 21:7, 20). John was so dear to the Lord, Jesus entrusted to him with the care of His mother Mary (John 19:26–27). John was also the only disciple who did not endure martyrdom, but rather he was exiled to the island of Patmos (John 21:23; Rev. 1:9).

John and his brother were evidently vigorous and energetic men, earning the nickname "Boanerges," which meant "Sons of Thunder" (Mark 3:17). Their zeal for the Lord was such that they were ready to call down fire upon those who rejected Him (Luke 9:54). But the Lord eventually channeled John's enthusiasm into the powerful influence of love, to which John gives the strongest appeal in the New Testament (1 John 4:7–21).

1:1 The opening words clearly allude to the beginning of John's gospel. Although other philosophers spoke of the divine word, none envisioned the word becoming flesh. John clearly established the veracity of his witness, alongside many others who "heard . . . looked upon . . . and handled" the Word. "We" probably refers to the twelve apostles.

1:5 Many Jewish texts, especially the Dead Sea Scrolls, use light-dark imagery to contrast righteousness with sin (John 3:19–21).

[b]God is light and in Him is no darkness at all.
6 [a]If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

WORD*Study* **FELLOWSHIP**

1 John 1:6 The Greek word *koinōnia,* translated "fellowship," needs many English words to present its full meaning. When used for a person's relationship with God, it means people can have fellowship with Him, an intimate relationship that impacts every area of life. It also implies partnership with Him in His work. It expresses sharing between two parties, each one giving freely to the other. Furthermore, it relates to the stewardship people have over that which God entrusts to them. *Koinōnia* is the outflow of God's love in practical expression (1 Cor. 1:9; Eph. 3:9). The same word is used to describe the relationship between God's people. The manner in which God has shared His life with us is the same measure we are to love other people in the kingdom of God (1:7).

7 But if we [a]walk in the light as He is in the light, we have fellowship with one another, and [b]the blood of Jesus Christ His Son cleanses us from all sin.
8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
9 If we [a]confess our sins, He is [b]faithful and just to forgive us *our* sins and to [c]cleanse us from all unrighteousness.
10 If we say that we have not sinned, we [a]make Him a liar, and His word is not in us.

[b][1 Tim. 6:16]
6 [a][1 John 2: 9–11]
7 [a]Is. 2:5 [b][1 Cor. 6:11]
9 [a]Prov. 28:13 [b][Rom. 3:24–26]
[c]Ps. 51:2
10 [a]1 John 5:10

ENCOUNTER*Note* *1 John 1:8*

Spiritual Perception

To be born again is to receive the Holy Spirit, through whom we gain perception to see what God sees. The Spirit reveals sin and righteousness so we can respond appropriately.

2 My little children, these things I write to you, so that you may not sin. And if anyone sins, [a]we have an Advocate with the Father, Jesus Christ the righteous.
2 And [a]He Himself is the propitiation for our sins, and not for ours only but [b]also for the whole world.

The Test of Knowing Him

3 Now by this we know that we know Him, if we keep His commandments.
4 He who says, "I know Him," and does not keep His commandments, is a [a]liar, and the truth is not in him.
5 But [a]whoever keeps His word, truly the love of God [1]is perfected [b]in him. By this we know that we are in Him.
6 [a]He who says he abides in Him [b]ought himself also to walk just as He walked.
7 [1]Brethren, I write no new commandment to you, but an old commandment which you have had [a]from the begin-

CHAPTER 2
1 [a]Heb. 7:25; 9:24
2 [a][Rom. 3:25] [b]John 1:29
4 [a]Rom. 3:4
5 [a]John 14:21, 23 [b][1 John 4:12] [1]*has been completed*
6 [a]John 15:4 [b]1 Pet. 2:21
7 [a]1 John 3:11, 23; 4:21 [1]NU *Beloved*

HISTORICAL*Encounter*

FRANCES RIDLEY HAVERGAL

1 John 1:7

Frances Havergal was born December 14, 1836 to godly parents, her father serving as a minister in the Church of England. Frances was unusually devout as a young girl. By age twenty-two, she had memorized all four gospels, the Epistles, Revelation, Psalms and Isaiah. At thirty-seven, she reached a spiritual milestone. Despite her piety, she longed for a deeper walk with God. One day she was seized by the message of 1 John 1:7, "He cleanseth us from all sin." She was gripped by the liberating implication of the word "all." It moved her to realize the verb "cleanse" indicated a continual work of God. She realized God had provided the means for her to enjoy unimpeded fellowship with Him. Havergal went on to write many cherished hymns expressing her delight in God. "Like a River Glorious," "I Gave My Life for Thee" and "Take My Life" are examples of her consecrated work.

1:7 Water cleanses us physically, but the Old Testament taught that blood cleansed people spiritually (Lev. 8:15; 16:16–20; Heb. 9:21, 22).

2:1 "Advocate" means an intercessor or defense attorney.

2:2 Jesus is our propitiation, the means by which sinful humanity appeases the righteous wrath of God. See Romans 3:25.

2:3 John used two different Greek words that are translated "know" forty two times in this short epistle. One of the false teachings in the backdrop of John's thought was based upon special "knowledge" understood only by the elite. This heresy developed into what became known as Gnosticism.

2:5 Throughout Judaism, obedience demonstrated love for God (Deut. 6:5, 6). "Perfected" is the idea of maturity or completeness.

ENCOUNTER*Note* *1 John 2:6*

The Influence of God's Presence

God's presence is awe-inspiring; He dominates and influences all He touches. Is there evidence that He is in you and you are in Him?

ning. The old commandment is the word which you heard [2]from the beginning.
8 Again, [a]a new commandment I write to you, which thing is true in Him and in you, [b]because the darkness is passing away, and [c]the true light is already shining.
9 [a]He who says he is in the light, and hates his brother, is in darkness until now.
10 [a]He who loves his brother abides in the light, and [b]there is no cause for stumbling in him.
11 But he who [a]hates his brother is in darkness and [b]walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

Their Spiritual State

12 I write to you, little children,
Because [a]your sins are forgiven you for His name's sake.
13 I write to you, fathers,
Because you have known Him *who is* [a]from the beginning.
I write to you, young men,
Because you have overcome the wicked one.
I write to you, little children,
Because you have [b]known the Father.
14 I have written to you, fathers,
Because you have known Him *who is* from the beginning.
I have written to you, young men,
Because [a]you are strong, and the word of God abides in you,
And you have overcome the wicked one.

Do Not Love the World

15 [a]Do not love the world or the things in the world. [b]If anyone loves the world, the love of the Father is not in him.
16 For all that *is* in the world—the lust of the flesh, [a]the lust of the eyes, and the pride of life—is not of the Father but is of the world.
17 And [a]the world is passing away, and the lust of it; but he who does the will of God abides forever.

Deceptions of the Last Hour

18 [a]Little children, [b]it is the last hour; and as you have heard that [c]the[1] Antichrist is coming, [d]even now many antichrists have come, by which we know [e]that it is the last hour.
19 [a]They went out from us, but they were not of us; for [b]if they had been of us, they would have continued with us; but *they went out* [c]that they might be made manifest, that none of them were of us.
20 But [a]you have an anointing [b]from the Holy One, and [c]you[1] know all things.
21 I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth.
22 [a]Who is a liar but he who denies that [b]Jesus is the Christ? He is antichrist who denies the Father and the Son.
23 [a]Whoever denies the Son does not have the [b]Father either; [c]he who acknowledges the Son has the Father also.

Let Truth Abide in You

24 Therefore let that abide in you [a]which you heard from the beginning. If what you heard from the beginning abides in you, [b]you also will abide in the Son and in the Father.
25 [a]And this is the promise that He has promised us—eternal life.
26 These things I have written to you concerning those who *try to* [1]deceive you.
27 But the [a]anointing which you have received from Him abides in you, and [b]you do not need that anyone teach you; but as the same anointing [c]teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you [1]will abide in Him.

The Children of God

28 And now, little children, abide in Him, that [1]when He appears, we may

[2]NU omits *from the beginning*
8 [a]John 13:34; 15:12 [b]Rom. 13:12 [c][John 1:9; 8:12; 12:35]
9 [a][1 Cor. 13:2]
10 [a][1 John 3:14] [b]2 Pet. 1:10
11 [a][1 John 2:9; 3:15; 4:20] [b]John 12:35
12 [a][1 Cor. 6:11]
13 [a]John 1:1 [b][Rom. 8:15–17]
14 [a]Eph. 6:10
15 [a][Rom. 12:2] [b]James 4:4
16 [a][Eccl. 5:10, 11]
17 [a]1 Cor. 7:31
18 [a]John 21:5 [b]1 Pet. 4:7 [c]2 Thess. 2:3 [d]2 John 7 [e]1 Tim. 4:1 [1]NU omits *the*
19 [a]Deut. 13:13 [b]Matt. 24:24 [c]1 Cor. 11:19
20 [a]2 Cor. 1:21 [b]Acts 3:14 [c][John 16:13] [1]NU *you all know.*
22 [a]2 John 7 [b]1 John 4:3
23 [a]John 15:23 [b]John 5:23 [c]1 John 4:15; 5:1
24 [a]2 John 5, 6 [b]John 14:23
25 [a]John 3:14–16; 6:40; 17:2, 3
26 [1]*lead you astray*
27 [a][John 14:16; 16:13] [b][Jer. 31:33] [c][John 14:16] [1]NU omits *will*
28 [1]NU *if*

2:12 By addressing fathers, young men and little children, John is not excluding women. He is following the language categories of his day, which were masculine.

2:18 John is the only biblical writer to use the word "Antichrist" (1 John 2:18, 22; 4:3). Jewish people generally envisioned an intensification of evil just prior to the "day of the Lord." Some also imagined that a particularly evil person would inflict great oppression. John argued there were already "many antichrists" among them. By definition, those who are "anti-Christ" are those who are "against Christ" or in some way opposed to Him.

2:19 The separatists shared in the believer's communion and privileges, but they were not true believers. Time reveals whose hearts truly belong to Christ.

2:20 In Old Testament times, people such as prophets or kings were anointed with oil to set them apart for a great task. John suggested that God has anointed believers for His work.

2:28 Judaism taught that the day of the Lord was to be greatly feared by those who were evil (Amos 5:18–20).

have [a]confidence and not be ashamed before Him at His coming.
29 [a]If you know that He is righteous, you know that [b]everyone who practices righteousness is born of Him.

ENCOUNTER *Note* — *1 John 2:29*

When He Appears

The Lord will return to gather those who have been born into the family of God. Do you have a family resemblance? Will you be prepared to face Him with assurance on that day?

3 Behold [a]what manner of love the Father has bestowed on us, that [b]we should be called children of [1]God! Therefore the world does not know [2]us, [c]because it did not know Him.
2 Beloved, [a]now we are children of God; and [b]it has not yet been revealed what we shall be, but we know that when He is revealed, [c]we shall be like Him, for [d]we shall see Him as He is.
3 [a]And everyone who has this hope in Him purifies himself, just as He is pure.

Sin and the Child of God

4 Whoever commits sin also commits lawlessness, and [a]sin is lawlessness.

ENCOUNTER *Note* — *1 John 3:4*

Laws of Life

God has established eternal spiritual laws; they are life and death. If you follow them, you will abide in His presence and experience abundant life. If you break God's laws, they will break you.

5 And you know [a]that He was manifested [b]to take away our sins, and [c]in Him there is no sin.
6 Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.
7 Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.
8 [a]He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, [b]that He might destroy the works of the devil.
9 Whoever has been [a]born of God does not sin, for [b]His seed remains in him; and he cannot sin, because he has been born of God.

ENCOUNTER *Note* — *1 John 3:9*

Born of God

God does not ask us to form a deeper resolve to put away our sin; He wants us to seek Him with our whole heart so we will not sin. Our efforts are not primarily toward holiness, but toward Him; He will sanctify us. Do you continue to strive after holiness to no avail, or has your relationship with holy God transformed your sinful life?

The Imperative of Love

10 In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.
11 For this is the message that you heard from the beginning, [a]that we should love one another,
12 not as [a]Cain *who* was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.
13 Do not marvel, my brethren, if [a]the world hates you.
14 We know that we have passed from death to life, because we love the brethren. He who does not love [1]*his* brother abides in death.
15 [a]Whoever hates his brother is a murderer, and you know that [b]no murderer has eternal life abiding in him.

The Outworking of Love

16 [a]By this we know love, [b]because He laid down His life for us. And we also ought to lay down *our* lives for the brethren.
17 But [a]whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?
18 My little children, [a]let us not love in word or in tongue, but in deed and in truth.
19 And by this we [1]know [a]that we are

[a]1 John 3:21; 4:17; 5:14
29 [a]Acts 22:14 [b]1 John 3:7, 10

CHAPTER 3

1 [a][1 John 4:10] [b][John 1:12] [c]John 15:18, 21; 16:3 [1]NU adds *And we are.* [2]M *you*
2 [a][Rom. 8:15, 16] [b][Rom. 8:18, 19, 23] [c]Rom. 8:29 [d][Ps. 16:11]
3 [a]1 John 4:17
4 [a]Rom. 4:15
5 [a]1 John 1:2; 3:8 [b]John 1:29 [c][2 Cor. 5:21]
8 [a]Matt. 13:38 [b]Luke 10:18
9 [a]John 1:3; 3:3 [b]1 Pet. 1:23
11 [a][John 13:34; 15:12]
12 [a]Gen. 4:4, 8
13 [a][John 15:18; 17:14]
14 [1]NU omits *his brother*
15 [a]Matt. 5:21 [b][Gal. 5:20, 21]
16 [a][John 3:16] [b]John 10:11; 15:13
17 [a]Deut. 15:7
18 [a]Ezek. 33:31
19 [a]John 18:37 [1]NU *shall know*

3:4 Greeks viewed sin as imperfection. Jews considered sin a transgression of God's law.

3:9 Judaism taught that children inherited their father's nature through his seed. Christians are to reflect the character of their heavenly Father (1 Pet. 1:23).

3:12 Murder of a brother was considered one of the most heinous crimes possible. John uses the word "brother" for a member of the Christian community.

3:18 "Word" and "deed" were often coupled together in ancient thought. Those long on words but short on deeds were considered hypocrites (Jer. 42:20, 21; Matt. 23:28; Luke 6:46).

of the truth, and shall [2]assure our hearts before Him.
20 [a]For if our heart condemns us, God is greater than our heart, and knows all things.
21 Beloved, if our heart does not condemn us, [a]we have confidence toward God.
22 And [a]whatever we ask we receive from Him, because we keep His commandments [b]and do those things that are pleasing in His sight.
23 And this is His commandment: that we should believe on the name of His Son Jesus Christ [a]and love one another, as He gave [1]us commandment.

The Spirit of Truth and the Spirit of Error

24 Now [a]he who keeps His commandments [b]abides in Him, and He in him. And [c]by this we know that He abides in us, by the Spirit whom He has given us.

WORD*Study* **ABIDE**

1 John 3:24 The Greek word *menō,* translated "abide," means to remain or stay in one place. John uses this word twenty-three times in 1 John. When applied to God it stresses permanence and faithfulness. God makes a believer's life a temple in which He dwells through His Spirit (John 15:4–7; 1 John 4:12). To abide literally means to take up residence and live somewhere. To abide in God is to live in His presence and to take on His characteristics. His life becomes our life, for our life is hidden in Him. "Abiding" is the evidence of salvation.

4 Beloved, do not believe every spirit, but [a]test the spirits, whether they are of God; because [b]many false prophets have gone out into the world.
2 By this you know the Spirit of God: [a]Every spirit that confesses that Jesus Christ has come in the flesh is of God,
3 and every spirit that does not confess [1]that Jesus [2]Christ has come in the flesh is not of God. And this is the *spirit* of the Antichrist, which you have heard was coming, and is now already in the world.
4 You are of God, little children, and have overcome them, because He who is in you is greater than [a]he who is in the world.

[2]*persuade, set at rest*
20 [a][1 Cor. 4:4, 5]
21 [a][1 John 2:28; 5:14]
22 [a]Ps. 34:15 [b]John 8:29
23 [a]Matt. 22:39 [1]M omits *us*
24 [a]John 14:23 [b]John 14:21; 17:21 [c]Rom. 8:9, 14, 16

CHAPTER 4
1 [a]1 Cor. 14:29 [b]Matt. 24:5
2 [a]1 Cor. 12:3
3 [1]NU omits *that* [2]NU omits *Christ has come in the flesh*
4 [a]John 14:30; 16:11
5 [a]John 3:31 [b]John 15:19; 17:14
6 [a][1 Cor. 2:12–16]
7 [a]1 John 3:10, 11, 23 [b]1 Thess. 4:9
9 [a]Rom. 5:8 [b]John 3:16
10 [a]Titus 3:5 [b]1 John 2:2
11 [a]Matt. 18:33
12 [a]John 1:18
13 [a]John 14:20
14 [a]John 1:14 [b]John 3:17; 4:42
15 [a][Rom. 10:9]
16 [a][1 John 3:24] [b][John 14:23]
17 [a]1 John 2:28

5 [a]They are of the world. Therefore they speak *as* of the world, and [b]the world hears them.
6 We are of God. He who knows God hears us; he who is not of God does not hear us. [a]By this we know the spirit of truth and the spirit of error.

Knowing God Through Love

7 [a]Beloved, let us love one another, for love is of God; and everyone who [b]loves is born of God and knows God.

ENCOUNTER*Note* *1 John 4:7*

A Love Relationship

Broken relationships with God's people are symptomatic of a damaged relationship with God. Our love relationship with Him determines every other relationship we have.

8 He who does not love does not know God, for God is love.
9 [a]In this the love of God was manifested toward us, that God has sent His only begotten [b]Son into the world, that we might live through Him.
10 In this is love, [a]not that we loved God, but that He loved us and sent His Son [b]*to be* the propitiation for our sins.
11 Beloved, [a]if God so loved us, we also ought to love one another.

Seeing God Through Love

12 [a]No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.
13 [a]By this we know that we abide in Him, and He in us, because He has given us of His Spirit.
14 And [a]we have seen and testify that [b]the Father has sent the Son *as* Savior of the world.
15 [a]Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.
16 And we have known and believed the love that God has for us. God is love, and [a]he who abides in love abides in God, and God [b]in him.

The Consummation of Love

17 Love has been perfected among us in this: that [a]we may have boldness in the day of judgment; because as He is, so are we in this world.

4:3 John does not deny the reality of spiritual inspiration among the false prophets, but holds that the spirit within them is not from God.

4:7 John uses the word "love" forty-three times, twenty-seven times in chapter four alone. He emphasizes that a Christian will take on the nature of the heavenly Father; God is love.

4:9 "Only begotten Son" is a phrase only used by John (John 1:18; 3:16, 18). Its emphasis is not birth order, but the uniqueness of Jesus. Although all believers are called children of God, there is only one Christ.

ENCOUNTER Note 1 John 4:16

Real Love

God does not love you because you are of use to Him, but because you are of value to Him. What motivates your love for Him?

18 There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.
19 [a]We love [1]Him because He first loved us.

Obedience by Faith

20 [a]If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, [1]how can he love God [b]whom he has not seen?

ENCOUNTER Note 1 John 4:20

Can't Hide Love

The clearest evidence you are a child of God is that you love God's people. If you pull away, refuse to enter meaningful relationships, or are easily offended and angry, you have exposed a problem in your relationship to God. He is love and He will express Himself through you.

21 And [a]this commandment we have from Him: that he who loves God *must* love his brother also.

5 Whoever believes that [a]Jesus is the Christ is [b]born of God, and everyone who loves Him who begot also loves him who is begotten of Him.
2 By this we know that we love the children of God, when we love God and [a]keep His commandments.
3 [a]For this is the love of God, that we keep His commandments. And [b]His commandments are not burdensome.
4 For [a]whatever is born of God overcomes the world. And this is the victory that [b]has overcome the world—[1]our faith.

ENCOUNTER Note 1 John 5:4

The Measure of Faith

The victorious Christian life is the Spirit's response to our faith. God gave us the gift of His Holy Spirit, and when we obey God's will, the Spirit's power is released in us. The strength to overcome is in direct proportion to our faith. We have a great deal more power available to us than we know.

5 Who is he who overcomes the world, but [a]he who believes that Jesus is the Son of God?

The Certainty of God's Witness

6 This is He who came [a]by water and blood—Jesus Christ; not only by water, but by water and blood. [b]And it is the Spirit who bears witness, because the Spirit is truth.
7 For there are three that bear witness [1]in heaven: the Father, [a]the Word, and the Holy Spirit; [b]and these three are one.
8 And there are three that bear witness on earth: [a]the Spirit, the water, and the blood; and these three agree as one.
9 If we receive [a]the witness of men, the witness of God is greater; [b]for this is the witness of [1]God which He has testified of His Son.
10 He who believes in the Son of God [a]has the witness in himself; he who does

19 [a]1 John 4:10 [1]NU omits *Him*
20 [a][1 John 2:4] [b]1 John 4:12 [1]NU *he cannot*
21 [a][Matt. 5:43, 44; 22:39]

CHAPTER 5

1 [a]1 John 2:22; 4:2, 15 [b]John 1:13
2 [a]John 15:10
3 [a]John 14:15 [b]Matt. 11:30; 23:4
4 [a]John 16:33 [b]1 John 2:13; 4:4 [1]M *your*
5 [a]1 Cor. 15:57
6 [a]John 1:31–34 [b][John 14:17]
7 [a][John 1:1] [b]John 10:30 [1]NU, M omit the words from *in heaven* (v. 7) through *on earth* (v. 8). Only 4 or 5 very late mss. contain these words in Greek.
8 [a]John 15:26
9 [a]John 5:34, 37; 8:17, 18 [b][Matt. 3:16, 17] [1]NU *God, that*
10 [a][Rom. 8:16]

HISTORICAL Encounter

DAVID BRAINERD

1 John 4:10

David Brainerd was a missionary to the American Indians during the eighteenth century. His early efforts at preaching on God's righteous wrath brought disappointing results. However, he discovered when he spoke of God's love the people were overcome with emotion and conviction. In one village he spoke on 1 John 4:10. Suddenly the entire village was seized with sorrow. The people feared they would somehow miss out on the divine love God was offering them. Brainerd noted: "It was surprising to see how their hearts seemed to be pierced with the tender and melting invitations of the gospel, when there was not a word of terror spoken to them." Jonathan Edwards later published Brainerd's journal and millions of people have since been blessed by Brainerd's ministry and legacy.

5:6 "Water and the blood" has been interpreted in many ways. Most scholars believe this refers to Jesus' baptism and death, thus refuting the false teaching that the Spirit descended on Him at His baptism but departed before His suffering and death.

5:7 Ancient commercial documents were often signed by witnesses to validate the transaction. The Old Testament also called for witnesses to validate legal issues between people (Deut. 17:6; 19:15).

not believe God [b]has made Him a liar, because he has not believed the testimony that God has given of His Son.
11 And this is the testimony: that God has given us eternal life, and this life is in His Son.
12 [a]He who has the Son has [1]life; he who does not have the Son of God does not have life.
13 These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, [1]and that you may *continue to* believe in the name of the Son of God.

Confidence and Compassion in Prayer

14 Now this is the confidence that we have in Him, that [a]if we ask anything according to His will, He hears us.
15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.
16 If anyone sees his brother sinning a sin *which does* not *lead* to death, he will ask, and [a]He will give him life for those who commit sin not *leading* to death. [b]There is sin *leading* to death. [c]I do not say that he should pray about that.
17 [a]All unrighteousness is sin, and there is sin not *leading* to death.

[b]John 3:18, 33
12 [a][John 3:15, 36; 6:47; 17:2, 3] [1]Or *the life*
13 [1]NU omits the rest of v. 13.
14 [a][1 John 2: 28; 3:21, 22]
16 [a]Job 42:8 [b][Matt. 12:31] [c]Jer. 7:16; 14:11
17 [a]1 John 3:4

18 [a][1 Pet. 1:23] [b]James 1:27 [1]*guards* [2]NU *him*
19 [a]Gal. 1:4
20 [a]1 John 4:2 [b]Luke 24:45 [c]John 17:3 [d]Is. 9:6 [e]1 John 5:11, 12

ENCOUNTER *Note* — *1 John 5:14*

Enlightened Prayers

The blessing of a close relationship with God is the knowledge of our need. God is light, and in His presence we see clearly what is in our life and on His heart. Prayer is a response to His abiding presence, and it aligns us with His purposes.

Knowing the True—Rejecting the False

18 We know that [a]whoever is born of God does not sin; but he who has been born of God [b]keeps[1] [2]himself, and the wicked one does not touch him.
19 We know that we are of God, and [a]the whole world lies *under the sway of* the wicked one.
20 And we know that the [a]Son of God has come and [b]has given us an understanding, [c]that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. [d]This is the true God [e]and eternal life.
21 Little children, keep yourselves from idols. Amen.

5:18 Judaism understood that Satan did not have freedom to act against a child of God without His permission (Job 1:11, 12; 2:3–6).

THE SECOND EPISTLE OF JOHN

INTRODUCTION

This letter gives evidence of the many challenges facing the early church. It was written by the apostle John, as attested by the early church fathers. The style and content of 1 and 2 John are very similar, suggesting the same author. John probably used the title "elder" as a term of affection rather than "apostle," since his authority was not in question at this late date (1). He wrote from Ephesus shortly after his first letter, between A.D. 85 and 95. See the introduction to 1 John for more details.

John wrote to the "elect lady and her children." The identity of the recipient has been greatly debated, resulting in no firm conclusion and two plausible explanations. John could have written to a woman who is unnamed but given the title "elect lady." This legitimately addresses the details of her children walking in truth (4), the greeting from her sister's children (13), and the plural references in the book (6, 8, 10, 12). The other view is to identify the "elect lady" figuratively as a church. It is appropriate to refer to a church using a feminine word (Eph. 5:22–27, 31, 32; Rev. 21:2, 9; 22:17). This view would explain why John did not address anyone by name in this epistle, which he does in 3 John. In this case, the children would be the members of the congregation and the greeting from her sister's children would refer to another church. All other plural references would be members of the congregation as well. Proof either way is inconclusive, but the message is the same: Guard against inaccurate teaching and proclaim the truth.

SIGNIFICANCE

Fraudulent teachers continued to plague the early church. The most significant issue, which is addressed here, was a heresy that disputed the nature of Christ (see the introduction to 1 John for information in Gnosticism). Traveling evangelists and teachers were making inroads to spread their false doctrine through the hospitality granted them by church members. John wrote to encourage the church to use discernment and to shun those who promoted heresy. The nature of the letter demonstrates John's love for the churches and his concern for their well-being.

STRUCTURE

This letter is brief, probably limited to the size of one page of papyrus. This, however, was the normal length of ancient letters, unlike most of the New Testament epistles. John begins with a greeting followed by a brief commendation. He then gives an exhortation concerning heretical teachers, and ends with a promise to visit. Second John can be outlined as follows:

Introduction (1–3)
Encouragement (4)
Remain True to God's Word (5–11)
Conclusion (12, 13)

ENCOUNTERING GOD THROUGH 2 JOHN

This letter both cautions and comforts believers. The Holy Spirit will alert you to the dangers that surround the church and the unorthodox views that undermine the faith. You will be challenged to ground your faith in the revealed Word of God. Take courage; the struggle against heresy is universal. Just as God sustained the early church, He will uphold you.

Greeting the Elect Lady

THE Elder,

To the [1]elect lady and her children, whom I love in truth, and not only I, but also all those who have known [a]the truth,
2 because of the truth which abides in us and will be with us forever:

3 [a]Grace, mercy, *and* peace will be with [1]you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Walk in Christ's Commandments

4 I [a]rejoiced greatly that I have found *some* of your children walking in truth, as we received commandment from the Father.
5 And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had from the beginning: [a]that we love one another.

ENCOUNTER*Note* *2 John 5*

Love Is Always Right

God's commandments do not change; they are established eternally for every generation and culture on earth. True love obeys God's commandments; God's greatest commandment is to love.

6 [a]This is love, that we walk according to His commandments. This is the commandment, that [b]as you have heard from the beginning, you should walk in it.

Beware of Antichrist Deceivers

7 For [a]many deceivers have gone out into the world [b]who do not confess Jesus Christ *as* coming in the flesh. [c]This is a deceiver and an antichrist.

1 [a]Col. 1:5 [1]*chosen*
3 [a]1 Tim. 1:2 [1]NU, M *us*
4 [a]3 John 3, 4
5 [a][John 13:34, 35; 15:12, 17]
6 [a]1 John 2:5; 5:3 [b]1 John 2:24
7 [a]1 John 2:19; 4:1 [b]1 John 4:2 [c]1 John 2:22
8 [a]Mark 13:9 [b]Gal. 3:4 [1]NU *you*
9 [a]John 7:16; 8:31 [1]NU *goes ahead*
10 [a]Rom. 16:17
12 [a]3 John 13, 14 [b]John 17:13
13 [a]1 Pet. 5:13

8 [a]Look to yourselves, [b]that [1]we do not lose those things we worked for, but *that* we may receive a full reward.
9 [a]Whoever [1]transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.

ENCOUNTER*Note* *2 John 9*

At Home with God

Eternal life involves the abiding relationship between the Father and the Son. If you abide in one, you dwell with both.

WORD*Study* **DOCTRINE**

2 John 9 The Greek word *didachē,* translated "doctrine," meant teaching or instruction as fact. The emphasis was not on a specific truth given by a teacher, but the teacher's entire line of thought. When applied to Jesus, doctrine referred to His whole teaching and not just parts of it (Matt. 7:28). John urged his readers to be faithful to all Christ taught, so they would prove to be His disciples and would abide in God.

10 If anyone comes to you and [a]does not bring this doctrine, do not receive him into your house nor greet him;
11 for he who greets him shares in his evil deeds.

John's Farewell Greeting

12 [a]Having many things to write to you, I did not wish *to do so* with paper and ink; but I hope to come to you and speak face to face, [b]that our joy may be full.
13 [a]The children of your elect sister greet you. Amen.

1 Elders were respected in Jewish communities because of their age and accompanying wisdom. John assumes this simple title rather than claiming authority through his apostleship. This may reflect John's advanced age at the time of writing. "Elect lady" could refer to a prominent woman in the church or to the church itself (see the introduction to this book).

5 God's commandment to love is age-old (Lev. 19:18), but filled with meaning by Christ (John 13:34, 35). John's exhortation to "love one another" is a reprimand to those who had separated themselves from the church.

7 John is the only biblical writer to use the word "antichrist." It means "against Christ" (1 John 2:18). Those who were against Christ had left the church and were spreading false doctrine.

10 Hospitality was customarily shown to travelers, a practice especially critical for early Christian missionaries.

12 Paper was made of papyrus and rolled up like a scroll. A pen was a reed with a pointed end. Ink was a compound made of charcoal, vegetable gum, and water. By this date, John would probably have been the only remaining apostle. He would have been sought after by many churches and would have had to rely upon correspondence to guide the numerous churches seeking his counsel.

THE THIRD EPISTLE OF JOHN

INTRODUCTION

This letter gives evidence of the many challenges Christians, especially traveling missionaries, faced in the early church. It was written by the apostle John, as attested by the early church fathers. Its style and content are consistent with John's other works, suggesting his authorship. John probably used the title "elder" (1) as a term of affection rather than "apostle," since his authority was not in question at this late date. He wrote from Ephesus shortly after 1 John and about the same time as 2 John, between A.D. 85 and 95. See the introduction to 1 John for more details.

John wrote to Gaius, of whom we have no other record, but he was apparently a trusted and influential leader in a church in Asia Minor. John also dealt with the inhospitable actions of another leader named Diotrephes.

SIGNIFICANCE

John gives a glimpse of the issues faced in the early churches as the gospel was spreading. He exhibits great care for those touched by his ministry. The main issue at hand, however, was securing hospitality for traveling missionaries, Demetrius in particular. Fellowship was crucial among believers who were serving the Lord. This letter acted as a personal recommendation, as well as a word of instruction to Gaius.

STRUCTURE

John begins with a greeting followed by a commendation of Gaius. John then condemns the actions of Diotrephes and promises to deal with him upon his arrival. John offers a word of recommendation for Demetrius, and ends with good wishes and a promise to visit. Third John can be outlined as follows:

Introduction (1, 2)
Commendation of Gaius (3–8)
Condemnation of Diotrephes (9–11)
Recommendation for Demetrius (12)
Conclusion (13, 14)

ENCOUNTERING GOD THROUGH 3 JOHN

As you study this short letter, note how important hospitality is in the church. God wants believers to show kindness to everyone, and those in His family share a special kindred bond. As Christians, we are partners in serving the Lord. We rely on one another for encouragement and practical support.

Greeting to Gaius

THE Elder,

To the beloved Gaius, [a]whom I love in truth:

2 Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.
3 For I [a]rejoiced greatly when brethren came and testified of the truth *that is* in you, just as you walk in the truth.
4 I have no greater [a]joy than to hear that [b]my children walk in [1]truth.

Gaius Commended for Generosity

5 Beloved, you do faithfully whatever you do for the brethren [1]and for strangers,
6 who have borne witness of your love before the church. *If* you send them forward on their journey in a manner worthy of God, you will do well,
7 because they went forth for His name's sake, [a]taking nothing from the Gentiles.

ENCOUNTER*Note* — *3 John 7*

Love Expressed

True love is not sentimental; it is practical—expressed in daily life. To encourage a fellow believer is to join God, partnering with Him in His work.

8 We therefore ought to [a]receive[1] such, that we may become fellow workers for the truth.

Diotrephes and Demetrius

9 I wrote to the church, but Diotrephes, who loves to have the preeminence among them, does not receive us.
10 Therefore, if I come, I will call to mind his deeds which he does, [a]prating[1] against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, putting *them* out of the church.

1 [a]2 John 1
3 [a]2 John 4
4 [a]1 Thess. 2:19, 20 [b][1 Cor. 4:15] [1]NU *the truth*
5 [1]NU *and especially for*
7 [a]1 Cor. 9:12, 15
8 [a]Matt. 10:40 [1]NU *support*
10 [a]Prov. 10:8, 10 [1]*talking nonsense*

WORD*Study* — **FELLOW WORKER**

3 John 8 The Greek word *synergos,* translated "fellow worker," means a helper or coworker. It occurs thirteen times in the New Testament and is always used in the plural (twelve times by Paul). John claims that to help a missionary is to help share the truth of the gospel. Not everyone can go, but all can participate in the missionary endeavor. This is a privilege and responsibility for all believers.

ENCOUNTER*Note* — *3 John 10*

Holy to God

No matter how godly you are, you will face opposition. God is more interested in making you holy than happy.

11 Beloved, [a]do not imitate what is evil, but what is good. [b]He who does good is of God, [1]but he who does evil has not seen [c]God.
12 Demetrius [a]has a *good* testimony from all, and from the truth itself. And we also [1]bear witness, [b]and you know that our testimony is true.

Farewell Greeting

13 [a]I had many things to write, but I do not wish to write to you with pen and ink;
14 but I hope to see you shortly, and we shall speak face to face. Peace to you. Our friends greet you. Greet the friends by name.

11 [a]Ps. 34:14; 37:27 [b][1 John 2:29; 3:10] [c][1 John 3:10] [1]NU, M omit *but*
12 [a]1 Tim. 3:7 [b]John 19:35; 21:24 [1]*testify*
13 [a]2 John 12

1 The term "elder" may reflect John's advanced age at the time of writing. "Gaius" was a common Roman name. He was probably one of the leaders of a church in Asia Minor.

5 Hospitality was a significant issue in the Greco-Roman world, especially for Jewish people who wanted to care for their own. Travelers usually carried letters of recommendation showing they could be trusted.

9 Diotrephes was apparently a leader of a church who refused to take in traveling missionaries sent by John. No cause for this inhospitable act is given, but to reject a traveler was to refuse the one who wrote the letter of recommendation.

12 This acted as a letter of recommendation for Demetrius.

THE EPISTLE OF JUDE

INTRODUCTION

The self-titled author is Jude, who identifies himself as a brother of James. This would have made him a half brother of Jesus (Matt. 13:55). The date of writing is generally understood to have been around A.D. 64–66. Its similarity in content to the second chapter of 2 Peter suggests it was probably written about the same time. Jude's intent was to warn the church against heretical teachers and divisive influences, and to encourage believers to stand firm in their faith.

SIGNIFICANCE

Jude exhorts Christians to "contend for the faith" as combatants in a spiritual battle. His warnings are as valid today as when they were written. Jude reminds believers that although Christ showed compassion towards the lost and hurting sheep, He also gave scathing rebuke to those who would harm the flock. Choosing to follow Christ is not enough; believers must remain true to Him. Christ's adversary will do whatever is in his power to destroy the body of Christ and to sabotage vulnerable believers. Jude concludes his epistle with praise "to Him who is able to keep you from stumbling and present you faultless," reminding us that while we strive for the faith, the battle belongs to the Lord.

STRUCTURE

Jude can be outlined as follows:

Introduction (1, 2)
Apostates Within the Church (3, 4)
Apostates Will Be Judged (5–16)
Perseverance of the Saints (17–23)
Praise to God our Protector (24, 25)

ENCOUNTERING GOD THROUGH JUDE

Jude's twenty-five verses contain both a warning and an encouragement to God's people. The forces of evil that sought to undermine and destroy Christ continue to assail His church. But the God and Father of Christ, who empowered Him to fight and win the victory over Satan, continues to sustain believers. God warns that the end times will see an increase in adversity against His people, but He also promises that through His strength victory is assured.

Greeting to the Called

JUDE, a bondservant of Jesus Christ, and [a]brother of James,

To those who are [b]called, [1]sanctified by God the Father, and [c]preserved in Jesus Christ:

2 Mercy, [a]peace, and love be multiplied to you.

Contend for the Faith

3 Beloved, while I was very diligent to write to you [a]concerning our common salvation, I found it necessary to write to you exhorting [b]you to contend earnestly for the faith which was once for all delivered to the saints.

WORD*Study* **CONTEND**

Jude 3 "Contend" comes from the Greek *epagōnizomai,* which means to earnestly struggle for something. It is the meeting of effort by effort, striving against opposition as if in a battle, or as a contestant would strain for victory against a foe. It can also have a negative meaning, as seen in a conflict or dispute between two parties (Acts 15:39).

ENCOUNTER*Note* *Jude 3*

Contend Earnestly

Our Christian faith is not something we treat carelessly or casually. There are evil forces seeking to rob us of our faith and to disrupt our relationship to Christ. Such realities ought to always keep us diligent and alert.

4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord [1]God and our Lord Jesus Christ.

Old and New Apostates

5 But I want to remind you, though you once knew this, that [a]the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.

1 [a]Acts 1:13 [b]Rom. 1:7 [c]John 17:11, 12 [1]NU *beloved*
2 [a]1 Pet. 1:2
3 [a]Titus 1:4 [b]Phil. 1:27
4 [1]NU omits *God*
5 [a]1 Cor. 10: 5–10
6 [1]*own*
7 [a]Gen. 19:24 [1]*punishment*
8 [a]2 Pet. 2:10 [b]Ex. 22:28 [1]*glorious ones,* lit. *glories*
9 [a]Zech. 3:2 [1]*arguing*
10 [a]2 Pet. 2:12
11 [a]Gen. 4:3–8 [b]2 Pet. 2:15 [c]Num. 16:1–3, 31–35
12 [1]*stains,* or *hidden reefs* [2]NU, M *along*
13 [a]Is. 57:20 [b][Phil. 3:19] [c]2 Pet. 2:17
14 [a]Matt. 16:27; 25:31

6 And the angels who did not keep their [1]proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;
7 as [a]Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the [1]vengeance of eternal fire.
8 [a]Likewise also these dreamers defile the flesh, reject authority, and [b]speak evil of [1]dignitaries.
9 Yet Michael the archangel, in [1]contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, [a]"The Lord rebuke you!"
10 [a]But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.
11 Woe to them! For they have gone in the way [a]of Cain, [b]have run greedily in the error of Balaam for profit, and perished [c]in the rebellion of Korah.

Apostates Depraved and Doomed

12 These are [1]spots in your love feasts, while they feast with you without fear, serving *only* themselves. *They are* clouds without water, carried [2]about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;
13 [a]raging waves of the sea, [b]foaming up their own shame; wandering stars [c]for whom is reserved the blackness of darkness forever.

ENCOUNTER*Note* *Jude 12, 13*

Wolves Among Sheep

God's Spirit enables those in a relationship with Him to detect imposters among them. They will not be fooled by corrupt people who seek to damage Christ's body and to devour the faith of believers.

14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, [a]"Behold, the Lord comes with ten thousands of His saints,

1 As the half brother of Jesus, Jude might have addressed his readers from a position of authority. Instead, he identified himself as a "bondservant of Jesus Christ."

7 "Strange flesh" refers to homosexuality.

9 This account is not found in the Hebrew Scriptures but is related in the noncanonical book The Assumption of Moses.

11 Cain was jealous of God's pleasure with his brother (Gen. 4:3–8; Heb. 11:4; 1 John 3:2). Balaam exemplified greed (Num. 31:16; 2 Pet. 2:15; Rev. 2:14). Korah resented the spiritual authority of Moses and Aaron (Num. 16:1–3, 31–35).

12 "Spots" may also be translated "hidden reefs."

14 This account is not in the Hebrew Scriptures but is recorded in the noncanonical *Book of Enoch.*

15 "to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the [a]harsh things which ungodly sinners have spoken against Him."

Apostates Predicted

16 These are grumblers, complainers, walking according to their own lusts; and they [a]mouth great swelling *words*, [b]flattering people to gain advantage.
17 [a]But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ:
18 how they told you that [a]there would be mockers in the last time who would walk according to their own ungodly lusts.
19 These are [1]sensual persons, who cause divisions, not having the Spirit.

Maintain Your Life with God

20 But you, beloved, [a]building yourselves up on your most holy faith, [b]praying in the Holy Spirit,
21 keep yourselves in the love of God, [a]looking for the mercy of our Lord Jesus Christ unto eternal life.
22 And on some have compassion, [1]making a distinction;

15 [a]1 Sam. 2:3
16 [a]2 Pet. 2:18 [b]Prov. 28:21
17 [a]2 Pet. 3:2
18 [a][1 Tim. 4:1]
19 [1]*soulish* or *worldly*
20 [a]Col. 2:7 [b][Rom. 8:26]
21 [a]Titus 2:13
22 [1]NU *who are doubting* (or *making distinctions*)

23 but [a]others save [1]with fear, [b]pulling *them* out of the [2]fire, hating even [c]the garment defiled by the flesh.

Glory to God

24 [a]Now to Him who is able to keep
[1]you from stumbling,
And [b]to present *you* faultless
Before the presence of His glory
with exceeding joy,
25 To [1]God our Savior,
[2]Who alone is wise,
Be glory and majesty,
Dominion and [3]power,
Both now and forever.
Amen.

23 [a]Rom. 11:14 [b]Amos 4:11 [c][Zech. 3:4, 5] [1]NU omits *with fear* [2]NU adds *and on some have mercy with fear*
24 [a][Eph. 3:20] [b]Col. 1:22 [1]M *them*
25 [1]NU *the only God our* [2]NU *Through Jesus Christ our Lord, Be glory* [3]NU adds *Before all time,*

ENCOUNTER*Note* — *Jude 24*

Faultless

Don't let your circumstances or failures discourage you. Your spiritual victory is not based on your wisdom or strength or ingenuity. It depends entirely upon Christ and His ability to hold you in His hand. He can cleanse you from every impurity; His forgiveness will allow you to one day stand before Him faultless.

HISTORICAL*Encounter* — AMY CARMICHAEL — *Jude 24*

Amy Carmichael grew up in Belfast. Her father died when she was young, bringing great hardship on his family. At sixteen Amy found Christ as her Savior. However, she struggled with doubts: Could she live a holy life? Would she make any difference in her world for Christ? When she was nineteen she attended a Keswick convention in Glasgow. As the chairman closed the session in prayer, he cited Jude 24, "O Lord, we know Thou art able to keep us from falling." Instantly this truth resonated as God's word to her. Here was the assurance she was seeking. She went as a missionary to India, where she founded a home in Dohnavur to care for homeless and abused children. She would go on to write thirty-five books greatly encouraging Christians in their faith.

THE REVELATION OF JESUS CHRIST

INTRODUCTION

The Book of Revelation is named for its first word, *apokalupsis,* meaning to unveil, disclose or reveal. The book identifies John as its author (1:1, 4, 9; 22:8). Most scholars believe this was John the Apostle, one of Jesus' disciples. He wrote in a time of severe persecution (1:9; 2:2, 10, 13; 3:9, 10; 6:10, 11; 7:14–17; 11:7; 12:13—13:17; 14:12–20; 19:2; 21:4). Some see this book describing the period under the cruel Roman emperor Nero. However, the majority of scholars believe John wrote this letter near the end of the emperor Domitian's rule, around A.D. 95. John was exiled on the small island of Patmos for preaching the gospel (1:9). This letter was written to the seven churches in Asia (1:4). These churches were founded during Paul's time in Ephesus during the A.D. 50s. Tradition suggests the apostle John lived in Ephesus and ministered to the churches of Asia during the latter part of the first century and would have been well known to them. John wrote to encourage Christians who were enduring persecution, giving them hope that Christ would ultimately vindicate them and reward them. Through John, Christ was exhorting them to endure in their faith until the end.

This highly symbolic book is full of imagery that would have been decipherable by John's contemporaries; thus he saw no need to provide explanation, nor the key to unlock its mysteries. There are four primary approaches to interpreting Revelation: the *preterist view,* in which the prophecies are seen as referring to events taking place in the Roman empire during the first century; the return of Christ was the only outstanding event yet to occur; the *historical view* in which John outlines the overall course of history looking toward Christ's return; the *futurist view* in which chapters four and following deal exclusively with events surrounding the last days prior to Christ's return; and the *idealist view* in which the book is a series of symbolic and imaginative descriptions of God's ultimate triumph over evil, with no direct parallel to historical events. The themes of an upsurge of evil, the triumphant Christ, and the rewarding of the faithful are common to all four views.

SIGNIFICANCE

Revelation provides a road map to future events preceding and including Christ's return. However, the specific events themselves remain largely a mystery. The purpose of the book is not so much to focus on future events as to exalt Christ. Here Christ is no longer portrayed as the humble servant, but the glorious King of Kings, the Alpha and Omega, and the Mighty Warrior who thoroughly defeats all His enemies. Those to whom John wrote felt the harsh hand of merciless persecution and needed a word of hope. John assured them God always rewards faithfulness (22:12), and God's justice triumphs over evil (20:12–15, 21:27).

STRUCTURE

Revelation can be seen as a series of visions leading to a final conclusion. It can be outlined as follows:

Messages to Seven Churches (1:1—3:22)
Heavenly Throne Room of the Lamb (4:1–11)
The Lamb and the Scroll (5:1–14)
Vision of the Seven Seals (6:1—8:1)
Vision of the Seven Trumpets (8:2—11:19)
The Woman, Child, and Dragon (12:1–17)
Two Beasts (13:1–18)
The Lamb and the 144,000 (14:1–5)
Proclamation and Judgment (14:6–20)
Seven Bowls of Plagues (15:1—16:21)
The Mother of Harlots and the Beast (17:1–18)
The Fall of Babylon (18:1–24)
Christ Victorious (19:1–21)
Satan's End (20:1–15)

New Heaven, Earth, Jerusalem (21:1—22:5)
Christ's Final Coming (22:6–21)

Encountering God Through Revelation

Although many people find Revelation difficult to understand, some of its verses are quite familiar and are often quoted from the pulpit (2:4, 5, 10; 3:20; 21:1; 22:13, 17–20). This book offers Christians great hope and inspiration to remain faithful to the end. We are reminded of God's incredible love for His people, and the extent to which He has planned and worked toward our salvation from the beginning of time until the end of history. Some may identify with the saints who suffered terrible persecution. Others will relate to the spiritual warfare John describes. We see a vivid picture of God's mighty power. We are urged to remain devoted to Christ and to stand firm in our convictions if we are to participate in His Kingdom. The reward for perseverance will be wonderful beyond description. We can look forward to sharing in God's presence, and worshipping Him face to face, together with all the faithful, experiencing God in new and magnificent ways.

Introduction and Benediction

1 THE Revelation of Jesus Christ, [a]which God gave Him to show His servants—things which must [1]shortly take place. And [b]He sent and signified *it* by His angel to His servant John,
2 [a]who bore witness to the word of God, and to the testimony of Jesus Christ, to all things [b]that he saw.

WORD Study — REVELATION

Rev. 1:1 Revelation comes from the Greek *apokalupsis,* meaning to uncover or to reveal. It can also mean coming, manifestation, or appearing, as in the coming of Christ. Here it refers to the unveiling of truth that has hitherto been hidden from understanding.

ENCOUNTER Note — *Rev. 1:2*

Giving Testimony

God reveals truth so it can change lives. He expects us to faithfully and accurately share His truth with others. The way others receive the truth is for God to judge; our role is to testify as a witness.

3 [a]Blessed *is* he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for [b]the time *is* near.

CHAPTER 1

1 [a]John 3:32 [b]Rev. 22:6 [1]*quickly* or *swiftly*
2 [a]1 Cor. 1:6 [b]1 John 1:1
3 [a]Luke 11:28 [b]James 5:8
4 [a]Ex. 3:14 [b]John 1:1 [c][Is. 11:2]
5 [a]John 8:14 [b]Is. 55:4 [c][Col. 1:18] [d]Rev. 17:14 [e]John 13:34 [f]Heb. 9:14 [1]NU *loves us and freed;* M *loves us and washed*
6 [a]1 Pet. 2:5, 9 [b]1 Tim. 6:16 [1]NU, M *a kingdom*
7 [a]Matt. 24:30 [b]Zech. 12:10–14
8 [a]Is. 41:4 11:17 [1]NU, M omit *the Beginning and the End* [2]NU, M *Lord God*

Greeting the Seven Churches

4 John, to the seven churches which are in Asia:

WORD Study — CHURCHES

Rev. 1:4 "Church" comes from the Greek word *ekklēsia,* which means called-out ones gathered together for a common purpose. It can indicate a general assembly of citizens gathered to deliberate an issue. When applied to Christians, it refers to believers called together for worship, fellowship, and service.

Grace to you and peace from Him [a]who is and [b]who was and who is to come, [c]and from the seven Spirits who are before His throne,
5 and from Jesus Christ, [a]the faithful [b]witness, the [c]firstborn from the dead, and [d]the ruler over the kings of the earth. To Him [e]who [1]loved us [f]and washed us from our sins in His own blood,
6 and has [a]made us [1]kings and priests to His God and Father, [b]to Him *be* glory and dominion forever and ever. Amen.
7 Behold, He is coming with [a]clouds, and every eye will see Him, even [b]they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.
8 [a]"I am the Alpha and the Omega, [1]*the* Beginning and *the* End," says the [2]Lord,

1:3 "Blessed," meaning happy, is the first of seven beatitudes in Revelation (Rev. 14:13; 16:15; 19:9; 20:6; 22:7, 14).

1:4 The seven churches John addressed were located in Asia (present-day western Turkey), within fifty miles of each other. John dealt with them in clockwise order, beginning with the church in the southwest.

1:5 The firstborn of the dead (1 Cor. 15:20, 23; Col. 1:18) refers to Christ being the first one to be resurrected from the dead. All others had been resuscitated and eventually died.

1:8 "Alpha and Omega," the first and last letters of the Greek alphabet, signified the eternality of Christ.

[b]"who is and who was and who is to come, the [c]Almighty."

Vision of the Son of Man

9 I, John, [1]both your brother and [a]companion in the tribulation and [b]kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.
10 [a]I was in the Spirit on [b]the Lord's Day, and I heard behind me [c]a loud voice, as of a trumpet,
11 saying, [1]"I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send *it* to the seven churches [2]which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."
12 Then I turned to see the voice that spoke with me. And having turned [a]I saw seven golden lampstands,
13 [a]and in the midst of the seven lampstands [b]*One* like the Son of Man, [c]clothed with a garment down to the feet and [d]girded about the chest with a golden band.

[b]Rev. 4:8; [c]Is. 9:6
9 [a]Phil. 1:7 [b][2 Tim. 2:12] [1]NU, M omit *both*
10 [a]Acts 10:10 [b]Acts 20:7 [c]Rev. 4:1
11 [1]NU, M omit *"I am the Alpha and the Omega, the First and the Last," and,* [2]NU, M omit *which are in Asia*
12 [a]Ex. 25:37
13 [a]Rev. 2:1 [b]Ezek. 1:26 [c]Dan. 10:5 [d]Rev. 15:6
14 [a]Dan. 7:9 [b]Dan. 10:6
15 [a]Ezek. 1:7 [b]Ezek. 1:24; 43:2
16 [a]Rev. 1:20; 2:1; 3:1 [b]Is. 49:2 [c]Matt. 17:2
17 [a]Ezek. 1:28 [b]Dan. 8:18; 10:10, 12

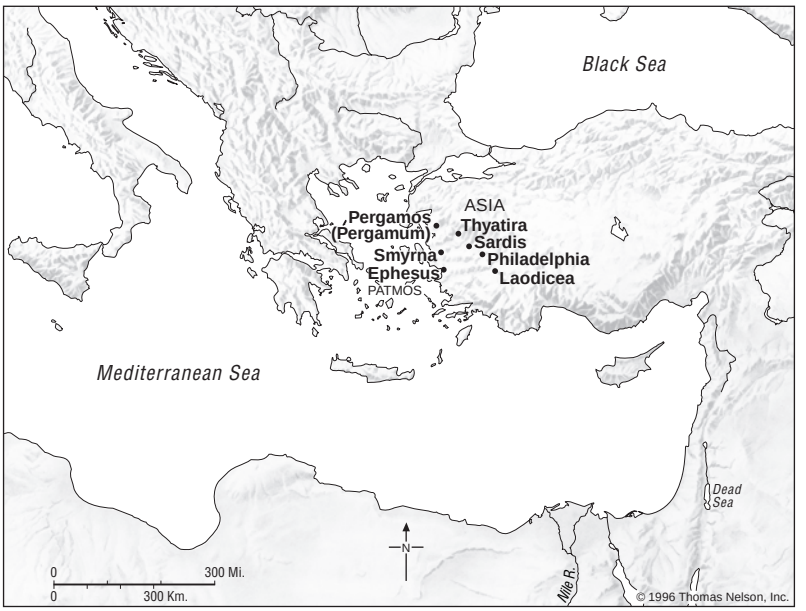
14 His head and [a]hair *were* white like wool, as white as snow, and [b]His eyes like a flame of fire;
15 [a]His feet *were* like fine brass, as if refined in a furnace, and [b]His voice as the sound of many waters;
16 [a]He had in His right hand seven stars, [b]out of His mouth went a sharp two-edged sword, [c]and His countenance *was* like the sun shining in its strength.
17 And [a]when I saw Him, I fell at His feet as dead. But [b]He laid His right hand on me, saying [1]to me, "Do not be afraid; [c]I am the First and the Last.
18 [a]"I *am* He who lives, and was dead, and behold, [b]I am alive forevermore. Amen. And [c]I have the keys of [1]Hades and of Death.
19 [1]"Write the things which you have [a]seen, [b]and the things which are, [c]and the things which will take place after this.
20 "The [1]mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are [a]the [2]angels of the seven churches, and [b]the seven lampstands [3]which you saw are the seven churches.

1:9 Patmos was an island ten miles by six miles in the Aegean Sea. It was sixty miles southwest of Ephesus. Small islands such as this were used by the Romans to hold political prisoners. Eusebius, an early church historian, claimed John was exiled to Patmos under the Roman emperor Domitian in A.D. 95 and released one and a half years later.

1:12 The seven golden lampstands represented the seven churches being addressed.

1:13 Christ's presence in the midst of the churches would have been particularly comforting in light of the persecution they were facing. "One like the Son of Man" refers to the vision of Daniel (Dan. 7:13).

1:16 The seven stars are the seven angels of the churches (Rev. 1:20). These may have been literal angels assigned to watch over the endangered churches, or the angels may have been the pastors of the churches whom Christ held in His hand. The two-edged sword coming out of Christ's mouth symbolized His judgment (Is. 49:2; Heb. 4:12).



Rev. 1:11 The Seven Churches of Revelation

ENCOUNTER Note — Rev. 1:17

Overwhelmed by God

When we truly see Christ as He is, we will be overcome by God's holiness. The sheer magnificence of His glory can render us speechless in His presence. These times are precious, for our heart, soul, strength, and mind are all in accord with God.

The Loveless Church

2 "To the [1]angel of the church of Ephesus write,

'These things says [a]He who holds the seven stars in His right hand, [b]who walks in the midst of the seven golden lampstands:

2 [a]"I know your works, your labor, your [1]patience, and that you cannot [2]bear those who are evil. And [b]you have tested those [c]who say they are apostles and are not, and have found them liars;

3 "and you have persevered and have patience, and have labored for My name's sake and have [a]not become weary.

4 "Nevertheless I have *this* against you, that you have left your first love.

5 "Remember therefore from where you have fallen; repent and do the first works, [a]or else I will come to you quickly and remove your lampstand from its place—unless you repent.

6 "But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

[c]Is. 41:4; 44:6; 48:12 [1]NU, M omit *to me*

18 [a]Rom. 6:9 [b]Rev. 4:9 [c]Ps. 68:20 [1]Lit. *Unseen;* the unseen realm

19 [a]Rev. 1:9–18 [b]Rev. 2:1 [c]Rev. 4:1 [1]NU, M *Therefore, write*

20 [a]Rev. 2:1 [b]Zech. 4:2 [1]*hidden truth* [2]Or *messengers* [3]NU, M omit *which you saw*

CHAPTER 2

1 [a]Rev. 1:16 [b]Rev. 1:13 [1]Or *messenger*

2 [a]Ps. 1:6 [b]1 John 4:1 [c]2 Cor. 11:13 [1]*perseverance* [2]*endure*

3 [a]Gal. 6:9

5 [a]Matt. 21:41

7 [a]Matt. 11:15 [b][Rev. 22:2, 14] [c][Gen. 2:9; 3:22]

8 [a]Rev. 1:8, 17, 18 [1]Or *messenger*

9 [a]Luke 12:21 [b]Rom. 2:17 [c]Rev. 3:9 [1]*congregation*

10 [a]Matt. 10:22 [b]Matt. 24:13 [c]James 1:12

11 [a]Rev. 13:9 [b][Rev. 20:6, 14; 21:8]

ENCOUNTER Note — Rev. 2:4

First Love

As we busily serve the Lord we can lose sight of the joy we knew when we first loved Him. What began as a response of deep affection can deteriorate into a sense of duty or routine. We must never allow religion to overcome our love relationship with God.

7 [a]"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give [b]to eat from [c]the tree of life, which is in the midst of the Paradise of God." '

The Persecuted Church

8 "And to the [1]angel of the church in Smyrna write,

'These things says [a]the First and the Last, who was dead, and came to life:

9 "I know your works, tribulation, and poverty (but you are [a]rich); and *I know* the blasphemy of [b]those who say they are Jews and are not, [c]but *are* a [1]synagogue of Satan.

10 [a]"Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. [b]Be faithful until death, and I will give you [c]the crown of life.

11 [a]"He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by [b]the second death." '

HISTORICAL Encounter

POLYCARP

Rev. 2:10

Polycarp was trained for ministry under the apostle John. He served in Smyrna, only a short distance from Ephesus,where tradition says John served. In John's writing to the churches in Revelation, he has no condemnation for the church in Smyrna. His encouraging words for that church were fitting since, during the reign of the Roman emperor Antonius Pius, a great persecution against Christians would occur. When the aged Polycarp was arrested and ordered to renounce Christ, he proclaimed: "I have served Him for 86 years and He has done me no wrong. Can I revile my King who saved me?" Polycarp was burned alive at the stake.

2:1 Angel can be translated messenger, as in a messenger from God, perhaps referring to the pastor of the church at Ephesus. Ephesus was the most prominent city in Asia Minor at this time and Paul spent almost three years there establishing the church.

2:2 The prevailing truth in each of the risen Christ's letters to the churches was that He knew their works (Rev. 2:2, 9, 13, 19; 3:1, 8, 15).

2:6 The Nicolaitans plagued churches in Ephesus and in Pergamos. Their teaching may have been immoral and even heretical. Whatever the case, they incurred the wrath of Christ.

2:7 If your heart is not open to the Spirit, no letter, sermon, or exhortation will convince you of the truth. Eating from the tree of life indicated a special intimacy with Christ such as existed in the Garden of Eden before humanity's fall into sin (Gen. 2:9; 3:22, 24).

2:8 Smyrna was a seaport city 35 miles north of Ephesus. This church and the church in Philadelphia were the only two churches not chastised.

2:10 The crown of life may refer to the traditional garland given to winners in athletic events. This reference is to the reward for believers who would be martyred for Christ's sake or who would persevere through tribulation (James 1:12).

2:11 The second death refers to eternal death in the lake of fire (Rev. 20:14, 15).

The Compromising Church

12 "And to the [1]angel of the church in Pergamos write,

'These things says [a]He who has the sharp two-edged sword:

13 "I know your works, and where you dwell, where Satan's throne *is*. And you hold fast to My name, and did not deny My faith even in the days in which Antipas *was* My faithful martyr, who was killed among you, where Satan dwells.

14 "But I have a few things against you, because you have there those who hold the doctrine of [a]Balaam, who taught Balak to put a stumbling block before the children of Israel, [b]to eat things sacrificed to idols, [c]and to commit sexual immorality.

15 "Thus you also have those who hold the doctrine of the Nicolaitans, [1]which thing I hate.

16 "Repent, or else I will come to you quickly and [a]will fight against them with the sword of My mouth.

17 "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden [a]manna to eat. And I will give him a white stone, and on the stone [b]a new name written which no one knows except him who receives *it*." '

The Corrupt Church

18 "And to the [1]angel of the church in Thyatira write,

'These things says the Son of God, [a]who has eyes like a flame of fire, and His feet like fine brass:

19 [a]"I know your works, love, [1]service, faith, and your [2]patience; and *as* for your works, the last *are* more than the first.

20 "Nevertheless I have [1]a few things against you, because you allow [2]that woman [a]Jezebel, who calls herself a prophetess, [3]to teach and seduce My servants [b]to commit sexual immorality and eat things sacrificed to idols.

21 "And I gave her time [a]to [1]repent of her sexual immorality, and she did not repent.

22 "Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of [1]their deeds.

23 "I will kill her children with death, and all the churches shall know that I am He who [a]searches[1] the minds and hearts. And I will give to each one of you according to your works.

24 "Now to you I say, [1]and to the rest in Thyatira, as many as do not have this doctrine, who have not known the [a]depths of Satan, as they say, [b]I [2]will put on you no other burden.

25 "But hold fast [a]what you have till I come.

26 "And he who overcomes, and keeps [a]My works until the end, [b]to him I will give power over the nations—

12 [a]Rev. 1:16; 2:16 [1]Or *messenger*
14 [a]Num. 31:16 [b]Acts 15:29 [c]1 Cor. 6:13
15 [1]NU, M *likewise.*
16 [a]2 Thess. 2:8
17 [a]Ex. 16:33, 34 [b]Rev. 3:12
18 [a]Rev. 1:14, 15 [1]Or *messenger*
19 [a]Rev. 2:2 [1]NU, M *faith, service* [2]*perseverance*
20 [a]1 Kin. 16: 31; 21:25 [b]Ex. 34:15 [1]NU, M *against you that you tolerate* [2]M *your wife Jezebel* [3]NU, M *and teaches and seduces*
21 [a]Rev. 9:20; 16:9, 11 [1]NU, M *repent, and she does not want to repent of her sexual immorality.*
22 [1]NU, M *her*
23 [a]Jer. 11:20; 17:10 [1]*examines*

24 [a]2 Tim. 3:1–9 [b]Acts 15:28 [1]NU, M omit *and* [2]NU, M omit *will*
25 [a]Rev. 3:11
26 [a][John 6:29] [b][Matt. 19:28]
27 [a]Ps. 2:8, 9
28 [a]2 Pet. 1:19

CHAPTER 3

1 [a]Rev. 1:4, 16 [1]Or *messenger*
2 [1]NU, M *My God*
3 [a]1 Tim. 6:20 [b]Rev. 3:19 [c]Matt. 24:42, 43 [d][Rev. 16:15]
4 [a]Acts 1:15 [b][Jude 23] [c]Rev. 4:4; 6:11 [1]NU, M *Nevertheless you* [2]NU, M omit *even*

ENCOUNTER Note — Rev. 2:26

I Know Your Works

We are under the watchful eye of Christ. He is not looking to be sure we are busy, but to see that we are obedient to His guiding Spirit. He refines and directs His people so we stay focused on His work until He comes again.

27 *'He[a] shall rule them with a rod of iron;*
They shall be dashed to pieces like the potter's vessels'—

as I also have received from My Father;

28 "and I will give him [a]the morning star.

29 "He who has an ear, let him hear what the Spirit says to the churches." '

The Dead Church

3 "And to the [1]angel of the church in Sardis write,

'These things says He who [a]has the seven Spirits of God and the seven stars: "I know your works, that you have a name that you are alive, but you are dead.

2 "Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before [1]God.

3 [a]"Remember therefore how you have received and heard; hold fast and [b]repent. [c]Therefore if you will not watch, I will come upon you [d]as a thief, and you will not know what hour I will come upon you.

4 [1]"You have [a]a few names [2]even in Sardis who have not [b]defiled their garments; and they shall walk with Me [c]in white, for they are worthy.

2:12 Pergamos was the capital of the province of Asia. Its name means "citadel" in Greek. It was located fifty miles north of Smyrna.

2:13 "Satan's throne" may indicate that Satan had a stronghold of evil in the city, in violent opposition to the Lord's work and His church.

2:18 Thyatira had a large military detachment and was about 30 miles from Pergamos. It was known for its wool and dye industries.

2:28 The morning star is Christ (Rev. 22:16).

ENCOUNTER Note Rev. 3:1

Walking Dead

Our religious activity can fool us into assuming we are spiritually vibrant and growing when in fact we have no vitality. An industrious church is not necessarily a spiritual church. Obedience and love for Christ indicate that we are fully alive to God.

5 "He who overcomes [a]shall be clothed
in white garments, and I will not [b]blot
out his name from the [c]Book of Life; but
[d]I will confess his name before My Father and before His angels.
6 [a]"He who has an ear, let him hear
what the Spirit says to the churches." '

The Faithful Church

7 "And to the [1]angel of the church in
Philadelphia write,
'These things says [a]He who is holy, [b]He
who is true, [c]*"He who has the key of*
David, [d]He who opens and no one shuts,
and [e]shuts and no one opens":

ENCOUNTER Note Rev. 3:7

Opening Locked Doors

We may be locked out of positions, relationships, or opportunities, but no one can prevent us from coming to Christ. Our access to Him is secure. As long as we have Christ, it matters not what others withhold from us.

8 [a]"I know your works. See, I have set
before you [b]an open door, [1]and no one
can shut it; for you have a little strength,
have kept My word, and have not denied
My name.
9 "Indeed I will make [a]*those* of the syn-
agogue of Satan, who say they are Jews
and are not, but lie—indeed [b]I will make
them come and worship before your
feet, and to know that I have loved you.
10 "Because you have kept [1]My com-
mand to persevere, [a]I also will keep you
from the hour of trial which shall come
upon [b]the whole world, to test those
who dwell [c]on the earth.
11 [1]"Behold, [a]I am coming quickly!
[b]Hold fast what you have, that no one
may take [c]your crown.
12 "He who overcomes, I will make him
[a]a pillar in the temple of My God, and he
shall [b]go out no more. [c]I will write on
him the name of My God and the name
of the city of My God, the [d]New
Jerusalem, which [e]comes down out of
heaven from My God. [f]And *I will write*
on him My new name.
13 [a]"He who has an ear, let him hear
what the Spirit says to the churches." '

The Lukewarm Church

14 "And to the [1]angel of the church [2]of
the Laodiceans write,
[a]'These things says the Amen, [b]the
Faithful and True Witness, [c]the Begin-
ning of the creation of God:
15 [a]"I know your works, that you are
neither cold nor hot. I could wish you
were cold or hot.
16 "So then, because you are lukewarm,
and neither [1]cold nor hot, I will vomit
you out of My mouth.
17 "Because you say, [a]'I am rich, have
become wealthy, and have need of noth-
ing'—and do not know that you are
wretched, miserable, poor, blind, and
naked—

ENCOUNTER Note Rev. 3:17

Self-Deception

We are easily fooled! We assess external things such as our moral lifestyle, our success, and our offerings to God, and we assume that our lives please Him. But it is entirely possible to misdiagnose our spiritual condition. God sees past our self-assurance to the poverty of our souls. He knows how desperately we need Him.

18 "I counsel you [a]to buy from Me gold
refined in the fire, that you may be rich;
and [b]white garments, that you may be
clothed, *that* the shame of your naked-
ness may not be revealed; and anoint
your eyes with eye salve, that you may
see.
19 [a]"As many as I love, I rebuke and
[b]chasten.[1] Therefore be [2]zealous and re-
pent.
20 "Behold, [a]I stand at the door and

5 [a][Rev. 19:8] [b]Ex. 32:32 [c]Phil. 4:3 [d]Luke 12:8
6 [a]Rev. 2:7
7 [a]Acts 3:14 [b]1 John 5:20 [c]Is. 9:7; 22:22 [d][Matt. 16:19] [e]Job 12:14 [1]Or *messenger*
8 [a]Rev. 3:1 [b]1 Cor. 16:9 [1]NU, M *which no one can shut*
9 [a]Rev. 2:9 [b]Is. 45:14; 49:23; 60:14
10 [a]2 Pet. 2:9 [b]Luke 2:1 [c]Is. 24:17 [1]Lit. *the word of My patience*
11 [a]Phil. 4:5
[b]Rev. 2:25 [c][Rev. 2:10] [1]NU, M omit *Behold*
12 [a]1 Kin. 7:21 [b]Ps. 23:6 [c][Rev. 14:1; 22:4] [d][Heb. 12:22] [e]Rev. 21:2 [f][Rev. 2:17; 22:4]
13 [a]Rev. 2:7
14 [a]2 Cor. 1:20 [b]Rev. 1:5; 3:7; 19:11 [c][Col. 1:15] [1]Or *messenger* [2]NU, M *in Laodicea*
15 [a]Rev. 3:1
16 [1]NU, M *hot nor cold*
17 [a]Hos. 12:8
18 [a]Is. 55:1 [b]2 Cor. 5:3
19 [a]Job 5:17 [b]Heb. 12:6 [1]*discipline* [2]*eager*
20 [a]Song 5:2

3:5 "The Book of Life" refers to those who have been redeemed by Christ's blood and will spend eternity with Him (Ex. 32:32, 33; Rev. 20:12, 15).

3:7 Philadelphia means brotherly love. This was a small Greek city located 40 miles southeast of Sardis. Its vineyards and wine production had made its citizens wealthy.

3:14 Laodicea was 45 miles southeast of Philadelphia and 90 miles east of Ephesus. It was a wealthy city with a thriving economy and a medical school. It suffered, however, from a limited water supply.

3:19 "Chasten" means to train, educate, discipline, instruct, learn, and to teach.

3:20 Christ standing at the door knocking symbolizes His effort to gain the attention of His church and to gain admission into the fellowship of His own people.

knock. [b]If anyone hears My voice and opens the door, [c]I will come in to him and dine with him, and he with Me.
21 "To him who overcomes [a]I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.
22 [a]"He who has an ear, let him hear what the Spirit says to the churches." ' "

ENCOUNTER Note — Rev. 3:21

Perseverance

Christ's true followers are not the ones who profess allegiance to Him in the comfort of the church, but those who persevere despite the fiercest tribulations.

The Throne Room of Heaven

4 After these things I looked, and behold, a door *standing* [a]open in heaven. And the first voice which I heard *was* like a [b]trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this."
2 Immediately [a]I was in the Spirit; and behold, [b]a throne set in heaven, and *One* sat on the throne.
3 [1]And He who sat there was [a]like a jasper and a sardius stone in appearance; [b]and *there was* a rainbow around the throne, in appearance like an emerald.
4 [a]Around the throne *were* twenty-four thrones, and on the thrones I saw twenty-four elders sitting, [b]clothed in white [1]robes; and they had crowns of gold on their heads.
5 And from the throne proceeded [a]lightnings, [1]thunderings, and voices. [b]Seven lamps of fire *were* burning before the throne, which are [c]the[2] seven Spirits of God.
6 Before the throne *there* [1]*was* [a]a sea of glass, like crystal. [b]And in the midst of the throne, and around the throne, *were* four living creatures full of eyes in front and in back.
7 [a]The first living creature *was* like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature *was* like a flying eagle.
8 *The* four living creatures, each having [a]six wings, were full of eyes around and within. And they do not rest day or night, saying:

[b]"Holy,[1] holy, holy,
[c]Lord God Almighty,
[d]Who was and is and is to come!"

[b]Luke 12:36, 37
[c][John 14:23]
21 [a]Matt. 19:28
22 [a]Rev. 2:7

CHAPTER 4

1 [a]Ezek. 1:1 [b]Rev. 1:10
2 [a]Rev. 1:10 [b]Is. 6:1
3 [a]Rev. 21:11 [b]Ezek. 1:28 [1]M omits *And He who sat there was,* making the following a description of the throne.
4 [a]Rev. 11:16 [b]Rev. 3:4, 5 [1]NU, M *robes, with crowns*
5 [a]Rev. 8:5; 11:19; 16:18 [b]Ex. 37:23 [c][Rev. 1:4] [1]NU, M *voices, and thunderings.* [2]M omits *the*
6 [a]Rev. 15:2 [b]Ezek. 1:5 [1]NU, M add *something like*
7 [a]Ezek. 1:10; 10:14
8 [a]Is. 6:2

ENCOUNTER Note — Rev. 4:8

Holy God

Until we clearly recognize the reality of God's absolute holiness, we will tend to question His ways. Everything God does, whether punitive or redemptive, is a function of His holy character. Holiness is the identifying mark of His kingdom and is recognized by every one who stands in His presence.

9 Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, [a]who lives forever and ever,
10 [a]the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

ENCOUNTER Note — Rev. 4:10

Worship

Even the mightiest earthly kings will be as nothing when they stand before the heavenly King. In the presence of the risen Christ, no other response will do but absolute surrender to His will and authority. No human words could describe for us the profound, unimaginable awe that awaits believers in heaven.

11 "You[a] are worthy, [1]O Lord,
To receive glory and honor and power;
[b]For You created all things,
And by [c]Your will they [2]exist and were created."

The Lamb Takes the Scroll

5 And I saw in the right *hand* of Him who sat on the throne [a]a scroll written inside and on the back, [b]sealed with seven seals.
2 Then I saw a strong angel proclaiming with a loud voice, [a]"Who is worthy

[b]Is. 6:3 [c]Rev. 1:8 [d]Rev. 1:4 [1]M has *holy* nine times.
9 [a]Rev. 1:18
10 [a]Rev. 5:8, 14; 7:11; 11:16; 19:4
11 [a]Rev. 1:6; 5:12 [b]Gen. 1:1 [c]Col. 1:16 [1]NU, M *our Lord and God* [2]NU, M *existed*

CHAPTER 5

1 [a]Ezek. 2:9, 10 [b]Is. 29:11
2 [a]Rev. 4:11; 5:9

4:4 White robes and crowns indicate the 24 elders had already been confirmed in their righteousness and were established in some way as rulers or priests in the heavenly court.

4:5 The seven Spirits may be symbolic of the fullness of the Spirit's character and His ability to judge.

4:6 "Throne" comes from the Greek word *thronos,* meaning stately seat. It signifies power, might, rule, and authority.

4:7 The lion, calf, man, and eagle appear to be associated with the cherubim in Ezekiel 10:1–20. They represent creatures who adore the King of kings and serve Him unhesitatingly.

to open the scroll and to loose its seals?"
3 And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it.
4 So I wept much, because no one was found worthy to open [1]and read the scroll, or to look at it.
5 But one of the elders said to me, "Do not weep. Behold, [a]the Lion of the tribe of [b]Judah, [c]the Root of David, has [d]prevailed to open the scroll [e]and [1]to loose its seven seals."
6 And I looked, [1]and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood [a]a Lamb as though it had been slain, having seven horns and [b]seven eyes, which are [c]the seven Spirits of God sent out into all the earth.
7 Then He came and took the scroll out of the right hand [a]of Him who sat on the throne.

Worthy Is the Lamb

8 Now when He had taken the scroll, [a]the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the [b]prayers of the saints.
9 And [a]they sang a new song, saying:

> [b]"You are worthy to take the scroll,
> And to open its seals;
> For You were slain,
> And [c]have redeemed us to God [d]by Your blood
> Out of every tribe and tongue and people and nation,
> 10 And have made [1]us [a]kings[2] and [b]priests to our God;
> And [3]we shall reign on the earth."

11 Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands,
12 saying with a loud voice:

> "Worthy is the [a]Lamb who was slain
> To receive power and riches and wisdom,
> And strength and honor and glory and blessing!"

4 [1]NU, M omit *and read*
5 [a]Gen. 49:9 [b]Heb. 7:14 [c]Is. 11:1, 10 [d]Rev. 3:21 [e]Rev. 6:1 [1]NU, M omit *to loose*
6 [a][John 1:29] [b]Zech. 3:9; 4:10 [c]Rev. 1:4; 3:1; 4:5 [1]NU, M *I saw in the midst . . . a Lamb standing*
7 [a]Rev. 4:2
8 [a]Rev. 4:8–10; 19:4 [b]Rev. 8:3
9 [a]Rev. 14:3 [b]Rev. 4:11 [c]John 1:29 [d][Heb. 9:12]
10 [a]Ex. 19:6 [b]Is. 61:6 [1]NU, M *them* [2]NU *a kingdom* [3]NU, M *they*
12 [a]Is. 53:7
13 [a]Phil. 2:10 [b]1 Chr. 29:11 [c]Rev. 4:2, 3; 6:16; 20:11 [1]M adds *Amen*
14 [1]NU, M omit *twenty-four* [2]NU, M omit *Him who lives forever and ever*

CHAPTER 6

1 [a][Rev. 5:5–7, 12; 13:8] [b]Rev. 4:7 [1]NU, M *seven seals*
2 [a]Zech. 1:8; 6:3 [b]Ps. 45:4, 5, LXX [c]Zech. 6:11 [d]Matt. 24:5
3 [a]Rev. 4:7 [1]NU, M omit *and see*
4 [a]Zech. 1:8; 6:2 [b]Matt. 24:6, 7
5 [a]Rev. 4:7

13 And [a]every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

> [b]"Blessing and honor and glory and power
> *Be* to Him [c]who sits on the throne,
> And to the Lamb, forever and [1]ever!"

ENCOUNTER*Note* *Rev. 5:13*

Worthy

The creatures of heaven understand the magnitude of Christ's sacrifice for humanity on the cross. They cannot cease from shouting praises. One day we will realize not only what Christ saved us from but also what He saved us for. Then we, too, will join our voices with the angelic hosts and praise almighty God for eternity.

14 Then the four living creatures said, "Amen!" And the [1]twenty-four elders fell down and worshiped [2]Him who lives forever and ever.

First Seal: The Conqueror

6 Now [a]I saw when the Lamb opened one of the [1]seals; and I heard [b]one of the four living creatures saying with a voice like thunder, "Come and see."
2 And I looked, and behold, [a]a white horse. [b]He who sat on it had a bow; [c]and a crown was given to him, and he went out [d]conquering and to conquer.

Second Seal: Conflict on Earth

3 When He opened the second seal, [a]I heard the second living creature saying, "Come [1]and see."
4 [a]Another horse, fiery red, went out. And it was granted to the one who sat on it to [b]take peace from the earth, and that *people* should kill one another; and there was given to him a great sword.

Third Seal: Scarcity on Earth

5 When He opened the third seal, [a]I heard the third living creature say, "Come and see." So I looked, and be-

5:5 The Lion of the tribe of Judah and the Root of David are Messianic titles for Christ (Gen. 49:8–10; Is. 11:1).

5:6 A lamb was the usual morning and evening sacrifice in the temple. Upon the inauguration of Christ's ministry, He was heralded by John the Baptist as the Lamb of God, the ultimate and final sacrifice for sins (Is. 53:7; John 1:29, 36; Acts 8:32; 1 Pet. 1:19).

5:7 Passing the scroll to the Son symbolized that final judgment of humanity had been given to Him.

5:8 The prayers of the saints are constantly before the risen Christ as incense, a fragrant aroma in His heavenly throne room. Golden bowls are also used to pour out God's wrath in judgment (Rev. 15:7; 16:1–21).

5:10 Identifying God's people as a kingdom of priests is a recurring biblical theme (Ex. 19:6, 1 Pet. 2:9; Rev. 1:6)

6:2 In biblical times, horses were used almost exclusively for warlike purposes. A white horse was commonly seen as a symbol of victory. The bow indicates the rider is a warrior. The crown identifies him as a ruler.

6:4 Red typically symbolizes bloodshed and killing by the sword.

hold, [b]a black horse, and he who sat on it had a pair of [c]scales[1] in his hand.
6 And I heard a voice in the midst of the four living creatures saying, "A [1]quart of wheat for a [2]denarius, and three quarts of barley for a denarius; and [a]do not harm the oil and the wine."

Fourth Seal: Widespread Death on Earth

7 When He opened the fourth seal, [a]I heard the voice of the fourth living creature saying, "Come and see."
8 [a]So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And [1]power was given to them over a fourth of the earth, [b]to kill with sword, with hunger, with death, [c]and by the beasts of the earth.

Fifth Seal: The Cry of the Martyrs

9 When He opened the fifth seal, I saw under [a]the altar [b]the souls of those who had been slain [c]for the word of God and for [d]the testimony which they held.
10 And they cried with a loud voice, saying, [a]"How long, O Lord, [b]holy and true, [c]until You judge and avenge our blood on those who dwell on the earth?"
11 Then a [a]white robe was given to each of them; and it was said to them [b]that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were*, was completed.

Sixth Seal: Cosmic Disturbances

12 I looked when He opened the sixth seal, [a]and [1]behold, there was a great earthquake; and [b]the sun became black as sackcloth of hair, and the [2]moon became like blood.
13 [a]And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind.
14 [a]Then the sky [1]receded as a scroll when it is rolled up, and [b]every mountain and island was moved out of its place.
15 And the [a]kings of the earth, the great men, [1]the rich men, the commanders, the mighty men, every slave and every free man, [b]hid themselves in the caves and in the rocks of the mountains,
16 [a]and said to the mountains and rocks, "Fall on us and hide us from the face of Him who [b]sits on the throne and from the wrath of the Lamb!
17 "For the great day of His wrath has come, [a]and who is able to stand?"

[b]Zech. 6:2, 6
[c]Matt. 24:7
[1]*balances*
6 [a]Rev. 7:3; 9:4
[1]Gr. *choinix,* about 1 quart
[2]About 1 day's wage for a worker
7 [a]Rev. 4:7
8 [a]Zech. 6:3
[b]Ezek. 5:12, 17; 14:21; 29:5
[c]Lev. 26:22
[1]*authority*
9 [a]Rev. 8:3
[b][Rev. 20:4]
[c]Rev. 1:2, 9
[d]2 Tim. 1:8
10 [a]Zech. 1:12
[b]Rev. 3:7
[c]Rev. 11:18
11 [a]Rev. 3:4, 5; 7:9
[b]Heb. 11:40
12 [a]Matt. 24:7
[b]Joel 2:10, 31; 3:15 [1]NU, M omit *behold*
[2]NU, M *whole moon*
13 [a]Rev. 8:10; 9:1
14 [a]Is. 34:4
[b]Rev. 16:20
[1]Or *split apart*
15 [a]Ps. 2:2–4
[b]Is. 2:10, 19, 21; 24:21
[1]NU, M *the commanders, the rich men,*
16 [a]Luke 23:29, 30
[b]Rev. 20:11
17 [a]Zeph. 1:14

ENCOUNTER *Note* — *Rev. 6:17*

Day of Judgment

God has foretold a Day of Judgment for all people, when He will call to account every soul. Those who exalted themselves will be brought low, and those who humbled themselves before Christ will be raised up. And on that day *everyone* will bow before the Lord.

CHAPTER 7

The Sealed of Israel

7 After these things I saw four angels standing at the four corners of the earth, [a]holding the four winds of the earth, [b]that the wind should not blow on the earth, on the sea, or on any tree.
2 Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,
3 saying, [a]"Do not harm the earth, the sea, or the trees till we have sealed the servants of our God [b]on their foreheads."
4 [a]And I heard the number of those who were sealed. [b]One hundred *and* forty-four thousand [c]of all the tribes of the children of Israel *were* sealed:

5 of the tribe of Judah
twelve thousand *were* sealed;
of the tribe of Reuben
twelve thousand *were* [1]sealed;
of the tribe of Gad
twelve thousand *were* sealed;
6 of the tribe of Asher
twelve thousand *were* sealed;
of the tribe of Naphtali
twelve thousand *were* sealed;
of the tribe of Manasseh
twelve thousand *were* sealed;
7 of the tribe of Simeon
twelve thousand *were* sealed;
of the tribe of Levi
twelve thousand *were* sealed;
of the tribe of Issachar
twelve thousand *were* sealed;
8 of the tribe of Zebulun
twelve thousand *were* sealed;

1 [a]Dan. 7:2
[b]Rev. 7:3; 8:7; 9:4
3 [a]Rev. 6:6
[b]Rev. 22:4
4 [a]Rev. 9:16
[b]Rev. 14:1, 3
[c]Gen. 49:1–27
5 [1]NU, M omit *sealed* in vv. 5b–8b.

6:6 The black horse symbolized famine, for the price of barley and wheat was extremely high as if there were a famine.

6:8 A pale color is literally yellowish-green and may symbolize death. The first three horses, symbolizing war, bloodshed, and famine have culminated in death.

7:4 Seals represented ownership. The 144 thousand heavenly servants were to be specially identified as belonging to God. The number may symbolize completion, being 12 thousand times twelve. The number twelve represented Israel's twelve tribes.

7:5 Judah is mentioned first. That was the tribe from which Jesus came. The tribes of Dan and Ephraim are omitted without explanation.

of the tribe of Joseph
twelve thousand *were* sealed;
of the tribe of Benjamin
twelve thousand *were* sealed.

A Multitude from the Great Tribulation

9 After these things I looked, and behold, [a]a great multitude which no one could number, [b]of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, [c]clothed with white robes, with palm branches in their hands,
10 and crying out with a loud voice, saying, [a]"Salvation *belongs* to our God [b]who sits on the throne, and to the Lamb!"

ENCOUNTER Note — *Rev. 7:9, 10*

Salvation for All

God's kingdom is universal, offered to all who will accept His gift of salvation. Repentance for sin, confession of Christ as Lord, and obedience to God's Word are the requisite actions.

11 [a]All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and [b]worshiped God,
12 [a]saying:

"Amen! Blessing and glory and wisdom,
Thanksgiving and honor and power and might,
Be to our God forever and ever.
Amen."

13 Then one of the elders answered, saying to me, "Who are these arrayed in [a]white robes, and where did they come from?"
14 And I said to him, [1]"Sir, you know." So he said to me, [a]"These are the ones who come out of the great tribulation, and [b]washed their robes and made them white in the blood of the Lamb.
15 "Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will [a]dwell among them.
16 [a]"They shall neither hunger anymore nor thirst anymore; [b]the sun shall not strike them, nor any heat;
17 "for the Lamb who is in the midst of the throne [a]will shepherd them and lead them to [1]living fountains of waters. [b]And God will wipe away every tear from their eyes."

9 [a]Rom. 11:25 [b]Rev. 5:9 [c]Rev. 3:5, 18; 4:4; 6:11
10 [a]Ps. 3:8 [b]Rev. 5:13
11 [a]Rev. 4:6 [b]Rev. 4:11; 5:9, 12, 14; 11:16
12 [a]Rev. 5:13, 14
13 [a]Rev. 7:9
14 [a]Rev. 6:9 [b][Heb. 9:14] [1]NU, M *My lord*
15 [a]Is. 4:5, 6
16 [a]Is. 49:10 [b]Ps. 121:6

ENCOUNTER Note — *Rev. 7:17*

God's Kindness

Almighty God, Creator, Redeemer, is kind, compassionate, gentle, and sympathetic to the hurts of His people. His eternal care and comfort await the saints; pain and suffering will be cast away forever.

Seventh Seal: Prelude to the Seven Trumpets

8 When [a]He opened the seventh seal, there was silence in heaven for about half an hour.
2 [a]And I saw the seven angels who stand before God, [b]and to them were given seven trumpets.
3 Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer *it* with [a]the prayers of all the saints upon [b]the golden altar which was before the throne.
4 And [a]the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand.

ENCOUNTER Note — *Rev. 8:4*

Righteous Prayers

Evil and injustice pervade the world, oppressing the righteous. It seems as if the wicked enjoy impunity as they harm the innocent. Yet God is offended at every act of injustice. God will answer every cry of distress. The prayers of His saints will remain before Him until He responds fully, in His time and in His way.

5 Then the angel took the censer, filled it with fire from the altar, and threw *it* to the earth. And [a]there were noises, thunderings, [b]lightnings, [c]and an earthquake.
6 So the seven angels who had the seven trumpets prepared themselves to sound.

17 [a]Ps. 23:1 [b]Rev. 21:4 [1]NU, M *fountains of the waters of life*

CHAPTER 8

1 [a]Rev. 6:1
2 [a][Matt. 18:10] [b]2 Chr. 29:25–28
3 [a]Rev. 5:8 [b]Ex. 30:1
4 [a]Ps. 141:2
5 [a]Rev. 11:19; 16:18 [b]Rev. 4:5 [c]2 Sam. 22:8

7:9 White robes and palm branches were both symbols of victory (John 12:13). White robes may indicate martyrs (Rev. 6:11) or believers who had overcome tribulation (3:5, 18).

7:15 The word used here for "temple" is the same word used to describe the Most Holy Place in Solomon's temple.

8:1 God is honored in both silence and jubilation. Silence before God can be praise, as in Psalm 65:1; 62:1, or waiting with anticipation of His impending instruction, as in Psalm 25:5; 27:14. Here there is an eerie silence as all heaven awaits God's judgment to be unleashed.

8:3 The prayers of the saints appear to be connected with God's ultimate judgment upon the earth.

First Trumpet: Vegetation Struck

7 The first angel sounded: [a]And hail and fire followed, mingled with blood, and they were thrown [b]to the [1]earth. And a third [c]of the trees were burned up, and all green grass was burned up.

Second Trumpet: The Seas Struck

8 Then the second angel sounded: [a]And *something* like a great mountain burning with fire was thrown into the sea, [b]and a third of the sea [c]became blood.
9 [a]And a third of the living creatures in the sea died, and a third of the ships were destroyed.

Third Trumpet: The Waters Struck

10 Then the third angel sounded: [a]And a great star fell from heaven, burning like a torch, [b]and it fell on a third of the rivers and on the springs of water.
11 [a]The name of the star is Wormwood. [b]A third of the waters became wormwood, and many men died from the water, because it was made bitter.

Fourth Trumpet: The Heavens Struck

12 [a]Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day [1]did not shine, and likewise the night.
13 And I looked, [a]and I heard an [1]angel flying through the midst of heaven, saying with a loud voice, [b]"Woe, woe, woe to the inhabitants of the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"

Fifth Trumpet: The Locusts from the Bottomless Pit

9 Then the fifth angel sounded: [a]And I saw a star fallen from heaven to the earth. To him was given the key to [b]the [1]bottomless pit.
2 And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the [a]sun and the air were darkened because of the smoke of the pit.
3 Then out of the smoke locusts came upon the earth. And to them was given power, [a]as the scorpions of the earth have power.

7 [a]Ezek. 38:22 [b]Rev. 16:2 [c]Rev. 9:4, 15–18 [1]NU, M add *and a third of the earth was burned up*
8 [a]Jer. 51:25 [b]Ex. 7:17 [c]Ezek. 14:19
9 [a]Rev. 16:3
10 [a]Is. 14:12 [b]Rev. 14:7; 16:4
11 [a]Ruth 1:20 [b]Ex. 15:23
12 [a]Is. 13:10 [1]*had no light*
13 [a]Rev. 14:6; 19:17 [b]Rev. 9:12; 11:14; 12:12 [1]NU, M *eagle*

CHAPTER 9

1 [a]Rev. 8:10 [b]Luke 8:31 [1]Lit. *shaft of the abyss*
2 [a]Joel 2:2, 10
3 [a]Judg. 7:12
4 [a]Rev. 6:6 [b]Rev. 8:7 [c]Rev. 7:2, 3
5 [a][Rev. 9:10; 11:7] [1]The locusts
6 [a]Jer. 8:3
7 [a]Joel 2:4 [b]Nah. 3:17 [c]Dan. 7:8
8 [a]Joel 1:6
9 [a]Joel 2:5–7
11 [a]Eph. 2:2 [1]Lit. *Destruction* [2]Lit. *Destroyer*
12 [a]Rev. 8:13; 11:14
13 [a]Rev. 8:3
14 [a]Rev. 16:12
15 [a]Rev. 8:7–9; 9:18
16 [a]Dan. 7:10 [b]Ezek. 38:4 [c]Rev. 7:4
17 [a]Is. 5:28, 29

4 They were commanded [a]not to harm [b]the grass of the earth, or any green thing, or any tree, but only those men who do not have [c]the seal of God on their foreheads.
5 And [1]they were not given *authority* to kill them, [a]but to torment them *for* five months. Their torment *was* like the torment of a scorpion when it strikes a man.
6 In those days [a]men will seek death and will not find it; they will desire to die, and death will flee from them.
7 [a]The shape of the locusts was like horses prepared for battle. [b]On their heads were crowns of something like gold, [c]and their faces *were* like the faces of men.
8 They had hair like women's hair, and [a]their teeth were like lions' *teeth.*
9 And they had breastplates like breastplates of iron, and the sound of their wings *was* [a]like the sound of chariots with many horses running into battle.
10 They had tails like scorpions, and there were stings in their tails. Their power *was* to hurt men five months.
11 And they had as king over them [a]the angel of the bottomless pit, whose name in Hebrew *is* [1]Abaddon, but in Greek he has the name [2]Apollyon.
12 [a]One woe is past. Behold, still two more woes are coming after these things.

Sixth Trumpet: The Angels from the Euphrates

13 Then the sixth angel sounded: And I heard a voice from the four horns of the [a]golden altar which is before God,
14 saying to the sixth angel who had the trumpet, "Release the four angels who are bound [a]at the great river Euphrates."
15 So the four angels, who had been prepared for the hour and day and month and year, were released to kill a [a]third of mankind.
16 Now [a]the number of the army [b]of the horsemen *was* two hundred million; [c]I heard the number of them.
17 And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; [a]and the heads of the horses *were* like the heads of lions; and

8:8 A great mountain burning may be an immense volcano.

8:11 Biblically, wormwood typically represents bitterness and the opposite of righteousness and justice (Jer. 23:15; Amos 5:7).

9:1 The star may be an angel sent to open the bottomless pit (Rev. 20:1).

9:3 Locusts were dreaded in the ancient world for their destructive power (Joel 1:4). The power of scorpions was in their ability to sting with their tails.

9:5 Five months was the life span of a locust.

9:7 These were not ordinary locusts and may have been some form of demon.

9:11 The head of the demons of the pit is named Abaddon in Hebrew and Apollyon in Greek. Both terms meant destruction.

9:14 The Euphrates River was the eastern boundary of the Promised Land (Gen. 15:18).

out of their mouths came fire, smoke, and brimstone.
18 By these three *plagues* a third of mankind was killed—by the fire and the smoke and the brimstone which came out of their mouths.
19 For [1]their power is in their mouth and in their tails; [a]for their tails *are* like serpents, having heads; and with them they do harm.
20 But the rest of mankind, who were not killed by these plagues, [a]did not repent of the works of their hands, that they should not worship [b]demons, [c]and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.

ENCOUNTER*Note* *Rev. 9:20*

Refusing to Repent

Even after judgment, some people refuse to repent or to acknowledge God's sovereignty over them, regardless of what God does or allows into their lives. Their end is self-determined separation from the One who deeply loves them and has provided the only way of escape from destruction.

21 And they did not repent of their murders [a]or their [1]sorceries or their sexual immorality or their thefts.

The Mighty Angel with the Little Book

10 I saw still another mighty angel coming down from heaven, clothed with a cloud. [a]And a rainbow *was* on [b]his head, his face *was* like the sun, and [c]his feet like pillars of fire.
2 He had a little book open in his hand. [a]And he set his right foot on the sea and *his* left *foot* on the land,
3 and cried with a loud voice, as *when* a lion roars. When he cried out, [a]seven thunders uttered their voices.
4 Now when the seven thunders [1]uttered their voices, I was about to write; but I heard a voice from heaven saying [2]to me, [a]"Seal up the things which the seven thunders uttered, and do not write them."
5 The angel whom I saw standing on the sea and on the land [a]raised up his [1]hand to heaven
6 and swore by Him who lives forever and ever, [a]who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, [b]that there should be delay no longer,
7 but [a]in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.

John Eats the Little Book

8 Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth."
9 So I went to the angel and said to him, "Give me the little book." And he said to me, [a]"Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth."
10 Then I took the little book out of the angel's hand and ate it, [a]and it was as sweet as honey in my mouth. But when I had eaten it, [b]my stomach became bitter.
11 And [1]he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

ENCOUNTER*Note* *Rev. 10:11*

God's Word

God's servants do not choose which message God will give them. They receive God's Word and they act upon it obediently. Words of encouragement and comfort are a delight to share. God's judgment and rebuke are unpleasant, but equally necessary to impart as God directs.

The Two Witnesses

11 Then I was given [a]a reed like a measuring rod. [1]And the angel stood, saying, [b]"Rise and measure the temple of God, the altar, and those who worship there.
2 "But leave out [a]the court which is outside the temple, and do not measure it, [b]for it has been given to the Gentiles. And they will [c]tread the holy city underfoot *for* [d]forty-two months.
3 "And I will give *power* to my two [a]witnesses, [b]and they will prophesy [c]one

19 [a]Is. 9:15 [1]NU, M *the power of the horses*
20 [a]Deut. 31:29 [b]1 Cor. 10:20 [c]Dan. 5:23
21 [a]Rev. 21:8; 22:15 [1]NU, M *drugs*

CHAPTER 10

1 [a]Rev. 4:3 [b]Rev. 1:16 [c]Rev. 1:15
2 [a]Matt. 28:18
3 [a]Ps. 29:3–9
4 [a]Dan. 8:26; 12:4, 9 [1]NU, M *sounded,* [2]NU, M omit *to me*
5 [a]Dan. 12:7 [1]NU, M *right hand*
6 [a]Rev. 4:11 [b]Rev. 16:17
7 [a]Rev. 11:15
9 [a]Jer. 15:16
10 [a]Ezek. 3:3 [b]Ezek. 2:10
11 [1]NU, M *they*

CHAPTER 11

1 [a]Ezek. 40:3—42:20 [b]Num. 23:18 [1]NU, M omit *And the angel stood*
2 [a]Ezek. 40:17, 20 [b]Ps. 79:1 [c]Dan. 8:10 [d]Rev. 12:6; 13:5
3 [a]Rev. 20:4 [b]Rev. 19:10 [c]Rev. 12:6

10:9 Eating the book is similar to the figures of speech found in the Old Testament (Jer. 15:16; Ezek. 3:1) signifying "devouring" a book, or becoming completely familiar with and accepting its contents.

10:10 Words of judgment would make John's stomach bitter just as they would distress the prophet Ezekiel (Ezek. 3:14).

11:2 Luke's gospel had prophesied that the time of the Gentiles would be fulfilled (Luke 21:24). Forty-two months is equal to 1,260 days (Rev. 12:6).

11:3 "Witness" comes from the Greek word *martus,* from which we get the word martyr. Though many speculate who these two witnesses might be, they are not identified here.

thousand two hundred and sixty days, clothed in sackcloth."
4 These are the [a]two olive trees and the two lampstands standing before the [1]God of the earth.
5 And if anyone wants to harm them, [a]fire proceeds from their mouth and devours their enemies. [b]And if anyone wants to harm them, he must be killed in this manner.
6 These [a]have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

The Witnesses Killed

7 When they [a]finish their testimony, [b]the beast that ascends [c]out of the bottomless pit [d]will make war against them, overcome them, and kill them.
8 And their dead bodies *will lie* in the street of [a]the great city which spiritually is called Sodom and Egypt, [b]where also [1]our Lord was crucified.
9 [a]Then *those* from the peoples, tribes, tongues, and nations [1]will see their dead bodies three-and-a-half days, [b]and not allow their dead bodies to be put into graves.
10 [a]And those who dwell on the earth will rejoice over them, make merry, [b]and send gifts to one another, [c]because these two prophets tormented those who dwell on the earth.

The Witnesses Resurrected

11 [a]Now after the three-and-a-half days [b]the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them.
12 And [1]they heard a loud voice from heaven saying to them, "Come up here." [a]And they ascended to heaven [b]in a cloud, [c]and their enemies saw them.
13 In the same hour [a]there was a great earthquake, [b]and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid [c]and gave glory to the God of heaven.
14 [a]The second woe is past. Behold, the third woe is coming quickly.

Seventh Trumpet: The Kingdom Proclaimed

15 Then [a]the seventh angel sounded: [b]And there were loud voices in heaven, saying, [c]"The [1]kingdoms of this world have become *the kingdoms* of our Lord and of His Christ, [d]and He shall reign forever and ever!"
16 And [a]the twenty-four elders who sat before God on their thrones fell on their faces and [b]worshiped God,
17 saying:

"We give You thanks, O Lord God Almighty,
The One [a]who is and who was [1]and who is to come,
Because You have taken Your great power [b]and reigned.

ENCOUNTER *Note* — *Rev. 11:17*

Giving Thanks

Thankfulness springs from humility. When we acknowledge God's absolute sovereignty and our own frailty, our entire being is moved to express our gratitude.

18 The nations were [a]angry, and Your [1]wrath has come,
And the time of the [b]dead, that they should be judged,
And that You should reward Your servants the prophets and the saints,
And those who fear Your name, small and great,
And should destroy those who destroy the earth."

19 Then [a]the temple of God was opened in heaven, and the ark of [1]His covenant was seen in His temple. And [b]there were lightnings, noises, thunderings, an earthquake, [c]and great hail.

The Woman, the Child, and the Dragon

12 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.
2 Then being with child, she cried out [a]in labor and in pain to give birth.
3 And another sign appeared in heaven: behold, [a]a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.

4 [a]Zech. 4:2, 3, 11, 14 [1]NU, M *Lord*
5 [a]2 Kin. 1: 10–12 [b]Num. 16:29
6 [a]1 Kin. 17:1
7 [a]Luke 13:32 [b]Rev. 13:1, 11; 17:8 [c]Rev. 9:1, 2 [d]Dan. 7:21
8 [a]Rev. 14:8 [b]Heb. 13:12 [1]NU, M *their*
9 [a]Rev. 17:15 [b]Ps. 79:2, 3 [1]NU, M *see . . . and will not allow*
10 [a]Rev. 12:12 [b]Esth. 9:19, 22 [c]Rev. 16:10
11 [a]Rev. 11:9 [b]Ezek. 37:5, 9, 10
12 [a]Is. 14:13 [b]Acts 1:9 [c]2 Kin. 2:11, 12 [1]M *I*
13 [a]Rev. 6:12; 8:5; 11:19; 16:18 [b]Rev. 16:19 [c]Rev. 14:7; 16:9; 19:7
14 [a]Rev. 8:13; 9:12
15 [a]Rev. 8:2; 10:7 [b]Is. 27:13 [c]Rev. 12:10 [d]Ex. 15:18 [1]NU, M *kingdom . . . has become the kingdom*
16 [a]Rev. 4:4 [b]Rev. 4:11; 5:9, 12, 14; 7:11
17 [a]Rev. 16:5 [b]Rev. 19:6 [1]NU, M omit *and who is to come*
18 [a]Ps. 2:1 [b]Dan. 7:10 [1]*anger*
19 [a]Rev. 4:1; 15:5, 8 [b]Rev. 8:5 [c]Rev. 16:21 [1]M *the covenant of the Lord*

CHAPTER 12

2 [a]Is. 26:17; 66:6–9
3 [a]Rev. 13:1; 17:3, 7, 9

11:6 The power and authority of these two witnesses is much like that of Moses and Elijah (Ex. 7–11; James 5:17).

11:7 The word "finish" is the same word Jesus shouted from the cross when His work was complete (John 19:30).

11:10 Unbelievers will celebrate the death of the witnesses, for darkness hates light, and followers of falsehood despise the truth.

11:19 The ark of the covenant made by Moses was not in the second temple, likely having been destroyed by the Chaldeans upon their successful siege of Jerusalem (2 Chr. 36:18). Here John sees the everlasting ark of the covenant, perhaps symbolizing that in heaven, people will have intimate communion with God.

12:3 The fiery red dragon is Satan (Rev. 12:9). He first appears in scripture as a serpent (Gen. 3; Is. 27:1).

4 [a]His tail drew a third [b]of the stars of heaven [c]and threw them to the earth. And the dragon stood [d]before the woman who was ready to give birth, [e]to devour her Child as soon as it was born.
5 She bore a male Child [a]who was to rule all nations with a rod of iron. And her Child was [b]caught up to God and His throne.
6 Then [a]the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there [b]one thousand two hundred and sixty days.

Satan Thrown Out of Heaven

7 And war broke out in heaven: [a]Michael and his angels fought [b]with the dragon; and the dragon and his angels fought,
8 but they [1]did not prevail, nor was a place found for [2]them in heaven any longer.
9 So [a]the great dragon was cast out, [b]that serpent of old, called the Devil and Satan, [c]who deceives the whole world; [d]he was cast to the earth, and his angels were cast out with him.
10 Then I heard a loud voice saying in heaven, [a]"Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, [b]who accused them before our God day and night, has been cast down.
11 "And [a]they overcame him by the blood of the Lamb and by the word of their testimony, [b]and they did not love their lives to the death.
12 "Therefore [a]rejoice, O heavens, and you who dwell in them! [b]Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, [c]because he knows that he has a short time."

The Woman Persecuted

13 Now when the dragon saw that he had been cast to the earth, he persecuted [a]the woman who gave birth to the male *Child.*
14 [a]But the woman was given two wings of a great eagle, [b]that she might fly [c]into the wilderness to her place, where she is nourished [d]for a time and times and half a time, from the presence of the serpent.
15 So the serpent [a]spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.
16 But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.
17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus [1]Christ.

4 [a]Rev. 9:10, 19 [b]Rev. 8:7, 12 [c]Dan. 8:10 [d]Rev. 12:2 [e]Matt. 2:16
5 [a]Ps. 2:9 [b]Acts 1:9–11
6 [a]Rev. 12:4, 14 [b]Rev. 11:3; 13:5
7 [a]Dan. 10:13, 21; 12:1 [b]Rev. 20:2
8 [1]*were not strong enough* [2]M *him*
9 [a]John 12:31 [b]Gen. 3:1, 4 [c]Rev. 20:3 [d]Rev. 9:1
10 [a]Rev. 11:15 [b]Zech. 3:1
11 [a]Rom. 16:20 [b]Luke 14:26
12 [a]Ps. 96:11 [b]Rev. 8:13 [c]Rev. 10:6
13 [a]Rev. 12:5
14 [a]Ex. 19:4 [b]Rev. 12:6

ENCOUNTER*Note* *Rev. 12:17*

Spiritual Battles

Satan hates God and all He represents. If He cannot defeat God in open battle, Satan will attack God's followers with a vengeance. Be on your guard. Your life as a believer is engaged in a cosmic conflict that will ultimately be won by your Lord.

The Beast from the Sea

13 Then [1]I stood on the sand of the sea. And I saw [a]a beast rising up out of the sea, [b]having [2]seven heads and ten horns, and on his horns ten crowns, and on his heads a [c]blasphemous name.
2 Now the beast which I saw was like a leopard, his feet were like *the feet of* a bear, and his mouth like the mouth of a lion. The [a]dragon gave him his power, his throne, and great authority.
3 And I saw one of his heads [a]as if it had been mortally wounded, and his deadly wound was healed. And [b]all the world marveled and followed the beast.
4 So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, [a]"Who *is* like the beast? Who is able to make war with him?"
5 And he was given [a]a mouth speaking great things and blasphemies, and he

[c]Rev. 17:3 [d]Dan. 7:25; 12:7
15 [a]Is. 59:19
17 [1]NU, M omit *Christ*

CHAPTER 13

1 [a]Dan. 7:2, 7 [b]Rev. 12:3 [c]Rev. 17:3 [1]NU *he* [2]NU, M *ten horns and seven heads*
2 [a]Rev. 12:3, 9; 13:4, 12
3 [a]Rev. 13:12, 14 [b]Rev. 17:8
4 [a]Rev. 18:18
5 [a]Dan. 7:8, 11, 20, 25; 11:36

12:4 This conflict between the woman and the dragon represents the ongoing conflict begun in the Garden of Eden (Gen. 3:15). The dragon's attempt to destroy the mother's child may parallel Herod the Great's attempt to kill Jesus (Matt. 2:3–16).

12:7 Michael is an archangel who leads God's angelic forces (Dan. 12:1; Jude 9).

12:9 Satan's eviction from heaven reflects that the earth will be the scene of his most bitter life and death struggles against God.

12:14 The woman's deliverance into the wilderness by an eagle is reminiscent of the Israelites' escape from Egypt (Ex. 19:4; Deut. 32:11).

13:1 Blasphemy comes from the Greek word, *blasphēmia,* meaning vilification, slander, reproach, or speaking evil against God.

13:2 The creature comprised of leopard-bear-lion with ten horns reflects the beasts described by Daniel in the Old Testament (Dan. 7:4–7). The beast received his power, position, and authority from the dragon, Satan.

13:4 By worshiping the beast, people worshipped its master, Satan.

13:5 The beast's worldwide influence will last 42 months, the period also prophesied in Daniel 7:25.

was given authority to [1]continue for [b]forty-two months.
6 Then he opened his mouth in blasphemy against God, to blaspheme His name, [a]His tabernacle, and those who dwell in heaven.
7 It was granted to him [a]to make war with the saints and to overcome them. And [b]authority was given him over every [1]tribe, tongue, and nation.
8 All who dwell on the earth will worship him, [a]whose names have not been written in the Book of Life of the Lamb slain [b]from the foundation of the world.
9 [a]If anyone has an ear, let him hear.
10 [a]He who leads into captivity shall go into captivity; [b]he who kills with the sword must be killed with the sword. [c]Here is the [1]patience and the faith of the saints.

The Beast from the Earth

11 Then I saw another beast [a]coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.
12 And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, [a]whose deadly wound was healed.
13 [a]He performs great signs, [b]so that he even makes fire come down from heaven on the earth in the sight of men.

ENCOUNTER*Note* *Rev. 13:13*

The Miracles of Evil

Apparent miracles do not necessarily come from God. Satan's forces will use any means to confuse and deceive people. Be on guard against deception. Learn to recognize the difference between an act of God and a work of Satan.

14 [a]And he deceives [1]those who dwell on the earth [b]by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword [c]and lived.

[b]Rev. 11:2 [1]M *make war*
6 [a][Col. 2:9]
7 [a]Dan. 7:21 [b]Rev. 11:18 [1]NU, M add *and people*
8 [a]Ex. 32:32 [b]Rev. 17:8
9 [a]Rev. 2:7
10 [a]Is. 33:1 [b]Gen. 9:6 [c]Rev. 14:12 [1]*perseverance*
11 [a]Rev. 11:7
12 [a]Rev. 13:3, 4
13 [a]Matt. 24:24 [b]1 Kin. 18:38
14 [a]Rev. 12:9 [b]2 Thess. 2:9 [c]2 Kin. 20:7 [1]M *my own people*
15 [a]Rev. 16:2
16 [a]Rev. 7:3; 14:9; 20:4
17 [a]Rev. 14: 9–11 [b]Rev. 15:2 [1]NU, M *the mark, the name*
18 [a]Rev. 17:9 [b][1 Cor. 2:14] [c]Rev. 15:2 [d]Rev. 21:17

CHAPTER 14

1 [a]Rev. 5:6 [b]Rev. 7:4; 14:3 [c]Rev. 7:3; 22:4 [1]NU, M *the* [2]NU, M add *His name and*
2 [a]Rev. 1:15; 19:6 [b]Rev. 5:8
3 [a]Rev. 5:9
4 [a][2 Cor. 11:2] [b]Rev. 3:4; 7:17 [c]Rev. 5:9 [d]James 1:18 [1]M adds *by Jesus*
5 [a]Ps. 32:2 [b]Eph. 5:27 [1]NU, M *falsehood* [2]NU, M omit the rest of v. 5.
6 [a]Rev. 8:13 [b]Eph. 3:9 [c]Rev. 13:7
7 [a]Rev. 11:18 [b]Neh. 9:6

15 He was granted *power* to give breath to the image of the beast, that the image of the beast should both speak [a]and cause as many as would not worship the image of the beast to be killed.
16 He causes all, both small and great, rich and poor, free and slave, [a]to receive a mark on their right hand or on their foreheads,
17 and that no one may buy or sell except one who has [1]the mark or [a]the name of the beast, [b]or the number of his name.
18 [a]Here is wisdom. Let him who has [b]understanding calculate [c]the number of the beast, [d]for it is the number of a man: His number *is* 666.

The Lamb and the 144,000

14 Then I looked, and behold, [1]a [a]Lamb standing on Mount Zion, and with Him [b]one hundred *and* forty-four thousand, [2]having His Father's name [c]written on their foreheads.
2 And I heard a voice from heaven, [a]like the voice of many waters, and like the voice of loud thunder. And I heard the sound of [b]harpists playing their harps.
3 They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song [a]except the hundred *and* forty-four thousand who were redeemed from the earth.
4 These are the ones who were not defiled with women, [a]for they are virgins. These are the ones [b]who follow the Lamb wherever He goes. These [c]were [1]redeemed from *among* men, [d]*being* firstfruits to God and to the Lamb.
5 And [a]in their mouth was found no [1]deceit, for [b]they are without fault [2]before the throne of God.

The Proclamations of Three Angels

6 Then I saw another angel [a]flying in the midst of heaven, [b]having the everlasting gospel to preach to those who dwell on the earth—[c]to every nation, tribe, tongue, and people—
7 saying with a loud voice, [a]"Fear God and give glory to Him, for the hour of His judgment has come; [b]and worship

13:8 The Book of Life of the Lamb is the record of believers in Christ who will ultimately spend eternity with Him.

13:11 "Another" indicates another of the same kind as the first beast (13:1). The description of this beast appears to coincide with that of the false prophet (16:13; 19:20; 20:10).

13:16 The mark of the beast is placed on people's foreheads or hands and apparently identifies them as his followers. The nature of this mark is not explained.

13:18 A variety of explanations have been proposed for 666. The number six came just short of the perfection represented by the number seven. The number 666 indicates the most powerful person short of being divine. Many have speculated about the name that might be derived from this number, but the answer remains a mystery.

14:1 Having the heavenly Father's name written on the foreheads of the 144, 000 stands in stark contrast to the mark of the beast on the foreheads and hands of those who worshipped the beast (13:16).

14:6 To the last possible moment, God will continue to have the gospel proclaimed to those who have not yet yielded to Him and accepted His salvation.

WORD Study — FIRSTFRUITS

Rev. 14:4 "Firstfruits" indicated the first of a harvest of grapes, barley, or oil. Mosaic law commanded God's people to present the best of their early harvest to God as an offering to Him (Ex. 23:19; 34:26; Lev. 23:9–14). Proverbs 3:9, 10 promised prosperity to whoever honored the Lord with the firstfruits of their harvest. The Scriptures designate many things besides agricultural harvest as firstfruits, including Israel (Jer. 2:3), Christ (1 Cor. 15:20, 23), believers (James 1:18), the remnant of Israel (Rom. 11:16), and the first converts in a region (Rom. 16:5; 1 Cor. 16:15).

Him who made heaven and earth, the sea and springs of water."
8 And another angel followed, saying, [a]"Babylon[1] is fallen, is fallen, that great city, because [b]she has made all nations drink of the wine of the wrath of her fornication."
9 Then a third angel followed them, saying with a loud voice, [a]"If anyone worships the beast and his image, and receives *his* [b]mark on his forehead or on his hand,
10 "he himself [a]shall also drink of the wine of the wrath of God, which is [b]poured out full strength into [c]the cup of His indignation. [d]He shall be tormented with [e]fire and brimstone in the presence of the holy angels and in the presence of the Lamb.
11 "And [a]the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."
12 [a]Here is the [1]patience of the saints; [b]here[2] *are* those who keep the commandments of God and the faith of Jesus.
13 Then I heard a voice from heaven saying [1]to me, "Write: [a]'Blessed *are* the dead [b]who die in the Lord from now on.'" "Yes," says the Spirit, [c]"that they may rest from their labors, and their works follow [d]them."

Reaping the Earth's Harvest

14 Then I looked, and behold, a white cloud, and on the cloud sat *One* like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.
15 And another angel [a]came out of the temple, crying with a loud voice to Him who sat on the cloud, [b]"Thrust in Your sickle and reap, for the time has come [1]for You to reap, for the harvest [c]of the earth is ripe."
16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

Reaping the Grapes of Wrath

17 Then another angel came out of the temple which is in heaven, he also having a sharp sickle.
18 And another angel came out from the altar, [a]who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, [b]"Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe."
19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw *it* into [a]the great winepress of the wrath of God.
20 And [a]the winepress was trampled [b]outside the city, and blood came out of the winepress, [c]up to the horses' bridles, for one thousand six hundred [1]furlongs.

Prelude to the Bowl Judgments

15 Then [a]I saw another sign in heaven, great and marvelous: [b]seven angels having the seven last plagues, [c]for in them the wrath of God is complete.
2 And I saw *something* like [a]a sea of glass [b]mingled with fire, and those who have the victory over the beast, [c]over his image and [1]over his mark *and* over the [d]number of his name, standing on the sea of glass, [e]having harps of God.

8 [a]Is. 21:9 [b]Jer. 51:7 [1]NU *Babylon the great is fallen, is fallen, which has made;* M *Babylon the great is fallen. She has made*
9 [a]Rev. 13:14, 15; 14:11 [b]Rev. 13:16
10 [a]Ps. 75:8 [b]Rev. 18:6 [c]Rev. 16:19 [d]Rev. 20:10 [e]2 Thess. 1:7
11 [a]Is. 34:8–10
12 [a]Rev. 13:10 [b]Rev. 12:17 [1]*steadfastness, perseverance* [2]NU, M omit *here are those*
13 [a]Eccl. 4:1, 2 [b]1 Cor. 15:18 [c]Heb. 4:9, 10 [d][1 Cor. 3:11–15; 15:58] [1]NU, M omit *to me*
15 [a]Rev. 16:17 [b]Joel 3:13 [c]Jer. 51:33 [1]NU, M omit *for You*
18 [a]Rev. 16:8 [b]Joel 3:13
19 [a]Rev. 19:15
20 [a]Is. 63:3 [b]Heb. 13:12 [c]Is. 34:3 [1]Lit. *stadia,* about 184 miles in all

CHAPTER 15

1 [a]Rev. 12:1, 3 [b]Rev. 21:9 [c]Rev. 14:10
2 [a]Rev. 4:6 [b][Matt. 3:11] [c]Rev. 13:14, 15 [d]Rev. 13:17 [e]Rev. 5:8 [1]NU, M omit *over his mark*

ENCOUNTER Note — *Rev. 14:13*

Works

While we will never see all the fruit of our labors for Christ in this life, our works follow us to heaven. We will have an eternity to celebrate what Christ did through our lives.

14:10 Brimstone was a highly combustible form of sulfur. It was found on the shore of the Dead Sea and is often cited as a means of God's judgment (Gen. 19:24; Deut. 29:23; Job 18:15; Ps. 11:6; Is. 30:33; 34:9; Ezek. 38:22; Luke 17:29; Rev. 19:20; 20:10; 21:8).

14:14 "One like the Son of Man" refers to the risen Christ (Dan. 7; Rev. 1:13). God the Father entrusted judgment to the Son (John 5:22).

14:20 One thousand six hundred furlongs is almost two *hundred* miles. A winepress is also a symbol of God's judgment (Is. 63:3). A flow of blood of this magnitude indicates a cosmic judgment of unimaginable proportions.

15:1 The seven last plagues bring God's wrath upon His enemies to completion.

ENCOUNTER Note Rev. 15:1

God's Wrath

God has given only a taste of His wrath up to this point (Sodom, the Great Flood, Egyptian plagues). But in the end times the floodgates of His indignation will pour down terror and destruction on all who have rejected Him and His Son.

3 They sing [a]the song of Moses, the servant of God, and the song of the [b]Lamb, saying:

[c]"Great and marvelous *are* Your works,
Lord God Almighty!
[d]Just and true *are* Your ways,
O King of the [1]saints!

ENCOUNTER Note Rev. 15:3

The Song of the Lamb

God's works are great and marvelous, just and true. Whether God acts in deliverance or in judgment, His ways are perfectly consistent with His holy character. A time will come when, to be true to His righteousness, God will act against the wicked with indescribable wrath.

4 [a]Who shall not fear You, O Lord, and glorify Your name?
For *You* alone *are* [b]holy.
For [c]all nations shall come and worship before You,
For Your judgments have been manifested."

5 After these things I looked, and [1]behold, [a]the [2]temple of the tabernacle of the testimony in heaven was opened.
6 And out of the [1]temple came the seven angels having the seven plagues, [a]clothed in pure bright linen, and having their chests girded with golden bands.
7 [a]Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God [b]who lives forever and ever.
8 [a]The temple was filled with smoke [b]from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.

16 Then I heard a loud voice from the temple saying [a]to the seven angels, "Go and pour out the [1]bowls [b]of the wrath of God on the earth."

First Bowl: Loathsome Sores

2 So the first went and poured out his bowl [a]upon the earth, and a [1]foul and [b]loathsome sore came upon the men [c]who had the mark of the beast and those [d]who worshiped his image.

Second Bowl: The Sea Turns to Blood

3 Then the second angel poured out his bowl [a]on the sea, and [b]it became blood as of a dead *man;* [c]and every living creature in the sea died.

Third Bowl: The Waters Turn to Blood

4 Then the third angel poured out his bowl [a]on the rivers and springs of water, [b]and they became blood.
5 And I heard the angel of the waters saying:

[a]"You are righteous, [1]O Lord,
The One [b]who is and who [2]was and who is to be,
Because You have judged these things.
6 For [a]they have shed the blood [b]of saints and prophets,
[c]And You have given them blood to drink.
[1]For it is their just due."

7 And I heard [1]another from the altar saying, "Even so, [a]Lord God Almighty, [b]true and righteous *are* Your judgments."

Fourth Bowl: Men Are Scorched

8 Then the fourth angel poured out his bowl [a]on the sun, [b]and power was given to him to scorch men with fire.

3 [a]Ex. 15:1–21 [b]Rev. 15:3 [c]Deut. 32:3, 4 [d]Ps. 145:17 [1]NU, M *nations*
4 [a]Ex. 15:14 [b]Lev. 11:44 [c]Is. 66:23
5 [a]Num. 1:50 [1]NU, M omit *behold* [2]*sanctuary,* the inner shrine
6 [a]Ex. 28:6 [1]*sanctuary,* the inner shrine
7 [a]Rev. 4:6 [b]1 Thess. 1:9
8 [a]Ex. 19:18; 40:34 [b]2 Thess. 1:9

CHAPTER 16

1 [a]Rev. 15:1 [b]Rev. 14:10 [1]NU, M *seven bowls*
2 [a]Rev. 8:7 [b]Ex. 9:9–11 [c]Rev. 13:15–17; 14:9 [d]Rev. 13:14 [1]*severe and malignant,* lit. *bad and evil*
3 [a]Rev. 8:8; 11:6 [b]Ex. 7:17–21 [c]Rev. 8:9
4 [a]Rev. 8:10 [b]Ex. 7:17–20
5 [a]Rev. 15:3, 4 [b]Rev. 1:4, 8 [1]NU, M omit *O Lord* [2]NU, M *was, the Holy One*
6 [a]Matt. 23:34 [b]Rev. 11:18 [c]Is. 49:26 [1]NU, M omit *For*
7 [a]Rev. 15:3 [b]Rev. 13:10; 19:2 [1]NU, M omit *another from*
8 [a]Rev. 8:12 [b]Rev. 9:17, 18

15:3 The Song of Moses was sung by the Israelites after God miraculously and decisively delivered them from the Egyptian army (Ex. 14). The song would be sung by Jews on the Sabbath and by Christians at Easter. The Song of the Lamb indicates God's final and complete deliverance of His people from all their enemies, including death and Satan.

15:7 The bowls of God's wrath (15:1—19:5) parallel in some ways the trumpet judgments (8:2—11:19) but they are much more severe.

15:8 The smoke filling the temple signifies God's determination to judge the wicked and to vindicate His righteousness. At this time there will be no turning back from imminent judgment.

16:2 The first bowl produced sores upon those in rebellion to God, like the sixth plague against the Egyptians (Ex. 9:9–11).

16:3 The second bowl turns the sea into blood as did the second trumpet (Rev. 8:8). However, whereas the second trumpet affected a third of the sea creatures, the second bowl will cause the deaths of every creature. This parallels the plague against the Nile River under Moses (Ex. 7:17–21).

16:4 The third bowl is like the third trumpet (Rev. 8:10), only rather than making the earth's waters bitter, it will turn them to blood.

16:8 The fourth bowl is similar to the fourth trumpet (Rev. 8:12) as it affects the sun. But now the sun's heat increases rather than diminishes.

9 And men were scorched with great heat, and they [a]blasphemed the name of God who has power over these plagues; [b]and they did not repent [c]and give Him glory.

ENCOUNTER *Note* — *Rev. 16:9*

Rejecting God

Even in the midst of suffering and calamity, some people refuse to turn to God. A hardened heart would rather suffer torment than yield to Christ's lordship. Such a person chooses wrath over salvation.

Fifth Bowl: Darkness and Pain

10 Then the fifth angel poured out his bowl [a]on the throne of the beast, [b]and his kingdom became full of darkness; [c]and they gnawed their tongues because of the pain.
11 They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.

Sixth Bowl: Euphrates Dried Up

12 Then the sixth angel poured out his bowl [a]on the great river Euphrates, [b]and its water was dried up, [c]so that the way of the kings from the east might be prepared.
13 And I saw three unclean [a]spirits like frogs *coming* out of the mouth of [b]the dragon, out of the mouth of the beast, and out of the mouth of [c]the false prophet.
14 For they are spirits of demons, [a]performing signs, *which* go out to the kings [1]of the earth and of [b]the whole world, to gather them to [c]the battle of that great day of God Almighty.
15 [a]"Behold, I am coming as a thief. Blessed *is* he who watches, and keeps his garments, [b]lest he walk naked and they see his shame."
16 [a]And they gathered them together to the place called in Hebrew, [1]Armageddon.

Seventh Bowl: The Earth Utterly Shaken

17 Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, [a]"It is done!"
18 And [a]there were noises and thunderings and lightnings; [b]and there was a great earthquake, such a mighty and great earthquake [c]as had not occurred since men were on the earth.
19 Now [a]the great city was divided into three parts, and the cities of the nations fell. And [b]great Babylon [c]was remembered before God, [d]to give her the cup of the wine of the fierceness of His wrath.
20 Then [a]every island fled away, and the mountains were not found.
21 And great hail from heaven fell upon men, *each hailstone* about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.

The Scarlet Woman and the Scarlet Beast

17 Then [a]one of the seven angels who had the seven bowls came and talked with me, saying [1]to me, "Come, [b]I will show you the judgment of [c]the great harlot [d]who sits on many waters,
2 [a]"with whom the kings of the earth committed fornication, and [b]the inhabitants of the earth were made drunk with the wine of her fornication."
3 So he carried me away in the Spirit [a]into the wilderness. And I saw a woman sitting [b]on a scarlet beast *which was* full of [c]names of blasphemy, having seven heads and ten horns.
4 The woman [a]was arrayed in purple and scarlet, [b]and adorned with gold and precious stones and pearls, [c]having in her hand a golden cup [d]full of abomina-

9 [a]Rev. 16:11 [b]Dan. 5:22 [c]Rev. 11:13
10 [a]Rev. 13:2 [b]Rev. 8:12; 9:2 [c]Rev. 11:10
12 [a]Rev. 9:14 [b]Jer. 50:38 [c]Is. 41:2, 25; 46:11
13 [a]1 John 4:1 [b]Rev. 12:3, 9 [c]Rev. 13:11, 14; 19:20; 20:10
14 [a]2 Thess. 2:9 [b]Luke 2:1 [c]Rev. 17:14; 19:19; 20:8 [1]NU, M omit *of the earth and*
15 [a]Matt. 24:43 [b]2 Cor. 5:3
16 [a]Rev. 19:19 [1]Lit. *Mount Megiddo;* M *Megiddo*
17 [a]Rev. 10:6; 21:6
18 [a]Rev. 4:5 [b]Rev. 11:13 [c]Dan. 12:1
19 [a]Rev. 14:8 [b]Rev. 17:5, 18 [c]Rev. 14:8; 18:5 [d]Is. 51:17
20 [a]Rev. 6:14; 20:11

CHAPTER 17

1 [a]Rev. 1:1; 21:9 [b]Rev. 16:19 [c]Nah. 3:4 [d]Jer. 51:13 [1]NU, M omit *to me*
2 [a]Rev. 2:22; 18:3, 9 [b]Jer. 51:7
3 [a]Rev. 12:6, 14; 21:10 [b]Rev. 12:3 [c]Rev. 13:1
4 [a]Rev. 18:12, 16 [b]Dan. 11:38 [c]Jer. 51:7 [d]Rev. 14:8

WORD *Study* — **ARMAGEDDON**

Rev. 16:16 Armageddon literally means the "hill or mountain of Megiddo." The city of Megiddo guarded the pass between the coastal plain and the valley of Esdraelon. This city is occasionally mentioned in scripture, connected with battles (Judg. 5:19; 2 Kin. 23:29; 2 Chr. 35:22). Barak and Deborah defeated Sisera by the waters of Megiddo (Judg. 4–5). King Ahaziah died in Megiddo after Jehu mortally wounded him with an arrow (2 Kin. 9:27). However, the city of Megiddo is not located on a mountain. In John's day it was situated on a mound roughly seventy feet high. Armageddon may be symbolic of the decisive and final defeat of God's enemies.

16:10 The fifth bowl strikes the throne of the beast with darkness. The ninth plague against Egypt also produced darkness (Ex. 10:21–23).

16:21 Hail heavy as a talent would weigh 75 pounds and would be enormously destructive.

tions and the filthiness of [1]her fornication.
5 And on her forehead a name *was* written:

[a]MYSTERY, BABYLON THE
GREAT, THE MOTHER OF
HARLOTS AND OF THE
ABOMINATIONS OF
THE EARTH.

6 I saw [a]the woman, drunk [b]with the blood of the saints and with the blood of [c]the martyrs of Jesus. And when I saw her, I marveled with great amazement.

The Meaning of the Woman and the Beast

7 But the angel said to me, "Why did you marvel? I will tell you the [1]mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns.
8 "The beast that you saw was, and is not, and [a]will ascend out of the bottomless pit and [b]go to [1]perdition. And those who [c]dwell on the earth [d]will marvel, [e]whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and [2]yet is.
9 [a]"Here *is* the mind which has wisdom: [b]The seven heads are seven mountains on which the woman sits.
10 "There are also seven kings. Five have fallen, one is, *and* the other has not yet come. And when he comes, he must [a]continue a short time.
11 "The [a]beast that was, and is not, is himself also the eighth, and is of the seven, and is going to [1]perdition.
12 [a]"The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast.
13 "These are of one mind, and they will give their power and authority to the beast.
14 [a]"These will make war with the Lamb, and the Lamb will [b]overcome them, [c]for He is Lord of lords and King of kings; [d]and those *who are* with Him *are* called, chosen, and faithful."
15 Then he said to me, [a]"The waters which you saw, where the harlot sits, [b]are peoples, multitudes, nations, and tongues.

[1]M *the fornication of the earth*
5 [a]2 Thess. 2:7
6 [a]Rev. 18:24 [b]Rev. 13:15 [c]Rev. 6:9, 10
7 [1]*hidden truth*
8 [a]Rev. 11:7 [b]Rev. 13:10; 17:11 [c]Rev. 3:10 [d]Rev. 13:3 [e]Rev. 13:8 [1]*destruction* [2]NU, M *shall be present*
9 [a]Rev. 13:18 [b]Rev. 13:1
10 [a]Rev. 13:5
11 [a]Rev. 13:3, 12, 14; 17:8 [1]*destruction*
12 [a]Dan. 7:20
14 [a]Rev. 16:14; 19:19 [b]Rev. 19:20 [c]1 Tim. 6:15 [d]Jer. 50:44
15 [a]Is. 8:7 [b]Rev. 13:7

16 [a]Jer. 50:41 [b]Rev. 18:17, 19 [c]Ezek. 16:37, 39 [d]Rev. 18:8 [1]NU, M *saw, and the beast*
17 [a]2 Thess. 2:11 [b]Rev. 10:7
18 [a]Rev. 11:8; 16:19 [b]Rev. 12:4

CHAPTER 18
1 [a]Rev. 17:1, 7 [b]Ezek. 43:2
2 [a]Is. 13:19; 21:9 [b]Is. 13:21; 34:11, 13–15 [c]Is. 14:23 [1]NU, M omit *mightily*
3 [a]Rev. 14:8 [b]Is. 47:15 [1]Lit. *strengths*
4 [a]Is. 48:20
5 [a]Gen. 18:20 [b]Rev. 16:19 [1]NU, M *have been heaped up*
6 [a]Ps. 137:8 [b]Rev. 14:10 [c]Rev. 16:19 [1]NU, M omit *to you*
7 [a]Ezek. 28:2–8 [1]*sensually*

ENCOUNTER*Note* *Rev. 17:14*

Called, Chosen, Faithful

Even in history's darkest moments, God's purposes prevail and God's people remain faithful. Though Satan's forces rage fiercely, God's elect stand firm. A day is coming when the loyalty of those God has called will be revealed and their suffering will be rewarded.

16 "And the ten horns which you [1]saw on the beast, [a]these will hate the harlot, make her [b]desolate [c]and naked, eat her flesh and [d]burn her with fire.
17 [a]"For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, [b]until the words of God are fulfilled.
18 "And the woman whom you saw [a]is that great city [b]which reigns over the kings of the earth."

The Fall of Babylon the Great

18 After[a] these things I saw another angel coming down from heaven, having great authority, [b]and the earth was illuminated with his glory.
2 And he cried [1]mightily with a loud voice, saying, [a]"Babylon the great is fallen, is fallen, and [b]has become a dwelling place of demons, a prison for every foul spirit, and [c]a cage for every unclean and hated bird!
3 "For all the nations [a]have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, [b]and the merchants of the earth have become rich through the [1]abundance of her luxury."
4 And I heard another voice from heaven saying, [a]"Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.
5 [a]"For her sins [1]have reached to heaven, and [b]God has remembered her iniquities.
6 [a]"Render to her just as she rendered [1]to you, and repay her double according to her works; [b]in the cup which she has mixed, [c]mix double for her.
7 [a]"In the measure that she glorified herself and lived [1]luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit *as*

17:5 "Babylon" symbolized human arrogance and defiance against God (Gen. 11; Dan. 4:30). This reference may be to the rebuilt city of Babylon. Most scholars feel the apocalyptic references refer to Rome since it was located on seven hills and was the center of commerce. The Romans ruled over the kings of many nations, and Rome was a primary source of persecution directed at Christians (17:6, 9, 18; 18:3, 11–18). Babylon may also symbolize any human pride and rebellion against God.

17:9 The seven mountains may refer to the seven hills along the Tiber River where Rome was located. The seven mountains may also refer to seven successive kingdoms or empires (Ps. 30:7; Jer. 51:25; Dan. 2:44, 45).

18:6 Rendering to Babylon double for her sins reveals God's justice. World powers may flaunt their strength and arrogantly reject God's ways, but they will not escape God's judgment.

ENCOUNTER *Note* *Rev. 18:4*

Come Out!

This world is hostile toward God and dangerously deceptive to His people. Those believers who are fooled into embracing the world's values will likewise suffer under God's judgment of sin. God's people are to be separate from the world.

[b]queen, and am no widow, and will not see sorrow.'
8 "Therefore her plagues will come [a]in one day—death and mourning and famine. And [b]she will be utterly burned with fire, [c]for strong *is* the Lord God who [1]judges her.

The World Mourns Babylon's Fall

9 [a]"The kings of the earth who committed fornication and lived luxuriously with her [b]will weep and lament for her, [c]when they see the smoke of her burning,
10 "standing at a distance for fear of her torment, saying, [a]'Alas, alas, that great city Babylon, that mighty city! [b]For in one hour your judgment has come.'
11 "And [a]the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore:
12 [a]"merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble;
13 "and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and [a]souls of men.
14 "The fruit that your soul longed for has gone from you, and all the things which are rich and splendid have [1]gone from you, and you shall find them no more at all.
15 "The merchants of these things, who became rich by her, will stand at a distance for fear of her torment, weeping and wailing,
16 "and saying, 'Alas, alas, [a]that great city [b]that was clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls!
17 [a]'For in one hour such great riches [1]came to nothing.' [b]Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance
18 [a]"and cried out when they saw the smoke of her burning, saying, [b]'What *is* like this great city?'
19 [a]"They threw dust on their heads and cried out, weeping and wailing, and saying, 'Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! [b]For in one hour she [1]is made desolate.'
20 [a]"Rejoice over her, O heaven, and *you* [1]holy apostles and prophets, for [b]God has avenged you on her!"

Finality of Babylon's Fall

21 Then a mighty angel took up a stone like a great millstone and threw *it* into the sea, saying, [a]"Thus with violence the great city Babylon shall be thrown down, and [b]shall not be found anymore.
22 [a]"The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore.
23 [a]"The light of a lamp shall not shine in you anymore, [b]and the voice of bridegroom and bride shall not be heard in you anymore. For [c]your merchants were the great men of the earth, [d]for by your sorcery all the nations were deceived.
24 "And [a]in her was found the blood of prophets and saints, and of all who [b]were slain on the earth."

Heaven Exults over Babylon

19 After these things [a]I [1]heard a loud voice of a great multitude in heaven, saying, "Alleluia! [b]Salvation and glory and honor and power *belong* to [2]the Lord our God!
2 "For [a]true and righteous *are* His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He [b]has avenged on her the blood of His servants *shed* by her."
3 Again they said, "Alleluia! [a]Her smoke rises up forever and ever!"
4 And [a]the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, [b]"Amen! Alleluia!"
5 Then a voice came from the throne, saying, [a]"Praise our God, all you His servants and those who fear Him, [b]both[1] small and great!"

[b]Is. 47:7, 8
8 [a]Rev. 18:10 [b]Rev. 17:16 [c]Jer. 50:34 [1]NU, M *has judged*
9 [a]Ezek. 26:16; 27:35 [b]Jer. 50:46 [c]Rev. 19:3
10 [a]Is. 21:9 [b]Rev. 18:17, 19
11 [a]Ezek. 27: 27–34
12 [a]Rev. 17:4
13 [a]Ezek. 27:13
14 [1]NU, M *been lost to you*
16 [a]Rev. 17:18 [b]Rev. 17:4
17 [a]Rev. 18:10

[b]Is. 23:14 [1]*have been laid waste*
18 [a]Ezek. 27:30 [b]Rev. 13:4
19 [a]Josh. 7:6 [b]Rev. 18:8 [1]*have been laid waste*
20 [a]Jer. 51:48 [b]Luke 11:49 [1]NU, M *saints and apostles*
21 [a]Jer. 51:63, 64 [b]Rev. 12:8; 16:20
22 [a]Jer. 7:34; 16:9; 25:10
23 [a]Jer. 25:10 [b]Jer. 7:34; 16:9 [c]Is. 23:8 [d]2 Kin. 9:22
24 [a]Rev. 16:6; 17:6 [b]Jer. 51:49

CHAPTER 19

1 [a]Rev. 11:15; 19:6 [b]Rev. 4:11 [1]NU, M add *something like* [2]NU, M omit *the Lord*
2 [a]Rev. 15:3; 16:7 [b]Deut. 32:43
3 [a]Is. 34:10
4 [a]Rev. 4:4, 6, 10 [b]1 Chr. 16:36
5 [a]Ps. 134:1 [b]Rev. 11:18 [1]NU, M omit *both*

18:8 "One day" is reminiscent of the sudden and violent overthrow of Belshazzar and the city of Babylon under Cyrus king of Persia (Dan. 5:30, 31).

18:13 "Bodies and souls" may refer to the slave trade.

18:17 The reaction of the merchants to Babylon's overthrow is similar to those who mourned the downfall of Tyre (Ezek. 27:30).

19:1 "Alleluia" comes from the Hebrew word meaning "praise the Lord."

6 [a]And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For [b]the[1] Lord God Omnipotent reigns!
7 "Let us be glad and rejoice and give Him glory, for [a]the marriage of the Lamb has come, and His wife has made herself ready."
8 And [a]to her it was granted to be arrayed in fine linen, clean and bright, [b]for the fine linen is the righteous acts of the saints.
9 Then he said to me, "Write: [a]'Blessed *are* those who are called to the marriage supper of the Lamb!' " And he said to me, [b]"These are the true sayings of God."
10 And [a]I fell at his feet to worship him. But he said to me, [b]"See *that you do* not *do that!* I am your [c]fellow servant, and of your brethren [d]who have the testimony of Jesus. Worship God! For the [e]testimony of Jesus is the spirit of prophecy."

Christ on a White Horse

11 [a]Now I saw heaven opened, and behold, [b]a white horse. And He who sat on him *was* called [c]Faithful and True, and [d]in righteousness He judges and makes war.
12 [a]His eyes *were* like a flame of fire, and on His head *were* many crowns. [b]He [1]had a name written that no one knew except Himself.
13 [a]He *was* clothed with a robe dipped in blood, and His name is called [b]The Word of God.
14 [a]And the armies in heaven, [b]clothed in [1]fine linen, white and clean, followed Him on white horses.
15 Now [a]out of His mouth goes a [1]sharp sword, that with it He should strike the nations. And [b]He Himself will rule them with a rod of iron. [c]He Himself treads the winepress of the fierceness and wrath of Almighty God.
16 And [a]He has on *His* robe and on His thigh a name written:

[b]KING OF KINGS
AND LORD OF LORDS.

6 [a]Ezek. 1:24 [b]Rev. 11:15 [1]NU, M *our*
7 [a][Matt. 22:2; 25:10]
8 [a]Ezek. 16:10 [b]Ps. 132:9
9 [a]Luke 14:15 [b]Rev. 22:6
10 [a]Rev. 22:8 [b]Acts 10:26 [c][Heb. 1:14] [d]1 John 5:10 [e]Luke 24:27
11 [a]Rev. 15:5 [b]Rev. 6:2; 19:19, 21 [c]Rev. 3:7, 14 [d]Is. 11:4
12 [a]Rev. 1:14 [b]Rev. 2:17; 19:16 [1]M adds *names written, and*
13 [a]Is. 63:2, 3 [b][John 1:1, 14]
14 [a]Rev. 14:20 [b]Matt. 28:3 [1]NU, M *pure white linen*
15 [a]Is. 11:4 [b]Ps. 2:8, 9 [c]Is. 63:3–6 [1]M *sharp two-edged*
16 [a]Rev. 2:17; 19:12 [b]Dan. 2:47

17 [a]Ezek. 39:17 [1]NU, M *great supper of God*
18 [a]Ezek. 39: 18–20 [1]NU, M *both free*
19 [a]Rev. 16: 13–16
20 [a]Rev. 16:13 [b]Rev. 13:8, 12, 13 [c]Dan. 7:11 [d]Rev. 14:10
21 [a]Rev. 19:15 [b]Rev. 19:17, 18 [c]Rev. 17:16

CHAPTER 20

1 [a]Rev. 1:18; 9:1
2 [a]2 Pet. 2:4
3 [a]Dan. 6:17 [b]Rev. 12:9; 20:8, 10

The Beast and His Armies Defeated

17 Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, [a]"Come and gather together for the [1]supper of the great God,
18 [a]"that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all *people*, [1]free and slave, both small and great."
19 [a]And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.
20 [a]Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and [b]those who worshiped his image. [c]These two were cast alive into the lake of fire [d]burning with brimstone.

ENCOUNTER*Note* *Rev. 19:20*

Defeated

God's enemies are fierce and relentless. Yet even the most satanic, ruthless, powerful, and determined foes cannot withstand God's awesome might. No enemy is so powerful that God cannot and will not utterly destroy it if necessary.

21 And the rest [a]were killed with the sword which proceeded from the mouth of Him who sat on the horse. [b]And all the birds [c]were filled with their flesh.

Satan Bound 1000 Years

20 Then I saw an angel coming down from heaven, [a]having the key to the bottomless pit and a great chain in his hand.
2 He laid hold of [a]the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years;
3 and he cast him into the bottomless pit, and shut him up, and [a]set a seal on him, [b]so that he should deceive the na-

19:7 Scripture portrays God's people as His bride (Hos. 2:19; Eph. 5:23, 32).

19:8 The fine, clean linen of the bride symbolized her purity and her readiness for the bridegroom.

19:9 The marriage supper would begin on the evening of the wedding but could last several days. It was a time of great joy and celebration among family and friends.

19:10 John, overcome by the vision, begins to worship the angel who is showing it to him. John is rebuked, for only God is to be worshipped (Rev. 22:8, 9).

19:11 A white horse symbolizes victory.

19:13 Only John refers to Christ as the Word of God, both in his Gospel (John 1:1, 14) and here in Revelation. Jesus is the final and perfect revelation of God to humanity.

19:16 Christ's title King of kings and Lord of lords occurs three times in the Bible (1 Tim. 6:15, Rev. 17:14).

20:2 Referring to the Evil One as the dragon, serpent, Devil, and Satan is a way to indict him using the names by which he has been known.

20:3 The fact that Satan must be released indicates he will not escape the pit on his own power. His every move will be within God's sovereign control.

tions no more till the thousand years were finished. But after these things he must be released for a little while.

The Saints Reign with Christ 1000 Years

4 And I saw [a]thrones, and they sat on them, and [b]judgment was committed to them. Then *I saw* [c]the souls of those who had been beheaded for their witness to Jesus and for the word of God, [d]who had not worshiped the beast [e]or his image, and had not received *his* mark on their foreheads or on their hands. And they [f]lived and [g]reigned with Christ for [1]a thousand years.
5 But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection.
6 Blessed and holy *is* he who has part in the first resurrection. Over such [a]the second death has no power, but they shall be [b]priests of God and of Christ, [c]and shall reign with Him a thousand years.

Satanic Rebellion Crushed

7 Now when the thousand years have expired, Satan will be released from his prison
8 and will go out [a]to deceive the nations which are in the four corners of the earth, [b]Gog and Magog, [c]to gather them together to battle, whose number *is* as the sand of the sea.
9 [a]They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.

ENCOUNTER *Note* *Rev. 20:9*

Surrounded

God's people may find themselves surrounded by forces hostile to God, yet numbers and worldly power do not determine the victory. God does.

10 The devil, who deceived them, was cast into the lake of fire and brimstone [a]where[1] the beast and the false prophet *are.* And they [b]will be tormented day and night forever and ever.

The Great White Throne Judgment

11 Then I saw a great white throne and Him who sat on it, from whose face [a]the earth and the heaven fled away. [b]And there was found no place for them.
12 And I saw the dead, [a]small and great, standing before [1]God, [b]and books were opened. And another [c]book was opened, which is *the Book* of Life. And the dead were judged [d]according to their works, by the things which were written in the books.
13 The sea gave up the dead who were in it, [a]and Death and Hades delivered up the dead who were in them. [b]And they were judged, each one according to his works.
14 Then [a]Death and Hades were cast into the lake of fire. [b]This is the second [1]death.
15 And anyone not found written in the Book of Life [a]was cast into the lake of fire.

All Things Made New

21 Now [a]I saw a new heaven and a new earth, [b]for the first heaven and the first earth had passed away. Also there was no more sea.
2 Then I, [1]John, saw [a]the holy city, New Jerusalem, coming down out of heaven from God, prepared [b]as a bride adorned for her husband.
3 And I heard a loud voice from heaven saying, "Behold, [a]the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God.
4 [a]"And God will wipe away every tear from their eyes; [b]there shall be no more death, [c]nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."
5 Then [a]He who sat on the throne said, [b]"Behold, I make all things new." And He said [1]to me, "Write, for [c]these words are true and faithful."
6 And He said to me, [a]"It[1] is done! [b]I am the Alpha and the Omega, the Beginning and the End. [c]I will give of the fountain

4 [a]Dan. 7:9 [b][1 Cor. 6:2, 3] [c]Rev. 6:9 [d]Rev. 13:12 [e]Rev. 13:15 [f]John 14:19 [g]Rom. 8:17 [1]M *the*
6 [a][Rev. 2:11; 20:14] [b]Is. 61:6 [c]Rev. 20:4
8 [a]Rev. 12:9; 20:3, 10 [b]Ezek. 38:2; 39:1, 6 [c]Rev. 16:14
9 [a]Ezek. 38:9, 16
10 [a]Rev. 19:20; 20:14, 15 [1]NU, M *where also* [b]Rev. 14:10
11 [a]2 Pet. 3:7 [b]Dan. 2:35
12 [a]Rev. 19:5 [b]Dan. 7:10 [c]Ps. 69:28 [d]Matt. 16:27 [1]NU, M *the throne*
13 [a]Rev. 1:18; 6:8; 21:4 [b]Rev. 2:23; 20:12
14 [a]1 Cor. 15:26 [b]Rev. 21:8 [1]NU, M *death, the lake of fire.*
15 [a]Rev. 19:20

CHAPTER 21

1 [a][2 Pet. 3:13] [b]Rev. 20:11
2 [a]Is. 52:1 [b]2 Cor. 11:2 [1]NU, M omit *John*
3 [a]Lev. 26:11
4 [a]Is. 25:8 [b]1 Cor. 15:26 [c]Is. 35:10; 51:11; 65:19
5 [a]Rev. 4:2, 9; 20:11 [b]Is. 43:19 [c]Rev. 19:9; 22:6 [1]NU, M omit *to me*
6 [a]Rev. 10:6; 16:17 [b]Rev. 1:8; 22:13 [c]John 4:10 [1]M omits *It is done*

20:6 The second death refers to the eternal torment of those who reject Christ.

20:8 In Ezekiel 38 and 39, Gog of the land of Magog is the leader of the apocalyptic forces arrayed against God. Rabbinic literature viewed Gog and Magog as nations in rebellion against God.

20:12 The Book of Life contains the names of all those who belong to Christ and who will be invited to celebrate His marriage feast throughout eternity.

20:15 The lake of fire was first the dwelling place of the beast and the false prophet (Rev. 19:20), then the devil (20:10), then Death and Hades (20:14), and finally those whose names are not recorded in the Book of Life.

21:1 "New" indicates more than merely a second beginning. It describes a qualitatively different form of heaven and earth. Ultimately, God will not merely reform our present situation, He will transform it.

21:6 Water of life, a symbol of salvation and the sanctifying work of God's Spirit, was similarly promised to the Samaritan woman at the well (John 4:10).

ENCOUNTER Note Rev. 21:4

No More Tears

This life is filled with sorrow and pain. But we look toward the day when all things will be made new. A day is coming when suffering shall be forgotten and unimaginable joy will be our constant experience.

of the water of life freely to him who thirsts.
7 "He who overcomes [1]shall inherit all things, and [a]I will be his God and he shall be My son.
8 [a]"But the cowardly, [1]unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in [b]the lake which burns with fire and brimstone, which is the second death."

The New Jerusalem

9 Then one of [a]the seven angels who had the seven bowls filled with the seven last plagues came [1]to me and talked with me, saying, "Come, I will show you [b]the [2]bride, the Lamb's wife."
10 And he carried me away [a]in the Spirit to a great and high mountain, and showed me [b]the [1]great city, the [2]holy Jerusalem, descending out of heaven from God,
11 [a]having the glory of God. Her light *was* like a most precious stone, like a jasper stone, clear as crystal.
12 Also she had a great and high wall with [a]twelve gates, and twelve angels at the gates, and names written on them, which are *the names* of the twelve tribes of the children of Israel:
13 [a]three gates on the east, three gates on the north, three gates on the south, and three gates on the west.
14 Now the wall of the city had twelve foundations, and [a]on them were the [1]names of the twelve apostles of the Lamb.
15 And he who talked with me [a]had a gold reed to measure the city, its gates, and its wall.
16 The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand [1]furlongs. Its length, breadth, and height are equal.
17 Then he measured its wall: one hundred *and* forty-four cubits, *according* to the measure of a man, that is, of an angel.
18 The construction of its wall was *of* jasper; and the city *was* pure gold, like clear glass.
19 [a]The foundations of the wall of the city *were* adorned with all kinds of precious stones: the first foundation *was* jasper, the second sapphire, the third chalcedony, the fourth emerald,
20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.
21 The twelve gates *were* twelve [a]pearls: each individual gate was of one pearl. [b]And the street of the city *was* pure gold, like transparent glass.

The Glory of the New Jerusalem

22 [a]But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.
23 [a]The city had no need of the sun or of the moon to shine [1]in it, for the [2]glory of God illuminated it. The Lamb *is* its light.
24 [a]And the nations [1]of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor [2]into it.
25 [a]Its gates shall not be shut at all by day [b](there shall be no night there).
26 [a]And they shall bring the glory and the honor of the nations into [1]it.
27 But [a]there shall by no means enter it anything [1]that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's [b]Book of Life.

The River of Life

22 And he showed me [a]a [1]pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.
2 [a]In the middle of its street, and on ei-

7 [a]Zech. 8:8 [1]M *I shall give him these things*
8 [a]1 Cor. 6:9 [b]Rev. 20:14 [1]M adds *and sinners,*
9 [a]Rev. 15:1 [b]Rev. 19:7; 21:2 [1]NU, M omit *to me* [2]M *woman, the Lamb's bride*
10 [a]Rev. 1:10 [b]Ezek. 48 [1]NU, M omit *great* [2]NU, M *holy city, Jerusalem*
11 [a]Rev. 15:8; 21:23; 22:5
12 [a]Ezek. 48: 31–34
13 [a]Ezek. 48: 31–34
14 [a]Eph. 2:20 [1]NU, M *twelve names*
15 [a]Ezek. 40:3
16 [1]Lit. *stadia,* about 1,380 miles in all
19 [a]Is. 54:11
21 [a]Matt. 13:45, 46 [b]Rev. 22:2
22 [a]John 4:21, 23
23 [a]Is. 24:23; 60:19, 20 [1]NU, M omit *in it* [2]M *very glory*
24 [a]Is. 60:3, 5; 66:12 [1]NU, M omit *of those who are saved* [2]M *of the nations to Him*
25 [a]Is. 60:11 [b]Is. 60:20
26 [a]Rev. 21:24 [1]M adds *that they may enter in.*
27 [a]Joel 3:17 [b]Phil. 4:3 [1]NU, M *profane, nor one who causes*

CHAPTER 22

1 [a]Ezek. 47:1 [1]NU, M omit *pure*
2 [a]Ezek. 47:12

21:14 The apostles would be a part of the foundation of the heavenly Jerusalem (Matt. 19:28; Luke 6:13–16; Eph. 2:20).

21:16 The new Jerusalem would be a cube, which was a symbol of perfection. The holy of holies was shaped as a cube. Twelve thousand furlongs would be 1,400 miles.

21:17 The wall would be over two hundred feet thick, yet it would be crystal clear, indicating purity.

21:19 Jasper would be colorless; sapphire, blue; chalcedony, green or greenish blue; emerald, bright green; sardonyx, red and white; sardius, blood-red; chrysolite, yellow; beryl, blue or blue-green; topaz, golden; chrysoprase, apple-green; jacinth, blue or blue-purple; amethyst, purple or violet.

21:21 Only one street is mentioned, but it consists of pure gold.

21:23 Just as Christ came as the light of the world (John 1:4, 9), so in the new Jerusalem the glory of God and of the Lamb provide the illumination.

21:25 The gates to the city are not closed, because there are no longer any enemies.

22:2 The original tree of life was in the Garden of Eden, although Adam and Eve never ate from it (Gen. 2:9; 3:22). The prophet Ezekiel foresaw a day when God's people would enjoy access to heavenly trees (Ezek. 47:12). The tree of life in the New Jerusalem symbolizes a restored, heavenly garden in which humanity will enjoy God forever.

ENCOUNTER Note Rev. 21:27

The Book of Life

Only those whose names are in the Book of Life will be allowed into heaven. These are the ones to whom Jesus referred as entering by the narrow gate. For centuries people have speculated and argued about heaven's admission requirements. However, God alone has determined who shall enter. His word makes it clear who that will be.

ther side of the river, *was* [b]the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* [c]for the healing of the nations.
3 And [a]there shall be no more curse, [b]but the throne of God and of the Lamb shall be in it, and His [c]servants shall serve Him.
4 [a]They shall see His face, and [b]His name *shall be* on their foreheads.
5 [a]There shall be no night there: They need no lamp nor [b]light of the sun, for [c]the Lord God gives them light. [d]And they shall reign forever and ever.

The Time Is Near

6 Then he said to me, [a]"These words *are* faithful and true." And the Lord God of the [1]holy prophets [b]sent His angel to show His servants the things which must [c]shortly take place.
7 [a]"Behold, I am coming quickly! [b]Blessed *is* he who keeps the words of the prophecy of this book."

ENCOUNTER Note Rev. 22:7

Coming Soon

The hope of every Christian rests on Christ's second coming. His triumphant return will be the culmination of all of God's work from the beginning of time. It will mark the onset of eternity with those who love Him. Believers should live in constant anticipation of His return.

8 Now I, John, [1]saw and heard these things. And when I heard and saw, [a]I fell down to worship before the feet of the angel who showed me these things.
9 Then he said to me, [a]"See *that you do* not *do that.* [1]For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God."
10 [a]And he said to me, "Do not seal the words of the prophecy of this book, [b]for the time is at hand.
11 "He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him [1]be righteous still; he who is holy, let him be holy still."

Jesus Testifies to the Churches

12 "And behold, I am coming quickly, and [a]My reward *is* with Me, [b]to give to every one according to his work.
13 [a]"I am the Alpha and the Omega, *the* [1]Beginning and *the* End, the First and the Last."
14 [a]Blessed *are* those who [1]do His commandments, that they may have the right [b]to the tree of life, [c]and may enter through the gates into the city.
15 [1]But [a]outside *are* [b]dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.
16 [a]"I, Jesus, have sent My angel to testify to you these things in the churches. [b]I am the Root and the Offspring of David, [c]the Bright and Morning Star."
17 And the Spirit and [a]the bride say, "Come!" And let him who hears say, "Come!" [b]And let him who thirsts come. Whoever desires, let him take the water of life freely.

ENCOUNTER Note Rev. 22:17

Come!

God's constant invitation to us is "come!" He invites us to return to Him and to enjoy fellowship with Him. Abiding with Him is a choice we make. The invitation remains. How will we respond?

A Warning

18 [1]For I testify to everyone who hears the words of the prophecy of this book: [a]If anyone adds to these things, [2]God

[b]Gen. 2:9 [c]Rev. 21:24
3 [a]Zech. 14:11 [b]Ezek. 48:35 [c]Rev. 7:15
4 [a][Matt. 5:8] [b]Rev. 14:1
5 [a]Rev. 21:23 [b]Rev. 7:15 [c]Ps. 36:9 [d]Dan. 7:18, 27
6 [a]Rev. 19:9 [b]Rev. 1:1 [c]Heb. 10:37 [1]NU, M *spirits of the prophets*
7 [a][Rev. 3:11] [b]Rev. 1:3
8 [a]Rev. 19:10 [1]NU, M *am the one who heard and saw*
9 [a]Rev. 19:10 [1]NU, M omit *For*
10 [a]Dan. 8:26 [b]Rev. 1:3
11 [1]NU, M *do right*
12 [a]Is. 40:10; 62:11 [b]Rev. 20:12
13 [a]Is. 41:4 [1]NU, M *First and the Last, the Beginning and the End.*
14 [a]Dan. 12:12 [b][Prov. 11:30] [c]Rev. 21:27 [1]NU *wash their robes,*
15 [a]1 Cor. 6:9 [b]Phil. 3:2 [1]NU, M omit *But*
16 [a]Rev. 1:1 [b]Rev. 5:5 [c]Num. 24:17
17 [a][Rev. 21:2, 9] [b]Is. 55:1
18 [a]Deut. 4:2; 12:32 [1]NU, M omit *For* [2]M *may God add*

22:3 "No more curse" may refer to the absence of the curse of sin (Gen. 3:14–19). Even in the perfect city, God's chosen ones will serve Him.

22:15 "Dogs" typically referred to Gentiles (Matt. 15:26). However, here it may refer to false teachers (Phil. 3:2).

22:18 God's Word is sufficient for every person to understand and to receive God's salvation. Any person or religion that adds supplemental teachings to God's revealed Word is under His strictest curse (Deut. 4:2; Prov. 30:6).

will add to him the plagues that are written in this book;
19 and if anyone takes away from the words of the book of this prophecy, [a]God[1] shall take away his part from the [2]Book of Life, from the holy city, and *from* the things which are written in this book.

19 [a]Ex. 32:33 [1]M *may God take away* [2]NU, M *tree of life*

21 [1]NU *with all;* M *with all the saints*

I Am Coming Quickly

20 He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!
21 The grace of our Lord Jesus Christ *be* [1]with you all. Amen.

Study Helps

Biblical Timeline 1535

Harmony of the Gospels 1538

Read Your Bible in a Year 1544

Prophecies and Fulfillments 1550

Concordance 1557

Biblical Timeline

Middle Bronze Age (2000–1550 B.C.)

c. 1900–1800 B.C.

—Abraham receives the Blessing	Genesis 12:1–7 Genesis 15:5, 6 Genesis 17:4–8 Genesis 22:16–18
—The Blessing is transferred to Isaac	Genesis 26:1–6

c. 1800 B.C.

—The Blessing is transferred to Jacob	Genesis 28:10–14
—Jacob's name is changed to Israel	Genesis 32:24–28

c. 1700 B.C.

—Joseph and his family enter Egypt	Genesis 46:1—47:11

Late Bronze Age (1550–1200 B.C.)

1600–1250 B.C.

—Israel in captivity in Egypt	Exodus 1:6–12 Exodus 3:6–8

1250 B.C.

—The Exodus from Egypt	Exodus 19:1–6

Iron Age (1200–560 B.C.)

c. 1200–1150 B.C.

—Conquest of Caanan	Joshua 1:1–9

c. 1150–1020 B.C.

—Period of the Judges	Judges 2:7–18

1020 B.C.

—Israel asks for a king	1 Samuel 8:1–7
—Saul is anointed king	1 Samuel 9:27—10:1

1000 B.C.

—David is anointed king	1 Samuel 16:1–13

960 B.C.

—Solomon is anointed king	1 Kings 1:34

922 B.C.

—Divided kingdom (Israel and Judah)	1 Kings 11:9–12

722 B.C.

—Israel is destroyed by Assyria	2 Kings 17:5–7, 24

586 B.C.
—Judah is destroyed by Babylon — 2 Kings 25:1–12
—The beginning of the Exile

PERSIAN PERIOD (560–332 B.C.)

539/538 B.C.
—Cyrus, king of Persia, conquers Babylon — Ezra 1:1–6
—Edict of Cyrus allows the Jews to return home

515 B.C.
—Jews finish rebuilding the Temple and dedicate it — Ezra 2:1–2,64

458 B.C.
—Ezra and a group of Jews return to Judah — Ezra 7:6–10

445/444 B.C.
—Nehemiah becomes governor — Nehemiah 2:5, 17–18
—Jerusalem's walls are rebuilt

332 B.C.
—Alexander the Great invades Judah

HELLENISTIC PERIOD (331–63 B.C.)

323 B.C.
—Alexander dies and his empire is divided into parts

301–200 B.C.
—Ptolemaic Kingdom (Egypt) rules Palestine

200–142 B.C.
—Seleucid Kingdom (Babylon, Syria, part of Asia Minor) rules Palestine
—Maccabean revolt (167–142 B.C.)

142–63 B.C.
—Hasmonean Dynasty rules an independent Jewish state

ROMAN PERIOD (63 B.C. – A.D. 313)

c. 7/6 B.C.
—Birth of Jesus — Luke 1:1—2:40; Matthew 1:18—2:23

c. A.D. 27
—Beginning of Jesus' ministry — Matthew 3:13—4:12; Mark 1:9–15; Luke 3:21—4:15; John 1:29—4:45

c. A.D. 30	
—Jesus' crucifixion	Matthew 21:1—27:66 Mark 11:1—15:47 Luke 19:28—23:56 John 12:1—19:42
c. A.D. 35/36	
—Paul's conversion to Christianity	Acts 9:1–22
A.D. 46–48	
—Paul's First Missionary Journey	Acts 13:1—14:27
A.D. 49	
—Jerusalem Conference	Acts 15:1–29
A.D. 50–52	
—Paul's Second Missionary Journey	Acts 15:36—18:22
A.D. 53–57	
—Paul's Third Missionary Journey	Acts 18:23—21:14
A.D. 57–59	
—Paul imprisoned in Caesarea	Acts 23:23—26:32
A.D. 60–62	
—Paul's voyage to Rome and imprisonment	Acts 27:1—28:16
—Prison epistles (Ephesians, Colossians, Philemon, Philippians)	
A.D. 66/67	
—Jewish Revolt (A.D. 66)	
—Paul's second Roman imprisonment (?)	
—Martyrdom of Paul and Peter	
A.D. 70	
—Destruction of Jerusalem by the Romans	
A.D. 93/94	
—Domitian's persecution of the Christians	
A.D. 95/96	
—John writes Revelation	
A.D. 98/100	
—Death of John	

HARMONY OF THE GOSPELS

Date	Event	Location	Matthew	Mark	Luke	John	Related References
INTRODUCTIONS TO JESUS CHRIST							
	(1) Luke's Introduction				1:1–4		Acts 1:1
	(2) Pre-fleshly state of Christ					1:1–18	Heb. 1:1–14 Ruth 4:18–22
	(3) Genealogy of Jesus Christ		1:1–17		3:23–38		1 Chr. 1:1–4
BIRTH, INFANCY, AND ADOLESCENCE OF JESUS AND JOHN THE BAPTIST							
7 B.C.	(1) Announcement of Birth of John	Jerusalem (temple)			1:5–25		Num. 6:3
7 or 6 B.C.	(2) Announcement of Birth of Jesus to the Virgin	Nazareth			1:26–38		Is. 7:14
c. 5 B.C.	(3) Song of Elizabeth to Mary	Hill Country of Judea			1:39–45		
	(4) Mary's Song of Praise				1:46–56		Ps. 103:17
5 B.C.	(5) Birth, Infancy, and Purpose for Future of John the Baptist	Judea			1:57–80		Mal. 3:1
	(6) Announcement of Jesus' Birth to Joseph	Nazareth	1:18–25				Is. 9:6, 7
5–4 B.C.	(7) Birth of Jesus Christ	Bethlehem	1:24, 25		2:1–7		Is. 7:14
	(8) Proclamation by the Angels	Near Bethlehem			2:8–14		1 Tim. 3:16
	(9) The Visit of Homage by Shepherds	Bethlehem			2:15–20		
	(10) Jesus' Circumcision	Bethlehem			2:21		Lev. 12:3
4 B.C.	(11) First Temple Visit with Acknowledgments by Simeon and Anna	Jerusalem			2:22–38		Ex. 13:2 Lev. 12
	(12) Visit of the Wise Men	Jerusalem & Bethlehem	2:1–12				Num. 24:17
	(13) Flight into Egypt and Massacre of Innocents	Bethlehem, Jerusalem & Egypt	2:13–18				Jer. 31:15
	(14) From Egypt to Nazareth with Jesus		2:19–23		2:39		
Afterward	(15) Childhood of Jesus	Nazareth			2:40, 51		
A.D. 7–8	(16) Jesus, 12 Years Old, Visits the Temple	Jerusalem			2:41–50		Deut. 16:1–8
Afterward	(17) 18-Year Account of Jesus' Adolescence and Adulthood	Nazareth			2:51, 52		1 Sam. 2:26
TRUTHS ABOUT JOHN THE BAPTIST							
c. A.D. 28–30	(1) John's Ministry Begins	Judean Wilderness	3:1	1:1–4	3:1, 2	1:19–28	Mal. 3:1
	(2) Man and Message		3:2–12	1:2–8	3:3–14		Is. 40:3
	(3) His Picture of Jesus		3:11, 12	1:7, 8	3:15–18	1:26, 27	Acts 2:38
	(4) His Courage		14:4–12		3:19, 20		
BEGINNING OF JESUS' MINISTRY							
c. A.D. 30	(1) Jesus Baptized	Jordan River	3:13–17	1:9–11	3:21–23	1:29–34	Ps. 2:7
	(2) Jesus Tempted	Wilderness	4:1–11	1:12, 13	4:1–13		Ps. 91:11
	(3) Calls First Disciples	Beyond Jordan				1:35–51	
	(4) The First Miracle	Cana in Galilee				2:1–11	
	(5) First Stay in Capernaum	(Capernaum is "His" city)				2:12	
	(6) First Cleansing of the Temple	Jerusalem				2:13–22	Ps. 69:9

Date	Event	Location	Matthew	Mark	Luke	John	Related References
A.D. 30	(7) Received at Jerusalem	Judea				2:23–25	
	(8) Teaches Nicodemus about Second Birth	Judea				3:1–21	Num. 21:8, 9
	(9) Co-Ministry with John	Judea				3:22–30	
	(10) Leaves for Galilee	Judea	4:12	1:14	4:14	4:1–4	
	(11) Samaritan Woman at Jacob's Well	Samaria				4:5–42	Josh. 24:32
	(12) Returns to Galilee			1:15	4:15	4:43–45	
	THE GALILEAN MINISTRY OF JESUS						
A.D. 30–32							
A.D. 30	(1) Healing of the Nobleman's Son	Cana				4:46–54	
	(2) Rejected at Nazareth	Nazareth			4:16–30		Is. 61:1, 2
	(3) Moved to Capernaum	Capernaum	4:13–17				Is. 9:1, 2
	(4) Four Become Fishers of Men	Sea of Galilee	4:18–22	1:16–20	5:1–11		Ps. 33:9
	(5) Demoniac Healed on the Sabbath Day	Capernaum		1:21–28	4:31–37		
	(6) Peter's Mother-in-Law Cured, Plus Others	Capernaum	8:14–17	1:29–34	4:38–41		Is. 53:4
c. A.D. 30	(7) First Preaching Tour of Galilee	Galilee	4:23–25	1:35–39	4:42–44		
	(8) Leper Healed and Response Recorded	Galilee	8:1–4	1:40–45	5:12–16		Lev. 13:49
	(9) Paralytic Healed	Capernaum	9:1–8	2:1–12	5:17–26		Rom. 3:23
	(10) Matthew's Call and Reception Held	Capernaum	9:9–13	2:13–17	5:27–32		Hos. 6:6
	(11) Disciples Defended via a Parable	Capernaum	9:14–17	2:18–22	5:33–39		
A.D. 31	(12) Goes to Jerusalem for Second Passover; Heals Lame Man	Jerusalem				5:1–47	Ex. 20:10
	(13) Plucked Grain Precipitates Sabbath Controversy	En Route to Galilee	12:1–8	2:23–28	6:1–5		Deut. 5:14
	(14) Withered Hand Healed Causes Another Sabbath Controversy	Galilee	12:9–14	3:1–6	6:6–11		
	(15) Multitudes Healed	Sea of Galilee	12:15–21	3:7–12	6:17–19		
	(16) Twelve Apostles Selected After a Night of Prayer	{Near Capernaum		3:13–19	6:12–16		
	(17) Sermon on the Mt.	{Near Capernaum	5:1—7:29		6:20–49		
	(18) Centurion's Servant Healed	Capernaum	8:5–13		7:1–10		Is. 49:12, 13
	(19) Raises Widow's Son from Dead	Nain			7:11–17		Job 19:25
	(20) Jesus Allays John's Doubts	Galilee	11:2–19		7:18–35		Mal. 3:1
	(21) Woes Upon the Privileged		11:20–30				Gen. 19:24
	(22) A Sinful Woman Anoints Jesus	Simon's House, Capernaum			7:36–50		
	(23) Another Tour of Galilee	Galilee			8:1–3		
	(24) Jesus Accused of Blasphemy	Capernaum	12:22–37	3:20–30	11:14–23		
	(25) Jesus' Answer to a Demand for a Sign	Capernaum	12:38–45		{11:24–26, 29–36		
	(26) Mother, Brothers Seek Audience	Capernaum	12:46–50	3:31–35	8:19–21		
	(27) Famous Parables of Sower, Seed, Tares, Mustard Seed, Leaven, Treasure, Pearl, Dragnet, Lamp Told	By Sea of Galilee	13:1–52	4:1–34	8:4–18		Joel 3:13

Date	Event	Location	Matthew	Mark	Luke	John	Related References
A.D. 31	(28) Sea Made Serene	Sea of Galilee	8:23–27	4:35–41	8:22–25		
	(29) Gadarene Demoniac Healed	E. Shore of Galilee	8:28–34	5:1–20	8:26–39		
	(30) Jairus's Daughter Raised and Woman with Hemorrhage Healed		9:18–26	5:21–43	8:40–56		
	(31) Two Blind Men's Sight Restored		9:27–31				
	(32) Mute Demoniac Healed		9:32–34				
	(33) Nazareth's Second Rejection of Christ	Nazareth	13:53–58	6:1–6			
	(34) Twelve Sent Out		9:35—11:1	6:7–13	9:1–6		1 Cor. 9:14
	(35) Fearful Herod Beheads John	Galilee	14:1–12	6:14–29	9:7–9		
Spring A.D. 32	(36) Return of 12, Jesus Withdraws, 5,000 Fed	Near Bethsaida	14:13–21	6:30–44	9:10–17	6:1–14	
	(37) Walks on the Water	Sea of Galilee	14:22–33	6:45–52		6:15–21	
	(38) Sick of Gennesaret Healed	Gennesaret	14:34–36	6:53–56			
	(39) Peak of Popularity Passes in Galilee	Capernaum				6:22–71 7:1	Is. 54:13
A.D. 32	(40) Traditions Attacked		15:1–20	7:1–23			Ex. 21:17
	(41) Aborted Retirement in Phoenicia: Syro-Phoenician Healed	Phoenicia	15:21–28	7:24–30			
	(42) Afflicted Healed	Decapolis	15:29–31	7:31–37			
	(43) 4,000 Fed	Decapolis	15:32–39	8:1–9			
	(44) Pharisees Increase Attack	Magdala	16:1–4	8:10–13			
	(45) Disciples' Carelessness Condemned; Blind Man Healed		16:5–12	8:14–26			Jer. 5:21
	(46) Peter Confesses Jesus Is the Christ	Near Caesarea Philippi	16:13–20	8:27–30	9:18–21		
	(47) Jesus Foretells His Death	Caesarea Philippi	16:21–26	8:31–38	9:22–25		
	(48) Kingdom Promised		16:27, 28	9:1	9:26, 27		Prov. 24:12
	(49) The Transfiguration	Mountain Unnamed	17:1–13	9:2–13	9:28–36		Is. 42:1
	(50) Epileptic Healed	Mt. of Transfiguration	17:14–21	9:14–29	9:37–42		
	(51) Again Tells of Death, Resurrection	Galilee	17:22, 23	9:30–32	9:43–45		
	(52) Taxes Paid	Capernaum	17:24–27				Ex. 30:11–15
	(53) Disciples Contend About Greatness; Jesus Defines; also Patience, Loyalty, Forgiveness	Capernaum	18:1–35	9:33–50	9:46–62		
	(54) Jesus Rejects Brothers' Advice	Galilee				7:2–9	
c. Sept. A.D. 32	(55) Galilee Departure and Samaritan Rejection		19:1		9:51–56	7:10	
	(56) Cost of Discipleship		8:18–22		9:57–62		

LAST JUDEAN AND PEREAN MINISTRY OF JESUS

A.D. 32–33							
Oct. A.D. 32	(1) Feast of Tabernacles	Jerusalem				7:2, 10–52	
	(2) Forgiveness of Adulteress	Jerusalem				7:53—8:11	Lev. 20:10
A.D. 32	(3) Christ—the Light of the World	Jerusalem				8:12–20	
	(4) Pharisees Can't Meet the Prophecy Thus Try to Destroy the Prophet	Jerusalem—Temple				8:12–59	Is. 6:9
	(5) Man Born Blind Healed; Following Consequences	Jerusalem				9:1–41	

Date	Event	Location	Matthew	Mark	Luke	John	Related References
A.D. 32	(6) Parable of the Good Shepherd	Jerusalem				10:1–21	
	(7) The Service of the Seventy	Probably Judea			10:1–24		
	(8) Lawyer Hears the Story of the Good Samaritan	Judea (?)			10:25–37		
	(9) The Hospitality of Martha and Mary	Bethany			10:38–42		
	(10) Another Lesson on Prayer	Judea (?)			11:1–13		
	(11) Accused of Connection with Beelzebub				11:14–36		
	(12) Judgment Against Lawyers and Pharisees				11:37–54		Mic. 6:8
	(13) Jesus Deals with Hypocrisy, Covetousness, Worry, and Alertness				12:1–59		Mic. 7:6
	(14) Repent or Perish				13:1–5		
	(15) Barren Fig Tree				13:6–9		
	(16) Crippled Woman Healed on Sabbath				13:10–17		Deut. 5:12–15
	(17) Parables of Mustard Seed and Leaven	Probably Perea			13:18–21		
Winter A.D. 32	(18) Feast of Dedication	Jerusalem				10:22–39	Ps. 82:6
	(19) Withdrawal Beyond Jordan					10:40–42	
	(20) Begins Teaching Return to Jerusalem with Special Words About Herod	Perea			13:22–35		Ps. 6:8
	(21) Meal with a Pharisee Ruler Occasions Healing Man with Dropsy; Parables of Ox, Best Places, and Great Supper				14:1–24		
	(22) Demands of Discipleship	Perea			14:25–35		
	(23) Parables of Lost Sheep, Coin, Son				15:1–32		1 Pet. 2:25
	(24) Parables of Unjust Steward, Rich Man and Lazarus				16:1–31		
	(25) Lessons on Service, Faith, Influence				17:1–10		
	(26) Resurrection of Lazarus	Perea to Bethany				11:1–44	
	(27) Reaction to It: Withdrawal of Jesus					11:45–54	
A.D. 33	(28) Begins Last Journey to Jerusalem via Samaria & Galilee	Samaria, Galilee			17:11		
	(29) Heals Ten Lepers				17:12–19		Lev. 13:45, 46
	(30) Lessons on the Coming Kingdom				17:20–37		Gen. 6:1—7:24
	(31) Parables: Persistent Widow, Pharisee and Tax Collector				18:1–14		
	(32) Doctrine on Divorce		19:1–12	10:1–12			Deut. 24:1–4 Gen. 2:23–25
	(33) Jesus Blesses Children: Objections	Perea	19:13–15	10:13–16	18:15–17		Ps. 131:2
	(34) Rich Young Ruler	Perea	19:16–30	10:17–31	18:18–30		Ex. 20:1–17
	(35) Laborers of the 11th Hour		20:1–16				
	(36) Foretells Death and Resurrection	Near Jordan	20:17–19	10:32–34	18:31–34		Ps. 22
	(37) Ambition of James and John		20:20–28	10:35–45			
	(38) Blind Bartimaeus Healed	Jericho		10:46–52	18:35–43		
	(39) Interview with Zacchaeus	Jericho			19:1–10		
	(40) Parable: the Minas	Jericho			19:11–27		

Date	Event	Location	Matthew	Mark	Luke	John	Related References
A.D. 33	(41) Returns to Home of Mary and Martha	Bethany				11:55—12:1	
	(42) Plot to Kill Lazarus	Bethany				12:9–11	
	JESUS' FINAL WEEK OF WORK AT JERUSALEM						
Spring A.D. 33							
Sunday	(1) Triumphal Entry	Bethany, Jerusalem, Bethany	21:1–9	11:1–11	19:28–44	12:12–19	Zech. 9:9
Monday	(2) Fig Tree Cursed and Temple Cleansed	Bethany to Jerusalem	21:10–19	11:12–18	19:45–48		Jer. 7:11
	(3) The Attraction of Sacrifice	Jerusalem				12:20–50	Is. 6:10
Tuesday	(4) Withered Fig Tree Testifies	Bethany to Jerusalem	21:20–22	11:19–26			
	(5) Sanhedrin Challenges Jesus. Answered by Parables: Two Sons, Wicked Vinedressers and Marriage Feast	Jerusalem	21:23—22:14	11:27—12:12	20:1–19		Is. 5:1, 2
	(6) Tribute to Caesar	Jerusalem	22:15–22	12:13–17	20:20–26		
	(7) Sadducees Question the Resurrection	Jerusalem	22:23–33	12:18–27	20:27–40		Ex. 3:6
	(8) Pharisees Question Commandments	Jerusalem	22:34–40	12:28–34			
	(9) Jesus and David	Jerusalem	22:41–46	12:35–37	20:41–44		Ps. 110:1
	(10) Jesus' Last Sermon	Jerusalem	23:1–39	12:38–40	20:45–47		
	(11) Widow's Mite	Jerusalem		12:41–44	21:1–4		Lev. 27:30
	(12) Jesus Tells of the Future	Mt. of Olives	24:1–51	13:1–37	21:5–36		Dan. 12:1
	(13) Parables: Ten Virgins, Talents, The Day of Judgment	Mt. of Olives	25:1–46				Zech. 14:5
	(14) Jesus Tells Date of Crucifixion		26:1–5	14:1, 2	22:1, 2		
	(15) Anointing by Mary at Simon's Feast	Bethany	26:6–13	14:3–9		12:2–8	
	(16) Judas Contracts the Betrayal		26:14–16	14:10, 11	22:3–6		Zech. 11:12
Thursday	(17) Preparation for the Passover	Jerusalem	26:17–19	14:12–16	22:7–13		Ex. 12:14–28
Thursday P. M.	(18) Passover Eaten, Jealousy Rebuked	Jerusalem	26:20	14:17	22:14–16, 24–30		
	(19) Feet Washed	Upper Room				13:1–20	
	(20) Judas Revealed, Defects	Upper Room	26:21–25	14:18–21	22:21–23	13:21–30	Ps. 41:9
	(21) Jesus Warns About Further Desertion; Cries of Loyalty	Upper Room	26:31–35	14:27–31	22:31–38	13:31–38	Zech. 13:7
	(22) Institution of the Lord's Supper	Upper Room	26:26–29	14:22–25	22:17–20		1 Cor. 11:23–34
	(23) Last Speech to the Apostles and Intercessory Prayer	Jerusalem				14:1—17:26	Ps. 35:19
Thursday-Friday	(24) The Grief of Gethsemane	Mt. of Olives	26:30, 36–46	14:26, 32–42	22:39–46	18:1	Ps. 42:6
Friday	(25) Betrayal, Arrest, Desertion	Gethsemane	26:47–56	14:43–52	22:47–53	18:2–12	
	(26) First Examined by Annas	Jerusalem				18:12–14, 19–23	
	(27) Trial by Caiaphas and Council; Following Indignities	Jerusalem	26:57, 59–68	14:53, 55–65	22:54, 63–65	18:24	Lev. 24:16
	(28) Peter's Triple Denial	Jerusalem	26:58, 69–75	14:54, 66–72	22:54–62	18:15–18, 25–27	

Date	Event	Location	Matthew	Mark	Luke	John	Related References
Friday	(29) Condemnation by the Council	Jerusalem	27:1	15:1	22:66–71		Ps. 110:1
	(30) Suicide of Judas	Jerusalem	27:3–10				Acts 1:18, 19
	(31) First Appearance Before Pilate	Jerusalem	27:2, 11–14	15:1–5	23:1–7	18:28–38	
	(32) Jesus Before Herod	Jerusalem			23:6–12		
	(33) Second Appearance Before Pilate	Jerusalem	27:15–26	15:6–15	23:13–25	18:39—19:16	Deut. 21:6–9
	(34) Mockery by Roman Soldiers	Jerusalem	27:27–30	15:16–19			
	(35) Led to Golgotha	Jerusalem	27:31–34	15:20–23	23:26–33	19:16, 17	Ps. 69:21
	(36) 6 Events of First 3 Hours on Cross	Calvary	27:35–44	15:24–32	23:33–43	19:18–27	Ps. 22:18
	(37) Last 3 Hours on Cross	Calvary	27:45–50	15:33–37	23:44–46	19:28–30	Ps. 22:1
	(38) Events Attending Jesus' Death		27:51–56	15:38–41	23:45, 47–49		
	(39) Burial of Jesus	Jerusalem	27:57–60	15:42–46	23:50–54	19:31–42	Ex. 12:46
Friday-Saturday	(40) Tomb Sealed	Jerusalem	27:61–66		23:55, 56		Ex. 20:8–11
	(41) Women Watch	Jerusalem		15:47			
	THE RESURRECTION THROUGH THE ASCENSION						
A.D. 33 Dawn of First Day (Sunday, "Lord's Day")	(1) Women Visit the Tomb	Near Jerusalem	28:1–8	16:1–8	24:1–11		
	(2) Peter and John See the Empty Tomb				24:12	20:1–10	
	(3) Jesus' Appearance to Mary Magdalene	Jerusalem		16:9–11		20:11–18	
	(4) Jesus' Appearance to the Other Women	Jerusalem	28:9, 10				
	(5) Guards' Report of the Resurrection		28:11–15				
Sunday Afternoon	(6) Jesus' Appearance to Two Disciples on Way to Emmaus			16:12, 13	24:13–35		1 Cor. 15:5
Late Sunday	(7) Jesus' Appearance to Ten Disciples Without Thomas	Jerusalem			24:36–43	20:19–25	
One Week Later	(8) Appearance to Disciples with Thomas	Jerusalem				20:26–31	
During 40 Days until Ascension	(9) Jesus' Appearance to Seven Disciples by Sea of Galilee	Galilee				21:1–25	
	(10) Appearance to 500	Mt. in Galilee					1 Cor. 15:6
	(11) Great Commission		28:16–20	16:14–18	24:44–49		
	(12) The Ascension	Mt. Olivet		16:19, 20	24:50–53		Acts 1:4–11

Read Your Bible in a Year

A systematic division of the books of the Bible, primarily for reading.

JANUARY

Date	Morning	Evening
	MATT.	GEN.
1	1	1, 2, 3
2	2	4, 5, 6
3	3	7, 8, 9
4	4	10, 11, 12
5	5: 1–26	13, 14, 15
6	5:27–48	16, 17
7	6: 1–18	18, 19
8	6:19–34	20, 21, 22
9	7	23, 24
10	8: 1–17	25, 26
11	8:18–34	27, 28
12	9: 1–17	29, 30
13	9:18–38	31, 32
14	10: 1–20	33, 34, 35
15	10:21–42	36, 37, 38
16	11	39, 40
17	12: 1–23	41, 42
18	12:24–50	43, 44, 45
19	13: 1–30	46, 47, 48
20	13:31–58	49, 50
		EX.
21	14: 1–21	1, 2, 3
22	14:22–36	4, 5, 6
23	15: 1–20	7, 8
24	15:21–39	9, 10, 11
25	16	12, 13
26	17	14, 15
27	18: 1–20	16, 17, 18
28	18:21–35	19, 20
29	19	21, 22
30	20: 1–16	23, 24
31	20:17–34	25, 26

FEBRUARY

Date	Morning	Evening
	MATT.	EX.
1	21: 1–22	27, 28
2	21:23–46	29, 30
3	22: 1–22	31, 32, 33
4	22:23–46	34, 35
5	23: 1–22	36, 37, 38
6	23:23–39	39, 40
		LEV.
7	24: 1–28	1, 2, 3
8	24:29–51	4, 5
9	25: 1–30	6, 7
10	25:31–46	8, 9, 10
11	26: 1–25	11, 12
12	26:26–50	13
13	26:51–75	14
14	27: 1–26	15, 16
15	27:27–50	17, 18
16	27:51–66	19, 20
17	28	21, 22
	MARK	
18	1: 1–22	23, 24
19	1:23–45	25
20	2	26, 27
		NUM.
21	3: 1–19	1, 2
22	3:20–35	3, 4
23	4: 1–20	5, 6
24	4:21–41	7, 8
25	5: 1–20	9, 10, 11
26	5:21–43	12, 13, 14
27	6: 1–29	15, 16
28	6:30–56	17, 18, 19
29	7: 1–13	20, 21, 22

MARCH

Date	Morning	Evening
	MARK	**NUM.**
1	7:14–37	23, 24, 25
2	8: 1–21	26, 27
3	8:22–38	28, 29, 30
4	9: 1–29	31, 32, 33
5	9:30–50	34, 35, 36
		DEUT.
6	10: 1–31	1, 2
7	10:32–52	3, 4
8	11: 1–18	5, 6, 7
9	11:19–33	8, 9, 10
10	12: 1–27	11, 12, 13
11	12:28–44	14, 15, 16
12	13: 1–20	17, 18, 19
13	13:21–37	20, 21, 22
14	14: 1–26	23, 24, 25
15	14:27–53	26, 27
16	14:54–72	28, 29
17	15: 1–25	30, 31
18	15:26–47	32, 33, 34
		JOSH.
19	16	1, 2, 3
	LUKE	
20	1: 1–20	4, 5, 6
21	1:21–38	7, 8, 9
22	1:39–56	10, 11, 12
23	1:57–80	13, 14, 15
24	2: 1–24	16, 17, 18
25	2:25–52	19, 20, 21
26	3	22, 23, 24
		JUDG.
27	4: 1–30	1, 2, 3
28	4:31–44	4, 5, 6
29	5: 1–16	7, 8
30	5:17–39	9, 10
31	6: 1–26	11, 12

APRIL

Date	Morning	Evening
	LUKE	**JUDG.**
1	6:27–49	13, 14, 15
2	7: 1–30	16, 17, 18
3	7:31–50	19, 20, 21
		RUTH
4	8: 1–25	1, 2, 3, 4
		1 SAM.
5	8:26–56	1, 2, 3
6	9: 1–17	4, 5, 6
7	9:18–36	7, 8, 9
8	9:37–62	10, 11, 12
9	10: 1–24	13, 14
10	10:25–42	15, 16
11	11: 1–28	17, 18
12	11:29–54	19, 20, 21
13	12: 1–31	22, 23, 24
14	12:32–59	25, 26
15	13: 1–22	27, 28, 29
16	13:23–35	30, 31
		2 SAM.
17	14: 1–24	1, 2
18	14:25–35	3, 4, 5
19	15: 1–10	6, 7, 8
20	15:11–32	9, 10, 11
21	16	12, 13
22	17: 1–19	14, 15
23	17:20–37	16, 17, 18
24	18: 1–23	19, 20
25	18:24–43	21, 22
26	19: 1–27	23, 24
		1 KIN.
27	19:28–48	1, 2
28	20: 1–26	3, 4, 5
29	20:27–47	6, 7
30	21: 1–19	8, 9

MAY

Date	Morning	Evening
	LUKE	**1 KIN.**
1	21:20–38	10, 11
2	22: 1–20	12, 13
3	22:21–46	14, 15
4	22:47–71	16, 17, 18
5	23: 1–25	19, 20
6	23:26–56	21, 22
		2 KIN.
7	24: 1–35	1, 2, 3
8	24:36–53	4, 5, 6
	JOHN	
9	1: 1–28	7, 8, 9
10	1:29–51	10, 11, 12
11	2	13, 14
12	3: 1–18	15, 16
13	3:19–38	17, 18
14	4: 1–30	19, 20, 21
15	4:31–54	22, 23
16	5: 1–24	24, 25
		1 CHR.
17	5:25–47	1, 2, 3
18	6: 1–21	4, 5, 6
19	6:22–44	7, 8, 9
20	6:45–71	10, 11, 12
21	7: 1–27	13, 14, 15
22	7:28–53	16, 17, 18
23	8: 1–27	19, 20, 21
24	8:28–59	22, 23, 24
25	9: 1–23	25, 26, 27
26	9:24–41	28, 29
		2 CHR.
27	10: 1–23	1, 2, 3
28	10:24–42	4, 5, 6
29	11: 1–29	7, 8, 9
30	11:30–57	10, 11, 12
31	12: 1–26	13, 14

JUNE

Date	Morning	Evening
	JOHN	**2 CHR.**
1	12:27–50	15, 16
2	13: 1–20	17, 18
3	13:21–38	19, 20
4	14	21, 22
5	15	23, 24
6	16	25, 26, 27
7	17	28, 29
8	18: 1–18	30, 31
9	18:19–40	32, 33
10	19: 1–22	34, 35, 36
		EZRA
11	19:23–42	1, 2
12	20	3, 4, 5
13	21	6, 7, 8
	ACTS	
14	1	9, 10
		NEH.
15	2: 1–21	1, 2, 3
16	2:22–47	4, 5, 6
17	3	7, 8, 9
18	4: 1–22	10, 11
19	4:23–37	12, 13
		ESTH.
20	5: 1–21	1, 2
21	5:22–42	3, 4, 5
22	6	6, 7, 8
23	7: 1–21	9, 10
		JOB
24	7:22–43	1, 2
25	7:44–60	3, 4
26	8: 1–25	5, 6, 7
27	8:26–40	8, 9, 10
28	9: 1–21	11, 12, 13
29	9:22–43	14, 15, 16
30	10: 1–23	17, 18, 19

JULY

Date	Morning	Evening
	ACTS	JOB
1	10:24–48	20, 21
2	11	22, 23, 24
3	12	25, 26, 27
4	13: 1–25	28, 29
5	13:26–52	30, 31
6	14	32, 33
7	15: 1–21	34, 35
8	15:22–41	36, 37
9	16: 1–21	38, 39, 40
10	16:22–40	41, 42
		PS.
11	17: 1–15	1, 2, 3
12	17:16–34	4, 5, 6
13	18	7, 8, 9
14	19: 1–20	10, 11, 12
15	19:21–41	13, 14, 15
16	20: 1–16	16, 17
17	20:17–38	18, 19
18	21: 1–17	20, 21, 22
19	21:18–40	23, 24, 25
20	22	26, 27, 28
21	23: 1–15	29, 30
22	23:16–35	31, 32
23	24	33, 34
24	25	35, 36
25	26	37, 38, 39
26	27: 1–26	40, 41, 42
27	27:27–44	43, 44, 45
28	28	46, 47, 48
	ROM.	
29	1	49, 50
30	2	51, 52, 53
31	3	54, 55, 56

AUGUST

Date	Morning	Evening
	ROM.	PS.
1	4	57, 58, 59
2	5	60, 61, 62
3	6	63, 64, 65
4	7	66, 67
5	8: 1–21	68, 69
6	8:22–39	70, 71
7	9: 1–15	72, 73
8	9:16–33	74, 75, 76
9	10	77, 78
10	11: 1–18	79, 80
11	11:19–36	81, 82, 83
12	12	84, 85, 86
13	13	87, 88
14	14	89, 90
15	15: 1–13	91, 92, 93
16	15:14–33	94, 95, 96
17	16	97, 98, 99
	1 COR.	
18	1	100, 101, 102
19	2	103, 104
20	3	105, 106
21	4	107, 108, 109
22	5	110, 111, 112
23	6	113, 114, 115
24	7: 1–19	116, 117, 118
25	7:20–40	119: 1– 88
26	8	119: 89–176
27	9	120, 121, 122
28	10: 1–18	123, 124, 125
29	10:19–33	126, 127, 128
30	11: 1–16	129, 130, 131
31	11:17–34	132, 133, 134

SEPTEMBER

Date	Morning	Evening
	1 COR.	PS.
1	12	135, 136
2	13	137, 138, 139
3	14: 1–20	140, 141, 142
4	14:21–40	143, 144, 145
5	15: 1–28	146, 147
6	15:29–58	148, 149, 150
		PROV.
7	16	1, 2
	2 COR.	
8	1	3, 4, 5
9	2	6, 7
10	3	8, 9
11	4	10, 11, 12
12	5	13, 14, 15
13	6	16, 17, 18
14	7	19, 20, 21
15	8	22, 23, 24
16	9	25, 26
17	10	27, 28, 29
18	11: 1–15	30, 31
		ECCL.
19	11:16–33	1, 2, 3
20	12	4, 5, 6
21	13	7, 8, 9
	GAL.	
22	1	10, 11, 12
		SONG
23	2	1, 2, 3
24	3	4, 5
25	4	6, 7, 8
		IS.
26	5	1, 2
27	6	3, 4
	EPH.	
28	1	5, 6
29	2	7, 8
30	3	9, 10

OCTOBER

Date	Morning	Evening
	EPH.	IS.
1	4	11, 12, 13
2	5: 1–16	14, 15, 16
3	5:17–33	17, 18, 19
4	6	20, 21, 22
	PHIL.	
5	1	23, 24, 25
6	2	26, 27
7	3	28, 29
8	4	30, 31
	COL.	
9	1	32, 33
10	2	34, 35, 36
11	3	37, 38
12	4	39, 40
	1 THESS.	
13	1	41, 42
14	2	43, 44
15	3	45, 46
16	4	47, 48, 49
17	5	50, 51, 52
	2 THESS.	
18	1	53, 54, 55
19	2	56, 57, 58
20	3	59, 60, 61
	1 TIM.	
21	1	62, 63, 64
22	2	65, 66
		JER.
23	3	1, 2
24	4	3, 4, 5
25	5	6, 7, 8
26	6	9, 10, 11
	2 TIM.	
27	1	12, 13, 14
28	2	15, 16, 17
29	3	18, 19
30	4	20, 21
	TITUS	
31	1	22, 23

NOVEMBER

Date	Morning	Evening
	TITUS	JER.
1	2	24, 25, 26
2	3	27, 28, 29
3	PHILEM.	30, 31
	HEB.	
4	1	32, 33
5	2	34, 35, 36
6	3	37, 38, 39
7	4	40, 41, 42
8	5	43, 44, 45
9	6	46, 47
10	7	48, 49
11	8	50
12	9	51, 52
		LAM.
13	10: 1–18	1, 2
14	10:19–39	3, 4, 5
		EZEK.
15	11: 1–19	1, 2
16	11:20–40	3, 4
17	12	5, 6, 7
18	13	8, 9, 10
	JAMES	
19	1	11, 12, 13
20	2	14, 15
21	3	16, 17
22	4	18, 19
23	5	20, 21
	1 PET.	
24	1	22, 23
25	2	24, 25, 26
26	3	27, 28, 29
27	4	30, 31, 32
28	5	33, 34
	2 PET.	
29	1	35, 36
30	2	37, 38, 39

DECEMBER

Date	Morning	Evening
	2 PET.	EZEK.
1	3	40, 41
	1 JOHN	
2	1	42, 43, 44
3	2	45, 46
4	3	47, 48
		DAN.
5	4	1, 2
6	5	3, 4
7	2 JOHN	5, 6, 7
8	3 JOHN	8, 9, 10
9	JUDE	11, 12
	REV.	HOS.
10	1	1, 2, 3, 4
11	2	5, 6, 7, 8
12	3	9, 10, 11
13	4	12, 13, 14
14	5	JOEL
		AMOS
15	6	1, 2, 3
16	7	4, 5, 6
17	8	7, 8, 9
18	9	OBAD.
19	10	JON.
		MIC.
20	11	1, 2, 3
21	12	4, 5
22	13	6, 7
23	14	NAH.
24	15	HAB.
26	17	HAG.
		ZECH.
27	18	1, 2, 3, 4
28	19	5, 6, 7, 8
29	20	9, 10, 11, 12
30	21	13, 14
31	22	MAL.

PROPHECIES AND FULFILLMENTS

Prophecies Concerning the Messiah
Presented Here in Their Order of Fulfillment

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
Gen. 3:15 "And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise his heel."	**seed of a woman**	*Gal. 4:4* "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law."
Gen. 12:3 "I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed."	**descendant of Abraham**	*Matt. 1:1* "The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham."
Gen. 17:19 "Then God said, 'No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, *and* with his descendants after him.' "	**descendant of Isaac**	*Luke 3:34* "*the son* of Jacob, *the son* of Isaac, *the son* of Abraham, *the son* of Terah, *the son* of Nahor."
Num. 24:17 "I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; a Scepter shall rise out of Israel, and batter the brow of Moab, and destroy all the sons of tumult."	**descendant of Jacob**	*Matt. 1:2* "Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers."
Gen. 49:10 "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him *shall be* the obedience of the people."	**from the tribe of Judah**	*Luke 3:33* "*the son* of Amminadab, *the son* of Ram, *the son* of Hezron, *the son* of Perez, *the son* of Judah."
Is. 9:7 "Of the increase of *His* government and peace *there will be* no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this."	**heir to the throne of David**	*Luke 1:32, 33* "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end."
Ps. 45:6, 7; 102:25–27 "Your throne, O God, *is* forever and ever; a scepter of righteousness *is* the scepter of Your kingdom. You love righteousness, and hate wickedness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions." "Of old You laid the foundation of the earth, and the heavens *are* the work of Your hands. They will perish, but You will endure; yes, all of them will grow old like a garment; like a cloak You will change them, and they will be changed. But You *are* the same, and Your years will have no end."	**anointed and eternal**	*Heb. 1:8–12* "But to the Son *He says:* 'Your throne, O God, *is* forever and ever; a scepter of righteousness *is* the scepter of Your kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions.' And: 'You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail.' "

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
Mic. 5:2 "But you, Bethlehem, Ephrathah, *though* you are little among the thousands of Judah, *yet* out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth *are* from of old, from everlasting."	**born in Jerusalem**	*Luke 2:4, 5, 7* "And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed wife, who was with child. . . . And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn."
Dan. 9:25 "Know therefore and understand, *that* from the going forth of the command to restore and build Jerusalem until Messiah the Prince, *there shall be* seven weeks, and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times."	**time for His birth**	*Luke 2:1, 2* "And it came to pass in those days *that* a decree went out from Caesar Augustus that all the world should be registered. This census first took place when Quirinius was governor of Syria."
Is. 7:14 "Therefore the Lord Himself will give you a sign: behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."	**to be born of a virgin**	*Luke 1:26, 27, 30, 31* "Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name *was* Mary. . . . Then the angel said to her, 'Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb, and bring forth a Son, and shall call His name JESUS. ' "
Jer. 31:15 "Thus says the LORD: '*A voice was heard in Ramah, lamentation, and* bitter weeping, Rachel weeping for her children, refusing to be comforted for her children, because they *are* no more.' "	**slaughter of children**	*Matt. 2:16–18* "Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. Then was fulfilled what was spoken by Jeremiah the prophet, saying: 'A voice was heard in Ramah, lamentation, weeping, and great mourning, Rachel weeping for her children, refusing to be comforted, because they are no more.' "
Hos. 11:1 "When Israel *was* a child, I loved him, and out of Egypt I called My son."	**flight to Egypt**	*Matt. 2:14, 15* "When he arose, he took the young Child and His mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, 'Out of Egypt I called My Son.' "
Is. 40:3–5 "The voice of one crying in the wilderness: 'Prepare the way of the LORD; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill brought low; the crooked places shall be made straight, and the rough places smooth; the glory of the LORD shall be revealed, and all flesh shall see *it* together; for the mouth of the LORD has spoken.' "	**the way prepared**	*Luke 3:3–6* "And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins, as it is written in the book of the words of Isaiah the prophet, saying: 'The voice of one crying in the wilderness: "Prepare the way of the LORD; make His paths straight. Every valley shall be filled and every mountain and hill brought low; the crooked places shall be made straight and the rough ways smooth; and all flesh shall see the salvation of God." ' "

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
Mal. 3:1 " 'Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming,' says the LORD of hosts."	**preceded by a forerunner**	*Luke 7:24, 27* "When the messengers of John had departed, He began to speak to the multitudes concerning John: 'What did you go out into the wilderness to see? A reed shaken by the wind? . . . This is *he,* of whom it is written: "Behold, I send My messenger before Your face, who will prepare Your way before You." ' "
Mal. 4:5, 6 "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."	**preceded by Elijah**	*Matt. 11:13, 14* "For all the prophets and the law prophesied until John. And if you are willing to receive *it,* he is Elijah who is to come."
Ps. 2:7 "I will declare the decree: the LORD has said to Me, 'You *are* My Son, today I have begotten You.' "	**declared the Son of God**	*Matt. 3:17* "And suddenly a voice *came* from heaven, saying, 'This is My beloved Son, in whom I am well pleased.' "
Is. 9:1, 2 "Nevertheless the gloom *will* not *be* upon her who *is* distressed, as when at first He lightly esteemed the land of Zebulun and the land of Naphtali, and afterward more heavily oppressed *her, by* the way of the sea, beyond the Jordan, in Galilee of the Gentiles. The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined."	**Galilean ministry**	*Matt. 4:13–16* "And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: 'The land of Zebulun, and the land of Naphtali, *by* the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death light has dawned.' "
Ps. 78:2–4 "I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide *them* from their children, telling to the generation to come the praises of the LORD, and His strength and His wonderful works that He has done."	**speaks in parables**	*Matt. 13:34, 35* "All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, that it might be fulfilled which was spoken by the prophet, saying: 'I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world.' "
Deut. 18:15 "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear."	**a prophet**	*Acts 3:20, 22* "And that He may send Jesus Christ, who was preached to you before, . . . For Moses truly said to the fathers, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.' "
Is. 61:1, 2 "The Spirit of the Lord GOD *is* upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *those who are* bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all who mourn."	**to bind up the brokenhearted**	*Luke 4:18, 19* "The Spirit of the LORD *is* upon Me, because He has anointed Me to preach the gospel to *the* poor; He has sent Me to heal the brokenhearted, to proclaim liberty to *the* captives, and recovery of sight to *the* blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD."
Is. 53:3 "He is despised and rejected by men; a Man of sorrows and acquainted with grief. And we hid, as it were *our* faces from Him; He was despised, and we did not esteem Him."	**rejected by His own people, the Jews**	*John 1:11* "He came to His own, and His own did not receive Him." *Luke 23:18* "And they all cried out at once, saying, 'Away with this *Man,* and release to us Barabbas.' "

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
Ps. 110:4 "The LORD has sworn and will not relent, 'You *are* a priest forever according to the order of Melchizedek.' "	**priest after order of Melchizedek**	*Heb. 5:5, 6* "So also Christ did not glorify Himself to become High Priest, *but it* was He who said to Him: 'You are My Son, today I have begotten You.' As *He* also *says* in another *place:* 'You *are* a priest forever according to the order of Melchizedek.' "
Zech. 9:9 "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He *is* just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey."	**triumphal entry**	*Mark 11:7, 9, 11* "Then they brought the colt to Jesus and threw their clothes on it, and He sat on it. . . . Then those who went before and those who followed cried out, saying: 'Hosanna! Blessed *is* He who comes in the name of the LORD!' . . . And Jesus went into Jerusalem, and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve."
Ps. 8:2 "Out of the mouth of babes and nursing infants You have ordained strength, because of Your enemies, that You may silence the enemy and the avenger."	**adored by infants**	*Matt. 21:15, 16* "But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, 'Hosanna to the Son of David!' they were indignant and said to Him, 'Do you hear what these are saying?' And Jesus said to them, 'Yes. Have you never read, "Out of the mouth of babes and nursing infants You have perfected praise"?' "
Is. 53:1 "Who has believed our report? And to whom has the arm of the LORD been revealed?"	**not believed**	*John 12:37, 38* "But although He had done so many signs before them, they did not believe in Him, that the word of Isaiah the prophet might be fulfilled, which he spoke: 'Lord, who has believed our report? And to whom has the arm of the LORD been revealed?' "
Ps. 41:9 "Even my own familiar friend in whom I trusted, who ate my bread, has lifted up *his* heel against me."	**betrayed by a close friend**	*Luke 22:47, 48* "And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. But Jesus said to him, 'Judas, are you betraying the Son of Man with a kiss?' "
Zech. 11:12 "Then I said to them, 'If it is agreeable to you, give *me* my wages; and if not, refrain.' So they weighed out for my wages thirty *pieces* of silver."	**betrayed for thirty pieces of silver**	*Matt. 26:14, 15* "Then one of the twelve, called Judas Iscariot, went to the chief priests and said, 'What are you willing to give me if I deliver Him to you?' And they counted out to him thirty pieces of silver."
Ps. 35:11 "Fierce witnesses rise up; they ask me *things* that I do not know."	**accused by false witnesses**	*Mark 14:57, 58* "Then some rose up and bore false witness against Him, saying, 'We heard Him say, "I will destroy this temple made with hands, and within three days I will build another made without hands." ' "
Is. 53:7 "He was oppressed, and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth."	**silent to accusations**	*Mark 15:4, 5* "Then Pilate asked Him again, saying, 'Do You answer nothing? See how many things they testify against You!' But Jesus still answered nothing, so that Pilate marveled."

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
Is. 50:6 "I gave My back to those who struck *Me,* and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting."	**spat on and struck**	*Matt. 26:67* "Then they spat in His face and beat Him; and others struck *Him* with the palms of their hands."
Ps. 35:19 "Let them not rejoice over me who are wrongfully my enemies; nor let them wink with the eye who hate me without a cause."	**hated without reason**	*John 15:24, 25* "If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. But *this happened* that the word might be fulfilled which is written in their law, 'They hated Me without a cause.' "
Is. 53:5 "But He *was* wounded for our transgressions, *He was* bruised for our iniquities; the chastisement for our peace *was* upon Him, and by His stripes we are healed."	**vicarious sacrifice**	*Rom. 5:6, 8* "For when we were still without strength, in due time Christ died for the ungodly. . . . But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."
Is. 53:12 "Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong. Because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors."	**crucified with malefactors**	*Mark 15:27, 28* "With Him they also crucified two robbers, one on His right and the other on His left. So the Scripture was fulfilled which says, 'And He was numbered with the transgressors.' "
Zech. 12:10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only *son,* and grieve for Him as one grieves for a firstborn."	**pierced through hands and feet**	*John 20:27* "Then He said to Thomas, 'Reach your finger here, and look at My hands; and reach your hand *here,* and put *it* into My side. Do not be unbelieving, but believing.' "
Ps. 22:7, 8 "All those who see Me ridicule Me; they shoot out the lip, they shake the head, *saying,* 'He trusted in the LORD, let Him rescue Him; let Him deliver Him, since He delights in Him!' "	**sneered and mocked**	*Luke 23:35* "And the people stood looking on. But even the rulers with them sneered, saying, 'He saved others; let Him save Himself if He is the Christ, the chosen of God.' "
Ps. 69:9 "Because zeal for Your house has eaten me up, and the reproaches of those who reproach You have fallen on me."	**was reproached**	*Rom. 15:3* "For even Christ did not please Himself; but as it is written, 'The reproaches of those who reproached You fell on Me.' "
Ps. 109:4 "In return for my love they are my accusers, but I give *myself to* prayer."	**prayer for His enemies**	*Luke 23:34* "Then Jesus said, 'Father, forgive them, for they do not know what they do.' And they divided His garments and cast lots."
Ps. 22:17, 18 "I can count all My bones. They look *and* stare at Me. They divide My garments among them, and for My clothing they cast lots."	**soldiers gambled for His clothing**	*Matt. 27:35, 36* "Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: 'They divided My garments among them, and for My clothing they cast lots.' Sitting down, they kept watch over Him there."
Ps. 22:1 "My God, My God, why have You forsaken Me? *Why are You so* far from helping Me, *and from* the words of My groaning?"	**forsaken by God**	*Matt. 27:46* "And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My God, My God, why have You forsaken Me?' "

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
Ps. 34:20 "He guards all his bones, not one of them is broken."	**no bones broken**	*John 19:32, 33, 36* "Then the soliders came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. . . . For these things were done that the Scripture should be fulfilled, 'Not *one* of His bones shall be broken.' "
Zech. 12:10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they have pierced. Yes, they will mourn for Him as one mourns for *his* only *son,* and grieve for Him as one grieves for a firstborn."	**His side pierced**	*John 19:34* "But one of the soldiers pierced His side with a spear, and immediately blood and water came out."
Is. 53:9 "And they made His grave with the wicked—but with the rich at His death, because He had done no violence, nor *was any* deceit in His mouth."	**buried with the rich**	*Matt. 27:57–60* "Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him. When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed."
Ps. 16:10 "For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption." *Ps. 49:15* "But God will redeem my soul from the power of the grave, for He shall receive me. Selah"	**to be resurrected**	*Mark 16:6, 7* "But he said to them, 'Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.' "
Ps. 68:18 "You have ascended on high. You have led captivity captive; You have received gifts among men; even *from* the rebellious, that the LORD God might dwell *there.*"	**His ascension to God's right hand**	*Mark 16:19* "So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God." *1 Cor. 15:4* "And that He was buried, and that He rose again the third day according to the Scriptures." *Eph. 4:8* "Therefore He says: 'When He ascended on high, He led captivity captive, and gave gifts to men.' "

CONCORDANCE

The Concordance includes proper names and significant topics, defined by phrases and scripture references. Occasionally, a keyword applies to more than one Bible person, place, or topic. This is the case with "Abijah," for whom the Concordance lists four different persons by that name. The second, third, and following occurrences are distinguished by the dash ("———").

AARON
- Ancestry and family of, Ex 6:16–20, 23
- Helper and prophet to Moses, Ex 4:13–31; 7:1, 2
- Appears before Pharaoh, Ex 5:1–4
- Performs miracles, Ex 7:9, 10, 19, 20
- Supports Moses' hands, Ex 17:10–12
- Ascends Mt. Sinai; sees God's glory, Ex 19:24; 24:1, 9, 10
- Judges Israel in Moses' absence, Ex 24:14
- Chosen by God as priest, Ex 28:1
- Consecrated, Ex 29; Lev 8
- Duties prescribed, Ex 30:7–10
- Tolerates Israel's idolatry, Ex 32
- Priestly ministry begins, Lev 9
- Sons offer profane fire; Aaron's humble response, Lev 10
- Conspires against Moses, Num 12:1–16
- Rebelled against by Korah, Num 16
- Intercedes to stop plague, Num 16:45–48
- Rod buds to confirm his authority, Num 17:1–10
- With Moses, fails at Meribah, Num 20:1–13
- Dies; son succeeds him as priest, Num 20:23–29
- His priesthood compared:
  - with Melchizedek's, Heb 7:11–19
  - with Christ's, Heb 9:6–15, 23–28

ABADDON
- Angel of the bottomless pit, Rev 9:11

ABASED
- I know how to be *a* . . . . . Phil 4:12

ABBA
- And He said, "*A* . . . . . Mark 14:36
- by whom we cry out, "*A* . . . . Rom 8:15
- crying out, "*A*. . . . . Gal 4:6

ABED-NEGO
- Name given to Azariah, a Hebrew captive, Dan 1:7
- Appointed by Nebuchadnezzar, Dan 2:49
- Refuses to serve idols; cast into furnace but delivered, Dan 3:12–30

ABEL
- Adam's second son, Gen 4:2
- His offering accepted, Gen 4:4
- Murdered by Cain, Gen 4:8
- His sacrifice offered by faith, Heb 11:4

ABHOR
- My soul shall not *a*. . . . . Lev 26:11
- Therefore I *a* myself . . . . . Job 42:6
- nations will *a* him . . . . . Prov 24:24
- *a* the pride of Jacob . . . . . Amos 6:8
- *A* what is evil . . . . . Rom 12:9

ABHORRED
- *a* His own inheritance. . . . . Ps 106:40
- he who is *a* by the. . . . . Prov 22:14
- and their soul also *a* . . . . . Zech 11:8

ABHORRENCE
- They shall be an *a* . . . . . Is 66:24

ABHORRENT
- you have made us *a* . . . . . Ex 5:21

ABIATHAR
- A priest who escapes Saul at Nob, 1 Sam 22:20–23
- Becomes high priest under David, 1 Sam 23:6, 9–12
- Remains faithful to David, 2 Sam 15:24–29
- Informs David about Ahithophel, 2 Sam 15:34–36
- Supports Adonijah's usurpation, 1 Kin 1:7, 9, 25
- Deposed by Solomon, 1 Kin 2:26, 27, 35

ABIDE
- nor *a* in its paths . . . . . Job 24:13
- LORD, who may *a* . . . . . Ps 15:1
- He shall *a* before God. . . . . Ps 61:7
- the Most High shall *a* . . . . . Ps 91:1
- "If you *a* in My word . . . . . John 8:31
- And a slave does not *a* . . . . . John 8:35
- Helper, that He may *a*. . . . . John 14:16
- *A* in Me and I in you . . . . . John 15:4
- If you *a* in Me . . . . . John 15:7
- *a* in My love . . . . . John 15:9
- And now *a* faith . . . . . 1 Cor 13:13
- does the love of God *a* . . . . 1 John 3:17
- by this we know that we *a* . . 1 John 4:13

ABIDES
- even He who *a* from of old . . . Ps 55:19
- He who *a* in Me . . . . . John 15:5
- lives and *a* forever. . . . . 1 Pet 1:23
- will of God *a* forever . . . . . 1 John 2:17

ABIDING
- not have His word *a* . . . . . John 5:38
- has eternal life *a*. . . . . 1 John 3:15

ABIGAIL
- Wise wife of foolish Nabal, 1 Sam 25:3
- Appeases David and becomes his wife, 1 Sam 25:14–42
- Mother of Chileab, 2 Sam 3:3

ABIHU
- Second son of Aaron, Ex 6:23
- Offers profane fire and dies, Lev 10:1–7

ABIJAH
- Samuel's second son; follows corrupt ways, 1 Sam 8:2, 3
- ——— Descendant of Aaron; head of an office of priests, 1 Chr 24:3, 10
- Zechariah belongs to division of, Luke 1:5
- ——— Son of Jeroboam I, 1 Kin 14:1–18
- ——— Another name for King Abijam, 2 Chr 11:20

ABIJAM (or Abijah)
- King of Judah, 1 Kin 14:31
- Follows the sins of his father, 1 Kin 15:1–7
- Defeats Jeroboam and takes cities, 2 Chr 13:13–20

ABILITY
- who had *a* to serve . . . . . Dan 1:4
- according to his own *a* . . . . . Matt 25:15
- and beyond their *a*. . . . . 2 Cor 8:3
- *a* which God supplies. . . . . 1 Pet 4:11

ABIMELECH
- King of Gerar; takes Sarah in ignorance, Gen 20:1–18
- Makes treaty with Abraham, Gen 21:22–34
- ——— A second king of Gerar; sends Isaac away, Gen 26:1–16
- Makes treaty with Isaac, Gen 26:17–33
- ——— Gideon's son by a concubine, Judg 8:31
- Conspires to become king, Judg 9

ABINADAB
- A man of Kirjath Jearim in whose house the ark was kept, 1 Sam 7:1, 2
- ——— The second of Jesse's eight sons, 1 Sam 16:8
- Serves in Saul's army, 1 Sam 17:13
- ——— A son of Saul slain at Mt. Gilboa, 1 Sam 31:1–8
- Bones of, buried by men of Jabesh, 1 Chr 10:1–12

ABIRAM
- Reubenite who conspired against Moses, Num 16:1–50

ABISHAG
- A Shunammite employed as David's nurse, 1 Kin 1:1–4, 15
- Witnessed David's choice of Solomon as successor, 1 Kin 1:15–31
- Adonijah slain for desiring to marry her, 1 Kin 2:13–25

ABISHAI
- David's nephew; joins Joab in blood revenge against Abner, 2 Sam 2:18–24
- Loyal to David during Absalom's and Sheba's rebellion, 2 Sam 16:9–12; 20:1–6, 10
- Rebuked by David, 2 Sam 16:9–12; 19:21–23
- His exploits, 2 Sam 21:16, 17; 23:18; 1 Chr 18:12, 13

ABLE
- you are *a* to number . . . . . Gen 15:5

shall give as he is *a* . . . . . Deut 16:17
For who is *a* to judge. . . . . 1 Kin 3:9
"The LORD is *a*. . . . . 2 Chr 25:9
Who then is *a* to stand . . . . . Job 41:10
God whom we serve is *a* . . . . . Dan 3:17
God is *a* to raise up . . . . . Matt 3:9
believe that I am *a* . . . . . Matt 9:28
fear Him who is *a* . . . . . Matt 10:28
Are you *a* to drink the . . . . . Matt 20:22
beyond what you are *a* . . . . 1 Cor 10:13
And God is *a* to make. . . . . 2 Cor 9:8
may be *a* to comprehend . . . . . Eph 3:18
persuaded that He is *a* . . . . . 2 Tim 1:12
learning and never *a* . . . . . 2 Tim 3:7
being tempted, He is *a* . . . . . Heb 2:18
that God was *a* to . . . . . Heb 11:19
to Him who is *a*. . . . . Jude 24
has come, and who is *a* . . . . . Rev 6:17

ABNER
Saul's cousin; commander of his army, 1 Sam 14:50, 51
Rebuked by David, 1 Sam 26:5, 14–16
Supports Ishbosheth; defeated by David's men; kills Asahel, 2 Sam 2:8–32
Makes covenant with David, 2 Sam 3:6–21
Killed by Joab; mourned by David, 2 Sam 3:22–39

ABODE
but left their own *a*. . . . . Jude 6

ABOLISHED
your works may be *a* . . . . . Ezek 6:6
having *a* in His flesh . . . . . Eph 2:15
Christ, who has *a* . . . . . 2 Tim 1:10

ABOMINABLE
not make yourselves *a* . . . . . Lev 11:43
They have done *a* . . . . . Ps 14:1
your grave like an *a* . . . . . Is 14:19
Oh, do not do this *a*. . . . . Jer 44:4
they deny Him, being *a* . . . . . Titus 1:16
and *a* idolatries. . . . . 1 Pet 4:3
unbelieving, *a*. . . . . Rev 21:8

ABOMINATION
every shepherd is an *a* . . . . . Gen 46:34
If we sacrifice the *a* . . . . . Ex 8:26
You have made me an *a* . . . . . Ps 88:8
yes, seven are an *a*. . . . . Prov 6:16
wickedness is an *a*. . . . . Prov 8:7
Dishonest scales are an *a* . . . . Prov 11:1
the scoffer is an *a* . . . . . Prov 24:9
prayer is an *a*. . . . . Prov 28:9
An unjust man is an *a*. . . . . Prov 29:27
incense is an *a* . . . . . Is 1:13
and place there the *a* . . . . . Dan 11:31
the *a* of desolation. . . . . Dan 12:11
the '*a* of desolation,' . . . . . Matt 24:15
among men is an *a* . . . . . Luke 16:15

ABOMINATIONS
to follow the *a* . . . . . Deut 18:9
delights in their *a*. . . . . Is 66:3
will put away your *a* . . . . . Jer 4:1
your harlotry, your *a* . . . . . Jer 13:27
will see greater *a*. . . . . Ezek 8:6
a which they commit . . . . . Ezek 8:17
you, throw away the *a* . . . . . Ezek 20:7
show her all her *a* . . . . . Ezek 22:2
a golden cup full of *a* . . . . . Rev 17:4
of the *a* of the earth . . . . . Rev 17:5

ABOUND
lawlessness will *a* . . . . . Matt 24:12
the offense might *a* . . . . . Rom 5:20
sin that grace may *a* . . . . . Rom 6:1
thanksgiving to *a* . . . . . 2 Cor 4:15
to make all grace *a* . . . . . 2 Cor 9:8
and I know how to *a* . . . . . Phil 4:12
that you should *a* . . . . . 1 Thess 4:1
things are yours and *a* . . . . . 2 Pet 1:8

ABOUNDED
But where sin *a*. . . . . Rom 5:20

ABOUNDING
and *a* in mercy . . . . . Ps 103:8
immovable, always *a* . . . . . 1 Cor 15:58

ABOVE
that is in heaven *a* . . . . . Ex 20:4
"He sent from *a* . . . . . 2 Sam 22:17
A it stood seraphim . . . . . Is 6:2
nor a servant *a* his master . . . Matt 10:24
He who comes from *a* . . . . . John 3:31
I am from *a*. . . . . John 8:23
been given you from *a* . . . . . John 19:11
who is *a* all . . . . . Eph 4:6
the name which is *a*. . . . . Phil 2:9
things which are *a* . . . . . Col 3:1
perfect gift is from *a* . . . . . James 1:17

ABRAHAM
Ancestry and family, Gen 11:26–31
Receives God's call; enters Canaan, Gen 12:1–6
Promised Canaan by God; pitched tent near Bethel, Gen 12:7, 8
Deceives Egyptians concerning Sarai, Gen 12:11–20
Separates from Lot; inherits Canaan, Gen 13
Rescues Lot from captivity, Gen 14:11–16
Gives a tithe to Melchizedek; refuses spoil, Gen 14:18–24
Covenant renewed; promised a son, Gen 15
Takes Hagar as concubine; Ishmael born, Gen 16
Name changed from Abram; circumcision commanded, Gen 17
Entertains Lord and angels, Gen 18:1–15
Intercedes for Sodom, Gen 18:16–33
Deceives Abimelech concerning Sarah, Gen 20
Birth of Isaac, Gen 21:1–7
Sends Hagar and Ishmael away, Gen 21:9–14
Offers Isaac in obedience to God, Gen 22:1–19
Finds wife for Isaac, Gen 24
Marries Keturah; fathers other children; dies, Gen 25:1–10
Friend of God, 2 Chr 20:7
Justified by faith, Rom 4:1–12
Father of true believers, Rom 4:11–25
In the line of faith, Heb 11:8–10
Eternal home of, in heaven, Luke 16:19–25

ABRAM
See ABRAHAM

ABSALOM
Son of David, 2 Sam 3:3
Kills Amnon for raping Tamar; flees from David, 2 Sam 13:20–39
Returns through Joab's intrigue; reconciled to David, 2 Sam 14
Attempts to usurp throne, 2 Sam 15:1—18:8
Caught and killed by Joab, 2 Sam 18:9–18
Mourned by David, 2 Sam 18:19—19:8

ABSENT
For I indeed, as *a* . . . . . 1 Cor 5:3
in the body we are *a* . . . . . 2 Cor 5:6

ABSTAIN
we write to them to *a* . . . . . Acts 15:20
A from every form . . . . . 1 Thess 5:22
and commanding to *a*. . . . . 1 Tim 4:3
a from fleshly lusts . . . . . 1 Pet 2:11

ABUNDANCE
is the sound of *a* . . . . . 1 Kin 18:41
workmen with you in *a* . . . . 1 Chr 22:15
and *a* of peace . . . . . Ps 72:7
nor he who loves *a* . . . . . Eccl 5:10
delight itself in *a* . . . . . Is 55:2
For out of the *a* . . . . . Matt 12:34
put in out of their *a* . . . . . Mark 12:44
not consist in the *a* . . . . . Luke 12:15
of affliction the *a*. . . . . 2 Cor 8:2
above measure by the *a* . . . . . 2 Cor 12:7
rich through the *a*. . . . . Rev 18:3

ABUNDANT
Longsuffering and *a* . . . . . Ps 86:15
slow to anger and *a*. . . . . Jon 4:2
in labors more *a*. . . . . 2 Cor 11:23
Lord was exceedingly *a* . . . . 1 Tim 1:14
a mercy has begotten . . . . . 1 Pet 1:3

ABUNDANTLY
a satisfied with the . . . . . Ps 36:8
may have it more *a* . . . . . John 10:10
to do exceedingly *a* . . . . . Eph 3:20
to show more *a* to the . . . . . Heb 6:17

ACACIA GROVE
Spies sent from, Josh 2:1
Israel's last camp before crossing the Jordan, Josh 3:1

ACCEPT
For I will *a* him. . . . . Job 42:8
a your burnt sacrifice . . . . . Ps 20:3
offering, I will not *a* . . . . . Jer 14:12
Should I *a* this from . . . . . Mal 1:13

ACCEPTABLE
sought to find *a* . . . . . Eccl 12:10
a time I have heard . . . . . Is 49:8
proclaim the *a* year . . . . . Is 61:2
proclaim the *a* year. . . . . Luke 4:19
is that good and *a* . . . . . Rom 12:2
finding out what is *a* . . . . . Eph 5:10
For this is good an` *a* . . . . . 1 Tim 2:3
spiritual sacrifices *a* . . . . . 1 Pet 2:5

ACCEPTABLY
we may serve God *a* . . . . . Heb 12:28

ACCEPTED
Behold, now is the *a* . . . . . 2 Cor 6:2
by which He made us *a* . . . . . Eph 1:6

ACCESS
we have *a* by faith . . . . . Rom 5:2
we have boldness and *a* . . . . . Eph 3:12

ACCOMPLISHED
today the LORD has *a*. . . . . 1 Sam 11:13
A desire *a* is sweet to . . . . . Prov 13:19
must still be *a* . . . . . Luke 22:37
all things were now *a* . . . . . John 19:28

ACCORD
and Israel with one *a*. . . . . Josh 9:2
serve Him with one *a*. . . . . Zeph 3:9
continued with one *a*. . . . . Acts 1:14
daily with one *a*. . . . . Acts 2:46
what *a* has Christ with . . . . . 2 Cor 6:15
love, being of one *a* . . . . . Phil 2:2

ACCOUNT
they will give *a* . . . . . Matt 12:36
The former *a* I made . . . . . Acts 1:1
each of us shall give *a*. . . . . Rom 14:12
put that on my *a*. . . . . Philem 18
those who must give *a* . . . . . Heb 13:17

ACCOUNTED
and He *a* it to him . . . . . Gen 15:6
And that was *a* to him . . . . . Ps 106:31
his faith is *a* . . . . . Rom 4:5
a as sheep for the . . . . . Rom 8:36
and it was *a* to him. . . . . Gal 3:6
and it was *a* to him . . . . . James 2:23

ACCURSED
he who is hanged is *a* . . . . . Deut 21:23
regarding the *a* things . . . . . Josh 7:1
years old shall be *a* . . . . . Is 65:20
not know the law is *a* . . . . . John 7:49
that I myself were *a* . . . . . Rom 9:3
calls Jesus *a*, and no one . . . . 1 Cor 12:3
let him be *a*. . . . . Gal 1:8

ACCUSATION
they wrote an *a* against. . . . . Ezra 4:6
over His head the *a*. . . . . Matt 27:37
they might find an *a*. . . . . Luke 6:7
Do not receive an *a*. . . . . 1 Tim 5:19
not bring a reviling *a* . . . . . 2 Pet 2:11

ACCUSE
anyone or *a* falsely . . . . . Luke 3:14
they began to *a* Him. . . . . Luke 23:2
think that I shall *a*. . . . . John 5:45

ACCUSED
forward and *a* the Jews . . . . . Dan 3:8
while He was being *a* . . . . . Matt 27:12

ACCUSER
a of our brethren . . . . . Rev 12:10

ACCUSING
their thoughts *a* or else . . . . . Rom 2:15

ACHAIA
Visited by Paul, Acts 18:1, 12
Apollos preaches in, Acts 18:24–28
Gospel proclaimed throughout, 1 Thess 1:7, 8

ACHAN (or Achar)
Sin of, caused Israel's defeat, Josh 7:1–15
Stoned to death, Josh 7:16–25
Sin of, recalled, Josh 22:20
Also called Achar, 1 Chr 2:7

ACHISH
A king of Gath, 1 Sam 21:10–15
David seeks refuge with, 1 Sam 27:1–12
Forced by Philistine lords to expel David, 1 Sam 29:1–11
Receives Shimei's servants, 1 Kin 2:39, 40

ACHOR, VALLEY OF
Site of Achan's stoning, Josh 7:24–26
On Judah's boundary, Josh 15:7
Promises concerning, Is 65:10

ACHSAH
A daughter of Caleb, 1 Chr 2:49
Given to Othniel, Josh 15:16–19
Given springs of water, Judg 1:12–15

ACKNOWLEDGE
did he *a* his brothers. . . . . Deut 33:9
a my transgressions. . . . . Ps 51:3
in all your ways *a* . . . . . Prov 3:6
and Israel does not *a* . . . . . Is 63:16
a your iniquity . . . . . Jer 3:13
let him *a* that the things. . . . 1 Cor 14:37

ACKNOWLEDGED
of Israel, and God *a* them . . . . . Ex 2:25
a my sin to You . . . . . Ps 32:5

ACKNOWLEDGES
there is no one who *a* . . . . . Ps 142:4
he who *a* the Son has. . . . . 1 John 2:23

ACQUAINT
a yourself with Him . . . . . Job 22:21

ACQUAINTANCES
All my *a* watched for . . . . . Jer 20:10
But all His *a* . . . . . Luke 23:49

ACQUAINTED
and are *a* with all my ways . . . . Ps 139:3
a Man of sorrows and *a* . . . . . Is 53:3

ACQUIT
at all *a* the wicked . . . . . Nah 1:3

ACT
seen every great *a* . . . . . Deut 11:7
is time for You to *a* . . . . . Ps 119:126
His *a*, His unusual *a* . . . . . Is 28:21
in the very *a* . . . . . John 8:4

ACTIONS
by Him *a* are weighed . . . . . 1 Sam 2:3

ACTS
LORD, the righteous *a*. . . . . Judg 5:11
His *a* to the children . . . . . Ps 103:7
declare Your mighty *a* . . . . . Ps 145:4
of Your awesome *a*. . . . . Ps 145:6

ADAM
Creation of, Gen 1:26, 27; 2:7
Given dominion over the earth, Gen 1:28–30
Given a wife, Gen 2:18–25
Temptation, fall, and exile from Eden, Gen 3
Children of, Gen 4:1, 2; 5:3, 4
Transgression results in sin and death, Rom 5:12–14
——— Last or second Adam, an appellation of Christ, Rom 5:14, 15; 1 Cor 15:20–24, 45–48

ADD
You shall not *a* . . . . . Deut 4:2
Do not *a* to His words . . . . . Prov 30:6

ADDED
things shall be *a* . . . . . Matt 6:33
And the Lord *a* to the . . . . . Acts 2:47
many people were *a* . . . . . Acts 11:24
It was *a* because of . . . . . Gal 3:19

ADMINISTERS
a justice for the . . . . . Deut 10:18

ADMONISH
also to *a* one another . . . . . Rom 15:14
a him as a brother . . . . . 2 Thess 3:15

ADMONISHED
further, my son, be *a* . . . . . Eccl 12:12
Angel of the LORD *a* . . . . . Zech 3:6

ADMONISHING
a one another in . . . . . Col 3:16

ADMONITION
were written for our *a* . . . . . 1 Cor 10:11
in the training and *a* . . . . . Eph 6:4

ADONIJAH
David's fourth son, 2 Sam 3:2, 4
Attempts to usurp throne, 1 Kin 1:5–53
Desires Abishag as wife, 1 Kin 2: 13–18
Executed by Solomon, 1 Kin 2:19–25

ADONIRAM (or Adoram)
Official under David, Solomon, and Rehoboam, 2 Sam 20:24; 1 Kin 5:14; 12:18
Stoned by angry Israelites, 1 Kin 12:18
Called Hadoram, 2 Chr 10:18

ADOPTION
the Spirit of *a* . . . . . Rom 8:15
waiting for the *a* . . . . . Rom 8:23
to whom pertain the *a* . . . . . Rom 9:4
we might receive the *a* . . . . . Gal 4:5
a as sons by Jesus . . . . . Eph 1:5

ADORN
a the monuments . . . . . Matt 23:29
also, that the women *a* . . . . . 1 Tim 2:9

ADORNED
By His Spirit He *a*. . . . . Job 26:13
You shall again be *a*. . . . . Jer 31:4
temple, how it was *a*. . . . . Luke 21:5
also *a* themselves . . . . . 1 Pet 3:5
prepared as a bride *a* . . . . . Rev 21:2

ADRIFT
A among the dead . . . . . Ps 88:5

ADULTERER
the *a* and the adulteress . . . . . Lev 20:10
The eye of the *a* . . . . . Job 24:15

ADULTERERS
the land is full of *a*. . . . . Jer 23:10
nor idolaters, nor *a* . . . . . 1 Cor 6:9
a God will judge . . . . . Heb 13:4
A and adulteresses . . . . . James 4:4

ADULTERIES
I have seen your *a* . . . . . Jer 13:27
her sight, and her *a* . . . . . Hos 2:2
evil thoughts, *a* . . . . . Mark 7:21

ADULTEROUS
evil and *a* generation. . . . . Matt 12:39

ADULTERY
You shall not commit *a* . . . . . Ex 20:14
Whoever commits *a* . . . . . Prov 6:32
Israel had committed *a* . . . . . Jer 3:8
already committed *a* . . . . . Matt 5:28
is divorced commits *a* . . . . . Matt 5:32
another commits *a* . . . . . Mark 10:11
a woman caught in *a* . . . . . John 8:3
those who commit *a* . . . . . Rev 2:22

ADVANTAGE
a will it be to You . . . . . Job 35:3
man has no *a* over . . . . . Eccl 3:19
a that I go away . . . . . John 16:7
What *a* then has the . . . . . Rom 3:1
Satan should take *a* . . . . . 2 Cor 2:11
no one should take *a* . . . . . 1 Thess 4:6
people to gain *a* . . . . . Jude 16

ADVERSARIES
The *a* of the LORD . . . . . 1 Sam 2:10
rid Myself of My *a* . . . . . Is 1:24
a will not be able . . . . . Luke 21:15
and there are many *a*. . . . . 1 Cor 16:9
terrified by your *a* . . . . . Phil 1:28
will devour the *a* . . . . . Heb 10:27

ADVERSARY
in the way as an *a*. . . . . Num 22:22
battle he become our *a* . . . . . 1 Sam 29:4
how long will the *a* . . . . . Ps 74:10
a has spread his hand . . . . . Lam 1:10
Agree with your *a*. . . . . Matt 5:25
justice for me from my *a* . . . . Luke 18:3
opportunity to the *a* . . . . . 1 Tim 5:14
your *a* the devil walks. . . . . 1 Pet 5:8

ADVERSITIES
you from all your *a*. . . . . 1 Sam 10:19
known my soul in *a* . . . . . Ps 31:7

ADVERSITY
them with every *a* . . . . . 2 Chr 15:6
I shall never be in *a*. . . . . Ps 10:6
from the days of *a* . . . . . Ps 94:13
brother is born for *a* . . . . . Prov 17:17
faint in the day of *a* . . . . . Prov 24:10
the day of *a* consider . . . . . Eccl 7:14
you the bread of *a* . . . . . Is 30:20

ADVICE
And blessed is your *a* . . . . . 1 Sam 25:33
in this I give my *a* . . . . . 2 Cor 8:10

ADVOCATE
we have an *A* with the . . . . . 1 John 2:1

AFAR
and worship from *a* . . . . . Ex 24:1
sons shall come from *a* . . . . . Is 60:4
and not a God *a*. . . . . Jer 23:23
and saw Abraham *a* . . . . . Luke 16:23
to all who are *a* . . . . . Acts 2:39
to you who were *a* . . . . . Eph 2:17
but having seen them *a* . . . . . Heb 11:13

AFFAIRS
he will guide his *a*. . . . . Ps 112:5
I may hear of your *a* . . . . . Phil 1:27
himself with the *a*. . . . . 2 Tim 2:4

AFFECTION
to his wife the *a* . . . . . 1 Cor 7:3
for you all with the *a* . . . . . Phil 1:8
if any *a* and mercy. . . . . Phil 2:1

AFFECTIONATE
Be kindly *a* to one. . . . . Rom 12:10

AFFIRM
you to *a* constantly. . . . . Titus 3:8

AFFLICT
a them with their . . . . . Ex 1:11
oath to *a* her soul . . . . . Num 30:13
may be bound to *a* you . . . . . Judg 16:6
a the descendants. . . . . 1 Kin 11:39
will hear, and *a* them . . . . . Ps 55:19
a Your heritage . . . . . Ps 94:5
a man to *a* his soul . . . . . Is 58:5
to destroy, and to *a* . . . . . Jer 31:28
For He does not *a* . . . . . Lam 3:33
deal with all who *a*. . . . . Zeph 3:19

AFFLICTED
"Why have You *a*. . . . . Num 11:11
and the Almighty has *a* . . . . . Ruth 1:21
To him who is *a* . . . . . Job 6:14
hears the cry of the *a* . . . . . Job 34:28
You *a* the peoples . . . . . Ps 44:2
Before I was *a* . . . . . Ps 119:67
I am *a* very much . . . . . Ps 119:107
Many a time they have *a* . . . . . Ps 129:1
the cause of the *a* . . . . . Ps 140:12
days of the *a* are evil . . . . . Prov 15:15
Smitten by God, and *a* . . . . . Is 53:4
oppressed and He was *a* . . . . . Is 53:7
"O you *a* one . . . . . Is 54:11
Why have we *a* our . . . . . Is 58:3
and satisfy the *a*. . . . . Is 58:10
her virgins are *a* . . . . . Lam 1:4
she has relieved the *a* . . . . . 1 Tim 5:10
being destitute, *a* . . . . . Heb 11:37

AFFLICTING
A the just and taking. . . . . Amos 5:12

AFFLICTION
in the land of my *a* . . . . . Gen 41:52
the bread of *a*. . . . . Deut 16:3
indeed look on the *a*. . . . . 1 Sam 1:11
LORD saw that the *a* . . . . . 2 Kin 14:26
a take hold of me . . . . . Job 30:16
days of *a* confront me. . . . . Job 30:27
held in the cords of *a* . . . . . Job 36:8
of death, bound in *a* . . . . . Ps 107:10
is my comfort in my *a*. . . . . Ps 119:50
and it is an evil *a* . . . . . Eccl 6:2
a He was afflicted . . . . . Is 63:9
refuge in the day of *a*. . . . . Jer 16:19
"O LORD, behold my *a* . . . . . Lam 1:9
not grieved for the *a* . . . . . Amos 6:6
For our light *a* . . . . . 2 Cor 4:17
supposing to add *a* . . . . . Phil 1:16
the word in much *a* . . . . . 1 Thess 1:6

AFRAID
garden, and I was *a* . . . . . Gen 3:10
saying, "Do not be *a* . . . . . Gen 15:1
his face, for he was *a* . . . . . Ex 3:6
none will make you *a* . . . . . Lev 26:6
of whom you are *a* . . . . . Deut 7:19
I will not be *a* . . . . . Ps 3:6
ungodliness made me *a* . . . . . Ps 18:4
Do not be *a* when one . . . . . Ps 49:16
Whenever I am *a* . . . . . Ps 56:3
farthest parts are *a* . . . . . Ps 65:8
nor be *a* of their threats . . . . . Is 8:12
no one will make them *a* . . . . . Is 17:2
that you should be *a* . . . . . Is 51:12
dream which made me *a* . . . . . Dan 4:5
do not be *a* . . . . . Matt 14:27
if you do evil, be *a* . . . . . Rom 13:4
do good and are not *a* . . . . . 1 Pet 3:6

AFTERWARD
A he will let you go . . . . . Ex 11:1
a we will speak . . . . . Job 18:2
a receive me to glory. . . . . Ps 73:24
you shall follow Me *a* . . . . . John 13:36
the firstfruits, *a* . . . . . 1 Cor 15:23

AGAG
A king of Amalek in Balaam's prophecy, Num 24:7
——— Amalekite king spared by Saul, but slain by Samuel, 1 Sam 15:8, 9, 20–24, 32, 33

AGAIN
day He will rise *a* . . . . . Matt 20:19
'You must be born *a* . . . . . John 3:7
to renew them *a*. . . . . Heb 6:6
having been born *a* . . . . . 1 Pet 1:23

AGAINST
his hand shall be *a* . . . . . Gen 16:12
I will set My face *a*. . . . . Lev 20:3
come to 'set a man *a*. . . . . Matt 10:35
or house divided *a* . . . . . Matt 12:25
not with Me is *a* Me . . . . . Matt 12:30
blasphemy *a* the Spirit . . . . . Matt 12:31
For nation will rise *a* . . . . . Matt 24:7
out, as *a* a robber . . . . . Matt 26:55
I have sinned *a* . . . . . Luke 15:18
lifted up his heel *a*. . . . . John 13:18
LORD and *a* His Christ . . . . . Acts 4:26
to kick *a* the goads . . . . . Acts 9:5
all men everywhere *a* . . . . . Acts 21:28
let us not fight *a* . . . . . Acts 23:9
a the promises of God . . . . . Gal 3:21
we do not wrestle *a* . . . . . Eph 6:12
I have a few things *a*. . . . . Rev 2:20

AGE
well advanced in *a* . . . . . Gen 18:11
Israel were dim with *a* . . . . . Gen 48:10
the flower of their *a* . . . . . 1 Sam 2:33
the grave at a full *a* . . . . . Job 5:26
a is as nothing. . . . . Ps 39:5
and in the *a* to come . . . . . Mark 10:30
"The sons of this *a* . . . . . Luke 20:34
He is of *a* . . . . . John 9:21
who are of full *a* . . . . . Heb 5:14
the powers of the *a* . . . . . Heb 6:5

AGED
Wisdom is with *a* . . . . . Job 12:12
a one as Paul, the *a* . . . . . Philem 9

AGES
ordained before the *a* . . . . . 1 Cor 2:7
in other *a* was not . . . . . Eph 3:5
at the end of the *a* . . . . . Heb 9:26

AGONY
And being in *a* . . . . . Luke 22:44

AGREE
A with your adversary . . . . . Matt 5:25
that if two of you *a* . . . . . Matt 18:19
testimonies did not *a* . . . . . Mark 14:56
and these three *a* . . . . . 1 John 5:8

AGREED
unless they are *a* . . . . . Amos 3:3
they were glad, and *a* . . . . . Luke 22:5

AGREEMENT
with Sheol we are in *a* . . . . . Is 28:15
the North to make an *a* . . . . . Dan 11:6
what *a* has the temple . . . . . 2 Cor 6:16

AHAB
A wicked king of Israel, 1 Kin 16:29
Marries Jezebel; promotes Baal worship, 1 Kin 16:31–33; 18:17–46
Denounced by Elijah, 1 Kin 17:1
Wars against Ben-Hadad, 1 Kin 20:1–43
Covets Naboth's vineyard, 1 Kin 21:1–16
Death predicted; repentance delays judgment, 1 Kin 21:17–29
Goes to war in spite of Micaiah's warning; killed in battle, 1 Kin. 22:1–37
Prophecy concerning, fulfilled, 1 Kin 22:38
——— Lying prophet, Jer 29:21–23

AHASUERUS
The father of Darius the Mede, Dan 9:1
——— Persian king, probably Xerxes I, 486–465 B.C., Ezra 4:6; Esth 1:1
Makes Esther queen, Esth 2:16, 17
Orders Jews annihilated, by Haman's advice, Esth 3:8–15
Reverses decree at Esther's request, Esth 7; 8
Exalts Mordecai, Esth 10:1–3

AHAZ
King of Judah; pursues idolatry; submits to Assyrian rule; desecrates the temple, 2 Kin 16
Defeated by Syria and Israel, 2 Chr 28:5–15
Comforted by Isaiah; refuses to ask a sign, Is 7:1–17

AHAZIAH
King of Israel; son of Ahab and Jezebel; worships Baal, 1 Kin 22:51–53
Falls through lattice; calls on Baal-Zebub; dies according to Elijah's word, 2 Kin 1:2–18
——— King of Judah; Ahab's son-in-law; reigns wickedly, 2 Kin 8:25–29; 2 Chr 22:1–6
Killed by Jehu, 2 Kin 9:27–29; 2 Chr 22:7–9

AHIJAH
A prophet of Shiloh who foretells division of Solomon's kingdom, 1 Kin 11:29–39
Foretells elimination of Jeroboam's line, 1 Kin 14:1–18
A writer of prophecy, 2 Chr 9:29

AHIKAM
Sent in Josiah's mission to Huldah, 2 Kin 22:12–14
Protects Jeremiah, Jer 26:24
The father of Gedaliah, governor under Nebuchadnezzar, 2 Kin 25:22; Jer 39:14

AHIMAAZ
A son of Zadok the high priest, 1 Chr 6:8, 9
Warns David of Absalom's plans, 2 Sam 15:27, 36
First to tell David of Absalom's defeat, 2 Sam 18:19–30

AHIMELECH
High priest in Saul's reign; helps David, 1 Sam 21:1–9
Betrayed and killed by Doeg; son Abiathar escapes, 1 Sam 22:9–20
David writes concerning, Ps 52:title

AHINOAM
Wife of David, 1 Sam 25:43; 27:3; 30:5, 18
Mother of Amnon, 2 Sam 3:2

AHITHOPHEL
David's counselor, 2 Sam 15:12
Joins Absalom's insurrection; counsels him, 2 Sam 15:31; 16:20–23
His counsel rejected; commits suicide, 2 Sam 17:1–23

AI
Israel defeated at, Josh 7:2–5
Israel destroys completely, Josh 8:1–28

AIDE
the king's personal *a* . . . . . Acts 12:20

AIJALON
Amorites not driven from, Judg 1:35
Miracle there, Josh 10:12, 13
City of refuge, 1 Chr 6:66–69
Fortified by Rehoboam, 2 Chr 11:5, 10
Captured by Philistines, 2 Chr 28:18

AIR
the birds of the *a* . . . . . Gen 1:26
of the *a* have nests . . . . . Luke 9:58
as one who beats the *a* . . . . . 1 Cor 9:26
be speaking into the *a* . . . . . 1 Cor 14:9
of the power of the *a* . . . . . Eph 2:2
meet the Lord in the *a* . . . . 1 Thess 4:17
his bowl into the *a* . . . . . Rev 16:17

AKEL DAMA
Field called "Field of Blood," Acts 1:19

ALARM
to sound the *a* against . . . . . 2 Chr 13:12
A day of trumpet and *a* . . . . . Zeph 1:16

ALEXANDER
A member of the high-priestly family, Acts 4:6
——— A Jew in Ephesus, Acts 19:33, 34
——— An apostate condemned by Paul, 1 Tim 1:19, 20

ALEXANDRIA
Men of, persecute Stephen, Acts 6:9
Paul sails in ship of, Acts 27:6

ALIEN
because you were an *a* . . . . . Deut 23:7
I am an *a* in their . . . . . Job 19:15
who turn away an *a* . . . . . Mal 3:5

ALIENATED
a herself from them . . . . . Ezek 23:17
darkened, being *a*. . . . . Eph 4:18
you, who once were *a*. . . . . Col 1:21

ALIENS
For we are *a* and . . . . . 1 Chr 29:15
For I have loved *a* . . . . . Jer 2:25
A have devoured his. . . . . Hos 7:9
without Christ, being *a* . . . . . Eph 2:12
the armies of the *a*. . . . . Heb 11:34

ALIKE
All things come *a* . . . . . Eccl 9:2
esteems every day *a* . . . . . Rom 14:5

ALIVE
in the ark remained *a* . . . . . Gen 7:23
with them went down *a* . . . . Num 16:33
LORD your God are *a* . . . . . Deut 4:4
I kill and I make *a* . . . . . Deut 32:39
Let them go down *a* . . . . . Ps 55:15
he preserves himself *a* . . . . . Ezek 18:27
heard that He was *a*. . . . . Mark 16:11
son was dead and is *a*. . . . . Luke 15:24
presented Himself *a* . . . . . Acts 1:3
dead indeed to sin, but *a* . . . . Rom 6:11
I was *a* once without . . . . . Rom 7:9
all shall be made *a*. . . . . 1 Cor 15:22
trespasses, made us *a* . . . . . Eph 2:5
flesh, He has made *a* . . . . . Col 2:13
that we who are *a*. . . . . 1 Thess 4:15
the flesh but made *a* . . . . . 1 Pet 3:18
and behold, I am *a* . . . . . Rev 1:18
a name that you are *a*. . . . . Rev 3:1
These two were cast *a* . . . . . Rev 19:20

ALL
for this is man's *a*. . . . . Eccl 12:13

ALLELUIA
Again they said, "*A* . . . . . Rev 19:3

ALLOW
a Your Holy One . . . . . Ps 16:10
a My faithfulness . . . . . Ps 89:33
nor do you *a* those . . . . . Matt 23:13
a Your Holy One. . . . . Acts 2:27
who will not *a* . . . . . 1 Cor 10:13

ALLOWED
bygone generations *a*. . . . . Acts 14:16

ALLURE
behold, I will *a*. . . . . Hos 2:14
they *a* through the lusts . . . . . 2 Pet 2:18

ALMOND
a blossoms on one . . . . . Ex 25:33
a tree blossoms . . . . . Eccl 12:5

ALMOST
for me, my feet had *a* . . . . . Ps 73:2
a persuade me to . . . . . Acts 26:28
a all things are . . . . . Heb 9:22

ALMS
But rather give *a*. . . . . Luke 11:41
you have and give *a* . . . . . Luke 12:33
I came to bring *a* . . . . . Acts 24:17

ALOES
with myrrh and *a* . . . . . Ps 45:8
my bed with myrrh, *a* . . . . . Prov 7:17
mixture of myrrh and *a* . . . . John 19:39

ALPHA
I am the *A* and the . . . . . Rev 1:8
I am the *A* and the . . . . . Rev 22:13

ALTAR
Then Noah built an *a* . . . . . Gen 8:20
An *a* of earth you . . . . . Ex 20:24
a shall be kept . . . . . Lev 6:9
it to you upon the *a* . . . . . Lev 17:11

offering for the *a* . . . . . Num 7:84
called the *a* Witness. . . . . Josh 22:34
and tear down the *a* . . . . . Judg 6:25
"Go up, erect an *a* . . . . . 2 Sam 24:18
cried out against the *a* . . . . . 1 Kin 13:2
I will go to the *a* . . . . . Ps 43:4
there will be an *a* . . . . . Is 19:19
Lord has spurned His *a* . . . . . Lam 2:7
you cover the *a*. . . . . Mal 2:13
your gift to the *a* . . . . . Matt 5:23
swears by the *a* . . . . . Matt 23:18
I even found an *a*. . . . . Acts 17:23
the offerings of the *a* . . . . . 1 Cor 9:13
partakers of the *a* . . . . . 1 Cor 10:18
We have an *a* from. . . . . Heb 13:10
Isaac his son on the *a* . . . . . James 2:21
and stood at the *a*. . . . . Rev 8:3

ALTARS
a Hezekiah has taken . . . . . 2 Kin 18:22
Even Your *a*, O LORD . . . . . Ps 84:3
on the horns of your *a*. . . . . Jer 17:1
a shall be broken . . . . . Ezek 6:4
has made many *a*. . . . . Hos 8:11
a shall be heaps . . . . . Hos 12:11
destruction on the *a* . . . . . Amos 3:14
and torn down Your *a* . . . . . Rom 11:3

ALTERED
of His face was *a* . . . . . Luke 9:29

ALWAYS
delight, rejoicing *a* . . . . . Prov 8:30
the poor with you *a* . . . . . Matt 26:11
Me you do not have *a*. . . . . Matt 26:11
lo, I am with you *a* . . . . . Matt 28:20
'Son, you are *a* . . . . . Luke 15:31
men *a* ought to pray. . . . . Luke 18:1
immovable, *a* abounding . . . 1 Cor 15:58
Rejoice in the Lord *a* . . . . . Phil 4:4
thus we shall *a* . . . . . 1 Thess 4:17
a be ready to give a. . . . . 1 Pet 3:15

AM
to Moses, "I *A* WHO I *A*. . . . . Ex 3:14
First and I *a* the Last . . . . . Is 44:6
in My name, I *a* there . . . . . Matt 18:20
I *a* the bread of life . . . . . John 6:35
I *a* the light of the. . . . . John 8:12
I *a* from above. . . . . John 8:23
Abraham was, I *A*. . . . . John 8:58
I *a* the door. . . . . John 10:9
I *a* the good shepherd . . . . . John 10:11
I *a* the resurrection . . . . . John 11:25
to him, "I *a* the way . . . . . John 14:6
of God I *a* what I *a* . . . . . 1 Cor 15:10

AMALEK
Grandson of Esau, Gen 36:11, 12
A chief of Edom, Gen 36:16
First among nations, Num 24:20

AMALEKITES
Destruction predicted, Ex 17:14; Deut 25:17–19
Defeated by Israel, Ex 17:8–13; Judg 7:12–25; 1 Sam 14:47, 48; 27:8, 9; 1 Chr 4:42, 43
Overcome Israel, Num 14:39–45; Judg 3:13

AMASA
Commands Absalom's rebels, 2 Sam 17:25
Made David's commander, 2 Sam 19:13
Treacherously killed by Joab, 2 Sam 20:9–12
Death avenged, 1 Kin 2:28–34

AMAZED
trembled and were *a* . . . . . Mark 16:8

AMAZIAH
King of Judah; kills his father's assassinators, 2 Kin 14:1–6; 2 Chr 25:1–4
Hires troops from Israel; is rebuked by a man of God; sends troops home, 2 Chr 25:5–10
Defeats Edomites; worships their gods, 2 Chr 25:11–16
Wars with Israel, 2 Kin 14:8–14; 2 Chr 25:17–24
Killed by conspirators, 2 Chr 25:25–28

AMBASSADOR
but a faithful *a*. . . . . Prov 13:17
for which I am an *a* . . . . . Eph 6:20

AMBASSADORS
cry outside, the *a* . . . . . Is 33:7
we are *a* for Christ. . . . . 2 Cor 5:20

AMBITION
Christ from selfish *a*. . . . . Phil 1:16
through selfish *a*. . . . . Phil 2:3

AMEN
uninformed say "*A* . . . . . 1 Cor 14:16
are Yes, and in Him *A* . . . . . 2 Cor 1:20
creatures said, "*A* . . . . . Rev 5:14

AMEND
A your ways and your . . . . . Jer 7:3
from his evil way, *a* . . . . . Jer 35:15

AMMON
A nation fathered by Lot, Gen 19:36, 38

AMMONITES
Excluded from assembly for hostility to Israel, Deut 23:3–6
Propose cruel treaty; conquered by Saul, 1 Sam 11:1–3, 11
Abuse David's ambassadors; conquered by his army, 2 Sam 10:1–14
Harass postexilic Jews, Neh 4:3, 7, 8
Defeated by Israel and Judah, Judg 11:4–33; 2 Chr 20:1–25; 27:5, 6
Prophecies concerning, Ps 83:1–18; Jer 25:9–21; Ezek 25:1–7; Amos 1:13–15; Zeph 2:9–11

AMNON
A son of David, 2 Sam 3:2
Rapes his half sister, 2 Sam 13:1–18
Killed by Absalom, 2 Sam 13:19–29

AMON
King of Judah, 2 Kin 21:18, 19
Follows evil, 2 Chr 33:22, 23
Killed by conspiracy, 2 Kin 21:23, 24
——— A governor of Samaria, 1 Kin 22:10, 26

AMORITES
Defeated by Joshua, Josh 10:1–43
Not driven out of Canaan, Judg 1:34–36
Put to forced labor under Solomon, 1 Kin 9:20, 21

AMOS
A prophet of Israel, Amos 1:1
Pronounces judgment against nations, Amos 1:1–3, 15
Denounces Israel's sins, Amos 4:1—7:9
Condemns Amaziah, the priest of Bethel, Amos 7:10–17
Predicts Israel's downfall, Amos 9:1–10
Foretells great blessings, Amos 9:11–15

AMRAM
Son of Kohath, Num 3:17–19
The father of Aaron, Moses, and Miriam, Ex 6:18–20; 1 Chr 6:3

ANAKIM
A race of giants; very strong, Num 13:28–33; Deut 2:10, 11, 21
Defeated
by Joshua, Josh 10:36–39; 11:21
by Caleb, Josh 14:6–15

ANANIAS
Disciple at Jerusalem; slain for lying to God, Acts 5:1–11
——— A Christian disciple at Damascus, Acts 9:10–19; 22:12–16
——— A Jewish high priest, Acts 23:1–5

ANATHOTH
A Levitical city in Benjamin, Josh 21:18
Jeremiah's birthplace; he buys property there, Jer 1:1; 32:6–15
To be invaded by Assyria, Is 10:30

ANCHOR
hope we have as an *a* . . . . . Heb 6:19

ANCIENT
Do not remove the *a* . . . . . Prov 23:10
a times that I . . . . . Is 37:26
until the *A* of Days . . . . . Dan 7:22

ANDREW
A disciple of John the Baptist, then of Christ, Matt 4:18, 19; John 1:40–42
Enrolled among the Twelve, Matt 10:2
Mentioned, Mark 13:3, 4; John 6:8, 9; 12:20–22; Acts 1:13

ANGEL
Now the *A* of the LORD . . . . . Gen 16:7
A who has redeemed me . . . . Gen 48:16
"Behold, I send an *A* . . . . . Ex 23:20
the donkey saw the *A* . . . . . Num 22:23
For I have seen the *A* . . . . . Judg 6:22
Manoah said to the *A* . . . . . Judg 13:17
in my sight as an *a* . . . . . 1 Sam 29:9
a who was destroying. . . . . 2 Sam 24:16
night that the *a* . . . . . 2 Kin 19:35
the *A* of His Presence . . . . . Is 63:9
struggled with the *A*. . . . . Hos 12:4
standing before the *A* . . . . . Zech 3:3
like God, like the *A* . . . . . Zech 12:8
things, behold, an *a* . . . . . Matt 1:20
for an *a* of the Lord . . . . . Matt 28:2
Then an *a* of the Lord . . . . . Luke 1:11
And behold, an *a* . . . . . Luke 2:9
a appeared to Him from. . . . Luke 22:43
For an *a* went down at . . . . . John 5:4
a has spoken to Him. . . . . John 12:29
But at night an *a* . . . . . Acts 5:19
A who appeared to him. . . . . Acts 7:35
Then immediately an *a* . . . . . Acts 12:23
and no *a* or spirit. . . . . Acts 23:8

a has spoken to him . . . . . Acts 23:9
by me this night an *a*. . . . . Acts 27:23
himself into an *a* . . . . . 2 Cor 11:14
even if we, or an *a* . . . . . Gal 1:8
Then I saw a strong *a*. . . . . Rev 5:2
over them the *a*. . . . . Rev 9:11
Then I saw an *a* . . . . . Rev 19:17
Jesus, have sent My *a* . . . . . Rev 22:16

ANGELS
If He charges His *a*. . . . . Job 4:18
lower than the *a* . . . . . Ps 8:5
He shall give His *a* . . . . . Ps 91:11
Praise Him, all His *a* . . . . . Ps 148:2
He shall give His *a* . . . . . Matt 4:6
a will come forth . . . . . Matt 13:49
a always see the face. . . . . Matt 18:10
but are like *a* . . . . . Matt 22:30
not even the *a* . . . . . Matt 24:36
and all the holy *a* . . . . . Matt 25:31
twelve legions of *a* . . . . . Matt 26:53
the presence of the *a* . . . . . Luke 15:10
was carried by the *a* . . . . . Luke 16:22
are equal to the *a* . . . . . Luke 20:36
And she saw two *a* . . . . . John 20:12
that we shall judge *a* . . . . . 1 Cor 6:3
head, because of the *a*. . . . . 1 Cor 11:10
and worship of *a* . . . . . Col 2:18
with His mighty *a* . . . . . 2 Thess 1:7
the Spirit, seen by *a* . . . . . 1 Tim 3:16
much better than the *a*. . . . . Heb 1:4
does not give aid to *a*. . . . . Heb 2:16
company of *a*. . . . . Heb 12:22
entertained *a* . . . . . Heb 13:2
things which *a* desire . . . . . 1 Pet 1:12
did not spare the *a* . . . . . 2 Pet 2:4
a who did not keep . . . . . Jude 6
Michael and his *a*. . . . . Rev 12:7

ANGER
Cursed be their *a* . . . . . Gen 49:7
sun, that the fierce *a*. . . . . Num 25:4
fierceness of His *a* . . . . . Deut 13:17
of this great *a* . . . . . Deut 29:24
So the *a* of the LORD . . . . . Judg 10:7
to provoke Me to *a* . . . . . 1 Kin 16:2
For His *a* is but for a. . . . . Ps 30:5
a time He turned His *a* . . . . . Ps 78:38
made a path for His *a* . . . . . Ps 78:50
You prolong Your *a* . . . . . Ps 85:5
the power of Your *a* . . . . . Ps 90:11
gracious, slow to *a* . . . . . Ps 103:8
Nor will He keep His *a*. . . . . Ps 103:9
harsh word stirs up *a*. . . . . Prov 15:1
a sins against his own . . . . . Prov 20:2
a rests in the bosom. . . . . Eccl 7:9
a the Holy One of . . . . . Is 1:4
a is not turned away . . . . . Is 5:25
a is turned away. . . . . Is 12:1
'I will not cause My *a* . . . . . Jer 3:12
For great is the *a* . . . . . Jer 36:7
and I will send My *a* . . . . . Ezek 7:3
does not retain His *a* . . . . . Mic 7:18
fierceness of His *a* . . . . . Nah 1:6
a is kindled against. . . . . Zech 10:3
around at them with *a* . . . . . Mark 3:5
bitterness, wrath, *a*. . . . . Eph 4:31

ANGRY
Cain, "Why are you *a* . . . . . Gen 4:6
"Let not the Lord be *a*. . . . . Gen 18:30
the Son, lest He be *a*. . . . . Ps 2:12
judge, and God is *a*. . . . . Ps 7:11
When once You are *a*. . . . . Ps 76:7
Will you be *a* forever . . . . . Ps 79:5
friendship with an *a* . . . . . Prov 22:24
backbiting tongue an *a* . . . . . Prov 25:23
a man stirs up strife. . . . . Prov 29:22
in your spirit to be *a* . . . . . Eccl 7:9
I was *a* with My people. . . . . Is 47:6
nor will I always be *a*. . . . . Is 57:16
covetousness I was *a* . . . . . Is 57:17
right for you to be *a* . . . . . Jon 4:4
LORD has been very *a* . . . . . Zech 1:2
I am exceedingly *a* . . . . . Zech 1:15
you that whoever is *a* . . . . . Matt 5:22
"Be *a*, and do not sin" . . . . . Eph 4:26
Therefore I was *a*. . . . . Heb 3:10
with whom was He *a*. . . . . Heb 3:17
The nations were *a*. . . . . Rev 11:18

ANGUISH
a has come upon me . . . . . 2 Sam 1:9
I will be in *a* over my . . . . . Ps 38:18
trouble and *a* have overtaken Ps 119:143
longer remembers the *a*. . . . . John 16:21
tribulation and *a* . . . . . Rom 2:9
much affliction and *a* . . . . . 2 Cor 2:4

ANIMAL
of every clean *a* . . . . . Gen 7:2
Whoever kills an *a* . . . . . Lev 24:18
the life of his *a* . . . . . Prov 12:10
set him on his own *a* . . . . . Luke 10:34

ANIMALS
of *a* after their kind . . . . . Gen 6:20
sacrifices of fat *a*. . . . . Ps 66:15
of four-footed *a* . . . . . Acts 10:12
and four-footed *a* . . . . . Rom 1:23

ANISE
tithe of mint and *a* . . . . . Matt 23:23

ANNA
Aged prophetess, Luke 2:36–38

ANNAS
A Jewish high priest, Luke 3:2
Christ appeared before, John 18:12–24
Peter and John appeared before, Acts 4:6

ANNUL
and who will *a*. . . . . Is 14:27
years later, cannot *a* . . . . . Gal 3:17

ANNULLING
one hand there is an *a* . . . . . Heb 7:18

ANNULS
is confirmed, no one *a* . . . . . Gal 3:15

ANOINT
You shall *a* them . . . . . Ex 28:41
but you shall not *a* . . . . . Deut 28:40
you shall *a* for Me the . . . . . 1 Sam 16:3
a yourself with oil . . . . . 2 Sam 14:2
a my head with oil . . . . . Ps 23:5
Arise, you princes, *a* . . . . . Is 21:5
a the Most Holy . . . . . Dan 9:24
when you fast, *a* . . . . . Matt 6:17
a My body for burial . . . . . Mark 14:8
they might come and *a* . . . . . Mark 16:1
a your eyes with eye. . . . . Rev 3:18

ANOINTED
the priest, who is *a* . . . . . Lev 16:32
"Surely the LORD's *a* . . . . . 1 Sam 16:6
destroy the LORD's *a* . . . . . 2 Sam 1:14
he cursed the LORD's *a* . . . 2 Sam 19:21
shows mercy to His *a* . . . . . 2 Sam 22:51
"Do not touch My *a* . . . . . 1 Chr 16:22
the LORD saves His *a* . . . . . Ps 20:6
because the LORD has *a* . . . . . Is 61:1
"These are the two *a* . . . . . Zech 4:14
Because He has *a* . . . . . Luke 4:18
but this woman has *a* . . . . . Luke 7:46
a the eyes of the . . . . . John 9:6
It was that Mary who *a* . . . . . John 11:2
Jesus, whom You *a* . . . . . Acts 4:27
and has *a* us is God. . . . . 2 Cor 1:21

ANOINTING
also made the holy *a* . . . . . Ex 37:29
a oil on Aaron's head . . . . . Lev 8:12
destroyed because of the *a*. . . . . Is 10:27
pray over him, *a* him . . . . . James 5:14
But you have an *a* . . . . . 1 John 2:20
but as the same *a* . . . . . 1 John 2:27

ANOTHER
that you love one *a* . . . . . John 13:34
and He will give you *a* . . . . . John 14:16
'Let *a* take his . . . . . Acts 1:20

ANSWER
will give Pharaoh an *a* . . . . . Gen 41:16
a I should take back . . . . . 2 Sam 24:13
Him, he could not *a* . . . . . Job 9:3
Call, and I will *a* . . . . . Job 13:22
how shall I *a* Him . . . . . Job 31:14
and you shall *a* . . . . . Job 40:7
the day that I call, *a* . . . . . Ps 102:2
In Your faithfulness *a* . . . . . Ps 143:1
a turns away wrath . . . . . Prov 15:1
A man has joy by the *a* . . . . . Prov 15:23
He who gives a right *a* . . . . . Prov 24:26
a a fool according . . . . . Prov 26:4
was there none to *a* . . . . . Is 50:2
for there is no *a* . . . . . Mic 3:7
or what you should *a* . . . . . Luke 12:11
you may have an *a*. . . . . 2 Cor 5:12
ought to *a* each one . . . . . Col 4:6

ANSWERS
a a matter before he . . . . . Prov 18:13
but the rich *a* . . . . . Prov 18:23
money *a* everything . . . . . Eccl 10:19

ANT
Go to the *a* . . . . . Prov 6:6

ANTICHRIST
heard that the *A*. . . . . 1 John 2:18
a who denies the . . . . . 1 John 2:22
is the spirit of the *A*. . . . . 1 John 4:3
is a deceiver and an *a* . . . . . 2 John 7

ANTIOCH
——— In Syria:
First Gentile church established, Acts 11:19–21
Disciples first called "Christians" in, Acts 11:26
Church commissions Paul, Acts 13:1–4; 15:35–41
Church troubled by Judaizers, Acts 15:1–4; Gal 2:11–21
——— In Pisidia:
Paul visits; Jews reject the gospel, Acts 13:14, 42–51

ANTITYPE
a which now saves us . . . . . 1 Pet 3:21

ANXIETIES
the multitude of my *a*. . . . . Ps 94:19
Try me, and know my *a* . . . . . Ps 139:23

ANXIETY
A in the heart of man . . . . . Prov 12:25
eat their bread with *a* . . . . . Ezek 12:19

ANXIOUS
drink, nor have an *a* . . . . . Luke 12:29
Be *a* for nothing. . . . . Phil 4:6

APART
that you shall set *a* . . . . . Ex 13:12
she shall be set *a*. . . . . Lev 15:19
the LORD has set *a* . . . . . Ps 4:3
justified by faith *a*. . . . . Rom 3:28

APOLLOS
An Alexandrian Jew; instructed by Aquila and Priscilla and sent to Achaia, Acts 18:24–28
Referred to as having ministered in Corinth, 1 Cor 1:12; 3:4, 22; 4:6; 16:12

APOLLYON
Angel of the bottomless pit, Rev 9:11

APOSTLE
called to be an *a* . . . . . Rom 1:1
inasmuch as I am an *a* . . . . . Rom 11:13
Am I not an *a* . . . . . 1 Cor 9:1
the signs of an *a* were . . . . . 2 Cor 12:12
a preacher and an *a* . . . . . 1 Tim 2:7
consider the *A* . . . . . Heb 3:1

APOSTLES
of the twelve *a* . . . . . Matt 10:2
whom He also named *a* . . . . . Luke 6:13
of note among the *a* . . . . . Rom 16:7
displayed us, the *a*. . . . . 1 Cor 4:9
first *a*, second prophets . . . . 1 Cor 12:28
am the least of the *a* . . . . . 1 Cor 15:9
to the most eminent *a* . . . . . 2 Cor 11:5
themselves into *a* . . . . . 2 Cor 11:13
none of the other *a*. . . . . Gal 1:19
gave some to be *a*. . . . . Eph 4:11
who say they are *a* . . . . . Rev 2:2
heaven, and you holy *a* . . . . . Rev 18:20

APOSTLESHIP
in this ministry and *a* . . . . . Acts 1:25
received grace and *a* . . . . . Rom 1:5
are the seal of my *a*. . . . . 1 Cor 9:2
in Peter for the *a*. . . . . Gal 2:8

APPAREL
is glorious in His *a*. . . . . Is 63:1
clothed with foreign *a* . . . . . Zeph 1:8
by them in white *a* . . . . . Acts 1:10
themselves in modest *a*. . . . . 1 Tim 2:9
gold rings, in fine *a* . . . . . James 2:2
or putting on fine *a*. . . . . 1 Pet 3:3

APPEAL
I *a* to Caesar . . . . . Acts 25:11
love's sake I rather *a* . . . . . Philem 9

APPEAR
and let the dry land *a* . . . . . Gen 1:9
all your males shall *a* . . . . . Ex 23:17
all Israel comes to *a* . . . . . Deut 31:11
shall I come and *a* . . . . . Ps 42:2
Let Your work *a* . . . . . Ps 90:16
He shall *a* in His. . . . . Ps 102:16
doings your sins *a*. . . . . Ezek 21:24
faces that they may *a* . . . . . Matt 6:16
also outwardly *a* . . . . . Matt 23:28
kingdom of God would *a*. . . Luke 19:11
For we must all *a*. . . . . 2 Cor 5:10
for Him He will *a* . . . . . Heb 9:28
and the sinner *a* . . . . . 1 Pet 4:18

APPEARANCE
Do not look at his *a* . . . . . 1 Sam 16:7
a is blacker than soot . . . . . Lam 4:8
As He prayed, the *a* . . . . . Luke 9:29
judge according to *a* . . . . . John 7:24
those who boast in *a* . . . . . 2 Cor 5:12
to the outward *a* . . . . . 2 Cor 10:7
found in *a* as a man. . . . . Phil 2:8
indeed have an *a*. . . . . Col 2:23

APPEARED
an angel of the Lord *a* . . . . . Luke 1:11
who *a* in glory and. . . . . Luke 9:31
brings salvation has *a* . . . . . Titus 2:11
of the ages, He has *a* . . . . . Heb 9:26

APPEARING
Lord Jesus Christ's *a*. . . . . 1 Tim 6:14
been revealed by the *a*. . . . . 2 Tim 1:10
and the dead at His *a* . . . . . 2 Tim 4:1
who have loved His *a* . . . . . 2 Tim 4:8
hope and glorious *a* . . . . . Titus 2:13

APPEARS
can stand when He *a* . . . . . Mal 3:2
who is our life *a* . . . . . Col 3:4
the Chief Shepherd *a* . . . . . 1 Pet 5:4
in Him, that when He *a*. . . . 1 John 2:28

APPETITE
or satisfy the *a*. . . . . Job 38:39
are a man given to *a* . . . . . Prov 23:2

APPLE
He kept him as the *a* . . . . . Deut 32:10
And my law as the *a*. . . . . Prov 7:2
Like an *a* tree among . . . . . Song 2:3
touches the *a* of His eye. . . . . Zech 2:8

APPLES
fitly spoken is like *a*. . . . . Prov 25:11
refresh me with *a* . . . . . Song 2:5

APPLIED
a my heart to know . . . . . Eccl 7:25

APPOINT
I will even *a* terror . . . . . Lev 26:16
a each of them to his . . . . . Num 4:19
a me ruler over the . . . . . 2 Sam 6:21
a salvation for walls. . . . . Is 26:1
For God did not *a* . . . . . 1 Thess 5:9
a elders in every city. . . . . Titus 1:5

APPOINTED
You have *a* his limits. . . . . Job 14:5
To release those *a* . . . . . Ps 102:20
And as it is *a* for men . . . . . Heb 9:27

APPROACH
a anyone who is near . . . . . Lev 18:6
And cause to *a* You . . . . . Ps 65:4
year, make those who *a* . . . . . Heb 10:1

APPROACHING
take delight in *a* God. . . . . Is 58:2
as you see the Day *a* . . . . . Heb 10:25

APPROVE
their posterity who *a*. . . . . Ps 49:13
do the same but also *a* . . . . . Rom 1:32
a the things that . . . . . Rom 2:18
a the things that are . . . . . Phil 1:10

APPROVED
to God and *a* by men . . . . . Rom 14:18
to present yourself *a* . . . . . 2 Tim 2:15
when he has been *a* . . . . . James 1:12

AQUILA
Paul's host in Corinth, Acts 18:2, 3
Travels to Syria and Ephesus with Paul, Acts 18:18, 19
Instructs Apollos, Acts 18:24–26
Esteemed by Paul, Rom 16:3, 4

AR
A chief Moabite city, Num 21:15
On Israel's route, Deut 2:18
Destroyed by Sihon, Num 21:28
Destroyed by God, Is 15:1

ARABIA
Pays tribute to Solomon, 1 Kin 10:14, 15
Plunders Jerusalem, 2 Chr 21:16, 17
Defeated by Uzziah, 2 Chr 26:1, 7
Denounced by prophets, Is 21:13–17

ARARAT
Site of ark's landing, Gen 8:4
Assassins flee to, 2 Kin 19:37; Is 37:38

ARAUNAH (or Ornan)
A Jebusite, 2 Sam 24:15–25
His threshing floor bought by David, 2 Sam 24:18–25
becomes site of temple, 2 Chr 3:1
Also called Ornan, 1 Chr 21:18–28

ARBITRATOR
a judge or an *a* over . . . . . Luke 12:14

ARCHANGEL
with the voice of an *a*. . . . . 1 Thess 4:16
Yet Michael the *a*. . . . . Jude 9

ARCHELAUS
Son of Herod the Great, Matt 2:22

AREOPAGUS
Paul preaches at, Acts 17:18–34

ARGUMENTS
fill my mouth with *a* . . . . . Job 23:4
casting down *a* and . . . . . 2 Cor 10:5

ARIEL
Ezra's friend, Ezra 8:15–17
——— Name applied to Jerusalem, Is 29:1, 2, 7

ARISE
needy, now I will *a* . . . . . Ps 12:5
A for our help . . . . . Ps 44:26
Let God *a* . . . . . Ps 68:1
A, shine; for your light. . . . . Is 60:1
But the LORD will *a* . . . . . Is 60:2
Righteousness shall *a*. . . . . Mal 4:2
I will *a* and go to . . . . . Luke 15:18
you who sleep, *a* . . . . . Eph 5:14

ARISTARCHUS
A Macedonian Christian, Acts 19:29
Accompanies Paul, Acts 20:1, 4
Imprisoned with Paul, Col 4:10

ARK
Make yourself an *a* . . . . . Gen 6:14
she took an *a* of bulrushes. . . . . Ex 2:3
Bezalel made the *a*. . . . . Ex 37:1
seat which is on the *a*. . . . . Lev 16:2
Let us bring the *a* . . . . . 1 Sam 4:3
golden censer and the *a* . . . . . Heb 9:4
of Noah, while the *a* . . . . . 1 Pet 3:20
in heaven, and the *a* . . . . . Rev 11:19

ARM
with an outstretched *a* . . . . . Ex 6:6
"Has the LORD's *a*. . . . . Num 11:23
With him is an *a* . . . . . 2 Chr 32:8
a that has no strength . . . . . Job 26:2
Have you an *a* like God . . . . . Job 40:9
Break the *a* of the . . . . . Ps 10:15
You have a mighty *a*. . . . . Ps 89:13
a have gained Him the . . . . . Ps 98:1
a shall rule for Him . . . . . Is 40:10
therefore His own *a* . . . . . Is 59:16
strength with His *a*. . . . . Luke 1:51
with an uplifted *a* . . . . . Acts 13:17
a yourselves also with. . . . . 1 Pet 4:1

ARMAGEDDON
See MEGIDDO
Possible site of final battle, Rev 16:16

ARMED
You have *a* me with . . . . . 2 Sam 22:40
a strong man, fully *a* . . . . . Luke 11:21

ARMIES
make captains of the *a* . . . . . Deut 20:9
"I defy the *a* . . . . . 1 Sam 17:10
any number to His *a* . . . . . Job 25:3
not go out with our *a* . . . . . Ps 60:10
And he sent out his *a* . . . . . Matt 22:7
surrounded by *a* . . . . . Luke 21:20
And the *a* in heaven . . . . . Rev 19:14
the earth, and their *a* . . . . . Rev 19:19

ARMOR
but he put his *a*. . . . . 1 Sam 17:54
spears, put on the *a* . . . . . Jer 46:4
let us put on the *a*. . . . . Rom 13:12
Put on the whole *a*. . . . . Eph 6:11

ARMS
are the everlasting *a* . . . . . Deut 33:27
into the clash of *a*. . . . . Job 39:21
It is God who *a*. . . . . Ps 18:32
My *a* will judge the . . . . . Is 51:5
wounds between your *a* . . . . . Zech 13:6
took them up in His *a* . . . . . Mark 10:16
took Him up in his *a* . . . . . Luke 2:28

ARMY
went out before the *a*. . . . . 2 Chr 20:21
the multitude of an *a* . . . . . Ps 33:16
an exceedingly great *a* . . . . . Ezek 37:10
the number of the *a* . . . . . Rev 9:16

ARNON
Boundary between Moab and Ammon, Num 21:13, 26
Border of Reuben, Deut 3:12, 16
Ammonites reminded of, Judg 11:18–26

AROMA
smelled a soothing *a* . . . . . Gen 8:21
To the one we are the *a* . . . . . 2 Cor 2:16
for a sweet-smelling *a* . . . . . Eph 5:2
a sweet-smelling *a* . . . . . Phil 4:18

AROUSED
the LORD was greatly *a* . . . . Num 11:10
his wrath was *a*. . . . . Job 32:2
Then Joseph, being *a* . . . . . Matt 1:24

ARPHAXAD
A son of Shem, Gen 10:22, 24
Born two years after the flood, Gen 11:10–13
An ancestor of Christ, Luke 3:36

ARRAYED
his glory was not *a* . . . . . Matt 6:29
"Who are these *a* . . . . . Rev 7:13
The woman was *a* . . . . . Rev 17:4

ARREST
when they *a* you . . . . . Mark 13:11

ARROGANCE
Pride and *a* and the. . . . . Prov 8:13
I will halt the *a* . . . . . Is 13:11

ARROGANT
the fruit of the *a* . . . . . Is 10:12
My sanctuary, your *a* boast . Ezek 24:21

ARROW
deliverance and the *a*. . . . . 2 Kin 13:17
a cannot make him flee. . . . . Job 41:28
make ready their *a* . . . . . Ps 11:2
a that flies by day . . . . . Ps 91:5
a sword, and a sharp *a* . . . . . Prov 25:18
Their tongue is an *a*. . . . . Jer 9:8
as a target for the *a* . . . . . Lam 3:12

ARROWS
He sent out *a* and . . . . . 2 Sam 22:15
a pierce me deeply . . . . . Ps 38:2
There He broke the *a* . . . . . Ps 76:3
Like *a* in the hand of . . . . . Ps 127:4
He has caused the *a* . . . . . Lam 3:13
were sworn over Your *a*. . . . . Hab 3:9

ARTAXERXES
Artaxerxes I, king of Persia (465–425 B.C.), authorizes Ezra's mission to Jerusalem, Ezra 7:1–28
Temporarily halts rebuilding program at Jerusalem, Ezra 4:7–23
Authorizes Nehemiah's mission, Neh 2:1–10
Permits Nehemiah to return, Neh 13:6

ARTEMIS
Worship of, at Ephesus, creates uproar, Acts 19:23–41

ASA
Third king of Judah; restores true worship, 1 Kin 15:8–15; 2 Chr 14—15
Hires Ben-Hadad against Baasha; rebuked by a prophet, 1 Kin 15:16–22; 2 Chr 16:1–10
Diseased, seeks physicians rather than the Lord, 2 Chr 16:12
Death and burial, 2 Chr 16:13, 14

ASAHEL
David's nephew; captain in his army; noted for valor, 2 Sam 2:18; 23:24; 1 Chr 2:16; 27:7
Killed by Abner, 2 Sam 2:19–23
Avenged by Joab, 2 Sam 3:27, 30

ASAPH
A Levite choir leader under David and Solomon, 1 Chr 15:16–19; 16:1–7; 2 Chr 5:6, 12
Twelve Psalms assigned to, 2 Chr 29:30; Ps 50; 73—83

ASCEND
Who may *a* into the . . . . . Ps 24:3
If I *a* into heaven . . . . . Ps 139:8
'I will *a* into heaven. . . . . Is 14:13
a as high as the eagle . . . . . Obad 4
see the Son of Man *a* . . . . . John 6:62

ASCENDED
You have *a* on high. . . . . Ps 68:18
Who has *a* into heaven . . . . . Prov 30:4
No one has *a* . . . . . John 3:13
"When He *a* on high . . . . . Eph 4:8
also the One who *a* . . . . . Eph 4:10
And they *a* to heaven . . . . . Rev 11:12

ASCENDING
angels of God were *a*. . . . . Gen 28:12
the angels of God *a* . . . . . John 1:51

ASCRIBE
a greatness to our God . . . . . Deut 32:3
a righteousness . . . . . Job 36:3
A strength to God . . . . . Ps 68:34

ASENATH
Daughter of Poti-Pherah and wife of Joseph, Gen 41:45
Mother of Manasseh and Ephraim, Gen 41:50–52; 46:20

ASHAMED
I am too *a* and . . . . . Ezra 9:6
all my enemies be *a* . . . . . Ps 6:10
Let me not be *a*. . . . . Ps 25:2
who waits on You be *a* . . . . . Ps 25:3
The wise men are *a* . . . . . Jer 8:9
forsake You shall be *a* . . . . . Jer 17:13
And Israel shall be *a* . . . . . Hos 10:6
For whoever is *a* . . . . . Mark 8:38
am not *a* of the gospel . . . . . Rom 1:16
nothing I shall be *a* . . . . . Phil 1:20
Therefore God is not *a* . . . . . Heb 11:16
in Christ may be *a* . . . . . 1 Pet 3:16
let him not be *a* . . . . . 1 Pet 4:16
and not be *a* before . . . . . 1 John 2:28

ASHDOD
One of five Philistine cities, Josh 13:3
Seat of Dagon worship, 1 Sam 5:1–8
Opposes Nehemiah, Neh 4:7
Women of, marry Jews, Neh 13:23, 24
Called Azotus, Acts 8:40

ASHER
Jacob's second son by Zilpah, Gen 30:12, 13
Goes to Egypt with Jacob, Gen 46:8, 17
Blessed by Jacob, Gen 49:20
——— Tribe of:
Census of, Num 1:41; 26:47
Slow to fight against Canaanites, Judg 1:31, 32; 5:17
Among Gideon's army, Judg 6:35; 7:23
A godly remnant among, 2 Chr 30:11

ASHERAH
The female counterpart of Baal, Judg 3:7; 1 Kin 18:19
Image of, erected by Manasseh in the temple, 2 Kin 21:7
Vessels of, destroyed by Josiah, 2 Kin 23:4
——— Translated "wooden images," idols used in the worship of Asherah, Ex 34:13; Deut 12:3; 16:21; 1 Kin 16:32, 33; 2 Kin 23:6, 7

ASHES
are proverbs of *a* . . . . . Job 13:12
become like dust and *a* . . . . . Job 30:19
For I have eaten *a* . . . . . Ps 102:9
He feeds on *a* . . . . . Is 44:20
sackcloth and sat in *a* . . . . . Jon 3:6
in sackcloth and *a* . . . . . Luke 10:13
and the *a* of a heifer . . . . . Heb 9:13

ASHKELON
One of five Philistine cities, Josh 13:3; Jer 47:5, 7
Captured by Judah, Judg 1:18
Men of, killed by Samson, Judg 14:19, 20
Repossessed by Philistines, 1 Sam 6:17; 2 Sam 1:20
Doom of, pronounced by the prophets, Jer 47:5, 7; Amos 1:8; Zeph 2:4, 7; Zech 9:5

ASHTAROTH
A city in Bashan; residence of King Og, Deut 1:4; Josh 12:4
Captured by Israel, Josh 9:10
——— A general designation of the Canaanite female deities, 1 Sam 7:3, 4; 31:10

ASHTORETH
A mother-goddess worshiped by the Philistines, 1 Sam 31:10
Israel ensnared by, Judg 2:13; 10:6
Worshiped by Solomon, 1 Kin 11:5, 33
Destroyed by Josiah, 2 Kin 23:13

ASIA
Paul forbidden to preach in, Acts 16:6
Paul's later ministry in, Acts 19:1–26
Seven churches of, Rev 1:4, 11

ASIDE
lay something *a,* storing . . . . 1 Cor 16:2
lay *a* all filthiness . . . . . James 1:21
Therefore, laying *a* . . . . . 1 Pet 2:1

ASK
"Why is it that you *a* . . . . . Gen 32:29
when your children *a* . . . . . Josh 4:6
A of Me, and I will give . . . . . Ps 2:8
"*A* a sign for yourself. . . . . Is 7:11
They shall *a* the way . . . . . Jer 50:5
the young children *a* . . . . . Lam 4:4
A the LORD for rain in . . . . . Zech 10:1
whatever things you *a* . . . . . Matt 21:22
a, and it will be . . . . . Luke 11:9
that whatever You *a* . . . . . John 11:22
a anything in My . . . . . John 14:14
in that day you will *a* . . . . . John 16:23
something, let them *a* . . . . . 1 Cor 14:35
above all that we *a* . . . . . Eph 3:20
wisdom, let him *a* . . . . . James 1:5
But let him *a* in faith . . . . . James 1:6
because you do not *a* . . . . . James 4:2
hears us, whatever we *a* . . . . 1 John 5:15

ASKS
For everyone who *a* . . . . . Matt 7:8
if his son *a* for bread. . . . . Matt 7:9
Or if he *a* for a fish. . . . . Luke 11:11

ASLEEP
down, and was fast *a* . . . . . Jon 1:5
But He was *a* . . . . . Matt 8:24
but some have fallen *a* . . . . . 1 Cor 15:6
those who are *a* . . . . . 1 Thess 4:15
the fathers fell *a* . . . . . 2 Pet 3:4

ASSEMBLED
of the God of Israel *a* . . . . . Ezra 9:4
behold, the kings *a* . . . . . Ps 48:4

ASSEMBLING
not forsaking the *a* . . . . . Heb 10:25

ASSEMBLY
to kill this whole *a* . . . . . Ex 16:3
It is a sacred *a* . . . . . Lev 23:36
a I will praise You. . . . . Ps 22:22
I have hated the *a* . . . . . Ps 26:5
also in the *a* of the . . . . . Ps 89:5
to be feared in the *a* . . . . . Ps 89:7
will rest in the *a* of the . . . . . Prov 21:16
fast, call a sacred *a* . . . . . Joel 1:14
people, sanctify the *a* . . . . . Joel 2:16
a I will sing praise . . . . . Heb 2:12
to the general *a* . . . . . Heb 12:23
come into your *a* . . . . . James 2:2

ASSHUR
One of the sons of Shem; progenitor of the Assyrians, Gen 10:22; 1 Chr 1:17
——— The chief god of the Assyrians; seen in names like Ashurbanipal (Osnapper), Ezra 4:10
——— A city in Assyria or the nation of Assyria, Num 24:22, 24

ASSURANCE
night, and have no *a* . . . . . Deut 28:66
riches of the full *a* . . . . . Col 2:2
Spirit and in much *a* . . . . . 1 Thess 1:5
to the full *a* of hope . . . . . Heb 6:11
a true heart in full *a* . . . . . Heb 10:22

ASSURE
a our hearts before . . . . . 1 John 3:19

ASSURED
I will give you *a* peace . . . . . Jer 14:13
learned and been *a* . . . . . 2 Tim 3:14

ASSYRIA (or Asshur)
Founded by Nimrod, Gen 10:8–12; Mic 5:6
Agent of God's purposes, Is 7:17–20; 10:5, 6
Attacks and finally conquers Israel, 2 Kin 15:19, 20, 29; 17:3–41
Invades and threatens Judah, 2 Kin 18:13–37
Hezekiah prays for help against; army miraculously slain, 2 Kin 19:1–35
Prophecies concerning, Num 24:22–24; Is 10:12–19; 14:24, 25; 19:23–25; Hos 10:6; 11:5; Nah 3:1–19

ASTONISHED
Just as many were *a* . . . . . Is 52:14
that the people were *a* . . . . . Matt 7:28
who heard Him were *a* . . . . . Luke 2:47

ASTONISHMENT
you shall become an *a* . . . . . Deut 28:37
a has taken hold. . . . . Jer 8:21

ASTRAY
is a people who go *a* . . . . . Ps 95:10
a fool, shall not go *a* . . . . . Is 35:8
Their lies lead them *a* . . . . . Amos 2:4
and one of them goes *a* . . . . Matt 18:12
'They always go *a* . . . . . Heb 3:10
like sheep going *a* . . . . . 1 Pet 2:25

ATHALIAH
Daughter of Ahab and Jezebel, 2 Kin 8:18, 26; 2 Chr 22:2, 3
Kills royal children; usurps throne, 2 Kin 11:1–3; 2 Chr 22:10, 11
Killed in priestly uprising, 2 Kin 11:4–16; 2 Chr 23:1–21

ATHENS
Paul preaches in, Acts 17:15–34
Paul resides in, 1 Thess 3:1

ATONEMENT
a year he shall make *a* . . . . . Ex 30:10
priest shall make *a* . . . . . Lev 16:30
the blood that makes *a* . . . . . Lev 17:11
for it is the Day of *A* . . . . . Lev 23:28
what shall I make *a* . . . . . 2 Sam 21:3
offerings to make *a* . . . . . Neh 10:33
a is provided for . . . . . Prov 16:6
there will be no *a* . . . . . Is 22:14
I provide you an *a* . . . . . Ezek 16:63

ATTAIN
It is high, I cannot *a* . . . . . Ps 139:6
understanding will *a* . . . . . Prov 1:5
How long until they *a* . . . . . Hos 8:5
worthy to *a* that age . . . . . Luke 20:35
by any means, I may *a* . . . . . Phil 3:11

ATTEND
just cause, O LORD, *a*. . . . . Ps 17:1
And *a* to the voice of . . . . . Ps 86:6
behold, I will *a* . . . . . Jer 23:2

ATTENTION
My son, give *a* to my . . . . . Prov 4:20
Till I come, give *a* . . . . . 1 Tim 4:13
and you pay *a* to the . . . . . James 2:3

ATTENTIVE
Let Your ears be *a* . . . . . Ps 130:2
the people were very *a* . . . . . Luke 19:48

ATTESTED
a Man *a* by God to you. . . . . Acts 2:22

AUSTERE
because you are an *a* . . . . . Luke 19:21

AUTHOR
For God is not the *a* . . . . . 1 Cor 14:33
He became the *a* . . . . . Heb 5:9
unto Jesus, the *a* . . . . . Heb 12:2

AUTHORITIES
a that exist are . . . . . Rom 13:1
of God, angels and *a* . . . . . 1 Pet 3:22

AUTHORITY
give some of your *a* . . . . . Num 27:20
Jew, wrote with full *a* . . . . . Esth 9:29
the righteous are in *a* . . . . . Prov 29:2
them as one having *a* . . . . . Matt 7:29
who are great exercise *a* . . . . Matt 20:25
"All *a* has been given . . . . . Matt 28:18
a I will give You . . . . . Luke 4:6
and has given Him *a* . . . . . John 5:27
You have given Him *a* . . . . . John 17:2
has put in His own *a* . . . . . Acts 1:7
For there is no *a* . . . . . Rom 13:1
to have a symbol of *a* . . . . . 1 Cor 11:10
and all who are in *a* . . . . . 1 Tim 2:2
and rebuke with all *a* . . . . . Titus 2:15
defile the flesh, reject *a* . . . . . Jude 8

AUTUMN
a trees without fruit . . . . . Jude 12

AVAILS
nor uncircumcision *a* . . . . . Gal 5:6
of a righteous man *a*. . . . . James 5:16

AVEN
The city of On in Egypt near Cairo; known as Heliopolis, Gen 41:45; Ezek 30:17
——— A name contemptuously applied to Bethel, Hos 10:5, 8
——— Valley in Syria, Amos 1:5

AVENGE
for He will *a* the . . . . . Deut 32:43
you that He will *a* . . . . . Luke 18:8
Beloved, do not *a* . . . . . Rom 12:19
a our blood on those . . . . . Rev 6:10

AVENGER
The *a* of blood . . . . . Num 35:19
the enemy and the *a* . . . . . Ps 8:2
God's minister, an *a* . . . . . Rom 13:4
the Lord is the *a*. . . . . 1 Thess 4:6

AVENGES
It is God who *a* . . . . . 2 Sam 22:48
When He *a* blood . . . . . Ps 9:12

AWAKE
be satisfied when I *a* . . . . . Ps 17:15
I lie *a*. . . . . Ps 102:7
A, lute and harp . . . . . Ps 108:2
My eyes are *a* through . . . . . Ps 119:148
A, O north wind. . . . . Song 4:16
but my heart is *a*. . . . . Song 5:2
of the earth shall *a* . . . . . Dan 12:2
it is high time to *a*. . . . . Rom 13:11
A to righteousness . . . . . 1 Cor 15:34
"*A*, you who sleep . . . . . Eph 5:14

AWAY
the wind drives *a* . . . . . Ps 1:4
Do not cast me *a* . . . . . Ps 51:11
A time to cast *a* . . . . . Eccl 3:5
fair one, and come *a*. . . . . Song 2:10
and the shadows flee *a* . . . . . Song 2:17
minded to put her *a* . . . . . Matt 1:19
and earth will pass *a*. . . . . Matt 24:35
and steal Him *a* . . . . . Matt 27:64
the rich He has sent *a*. . . . . Luke 1:53
of God who takes *a* . . . . . John 1:29
"I am going *a* . . . . . John 8:21
they cried out, "*A* . . . . . John 19:15
"They have taken *a*. . . . . John 20:2
crying out, "*A* . . . . . Acts 21:36
the veil is taken *a*. . . . . 2 Cor 3:14
Barnabas was carried *a*. . . . . Gal 2:13
unless the falling *a* . . . . . 2 Thess 2:3
in Asia have turned *a* . . . . . 2 Tim 1:15
heard, lest we drift *a* . . . . . Heb 2:1
if they fall *a* . . . . . Heb 6:6
which can never take *a* . . . . . Heb 10:11
that does not fade *a* . . . . . 1 Pet 5:4
the world is passing *a* . . . . . 1 John 2:17
and the heaven fled *a* . . . . . Rev 20:11
if anyone takes *a* . . . . . Rev 22:19
God shall take *a* . . . . . Rev 22:19

AWE
the world stand in *a* . . . . . Ps 33:8
my heart stands in *a* . . . . . Ps 119:161

AWESOME
a is this place . . . . . Gen 28:17
a thing that I will do . . . . . Ex 34:10
God, the great and *a* . . . . . Deut 7:21
God, mighty and *a* . . . . . Deut 10:17
Angel of God, very *a* . . . . . Judg 13:6
a deeds for Your land . . . . . 2 Sam 7:23
heaven, O great and *a* . . . . . Neh 1:5
hand shall teach You *a* . . . . . Ps 45:4
By *a* deeds in . . . . . Ps 65:5
a are Your works . . . . . Ps 66:3
He is *a* in His doing . . . . . Ps 66:5
O God, You are more *a* . . . . . Ps 68:35
He is *a* to the kings . . . . . Ps 76:12
Your great and *a* name . . . . . Ps 99:3
of the might of Your *a* . . . . . Ps 145:6
When You did *a* things . . . . . Is 64:3
with me as a mighty, *a* . . . . . Jer 20:11
her collapse was *a*. . . . . Lam 1:9
"O Lord, great and *a*. . . . . Dan 9:4

AWL
his ear with an *a* . . . . . Ex 21:6
you shall take an *a* . . . . . Deut 15:17

AX
a stroke with the *a* . . . . . Deut 19:5
Abimelech took an *a*. . . . . Judg 9:48
a tree, the iron *a* . . . . . 2 Kin 6:5
If the *a* is dull . . . . . Eccl 10:10
a boast itself against . . . . . Is 10:15
And even now the *a* . . . . . Matt 3:10

AZARIAH
A prophet who encourages King Asa, 2 Chr 15:1–8
——— Son of King Jehoshaphat, 2 Chr 21:2
——— King of Judah, 2 Kin 15:1
——— A high priest who rebukes King Uzziah, 2 Chr 26:16–20
——— Chief priest in the time of Hezekiah, 2 Chr 31:9, 10
——— The Hebrew name of Abed-Nego, Dan 1:7

AZEKAH
Camp of Goliath, 1 Sam 17:1, 4, 17
Besieged by Nebuchadnezzar, Jer 34:7

BAAL (or Baals)
Deities of Canaanite polytheism, Judg 10:10–14
The male god of the Phoenicians and Canaanites; the counterpart of the female Ashtaroth, 2 Kin 23:5
Nature of the worship of, 1 Kin 18:26, 28; 19:18; Ps 106:28; Jer 7:9; 19:5; Hos 9:10; 13:1, 2
Worshiped by Israelites, Num 25:1–5; Judg 2:11–14; 3:7; 6:28–32; 1 Kin 16:31, 32; 2 Kin 21:3; Jer 11:13; Hos 2:8
Ahaz makes images to, 2 Chr 28:1–4
Overthrown by Elijah, 1 Kin 18:17–40 by Josiah, 2 Kin 23:4, 5
Denounced by prophets, Jer 19:4–6; Ezek 16:1, 2, 20, 21
Historic retrospect, Rom 11:4

BAAL PEOR (or Baal of Peor)
A Moabite god; worshiped by Israelites, Num 25:1–9

BAAL PERAZIM
Site of David's victory over the Philistines, 2 Sam 5:18–20
Same as Perazim, Is 28:21

BAAL-ZEBUB
A Philistine god at Ekron, 2 Kin 1:2
Ahaziah inquires of, 2 Kin 1:2, 6, 16
Also called Beelzebub, Matt 10:25; 12:24

BAALAH
A town also known as Kirjath Jearim, Josh 15:9, 10

BAALS
Deities of Canaanite polytheism, Judg 10:10–14
Ensnare Israelites, Judg 2:11–14; 3:7
Ahaz makes images to, 2 Chr 28:1–4

BAANAH
A murderer of Ishbosheth, 2 Sam 4:1–12

BAASHA
Usurps throne of Israel; his evil reign; wars with Judah, 1 Kin 15:16—16:7

BABBLER
b is no different . . . . . Eccl 10:11
"What does this *b* . . . . . Acts 17:18

BABBLINGS
the profane and idle *b*. . . . . 1 Tim 6:20

BABE
the *b* leaped in my . . . . . Luke 1:44
You will find a *B* . . . . . Luke 2:12
for he is a *b* . . . . . Heb 5:13

BABEL, TOWER OF
A huge brick structure intended to magnify man and preserve the unity of the race, Gen 11:1–4
Objectives of, thwarted by God, Gen 11:5–9

BABES
Out of the mouth of *b* . . . . . Ps 8:2
b shall rule over them . . . . . Is 3:4
revealed them to *b*. . . . . Matt 11:25
'Out of the mouth of *b*. . . . . Matt 21:16
a teacher of *b* . . . . . Rom 2:20
as to carnal, as to *b* . . . . . 1 Cor 3:1
as newborn *b* . . . . . 1 Pet 2:2

BABYLON
Built by Nimrod; Tower of Babel, Gen 10:8–10; 11:1–9
Descriptions of, Is 13:19; 14:4; Jer 51:44; Dan 4:30
Jews carried captive to, 2 Kin 25:1–21; 2 Chr 36:5–21
Inhabitants of, described, Is 47:1, 9–13; Jer 50:35–38; Dan 5:1–3
Prophecies concerning, Is 13:1–22; Jer 21:1–7; 25:9–12; 27:5–8; 29:10; Jer 50:1–46; Dan 2:31–38; 7:2–4
The prophetic city, Rev 14:8; 16:19; 17:1—18:24

BACK
Jordan turned *b*. . . . . Ps 114:3
but a rod is for the *b* . . . . . Prov 10:13
for the fool's *b* . . . . . Prov 26:3
I gave My *b* to those . . . . . Is 50:6

cast Me behind your *b* . . . . . Ezek 23:35
found Him, bring *b* word . . . . . Matt 2:8
plow, and looking *b* . . . . . Luke 9:62
they drew *b* and fell . . . . . John 18:6
I am sending him *b* . . . . . Philem 12
of those who draw *b* . . . . . Heb 10:39
someone turns him *b* . . . . . James 5:19
inside and on the *b*. . . . . Rev 5:1

BACKBITERS
b, haters of God . . . . . Rom 1:30

BACKBITING
b tongue an angry . . . . . Prov 25:23

BACKSLIDER
The *b* in heart will be . . . . . Prov 14:14

BACKSLIDINGS
b will rebuke you . . . . . Jer 2:19
And I will heal your *b* . . . . . Jer 3:22
b have increased. . . . . Jer 5:6
for our *b* are many . . . . . Jer 14:7

BACKWARD
fell off the seat *b*. . . . . 1 Sam 4:18
shadow ten degrees *b*. . . . . 2 Kin 20:11

BAD
speak to you either *b* . . . . . Gen 24:50
good for *b* or *b* for good . . . . . Lev 27:10
b tree bears *b* fruit . . . . . Matt 7:17

BAG
is sealed up in a *b* . . . . . Job 14:17
wages to put into a *b* . . . . . Hag 1:6
nor *b* for your . . . . . Matt 10:10

BAKE
b twelve cakes with it . . . . . Lev 24:5

BAKED
b unleavened cakes. . . . . Ex 12:39
b unleavened bread . . . . . 1 Sam 28:24

BAKER
the butler and the *b* . . . . . Gen 40:1

BAKERS
of bread from the *b* . . . . . Jer 37:21

BAKES
kindles it and *b* bread. . . . . Is 44:15

BALAAM
Sent by Balak to curse Israel, Num 22:5–7; Josh 24:9
Hindered by talking donkey, Num 22:22–35; 2 Pet 2:16
Curse becomes a blessing, Deut 23:4, 5; Josh 24:10
Prophecies of, Num 23:7–10, 18–24; 24:3–9, 15–24
NT references to, 2 Pet 2:15, 16; Jude 11; Rev 2:14

BALAK
A Moabite king, Num 22:4
Hires Balaam to curse Israel, Num 22–24

BALANCE
b is an abomination . . . . . Prov 11:1
small dust on the *b*. . . . . Is 40:15

BALANCES
falsifying the *b*. . . . . Amos 8:5

BALD
shall not make any *b* . . . . . Lev 21:5
every head shall be *b* . . . . . Jer 48:37
completely *b* because . . . . . Ezek 27:31

BALDHEAD
Go up, you *b* . . . . . 2 Kin 2:23

BALM
a little *b* and a . . . . . Gen 43:11
no *b* in Gilead . . . . . Jer 8:22

BAND
A *b* of robbers takes. . . . . Hos 7:1
with a golden *b*. . . . . Rev 1:13

BANDAGED
him, and *b* his wounds . . . . . Luke 10:34

BANKERS
my money with the *b* . . . . . Matt 25:27

BANNERS
we will set up our *b* . . . . . Ps 20:5
They set up their *b* . . . . . Ps 74:4
as an army with *b*. . . . . Song 6:4

BANQUET
b that I have prepared . . . . . Esth 5:4
companions make a *b* . . . . . Job 41:6
lords, came to the *b* . . . . . Dan 5:10

BANQUETING
He brought me to the *b* . . . . . Song 2:4

BANQUETS
b shall be removed . . . . . Amos 6:7

BAPTISM
coming to his *b* . . . . . Matt 3:7
b that I am baptized . . . . . Matt 20:22
The *b* of John . . . . . Matt 21:25
But I have a *b* . . . . . Luke 12:50
said, "Into John's *b* . . . . . Acts 19:3
with Him through *b* . . . . . Rom 6:4
Lord, one faith, one *b* . . . . . Eph 4:5
buried with Him in *b* . . . . . Col 2:12
now saves us—*b* . . . . . 1 Pet 3:21

BAPTISMS
of the doctrine of *b* . . . . . Heb 6:2

BAPTIZE
I indeed *b* you with. . . . . Matt 3:11
"Why then do you *b* . . . . . John 1:25
Himself did not *b* . . . . . John 4:2
did not send me to *b* . . . . . 1 Cor 1:17

BAPTIZED
"I need to be *b* . . . . . Matt 3:14
b will be saved . . . . . Mark 16:16
b more disciples . . . . . John 4:1
be *b* with the Holy Spirit . . . . . Acts 1:5
every one of you be *b* . . . . . Acts 2:38
all his family were *b* . . . . . Acts 16:33
believed and were *b*. . . . . Acts 18:8
Arise and be *b* . . . . . Acts 22:16
were *b* into Christ . . . . . Rom 6:3
I thank God that I *b* . . . . . 1 Cor 1:14
b the household . . . . . 1 Cor 1:16
all were *b* into Moses. . . . . 1 Cor 10:2
Spirit we were all *b* . . . . . 1 Cor 12:13
who are *b* for the dead. . . . . 1 Cor 15:29
as many of you as were *b*. . . . . Gal 3:27

BAPTIZING
b them in the name of. . . . . Matt 28:19
therefore I came *b*. . . . . John 1:31

BAR-JESUS (or Elymas)
A Jewish false prophet, Acts 13:6–12

BAR-JONAH
Surname of Simon (Peter), Matt 16:17

BARABBAS
A murderer released in place of Jesus, Matt 27:16–26; Acts 3:14, 15

BARAK
Defeats Jabin, Judg 4:1–24
A man of faith, Heb 11:32

BARBARIAN
nor uncircumcised, *b* . . . . . Col 3:11

BARE
make yourselves *b* . . . . . Is 32:11
The LORD has made *b*. . . . . Is 52:10

BARLEY
a land of wheat and *b* . . . . . Deut 8:8
loaf of *b* bread tumbled . . . . . Judg 7:13
beginning of *b* harvest . . . . . Ruth 1:22
who has five *b* loaves . . . . . John 6:9
and three quarts of *b* . . . . . Rev 6:6

BARN
seed still in the *b* . . . . . Hag 2:19
the wheat into my *b* . . . . . Matt 13:30
storehouse nor *b*. . . . . Luke 12:24

BARNABAS
A disciple from Cyprus; gives property, Acts 4:36, 37
Supports Paul, Acts 9:27
Ministers in Antioch, Acts 11:22–30
Travels with Paul, Acts 12:25; 13—15
Breaks with Paul over John Mark, Acts 15:36–39

BARNS
b will be filled . . . . . Prov 3:10
b are broken down . . . . . Joel 1:17
reap nor gather into *b* . . . . . Matt 6:26
I will pull down my *b*. . . . . Luke 12:18

BARREN
But Sarai was *b* . . . . . Gen 11:30
b has borne seven . . . . . 1 Sam 2:5
He grants the *b* . . . . . Ps 113:9
"Sing, O *b* . . . . . Is 54:1
'Blessed are the *b* . . . . . Luke 23:29
"Rejoice, O *b* . . . . . Gal 4:27
you will be neither *b*. . . . . 2 Pet 1:8

BARRENNESS
A fruitful land into *b*. . . . . Ps 107:34

BARS
has strengthened the *b* . . . . . Ps 147:13
bronze and cut the *b* . . . . . Is 45:2
the earth with its *b* . . . . . Jon 2:6

BARSABAS
Nominated to replace Judas, Acts 1:23
Sent to Antioch, Acts 15:22

BARTHOLOMEW
Called Nathanael, John 1:45, 46
One of the twelve apostles, Matt 10:3; Acts 1:13

BARTIMAEUS
Blind beggar healed by Jesus, Mark 10:46–52

BARUCH
Son of Neriah, Jer 32:12, 13

Jeremiah's faithful friend and scribe, Jer 36:4–32

BARZILLAI

Supplies David with food, 2 Sam 17:27–29
Age restrains him from following David, 2 Sam 19:31–39

BASE

the elder, and the *b* . . . . . Is 3:5
and the *b* things of. . . . . 1 Cor 1:28

BASHAN

Conquered by Israel, Num 21:33–35
Assigned to Manasseh, Deut 3:13
Conquered by Hazael, king of Syria, 2 Kin 10:32, 33

BASIN

poured water into a *b* . . . . . John 13:5

BASKET

Cursed shall be your *b* . . . . . Deut 28:17
b had very good figs. . . . . Jer 24:2
and put it under a *b* . . . . . Matt 5:15
I was let down in a *b* . . . . . 2 Cor 11:33

BASKETS

there were three white *b* . . . . Gen 40:16
and there were two *b* . . . . . Jer 24:1
they took up twelve *b* . . . . . Matt 14:20
took up seven large *b* . . . . . Matt 15:37

BATHED

My sword shall be *b*. . . . . Is 34:5
to him, "He who is *b* . . . . . John 13:10

BATHSHEBA

Wife of Uriah, taken by David, 2 Sam 11
Her first child dies, 2 Sam 12:14–19
Bears Solomon, 2 Sam 12:24
Secures throne for Solomon, 1 Kin 1:15–31
Deceived by Adonijah, 1 Kin 2:13–25

BATS

To the moles and *b* . . . . . Is 2:20

BATTLE

b is the LORD's. . . . . 1 Sam 17:47
out to God in the *b* . . . . . 1 Chr 5:20
strength for the *b*. . . . . Ps 18:39
The LORD mighty in *b* . . . . . Ps 24:8
for the day of *b* . . . . . Prov 21:31
the *b* to the strong . . . . . Eccl 9:11
who turn back the *b*. . . . . Is 28:6
A sound of *b* is in the . . . . . Jer 50:22
prepare for *b* . . . . . 1 Cor 14:8
became valiant in *b* . . . . . Heb 11:34
gather them to the *b* . . . . . Rev 16:14

BEAR

greater than I can *b* . . . . . Gen 4:13
whom Sarah shall *b*. . . . . Gen 17:21
not *b* false witness . . . . . Ex 20:16
from the paw of the *b*. . . . . 1 Sam 17:37
they shall *b* you up in . . . . . Ps 91:12
b a broken spirit . . . . . Prov 18:14
be clean, you who *b*. . . . . Is 52:11
b their iniquities. . . . . Is 53:11
LORD could no longer *b* . . . . . Jer 44:22
b deprived of her cubs . . . . . Hos 13:8
lion, and a *b* met him . . . . . Amos 5:19
He shall *b* the glory . . . . . Zech 6:13
child, and *b* a Son. . . . . Matt 1:23
A good tree cannot *b* . . . . . Matt 7:18
how long shall I *b* . . . . . Matt 17:17
by, to *b* His cross . . . . . Mark 15:21
wife Elizabeth will *b*. . . . . Luke 1:13
And whoever does not *b*. . . . Luke 14:27
in Me that does not *b* . . . . . John 15:2
for he does not *b*. . . . . Rom 13:4
are strong ought to *b*. . . . . Rom 15:1
you may be able to *b* . . . . . 1 Cor 10:13
B one another's. . . . . Gal 6:2
I *b* in my body the . . . . . Gal 6:17
b the sins of many . . . . . Heb 9:28
like the feet of a *b*. . . . . Rev 13:2

BEARD

the edges of your *b* . . . . . Lev 19:27
I caught it by its *b*. . . . . 1 Sam 17:35
took Amasa by the *b* . . . . . 2 Sam 20:9
Running down on the *b* . . . . . Ps 133:2

BEARING

goes forth weeping, *b* . . . . . Ps 126:6
And He, *b* His cross . . . . . John 19:17
b with one another . . . . . Col 3:13
the camp, *b* His reproach . . . . Heb 13:13

BEARS

Every branch that *b* . . . . . John 15:2
b all things. . . . . 1 Cor 13:7
it is the Spirit who *b*. . . . . 1 John 5:6

BEAST

b has devoured him . . . . . Gen 37:20
You preserve man and *b*. . . . . Ps 36:6
I was like a *b* before . . . . . Ps 73:22
to the *b* its food. . . . . Ps 147:9
b touches the mountain . . . . . Heb 12:20
And I saw a *b* rising . . . . . Rev 13:1
Then I saw another *b* . . . . . Rev 13:11
the mark of the *b* . . . . . Rev 19:20

BEASTS

are we counted as *b*. . . . . Job 18:3
The *b* go into dens . . . . . Job 37:8
like the *b* that perish . . . . . Ps 49:12
I have fought with *b*. . . . . 1 Cor 15:32
like brute *b* . . . . . Jude 10

BEAT

I will *b* down his foes . . . . . Ps 89:23
You shall *b* him with a . . . . . Prov 23:14
b their swords into . . . . . Is 2:4
you shall *b* in pieces . . . . . Mic 4:13
spat in His face and *b* . . . . . Matt 26:67
but *b* his breast . . . . . Luke 18:13

BEATEN

and you will be *b* . . . . . Mark 13:9
his will, shall be *b*. . . . . Luke 12:47
Three times I was *b* . . . . . 2 Cor 11:25
when you are *b* for your . . . . . 1 Pet 2:20

BEAUTIFUL

but Rachel was *b* . . . . . Gen 29:17
B in elevation . . . . . Ps 48:2
has made everything *b*. . . . . Eccl 3:11
my love, you are as *b* . . . . . Song 6:4
of the LORD shall be *b* . . . . . Is 4:2
How *b* upon the. . . . . Is 52:7
indeed appear *b*. . . . . Matt 23:27
begging alms at the *B* . . . . . Acts 3:10
they saw he was a *b* . . . . . Heb 11:23

BEAUTIFY

b the humble with. . . . . Ps 149:4
b the place of My . . . . . Is 60:13

BEAUTY

for glory and for *b* . . . . . Ex 28:2
"The *b* of Israel is. . . . . 2 Sam 1:19
To behold the *b*. . . . . Ps 27:4
and *b* is passing. . . . . Prov 31:30
see the King in His *b* . . . . . Is 33:17
no *b* that we should . . . . . Is 53:2
the one I called *B* . . . . . Zech 11:7
Do not let your *b* . . . . . 1 Pet 3:3
the incorruptible *b* . . . . . 1 Pet 3:4

BECAME

b a living being . . . . . Gen 2:7
to the Jews I *b* . . . . . 1 Cor 9:20
for I *b* like you . . . . . Gal 4:12

BED

house, if I make my *b* . . . . . Job 17:13
I remember You on my *b* . . . . . Ps 63:6
if I make my *b* in hell . . . . . Ps 139:8
Also our *b* is green . . . . . Song 1:16
b is too short to stretch . . . . . Is 28:20
you have set your *b* . . . . . Is 57:7
"Arise, take up your *b*. . . . . Matt 9:6
be two men in one *b*. . . . . Luke 17:34
and the *b* undefiled . . . . . Heb 13:4

BEDS

sing aloud on their *b*. . . . . Ps 149:5
shall rest in their *b*. . . . . Is 57:2
who lie on *b* of ivory . . . . . Amos 6:4

BEE

Egypt, and for the *b*. . . . . Is 7:18

BEELZEBUB

Jesus accused of serving, Matt 10:25; 12:24–27

BEER LAHAI ROI

Angel meets Hagar there, Gen 16:7–14
Isaac dwells in, Gen 24:62

BEERSHEBA

God appears there to Hagar, Gen 21:14–19
to Isaac, Gen 26:23–25
to Jacob, Gen 46:1–5
to Elijah, 1 Kin 19:3–7
Oaths sworn there by Abraham, Gen 21:31–33
by Isaac, Gen 26:26–33

BEFOREHAND

do not worry *b*. . . . . Mark 13:11
told you all things *b*. . . . . Mark 13:23
not to meditate *b* . . . . . Luke 21:14
when He testified *b*. . . . . 1 Pet 1:11

BEG

I would *b* mercy of my . . . . . Job 9:15
I am ashamed to *b* . . . . . Luke 16:3
b you as sojourners. . . . . 1 Pet 2:11

BEGAN

Then men *b* to call on . . . . . Gen 4:26
since the world *b* . . . . . Luke 1:70

BEGETS

b a scoffer does . . . . . Prov 17:21
b a wise child will . . . . . Prov 23:24
b a hundred children . . . . . Eccl 6:3

BEGGAR

and lifts the *b* . . . . . 1 Sam 2:8
there was a certain *b*. . . . . Luke 16:20

BEGGARLY
weak and *b* elements . . . . . Gal 4:9

BEGINNING
b God created the . . . . . Gen 1:1
Though your *b* was . . . . . Job 8:7
of the LORD is the *b* . . . . . Ps 111:10
that God does from *b* . . . . . Eccl 3:11
who made them at the *b* . . . . . Matt 19:4
In the *b* was the Word . . . . . John 1:1
This *b* of signs Jesus . . . . . John 2:11
a murderer from the *b* . . . . . John 8:44
with Me from the *b* . . . . . John 15:27
the *b*, the firstborn . . . . . Col 1:18
having neither *b* . . . . . Heb 7:3
True Witness, the *B* . . . . . Rev 3:14
and the Omega, the *B* . . . . . Rev 21:6

BEGOTTEN
I have *b* You . . . . . Ps 2:7
heart, 'Who has *b* . . . . . Is 49:21
glory as of the only *b* . . . . . John 1:14
Christ Jesus I have *b* . . . . . 1 Cor 4:15
abundant mercy has *b* . . . . . 1 Pet 1:3
loves him who is *b* . . . . . 1 John 5:1

BEGUILING
b unstable souls . . . . . 2 Pet 2:14

BEGUN
Having *b* in the Spirit . . . . . Gal 3:3
that He who has *b* . . . . . Phil 1:6

BEHALF
to speak on God's *b* . . . . . Job 36:2
you on Christ's *b* . . . . . 2 Cor 5:20
has been granted on *b* . . . . . Phil 1:29

BEHAVE
I will *b* wisely in a . . . . . Ps 101:2
does not *b* rudely . . . . . 1 Cor 13:5

BEHAVED
sent him, and *b* wisely . . . . . 1 Sam 18:5
and blamelessly we *b* . . . . . 1 Thess 2:10

BEHAVIOR
of good *b*, hospitable . . . . . 1 Tim 3:2
they be reverent in *b* . . . . . Titus 2:3

BEHEADED
he sent and had John *b* . . . . . Matt 14:10
those who had been *b* . . . . . Rev 20:4

BEHEMOTH
Described, Job 40:15–24

BEHOLD
the eyes to *b* the sun . . . . . Eccl 11:7
B, you are fair . . . . . Song 1:15
B, the virgin shall . . . . . Is 7:14
Judah, "*B* your God . . . . . Is 40:9
B the Lamb of God . . . . . John 1:36
I am, that they may *b* . . . . . John 17:24
to them, "*B* the Man . . . . . John 19:5
B what manner of love . . . . . 1 John 3:1

BEHOLDING
with unveiled face, *b* . . . . . 2 Cor 3:18

BEING
man became a living *b* . . . . . Gen 2:7
God while I have my *b* . . . . . Ps 104:33
move and have our *b* . . . . . Acts 17:28
who, *b* in the form of . . . . . Phil 2:6

BEL
Patron god of Babylon, Is 46:1; Jer 50:2; 51:44

BELIEF
by the Spirit and *b* . . . . . 2 Thess 2:13

BELIEVE
B in the LORD your God . . . 2 Chr 20:20
tears, "Lord, I *b* . . . . . Mark 9:24
b that you receive . . . . . Mark 11:24
because they did not *b* . . . . . Mark 16:14
have no root, who *b* . . . . . Luke 8:13
and slow of heart to *b* . . . . . Luke 24:25
to those who *b* . . . . . John 1:12
how will you *b* . . . . . John 3:12
sent, Him you do not *b* . . . . . John 5:38
we may see it and *b* . . . . . John 6:30
to him, "Do you *b* . . . . . John 9:35
this, that they may *b* . . . . . John 11:42
you *b* in God . . . . . John 14:1
written that you may *b* . . . . . John 20:31
King Agrippa, do you *b* . . . . . Acts 26:27
the Lord Jesus and *b* . . . . . Rom 10:9
And how shall they *b* . . . . . Rom 10:14
a wife who does not *b* . . . . . 1 Cor 7:12
I spoke," we also *b* . . . . . 2 Cor 4:13
given to those who *b* . . . . . Gal 3:22
Christ, not only to *b* . . . . . Phil 1:29
comes to God must *b* . . . . . Heb 11:6
b that there is one . . . . . James 2:19
Even the demons *b* . . . . . James 2:19
Beloved, do not *b* . . . . . 1 John 4:1

BELIEVED
And he *b* in the LORD . . . . . Gen 15:6
b that I would see the . . . . . Ps 27:13
Who has *b* our report . . . . . Is 53:1
of that city *b* in Him . . . . . John 4:39
seen Me, you have *b* . . . . . John 20:29
who heard the word *b* . . . . . Acts 4:4
of those who *b* were of . . . . . Acts 4:32
Holy Spirit when you *b* . . . . . Acts 19:2
"Abraham *b* God . . . . . Rom 4:3
I know whom I have *b* . . . . . 2 Tim 1:12

BELIEVERS
be an example to the *b* . . . . . 1 Tim 4:12
are benefited are *b* . . . . . 1 Tim 6:2

BELIEVES
The simple *b* every . . . . . Prov 14:15
He who *b* and is . . . . . Mark 16:16
that whoever *b* in Him . . . . . John 3:16
He who *b* in the Son . . . . . John 3:36
with the heart one *b* . . . . . Rom 10:10
b all things . . . . . 1 Cor 13:7

BELIEVING
you ask in prayer, *b* . . . . . Matt 21:22
blessed with *b* Abraham . . . . . Gal 3:9

BELLY
On your *b* you shall go . . . . . Gen 3:14
And Jonah was in the *b* . . . . . Jon 1:17
three nights in the *b* . . . . . Matt 12:40
whose god is their *b* . . . . . Phil 3:19

BELONG
To the Lord our God *b* . . . . . Dan 9:9
My name, because you *b* . . . . Mark 9:41

BELOVED
"The *b* of the LORD . . . . . Deut 33:12
so He gives His *b* . . . . . Ps 127:2
of myrrh is my *b* . . . . . Song 1:13
My *b* is mine . . . . . Song 2:16
b more than another . . . . . Song 5:9
Where has your *b* . . . . . Song 6:1
leaning upon her *b* . . . . . Song 8:5
a song of my *B* . . . . . Is 5:1
for you are greatly *b* . . . . . Dan 9:23
"This is My *b* . . . . . Matt 3:17
election they are *b* . . . . . Rom 11:28
us accepted in the *B* . . . . . Eph 1:6
Luke the *b* physician . . . . . Col 4:14
than a slave as a *b* . . . . . Philem 16
"This is My *b* . . . . . 2 Pet 1:17
our *b* brother Paul . . . . . 2 Pet 3:15
the saints and the *b* . . . . . Rev 20:9

BELSHAZZAR
King of Babylon; Daniel interprets his dream, Dan 5

BELT
with a leather *b* . . . . . Matt 3:4
us, he took Paul's *b* . . . . . Acts 21:11

BELTESHAZZAR
Daniel's Babylonian name, Dan 1:7

BEMOAN
Or who will *b* you . . . . . Jer 15:5
for the dead, nor *b* . . . . . Jer 22:10

BEN-AMMI
Son of Lot; father of the Ammonites, Gen 19:38

BEN-HADAD
Ben-Hadad I, king of Damascus; hired by Asa, king of Judah, to attack Baasha, king of Israel, 1 Kin 15:18–21
——— Ben-Hadad II, king of Damascus; makes war on Ahab, king of Israel, 1 Kin 20
Falls in siege against Samaria, 2 Kin 6:24–33; 7:6–20
Killed by Hazael, 2 Kin 8:7–15
——— Ben-Hadad III, king of Damascus; loses all Israelite conquests made by Hazael, his father, 2 Kin 13:3–25

BEN-ONI
Rachel's name for Benjamin, Gen 35:16–18

BENAIAH
The son of Jehoiada; a mighty man, 2 Sam 23:20–23
Faithful to David, 2 Sam 15:18; 20:23
Escorts Solomon to the throne, 1 Kin 1:38–40
Executes Adonijah, Joab and Shimei, 1 Kin 2:25, 29–34, 46
——— A Pirathonite; another of David's mighty men, 2 Sam 23:30
Divisional commander, 1 Chr 27:14

BEND
The wicked *b* their bow . . . . . Ps 11:2

BENEATH
and on the earth *b* . . . . . Deut 4:39
"You are from *b* . . . . . John 8:23

BENEFACTORS
them are called '*b* . . . . . Luke 22:25

BENEFIT
That I may see the *b* . . . . . Ps 106:5
people who could not *b* . . . . . Is 30:5
might have a second *b* . . . . . 2 Cor 1:15

BENJAMIN
Jacob's youngest son, Gen 35:16–20
Taken to Egypt against Jacob's wishes, Gen 42—45
Jacob's prophecy concerning, Gen 49:27
——— Tribe of:
Families of, Num 26:38–41
Territory allotted to, Josh 18:11–28
Attacked by remaining tribes for condoning sin of Gibeah, Judg 20:12–48
Wives provided for remnant of, Judg 21:1–23
Tribe of Saul, 1 Sam 9:1, 2
of Paul, Phil 3:5

BENT
behold, this vine *b* . . . . . Ezek 17:7

BEREA
A city of Macedonia; visited by Paul, Acts 17:10–15

BEREAVE
I will *b* them of . . . . . Jer 15:7
no more shall you *b* . . . . . Ezek 36:12
children, yet I will *b* . . . . . Hos 9:12

BERNICE
Sister of Herod Agrippa II, Acts 25:13, 23
Hears Paul's defense, Acts 26:1–30

BERODACH-BALADAN
See MERODACH-BALADAN
A king of Babylon, 2 Kin 20:12–19

BESEECH
Return, we *b* You . . . . . Ps 80:14
b you therefore . . . . . Rom 12:1
of the Lord, *b* you to . . . . . Eph 4:1

BESIDE
He leads me *b* the . . . . . Ps 23:2
"Paul, you are *b* . . . . . Acts 26:24
For if we are *b* . . . . . 2 Cor 5:13

BEST
with the *b* ointments . . . . . Amos 6:6
'Bring out the *b* . . . . . Luke 15:22
earnestly desire the *b* . . . . . 1 Cor 12:31

BESTOW
LORD, that He may *b* . . . . . Ex 32:29
b greater honor . . . . . 1 Cor 12:23

BESTOWED
love the Father has *b* . . . . . 1 John 3:1

BETH HORON
Twin towns of Ephraim, Josh 16:3, 5
Fortified by Solomon, 2 Chr 8:3–5
Prominent in battles, Josh 10:10–14; 1 Sam 13:18

BETH PEOR
Town near Pisgah, Deut 3:29
Moses buried near, Deut 34:6
Assigned to Reubenites, Josh 13:15, 20

BETH SHAN (or Beth Shean)
A town in Issachar, Josh 17:11–16
Saul's corpse hung up at, 1 Sam 31:10–13; 2 Sam 21:12–14

BETH SHEMESH
Ark brought to, 1 Sam 6:12–19
Joash defeats Amaziah at, 2 Kin 14:11
Taken by Philistines, 2 Chr 28:18

BETHABARA
A place beyond the Jordan where John baptized, John 1:28

BETHANY
A town on the Mt. of Olives, Luke 19:29
Home of Lazarus, John 11:1
Home of Simon, the leper, Matt 26:6
Jesus visits there, Mark 11:1, 11, 12
Scene of the Ascension, Luke 24:50, 51

BETHEL
Abram settles near, Gen 12:7, 8
Site of Abram's altar, Gen 13:3, 4
Site of Jacob's vision of the ladder, Gen 28:10–19
Jacob returns to, Gen 35:1–15
Samuel judges there, 1 Sam 7:15, 16
Site of worship and sacrifice, 1 Sam 10:3
Center of idolatry, 1 Kin 12:28–33
Josiah destroys altars of, 2 Kin 23:4, 15–20
Denounced by prophets, 1 Kin 13:1–10; Amos 7:10–13; Jer 48:13; Hos 10:15

BETHESDA
Jerusalem pool, John 5:2–4

BETHLEHEM
Originally called Ephrath, Gen 35:16
Rachel buried there, Gen 35:19
Home of Naomi and Boaz, Ruth 1:1, 19; 4:9–11
Home of David, 1 Sam 16:1–18
Predicted place of Messiah's birth, Mic 5:2
Christ born there, Matt 2:1; Luke 2:4–7; John 7:42
Infants of, killed by Herod, Matt 2:16–18

BETHPHAGE
Village near Bethany, Mark 11:1
Near Mt. of Olives, Matt 21:1

BETHSAIDA
A city of Galilee, Mark 6:45
Home of Andrew, Peter and Philip, John 1:44; 12:21
Blind man healed there, Mark 8:22, 23
5,000 fed nearby, Luke 9:10–17
Unbelief of, denounced, Matt 11:21; Luke 10:13

BETRAY
the outcasts, do not *b* . . . . . Is 16:3
you, one of you will *b* . . . . . Matt 26:21
Now brother will *b* . . . . . Mark 13:12

BETRAYED
Man is about to be *b* . . . . . Matt 17:22
in which He was *b* . . . . . 1 Cor 11:23

BETRAYER
See, My *b* is at . . . . . Matt 26:46

BETRAYING
"Judas, are you *b* . . . . . Luke 22:48

BETRAYS
who is the one who *b* . . . . . John 21:20

BETROTH
"You shall *b* a wife . . . . . Deut 28:30
"I will *b* you to Me . . . . . Hos 2:19

BETROTHED
to a virgin *b* to a man . . . . . Luke 1:27
For I have *b* you to . . . . . 2 Cor 11:2

BETTER
b than sacrifice . . . . . 1 Sam 15:22
It is *b* to trust in . . . . . Ps 118:8
B is a little with the . . . . . Prov 15:16
B is a dry morsel . . . . . Prov 17:1
B is the poor who . . . . . Prov 19:1
B to dwell in . . . . . Prov 21:19
b is a neighbor . . . . . Prov 27:10
B a handful with . . . . . Eccl 4:6
Two are *b* than one . . . . . Eccl 4:9
B a poor and wise . . . . . Eccl 4:13
were the former days *b* . . . . . Eccl 7:10
features appeared *b* . . . . . Dan 1:15
For it is *b* to marry . . . . . 1 Cor 7:9
Christ, which is far *b* . . . . . Phil 1:23
b than the angels . . . . . Heb 1:4
b things concerning . . . . . Heb 6:9
b things than that . . . . . Heb 12:24

BEULAH
A symbol of true Israel, Is 62:4, 5

BEWARE
"*B* of false prophets . . . . . Matt 7:15
b of evil workers . . . . . Phil 3:2
B lest anyone cheat . . . . . Col 2:8

BEWITCHED
b you that you should . . . . . Gal 3:1

BEYOND
b what is written . . . . . 1 Cor 4:6
b their ability . . . . . 2 Cor 8:3
advanced in Judaism *b* . . . . . Gal 1:14

BEZALEL
Hur's grandson, 1 Chr 2:20
Tabernacle builder, Ex 31:1–11; 35:30–35

BILDAD
One of Job's friends, Job 2:11
Makes three speeches, Job 8:1–22; 18:1–21; 25:1–6

BILHAH
Rachel's maid, Gen 29:29
The mother of Dan and Naphtali, Gen 30:1–8
Commits incest with Reuben, Gen 35:22

BILLOWS
b have gone over me . . . . . Ps 42:7
all Your *b* and Your . . . . . Jon 2:3

BIND
b the cluster of the . . . . . Job 38:31
b the wild ox in the . . . . . Job 39:10
b them around your . . . . . Prov 3:3
B them on your fingers . . . . . Prov 7:3
B up the testimony . . . . . Is 8:16
but He will *b* us up . . . . . Hos 6:1
and whatever you *b* . . . . . Matt 16:19
'*B* him hand and foot . . . . . Matt 22:13
b heavy burdens . . . . . Matt 23:4

BIRD
the blood of the *b* . . . . . Lev 14:52
with him as with a *b* . . . . . Job 41:5

soul, "Flee as a *b* . . . . . Ps 11:1
has escaped as a *b*. . . . . Ps 124:7
b hastens to the snare . . . . . Prov 7:23
for a *b* of the air may. . . . . Eccl 10:20
fly away like a *b* . . . . . Hos 9:11
unclean and hated *b* . . . . . Rev 18:2

BIRDS
b will eat your flesh . . . . . Gen 40:19
b make their nests . . . . . Ps 104:17
b caught in a snare. . . . . Eccl 9:12
Look at the *b* . . . . . Matt 6:26
"Foxes have holes and *b* . . . . . Matt 8:20

BIRTH
heaven, who gives it *b*. . . . . Job 38:29
makes the deer give *b* . . . . . Ps 29:9
the day of one's *b* . . . . . Eccl 7:1
bring to the time of *b*. . . . . Is 66:9
the deer also gave *b* . . . . . Jer 14:5
Now the *b* of Jesus . . . . . Matt 1:18
will rejoice at his *b* . . . . . Luke 1:14
who was blind from *b*. . . . . John 9:1
conceived, it gives *b* . . . . . James 1:15

BIRTHDAY
which was Pharaoh's *b* . . . . . Gen 40:20
b gave a feast for his. . . . . Mark 6:21

BIRTHRIGHT
"Sell me your *b* . . . . . Gen 25:31
Esau despised his *b* . . . . . Gen 25:34
according to his *b* . . . . . Gen 43:33
of food sold his *b*. . . . . Heb 12:16

BISHOP
the position of a *b*. . . . . 1 Tim 3:1
b must be blameless . . . . . Titus 1:7

BIT
and they *b* the people. . . . . Num 21:6
be harnessed with *b* . . . . . Ps 32:9

BITE
A serpent may *b*. . . . . Eccl 10:11
But if you *b* and . . . . . Gal 5:15

BITHYNIA
The Spirit keeps Paul from, Acts 16:7
Peter writes to Christians of, 1 Pet 1:1

BITS
the great house into *b* . . . . . Amos 6:11
Indeed, we put *b*. . . . . James 3:3

BITTER
made their lives *b*. . . . . Ex 1:14
b herbs they . . . . . Ex 12:8
to those who are *b*. . . . . Prov 31:6
who put *b* for sweet . . . . . Is 5:20
and do not be *b*. . . . . Col 3:19
But if you have *b* . . . . . James 3:14
make your stomach *b*. . . . . Rev 10:9

BITTERLY
has dealt very *b*. . . . . Ruth 1:20
And Hezekiah wept *b* . . . . . 2 Kin 20:3
he went out and wept *b*. . . . . Matt 26:75

BITTERNESS
man dies in the *b*. . . . . Job 21:25
heart knows its own *b*. . . . . Prov 14:10
all my years in the *b*. . . . . Is 38:15
you are poisoned by *b* . . . . . Acts 8:23
b springing up cause. . . . . Heb 12:15

BLACK
My skin grows *b* . . . . . Job 30:30
wavy, and *b* as a raven . . . . . Song 5:11
one hair white or *b* . . . . . Matt 5:36
a *b* horse. . . . . Rev 6:5
and the sun became *b*. . . . . Rev 6:12

BLACKNESS
the heavens with *b* . . . . . Is 50:3
whom is reserved the *b* . . . . . Jude 13

BLACKSMITH
The *b* with the tongs . . . . . Is 44:12
I have created the *b* . . . . . Is 54:16

BLADE
went in after the *b*. . . . . Judg 3:22
first the *b* . . . . . Mark 4:28

BLAME
that anyone should *b* . . . . . 2 Cor 8:20
be holy and without *b* . . . . . Eph 1:4

BLAMELESS
You shall be *b*. . . . . Deut 18:13
and that man was *b*. . . . . Job 1:1
when You speak, and *b*. . . . . Ps 51:4
Let my heart be *b* . . . . . Ps 119:80
end, that you may be *b* . . . . . 1 Cor 1:8
which is in the law, *b* . . . . . Phil 3:6
you holy, and *b* . . . . . Col 1:22
your hearts *b* in . . . . . 1 Thess 3:13
body be preserved *b* . . . . . 1 Thess 5:23
bishop then must be *b*. . . . . 1 Tim 3:2
deacons, being found *b* . . . . . 1 Tim 3:10
without spot and *b* . . . . . 2 Pet 3:14

BLAMELESSLY
b we behaved . . . . . 1 Thess 2:10

BLASPHEME
b Your name forever . . . . . Ps 74:10
compelled them to *b* . . . . . Acts 26:11
may learn not to *b*. . . . . 1 Tim 1:20
b that noble name. . . . . James 2:7
God, to *b* His name . . . . . Rev 13:6

BLASPHEMED
a foolish people has *b* . . . . . Ps 74:18
b continually every. . . . . Is 52:5
who passed by *b* Him . . . . . Matt 27:39
who were hanged *b* . . . . . Luke 23:39
The name of God is *b* . . . . . Rom 2:24
doctrine may not be *b*. . . . . 1 Tim 6:1
On their part He is *b*. . . . . 1 Pet 4:14
great heat, and they *b*. . . . . Rev 16:9

BLASPHEMER
I was formerly a *b*. . . . . 1 Tim 1:13

BLASPHEMERS
boasters, proud, *b* . . . . . 2 Tim 3:2

BLASPHEMES
b the name of the LORD. . . . . Lev 24:16
"This Man *b* . . . . . Matt 9:3

BLASPHEMIES
false witness, *b* . . . . . Matt 15:19
is this who speaks *b* . . . . . Luke 5:21
great things and *b*. . . . . Rev 13:5

BLASPHEMY
but the *b* against . . . . . Matt 12:31
"He has spoken *b* . . . . . Matt 26:65
was full of names of *b* . . . . . Rev 17:3

BLAST
By the *b* of God they . . . . . Job 4:9
for the *b* of the. . . . . Is 25:4

BLASTED
"I *b* you with blight. . . . . Amos 4:9

BLEATING
"What then is this *b* . . . . . 1 Sam 15:14

BLEMISH
shall be without *b*. . . . . Ex 12:5
LORD, a ram without *b* . . . . . Lev 6:6
be holy and without *b* . . . . . Eph 5:27
as of a lamb without *b* . . . . . 1 Pet 1:19

BLEMISHED
to the Lord what is *b* . . . . . Mal 1:14

BLESS
b those who *b* you . . . . . Gen 12:3
You go unless You *b* . . . . . Gen 32:26
"The LORD *b* you and . . . . . Num 6:24
b the LORD at all . . . . . Ps 34:1
b You while I live . . . . . Ps 63:4
b His holy name . . . . . Ps 103:1
b the house of Israel . . . . . Ps 115:12
b those who fear the . . . . . Ps 115:13
b you in the name of. . . . . Ps 129:8
I will abundantly *b* . . . . . Ps 132:15
b those who curse. . . . . Luke 6:28
B those who persecute . . . . . Rom 12:14
Being reviled, we *b* . . . . . 1 Cor 4:12
With it we *b* our God . . . . . James 3:9

BLESSED
And God *b* them . . . . . Gen 1:22
the earth shall be *b*. . . . . Gen 12:3
b be those who. . . . . Gen 27:29
indeed he shall be *b* . . . . . Gen 27:33
B is he who . . . . . Num 24:9
B shall be the . . . . . Deut 28:4
You have *b* the work of. . . . . Job 1:10
B is the man who walks . . . . . Ps 1:1
B is the man to whom . . . . . Ps 32:2
B is the nation whose . . . . . Ps 33:12
B is he who considers. . . . . Ps 41:1
B are those who keep . . . . . Ps 106:3
B is he who comes . . . . . Ps 118:26
b who fears the LORD. . . . . Ps 128:4
rise up and call her *b*. . . . . Prov 31:28
will call you *b*. . . . . Mal 3:12
B are the poor in. . . . . Matt 5:3
B are those who mourn . . . . . Matt 5:4
B are the meek . . . . . Matt 5:5
B are those who hunger . . . . . Matt 5:6
B are the merciful. . . . . Matt 5:7
B are the pure in. . . . . Matt 5:8
B are the peacemakers . . . . . Matt 5:9
B are those who are . . . . . Matt 5:10
B are you when they. . . . . Matt 5:11
b is he who is . . . . . Matt 11:6
b are your eyes . . . . . Matt 13:16
B is He who comes. . . . . Matt 21:9
hand, 'Come, you *b* . . . . . Matt 25:34
Jesus took bread, *b* . . . . . Matt 26:26
b are you among women . . . . Luke 1:28
know these things, *b* . . . . . John 13:17
B are those who have . . . . . John 20:29
'It is more *b* to give . . . . . Acts 20:35
the Creator, who is *b* . . . . . Rom 1:25
all, the eternally *b*. . . . . Rom 9:5
B be the God and. . . . . Eph 1:3
b God which was . . . . . 1 Tim 1:11

the lesser is *b* . . . . . Heb 7:7
this one will be *b*. . . . . James 1:25
B is he who reads . . . . . Rev 1:3
'*B* are the dead who . . . . . Rev 14:13
B is he who watches . . . . . Rev 16:15
B are those who are . . . . . Rev 19:9
B and holy is he who . . . . . Rev 20:6
B is he who keeps the . . . . . Rev 22:7
B are those who do His . . . . . Rev 22:14

BLESSING

and you shall be a *b*. . . . . Gen 12:2
I will command My *b*. . . . . Lev 25:21
before you today a *b* . . . . . Deut 11:26
The *b* of a perishing . . . . . Job 29:13
Your *b* is upon Your . . . . . Ps 3:8
The *b* of the LORD . . . . . Prov 10:22
shall be showers of *b* . . . . . Ezek 34:26
relent, and leave a *b* . . . . . Joel 2:14
and you shall be a *b* . . . . . Zech 8:13
the fullness of the *b* . . . . . Rom 15:29
b which we bless . . . . . 1 Cor 10:16
that the *b* of Abraham . . . . . Gal 3:14
with every spiritual *b* . . . . . Eph 1:3
cultivated, receives *b* . . . . . Heb 6:7
to inherit the *b* . . . . . Heb 12:17
honor and glory and *b* . . . . . Rev 5:12

BLESSINGS

of the law, the *b*. . . . . Josh 8:34
B are on the head of . . . . . Prov 10:6

BLIGHT

"I blasted you with *b* . . . . . Amos 4:9
I struck you with *b*. . . . . Hag 2:17

BLIND

I was eyes to the *b*. . . . . Job 29:15
B yourselves and be . . . . . Is 29:9
To open *b* eyes. . . . . Is 42:7
I will bring the *b* . . . . . Is 42:16
b people who have eyes . . . . . Is 43:8
His watchmen are *b*. . . . . Is 56:10
They wandered *b* . . . . . Lam 4:14
when you offer the *b* . . . . . Mal 1:8
The *b* see. . . . . Matt 11:5
b leads the *b* . . . . . Matt 15:14
of sight to the *b* . . . . . Luke 4:18
to Him, "Are we *b* . . . . . John 9:40
miserable, poor, *b* . . . . . Rev 3:17

BLINDED

b their eyes and . . . . . John 12:40
and the rest were *b* . . . . . Rom 11:7
of this age has *b* . . . . . 2 Cor 4:4
the darkness has *b* . . . . . 1 John 2:11

BLINDS

a bribe, for a bribe *b* . . . . . Deut 16:19

BLOOD

of your brother's *b*. . . . . Gen 4:10
b shall be shed . . . . . Gen 9:6
you are a husband of *b* . . . . . Ex 4:25
b that makes atonement . . . . . Lev 17:11
b sustains its life . . . . . Lev 17:14
do not cover my *b* . . . . . Job 16:18
is there in my *b* . . . . . Ps 30:9
And condemn innocent *b* . . . . . Ps 94:21
hands are full of *b* . . . . . Is 1:15
also disclose her *b* . . . . . Is 26:21
And the moon into *b* . . . . . Joel 2:31
For this is My *b*. . . . . Matt 26:28
called the Field of *B*. . . . . Matt 27:8
"His *b* be on us and . . . . . Matt 27:25
new covenant in My *b* . . . . . Luke 22:20
were born, not of *b*. . . . . John 1:13
b has eternal life . . . . . John 6:54
b every nation of men . . . . . Acts 17:26
with His own *b* . . . . . Acts 20:28
propitiation by His *b*. . . . . Rom 3:25
justified by His *b*. . . . . Rom 5:9
through His *b*. . . . . Eph 1:7
brought near by the *b*. . . . . Eph 2:13
against flesh and *b* . . . . . Eph 6:12
peace through the *b* . . . . . Col 1:20
"This is the *b* . . . . . Heb 9:20
are purified with *b* . . . . . Heb 9:22
of *b* there is no. . . . . Heb 9:22
the Holiest by the *b* . . . . . Heb 10:19
sprinkling of the *b* . . . . . 1 Pet 1:2
with the precious *b* . . . . . 1 Pet 1:19
b of Jesus Christ His . . . . . 1 John 1:7
our sins in His own *b* . . . . . Rev 1:5
us to God by Your *b*. . . . . Rev 5:9
them white in the *b* . . . . . Rev 7:14
overcame him by the *b* . . . . . Rev 12:11
a robe dipped in *b*. . . . . Rev 19:13

BLOODSHED

me from the guilt of *b*. . . . . Ps 51:14
the land is full of *b* . . . . . Ezek 9:9
build up Zion with *b* . . . . . Mic 3:10

BLOODTHIRSTY

The LORD abhors the *b* . . . . . Ps 5:6
B and deceitful men . . . . . Ps 55:23

BLOSSOM

Israel shall *b* and bud. . . . . Is 27:6
and *b* as the rose . . . . . Is 35:1
the fig tree may not *b*. . . . . Hab 3:17

BLOT

say that He would *b*. . . . . 2 Kin 14:27
from my sins, and *b* . . . . . Ps 51:9
and I will not *b*. . . . . Rev 3:5

BLOTTED

Let them be *b* out of . . . . . Ps 69:28
I have *b* out . . . . . Is 44:22
your sins may be *b*. . . . . Acts 3:19

BLOW

an east wind to *b*. . . . . Ps 78:26
B upon my garden . . . . . Song 4:16
with a very severe *b* . . . . . Jer 14:17

BLOWS

B that hurt cleanse . . . . . Prov 20:30
breath of the LORD *b* . . . . . Is 40:7
The wind *b* where it . . . . . John 3:8

BOANERGES

Surname of James and John, Mark 3:17

BOAST

puts on his armor *b* . . . . . 1 Kin 20:11
soul shall make its *b* . . . . . Ps 34:2
God we *b* all day long. . . . . Ps 44:8
and make your *b*. . . . . Rom 2:17
that we are your *b* . . . . . 2 Cor 1:14
you, and not to *b* . . . . . 2 Cor 10:16
that I also may *b* . . . . . 2 Cor 11:16
lest anyone should *b* . . . . . Eph 2:9
your hearts, do not *b*. . . . . James 3:14

BOASTERS

God, violent, proud, *b* . . . . . Rom 1:30
lovers of money, *b* . . . . . 2 Tim 3:2

BOASTFUL

b shall not stand . . . . . Ps 5:5
I was envious of the *b*. . . . . Ps 73:3

BOASTING

Where is *b* then . . . . . Rom 3:27
should make my *b* . . . . . 1 Cor 9:15
you, great is my *b* . . . . . 2 Cor 7:4
All such *b* is evil . . . . . James 4:16

BOASTS

Whoever falsely *b* . . . . . Prov 25:14

BOAZ

A wealthy Bethlehemite, Ruth 2:1, 4–18
Husband of Ruth, Ruth 4:10–13
Ancestor of Christ, Matt 1:5
——— Pillar of the temple, 1 Kin 7:21

BODIES

valley of the dead *b* . . . . . Jer 31:40
b a living sacrifice . . . . . Rom 12:1
not know that your *b* . . . . . 1 Cor 6:15
also celestial *b* . . . . . 1 Cor 15:40
wives as their own *b*. . . . . Eph 5:28
and chariots, and *b* . . . . . Rev 18:13

BODILY

b form like a dove. . . . . Luke 3:22
b presence is weak . . . . . 2 Cor 10:10
of the Godhead *b* . . . . . Col 2:9
b exercise . . . . . 1 Tim 4:8

BODY

b clings to the ground . . . . . Ps 44:25
b is carved ivory . . . . . Song 5:14
b was wet with the dew . . . . . Dan 4:33
of the *b* is the eye . . . . . Matt 6:22
those who kill the *b*. . . . . Matt 10:28
this is My *b* . . . . . Matt 26:26
and asked for the *b* . . . . . Matt 27:58
around his naked *b* . . . . . Mark 14:51
of the temple of His *b* . . . . . John 2:21
deliver me from this *b*. . . . . Rom 7:24
redemption of our *b* . . . . . Rom 8:23
members in one *b* . . . . . Rom 12:4
and the Lord for the *b* . . . . . 1 Cor 6:13
against his own *b*. . . . . 1 Cor 6:18
not know that your *b* . . . . . 1 Cor 6:19
glorify God in your *b*. . . . . 1 Cor 6:20
But I discipline my *b* . . . . . 1 Cor 9:27
one bread and one *b* . . . . . 1 Cor 10:17
b which is broken . . . . . 1 Cor 11:24
be guilty of the *b* . . . . . 1 Cor 11:27
For as the *b* is one . . . . . 1 Cor 12:12
baptized into one *b* . . . . . 1 Cor 12:13
b is not one member . . . . . 1 Cor 12:14
are the *b* of Christ . . . . . 1 Cor 12:27
though I give my *b*. . . . . 1 Cor 13:3
It is sown a natural *b* . . . . . 1 Cor 15:44
both to God in one *b* . . . . . Eph 2:16
be magnified in my *b* . . . . . Phil 1:20
in the *b* of His flesh . . . . . Col 1:22
by putting off the *b*. . . . . Col 2:11
and neglect of the *b* . . . . . Col 2:23
were called in one *b* . . . . . Col 3:15
b You have prepared . . . . . Heb 10:5
the offering of the *b* . . . . . Heb 10:10
For as the *b* without . . . . . James 2:26
our sins in His own *b* . . . . . 1 Pet 2:24

BOILS

Job with painful *b* . . . . . Job 2:7

BOLD
the righteous are *b*. . . . . Prov 28:1
whatever anyone is *b* . . . . . 2 Cor 11:21
are much more *b* . . . . . Phil 1:14

BOLDLY
I may open my mouth *b* . . . . . Eph 6:19
therefore come *b* . . . . . Heb 4:16
So we may *b* say . . . . . Heb 13:6

BOLDNESS
Great is my *b* of. . . . . 2 Cor 7:4
in whom we have *b* . . . . . Eph 3:12
but with all *b* . . . . . Phil 1:20
standing and great *b* . . . . . 1 Tim 3:13
brethren, having *b* . . . . . Heb 10:19
that we may have *b* . . . . . 1 John 4:17

BOND
bring you into the *b* . . . . . Ezek 20:37
of the Spirit in the *b*. . . . . Eph 4:3
love, which is the *b* . . . . . Col 3:14

BONDAGE
because of the *b*. . . . . Ex 2:23
out of the house of *b* . . . . . Ex 13:14
the spirit of *b* . . . . . Rom 8:15
might bring us into *b* . . . . . Gal 2:4
which gives birth to *b* . . . . . Gal 4:24
again with a yoke of *b* . . . . . Gal 5:1
lifetime subject to *b* . . . . . Heb 2:15
he is brought into *b*. . . . . 2 Pet 2:19

BONDS
"Let us break Their *b* . . . . . Ps 2:3

BONDSERVANTS
B, be obedient to . . . . . Eph 6:5
Masters, give your *b* . . . . . Col 4:1
for vice, but as *b* . . . . . 1 Pet 2:16

BONDWOMAN
"Cast out this *b* . . . . . Gen 21:10
the one by a *b*. . . . . Gal 4:22

BONE
"This is now *b* . . . . . Gen 2:23
b clings to my skin . . . . . Job 19:20
bonds came together, *b*. . . . . Ezek 37:7

BONES
shall carry up my *b* . . . . . Gen 50:25
which made all my *b*. . . . . Job 4:14
His *b* are like beams . . . . . Job 40:18
I can count all My *b* . . . . . Ps 22:17
and my *b* waste away . . . . . Ps 31:10
I kept silent, my *b*. . . . . Ps 32:3
the wind, or how the *b* . . . . . Eccl 11:5
say to them, 'O dry *b* . . . . . Ezek 37:4
b are the whole house . . . . . Ezek 37:11
of dead men's *b*. . . . . Matt 23:27
b shall be broken . . . . . John 19:36
concerning his *b*. . . . . Heb 11:22

BOOK
you will find in the *b*. . . . . Ezra 4:15
distinctly from the *b*. . . . . Neh 8:8
were inscribed in a *b* . . . . . Job 19:23
"Search from the *b*. . . . . Is 34:16
'Write in a *b* for . . . . . Jer 30:2
found written in the *b* . . . . . Dan 12:1
so a *b* of remembrance. . . . . Mal 3:16
are written in the *b* . . . . . Gal 3:10
sprinkled both the *b* . . . . . Heb 9:19
in the Lamb's *B* . . . . . Rev 21:27
the prophecy of this *b*. . . . . Rev 22:18
the words of the *b* . . . . . Rev 22:19

BOOKS
b there is no end . . . . . Eccl 12:12
not contain the *b*. . . . . John 21:25
magic brought their *b* . . . . . Acts 19:19
God, and *b* were opened . . . . Rev 20:12

BOOTH
b which a watchman . . . . . Job 27:18
of Zion is left as a *b*. . . . . Is 1:8

BORDERS
and enlarge your *b* . . . . . Ex 34:24
makes peace in your *b*. . . . . Ps 147:14
and enlarge the *b* . . . . . Matt 23:5

BORE
conceived and *b* Cain . . . . . Gen 4:1
And to Sarah who *b* . . . . . Is 51:2
b the sin of many. . . . . Is 53:12
and He *b* them and . . . . . Is 63:9
b our sicknesses . . . . . Matt 8:17
who Himself *b* our sins . . . . . 1 Pet 2:24
b a male Child who was. . . . . Rev 12:5

BORN
"Every son who is *b*. . . . . Ex 1:22
yet man is *b* to. . . . . Job 5:7
"Man who is *b* . . . . . Job 14:1
'This one was *b*. . . . . Ps 87:4
A time to be *b* . . . . . Eccl 3:2
unto us a Child is *b* . . . . . Is 9:6
Or shall a nation be *b* . . . . . Is 66:8
b Jesus who is called. . . . . Matt 1:16
For there is *b* . . . . . Luke 2:11
unless one is *b* again. . . . . John 3:3
That which is *b*. . . . . John 3:6
For this cause I was *b* . . . . . John 18:37
me also, as by one *b* . . . . . 1 Cor 15:8
of the bondwoman was *b* . . . . . Gal 4:23
having been *b* again . . . . . 1 Pet 1:23
who loves is *b* of God . . . . . 1 John 4:7
is the Christ is *b*. . . . . 1 John 5:1
know that whoever is *b* . . . . 1 John 5:18

BORNE
And as we have *b*. . . . . 1 Cor 15:49

BORROWER
b is servant to the . . . . . Prov 22:7
lender, so with the *b* . . . . . Is 24:2

BORROWS
The wicked *b* and does . . . . . Ps 37:21

BOSOM
man take fire to his *b* . . . . . Prov 6:27
consolation of her *b*. . . . . Is 66:11
angels to Abraham's *b* . . . . . Luke 16:22
Son, who is in the *b* . . . . . John 1:18
leaning on Jesus' *b* . . . . . John 13:23

BOTTLE
b shall be filled . . . . . Jer 13:12

BOTTOMLESS
given the key to the *b* . . . . . Rev 9:1
ascend out of the *b*. . . . . Rev 17:8
the key to the *b*. . . . . Rev 20:1

BOUGHS
She sent out her *b*. . . . . Ps 80:11

BOUGHT
the hand of him who *b*. . . . . Lev 25:28
not your Father, who *b* . . . . . Deut 32:6
b the threshing floor . . . . . 2 Sam 24:24
b the field from . . . . . Jer 32:9
all that he had and *b* . . . . . Matt 13:46
For you were *b* at a . . . . . 1 Cor 6:20
denying the Lord who *b*. . . . . 2 Pet 2:1

BOUND
of the wicked have *b*. . . . . Ps 119:61
b the waters in a . . . . . Prov 30:4
not been closed or *b*. . . . . Is 1:6
on earth will be *b* . . . . . Matt 16:19
b hand and foot with. . . . . John 11:44
And see, now I go *b*. . . . . Acts 20:22
of Israel I am *b* . . . . . Acts 28:20
who has a husband is *b*. . . . . Rom 7:2
Are you *b* to a wife . . . . . 1 Cor 7:27
Devil and Satan, and *b*. . . . . Rev 20:2

BOUNDARY
b that they may not. . . . . Ps 104:9

BOUNTIFUL
the miser said to be *b*. . . . . Is 32:5
you into a *b* country . . . . . Jer 2:7

BOUNTIFULLY
Because He has dealt *b*. . . . . Ps 13:6
and he who sows *b* . . . . . 2 Cor 9:6

BOW
b remained in strength . . . . . Gen 49:24
You shall not *b*. . . . . Ex 23:24
to serve them and *b*. . . . . Judg 2:19
b is renewed in my . . . . . Job 29:20
will not trust in my *b* . . . . . Ps 44:6
He breaks the *b*. . . . . Ps 46:9
like a deceitful *b* . . . . . Ps 78:57
let us worship and *b* . . . . . Ps 95:6
B down Your heavens . . . . . Ps 144:5
not save them by *b* . . . . . Hos 1:7
who sat on it had a *b* . . . . . Rev 6:2

BOWED
stood all around and *b*. . . . . Gen 37:7
b the heavens also . . . . . 2 Sam 22:10
whose knees have not *b* . . . . 1 Kin 19:18
They have *b* down and . . . . . Ps 20:8
And they *b* the knee . . . . . Matt 27:29
men who have not *b* . . . . . Rom 11:4

BOWL
his hand in the *b* . . . . . Prov 19:24
or the golden *b*. . . . . Eccl 12:6
and poured out his *b* . . . . . Rev 16:2

BOWLS
who drink wine from *b* . . . . . Amos 6:6
a harp, and golden *b*. . . . . Rev 5:8
Go and pour out the *b* . . . . . Rev 16:1
who had the seven *b*. . . . . Rev 21:9

BOWS
"The *b* of the mighty . . . . . 1 Sam 2:4

BOX
Judas had the money *b* . . . . . John 13:29

BOYS
Shall be full of *b*. . . . . Zech 8:5

BOZRAH
City of Edom, Gen 36:33
Destruction of, foretold, Amos 1:12
Figurative of Messiah's victory, Is 63:1

BRAIDED
not with *b* hair or . . . . . 1 Tim 2:9

BRAMBLE
gather grapes from a *b* . . . . . Luke 6:44

BRANCH
blossoms on one *b* . . . . . Ex 25:33
b will not be green. . . . . Job 15:32
from Israel, palm *b* . . . . . Is 9:14
B shall grow out of . . . . . Is 11:1
raise to David a *B* . . . . . Jer 23:5
grow up to David a *B*. . . . . Jer 33:15
forth My Servant the *B*. . . . . Zech 3:8
whose name is the *B*. . . . . Zech 6:12
b has already become . . . . . Matt 24:32
b that bears fruit He . . . . . John 15:2
b cannot bear fruit . . . . . John 15:4
he is cast out as a *b*. . . . . John 15:6

BRANCHES
in the sun, and his *b* . . . . . Job 8:16
and bring forth *b*. . . . . Job 14:9
and cut down the *b* . . . . . Is 18:5
and its *b* are broken . . . . . Jer 11:16
His *b* shall spread. . . . . Hos 14:6
vine, you are the *b* . . . . . John 15:5
b were broken off . . . . . Rom 11:17

BRASS
become sounding *b* . . . . . 1 Cor 13:1
feet were like fine *b* . . . . . Rev 1:15

BRAVE
in the faith, be *b*. . . . . 1 Cor 16:13

BREACHES
Heal its *b*. . . . . Ps 60:2

BREAD
face you shall eat *b* . . . . . Gen 3:19
of Salem brought out *b* . . . . . Gen 14:18
"Behold, I will rain *b* . . . . . Ex 16:4
shall eat unleavened *b* . . . . . Ex 23:15
not live by *b* alone . . . . . Deut 8:3
lives, I do not have *b* . . . . . 1 Kin 17:12
new wine, a land of *b* . . . . . 2 Kin 18:32
that his life abhors *b* . . . . . Job 33:20
people as they eat *b* . . . . . Ps 14:4
Can He give *b* also . . . . . Ps 78:20
up late, to eat the *b* . . . . . Ps 127:2
her poor with *b* . . . . . Ps 132:15
For they eat the *b* . . . . . Prov 4:17
b eaten in secret is. . . . . Prov 9:17
B gained by deceit is . . . . . Prov 20:17
Go, eat your *b* with . . . . . Eccl 9:7
Cast your *b* upon the . . . . . Eccl 11:1
b will be given him. . . . . Is 33:16
for what is not *b*. . . . . Is 55:2
to share your *b*. . . . . Is 58:7
We get our *b* at the . . . . . Lam 5:9
who give me my *b* . . . . . Hos 2:5
For their *b* shall be. . . . . Hos 9:4
And lack of *b* in all. . . . . Amos 4:6
these stones become *b*. . . . . Matt 4:3
not live by *b* alone . . . . . Matt 4:4
this day our daily *b*. . . . . Matt 6:11
eating, Jesus took *b*. . . . . Matt 26:26
no bag, no *b*. . . . . Mark 6:8
is he who shall eat *b*. . . . . Luke 14:15
gives you the true *b*. . . . . John 6:32
I am the *b* of life. . . . . John 6:48
having dipped the *b*. . . . . John 13:26
b which we break. . . . . 1 Cor 10:16
He was betrayed took *b* . . . . 1 Cor 11:23
as you eat this *b*. . . . . 1 Cor 11:26
did we eat anyone's *b*. . . . . 2 Thess 3:8
and eat their own *b*. . . . . 2 Thess 3:12

BREADTH
is as great as its *b* . . . . . Rev 21:16

BREAK
b their bones and . . . . . Num 24:6
torment my soul, and *b*. . . . . Job 19:2
They *b* up my path . . . . . Job 30:13
B their teeth in their . . . . . Ps 58:6
And now they *b* down . . . . . Ps 74:6
b My statutes and do . . . . . Ps 89:31
covenant I will not *b*. . . . . Ps 89:34
Remember, do not *b*. . . . . Jer 14:21
together to *b* bread . . . . . Acts 20:7

BREAKING
in the *b* of bread . . . . . Acts 2:42
b bread from house to . . . . . Acts 2:46
weeping and *b* my heart . . . . Acts 21:13
dishonor God through *b*. . . . . Rom 2:23

BREAKS
He *b* in pieces mighty . . . . . Job 34:24
My soul *b* with longing. . . . . Ps 119:20
Until the day *b* . . . . . Song 2:17
Whoever therefore *b* . . . . . Matt 5:19

BREAST
back on Jesus' *b* . . . . . John 13:25

BREASTPLATE
a *b,* an ephod . . . . . Ex 28:4
righteousness as a *b* . . . . . Is 59:17
having put on the *b* . . . . . Eph 6:14

BREASTS
blessings of the *b* . . . . . Gen 49:25
on My mother's *b* . . . . . Ps 22:9
doe, let her *b* satisfy . . . . . Prov 5:19
Your two *b* are like. . . . . Song 4:5
b which nursed You . . . . . Luke 11:27
done, beat their *b* . . . . . Luke 23:48

BREATH
nostrils the *b* of life . . . . . Gen 2:7
at the blast of the *b*. . . . . 2 Sam 22:16
that there was no *b* . . . . . 1 Kin 17:17
perish, and by the *b*. . . . . Job 4:9
as long as my *b* . . . . . Job 27:3
has made me, and the *b* . . . . . Job 33:4
You take away their *b* . . . . . Ps 104:29
Man is like a *b* . . . . . Ps 144:4
everything that has *b*. . . . . Ps 150:6
they all have one *b*. . . . . Eccl 3:19
from it, who gives *b*. . . . . Is 42:5
"Surely I will cause *b* . . . . . Ezek 37:5
God who holds your *b*. . . . . Dan 5:23
gives to all life, *b* . . . . . Acts 17:25
consume with the *b* . . . . . 2 Thess 2:8
power to give *b* . . . . . Rev 13:15

BREATHE
me, and such as *b* . . . . . Ps 27:12
winds, O breath, and *b* . . . . . Ezek 37:9

BREATHED
He *b* on them . . . . . John 20:22

BREATHES
indeed he *b* his last . . . . . Job 14:10

BRETHREN
presence of all his *b*. . . . . Gen 16:12
be lifted above his *b* . . . . . Deut 17:20
and you are all *b* . . . . . Matt 23:8
least of these My *b* . . . . . Matt 25:40
Go and tell My *b* . . . . . Matt 28:10
firstborn among many *b* . . . . . Rom 8:29
to judge between his *b*. . . . . 1 Cor 6:5
thus sin against the *b*. . . . . 1 Cor 8:12
over five hundred *b* . . . . . 1 Cor 15:6
perils among false *b*. . . . . 2 Cor 11:26
b secretly brought . . . . . Gal 2:4
to be made like His *b*. . . . . Heb 2:17
sincere love of the *b* . . . . . 1 Pet 1:22
because we love the *b*. . . . . 1 John 3:14
our lives for the *b*. . . . . 1 John 3:16
does not receive the *b* . . . . . 3 John 10
of your *b* the prophets . . . . . Rev 22:9

BRIBE
you shall take no *b*. . . . . Ex 23:8
b blinds the eyes . . . . . Deut 16:19
b debases the heart . . . . . Eccl 7:7

BRIBERY
consume the tents of *b* . . . . . Job 15:34

BRIBES
hand is full of *b* . . . . . Ps 26:10
but he who hates *b* . . . . . Prov 15:27
but he who receives *b* . . . . . Prov 29:4
everyone loves *b*. . . . . Is 1:23
the just and taking *b* . . . . . Amos 5:12

BRICK
people straw to make *b* . . . . . Ex 5:7
incense on altars of *b*. . . . . Is 65:3
Make strong the *b* . . . . . Nah 3:14

BRICKS
"Come, let us make *b* . . . . . Gen 11:3
b which they made. . . . . Ex 5:8
deliver the quota of *b*. . . . . Ex 5:18
b have fallen down. . . . . Is 9:10

BRIDE
them on you as a *b* . . . . . Is 49:18
He who has the *b* . . . . . John 3:29
I will show you the *b* . . . . . Rev 21:9
the Spirit and the *b*. . . . . Rev 22:17

BRIDEGROOM
righteousness, as a *b* . . . . . Is 61:10
and as the *b* rejoices. . . . . Is 62:5
mourn as long as the *b* . . . . . Matt 9:15
b will be taken away . . . . . Matt 9:15
went out to meet the *b* . . . . . Matt 25:1
b fast while the. . . . . Mark 2:19
the friend of the *b*. . . . . John 3:29

BRIDLE
with bit and *b* . . . . . Ps 32:9
b the whole body . . . . . James 3:2

BRIER
b shall come up the . . . . . Is 55:13
longer be a pricking *b* . . . . . Ezek 28:24
of them is like a *b* . . . . . Mic 7:4

BRIERS
there shall come up *b*. . . . . Is 5:6
their words, though *b* . . . . . Ezek 2:6

BRIGHTER
Her Nazirites were *b*. . . . . Lam 4:7
a light from heaven, *b* . . . . . Acts 26:13

BRIGHTNESS
From the *b* before Him. . . . 2 Sam 22:13
and kings to the *b* . . . . . Is 60:3
goes forth as *b* . . . . . Is 62:1
very dark, with no *b* . . . . . Amos 5:20
who being the *b* . . . . . Heb 1:3

BRIMSTONE
Then the LORD rained *b* . . . . Gen 19:24
b is scattered on his. . . . . Job 18:15
fire, smoke, and *b*. . . . . Rev 9:17
the lake of fire and *b* . . . . . Rev 20:10

BRING
LORD your God will *b* . . . . . Deut 30:3
b back his soul. . . . . Job 33:30
for they *b* down. . . . . Ps 55:3
Lord said, "I will *b* . . . . . Ps 68:22
B forth your . . . . . Is 41:21
b forth justice. . . . . Is 42:3
b My righteousness . . . . . Is 46:13
Though they *b* up their . . . . . Hos 9:12
And she will *b*. . . . . Matt 1:21
b no fruit to maturity . . . . . Luke 8:14
b this Man's blood . . . . . Acts 5:28
Who shall *b* a charge . . . . . Rom 8:33
b Christ down from . . . . . Rom 10:6
b Christ up from the . . . . . Rom 10:7
even so God will *b* . . . . . 1 Thess 4:14

BROAD
set me in a *b* place . . . . . Ps 118:5
b is the way that . . . . . Matt 7:13
their phylacteries *b* . . . . . Matt 23:5

BROKE
b them at the foot of. . . . . Ex 32:19
b open the fountain. . . . . Ps 74:15
covenant which they *b* . . . . . Jer 31:32
He blessed and *b*. . . . . Matt 14:19
b the flask and poured . . . . . Mark 14:3
b the legs of the . . . . . John 19:32

BROKEN
he has *b* My covenant . . . . . Gen 17:14
I am like a *b* vessel . . . . . Ps 31:12
their bows shall be *b* . . . . . Ps 37:15
He has *b* his covenant. . . . . Ps 55:20
heart the spirit is *b*. . . . . Prov 15:13
b spirit dries the. . . . . Prov 17:22
but who can bear a *b*. . . . . Prov 18:14
in the staff of this *b* . . . . . Is 36:6
heart within me is *b* . . . . . Jer 23:9
is oppressed and *b* . . . . . Hos 5:11
this stone will be *b* . . . . . Matt 21:44
Scripture cannot be *b* . . . . . John 10:35
is My body which is *b* . . . . . 1 Cor 11:24

BROKENHEARTED
He heals the *b* and . . . . . Ps 147:3

BRONZE
So Moses made a *b* . . . . . Num 21:9
your head shall be *b* . . . . . Deut 28:23
b serpent that Moses . . . . . 2 Kin 18:4
Or is my flesh *b*. . . . . Job 6:12
b as rotten wood . . . . . Job 41:27
broken the gates of *b* . . . . . Ps 107:16
b I will bring . . . . . Is 60:17
b walls against the . . . . . Jer 1:18
people a fortified *b* . . . . . Jer 15:20
a third kingdom of *b* . . . . . Dan 2:39
make your hooves *b* . . . . . Mic 4:13
were mountains of *b*. . . . . Zech 6:1

BROOD
The *b* of evildoers . . . . . Is 14:20
B of vipers . . . . . Matt 12:34
hen gathers her *b* . . . . . Luke 13:34

BROOK
stones from the *b* . . . . . 1 Sam 17:40
shall drink of the *b* . . . . . Ps 110:7
disciples over the *B*. . . . . John 18:1

BROOKS
good land, a land of *b* . . . . . Deut 8:7
b that pass away . . . . . Job 6:15
for the water *b*. . . . . Ps 42:1

BROTHER
"Where is Abel your *b*. . . . . Gen 4:9
he were my friend or *b* . . . . . Ps 35:14
speak against your *b* . . . . . Ps 50:20
and a *b* is born for. . . . . Prov 17:17
b offended is harder . . . . . Prov 18:19
has neither son nor *b* . . . . . Eccl 4:8
and do not trust any *b* . . . . . Jer 9:4
he pursued his *b* . . . . . Amos 1:11
Was not Esau Jacob's *b* . . . . . Mal 1:2
b will deliver up . . . . . Matt 10:21
how often shall my *b*. . . . . Matt 18:21
"Teacher, tell my *b* . . . . . Luke 12:13
b will rise again. . . . . John 11:23
do you judge your *b* . . . . . Rom 14:10
b goes to law against . . . . . 1 Cor 6:6
shall the weak *b*. . . . . 1 Cor 8:11
slave—a beloved *b* . . . . . Philem 16
He who loves his *b*. . . . . 1 John 2:10
and murdered his *b* . . . . . 1 John 3:12
Whoever hates his *b*. . . . . 1 John 3:15
b sinning a sin which . . . . . 1 John 5:16
I, John, both your *b* . . . . . Rev 1:9

BROTHERHOOD
the covenant of *b* . . . . . Amos 1:9
I might break the *b* . . . . . Zech 11:14
Love the *b*. . . . . 1 Pet 2:17
experienced by your *b* . . . . . 1 Pet 5:9

BROTHERLY
to one another with *b* . . . . . Rom 12:10
b love continue. . . . . Heb 13:1

BROTHER'S
Am I my *b* keeper . . . . . Gen 4:9
at the speck in your *b* . . . . . Matt 7:3

BROTHERS
My *b* have dealt. . . . . Job 6:15
a stranger to my *b*. . . . . Ps 69:8
is My mother, or My *b*. . . . . Mark 3:33
b are these who hear. . . . . Luke 8:21
b did not believe . . . . . John 7:5
love as *b* . . . . . 1 Pet 3:8

BROUGHT
He *b* out His people . . . . . Ps 105:48
The king has *b* me into. . . . . Song 1:4
to heaven, will be *b*. . . . . Luke 10:15

BRUISE
He shall *b* your head . . . . . Gen 3:15
LORD binds up the *b* . . . . . Is 30:26
the LORD to *b* Him . . . . . Is 53:10

BRUISED
b reed He will not . . . . . Is 42:3
He was *b* for our . . . . . Is 53:5
b reed He will not . . . . . Matt 12:20

BRUTAL
b men who are . . . . . Ezek 21:31

BUCKLER
be your shield and *b* . . . . . Ps 91:4

BUD
it bring forth and *b*. . . . . Is 55:10

BUFFET
of Satan to *b* me . . . . . 2 Cor 12:7

BUILD
b ourselves a city . . . . . Gen 11:4
"Would you *b* a house . . . . . 2 Sam 7:5
b a temple for the name. . . . . 1 Kin 8:17
that the LORD will *b* . . . . . 1 Chr 17:10
Solomon who shall *b*. . . . . 1 Chr 28:6
able to *b* Him a temple . . . . . 2 Chr 2:6
labor in vain who *b*. . . . . Ps 127:1
down, and a time to *b* . . . . . Eccl 3:3
house that you will *b* . . . . . Is 66:1
I will *b* them and not . . . . . Jer 24:6
Who *b* up Zion with . . . . . Mic 3:10
b the desolate . . . . . Mal 1:4
'This man began to *b* . . . . . Luke 14:30
What house will you *b* . . . . . Acts 7:49
b you up and give you . . . . . Acts 20:32
named, lest I should *b*. . . . . Rom 15:20
For if I *b* again . . . . . Gal 2:18

BUILDER
me, as a wise master *b*. . . . . 1 Cor 3:10
foundations, whose *b*. . . . . Heb 11:10

BUILDING
field, you are God's *b* . . . . . 1 Cor 3:9
destroyed, we have a *b*. . . . . 2 Cor 5:1
in whom the whole *b*. . . . . Eph 2:21
But you, beloved, *b* . . . . . Jude 20

BUILDS
The LORD *b* up. . . . . Ps 147:2
The wise woman *b* . . . . . Prov 14:1
one take heed how he *b*. . . . . 1 Cor 3:10

BUILT
Wisdom has *b* her house. . . . . Prov 9:1
my works great, I *b* . . . . . Eccl 2:4
Babylon, that I have *b* . . . . . Dan 4:30
to a wise man who *b*. . . . . Matt 7:24
a foolish man who *b* . . . . . Matt 7:26
work which he has *b* . . . . . 1 Cor 3:14
having been *b* on the . . . . . Eph 2:20
rooted and *b* up in Him . . . . . Col 2:7
For every house is *b*. . . . . Heb 3:4
stones, are being *b* . . . . . 1 Pet 2:5

BULL
I will not take a *b* . . . . . Ps 50:9
like an untrained *b* . . . . . Jer 31:18

BULLS
in the blood of *b* . . . . . Is 1:11
For if the blood of *b* . . . . . Heb 9:13

BULWARKS
Mark well her *b* . . . . . Ps 48:13
for walls and *b* . . . . . Is 26:1

BUNDLE
each man's *b* of money . . . . . Gen 42:35
A *b* of myrrh is my. . . . . Song 1:13

BURDEN
You have laid the *b*. . . . . Num 11:11
one knows his own *b*. . . . . 2 Chr 6:29
so that I am a *b*. . . . . Job 7:20
Cast your *b* on the . . . . . Ps 55:22
the grasshopper is a *b* . . . . . Eccl 12:5
in that day that his *b* . . . . . Is 10:27
its reproach is a *b*. . . . . Zeph 3:18
easy and My *b* is light. . . . . Matt 11:30
as it may, I did not *b* . . . . . 2 Cor 12:16
we might not be a *b* . . . . . 1 Thess 2:9
on you no other *b*. . . . . Rev 2:24

BURDENED
but you have *b* Me with . . . . . Is 43:24

BURDENS
and looked at their *b* . . . . . Ex 2:11
For they bind heavy *b* . . . . . Matt 23:4
Bear one another's *b* . . . . . Gal 6:2

BURDENSOME
b task God has given . . . . . Eccl 1:13
his life will be *b* . . . . . Is 15:4
I myself was not *b* . . . . . 2 Cor 12:13
commandments are not *b* . . . 1 John 5:3

BURIAL
indeed he has no *b* . . . . . Eccl 6:3
she did it for My *b* . . . . . Matt 26:12
for the day of My *b* . . . . . John 12:7
Stephen to his *b* . . . . . Acts 8:2

BURIED
and there will I be *b* . . . . . Ruth 1:17
I saw the wicked *b* . . . . . Eccl 8:10
away the body and *b* . . . . . Matt 14:12
also died and was *b* . . . . . Luke 16:22
Therefore we were *b* . . . . . Rom 6:4
and that He was *b* . . . . . 1 Cor 15:4
b with Him in baptism . . . . . Col 2:12

BURN
the bush does not *b* . . . . . Ex 3:3
that My wrath may *b* . . . . . Ex 32:10
b their chariots . . . . . Josh 11:6
both will *b* together . . . . . Is 1:31
"Did not our heart *b* . . . . . Luke 24:32
eat her flesh and *b* . . . . . Rev 17:16

BURNED
If anyone's work is *b* . . . . . 1 Cor 3:15
my body to be *b* . . . . . 1 Cor 13:3
whose end is to be *b* . . . . . Heb 6:8
be touched and that *b* . . . . . Heb 12:18
are *b* outside the camp . . . . . Heb 13:11
in it will be *b* . . . . . 2 Pet 3:10
all green grass was *b* . . . . . Rev 8:7

BURNING
b torch that passed . . . . . Gen 15:17
with severe *b* fever . . . . . Deut 28:22
on his lips like a *b* . . . . . Prov 16:27
b fire shut up in my . . . . . Jer 20:9
b jealousy against the . . . . . Ezek 36:5
plucked from the *b* . . . . . Amos 4:11
a great mountain *b* . . . . . Rev 8:8
fell from heaven, *b* . . . . . Rev 8:10

BURNT
lamb for a *b* offering . . . . . Gen 22:7
delight in *b* offering . . . . . Ps 51:16
b offerings are not . . . . . Jer 6:20
Though you offer Me *b* . . . . . Amos 5:22

BURST
it is ready to *b* . . . . . Job 32:19
with doors, when it *b* . . . . . Job 38:8
the new wine will *b* . . . . . Luke 5:37
falling headlong, he *b* . . . . . Acts 1:18

BURY
b your dead in the . . . . . Gen 23:6
was no one to *b* them . . . . . Ps 79:3
go and *b* my father . . . . . Matt 8:21
and let the dead *b* . . . . . Matt 8:22

BUSH
from the midst of a *b* . . . . . Ex 3:2
Him who dwelt in the *b* . . . . Deut 33:16
to him in the *b* . . . . . Acts 7:35

BUSINESS
in ships, who do *b* . . . . . Ps 107:23
farm, another to his *b* . . . . . Matt 22:5
about My Father's *b* . . . . . Luke 2:49

BUSYBODIES
at all, but are *b* . . . . . 2 Thess 3:11
but also gossips and *b* . . . . . 1 Tim 5:13

BUTLER
b did not remember . . . . . Gen 40:23

BUTTER
So he took *b* and milk . . . . . Gen 18:8
were smoother than *b* . . . . . Ps 55:21
of milk produces *b* . . . . . Prov 30:33

BUY
in Egypt to *b* grain . . . . . Gen 41:57
B the truth . . . . . Prov 23:23
Yes, come, *b* wine and . . . . . Is 55:1
that we may *b* the poor . . . . . Amos 8:6
b food for all these . . . . . Luke 9:18
"*B* those things we . . . . . John 13:29
rejoice, those who *b* . . . . . 1 Cor 7:30
spend a year there, *b* . . . . . James 4:13
I counsel you to *b* . . . . . Rev 3:18
and that no one may *b* . . . . . Rev 13:17

BUYER
nothing," cries the *b* . . . . . Prov 20:14
as with the *b* . . . . . Is 24:2
'Let not the *b* . . . . . Ezek 7:12

BUYS
a field and *b* it . . . . . Prov 31:16
has and *b* that field . . . . . Matt 13:44
b their merchandise . . . . . Rev 18:11

BYGONE
b generations . . . . . Acts 14:16

BYWORD
But He has made me a *b* . . . . . Job 17:6
You made us a *b* . . . . . Ps 44:14

CAESAR
——— Augustus Caesar (31 B.C.–A.D. 14):
Decree of brings Joseph and Mary to Bethlehem, Luke 2:1
——— Tiberius Caesar (A.D. 14–37):
Christ's ministry dated by, Luke 3:1–23
Tribute paid to, Matt 22:17–21
Jews side with, John 19:12
——— Claudius Caesar (A.D. 41–54):
Famine in time of, Acts 11:28
Banished Jews from Rome, Acts 18:2
——— Nero Caesar (A.D. 54–68):
Paul appealed to, Acts 25:8–12
Christian converts in household of, Phil 4:22
Paul tried before, 2 Tim 4:16–18
Called Augustus, Acts 25:21

CAESAREA
Roman capital of Palestine, Acts 12:19; 23:33
Paul escorted to, Acts 23:23–33
Paul imprisoned at; appeals to Caesar, Acts 25:4, 8–13
Peter preaches at, Acts 10:34–43
Paul preaches at, Acts 9:26–30; 18:22; 21:8

CAESAREA PHILIPPI
A city in northern Palestine; scene of Peter's great confession, Matt 16:13–20
Probable site of the Transfiguration, Matt 17:1–3

CAGE
c is full of birds . . . . . Jer 5:27
foul spirit, and a *c* . . . . . Rev 18:2

CAIAPHAS
Son-in-law of Annas; high priest, John 18:13
Makes prophecy, John 11:49–52
Jesus appears before, John 18:23, 24
Apostles appear before, Acts 4:1–22

CAIN
Adam's first son, Gen 4:1
His offering rejected, Gen 4:2–7; Heb 11:4
Murders Abel; is exiled; settles in Nod, Gen 4:8–17
A type of evil, Jude 11

CAKE
Ephraim is a *c* . . . . . Hos 7:8

CAKES
Sustain me with *c* . . . . . Song 2:5
and love the raisin *c* . . . . . Hos 3:1

CALAMITIES
refuge, until these *c* . . . . . Ps 57:1

CALAMITY
for the day of their *c* . . . . . Deut 32:35
will laugh at your *c* . . . . . Prov 1:26
c shall come suddenly . . . . . Prov 6:15
If there is *c* in a . . . . . Amos 3:6

CALCULATED
c the dust of the . . . . . Is 40:12

CALDRON
this city is the *c* . . . . . Ezek 11:3

CALEB
Sent as spy; gives good report; rewarded, Num 13:2, 6, 27, 30; 14:5–9, 24–38
Inherits Hebron, Josh 14:6–15
Conquers his territory with Othniel's help, Josh 15:13–19

CALF
and made a molded *c* . . . . . Ex 32:4
They made a *c* in Horeb . . . . . Ps 106:19
is, than a fatted *c* . . . . . Prov 15:17
like a stubborn *c* . . . . . Hos 4:16
Your *c* is rejected . . . . . Hos 8:5
And bring the fatted *c* . . . . . Luke 15:23
creature like a *c* . . . . . Rev 4:7

CALL
I will *c* to the LORD . . . . . 1 Sam 12:17
c their lands after . . . . . Ps 49:11
To you, O men, I *c* . . . . . Prov 8:4
c upon Him while He . . . . . Is 55:6
'*C* to Me . . . . . Jer 33:3
Arise, *c* on your God . . . . . Jon 1:6
They will *c* on My name . . . . Zech 13:9
c His name JESUS . . . . . Matt 1:21
c the righteous . . . . . Matt 9:13
Lord our God will *c* . . . . . Acts 2:39
c them My people . . . . . Rom 9:25
then shall they *c* . . . . . Rom 10:14
For God did not *c* . . . . . 1 Thess 4:7
c and election sure . . . . . 2 Pet 1:10

CALLED
c the light Day . . . . . Gen 1:5
c his wife's name Eve. . . . . Gen 3:20
"I, the LORD, have *c* . . . . . Is 42:6
I have *c* you by your . . . . . Is 43:1
The LORD has *c* Me from . . . . . Is 49:1
and out of Egypt I *c*. . . . . Hos 11:1
"Out of Egypt I *c* . . . . . Matt 2:15
a city *c* Nazareth. . . . . Matt 2:23
For many are *c* . . . . . Matt 20:16
to those who are the *c*. . . . . Rom 8:28
these He also *c* . . . . . Rom 8:30
But God has *c* us to. . . . . 1 Cor 7:15
praises of Him who *c* . . . . . 1 Pet 2:9
knowledge of Him who *c*. . . . . 2 Pet 1:3
c children of God . . . . . 1 John 3:1

CALLING
the gifts and the *c* . . . . . Rom 11:29
For you see your *c*. . . . . 1 Cor 1:26
remain in the same *c* . . . . . 1 Cor 7:20
to walk worthy of the *c* . . . . . Eph 4:1
in one hope of your *c*. . . . . Eph 4:4
us with a holy *c*. . . . . 2 Tim 1:9
of the heavenly *c* . . . . . Heb 3:1

CALLS
c them all by name . . . . . Ps 147:4
there is no one who *c*. . . . . Is 64:7
David himself *c* . . . . . Mark 12:37
c his own sheep. . . . . John 10:3
For "whoever *c* . . . . . Rom 10:13

CALM
the sea will become *c* . . . . . Jon 1:12
there was a great *c* . . . . . Matt 8:26

CALMED
Surely I have *c*. . . . . Ps 131:2

CALVARY
Christ crucified there, Luke 23:33
Same as "Golgotha" in Hebrew, John 19:17

CALVES
made two *c* of gold . . . . . 1 Kin 12:28
their cow *c* without . . . . . Job 21:10
like stall-fed *c* . . . . . Mal 4:2
blood of goats and *c* . . . . . Heb 9:12
he took the blood of *c* . . . . . Heb 9:19

CAMEL
it is easier for a *c*. . . . . Matt 19:24
and swallow a *c*. . . . . Matt 23:24

CAMP
"This is God's *c*. . . . . Gen 32:2
who went before the *c* . . . . . Ex 14:19
to Him, outside the *c* . . . . . Heb 13:13

CAN
I *c* do all things . . . . . Phil 4:13

CANA
A village of upper Galilee; home of Nathanael, John 21:2
Site of Christ's first miracle, John 2:1–11
Healing at, John 4:46–54

CANAAN
A son of Ham, Gen 10:6
Cursed by Noah, Gen 9:20–25
——— Promised Land, Gen 12:5
Boundaries of, Gen 10:19
God's promises concerning, given to Abraham, Gen 12:1–3
to Isaac, Gen 26:2, 3
to Jacob, Gen 28:10–13
to Israel, Ex 3:8
Conquest of, announced, Gen 15:7–21
preceded by spying expedition, Num 13:1–33
delayed by unbelief, Num 14:1–35
accomplished by the Lord, Josh 23:1–16
achieved only in part, Judg 1:21, 27–36

CANAANITES
Israelites commanded to:
drive them out; not serve their gods, Ex 23:23–33
shun their abominations, Lev 18:24–30
not make covenants or intermarry with them, Deut 7:1–3

CANCER
will spread like *c* . . . . . 2 Tim 2:17

CANE
bought Me no sweet *c* . . . . . Is 43:24
Sheba, and sweet *c*. . . . . Jer 6:20

CANOPIES
He made darkness *c* . . . . . 2 Sam 22:12

CANOPY
His *c* around Him was . . . . . Ps 18:11

CAPERNAUM
Simon Peter's home, Mark 1:21, 29
Christ performs healings there, Matt 8:5–17; 9:1–8; Mark 1:21–28; John 4:46–54
preaches there, Mark 9:33–50; John 6:24–71
uses as headquarters, Matt 4:13–17
pronounces judgment upon, Matt 11:23, 24

CAPPADOCIA
Jews from, at Pentecost, Acts 2:1, 9
Christians of, addressed by Peter, 1 Pet 1:1

CAPSTONE
bring forth the *c* . . . . . Zech 4:7

CAPTAIN
which, having no *c* . . . . . Prov 6:7

CAPTIVE
have led captivity *c* . . . . . Ps 68:18
of your neck, O *c*. . . . . Is 52:2
they shall now go *c* . . . . . Amos 6:7
and be led away *c* . . . . . Luke 21:24
He led captivity *c* . . . . . Eph 4:8

CAPTIVES
will bring back the *c* . . . . . Amos 9:14
and return their *c* . . . . . Zeph 2:7
make *c* of gullible women. . . . 2 Tim 3:6

CAPTIVITY
bring you back from *c*. . . . . Deut 30:3
high, You have led *c* . . . . . Ps 68:18
Judah has gone into *c* . . . . . Lam 1:3
from David until the *c*. . . . . Matt 1:17
and bringing me into *c* . . . . . Rom 7:23
every thought into *c*. . . . . 2 Cor 10:5
on high, He led *c* . . . . . Eph 4:8
shall go into *c* . . . . . Rev 13:10

CARCASS
honey were in the *c*. . . . . Judg 14:8
For wherever the *c* . . . . . Matt 24:28

CARE
"Lord, do You not *c* . . . . . Luke 10:40
you to be without *c* . . . . . 1 Cor 7:32
who will sincerely *c* . . . . . Phil 2:20
how will he take *c*. . . . . 1 Tim 3:5
casting all your *c*. . . . . 1 Pet 5:7

CARED
he said, not that he *c*. . . . . John 12:6

CAREFULLY
c keep all these . . . . . Deut 11:22
I shall walk *c* all my . . . . . Is 38:15

CARELESS
but he who is *c* . . . . . Prov 19:16

CARES
no one *c* for my soul . . . . . Ps 142:4
and are choked with *c* . . . . . Luke 8:14
He who is unmarried *c* . . . . . 1 Cor 7:32
for He *c* for you . . . . . 1 Pet 5:7

CARMEL
City of Judah, Josh 15:55
Site of Saul's victory, 1 Sam 15:12
——— A mountain of Palestine, Josh 19:26
Scene of Elijah's triumph, 1 Kin 18:19–45
Elisha visits, 2 Kin 2:25

CARNAL
spiritual, but I am *c*. . . . . Rom 7:14
c mind is enmity . . . . . Rom 8:7
for you are still *c* . . . . . 1 Cor 3:3
our warfare are not *c* . . . . . 2 Cor 10:4

CARNALLY
we may know them *c*. . . . . Gen 19:5
that we may know him *c*. . . . Judg 19:22
c minded is death . . . . . Rom 8:6

CAROUSE
count it pleasure to *c* . . . . . 2 Pet 2:13

CAROUSING
be weighed down with *c*. . . . Luke 21:34

CARPENTER
Is this not the *c* . . . . . Mark 6:3

CARRIED
the LORD your God *c*. . . . . Deut 1:31
and *c* our sorrows . . . . . Is 53:4
parted from them and *c* . . . . Luke 24:51
c me away in the. . . . . Rev 17:3

CARRY
their hands cannot *c* . . . . . Job 5:12
c them away like a . . . . . Ps 90:5
I am not worthy to *c*. . . . . Matt 3:11
for you to *c* your bed. . . . . John 5:10
it is certain we can *c* . . . . . 1 Tim 6:7

CARRYING
a man will meet you *c* . . . . . Mark 14:13
always *c* about in the . . . . . 2 Cor 4:10

CASE
c that is too hard. . . . . Deut 1:17
I have prepared my *c*. . . . . Job 13:18
I would present my *c*. . . . . Job 23:4
"Present your *c* . . . . . Is 41:21
Festus laid Paul's *c* . . . . . Acts 25:14

CASSIA
myrrh and aloes and *c* . . . . . Ps 45:8

CAST
When they *c* you down . . . . . Job 22:29
c away Their . . . . . Ps 2:3
Why are you *c* down. . . . . Ps 42:5
But You have *c* us off . . . . . Ps 44:9
c me away from Your . . . . . Ps 51:11
He *c* on them the . . . . . Ps 78:49
the LORD will not *c* . . . . . Ps 94:14
me up and *c* me away . . . . . Ps 102:10
and the earth shall *c*. . . . . Is 26:19
My sight, as I have *c* . . . . . Jer 7:15
C away from you all . . . . . Ezek 18:31
brought Daniel and *c*. . . . . Dan 6:16
c all our sins into . . . . . Mic 7:19
whole body to be *c* . . . . . Matt 5:29
the kingdom will be *c* . . . . . Matt 8:12
spirits, to *c* them out . . . . . Matt 10:1
In My name they will *c* . . . . Mark 16:17
by no means *c* out. . . . . John 6:37
c away His people . . . . . Rom 11:1
c away your confidence . . . . . Heb 10:35
c their crowns before . . . . . Rev 4:10
the great dragon was *c* . . . . . Rev 12:9

CASTING
nation which I am *c* . . . . . Lev 20:23
Andrew his brother, *c* . . . . . Matt 4:18
c down arguments . . . . . 2 Cor 10:5
c all your care . . . . . 1 Pet 5:7

CASTS
If Satan *c* . . . . . Matt 12:26
perfect love *c* out . . . . . 1 John 4:18

CATCH
in wait to *c* the poor . . . . . Ps 10:9
c Him in His words . . . . . Mark 12:13
down your nets for a *c* . . . . . Luke 5:4
From now on you will *c*. . . . . Luke 5:10

CATCHES
and the wolf *c* the . . . . . John 10:12
c the wise in their . . . . . 1 Cor 3:19

CATERPILLAR
their crops to the *c* . . . . . Ps 78:46

CATTLE
c you shall take as . . . . . Josh 8:2
does not let their *c*. . . . . Ps 107:38

CAUGHT
behind him was a ram *c*. . . . . Gen 22:13
and that night they *c*. . . . . John 21:3
Spirit of the Lord *c* . . . . . Acts 8:39
her Child was *c* up . . . . . Rev 12:5

CAUSE
I would commit my *c* . . . . . Job 5:8
my enemy without *c* . . . . . Ps 7:4
hate me without a *c* . . . . . Ps 35:19
c His face to shine. . . . . Ps 67:1
C me to know the way . . . . . Ps 143:8
one to plead his *c* . . . . . Prov 18:17
God, Who pleads the *c* . . . . . Is 51:22
He judged the *c* . . . . . Jer 22:16
brother without a *c* . . . . . Matt 5:22
hated Me without a *c* . . . . . John 15:25
For this *c* I was born. . . . . John 18:37

CAVES
the people hid in *c* . . . . . 1 Sam 13:6
rocks, and into the *c*. . . . . Is 2:19
in dens and *c* of the . . . . . Heb 11:38

CEASE
and night shall not *c* . . . . . Gen 8:22
Why should the work *c* . . . . . Neh 6:3
There the wicked *c* . . . . . Job 3:17
He makes wars *c*. . . . . Ps 46:9
C listening to . . . . . Prov 19:27
C to do evil . . . . . Is 1:16
tongues, they will *c* . . . . . 1 Cor 13:8
do not *c* to give . . . . . Eph 1:16
do not *c* to pray for . . . . . Col 1:9

CEASED
c building the city . . . . . Gen 11:8
the sea, and the sea *c* . . . . . Jon 1:15

CEASES
for the godly man *c*. . . . . Ps 12:1

CEASING
c your work of faith . . . . . 1 Thess 1:3
thank God without *c* . . . . . 1 Thess 2:13
pray without *c*. . . . . 1 Thess 5:17

CEDAR
dwell in a house of *c* . . . . . 2 Sam 7:2
He shall grow like a *c* . . . . . Ps 92:12
of our houses are *c* . . . . . Song 1:17
it, paneling it with *c* . . . . . Jer 22:14
Indeed Assyria was a *c* . . . . . Ezek 31:3

CEDARS
the LORD breaks the *c* . . . . . Ps 29:5
c of Lebanon which He . . . . . Ps 104:16

CELESTIAL
but the glory of the *c* . . . . . 1 Cor 15:40

CENCHREA
A harbor of Corinth, Acts 18:18
Home of Phoebe, Rom 16:1

CENSER
Aaron, each took his *c* . . . . . Lev 10:1
Each man had a *c*. . . . . Ezek 8:11
which had the golden *c* . . . . . Heb 9:4
the angel took the *c* . . . . . Rev 8:5

CEPHAS
Aramaic for Peter, John 1:42

CERTAINTY
make you know the *c* . . . . . Prov 22:21
you may know the *c*. . . . . Luke 1:4

CERTIFICATE
a man to write a *c* . . . . . Mark 10:4

CERTIFIED
His testimony has *c*. . . . . John 3:33

CHAFF
c that a storm . . . . . Job 21:18
c which the wind . . . . . Ps 1:4
Let them be like *c* . . . . . Ps 35:5
be chased like the *c* . . . . . Is 17:13
You shall conceive *c*. . . . . Is 33:11
the day passes like *c* . . . . . Zeph 2:2
He will burn up the *c* . . . . . Matt 3:12

CHAIN
He has made my *c* . . . . . Lam 3:7
pit and a great *c* . . . . . Rev 20:1

CHAINED
of God is not *c* . . . . . 2 Tim 2:9
the prisoners as if *c* . . . . . Heb 13:3

CHAINS
their kings with *c* . . . . . Ps 149:8
your neck with *c*. . . . . Song 1:10
And his *c* fell off . . . . . Acts 12:7
am, except for these *c* . . . . . Acts 26:29
Remember my *c* . . . . . Col 4:18
minister to me in my *c* . . . . . Philem 13
delivered them into *c* . . . . . 2 Pet 2:4

CHALDEA
Originally, the southern portion of Babylonia, Gen 11:31
Applied later to all Babylonia, Dan 3:8
Abram came from, Gen 11:28–31

CHALDEANS
Attack Job, Job 1:17
Nebuchadnezzar, king of, 2 Kin 24:1
Jerusalem defeated by, 2 Kin 25:1–21
Babylon, "the glory of," Is 13:19
Predicted captivity of Jews among, Jer 25:1–26
God's agent, Hab 1:6

CHAMBERS
and the *c* of the south . . . . . Job 9:9
brought me into his *c* . . . . . Song 1:4
and his *c* by injustice . . . . . Jer 22:13

CHAMPION
And a *c* went out from . . . . . 1 Sam 17:4

CHANGE
c his countenance . . . . . Job 14:20
c the night into day . . . . . Job 17:12
and who can make Him *c*. . . . Job 23:13
Because they do not *c*. . . . . Ps 55:19
a cloak You will *c* . . . . . Ps 102:26
with those given to *c* . . . . . Prov 24:21
Can the Ethiopian *c*. . . . . Jer 13:23
c times and law . . . . . Dan 7:25
c their glory into . . . . . Hos 4:7
the LORD, I do not *c* . . . . . Mal 3:6
now and to *c* my tone . . . . . Gal 4:20
there is also a *c*. . . . . Heb 7:12

CHANGED
But My people have *c* . . . . . Jer 2:11
c the glory of the . . . . . Rom 1:23
but we shall all be *c* . . . . . 1 Cor 15:51
the priesthood being *c* . . . . . Heb 7:12

CHANGERS'
and poured out the *c*. . . . . John 2:15

CHANGES
c the times and the. . . . . Dan 2:21

CHANNELS
c of the sea were seen . . . . . Ps 18:15

CHARACTER
and *c*, hope . . . . . Rom 5:4

CHARGED
May it not be *c* . . . . . 2 Tim 4:16

CHARIOT
He took off their *c* . . . . . Ex 14:25
that suddenly a *c* . . . . . 2 Kin 2:11
makes the clouds His *c* . . . . . Ps 104:3
and overtake this *c*. . . . . Acts 8:29

CHARIOTS
the clatter of his *c* . . . . . Judg 5:28
Some trust in *c* . . . . . Ps 20:7
The *c* of God are . . . . . Ps 68:17

CHARITABLE
you do not do your *c* . . . . . Matt 6:1
that your *c* deed . . . . . Matt 6:4
c deeds which she . . . . . Acts 9:36

CHARM
C is deceitful and. . . . . Prov 31:30

CHARMERS
heed the voice of *c* . . . . . Ps 58:5

CHARMS
women who sew magic *c* . . . Ezek 13:18

CHASE
Five of you shall *c* . . . . . Lev 26:8
How could one *c*. . . . . Deut 32:30
angel of the LORD *c* . . . . . Ps 35:5

CHASTE
may present you as a *c*. . . . . 2 Cor 11:2
to be discreet, *c*. . . . . Titus 2:5
c conduct accompanied . . . . . 1 Pet 3:2

CHASTEN
C your son while there . . . . . Prov 19:18
is My desire, I will *c*. . . . . Hos 10:10
a father does not *c* . . . . . Heb 12:7
I love, I rebuke and *c* . . . . . Rev 3:19

CHASTENED
c my soul with fasting . . . . . Ps 69:10
c every morning . . . . . Ps 73:14
The LORD has *c* me . . . . . Ps 118:18
In vain I have *c* . . . . . Jer 2:30
c us as seemed best . . . . . Heb 12:10

CHASTENING
have not seen the *c* . . . . . Deut 11:2
do not despise the *c*. . . . . Job 5:17
'I have borne *c*. . . . . Job 34:31
a prayer when Your *c*. . . . . Is 26:16
if you are without *c* . . . . . Heb 12:8
Now no *c* seems to be . . . . . Heb 12:11

CHASTENS
the LORD loves He *c* . . . . . Heb 12:6

CHASTISE
and I, even I, will *c*. . . . . Lev 26:28
c them according . . . . . Hos 7:12
I will therefore *c* . . . . . Luke 23:22

CHASTISEMENT
the *c* for our peace . . . . . Is 53:5

CHATTER
c leads only to . . . . . Prov 14:23

CHEAT
'You shall not *c*. . . . . Lev 19:13
Beware lest anyone *c* . . . . . Col 2:8

CHEATED
let yourselves be *c* . . . . . 1 Cor 6:7
we have *c* no one . . . . . 2 Cor 7:2

CHEBAR
River in Babylonia, Ezek 1:3
Site of Ezekiel's visions, Ezek 10:15, 20

CHEDORLAOMER
A king of Elam; invaded Canaan, Gen 14:1–16

CHEEK
Let him give his *c* . . . . . Lam 3:30
with a rod on the *c*. . . . . Mic 5:1
on your right *c* . . . . . Matt 5:39

CHEEKBONE
my enemies on the *c*. . . . . Ps 3:7

CHEEKS
c are lovely with . . . . . Song 1:10
His *c* are like a bed . . . . . Song 5:13
struck Me, and My *c* . . . . . Is 50:6

CHEER
and let your heart *c* . . . . . Eccl 11:9
"Son, be of good *c* . . . . . Matt 9:2

CHEERFUL
for God loves a *c* . . . . . 2 Cor 9:7
Is anyone *c* . . . . . James 5:13

CHEERFULNESS
shows mercy, with *c* . . . . . Rom 12:8

CHEESE
and curdle me like *c* . . . . . Job 10:10

CHEMOSH
The god of the Moabites, Num 21:29
Children sacrificed to, 2 Kin 3:26, 27
Solomon builds altars to, 1 Kin 11:7
Josiah destroys altars of, 2 Kin 23:13

CHERISHES
but nourishes and *c* . . . . . Eph 5:29
as a nursing mother *c* . . . . . 1 Thess 2:7

CHERUB
He rode upon a *c* . . . . . 2 Sam 22:11

CHERUBIM
and He placed *c*. . . . . Gen 3:24
dwell between the *c*. . . . . Ps 80:1
fire from among the *c* . . . . . Ezek 10:2
above it were the *c* . . . . . Heb 9:5

CHIEF
is white and ruddy, *c* . . . . . Song 5:10
of whom I am *c* . . . . . 1 Tim 1:15
Zion a *c* cornerstone. . . . . 1 Pet 2:6
has become the *c* . . . . . 1 Pet 2:7
C Shepherd appears . . . . . 1 Pet 5:4

CHILD
Like a weaned *c* . . . . . Ps 131:2
c is known by his. . . . . Prov 20:11
Train up a *c* in the. . . . . Prov 22:6
For unto us a *C* . . . . . Is 9:6
c shall lead them . . . . . Is 11:6
When Israel was a *c*. . . . . Hos 11:1
virgin shall be with *c*. . . . . Matt 1:23
He took a little *c* . . . . . Mark 9:36
of God as a little *c* . . . . . Mark 10:15
kind of *c* will this be. . . . . Luke 1:66
So the *c* grew and . . . . . Luke 1:80
When I was a *c* . . . . . 1 Cor 13:11
She bore a male *C* . . . . . Rev 12:5

CHILDBEARING
she will be saved in *c*. . . . . 1 Tim 2:15

CHILDBIRTH
pain as a woman in *c*. . . . . Is 13:8

CHILDHOOD
from your flesh, for *c* . . . . . Eccl 11:10
And he said, "From *c* . . . . . Mark 9:21
c you have known . . . . . 2 Tim 3:15

CHILDLESS
give me, seeing I go *c*. . . . . Gen 15:2
this man down as *c* . . . . . Jer 22:30

CHILDREN
she bore Jacob no *c* . . . . . Gen 30:1
and all of you are *c*. . . . . Ps 82:6
c are a heritage . . . . . Ps 127:3
He has blessed your *c* . . . . . Ps 147:13
let the *c* of Zion be . . . . . Ps 149:2
c are blessed after . . . . . Prov 20:7
c rise up and call her . . . . . Prov 31:28
c are their oppressors . . . . . Is 3:12
c whom the LORD has. . . . . Is 8:18
be the peace of your *c* . . . . . Is 54:13
they are My people, *c* . . . . . Is 63:8
the hearts of the *c* . . . . . Mal 4:6
c will rise up against . . . . . Matt 10:21
and become as little *c* . . . . . Matt 18:3
c were brought to Him . . . . . Matt 19:13
"Let the little *c* . . . . . Matt 19:14
the right to become *c* . . . . . John 1:12
you were Abraham's *c* . . . . . John 8:39
spirit that we are *c* . . . . . Rom 8:16
but as my beloved *c* . . . . . 1 Cor 4:14
Brethren, do not be *c*. . . . . 1 Cor 14:20
c ought not to lay up . . . . . 2 Cor 12:14
and were by nature *c* . . . . . Eph 2:3
should no longer be *c*. . . . . Eph 4:14
Walk as *c* of light. . . . . Eph 5:8
and harmless, *c*. . . . . Phil 2:15
now we are *c* of God . . . . . 1 John 3:2
that we love the *c*. . . . . 1 John 5:2
to hear that my *c*. . . . . 3 John 4

CHILION
Elimelech's son, Ruth 1:2
Orpah's deceased husband, Ruth 1:4, 5
Boaz redeems his estate, Ruth 4:9

CHINNERETH (or Chinneroth)
Fortified city in Naphtali, Deut 3:17
A region bordering the Sea of Galilee, 1 Kin 15:20
Same as the plain of Gennesaret, Matt 14:34
——— The OT name for the Sea of Galilee, Num 34:11
Also called Lake of Gennesaret, Luke 5:1

CHOICE
rather than *c* gold . . . . . Prov 8:10

CHOOSE
therefore *c* life . . . . . Deut 30:19
c none of his ways . . . . . Prov 3:31
evil and *c* the good. . . . . Is 7:15
will still *c* Israel . . . . . Is 14:1
will again *c* Jerusalem . . . . . Zech 1:17
You did not *c* . . . . . John 15:16
yet what I shall *c* . . . . . Phil 1:22

CHOOSES
in the way He *c*. . . . . Ps 25:12

CHOSE
a good while ago God *c* . . . . . Acts 15:7
just as He *c* us in Him . . . . . Eph 1:4
from the beginning *c*. . . . . 2 Thess 2:13

CHOSEN
of Jacob, His *c*. . . . . 1 Chr 16:13
people He has *c*. . . . . Ps 33:12
a covenant with My *c* . . . . . Ps 89:3
c the way of truth . . . . . Ps 119:30
servant whom I have *c*. . . . . Is 43:10
c that good part . . . . . Luke 10:42
I know whom I have *c* . . . . . John 13:18

c you that you should . . . . . Acts 22:14
c the foolish things. . . . . 1 Cor 1:27
Has God not *c* the poor . . . . . James 2:5
But you are a *c* . . . . . 1 Pet 2:9

CHRIST

genealogy of Jesus *C* . . . . . Matt 1:1
Jesus who is called *C* . . . . . Matt 1:16
"You are the *C* . . . . . Matt 16:16
if You are the *C* . . . . . Matt 26:63
a Savior, who is *C*. . . . . Luke 2:11
that He Himself is *C* . . . . . Luke 23:2
the law that the *C* . . . . . John 12:34
he preached the *C* . . . . . Acts 9:20
have the Spirit of *C*. . . . . Rom 8:9
It is *C* who died . . . . . Rom 8:34
C did not please . . . . . Rom 15:3
Is *C* divided . . . . . 1 Cor 1:13
Him you are in *C* Jesus . . . . . 1 Cor 1:30
to be justified by *C* . . . . . Gal 2:17
been crucified with *C* . . . . . Gal 2:20
but *C* lives in me. . . . . Gal 2:20
your Seed," who is *C* . . . . . Gal 3:16
before by God in *C*. . . . . Gal 3:17
C may dwell in your. . . . . Eph 3:17
C will give you . . . . . Eph 5:14
C is head of the . . . . . Eph 5:23
to me, to live is *C* . . . . . Phil 1:21
confess that Jesus *C* . . . . . Phil 2:11
C who strengthens . . . . . Phil 4:13
which is *C* in you . . . . . Col 1:27
C who is our . . . . . Col 3:4
C is all and in all. . . . . Col 3:11
and men, the Man *C*. . . . . 1 Tim 2:5
Jesus *C* is the same . . . . . Heb 13:8
C His Son cleanses us . . . . . 1 John 1:7
that Jesus is the *C* . . . . . 1 John 5:1
of His *C* have come . . . . . Rev 12:10
and reigned with *C*. . . . . Rev 20:4

CHRISTIAN

me to become a *C* . . . . . Acts 26:28
anyone suffers as a *C* . . . . . 1 Pet 4:16

CHRISTIANS

were first called *C* . . . . . Acts 11:26

CHRISTS

For false *c* and. . . . . Matt 24:24

CHURCH

rock I will build My *c* . . . . . Matt 16:18
them, tell it to the *c*. . . . . Matt 18:17
c daily those who were . . . . . Acts 2:47
elders in every *c*. . . . . Acts 14:23
do you despise the *c*. . . . . 1 Cor 11:22
be made known by the *c* . . . . . Eph 3:10
also loved the *c*. . . . . Eph 5:25
Himself a glorious *c*. . . . . Eph 5:27
as the Lord does the *c* . . . . . Eph 5:29
body, which is the *c* . . . . . Col 1:24
and do not let the *c* . . . . . 1 Tim 5:16
general assembly and *c*. . . . . Heb 12:23
To the angel of the *c*. . . . . Rev 2:1

CHURCHES

strengthening the *c* . . . . . Acts 15:41
The *c* of Christ greet. . . . . Rom 16:16
imitators of the *c* . . . . . 1 Thess 2:14
John, to the seven *c* . . . . . Rev 1:4
angels of the seven *c*. . . . . Rev 1:20
these things in the *c* . . . . . Rev 22:16

CHURNING

For as the *c* of milk. . . . . Prov 30:33

CHURNS

My heart *c* within Me . . . . . Hos 11:8

CILICIA

Paul's homeland, Acts 21:39
Students from, argued with Stephen, Acts 6:9
Paul labors in, Gal 1:21

CIRCLE

He walks above the *c*. . . . . Job 22:14
when He drew a *c* . . . . . Prov 8:27
who sits above the *c*. . . . . Is 40:22

CIRCUIT

of heaven, and its *c*. . . . . Ps 19:6
comes again on its *c* . . . . . Eccl 1:6

CIRCUMCISE

c the foreskin of your . . . . . Deut 10:16
LORD your God will *c* . . . . . Deut 30:6
C yourselves to the. . . . . Jer 4:4
is necessary to *c* them . . . . . Acts 15:5

CIRCUMCISED

among you shall be *c* . . . . . Gen 17:10
who will justify the *c*. . . . . Rom 3:30
While he was *c* . . . . . Rom 4:10
the gospel for the *c* . . . . . Gal 2:7
if you become *c* . . . . . Gal 5:2
c the eighth day . . . . . Phil 3:5
In Him you were also *c*. . . . . Col 2:11

CIRCUMCISION

him the covenant of *c* . . . . . Acts 7:8
c that which is outward . . . . . Rom 2:28
c is that of the heart . . . . . Rom 2:29
a servant to the *c*. . . . . Rom 15:8
C is nothing and . . . . . 1 Cor 7:19
Christ Jesus neither *c* . . . . . Gal 5:6
For we are the *c* . . . . . Phil 3:3
circumcised with the *c* . . . . . Col 2:11
those of the *c* . . . . . Titus 1:10

CIRCUMSPECTLY

then that you walk *c*. . . . . Eph 5:15

CISTERN

waters of his own *c* . . . . . 2 Kin 18:31
from your own *c* . . . . . Prov 5:15

CITIES

He overthrew those *c* . . . . . Gen 19:25
repair the ruined *c* . . . . . Is 61:4
c are a wilderness. . . . . Is 64:10
c will be laid waste. . . . . Jer 4:7
three parts, and the *c* . . . . . Rev 16:19

CITIZEN

But I was born a *c* . . . . . Acts 22:28

CITIZENS

But his *c* hated him. . . . . Luke 19:14
but fellow *c* with the . . . . . Eph 2:19

CITIZENSHIP

sum I obtained this *c* . . . . . Acts 22:28
For our *c* is in heaven. . . . . Phil 3:20

CITY

And he built a *c* . . . . . Gen 4:17
shall make glad the *c* . . . . . Ps 46:4
c shall flourish. . . . . Ps 72:16
They found no *c* . . . . . Ps 107:4
c that is compact . . . . . Ps 122:3
the LORD guards the *c* . . . . . Ps 127:1
at the entry of the *c*. . . . . Prov 8:3
c has become a harlot . . . . . Is 1:21
upon Zion, the *c* . . . . . Is 33:20
after the holy *c*. . . . . Is 48:2
How lonely sits the *c*. . . . . Lam 1:1
Nineveh, that great *c*. . . . . Jon 4:11
c that dwelt securely . . . . . Zeph 2:15
to the oppressing *c* . . . . . Zeph 3:1
c called Nazareth . . . . . Matt 2:23
c that is set on a . . . . . Matt 5:14
He has prepared a *c* . . . . . Heb 11:16
Zion and to the *c* . . . . . Heb 12:22
have no continuing *c* . . . . . Heb 13:14
will tread the holy *c* . . . . . Rev 11:2
fallen, that great *c*. . . . . Rev 14:8
and the beloved *c* . . . . . Rev 20:9
John, saw the holy *c*. . . . . Rev 21:2
c was pure gold. . . . . Rev 21:18
c had no need of the. . . . . Rev 21:23
the gates into the *c* . . . . . Rev 22:14

CLAP

c their hands at him . . . . . Job 27:23
Oh, *c* your hands . . . . . Ps 47:1
let the rivers *c* . . . . . Ps 98:8
of the field shall *c* . . . . . Is 55:12

CLAUDIUS LYSIAS

Roman commander who protected Paul, Acts 24:22–24, 26

CLAY

dwell in houses of *c* . . . . . Job 4:19
have made me like *c* . . . . . Job 10:9
are defenses of *c* . . . . . Job 13:12
been formed out of *c*. . . . . Job 33:6
takes on form like *c*. . . . . Job 38:14
pit, out of the miry *c*. . . . . Ps 40:2
be esteemed as the *c*. . . . . Is 29:16
Shall the *c* say to him . . . . . Is 45:9
We are the *c*. . . . . Is 64:8
"Look, as the *c*. . . . . Jer 18:6
iron and partly of *c* . . . . . Dan 2:33
blind man with the *c*. . . . . John 9:6
have power over the *c* . . . . . Rom 9:21

CLEAN

seven each of every *c*. . . . . Gen 7:2
between unclean and *c* . . . . . Lev 10:10
wash in them and be *c*. . . . . 2 Kin 5:12
Who can bring a *c*. . . . . Job 14:4
He who has *c* hands and. . . . . Ps 24:4
make yourselves *c* . . . . . Is 1:16
Then I will sprinkle *c* . . . . . Ezek 36:25
c out His threshing . . . . . Matt 3:12
You can make me *c* . . . . . Matt 8:2
all things are *c* . . . . . Luke 11:41
but is completely *c* . . . . . John 13:10
"You are not all *c* . . . . . John 13:11
You are already *c* . . . . . John 15:3
in fine linen, *c*. . . . . Rev 19:8

CLEANSE

You shall *c* the altar . . . . . Ex 29:36
C me from secret. . . . . Ps 19:12
and *c* me from my sin. . . . . Ps 51:2
How can a young man *c*. . . . . Ps 119:9
I will *c* you from all . . . . . Ezek 36:25
c the lepers, raise. . . . . Matt 10:8
might sanctify and *c*. . . . . Eph 5:26
c your conscience. . . . . Heb 9:14
C your hands . . . . . James 4:8
us our sins and to *c* . . . . . 1 John 1:9

CLEANSED

Surely I have *c*. . . . . Ps 73:13

and you were not *c* . . . . . Ezek 24:13
the lepers are *c* . . . . . Matt 11:5
"Were there not ten *c* . . . . . Luke 17:17

CLEANSES
Therefore if anyone *c* . . . . . 2 Tim 2:21
Jesus Christ His Son *c* . . . . . 1 John 1:7

CLEAR
c shining after rain . . . . . 2 Sam 23:4
fair as the moon, *c* . . . . . Song 6:10
yourselves to be *c*. . . . . 2 Cor 7:11
like a jasper stone, *c* . . . . . Rev 21:11
of life, *c* as crystal. . . . . Rev 22:1

CLEFTS
to go into the *c*. . . . . Is 2:21
valleys and in the *c* . . . . . Is 7:19
you who dwell in the *c*. . . . . Jer 49:16

CLERK
c had quieted the . . . . . Acts 19:35

CLIFF
secret places of the *c*. . . . . Song 2:14

CLIMB
go into thickets and *c*. . . . . Jer 4:29
mighty men, they *c* . . . . . Joel 2:7
though they *c* up to . . . . . Amos 9:2

CLIMBS
c up some other way . . . . . John 10:1

CLING
and that you may *c* . . . . . Deut 30:20
to her, "Do not *c*. . . . . John 20:17
C to what is good . . . . . Rom 12:9

CLINGS
and My tongue *c*. . . . . Ps 22:15
My soul *c* to the dust . . . . . Ps 119:25

CLOAK
c You will change them. . . . . Ps 102:26
let him have your *c* . . . . . Matt 5:40
c You will fold them . . . . . Heb 1:12
using liberty as a *c* . . . . . 1 Pet 2:16

CLOSE
c friends abhor me. . . . . Job 19:19
of Christ he came *c* . . . . . Phil 2:30

CLOSED
and has *c* your eyes . . . . . Is 29:10
for the words are *c*. . . . . Dan 12:9
the deep *c* around me . . . . . Jon 2:5

CLOTH
a piece of unshrunk *c* . . . . . Matt 9:16
in a clean linen *c*. . . . . Matt 27:59

CLOTHE
c them with tunics . . . . . Ex 40:14
c me with skin and . . . . . Job 10:11
c her priests with . . . . . Ps 132:16
His enemies I will *c*. . . . . Ps 132:18
Though you *c* yourself . . . . . Jer 4:30
He not much more *c*. . . . . Matt 6:30

CLOTHED
of skin, and *c* them . . . . . Gen 3:21
Have you *c* his neck . . . . . Job 39:19
off my sackcloth and *c* . . . . . Ps 30:11
The pastures are *c*. . . . . Ps 65:13
the LORD is *c* . . . . . Ps 93:1
You are *c* with honor . . . . . Ps 104:1
c himself with cursing. . . . . Ps 109:18
Let Your priests be *c* . . . . . Ps 132:9
all her household is *c*. . . . . Prov 31:21
c you with fine linen . . . . . Ezek 16:10
A man *c* in soft . . . . . Matt 11:8
I was naked and you *c* . . . . . Matt 25:36
legion, sitting and *c* . . . . . Mark 5:15
And they *c* Him with . . . . . Mark 15:17
rich man who was *c* . . . . . Luke 16:19
desiring to be *c* . . . . . 2 Cor 5:2
that you may be *c*. . . . . Rev 3:18
a woman *c* with the sun . . . . . Rev 12:1
He was *c* with a robe . . . . . Rev 19:13

CLOTHES
c will abhor me . . . . . Job 9:31
c became shining . . . . . Mark 9:3
many spread their *c* . . . . . Luke 19:36
laid down their *c* . . . . . Acts 7:58
and tore off their *c*. . . . . Acts 22:23
a poor man in filthy *c* . . . . . James 2:2

CLOTHING
c they cast lots. . . . . Ps 22:18
c is woven with gold . . . . . Ps 45:13
will provide your *c* . . . . . Prov 27:26
and honor are her *c*. . . . . Prov 31:25
of vengeance for *c* . . . . . Is 59:17
the body more than *c* . . . . . Matt 6:25
do you worry about *c* . . . . . Matt 6:28
to you in sheep's *c*. . . . . Matt 7:15
those who wear soft *c* . . . . . Matt 11:8
c as white as snow . . . . . Matt 28:3
c they cast lots. . . . . John 19:24
before me in bright *c* . . . . . Acts 10:30

CLOTHS
wrapped in swaddling *c* . . . . . Luke 2:12
in, saw the linen *c*. . . . . John 20:5

CLOUD
My rainbow in the *c* . . . . . Gen 9:13
day in a pillar of *c* . . . . . Ex 13:21
c covered the mountain . . . . . Ex 24:15
c descended and stood . . . . . Ex 33:9
camp; as long as the *c* . . . . . Num 9:18
c did not depart . . . . . Neh 9:19
He led them with the *c* . . . . . Ps 78:14
his favor is like a *c*. . . . . Prov 16:15
these who fly like a *c* . . . . . Is 60:8
like a morning *c*. . . . . Hos 6:4
behold, a bright *c* . . . . . Matt 17:5
of Man coming in a *c*. . . . . Luke 21:27
c received Him out of . . . . . Acts 1:9
were under the *c* . . . . . 1 Cor 10:1
by so great a *c* . . . . . Heb 12:1

CLOUDS
a morning without *c*. . . . . 2 Sam 23:3
c poured out water . . . . . Ps 77:17
and hail, snow and *c*. . . . . Ps 148:8
c drop down the dew. . . . . Prov 3:20
he who regards the *c* . . . . . Eccl 11:4
of Man coming on the *c* . . . . Matt 24:30
with them in the *c*. . . . . 1 Thess 4:17
are *c* without water . . . . . Jude 12
He is coming with *c* . . . . . Rev 1:7

CLOUDY
them by day with a *c* . . . . . Neh 9:12
spoke to them in the *c*. . . . . Ps 99:7

CLOVEN
the hoof, having *c*. . . . . Lev 11:3
chew the cud or have *c* . . . . . Deut 14:7

CLUSTER
beloved is to me a *c* . . . . . Song 1:14
wine is found in the *c* . . . . . Is 65:8

COAL
in his hand a live *c*. . . . . Is 6:6
it shall not be a *c* . . . . . Is 47:14

COALS
wicked He will rain *c* . . . . . Ps 11:6
c were kindled by it. . . . . Ps 18:8
let burning *c* fall . . . . . Ps 140:10
Can one walk on hot *c* . . . . . Prov 6:28
so you will heap *c* . . . . . Prov 25:22
doing you will heap *c* . . . . . Rom 12:20

COBRA
it becomes *c* venom. . . . . Job 20:14
c that stops its ear . . . . . Ps 58:4
the lion and the *c* . . . . . Ps 91:13

COBRA'S
shall play by the *c* . . . . . Is 11:8

COFFIN
and he was put in a *c*. . . . . Gen 50:26
David followed the *c*. . . . . 2 Sam 3:31
touched the open *c* . . . . . Luke 7:14

COIN
sold for a copper *c*. . . . . Matt 10:29
if she loses one *c* . . . . . Luke 15:8

COLD
and harvest, *C* and. . . . . Gen 8:22
can stand before His *c*. . . . . Ps 147:17
Like the *c* of snow in . . . . . Prov 25:13
c water to a weary . . . . . Prov 25:25
c water in the name of . . . . . Matt 10:42
of many will grow *c* . . . . . Matt 24:12
that you are neither *c* . . . . . Rev 3:15

COLLECTED
coming I might have *c* . . . . . Luke 19:23

COLLECTION
from Jerusalem the *c* . . . . . 2 Chr 24:6
concerning the *c* . . . . . 1 Cor 16:1

COLOSSE
A city in Asia Minor, Col 1:2
Evangelized by Epaphras, Col 1:7
Not visited by Paul, Col 2:1
Paul writes against errors of, Col 2:16–23

COLT
and his donkey's *c* . . . . . Gen 49:11
on a donkey, a *c* . . . . . Zech 9:9
on a donkey, a *c* . . . . . Matt 21:5
own clothes on the *c*. . . . . Luke 19:35

COME
then does wisdom *c*. . . . . Job 28:20
of glory shall *c* . . . . . Ps 24:7
Our God shall *c* . . . . . Ps 50:3
You all flesh will *c* . . . . . Ps 65:2
C with me from Lebanon. . . . . Song 4:8
He will *c* and save you. . . . . Is 35:4
who have no money, *C* . . . . . Is 55:1
Your kingdom *c* . . . . . Matt 6:10
C to Me. . . . . Matt 11:28
For many will *c*. . . . . Matt 24:5
Israel, let Him now *c* . . . . . Matt 27:42
If anyone desires to *c*. . . . . Luke 9:23
kingdom of God has *c* . . . . . Luke 10:9
I have *c* in My. . . . . John 5:43

and I have not *c* . . . . . John 7:28
thirsts, let him *c* . . . . . John 7:37
c that they may have . . . . . John 10:10
c as a light into the . . . . . John 12:46
I will *c* to you . . . . . John 14:18
If I had not *c*. . . . . John 15:22
savage wolves will *c*. . . . . Acts 20:29
O Lord, *c*. . . . . 1 Cor 16:22
the door, I will *c* . . . . . Rev 3:20
the bride say, "*C*. . . . . Rev 22:17

COMELINESS
He has no form or *c*. . . . . Is 53:2

COMES
Who is this who *c* . . . . . Is 63:1
'Come,' and he *c*. . . . . Matt 8:9
Lord's death till He *c*. . . . . 1 Cor 11:26
Then *c* the end. . . . . 1 Cor 15:24

COMFORT
with him, and to *c* him . . . . . Job 2:11
and Your staff, they *c* . . . . . Ps 23:4
When will you *c* . . . . . Ps 119:82
yes, *c* My people . . . . . Is 40:1
For the LORD will *c*. . . . . Is 51:3
c all who mourn . . . . . Is 61:2
she has none to *c* her . . . . . Lam 1:2
the LORD will again *c*. . . . . Zech 1:17
and God of all *c* . . . . . 2 Cor 1:13
trouble, with the *c* . . . . . 2 Cor 1:4
in Christ, if any *c*. . . . . Phil 2:1
c each other and edify . . . . 1 Thess 5:11

COMFORTED
So Isaac was *c* after . . . . . Gen 24:67
soul refused to be *c*. . . . . Ps 77:2
For the LORD has *c* . . . . . Is 49:13
refusing to be *c*. . . . . Jer 31:15
but now he is *c* . . . . . Luke 16:25

COMFORTER
She had no *c* . . . . . Lam 1:9

COMFORTS
the army, as one who *c* . . . . . Job 29:25
I, even I, am He who *c* . . . . . Is 51:12
him, and restore *c* . . . . . Is 57:18
one whom his mother *c*. . . . . Is 66:13
who *c* us in all our. . . . . 2 Cor 1:4
who *c* the downcast . . . . . 2 Cor 7:6

COMING
your salvation is *c* . . . . . Is 62:11
behold, the day is *c* . . . . . Mal 4:1
but He who is *c*. . . . . Matt 3:11
"Are You the *C* . . . . . Matt 11:3
be the sign of Your *c*. . . . . Matt 24:3
is delaying his *c*. . . . . Matt 24:48
see the Son of Man *c* . . . . . Mark 13:26
mightier than I is *c* . . . . . Luke 3:16
are Christ's at His *c* . . . . . 1 Cor 15:23
to you the power and *c*. . . . . 2 Pet 1:16
the promise of His *c*. . . . . 2 Pet 3:4
Behold, I am *c* . . . . . Rev 3:11
"Behold, I am *c* . . . . . Rev 22:7
"Surely I am *c*. . . . . Rev 22:20

COMMAND
in order that he may *c* . . . . . Gen 18:19
"The LORD will *c*. . . . . Deut 28:8
in that I *c* you . . . . . Deut 30:16
c His lovingkindness . . . . . Ps 42:8
c victories for Jacob . . . . . Ps 44:4
to all that I *c*. . . . . Jer 11:4
if it is You, *c* . . . . . Matt 14:28
c fire to come down . . . . . Luke 9:54
c I have received . . . . . John 10:18
And I know that His *c* . . . . . John 12:50
if you do whatever I *c*. . . . . John 15:14
do the things we *c*. . . . . 2 Thess 3:4

COMMANDED
"Have you *c* the. . . . . Job 38:12
c His covenant forever. . . . . Ps 111:9
For there the LORD *c* . . . . . Ps 133:3
it is the God who *c* . . . . . 2 Cor 4:6
not endure what was *c*. . . . . Heb 12:20

COMMANDMENT
c of the LORD is pure . . . . . Ps 19:8
c is exceedingly broad . . . . . Ps 119:96
For the *c* is a lamp. . . . . Prov 6:23
Me is taught by the *c* . . . . . Is 29:13
which is the great *c* . . . . . Matt 22:36
A new *c* I give to. . . . . John 13:34
the Father gave Me *c*. . . . . John 14:31
law, but when the *c*. . . . . Rom 7:9
the *c* might become. . . . . Rom 7:13
which is the first *c* . . . . . Eph 6:2
c is the word which . . . . . 1 John 2:7
And this is His *c* . . . . . 1 John 3:23
as we received *c* . . . . . 2 John 4
This is the *c*. . . . . 2 John 6

COMMANDMENTS
covenant, the Ten *C* . . . . . Ex 34:28
to observe all these *c*. . . . . Deut 6:25
who remember His *c*. . . . . Ps 103:18
do not hide Your *c* . . . . . Ps 119:19
myself in Your *c* . . . . . Ps 119:47
for I believe Your *c* . . . . . Ps 119:66
Your *c* are faithful . . . . . Ps 119:86
c more than gold . . . . . Ps 119:127
as doctrines the *c* . . . . . Matt 15:9
c hang all the Law. . . . . Matt 22:40
He who has My *c* . . . . . John 14:21
according to the *c* . . . . . Col 2:22
Now he who keeps His *c* . . . 1 John 3:24

COMMANDS
with authority He *c* . . . . . Mark 1:27

COMMEND
But food does not *c* . . . . . 1 Cor 8:8

COMMENDABLE
For this is *c*. . . . . 1 Pet 2:19
patiently, this is *c* . . . . . 1 Pet 2:20

COMMENDED
A man will be *c*. . . . . Prov 12:8
c the unjust steward . . . . . Luke 16:8
where they had been *c*. . . . . Acts 14:26

COMMENDING
of the truth *c* . . . . . 2 Cor 4:2

COMMENDS
but whom the Lord *c*. . . . . 2 Cor 10:18

COMMIT
"You shall not *c* . . . . . Ex 20:14
C your works to the. . . . . Prov 16:3
mammon, who will *c* . . . . . Luke 16:11
into Your hands I *c*. . . . . Luke 23:46
But Jesus did not *c* . . . . . John 2:24
c sexual immorality . . . . . 1 Cor 10:8
c these to faithful . . . . . 2 Tim 2:2
c their souls to Him . . . . . 1 Pet 4:19
c sin not leading. . . . . 1 John 5:16

COMMITS
to you, whoever *c* . . . . . John 8:34
sin also *c* lawlessness . . . . . 1 John 3:4

COMMITTED
For My people have *c*. . . . . Jer 2:13
c things deserving . . . . . Luke 12:48
For God has *c* them all . . . . . Rom 11:32
Guard what was *c*. . . . . 1 Tim 6:20
"Who *c* no sin . . . . . 1 Pet 2:22
c Himself to Him who . . . . . 1 Pet 2:23

COMMON
of the *c* people sins. . . . . Lev 4:27
poor have this in *c*. . . . . Prov 22:2
c people heard Him . . . . . Mark 12:37
had all things in *c* . . . . . Acts 2:44
never eaten anything *c*. . . . . Acts 10:14
not call any man *c*. . . . . Acts 10:28
a true son in our *c* . . . . . Titus 1:4
concerning our *c* . . . . . Jude 3

COMMOTION
there arose a great *c*. . . . . Acts 19:23

COMMUNED
I *c* with my heart . . . . . Eccl 1:16

COMMUNION
bless, is it not the *c*. . . . . 1 Cor 10:16
c has light with . . . . . 2 Cor 6:14
c of the Holy Spirit . . . . . 2 Cor 13:14

COMPANION
a man my equal, My *c* . . . . . Ps 55:13
I am a *c* of all who . . . . . Ps 119:63
the Man who is My *C* . . . . . Zech 13:7
urge you also, true *c*. . . . . Phil 4:3
your brother and *c* . . . . . Rev 1:9

COMPANIONS
are rebellious, and *c*. . . . . Is 1:23
and calling to their *c* . . . . . Matt 11:16
more than Your *c*. . . . . Heb 1:9
while you became *c* . . . . . Heb 10:33

COMPANY
great was the *c* . . . . . Ps 68:11
epistle not to keep *c*. . . . . 1 Cor 5:9
c corrupts good habits . . . . . 1 Cor 15:33
and do not keep *c*. . . . . 2 Thess 3:14
to an innumerable *c* . . . . . Heb 12:22

COMPARE
may desire cannot *c*. . . . . Prov 3:15
c ourselves with those . . . . . 2 Cor 10:12

COMPARED
the heavens can be *c* . . . . . Ps 89:6
may desire cannot be *c* . . . . . Prov 8:11
are not worthy to be *c*. . . . . Rom 8:18

COMPASSION
show you mercy, have *c* . . . . Deut 13:17
His people and have *c*. . . . . Deut 32:36
He, being full of *c*. . . . . Ps 78:38
are a God full of *c* . . . . . Ps 86:15
will return and have *c*. . . . . Jer 12:15
yet He will show *c*. . . . . Lam 3:32
c everyone to his. . . . . Zech 7:9
He was moved with *c* . . . . . Matt 9:36
also have had *c* . . . . . Matt 18:33
"I have *c* on the . . . . . Mark 8:2
whomever I will have *c*. . . . . Rom 9:15
He can have *c* on those . . . . . Heb 5:2
of one mind, having *c* . . . . . 1 Pet 3:8
And on some have *c*. . . . . Jude 22

COMPASSIONATE
c women have cooked . . . . . Lam 4:10
the Lord is very *c* . . . . . James 5:11

COMPASSIONS
because His *c* fail not . . . . . Lam 3:22

COMPEL
c them to come in. . . . . Luke 14:23

COMPELLED
Macedonia, Paul was *c* . . . . . Acts 18:5

COMPELS
the spirit within me *c* . . . . . Job 32:18
And whoever *c* . . . . . Matt 5:41
the love of Christ *c* . . . . . 2 Cor 5:14

COMPLACENCY
slay them, and the *c* . . . . . Prov 1:32
who are settled in *c* . . . . . Zeph 1:12

COMPLAIN
should a living man *c* . . . . . Lam 3:39

COMPLAINED
and you *c* in your . . . . . Deut 1:27
but *c* in their tents . . . . . Ps 106:25
some of them also *c*. . . . . 1 Cor 10:10

COMPLAINERS
These are grumblers, *c* . . . . . Jude 16

COMPLAINING
all things without *c*. . . . . Phil 2:14

COMPLAINT
"Even today my *c* . . . . . Job 23:2
I pour out my *c* . . . . . Ps 142:2
for the LORD has a *c* . . . . . Mic 6:2
if anyone has a *c*. . . . . Col 3:13

COMPLAINTS
Who has *c* . . . . . Prov 23:29
laid many serious *c* . . . . . Acts 25:7

COMPLETE
that you may be made *c*. . . . . 2 Cor 13:9
work in you will *c* . . . . . Phil 1:6
and you are *c* in Him . . . . . Col 2:10
of God may be *c*. . . . . 2 Tim 3:17
make you *c* in every . . . . . Heb 13:21
the wrath of God is *c* . . . . . Rev 15:1

COMPLETELY
I made a man *c* well . . . . . John 7:23
Himself sanctify you *c* . . . . 1 Thess 5:23

COMPOSED
But God *c* the body . . . . . 1 Cor 12:24

COMPREHEND
which we cannot *c* . . . . . Job 37:5
c my path and my lying . . . . . Ps 139:3
the darkness did not *c*. . . . . John 1:5
may be able to *c* . . . . . Eph 3:18

CONCEAL
Almighty I will not *c*. . . . . Job 27:11
c pride from man. . . . . Job 33:17
of God to *c* a matter . . . . . Prov 25:2

CONCEALED
c Your lovingkindness. . . . . Ps 40:10
than love carefully *c* . . . . . Prov 27:5

CONCEIT
selfish ambition or *c*. . . . . Phil 2:3

CONCEITED
Let us not become *c* . . . . . Gal 5:26

CONCEIVE
the virgin shall *c*. . . . . Is 7:14
And behold, you will *c* . . . . . Luke 1:31

CONCEIVED
in sin my mother *c* . . . . . Ps 51:5
when desire has *c* . . . . . James 1:15

CONCERN
Neither do I *c* myself . . . . . Ps 131:1
the things which *c* . . . . . Acts 28:31
my deep *c* for all the . . . . . 2 Cor 11:28

CONCERNED
Is it oxen God is *c* . . . . . 1 Cor 9:9

CONCESSION
But I say this as a *c* . . . . . 1 Cor 7:6

CONCILIATION
c pacifies great . . . . . Eccl 10:4

CONCLUSION
Let us hear the *c* . . . . . Eccl 12:13

CONDEMN
say to God, 'Do not *c* . . . . . Job 10:2
world to *c* the world . . . . . John 3:17
her, "Neither do I *c*. . . . . John 8:11
judge another you *c* . . . . . Rom 2:1
our heart does not *c*. . . . . 1 John 3:21

CONDEMNATION
will receive greater *c* . . . . . Matt 23:14
can you escape the *c* . . . . . Matt 23:33
subject to eternal *c* . . . . . Mark 3:29
And this is the *c* . . . . . John 3:19
the resurrection of *c* . . . . . John 5:29
Their *c* is just . . . . . Rom 3:8
therefore now no *c* . . . . . Rom 8:1
of *c* had glory . . . . . 2 Cor 3:9
having *c* because they . . . . . 1 Tim 5:12
marked out for this *c* . . . . . Jude 4

CONDEMNED
words you will be *c* . . . . . Matt 12:37
does not believe is *c* . . . . . John 3:18
c sin in the flesh . . . . . Rom 8:3

CONDEMNS
Who is he who *c*. . . . . Rom 8:34
For if our heart *c* . . . . . 1 John 3:20

CONDUCT
c yourselves like men . . . . . 1 Sam 4:9
who are of upright *c* . . . . . Ps 37:14
c yourself in the . . . . . 1 Tim 3:15
c that his works are . . . . . James 3:13
to each one's work, *c* . . . . . 1 Pet 1:17
from your aimless *c* . . . . . 1 Pet 1:18
may be won by the *c*. . . . . 1 Pet 3:1

CONFESS
c my transgressions . . . . . Ps 32:5
that if you *c* with . . . . . Rom 10:9
every tongue shall *c* . . . . . Rom 14:11
C your trespasses . . . . . James 5:16
If we *c* our sins . . . . . 1 John 1:9
but I will *c* his name. . . . . Rev 3:5

CONFESSED
c that He was Christ . . . . . John 9:22
c the good confession . . . . . 1 Tim 6:12

CONFESSES
prosper, but whoever *c* . . . . . Prov 28:13
c that Jesus is the . . . . . 1 John 4:15

CONFESSION
of Israel, and make *c*. . . . . Josh 7:19
with the mouth *c*. . . . . Rom 10:10
confessed the good *c* . . . . . 1 Tim 6:12
witnessed the good *c*. . . . . 1 Tim 6:13
High Priest of our *c* . . . . . Heb 3:1
let us hold fast our *c*. . . . . Heb 4:14

CONFIDENCE
You who are the *c*. . . . . Ps 65:5
the LORD than to put *c*. . . . . Ps 118:8
c shall be your . . . . . Is 30:15
Jesus, and have no *c*. . . . . Phil 3:3
if we hold fast the *c* . . . . . Heb 3:6
appears, we may have *c* . . . . 1 John 2:28

CONFINED
saying, "I am *c* . . . . . Jer 36:5
the Scripture has *c* . . . . . Gal 3:22

CONFIRM
c the promises . . . . . Rom 15:8
who will also *c*. . . . . 1 Cor 1:8

CONFIRMED
covenant that was *c* . . . . . Gal 3:17
by the Lord, and was *c* . . . . . Heb 2:3
c it by an oath . . . . . Heb 6:17
prophetic word *c*. . . . . 2 Pet 1:19

CONFIRMING
c the word through the. . . . . Mark 16:20

CONFLICT
having the same *c*. . . . . Phil 1:30
to know what a great *c* . . . . . Col 2:1

CONFLICTS
Outside were *c*. . . . . 2 Cor 7:5

CONFORMED
predestined to be *c* . . . . . Rom 8:29
And do not be *c* . . . . . Rom 12:2
sufferings, being *c*. . . . . Phil 3:10
body that it may be *c* . . . . . Phil 3:21

CONFOUNDED
who seek You be *c* . . . . . Ps 69:6

CONFUSE
c their language . . . . . Gen 11:7

CONFUSED
there the LORD *c* . . . . . Gen 11:9
the assembly was *c* . . . . . Acts 19:32

CONFUSION
c who plot my hurt . . . . . Ps 35:4
us drink the wine of *c*. . . . . Ps 60:3

CONGREGATION
Nor sinners in the *c* . . . . . Ps 1:5
the *c* of the wicked . . . . . Ps 22:16
God stands in the *c*. . . . . Ps 82:1

CONIAH
King of Judah, Jer 22:24, 28
Same as Jehoiachin, 2 Kin 24:8

CONQUER
conquering and to *c* . . . . . Rev 6:2

CONQUERORS
we are more than *c* . . . . . Rom 8:37

CONSCIENCE
convicted by their *c*. . . . . John 8:9
strive to have a *c* . . . . . Acts 24:16
I am not lying, my *c* . . . . . Rom 9:1

wrath but also for *c*. . . . . Rom 13:5
no questions for *c* . . . . . 1 Cor 10:25
faith with a pure *c*. . . . . 1 Tim 3:9
having their own *c* . . . . . 1 Tim 4:2
to God, cleanse your *c*. . . . . Heb 9:14
from an evil *c* and our . . . . . Heb 10:22
having a good *c*. . . . . 1 Pet 3:16

CONSECRATE
"*C* to Me all the . . . . . Ex 13:2
c himself this day . . . . . 1 Chr 29:5
the trumpet in Zion, *c* . . . . . Joel 2:15
c their gain to the . . . . . Mic 4:13

CONSECRATED
c this house which you . . . . . 1 Kin 9:3

CONSENT
entice you, do not *c*. . . . . Prov 1:10
and does not *c* to. . . . . 1 Tim 6:3

CONSENTED
you saw a thief, you *c* . . . . . Ps 50:18
He had not *c* to their . . . . . Luke 23:51

CONSENTING
Now Saul was *c* to his . . . . . Acts 8:1

CONSIDER
When I *c* Your heavens. . . . . Ps 8:3
c her palaces . . . . . Ps 48:13
c carefully what is . . . . . Prov 23:1
C the work of God . . . . . Eccl 7:13
My people do not *c* . . . . . Is 1:3
c the operation. . . . . Is 5:12
your God will *c*. . . . . Jon 1:6
"*C* your ways . . . . . Hag 1:5
C the lilies of the . . . . . Matt 6:28
C the ravens . . . . . Luke 12:24
Let a man so *c* us . . . . . 1 Cor 4:1
c how great this man . . . . . Heb 7:4
c one another in order . . . . . Heb 10:24
c Him who endured . . . . . Heb 12:3

CONSIDERS
c all their works. . . . . Ps 33:15

CONSIST
in Him all things *c* . . . . . Col 1:17

CONSOLATION
waiting for the *C*. . . . . Luke 2:25
have received your *c* . . . . . Luke 6:24
abound in us, so our *c* . . . . . 2 Cor 1:5
if there is any *c* . . . . . Phil 2:1
given us everlasting *c* . . . . . 2 Thess 2:16
we might have strong *c* . . . . . Heb 6:18

CONSOLATIONS
Are the *c* of God too. . . . . Job 15:11

CONSOLE
c those who mourn . . . . . Is 61:3

CONSPIRE
What do you *c* against. . . . . Nah 1:9

CONSTANT
c prayer was. . . . . Acts 12:5

CONSULT
They only *c* to cast . . . . . Ps 62:4

CONSULTED
c together against . . . . . Ps 83:3

CONSUME
your midst, lest I *c* . . . . . Ex 33:3
this great fire will *c*. . . . . Deut 5:25
C them in wrath . . . . . Ps 59:13
whom the Lord will *c*. . . . . 2 Thess 2:8

CONSUMED
but the bush was not *c* . . . . . Ex 3:2
c the burnt . . . . . 1 Kin 18:38
For we have been *c* . . . . . Ps 90:7
mercies we are not *c* . . . . . Lam 3:22
beware lest you be *c* . . . . . Gal 5:15

CONSUMING
the LORD was like a *c* . . . . . Ex 24:17
before you as a *c*. . . . . Deut 9:3
our God is a *c* fire . . . . . Heb 12:29

CONSUMMATION
I have seen the *c* . . . . . Ps 119:96

CONSUMPTION
will strike you with *c* . . . . . Deut 28:22

CONTAIN
of heavens cannot *c*. . . . . 2 Chr 2:6
c the books that. . . . . John 21:25

CONTEMPT
He pours *c* on princes . . . . . Job 12:21
wicked comes, *c* comes . . . . . Prov 18:3
and everlasting *c* . . . . . Dan 12:2
and be treated with *c* . . . . . Mark 9:12

CONTEMPTIBLE
of the LORD is *c* . . . . . Mal 1:7
also have made you *c*. . . . . Mal 2:9
and his speech *c*. . . . . 2 Cor 10:10

CONTEND
show me why You *c* . . . . . Job 10:2
Will you *c* for God . . . . . Job 13:8
let us *c* together . . . . . Is 43:26
for I will *c* with him. . . . . Is 49:25
then how can you *c* . . . . . Jer 12:5
c earnestly for the. . . . . Jude 3

CONTENDED
Therefore the people *c* . . . . . Ex 17:2

CONTENT
state I am, to be *c*. . . . . Phil 4:11
these we shall be *c*. . . . . 1 Tim 6:8
covetousness; be *c* . . . . . Heb 13:5

CONTENTION
lips enter into *c* . . . . . Prov 18:6
and *c* will leave . . . . . Prov 22:10
strife and a man of *c* . . . . . Jer 15:10

CONTENTIONS
Casting lots causes *c* . . . . . Prov 18:18
sorcery, hatred, *c*. . . . . Gal 5:20
genealogies, *c* . . . . . Titus 3:9

CONTENTIOUS
than with a *c* and . . . . . Prov 21:19
shared with a *c* woman . . . . . Prov 25:24
anyone seems to be *c*. . . . . 1 Cor 11:16

CONTENTMENT
c is great gain . . . . . 1 Tim 6:6

CONTINUAL
a merry heart has a *c*. . . . . Prov 15:15
in wrath with a *c* . . . . . Is 14:6
c coming she weary me . . . . . Luke 18:5
c grief in my heart . . . . . Rom 9:2

CONTINUALLY
heart was only evil *c* . . . . . Gen 6:5
His praise shall *c*. . . . . Ps 34:1
and Your truth *c* . . . . . Ps 40:11
of God endures *c* . . . . . Ps 52:1
I keep Your law *c* . . . . . Ps 119:44
Before Me *c* are grief . . . . . Jer 6:7
and wait on your God *c*. . . . . Hos 12:6
will give ourselves *c*. . . . . Acts 6:4
remains a priest *c*. . . . . Heb 7:3
c offer the sacrifice . . . . . Heb 13:15

CONTINUE
tells lies shall not *c* . . . . . Ps 101:7
persuaded them to *c* . . . . . Acts 13:43
Shall we *c* in sin that. . . . . Rom 6:1
who does not *c* in all . . . . . Gal 3:10
C earnestly in prayer. . . . . Col 4:2
because they did not *c* . . . . . Heb 8:9
Let brotherly love *c* . . . . . Heb 13:1
asleep, all things *c*. . . . . 2 Pet 3:4

CONTINUED
c steadfastly in the . . . . . Acts 2:42
us, they would have *c*. . . . . 1 John 2:19

CONTINUES
But He, because He *c*. . . . . Heb 7:24
law of liberty and *c*. . . . . James 1:25

CONTRADICTIONS
idle babblings and *c* . . . . . 1 Tim 6:20

CONTRARY
to worship God *c*. . . . . Acts 18:13
and these are *c* . . . . . Gal 5:17
please God and are *c* . . . . . 1 Thess 2:15
other thing that is *c*. . . . . 1 Tim 1:10

CONTRIBUTION
to make a certain *c* . . . . . Rom 15:26

CONTRITE
saves such as have a *c* . . . . . Ps 34:18
a broken and a *c* . . . . . Ps 51:17
with him who has a *c*. . . . . Is 57:15
poor and of a *c* spirit . . . . . Is 66:2

CONTROVERSY
another, matters of *c*. . . . . Deut 17:8
For the LORD has a *c*. . . . . Jer 25:31
c great is . . . . . 1 Tim 3:16

CONVERSION
describing the *c* . . . . . Acts 15:3

CONVERTED
unless you are *c*. . . . . Matt 18:3

CONVEYED
of darkness and *c* . . . . . Col 1:13

CONVICT
He has come, He will *c*. . . . . John 16:8
c those who . . . . . Titus 1:9
c all who are ungodly. . . . . Jude 15

CONVICTS
Which of you *c*. . . . . John 8:46

CONVINCED
Let each be fully *c*. . . . . Rom 14:5

COOKED
c their own children . . . . . Lam 4:10

COOL
in the garden in the *c*. . . . . Gen 3:8
and *c* my tongue . . . . . Luke 16:24

COPIES
necessary that the *c* . . . . . Heb 9:23
hands, which are *c* . . . . . Heb 9:24

COPPER
hills you can dig *c*. . . . . Deut 8:9
of cups, pitchers, *c*. . . . . Mark 7:4
sold for two *c* coins . . . . . Luke 12:6

COPPERSMITH
c did me much harm. . . . . 2 Tim 4:14

COPY
who serve the *c* . . . . . Heb 8:5

CORD
this line of scarlet *c* . . . . . Josh 2:18
And a threefold *c*. . . . . Eccl 4:12
before the silver *c*. . . . . Eccl 12:6

CORDS
in pieces the *c* . . . . . Ps 129:4
he is caught in the *c* . . . . . Prov 5:22
draw iniquity with *c*. . . . . Is 5:18
them with gentle *c* . . . . . Hos 11:4
had made a whip of *c*. . . . . John 2:15

CORINTH
Paul labors at, Acts 18:1–18
Site of church, 1 Cor 1:2
Visited by Apollos, Acts 19:1

CORNELIUS
A religious Gentile, Acts 10:1–48

CORNER
was not done in a *c* . . . . . Acts 26:26

CORNERSTONE
Or who laid its *c* . . . . . Job 38:6
has become the chief *c* . . . . . Ps 118:22
stone, a precious *c* . . . . . Is 28:16
become the chief *c* . . . . . Matt 21:42
in Zion a chief *c*. . . . . 1 Pet 2:6

CORPSE
c was thrown on the . . . . . 1 Kin 13:24
c trodden underfoot . . . . . Is 14:19

CORRECT
with rebukes You *c* . . . . . Ps 39:11
C your son. . . . . Prov 29:17
But I will *c* you in . . . . . Jer 30:11

CORRECTED
human fathers who *c* . . . . . Heb 12:9

CORRECTION
nor detest His *c* . . . . . Prov 3:11
but he who refuses *c* . . . . . Prov 10:17
but he who hates *c* . . . . . Prov 12:1
c will drive it . . . . . Prov 22:15
Do not withhold *c*. . . . . Prov 23:13
they received no *c* . . . . . Jer 2:30
for reproof, for *c* . . . . . 2 Tim 3:16

CORRECTS
is the man whom God *c* . . . . . Job 5:17
the LORD loves He *c*. . . . . Prov 3:12

CORRODED
and silver are *c* . . . . . James 5:3

CORRUPT
have together become *c*. . . . . Ps 14:3
have together become *c*. . . . . Ps 53:3
old man which grows *c* . . . . . Eph 4:22
men of *c* minds. . . . . 2 Tim 3:8
in these things they *c* . . . . . Jude 10

CORRUPTED
for all flesh had *c* . . . . . Gen 6:12
we have *c* no one . . . . . 2 Cor 7:2
so your minds may be *c*. . . . . 2 Cor 11:3
Your riches are *c* . . . . . James 5:2
the great harlot who *c*. . . . . Rev 19:2

CORRUPTIBLE
For this *c* must put on . . . . . 1 Cor 15:53
redeemed with *c* things. . . . . 1 Pet 1:18

CORRUPTION
Your Holy One to see *c*. . . . . Ps 16:10
God raised up saw no *c* . . . . . Acts 13:37
from the bondage of *c*. . . . . Rom 8:21
The body is sown in *c* . . . . . 1 Cor 15:42
c inherit incorruption. . . . . 1 Cor 15:50
of the flesh reap *c*. . . . . Gal 6:8
having escaped the *c*. . . . . 2 Pet 1:4
perish in their own *c*. . . . . 2 Pet 2:12

COST
and count the *c*. . . . . Luke 14:28

COULD
has done what she *c*. . . . . Mark 14:8
c remove mountains . . . . . 1 Cor 13:2
which no one *c* number . . . . . Rev 7:9

COUNCILS
deliver you up to *c* . . . . . Mark 13:9

COUNSEL
and strength, He has *c*. . . . . Job 12:13
the *c* of the wicked is . . . . . Job 21:16
when the friendly *c* . . . . . Job 29:4
is this who darkens *c*. . . . . Job 38:2
who walks not in the *c* . . . . . Ps 1:1
We took sweet *c* . . . . . Ps 55:14
guide me with Your *c* . . . . . Ps 73:24
you disdained all my *c* . . . . . Prov 1:25
have none of my *c*. . . . . Prov 1:30
Where there is no *c*. . . . . Prov 11:14
C in the heart of man . . . . . Prov 20:5
by wise *c* wage war . . . . . Prov 20:18
whom did He take *c*. . . . . Is 40:14
You are great in *c*. . . . . Jer 32:19
according to the *c*. . . . . Eph 1:11
immutability of His *c*. . . . . Heb 6:17
I *c* you to buy from. . . . . Rev 3:18

COUNSELOR
be called Wonderful, *C* . . . . . Is 9:6
but there was no *c* . . . . . Is 41:28
Has your *c* perished . . . . . Mic 4:9
who has become His *c* . . . . . Rom 11:34

COUNSELORS
c there is safety . . . . . Prov 11:14

COUNT
c the people of Israel . . . . . 2 Sam 24:4
c my life dear to. . . . . Acts 20:24
c me as a partner . . . . . Philem 17
His promise, as some *c*. . . . . 2 Pet 3:9

COUNTED
Even a fool is *c* . . . . . Prov 17:28
c as the small dust . . . . . Is 40:15
the wages are not *c* . . . . . Rom 4:4
He *c* me faithful . . . . . 1 Tim 1:12
who rule well be *c*. . . . . 1 Tim 5:17

COUNTENANCE
The LORD lift up His *c*. . . . . Num 6:26
c they did not cast . . . . . Job 29:24
up the light of Your *c* . . . . . Ps 4:6
His *c* is like Lebanon . . . . . Song 5:15
with a sad *c*. . . . . Matt 6:16
His *c* was like . . . . . Matt 28:3
of the glory of his *c*. . . . . 2 Cor 3:7
sword, and His *c*. . . . . Rev 1:16

COUNTRY
"Get out of your *c* . . . . . Gen 12:1
good news from a far *c* . . . . . Prov 25:25
and went into a far *c* . . . . . Matt 21:33
as in a foreign *c* . . . . . Heb 11:9
that is, a heavenly *c* . . . . . Heb 11:16

COUNTRYMEN
for my brethren, my *c*. . . . . Rom 9:3

COURAGE
strong and of good *c*. . . . . Deut 31:6
thanked God and took *c* . . . . Acts 28:15

COURSE
and sets on fire the *c*. . . . . James 3:6

COURT
appoint my day in *c* . . . . . Job 9:19
by you or by a human *c*. . . . . 1 Cor 4:3
They zealously *c* . . . . . Gal 4:17

COURTEOUS
be tenderhearted, be *c*. . . . . 1 Pet 3:8

COURTS
he may dwell in Your *c*. . . . . Ps 65:4
even faints for the *c*. . . . . Ps 84:2
flourish in the *c*. . . . . Ps 92:13
and into His *c* . . . . . Ps 100:4
drink it in My holy *c* . . . . . Is 62:9

COVENANT
I will establish My *c* . . . . . Gen 6:18
the LORD made a *c* . . . . . Gen 15:18
for Me, behold, My *c*. . . . . Gen 17:4
as a perpetual *c* . . . . . Ex 31:16
it is a *c* of salt . . . . . Num 18:19
Remember His *c* forever . . . 1 Chr 16:15
"I have made a *c* . . . . . Job 31:1
will show them His *c* . . . . . Ps 25:14
c shall stand firm. . . . . Ps 89:28
sons will keep My *c* . . . . . Ps 132:12
and give You as a *C*. . . . . Is 42:6
the words of this *c* . . . . . Jer 11:2
I will make a new *c* . . . . . Jer 31:31
'I made a *c* with your. . . . . Jer 34:13
I might break the *c* . . . . . Zech 11:10
the Messenger of the *c*. . . . . Mal 3:1
cup is the new *c* . . . . . Luke 22:20
c that was confirmed . . . . . Gal 3:17
Mediator of a better *c* . . . . . Heb 8:6
c had been faultless . . . . . Heb 8:7
He says, "A new *c* . . . . . Heb 8:13
Mediator of the new *c* . . . . . Heb 12:24
of the everlasting *c*. . . . . Heb 13:20

COVENANTED
your kingdom, as I *c* . . . . . 2 Chr 7:18
to the word that I *c* . . . . . Hag 2:5

COVENANTS
the glory, the *c* . . . . . Rom 9:4
these are the two *c* . . . . . Gal 4:24

COVER
the rock, and will *c*. . . . . Ex 33:22
He shall *c* you with. . . . . Ps 91:4
c Yourself with light . . . . . Ps 104:2
LORD as the waters *c*. . . . . Is 11:9
and will no more *c*. . . . . Is 26:21

from the wind and a *c* . . . . . Is 32:2
not to *c* his head . . . . . 1 Cor 11:7
c a multitude of sins . . . . . James 5:20

COVERED
The depths have *c* . . . . . Ex 15:5
c my transgressions as . . . . . Job 31:33
Whose sin is *c*. . . . . Ps 32:1
the wings of a dove *c* . . . . . Ps 68:13
c all their sin . . . . . Ps 85:2
You *c* me in my. . . . . Ps 139:13
with two he *c* his face . . . . . Is 6:2
of Jacob will be *c*. . . . . Is 27:9
You have *c* Yourself. . . . . Lam 3:44
For there is nothing *c* . . . . . Matt 10:26

COVERING
spread a cloud for a *c* . . . . . Ps 105:39
make sackcloth their *c* . . . . . Is 50:3
given to her for a *c*. . . . . 1 Cor 11:15

COVERINGS
and made themselves *c* . . . . . Gen 3:7

COVET
"You shall not *c* . . . . . Ex 20:17
c fields and take them . . . . . Mic 2:2
You murder and *c* . . . . . James 4:2

COVETED
c no one's silver . . . . . Acts 20:33

COVETOUS
nor thieves, nor *c* . . . . . 1 Cor 6:10
trained in *c* practices. . . . . 2 Pet 2:14

COVETOUSNESS
but he who hates *c* . . . . . Prov 28:16
for nothing but your *c* . . . . . Jer 22:17
heed and beware of *c* . . . . . Luke 12:15
would not have known *c*. . . . . Rom 7:7
all uncleanness or *c* . . . . . Eph 5:3
conduct be without *c* . . . . . Heb 13:5

COWARDLY
the *c*, unbelieving . . . . . Rev 21:8

CRAFTINESS
wise in their own *c* . . . . . Job 5:13
not walking in *c*. . . . . 2 Cor 4:2
deceived Eve by his *c*. . . . . 2 Cor 11:3
in the cunning *c* . . . . . Eph 4:14

CRAFTSMAN
instructor of every *c*. . . . . Gen 4:22
c encouraged the . . . . . Is 41:7
c stretches out his. . . . . Is 44:13

CRAFTY
Jonadab was a very *c* . . . . . 2 Sam 13:3
the devices of the *c* . . . . . Job 5:12
They have taken *c* . . . . . Ps 83:3
of a harlot, and a *c* . . . . . Prov 7:10
Nevertheless, being *c* . . . . . 2 Cor 12:16

CRANE
Like a *c* or a swallow . . . . . Is 38:14

CRAVES
and his soul still *c* . . . . . Is 29:8

CREAM
she brought out *c*. . . . . Judg 5:25
were bathed with *c* . . . . . Job 29:6

CREATE
peace and *c* calamity . . . . . Is 45:7
For behold, I *c* . . . . . Is 65:17

CREATED
So God *c* man in His. . . . . Gen 1:27
Spirit, they are *c* . . . . . Ps 104:30
and they were *c*. . . . . Ps 148:5
and see who has *c* . . . . . Is 40:26
of Israel has *c* . . . . . Is 41:20
For the LORD has *c* . . . . . Jer 31:22
Has not one God *c*. . . . . Mal 2:10
Nor was man *c* for the. . . . . 1 Cor 11:9
c in Christ Jesus . . . . . Eph 2:10
hidden in God who *c*. . . . . Eph 3:9
new man which was *c* . . . . . Eph 4:24
Him all things were *c* . . . . . Col 1:16
from foods which God *c*. . . . . 1 Tim 4:3
for You *c* all things . . . . . Rev 4:11

CREATION
c which God . . . . . Mark 13:19
c was subjected . . . . . Rom 8:20
know that the whole *c*. . . . . Rom 8:22
Christ, he is a new *c* . . . . . 2 Cor 5:17
anything, but a new *c* . . . . . Gal 6:15
firstborn over all *c*. . . . . Col 1:15

CREATOR
Remember now your *C* . . . . . Eccl 12:1
God, the LORD, the *C*. . . . . Is 40:28
rather than the *C*. . . . . Rom 1:25
to a faithful *C* . . . . . 1 Pet 4:19

CREATURE
the gospel to every *c*. . . . . Mark 16:15
For every *c* of God is . . . . . 1 Tim 4:4
And there is no *c* . . . . . Heb 4:13
And every *c* which is . . . . . Rev 5:13
and every living *c* . . . . . Rev 16:3

CREATURES
created great sea *c* . . . . . Gen 1:21
firstfruits of His *c* . . . . . James 1:18
were four living *c* . . . . . Rev 4:6

CREDIT
who love you, what *c* . . . . . Luke 6:32
For what *c* is it if . . . . . 1 Pet 2:20

CREDITOR
Every *c* who has lent . . . . . Deut 15:2
c is coming to take my. . . . . 2 Kin 4:1
c seize all that he. . . . . Ps 109:11
There was a certain *c* . . . . . Luke 7:41

CREEP
of the forest *c* . . . . . Ps 104:20
sort are those who *c* . . . . . 2 Tim 3:6

CREEPING
c thing and beast of . . . . . Gen 1:24
every sort of *c* thing . . . . . Ezek 8:10

CREPT
For certain men have *c*. . . . . Jude 4

CRETE
Paul visits, Acts 27:7–21
Titus dispatched to, Titus 1:5
Inhabitants of, evil and lazy, Titus 1:12

CRIED
the poor who *c* out . . . . . Job 29:12
They *c* to You . . . . . Ps 22:5
of the depths I have *c* . . . . . Ps 130:1

CRIES
your brother's blood *c* . . . . . Gen 4:10
with vehement *c*. . . . . Heb 5:7

CRIMES
land is filled with *c* . . . . . Ezek 7:23

CRIMINALS
also two others, *c* . . . . . Luke 23:32

CRISPUS
Chief ruler of synagogue of Corinth, Acts 18:8
Baptized by Paul, 1 Cor 1:14

CROOKED
turn aside to their *c*. . . . . Ps 125:5
whose ways are *c*. . . . . Prov 2:15
c places shall be made . . . . . Is 40:4
c places straight . . . . . Is 45:2
c places shall be made . . . . . Luke 3:5
in the midst of a *c* . . . . . Phil 2:15

CROSS
does not take his *c*. . . . . Matt 10:38
to bear His *c* . . . . . Matt 27:32
down from the *c* . . . . . Matt 27:40
lest the *c* of Christ . . . . . 1 Cor 1:17
persecution for the *c* . . . . . Gal 6:12
boast except in the *c* . . . . . Gal 6:14
one body through the *c* . . . . . Eph 2:16
the enemies of the *c*. . . . . Phil 3:18
Him endured the *c* . . . . . Heb 12:2

CROWD
shall not follow a *c*. . . . . Ex 23:2

CROWN
You set a *c* of pure . . . . . Ps 21:3
c the year with Your . . . . . Ps 65:11
have profaned his *c* . . . . . Ps 89:39
upon Himself His *c*. . . . . Ps 132:18
The *c* of the wise is . . . . . Prov 14:24
head is a *c* of glory . . . . . Prov 16:31
Woe to the *c* of pride. . . . . Is 28:1
hosts will be for a *c* . . . . . Is 28:5
c has fallen from our . . . . . Lam 5:16
they had twisted a *c* . . . . . Matt 27:29
obtain a perishable *c* . . . . . 1 Cor 9:25
brethren, my joy and *c* . . . . . Phil 4:1
laid up for me the *c*. . . . . 2 Tim 4:8
he will receive the *c*. . . . . James 1:12
no one may take your *c* . . . . . Rev 3:11
on His head a golden *c*. . . . . Rev 14:14

CROWNED
angels, and You have *c* . . . . . Ps 8:5
but the prudent are *c* . . . . . Prov 14:18
athletics, he is not *c*. . . . . 2 Tim 2:5
You have *c* him with glory. . . . . Heb 2:7

CROWNS
and they had *c* of gold . . . . . Rev 4:4
on his horns ten *c*. . . . . Rev 13:1
His head were many *c* . . . . . Rev 19:12

CRUCIFIED
"Let Him be *c*. . . . . Matt 27:22
Calvary, there they *c*. . . . . Luke 23:33
lawless hands, have *c*. . . . . Acts 2:23
that our old man was *c* . . . . . Rom 6:6
Was Paul *c* for you . . . . . 1 Cor 1:13
Jesus Christ and Him *c* . . . . . 1 Cor 2:2
they would not have *c* . . . . . 1 Cor 2:8
though He was *c* . . . . . 2 Cor 13:4
I have been *c*. . . . . Gal 2:20

CRUCIFY
out again, "*C* Him . . . . . Mark 15:13
I have power to *c* You . . . . . John 19:10
since they *c* again. . . . . Heb 6:6

CRUEL
wrath, for it is *c* . . . . . Gen 49:7
spirit and *c* bondage . . . . . Ex 6:9
hate me with *c* hatred . . . . . Ps 25:19
of the wicked are *c* . . . . . Prov 12:10

CRUELTY
of *c* are in their . . . . . Gen 49:5
the haunts of *c* . . . . . Ps 74:20
c you have ruled . . . . . Ezek 34:4

CRUSH
that a foot may *c* . . . . . Job 39:15
that your foot may *c* . . . . . Ps 68:23
the poor, who *c* . . . . . Amos 4:1
of peace will *c*. . . . . Rom 16:20

CRUSHED
in the dust, who are *c* . . . . . Job 4:19
c my life to the . . . . . Ps 143:3
every side, yet not *c* . . . . . 2 Cor 4:8

CRUST
man is reduced to a *c* . . . . . Prov 6:26

CRY
and their *c* came up to . . . . . Ex 2:23
of oppressions they *c* . . . . . Job 35:9
heart and my flesh *c* . . . . . Ps 84:2
I *c* out with my whole . . . . . Ps 119:145
Does not wisdom *c* . . . . . Prov 8:1
"What shall I *c* . . . . . Is 40:6
nor lift up a *c* . . . . . Jer 7:16
c mightily to God . . . . . Jon 3:8
at midnight a *c* . . . . . Matt 25:6
His own elect who *c*. . . . . Luke 18:7

CRYING
"The voice of one *c* . . . . . Matt 3:3
nor sorrow, nor *c* . . . . . Rev 21:4

CRYSTAL
nor *c* can equal it. . . . . Job 28:17
your gates of *c* . . . . . Is 54:12
of an awesome *c*. . . . . Ezek 1:22
a sea of glass, like *c* . . . . . Rev 4:6

CUBIT
shall finish it to a *c*. . . . . Gen 6:16
can add one *c* . . . . . Matt 6:27

CUCUMBERS
in Egypt, the *c* . . . . . Num 11:5
a hut in a garden of *c* . . . . . Is 1:8

CUNNING
the serpent was more *c* . . . . . Gen 3:1
c comes quickly. . . . . Job 5:13
c craftiness of deceitful . . . . . Eph 4:14

CUP
My *c* runs over . . . . . Ps 23:5
waters of a full *c* are . . . . . Ps 73:10
the LORD there is a *c* . . . . . Ps 75:8
I will take up the *c* . . . . . Ps 116:13
the dregs of the *c* . . . . . Is 51:17
men give them the *c*. . . . . Jer 16:7
"Take this wine *c* . . . . . Jer 25:15
The *c* of the LORD's . . . . . Hab 2:16
make Jerusalem a *c*. . . . . Zech 12:2
little ones only a *c*. . . . . Matt 10:42
Then He took the *c* . . . . . Matt 26:27
possible, let this *c* . . . . . Matt 26:39
c is the new covenant . . . . . Luke 22:20
cannot drink the *c* . . . . . 1 Cor 10:21
c is the new . . . . . 1 Cor 11:25
to give her the *c* . . . . . Rev 16:19

CURE
but they could not *c* . . . . . Matt 17:16
and to *c* diseases. . . . . Luke 9:1

CURES
and perform *c*. . . . . Luke 13:32

CURSE
c the ground for man's. . . . . Gen 8:21
c a ruler of your . . . . . Ex 22:28
You shall not *c* . . . . . Lev 19:14
c this people for me . . . . . Num 22:6
Balaam, "Neither *c*. . . . . Num 23:25
your God turned the *c* . . . . . Deut 23:5
said to him, '*C* David . . . . . 2 Sam 16:10
C God and die . . . . . Job 2:9
mouth, but they *c* . . . . . Ps 62:4
The *c* of the LORD is . . . . . Prov 3:33
a *c* without cause . . . . . Prov 26:2
Do not *c* the king. . . . . Eccl 10:20
do not *c* the rich. . . . . Eccl 10:20
"I will send a *c*. . . . . Mal 2:2
are cursed with a *c*. . . . . Mal 3:9
law are under the *c* . . . . . Gal 3:10

CURSED
c more than all cattle . . . . . Gen 3:14
C is the man who. . . . . Jer 17:5
c is he who keeps . . . . . Jer 48:10
'Depart from Me, you *c* . . . . Matt 25:41
and near to being *c* . . . . . Heb 6:8

CURSES
I will curse him who *c* . . . . . Gen 12:3
'For everyone who *c* . . . . . Lev 20:9
c his father or his. . . . . Prov 20:20

CURSINGS
by the sword for the *c*. . . . . Hos 7:16

CURTAIN
of each *c* shall be . . . . . Ex 26:2
the heavens like a *c* . . . . . Ps 104:2

CUSH
Ham's oldest son, 1 Chr 1:8–10
——— Another name for Ethiopia, Is 18:1

CUSTOM
to me, as Your *c* . . . . . Ps 119:132
according to the *c* . . . . . Acts 15:1
we have no such *c* . . . . . 1 Cor 11:16

CUT
confidence shall be *c* . . . . . Job 8:14
evildoers shall be *c* . . . . . Ps 37:9
the wicked will be *c*. . . . . Prov 2:22
causes you to sin, *c* . . . . . Matt 5:30
and will *c* him in. . . . . Matt 24:51
him whose ear Peter *c*. . . . . John 18:26
He had his hair *c* . . . . . Acts 18:18

CYMBAL
or a clanging *c* . . . . . 1 Cor 13:1

CYPRUS
Mentioned in prophecies, Num 24:24; Is 23:1–12; Jer 2:10
Christians preach to Jews of, Acts 11:19, 20
Paul and Barnabas visit, Acts 13:4–13; 15:39

CYRENE
A Greek colonial city in North Africa; home of Simon the cross-bearer, Matt 27:32
Synagogue of, Acts 6:9
Christians from, become missionaries, Acts 11:20

CYRUS
King of Persia, referred to as God's anointed, Is 44:28—45:1

DAGON
The national god of the Philistines, Judg 16:23
Falls before ark, 1 Sam 5:1–5

DAILY
much as they gather *d* . . . . . Ex 16:5
d He shall be. . . . . Ps 72:15
to me, watching *d* . . . . . Prov 8:34
Yet they seek Me *d* . . . . . Is 58:2
Give us this day our *d*. . . . . Matt 6:11
I sat *d* with you. . . . . Matt 26:55
take up his cross *d* . . . . . Luke 9:23
the Scriptures *d* . . . . . Acts 17:11
our Lord, I die *d* . . . . . 1 Cor 15:31
stands ministering *d*. . . . . Heb 10:11

DALMATIA
A region east of the Adriatic Sea; Titus departs for, 2 Tim 4:10

DAMASCUS
Capital of Syria; captured by David; ruled by enemy kings, 2 Sam 8:5, 6; 1 Kin 11:23, 24; 15:18
Elisha's prophecy in, 2 Kin 8:7–15
Taken by Assyrians, 2 Kin 16:9
Prophecy concerning, Is 8:3, 4
Paul converted on road to; first preaches there, Acts 9:1–22
escapes from, 2 Cor 11:32, 33
revisits, Gal 1:17

DAN
Jacob's son by Bilhah, Gen 30:5, 6
Prophecy concerning, Gen 49:16, 17
——— Tribe of:
Numbered, Num 1:38, 39
Blessed, Deut 33:22
Receive their inheritance, Josh 19: 40–47
Fall into idolatry, Judg 18:1–31
——— Town, northern boundary of Israel, Judg 20:1
Called Leshem; captured by Danites, Josh 19:47
Center of idolatry, 1 Kin 12:28–30
Destroyed by Ben-Hadad, 1 Kin 15:20

DANCE
and their children *d*. . . . . Job 21:11
His name with the *d* . . . . . Ps 149:3
mourn, and a time to *d* . . . . . Eccl 3:4
d has turned into. . . . . Lam 5:15
and you did not *d* . . . . . Matt 11:17

DANCED
Then David *d* before. . . . . 2 Sam 6:14
daughter of Herodias *d*. . . . . Matt 14:6

DANCING
saw the calf and the *d* . . . . . Ex 32:19
me my mourning into *d* . . . . . Ps 30:11
he heard music and *d* . . . . . Luke 15:25

DANIEL
Taken to Babylon; refuses Nebuchadnezzar's foods, Dan 1

Interprets dreams; honored by king, Dan 2
Interprets handwriting on wall; honored by Belshazzar, Dan 5:10–29
Appointed to high office; conspired against and thrown to lions, Dan 6:1–23
Visions of four beasts, ram and goat, Dan 7; 8
Intercedes for Israel, Dan 9:1–19
Further visions, Dan 9:20—12:13

DARE
someone would even *d*. . . . . Rom 5:7
D any of you . . . . . 1 Cor 6:1

DARIUS
Darius the Mede, son of Ahasuerus; made king of the Chaldeans, Dan 9:1
Succeeds Belshazzar, Dan 5:30, 31
Co-ruler with Cyrus, Dan 6:28
——— Darius Hystaspis (522–486 B.C.), king of all Persia; temple work dated by his reign, Ezra 4:5, 24
Confirms Cyrus's royal edict, Ezra 6:1–14
——— Darius the Persian (423–404 B.C.); priestly records kept during his reign, Neh 12:22

DARK
dwell in the *d* cloud . . . . . 1 Kin 8:12
I am *d*. . . . . Song 1:5
d place of the earth . . . . . Is 45:19
d places like the dead . . . . . Lam 3:6
and makes the day *d*. . . . . Amos 5:8
and the day shall be *d* . . . . . Mic 3:6
I tell you in the *d* . . . . . Matt 10:27
while it was still *d*. . . . . John 20:1
shines in a *d* place . . . . . 2 Pet 1:19

DARKENED
so that the land was *d* . . . . . Ex 10:15
Let their eyes be *d*. . . . . Ps 69:23
their understanding *d*. . . . . Eph 4:18

DARKNESS
d He called Night . . . . . Gen 1:5
shall enlighten my *d* . . . . . 2 Sam 22:29
through the deep *d* . . . . . Job 22:13
made *d* His secret place . . . . . Ps 18:11
Those who sat in *d* . . . . . Ps 107:10
d shall not hide . . . . . Ps 139:12
d have seen a . . . . . Is 9:2
I will make *d* light . . . . . Is 42:16
the treasures of *d*. . . . . Is 45:3
and deep *d* the people . . . . . Is 60:2
Israel, or a land of *d* . . . . . Jer 2:31
body will be full of *d* . . . . . Matt 6:23
cast out into outer *d* . . . . . Matt 8:12
and the power of *d*. . . . . Luke 22:53
d rather than light . . . . . John 3:19
d does not know . . . . . John 12:35
For you were once *d* . . . . . Eph 5:8
the rulers of the *d* . . . . . Eph 6:12
us from the power of *d*. . . . . Col 1:13
of the night nor of *d*. . . . . 1 Thess 5:5
and to blackness and *d*. . . . . Heb 12:18
called you out of *d*. . . . . 1 Pet 2:9
d is reserved . . . . . 2 Pet 2:17
and in Him is no *d*. . . . . 1 John 1:5
Him, and walk in *d* . . . . . 1 John 1:6
d is passing away . . . . . 1 John 2:8
blackness of *d* forever . . . . . Jude 13

DARTS
quench all the fiery *d* . . . . . Eph 6:16

DASH
You shall *d* them to . . . . . Ps 2:9
lest you *d* your foot. . . . . Matt 4:6

DASHED
hand, O LORD, has *d*. . . . . Ex 15:6
also will be *d* to . . . . . Is 13:16
infants shall be *d* . . . . . Hos 13:16

DATHAN
Joins Korah's rebellion, Num 16:1–35
Swallowed up by the earth, Ps 106:17

DAUGHTER
had neither son nor *d* . . . . . Judg 11:34
"Rejoice greatly, O *d* . . . . . Zech 9:9
"Fear not, *d* of Zion . . . . . John 12:15
the son of Pharaoh's *d*. . . . . Heb 11:24

DAUGHTERS
he had sons and *d* . . . . . Gen 5:4
of God saw the *d*. . . . . Gen 6:2
a bird, and all the *d* . . . . . Eccl 12:4
d shall prophesy . . . . . Acts 2:17
man had four virgin *d* . . . . . Acts 21:9
shall be My sons and *d* . . . . . 2 Cor 6:18

DAVID
Anointed by Samuel, 1 Sam 16:1–13
Becomes royal harpist, 1 Sam 16:14–23
Defeats Goliath, 1 Sam 17
Makes covenant with Jonathan, 1 Sam 18:1–4
Honored by Saul; loved by the people; Saul becomes jealous, 1 Sam 18:5–16
Wins Michal as wife, 1 Sam 18:17–30
Flees from Saul, 1 Sam 19; 20; 21:10—22:5; 23:14–29
Eats the holy bread, 1 Sam 21:1–6; Matt 12:3, 4
Saves Keilah from Philistines, 1 Sam 23:1–13
Twice spares Saul's life, 1 Sam 24:1–22; 26:1–25
Anger at Nabal appeased by Abigail; marries her, 1 Sam 25:2–42
Allies with the Philistines, 1 Sam 27:1—28:2
Rejected by them, 1 Sam 29
Avenges destruction of Ziklag, 1 Sam 30
Mourns death of Saul and Jonathan, 2 Sam 1
Anointed king of Judah, 2 Sam 2:1–7
War with Saul's house; Abner defects to David, 2 Sam 3:1, 6–21
Mourns Abner's death, 2 Sam 3:28–39
Punishes Ishbosheth's murderers, 2 Sam 4
Anointed king of all Israel, 2 Sam 5:1–5
Conquers Jerusalem; makes it his capital, 2 Sam 5:6–16
Defeats Philistines, 2 Sam 5:17–25
Brings ark to Jerusalem, 2 Sam 6
Receives eternal covenant, 2 Sam 7
Further conquests, 2 Sam 8; 10
Shows mercy to Mephibosheth, 2 Sam 9
Commits adultery and murder, 2 Sam 11
Rebuked by Nathan; repents, 2 Sam 12:1–23; Ps 32; 51
Absalom's rebellion, 2 Sam 15—18
Mourns Absalom's death, 2 Sam 18:33—19:8
Shows himself merciful, 2 Sam 19:18–39
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Avenges the Gibeonites, 2 Sam 21:1–14
Song of deliverance, 2 Sam 22
Sins by numbering the people, 2 Sam 24:1–17
Buys threshing floor to build altar, 2 Sam 24:18–25
Secures Solomon's succession, 1 Kin 1:5–53
Instructions to Solomon, 1 Kin 2:1–11
Last words, 2 Sam 23:1–7
Inspired by Spirit, Matt 22:43
As prophet, Acts 2:29–34
Faith of, Heb 11:32–34

DAY
God called the light *D*. . . . . Gen 1:5
and *d* and night . . . . . Gen 8:22
shall observe this *d*. . . . . Ex 12:17
Remember the Sabbath *d*. . . . . Ex 20:8
and cursed the *d* . . . . . Job 3:1
d utters speech . . . . . Ps 19:2
For a *d* in Your courts. . . . . Ps 84:10
d the LORD has. . . . . Ps 118:24
not strike you by *d* . . . . . Ps 121:6
night shines as the *d* . . . . . Ps 139:12
do not know what a *d*. . . . . Prov 27:1
For the *d* of the LORD . . . . . Joel 2:11
who put far off the *d*. . . . . Amos 6:3
for the *d* of the LORD . . . . . Zeph 1:7
who has despised the *d*. . . . . Zech 4:10
who can endure the *d* . . . . . Mal 3:2
d our daily bread. . . . . Matt 6:11
and Gomorrah in the *d*. . . . . Matt 10:15
sent Me while it is *d* . . . . . John 9:4
great and awesome *d*. . . . . Acts 2:20
person esteems one *d* . . . . . Rom 14:5
D will declare it. . . . . 1 Cor 3:13
again the third *d* . . . . . 1 Cor 15:4
perfectly that the *d* . . . . . 1 Thess 5:2
and sons of the *d* . . . . . 1 Thess 5:5
with the Lord one *d* . . . . . 2 Pet 3:8

DAYS
d are swifter than a . . . . . Job 7:6
Let me alone, for my *d* . . . . . Job 7:16
of woman is of few *d* . . . . . Job 14:1
blessed the latter *d*. . . . . Job 42:12
The *d* of our lives are . . . . . Ps 90:10
for length of *d*. . . . . Prov 3:2
"Why were the former *d* . . . . . Eccl 7:10
Before the difficult *d* . . . . . Eccl 12:1
and tested them ten *d* . . . . . Dan 1:14
had shortened those *d* . . . . . Mark 13:20
raise it up in three *d* . . . . . John 2:20
You observe *d* and . . . . . Gal 4:10
life and see good *d* . . . . . 1 Pet 3:10

DAYSPRING
with which the *D* . . . . . Luke 1:78

DEACONS
with the bishops and *d*. . . . . Phil 1:1
d must be reverent. . . . . 1 Tim 3:8
d be the husbands . . . . . 1 Tim 3:12

DEAD
"We shall all be *d*. . . . . Ex 12:33
he stood between the *d*. . . . . Num 16:48
work wonders for the *d*. . . . . Ps 88:10

who have long been *d*. . . . . Ps 143:3
But the *d* know nothing. . . . . Eccl 9:5
shall cast out the *d*. . . . . Is 26:19
d bury their own *d* . . . . . Matt 8:22
d are raised up and . . . . . Matt 11:5
not the God of the *d*. . . . . Matt 22:32
became like *d* men . . . . . Matt 28:4
for this my son was *d* . . . . . Luke 15:24
d will hear the voice . . . . . John 5:25
was raised from the *d* . . . . . Rom 6:4
yourselves to be *d* . . . . . Rom 6:11
from the law sin was *d* . . . . . Rom 7:8
be Lord of both the *d* . . . . . Rom 14:9
resurrection of the *d* . . . . . 1 Cor 15:12
baptized for the *d*. . . . . 1 Cor 15:29
made alive, who were *d* . . . . . Eph 2:1
And the *d* in Christ. . . . . 1 Thess 4:16
d while she lives . . . . . 1 Tim 5:6
without works is *d* . . . . . James 2:26
fell at His feet as *d* . . . . . Rev 1:17
d did not live again. . . . . Rev 20:5
And the *d* were judged . . . . . Rev 20:12

DEAD SEA
Called the:
Salt Sea, Gen 14:3
Sea of the Arabah, Deut 3:17

DEADLY
they drink anything *d*. . . . . Mark 16:18
evil, full of *d* poison . . . . . James 3:8
d wound was healed. . . . . Rev 13:3

DEADNESS
the *d* of Sarah's womb . . . . . Rom 4:19

DEAF
makes the mute, the *d* . . . . . Ex 4:11
d shall hear the words . . . . . Is 29:18
d shall be unstopped . . . . . Is 35:5
d as My messenger . . . . . Is 42:19
d who have ears. . . . . Is 43:8
their ears shall be *d* . . . . . Mic 7:16
are cleansed and the *d* . . . . . Matt 11:5

DEAL
Do you thus *d* with the. . . . . Deut 32:6
My Servant shall *d*. . . . . Is 52:13

DEATH
Let me die the *d*. . . . . Num 23:10
d parts you and me. . . . . Ruth 1:17
and the shadow of *d* . . . . . Job 10:21
You will bring me to *d* . . . . . Job 30:23
For in *d* there is no . . . . . Ps 6:5
I sleep the sleep of *d*. . . . . Ps 13:3
of the shadow of *d* . . . . . Ps 23:4
my soul from *d* . . . . . Ps 56:13
can live and not see *d* . . . . . Ps 89:48
house leads down to *d* . . . . . Prov 2:18
who hate me love *d*. . . . . Prov 8:36
D and life are in the . . . . . Prov 18:21
swallow up *d* forever . . . . . Is 25:8
no pleasure in the *d* . . . . . Ezek 18:32
redeem them from *d*. . . . . Hos 13:14
turns the shadow of *d*. . . . . Amos 5:8
who shall not taste *d*. . . . . Matt 16:28
but has passed from *d*. . . . . John 5:24
he shall never see *d*. . . . . John 8:51
Nevertheless *d* reigned . . . . . Rom 5:14
as sin reigned in *d*. . . . . Rom 5:21
D no longer has . . . . . Rom 6:9
the wages of sin is *d* . . . . . Rom 6:23
to bear fruit to *d* . . . . . Rom 7:5
proclaim the Lord's *d* . . . . . 1 Cor 11:26
since by man came *d* . . . . . 1 Cor 15:21
D is swallowed up in . . . . . 1 Cor 15:54
The sting of *d* is sin . . . . . 1 Cor 15:56
we are the aroma of *d* . . . . . 2 Cor 2:16
d is working in us . . . . . 2 Cor 4:12
the world produces *d* . . . . . 2 Cor 7:10
to the point of *d*. . . . . Phil 2:8
d crowned with glory. . . . . Heb 2:9
who had the power of *d*. . . . . Heb 2:14
that he did not see *d* . . . . . Heb 11:5
brings forth *d* . . . . . James 1:15
to God, being put to *d* . . . . . 1 Pet 3:18
is sin leading to *d*. . . . . 1 John 5:16
Be faithful until *d* . . . . . Rev 2:10
Over such the second *d* . . . . . Rev 20:6
shall be no more *d* . . . . . Rev 21:4
which is the second *d*. . . . . Rev 21:8

DEBIR
City of Judah; captured by Joshua, Josh 10:38, 39
Recaptured by Othniel; formerly called Kirjath Sepher, Josh 15:15–17; Judg 1:11–13

DEBORAH
A prophetess and judge, Judg 4:4–14
Composed song of triumph, Judg 5:1–31

DEBTOR
I am a *d* both to . . . . . Rom 1:14
that he is a *d* to keep . . . . . Gal 5:3

DEBTORS
as we forgive our *d* . . . . . Matt 6:12
of his master's *d*. . . . . Luke 16:5
brethren, we are *d*. . . . . Rom 8:12
and they are their *d*. . . . . Rom 15:27

DECEIT
spirit there is no *d*. . . . . Ps 32:2
from speaking *d* . . . . . Ps 34:13
d shall not dwell . . . . . Ps 101:7
D is in the heart of . . . . . Prov 12:20
Nor was any *d* in His. . . . . Is 53:9
They hold fast to *d*. . . . . Jer 8:5
in whom is no *d* . . . . . John 1:47
"O full of all *d*. . . . . Acts 13:10
philosophy and empty *d* . . . . . Col 2:8
no sin, nor was *d* . . . . . 1 Pet 2:22
mouth was found no *d* . . . . . Rev 14:5

DECEITFUL
deliver me from the *d* . . . . . Ps 43:1
d men shall not . . . . . Ps 55:23
of the wicked are *d* . . . . . Prov 12:5
of an enemy are *d*. . . . . Prov 27:6
"The heart is *d*. . . . . Jer 17:9
are false apostles, *d* . . . . . 2 Cor 11:13

DECEITFULLY
an idol, nor sworn *d* . . . . . Ps 24:4
the word of God *d* . . . . . 2 Cor 4:2

DECEITFULNESS
this world and the *d* . . . . . Matt 13:22
hardened through the *d* . . . . . Heb 3:13

DECEIVE
'Do not *d* yourselves . . . . . Jer 37:9
rise up and *d* many . . . . . Matt 24:11
wonders to *d* . . . . . Matt 24:24
Let no one *d* himself . . . . . 1 Cor 3:18
Let no one *d* you with . . . . . Eph 5:6
we have no sin, we *d* . . . . . 1 John 1:8

DECEIVED
"The serpent *d*. . . . . Gen 3:13
d heart has turned him . . . . . Is 44:20
by the commandment, *d*. . . . . Rom 7:11
as the serpent *d* . . . . . 2 Cor 11:3
but the woman being *d* . . . . . 1 Tim 2:14
deceiving and being *d* . . . . . 2 Tim 3:13

DECEIVER
"But cursed be the *d*. . . . . Mal 1:14
how that *d* said . . . . . Matt 27:63
This is a *d* and an . . . . . 2 John 7

DECEIVES
heed that no one *d* . . . . . Matt 24:4
d his own heart . . . . . James 1:26

DECENTLY
all things be done *d* . . . . . 1 Cor 14:40

DECEPTION
d all the day long . . . . . Ps 38:12

DECEPTIVE
you with *d* words . . . . . 2 Pet 2:3

DECISION
but its every *d* . . . . . Prov 16:33
in the valley of *d* . . . . . Joel 3:14

DECLARE
The heavens *d* the . . . . . Ps 19:1
d Your name to My . . . . . Ps 22:22
d what He had done . . . . . Ps 66:16
d that the LORD is . . . . . Ps 92:15
d His generation . . . . . Is 53:8
"I will *d* Your name. . . . . Heb 2:12
seen and heard we *d* . . . . . 1 John 1:3

DECLARED
the Father, He has *d* . . . . . John 1:18
and *d* to be the Son of . . . . . Rom 1:4

DECREE
"I will declare the *d* . . . . . Ps 2:7
d which shall not pass. . . . . Ps 148:6
in those days that a *d* . . . . . Luke 2:1

DEDICATED
house and has not *d* . . . . . Deut 20:5
every *d* thing in. . . . . Ezek 44:29
first covenant was *d* . . . . . Heb 9:18

DEDICATION
sacrifices at the *d*. . . . . Ezra 6:17
it was the Feast of *D*. . . . . John 10:22

DEED
d has been done . . . . . Judg 19:30
you do a charitable *d* . . . . . Matt 6:2
you do in word or *d* . . . . . Col 3:17

DEEDS
Declare His *d* among . . . . . Ps 9:11
vengeance on their *d*. . . . . Ps 99:8
harlot by their own *d* . . . . . Ps 106:39
declare His *d* among . . . . . Is 12:4
they surpass the *d* . . . . . Jer 5:28
because their *d* . . . . . John 3:19
You do the *d*. . . . . John 8:41
one according to his *d* . . . . . Rom 2:6
you put to death the *d*. . . . . Rom 8:13
shares in his evil *d*. . . . . 2 John 11

DEEP
LORD God caused a *d*. . . . . Gen 2:21
He lays up the *d* . . . . . Ps 33:7
D calls unto *d* . . . . . Ps 42:7

In His hand are the *d* . . . . . Ps 95:4
His wonders in the *d*. . . . . Ps 107:24
put out in *d* darkness. . . . . Prov 20:20
led them through the *d* . . . . . Is 63:13
d closed around me. . . . . Jon 2:5
d uttered its voice. . . . . Hab 3:10
"Launch out into the *d*. . . . . Luke 5:4
I have been in the *d* . . . . . 2 Cor 11:25

DEEPER
D than Sheol. . . . . Job 11:8

DEEPLY
Drink, yes, drink *d* . . . . . Song 5:1
But He sighed *d* . . . . . Mark 8:12

DEER
like the feet of *d* . . . . . Ps 18:33
As the *d* pants for the water . . . . Ps 42:1
lame shall leap like a *d* . . . . . Is 35:6

DEFEATED
and Israel was *d* . . . . . 1 Sam 4:10

DEFECT
who has any *d* . . . . . Lev 21:17

DEFEND
'For I will *d* this. . . . . 2 Kin 19:34
d my own ways before . . . . . Job 13:15
D the poor and . . . . . Ps 82:3
d the fatherless. . . . . Is 1:17
of hosts *d* Jerusalem . . . . . Is 31:5

DEFENDER
a *d* of widows. . . . . Ps 68:5

DEFENSE
For wisdom is a *d* . . . . . Eccl 7:12
d will be the. . . . . Is 33:16
am appointed for the *d*. . . . . Phil 1:17
d no one stood with me . . . . 2 Tim 4:16
be ready to give a *d*. . . . . 1 Pet 3:15

DEFILE
the heart, and they *d*. . . . . Matt 15:18
also these dreamers *d*. . . . . Jude 8

DEFILED
d the dwelling place . . . . . Ps 74:7
For your hands are *d* . . . . . Is 59:3
lest they should be *d* . . . . . John 18:28
to those who are *d* . . . . . Titus 1:15
and conscience are *d* . . . . . Titus 1:15
even the garment *d*. . . . . Jude 23

DEFILES
mouth, this *d* a man . . . . . Matt 15:11
d the temple of God . . . . . 1 Cor 3:17
it anything that *d* . . . . . Rev 21:27

DEFRAUD
d his brother in this . . . . . 1 Thess 4:6

DEGENERATE
before Me into the *d* . . . . . Jer 2:21
d is your heart. . . . . Ezek 16:30

DEGREES
go forward ten *d* . . . . . 2 Kin 20:9

DELICACIES
let me eat of their *d* . . . . . Ps 141:4
Do not desire his *d* . . . . . Prov 23:3
of the king's *d* . . . . . Dan 1:5

DELICATE
be called tender and *d* . . . . . Is 47:1
a lovely and *d* woman . . . . . Jer 6:2

DELIGHT
the LORD as great *d* . . . . . 1 Sam 15:22
And his heart took *d* . . . . . 2 Chr 17:6
Will he *d* himself in . . . . . Job 27:10
But his *d* is in the . . . . . Ps 1:2
D yourself also in the . . . . . Ps 37:4
I *d* to do Your will . . . . . Ps 40:8
Your law had been my *d* . . . . . Ps 119:92
d ourselves with love. . . . . Prov 7:18
And I was daily His *d* . . . . . Prov 8:30
truthfully are His *d* . . . . . Prov 12:22
And let your soul *d* . . . . . Is 55:2
call the Sabbath a *d* . . . . . Is 58:13
For I *d* in the law of . . . . . Rom 7:22

DELIGHTED
The LORD *d* only in . . . . . Deut 10:15

DELIGHTS
O love, with your *d*. . . . . Song 7:6
For the LORD *d* in you . . . . . Is 62:4
forever, because He *d* . . . . . Mic 7:18

DELILAH
Deceives Samson, Judg 16:4–22

DELIVER
d them out of the hand . . . . . Ex 3:8
He shall *d* you in six . . . . . Job 5:19
is no one who can *d* . . . . . Job 10:7
'*D* him from going down . . . . Job 33:24
Let Him *d* Him. . . . . Ps 22:8
d their soul from . . . . . Ps 33:19
I will *d* him and honor . . . . . Ps 91:15
d you from the immoral . . . . . Prov 2:16
wickedness will not *d* . . . . . Eccl 8:8
have I no power to *d* . . . . . Is 50:2
we serve is able to *d*. . . . . Dan 3:17
into temptation, but *d*. . . . . Matt 6:13
let Him *d* Him now if . . . . . Matt 27:43
d such a one to Satan . . . . . 1 Cor 5:5
And the Lord will *d* . . . . . 2 Tim 4:18
d the godly out of . . . . . 2 Pet 2:9

DELIVERANCE
d He gives to His king. . . . . Ps 18:50
but *d* is of the LORD . . . . . Prov 21:31
not accepting *d*. . . . . Heb 11:35

DELIVERED
d the poor who cried. . . . . Job 29:12
for You have *d* my soul. . . . . Ps 56:13
For He has *d* the life . . . . . Jer 20:13
All things have been *d*. . . . . Matt 11:27
who was *d* up because . . . . . Rom 4:25
But now we have been *d*. . . . . Rom 7:6
who *d* us from so great . . . . . 2 Cor 1:10
was once for all *d*. . . . . Jude 3

DELIVERER
the LORD raised up a *d*. . . . . Judg 3:9
LORD gave Israel a *d* . . . . . 2 Kin 13:5
D will come out of . . . . . Rom 11:26

DELIVERERS
d who saved them . . . . . Neh 9:27

DELIVERS
d the kingdom to God . . . . . 1 Cor 15:24
even Jesus who *d* . . . . . 1 Thess 1:10

DELUSION
send them strong *d* . . . . . 2 Thess 2:11

DEMAS
Follows Paul, Col 4:14
Forsakes Paul, 2 Tim 4:10

DEMETRIUS
A silversmith at Ephesus, Acts 19:24–31
——— A good Christian, 3 John 12

DEMON
Jesus rebuked the *d*. . . . . Matt 17:18
you say, 'He has a *d* . . . . . Luke 7:33
and have a *d* . . . . . John 8:48

DEMONIC
is earthly, sensual, *d* . . . . . James 3:15

DEMONS
They sacrificed to *d* . . . . . Deut 32:17
their daughters to *d*. . . . . Ps 106:37
authority over all *d*. . . . . Luke 9:1
the *d* are subject . . . . . Luke 10:17
Lord and the cup of *d* . . . . . 1 Cor 10:21
Even the *d* believe. . . . . James 2:19
a dwelling place of *d* . . . . . Rev 18:2

DEMONSTRATE
faith, to *d* His . . . . . Rom 3:25

DEMONSTRATES
d His own love toward . . . . . Rom 5:8

DEN
in the viper's *d* . . . . . Is 11:8
by My name, become a *d*. . . . . Jer 7:11
cast him into the *d*. . . . . Dan 6:16
it a '*d* of thieves . . . . . Matt 21:13

DENARIUS
the laborers for a *d* . . . . . Matt 20:2
they brought Him a *d* . . . . . Matt 22:19
quart of wheat for a *d* . . . . . Rev 6:6

DENIED
before men will be *d*. . . . . Luke 12:9
Peter then *d* again . . . . . John 18:27
d the Holy One and the. . . . . Acts 3:14
things cannot be *d* . . . . . Acts 19:36
household, he has *d* . . . . . 1 Tim 5:8
word, and have not *d* . . . . . Rev 3:8

DENIES
But whoever *d*. . . . . Matt 10:33
d that Jesus is the. . . . . 1 John 2:22

DENS
lie down in their *d*. . . . . Ps 104:22
and mountains, in *d*. . . . . Heb 11:38

DENY
lest I be full and *d* . . . . . Prov 30:9
let him *d* himself. . . . . Matt 16:24
He cannot *d* Himself. . . . . 2 Tim 2:13
in works they *d*. . . . . Titus 1:16
d the only Lord . . . . . Jude 4
d My faith even . . . . . Rev 2:13

DENYING
but *d* its power . . . . . 2 Tim 3:5
d ungodliness and. . . . . Titus 2:12
d the Lord who bought. . . . . 2 Pet 2:1

DEPART
scepter shall not *d* . . . . . Gen 49:10
they say to God, '*D*. . . . . Job 21:14
D from evil . . . . . Ps 34:14
fear the LORD and *d* . . . . . Prov 3:7
the mountains, shall *d* . . . . . Is 54:10
on the left hand, '*D*. . . . . Matt 25:41
will *d* from the faith . . . . . 1 Tim 4:1

DEPARTED
the day that you *d*. . . . . Deut 9:7

DEPARTING
heart of unbelief in *d*. . . . . Heb 3:12

DEPARTURE
d savage wolves will . . . . . Acts 20:29
and the time of my *d* . . . . . 2 Tim 4:6

DEPRESSION
of man causes *d* . . . . . Prov 12:25

DEPRIVE
d myself of good . . . . . Eccl 4:8
d one another except . . . . . 1 Cor 7:5

DEPTH
because they had no *d* . . . . . Matt 13:5
nor height nor *d* . . . . . Rom 8:39
Oh, the *d* of the . . . . . Rom 11:33
width and length and *d* . . . . . Eph 3:18

DEPTHS
d have covered them . . . . . Ex 15:5
The *d* also trembled . . . . . Ps 77:16
my soul from the *d* . . . . . Ps 86:13
led them through the *d* . . . . . Ps 106:9
go down again to the *d* . . . . . Ps 107:26
d I was brought forth . . . . . Prov 8:24
our sins into the *d* . . . . . Mic 7:19
have not known the *d*. . . . . Rev 2:24

DERANGED
the nations are *d* . . . . . Jer 51:7

DERBE
Paul visits, Acts 14:6, 20
Paul meets Timothy at, Acts 16:1

DERISION
shall hold them in *d* . . . . . Ps 2:4
I am in *d* daily . . . . . Jer 20:7

DESCEND
His glory shall not *d* . . . . . Ps 49:17
d now from the cross . . . . . Mark 15:32
Lord Himself will *d* . . . . . 1 Thess 4:16
This wisdom does not *d* . . . . James 3:15

DESCENDANTS
All you *d* of Jacob . . . . . Ps 22:23
d shall inherit the . . . . . Ps 25:13
In the LORD all the *d*. . . . . Is 45:25
"We are Abraham's *d* . . . . . John 8:33

DESCENDED
because the LORD *d*. . . . . Ex 19:18
that He also first *d* . . . . . Eph 4:9
He who *d* is also the . . . . . Eph 4:10

DESCENDING
were ascending and *d* . . . . . Gen 28:12
"I saw the Spirit *d*. . . . . John 1:32
God ascending and *d* . . . . . John 1:51
the holy Jerusalem, *d* . . . . . Rev 21:10

DESERT
d shall rejoice. . . . . Is 35:1
and rivers in the *d* . . . . . Is 43:19
'Look, He is in the *d*. . . . . Matt 24:26

DESERTED
d place by Himself . . . . . Matt 14:13

DESERTS
led them through the *d* . . . . . Is 48:21
They wandered in *d* . . . . . Heb 11:38

DESERVE
to them what they *d* . . . . . Ps 28:4
d I will judge them . . . . . Ezek 7:27

DESIGN
with an artistic *d* . . . . . Ex 26:31
may keep its whole *d* . . . . . Ezek 43:11

DESIRABLE
the eyes, and a tree *d*. . . . . Gen 3:6
d that we should leave. . . . . Acts 6:2

DESIRE
d shall be for your . . . . . Gen 3:16
for we do not *d* . . . . . Job 21:14
him his heart's *d* . . . . . Ps 21:2
Behold, You *d* truth in . . . . . Ps 51:6
upon earth that I *d* . . . . . Ps 73:25
the *d* of the wicked. . . . . Ps 112:10
and satisfy the *d* . . . . . Ps 145:16
The *d* of the lazy. . . . . Prov 21:25
a burden, and *d* fails . . . . . Eccl 12:5
the *d* of our soul is. . . . . Is 26:8
d I have desired . . . . . Luke 22:15
"Father, I *d* that . . . . . John 17:24
all manner of evil *d* . . . . . Rom 7:8
Brethren, my heart's *d* . . . . . Rom 10:1
d the best gifts . . . . . 1 Cor 12:31
d spiritual gifts. . . . . 1 Cor 14:1
the two, having a *d*. . . . . Phil 1:23
passion, evil *d*. . . . . Col 3:5
d has conceived. . . . . James 1:15

DESIRED
d are they than gold . . . . . Ps 19:10
One thing I have *d* . . . . . Ps 27:4
guides them to their *d*. . . . . Ps 107:30
What is *d* in a man is . . . . . Prov 19:22
Whatever my eyes *d* . . . . . Eccl 2:10
desire I have *d* . . . . . Luke 22:15

DESIRES
Who is the man who *d* . . . . . Ps 34:12
shall give you the *d*. . . . . Ps 37:4
the devil, and the *d*. . . . . John 8:44
fulfilling the *d* . . . . . Eph 2:3
not come from your *d*. . . . . James 4:1

DESOLATE
on me, for I am *d* . . . . . Ps 25:16
the wilderness in a *d*. . . . . Ps 107:4
my children and am *d* . . . . . Is 49:21
any more be termed *D*. . . . . Is 62:4
to make your land *d*. . . . . Jer 4:7
house is left to you *d*. . . . . Matt 23:38
one hour she is made *d*. . . . . Rev 18:19

DESOLATION
the 'abomination of *d*. . . . . Matt 24:15
then know that its *d* . . . . . Luke 21:20

DESOLATIONS
LORD, who has made *d* . . . . . Ps 46:8

DESPAIRED
turned my heart and *d*. . . . . Eccl 2:20
strength, so that we *d* . . . . . 2 Cor 1:8

DESPERATELY
he flees *d* from its . . . . . Job 27:22

DESPISE
if you *d* My statutes . . . . . Lev 26:15
d Me shall be lightly. . . . . 1 Sam 2:30
d your mother when she . . . . Prov 23:22
d your feast days . . . . . Amos 5:21
to you priests who *d*. . . . . Mal 1:6
one and *d* the other. . . . . Matt 6:24
d the riches of His . . . . . Rom 2:4
d the church of God . . . . . 1 Cor 11:22
and *d* authority . . . . . 2 Pet 2:10

DESPISED
poor man's wisdom is *d*. . . . . Eccl 9:16
d the word of the Holy . . . . . Is 5:24
He is *d* and rejected. . . . . Is 53:3
the things which are *d* . . . . . 1 Cor 1:28

DESPISES
wisdom *d* his neighbor . . . . . Prov 11:12
d the word will be . . . . . Prov 13:13
d his neighbor sins . . . . . Prov 14:21
but a foolish man *d* . . . . . Prov 15:20
d the scepter of My . . . . . Ezek 21:10

DESPISING
the cross, *d* the shame . . . . . Heb 12:2

DESTINY
did not consider her *d*. . . . . Lam 1:9

DESTITUTE
the prayer of the *d* . . . . . Ps 102:17
of corrupt minds and *d*. . . . . 1 Tim 6:5
sister is naked and *d* . . . . . James 2:15

DESTROY
d the righteous . . . . . Gen 18:23
d all the wicked. . . . . Ps 101:8
of the LORD I will *d* . . . . . Ps 118:10
the wicked He will *d* . . . . . Ps 145:20
Why should you *d* . . . . . Eccl 7:16
shall not hurt nor *d* . . . . . Is 11:9
have mercy, but will *d* . . . . . Jer 13:14
d them with double . . . . . Jer 17:18
I did not come to *d*. . . . . Matt 5:17
Him who is able to *d* . . . . . Matt 10:28
Barabbas and *d* Jesus . . . . . Matt 27:20
d this temple . . . . . Mark 14:58
to save life or to *d*. . . . . Luke 6:9
d men's lives but to. . . . . Luke 9:56
d the work of God for . . . . . Rom 14:20
d the wisdom of the . . . . . 1 Cor 1:19
foods, but God will *d*. . . . . 1 Cor 6:13
able to save and to *d* . . . . . James 4:12

DESTROYED
d all living things . . . . . Gen 7:23
d those who hated me . . . . 2 Sam 22:41
My people are *d*. . . . . Hos 4:6
"O Israel, you are *d* . . . . . Hos 13:9
house, this tent, is *d*. . . . . 2 Cor 5:1

DESTROYER
the paths of the *d* . . . . . Ps 17:4
him who is a great *d* . . . . . Prov 18:9
destroyed by the *d* . . . . . 1 Cor 10:10

DESTRUCTION
not be afraid of *d* . . . . . Job 5:21
D has no covering . . . . . Job 26:6
d come upon him . . . . . Ps 35:8
cast them down to *d* . . . . . Ps 73:18
You turn man to *d* . . . . . Ps 90:3
d that lays waste . . . . . Ps 91:6
your life from *d*. . . . . Ps 103:4
d will come to the . . . . . Prov 10:29
Pride goes before *d* . . . . . Prov 16:18
d the heart of a man . . . . . Prov 18:12
called the City of *D*. . . . . Is 19:18
neither wasting nor *d*. . . . . Is 60:18
heifer, but *d* comes. . . . . Jer 46:20
wrath prepared for *d*. . . . . Rom 9:22
one to Satan for the *d* . . . . . 1 Cor 5:5
whose end is *d* . . . . . Phil 3:19
then sudden *d*. . . . . 1 Thess 5:3
with everlasting *d*. . . . . 2 Thess 1:9

which drown men in *d* . . . . . 1 Tim 6:9
twist to their own *d* . . . . . 2 Pet 3:16

DESTRUCTIVE
bring in *d* heresies. . . . . 2 Pet 2:1

DETERMINED
Since his days are *d*. . . . . Job 14:5
of hosts will make a *d* . . . . . Is 10:23
"Seventy weeks are *d*. . . . . Dan 9:24
d their preappointed . . . . . Acts 17:26
For I *d* not to know . . . . . 1 Cor 2:2

DETESTABLE
shall not eat any *d* . . . . . Deut 14:3

DEVICE
there is no work or *d* . . . . . Eccl 9:10

DEVICES
not ignorant of his *d* . . . . . 2 Cor 2:11

DEVIL
to be tempted by the *d* . . . . . Matt 4:1
prepared for the *d* . . . . . Matt 25:41
forty days by the *d* . . . . . Luke 4:2
then the *d* comes and . . . . . Luke 8:12
and one of you is a *d* . . . . . John 6:70
of your father the *d*. . . . . John 8:44
d having already put . . . . . John 13:2
give place to the *d* . . . . . Eph 4:27
the wiles of the *d* . . . . . Eph 6:11
the snare of the *d* . . . . . 2 Tim 2:26
Resist the *d* and he . . . . . James 4:7
the works of the *d* . . . . . 1 John 3:8
contending with the *d* . . . . . Jude 9
Indeed, the *d* is about. . . . . Rev 2:10

DEVIOUS
crooked, and who are *d* . . . . . Prov 2:15

DEVISE
Do not *d* evil against. . . . . Prov 3:29
Woe to those who *d* . . . . . Mic 2:1

DEVISES
d wickedness on his . . . . . Ps 36:4
he *d* evil continually . . . . . Prov 6:14
d wicked plans to. . . . . Is 32:7
But a generous man *d* . . . . . Is 32:8

DEVOID
He who is *d* of wisdom. . . . . Prov 11:12

DEVOTED
d offering is most . . . . . Lev 27:28
"Every *d* thing in . . . . . Num 18:14
Your servant, who is *d* . . . . . Ps 119:38

DEVOUR
A fire shall *d* before . . . . . Ps 50:3
For you *d* widows' . . . . . Matt 23:14
bite and *d* one another . . . . . Gal 5:15
seeking whom he may *d*. . . . . 1 Pet 5:8
d her Child as . . . . . Rev 12:4

DEVOURED
Some wild beast has *d* . . . . . Gen 37:20
rebel, you shall be *d*. . . . . Is 1:20
the curse has *d*. . . . . Is 24:6
Your sword has *d* . . . . . Jer 2:30
For shame has *d*. . . . . Jer 3:24
have *d* their judges . . . . . Hos 7:7
trees, the locust *d* . . . . . Amos 4:9
birds came and *d* them . . . . . Matt 13:4
of heaven and *d* them. . . . . Rev 20:9

DEVOURER
I will rebuke the *d* . . . . . Mal 3:11

DEVOURING
You love all *d* words . . . . . Ps 52:4
the flame of *d* fire . . . . . Is 29:6

DEVOUT
man was just and *d*. . . . . Luke 2:25
d men carried . . . . . Acts 8:2
d soldier from among . . . . . Acts 10:7
d proselytes . . . . . Acts 13:43

DEW
God give you of the *d* . . . . . Gen 27:28
shall also drop *d* . . . . . Deut 33:28
his favor is like *d* . . . . . Prov 19:12
your *d* is like the *d* . . . . . Is 26:19
like the early *d* . . . . . Hos 6:4
many peoples, like *d* . . . . . Mic 5:7

DIADEM
LORD, and a royal *d* . . . . . Is 62:3

DIADEMS
ten horns, and seven *d* . . . . . Rev 12:3

DIAMOND
d it is engraved . . . . . Jer 17:1

DIBON
Amorite town, Num 21:30
Taken by Israel, Num 32:2–5
Destruction of, foretold, Jer 48:18, 22

DICTATES
according to the *d* . . . . . Jer 23:17

DIE
it you shall surely *d* . . . . . Gen 2:17
but a person shall *d* . . . . . 2 Chr 25:4
sees wise men *d* . . . . . Ps 49:10
I shall not *d*. . . . . Ps 118:17
who are appointed to *d* . . . . . Prov 31:8
how does a wise man *d* . . . . . Eccl 2:16
born, and a time to *d*. . . . . Eccl 3:2
why should you *d* . . . . . Eccl 7:17
wicked way, he shall *d* . . . . . Ezek 3:19
"Even if I have to *d* . . . . . Matt 26:35
nor can they *d* . . . . . Luke 20:36
eat of it and not *d*. . . . . John 6:50
to you that you will *d* . . . . . John 8:24
though he may *d*. . . . . John 11:25
that one man should *d* . . . . . John 11:50
that Jesus would *d*. . . . . John 11:51
our law He ought to *d*. . . . . John 19:7
the flesh you will *d* . . . . . Rom 8:13
For as in Adam all *d* . . . . . 1 Cor 15:22
and to *d* is gain . . . . . Phil 1:21
for men to *d* once. . . . . Heb 9:27
are the dead who *d*. . . . . Rev 14:13

DIED
And all flesh *d* . . . . . Gen 7:21
"Oh, that we had *d* . . . . . Ex 16:3
was that the beggar *d* . . . . . Luke 16:22
in due time Christ *d* . . . . . Rom 5:6
Christ *d* for us. . . . . Rom 5:8
For he who has *d* . . . . . Rom 6:7
Now if we *d* with . . . . . Rom 6:8
sin revived and I *d* . . . . . Rom 7:9
that if One *d* for all . . . . . 2 Cor 5:14
and He *d* for all . . . . . 2 Cor 5:15
through the law *d* . . . . . Gal 2:19
who *d* for us . . . . . 1 Thess 5:10
for if we *d* with Him. . . . . 2 Tim 2:11
These all *d* in faith . . . . . Heb 11:13
having *d* to sins. . . . . 1 Pet 2:24

DIES
made alive unless it *d* . . . . . 1 Cor 15:36

DIFFERS
for one star *d* from. . . . . 1 Cor 15:41

DIFFUSED
By what way is light *d*. . . . . Job 38:24

DILIGENCE
d is man's . . . . . Prov 12:27
d it produced in you . . . . . 2 Cor 7:11
of your love by the *d* . . . . . 2 Cor 8:8

DILIGENT
and my spirit makes *d*. . . . . Ps 77:6
d makes rich . . . . . Prov 10:4
of the *d* will rule . . . . . Prov 12:24
d shall be made rich . . . . . Prov 13:4
Let us therefore be *d* . . . . . Heb 4:11

DILIGENTLY
d followed every good. . . . . 1 Tim 5:10
d lest anyone fall . . . . . Heb 12:15

DIM
His eyes were not *d* . . . . . Deut 34:7
the windows grow *d* . . . . . Eccl 12:3
the gold has become *d* . . . . . Lam 4:1

DIMLY
we see in a mirror, *d* . . . . . 1 Cor 13:12

DINAH
Daughter of Leah, Gen 30:20, 21
Defiled by Shechem, Gen 34:1–24
Avenged by brothers, Gen 34:25–31

DINE
asked Him to *d* with. . . . . Luke 11:37
come in to him and *d* . . . . . Rev 3:20

DINNER
I have prepared my *d* . . . . . Matt 22:4
invites you to *d* . . . . . 1 Cor 10:27

DIOTREPHES
Unruly church member, 3 John 9, 10

DIP
d your piece of bread . . . . . Ruth 2:14

DIPPED
d his finger in the . . . . . Lev 9:9
of bread when I have *d* . . . . . John 13:26
clothed with a robe *d* . . . . . Rev 19:13

DIRECT
the morning I will *d* . . . . . Ps 5:3
d their work in truth . . . . . Is 61:8
Now may the Lord *d* . . . . . 2 Thess 3:5

DIRT
I cast them out like *d* . . . . . Ps 18:42
cast up mire and *d* . . . . . Is 57:20

DISAPPEARS
As water *d* from the . . . . . Job 14:11

DISARMED
d principalities . . . . . Col 2:15

DISARMS
and *d* the mighty . . . . . Job 12:21

DISASTER
D will come upon. . . . . Ezek 7:26
you shall see *d* . . . . . Zeph 3:15
voyage will end with *d*. . . . . Acts 27:10

DISCERN
Can I *d* between the . . . . . 2 Sam 19:35
Then you shall again *d*. . . . . Mal 3:18
d the face of the sky . . . . . Matt 16:3
senses exercised to *d* . . . . . Heb 5:14

DISCERNED
they are spiritually *d* . . . . . 1 Cor 2:14

DISCERNER
d of the thoughts . . . . . Heb 4:12

DISCERNMENT
and takes away the *d*. . . . . Job 12:20

DISCERNS
a wise man's heart *d* . . . . . Eccl 8:5

DISCIPLE
d is not above his . . . . . Matt 10:24
in the name of a *d* . . . . . Matt 10:42
he cannot be My *d* . . . . . Luke 14:26
d whom Jesus loved . . . . . John 21:7

DISCIPLES
but Your *d* do not fast. . . . . Matt 9:14
d transgress the . . . . . Matt 15:2
took the twelve *d*. . . . . Matt 20:17
My word, you are My *d* . . . . . John 8:31
to become His *d* . . . . . John 9:27
but we are Moses' *d* . . . . . John 9:28
so you will be My *d* . . . . . John 15:8

DISCIPLINE
Harsh *d* is for him who . . . . . Prov 15:10

DISCIPLINES
but he who loves him *d*. . . . . Prov 13:24

DISCLOSE
d my dark saying. . . . . Ps 49:4

DISCORD
and one who sows *d* . . . . . Prov 6:19

DISCOURAGED
will not fail nor be *d* . . . . . Is 42:4
lest they become *d* . . . . . Col 3:21
you become weary and *d*. . . . . Heb 12:3

DISCRETION
D will preserve you . . . . . Prov 2:11
out knowledge and *d*. . . . . Prov 8:12
woman who lacks *d* . . . . . Prov 11:22
The *d* of a man makes . . . . . Prov 19:11
the heavens at His *d*. . . . . Jer 10:12

DISFIGURE
d their faces that . . . . . Matt 6:16

DISGUISES
and he *d* his face . . . . . Job 24:15
He who hates, *d* . . . . . Prov 26:24

DISHONOR
d who wish me evil. . . . . Ps 40:14
d the pride of all . . . . . Is 23:9
My Father, and you *d* Me. . . . John 8:49
d their bodies among . . . . . Rom 1:24
and another for *d* . . . . . Rom 9:21
It is sown in *d* . . . . . 1 Cor 15:43
honor and some for *d* . . . . . 2 Tim 2:20

DISHONORED
But you have *d* the . . . . . James 2:6

DISHONORS
For son *d* father . . . . . Mic 7:6
covered, *d* his head . . . . . 1 Cor 11:4

DISOBEDIENCE
d many were made . . . . . Rom 5:19
works in the sons of *d* . . . . . Eph 2:2
d received a just . . . . . Heb 2:2

DISOBEDIENT
out My hands to a *d* . . . . . Rom 10:21
d, deceived, serving . . . . . Titus 3:3
They stumble, being *d* . . . . . 1 Pet 2:8
who formerly were *d* . . . . . 1 Pet 3:20

DISORDERLY
for this *d* gathering . . . . . Acts 19:40
brother who walks *d*. . . . . 2 Thess 3:6

DISPENSATION
d of the fullness of . . . . . Eph 1:10
d of the grace of God . . . . . Eph 3:2

DISPERSE
d them throughout the . . . . . Ezek 20:23

DISPERSION
intend to go to the *D* . . . . . John 7:35
the pilgrims of the *D* . . . . . 1 Pet 1:1

DISPLEASE
LORD see it, and it *d*. . . . . Prov 24:18

DISPLEASED
that David had done *d* . . . . 2 Sam 11:27
You have been *d* . . . . . Ps 60:1
they were greatly *d* . . . . . Matt 20:24
it, He was greatly *d* . . . . . Mark 10:14

DISPUTE
Now there was also a *d* . . . . Luke 22:24

DISPUTER
Where is the *d* of this . . . . . 1 Cor 1:20

DISPUTES
d rather than godly . . . . . 1 Tim 1:4
but is obsessed with *d*. . . . . 1 Tim 6:4
foolish and ignorant *d*. . . . . 2 Tim 2:23
But avoid foolish *d*. . . . . Titus 3:9

DISQUALIFIED
myself should become *d* . . . . 1 Cor 9:27
indeed you are *d* . . . . . 2 Cor 13:5
though we may seem *d* . . . . . 2 Cor 13:7

DISQUIETED
And why are you *d*. . . . . Ps 42:5

DISSENSION
had no small *d* and . . . . . Acts 15:2

DISSENSIONS
selfish ambitions, *d*. . . . . Gal 5:20

DISSIPATION
not accused of *d*. . . . . Titus 1:6
in the same flood of *d* . . . . . 1 Pet 4:4

DISSOLVED
of heaven shall be *d*. . . . . Is 34:4
the heavens will be *d* . . . . . 2 Pet 3:12

DISTINCTION
and made no *d* . . . . . Acts 15:9
For there is no *d* . . . . . Rom 10:12
compassion, making a *d*. . . . . Jude 22

DISTRESS
me in the day of my *d* . . . . . Gen 35:3
When you are in *d* . . . . . Deut 4:30
my life from every *d* . . . . . 1 Kin 1:29
you out of dire *d* . . . . . Job 36:16
keep you from *d* . . . . . Job 36:19
d them in His deep . . . . . Ps 2:5
on the LORD in *d* . . . . . Ps 118:5
a whirlwind, when *d* . . . . . Prov 1:27
and on the earth *d* . . . . . Luke 21:25
tribulation, or *d*. . . . . Rom 8:35
of the present *d* . . . . . 1 Cor 7:26

DISTRESSED
heart within me is *d* . . . . . Ps 143:4
troubled and deeply *d* . . . . . Mark 14:33

DISTRESSES
bring me out of my *d* . . . . . Ps 25:17

DISTRIBUTE
that you have and *d* . . . . . Luke 18:22

DISTRIBUTED
and they *d* to each as. . . . . Acts 4:35
But as God has *d*. . . . . 1 Cor 7:17

DISTRIBUTING
d to the needs of the . . . . . Rom 12:13

DITCH
will fall into a *d*. . . . . Matt 15:14

DIVERSITIES
There are *d* . . . . . 1 Cor 12:4

DIVIDE
D the living child. . . . . 1 Kin 3:25
d their tongues . . . . . Ps 55:9
d the spoil with the . . . . . Prov 16:19
d the inheritance. . . . . Luke 12:13
"Take this and *d*. . . . . Luke 22:17

DIVIDED
and the waters were *d* . . . . . Ex 14:21
death they were not *d*. . . . . 2 Sam 1:23
And You *d* the sea . . . . . Neh 9:11
"Who has *d* a channel . . . . . Job 38:25
shall they ever be *d* . . . . . Ezek 37:22
kingdom has been *d*. . . . . Dan 5:28
your land shall be *d*. . . . . Amos 7:17
"Every kingdom *d*. . . . . Matt 12:25
and a house *d* against. . . . . Luke 11:17
in one house will be *d* . . . . . Luke 12:52
So he *d* to them his. . . . . Luke 15:12
appeared to them *d* . . . . . Acts 2:3
d them among all . . . . . Acts 2:45
Is Christ *d* . . . . . 1 Cor 1:13
the great city was *d*. . . . . Rev 16:19

DIVIDES
at home *d* the spoil . . . . . Ps 68:12

DIVIDING
rightly *d* the word of . . . . . 2 Tim 2:15

DIVINATION
shall you practice *d*. . . . . Lev 19:26
D is on . . . . . Prov 16:10
darkness without *d*. . . . . Mic 3:6
a spirit of *d* met us . . . . . Acts 16:16

DIVINE
futility and who *d*. . . . . Ezek 13:9
and her prophets *d* . . . . . Mic 3:11
d service and the . . . . . Heb 9:1
d power has given. . . . . 2 Pet 1:3

DIVINERS
your prophets, your *d*. . . . . Jer 27:9

DIVISION
So there was a *d* . . . . . John 7:43
piercing even to the *d*. . . . . Heb 4:12

DIVISIONS
note those who cause *d*. . . . . Rom 16:17
and that there be no *d* . . . . . 1 Cor 1:10
envy, strife, and *d*. . . . . 1 Cor 3:3
hear that there are *d* . . . . . 1 Cor 11:18
persons, who cause *d* . . . . . Jude 19

DIVISIVE
Reject a *d* man after . . . . . Titus 3:10

DIVORCE
her a certificate of *d* . . . . . Deut 24:1
of your mother's *d*. . . . . Is 50:1
a certificate of *d*. . . . . Mark 10:4

DO
set in them to *d* evil . . . . . Eccl 8:11
I will also *d* it. . . . . Is 46:11
men to *d* to you, *d*. . . . . Matt 7:12
d this and you will . . . . . Luke 10:28
He sees the Father *d* . . . . . John 5:19
without Me you can *d* . . . . . John 15:5
"Sirs, what must I *d*. . . . . Acts 16:30
d evil that good may . . . . . Rom 3:8
For what I will to *d*. . . . . Rom 7:15
good that I will to *d* . . . . . Rom 7:19
or whatever you *d*, *d* . . . . . 1 Cor 10:31
d all things through . . . . . Phil 4:13
d in word or deed, *d* . . . . . Col 3:17
d good and to share . . . . . Heb 13:16
and *d* this or that. . . . . James 4:15

DOCTRINE
said, 'My *d* is pure . . . . . Job 11:4
for I give you good *d*. . . . . Prov 4:2
idol is a worthless *d* . . . . . Jer 10:8
of bread, but of the *d* . . . . . Matt 16:12
What new *d* is this. . . . . Mark 1:27
"My *d* is not Mine . . . . . John 7:16
Jerusalem with your *d*. . . . . Acts 5:28
heart that form of *d* . . . . . Rom 6:17
with every wind of *d* . . . . . Eph 4:14
is contrary to sound *d*. . . . . 1 Tim 1:10
followed my *d* . . . . . 2 Tim 3:10
is profitable for *d*. . . . . 2 Tim 3:16
not endure sound *d*. . . . . 2 Tim 4:3
in *d* showing. . . . . Titus 2:7
they may adorn the *d* . . . . . Titus 2:10
not abide in the *d* . . . . . 2 John 9

DOCTRINES
the commandments and *d* . . . . Col 2:22
spirits and *d* of . . . . . 1 Tim 4:1
various and strange *d*. . . . . Heb 13:9

DOEG
An Edomite; chief of Saul's herdsmen, 1 Sam 21:7
Betrays David, 1 Sam 22:9, 10
Kills 85 priests, 1 Sam 22:18, 19

DOERS
of God, but the *d* . . . . . Rom 2:13
But be *d* of the word. . . . . James 1:22

DOG
to David, "Am I a *d* . . . . . 1 Sam 17:43
they growl like a *d* . . . . . Ps 59:6
d returns to his own . . . . . Prov 26:11
d is better than a . . . . . Eccl 9:4
d returns to his own . . . . . 2 Pet 2:22

DOGS
Yes, they are greedy *d* . . . . . Is 56:11
what is holy to the *d*. . . . . Matt 7:6
d eat the crumbs which. . . . . Matt 15:27
Moreover the *d* came . . . . . Luke 16:21
But outside are *d* . . . . . Rev 22:15

DOMINION
let them have *d* . . . . . Gen 1:26
"*D* and fear belong . . . . . Job 25:2
made him to have *d* . . . . . Ps 8:6
let them not have *d* . . . . . Ps 19:13
besides You have had *d* . . . . . Is 26:13
d is an everlasting . . . . . Dan 4:34
sin shall not have *d* . . . . . Rom 6:14
Not that we have *d* . . . . . 2 Cor 1:24
glory and majesty, *d*. . . . . Jude 25

DONKEY
d saw the Angel . . . . . Num 22:23
Does the wild *d*. . . . . Job 6:5
d its master's crib . . . . . Is 1:3
and riding on a *d* . . . . . Zech 9:9
colt, the foal of a *d* . . . . . Matt 21:5
He had found a young *d*. . . . John 12:14
d speaking with a . . . . . 2 Pet 2:16

DONKEY'S
d colt is born a man . . . . . Job 11:12

DONKEYS
d quench their thirst . . . . . Ps 104:11
a chariot of *d* . . . . . Is 21:7
And the wild *d* stood . . . . . Jer 14:6

DOOM
for the day of *d* . . . . . Prov 16:4

DOOR
sin lies at the *d*. . . . . Gen 4:7
keep watch over the *d* . . . . . Ps 141:3
d turns on its hinges . . . . . Prov 26:14
stone against the *d* . . . . . Matt 27:60
to you, I am the *d* . . . . . John 10:7
and effective *d* . . . . . 1 Cor 16:9
d was opened to me by . . . . . 2 Cor 2:12
would open to us a *d* . . . . . Col 4:3
is standing at the *d* . . . . . James 5:9
before you an open *d* . . . . . Rev 3:8
I stand at the *d* . . . . . Rev 3:20
and behold, a *d*. . . . . Rev 4:1

DOORKEEPER
I would rather be a *d* . . . . . Ps 84:10
To him the *d* . . . . . John 10:3

DOORPOSTS
write them on the *d* . . . . . Deut 6:9
"Strike the *d* . . . . . Amos 9:1

DOORS
up, you everlasting *d*. . . . . Ps 24:7
the entrance of the *d*. . . . . Prov 8:3
when the *d* are shut in. . . . . Eccl 12:4
who would shut the *d* . . . . . Mal 1:10

DORCAS
Disciple at Joppa, also called Tabitha; raised to life, Acts 9:36–42

DOUBLE
d portion of your spirit . . . . . 2 Kin 2:9
from the LORD's hand *d* . . . . . Is 40:2
you shall have *d* honor . . . . . Is 61:7
first I will repay *d*. . . . . Jer 16:18
worthy of *d* honor . . . . . 1 Tim 5:17
and repay her *d* . . . . . Rev 18:6

DOUBLE-MINDED
I hate the *d* . . . . . Ps 119:113
he is a *d* man . . . . . James 1:8
your hearts, you *d*. . . . . James 4:8

DOUBT
life shall hang in *d* . . . . . Deut 28:66
faith, why did you *d* . . . . . Matt 14:31

DOUBTING
without wrath and *d*. . . . . 1 Tim 2:8
in faith, with no *d*. . . . . James 1:6

DOUBTS
And why do *d* arise in . . . . . Luke 24:38
for I have *d* about you . . . . . Gal 4:20
doubting, for he who *d* . . . . . James 1:6

DOVE
d found no resting . . . . . Gen 8:9
I had wings like a *d* . . . . . Ps 55:6
I mourned like a *d* . . . . . Is 38:14
also is like a silly *d* . . . . . Hos 7:11
descending like a *d* . . . . . Matt 3:16

DOVES
and moan sadly like *d* . . . . . Is 59:11
and harmless as *d* . . . . . Matt 10:16
of those who sold *d* . . . . . Matt 21:12

DOWNCAST
who comforts the *d* . . . . . 2 Cor 7:6

DRAGNET
gather them in their *d* . . . . . Hab 1:15
d that was cast . . . . . Matt 13:47

DRAGON
a great, fiery red *d* . . . . . Rev 12:3
fought with the *d* . . . . . Rev 12:7
they worshiped the *d* . . . . . Rev 13:4
He laid hold of the *d* . . . . . Rev 20:2

DRAIN
wicked of the earth *d* . . . . . Ps 75:8

DRAINED
all faces are *d* . . . . . Joel 2:6

DRANK
them, and they all *d*. . . . . Mark 14:23
d the same spiritual . . . . . 1 Cor 10:4

DRAW
d honey from the rock . . . . . Deut 32:13
me to *d* near to God . . . . . Ps 73:28
and the years *d* . . . . . Eccl 12:1
D me away . . . . . Song 1:4
Woe to those who *d*. . . . . Is 5:18
with joy you will *d*. . . . . Is 12:3
"*D* some out now . . . . . John 2:8
You have nothing to *d*. . . . . John 4:11
will *d* all peoples . . . . . John 12:32
let us *d* near with a . . . . . Heb 10:22
D near to God and He . . . . . James 4:8

DRAWN
The wicked have *d* . . . . . Ps 37:14
tempted when he is *d* . . . . . James 1:14

DRAWS
and my life *d* near to. . . . . Ps 88:3
your redemption *d* . . . . . Luke 21:28

DREAD
fear of you and the *d*. . . . . Gen 9:2
begin to put the *d* . . . . . Deut 2:25

DREADFUL
of the great and *d* . . . . . Mal 4:5

DREAM
Now Joseph had a *d* . . . . . Gen 37:5

I speak to him in a *d* . . . . . Num 12:6
will fly away like a *d* . . . . . Job 20:8
As a *d* when one awakes. . . . . Ps 73:20
like those who *d* . . . . . Ps 126:1
For a *d* comes through . . . . . Eccl 5:3
her, shall be as a *d* . . . . . Is 29:7
prophet who has a *d* . . . . . Jer 23:28
do not let the *d* . . . . . Dan 4:19
your old men shall *d* . . . . . Joel 2:28
to Joseph in a *d*. . . . . Matt 2:13
things today in a *d* . . . . . Matt 27:19
your old men shall *d* . . . . . Acts 2:17

DREAMERS
d defile the flesh. . . . . Jude 8

DREAMS
in the multitude of *d* . . . . . Eccl 5:7
when a hungry man *d* . . . . . Is 29:8
Nebuchadnezzar had *d* . . . . . Dan 2:1

DREGS
d shall all the wicked . . . . . Ps 75:8
has settled on his *d*. . . . . Jer 48:11

DRIED
My strength is *d* . . . . . Ps 22:15
of her blood was *d*. . . . . Mark 5:29
saw the fig tree *d* . . . . . Mark 11:20
and its water was *d*. . . . . Rev 16:12

DRIFT
have heard, lest we *d* . . . . . Heb 2:1

DRINK
"What shall we *d* . . . . . Ex 15:24
"Do not *d* wine or . . . . . Lev 10:9
and let him *d* of the . . . . . Job 21:20
gave me vinegar to *d*. . . . . Ps 69:21
D water from your own . . . . . Prov 5:15
mocker, strong *d* . . . . . Prov 20:1
lest they *d* and forget. . . . . Prov 31:5
Give strong *d* to him. . . . . Prov 31:6
Let him *d* and forget . . . . . Prov 31:7
d your wine with a . . . . . Eccl 9:7
follow intoxicating *d* . . . . . Is 5:11
mixing intoxicating *d*. . . . . Is 5:22
d the milk of the . . . . . Is 60:16
My servants shall *d* . . . . . Is 65:13
bosom, that you may *d* . . . . . Is 66:11
d water by measure. . . . . Ezek 4:11
"Bring wine, let us *d* . . . . . Amos 4:1
to you of wine and *d* . . . . . Mic 2:11
and you gave Me no *d* . . . . . Matt 25:42
that day when I *d* . . . . . Matt 26:29
mingled with gall to *d*. . . . . Matt 27:34
with myrrh to *d* . . . . . Mark 15:23
to her, "Give Me a *d*. . . . . John 4:7
him come to Me and *d* . . . . . John 7:37
d wine nor do anything. . . . . Rom 14:21
do, as often as you *d* . . . . . 1 Cor 11:25
all been made to *d* . . . . . 1 Cor 12:13
No longer *d* only water . . . . . 1 Tim 5:23
has made all nations *d* . . . . . Rev 14:8

DRINKS
to her, "Whoever *d* . . . . . John 4:13
d My blood has. . . . . John 6:54
For he who eats and *d*. . . . . 1 Cor 11:29
For the earth which *d* . . . . . Heb 6:7

DRIPPING
wife are a continual *d* . . . . . Prov 19:13
His lips are lilies, *d* . . . . . Song 5:13

DRIVE
of the wicked *d*. . . . . Ps 36:11
They shall *d* you from . . . . . Dan 4:25
temple and began to *d* . . . . . Mark 11:15

DRIVEN
They were *d* out from . . . . . Job 30:5
Let them be *d* backward . . . . . Ps 40:14
sail and so were *d* . . . . . Acts 27:17
a wave of the sea *d* . . . . . James 1:6

DROP
They *d* on the pastures . . . . . Ps 65:12
the nations are as a *d* . . . . . Is 40:15

DROSS
of the earth like *d* . . . . . Ps 119:119
Take away the *d* . . . . . Prov 25:4
purge away your *d* . . . . . Is 1:25
of Israel has become *d* . . . . . Ezek 22:18

DROUGHT
through a land of *d* . . . . . Jer 2:6
in the year of *d* . . . . . Jer 17:8
For I called for a *d* . . . . . Hag 1:11

DROVE
So He *d* out the man . . . . . Gen 3:24
temple of God and *d* . . . . . Matt 21:12
a whip of cords, He *d* . . . . . John 2:15

DROWN
nor can the floods *d* . . . . . Song 8:7
harmful lusts which *d* . . . . . 1 Tim 6:9

DROWSINESS
d will clothe a . . . . . Prov 23:21

DRUNK
of the wine and was *d* . . . . . Gen 9:21
d my wine with my milk . . . . . Song 5:1
you afflicted, and *d* . . . . . Is 51:21
My anger, made them *d*. . . . . Is 63:6
be satiated and made *d* . . . . . Jer 46:10
the guests have well *d* . . . . . John 2:10
For these are not *d* . . . . . Acts 2:15
and another is *d*. . . . . 1 Cor 11:21
And do not be *d*. . . . . Eph 5:18
and those who get *d* . . . . . 1 Thess 5:7
the earth were made *d* . . . . . Rev 17:2
I saw the woman, *d* . . . . . Rev 17:6

DRUNKARD
d could be included . . . . . Deut 29:19
d is a proverb in the . . . . . Prov 26:9
to and fro like a *d* . . . . . Is 24:20
or a reviler, or a *d* . . . . . 1 Cor 5:11

DRUNKEN
I am like a *d* man. . . . . Jer 23:9

DRUNKENNESS
will be filled with *d*. . . . . Ezek 23:33
Jerusalem a cup of *d* . . . . . Zech 12:2
with carousing, *d* . . . . . Luke 21:34
not in revelry and *d*. . . . . Rom 13:13
envy, murders, *d* . . . . . Gal 5:21
lusts, *d* . . . . . 1 Pet 4:3

DRY
place, and let the *d*. . . . . Gen 1:9
made the sea into *d* . . . . . Ex 14:21
It was *d* on the fleece . . . . . Judg 6:40
I will *d* up her sea . . . . . Jer 51:36
d tree flourish . . . . . Ezek 17:24
will make the rivers *d* . . . . . Ezek 30:12
will be done in the *d*. . . . . Luke 23:31

DUE
because it is your *d* . . . . . Lev 10:13
their food in *d* season . . . . . Ps 104:27
pay all that was *d* . . . . . Matt 18:34
d time Christ died. . . . . Rom 5:6
to whom taxes are *d* . . . . . Rom 13:7
d season we shall . . . . . Gal 6:9
exalt you in *d* time . . . . . 1 Pet 5:6

DULL
heart of this people *d*. . . . . Is 6:10
people have grown *d*. . . . . Matt 13:15
you have become *d* . . . . . Heb 5:11

DUMB
the tongue of the *d* . . . . . Is 35:6
"Deaf and *d* spirit . . . . . Mark 9:25

DUNGHILL
the land nor for the *d* . . . . . Luke 14:35

DUST
formed man of the *d* . . . . . Gen 2:7
d you shall return . . . . . Gen 3:19
descendants as the *d* . . . . . Gen 13:16
now, I who am but *d* . . . . . Gen 18:27
"Who can count the *d* . . . . . Num 23:10
lay your gold in the *d* . . . . . Job 22:24
and repent in *d* . . . . . Job 42:6
Will the *d* praise You . . . . . Ps 30:9
like the whirling *d*. . . . . Ps 83:13
show favor to her *d* . . . . . Ps 102:14
that we are *d* . . . . . Ps 103:14
or the primal *d* . . . . . Prov 8:26
all are from the *d* . . . . . Eccl 3:20
counted as the small *d* . . . . . Is 40:15
They shall lick the *d*. . . . . Mic 7:17
city, shake off the *d*. . . . . Matt 10:14
image of the man of *d*. . . . . 1 Cor 15:49

DUTY
done what was our *d* . . . . . Luke 17:10

DWELL
O LORD, make me *d* . . . . . Ps 4:8
Who may *d* in Your holy . . . . . Ps 15:1
He himself shall *d*. . . . . Ps 25:13
d in the land . . . . . Ps 37:3
the LORD God might *d*. . . . . Ps 68:18
of my God than *d*. . . . . Ps 84:10
Him, that glory may *d* . . . . . Ps 85:9
Woe is me, that I *d* . . . . . Ps 120:5
he will *d* on high . . . . . Is 33:16
into Egypt to *d* there . . . . . Is 52:4
"I *d* in the high and . . . . . Is 57:15
"They shall no longer *d* . . . . . Lam 4:15
they enter and *d* there . . . . . Matt 12:45
of Judea and all who *d* . . . . . Acts 2:14
"I will *d* in them . . . . . 2 Cor 6:16
that Christ may *d*. . . . . Eph 3:17
the fullness should *d* . . . . . Col 1:19
the word of Christ *d* . . . . . Col 3:16
men, and He will *d*. . . . . Rev 21:3

DWELLER
fled and became a *d* . . . . . Acts 7:29

DWELLING
A people *d* alone . . . . . Num 23:9
is the way to the *d*. . . . . Job 38:19
built together for a *d* . . . . . Eph 2:22
a foreign country, *d* . . . . . Heb 11:9

DWELLS
He who *d* in the secret . . . . . Ps 91:1
but the Father who *d* . . . . . John 14:10

do it, but sin that *d* . . . . . Rom 7:17
the Spirit of God *d* . . . . . Rom 8:9
from the dead *d* . . . . . Rom 8:11
the Spirit of God *d* . . . . . 1 Cor 3:16
d all the fullness . . . . . Col 2:9
which righteousness *d* . . . . . 2 Pet 3:13
you, where Satan *d*. . . . . Rev 2:13

DWELT
Egypt, and Jacob *d* . . . . . Ps 105:23
became flesh and *d* . . . . . John 1:14
By faith he *d* in the . . . . . Heb 11:9

DYING
I do not object to *d* . . . . . Acts 25:11
in the body the *d* . . . . . 2 Cor 4:10
Jacob, when he was *d*. . . . . Heb 11:21

EAGLE
As an *e* stirs up its. . . . . Deut 32:11
e swooping on its prey . . . . . Job 9:26
fly away like an *e*. . . . . Prov 23:5
The way of an *e* . . . . . Prov 30:19
nest as high as the *e* . . . . . Jer 49:16
had the face of an *e* . . . . . Ezek 1:10
like a flying *e* . . . . . Rev 4:7
two wings of a great *e* . . . . . Rev 12:14

EAGLES
up with wings like *e*. . . . . Is 40:31
are swifter than *e* . . . . . Jer 4:13
e will be gathered . . . . . Matt 24:28

EAGLES'
how I bore you on *e*. . . . . Ex 19:4

EAR
shall pierce his *e*. . . . . Ex 21:6
Does not the *e* test. . . . . Job 12:11
Bow down Your *e*. . . . . Ps 31:2
And the *e* of the wise . . . . . Prov 18:15
He awakens My *e* . . . . . Is 50:4
e is uncircumcised . . . . . Jer 6:10
what you hear in the *e* . . . . . Matt 10:27
cut off his right *e*. . . . . John 18:10
not seen, nor *e* heard . . . . . 1 Cor 2:9
if the *e* should say . . . . . 1 Cor 12:16
He who has an *e*. . . . . Rev 2:7

EARLY
Very *e* in the morning . . . . . Mark 16:2
arrived at the tomb *e*. . . . . Luke 24:22

EARNEST
must give the more *e* . . . . . Heb 2:1

EARNESTLY
if you *e* obey My . . . . . Deut 11:13
He prayed more *e*. . . . . Luke 22:44
in this we groan, *e*. . . . . 2 Cor 5:2
e that it would not. . . . . James 5:17
you to contend *e* . . . . . Jude 3

EARS
both his *e* will tingle . . . . . 2 Kin 21:12
Whoever shuts his *e* . . . . . Prov 21:13
And hear with their *e*. . . . . Is 6:10
He who has *e* . . . . . Matt 11:15
e are hard of hearing. . . . . Matt 13:15
they have itching *e* . . . . . 2 Tim 4:3
e are open to their. . . . . 1 Pet 3:12

EARTH
e which is under you. . . . . Deut 28:23
e are the LORD's. . . . . 1 Sam 2:8
coming to judge the *e* . . . . . 1 Chr 16:33
service for man on *e* . . . . . Job 7:1
He hangs the *e* on . . . . . Job 26:7
foundations of the *e* . . . . . Job 38:4
e is the LORD's . . . . . Ps 24:1
the shields of the *e* . . . . . Ps 47:9
You visit the *e*. . . . . Ps 65:9
You had formed the *e*. . . . . Ps 90:2
let the *e* be moved. . . . . Ps 99:1
glory is above the *e* . . . . . Ps 148:13
wisdom founded the *e*. . . . . Prov 3:19
there was ever an *e* . . . . . Prov 8:23
For three things the *e* . . . . . Prov 30:21
e abides forever . . . . . Eccl 1:4
for the meek of the *e* . . . . . Is 11:4
e is My footstool . . . . . Is 66:1
and the *e* shone with. . . . . Ezek 43:2
I will darken the *e*. . . . . Amos 8:9
e will be filled. . . . . Hab 2:14
shall inherit the *e* . . . . . Matt 5:5
heaven and *e* pass away . . . . . Matt 5:18
e as it is in heaven. . . . . Matt 6:10
treasures on *e* . . . . . Matt 6:19
then shook the *e*. . . . . Heb 12:26
"Do not harm the *e* . . . . . Rev 7:3
from whose face the *e*. . . . . Rev 20:11
new heaven and a new *e*. . . . . Rev 21:1

EARTHLY
If I have told you *e* . . . . . John 3:12
that if our *e* house . . . . . 2 Cor 5:1
their mind on *e* things . . . . . Phil 3:19
from above, but is *e*. . . . . James 3:15

EARTHQUAKE
after the wind an *e*. . . . . 1 Kin 19:11
as you fled from the *e*. . . . . Zech 14:5
there was a great *e* . . . . . Matt 28:2
there was a great *e* . . . . . Rev 6:12

EARTHQUAKES
And there will be *e*. . . . . Mark 13:8

EASE
I was at *e*. . . . . Job 16:12
you women who are at *e* . . . . . Is 32:9
to you who are at *e* . . . . . Amos 6:1
take your *e* . . . . . Luke 12:19

EASIER
Which is *e*, to say . . . . . Mark 2:9
It is *e* for a camel . . . . . Mark 10:25

EAST
goes toward the *e*. . . . . Gen 2:14
the LORD brought an *e* . . . . . Ex 10:13
e wind scattered . . . . . Job 38:24
As far as the *e*. . . . . Ps 103:12
descendants from the *e* . . . . . Is 43:5
wise men from the *E* . . . . . Matt 2:1
many will come from *e*. . . . . Matt 8:11
will come from the *e*. . . . . Luke 13:29
e might be prepared . . . . . Rev 16:12

EAT
you may freely *e* . . . . . Gen 2:16
'You shall not *e* . . . . . Gen 3:17
my people as they *e* . . . . . Ps 53:4
good to *e* much honey. . . . . Prov 25:27
e this scroll . . . . . Ezek 3:1
on your couches, *e* . . . . . Amos 6:4
e the flesh of My . . . . . Mic 3:3
life, what you will *e*. . . . . Matt 6:25
You to *e* the Passover . . . . . Matt 26:17
give us His flesh to *e* . . . . . John 6:52
one believes he may *e* . . . . . Rom 14:2
e meat nor drink wine. . . . . Rom 14:21
I will never again *e* . . . . . 1 Cor 8:13
neither shall he *e* . . . . . 2 Thess 3:10
e your flesh like fire . . . . . James 5:3

EATEN
Have you *e* from the . . . . . Gen 3:11
e my honeycomb with my . . . . Song 5:1
e the fruit of lies. . . . . Hos 10:13
And he was *e* by worms . . . . Acts 12:23

EATS
The righteous *e* . . . . . Prov 13:25
receives sinners and *e* . . . . . Luke 15:2
Whoever *e* My flesh . . . . . John 6:54
e this bread will live . . . . . John 6:58
e despise him who does . . . . . Rom 14:3
He who *e*, *e* to the. . . . . Rom 14:6
an unworthy manner *e* . . . . 1 Cor 11:29

EBAL
Mountain in Samaria, Deut 27:12, 13
Stones of the law erected upon, Deut 27:1–8; Josh 8:30–35

EBENEZER
Site of Israel's defeat, 1 Sam 4:1–10
Ark transferred from, 1 Sam 5:1
Site of memorial stone, 1 Sam 7:10, 12

EBER
Great-grandson of Shem, Gen 10:21–24; 1 Chr 1:25
Progenitor of the:
Hebrews, Gen 11:16–26
Arabians and Arameans, Gen 10:25–30
Ancestor of Christ, Luke 3:35

EDEN
First home of mankind, Gen 2:8–15
Zion becomes like, Is 51:3
Called the "garden of God," Ezek 28:13

EDIFICATION
his good, leading to *e* . . . . . Rom 15:2
prophesies speaks *e* . . . . . 1 Cor 14:3
things be done for *e* . . . . . 1 Cor 14:26
the Lord gave us for *e* . . . . . 2 Cor 10:8
has given me for *e* . . . . . 2 Cor 13:10
rather than godly *e* . . . . . 1 Tim 1:4

EDIFIES
puffs up, but love *e* . . . . . 1 Cor 8:1
he who prophesies *e* . . . . . 1 Cor 14:4

EDIFY
but not all things *e*. . . . . 1 Cor 10:23
and *e* one another. . . . . 1 Thess 5:11

EDIFYING
of the body for the *e* . . . . . Eph 4:16

EDOM
Name given to Esau, Gen 25:30
——— Land of Esau; called Seir, Gen 32:3
Called Edom and Idumea, Mark 3:8
People of, cursed, Is 34:5, 6

EDOMITES
Descendants of Esau, Gen 36:9
Refuse passage to Israel, Num 20:18–20
Hostile to Israel, Gen 27:40; 1 Sam 14:47; 2 Chr 20:10; Ps 137:7
Prophecies concerning, Gen 27:37; Is 34:5–17; Ezek 25:12–14; 35:5–7; Amos 9:11, 12

EFFECTIVELY
for He who worked *e* . . . . . Gal 2:8
e works in you who . . . . . 1 Thess 2:13

EGG
in the white of an *e*. . . . . Job 6:6
Or if he asks for an *e* . . . . . Luke 11:12

EGYPT
Abram visits, Gen 12:10
Joseph sold into, Gen 37:28, 36
Joseph becomes leader in, Gen 39:1–4
Hebrews move to, Gen 46:5–7
Hebrews persecuted in, Ex 1:15–22
Plagues on, Ex 7—11
Israel leaves, Ex 12:31–33
Army of, perishes, Ex 14:26–28
Prophecies concerning, Gen 15:13; Is 19:18–25; Ezek 29:14, 15; 30:24, 25; Matt 2:15

EHUD
Son of Gera, Judg 3:15
Slays Eglon, Judg 3:16–26

EIGHT
a few, that is, *e* . . . . . 1 Pet 3:20

EKRON
Philistine city, Josh 13:3
Captured by Judah, Judg 1:18
Assigned to Dan, Josh 19:40, 43
Ark sent to, 1 Sam 5:10
Denounced by the prophets, Jer 25:9, 20

ELAH
King of Israel, 1 Kin 16:6, 8–10

ELAMITES
Descendants of Shem, Gen 10:22
Destruction of, Jer 49:34–39
In Persian Empire, Ezra 4:9
Jews from, at Pentecost, Acts 2:9

ELATH
Seaport on Red Sea, 1 Kin 9:26
Built by Azariah, 2 Kin 14:21, 22
Captured by Syrians, 2 Kin 16:6
Same as Ezion Geber, 2 Chr 8:17

EL BETHEL
Site of Jacob's altar, Gen 35:6, 7

ELDER
The *e* and honorable . . . . . Is 9:15
against an *e* except . . . . . 1 Tim 5:19
I who am a fellow *e* . . . . . 1 Pet 5:1

ELDERS
and seventy of the *e*. . . . . Ex 24:1
And teach his *e*. . . . . Ps 105:22
and counsel from the *e* . . . . . Ezek 7:26
the tradition of the *e*. . . . . Matt 15:2
be rejected by the *e*. . . . . Luke 9:22
they had appointed *e* . . . . . Acts 14:23
and called for the *e* . . . . . Acts 20:17
e who rule well be. . . . . 1 Tim 5:17
lacking, and appoint *e* . . . . . Titus 1:5
e obtained a good. . . . . Heb 11:2
Let him call for the *e*. . . . . James 5:14
e who are among you I. . . . . 1 Pet 5:1
I saw twenty-four *e*. . . . . Rev 4:4

ELDERSHIP
of the hands of the *e*. . . . . 1 Tim 4:14

ELEAZAR
Son of Aaron; succeeds him as high priest, Ex 6:23, 25; 28:1; Lev 10:6, 7; Num 3:32; 20:25–28; Josh 14:1; 24:33

ELECT
whom I uphold, My *E*. . . . . Is 42:1
and Israel My *e* . . . . . Is 45:4
e shall long enjoy the . . . . . Is 65:22
gather together His *e*. . . . . Matt 24:31
e have obtained it . . . . . Rom 11:7
e according to the . . . . . 1 Pet 1:2
a chief cornerstone, *e* . . . . . 1 Pet 2:6
e sister greet you . . . . . 2 John 13

ELECTION
e they are beloved . . . . . Rom 11:28
call and *e* sure. . . . . 2 Pet 1:10

ELEMENTS
weak and beggarly *e* . . . . . Gal 4:9
e will melt with. . . . . 2 Pet 3:10

ELEVEN
and his *e* sons. . . . . Gen 32:22
e disciples went away . . . . . Matt 28:16
numbered with the *e* . . . . . Acts 1:26

ELI
Officiates in Shiloh, 1 Sam 1:3
Blesses Hannah, 1 Sam 1:12–19
Becomes Samuel's guardian, 1 Sam 1:20–28
Samuel ministers before, 1 Sam 2:11
Sons of, 1 Sam 2:12–17
Rebukes sons, 1 Sam 2:22–25
Rebuked by a man of God, 1 Sam 2:27–36
Instructs Samuel, 1 Sam 3:1–18
Death of, 1 Sam 4:15–18

ELIAB
Brother of David, 1 Sam 16:5–13
Fights in Saul's army, 1 Sam 17:13
Discounts David's worth, 1 Sam 17:28, 29

ELIAKIM
Son of Hilkiah, 2 Kin 18:18
Confers with Rabshakeh, Is 36:4, 11–22
Sent to Isaiah, Is 37:2–5
Becomes type of the Messiah, Is 22:20–25
——— Son of King Josiah, 2 Kin 23:34
Name changed to Jehoiakim, 2 Chr 36:4

ELIASHIB
High priest, Neh 12:10
Rebuilds Sheep Gate, Neh 3:1, 20, 21
Allies with foreigners, Neh 13:4, 5, 28

ELIHU
David's brother, 1 Chr 27:18
Called Eliab, 1 Sam 16:6
——— One who reproved Job and his friends, Job 32:2, 4–6

ELIJAH
Denounces Ahab; goes into hiding; fed by ravens, 1 Kin 17:1–7
Dwells with widow; performs miracles for her, 1 Kin 17:8–24
Sends message to Ahab; overthrows prophets of Baal, 1 Kin 18:1–40
Brings rain, 1 Kin 18:41–45
Flees from Jezebel; fed by angels, 1 Kin 19:1–8
Receives revelation from God, 1 Kin 19:9–18
Condemns Ahab, 1 Kin 21:15–29
Condemns Ahaziah; fire consumes troops sent against him, 2 Kin 1:1–16
Taken up to heaven, 2 Kin 2:1–15
Appears with Christ in Transfiguration, Matt 17:1–4
Type of John the Baptist, Mal 4:5, 6; Luke 1:17

ELIMELECH
Naomi's husband, Ruth 1:1–3; 2:1, 3; 4:3–9

ELIPHAZ
One of Job's friends, Job 2:11
Rebukes Job, Job 4:1, 5
Is forgiven, Job 42:7–9

ELISHA
Chosen as Elijah's successor; follows him, 1 Kin 19:16–21
Witnesses Elijah's translation; receives his spirit and mantle, 2 Kin 2:1–18
Performs miracles, 2 Kin 2:19–25; 4:1—6:23
Prophesies victory over Moab; fulfilled, 2 Kin 3:11–27
Prophesies end of siege; fulfilled, 2 Kin 7
Prophesies death of Ben-Hadad, 2 Kin 8:7–15
Sends servant to anoint Jehu, 2 Kin 9:1–3
Last words and death; miracle performed by his bones, 2 Kin 13:14–21

ELIZABETH
Barren wife of Zacharias, Luke 1:5–7
Conceives a son, Luke 1:13, 24, 25
Salutation to Mary, Luke 1:36–45
Mother of John the Baptist, Luke 1:57–60

ELIZAPHAN
Chief of Kohathites, Num 3:30
Heads family, 1 Chr 15:5, 8
Family consecrated, 2 Chr 29:12–16

ELKANAH
Father of Samuel, 1 Sam 1:1–23
——— Son of Korah, Ex 6:24
Escapes judgment, Num 26:11

ELNATHAN
Father of Nehushta, 2 Kin 24:8
Goes to Egypt, Jer 26:22
Entreats with king, Jer 36:25

ELOQUENT
"O my Lord, I am not *e*. . . . . Ex 4:10
an *e* man and mighty. . . . . Acts 18:24

ELYMAS
Arabic name of Bar-Jesus, a false prophet, Acts 13:6–12

EMBALM
to *e* his father. . . . . Gen 50:2

EMBANKMENT
will build an *e*. . . . . Luke 19:43

EMERALDS
for your wares *e* . . . . . Ezek 27:16

EMMAUS
Town near Jerusalem, Luke 24:13–18

EMPTY
appear before Me *e*. . . . . Ex 23:15
e things which. . . . . 1 Sam 12:21
not listen to *e* talk . . . . . Job 35:13
LORD makes the earth *e* . . . . . Is 24:1
comes, he finds it *e* . . . . . Matt 12:44
He has sent away *e* . . . . . Luke 1:53
you with *e* words . . . . . Eph 5:6

EMPTY-HEADED
e man will be wise. . . . . Job 11:12

EN GEDI
Occupied by the Amorites, Gen 14:7
Assigned to Judah, Josh 15:62, 63
David's hiding place, 1 Sam 23:29
Noted for vineyards, Song 1:14

EN HAKKORE
Miraculous spring, Judg 15:14–19

EN ROGEL
Fountain outside Jerusalem, 2 Sam 17:17
Seat of Adonijah's plot, 1 Kin 1:5–9

ENABLED
our Lord who has *e*. . . . . 1 Tim 1:12

ENCHANTER
and the expert *e* . . . . . Is 3:3

ENCOURAGED
is, that I may be *e* . . . . . Rom 1:12
and all may be *e*. . . . . 1 Cor 14:31
their hearts may be *e*. . . . . Col 2:2

END
yet your latter *e* . . . . . Job 8:7
make me to know my *e*. . . . . Ps 39:4
shall keep it to the *e* . . . . . Ps 119:33
e is the way of death . . . . . Prov 14:12
There was no *e* of all. . . . . Eccl 4:16
Declaring the *e*. . . . . Is 46:10
Our *e* was near . . . . . Lam 4:18
whose iniquity shall *e* . . . . . Ezek 21:25
what shall be the *e*. . . . . Dan 12:8
e has come upon my . . . . . Amos 8:2
the harvest is the *e* . . . . . Matt 13:39
to pass, but the *e* . . . . . Matt 24:6
always, even to the *e* . . . . . Matt 28:20
He loved them to the *e* . . . . . John 13:1
For Christ is the *e* . . . . . Rom 10:4
the hope firm to the *e* . . . . . Heb 3:6
but now, once at the *e* . . . . . Heb 9:26
of Job and seen the *e* . . . . . James 5:11
But the *e* of all . . . . . 1 Pet 4:7
what will be the *e* . . . . . 1 Pet 4:17
the latter *e* is worse . . . . . 2 Pet 2:20
My works until the *e* . . . . . Rev 2:26
Beginning and the *E*. . . . . Rev 22:13

ENDEAVORING
e to keep the unity . . . . . Eph 4:3

ENDLESS
and *e* genealogies . . . . . 1 Tim 1:4
to the power of an *e*. . . . . Heb 7:16

ENDS
All the *e* of the world . . . . . Ps 22:27
established all the *e* . . . . . Prov 30:4
she came from the *e* . . . . . Matt 12:42
to the *e* of the . . . . . Acts 13:47
their words to the *e* . . . . . Rom 10:18

ENDURANCE
For you have need of *e* . . . . . Heb 10:36
e the race that. . . . . Heb 12:1

ENDURE
But the LORD shall *e* . . . . . Ps 9:7
as the sun and moon *e* . . . . . Ps 72:5
His name shall *e* . . . . . Ps 72:17
nor does a crown *e* . . . . . Prov 27:24
Can your heart *e* . . . . . Ezek 22:14
persecuted, we *e* . . . . . 1 Cor 4:12
Therefore I *e* all . . . . . 2 Tim 2:10
them blessed who *e* . . . . . James 5:11

ENDURED
what persecutions I *e* . . . . . 2 Tim 3:11
he had patiently *e*. . . . . Heb 6:15
e as seeing Him who . . . . . Heb 11:27
For consider Him who *e* . . . . . Heb 12:3

ENDURES
And His truth *e*. . . . . Ps 100:5
For His mercy *e* . . . . . Ps 136:1
But he who *e* to the. . . . . Matt 10:22
e only for a while . . . . . Matt 13:21
for the food which *e* . . . . . John 6:27
he has built on it *e* . . . . . 1 Cor 3:14
hopes all things, *e* . . . . . 1 Cor 13:7
is the man who *e*. . . . . James 1:12
word of the LORD *e* . . . . . 1 Pet 1:25

ENDURING
the LORD is clean, *e* . . . . . Ps 19:9
e possession for . . . . . Heb 10:34

ENEMIES
Your *e* be scattered . . . . . Num 10:35
delivers me from my *e*. . . . . Ps 18:48
the presence of my *e*. . . . . Ps 23:5
Let not my *e* triumph . . . . . Ps 25:2
But my *e* are vigorous . . . . . Ps 38:19
e will lick the dust. . . . . Ps 72:9
me wiser than my *e* . . . . . Ps 119:98
I count them my *e*. . . . . Ps 139:22
e are the men of his . . . . . Mic 7:6
to you, love your *e* . . . . . Matt 5:44
e will be those . . . . . Matt 10:36
be saved from our *e* . . . . . Luke 1:71
e we were reconciled. . . . . Rom 5:10
the gospel they are *e* . . . . . Rom 11:28
till He has put all *e* . . . . . 1 Cor 15:25
were alienated and *e* . . . . . Col 1:21
His *e* are made His. . . . . Heb 10:13
and devours their *e* . . . . . Rev 11:5

ENEMY
then I will be an *e*. . . . . Ex 23:22
regard me as Your *e* . . . . . Job 13:24
He counts me as His *e*. . . . . Job 33:10
or have plundered my *e* . . . . . Ps 7:4
You may silence the *e*. . . . . Ps 8:2
e does not triumph . . . . . Ps 41:11
e who reproaches me . . . . . Ps 55:12
e has persecuted my . . . . . Ps 143:3
If your *e* is hungry . . . . . Prov 25:21
e are deceitful . . . . . Prov 27:6
with the wound of an *e* . . . . . Jer 30:14
rejoice over me, my *e* . . . . . Mic 7:8
and hate your *e* . . . . . Matt 5:43
last *e* that will be . . . . . 1 Cor 15:26
become your *e* because . . . . . Gal 4:16
not count him as an *e*. . . . . 2 Thess 3:15
makes himself an *e* . . . . . James 4:4

ENGRAVE
two onyx stones and *e* . . . . . Ex 28:9
e its inscription . . . . . Zech 3:9

ENJOY
e its sabbaths as long . . . . . Lev 26:34
therefore *e* pleasure . . . . . Eccl 2:1
richly all things to *e*. . . . . 1 Tim 6:17
than to *e* the passing . . . . . Heb 11:25

ENJOYMENT
So I commended *e*. . . . . Eccl 8:15

ENLARGES
He *e* nations . . . . . Job 12:23
e his desire as hell . . . . . Hab 2:5

ENLIGHTEN
E my eyes . . . . . Ps 13:3
the LORD my God will *e* . . . . . Ps 18:28

ENLIGHTENED
those who were once *e*. . . . . Heb 6:4

ENMITY
And I will put *e* . . . . . Gen 3:15
the carnal mind is *e* . . . . . Rom 8:7
in His flesh the *e* . . . . . Eph 2:15
putting to death the *e* . . . . . Eph 2:16
with the world is *e* . . . . . James 4:4

ENOCH
Father of Methuselah, Gen 5:21
Walks with God, Gen 5:22
Taken up to heaven, Gen 5:24
Prophecy of, cited, Jude 14, 15

ENOUGH
never say, "*E* . . . . . Prov 30:15
It is *e* . . . . . Mark 14:41
servants have bread *e* . . . . . Luke 15:17

ENRAGED
being exceedingly *e* . . . . . Acts 26:11
And the dragon was *e*. . . . . Rev 12:17

ENRAPTURED
And always be *e* . . . . . Prov 5:19

ENRICHED
that you were *e* . . . . . 1 Cor 1:5
while you are *e* . . . . . 2 Cor 9:11

ENSNARED
The wicked is *e* . . . . . Prov 12:13

ENSNARES
sin which so easily *e* . . . . . Heb 12:1

ENTANGLE
how they might *e* . . . . . Matt 22:15

ENTANGLES
engaged in warfare *e*. . . . . 2 Tim 2:4

ENTER
E into His gates . . . . . Ps 100:4
Do not *e* into judgment. . . . . Ps 143:2
E into the rock. . . . . Is 2:10
He shall *e* into peace . . . . . Is 57:2
you will by no means *e* . . . . . Matt 5:20
"*E* by the narrow . . . . . Matt 7:13
e the kingdom of God . . . . . Matt 19:24
E into the joy of your . . . . . Matt 25:21
and pray, lest you *e* . . . . . Matt 26:41

"Strive to *e* through . . . . . Luke 13:24
you, he who does not *e* . . . . . John 10:1
who have believed do *e* . . . . . Heb 4:3
e the Holiest by the . . . . . Heb 10:19
e the temple till the . . . . . Rev 15:8
e through the gates . . . . . Rev 22:14

ENTERED
Then Satan *e* Judas . . . . . Luke 22:3
through one man sin *e* . . . . . Rom 5:12
ear heard, nor have *e* . . . . . 1 Cor 2:9
the forerunner has *e* . . . . . Heb 6:20
e the Most Holy Place . . . . . Heb 9:12

ENTERS
If anyone *e* by Me . . . . . John 10:9
e the Presence behind . . . . . Heb 6:19

ENTHRONED
You are holy, *e* in . . . . . Ps 22:3

ENTICED
his own desires and *e* . . . . . James 1:14

ENTICING
e speech she caused . . . . . Prov 7:21

ENTIRELY
give yourself *e* . . . . . 1 Tim 4:15

ENTRANCE
The *e* of Your words . . . . . Ps 119:130
e will be supplied . . . . . 2 Pet 1:11

ENTREAT
"*E* me not to leave you . . . . . Ruth 1:16
"But now *e* God's favor . . . . . Mal 1:9
being defamed, we *e* . . . . . 1 Cor 4:13

ENTREATED
man of God *e* the LORD . . . . 1 Kin 13:6
e our God for this . . . . . Ezra 8:23

ENVIOUS
For I was *e* of the . . . . . Ps 73:3
Do not be *e* of evil . . . . . Prov 24:1
patriarchs, becoming *e* . . . . . Acts 7:9

ENVY
e slays a simple . . . . . Job 5:2
e the oppressor . . . . . Prov 3:31
e is rottenness . . . . . Prov 14:30
not let your heart *e* . . . . . Prov 23:17
e have now perished . . . . . Eccl 9:6
full of *e* . . . . . Rom 1:29
not in strife and *e* . . . . . Rom 13:13
love does not *e* . . . . . 1 Cor 13:4
e, murders . . . . . Gal 5:21
living in malice and *e* . . . . . Titus 3:3
For where *e* and . . . . . James 3:16
deceit, hypocrisy, *e* . . . . . 1 Pet 2:1

EPAPHRAS
Leader of the Colossian church, Col 1:7, 8
Suffers as a prisoner in Rome, Philem 23

EPAPHRODITUS
Messenger from Philippi, Phil 2:25–27
Brings a gift to Paul, Phil 4:18

EPHESUS
Paul visits, Acts 18:18–21
Miracles done here, Acts 19:11–21
Demetrius stirs up riot in, Acts 19:24–29
Elders of, addressed by Paul at Miletus, Acts 20:17–38
Letter sent to, Eph 1:1
Site of one of seven churches, Rev 1:11

EPHRAIM
Joseph's younger son, Gen 41:52
Obtains Jacob's blessing, Gen 48:8–20
——— Tribe of:
Predictions concerning, Gen 48:20
Territory assigned to, Josh 16:1–10
Assist Deborah, Judg 5:14, 15
Assist Gideon, Judg 7:24, 25
Quarrel with Gideon, Judg 8:1–3
Quarrel with Jephthah, Judg 12:1–4
Leading tribe of kingdom of Israel, Is 7:2–17
Provoke God by sin, Hos 12:7–14
Many of, join Judah, 2 Chr 15:8, 9
Captivity of, predicted, Hos 9:3–17
Messiah promised to, Zech 9:9–13

EPHRATHAH
Ancient name of Bethlehem, Ruth 4:11
Prophecy concerning, Mic 5:2

EPHRON
Hittite who sold Machpelah to Abraham, Gen 23:8–20

EPICUREANS
Sect of pleasure-loving philosophers, Acts 17:18

EPISTLE
You are our *e* written . . . . . 2 Cor 3:2
you are an *e* . . . . . 2 Cor 3:3
by word or our *e* . . . . . 2 Thess 2:15
our word in this *e* . . . . . 2 Thess 3:14
is a sign in every *e* . . . . . 2 Thess 3:17

EPISTLES
e of commendation to . . . . . 2 Cor 3:1
as also in all his *e* . . . . . 2 Pet 3:16

EQUAL
it was you, a man my *e* . . . . . Ps 55:13
and you made them *e* . . . . . Matt 20:12
making Himself *e* . . . . . John 5:18
it robbery to be *e* . . . . . Phil 2:6

EQUALITY
that there may be *e* . . . . . 2 Cor 8:14

EQUITY
You have established *e* . . . . . Ps 99:4
judgment, and *e* . . . . . Prov 1:3
and *e* cannot enter . . . . . Is 59:14
and pervert all *e* . . . . . Mic 3:9
with Me in peace and *e* . . . . . Mal 2:6

ER
Son of Judah, Gen 38:1–7; 46:12

ERASTUS
Paul's friend at Ephesus, Acts 19:21, 22; 2 Tim 4:20
Treasurer of Corinth, Rom 16:23

ERR
you cause you to *e* . . . . . Is 3:12
My people Israel to *e* . . . . . Jer 23:13

ERROR
God that it was an *e* . . . . . Eccl 5:6
e which was due . . . . . Rom 1:27
a sinner from the *e* . . . . . James 5:20
led away with the *e* . . . . . 2 Pet 3:17
and the spirit of *e* . . . . . 1 John 4:6
run greedily in the *e* . . . . . Jude 11

ERRORS
can understand his *e* . . . . . Ps 19:12

ESARHADDON
Son of Sennacherib; king of Assyria (681–669 B.C.), 2 Kin 19:36, 37

ESAU
Isaac's favorite son, Gen 25:25–28
Sells his birthright, Gen 25:29–34
Deprived of blessing; seeks to kill Jacob, Gen 27
Reconciled to Jacob, Gen 33:1–17
Descendants of, Gen 36

ESCAPE
E to the mountains . . . . . Gen 19:17
and they shall not *e* . . . . . Job 11:20
Shall they *e* by . . . . . Ps 56:7
speaks lies will not *e* . . . . . Prov 19:5
and how shall we *e* . . . . . Is 20:6
e all these things . . . . . Luke 21:36
same, that you will *e* . . . . . Rom 2:3
also make the way of *e* . . . . 1 Cor 10:13
how shall we *e* if we . . . . . Heb 2:3
e who refused Him who . . . . Heb 12:25

ESCAPED
my flesh, and I have *e* . . . . . Job 19:20
Our soul has *e* as a . . . . . Ps 124:7
after they have *e* . . . . . 2 Pet 2:20

ESHCOL
Valley near Hebron, Num 13:22–27; Deut 1:24

ESTABLISH
to *e* them forever . . . . . 2 Chr 9:8
'Your seed I will *e* . . . . . Ps 89:4
e the work of our . . . . . Ps 90:17
E Your word to Your . . . . . Ps 119:38
e an everlasting . . . . . Ezek 16:60
e justice in the gate . . . . . Amos 5:15
seeking to *e* their own . . . . . Rom 10:3
faithful, who will *e* . . . . . 2 Thess 3:3
E your hearts . . . . . James 5:8
a while, perfect, *e* . . . . . 1 Pet 5:10

ESTABLISHED
also is firmly *e* . . . . . 1 Chr 16:30
David my father be *e* . . . . . 2 Chr 1:9
a rock, and *e* my steps . . . . . Ps 40:2
e a testimony in Jacob . . . . . Ps 78:5
Your throne is *e* . . . . . Ps 93:2
let all your ways be *e* . . . . . Prov 4:26
e the clouds above . . . . . Prov 8:28
lip shall be *e* forever . . . . . Prov 12:19
house shall be *e* . . . . . Is 2:2
by His power, He has *e* . . . . . Jer 10:12
built up in Him and *e* . . . . . Col 2:7
covenant, which was *e* . . . . . Heb 8:6
that the heart be *e* . . . . . Heb 13:9

ESTABLISHES
The king *e* the land by . . . . . Prov 29:4
Now He who *e* us with . . . . . 2 Cor 1:21

ESTEEM
high wall in his own *e* . . . . . Prov 18:11
and we did not *e* . . . . . Is 53:3
e others better than . . . . . Phil 2:3
and hold such men in *e* . . . . . Phil 2:29
e them very highly . . . . . 1 Thess 5:13

ESTEEMED
For what is highly *e* . . . . . Luke 16:15
those who are least *e* . . . . . 1 Cor 6:4

ESTEEMS
One person *e* one day . . . . . Rom 14:5

ESTHER
Selected for harem, Esth 2:7–16
Chosen to be queen, Esth 2:17, 18
Agrees to intercede for her people, Esth 4
Invites king to banquet, Esth 5:1–8
Denounces Haman; obtains reversal of decree, Esth 7:1—8:8
Establishes Purim, Esth 9:29–32

ESTRANGED
The wicked are *e*. . . . . Ps 58:3
because they are all *e* . . . . . Ezek 14:5
You have become *e*. . . . . Gal 5:4

ETAM
Rock where Samson took refuge, Judg 15:8–19

ETERNAL
e God is your refuge . . . . . Deut 33:27
For man goes to his *e* . . . . . Eccl 12:5
I do that I may have *e*. . . . . Matt 19:16
and inherit *e* life . . . . . Matt 19:29
in the age to come, *e* . . . . . Mark 10:30
not perish but have *e*. . . . . John 3:15
you think you have *e*. . . . . John 5:39
And I give them *e* life . . . . . John 10:28
that He should give *e* . . . . . John 17:2
And this is *e* life . . . . . John 17:3
e life to those who by . . . . . Rom 2:7
the gift of God is *e* . . . . . Rom 6:23
e weight of glory . . . . . 2 Cor 4:17
are not seen are *e*. . . . . 2 Cor 4:18
not made with hands, *e* . . . . . 2 Cor 5:1
lay hold on *e* life . . . . . 1 Tim 6:12
e life which God. . . . . Titus 1:2
and of *e* judgment . . . . . Heb 6:2
e life which was . . . . . 1 John 1:2
that no murderer has *e*. . . . . 1 John 3:15
God has given us *e*. . . . . 1 John 5:11
that you have *e* life. . . . . 1 John 5:13
Jesus Christ unto *e*. . . . . Jude 21

ETERNITY
Also He has put *e* . . . . . Eccl 3:11
One who inhabits *e* . . . . . Is 57:15

ETHIOPIA
See CUSH
Hostile to Israel and Judah, 2 Chr 12:2, 3; 14:9–15; Is 43:3; Dan 11:43
Prophecies against, Is 20:1–6; Ezek 30:4–9

ETHIOPIANS
Skin of, unchangeable, Jer 13:23

EUNICE
Mother of Timothy, 2 Tim 1:5

EUNUCH
of Ethiopia, a *e* . . . . . Acts 8:27

EUNUCHS
have made themselves *e* . . . . Matt 19:12

EUPHRATES
River of Eden, Gen 2:14
Boundary of Promised Land, Gen 15:18; 1 Kin 4:21, 24
Scene of battle, Jer 46:2, 6, 10
Angels bound there, Rev 9:14

EUTYCHUS
Sleeps during Paul's sermon, Acts 20:9
Restored to life, Acts 20:12

EVANGELIST
of Philip the *e* . . . . . Acts 21:8
do the work of an *e* . . . . . 2 Tim 4:5

EVANGELISTS
some prophets, some *e*. . . . . Eph 4:11

EVEN
E in laughter the . . . . . Prov 14:13
E a child is known . . . . . Prov 20:11
e nature itself teach . . . . . 1 Cor 11:14
e denying the Lord who . . . . . 2 Pet 2:1

EVENING
At *e* they return . . . . . Ps 59:6
e it is cut down and. . . . . Ps 90:6
of my hands as the *e*. . . . . Ps 141:2
e do not withhold your . . . . . Eccl 11:6
and more fierce than *e*. . . . . Hab 1:8

EVERLASTING
God of Israel from *e* . . . . . 1 Chr 16:36
of the LORD is from *e*. . . . . Ps 103:17
righteousness is an *e* . . . . . Ps 119:142
Your kingdom is an *e* . . . . . Ps 145:13
in YAH, the LORD, is *e* . . . . . Is 26:4
will be to you an *e* . . . . . Is 60:19
from *E* is Your name . . . . . Is 63:16
awake, some to *e* life . . . . . Dan 12:2
not perish but have *e*. . . . . John 3:16
Him who sent Me has *e* . . . . . John 5:24
endures to *e* life. . . . . John 6:27
in Him may have *e* . . . . . John 6:40
believes in Me has *e* . . . . . John 6:47
unworthy of *e* life . . . . . Acts 13:46
of the Spirit reap *e* . . . . . Gal 6:8
e destruction from the . . . . . 2 Thess 1:9

EVERYONE
said, 'Repent now *e* . . . . . Jer 25:5
e who is born of the . . . . . John 3:8
E who is of the truth . . . . . John 18:37

EVIDENCE
e of things not seen . . . . . Heb 11:1

EVIDENT
the sight of God is *e*. . . . . Gal 3:11
of some are clearly *e*. . . . . 1 Tim 5:25
e that our Lord arose . . . . . Heb 7:14

EVIL
of good and *e* . . . . . Gen 2:9
knowing good and *e* . . . . . Gen 3:5
his heart was only *e*. . . . . Gen 6:5
e have been the . . . . . Gen 47:9
rebellious and *e* city . . . . . Ezra 4:12
e shall touch you . . . . . Job 5:19
I looked for good, *e*. . . . . Job 30:26
nor shall *e* dwell . . . . . Ps 5:4
I will fear no *e*. . . . . Ps 23:4
E shall slay the . . . . . Ps 34:21
he does not abhor *e*. . . . . Ps 36:4
e more than good . . . . . Ps 52:3
e shall befall you . . . . . Ps 91:10
To do *e* is like sport. . . . . Prov 10:23
shall be filled with *e* . . . . . Prov 12:21
e will bow before the. . . . . Prov 14:19
Keeping watch on the *e*. . . . . Prov 15:3
Whoever rewards *e* . . . . . Prov 17:13
E will not depart . . . . . Prov 17:13
e all the days of her. . . . . Prov 31:12
There is a severe *e* . . . . . Eccl 5:13
of men are full of *e* . . . . . Eccl 9:3
to those who call *e*. . . . . Is 5:20
is taken away from *e* . . . . . Is 57:1
of peace and not of *e*. . . . . Jer 29:11
commit this great *e* . . . . . Jer 44:7
Seek good and not *e* . . . . . Amos 5:14
deliver us from the *e* . . . . . Matt 6:13
If you then, being *e*. . . . . Matt 7:11
"Why do you think *e* . . . . . Matt 9:4
e treasure brings . . . . . Matt 12:35
everyone practicing *e* . . . . . John 3:20
bear witness of the *e*. . . . . John 18:23
e I will not to do . . . . . Rom 7:19
then a law, that *e*. . . . . Rom 7:21
done any good or *e*. . . . . Rom 9:11
Abhor what is *e* . . . . . Rom 12:9
Repay no one *e* for . . . . . Rom 12:17
not be overcome by *e* . . . . . Rom 12:21
simple concerning *e* . . . . . Rom 16:19
provoked, thinks no *e* . . . . . 1 Cor 13:5
from every form of *e* . . . . . 1 Thess 5:22

EVIL-MERODACH
Babylonian king (562–560 B.C.), 2 Kin 25:27–30

EVIL-MINDEDNESS
strife, deceit, *e*. . . . . Rom 1:29

EVILDOER
"If He were not an *e*. . . . . John 18:30
suffer trouble as an *e*. . . . . 2 Tim 2:9
a thief, an *e*. . . . . 1 Pet 4:15

EVILDOERS
e shall be cut off . . . . . Ps 37:9
Depart from me, you *e* . . . . . Ps 119:115
iniquity, a brood of *e*. . . . . Is 1:4
e shall never be. . . . . Is 14:20
against you as *e* . . . . . 1 Pet 2:12

EVILS
e have surrounded me. . . . . Ps 40:12
have committed two *e* . . . . . Jer 2:13

EXALT
God, and I will *e* . . . . . Ex 15:2
e the horn of His . . . . . 1 Sam 2:10
e His name together . . . . . Ps 34:3
E the LORD our God . . . . . Ps 99:5
are my God, I will *e* . . . . . Ps 118:28
if I do not *e*. . . . . Ps 137:6
into heaven, I will *e* . . . . . Is 14:13
E the humble . . . . . Ezek 21:26
and he shall *e* himself . . . . . Dan 8:25

EXALTATION
e comes neither from . . . . . Ps 75:6
who rejoice in My *e*. . . . . Is 13:3
brother glory in his *e*. . . . . James 1:9

EXALTED
Let God be *e*. . . . . 2 Sam 22:47
built You an *e* . . . . . 2 Chr 6:2
name, which is *e* . . . . . Neh 9:5
when vileness is *e* . . . . . Ps 12:8
I will be *e* among the . . . . . Ps 46:10
righteous shall be *e* . . . . . Ps 75:10
favor our horn is *e*. . . . . Ps 89:17
You are *e* far above . . . . . Ps 97:9
His name alone is *e*. . . . . Ps 148:13

upright the city is *e* . . . . . Prov 11:11
LORD alone shall be *e* . . . . . Is 2:11
valley shall be *e* . . . . . Is 40:4
Him God has *e* . . . . . Acts 5:31
And lest I should be *e* . . . . . 2 Cor 12:7
also has highly *e*. . . . . Phil 2:9

EXALTS
Righteousness *e*. . . . . Prov 14:34
high thing that *e* . . . . . 2 Cor 10:5
e himself above all . . . . . 2 Thess 2:4

EXAMINE
E me, O LORD . . . . . Ps 26:2
But let a man *e* . . . . . 1 Cor 11:28
But let each one *e* . . . . . Gal 6:4

EXAMPLE
to make her a public *e*. . . . . Matt 1:19
I have given you an *e* . . . . . John 13:15
in following my *e* . . . . . Phil 3:17
to make ourselves an *e* . . . . . 2 Thess 3:9
youth, but be an *e* . . . . . 1 Tim 4:12
us, leaving us an *e*. . . . . 1 Pet 2:21
making them an *e*. . . . . 2 Pet 2:6
are set forth as an *e* . . . . . Jude 7

EXAMPLES
happened to them as *e*. . . . . 1 Cor 10:11
so that you became *e* . . . . . 1 Thess 1:7
to you, but being *e* . . . . . 1 Pet 5:3

EXCEEDING
He might show the *e* . . . . . Eph 2:7

EXCEEDINGLY
for the LORD must be *e* . . . . . 1 Chr 22:5
You have made him *e* . . . . . Ps 21:6
is far off and *e* deep . . . . . Eccl 7:24
e high mountain . . . . . Matt 4:8
Rejoice and be *e* . . . . . Matt 5:12

EXCEEDS
your righteousness *e* . . . . . Matt 5:20

EXCEL
you His angels, who *e*. . . . . Ps 103:20
but you *e* them all . . . . . Prov 31:29
that you seek to *e*. . . . . 1 Cor 14:12

EXCELLENCE
e You have overthrown . . . . . Ex 15:7
did not come with *e*. . . . . 1 Cor 2:1

EXCELLENT
He is *e* in power . . . . . Job 37:23
It shall be as *e* . . . . . Ps 141:5
will speak of *e* things . . . . . Prov 8:6
like Lebanon, *e*. . . . . Song 5:15
for He has done *e*. . . . . Is 12:5
in counsel and *e* . . . . . Is 28:29
Inasmuch as an *e* . . . . . Dan 5:12
the things that are *e* . . . . . Rom 2:18
the things that are *e* . . . . . Phil 1:10
e sacrifice than Cain. . . . . Heb 11:4
came to Him from the *E* . . . . 2 Pet 1:17

EXCELS
Do you see a man who *e*. . . . Prov 22:29
I saw that wisdom *e*. . . . . Eccl 2:13
of the glory that *e* . . . . . 2 Cor 3:10

EXCHANGE
man give in *e* for his soul . . . Matt 16:26

EXCHANGED
Nor can it be *e*. . . . . Job 28:17
e the truth of God for . . . . . Rom 1:25
For even their women *e* . . . . . Rom 1:26

EXCLUDE
you, and when they *e* . . . . . Luke 6:22
they want to *e* you . . . . . Gal 4:17

EXCUSE
God be angry at your *e* . . . . . Eccl 5:6
but now they have no *e* . . . . . John 15:22
they are without *e*. . . . . Rom 1:20
do you think that we *e*. . . . . 2 Cor 12:19

EXCUSES
began to make *e* . . . . . Luke 14:18

EXECUTE
e vengeance on the . . . . . Ps 149:7
if you thoroughly *e* . . . . . Jer 7:5
e the fierceness . . . . . Hos 11:9
e judgment also. . . . . John 5:27
e wrath on him who . . . . . Rom 13:4

EXECUTES
by the judgment He *e* . . . . . Ps 9:16
e righteousness . . . . . Ps 103:6
e justice for the . . . . . Ps 146:7
e justice for me. . . . . Mic 7:9

EXERCISE
those who are great *e* . . . . . Matt 20:25
e yourself toward . . . . . 1 Tim 4:7
e profits a little . . . . . 1 Tim 4:8

EXERCISED
have their senses *e* . . . . . Heb 5:14

EXHORT
we command and *e* . . . . . 2 Thess 3:12
e him as a father . . . . . 1 Tim 5:1
and *e* these things . . . . . 1 Tim 6:2
doctrine, both to *e* . . . . . Titus 1:9
Speak these things, *e*. . . . . Titus 2:15
e one another . . . . . Heb 3:13

EXHORTATION
you have any word of *e*. . . . . Acts 13:15
he who exhorts, in *e* . . . . . Rom 12:8
to reading, to *e* . . . . . 1 Tim 4:13
with the word of *e* . . . . . Heb 13:22

EXHORTED
For I earnestly *e* . . . . . Jer 11:7
e and strengthened. . . . . Acts 15:32
as you know how we *e* . . . . 1 Thess 2:11

EXILE
and also an *e* from . . . . . 2 Sam 15:19
The captive *e* hastens . . . . . Is 51:14

EXIST
things which do not *e* . . . . . Rom 4:17
by Your will they *e* . . . . . Rev 4:11

EXPECT
an hour you do not *e* . . . . . Luke 12:40

EXPECTATION
The *e* of the poor . . . . . Ps 9:18
God alone, for my *e* . . . . . Ps 62:5
the people were in *e* . . . . . Luke 3:15
a certain fearful *e* . . . . . Heb 10:27

EXPERT
and the *e* enchanter . . . . . Is 3:3
those of an *e* warrior . . . . . Jer 50:9
because you are *e* . . . . . Acts 26:3

EXPLAIN
was no one who could *e* . . . . Gen 41:24
days they could not *e* . . . . . Judg 14:14
"*E* this parable to us . . . . . Matt 15:15
to say, and hard to *e*. . . . . Heb 5:11

EXPLAINED
He *e* all things to His . . . . . Mark 4:34

EXPLOIT
e all your . . . . . Is 58:3
against those who *e* . . . . . Mal 3:5
they will *e* you with . . . . . 2 Pet 2:3

EXPOSED
his deeds should be *e* . . . . . John 3:20
all things that are *e*. . . . . Eph 5:13

EXPOUNDED
He *e* to them in all . . . . . Luke 24:27

EXPRESS
man cannot *e* it . . . . . Eccl 1:8
of His glory and the *e* . . . . . Heb 1:3

EXPRESSLY
of the LORD came *e*. . . . . Ezek 1:3
Now the Spirit *e* . . . . . 1 Tim 4:1

EXTEND
none to *e* mercy to him. . . . . Ps 109:12
"Behold, I will *e*. . . . . Is 66:12
did not *e* to you . . . . . 2 Cor 10:14

EXTINGUISHED
broken, my days are *e* . . . . . Job 17:1
They are *e* . . . . . Is 43:17

EXTOL
I will *e* You . . . . . Ps 30:1
e Him who rides . . . . . Ps 68:4

EXTOLLED
shall be exalted and *e*. . . . . Is 52:13

EXTORTION
e gathers it for him . . . . . Prov 28:8
your neighbors by *e* . . . . . Ezek 22:12
they are full of *e* . . . . . Matt 23:25

EXTORTIONERS
e will inherit . . . . . 1 Cor 6:10

EXULT
in anguish I would *e* . . . . . Job 6:10

EYE
e for *e* . . . . . Ex 21:24
the ear, but now my *e* . . . . . Job 42:5
guide you with My *e*. . . . . Ps 32:8
Behold, the *e* of the . . . . . Ps 33:18
He who formed the *e* . . . . . Ps 94:9
and the seeing *e*. . . . . Prov 20:12
who has a generous *e* . . . . . Prov 22:9
A man with an evil *e*. . . . . Prov 28:22
e that mocks his . . . . . Prov 30:17
e is not satisfied . . . . . Eccl 1:8
labors, nor is his *e* . . . . . Eccl 4:8
for they shall see *e* . . . . . Is 52:8
e seen any God besides . . . . . Is 64:4
the apple of His *e*. . . . . Zech 2:8
if your right *e* . . . . . Matt 5:29
it was said, 'An *e*. . . . . Matt 5:38
plank in your own *e* . . . . . Matt 7:3
e causes you to sin . . . . . Matt 18:9
Or is your *e* evil . . . . . Matt 20:15
e causes you to sin . . . . . Mark 9:47
the *e* of a needle . . . . . Luke 18:25
"Because I am not an *e* . . . . 1 Cor 12:16
whole body were an *e* . . . . . 1 Cor 12:17
the twinkling of an *e* . . . . . 1 Cor 15:52

every *e* will see Him . . . . . Rev 1:7
your eyes with *e* salve . . . . . Rev 3:18

EYELIDS

His eyes behold, His *e* . . . . . Ps 11:4
e look right before . . . . . Prov 4:25

EYES

e will be opened . . . . . Gen 3:5
and you can be our *e* . . . . . Num 10:31
she put paint on her *e* . . . . . 2 Kin 9:30
For the *e* of the . . . . . 2 Chr 16:9
Do You have *e* of flesh . . . . . Job 10:4
And my *e* shall behold . . . . . Job 19:27
I was *e* to the blind . . . . . Job 29:15
e observe from afar . . . . . Job 39:29
e are secretly fixed . . . . . Ps 10:8
e are ever toward the . . . . . Ps 25:15
The *e* of the LORD are . . . . . Ps 34:15
e fail while I wait . . . . . Ps 69:3
e shall you look . . . . . Ps 91:8
I will lift up my *e* . . . . . Ps 121:1
not give sleep to my *e* . . . . . Ps 132:4
e saw my substance . . . . . Ps 139:16
e look straight ahead . . . . . Prov 4:25
but the *e* of a fool . . . . . Prov 17:24
Will you set your *e* . . . . . Prov 23:5
Who has redness of *e* . . . . . Prov 23:29
be wise in his own *e* . . . . . Prov 26:5
so the *e* of man are . . . . . Prov 27:20
The wise man's *e* . . . . . Eccl 2:14
e than the wandering . . . . . Eccl 6:9
You have dove's *e* . . . . . Song 1:15
e have seen the King . . . . . Is 6:5
of the book, and the *e* . . . . . Is 29:18
e fail from looking . . . . . Is 38:14
O LORD, are not Your *e* . . . . . Jer 5:3
Who have *e* and see . . . . . Jer 5:21
e will weep bitterly . . . . . Jer 13:17
For I will set My *e* . . . . . Jer 24:6
rims were full of *e* . . . . . Ezek 1:18
full of *e* all around . . . . . Ezek 10:12
that horn which had *e* . . . . . Dan 7:20
horn between his *e* . . . . . Dan 8:5
You are of purer *e* . . . . . Hab 1:13
But blessed are your *e* . . . . . Matt 13:16
"He put clay on my *e* . . . . . John 9:15
e they have closed . . . . . Acts 28:27
e that they should not . . . . . Rom 11:8
plucked out your own *e* . . . . . Gal 4:15
have seen with our *e* . . . . . 1 John 1:1
the lust of the *e* . . . . . 1 John 2:16
as snow, and His *e* . . . . . Rev 1:14
and anoint your *e* . . . . . Rev 3:18
creatures full of *e* . . . . . Rev 4:6
horns and seven *e* . . . . . Rev 5:6
tear from their *e* . . . . . Rev 21:4

EYESERVICE

not with *e* . . . . . Eph 6:6
the flesh, not with *e* . . . . . Col 3:22

EYEWITNESSES

the beginning were *e* . . . . . Luke 1:2
e of His majesty . . . . . 2 Pet 1:16

EZEKIEL

Sent to rebellious Israel, Ezek 2; 3
Prophesies by symbolic action:
siege of Jerusalem, Ezek 4
destruction of Jerusalem, Ezek 5
captivity of Judah, Ezek 12:1–20
destruction of the temple, Ezek 24:15–27
Visions of:
God's glory, Ezek 1:4–28
abominations, Ezek 8:5–18
valley of dry bones, Ezek 37:1–14
messianic times, Ezek 40—48
river of life, Ezek 47:1–5
Parables, allegories, dirges of, Ezek 15; 16; 17; 19; 23; 24

EZION GEBER

See ELATH
Town on the Red Sea, 1 Kin 9:26
Israelite encampment, Num 33:35
Seaport of Israel's navy, 1 Kin 22:48

EZRA

Scribe, priest and reformer of postexilic times; commissioned by Artaxerxes, Ezra 7
Returns with exiles to Jerusalem, Ezra 8
Institutes reforms, Ezra 9
Reads the Law, Neh 8
Assists in dedication of wall, Neh 12:27–43

FABLES

nor give heed to *f* . . . . . 1 Tim 1:4
be turned aside to *f* . . . . . 2 Tim 4:4
cunningly devised *f* . . . . . 2 Pet 1:16

FACE

"For I have seen God *f* . . . . . Gen 32:30
f shone while he . . . . . Ex 34:29
he put a veil on his *f* . . . . . Ex 34:33
the LORD make His *f* . . . . . Num 6:25
Then he turned his *f* . . . . . 2 Kin 20:2
curse You to Your *f* . . . . . Job 1:11
me, I will see Your *f* . . . . . Ps 17:15
Why do You hide Your *f* . . . . . Ps 44:24
and cause His *f* . . . . . Ps 67:1
of his *f* is changed . . . . . Eccl 8:1
sins have hidden His *f* . . . . . Is 59:2
I have made your *f* . . . . . Ezek 3:8
but to us shame of *f* . . . . . Dan 9:7
deep sleep on my *f* . . . . . Dan 10:9
before Your *f* who . . . . . Matt 11:10
f shone like the sun . . . . . Matt 17:2
always before my *f* . . . . . Acts 2:25
dimly, but then *f* . . . . . 1 Cor 13:12
look steadily at the *f* . . . . . 2 Cor 3:7
with unveiled *f* . . . . . 2 Cor 3:18
withstood him to his *f* . . . . . Gal 2:11
his natural *f* in a . . . . . James 1:23
but the *f* of the LORD . . . . . 1 Pet 3:12
They shall see His *f* . . . . . Rev 22:4

FACES

f were not ashamed . . . . . Ps 34:5
hid, as it were, our *f* . . . . . Is 53:3
be afraid of their *f* . . . . . Jer 1:8
and all *f* turned pale . . . . . Jer 30:6
they disfigure their *f* . . . . . Matt 6:16

FACTIONS

there must also be *f* . . . . . 1 Cor 11:19

FADE

we all *f* as a leaf . . . . . Is 64:6
and the leaf shall *f* . . . . . Jer 8:13
rich man also will *f* . . . . . James 1:11
and that does not *f* . . . . . 1 Pet 1:4

FADES

withers, the flower *f* . . . . . Is 40:7

FAIL

eyes shall look and *f* . . . . . Deut 28:32
flesh and my heart *f* . . . . . Ps 73:26
of the thirsty to *f* . . . . . Is 32:6
their tongues *f* . . . . . Is 41:17
whose waters do not *f* . . . . . Is 58:11
have caused wine to *f* . . . . . Jer 48:33
of the olive may *f* . . . . . Hab 3:17
nor shall the vine *f* . . . . . Mal 3:11
that when you *f* . . . . . Luke 16:9
tittle of the law to *f* . . . . . Luke 16:17
faith should not *f* . . . . . Luke 22:32
they will *f* . . . . . 1 Cor 13:8
Your years will not *f* . . . . . Heb 1:12
For the time would *f* . . . . . Heb 11:32

FAILED

Not a word *f* of any . . . . . Josh 21:45
My relatives have *f* . . . . . Job 19:14
refuge has *f* me . . . . . Ps 142:4

FAILING

men's hearts *f* . . . . . Luke 21:26

FAILS

my strength *f* because . . . . . Ps 31:10
my spirit *f* . . . . . Ps 143:7
and every vision *f* . . . . . Ezek 12:22
Love never *f* . . . . . 1 Cor 13:8

FAINT

the youths shall *f* . . . . . Is 40:30
shall walk and not *f* . . . . . Is 40:31
my heart is *f* in me . . . . . Jer 8:18
and the infants *f* . . . . . Lam 2:11

FAINTED

thirsty, their soul *f* . . . . . Ps 107:5

FAINTHEARTED

unruly, comfort the *f* . . . . . 1 Thess 5:14

FAINTS

longs, yes, even *f* . . . . . Ps 84:2
My soul *f* for Your . . . . . Ps 119:81
And the whole heart *f* . . . . . Is 1:5
the earth, neither *f* . . . . . Is 40:28

FAIR

Behold, you are *f* . . . . . Song 1:15
of the Lord is not *f* . . . . . Ezek 18:25
to a place called *F* . . . . . Acts 27:8
what is just and *f* . . . . . Col 4:1

FAIR-MINDED

These were more *f* . . . . . Acts 17:11

FAIRER

f than the sons . . . . . Ps 45:2

FAIREST

another beloved, O *f* . . . . . Song 5:9
your beloved gone, O *f* . . . . . Song 6:1

FAITH

in whom is no *f* . . . . . Deut 32:20
shall live by his *f* . . . . . Hab 2:4
you, O you of little *f* . . . . . Matt 6:30
not found such great *f* . . . . . Matt 8:10
f as a mustard seed . . . . . Matt 17:20
that you have no *f* . . . . . Mark 4:40
to them, "Have *f* . . . . . Mark 11:22
"Increase our *f* . . . . . Luke 17:5
will He really find *f* . . . . . Luke 18:8
a man full of *f* . . . . . Acts 6:5
are sanctified by *f* . . . . . Acts 26:18
for obedience to the *f* . . . . . Rom 1:5
God is revealed from *f* . . . . . Rom 1:17
God, through *f* . . . . . Rom 3:22

f apart from the deeds . . . . . Rom 3:28
his *f* is accounted for. . . . . Rom 4:5
f is made void and the . . . . . Rom 4:14
those who are of the *f*. . . . . Rom 4:16
f which we preach. . . . . Rom 10:8
f comes by hearing . . . . . Rom 10:17
and you stand by *f* . . . . . Rom 11:20
in proportion to our *f* . . . . . Rom 12:6
Do you have *f*. . . . . Rom 14:22
he does not eat from *f*. . . . . Rom 14:23
though I have all *f* . . . . . 1 Cor 13:2
And now abide *f* . . . . . 1 Cor 13:13
For we walk by *f* . . . . . 2 Cor 5:7
the flesh I live by *f* . . . . . Gal 2:20
or by the hearing of *f* . . . . . Gal 3:2
f are sons of Abraham . . . . . Gal 3:7
the law is not of *f*. . . . . Gal 3:12
But after *f* has come . . . . . Gal 3:25
f working through love . . . . . Gal 5:6
of the household of *f* . . . . . Gal 6:10
been saved through *f* . . . . . Eph 2:8
one Lord, one *f* . . . . . Eph 4:5
to the unity of the *f* . . . . . Eph 4:13
taking the shield of *f* . . . . . Eph 6:16
your work of *f* . . . . . 1 Thess 1:3
for not all have *f*. . . . . 2 Thess 3:2
having *f* and a good . . . . . 1 Tim 1:19
the mystery of the *f*. . . . . 1 Tim 3:9
he has denied the *f* . . . . . 1 Tim 5:8
I have kept the *f* . . . . . 2 Tim 4:7
in our common *f* . . . . . Titus 1:4
not being mixed with *f*. . . . . Heb 4:2
f is the substance . . . . . Heb 11:1
without *f* it is . . . . . Heb 11:6
someone says he has *f*. . . . . James 2:14
Show me your *f*. . . . . James 2:18
and not by *f* only. . . . . James 2:24
f will save the sick . . . . . James 5:15
add to your *f* virtue. . . . . 2 Pet 1:5
on your most holy *f* . . . . . Jude 20
the patience and the *f*. . . . . Rev 13:10
of God and the *f*. . . . . Rev 14:12

FAITHFUL
God, He is God, the *f*. . . . . Deut 7:9
f disappear from among . . . . . Ps 12:1
LORD preserves the *f* . . . . . Ps 31:23
whose spirit was not *f*. . . . . Ps 78:8
eyes shall be on the *f*. . . . . Ps 101:6
f spirit conceals a. . . . . Prov 11:13
But who can find a *f*. . . . . Prov 20:6
f witness between us . . . . . Jer 42:5
the Holy One who is *f* . . . . . Hos 11:12
"Who then is a *f* . . . . . Matt 24:45
good and *f* servant . . . . . Matt 25:23
He who is *f* in what . . . . . Luke 16:10
if you have not been *f*. . . . . Luke 16:12
have judged me to be *f*. . . . . Acts 16:15
God is *f* . . . . . 1 Cor 1:9
is my beloved and *f* . . . . . 1 Cor 4:17
But as God is *f*. . . . . 2 Cor 1:18
f brethren in Christ . . . . . Col 1:2
He who calls you is *f* . . . . . 1 Thess 5:24
This is a *f* saying and . . . . . 1 Tim 1:15
f High Priest in. . . . . Heb 2:17
as Moses also was *f*. . . . . Heb 3:2
He who promised is *f*. . . . . Heb 10:23
He is *f* and just to . . . . . 1 John 1:9
Be *f* until death. . . . . Rev 2:10
words are true and *f*. . . . . Rev 21:5

FAITHFULNESS
I have declared Your *f*. . . . . Ps 40:10
f You shall establish . . . . . Ps 89:2
Your *f* also surrounds . . . . . Ps 89:8
and Your *f* every night . . . . . Ps 92:2
f endures to all . . . . . Ps 119:90
In Your *f* answer me . . . . . Ps 143:1
counsels of old are *f* . . . . . Is 25:1
great is Your *f*. . . . . Lam 3:23
unbelief make the *f*. . . . . Rom 3:3

FAITHLESS
"O *f* generation . . . . . Mark 9:19
If we are *f*. . . . . 2 Tim 2:13

FALL
a deep sleep to *f*. . . . . Gen 2:21
but do not let me *f* . . . . . 2 Sam 24:14
Let them *f* by their . . . . . Ps 5:10
For I am ready to *f* . . . . . Ps 38:17
Yes, all kings shall *f*. . . . . Ps 72:11
righteous man may *f*. . . . . Prov 24:16
but the wicked shall *f* . . . . . Prov 24:16
digs a pit will *f*. . . . . Prov 26:27
all their host shall *f* . . . . . Is 34:4
men shall utterly *f* . . . . . Is 40:30
of music, you shall *f* . . . . . Dan 3:5
And great was its *f* . . . . . Matt 7:27
the blind, both will *f*. . . . . Matt 15:14
the stars will *f*. . . . . Matt 24:29
"I saw Satan *f*. . . . . Luke 10:18
that they should *f* . . . . . Rom 11:11
take heed lest he *f* . . . . . 1 Cor 10:12
with pride he *f*. . . . . 1 Tim 3:6
if they *f* away . . . . . Heb 6:6
lest anyone *f* short of . . . . . Heb 12:15
it all joy when you *f* . . . . . James 1:2
and rocks, "*F* on us . . . . . Rev 6:16

FALLEN
"Babylon is *f* . . . . . Is 21:9
you have *f* from grace . . . . . Gal 5:4
And I saw a star *f*. . . . . Rev 9:1
"Babylon is *f*. . . . . Rev 14:8

FALLING
great drops of blood *f*. . . . . Luke 22:44
f away comes first . . . . . 2 Thess 2:3

FALLS
who is alone when he *f* . . . . . Eccl 4:10
And whoever *f* . . . . . Matt 21:44
master he stands or *f* . . . . . Rom l4:4
its flower *f*. . . . . James 1:11
so that no rain *f* . . . . . Rev 11:6

FALSE
"You shall not bear *f* . . . . . Ex 20:16
I hate every *f* way . . . . . Ps 119:104
gives heed to *f* lips. . . . . Prov 17:4
f witness shall perish . . . . . Prov 21:28
and do not love a *f* . . . . . Zech 8:17
"Beware of *f* prophets. . . . . Matt 7:15
f christs and *f*. . . . . Matt 24:24
and we are found *f*. . . . . 1 Cor 15:15
among *f* brethren . . . . . 2 Cor 11:26
of *f* brethren . . . . . Gal 2:4
f prophets have gone . . . . . 1 John 4:1
mouth of the *f* prophet . . . . . Rev 16:13

FALSEHOOD
those who speak *f*. . . . . Ps 5:6
and brings forth *f* . . . . . Ps 7:14
For their deceit is *f* . . . . . Ps 119:118
remove *f* and lies far . . . . . Prov 30:8
under *f* we have hidden . . . . . Is 28:15
offspring of *f* . . . . . Is 57:4

FALSELY
it, and swears *f* . . . . . Lev 6:3
nor have we dealt *f* . . . . . Ps 44:17
surely they swear *f* . . . . . Jer 5:2
words, swearing *f*. . . . . Hos 10:4
of evil against you *f* . . . . . Matt 5:11
f called knowledge . . . . . 1 Tim 6:20

FAME
Sheba heard of the *f* . . . . . 1 Kin 10:1
Your *f* went out. . . . . Ezek 16:14
them for praise and *f* . . . . . Zeph 3:19
Then His *f* went . . . . . Matt 4:24

FAMILIES
in you all the *f*. . . . . Gen 12:3
and makes their *f* . . . . . Ps 107:41
the God of all the *f* . . . . . Jer 31:1
f which the LORD has . . . . . Jer 33:24
in your seed all the *f* . . . . . Acts 3:25

FAMILY
shall mourn, every *f* . . . . . Zech 12:12
f were baptized . . . . . Acts 16:33
from whom the whole *f*. . . . . Eph 3:15

FAMINE
Now there was a *f* . . . . . Gen 12:10
keep them alive in *f*. . . . . Ps 33:19
He called for a *f* . . . . . Ps 105:16
send the sword, the *f* . . . . . Jer 24:10
of the fever of *f*. . . . . Lam 5:10
I will increase the *f*. . . . . Ezek 5:16
there arose a severe *f*. . . . . Luke l5:14

FAMINES
And there will be *f* . . . . . Matt 24:7

FAMISH
righteous soul to *f*. . . . . Prov 10:3

FAMISHED
honorable men are *f*. . . . . Is 5:13

FAMOUS
and may his name be *f* . . . . . Ruth 4:14

FAN
not to *f* or to cleanse . . . . . Jer 4:11
His winnowing *f*. . . . . Matt 3:12

FANCIES
with their own *f*. . . . . Prov 1:31

FAR
removed my brothers *f* . . . . . Job 19:13
Your judgments are *f* . . . . . Ps 10:5
Be not *f* from Me . . . . . Ps 22:11
those who are *f*. . . . . Ps 73:27
The LORD is *f* from the. . . . . Prov 15:29
but it was *f* from me . . . . . Eccl 7:23
removed their hearts *f* . . . . . Is 29:13
Those near and those *f*. . . . . Ezek 22:5
their heart is *f* from. . . . . Matt 15:8
going to a *f* country . . . . . Mark 13:34
though He is not *f* . . . . . Acts 17:27
you who once were *f* . . . . . Eph 2:13

FARMER
The hardworking *f* . . . . . 2 Tim 2:6
See how the *f* waits. . . . . James 5:7

FASHIONED
have made me and *f* . . . . . Job 10:8

FASHIONS
He *f* their hearts . . . . . Ps 33:15

FAST
f for me . . . . . Esth 4:16
f as you do this day . . . . . Is 58:4
f that I have chosen . . . . . Is 58:5
Consecrate a *f.* . . . . . Joel 1:14
"Moreover, when you *f.* . . . . . Matt 6:16
disciples do not *f.* . . . . . Matt 9:14
I *f* twice a week . . . . . Luke 18:12

FASTED
'Why have we *f* . . . . . Is 58:3
'When you *f* and. . . . . Zech 7:5
And when He had *f* . . . . . Matt 4:2

FASTENED
were its foundations *f* . . . . . Job 38:6
'the peg that is *f.* . . . . . Is 22:25

FASTING
I was *f* and praying . . . . . Neh 1:4
humbled myself with *f* . . . . . Ps 35:13
are weak through *f.* . . . . . Ps l09:24
house on the day of *f.* . . . . . Jer 36:6
prayer and supplications, with *f.* Dan 9:3
except by prayer and *f.* . . . . . Matt 17:21
Four days ago I was *f* . . . . . Acts 10:30
give yourselves to *f* . . . . . 1 Cor 7:5

FASTINGS
served God with *f* and prayers Luke 2:37
in sleeplessness, in *f.* . . . . . 2 Cor 6:5
in *f* often . . . . . 2 Cor 11:27

FAT
and you will eat the *f.* . . . . . Gen 45:18
f is the LORD's . . . . . Lev 3:16
Now Eglon was a very *f* . . . . . Judg 3:17
have closed up their *f* . . . . . Ps 17:10

FATHER
man shall leave his *f* . . . . . Gen 2:24
and you shall be a *f* . . . . . Gen 17:4
'You are my *f* . . . . . Job 17:14
I was a *f* to the poor . . . . . Job 29:16
A *f* of the fatherless . . . . . Ps 68:5
f pities his children . . . . . Ps 103:13
the instruction of a *f.* . . . . . Prov 4:1
God, Everlasting *F* . . . . . Is 9:6
You, O LORD, are our *F* . . . . . Is 63:16
time cry to Me, My *F* . . . . . Jer 3:4
for I am a *F* to Israel . . . . . Jer 31:9
"A son honors his *f* . . . . . Mal 1:6
Have we not all one *F* . . . . . Mal 2:10
Our *F* in heaven . . . . . Matt 6:9
He who loves *f* . . . . . Matt 10:37
does anyone know the *F.* . . . Matt 11:27
'He who curses *f.* . . . . . Matt 15:4
for One is your *F* . . . . . Matt 23:9
F will be divided. . . . . Luke 12:53
F loves the Son . . . . . John 3:35
F has been working. . . . . John 5:17
F raises the dead . . . . . John 5:21
F judges no one . . . . . John 5:22
He has seen the *F* . . . . . John 6:46
F who sent Me bears . . . . . John 8:18
we have one *F.* . . . . . John 8:41
of your *f* the devil . . . . . John 8:44
I and My *F* are one. . . . . John 10:30
and believe that the *F* . . . . . John 10:38
'I am going to the *F* . . . . . John 14:28
F is the vinedresser . . . . . John 15:1
came forth from the *F.* . . . . . John 16:28
that he might be the *f* . . . . . Rom 4:11
"I have made you a *f* . . . . . Rom 4:17
"I will be a *F* . . . . . 2 Cor 6:18
one God and *F* of all . . . . . Eph 4:6
but exhort him as a *f.* . . . . . 1 Tim 5:1
"I will be to Him a *F* . . . . . Heb 1:5
without *f*, without mother . . . . . Heb 7:3
comes down from the *F* . . . . James 1:17
if you call on the *F.* . . . . . 1 Pet 1:17
and testify that the *F* . . . . . 1 John 4:14

FATHER'S
you in My *F* kingdom. . . . . Matt 26:29
I must be about My *F.* . . . . . Luke 2:49
F house are many . . . . . John 14:2
that a man has his *f.* . . . . . 1 Cor 5:1

FATHERLESS
my hand against the *f* . . . . . Job 31:21
the helper of the *f.* . . . . . Ps 10:14
to do justice to the *f* . . . . . Ps 10:18
He relieves the *f* . . . . . Ps 146:9
the fields of the *f.* . . . . . Prov 23:10
do not defend the *f.* . . . . . Is 1:23
they may rob the *f* . . . . . Is 10:2
You the *f* finds mercy . . . . . Hos 14:3

FATHERS
the LORD God of our *f.* . . . . . Ezra 7:27
f trusted in You . . . . . Ps 22:4
our ears, O God, our *f* . . . . . Ps 44:1
have sinned with our *f* . . . . . Ps 106:6
f ate the manna . . . . . John 6:31
of whom are the *f.* . . . . . Rom 9:5
you do not have many *f.* . . . . . 1 Cor 4:15
unaware that all our *f* . . . . . 1 Cor 10:1

FATLING
and the *f* together. . . . . Is 11:6

FATNESS
as with marrow and *f* . . . . . Ps 63:5
of the root and *f* . . . . . Rom 11:17

FATTED
f cattle are . . . . . Matt 22:4
has killed the *f* . . . . . Luke 15:27

FATTENED
f your hearts as . . . . . James 5:5

FAULT
find no charge or *f.* . . . . . Dan 6:4
I have found no *f* . . . . . Luke 23:14
does He still find *f.* . . . . . Rom 9:19
of God without *f* . . . . . Phil 2:15
for they are without *f* . . . . . Rev 14:5

FAULTLESS
covenant had been *f.* . . . . . Heb 8:7
to present you *f* . . . . . Jude 24

FAULTS
"I remember my *f* . . . . . Gen 41:9
me from secret *f* . . . . . Ps 19:12
are beaten for your *f.* . . . . . 1 Pet 2:20

FAVOR
granted me life and *f.* . . . . . Job 10:12
f You will . . . . . Ps 5:12
His *f* is for life . . . . . Ps 30:5
A good man obtains *f.* . . . . . Prov 12:2
but his *f* is like dew . . . . . Prov 19:12
and seek the LORD's *f* . . . . . Jer 26:19
and stature, and in *f.* . . . . . Luke 2:52
God and having *f* . . . . . Acts 2:47
to do the Jews a *f.* . . . . . Acts 24:27

FAVORABLE
And will He be *f.* . . . . . Ps 77:7
LORD, You have been *f.* . . . . . Ps 85:1

FAVORED
because You *f* them. . . . . Ps 44:3
"Rejoice, highly *f* . . . . . Luke 1:28

FAVORITISM
do not show personal *f.* . . . . . Luke 20:21
God shows personal *f.* . . . . . Gal 2:6

FEAR
this and live, for I *f* God . . . . Gen 42:18
f the people of the . . . . . Num 14:9
to put the dread and *f.* . . . . . Deut 2:25
f Me all the days. . . . . Deut 4:10
f the LORD your God. . . . . Deut 6:2
book, that you may *f.* . . . . . Deut 28:58
said, "Does Job *f.* . . . . . Job 1:9
Yes, you cast off *f* . . . . . Job 15:4
Surely no *f* of me will . . . . . Job 33:7
He mocks at *f* . . . . . Job 39:22
they are in great *f* . . . . . Ps 14:5
The *f* of the LORD is . . . . . Ps 19:9
of death, I will *f* . . . . . Ps 23:4
whom shall I *f.* . . . . . Ps 27:1
Let all the earth *f* . . . . . Ps 33:8
Oh, *f* the LORD. . . . . Ps 34:9
there is no *f* of God . . . . . Ps 36:1
they are in great *f* . . . . . Ps 53:5
hear, all you who *f* . . . . . Ps 66:16
f You as long as the . . . . . Ps 72:5
heart to *f* Your name. . . . . Ps 86:11
The *f* of the LORD is. . . . . Ps 111:10
f You will be glad . . . . . Ps 119:74
f the LORD and depart . . . . . Prov 3:7
The *f* of man brings a . . . . . Prov 29:25
it, that men should *f* . . . . . Eccl 3:14
F God and keep His . . . . . Eccl 12:13
let Him be your *f* . . . . . Is 8:13
"Be strong, do not *f.* . . . . . Is 35:4
Do you not *f* Me . . . . . Jer 5:22
who would not *f.* . . . . . Jer 10:7
but I will put My *f* . . . . . Jer 32:40
who *f* My name the Sun . . . . . Mal 4:2
f Him who is able . . . . . Matt 10:28
"Do not *f* . . . . . Luke 12:32
a judge who did not *f.* . . . . . Luke 18:2
"Do you not even *f.* . . . . . Luke 23:40
And walking in the *f* . . . . . Acts 9:31
the rest also may *f.* . . . . . 1 Tim 5:20
given us a spirit of *f* . . . . . 2 Tim 1:7
those who through *f.* . . . . . Heb 2:15
His rest, let us *f* . . . . . Heb 4:1
because of His godly *f.* . . . . . Heb 5:7
F God. . . . . 1 Pet 2:17
love casts out *f* . . . . . 1 John 4:18
Do not *f* any of. . . . . Rev 2:10

FEARED
But the midwives *f.* . . . . . Ex 1:17
He is also to be *f* . . . . . 1 Chr 16:25
f God more than . . . . . Neh 7:2
Yourself, are to be *f.* . . . . . Ps 76:7
Then those who *f.* . . . . . Mal 3:16

FEARFUL
f in praises, doing . . . . . Ex 15:11
them, "Why are you *f.* . . . . . Matt 8:26
It is a *f* thing to . . . . . Heb 10:31

FEARFUL-HEARTED
to those who are *f* . . . . . Is 35:4

FEARFULLY
f and wonderfully made . . . . . Ps 139:14

FEARFULNESS
F and trembling have . . . . . Ps 55:5
f has seized the. . . . . Is 33:14

FEARING
is devoted to *f* You . . . . . Ps 119:38
sincerity of heart, *f*. . . . . Col 3:22
forsook Egypt, not *f*. . . . . Heb 11:27

FEARS
upright man, one who *f* . . . . . Job 1:8
Who is the man that *f*. . . . . Ps 25:12
me from all my *f*. . . . . Ps 34:4
an oath as he who *f*. . . . . Eccl 9:2
every nation whoever *f* . . . . . Acts 10:35
f has not been made. . . . . 1 John 4:18

FEAST
Then he made them a *f*. . . . . Gen 19:3
and you shall keep a *f*. . . . . Num 29:12
f is made for laughter. . . . . Eccl 10:19
f day the terrors that . . . . . Lam 2:22
hate, I despise your *f*. . . . . Amos 5:21
every year at the *F* . . . . . Luke 2:41
when you give a *f*. . . . . Luke 14:13
Now the Passover, a *f*. . . . . John 6:4
great day of the *f* . . . . . John 7:37
let us keep the *f*. . . . . 1 Cor 5:8

FEASTING
go to the house of *f*. . . . . Eccl 7:2

FEASTS
I will turn your *f*. . . . . Amos 8:10
the best places at *f* . . . . . Luke 20:46
spots in your love *f*. . . . . Jude 12

FED
f me all my life long. . . . . Gen 48:15
and *f* you with manna . . . . . Deut 8:3
but the shepherds *f*. . . . . Ezek 34:8
f you with milk and. . . . . 1 Cor 3:2

FEEBLE
strengthened the *f*. . . . . Job 4:4
And there was none *f* . . . . . Ps 105:37
And my flesh is *f*. . . . . Ps 109:24
Every hand will be *f*. . . . . Ezek 7:17
hang down, and the *f*. . . . . Heb 12:12

FEED
ravens to *f* you there . . . . . 1 Kin 17:4
death shall *f* on them . . . . . Ps 49:14
of the righteous *f*. . . . . Prov 10:21
and *f* your flocks . . . . . Is 61:5
to him, "*F* My lambs . . . . . John 21:15
to him, "*F* My sheep . . . . . John 21:17
your enemy hungers, *f*. . . . . Rom 12:20
my goods to *f* the poor . . . . . 1 Cor 13:3

FEEDS
"Ephraim *f* on the wind. . . . . Hos 12:1
your heavenly Father *f* . . . . . Matt 6:26

FEET
So she lay at his *f*. . . . . Ruth 3:14
so my *f* did not slip. . . . . 2 Sam 22:37
f they hang far. . . . . Job 28:4
I was *f* to the lame. . . . . Job 29:15
all things under his *f*. . . . . Ps 8:6
He makes my *f* like the . . . . . Ps 18:33
You have set my *f*. . . . . Ps 31:8
does not allow our *f*. . . . . Ps 66:9
f had almost stumbled. . . . . Ps 73:2
f have been standing . . . . . Ps 122:2
For their *f* run to . . . . . Prov 1:16
Her *f* go down to death. . . . . Prov 5:5
sandals off your *f*. . . . . Is 20:2
called him to His *f*. . . . . Is 41:2
up the dust of your *f* . . . . . Is 49:23
mountains are the *f*. . . . . Is 52:7
place of My *f* glorious . . . . . Is 60:13
are the dust of His *f*. . . . . Nah 1:3
my *f* like deer's *f*. . . . . Hab 3:19
in that day His *f*. . . . . Zech 14:4
two hands or two *f* . . . . . Matt 18:8
began to wash His *f* . . . . . Luke 7:38
also sat at Jesus' *f*. . . . . Luke 10:39
wash the disciples' *f* . . . . . John 13:5
at the apostles' *f*. . . . . Acts 4:35
f are swift to shed . . . . . Rom 3:15
beautiful are the *f*. . . . . Rom 10:15
all things under His *f*. . . . . 1 Cor 15:27
and having shod your *f* . . . . . Eph 6:15
fell at His *f* as dead. . . . . Rev 1:17
And I fell at his *f* . . . . . Rev 19:10

FELIX
Governor of Judea; letter addressed to, Acts 23:24–30
Paul's defense before, Acts 24:1–27

FELLOW
f servants who owed . . . . . Matt 18:28
begins to beat his *f* . . . . . Matt 24:49
f worker concerning. . . . . 2 Cor 8:23
f citizens with the. . . . . Eph 2:19
Gentiles should be *f*. . . . . Eph 3:6
rest of my *f* workers. . . . . Phil 4:3
These are my only *f* . . . . . Col 4:11
that we may become *f*. . . . . 3 John 8
I am your *f* servant . . . . . Rev 19:10

FELLOWSHIP
doctrine and *f* . . . . . Acts 2:42
were called into the *f*. . . . . 1 Cor 1:9
not want you to have *f*. . . . . 1 Cor 10:20
f has righteousness. . . . . 2 Cor 6:14
the right hand of *f* . . . . . Gal 2:9
And have no *f* with the . . . . . Eph 5:11
for your *f* in the . . . . . Phil 1:5
of love, if any *f* . . . . . Phil 2:1
and the *f* of His . . . . . Phil 3:10
also may have *f* . . . . . 1 John 1:3
we say that we have *f*. . . . . 1 John 1:6
the light, we have *f*. . . . . 1 John 1:7

FENCE
and a tottering *f* . . . . . Ps 62:3

FENCED
He has *f* up my way . . . . . Job 19:8

FERTILIZE
I dig around it and *f*. . . . . Luke 13:8

FERVENT
and being *f* in spirit . . . . . Acts 18:25
f prayer of a . . . . . James 5:16
all things have *f*. . . . . 1 Pet 4:8
will melt with *f*. . . . . 2 Pet 3:10

FERVENTLY
you, always laboring *f*. . . . . Col 4:12
love one another *f*. . . . . 1 Pet 1:22

FESTIVAL
night when a holy *f* . . . . . Is 30:29
or regarding a *f*. . . . . Col 2:16

FESTUS
Governor of Judea, Acts 24:27
Paul's defense made to, Acts 25:1–22

FETCH
f my knowledge from . . . . . Job 36:3

FETTERS
hurt his feet with *f*. . . . . Ps 105:18
their nobles with *f*. . . . . Ps 149:8

FEVER
f which shall . . . . . Lev 26:16
my bones burn with *f* . . . . . Job 30:30
and rebuked the *f*. . . . . Luke 4:39

FEW
f and evil have been . . . . . Gen 47:9
f days and full of . . . . . Job 14:1
Let his days be *f* . . . . . Ps 109:8
let your words be *f*. . . . . Eccl 5:2
and there are *f*. . . . . Matt 7:14
but the laborers are *f*. . . . . Matt 9:37
called, but *f* chosen . . . . . Matt 20:16
"Lord, are there *f*. . . . . Luke 13:23
prepared, in which a *f*. . . . . 1 Pet 3:20
I have a *f* things . . . . . Rev 2:20

FIDELITY
but showing all good *f* . . . . . Titus 2:10

FIELD
Let the *f* be joyful . . . . . Ps 96:12
to house; they add *f*. . . . . Is 5:8
becomes a fruitful *f* . . . . . Is 32:15
The *f* is the world . . . . . Matt 13:38
and buys that *f* . . . . . Matt 13:44
f has been called the . . . . . Matt 27:8
you are God's *f* . . . . . 1 Cor 3:9

FIELD OF BLOOD
A field bought as a cemetery for Judas's burial, Matt 27:1–10
Predicted in the OT, Zech 11:12, 13

FIELDS
f yield no food . . . . . Hab 3:17
living out in the *f*. . . . . Luke 2:8
eyes and look at the *f*. . . . . John 4:35

FIERCENESS
f has deceived you . . . . . Jer 49:16
the winepress of the *f*. . . . . Rev 19:15

FIERY
the LORD sent *f* serpents . . . . Num 21:6
right hand came a *f*. . . . . Deut 33:2
shall make them as a *f* . . . . . Ps 21:9
offspring will be a *f* . . . . . Is 14:29
burning *f* furnace. . . . . Dan 3:6
concerning the *f* . . . . . 1 Pet 4:12
f red dragon having . . . . . Rev 12:3

FIG
f leaves together. . . . . Gen 3:7
his vine and his *f*. . . . . 1 Kin 4:25
fruit falling from a *f*. . . . . Is 34:4
f tree may not blossom. . . . . Hab 3:17
fruit on this *f* . . . . . Luke 13:7
"Look at the *f*. . . . . Luke 21:29
'I saw you under the *f*. . . . . John 1:50
Can a *f* tree . . . . . James 3:12
f tree drops its late . . . . . Rev 6:13

FIGHT
The LORD will *f*. . . . . Ex 14:14

you go with me to *f*. . . . . 1 Kin 22:4
Our God will *f* for us. . . . . Neh 4:20
My servants would *f*. . . . . John 18:36
to him, let us not *f*. . . . . Acts 23:9
F the good *f*. . . . . 1 Tim 6:12
have fought the good *f* . . . . . 2 Tim 4:7
You *f* and war . . . . . James 4:2

FIGHTS
your God is He who *f* . . . . . Josh 23:10
because my lord *f* . . . . . 1 Sam 25:28
f come from among . . . . . James 4:1

FIGS
puts forth her green *f* . . . . . Song 2:13
f set before the . . . . . Jer 24:1
from thornbushes or *f*. . . . . Matt 7:16
men do not gather *f* . . . . . Luke 6:44
or a grapevine bear *f*. . . . . James 3:12

FIGURATIVELY
brethren, I have *f*. . . . . 1 Cor 4:6

FIGURE
and using no *f*. . . . . John 16:29

FILL
f the earth and subdue . . . . . Gen 1:28
wealth, that I may *f*. . . . . Prov 8:21
"Do I not *f* heaven . . . . . Jer 23:24
f this temple with . . . . . Hag 2:7
"*F* the waterpots . . . . . John 2:7
that He might *f*. . . . . Eph 4:10
so as always to *f*. . . . . 1 Thess 2:16

FILLED
the whole earth be *f* . . . . . Ps 72:19
Then our mouth was *f* . . . . . Ps 126:2
for they shall be *f* . . . . . Matt 5:6
"Let the children be *f*. . . . . Mark 7:27
he would gladly have *f* . . . . . Luke 15:16
all *f* with the Holy Spirit . . . . . Acts 2:4
all *f* with the Holy Spirit . . . . . Acts 4:31
being *f* with all . . . . . Rom 1:29
full of goodness, *f*. . . . . Rom 15:14
that you may be *f*. . . . . Eph 3:19
but be *f* with the. . . . . Eph 5:18
being *f* with the . . . . . Phil 1:11
peace, be warmed and *f* . . . . James 2:16

FILTH
has washed away the *f*. . . . . Is 4:4
been made as the *f*. . . . . 1 Cor 4:13
the removal of the *f* . . . . . 1 Pet 3:21

FILTHINESS
from all your *f*. . . . . Ezek 36:25
ourselves from all *f* . . . . . 2 Cor 7:1
lay aside all *f*. . . . . James 1:21
abominations and the *f*. . . . . Rev 17:4

FILTHY
is abominable and *f*. . . . . Job 15:16
with *f* garments. . . . . Zech 3:3
malice, blasphemy, *f*. . . . . Col 3:8
poor man in *f* clothes . . . . . James 2:2
oppressed by the *f*. . . . . 2 Pet 2:7
let him be *f* . . . . . Rev 22:11

FIND
sure your sin will *f* . . . . . Num 32:23
Almighty, we cannot *f*. . . . . Job 37:23
life to those who *f*. . . . . Prov 4:22
that no one can *f* . . . . . Eccl 3:11
waters, for you will *f* . . . . . Eccl 11:1
seek, and you will *f*. . . . . Matt 7:7
for My sake will *f* . . . . . Matt 10:39
when he comes, will *f*. . . . . Matt 24:46
f a Babe wrapped . . . . . Luke 2:12
f no fault in this Man . . . . . Luke 23:4
I *f* then a law. . . . . Rom 7:21
f grace to help in . . . . . Heb 4:16

FINDING
great things past *f* . . . . . Jon 9:10
and *f* none . . . . . Luke 11:24
and His ways past *f*. . . . . Rom 11:33

FINDS
f me *f* life . . . . . Prov 8:35
f a wife *f* a good. . . . . Prov 18:22
Whatever your hand *f*. . . . . Eccl 9:10
and he who seeks *f*. . . . . Matt 7:8
f his life will lose. . . . . Matt 10:39
and he who seeks *f*. . . . . Luke 11:10

FINE
Then I beat them as *f* . . . . . 2 Sam 22:43
gold, yea, than much *f* . . . . . Ps 19:10
f gold is a wise. . . . . Prov 25:12
set on bases of *f* gold . . . . . Song 5:15
more rare than *f*. . . . . Is 13:12
and for *f* clothing . . . . . Is 23:18
how changed the *f*. . . . . Lam 4:1
rings, in *f* apparel . . . . . James 2:2
for the *f* linen is the . . . . . Rev 19:8

FINGER
written with the *f* . . . . . Ex 31:18
f shall be thicker. . . . . 1 Kin 12:10
the pointing of the *f*. . . . . Is 58:9
dip the tip of his *f*. . . . . Luke 16:24
the ground with His *f*. . . . . John 8:6
"Reach your *f* . . . . . John 20:27

FINGERS
the work of Your *f* . . . . . Ps 8:3
he points with his *f* . . . . . Prov 6:13
that which their own *f*. . . . . Is 2:8
with one of their *f*. . . . . Matt 23:4

FINISH
city, to *f* the . . . . . Dan 9:24
he has enough to *f* . . . . . Luke 14:28
has given Me to *f* . . . . . John 5:36
so that I may *f*. . . . . Acts 20:24

FINISHED
f the work which You . . . . . John 17:4
He said, "It is *f*. . . . . John 19:30
I have *f* the race . . . . . 2 Tim 4:7
thousand years were *f*. . . . . Rev 20:3

FIRE
rained brimstone and *f*. . . . . Gen 19:24
to him in a flame of *f*. . . . . Ex 3:2
by day, and *f* was over . . . . . Ex 40:38
God, who answers by *f* . . . . 1 Kin 18:24
LORD was not in the *f*. . . . . 1 Kin 19:12
I was musing, the *f* . . . . . Ps 39:3
we went through *f*. . . . . Ps 66:12
they have set *f*. . . . . Ps 74:7
f goes before Him . . . . . Ps 97:3
f and hail. . . . . Ps 148:8
burns as the *f*. . . . . Is 9:18
says the LORD, whose *f*. . . . . Is 31:9
you walk through the *f*. . . . . Is 43:2
f that burns all the . . . . . Is 65:5
on whose bodies the *f* . . . . . Dan 3:27
He break out like *f* . . . . . Amos 5:6
for conflict by *f* . . . . . Amos 7:4
like a refiner's *f* . . . . . Mal 3:2
the Holy Spirit and *f*. . . . . Matt 3:11
f is not quenched . . . . . Mark 9:44
"I came to send *f* . . . . . Luke 12:49
tongues, as of *f* . . . . . Acts 2:3
f taking vengeance . . . . . 2 Thess 1:8
and that burned with *f*. . . . . Heb 12:18
And the tongue is a *f* . . . . . James 3:6
vengeance of eternal *f* . . . . . Jude 7
f came down from God . . . . . Rev 20:9
into the lake of *f*. . . . . Rev 20:14

FIREBRAND
f plucked from the. . . . . Amos 4:11

FIREBRANDS
a madman who throws *f*. . . . Prov 26:18
two stubs of smoking *f* . . . . . Is 7:4

FIRM
their strength is *f*. . . . . Ps 73:4
f the feeble knees . . . . . Is 35:3
of the hope *f* to the . . . . . Heb 3:6

FIRMAMENT
Thus God made the *f* . . . . . Gen 1:7
f shows His handiwork . . . . . Ps 19:1
in His mighty *f* . . . . . Ps 150:1
brightness of the *f* . . . . . Dan 12:3

FIRST
The *f* one to plead his . . . . . Prov 18:17
f father sinned . . . . . Is 43:27
desires to be *f* . . . . . Matt 20:27
f shall be slave . . . . . Mark 10:44
And the gospel must *f* . . . . . Mark 13:10
evil, of the Jew *f*. . . . . Rom 2:9
"Or who has *f*. . . . . Rom 11:35
f man Adam became a . . . . 1 Cor 15:45
f a willing mind . . . . . 2 Cor 8:12
that we who *f* trusted . . . . . Eph 1:12
For Adam was formed *f* . . . . 1 Tim 2:13
f covenant had been . . . . . Heb 8:7
love Him because He *f*. . . . . 1 John 4:19
I am the *F* and the . . . . . Rev 1:17
you have left your *f*. . . . . Rev 2:4
is the *f* resurrection . . . . . Rev 20:5

FIRSTBORN
LORD struck all the *f* . . . . . Ex 12:29
I will make him My *f* . . . . . Ps 89:27
Shall I give my *f*. . . . . Mic 6:7
brought forth her *f* . . . . . Matt 1:25
that He might be the *f*. . . . . Rom 8:29
invisible God, the *f*. . . . . Col 1:15
the beginning, the *f*. . . . . Col 1:18
witness, the *f* from . . . . . Rev 1:5

FIRSTFRUIT
For if the *f* is holy . . . . . Rom 11:16

FIRSTFRUITS
and with the *f* . . . . . Prov 3:9
also who have the *f*. . . . . Rom 8:23
and has become the *f*. . . . . 1 Cor 15:20
Christ the *f*. . . . . 1 Cor 15:23
might be a kind of *f* . . . . . James 1:18
among men, being *f* . . . . . Rev 14:4

FISH
f taken in a cruel net . . . . . Eccl 9:12
had prepared a great *f*. . . . . Jon 1:17
do You make men like *f*. . . . . Hab 1:14
Or if he asks for a *f*. . . . . Matt 7:10
belly of the great *f*. . . . . Matt 12:40
five loaves and two *f*. . . . . Matt 14:17
and likewise the *f* . . . . . John 21:13

FISHERMEN
The *f* also will mourn . . . . . Is 19:8
I will send for many *f*. . . . . Jer 16:16

FISHERS
and I will make you *f* . . . . . Matt 4:19

FIT
and looking back, is *f*. . . . . Luke 9:62

FITTING
Is it *f* to say to a . . . . . Job 34:18
Luxury is not *f* . . . . . Prov 19:10
so honor is not *f* . . . . . Prov 26:1
things which are not *f*. . . . . Rom 1:28
a High Priest was *f*. . . . . Heb 7:26

FIVE
f smooth stones. . . . . 1 Sam 17:40
about *f* thousand men . . . . . Matt 14:21
and *f* were foolish . . . . . Matt 25:2

FIXED
f My limit for it . . . . . Job 38:10
is a great gulf *f* . . . . . Luke 16:26

FLAME
appeared to him in a *f* . . . . . Ex 3:2
f will dry out his . . . . . Job 15:30
f consumes the chaff . . . . . Is 5:24
and tempest and the *f* . . . . . Is 29:6
nor shall the *f*. . . . . Is 43:2
behind them a *f* . . . . . Joel 2:3
am tormented in this *f* . . . . . Luke 16:24
and His ministers a *f* . . . . . Heb 1:7
and His eyes like a *f*. . . . . Rev 1:14

FLAMES
the LORD divides the *f* . . . . . Ps 29:7

FLAMING
f sword which turned. . . . . Gen 3:24
f fire in their land . . . . . Ps 105:32
in *f* fire taking. . . . . 2 Thess 1:8

FLATTER
I do not know how to *f*. . . . . Job 32:22
They *f* with their. . . . . Ps 5:9

FLATTERED
Nevertheless they *f* . . . . . Ps 78:36

FLATTERING
f mouth works ruin . . . . . Prov 26:28
f speech deceive . . . . . Rom 16:18
any time did we use *f*. . . . . 1 Thess 2:5
swelling words, *f* . . . . . Jude 16

FLATTERS
with one who *f* with . . . . . Prov 20:19
f his neighbor spreads . . . . . Prov 29:5

FLATTERY
shall corrupt with *f* . . . . . Dan 11:32

FLAVOR
the salt loses its *f*. . . . . Matt 5:13

FLAVORLESS
f food be eaten . . . . . Job 6:6

FLAX
f He will not quench . . . . . Is 42:3
f He will not quench . . . . . Matt 12:20

FLED
The sea saw it and *f* . . . . . Ps 114:3
who have *f* for refuge . . . . . Heb 6:18

FLEE
f away secretly . . . . . Gen 31:27
those who hate You *f*. . . . . Num 10:35
such a man as I *f*. . . . . Neh 6:11
who see me outside *f* . . . . . Ps 31:11
Or where can I *f*. . . . . Ps 139:7
And the shadows *f* . . . . . Song 2:17
who are in Judea *f* . . . . . Matt 24:16
F sexual immorality . . . . . 1 Cor 6:18
f these things and . . . . . 1 Tim 6:11
devil and he will *f*. . . . . James 4:7

FLESH
bone of my bones and *f*. . . . . Gen 2:23
shall become one *f*. . . . . Gen 2:24
f had corrupted their . . . . . Gen 6:12
f I shall see God . . . . . Job 19:26
My *f* also will rest in. . . . . Ps 16:9
that they were but *f*. . . . . Ps 78:39
my heart and my *f* . . . . . Ps 84:2
f shall bless His holy . . . . . Ps 145:21
is wearisome to the *f* . . . . . Eccl 12:12
And all *f* shall see it . . . . . Is 40:5
"All *f* is grass . . . . . Is 40:6
out My Spirit on all *f*. . . . . Joel 2:28
Simon Bar-Jonah, for *f* . . . . . Matt 16:17
two shall become one *f*. . . . . Matt 19:5
were shortened, no *f* . . . . . Matt 24:22
shall become one *f*. . . . . Mark 10:8
f shall see the . . . . . Luke 3:6
And the Word became *f* . . . . . John 1:14
I shall give is My *f* . . . . . John 6:51
unless you eat the *f*. . . . . John 6:53
f profits nothing . . . . . John 6:63
according to the *f* . . . . . John 8:15
when we were in the *f*. . . . . Rom 7:5
of God, but with the *f*. . . . . Rom 7:25
on the things of the *f* . . . . . Rom 8:5
you are not in the *f*. . . . . Rom 8:9
to the *f* you will die. . . . . Rom 8:13
f should glory in His . . . . . 1 Cor 1:29
"shall become one *f*. . . . . 1 Cor 6:16
there is one kind of *f*. . . . . 1 Cor 15:39
For the *f* lusts . . . . . Gal 5:17
have crucified the *f*. . . . . Gal 5:24
good showing in the *f*. . . . . Gal 6:12
may boast in your *f*. . . . . Gal 6:13
f has ceased from sin . . . . . 1 Pet 4:1
of his time in the *f* . . . . . 1 Pet 4:2
the lust of the *f*. . . . . 1 John 2:16
has come in the *f* . . . . . 1 John 4:2
dreamers defile the *f*. . . . . Jude 8

FLESHLY
f wisdom but by the. . . . . 2 Cor 1:12
law of a *f* commandment. . . . . Heb 7:16
f lusts which . . . . . 1 Pet 2:11

FLIES
will send swarms of *f*. . . . . Ex 8:21
He sent swarms of *f* . . . . . Ps 78:45
Dead *f* putrefy the . . . . . Eccl 10:1

FLIGHT
put ten thousand to *f* . . . . . Lev 26:8
f shall perish from. . . . . Amos 2:14
And pray that your *f*. . . . . Matt 24:20

FLINT
will seem like *f*. . . . . Is 5:28
set My face like a *f*. . . . . Is 50:7

FLINTY
out of the *f* rock . . . . . Deut 8:15

FLOAT
and he made the iron *f* . . . . . 2 Kin 6:6

FLOCK
Your people like a *f*. . . . . Ps 77:20
wilderness like a *f*. . . . . Ps 78:52
lead Joseph like a *f* . . . . . Ps 80:1
the footsteps of the *f*. . . . . Song 1:8
He will feed His *f*. . . . . Is 40:11
you do not feed the *f*. . . . . Ezek 34:3
are My *f*, the *f*. . . . . Ezek 34:31
though the *f* be cut. . . . . Hab 3:17
my God, "Feed the *f*. . . . . Zech 11:4
sheep of the *f* . . . . . Matt 26:31
"Do not fear, little *f* . . . . . Luke 12:32
there will be one *f*. . . . . John 10:16
of the milk of the *f* . . . . . 1 Cor 9:7
Shepherd the *f* of God . . . . . 1 Pet 5:2
examples to the *f* . . . . . 1 Pet 5:3

FLOCKS
are clothed with *f* . . . . . Ps 65:13

FLOOD
the waters of the *f* . . . . . Gen 7:10
sat enthroned at the *F*. . . . . Ps 29:10
them away like a *f*. . . . . Ps 90:5
will you do in the *f*. . . . . Jer 12:5
the days before the *f* . . . . . Matt 24:38
bringing in the *f* . . . . . 2 Pet 2:5
of his mouth like a *f*. . . . . Rev 12:15

FLOODS
me, and the *f* of. . . . . Ps 18:4
f on the dry ground . . . . . Is 44:3
rain descended, the *f*. . . . . Matt 7:25

FLOURISH
the righteous shall *f*. . . . . Ps 72:7

FLOURISHED
your care for me has *f* . . . . . Phil 4:10

FLOURISHES
In the morning it *f* . . . . . Ps 90:6

FLOW
f away as waters which . . . . . Ps 58:7
and the waters *f*. . . . . Ps 147:18
that its spices may *f* . . . . . Song 4:16
all nations shall *f*. . . . . Is 2:2
of his heart will *f* . . . . . John 7:38

FLOWER
comes forth like a *f*. . . . . Job 14:2
as a *f* of the field . . . . . Ps 103:15
beauty is a fading *f*. . . . . Is 28:4
is like the *f* of the. . . . . Is 40:6
grass withers, the *f*. . . . . Is 40:7
if she is past the *f*. . . . . 1 Cor 7:36
of man as the *f*. . . . . 1 Pet 1:24

FLOWERS
f appear on the earth . . . . . Song 2:12

FLOWING
'a land *f* with milk . . . . . Deut 6:3
of wisdom is a *f* . . . . . Prov 18:4
the Gentiles like a *f* . . . . . Is 66:12

FLUTE
play the harp and *f*. . . . . Gen 4:21
sound of the horn, *f* . . . . . Dan 3:5

FLUTES
instruments and *f* . . . . . Ps 150:4

FLUTISTS
harpists, musicians, *f* . . . . . Rev 18:22

FLY
I would *f* . . . . . Ps 55:6
soon cut off, and we *f* . . . . . Ps 90:10
they *f* away like an . . . . . Prov 23:5

FOE
and scattered the *f* . . . . . Ps 18:14

FOES
my enemies and *f* . . . . . Ps 27:2
I will beat down his *f* . . . . . Ps 89:23

FOLD
are not of this *f* . . . . . John 10:16
a cloak You will *f* . . . . . Heb 1:12

FOLDING
slumber, a little *f* . . . . . Prov 6:10

FOLLOW
f what is altogether . . . . . Deut 16:20
to Me, you who *f* . . . . . Is 51:1
f You wherever You go . . . . . Matt 8:19
He said to him, "*F* . . . . . Matt 9:9
up his cross, and *f* . . . . . Mark 8:34
someone who does not *f* . . . . Mark 9:38
will by no means *f* . . . . . John 10:5
serves Me, let him *f* . . . . . John 12:26
those of some men *f* . . . . . 1 Tim 5:24
that you should *f* . . . . . 1 Pet 2:21
f the Lamb wherever He . . . . . Rev 14:4
and their works *f* . . . . . Rev 14:13

FOLLOWED
f the LORD my God . . . . . Josh 14:8
LORD took me as I *f* . . . . . Amos 7:15
we have left all and *f* . . . . . Mark 10:28

FOLLOWS
My soul *f* close behind . . . . . Ps 63:8
f Me shall not walk . . . . . John 8:12

FOLLY
taken much notice of *f* . . . . . Job 35:15
not turn back to *f* . . . . . Ps 85:8
F is joy to him who is . . . . . Prov 15:21
of fools is *f* . . . . . Prov 16:22
F is set in great . . . . . Eccl 10:6

FOOD
you it shall be for *f* . . . . . Gen 1:29
that lives shall be *f* . . . . . Gen 9:3
stranger, giving him *f* . . . . . Deut 10:18
He gives *f* in . . . . . Job 36:31
he may bring forth *f* . . . . . Ps 104:14
Who gives *f* to all . . . . . Ps 136:25
Much *f* is in the . . . . . Prov 13:23
night, and provides *f* . . . . . Prov 31:15
f which you eat shall . . . . . Ezek 4:10
the fields yield no *f* . . . . . Hab 3:17
that there may be *f* . . . . . Mal 3:10
to give them *f* . . . . . Matt 24:45
and you gave Me *f* . . . . . Matt 25:35
and he who has *f* . . . . . Luke 3:11
have you any *f* . . . . . John 21:5
they ate their *f* . . . . . Acts 2:46
our hearts with *f* . . . . . Acts 14:17
destroy with your *f* . . . . . Rom 14:15
f makes my brother . . . . . 1 Cor 8:13
the same spiritual *f* . . . . . 1 Cor 10:3
sower, and bread for *f* . . . . . 2 Cor 9:10
And having *f* and . . . . . 1 Tim 6:8
and not solid *f* . . . . . Heb 5:12
But solid *f* belongs to . . . . . Heb 5:14
of *f* sold his . . . . . Heb 12:16
destitute of daily *f* . . . . . James 2:15

FOODS
F for the stomach . . . . . 1 Cor 6:13
f which God . . . . . 1 Tim 4:3

FOOL
f has said in his . . . . . Ps 14:1
is like sport to a *f* . . . . . Prov 10:23
f will be servant . . . . . Prov 11:29
f is right in his own . . . . . Prov 12:15
f lays open his folly . . . . . Prov 13:16
is too lofty for a *f* . . . . . Prov 24:7
whoever says, 'You *f* . . . . . Matt 5:22
I speak as a *f* . . . . . 2 Cor 11:23
I have become a *f* . . . . . 2 Cor 12:11

FOOLISH
of the *f* women speaks . . . . . Job 2:10
I was so *f* and . . . . . Ps 73:22
f pulls it down with . . . . . Prov 14:1
f man squanders it . . . . . Prov 21:20
"For My people are *f* . . . . . Jer 4:22
Has not God made *f* . . . . . 1 Cor 1:20
O *f* Galatians . . . . . Gal 3:1
were also once *f* . . . . . Titus 3:3
But avoid *f* disputes . . . . . Titus 3:9

FOOLISHLY
I speak *f* . . . . . 2 Cor 11:21

FOOLISHNESS
O God, You know my *f* . . . . . Ps 69:5
Forsake *f* and live . . . . . Prov 9:6
of fools proclaims *f* . . . . . Prov 12:23
The *f* of a man twists . . . . . Prov 19:3
F is bound up in the . . . . . Prov 22:15
devising of *f* is sin . . . . . Prov 24:9
person will speak *f* . . . . . Is 32:6
of the cross is *f* . . . . . 1 Cor 1:18
Because the *f* of God . . . . . 1 Cor 1:25

FOOLS
f despise wisdom . . . . . Prov 1:7
folly of *f* is deceit . . . . . Prov 14:8
F mock at sin . . . . . Prov 14:9
has no pleasure in *f* . . . . . Eccl 5:4
We are *f* for Christ's . . . . . 1 Cor 4:10

FOOT
will not allow your *f* . . . . . Ps 121:3
f will not stumble . . . . . Prov 3:23
From the sole of the *f* . . . . . Is 1:6
you turn away your *f* . . . . . Is 58:13
f causes you to sin . . . . . Matt 18:8
you dash your *f* . . . . . Luke 4:11
If the *f* should say . . . . . 1 Cor 12:15

FOOTMEN
have run with the *f* . . . . . Jer 12:5

FOOTSTEPS
f were not known . . . . . Ps 77:19
and shall make His *f* . . . . . Ps 85:13

FOOTSTOOL
Your enemies Your *f* . . . . . Ps 110:1
Your enemies Your *f* . . . . . Matt 22:44
"Sit here at my *f* . . . . . James 2:3

FORBID
said, "Do not *f* . . . . . Mark 9:39
"Can anyone *f* . . . . . Acts 10:47
prophesy, and do not *f* . . . . . 1 Cor 14:39
f that I should boast . . . . . Gal 6:14

FORBIDDING
confidence, no one *f* . . . . . Acts 28:31
f us to speak to the . . . . . 1 Thess 2:16
f to marry . . . . . 1 Tim 4:3

FORCE
violent take it by *f* . . . . . Matt 11:12
come and take Him by *f* . . . . . John 6:15
a testament is in *f* . . . . . Heb 9:17

FORCEFUL
f are right words . . . . . Job 6:25

FORCES
Though they join *f* . . . . . Prov 11:21

FOREFATHERS
f who refused to hear . . . . . Jer 11:10
and oppressed our *f* . . . . . Acts 7:19
conscience, as my *f* . . . . . 2 Tim 1:3

FOREHEADS
against their *f* . . . . . Ezek 3:8
put a mark on the *f* . . . . . Ezek 9:4
seal of God on their *f* . . . . . Rev 9:4
his mark on their *f* . . . . . Rev 20:4

FOREIGNER
"I am a *f* and a . . . . . Gen 23:4
of me, since I am a *f* . . . . . Ruth 2:10
to God except this *f* . . . . . Luke 17:18
who speaks will be a *f* . . . . . 1 Cor 14:11

FOREIGNERS
with the children of *f* . . . . . Is 2:6
f shall build up your . . . . . Is 60:10
f who were there . . . . . Acts 17:21
longer strangers and *f* . . . . . Eph 2:19

FOREKNEW
For whom He *f* . . . . . Rom 8:29
His people whom He *f* . . . . . Rom 11:2

FOREKNOWLEDGE
purpose and *f* of God . . . . . Acts 2:23
according to the *f* . . . . . 1 Pet 1:2

FOREORDAINED
He indeed was *f* . . . . . 1 Pet 1:20

FORERUNNER
f has entered for us . . . . . Heb 6:20

FORESAW
'I *f* the LORD . . . . . Acts 2:25

FORESEEING
f that God would . . . . . Gal 3:8

FORESEES
A prudent man *f* . . . . . Prov 22:3

FOREST
beast of the *f* is Mine . . . . . Ps 50:10
See how great a *f* . . . . . James 3:5

FORESTS
and strips the *f* . . . . . Ps 29:9

FORETOLD
have also *f* these days . . . . . Acts 3:24
killed those who *f* . . . . . Acts 7:52

FOREVER
and eat, and live *f* . . . . . Gen 3:22
to our children *f* . . . . . Deut 29:29
has loved Israel *f* . . . . . 1 Kin 10:9
I would not live *f* . . . . . Job 7:16
from this generation *f* . . . . . Ps 12:7

LORD sits as King *f.* . . . . . Ps 29:10
Do not cast us off *f.* . . . . . Ps 44:23
throne, O God, is *f* . . . . . Ps 45:6
"You are a priest *f.* . . . . . Ps 110:4
His mercy endures *f* . . . . . Ps 136:1
will bless Your name *f.* . . . . . Ps 145:1
who keeps truth *f* . . . . . Ps 146:6
The LORD shall reign *f.* . . . . . Ps 146:10
for riches are not *f.* . . . . . Prov 27:24
Trust in the LORD *f.* . . . . . Is 26:4
of our God stands *f.* . . . . . Is 40:8
My salvation will be *f* . . . . . Is 51:6
will not cast off *f.* . . . . . Lam 3:31
be the name of God *f* . . . . . Dan 2:20
Like the stars *f.* . . . . . Dan 12:3
of the LORD our God *f* . . . . . Mic 4:5
and the glory *f* . . . . . Matt 6:13
the Christ remains *f* . . . . . John 12:34
who is blessed *f.* . . . . . 2 Cor 11:31
to whom be glory *f.* . . . . . Gal 1:5
generation, *f* and ever. . . . . Eph 3:21
and Father be glory *f* . . . . . Phil 4:20
throne, O God, is *f.* . . . . . Heb 1:8
has been perfected *f* . . . . . Heb 7:28
lives and abides *f* . . . . . 1 Pet 1:23
of darkness *f.* . . . . . Jude 13
power, both now and *f.* . . . . . Jude 25
And they shall reign *f.* . . . . . Rev 22:5

FOREVERMORE
Blessed be the LORD *f* . . . . . Ps 89:52
this time forth and *f* . . . . . Ps 113:2
behold, I am alive *f.* . . . . . Rev 1:18

FOREWARNED
all such, as we also *f.* . . . . . 1 Thess 4:6

FORGAVE
f the iniquity of my. . . . . Ps 32:5
to repay, he freely *f.* . . . . . Luke 7:42
God in Christ *f.* . . . . . Eph 4:32
even as Christ *f* . . . . . Col 3:13

FORGED
The proud have *f.* . . . . . Ps 119:69

FORGERS
But you *f* of lies . . . . . Job 13:4

FORGET
"For God has made me *f.* . . . . Gen 41:51
yourselves, lest you *f.* . . . . . Deut 4:23
f the covenant of your . . . . . Deut 4:31
f the LORD who brought . . . . Deut 6:12
the paths of all who *f* . . . . . Job 8:13
all the nations that *f* . . . . . Ps 9:17
this, you who *f* . . . . . Ps 50:22
f the works of God . . . . . Ps 78:7
I will not *f* Your word . . . . . Ps 119:16
If I *f* you . . . . . Ps 137:5
My son, do not *f.* . . . . . Prov 3:1
f her nursing child . . . . . Is 49:15
f the LORD your Maker . . . . . Is 51:13
f her ornaments . . . . . Jer 2:32
f your work and labor . . . . . Heb 6:10

FORGETFULNESS
in the land of *f* . . . . . Ps 88:12

FORGETS
f the covenant of her. . . . . Prov 2:17
and immediately *f.* . . . . . James 1:24

FORGETTING
f those things which . . . . . Phil 3:13

FORGIVE
dwelling place, and *f* . . . . . 1 Kin 8:39
f their sin and heal. . . . . 2 Chr 7:14
good, and ready to *f* . . . . . Ps 86:5
And *f* us our debts . . . . . Matt 6:12
Father will also *f.* . . . . . Matt 6:14
f men their trespasses . . . . . Matt 6:15
his heart, does not *f* . . . . . Matt 18:35
Who can *f* sins but God. . . . . Mark 2:7
f the sins of any . . . . . John 20:23
you ought rather to *f* . . . . . 2 Cor 2:7
anything, I also *f* . . . . . 2 Cor 2:10
F me this wrong . . . . . 2 Cor 12:13
f us our sins and to . . . . . 1 John 1:9

FORGIVEN
transgression is *f.* . . . . . Ps 32:1
sins be *f* them. . . . . Mark 4:12
to whom little is *f.* . . . . . Luke 7:47
indeed I have *f.* . . . . . 2 Cor 2:10
f you all trespasses . . . . . Col 2:13
sins, he will be *f* . . . . . James 5:15
your sins are *f* . . . . . 1 John 2:12

FORGIVENESS
But there is *f* with . . . . . Ps 130:4
God belong mercy and *f* . . . . . Dan 9:9
preached to you the *f.* . . . . . Acts 13:38
they may receive *f* . . . . . Acts 26:18
His blood, the *f* . . . . . Eph 1:7

FORGIVES
f all your iniquities . . . . . Ps 103:3
"Who is this who even *f.* . . . . Luke 7:49

FORGIVING
tenderhearted, *f* . . . . . Eph 4:32
and *f* one another . . . . . Col 3:13

FORGOT
remember Joseph, but *f* . . . . . Gen 40:23
f the LORD their God . . . . . Judg 3:7
f His works and His . . . . . Ps 78:11
They soon *f* His works . . . . . Ps 106:13

FORGOTTEN
f the God who fathered . . . . Deut 32:18
"Why have You *f* . . . . . Ps 42:9
If we had *f* the name. . . . . Ps 44:20
memory of them is *f* . . . . . Eccl 9:5
you will not be *f.* . . . . . Is 44:21
And my Lord has *f* . . . . . Is 49:14
I have *f* prosperity. . . . . Lam 3:17
not one of them is *f* . . . . . Luke 12:6
f the exhortation . . . . . Heb 12:5
f that he was cleansed. . . . . 2 Pet 1:9

FORM
earth was without *f* . . . . . Gen 1:2
Who would *f* a god or . . . . . Is 44:10
f the light and create . . . . . Is 45:7
descended in bodily *f* . . . . . Luke 3:22
time, nor seen His *f.* . . . . . John 5:37
For the *f* of this . . . . . 1 Cor 7:31
who, being in the *f.* . . . . . Phil 2:6
Abstain from every *f.* . . . . . 1 Thess 5:22
having a *f* of . . . . . 2 Tim 3:5

FORMED
And the LORD God *f* . . . . . Gen 2:7
And His hands *f* . . . . . Ps 95:5
f my inward parts . . . . . Ps 139:13
f everything gives the. . . . . Prov 26:10
say of him who *f* . . . . . Is 29:16
Me there was no God *f* . . . . . Is 43:10
This people I have *f.* . . . . . Is 43:21
"Before I *f* you in . . . . . Jer 1:5
Will the thing *f* . . . . . Rom 9:20
say to him who *f.* . . . . . Rom 9:20
until Christ is *f* . . . . . Gal 4:19
For Adam was *f* first . . . . . 1 Tim 2:13

FORMER
f lovingkindness . . . . . Ps 89:49
f days better than . . . . . Eccl 7:10
f rain to the earth . . . . . Hos 6:3
f prophets preached . . . . . Zech 1:4
f conduct in Judaism . . . . . Gal 1:13
your *f* conduct . . . . . Eph 4:22
f things have passed . . . . . Rev 21:4

FORMS
clay say to him who *f.* . . . . . Is 45:9
f the spirit of man. . . . . Zech 12:1

FORNICATION
"We were not born of *f.* . . . . . John 8:41
of the wrath of her *f.* . . . . . Rev 14:8

FORNICATOR
you know, that no *f* . . . . . Eph 5:5
lest there be any *f.* . . . . . Heb 12:16

FORNICATORS
but *f* and adulterers . . . . . Heb 13:4

FORSAKE
but if you *f* Him . . . . . 2 Chr 15:2
"If his sons *f.* . . . . . Ps 89:30
f His inheritance . . . . . Ps 94:14
But I did not *f* . . . . . Ps 119:87
father, and do not *f* . . . . . Prov 1:8
worthless idols *f* . . . . . Jon 2:8
of you does not *f* . . . . . Luke 14:33
never leave you nor *f* . . . . . Heb 13:5

FORSAKEN
My God, why have You *f.* . . . . . Ps 22:1
seen the righteous *f.* . . . . . Ps 37:25
you dread will be *f.* . . . . . Is 7:16
cities will be as a *f* . . . . . Is 17:9
a mere moment I have *f.* . . . . . Is 54:7
no longer be termed *F* . . . . . Is 62:4
they have *f* Me . . . . . Jer 2:13
My God, why have You *f.* . . Matt 27:46
persecuted, but not *f* . . . . . 2 Cor 4:9
for Demas has *f.* . . . . . 2 Tim 4:10
f the right way. . . . . 2 Pet 2:15

FORSAKING
f the assembling . . . . . Heb 10:25

FORSOOK
f God who made him . . . . . Deut 32:15
all the disciples *f* . . . . . Matt 26:56
with me, but all *f.* . . . . . 2 Tim 4:16
By faith he *f* Egypt . . . . . Heb 11:27

FORTRESS
LORD is my rock, my *f.* . . . . 2 Sam 22:2
my rock of refuge, a *f* . . . . . Ps 31:2

FOUL
My wounds are *f.* . . . . . Ps 38:5
f weather today . . . . . Matt 16:3
a prison for every *f* . . . . . Rev 18:2

FOUND
f a helper comparable . . . . . Gen 2:20
where can wisdom be *f.* . . . . . Job 28:12
when You may be *f.* . . . . . Ps 32:6
f My servant David . . . . . Ps 89:20
a thousand I have *f* . . . . . Eccl 7:28

this only I have *f* . . . . . Eccl 7:29
f the one I love . . . . . Song 3:4
LORD while He may be *f*. . . . . Is 55:6
your fruit is *f* . . . . . Hos 14:8
fruit on it and *f* none . . . . . Luke 13:6
he was lost and is *f*. . . . . Luke 15:24
f the Messiah" (which. . . . . John 1:41
I *f* to bring death. . . . . Rom 7:10
and be *f* in Him . . . . . Phil 3:9
be diligent to be *f* . . . . . 2 Pet 3:14

FOUNDATION
he shall lay its *f* . . . . . Josh 6:26
His *f* is in the holy . . . . . Ps 87:1
and justice are the *f*. . . . . Ps 89:14
Of old You laid the *f*. . . . . Ps 102:25
has an everlasting *f* . . . . . Prov 10:25
deep and laid the *f* . . . . . Luke 6:48
the earth without a *f*. . . . . Luke 6:49
loved Me before the *f* . . . . . John 17:24
I have laid the *f* . . . . . 1 Cor 3:10
f can anyone lay than . . . . . 1 Cor 3:11
us in Him before the *f* . . . . . Eph 1:4
the solid *f* of God . . . . . 2 Tim 2:19
not laying again the *f*. . . . . Heb 6:1
Lamb slain from the *f*. . . . . Rev 13:8
the first *f* was jasper . . . . . Rev 21:19

FOUNDATIONS
when I laid the *f* . . . . . Job 38:4
f are destroyed . . . . . Ps 11:3
You who laid the *f* . . . . . Ps 104:5
shall raise up the *f* . . . . . Is 58:12
The *f* of the wall. . . . . Rev 21:19

FOUNDED
For He has *f* it upon . . . . . Ps 24:2
shake it, for it was *f* . . . . . Luke 6:48

FOUNTAIN
will become in him a *f* . . . . . John 4:14

FOUNTAINS
on that day all the *f* . . . . . Gen 7:11
f be dispersed abroad . . . . . Prov 5:16
when there were no *f*. . . . . Prov 8:24
lead them to living *f* . . . . . Rev 7:17

FOX
build, if even a *f*. . . . . Neh 4:3
"Go, tell that *f* . . . . . Luke 13:32

FOXES
caught three hundred *f* . . . . . Judg 15:4
f that spoil the vines . . . . . Song 2:15
F have holes and birds . . . . . Luke 9:58

FRAGMENTS
f that remained . . . . . Matt 14:20
of the leftover *f*. . . . . Luke 9:17
baskets with the *f* . . . . . John 6:13

FRAGRANCE
garments is like the *f*. . . . . Song 4:11
was filled with the *f*. . . . . John 12:3
we are to God the *f* . . . . . 2 Cor 2:15

FRAIL
that I may know how *f* . . . . . Ps 39:4

FRAME
For He knows our *f*. . . . . Ps 103:14
f was not hidden . . . . . Ps 139:15

FRAMED
that the worlds were *f* . . . . . Heb 11:3

FREE
and the servant is *f* . . . . . Job 3:19
let the oppressed go *f*. . . . . Is 58:6
'You will be made *f*. . . . . John 8:33
if the Son makes you *f* . . . . . John 8:36
And having been set *f*. . . . . Rom 6:18
now having been set *f*. . . . . Rom 6:22
Jesus has made me *f*. . . . . Rom 8:2
Am I not *f*. . . . . 1 Cor 9:1
is neither slave nor *f*. . . . . Gal 3:28
Jerusalem above is *f* . . . . . Gal 4:26
Christ has made us *f*. . . . . Gal 5:1
he is a slave or *f*. . . . . Eph 6:8
poor, *f* and slave . . . . . Rev 13:16

FREED
has died has been *f* . . . . . Rom 6:7

FREEDMAN
slave is the Lord's *f* . . . . . 1 Cor 7:22

FREELY
the garden you may *f*. . . . . Gen 2:16
I will love them *f* . . . . . Hos 14:4
F you have received . . . . . Matt 10:8
f give us all . . . . . Rom 8:32
that have been *f*. . . . . 1 Cor 2:12
the water of life *f* . . . . . Rev 22:17

FREEWOMAN
the other by a *f*. . . . . Gal 4:22
with the son of the *f*. . . . . Gal 4:30

FRESH
My glory is *f* within . . . . . Job 29:20
They shall be *f* . . . . . Ps 92:14
both salt water and *f*. . . . . James 3:12

FRETS
and his heart *f*. . . . . Prov 19:3

FRIEND
a man speaks to his *f* . . . . . Ex 33:11
of Abraham Your *f* . . . . . 2 Chr 20:7
though he were my *f*. . . . . Ps 35:14
f You have put. . . . . Ps 88:18
f loves at all times . . . . . Prov 17:17
f who sticks closer . . . . . Prov 18:24
not forsake your own *f* . . . . . Prov 27:10
a *f* of tax collectors . . . . . Matt 11:19
of you shall have a *f*. . . . . Luke 11:5
f Lazarus sleeps . . . . . John 11:11
you are not Caesar's *f*. . . . . John 19:12
Philemon our beloved *f* . . . . . Philem 1
he was called the *f*. . . . . James 2:23
wants to be a *f*. . . . . James 4:4

FRIENDS
and hate your *f*. . . . . 2 Sam 19:6
My *f* scorn me. . . . . Job 16:20
f have forgotten me . . . . . Job 19:14
the rich has many *f* . . . . . Prov 14:20
one's life for his *f*. . . . . John 15:13
You are My *f*. . . . . John 15:14
I have called you *f*. . . . . John 15:15
to forbid any of his *f* . . . . . Acts 24:23

FROGS
your territory with *f*. . . . . Ex 8:2
f coming out of the. . . . . Rev 16:13

FRONTLETS
on your hand and as *f* . . . . . Ex 13:16
and they shall be as *f* . . . . . Deut 6:8

FROZEN
the broad waters are *f*. . . . . Job 37:10

FRUIT
and showed them the *f*. . . . . Num 13:26
Blessed shall be the *f*. . . . . Deut 28:4
brings forth its *f* . . . . . Ps 1:3
f is better than gold . . . . . Prov 8:19
The *f* of the righteous . . . . . Prov 11:30
with good by the *f*. . . . . Prov 12:14
f was sweet to my . . . . . Song 2:3
they shall eat the *f* . . . . . Is 3:10
like the first *f* . . . . . Is 28:4
"I create the *f*. . . . . Is 57:19
f is found in Me . . . . . Hos 14:8
does not bear good *f* . . . . . Matt 3:10
good tree bears good *f*. . . . . Matt 7:17
not drink of this *f* . . . . . Matt 26:29
and blessed is the *f* . . . . . Luke 1:42
life, and bring no *f* . . . . . Luke 8:14
and he came seeking *f* . . . . . Luke 13:6
And if it bears *f* . . . . . Luke 13:9
branch that bears *f* . . . . . John 15:2
that you bear much *f*. . . . . John 15:8
should go and bear *f* . . . . . John 15:16
f did you have then in . . . . . Rom 6:21
God, you have your *f* . . . . . Rom 6:22
that we should bear *f* . . . . . Rom 7:4
But the *f* of the . . . . . Gal 5:22
but I seek the *f* . . . . . Phil 4:17
yields the peaceable *f*. . . . . Heb 12:11
Now the *f* of . . . . . James 3:18
autumn trees without *f*. . . . . Jude 12
tree yielding its *f*. . . . . Rev 22:2

FRUITFUL
them, saying, "Be *f* . . . . . Gen 1:22
a *f* bough, a *f* . . . . . Gen 49:22
wife shall be like a *f* . . . . . Ps 128:3
heaven and *f* seasons . . . . . Acts 14:17
pleasing Him, being *f* . . . . . Col 1:10

FRUITS
Therefore bear *f* . . . . . Matt 3:8
know them by their *f*. . . . . Matt 7:16
and increase the *f*. . . . . 2 Cor 9:10
of mercy and good *f* . . . . . James 3:17
which bore twelve *f* . . . . . Rev 22:2

FUEL
people shall be as *f*. . . . . Is 9:19
into the fire for *f* . . . . . Ezek 15:4

FULFILL
the LORD, to *f* his vow . . . . . Lev 22:21
And you shall *f* . . . . . 1 Kin 5:9
f all your petitions. . . . . Ps 20:5
f the desire of those. . . . . Ps 145:19
for us to *f* all . . . . . Matt 3:15
f the law of Christ . . . . . Gal 6:2
f my joy by being . . . . . Phil 2:2
and *f* all the good . . . . . 2 Thess 1:11
If you really *f* . . . . . James 2:8

FULFILLED
the law till all is *f* . . . . . Matt 5:18
of the Gentiles are *f* . . . . . Luke 21:24
all things must be *f*. . . . . Luke 24:44
of the law might be *f* . . . . . Rom 8:4
loves another has *f* . . . . . Rom 13:8
For all the law is *f*. . . . . Gal 5:14

FULFILLMENT
for there will be a *f*. . . . . Luke 1:45
love is the *f* of the . . . . . Rom 13:10

FULL
I went out *f*. . . . . Ruth 1:21
For I am *f* of words. . . . . Job 32:18
of the LORD is *f*. . . . . Ps 29:4
who has his quiver *f*. . . . . Ps 127:5
Lest I be *f* and deny . . . . . Prov 30:9
yet the sea is not *f*. . . . . Eccl 1:7
the whole earth is *f*. . . . . Is 6:3
and it was *f* of bones . . . . . Ezek 37:1
But truly I am *f*. . . . . Mic 3:8
whole body will be *f*. . . . . Matt 6:22
of the Father, *f*. . . . . John 1:14
your joy may be *f*. . . . . John 15:11
chose Stephen, a man *f*. . . . . Acts 6:5
You are already *f*. . . . . 1 Cor 4:8
learned both to be *f*. . . . . Phil 4:12
I am *f*, having received. . . . . Phil 4:18

FULL-GROWN
and sin, when it is *f*. . . . . James 1:15

FULLNESS
satisfied with the *f*. . . . . Ps 36:8
f we have all received . . . . . John 1:16
to Israel until the *f* . . . . . Rom 11:25
But when the *f* of the . . . . . Gal 4:4
dispensation of the *f* . . . . . Eph 1:10
filled with all the *f*. . . . . Eph 3:19
Him dwells all the *f* . . . . . Col 2:9

FUNCTION
do not have the same *f* . . . . . Rom 12:4

FURIOUS
You have been *f* . . . . . Ps 89:38
f man do not go. . . . . Prov 22:24
fury and in *f* rebukes. . . . . Ezek 5:15
LORD avenges and is *f*. . . . . Nah 1:2
this, they were *f*. . . . . Acts 5:33

FURIOUSLY
for he drives *f*. . . . . 2 Kin 9:20

FURNACE
you out of the iron *f*. . . . . Deut 4:20
tested you in the *f* . . . . . Is 48:10
of a burning fiery *f* . . . . . Dan 3:6
cast them into the *f*. . . . . Matt 13:42
the smoke of a great *f*. . . . . Rev 9:2

FURNISHED
also *f* her table. . . . . Prov 9:2
a large upper room, *f*. . . . . Mark 14:15

FURY
F is not in Me . . . . . Is 27:4
they are full of the *f*. . . . . Is 51:20
f to His adversaries . . . . . Is 59:18
and My own *f* . . . . . Is 63:5
even in anger and *f*. . . . . Jer 21:5
and I will cause My *f* . . . . . Ezek 5:13
Thus will I spend My *f*. . . . . Ezek 6:12
in anger and *f* on the . . . . . Mic 5:15

FUTILE
For it is not a *f* . . . . . Deut 32:47
of the peoples are *f* . . . . . Jer 10:3
wise, that they are *f*. . . . . 1 Cor 3:20
risen, your faith is *f* . . . . . 1 Cor 15:17

FUTILITY
allotted months of *f* . . . . . Job 7:3
f have You created all . . . . . Ps 89:47
was subjected to *f*. . . . . Rom 8:20

FUTURE
for the *f* of that man . . . . . Ps 37:37
the *f* of the wicked . . . . . Ps 37:38
to give you a *f* . . . . . Jer 29:11

GAAL
Son of Ebed; vilifies Abimelech, Judg 9:26–41

GAASH
Hill of Ephraim, Judg 2:9
Joshua buried near, Josh 24:30

GABBATHA
Place of Pilate's court, John 19:13

GABRIEL
Messenger archangel; interprets Daniel's vision, Dan 8:16–27
Reveals the prophecy of 70 weeks, Dan 9:21–27
Announces John's birth, Luke 1:11–22
Announces Christ's birth, Luke 1:26–38
Stands in God's presence, Luke 1:19

GAD
Son of Jacob by Zilpah, Gen 30:10, 11
Blessed by Jacob, Gen 49:19
——— Tribe of:
Census of, Num 1:24, 25
Territory of, Num 32:20–36
Captivity of, 1 Chr 5:26
Later references to, Rev 7:5
——— Prophet in David's reign, 1 Sam 22:5
Message of, to David, 2 Sam 24:10–16

GADARENES (or Gergesenes)
People east of the Sea of Galilee, Mark 5:1
Healing of demon-possessed in territory of, Matt 8:28–34

GAIN
g than fine gold . . . . . Prov 3:14
will have no lack of *g* . . . . . Prov 31:11
a time to *g* . . . . . Eccl 3:6
to get dishonest *g* . . . . . Ezek 22:27
him who covets evil *g* . . . . . Hab 2:9
and to die is *g*. . . . . Phil 1:21
rubbish, that I may *g* . . . . . Phil 3:8
is a means of *g* . . . . . 1 Tim 6:5
contentment is great *g*. . . . . 1 Tim 6:6
for dishonest *g* . . . . . 1 Pet 5:2

GAINED
g more wisdom than all. . . . . Eccl 1:16
g five more talents. . . . . Matt 25:20

GAINS
g the whole world . . . . . Matt 16:26

GAIUS
Companion of Paul, Acts 19:29
——— Convert at Derbe, Acts 20:4
——— Paul's host at Corinth, Rom 16:23; 1 Cor 1:14

GALATIA
Paul visits, Acts 16:6; 18:23
Paul writes to Christians in, Gal 1:1
Peter writes to Christians in, 1 Pet 1:1

GALILEANS
Speech of, Mark 14:70
Faith of, John 4:45
Pilate's cruelty toward, Luke 13:1, 2

GALILEE
Prophecies concerning, Deut 33:18–23; Is 9:1, 2
Dialect of, distinctive, Matt 26:73
Herod's jurisdiction over, Luke 3:1
Christ's contacts with, Matt 2:22; 4:12–25; 26:32; 27:55; John 4:1, 3

GALILEE, SEA OF
Scene of many events in Christ's life, Mark 7:31
Called Chinnereth, Num 34:11
Later called Gennesaret, Luke 5:1

GALL
They also gave me *g* . . . . . Ps 69:21
the wormwood and the *g* . . . . Lam 3:19
turned justice into *g* . . . . . Amos 6:12
wine mingled with *g* . . . . . Matt 27:34

GALLIO
Roman proconsul of Achaia, dismisses charges against Paul, Acts 18:12–17

GAMALIEL
Famous Jewish teacher, Acts 22:3
Respected by people, Acts 5:34–39

GAP
and stand in the *g* . . . . . Ezek 22:30

GARDEN
LORD God planted a *g* . . . . . Gen 2:8
g enclosed is my . . . . . Song 4:12
like a watered *g* . . . . . Is 58:11
Eden, the *g* of God. . . . . Ezek 28:13
raise up for them a *g*. . . . . Ezek 34:29
where there was a *g* . . . . . John 18:1
in the *g* a new tomb . . . . . John 19:41

GARDENER
Him to be the *g*. . . . . John 20:15

GARDENS
I made myself *g*. . . . . Eccl 2:5
plant *g* and eat their. . . . . Jer 29:5

GARLANDS
brought oxen and *g* . . . . . Acts 14:13

GARMENT
beautiful Babylonian *g* . . . . . Josh 7:21
g that is moth-eaten. . . . . Job 13:28
made sackcloth my *g* . . . . . Ps 69:11
with light as with a *g* . . . . . Ps 104:2
one who takes away a *g* . . . . Prov 25:20
the hem of His *g*. . . . . Matt 9:20
have on a wedding *g*. . . . . Matt 22:11
cloth on an old *g* . . . . . Mark 2:21
all grow old like a *g* . . . . . Heb 1:11
hating even the *g* . . . . . Jude 23

GARMENTS
g did not wear out on. . . . . Deut 8:4
Why are your *g* hot. . . . . Job 37:17
They divide My *g* . . . . . Ps 22:18
g always be white. . . . . Eccl 9:8
g rolled in blood . . . . . Is 9:5
from Edom, with dyed *g* . . . . . Is 63:1
Take away the filthy *g*. . . . . Zech 3:4
man clothed in soft *g* . . . . . Matt 11:8
spread their *g* on the . . . . . Matt 21:8
and divided His *g* . . . . . Matt 27:35
by them in shining *g*. . . . . Luke 24:4
g are moth-eaten . . . . . James 5:2
be clothed in white *g* . . . . . Rev 3:5

GARRISON
gathered the whole *g*. . . . . Matt 27:27
Damascenes with a *g*. . . . . 2 Cor 11:32

GATE
This is the *g* of the . . . . . Ps 118:20
by the narrow *g*. . . . . Matt 7:13
by the Sheep *G* a pool . . . . . John 5:2
laid daily at the *g*. . . . . Acts 3:2
suffered outside the *g*. . . . . Heb 13:12
each individual *g* . . . . . Rev 21:21

GATES
possess the *g* of those . . . . . Gen 24:60
g are burned with fire . . . . . Neh 1:3
they go down to the *g* . . . . . Job 17:16
up your heads, O you *g*. . . . . Ps 24:7
The LORD loves the *g*. . . . . Ps 87:2
Open to me the *g* . . . . . Ps 118:19
is known in the *g*. . . . . Prov 31:23
go through the *g*. . . . . Is 62:10
and the *g* of Hades . . . . . Matt 16:18
wall with twelve *g*. . . . . Rev 21:12
g were twelve pearls . . . . . Rev 21:21
g shall not be shut. . . . . Rev 21:25

GATH
Philistine city, 1 Sam 6:17
Ark carried to, 1 Sam 5:8
David takes refuge in, 1 Sam 21:10–15
David's second flight to, 1 Sam 27:3–12
Captured by David, 1 Chr 18:1
Destruction of, prophetic, Amos 6:1–3
Name becomes proverbial, Mic 1:10

GATHER
g my soul with sinners . . . . . Ps 26:9
G My saints . . . . . Ps 50:5
and a time to *g* stones . . . . . Eccl 3:5
g the lambs with His . . . . . Is 40:11
g His wheat into the . . . . . Matt 3:12
sow nor reap nor *g* . . . . . Matt 6:26
Do men *g* grapes from . . . . . Matt 7:16
g where I have not . . . . . Matt 25:26
g together His. . . . . Mark 13:27

GATHERED
g little had no lack . . . . . Ex 16:18
And *g* out of the lands . . . . . Ps 107:3
g some of every kind . . . . . Matt 13:47
the nations will be *g* . . . . . Matt 25:32

GATHERING
g together of the . . . . . Gen 1:10
g together to Him . . . . . 2 Thess 2:1

GATHERS
g the waters of the . . . . . Ps 33:7
His heart *g* iniquity. . . . . Ps 41:6
g her food in the . . . . . Prov 6:8
The Lord GOD, who *g* . . . . . Is 56:8
together, as a hen *g* . . . . . Matt 23:37

GAVE
to be with me, she *g*. . . . . Gen 3:12
g You this authority . . . . . Matt 21:23
that He *g* His only . . . . . John 3:16
Those whom You *g*. . . . . John 17:12
but God *g* the increase . . . . . 1 Cor 3:6
g Himself for our sins. . . . . Gal 1:4
g Himself for me . . . . . Gal 2:20
g Himself for it . . . . . Eph 5:25
The sea *g* up the dead. . . . . Rev 20:13

GAZA
Philistine city, Josh 13:3
Samson removes the gates of, Judg 16:1–3
Samson taken there as prisoner; his revenge, Judg 16:21–31
Sin of, condemned, Amos 1:6, 7
Philip journeys to, Acts 8:26

GAZED
g into heaven and saw . . . . . Acts 7:55

GAZING
why do you stand *g* . . . . . Acts 1:11

GEDALIAH
Made governor of Judah, 2 Kin 25:22–26
Befriends Jeremiah, Jer 40:5, 6
Murdered by Ishmael, Jer 41:2, 18

GEHAZI
Elisha's servant; seeks reward from Naaman, 2 Kin 5:20–24
Afflicted with leprosy, 2 Kin 5:25–27
Relates Elisha's deeds to Jehoram, 2 Kin 8:4–6

GENEALOGIES
fables and endless *g* . . . . . 1 Tim 1:4

GENEALOGY
The book of the *g*. . . . . Matt 1:1
mother, without *g* . . . . . Heb 7:3

GENERATION
perverse and crooked *g*. . . . . Deut 32:5
The *g* of the upright . . . . . Ps 112:2
g shall praise Your . . . . . Ps 145:4
g that curses its . . . . . Prov 30:11
g that is pure in its. . . . . Prov 30:12
One *g* passes away. . . . . Eccl 1:4
g it shall lie . . . . . Is 34:10
who will declare His *g*. . . . . Is 53:8
and adulterous *g* . . . . . Matt 12:39
this *g* will by no . . . . . Matt 24:34
from this perverse *g*. . . . . Acts 2:40
But you are a chosen *g*. . . . . 1 Pet 2:9

GENERATIONS
be remembered in all *g* . . . . . Ps 45:17
Your praise to all *g* . . . . . Ps 79:13
for a thousand *g* . . . . . Ps 105:8
g will call me blessed . . . . . Luke 1:48

GENEROUS
g soul will be made . . . . . Prov 11:25
g eye will be blessed . . . . . Prov 22:9
no longer be called *g* . . . . . Is 32:5
g man devises *g* . . . . . Is 32:8

GENTILES
G were separated . . . . . Gen 10:5
as a light to the *G* . . . . . Is 42:6
G shall come to your . . . . . Is 60:3
the riches of the *G*. . . . . Is 61:6
all these things the *G* . . . . . Matt 6:32
into the way of the *G* . . . . . Matt 10:5
revelation to the *G* . . . . . Luke 2:32
G are fulfilled . . . . . Luke 21:24
bear My name before *G* . . . . . Acts 9:15
poured out on the *G* . . . . . Acts 10:45
a light to the *G* . . . . . Acts 13:47
blasphemed among the *G*. . . . Rom 2:24
also the God of the *G*. . . . . Rom 3:29
even named among the *G* . . . . 1 Cor 5:1
mystery among the *G* . . . . . Col 1:27
a teacher of the *G*. . . . . 1 Tim 2:7
nothing from the *G*. . . . . 3 John 7

GENTLE
g tongue breaks a bone . . . . . Prov 25:15
from Me, for I am *g* . . . . . Matt 11:29
But we were *g* among. . . . . 1 Thess 2:7
to be peaceable, *g* . . . . . Titus 3:2
only to the good and *g* . . . . . 1 Pet 2:18
ornament of a *g* . . . . . 1 Pet 3:4

GENTLENESS
g has made me great . . . . . Ps 18:35
love and a spirit of *g* . . . . . 1 Cor 4:21
g, self-control . . . . . Gal 5:23
all lowliness and *g* . . . . . Eph 4:2
Let your *g* be known to . . . . . Phil 4:5
love, patience, *g*. . . . . 1 Tim 6:11

GERAR
Town of Philistia, Gen 10:19
Visited by Abraham, Gen 20:1–18
Visited by Isaac, Gen 26:1–17
Abimelech, king of, Gen 26:1, 26

GERIZIM
See MOUNT GERIZIM

GERSHOM (or Gershon)
Son of Moses, Ex 2:21, 22
Circumcised, Ex 4:25
Founder of Levite family, 1 Chr 23:14–16

GESHUR
Inhabitants of, not expelled by Israel, Josh 13:13
Talmai, king of, grandfather of Absalom, 2 Sam 3:3
Absalom flees to, 2 Sam 13:37, 38

GETHSEMANE
Garden near Jerusalem, Matt 26:30, 36
Often visited by Christ, Luke 22:39
Scene of Christ's agony and betrayal, Matt 26:36–56; John 18:1–12

GEZER
Canaanite city, Josh 10:33
Inhabitants not expelled, Josh 16:10
Given as dowry of Pharaoh's daughter, 1 Kin 9:15–17

GHOST
supposed it was a *g* . . . . . Mark 6:49

GIBEAH
Town of Benjamin; known for wickedness, Judg 19:12–30
Destruction of, Judg 20:1–48
Saul's birthplace, 1 Sam 10:26
Saul's political capital, 1 Sam 15:34
Wickedness of, long remembered, Hos 9:9

GIBEON
Sun stands still at, Josh 10:12
Location of tabernacle, 1 Chr 16:39
Joab struck Amasa at, 2 Sam 20:8–10
Joab killed at, 1 Kin 2:28–34
Site of Solomon's sacrifice and dream, 1 Kin 3:5–15

GIBEONITES
Trick Joshua into making treaty; subjected to forced labor, Josh 9:3–27
Rescued by Joshua, Josh 10
Massacred by Saul; avenged by David, 2 Sam 21:1–9

GIDEON
Called by an angel, Judg 6:11–24
Destroys Baal's altar, Judg 6:25–32
Fleece confirms call from God, Judg 6:36–40
Miraculous victory over the Midianites, Judg 7
Takes revenge on Succoth and Penuel, Judg 8:4–21
Refuses kingship; makes an ephod, Judg 8:22–28
Fathers seventy-one sons; dies, Judg 8:29–35

GIFT
g makes room for him . . . . . Prov 18:16
A *g* in secret pacifies . . . . . Prov 21:14
it is the *g* of God . . . . . Eccl 3:13
is Corban"—'(that is, a *g* . . . . Mark 7:11
"If you knew the *g* . . . . . John 4:10
But the free *g* is not . . . . . Rom 5:15
but the *g* of God is . . . . . Rom 6:23
each one has his own *g* . . . . . 1 Cor 7:7
though I have the *g* . . . . . 1 Cor 13:2
it is the *g* of God . . . . . Eph 2:8
Not that I seek the *g*. . . . . Phil 4:17
Do not neglect the *g* . . . . . 1 Tim 4:14
you to stir up the *g* . . . . . 2 Tim 1:6
tasted the heavenly *g* . . . . . Heb 6:4
Every good *g* and every . . . . James 1:17
one has received a *g* . . . . . 1 Pet 4:10

GIFTED
the women who were *g* . . . . . Ex 35:25
but good-looking, *g* . . . . . Dan 1:4

GIFTS
g you shall offer . . . . . Num 18:29
You have received *g* . . . . . Ps 68:18
and Seba will offer *g* . . . . . Ps 72:10
though you give many *g* . . . . . Prov 6:35
to one who gives *g* . . . . . Prov 19:6
how to give good *g* . . . . . Matt 7:11
rich putting their *g* . . . . . Luke 21:1
g differing . . . . . Rom 12:6
are diversities of *g* . . . . . 1 Cor 12:4
and desire spiritual *g* . . . . . 1 Cor 14:1
captive, and gave *g*. . . . . Eph 4:8

GIHON
River of Eden, Gen 2:13
——— Spring outside Jerusalem, 1 Kin 1:33–45
Source of water supply, 2 Chr 32:30

GILBOA
Range of limestone hills in Issachar, 1 Sam 28:4
Scene of Saul's death, 1 Sam 31:1–9
Under David's curse, 2 Sam 1:17, 21

GILEAD
Plain east of the Jordan; taken from the Amorites and assigned to Gad, Reuben, and Manasseh, Num 21:21–31; 32:33–40; Deut 3:12, 13; Josh 13:24–31
Ishbosheth rules over, 2 Sam 2:8, 9
David takes refuge in, 2 Sam 17: 21–26
Conquered by Hazael, 2 Kin 10: 32, 33
Balm of, figurative of national healing, Jer 8:22

GILGAL
Site of memorial stones, circumcision, first Passover in the Promised Land, Josh 4:19—5:12
Site of Gibeonite covenant, Josh 9: 3–15
One location on Samuel's circuit, 1 Sam 7:15, 16
Saul made king and later rejected, 1 Sam 11:15; 13:4–15
Denounced for idolatry, Hos 9:15

GIRD
G Your sword upon Your . . . . . Ps 45:3
of wrath You shall *g* . . . . . Ps 76:10
I will *g* you . . . . . Is 45:5
and another will *g*. . . . . John 21:18
Therefore *g* up the . . . . . 1 Pet 1:13

GIRDED
a towel and *g* Himself. . . . . John 13:4
down to the feet and *g* . . . . . Rev 1:13

GIRGASHITES
Descendants of Canaan, Gen 10:15, 16
Land of, given to Abraham's descendants, Gen 15:18, 21
Delivered to Israel, Josh 24:11

GITTITES
600 follow David, 2 Sam 15:18–23

GIVE
g thanks to the LORD . . . . . 1 Chr 16:8
g me wisdom and . . . . . 2 Chr 1:10
G ear to my prayer . . . . . Ps 17:1
G to them according. . . . . Ps 28:4
g you the desires . . . . . Ps 37:4
Yes, the LORD will *g*. . . . . Ps 85:12
G me understanding . . . . . Ps 119:34
g me your heart . . . . . Prov 23:26
You will *g* truth to . . . . . Mic 7:20
G to him who asks . . . . . Matt 5:42
G us this day our . . . . . Matt 6:11
what you have and *g* . . . . . Matt 19:21
authority I will *g* . . . . . Luke 4:6
g them eternal life . . . . . John 10:28
A new commandment I *g* . . . John 13:34
but what I do have I *g* . . . . . Acts 3:6
g us all things . . . . . Rom 8:32
G no offense . . . . . 1 Cor 10:32
So let each one *g* . . . . . 2 Cor 9:7
g him who has need. . . . . Eph 4:28
g thanks to God always . . . 2 Thess 2:13
g yourself entirely . . . . . 1 Tim 4:15
good works, ready to *g* . . . . . 1 Tim 6:18

GIVEN
to him more will be *g* . . . . . Matt 13:12
has, more will be *g* . . . . . Matt 25:29
to whom much is *g*. . . . . Luke 12:48
g Me I should lose . . . . . John 6:39
Spirit was not yet *g* . . . . . John 7:39
have been freely *g* . . . . . 1 Cor 2:12
not *g* to wine. . . . . 1 Tim 3:3

GIVES
He who *g* to the poor . . . . . Prov 28:27
For God *g* wisdom and . . . . . Eccl 2:26
g life to the world . . . . . John 6:33
All that the Father *g* . . . . . John 6:37
The good shepherd *g* . . . . . John 10:11
not as the world *g* . . . . . John 14:27
g us richly all things . . . . . 1 Tim 6:17
who *g* to all liberally . . . . . James 1:5
But He *g* more grace. . . . . James 4:6
g grace to the humble . . . . . James 4:6

GLAD
I will be *g* and. . . . . Ps 9:2
my heart is *g* . . . . . Ps 16:9
Be *g* in the LORD and. . . . . Ps 32:11
streams shall make *g*. . . . . Ps 46:4
And wine that makes *g* . . . . . Ps 104:15
I was *g* when they said . . . . . Ps 122:1
make merry and be *g* . . . . . Luke 15:32
he saw it and was *g*. . . . . John 8:56

GLADNESS
in the day of your *g* . . . . . Num 10:10
day of feasting and *g*. . . . . Esth 9:17
You have put *g* in my . . . . . Ps 4:7
me hear joy and *g*. . . . . Ps 51:8
Serve the LORD with *g* . . . . . Ps 100:2
shall obtain joy and *g*. . . . . Is 35:10
over you with *g* . . . . . Zeph 3:17
receive it with *g* . . . . . Mark 4:16

GLASS
there was a sea of *g* . . . . . Rev 4:6
like transparent *g* . . . . . Rev 21:21

GLORIFIED
the people I must be *g* . . . . . Lev 10:3
and they *g* the God of. . . . . Matt 15:31
Jesus was not yet *g* . . . . . John 7:39
when Jesus was *g* . . . . . John 12:16
By this My Father is *g* . . . . . John 15:8
I have *g* You on the. . . . . John 17:4
g His Servant Jesus . . . . . Acts 3:13
these He also *g* . . . . . Rom 8:30
things God may be *g* . . . . . 1 Pet 4:11

GLORIFY
My altar, and I will *g*. . . . . Is 60:7
g your Father in . . . . . Matt 5:16
"Father, *g* Your name . . . . . John 12:28
He will *g* Me. . . . . John 16:14
And now, O Father, *g* . . . . . John 17:5
what death he would *g* . . . . . John 21:19
God, they did not *g* . . . . . Rom 1:21
therefore *g* God in . . . . . 1 Cor 6:20
also Christ did not *g* . . . . . Heb 5:5
ashamed, but let him *g* . . . . . 1 Pet 4:16

GLORIOUS
daughter is all *g*. . . . . Ps 45:13
And blessed be His *g* . . . . . Ps 72:19
G things are spoken . . . . . Ps 87:3
is honorable and *g* . . . . . Ps 111:3
g splendor of Your . . . . . Ps 145:5
habitation, holy and *g* . . . . . Is 63:15
it to Himself a *g*. . . . . Eph 5:27
be conformed to His *g* . . . . . Phil 3:21
g appearing of our . . . . . Titus 2:13

GLORY
"Please, show me Your *g* . . . . . Ex 33:18
g has departed from . . . . . 1 Sam 4:21
G in His holy name . . . . . 1 Chr 16:10
g of the LORD filled the house . . . 2 Chr 5:14
g of the LORD on the temple . 2 Chr 7:3
a shield for me, my *g* . . . . . Ps 3:3
who have set Your *g* . . . . . Ps 8:1
Who is this King of *g* . . . . . Ps 24:8
the place where Your *g* . . . . . Ps 26:8
Your power and Your *g* . . . . . Ps 63:2
shall speak of the *g* . . . . . Ps 145:11
wise shall inherit *g* . . . . . Prov 3:35

The *g* of young men is . . . . . Prov 20:29
It is the *g* of God to . . . . . Prov 25:2
the *g* there will be a covering. . . . . Is 4:5
"*G* to the righteous . . . . . Is 24:16
g I will not give . . . . . Is 42:8
g will be seen upon . . . . . Is 60:2
then be likened in *g* . . . . . Ezek 31:18
I will change their *g* . . . . . Hos 4:7
g of this latter temple. . . . . Hag 2:9
and I will be the *g*. . . . . Zech 2:5
He shall bear the *g* . . . . . Zech 6:13
that they may have *g*. . . . . Matt 6:2
the power and the *g* . . . . . Matt 6:13
g was not arrayed . . . . . Matt 6:29
Man will come in the *g*. . . . . Matt 16:27
with power and great *g* . . . . . Matt 24:30
"*G* to God in the . . . . . Luke 2:14
and we beheld His *g* . . . . . John 1:14
and manifested His *g* . . . . . John 2:11
I do not seek My own *g* . . . . . John 8:50
"Give God the *g* . . . . . John 9:24
g which I had with You . . . . . John 17:5
g which You gave Me I. . . . . John 17:22
he did not give *g* . . . . . Acts 12:23
doing good seek for *g* . . . . . Rom 2:7
fall short of the *g* . . . . . Rom 3:23
in faith, giving *g* . . . . . Rom 4:20
the adoption, the *g* . . . . . Rom 9:4
the riches of His *g* . . . . . Rom 9:23
God, alone wise, be *g* . . . . . Rom 16:27
who glories, let him *g* . . . . . 1 Cor 1:31
but woman is the *g* . . . . . 1 Cor 11:7
of the *g* that excels. . . . . 2 Cor 3:10
of the gospel of the *g* . . . . . 2 Cor 4:4
eternal weight of *g*. . . . . 2 Cor 4:17
who glories, let him *g* . . . . . 2 Cor 10:17
to His riches in *g* . . . . . Phil 4:19
appear with Him in *g* . . . . . Col 3:4
For you are our *g* . . . . . 1 Thess 2:20
many sons to *g*. . . . . Heb 2:10
grass, and all the *g* . . . . . 1 Pet 1:24
to whom belong the *g*. . . . . 1 Pet 4:11
for the Spirit of *g* . . . . . 1 Pet 4:14
the presence of His *g* . . . . . Jude 24
O Lord, to receive *g* . . . . . Rev 4:11
g of God illuminated . . . . . Rev 21:23

GLORYING

Your *g* is not good. . . . . 1 Cor 5:6

GLUTTON

g will come to poverty. . . . . Prov 23:21
you say, 'Look, a *g* . . . . . Luke 7:34

GLUTTONS

g shames his . . . . . Prov 28:7
evil beasts, lazy *g* . . . . . Titus 1:12

GNASHING

will be weeping and *g* . . . . . Matt 8:12

GO

He said, "Let Me *g* . . . . . Gen 32:26
'Let My people *g* . . . . . Ex 5:1
Presence does not *g* . . . . . Ex 33:15
for wherever you *g* . . . . . Ruth 1:16
"Look, I *g* forward . . . . . Job 23:8
For I used to *g* . . . . . Ps 42:4
g astray as soon as . . . . . Ps 58:3
I will *g* in the . . . . . Ps 71:16
Those who *g* down to . . . . . Ps 107:23
Where can I *g* from. . . . . Ps 139:7
G to the ant. . . . . Prov 6:6
All *g* to one place. . . . . Eccl 3:20
of mourning than to *g*. . . . . Eccl 7:2
of Zion shall *g*. . . . . Is 2:3
You wherever You *g* . . . . . Matt 8:19
do not *g* out . . . . . Matt 24:26
He said to them, "*G*. . . . . Mark 16:15
And I say to one, '*G*. . . . . Luke 7:8
also want to *g* away . . . . . John 6:67
to whom shall we *g*. . . . . John 6:68
g you cannot come . . . . . John 8:21
I *g* to prepare a place . . . . . John 14:2
will do, because I *g* . . . . . John 14:12
seek Me, let these *g* . . . . . John 18:8
and he shall *g* out no more. . . . Rev 3:12

GOADS

of the wise are like *g* . . . . . Eccl 12:11
to kick against the *g* . . . . . Acts 9:5

GOAL

I press toward the *g* . . . . . Phil 3:14

GOATS

drink the blood of *g* . . . . . Ps 50:13
his sheep from the *g* . . . . . Matt 25:32
with the blood of *g* . . . . . Heb 9:12
g could take away . . . . . Heb 10:4

GOD

G created the heavens . . . . . Gen 1:1
Abram of *G* Most High. . . . . Gen 14:19
and I will be their *G* . . . . . Gen 17:8
of the Mighty *G*. . . . . Gen 49:24
the *G* of Abraham . . . . . Ex 3:6
He is my *G*. . . . . Ex 15:2
Stand before *G* for the . . . . . Ex 18:19
"I am the LORD your *G*. . . . . Ex 20:2
"This is your *g* . . . . . Ex 32:4
G is not a man . . . . . Num 23:19
G is a consuming fire . . . . . Deut 4:24
great and awesome *G* . . . . . Deut 7:21
my people, and your *G* . . . . . Ruth 1:16
know that there is a *G* . . . . 1 Sam 17:46
a rock, except our *G* . . . . . 2 Sam 22:32
If the LORD is *G* . . . . . 1 Kin 18:21
G is greater than all. . . . . 2 Chr 2:5
G is greater than . . . . . Job 33:12
"Behold, *G* is mighty . . . . . Job 36:5
"Behold, *G* is great . . . . . Job 36:26
You have been My *G* . . . . . Ps 22:10
"Where is your *G* . . . . . Ps 42:3
G is our refuge . . . . . Ps 46:1
G is in the midst of . . . . . Ps 46:5
G is the King of all. . . . . Ps 47:7
The Mighty One, *G* . . . . . Ps 50:1
I am *G* . . . . . Ps 50:7
me a clean heart, O *G*. . . . . Ps 51:10
Our *G* is the *G* . . . . . Ps 68:20
Who is so great a *G* . . . . . Ps 77:13
Restore us, O *G* . . . . . Ps 80:7
You alone are *G* . . . . . Ps 86:10
Exalt the LORD our *G* . . . . . Ps 99:9
Yes, our *G* is merciful . . . . . Ps 116:5
give thanks to the *G* . . . . . Ps 136:26
For *G* is in heaven . . . . . Eccl 5:2
Counselor, Mighty *G*. . . . . Is 9:6
G is my salvation . . . . . Is 12:2
Behold, this is our *G* . . . . . Is 25:9
"Behold your *G* . . . . . Is 40:9
Is there a *G* besides . . . . . Is 44:8
to Zion, "Your *G* . . . . . Is 52:7
stricken, smitten by *G* . . . . . Is 53:4
and I will be their *G*. . . . . Jer 31:33
and I saw visions of *G* . . . . . Ezek 1:1
Who is a *G* like You . . . . . Mic 7:18
"*G* with us . . . . . Matt 1:23
in *G* my Savior . . . . . Luke 1:47
the Word was with *G* . . . . . John 1:1
enter the kingdom of *G* . . . . . John 3:5
For *G* so loved the . . . . . John 3:16
has certified that *G* . . . . . John 3:33
G is Spirit . . . . . John 4:24
"My Lord and my *G*. . . . . John 20:28
Christ is the Son of *G* . . . . . Acts 8:37
To the Unknown *G* . . . . . Acts 17:23
Indeed, let *G* be true. . . . . Rom 3:4
If *G* is for us . . . . . Rom 8:31
G is faithful . . . . . 1 Cor 1:9
us there is one *G* . . . . . 1 Cor 8:6
G shall supply all . . . . . Phil 4:19
and I will be their *G*. . . . . Heb 8:10
G is a consuming fire . . . . . Heb 12:29
G is greater than our . . . . . 1 John 3:20
for *G* is love . . . . . 1 John 4:8
No one has seen *G*. . . . . 1 John 4:12
in the temple of My *G* . . . . . Rev 3:12
gave glory to the *G* . . . . . Rev 11:13
G Himself will be. . . . . Rev 21:3
and I will be his *G* . . . . . Rev 21:7

GODDESS

after Ashtoreth the *g* . . . . . 1 Kin 11:5
of the great *g* Diana . . . . . Acts 19:35

GODHEAD

eternal power and *G*. . . . . Rom 1:20
the fullness of the *G*. . . . . Col 2:9

GODLINESS

is the mystery of *g* . . . . . 1 Tim 3:16
g is profitable . . . . . 1 Tim 4:8
Now *g* with contentment . . . . 1 Tim 6:6
having a form of *g* . . . . . 2 Tim 3:5
pertain to life and *g* . . . . . 2 Pet 1:3
to perseverance *g* . . . . . 2 Pet 1:6

GODLY

Himself him who is *g*. . . . . Ps 4:3
everyone who is *g*. . . . . Ps 32:6
who desire to live *g*. . . . . 2 Tim 3:12
righteously, and *g* . . . . . Titus 2:12
reverence and *g* fear. . . . . Heb 12:28
to deliver the *g* . . . . . 2 Pet 2:9

GODS

your God is God of *g* . . . . . Deut 10:17
the household *g* . . . . . 2 Kin 23:24
He judges among the *g* . . . . . Ps 82:1
I said, "You are *g* . . . . . Ps 82:6
yourselves with *g* . . . . . Is 57:5
If He called them *g*. . . . . John 10:35
g have come down to. . . . . Acts 14:11

GOG

Prince of Rosh, Meshech, and Tubal, Ezek 38:2, 3
——— Leader of the final battle, Rev 20:8–15

GOLD

And the *g* of that land. . . . . Gen 2:12
a mercy seat of pure *g* . . . . . Ex 25:17
multiply silver and *g* . . . . . Deut 17:17
"If I have made *g* . . . . . Job 31:24
yea, than much fine *g* . . . . . Ps 19:10
is like apples of *g* . . . . . Prov 25:11
is Mine, and the *g* . . . . . Hag 2:8
g I do not have . . . . . Acts 3:6
with braided hair or *g* . . . . . 1 Tim 2:9
a man with *g* rings . . . . . James 2:2

Your *g* and silver are . . . . . James 5:3
more precious than *g* . . . . . 1 Pet 1:7
like silver or *g* . . . . . 1 Pet 1:18
of the city was pure *g* . . . . . Rev 21:21

GOLGOTHA
Where Jesus died, Matt 27:33–35

GOLIATH
Giant of Gath, 1 Sam 17:4
Killed by David, 1 Sam 17:50
——— Brother of above; killed by Elhanan, 2 Sam 21:19

GOMER
Son of Japheth, Gen 10:2, 3; 1 Chr 1:5, 6
Northern nation, Ezek 38:6
——— Wife of Hosea, Hos 1:2, 3

GOMORRAH
With Sodom, defeated by Chedorlaomer; Lot captured, Gen 14:8–12
Destroyed by God, Gen 19:23–29
Later references to, Is 1:10; Amos 4:11; Matt 10:15

GONE
I am *g* like a shadow . . . . . Ps 109:23
I have *g* astray like a . . . . . Ps 119:176
the word has *g* out of . . . . . Is 45:23
like sheep have *g* . . . . . Is 53:6

GOOD
God saw that it was *g* . . . . . Gen 1:10
but God meant it for *g* . . . . . Gen 50:20
LORD has promised *g* . . . . . Num 10:29
you have spoken is *g* . . . . . 2 Kin 20:19
seeking the *g* of his . . . . . Esth 10:3
indeed accept *g* . . . . . Job 2:10
"Who will show us any *g* . . . . . Ps 4:6
is none who does *g* . . . . . Ps 14:1
G and upright is the . . . . . Ps 25:8
that he may see *g* . . . . . Ps 34:12
Truly God is *g* to . . . . . Ps 73:1
g man deals graciously . . . . . Ps 112:5
Your Spirit is *g* . . . . . Ps 143:10
g man obtains favor . . . . . Prov 12:2
g word makes it glad . . . . . Prov 12:25
on the evil and the *g* . . . . . Prov 15:3
A merry heart does *g* . . . . . Prov 17:22
who knows what is *g* . . . . . Eccl 6:12
learn to do *g* . . . . . Is 1:17
Zion, you who bring *g* . . . . . Is 40:9
tidings of *g* things . . . . . Is 52:7
talked to me, with *g* . . . . . Zech 1:13
they may see your *g* . . . . . Matt 5:16
said, "Be of *g* cheer . . . . . Matt 9:22
A *g* man out of the . . . . . Matt 12:35
"*G* Teacher, what *g* . . . . . Matt 19:16
No one is *g* but One . . . . . Matt 19:17
For she has done a *g* . . . . . Matt 26:10
behold, I bring you *g* . . . . . Luke 2:10
love your enemies, do *g* . . . . . Luke 6:35
"Can anything *g* . . . . . John 1:46
Some said, "He is *g* . . . . . John 7:12
g works I have shown . . . . . John 10:32
who went about doing *g* . . . . Acts 10:38
For he was a *g* man . . . . . Acts 11:24
in that He did *g* . . . . . Acts 14:17
g man someone would . . . . . Rom 5:7
in my flesh) nothing *g* . . . . . Rom 7:18
overcome evil with *g* . . . . . Rom 12:21
Jesus for *g* works . . . . . Eph 2:10
fruitful in every *g* . . . . . Col 1:10
know that the law is *g* . . . . . 1 Tim 1:8
For this is *g* and . . . . . 1 Tim 2:3
bishop, he desires a *g* . . . . . 1 Tim 3:1
for this is *g* and . . . . . 1 Tim 5:4
be rich in *g* works . . . . . 1 Tim 6:18
prepared for every *g* . . . . . 2 Tim 2:21
and have tasted the *g* . . . . . Heb 6:5
Every *g* gift and every . . . . . James 1:17
g works which they . . . . . 1 Pet 2:12
to suffer for doing *g* . . . . . 1 Pet 3:17

GOODNESS
"I will make all My *g* . . . . . Ex 33:19
and abounding in *g* . . . . . Ex 34:6
"You are my Lord, my *g* . . . . . Ps 16:2
Surely *g* and mercy . . . . . Ps 23:6
that I would see the *g* . . . . . Ps 27:13
how great is Your *g* . . . . . Ps 31:19
The *g* of God endures . . . . . Ps 52:1
how great is its *g* . . . . . Zech 9:17
the riches of His *g* . . . . . Rom 2:4
consider the *g* and . . . . . Rom 11:22
kindness, *g* . . . . . Gal 5:22

GOODS
When *g* increase . . . . . Eccl 5:11
and plunder his *g* . . . . . Matt 12:29
ruler over all his *g* . . . . . Matt 24:47
"Soul, you have many *g* . . . . Luke 12:19
man was wasting his *g* . . . . . Luke 16:1
I give half of my *g* . . . . . Luke 19:8
has this world's *g* . . . . . 1 John 3:17

GOSHEN
District of Egypt where Israel lived; the best of the land, Gen 45:10; 46:28, 29; 47:1–11

GOSPEL
The beginning of the *g* . . . . . Mark 1:1
and believe in the *g* . . . . . Mark 1:15
g must first be . . . . . Mark 13:10
to testify to the *g* . . . . . Acts 20:24
separated to the *g* . . . . . Rom 1:1
not ashamed of the *g* . . . . . Rom 1:16
should live from the *g* . . . . . 1 Cor 9:14
if our *g* is veiled . . . . . 2 Cor 4:3
to a different *g* . . . . . Gal 1:6
of truth, the *g* . . . . . Eph 1:13
the mystery of the *g* . . . . . Eph 6:19
g which you heard . . . . . Col 1:23
the everlasting *g* . . . . . Rev 14:6

GOSSIPS
only idle but also *g* . . . . . 1 Tim 5:13

GOVERNMENT
and the *g* will be upon . . . . . Is 9:6

GRACE
But Noah found *g* . . . . . Gen 6:8
G is poured upon Your . . . . . Ps 45:2
The LORD will give *g* . . . . . Ps 84:11
the Spirit of *g* . . . . . Zech 12:10
and the *g* of God was . . . . . Luke 2:40
g and truth came . . . . . John 1:17
And great *g* was upon . . . . . Acts 4:33
G to you and peace . . . . . Rom 1:7
receive abundance of *g* . . . . . Rom 5:17
g is no longer *g* . . . . . Rom 11:6
The *g* of our Lord . . . . . Rom 16:20
For you know the *g* . . . . . 2 Cor 8:9
g is sufficient . . . . . 2 Cor 12:9
The *g* of the Lord . . . . . 2 Cor 13:14
you have fallen from *g* . . . . . Gal 5:4
to the riches of His *g* . . . . . Eph 1:7
g you have been . . . . . Eph 2:8
dispensation of the *g* . . . . . Eph 3:2
g was given according . . . . . Eph 4:7
G be with all those . . . . . Eph 6:24
shaken, let us have *g* . . . . . Heb 12:28
But He gives more *g* . . . . . James 4:6
this is the true *g* . . . . . 1 Pet 5:12
but grow in the *g* . . . . . 2 Pet 3:18

GRACIOUS
he said, "God be *g* . . . . . Gen 43:29
I will be *g* to whom I . . . . . Ex 33:19
then He is *g* to him . . . . . Job 33:24
wise man's mouth are *g* . . . . . Eccl 10:12
of hosts will be *g* . . . . . Amos 5:15
know that You are a *g* . . . . . Jon 4:2
that He may be *g* . . . . . Mal 1:9
at the *g* words which . . . . . Luke 4:22
that the Lord is *g* . . . . . 1 Pet 2:3

GRAFTED
in unbelief, will be *g* . . . . . Rom 11:23

GRAIN
Israel went to buy *g* . . . . . Gen 42:5
it treads out the *g* . . . . . Deut 25:4
You provide their *g* . . . . . Ps 65:9
be an abundance of *g* . . . . . Ps 72:16
him who withholds *g* . . . . . Prov 11:26
be revived like *g* . . . . . Hos 14:7
G shall make the young . . . . . Zech 9:17
to pluck heads of *g* . . . . . Matt 12:1
unless a *g* of wheat . . . . . John 12:24
it treads out the *g* . . . . . 1 Cor 9:9

GRANT
and *g* us Your . . . . . Ps 85:7
G that these two . . . . . Matt 20:21
who overcomes I will *g* . . . . . Rev 3:21

GRAPES
in the blood of *g* . . . . . Gen 49:11
their *g* are *g* of gall . . . . . Deut 32:32
g give a good smell . . . . . Song 2:13
vines have tender *g* . . . . . Song 2:15
brought forth wild *g* . . . . . Is 5:2
Yet gleaning *g* will be . . . . . Is 17:6
"No *g* shall be . . . . . Jer 8:13
have eaten sour *g* . . . . . Ezek 18:2
Do men gather *g* . . . . . Matt 7:16
g are fully ripe . . . . . Rev 14:18

GRASPING
all is vanity and *g* . . . . . Eccl 1:14

GRASS
they were as the *g* . . . . . 2 Kin 19:26
offspring like the *g* . . . . . Job 5:25
g which grows up . . . . . Ps 90:5
his days are like *g* . . . . . Ps 103:15
The *g* withers . . . . . Is 40:7
so clothes the *g* . . . . . Matt 6:30
to sit down on the *g* . . . . . Matt 14:19
"All flesh is as *g* . . . . . 1 Pet 1:24

GRASSHOPPERS
inhabitants are like *g* . . . . . Is 40:22
generals like great *g* . . . . . Nah 3:17

GRAVE
g does not come . . . . . Job 7:9
for the *g* as my house . . . . . Job 17:13
my soul up from the *g* . . . . . Ps 30:3
the power of the *g* . . . . . Ps 49:15
or wisdom in the *g* . . . . . Eccl 9:10

And they made His *g*. . . . . Is 53:9
the power of the *g* . . . . . Hos 13:14

GRAVES
there were no *g*. . . . . Ex 14:11
and the *g* were opened . . . . . Matt 27:52
g which are not. . . . . Luke 11:44
g will hear His voice . . . . . John 5:28

GRAY
would bring down my *g*. . . . . Gen 42:38
the man of *g* hairs . . . . . Deut 32:25
of old men is their *g* . . . . . Prov 20:29

GREAT
and make your name *g* . . . . . Gen 12:2
He has done us this *g* . . . . . 1 Sam 6:9
For the LORD is *g* . . . . . 1 Chr 16:25
I build will be *g* . . . . . 2 Chr 2:5
"The work is *g*. . . . . Neh 4:19
Who does *g* things . . . . . Job 5:9
G men are not always . . . . . Job 32:9
in the *g* assembly. . . . . Ps 22:25
g are Your works. . . . . Ps 92:5
my God, You are very *g* . . . . . Ps 104:1
"The LORD has done *g*. . . . . Ps 126:2
g is the sum of them . . . . . Ps 139:17
in the place of the *g* . . . . . Prov 25:6
g is the Holy One. . . . . Is 12:6
And do you seek *g* . . . . . Jer 45:5
g is Your faithfulness. . . . . Lam 3:23
The *g* day of the LORD . . . . . Zeph 1:14
he shall be called *g* . . . . . Matt 5:19
one pearl of *g* price. . . . . Matt 13:46
desires to become *g*. . . . . Matt 20:26
g drops of blood . . . . . Luke 22:44
that he was someone *g* . . . . . Acts 8:9
"*G* is Diana of the. . . . . Acts 19:28
that I have *g* sorrow . . . . . Rom 9:2
without controversy *g* . . . . . 1 Tim 3:16
with contentment is *g* . . . . . 1 Tim 6:6
But in a *g* house . . . . . 2 Tim 2:20
appearing of our *g* . . . . . Titus 2:13
See how *g* a forest. . . . . James 3:5
g men, the rich men . . . . . Rev 6:15
Babylon the *G* . . . . . Rev 17:5
Then I saw a *g* white . . . . . Rev 20:11
the dead, small and *g* . . . . . Rev 20:12

GREATER
the throne will I be *g* . . . . . Gen 41:40
g than all the gods . . . . . Ex 18:11
whose appearance was *g* . . . . . Dan 7:20
latter temple shall be *g*. . . . . Hag 2:9
kingdom of heaven is *g*. . . . . Matt 11:11
place there is One *g* . . . . . Matt 12:6
g than Jonah is here . . . . . Matt 12:41
g than Solomon is here . . . . . Matt 12:42
g things than these . . . . . John 1:50
g than our father . . . . . John 4:12
a servant is not *g*. . . . . John 13:16
g than he who sent him . . . . John 13:16
g works than these . . . . . John 14:12
G love has no one . . . . . John 15:13
'A servant is not *g* . . . . . John 15:20
parts have *g* modesty . . . . . 1 Cor 12:23
he who prophesies is *g*. . . . . 1 Cor 14:5
swear by no one *g* . . . . . Heb 6:13
condemns us, God is *g*. . . . . 1 John 3:20
witness of God is *g* . . . . . 1 John 5:9

GREATEST
little child is the *g* . . . . . Matt 18:4
be considered the *g*. . . . . Luke 22:24
but the *g* of these is . . . . . 1 Cor 13:13

GREATNESS
And in the *g* of Your . . . . . Ex 15:7
According to the *g* . . . . . Ps 79:11
g is unsearchable. . . . . Ps 145:3
I will declare Your *g* . . . . . Ps 145:6
I have attained *g* . . . . . Eccl 1:16
traveling in the *g* . . . . . Is 63:1
is the exceeding *g* . . . . . Eph 1:19

GREECE
Paul preaches in, Acts 17:16–31
Daniel's vision of, Dan 8:21

GREED
part is full of *g* . . . . . Luke 11:39

GREEDINESS
all uncleanness with *g* . . . . . Eph 4:19
the faith in their *g* . . . . . 1 Tim 6:10

GREEDY
of everyone who is *g*. . . . . Prov 1:19
not violent, not *g* . . . . . 1 Tim 3:3
not violent, not *g* . . . . . Titus 1:7

GREEK
written in Hebrew, *G* . . . . . John 19:20
and also for the *G*. . . . . Rom 1:16
with me, being a *G*. . . . . Gal 2:3
is neither Jew nor *G* . . . . . Gal 3:28

GREEKS
Natives of Greece, Joel 3:6; Acts 16:1
Spiritual state of, Rom 10:12
Some believe, Acts 14:1

GREEN
lie down in *g* pastures . . . . . Ps 23:2

GREET
g your brethren only . . . . . Matt 5:47
G one another with a. . . . . 1 Cor 16:20
into your house nor *g* . . . . . 2 John 10
G the friends by name . . . . . 3 John 14

GREETED
and *g* Elizabeth. . . . . Luke 1:40

GREW
And the Child *g* . . . . . Luke 2:40
But the word of God *g* . . . . . Acts 12:24
the word of the Lord *g* . . . . . Acts 19:20

GRIEF
burden and his own *g* . . . . . 2 Chr 6:29
g were fully weighed . . . . . Job 6:2
Though I speak, my *g* . . . . . Job 16:6
observe trouble and *g* . . . . . Ps 10:14
of mirth may be *g* . . . . . Prov 14:13
much wisdom is much *g* . . . . . Eccl 1:18
and acquainted with *g* . . . . . Is 53:3
joy and not with *g* . . . . . Heb 13:17

GRIEVE
g the children of men . . . . . Lam 3:33
g the Holy Spirit. . . . . Eph 4:30

GRIEVED
earth, and He was *g*. . . . . Gen 6:6
Has not my soul *g*. . . . . Job 30:25
forty years I was *g*. . . . . Ps 95:10
a woman forsaken and *g* . . . . . Is 54:6
g His Holy Spirit . . . . . Is 63:10
with anger, being *g*. . . . . Mark 3:5
Peter was *g* because. . . . . John 21:17

GRINDING
the sound of *g* is low . . . . . Eccl 12:4
g the faces of the . . . . . Is 3:15
Two women will be *g* . . . . . Matt 24:41

GROAN
The dying *g* in the . . . . . Job 24:12
even we ourselves *g*. . . . . Rom 8:23
who are in this tent *g*. . . . . 2 Cor 5:4

GROANING
So God heard their *g* . . . . . Ex 2:24
I am weary with my *g*. . . . . Ps 6:6
Then Jesus, again *g*. . . . . John 11:38

GROANINGS
g which cannot . . . . . Rom 8:26

GROPE
And you shall *g* . . . . . Deut 28:29
They *g* in the dark. . . . . Job 12:25
We *g* for the wall like. . . . . Is 59:10
hope that they might *g* . . . . . Acts 17:27

GROUND
"Cursed is the *g*. . . . . Gen 3:17
you stand is holy *g*. . . . . Ex 3:5
up your fallow *g*. . . . . Jer 4:3
give its fruit, the *g*. . . . . Zech 8:12
others fell on good *g*. . . . . Matt 13:8
bought a piece of *g*. . . . . Luke 14:18
God, the pillar and *g*. . . . . 1 Tim 3:15

GROUNDED
being rooted and *g* . . . . . Eph 3:17

GROW
they will all *g* . . . . . Ps 102:26
the horn of David *g* . . . . . Ps 132:17
the earth will *g*. . . . . Is 51:6
you shall go out and *g* . . . . . Mal 4:2
truth in love, may *g* . . . . . Eph 4:15
and they will all *g* . . . . . Heb 1:11
but *g* in the grace and. . . . . 2 Pet 3:18

GRUDGINGLY
in his heart, not *g* . . . . . 2 Cor 9:7

GRUMBLERS
These are *g*. . . . . Jude 16

GUARANTEE
in our hearts as a *g* . . . . . 2 Cor 1:22
us the Spirit as a *g* . . . . . 2 Cor 5:5
who is the *g* of our. . . . . Eph 1:14

GUARD
g the way to the tree . . . . . Gen 3:24
will be your rear *g* . . . . . Is 52:12
g the doors of your . . . . . Mic 7:5
we were kept under *g* . . . . . Gal 3:23
G what was committed. . . . . 1 Tim 6:20

GUARDIANS
but is under *g* and. . . . . Gal 4:2

GUARDS
Unless the LORD *g* . . . . . Ps 127:1
And the *g* shook for . . . . . Matt 28:4

GUIDANCE
and excellent in *g*. . . . . Is 28:29

GUIDE
He will be our *g* . . . . . Ps 48:14
Father, You are the *g* . . . . . Jer 3:4
g our feet into the . . . . . Luke 1:79
has come, He will *g* . . . . . John 16:13

Judas, who became a *g* . . . . . Acts 1:16
you yourself are a *g* . . . . . Rom 2:19

GUIDES
to you, blind *g*. . . . . Matt 23:16
unless someone *g*. . . . . Acts 8:31

GUILT
they accept their *g* . . . . . Lev 26:41
g has grown up to the . . . . . Ezra 9:6
of your fathers' *g* . . . . . Matt 23:32

GUILTLESS
g who takes His name . . . . . Ex 20:7
have condemned the *g* . . . . . Matt 12:7

GUILTY
"We are truly *g* . . . . . Gen 42:21
we have been very *g* . . . . . Ezra 9:7
the world may become *g*. . . . . Rom 3:19
in one point, he is *g* . . . . . James 2:10

GULF
you there is a great *g* . . . . . Luke 16:26

HABAKKUK
Prophet in Judah just prior to Babylonian invasion, Hab 1:1
Prayer of, in praise of God, Hab 3:1–19

HABITATION
to Your holy *h* . . . . . Ex 15:13
your rightful *h*. . . . . Job 8:6
Is God in His holy *h*. . . . . Ps 68:5
their *h* be desolate. . . . . Ps 69:25
the Most High, your *h* . . . . . Ps 91:9
go to a city for *h* . . . . . Ps 107:7
establish a city for *h* . . . . . Ps 107:36
but He blesses the *h* . . . . . Prov 3:33
in a peaceful *h* . . . . . Is 32:18
Jerusalem, a quiet *h*. . . . . Is 33:20
from His holy *h* . . . . . Zech 2:13
'Let his *h* be. . . . . Acts 1:20
be clothed with our *h* . . . . . 2 Cor 5:2

HADASSAH
Esther's Jewish name, Esth 2:7

HADES
be brought down to *H*. . . . . Matt 11:23
H shall not . . . . . Matt 16:18
being in torments in *H* . . . . . Luke 16:23
not leave my soul in *H* . . . . . Acts 2:27
I have the keys of *H*. . . . . Rev 1:18
H were cast into the . . . . . Rev 20:14

HAGAR
Sarah's servant; bears Ishmael to Abraham, Gen 16
Abraham sends her away; God comforts her, Gen 21:9–21
Paul explains symbolic meaning of, Gal 4:22–31

HAGGAI
Postexilic prophet; contemporary of Zechariah, Ezra 5:1, 2; 6:14; Hag 1:1

HAGGITH
One of David's wives, 2 Sam 3:4
Mother of Adonijah, 1 Kin 1:5

HAIL
cause very heavy *h*. . . . . Ex 9:18
seen the treasury of *h* . . . . . Job 38:22
He casts out His *h*. . . . . Ps 147:17
h will sweep away the . . . . . Is 28:17
of the plague of the *h*. . . . . Rev 16:21

HAILSTONES
clouds passed with *h*. . . . . Ps 18:12

HAIR
bring down my gray *h* . . . . . Gen 42:38
the *h* on my body stood . . . . . Job 4:15
Your *h* is like a flock . . . . . Song 4:1
you cannot make one *h* . . . . . Matt 5:36
But not a *h* of your. . . . . Luke 21:18
if a woman has long *h*. . . . . 1 Cor 11:15
not with braided *h* . . . . . 1 Tim 2:9
h like women's *h*. . . . . Rev 9:8

HAIRS
are more than the *h* . . . . . Ps 40:12
h I will carry you. . . . . Is 46:4
yes, gray *h* are here . . . . . Hos 7:9
But the very *h* . . . . . Matt 10:30

HAIRY
h garment all over . . . . . Gen 25:25
him, "A *h* man . . . . . 2 Kin 1:8

HAKKOZ
Descendant of Aaron, 1 Chr 24:1, 10
Called Koz, Ezra 2:61, 62
Descendants of, kept from priesthood, Neh 7:63, 64

HALLOW
hosts, Him you shall *h*. . . . . Is 8:13
h the Holy One of . . . . . Is 29:23
h the Sabbath day . . . . . Jer 17:24

HALLOWED
the Sabbath day and *h* . . . . . Ex 20:11
but I will be *h* . . . . . Lev 22:32
who is holy shall be *h* . . . . . Is 5:16
heaven, *h* be Your name . . . . . Matt 6:9

HAM
Noah's youngest son, Gen 5:32
Enters ark, Gen 7:7
His immoral behavior merits Noah's curse, Gen 9:22–25
Father of descendants of repopulated earth, Gen 10:6–20

HAMAN
Plots to destroy Jews, Esth 3:3–15
Invited to Esther's banquet, Esth 5:1–14
Forced to honor Mordecai, Esth 6:5–14
Hanged on his own gallows, Esth 7:1–10

HAMATH
Israel's northern boundary, Num 34:8; 1 Kin 8:65; Ezek 47:16–20
Conquered, 2 Kin 18:34; Jer 49:23
Israelites exiled there, Is 11:11

HAMMER
h that breaks the rock. . . . . Jer 23:29
How the *h* of the whole. . . . . Jer 50:23

HAMOR
Sells land to Jacob, Gen 33:18–20; Acts 7:16
Killed by Jacob's sons, Gen 34:1–31

HANANI
Father of Jehu the prophet, 1 Kin 16:1, 7
Rebukes Asa; confined to prison, 2 Chr 16:7–10
——— Nehemiah's brother; brings news concerning the Jews, Neh 1:2
Becomes a governor of Jerusalem, Neh 7:2

HANANIAH
False prophet who contradicts Jeremiah, Jer 28:1–17
——— Hebrew name of Shadrach, Dan 1:6, 7, 11

HAND
h shall be against . . . . . Gen 16:12
tooth for tooth, *h* . . . . . Ex 21:24
lay your *h* on him. . . . . Num 27:18
the *h* of God was . . . . . 1 Sam 5:11
and strengthened his *h* . . . . 1 Sam 23:16
Uzzah put out his *h* . . . . . 2 Sam 6:6
let us fall into the *h*. . . . . 2 Sam 24:14
Then, by the good *h* . . . . . Ezra 8:18
He would loose His *h* . . . . . Job 6:9
he stretches out his *h*. . . . . Job 15:25
that your own right *h* . . . . . Job 40:14
h has held me up . . . . . Ps 18:35
My times are in Your *h*. . . . . Ps 31:15
and night Your *h*. . . . . Ps 32:4
Your right *h* is full. . . . . Ps 48:10
Let Your *h* be upon the. . . . . Ps 80:17
h shall be established . . . . . Ps 89:21
"Sit at My right *h* . . . . . Ps 110:1
And laid Your *h* upon me. . . . . Ps 139:5
days is in her right *h* . . . . . Prov 3:16
heart is in the *h*. . . . . Prov 21:1
Whatever your *h* . . . . . Eccl 9:10
is at his right *h*. . . . . Eccl 10:2
do not withhold your *h* . . . . . Eccl 11:6
His left *h* is under my. . . . . Song 8:3
My *h* has laid the. . . . . Is 48:13
Behold, the LORD's *h* . . . . . Is 59:1
are the work of Your *h* . . . . . Is 64:8
Am I a God near at *h* . . . . . Jer 23:23
of heaven is at *h* . . . . . Matt 3:2
if your right *h* . . . . . Matt 5:30
do not let your left *h* . . . . . Matt 6:3
lay Your *h* on her . . . . . Matt 9:18
h causes you to sin. . . . . Mark 9:43
sitting at the right *h* . . . . . Mark 14:62
delivered from the *h* . . . . . Luke 1:74
at the right *h* of God. . . . . Acts 7:55
is even at the right *h* . . . . . Rom 8:34
with my own *h* . . . . . 1 Cor 16:21
to you with my own *h* . . . . . Gal 6:11
The Lord is at *h* . . . . . Phil 4:5
"Sit at My right *h*. . . . . Heb 1:13
down at the right *h*. . . . . Heb 10:12
stars in His right *h* . . . . . Rev 2:1

HANDIWORK
firmament shows His *h*. . . . . Ps 19:1

HANDLE
h the law did not know . . . . . Jer 2:8
H Me and see . . . . . Luke 24:39
do not taste, do not *h* . . . . . Col 2:21

HANDLED
and our hands have *h*. . . . . 1 John 1:1

HANDS
the *h* are the *h* . . . . . Gen 27:22
Aaron and Hur supported his *h* Ex 17:12
here we are, in your *h* . . . . . Josh 9:25
took his life in his *h* . . . . . 1 Sam 19:5
put my life in my *h* . . . . . 1 Sam 28:21
but His *h* make whole. . . . . Job 5:18
and cleanse my *h* . . . . . Job 9:30
h have made me and. . . . . Job 10:8
They pierced My *h* . . . . . Ps 22:16
h formed the dry land. . . . . Ps 95:5

trains my *h* for war . . . . . Ps 144:1
stretches out her *h*. . . . . Prov 31:19
say, 'He has no *h* . . . . . Is 45:9
than having two *h*. . . . . Matt 18:8
Behold My *h* and My. . . . . Luke 24:39
only, but also my *h* . . . . . John 13:9
h the print of the. . . . . John 20:25
know that these *h* . . . . . Acts 20:34
his *h* what is good . . . . . Eph 4:28
lifting up holy *h* . . . . . 1 Tim 2:8
the laying on of the *h* . . . . . 1 Tim 4:14
to fall into the *h* . . . . . Heb 10:31

HANDWRITING
having wiped out the *h* . . . . . Col 2:14

HANGED
for he who is *h* . . . . . Deut 21:23
went and *h* himself . . . . . Matt 27:5

HANGS
h the earth on nothing . . . . . Job 26:7
is everyone who *h*. . . . . Gal 3:13

HANNAH
Barren wife of Elkanah; prays for a son, 1 Sam 1:1–18
Bears Samuel and dedicates him to the Lord, 1 Sam 1:19–28
Magnifies God, 1 Sam 2:1–10

HANUN
King of Ammon; disgraces David's ambassadors and is defeated by him, 2 Sam 10:1–14

HAPPEN
show us what will *h*. . . . . Is 41:22
understand what will *h* . . . . . Dan 10:14
not know what will *h* . . . . . James 4:14

HAPPINESS
one year, and bring *h* . . . . . Deut 24:5

HAPPY
H is the man who has. . . . . Ps 127:5
H are the people who . . . . . Ps 144:15
H is the man who finds. . . . . Prov 3:13
mercy on the poor, *h*. . . . . Prov 14:21
trusts in the LORD, *h* . . . . . Prov 16:20
h is he who keeps . . . . . Prov 29:18
H is he who does not . . . . . Rom 14:22

HARAN
Abraham's younger brother, Gen 11:26–31
City of Mesopotamia, Gen 11:31
Abraham leaves, Gen 12:4, 5
Jacob dwells at, Gen 29:4–35

HARASS
and Judah shall not *h* . . . . . Is 11:13
h some from the church . . . . . Acts 12:1

HARD
Is anything too *h* . . . . . Gen 18:14
His heart is as *h* . . . . . Job 41:24
shown Your people *h* . . . . . Ps 60:3
I knew you to be a *h*. . . . . Matt 25:24
"This is a *h* saying . . . . . John 6:60
are some things *h* . . . . . 2 Pet 3:16

HARDEN
But I will *h* his heart . . . . . Ex 4:21
Do not *h* your hearts . . . . . Ps 95:8
h your hearts as . . . . . Heb 3:8

HARDENED
But Pharaoh *h* his . . . . . Ex 8:32
Who has *h* himself . . . . . Job 9:4
their heart was *h* . . . . . Mark 6:52
eyes and *h* their hearts . . . . . John 12:40
lest any of you be *h* . . . . . Heb 3:13

HARDENS
A wicked man *h* his . . . . . Prov 21:29
h his heart will fall . . . . . Prov 28:14
whom He wills He *h*. . . . . Rom 9:18

HARDSHIP
h that has befallen us . . . . . Num 20:14
h as a good soldier . . . . . 2 Tim 2:3

HARLOT
of a *h* named Rahab . . . . . Josh 2:1
h is a deep pit . . . . . Prov 23:27
h is one body with. . . . . 1 Cor 6:16
h Rahab did not perish . . . . . Heb 11:31
of the great *h* who . . . . . Rev 17:1

HARLOTRIES
the land with your *h* . . . . . Jer 3:2
Let her put away her *h*. . . . . Hos 2:2

HARLOTRY
through her casual *h* . . . . . Jer 3:9
the lewdness of your *h*. . . . . Jer 13:27
let them put their *h*. . . . . Ezek 43:9
are the children of *h* . . . . . Hos 2:4
Ephraim, you commit *h*. . . . . Hos 5:3
for the spirit of *h* . . . . . Hos 5:4

HARLOTS
his blood while the *h* . . . . . 1 Kin 22:38
h enter the. . . . . Matt 21:31
Great, The Mother of *H* . . . . . Rev 17:5

HARM
do My prophets no *h*. . . . . 1 Chr 16:22
and I will not *h* . . . . . Jer 25:6
and do not *h* the oil . . . . . Rev 6:6

HARMLESS
become blameless and *h* . . . . . Phil 2:15
for us, who is holy, *h* . . . . . Heb 7:26

HARMONIOUS
the harp, with *h* sound . . . . . Ps 92:3

HARP
those who play the *h* . . . . . Gen 4:21
with the lute and *h* . . . . . Ps 150:3
Lamb, each having a *h* . . . . . Rev 5:8

HARPS
We hung our *h* upon the. . . . . Ps 137:2
playing their *h* . . . . . Rev 14:2

HARSH
"Your words have been *h*. . . . . Mal 3:13
but also to the *h* . . . . . 1 Pet 2:18

HARVEST
seedtime and *h*. . . . . Gen 8:22
to the joy of *h* . . . . . Is 9:3
shall eat up your *h* . . . . . Jer 5:17
"The *h* is past. . . . . Jer 8:20
of her *h* will come . . . . . Jer 51:33
h truly is plentiful . . . . . Matt 9:37
pray the Lord of the *h* . . . . . Matt 9:38
sickle, because the *h*. . . . . Mark 4:29
already white for *h* . . . . . John 4:35
the *h* of the earth is . . . . . Rev 14:15

HASTE
you shall eat it in *h*. . . . . Ex 12:11
For I said in my *h* . . . . . Ps 31:22
And they came with *h* . . . . . Luke 2:16
"Zacchaeus, make *h*. . . . . Luke 19:5

HASTEN
be multiplied who *h* . . . . . Ps 16:4
Do not *h* in your . . . . . Eccl 7:9
I, the LORD, will *h* . . . . . Is 60:22

HASTENING
h the coming of the . . . . . 2 Pet 3:12

HASTENS
and he sins who *h*. . . . . Prov 19:2
with an evil eye *h* . . . . . Prov 28:22
is near and *h* quickly . . . . . Zeph 1:14

HASTILY
utter anything *h*. . . . . Eccl 5:2
lay hands on anyone *h* . . . . . 1 Tim 5:22

HASTY
Do you see a man *h* . . . . . Prov 29:20

HATE
'You shall not *h* . . . . . Lev 19:17
h all workers of. . . . . Ps 5:5
h the righteous shall . . . . . Ps 34:21
love the LORD, *h* evil . . . . . Ps 97:10
h every false way. . . . . Ps 119:104
h the double-minded . . . . . Ps 119:113
I *h* and abhor lying . . . . . Ps 119:163
love, and a time to *h* . . . . . Eccl 3:8
h robbery for burnt . . . . . Is 61:8
You who *h* good and . . . . . Mic 3:2
either he will *h* . . . . . Matt 6:24

HATED
Therefore I *h* life . . . . . Eccl 2:17
h all my labor in . . . . . Eccl 2:18
but Esau I have *h*. . . . . Mal 1:3
And you will be *h*. . . . . Matt 10:22
have seen and also *h* . . . . . John 15:24
but Esau I have *h* . . . . . Rom 9:13
For no one ever *h*. . . . . Eph 5:29
and *h* lawlessness. . . . . Heb 1:9

HATEFUL
h woman when she is . . . . . Prov 30:23
in malice and envy, *h* . . . . . Titus 3:3

HATERS
The *h* of the LORD . . . . . Ps 81:15
backbiters, *h* of God . . . . . Rom 1:30

HATES
six things the LORD *h*. . . . . Prov 6:16
lose it, and he who *h*. . . . . John 12:25
"If the world *h* . . . . . John 15:18
h his brother is. . . . . 1 John 2:11

HAUGHTY
Your eyes are on the *h* . . . . 2 Sam 22:28
bring down *h* looks . . . . . Ps 18:27
my heart is not *h*. . . . . Ps 131:1
h spirit before a fall . . . . . Prov 16:18
A proud and *h* man. . . . . Prov 21:24
Do not be *h*. . . . . Rom 11:20
age not to be *h* . . . . . 1 Tim 6:17

HAUNTS
are full of the *h* . . . . . Ps 74:20

HAVEN
shall dwell by the *h* . . . . . Gen 49:13
to their desired *h*. . . . . Ps 107:30

HAVOC
for Saul, he made *h*. . . . . Acts 8:3

HAZAEL
Anointed king of Syria by Elijah, 1 Kin 19:15–17
Elisha predicts his taking the throne, 2 Kin 8:7–15
Oppresses Israel, 2 Kin 8:28, 29; 10:32, 33; 12:17, 18; 13:3–7, 22

HAZEROTH
Scene of sedition of Miriam and Aaron, Num 11:35—12:16

HAZOR
Royal Canaanite city destroyed by Joshua, Josh 11:1–13
Rebuilt and assigned to Naphtali, Josh 19:32, 36
Army of, defeated by Deborah and Barak, Judg 4:1–24

HEAD
He shall bruise your *h* . . . . . Gen 3:15
my skin, and laid my *h* . . . . . Job 16:15
return upon his own *h* . . . . . Ps 7:16
h is covered with dew. . . . . Song 5:2
The whole *h* is sick . . . . . Is 1:5
it to bow down his *h* . . . . . Is 58:5
could lift up his *h* . . . . . Zech 1:21
you swear by your *h* . . . . . Matt 5:36
having his *h* covered . . . . . 1 Cor 11:4
and gave Him to be *h*. . . . . Eph 1:22
For the husband is *h* . . . . . Eph 5:23
His *h* and his hair. . . . . Rev 1:14

HEADS
men to ride over our *h* . . . . . Ps 66:12
Him, wagging their *h* . . . . . Matt 27:39
dragon having seven *h* . . . . . Rev 12:3

HEAL
I wound and I *h* . . . . . Deut 32:39
O LORD, *h* me . . . . . Ps 6:2
sent Me to *h* the. . . . . Is 61:1
h your backslidings . . . . . Jer 3:22
who can *h* you . . . . . Lam 2:13
torn, but He will *h* . . . . . Hos 6:1
H the sick . . . . . Matt 10:8
so that I should *h* . . . . . Matt 13:15
sent Me to *h* the . . . . . Luke 4:18
Physician, *h* yourself . . . . . Luke 4:23

HEALED
His word and *h* them . . . . . Ps 107:20
And return and be *h* . . . . . Is 6:10
His stripes we are *h* . . . . . Is 53:5
h the hurt of My . . . . . Jer 6:14
When I would have *h* . . . . . Hos 7:1
and He *h* them . . . . . Matt 4:24
he had faith to be *h* . . . . . Acts 14:9
that you may be *h* . . . . . James 5:16
his deadly wound was *h* . . . . . Rev 13:3

HEALING
h shall spring forth. . . . . Is 58:8
so that there is no *h* . . . . . Jer 14:19
Your injury has no *h* . . . . . Nah 3:19
shall arise with *h* . . . . . Mal 4:2
and *h* all kinds of . . . . . Matt 4:23
tree were for the *h* . . . . . Rev 22:2

HEALINGS
to another gifts of *h*. . . . . 1 Cor 12:9
Do all have gifts of *h* . . . . . 1 Cor 12:30

HEALS
h all your diseases. . . . . Ps 103:3
h the stroke of their . . . . . Is 30:26
Jesus the Christ *h* . . . . . Acts 9:34

HEALTH
to the soul and *h* . . . . . Prov 16:24
and for a time of *h*. . . . . Jer 8:15
no recovery for the *h* . . . . . Jer 8:22
all things and be in *h* . . . . . 3 John 2

HEAP
I could *h* up words . . . . . Job 16:4
sea together as a *h* . . . . . Ps 33:7
ears, they will *h*. . . . . 2 Tim 4:3

HEAPS
Though he *h* up silver . . . . . Job 27:16

HEAR
"*H*, O Israel . . . . . Deut 6:4
Him you shall *h* . . . . . Deut 18:15
H me when I call . . . . . Ps 4:1
O You who *h* prayer . . . . . Ps 65:2
h what God the LORD . . . . . Ps 85:8
ear, shall He not *h* . . . . . Ps 94:9
h the words of the. . . . . Prov 22:17
h rather than to give . . . . . Eccl 5:1
H, O heavens . . . . . Is 1:2
H, you who are afar. . . . . Is 33:13
Let the earth *h* . . . . . Is 34:1
I spoke, you did not *h* . . . . . Is 65:12
'Hearing you will *h*. . . . . Matt 13:14
if he will not *h* . . . . . Matt 18:16
"Take heed what you *h* . . . . . Mark 4:24
ears, do you not *h* . . . . . Mark 8:18
h the sound of it . . . . . John 3:8
that God does not *h* . . . . . John 9:31
And how shall they *h* . . . . . Rom 10:14
man be swift to *h* . . . . . James 1:19
h what the Spirit says . . . . . Rev 2:7

HEARD
h the sound of the . . . . . Gen 3:8
h their cry because of. . . . . Ex 3:7
you only *h* a voice . . . . . Deut 4:12
certainly God has *h* . . . . . Ps 66:19
quietly, should be *h* . . . . . Eccl 9:17
Have you not *h* . . . . . Is 40:21
world men have not *h* . . . . . Is 64:4
Who has *h* such a thing. . . . . Is 66:8
h Ephraim bemoaning . . . . . Jer 31:18
that they will be *h*. . . . . Matt 6:7
h the word believed . . . . . Acts 4:4
I say, have they not *h* . . . . . Rom 10:18
not seen, nor ear *h*. . . . . 1 Cor 2:9
h inexpressible . . . . . 2 Cor 12:4
things that you have *h*. . . . . 2 Tim 2:2
the things we have *h* . . . . . Heb 2:1
the word which they *h*. . . . . Heb 4:2
from death, and was *h* . . . . . Heb 5:7
which we have *h* . . . . . 1 John 1:1
Lord's Day, and I *h* . . . . . Rev 1:10

HEARER
if anyone is a *h*. . . . . James 1:23
is not a forgetful *h*. . . . . James 1:25

HEARERS
for not the *h* of the . . . . . Rom 2:13
impart grace to the *h* . . . . . Eph 4:29
of the word, and not *h* . . . . . James 1:22

HEARING
and read in the *h* . . . . . Ex 24:7
Book of Moses in the *h* . . . . . Neh 13:1
Do not speak in the *h* . . . . . Prov 23:9
'Keep on *h*. . . . . Is 6:9
h they do not. . . . . Matt 13:13
h they may hear . . . . . Mark 4:12
If the whole were *h* . . . . . 1 Cor 12:17
or by the *h* of faith . . . . . Gal 3:2
have become dull of *h* . . . . . Heb 5:11

HEARS
for Your servant *h* . . . . . 1 Sam 3:9
out, and the LORD *h*. . . . . Ps 34:17
He who *h* you *h* Me . . . . . Luke 10:16
of God *h* God's words . . . . . John 8:47
And if anyone *h* . . . . . John 12:47
who is of the truth *h*. . . . . John 18:37
He who knows God *h* . . . . . 1 John 4:6
And let him who *h* . . . . . Rev 22:17

HEART
h was only evil. . . . . Gen 6:5
for you know the *h*. . . . . Ex 23:9
not let your *h* faint . . . . . Deut 20:3
great searchings of *h*. . . . . Judg 5:16
h rejoices in the LORD . . . . . 1 Sam 2:1
God gave him another *h*. . . . 1 Sam 10:9
LORD looks at the *h*. . . . . 1 Sam 16:7
his wives turned his *h* . . . . . 1 Kin 11:4
prepared his *h* to seek . . . . . Ezra 7:10
He pierces my *h* . . . . . Job 16:13
How my *h* yearns within. . . . . Job 19:27
For God made my *h* . . . . . Job 23:16
My *h* is in turmoil and . . . . . Job 30:27
My *h* also instructs me . . . . . Ps 16:7
your *h* live forever. . . . . Ps 22:26
h is overflowing . . . . . Ps 45:1
My *h* is steadfast. . . . . Ps 57:7
Thus my *h* was grieved . . . . . Ps 73:21
my *h* and my flesh cry . . . . . Ps 84:2
h shall depart from me . . . . . Ps 101:4
look and a proud *h* . . . . . Ps 101:5
with my whole *h*. . . . . Ps 111:1
h is not haughty . . . . . Ps 131:1
h makes a cheerful . . . . . Prov 15:13
The king's *h* is in the. . . . . Prov 21:1
as he thinks in his *h* . . . . . Prov 23:7
with a wicked *h*. . . . . Prov 26:23
h reveals the man . . . . . Prov 27:19
trusts in his own *h*. . . . . Prov 28:26
The *h* of the wise is. . . . . Eccl 7:4
and a wise man's *h* . . . . . Eccl 8:5
h yearned for him. . . . . Song 5:4
and the whole *h*. . . . . Is 1:5
h shall resound. . . . . Is 16:11
the yearning of Your *h* . . . . . Is 63:15
the mind and the *h*. . . . . Jer 11:20
h is deceitful above. . . . . Jer 17:9
I will give them a *h* . . . . . Jer 24:7
therefore My *h* yearns . . . . . Jer 31:20
and take the stony *h* . . . . . Ezek 11:19
get yourselves a new *h* . . . . . Ezek 18:31
uncircumcised in *h* . . . . . Ezek 44:7
are the pure in *h* . . . . . Matt 5:8
is, there your *h* . . . . . Matt 6:21
of the *h* proceed evil . . . . . Matt 15:19
pondered them in her *h* . . . . . Luke 2:19
h will flow rivers . . . . . John 7:38
"Let not your *h*. . . . . John 14:1
believed were of one *h* . . . . . Acts 4:32
Satan filled your *h*. . . . . Acts 5:3
h is not right in the . . . . . Acts 8:21
h that God has raised . . . . . Rom 10:9
in sincerity of *h* . . . . . Eph 6:5

refresh my *h* in the . . . . . Philem 20
and shuts up his *h* . . . . . 1 John 3:17
if our *h* condemns us. . . . . 1 John 3:20

HEARTILY
you do, do it *h* . . . . . Col 3:23

HEARTS
God tests the *h* . . . . . Ps 7:9
who seek God, your *h* . . . . . Ps 69:32
let the *h* of those. . . . . Ps 105:3
And he will turn the *h* . . . . . Mal 4:6
h failing them from. . . . . Luke 21:26
purifying their *h* . . . . . Acts 15:9
will guard your *h* . . . . . Phil 4:7
of God rule in your *h* . . . . . Col 3:15

HEATHEN
repetitions as the *h* . . . . . Matt 6:7
him be to you like a *h* . . . . . Matt 18:17

HEAVEN
called the firmament *H* . . . . . Gen 1:8
precious things of *h* . . . . . Deut 33:13
LORD looks down from *h*. . . . . Ps 14:2
word is settled in *h* . . . . . Ps 119:89
For God is in *h* . . . . . Eccl 5:2
"*H* is My throne . . . . . Is 66:1
"If *h* above can be . . . . . Jer 31:37
and the birds of the *h* . . . . . Dan 2:38
come to know that *H*. . . . . Dan 4:26
for the kingdom of *h* . . . . . Matt 3:2
your Father in *h* . . . . . Matt 5:16
on earth as it is in *h* . . . . . Matt 6:10
H and earth will . . . . . Matt 24:35
from Him a sign from *h*. . . . . Mark 8:11
have sinned against *h* . . . . . Luke 15:18
you shall see *h* . . . . . John 1:51
one has ascended to *h*. . . . . John 3:13
the true bread from *h* . . . . . John 6:32
a voice came from *h* . . . . . John 12:28
sheet, let down from *h*. . . . . Acts 11:5
the whole family in *h*. . . . . Eph 3:15
laid up for you in *h*. . . . . Col 1:5
and the *h* gave rain . . . . . James 5:18
there was silence in *h* . . . . . Rev 8:1
sign appeared in *h* . . . . . Rev 12:1
Now I saw a new *h* . . . . . Rev 21:1

HEAVENLY
your *h* Father will . . . . . Matt 6:14
h host praising God . . . . . Luke 2:13
if I tell you *h* things . . . . . John 3:12
are those who are *h* . . . . . 1 Cor 15:48
blessing in the *h* . . . . . Eph 1:3
and have tasted the *h* . . . . . Heb 6:4
h things themselves . . . . . Heb 9:23
a better, that is, a *h*. . . . . Heb 11:16
the living God, the *h* . . . . . Heb 12:22

HEAVENS
I will make your *h* . . . . . Lev 26:19
and the highest *h* . . . . . Deut 10:14
h cannot contain . . . . . 1 Kin 8:27
the LORD made the *h* . . . . . 1 Chr 16:26
Till the *h* are no more . . . . . Job 14:12
in the *h* shall laugh . . . . . Ps 2:4
h declare the glory . . . . . Ps 19:1
Let the *h* declare His . . . . . Ps 50:6
h can be compared . . . . . Ps 89:6
The *h* are Yours . . . . . Ps 89:11
For as the *h* are high . . . . . Ps 103:11
When He prepared the *h* . . . . Prov 8:27
h are higher than the . . . . . Is 55:9
behold, I create new *h* . . . . . Is 65:17
and behold, the *h* . . . . . Matt 3:16
h will be shaken . . . . . Matt 24:29
h are the work of Your . . . . . Heb 1:10
h will pass away . . . . . 2 Pet 3:10

HEAVINESS
and I am full of *h* . . . . . Ps 69:20
My soul melts from *h* . . . . . Ps 119:28

HEAVY
the bondage was *h* . . . . . Neh 5:18

HEBREW
Term applied to:
Abram, Gen 14:13
Israelites, 1 Sam 4:6, 9
Jews, Acts 6:1
Paul, Phil 3:5

HEBRON
Abram, Isaac, and Jacob dwell there, Gen 13:18; 23:2–20; 35:27
Visited by spies, Num 13:21, 22
Defeated by Joshua, Josh 10:1–37
Caleb's inheritance, Josh 14:12–15
David's original capital; sons born there, 2 Sam 2:1–3, 11; 3:2–5
Site of Absalom's rebellion, 2 Sam 15:7–10

HEDGE
behold, I will *h*. . . . . Hos 2:6
sharper than a thorn *h* . . . . . Mic 7:4
a vineyard and set a *h* . . . . . Mark 12:1

HEDGED
and whom God has *h* . . . . . Job 3:23
You have *h* me behind . . . . . Ps 139:5
He has *h* me in so that . . . . . Lam 3:7

HEED
By taking *h* according. . . . . Ps 119:9
if you *h* Me . . . . . Jer 17:24
and let us not give *h*. . . . . Jer 18:18
nor give *h* to fables . . . . . 1 Tim 1:4
the more earnest *h* . . . . . Heb 2:1

HEEDS
h counsel is wise . . . . . Prov 12:15

HEEL
you shall bruise His *h* . . . . . Gen 3:15
took hold of Esau's *h*. . . . . Gen 25:26
has lifted up his *h* . . . . . Ps 41:9
Me has lifted up his *h* . . . . . John 13:18

HEIGHT
"Is not God in the *h* . . . . . Job 22:12
looked down from the *h* . . . . . Ps 102:19
nor *h* nor depth. . . . . Rom 8:39
length and depth and *h* . . . . . Eph 3:18

HEIR
Has he no *h* . . . . . Jer 49:1
Now I say that the *h*. . . . . Gal 4:1
if a son, then an *h* . . . . . Gal 4:7
He has appointed *h* . . . . . Heb 1:2
the world and became *h*. . . . . Heb 11:7

HEIRS
if children, then *h*. . . . . Rom 8:17
of God and joint *h* . . . . . Rom 8:17
should be fellow *h* . . . . . Eph 3:6
be rich in faith and *h* . . . . . James 2:5
vessel, and as being *h* . . . . . 1 Pet 3:7

HELL
shall be turned into *h* . . . . . Ps 9:17
go down alive into *h* . . . . . Ps 55:15
house is the way to *h* . . . . . Prov 7:27
his soul from *h* . . . . . Prov 23:14
H and Destruction are . . . . . Prov 27:20
"*H* from beneath is . . . . . Is 14:9
be in danger of *h* fire . . . . . Matt 5:22
to be cast into *h* . . . . . Matt 18:9
the condemnation of *h* . . . . . Matt 23:33
power to cast into *h* . . . . . Luke 12:5
it is set on fire by *h* . . . . . James 3:6

HELLENISTS
Greek-speaking Jews, Acts 6:1
Hostile to Paul, Acts 9:29
Gospel preached to, Acts 11:20

HELMET
a breastplate, and a *h* . . . . . Is 59:17
And take the *h* of . . . . . Eph 6:17
and love, and as a *h* . . . . . 1 Thess 5:8

HELP
the shield of your *h* . . . . . Deut 33:29
Is my *h* not within me. . . . . Job 6:13
"There is no *h*. . . . . Ps 3:2
May He send you *h* . . . . . Ps 20:2
He is our *h* and our. . . . . Ps 33:20
yet praise Him, the *h* . . . . . Ps 42:11
A very present *h* . . . . . Ps 46:1
Give us *h* from trouble . . . . . Ps 60:11
God, make haste to *h* . . . . . Ps 71:12
"I have given *h* . . . . . Ps 89:19
the LORD had been my *h* . . . . . Ps 94:17
there was none to *h*. . . . . Ps 107:12
He is their *h* and . . . . . Ps 115:9
Our *h* is in the name . . . . . Ps 124:8
let no one *h* him . . . . . Prov 28:17
h my unbelief. . . . . Mark 9:24
tell her to *h* me . . . . . Luke 10:40
and find grace to *h*. . . . . Heb 4:16

HELPED
far the LORD has *h*. . . . . 1 Sam 7:12
fall, but the LORD *h* . . . . . Ps 118:13
of salvation I have *h* . . . . . Is 49:8
h His servant Israel. . . . . Luke 1:54

HELPER
I will make him a *h* . . . . . Gen 2:18
Behold, God is my *h*. . . . . Ps 54:4
give you another *H* . . . . . John 14:16
"But when the *H*. . . . . John 15:26
she has been a *h* . . . . . Rom 16:2
"The LORD is my *h* . . . . . Heb 13:6

HELPFUL
all things are not *h*. . . . . 1 Cor 6:12

HELPS
the Spirit also *h*. . . . . Rom 8:26
gifts of healings, *h* . . . . . 1 Cor 12:28

HEM
and touched the *h*. . . . . Matt 9:20
might only touch the *h* . . . . . Matt 14:36

HEMAN
Composer of a Psalm, Ps 88:title

HERE
Then I said, "*H* am I . . . . . Is 6:8

HERESIES
dissensions, *h* . . . . . Gal 5:20
in destructive *h*. . . . . 2 Pet 2:1

HERITAGE
give it to you as a *h* . . . . . Ex 6:8
have given me the *h* . . . . . Ps 61:5
for that is his *h*. . . . . Eccl 3:22
for it is his *h*. . . . . Eccl 5:18
This is the *h* of the. . . . . Is 54:17
of My people, My *h*. . . . . Joel 3:2
The flock of Your *h* . . . . . Mic 7:14

HERMES
Paul acclaimed as, Acts 14:12

HERMON
Highest mountain (9,166 ft.) in Syria; also called Sirion, Shenir, Deut 3:8, 9

HEROD
——— Herod the Great, procurator of Judea (37–4 B.C.), Luke 1:5
Inquires about Jesus' birth, Matt 2:3–8
Slays infants of Bethlehem, Matt 2:12–18
——— Herod Antipas, the tetrarch, ruler of Galilee and Perea (4 B.C.–A.D. 39), Luke 3:1
Imprisons John the Baptist, Luke 3:18–21
Has John the Baptist beheaded, Matt 14:1–12
Disturbed about Jesus, Luke 9:7–9
Jesus sent to him, Luke 23:7–11
——— Herod Agrippa I (A.D. 37–44), Acts 12:1, 19
Kills James, Acts 12:1, 2
Imprisons Peter, Acts 12:3–11, 19
Slain by an angel, Acts 12:20–23
——— Herod Agrippa II (A.D. 53–70); called Agrippa and King Agrippa, Acts 25:22–24, 26
Festus tells him about Paul, Acts 25:13–27
Paul makes a defense before, Acts 26:1–32

HERODIANS
Join Pharisees against Jesus, Mark 3:6
Seek to trap Jesus, Matt 22:15–22
Jesus warns against, Mark 8:15

HERODIAS
Granddaughter of Herod the Great; plots John's death, Matt 14:3–12
Married her uncle, Mark 6:17, 18

HESHBON
Ancient Moabite city; taken by Moses, Num 21:23–34
Assigned to Reubenites, Num 32:1–37
Prophecies concerning, Is 15:1–4; 16:8–14; Jer 48:2, 34, 35

HETH
Son of Canaan, Gen 10:15
Abraham buys field from sons of, Gen 23:3–20
Esau marries daughters of, Gen 27:46

HEWN
in a tomb that was *h*. . . . . Luke 23:53

HEZEKIAH
Righteous king of Judah; reforms temple and worship, 2 Chr 29—31
Wars with Assyria; prayer for deliverance is answered, 2 Kin 18:7—19:37
His sickness and recovery; thanksgiving, 2 Kin 20:1–11; Is 38:9–22
Boasts to Babylonian ambassadors, 2 Kin 20:12–19
Death, 2 Kin 20:20, 21

HID
and I *h* myself . . . . . Gen 3:10

HIDDEKEL
Hebrew name of the river Tigris, Gen 2:14; Dan 10:4

HIDDEN
and the LORD has *h* . . . . . 2 Kin 4:27
It is *h* from the eyes. . . . . Job 28:21
h Your righteousness. . . . . Ps 40:10
and my sins are not *h* . . . . . Ps 69:5
Your word I have *h*. . . . . Ps 119:11
h riches of secret . . . . . Is 45:3
there His power was *h*. . . . . Hab 3:4
h that will not . . . . . Matt 10:26
the *h* wisdom which God . . . . 1 Cor 2:7
bring to light the *h*. . . . . 1 Cor 4:5
have renounced the *h* . . . . . 2 Cor 4:2
rather let it be the *h* . . . . . 1 Pet 3:4
give some of the *h* . . . . . Rev 2:17

HIDE
H me under the shadow . . . . . Ps 17:8
You shall *h* them in. . . . . Ps 31:20
O God, and do not *h* . . . . . Ps 55:1
You *h* Your face . . . . . Ps 104:29
darkness shall not *h* . . . . . Ps 139:12
You are God, who *h* . . . . . Is 45:15
h yourself from your . . . . . Is 58:7
"Fall on us and *h* . . . . . Rev 6:16

HIDES
He *h* His face . . . . . Ps 10:11

HIDING
You are my *h* place. . . . . Ps 32:7
A man will be as a *h* . . . . . Is 32:2

HIEL
Native of Bethel; rebuilds Jericho, 1 Kin 16:34
Fulfills Joshua's curse, Josh 6:26

HIGH
priest of God Most *H* . . . . . Gen 14:18
For the LORD Most *H* . . . . . Ps 47:2
h is Your right. . . . . Ps 89:13
are on *h* forevermore . . . . . Ps 92:8
the LORD is on *h* . . . . . Ps 138:6
"I dwell in the *h*. . . . . Is 57:15
know that the Most *H* . . . . . Dan 4:17
whose habitation is *h* . . . . . Obad 3
up on a *h* mountain by . . . . . Matt 17:1
your mind on *h* things . . . . . Rom 12:16
h thing that exalts . . . . . 2 Cor 10:5
and faithful *H* Priest . . . . . Heb 2:17

HIGHER
They are *h* than heaven. . . . . Job 11:8
you, 'Friend, go up *h* . . . . . Luke 14:10
h than the heavens . . . . . Heb 7:26

HIGHWAY
of the upright is a *h*. . . . . Prov 15:19
in the desert a *h*. . . . . Is 40:3
up, build up the *h*. . . . . Is 62:10

HIGHWAYS
h shall be elevated . . . . . Is 49:11
go into the *h* . . . . . Matt 22:9

HILKIAH
Shallum's son, 1 Chr 6:13
High priest in Josiah's reign, 2 Chr 34:9–22
Oversees temple work, 2 Kin 22:4–7
Finds the Book of the Law, 2 Kin 22:8–14
Aids in reformation, 2 Kin 23:4

HILL
My King on My holy *h* . . . . . Ps 2:6
h cannot be hidden . . . . . Matt 5:14
and *h* brought low . . . . . Luke 3:5
to the brow of the *h* . . . . . Luke 4:29

HILLS
of the everlasting *h* . . . . . Gen 49:26
possess is a land of *h* . . . . . Deut 11:11
of the *h* are His also . . . . . Ps 95:4
up my eyes to the *h*. . . . . Ps 121:1
settled, before the *h*. . . . . Prov 8:25

HINDER
takes away, who can *h* . . . . . Job 9:12
all things lest we *h*. . . . . 1 Cor 9:12

HINDERED
come to you (but was *h* . . . . . Rom 1:13
Who *h* you from obeying . . . . . Gal 5:7
prayers may not be *h* . . . . . 1 Pet 3:7

HINNOM, VALLEY OF THE SON OF
See TOPHET
Place near Jerusalem used for human sacrifice, 2 Kin 23:10; 2 Chr 28:3; Jer 7:31, 32; 19:1–15

HIP
socket of Jacob's *h*. . . . . Gen 32:25

HIRAM
King of Tyre; provided for David's palace and Solomon's temple, 2 Sam 5:11; 1 Kin 5:1–12; 9:10–14, 26–28; 10:11; 1 Chr 14:1

HIRE
h laborers for his. . . . . Matt 20:1

HIRED
h man who eagerly . . . . . Job 7:2
h servants have bread . . . . . Luke 15:17

HIRELING
The *h* flees because . . . . . John 10:13

HITTITES
One of seven Canaanite nations, Deut 7:1
Israelites intermarry with, Judg 3:5, 6; 1 Kin 11:1; Ezra 9:1, 2

HIVITES
One of seven Canaanite nations, Deut 7:1
Esau intermarries with, Gen 36:2
Gibeonites belong to, Josh 9:3, 7

HOLD
h my eyelids open. . . . . Ps 77:4
right hand shall *h* . . . . . Ps 139:10
LORD your God, will *h* . . . . . Is 41:13
I cannot *h* my peace. . . . . Jer 4:19
h fast that word . . . . . 1 Cor 15:2
h fast our confession . . . . . Heb 4:14
h fast and repent. . . . . Rev 3:3

HOLES
"Foxes have *h*. . . . . Matt 8:20

HOLIER
near me, for I am *h* . . . . . Is 65:5

HOLIEST
the way into the *H*. . . . . Heb 9:8
to enter the *H* by the . . . . . Heb 10:19

HOLINESS
You, glorious in *h* . . . . . Ex 15:11
has spoken in His *h* . . . . . Ps 60:6
I have sworn by My *h*. . . . . Ps 89:35
h adorns Your house. . . . . Ps 93:5
the Highway of *H* . . . . . Is 35:8
to the Spirit of *h*. . . . . Rom 1:4
spirit, perfecting *h* . . . . . 2 Cor 7:1
uncleanness, but in *h* . . . . . 1 Thess 4:7
be partakers of His *h* . . . . . Heb 12:10

HOLY
where you stand is *h* . . . . . Ex 3:5
priests and a *h* nation. . . . . Ex 19:6
day, to keep it *h* . . . . . Ex 20:8
distinguish between *h* . . . . . Lev 10:10
the LORD your God am *h* . . . . Lev 19:2
"No one is *h*. . . . . 1 Sam 2:2
to the Most *H* Place . . . . . 1 Kin 8:6
h seed is mixed . . . . . Ezra 9:2
h ones will you turn . . . . . Job 5:1
God sits on His *h* . . . . . Ps 47:8
God, in His *h* mountain . . . . . Ps 48:1
my life, for I am *h*. . . . . Ps 86:2
"*H, h, h* is the LORD . . . . . Is 6:3
child of the *H* Spirit . . . . . Matt 1:18
baptize you with the *H* . . . . . Mark 1:8
who speak, but the *H*. . . . . Mark 13:11
H Spirit will come . . . . . Luke 1:35
H Spirit descended . . . . . Luke 3:22
Father give the *H* . . . . . Luke 11:13
H Spirit will teach . . . . . Luke 12:12
H Spirit was not . . . . . John 7:39
H Spirit has come . . . . . Acts 1:8
all filled with the *H*. . . . . Acts 2:4
apostles' hands the *H* . . . . . Acts 8:18
to speak, the *H* Spirit. . . . . Acts 11:15
good to the *H* Spirit. . . . . Acts 15:28
receive the *H* Spirit . . . . . Acts 19:2
if the firstfruit is *h*. . . . . Rom 11:16
peace and joy in the *H* . . . . . Rom 14:17
one another with a *h*. . . . . Rom 16:16
H Spirit teaches . . . . . 1 Cor 2:13
that we should be *h* . . . . . Eph 1:4
were sealed with the *H*. . . . . Eph 1:13
partakers of the *H* . . . . . Heb 6:4
Most *H* Place once for all . . . . Heb 9:12
has not entered the *h* . . . . . Heb 9:24
H Spirit sent from. . . . . 1 Pet 1:12
He who called you is *h*. . . . . 1 Pet 1:15
it is written, "Be *h* . . . . . 1 Pet 1:16
moved by the *H* Spirit . . . . . 2 Pet 1:21
anointing from the *H*. . . . . 1 John 2:20
says He who is *h* . . . . . Rev 3:7
For You alone are *h* . . . . . Rev 15:4
is *h*, let him be *h*. . . . . Rev 22:11

HOME
LORD has brought me *h*. . . . . Ruth 1:21
sparrow has found a *h* . . . . . Ps 84:3
the stork has her *h* . . . . . Ps 104:17
to his eternal *h*. . . . . Eccl 12:5
said to him, "Go *h*. . . . . Mark 5:19
into an everlasting *h*. . . . . Luke 16:9
to him and make Our *h* . . . . John 14:23
took her to his own *h* . . . . . John 19:27
let him eat at *h*. . . . . 1 Cor 11:34
own husbands at *h*. . . . . 1 Cor 14:35
that while we are at *h* . . . . . 2 Cor 5:6
to show piety at *h* . . . . . 1 Tim 5:4

HOMELESS
and beaten, and *h* . . . . . 1 Cor 4:11

HOMEMAKERS
be discreet, chaste, *h*. . . . . Titus 2:5

HONEST
we are *h* men . . . . . Gen 42:11

HONEY
"What is sweeter than *h* . . . . Judg 14:18
and with *h* from the . . . . . Ps 81:16
My son, eat *h* because. . . . . Prov 24:13
not good to eat much *h* . . . . . Prov 25:27
h and milk are under . . . . . Song 4:11
was locusts and wild *h* . . . . . Matt 3:4

HONEYCOMB
than honey and the *h* . . . . . Ps 19:10
words are like a *h* . . . . . Prov 16:24
fish and some *h* . . . . . Luke 24:42

HONOR
H your father and your . . . . . Ex 20:12
both riches and *h*. . . . . 1 Kin 3:13
the king delights to *h*. . . . . Esth 6:6
earth, and lay my *h*. . . . . Ps 7:5
A man who is in *h* . . . . . Ps 49:20
Sing out the *h* of His . . . . . Ps 66:2
will deliver him and *h*. . . . . Ps 91:15
H and majesty are. . . . . Ps 96:6
h have all His saints . . . . . Ps 149:9
H the LORD with your . . . . . Prov 3:9
before *h* is humility . . . . . Prov 15:33
h is not fitting . . . . . Prov 26:1
spirit will retain *h* . . . . . Prov 29:23
Father, where is My *h* . . . . . Mal 1:6
is not without *h*. . . . . Matt 13:57
'*H* your father and your . . . . . Matt 15:4
h the Son just as they . . . . . John 5:23
"I do not receive *h* . . . . . John 5:41
but I *h* My Father . . . . . John 8:49
"If I *h* Myself . . . . . John 8:54
him My Father will *h* . . . . . John 12:26
make one vessel for *h* . . . . . Rom 9:21
to whom fear, *h* . . . . . Rom 13:7
we bestow greater *h*. . . . . 1 Cor 12:23
sanctification and *h* . . . . . 1 Thess 4:4
alone is wise, be *h*. . . . . 1 Tim 1:17
worthy of double *h* . . . . . 1 Tim 5:17
and clay, some for *h* . . . . . 2 Tim 2:20
no man takes this *h* . . . . . Heb 5:4
H the king. . . . . 1 Pet 2:17
from God the Father *h* . . . . . 2 Pet 1:17
give glory and *h* . . . . . Rev 4:9

HONORABLE
of God, and he is an *h* . . . . . 1 Sam 9:6
His work is *h* and . . . . . Ps 111:3
It is *h* for a man to . . . . . Prov 20:3
traders are the *h*. . . . . Is 23:8
holy day of the LORD *h*. . . . . Is 58:13
providing *h* things . . . . . 2 Cor 8:21
Marriage is *h* among . . . . . Heb 13:4
having your conduct *h* . . . . . 1 Pet 2:12

HONORABLY
desiring to live *h*. . . . . Heb 13:18

HONORS
h those who fear the . . . . . Ps 15:4
'This people *h* Me . . . . . Mark 7:6
It is My Father who *h*. . . . . John 8:54

HOOKS
will lament who cast *h*. . . . . Is 19:8
spears into pruning *h* . . . . . Mic 4:3

HOPE
I should say I have *h*. . . . . Ruth 1:12
are spent without *h* . . . . . Job 7:6
so You destroy the *h* . . . . . Job 14:19
where then is my *h* . . . . . Job 17:15
h He has uprooted. . . . . Job 19:10
also will rest in *h* . . . . . Ps 16:9
heart, all you who *h* . . . . . Ps 31:24
My *h* is in You . . . . . Ps 39:7
For You are my *h* . . . . . Ps 71:5
I *h* in Your word . . . . . Ps 119:147
O Israel, *h* in the. . . . . Ps 130:7
h will not be cut . . . . . Prov 23:18
There is more *h*. . . . . Prov 26:12
the living there is *h* . . . . . Eccl 9:4
O the *H* of Israel . . . . . Jer 14:8
good that one should *h* . . . . . Lam 3:26
Achor as a door of *h* . . . . . Hos 2:15
you prisoners of *h* . . . . . Zech 9:12
I have *h* in God . . . . . Acts 24:15
to *h*, in *h* believed . . . . . Rom 4:18
and rejoice in *h*. . . . . Rom 5:2
h does not disappoint . . . . . Rom 5:5
were saved in this *h*. . . . . Rom 8:24
h that is seen is . . . . . Rom 8:24
But if we *h* for what . . . . . Rom 8:25
And now abide faith, *h* . . . . 1 Cor 13:13
life only we have *h*. . . . . 1 Cor 15:19
may know what is the *h*. . . . . Eph 1:18
were called in one *h*. . . . . Eph 4:4
h which is laid . . . . . Col 1:5
Christ in you, the *h*. . . . . Col 1:27
For what is our *h* . . . . . 1 Thess 2:19
others who have no *h* . . . . . 1 Thess 4:13
and as a helmet the *h* . . . . . 1 Thess 5:8
Jesus Christ, our *h* . . . . . 1 Tim 1:1
in *h* of eternal life . . . . . Titus 1:2
for the blessed *h* . . . . . Titus 2:13
to lay hold of the *h* . . . . . Heb 6:18
of a better *h* . . . . . Heb 7:19
us again to a living *h* . . . . . 1 Pet 1:3
you a reason for the *h*. . . . . 1 Pet 3:15
who has this *h* in Him . . . . . 1 John 3:3

HOPED
substance of things *h* . . . . . Heb 11:1

HOPHNI
Wicked son of Eli, 1 Sam 1:3; 2:12–17, 22–25
Prophecy against, 1 Sam 2:27–36; 3:11–14
Carries ark into battle; killed, 1 Sam 4:1–11

HOR
Mountain of Edom; scene of Aaron's death, Num 20:22–29; 33:37–39

HOREB
See SINAI
God appears to Moses at, Ex 3:1–22
Water flows from, Ex 17:6
Elijah lodged here 40 days, 1 Kin 19:8, 9

HORITES
Inhabitants of Mt. Seir, Gen 36:20
Defeated by Chedorlaomer, Gen 14:5, 6
Driven out by Esau's descendants, Gen 36:20–29; Deut 2:12, 22

HORN
my shield and the *h* . . . . . Ps 18:2
h will be exalted . . . . . Ps 112:9
goat had a notable *h* . . . . . Dan 8:5
and has raised up a *h* . . . . . Luke 1:69

HORRIBLE
h thing has been. . . . . Jer 5:30
I have seen a *h* . . . . . Hos 6:10

HORROR
and behold, *h* and . . . . . Gen 15:12
sorrow, the cup of *h* . . . . . Ezek 23:33
you will become a *h* . . . . . Ezek 27:36

HORSE
The *h* and its rider He . . . . . Ex 15:1
Have you given the *h* . . . . . Job 39:19
h is a vain hope. . . . . Ps 33:17
the strength of the *h* . . . . . Ps 147:10
h is prepared for the . . . . . Prov 21:31
and behold, a white *h*. . . . . Rev 6:2
and behold, a black *h* . . . . . Rev 6:5
and behold, a pale *h*. . . . . Rev 6:8
and behold, a white *h*. . . . . Rev 19:11

HORSES
seen servants on *h* . . . . . Eccl 10:7
h are swifter than . . . . . Jer 4:13
Do *h* run on rocks. . . . . Amos 6:12
we put bits in *h* . . . . . James 3:3

HOSANNA
H in the highest . . . . . Matt 21:9

HOSEA
Son of Beeri, prophet of the northern kingdom, Hos 1:1

HOSHEA
Original name of Joshua, the son of Nun, Deut 32:44; Num 13:8, 16
——— Israel's last king; usurps throne, 2 Kin 15:30
Reigns wickedly; Israel taken to Assyria during reign, 2 Kin 17:1–23

HOSPITABLE
of good behavior, *h*. . . . . 1 Tim 3:2
Be *h* to one another . . . . . 1 Pet 4:9

HOST
who brings out their *h* . . . . . Is 40:26
of the heavenly *h* . . . . . Luke 2:13

HOSTILITY
Him who endured such *h* . . . . Heb 12:3

HOSTS
name of the LORD of *h* . . . 1 Sam 17:45
As the LORD of *h* lives . . . . 1 Kin 18:15
The LORD of *h* is with . . . . . Ps 46:7
LORD, all you His *h* . . . . . Ps 103:21
praise Him, all His *h*. . . . . Ps 148:2
word of the LORD of *h* . . . . . Is 39:5
LORD of *h* is His name . . . . . Is 47:4
against spiritual *h*. . . . . Eph 6:12

HOT
of the LORD was *h* . . . . . Judg 2:14
My heart was *h* within . . . . . Ps 39:3
are neither cold nor *h* . . . . . Rev 3:15

HOUND
My enemies would *h* . . . . . Ps 56:2

HOUR
h what you should . . . . . Matt 10:19
day and *h* no one knows. . . . Matt 24:36
Man is coming at an *h* . . . . . Matt 24:44
Behold, the *h* is at. . . . . Matt 26:45
But this is your *h* . . . . . Luke 22:53
h has not yet come . . . . . John 2:4
But the *h* is coming. . . . . John 4:23
h has come that the. . . . . John 12:23
save Me from this *h* . . . . . John 12:27
"Father, the *h* . . . . . John 17:1
will not know what *h*. . . . . Rev 3:3
keep you from the *h* . . . . . Rev 3:10

HOURS
Are there not twelve *h* . . . . . John 11:9

HOUSE
from your father's *h*. . . . . Gen 12:1
But as for me and my *h*. . . . . Josh 24:15
h appointed for all. . . . . Job 30:23
with them to the *h* . . . . . Ps 42:4
the goodness of Your *h*. . . . . Ps 65:4
For her *h* leads down . . . . . Prov 2:18
Through wisdom a *h*. . . . . Prov 24:3
better to go to the *h*. . . . . Eccl 7:2
of the *h* tremble. . . . . Eccl 12:3
to the *h* of the God of . . . . . Is 2:3
to those who join *h* . . . . . Is 5:8
h was filled with . . . . . Is 6:4
'Set your *h* in order . . . . . Is 38:1
h shall be called a . . . . . Is 56:7
and beat on that *h*. . . . . Matt 7:25
h divided against. . . . . Matt 12:25
h shall be called a . . . . . Matt 21:13
h may be filled . . . . . Luke 14:23
make My Father's *h* . . . . . John 2:16
h are many mansions . . . . . John 14:2
publicly and from *h*. . . . . Acts 20:20
in his own rented *h* . . . . . Acts 28:30
who rules his own *h* . . . . . 1 Tim 3:4
the church in your *h*. . . . . Philem 2
For every *h* is built. . . . . Heb 3:4
His own *h*, whose *h*. . . . . Heb 3:6
him into your *h* . . . . . 2 John 1:10

HOUSEHOLD
over the ways of her *h*. . . . . Prov 31:27
If the *h* is worthy . . . . . Matt 10:13
be those of his own *h* . . . . . Matt 10:36
h were baptized . . . . . Acts 16:15
saved, you and your *h* . . . . . Acts 16:31
also baptized the *h*. . . . . 1 Cor 1:16
those who are of the *h* . . . . . Gal 6:10
who are of Caesar's *h* . . . . . Phil 4:22

HOUSEHOLDER
h who brings out of. . . . . Matt 13:52

HOUSES
h are safe from fear . . . . . Job 21:9
Yet He filled their *h*. . . . . Job 22:18
is that their *h*. . . . . Ps 49:11
H and riches are an . . . . . Prov 19:14
who has left *h* or . . . . . Matt 19:29
you devour widows' *h*. . . . . Matt 23:14
Do you not have *h* . . . . . 1 Cor 11:22

HOVERING
Spirit of God was *h*. . . . . Gen 1:2

HOW
"*H* can this be . . . . . Luke 1:34
H long do You keep . . . . . John 10:24
h you turned to God . . . . . 1 Thess 1:9

HULDAH
Wife of Shallum, 2 Kin 22:14
Foretells Jerusalem's ruin, 2 Kin 22:15–17; 2 Chr 34:22–25
Exempts Josiah from trouble, 2 Kin 22:18–20

HUMAN
we have had *h* fathers . . . . . Heb 12:9

HUMBLE
man Moses was very *h*. . . . . Num 12:3
h you and test you . . . . . Deut 8:2
h themselves, and pray . . . . . 2 Chr 7:14
who is proud, and *h* . . . . . Job 40:11
the cry of the *h*. . . . . Ps 9:12
Do not forget the *h* . . . . . Ps 10:12
the desire of the *h*. . . . . Ps 10:17
h He guides in justice . . . . . Ps 25:9
h shall hear of it and . . . . . Ps 34:2
LORD lifts up the *h*. . . . . Ps 147:6
h spirit with the. . . . . Prov 16:19
contrite and *h* spirit . . . . . Is 57:15
a meek and *h* people . . . . . Zeph 3:12
associate with the *h* . . . . . Rom 12:16
gives grace to the *h* . . . . . James 4:6
H yourselves in the . . . . . James 4:10
gives grace to the *h*. . . . . 1 Pet 5:5
h yourselves under the . . . . . 1 Pet 5:6

HUMBLED
h himself greatly . . . . . 2 Chr 33:12
as a man, He *h* Himself. . . . . Phil 2:8

HUMBLES
h Himself to behold . . . . . Ps 113:6

HUMILIATION
to plunder, and to *h* . . . . . Ezra 9:7
h His justice was . . . . . Acts 8:33
but the rich in his *h*. . . . . James 1:10

HUMILITY
By *h* and the fear of . . . . . Prov 22:4
righteousness, seek *h* . . . . . Zeph 2:3
the Lord with all *h* . . . . . Acts 20:19
delight in false *h* . . . . . Col 2:18
mercies, kindness, *h* . . . . . Col 3:12
h correcting those . . . . . 2 Tim 2:25
gentle, showing all *h*. . . . . Titus 3:2
and be clothed with *h*. . . . . 1 Pet 5:5

HUNGER
you, allowed you to *h*. . . . . Deut 8:3
lack and suffer *h* . . . . . Ps 34:10
They shall neither *h*. . . . . Is 49:10
likely to die from *h*. . . . . Jer 38:9
are those who *h* . . . . . Matt 5:6
for you shall *h* . . . . . Luke 6:25
to Me shall never *h* . . . . . John 6:35
present hour we both *h* . . . . . 1 Cor 4:11
They shall neither *h* . . . . . Rev 7:16

HUNGRY
bread from the *h* . . . . . Job 22:7
and fills the *h* . . . . . Ps 107:9
gives food to the *h*. . . . . Ps 146:7
h soul every bitter . . . . . Prov 27:7
your soul to the *h*. . . . . Is 58:10
for I was *h* and you. . . . . Matt 25:35
when did we see You *h*. . . . . Matt 25:37

and one is *h* and . . . . . 1 Cor 11:21
But if anyone is *h* . . . . . 1 Cor 11:34
to be full and to be *h* . . . . . Phil 4:12

HUNT
Yet you *h* my life to . . . . . 1 Sam 24:11
h the violent man . . . . . Ps 140:11
h the souls of My . . . . . Ezek 13:18

HUNTER
Nimrod the mighty *h*. . . . . Gen 10:9
Esau was a skillful *h* . . . . . Gen 25:27

HUR
Man of Judah; of Caleb's house, 1 Chr 2:18–20
Supports Moses' hands, Ex 17:10–12
Aids Aaron, Ex 24:14

HURAM
Master craftsman of Solomon's temple, 1 Kin 7:13–40, 45; 2 Chr 2:13, 14

HURT
h a woman with child . . . . . Ex 21:22
who plot my *h* . . . . . Ps 35:4
but I was not *h* . . . . . Prov 23:35
another to his own *h* . . . . . Eccl 8:9
They shall not *h*. . . . . Is 11:9
of my people I am *h* . . . . . Jer 8:21
Woe is me for my *h* . . . . . Jer 10:19
it will by no means *h* . . . . . Mark 16:18
shall not be *h* by the . . . . . Rev 2:11

HUSBAND
She also gave to her *h* . . . . . Gen 3:6
"Surely you are a *h* . . . . . Ex 4:25
h safely trusts her . . . . . Prov 31:11
your Maker is your *h*. . . . . Is 54:5
though I was a *h* . . . . . Jer 31:32
now have is not your *h* . . . . . John 4:18
woman have her own *h* . . . . . 1 Cor 7:2
For the unbelieving *h*. . . . . 1 Cor 7:14
you will save your *h*. . . . . 1 Cor 7:16
betrothed you to one *h* . . . . . 2 Cor 11:2
For the *h* is head of . . . . . Eph 5:23
the *h* of one wife . . . . . 1 Tim 3:2

HUSBANDS
them ask their own *h*. . . . . 1 Cor 14:35
H, love your wives . . . . . Eph 5:25
Let deacons be the *h*. . . . . 1 Tim 3:12

HUSHAI
Archite; David's friend, 2 Sam 15:32–37
Feigns sympathy with Absalom, 2 Sam 16:16–19
Defeats Ahithophel's advice, 2 Sam 17:5–23

HYMENAEUS
False teacher excommunicated by Paul, 1 Tim 1:19, 20

HYMN
they had sung a *h* . . . . . Matt 26:30

HYMNS
praying and singing *h* . . . . . Acts 16:25
in psalms and *h* . . . . . Eph 5:19

HYPOCRISY
you are full of *h* . . . . . Matt 23:28
Pharisees, which is *h* . . . . . Luke 12:1
Let love be without *h* . . . . . Rom 12:9
away with their *h* . . . . . Gal 2:13
and without *h* . . . . . James 3:17
malice, all deceit, *h*. . . . . 1 Pet 2:1

HYPOCRITE
of the *h* shall perish . . . . . Job 8:13
and the joy of the *h*. . . . . Job 20:5
is the hope of the *h*. . . . . Job 27:8
for everyone is a *h* . . . . . Is 9:17
also played the *h*. . . . . Gal 2:13

HYPOCRITES
"But the *h* in heart . . . . . Job 36:13
will I go in with *h*. . . . . Ps 26:4
For you were *h*. . . . . Jer 42:20
not be like the *h* . . . . . Matt 6:5
do you test Me, you *h*. . . . . Matt 22:18
and Pharisees, *h* . . . . . Matt 23:13

HYSSOP
Purge me with *h* . . . . . Ps 51:7
sour wine, put it on *h* . . . . . John 19:29

IBZAN
Judge of Israel; father of 60 children, Judg 12:8, 9

ICE
dark because of the *i*. . . . . Job 6:16

ICHABOD
Son of Phinehas, 1 Sam 4:19–22

ICONIUM
City of Asia Minor; visited by Paul, Acts 13:51
Many converts in, Acts 14:1–6

IDDO
Leader of Jews at Casiphia, Ezra 8:17–20
——— Seer whose writings are cited, 2 Chr 9:29

IDLE
For they are *i* . . . . . Ex 5:8
i person will suffer . . . . . Prov 19:15
i word men may speak . . . . . Matt 12:36
saw others standing *i* . . . . . Matt 20:3
they learn to be *i*. . . . . 1 Tim 5:13
both *i* talkers and . . . . . Titus 1:10

IDOL
if he blesses an *i* . . . . . Is 66:3
thing offered to an *i*. . . . . 1 Cor 8:7
That an *i* is anything . . . . . 1 Cor 10:19

IDOLATER
or covetous, or an *i* . . . . . 1 Cor 5:11
man, who is an *i* . . . . . Eph 5:5

IDOLATERS
fornicators, nor *i* . . . . . 1 Cor 6:9
immoral, sorcerers, *i*. . . . . Rev 21:8
and murderers and *i*. . . . . Rev 22:15

IDOLATRIES
and abominable *i* . . . . . 1 Pet 4:3

IDOLATRY
beloved, flee from *i* . . . . . 1 Cor 10:14
i, sorcery. . . . . Gal 5:20

IDOLS
stolen the household *i* . . . . . Gen 31:19
of the peoples are *i* . . . . . Ps 96:5
i are silver and gold . . . . . Ps 115:4
land is also full of *i* . . . . . Is 2:8
insane with their *i* . . . . . Jer 50:38
in the room of his *i* . . . . . Ezek 8:12
from their wooden *i*. . . . . Hos 4:12
who regard worthless *i* . . . . . Jon 2:8
i speak delusion . . . . . Zech 10:2
things polluted by *i* . . . . . Acts 15:20
You who abhor *i*. . . . . Rom 2:22
This was offered to *i* . . . . . 1 Cor 10:28
keep yourselves from *i*. . . . . 1 John 5:21
worship demons, and *i*. . . . . Rev 9:20

IDUMEA
Name used by Greeks and Romans to designate Edom, Mark 3:8

IGNORANCE
that you did it in *i* . . . . . Acts 3:17
i God overlooked. . . . . Acts 17:30
sins committed in *i* . . . . . Heb 9:7
to silence the *i* . . . . . 1 Pet 2:15

IGNORANT
I was so foolish and *i* . . . . . Ps 73:22
though Abraham was *i* . . . . . Is 63:16
not want you to be *i* . . . . . 1 Cor 12:1
But if anyone is *i*. . . . . 1 Cor 14:38
on those who are *i*. . . . . Heb 5:2

IGNORANTLY
because I did it *i* . . . . . 1 Tim 1:13

ILLEGITIMATE
then you are *i*. . . . . Heb 12:8

ILLUMINATED
after you were *i* . . . . . Heb 10:32
and the earth was *i*. . . . . Rev 18:1
for the glory of God *i*. . . . . Rev 21:23

ILLYRICUM
Paul preaches in, Roman 15:19

IMAGE
Us make man in Our *i*. . . . . Gen 1:26
yourselves a carved *i*. . . . . Deut 4:16
shall despise their *i* . . . . . Ps 73:20
the king made an *i*. . . . . Dan 3:1
to them, "Whose *i* . . . . . Matt 22:20
since he is the *i* . . . . . 1 Cor 11:7
He is the *i* of the. . . . . Col 1:15
and not the very *i*. . . . . Heb 10:1
the beast and his *i*. . . . . Rev 14:9
who worshiped his *i*. . . . . Rev 19:20

IMAGINATION
the proud in the *i* . . . . . Luke 1:51

IMITATE
I urge you, *i* me. . . . . 1 Cor 4:16
as I also *i* Christ . . . . . 1 Cor 11:1
i those who through. . . . . Heb 6:12

IMMANUEL
shall call His name *I* . . . . . Is 7:14
shall call His name *I*. . . . . Matt 1:23

IMMEDIATELY
i the Spirit . . . . . Mark 1:12
hear, Satan comes *i* . . . . . Mark 4:15
i forgets what . . . . . James 1:24
I I was in the Spirit . . . . . Rev 4:2

IMMORAL
i woman is a deep pit . . . . . Prov 22:14
murderers, sexually *i* . . . . . Rev 21:8

IMMORALITY
except sexual *i* . . . . . Matt 5:32
i as is not even named. . . . . 1 Cor 5:1
abstain from sexual *i* . . . . . 1 Thess 4:3

IMMORTAL
to the King eternal, *i*. . . . . 1 Tim 1:17

IMMORTALITY
glory, honor, and *i* . . . . . Rom 2:7
mortal must put on *i* . . . . . 1 Cor 15:53
who alone has *i*. . . . . 1 Tim 6:16
and brought life and *i* . . . . . 2 Tim 1:10

IMMOVABLE
be steadfast, *i*. . . . . 1 Cor 15:58

IMMUTABLE
that by two *i* things . . . . . Heb 6:18

IMPART
see you, that I may *i*. . . . . Rom 1:11
that it may *i* grace . . . . . Eph 4:29

IMPENITENT
i heart you are . . . . . Rom 2:5

IMPLANTED
with meekness the *i* . . . . . James 1:21

IMPOSSIBLE
and nothing will be *i*. . . . . Matt 17:20
"With men this is *i* . . . . . Matt 19:26
God nothing will be *i* . . . . . Luke 1:37
without faith it is *i* . . . . . Heb 11:6

IMPOSTORS
i will grow worse . . . . . 2 Tim 3:13

IMPRISONMENT
and of chains and *i* . . . . . Heb 11:36

IMPRISONMENTS
in stripes, in *i*. . . . . 2 Cor 6:5

IMPULSIVE
but he who is *i* . . . . . Prov 14:29

IMPURITY
a woman during her *i*. . . . . Ezek 18:6

IMPUTE
"Do not let my lord *i* . . . . . 2 Sam 19:19
the LORD does not *i*. . . . . Ps 32:2
the LORD shall not *i*. . . . . Rom 4:8

IMPUTED
bloodshed shall be *i* . . . . . Lev 17:4
might be *i* to them . . . . . Rom 4:11
alone that it was *i*. . . . . Rom 4:23
but sin is not *i*. . . . . Rom 5:13

IMPUTES
i righteousness apart. . . . . Rom 4:6

INCENSE
golden bowls full of *i* . . . . . Rev 5:8

INCLINE
i your heart to the . . . . . Josh 24:23
i my heart to any evil . . . . . Ps 141:4

INCORRUPTIBLE
the glory of the *i*. . . . . Rom 1:23
dead will be raised *i*. . . . . 1 Cor 15:52
to an inheritance *i* . . . . . 1 Pet 1:4
corruptible seed but *i* . . . . . 1 Pet 1:23

INCORRUPTION
it is raised in *i* . . . . . 1 Cor 15:42
corruption inherit *i* . . . . . 1 Cor 15:50
must put on *i* . . . . . 1 Cor 15:53

INCREASE
if riches *i*. . . . . Ps 62:10
the LORD give you *i* . . . . . Ps 115:14
hear and *i* learning . . . . . Prov 1:5
When goods *i* . . . . . Eccl 5:11
Of the *i* of His. . . . . Is 9:7
and knowledge shall *i* . . . . . Dan 12:4
Lord, "*I* our faith . . . . . Luke 17:5
He must *i* . . . . . John 3:30
but God gave the *i*. . . . . 1 Cor 3:6
grows with the *i* . . . . . Col 2:19
for they will *i* . . . . . 2 Tim 2:16

INCREASED
The waters *i* and . . . . . Gen 7:17
i your mercy which you. . . . . Gen 19:19
nation and *i* its joy. . . . . Is 9:3
And Jesus *i* in wisdom . . . . . Luke 2:52

INCREASES
i knowledge *i*. . . . . Eccl 1:18
who have no might He *i* . . . . . Is 40:29

INCREDIBLE
should it be thought *i* . . . . . Acts 26:8

INCURABLE
My wound is *i*. . . . . Job 34:6
'Your affliction is *i* . . . . . Jer 30:12
Your sorrow is *i* . . . . . Jer 30:15

INDEBTED
everyone who is *i* . . . . . Luke 11:4

INDEED
i it was very . . . . . Gen 1:31
"But will God *i* . . . . . 1 Kin 8:27
"Behold, an Israelite *i*. . . . . John 1:47

INDIA
Eastern limit of Persian Empire, Esth 1:1

INDICATING
the Holy Spirit *i*. . . . . Heb 9:8
who was in them was *i*. . . . . 1 Pet 1:11

INDIGNANT
saw it, they were *i*. . . . . Matt 26:8

INDIGNATION
of His anger, wrath, *i* . . . . . Ps 78:49
I has taken hold . . . . . Ps 119:53
in whose hand is My *i*. . . . . Is 10:5
For the *i* of the LORD . . . . . Is 34:2
have filled me with *i* . . . . . Jer 15:17
can stand before His *i* . . . . . Nah 1:6
i which will devour . . . . . Heb 10:27
into the cup of His *i*. . . . . Rev 14:10

INDUCED
O LORD, You *i* me . . . . . Jer 20:7
if the prophet is *i* . . . . . Ezek 14:9
I the LORD have *i*. . . . . Ezek 14:9

INDULGENCE
no value against the *i* . . . . . Col 2:23

INEXCUSABLE
Therefore you are *i*. . . . . Rom 2:1

INEXPRESSIBLE
Paradise and heard *i* . . . . . 2 Cor 12:4
you rejoice with joy *i* . . . . . 1 Pet 1:8

INFALLIBLE
suffering by many *i* . . . . . Acts 1:3

INFANTS
i who never saw . . . . . Job 3:16
they also brought *i* . . . . . Luke 18:15

INFERIOR
another kingdom *i*. . . . . Dan 2:39
that I am not at all *i* . . . . . 2 Cor 11:5

INFIRMITIES
"He Himself took our *i* . . . . . Matt 8:17
boast, except in my *i* . . . . . 2 Cor 12:5
and your frequent *i* . . . . . 1 Tim 5:23

INFLAMING
i yourselves with gods . . . . . Is 57:5

INHABIT
the wicked will not *i* . . . . . Prov 10:30
cities and *i* them . . . . . Amos 9:14

INHABITANT
Cry out and shout, O *i* . . . . . Is 12:6
And the *i* will not say . . . . . Is 33:24

INHABITANTS
He looks on all the *i* . . . . . Ps 33:14
give ear, all *i* . . . . . Ps 49:1
Let the *i* of Sela sing . . . . . Is 42:11
Woe to the *i* of the . . . . . Rev 12:12

INHABITED
rejoicing in His *i* . . . . . Prov 8:31
'You shall be *i* . . . . . Is 44:26
who formed it to be *i*. . . . . Is 45:18

INHERIT
i the iniquities . . . . . Job 13:26
descendants shall *i* . . . . . Ps 25:13
The righteous shall *i* . . . . . Ps 37:29
The wise shall *i*. . . . . Prov 3:35
love me to *i* wealth . . . . . Prov 8:21
The simple *i* folly . . . . . Prov 14:18
the blameless will *i* . . . . . Prov 28:10
i the kingdom prepared. . . . . Matt 25:34
I do that I may *i*. . . . . Mark 10:17
unrighteous will not *i* . . . . . 1 Cor 6:9
you may *i* a blessing. . . . . 1 Pet 3:9
who overcomes shall *i* . . . . . Rev 21:7

INHERITANCE
"You shall have no *i*. . . . . Num 18:20
is the place of His *i* . . . . . Deut 32:9
the portion of my *i*. . . . . Ps 16:5
yes, I have a good *i*. . . . . Ps 16:6
i shall be forever . . . . . Ps 37:18
He will choose our *i* . . . . . Ps 47:4
You confirmed Your *i*. . . . . Ps 68:9
the tribe of Your *i*. . . . . Ps 74:2
i gained hastily . . . . . Prov 20:21
right of *i* is yours . . . . . Jer 32:8
i has been turned . . . . . Lam 5:2
will arise to your *i* . . . . . Dan 12:13
And God gave him no *i* . . . . . Acts 7:5
and give you an *i*. . . . . Acts 20:32
For if the *i* is of the . . . . . Gal 3:18
we have obtained an *i* . . . . . Eph 1:11
be partakers of the *i* . . . . . Col 1:12
receive as an *i* . . . . . Heb 11:8
i incorruptible. . . . . 1 Pet 1:4

INIQUITIES
How many are my *i* . . . . . Job 13:23
i have overtaken me . . . . . Ps 40:12
I prevail against me . . . . . Ps 65:3
forgives all your *i* . . . . . Ps 103:3
LORD, should mark *i* . . . . . Ps 130:3
was bruised for our *i* . . . . . Is 53:5
He shall bear their *i* . . . . . Is 53:11
i have separated you . . . . . Is 59:2

INIQUITY
God, visiting the *i* of the . . . . . Ex 20:5
He has not observed *i*. . . . . Num 23:21
wicked brings forth *i*. . . . . Ps 7:14

O LORD, pardon my *i* . . . . . Ps 25:11
i I have not hidden . . . . . Ps 32:5
was brought forth in *i*. . . . . Ps 51:5
If I regard *i* in my. . . . . Ps 66:18
Add *i* to their . . . . . Ps 69:27
workers of *i* flourish. . . . . Ps 92:7
i boast in themselves. . . . . Ps 94:4
Shall the throne of *i* . . . . . Ps 94:20
i have dominion . . . . . Ps 119:133
i will reap sorrow . . . . . Prov 22:8
a people laden with *i*. . . . . Is 1:4
i is taken away. . . . . Is 6:7
has laid on Him the *i*. . . . . Is 53:6
will remember their *i* . . . . . Hos 9:9
to those who devise *i* . . . . . Mic 2:1
like You, pardoning *i* . . . . . Mic 7:18
all you workers of *i* . . . . . Luke 13:27
a fire, a world of *i*. . . . . James 3:6

INJUSTICE
of truth and without *i*. . . . . Deut 32:4
i shuts her mouth . . . . . Job 5:16
i have your fathers . . . . . Jer 2:5

INK
us, written not with *i*. . . . . 2 Cor 3:3
do so with paper and *i* . . . . . 2 John 12

INN
room for them in the *i* . . . . . Luke 2:7
brought him to an *i* . . . . . Luke 10:34

INNOCENCE
of my heart and *i*. . . . . Gen 20:5
washed my hands in *i*. . . . . Ps 73:13

INNOCENT
do not kill the *i* . . . . . Ex 23:7
a bribe to slay an *i* . . . . . Deut 27:25
i will divide the . . . . . Job 27:17
a bribe against the *i* . . . . . Ps 15:5
because I was found *i* . . . . . Dan 6:22
saying, "I am *i* . . . . . Matt 27:24
this day that I am *i* . . . . . Acts 20:26

INNUMERABLE
i as the sand which is. . . . . Heb 11:12
i company of angels. . . . . Heb 12:22

INQUIRED
children of Israel *i*. . . . . Judg 20:27
Therefore David *i*. . . . . 1 Sam 23:2
the LORD, nor *i* of Him. . . . . Zeph 1:6
the prophets have *i* . . . . . 1 Pet 1:10

INQUIRY
shall make careful *i*. . . . . Deut 19:18

INSANE
images, and they are *i* . . . . . Jer 50:38
the spiritual man is *i* . . . . . Hos 9:7

INSCRIBED
Oh, that they were *i* . . . . . Job 19:23
See, I have *i* you on . . . . . Is 49:16

INSPIRATION
is given by *i* of God . . . . . 2 Tim 3:16

INSTRUCT
good Spirit to *i* them . . . . . Neh 9:20
I will *i* you and teach . . . . . Ps 32:8
the LORD that he may *i*. . . . . 1 Cor 2:16

INSTRUCTED
Surely you have *i* . . . . . Job 4:3
counsel, and who *i* . . . . . Is 40:14
This man had been *i* . . . . . Acts 18:25
are excellent, being *i*. . . . . Rom 2:18
Moses was divinely *i* . . . . . Heb 8:5

INSTRUCTION
seeing you hate *i*. . . . . Ps 50:17
despise wisdom and *i* . . . . . Prov 1:7
Take firm hold of *i* . . . . . Prov 4:13
Hear *i* and be wise . . . . . Prov 8:33
Give *i* to a wise man. . . . . Prov 9:9
i loves knowledge . . . . . Prov 12:1
Cease listening to *i* . . . . . Prov 19:27
Apply your heart to *i* . . . . . Prov 23:12
for correction, for *i* . . . . . 2 Tim 3:16

INSTRUCTORS
have ten thousand *i* . . . . . 1 Cor 4:15

INSTRUCTS
My heart also *i* . . . . . Ps 16:7
He who *i* the nations . . . . . Ps 94:10

INSTRUMENT
to Him with an *i*. . . . . Ps 33:2
on an *i* of ten strings. . . . . Ps 92:3

INSTRUMENTS
i of cruelty are in. . . . . Gen 49:5
with stringed *i*. . . . . Ps 150:4
i of unrighteousness . . . . . Rom 6:13
i of righteousness . . . . . Rom 6:13

INSUBORDINATE
for the lawless and *i* . . . . . 1 Tim 1:9
For there are many *i*. . . . . Titus 1:10

INSUBORDINATION
of dissipation or *i*. . . . . Titus 1:6

INSULTED
will be mocked and *i* . . . . . Luke 18:32
i the Spirit of grace . . . . . Heb 10:29

INSULTS
nor be afraid of their *i*. . . . . Is 51:7

INTEGRITY
In the *i* of my heart . . . . . Gen 20:5
he holds fast to his *i* . . . . . Job 2:3
that God may know my *i* . . . . . Job 31:6
I have walked in my *i* . . . . . Ps 26:1
You uphold me in my *i*. . . . . Ps 41:12
The *i* of the upright . . . . . Prov 11:3
in doctrine showing *i* . . . . . Titus 2:7

INTERCEDE
the LORD, who will *i* . . . . . 1 Sam 2:25

INTERCESSION
of many, and made *i* . . . . . Is 53:12
Spirit Himself makes *i* . . . . . Rom 8:26
always lives to make *i* . . . . . Heb 7:25

INTERCESSOR
that there was no *i*. . . . . Is 59:16

INTEREST
shall not charge him *i* . . . . . Ex 22:25
men lent to me for *i*. . . . . Jer 15:10
collected it with *i* . . . . . Luke 19:23

INTERPRET
Do all *i* . . . . . 1 Cor 12:30
pray that he may *i* . . . . . 1 Cor 14:13
in turn, and let one *i* . . . . . 1 Cor 14:27

INTERPRETATION
"This is the *i* . . . . . Gen 40:12
to another the *i* . . . . . 1 Cor 12:10
a revelation, has an *i* . . . . . 1 Cor 14:26
of any private *i*. . . . . 2 Pet 1:20

INTERPRETATIONS
Do not *i* belong to God . . . . . Gen 40:8
that you can give *i* . . . . . Dan 5:16

INTRIGUE
seize the kingdom by *i*. . . . . Dan 11:21
join with them by *i* . . . . . Dan 11:34

INVISIBLE
of the world His *i*. . . . . Rom 1:20
is the image of the *i* . . . . . Col 1:15
eternal, immortal, *i*. . . . . 1 Tim 1:17
as seeing Him who is *i*. . . . . Heb 11:27

INWARD
i part is destruction. . . . . Ps 5:9
Both the *i* thought . . . . . Ps 64:6
You have formed my *i* . . . . . Ps 139:13
God according to the *i* . . . . . Rom 7:22
i man is being renewed . . . . . 2 Cor 4:16

INWARDLY
i they are. . . . . Matt 7:15
is a Jew who is one *i*. . . . . Rom 2:29

IRON
He regards *i* as straw. . . . . Job 41:27
i sharpens *i* . . . . . Prov 27:17
and your neck was an *i* . . . . . Is 48:4
its feet partly of *i*. . . . . Dan 2:33

ISAAC
Promised heir of the covenant, Gen 17:16–21
Born and circumcised, Gen 21:1–7
Offered up as a sacrifice, Gen 22:1–19
Marries Rebekah, Gen 24:62–67
Prays for children; prefers Esau, Gen 25:21–28
Dealings with Abimelech, king of Gerar, Gen 26:1–31
Mistakenly blesses Jacob, Gen 27:1—28:5
Dies in his old age, Gen 35:28, 29
NT references to, Luke 3:34; Gal 4:21–31; Heb 11:9, 20

ISAIAH
Prophet during reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Is 1:1
Responds to prophetic call, Is 6:1–13
Prophesies to Hezekiah, 2 Kin 19; 20
Writes Uzziah's biography, 2 Chr 26:22
Writes Hezekiah's biography, 2 Chr 32:32
Quoted in NT, Matt 1:22, 23; 3:3; 8:17; 12:17–21; Luke 4:17–19; Acts 13:34; Rom 9:27, 29; 10:16, 20, 21; 11:26, 27; 15:12; 1 Pet 2:22

ISCARIOT, JUDAS
Listed among the Twelve, Mark 3:14, 19; Luke 6:16
Criticizes Mary, John 12:3–6
Identified as betrayer, John 13:21–30
Takes money to betray Christ, Matt 26:14–16
Betrays Christ with a kiss, Mark 14:43–45
Repents and commits suicide, Matt 27:3–10
His place filled, Acts 1:15–26

ISHBOSHETH
One of Saul's sons; made king, 2 Sam 2:8–10
Offends Abner, 2 Sam 3:7–11
Slain; his assassins executed, 2 Sam 4:1–12

ISHMAEL
Abram's son by Hagar, Gen 16:3, 4, 11–16
Circumcised, Gen 17:25
Scoffs at Isaac's feast; exiled with his mother, Gen 21:8–21
His sons; his death, Gen 25:12–18
——— Son of Nethaniah; kills Gedaliah, 2 Kin 25:22–26

ISHMAELITES
Settle at Havilah, Gen 25:17, 18
Joseph sold to, Gen 37:25–28
Sell Joseph to Potiphar, Gen 39:1

ISRAEL
Used to refer to:
Jacob, Gen 32:28
descendants of Jacob, Gen 49:16, 28
ten northern tribes (in contrast to Judah), 1 Sam 11:8
restored nation after exile, Ezra 9:1
true church, Gal 6:16

ISRAEL
be called Jacob, but *I*. . . . . Gen 32:28
"Hear, O *I* . . . . . Deut 6:4
shepherd My people *I* . . . . . 2 Sam 7:7
Truly God is good to *I* . . . . . Ps 73:1
helped His servant *I*. . . . . Luke 1:54
For they are not all *I*. . . . . Rom 9:6
and upon the *I* of God . . . . . Gal 6:16

ISRAELITES
Afflicted in Egypt, Ex 1:12–22
Escape from Egypt, Ex 12:29–42, 50; 13:17–22
Receive law at Sinai, Ex 19
Idolatry and rebellion of, Ex 32; Num 13; 14
Wander in the wilderness, Num 14:26–39
Cross Jordan; conquer Canaan, Josh 4; 12
Ruled by judges, Judg 2
Saul chosen as king, 1 Sam 10
Kingdom divided, 1 Kin 12
Northern kingdom carried captive, 2 Kin 17
Southern kingdom carried captive, 2 Kin 24
70 years in exile, 2 Chr 36:20, 21
Return after exile, Ezra 1:1–5
Nation rejects Christ, Matt 27:20–27
Nation destroyed, Luke 21:20–24

ISSACHAR
Jacob's fifth son, Gen 30:17, 18
——— Tribe of:
Genealogy of, 1 Chr 7:1–5
Prophecy concerning, Gen 49:14, 15
Census at Sinai, Num 1:28, 29
Inheritance of, Josh 19:17–23

ITALY
Jews expelled from, Acts 18:2
Paul sails for, Acts 27:1, 6
Christians in, Acts 28:14

ITCHING
they have *i* ears . . . . . 2 Tim 4:3

ITHAMAR
Youngest son of Aaron, Ex 6:23
Consecrated as priest, Ex 28:1
Duty entrusted to, Ex 38:21
Jurisdiction over Gershonites and Merarites, Num 4:21–33

ITINERANT
i Jewish exorcists . . . . . Acts 19:13

JABBOK
River entering the Jordan about 20 miles north of the Dead Sea, Num 21:24
Scene of Jacob's conflict, Gen 32: 22–32
Boundary marker, Deut 3:16

JABESH GILEAD
Consigned to destruction, Judg 21:8–15
Saul defeats the Ammonites at, 1 Sam 11:1–11
Citizens of, rescue Saul's body, 1 Sam 31:11–13
David thanks citizens of, 2 Sam 2:4–7

JABEZ
J called on the God . . . . . 1 Chr 4:10

JABIN
Canaanite king of Hazor; leads confederacy against Joshua, Josh 11:1–14
——— Another king of Hazor; oppresses Israelites, Judg 4:2
Defeated by Deborah and Barak, Judg 4:3–24
Immortalized in poetry, Judg 5:1–31

JACHIN
One of two pillars in front of Solomon's temple, 1 Kin 7:21, 22

JACOB
Son of Isaac and Rebekah; Rebekah's favorite, Gen 25:21–28
Obtains birthright, Gen 25:29–34
Obtains blessing meant for Esau; flees, Gen 27:1—28:5
Sees vision of ladder, Gen 28:10–22
Serves Laban for Rachel and Leah, Gen 29:1–30
Fathers children, Gen 29:31—30:24
Flees from, makes covenant with Laban, Gen 30:25—31:55
Makes peace with Esau, Gen 32:1–21; 33:1–17
Wrestles with God, Gen 32:22–32
Returns to Bethel; renamed Israel, Gen 35:1–15
Shows preference for Joseph, Gen 37:3
Mourns Joseph's disappearance, Gen 37:32–35
Sends sons to Egypt for food, Gen 42:1–5
Reluctantly allows Benjamin to go, Gen 43:1–15
Moves his household to Egypt, Gen 45:25—47:12
Blesses his sons and grandsons; dies, Gen 48; 49
Buried in Canaan, Gen 50:1–14

JACOB'S WELL
Christ teaches a Samaritan woman at, John 4:5–26

JAEL
Wife of Heber the Kenite; kills Sisera, Judg 4:17–22
Praised by Deborah, Judg 5:24–27

JAIR
Manassite warrior; conquers towns in Gilead, Num 32:41; Deut 3:14
——— Eighth judge of Israel, Judg 10:3–5

JAIRUS
Ruler of the synagogue; Jesus raises his daughter, Mark 5:22–24, 35–43

JAMES
Son of Zebedee, called as disciple, Matt 4:21, 22; Luke 5:10, 11
One of the Twelve, Matt 10:2; Mark 3:17
Zealous for the Lord, Luke 9:52–54
Ambitious for honor, Mark 10:35–45
Witnesses Transfiguration, Matt 17:1–9
Martyred by Herod Agrippa, Acts 12:2
——— Son of Alphaeus; one of the Twelve, Matt 10:3, 4
Called "the Less," Mark 15:40
——— Jesus' half brother, Matt 13:55, 56; Gal 1:19
Becomes leader of Jerusalem Council and Jerusalem church, Acts 15:13–22; Gal 2:9
Author of an epistle, James 1:1

JANNES AND JAMBRES
Two Egyptian magicians; oppose Moses, Ex 7:11–22; 2 Tim 3:8

JAPHETH
One of Noah's three sons, Gen 5:32
Receives blessing, Gen 9:20–27
His descendants occupy Asia Minor and Europe, Gen 10:2–5

JARED
Father of Enoch, Gen 5:15–20
Ancestor of Noah, 1 Chr 1:2
Ancestor of Christ, Luke 3:37

JASHER
Book of, quoted, Josh 10:13

JASON
Welcomes Paul at Thessalonica, Acts 17:5–9
Described as Paul's kinsman, Rom 16:21

JAVAN
Son of Japheth, Gen 10:2, 4
Descendants of, to receive good news, Is 66:19, 20

JEALOUS
your God, am a *j* God . . . . . Ex 20:5
LORD, whose name is *J*. . . . . Ex 34:14
a consuming fire, a *j*. . . . . Deut 4:24
For I am *j* for you . . . . . 2 Cor 11:2

JEALOUSY
They provoked Him to *j*. . . . Deut 32:16
Will Your *j* burn like. . . . . Ps 79:5
j is a husband's . . . . . Prov 6:34
as strong as death, *j* . . . . . Song 8:6

will provoke you to *j*. . . . . Rom 10:19
for you with godly *j*. . . . . 2 Cor 11:2

JEBUS
Canaanite name of Jerusalem before captured by David, 1 Chr 11:4–8

JEBUSITES
Descendants of Canaan, Gen 15:18–21; Num 13:29
Defeated by Joshua, Josh 11:1–12
Not driven from Jerusalem; later conquered by David, Judg 1:21; 2 Sam 5:6–8
Put to forced labor under Solomon, 1 Kin 9:20, 21

JECONIAH
See JEHOIACHIN
Variant form of Jehoiachin, 1 Chr 3:16, 17
Abbreviated to Coniah, Jer 22:24, 28

JEDIDIAH
Name given to Solomon by Nathan, 2 Sam 12:24, 25

JEDUTHUN
Levite musician appointed by David, 1 Chr 16:41, 42
Heads a family of musicians, 2 Chr 5:12
Name appears in Psalm titles, Ps 39; 62; 77

JEGAR SAHADUTHA
Name given by Laban to memorial stones, Gen 31:46, 47

JEHOAHAZ
Son and successor of Jehu, king of Israel, 2 Kin 10:35
Seeks the Lord in defeat, 2 Kin 13:2–9
——— Son and successor of Josiah, king of Judah, 2 Kin 23:30–34
Called Shallum, 1 Chr 3:15
——— Another form of Ahaziah, youngest son of King Joram, 2 Chr 21:17

JEHOASH
See JOASH

JEHOIACHIN
Son of Jehoiakim; next to the last king of Judah, 2 Kin 24:8
Deported to Babylon, 2 Kin 24:8–16
Liberated by Evil-Merodach, Jer 52:31–34

JEHOIADA
High priest during reign of Joash, 2 Kin 11:4—12:16
Instructs Joash, 2 Kin 12:2

JEHOIAKIM
Wicked king of Judah; son of Josiah; serves Pharaoh and Nebuchadnezzar, 2 Kin 23:34—24:7
Taken captive to Babylon, 2 Chr 36:6–8
Kills prophet Urijah, Jer 26:20–23
Destroys Jeremiah's scroll; cursed by God, Jer 36

JEHORAM (or Joram)
Wicked king of Judah; son of Jehoshaphat, 2 Kin 8:16–24
Marries Athaliah, 2 Kin 8:18, 19
Kills his brothers, 2 Chr 21:2, 4
Elijah prophesies against him; prophecy fulfilled, 2 Chr 21:12–20
——— Wicked king of Israel; son of Ahab, 2 Kin 3:1–3
Counseled by Elisha, 2 Kin 3; 5:8; 6:8–12
Wounded in battle, 2 Kin 8:28, 29
Killed by Jehu, 2 Kin 9:14–26

JEHOSHAPHAT
Righteous king of Judah; son of Asa, 1 Kin 22:41–50
Goes to war with Ahab against Syria, 1 Kin 22:1–36
Institutes reforms; sends out teachers of the Law, 2 Chr 17:6–9; 19
His enemies defeated through his faith, 2 Chr 20:1–30

JEHOZABAD
Son of a Moabitess; assassinates Joash, 2 Kin 12:20, 21
Put to death, 2 Chr 25:3

JEHU
Prophet; denounces Baasha, 1 Kin 16:1–7
Rebukes Jehoshaphat, 2 Chr 19:2, 3
——— Commander under Ahab; anointed king, 1 Kin 19:16; 2 Kin 9:1–13
Destroys the house of Ahab, 2 Kin 9:14—10:30
Turns away from the Lord; dies, 2 Kin 10:31–36

JEHUDI
Reads Jeremiah's scroll, Jer 36:14, 21, 23

JEOPARDY
stand in *j* every hour . . . . . 1 Cor 15:30

JEPHTHAH
Gilead's son by a harlot, Judg 11:1
Driven out, then brought back to command army against Ammonites, Judg 11:2–28
Sacrifices his daughter to fulfill a vow, Judg 11:29–40
Chastises Ephraim, Judg 12:1–7

JEREMIAH
Prophet under Josiah, Jehoiakim, and Zedekiah, Jer 1:1–3
Called by God, Jer 1:4–9
Forbidden to marry, Jer 16:2
Imprisoned by Pashhur, Jer 20:1–6
Prophecy written, destroyed, rewritten, Jer 36
Accused of defection and imprisoned; released by Zedekiah, Jer 37
Cast into dungeon; rescued; prophesies to Zedekiah, Jer 38
Set free by Nebuchadnezzar, Jer 39:11—40:6
Forcibly taken to Egypt, Jer 43:5–7

JERICHO
City near the Jordan, Num 22:1
Called the city of palm trees, Deut 34:3; 2 Chr 28:15
Miraculously defeated by Joshua, Josh 6
Rebuilt by Hiel, 1 Kin 16:34
Visited by Jesus, Matt 20:29–34; Luke 19:1–10

JEROBOAM
Son of Nebat; receives prophecy that he will be king, 1 Kin 11:26–40
Made king; leads revolt against Rehoboam, 1 Kin 12:1–24
Sets up idols, 1 Kin 12:25–33
Rebuked by a man of God, 1 Kin 13:1–10
Judgment on house of, 1 Kin 13:33—14:20
——— Wicked king of Israel; son of Joash; successful in war, 2 Kin 14:23–29
Prophecy concerning, by Amos, Amos 7:7–13

JERUBBAAL
Name given to Gideon for destroying Baal's altar, Judg 6:32

JERUSALEM
Originally called Salem, Gen 14:18
Jebusite city, Josh 15:8; Judg 1:8, 21
King of, defeated by Joshua, Josh 10:5–23
Conquered by David; made capital, 2 Sam 5:6–9
Ark brought to, 2 Sam 6:12–17; 1 Kin 8:1–13
Saved from plague, 2 Sam 24:16
Temple built and dedicated here, 1 Kin 6; 8:14–66
Suffers in war, 1 Kin 14:25–27; 2 Kin 14:13, 14; Is 7:1
Miraculously saved, 2 Kin 19:31–36
Captured by Babylon, 2 Kin 24:10—25:21; Jer 39:1–8
Exiles return and rebuild temple, Ezra 1:1–4; 2:1
Walls of, dedicated, Neh 12:27–47
Christ enters as king, Matt 21:4–11
Christ laments for, Matt 23:37; Luke 19:41–44
Church born in, Acts 2
Christians of, persecuted, Acts 4

JESHUA (or Joshua)
Postexilic high priest; returns with Zerubbabel, Ezra 2:2
Aids in rebuilding temple, Ezra 3:2–8
Also called Joshua; seen in vision, Zech 3:1–10

JESHURUN
Poetic name of endearment for Israel, Deut 32:15

JESSE
Grandson of Ruth and Boaz, Ruth 4:17–22
Father of David, 1 Sam 16:1–13
Mentioned in prophecy, Is 11:1, 10

JESTING
talking, nor coarse *j*. . . . . Eph 5:4

JESUS
J Christ was as . . . . . Matt 1:18
shall call His name *J*. . . . . Matt 1:21
J was led up by the . . . . . Matt 4:1
These twelve *J* sent . . . . . Matt 10:5
and laid hands on *J* . . . . . Matt 26:50

Barabbas and destroy *J*. . . . . Matt 27:20
we to do with You, *J*. . . . . Mark 1:24
J withdrew with His . . . . . Mark 3:7
J went into Jerusalem . . . . . Mark 11:11
as they were eating, *J*. . . . . Mark 14:22
and he delivered *J* . . . . . Mark 15:15
J rebuked the . . . . . Luke 9:42
truth came through *J* . . . . . John 1:17
J lifted up His eyes . . . . . John 6:5
J wept . . . . . John 11:35
J was crucified . . . . . John 19:20
This *J* God has raised . . . . . Acts 2:32
of Your holy Servant *J* . . . . . Acts 4:30
believed on the Lord *J*. . . . . Acts 11:17
baptized into Christ *J*. . . . . Rom 6:3
your mouth the Lord *J*. . . . . Rom 10:9
among you except *J*. . . . . 1 Cor 2:2
the day of the Lord *J* . . . . . 1 Cor 5:5
perfect in Christ *J*. . . . . Col 1:28
J who is called . . . . . Col 4:11
exhort in the Lord *J*. . . . . 1 Thess 4:1
But we see *J*. . . . . Heb 2:9
looking unto *J* . . . . . Heb 12:2
J Christ the righteous. . . . . 1 John 2:1
Revelation of *J* Christ . . . . . Rev 1:1
so, come, Lord *J*. . . . . Rev 22:20

JETHER
Gideon's oldest son, Judg 8:20, 21

JETHRO
Priest of Midian; becomes Moses' father-in-law, Ex 2:16–22
Blesses Moses' departure, Ex 4:18
Visits and counsels Moses, Ex 18
Also called Reuel, Num 10:29

JEWELS
your thighs are like *j*. . . . . Songs 7:1
that I make them My *j*. . . . . Mal 3:17

JEWS
Jesus born King of the, Matt 2:2
Salvation comes through the, John 4:22; Acts 11:19; Rom 1:16; 2:9, 10
Reject Christ, Matt 27:21–25
Reject the gospel, Acts 13:42–46

JEZEBEL
Ahab's idolatrous wife, 1 Kin 16:31
Her abominable acts, 1 Kin 18:4, 13; 19:1, 2; 21:1–16
Death prophesied; prophecy fulfilled, 1 Kin 21:23; 2 Kin 9:7, 30–37
——— Type of paganism in the church, Rev 2:20

JEZREEL
Ahab's capital, 1 Kin 18:45; 21:1
Ahab's family destroyed at, 1 Kin 21:23; 2 Kin 9:30–37; 10:1–11

JOAB
David's nephew; commands his army, 2 Sam 2:10–32; 8:16; 10:1–14; 11:1, 14–25; 20:1–23
Kills Abner, 2 Sam 3:26, 27
Intercedes for Absalom, 2 Sam 14:1–33
Remains loyal to David; kills Absalom, 2 Sam 18:1–5, 9–17
Demoted; kills Amasa, 2 Sam 19:13; 20:8–10
Opposes census, 2 Sam 24:1–9; 1 Chr 21:1–6
Supports Adonijah, 1 Kin 1:7
Solomon orders his death in obedience to David's command, 1 Kin 2:1–6, 28–34

JOANNA
Wife of Chuza, Herod's steward, Luke 8:1–3
With others, heralds Christ's resurrection, Luke 23:55, 56

JOASH (or Jehoash)
Son of Ahaziah; saved from Athaliah's massacre and crowned by Jehoiada, 2 Kin 11:1–12
Repairs the temple, 2 Kin 12:1–16
Turns away from the Lord and is killed, 2 Chr 24:17–25
——— Wicked king of Israel; son of Jehoahaz, 2 Kin 13:10–25
Defeats Amaziah in battle, 2 Kin 14:8–15; 2 Chr 25:17–24

JOB
Model of righteousness, Job 1:1–5
His faith tested, Job 1:6—2:10
Debates with his three friends; complains to God, Job 3—33
Elihu intervenes, Job 34—37
God's answer, Job 38—41
Humbles himself and repents, Job 42:1–6
Restored to prosperity, Job 42:10–17

JOCHEBED
Daughter of Levi; mother of Miriam, Aaron, and Moses, Ex 6:20

JOEL
Preexilic prophet, Joel 1:1
Quoted in NT, Acts 2:16

JOHANAN
Military leader of Judah; warns Gedaliah of Ishmael's plot, Jer 40:13–16
Avenges Gedaliah; takes the people to Egypt, Jer 41:11–18

JOHN
The apostle, son of Zebedee; called as disciple, Matt 4:21, 22; Luke 5:1–11
Chosen as one of the Twelve, Matt 10:2
Especially close to Christ, Matt 17:1–9; Mark 13:3; John 13:23–25; 19:26, 27; 20:2–8; 21:7, 20
Ambitious and overzealous, Mark 10:35–41; Luke 9:54–56
Sent to prepare the Passover, Luke 22:8–13
With Peter, heals a man and is arrested, Acts 3:1—4:22
Goes on missionary trip with Peter, Acts 8:14–25
Exiled on Patmos, Rev 1:9
Author of Gospel, three epistles, and the Revelation, John 21:23–25; 1 John; 2 John; 3 John; Rev 1:1
——— The Baptist; OT prophecy concerning, Is 40:3–5; Mal 4:5
His birth announced and accomplished, Luke 1:11–20, 57–80
Preaches repentance, Luke 3:1–20
Bears witness to Christ, John 1:19–36; 3:25–36
Baptizes Jesus, Matt 3:13–17
Jesus speaks about, Matt 11:7–19
Identified with Elijah, Matt 11:13, 14
Herod imprisons and kills, Matt 14:3–12
——— Surnamed Mark: *see* MARK

JOIN
Woe to those who *j*. . . . . Is 5:8
'Come and let us *j*. . . . . Jer 50:5
of the rest dared *j* . . . . . Acts 5:13

JOINED
and mother and be *j* . . . . . Gen 2:24
for him who is *j*. . . . . Eccl 9:4
"Ephraim is *j* . . . . . Hos 4:17
what God has *j*. . . . . Matt 19:6
you be perfectly *j*. . . . . 1 Cor 1:10
But he who is *j* . . . . . 1 Cor 6:17
the whole body, *j* . . . . . Eph 4:16

JOINT
j as He wrestled . . . . . Gen 32:25
My bones are out of *j*. . . . . Ps 22:14
j heirs with Christ . . . . . Rom 8:17
by what every *j*. . . . . Eph 4:16

JOINTS
and knit together by *j* . . . . . Col 2:19
and spirit, and of *j*. . . . . Heb 4:12

JONADAB (or Jehonadab)
David's nephew; encourages Amnon in sin, 2 Sam 13:3–5, 32–36
——— Son of Rechab; father of the Rechabites, Jer 35:5–19
Helps Jehu overthrow Baal, 2 Kin 10:15–28

JONAH
Prophet sent to Nineveh; rebels and is punished, Jon 1
Repents and is saved, Jon 2
Preaches in Nineveh, Jon 3
Becomes angry at God's mercy, Jon 4
Type of Christ's resurrection, Matt 12:39, 40

JONATHAN
King Saul's eldest son; his exploits in battle, 1 Sam 13:2, 3; 14:1–14, 49
Saved from his father's wrath, 1 Sam 14:24–45
Makes covenant with David; protects him from Saul, 1 Sam 18:1–4; 19:1–7; 20:1–42; 23:15–18
Killed by Philistines, 1 Sam 31:2, 8
Mourned by David; his son provided for, 2 Sam 1:17–27; 9:1–8
——— Son of high priest Abiathar; faithful to David, 2 Sam 15:26–36; 17:15–22
Informs Adonijah of Solomon's coronation, 1 Kin 1:41–49

JOPPA
Scene of Peter's vision, Acts 10:5–23, 32

JORAM
See JEHORAM

JORDAN RIVER
Lot dwells near, Gen 13:8–13
Canaan's eastern boundary, Num 34:12
Moses forbidden to cross, Deut 3:27
Miraculous dividing of, for Israel, Josh 3:1–17

by Elijah, 2 Kin 2:5–8
by Elisha, 2 Kin 2:13,14
Naaman healed in, 2 Kin 5:10–14
John baptizes in, Matt 3:6, 13–17

JOSEPH
Son of Jacob by Rachel, Gen 30:22–24
Loved by Jacob; hated by his brothers, Gen 37:3–11
Sold into slavery, Gen 37:12–36
Unjustly imprisoned in Egypt, Gen 39:1–23
Interprets dreams in prison, Gen 40:1–23
Wins Pharaoh's favor, Gen 41:1–44
Prepares Egypt for famine, Gen 41:45–57
Sells grain to his brothers, Gen 42—44
Reveals identity and reconciles with brothers; sends for Jacob, Gen 45:1–28
Settles family in Egypt, Gen 47:1–12
His sons blessed by Jacob, Gen 48:1–22
Blessed by Jacob, Gen 49:22–26
Buries his father; reassures his brothers, Gen 50:1–21
His death, Gen 50:22–26
——— Husband of Mary, Jesus' mother, Matt 1:16
Visited by angel, Matt 1:19–25
Takes Mary to Bethlehem, Luke 2:3–7
Protects Jesus from Herod, Matt 2:13–23
Jesus subject to, Luke 2:51
——— Secret disciple from Arimathea; donates tomb and assists in Christ's burial, Mark 15:42–46; Luke 23:50–53; John 19:38–42

JOSES
One of Jesus' half brothers, Matt 13:55
——— The name of Barnabas, Acts 4:36

JOSHUA
See JESHUA
——— Leader of Israel succeeding Moses, Num 27:18–23
Leads battle against Amalek, Ex 17:8–16
Sent as spy into Canaan; reports favorably, Num 13:16–25; 14:6–9
Assumes command, Josh 1:1–18
Sends spies to Jericho, Josh 2:1
Leads Israel across Jordan, Josh 3:1–17
Sets up commemorative stones, Josh 4:1–24
Circumcises the people, Josh 5:2–9
Conquers Jericho, Josh 5:13—6:27
Punishes Achan, Josh 7:10–26
Conquers Canaan, Josh 8—12
Divides the land, Josh 13—19
Addresses rulers, Josh 23:1–16
Addresses the people, Josh 24:1–28
His death, Josh 24:29, 30

JOSIAH
Righteous king of Judah; son of Amon, 2 Kin 22:1, 2
Repairs the temple, 2 Kin 22:3–9
Hears the Law; spared for his humility, 2 Kin 22:10–20
Institutes reforms, 2 Kin 23:1–25
Killed in battle, 2 Chr 35:20–25

JOT
one *j* or one tittle . . . . . Matt 5:18

JOTHAM
Gideon's youngest son; escapes Abimelech's massacre, Judg 9:5
Utters prophetic parable, Judg 9:7–21
——— Righteous king of Judah; son of Azariah, 2 Kin 15:32–38; 2 Chr 27:1–9

JOURNEY
us go three days' *j* . . . . . Ex 3:18
busy, or he is on a *j* . . . . . 1 Kin 18:27
Nevertheless I must *j* . . . . . Luke 13:33
wearied from His *j* . . . . . John 4:6

JOY
LORD your God with *j* . . . . . Deut 28:47
heart to sing for *j*. . . . . Job 29:13
is fullness of *j* . . . . . Ps 16:11
j comes in the morning. . . . . Ps 30:5
To God my exceeding *j*. . . . . Ps 43:4
You according to the *j* . . . . . Is 9:3
j you will draw. . . . . Is 12:3
ashes, the oil of *j* . . . . . Is 61:3
j shall be theirs. . . . . Is 61:7
shall sing for *j* . . . . . Is 65:14
word was to me the *j* . . . . . Jer 15:16
receives it with *j* . . . . . Matt 13:20
Enter into the *j* . . . . . Matt 25:21
in my womb for *j* . . . . . Luke 1:44
there will be more *j* . . . . . Luke 15:7
did not believe for *j*. . . . . Luke 24:41
My *j* may remain in . . . . . John 15:11
they may have My *j* . . . . . John 17:13
fill you with all *j* . . . . . Rom 15:13
that my *j* is the *j*. . . . . 2 Cor 2:3
the Spirit is love, *j*. . . . . Gal 5:22
brethren, my *j* and . . . . . Phil 4:1
longsuffering with *j*. . . . . Col 1:11
are our glory and *j* . . . . . 1 Thess 2:20
j that was set before . . . . . Heb 12:2
count it all *j* . . . . . James 1:2
j inexpressible. . . . . 1 Pet 1:8
with exceeding *j* . . . . . 1 Pet 4:13
I have no greater *j*. . . . . 3 John 4

JOYFUL
And my soul shall be *j* . . . . . Ps 35:9
Make a *j* shout to the . . . . . Ps 100:1
of prosperity be *j* . . . . . Eccl 7:14
and make them *j* . . . . . Is 56:7
I am exceedingly *j*. . . . . 2 Cor 7:4

JOZACHAR
Assassin of Joash, 2 Kin 12:19–21
Called Zabad, 2 Chr 24:26

JUBAL
Son of Lamech, Gen 4:21

JUBILEE
fiftieth year shall be a *J*. . . . . Lev 25:11

JUDAH
Son of Jacob and Leah, Gen 29:30–35
Intercedes for Joseph, Gen 37:26, 27
Fails in duty to Tamar, Gen 38:1–30
Offers himself as Benjamin's ransom, Gen 44:18–34
Jacob bestows birthright on, Gen 49:3–10
Ancestor of Christ, Matt 1:3, 16
——— Tribe of:
Prophecy concerning, Gen 49:8–12
Numbered at Sinai, Num 1:26, 27
Territory assigned to, Josh 15:1–63
Leads in conquest of Canaan, Judg 1:1–19
Makes David king, 2 Sam 2:1–11
Loyal to David and his house, 2 Sam 20:1, 2; 1 Kin 12:20
Becomes leader of southern kingdom, 1 Kin 14:21, 22
Taken to Babylon, 2 Kin 24:1–16
Returns after exile, 2 Chr 36:20–23

JUDAISM
And I advanced in *J*. . . . . Gal 1:14

JUDAS
Judas Lebbaeus, surnamed Thaddaeus, Matt 10:3
One of Christ's apostles, Luke 6:13, 16
Offers a question, John 14:22
——— Judas Barsabas, a chief deputy, Acts 15:22–32
——— Betrayer of Christ: *see* ISCARIOT

JUDE (or Judas)
Half brother of Christ, Matt 13:55
Does not believe in Christ, John 7:5
Becomes Christ's disciple, Acts 1:14
Writes an epistle, Jude 1

JUDEA
Christ born in, Matt 2:1, 5, 6
Hostile toward Christ, John 7:1
Gospel preached in, Acts 8:1, 4
Churches established in, Acts 9:31

JUDGE
The LORD *j* between . . . . . Gen 16:5
For the LORD will *j* . . . . . Deut 32:36
coming to *j* the earth . . . . . 1 Chr 16:33
Rise up, O *J* of the . . . . . Ps 94:2
sword the LORD will *j* . . . . . Is 66:16
deliver you to the *j* . . . . . Matt 5:25
"*J* not, that you be not . . . . . Matt 7:1
"Man, who made Me a *j* . . . Luke 12:14
j who did not fear God. . . . . Luke 18:2
As I hear, I *j* . . . . . John 5:30
Do not *j* according . . . . . John 7:24
I *j* no one . . . . . John 8:15
j the world but to . . . . . John 12:47
this, O man, you who *j*. . . . . Rom 2:3
then how will God *j* . . . . . Rom 3:6
Therefore let us not *j* . . . . . Rom 14:13
Christ, who will *j* . . . . . 2 Tim 4:1
Lord, the righteous *J* . . . . . 2 Tim 4:8
heaven, to God the *J* . . . . . Heb 12:23
But if you *j* the law. . . . . James 4:11
are you to *j* another . . . . . James 4:12

JUDGES
j who delivered . . . . . Judg 2:16
in the days when the *j* . . . . . Ruth 1:1
Surely He is God who *j* . . . . . Ps 58:11
He *j* among the gods. . . . . Ps 82:1
He makes the *j* of the . . . . . Is 40:23
j are evening wolves . . . . . Zeph 3:3
For the Father *j*. . . . . John 5:22
he who is spiritual *j*. . . . . 1 Cor 2:15
j me is the Lord. . . . . 1 Cor 4:4
Him who *j* righteously . . . . . 1 Pet 2:23

JUDGMENT
show partiality in *j* . . . . . Deut 1:17
Teach me good *j* . . . . . Ps 119:66

him in right *j* . . . . . Is 28:26
from prison and from *j* . . . . . Is 53:8
I will also speak *j* . . . . . Jer 4:12
j was made in favor of . . . . . Dan 7:22
be in danger of the *j* . . . . . Matt 5:21
will rise up in the *j* . . . . . Matt 12:42
shall not come into *j* . . . . . John 5:24
and My *j* is righteous . . . . . John 5:30
if I do judge, My *j* . . . . . John 8:16
Now is the *j* . . . . . John 12:31
the righteous *j* . . . . . Rom 1:32
j which came from one . . . . . Rom 5:16
all stand before the *j* . . . . . Rom 14:10
eats and drinks *j* . . . . . 1 Cor 11:29
appear before the *j* . . . . . 2 Cor 5:10
after this the *j* . . . . . Heb 9:27
For *j* is without mercy . . . . . James 2:13
receive a stricter *j* . . . . . James 3:1
time has come for *j* . . . . . 1 Pet 4:17
a long time their *j* . . . . . 2 Pet 2:3
darkness for the *j* . . . . . Jude 6

JUDGMENTS
The *j* of the LORD are . . . . . Ps 19:9
j are a great deep . . . . . Ps 36:6
I dread, for Your *j* . . . . . Ps 119:39
unsearchable are His *j* . . . . . Rom 11:33
righteous are His *j* . . . . . Rev 19:2

JULIUS
Roman centurion assigned to guard Paul, Acts 27:1–44

JUST
Noah was a *j* man . . . . . Gen 6:9
Hear a *j* cause . . . . . Ps 17:1
It is a joy for the *j* . . . . . Prov 21:15
j man who perishes . . . . . Eccl 7:15
For there is not a *j* . . . . . Eccl 7:20
j is uprightness . . . . . Is 26:7
the blood of the *j* . . . . . Lam 4:13
j shall live by his . . . . . Hab 2:4
He is *j* and having . . . . . Zech 9:9
her husband, being a *j* . . . . . Matt 1:19
resurrection of the *j* . . . . . Luke 14:14
j persons who need no . . . . . Luke 15:7
the Holy One and the *J* . . . . . Acts 3:14
dead, both of the *j* . . . . . Acts 24:15
j shall live by faith . . . . . Rom 1:17
that He might be *j* . . . . . Rom 3:26
whatever things are *j* . . . . . Phil 4:8
j men made perfect . . . . . Heb 12:23
have murdered the *j* . . . . . James 5:6
He is faithful and *j* . . . . . 1 John 1:9
J and true are Your . . . . . Rev 15:3

JUSTICE
for all His ways are *j* . . . . . Deut 32:4
the Almighty pervert *j* . . . . . Job 8:3
j as the noonday . . . . . Ps 37:6
and Your poor with *j* . . . . . Ps 72:2
He will bring *j* . . . . . Ps 72:4
Do *j* to the afflicted . . . . . Ps 82:3
and *j* are the . . . . . Ps 89:14
revenues without *j* . . . . . Prov 16:8
do not understand *j* . . . . . Prov 28:5
j the measuring line . . . . . Is 28:17
the LORD is a God of *j* . . . . . Is 30:18
He will bring forth *j* . . . . . Is 42:1
No one calls for *j* . . . . . Is 59:4
J is turned back . . . . . Is 59:14
I, the LORD, love *j* . . . . . Is 61:8
you, O home of *j* . . . . . Jer 31:23
plundering, execute *j* . . . . . Ezek 45:9
truth, and His ways *j* . . . . . Dan 4:37
observe mercy and *j* . . . . . Hos 12:6
'Execute true *j* . . . . . Zech 7:9
"Where is the God of *j* . . . . . Mal 2:17
And He will declare *j* . . . . . Matt 12:18
His humiliation His *j* . . . . . Acts 8:33

JUSTIFICATION
because of our *j* . . . . . Rom 4:25
offenses resulted in *j* . . . . . Rom 5:16
men, resulting in *j* . . . . . Rom 5:18

JUSTIFIED
Me that you may be *j* . . . . . Job 40:8
of Israel shall be *j* . . . . . Is 45:25
words you will be *j* . . . . . Matt 12:37
But wisdom is *j* . . . . . Luke 7:35
j rather than the . . . . . Luke 18:14
who believes is *j* . . . . . Acts 13:39
"That You may be *j* . . . . . Rom 3:4
law no flesh will be *j* . . . . . Rom 3:20
j freely by His grace . . . . . Rom 3:24
having been *j* by . . . . . Rom 5:1
these He also *j* . . . . . Rom 8:30
but you were *j* . . . . . 1 Cor 6:11
that we might be *j* . . . . . Gal 2:16
no flesh shall be *j* . . . . . Gal 2:16
who attempt to be *j* . . . . . Gal 5:4
j in the Spirit . . . . . 1 Tim 3:16
then that a man is *j* . . . . . James 2:24
the harlot also *j* . . . . . James 2:25

JUSTIFIER
be just and the *j* . . . . . Rom 3:26

JUSTIFIES
He who *j* the wicked . . . . . Prov 17:15
It is God who *j* . . . . . Rom 8:33

JUSTIFY
j the wicked for a . . . . . Is 5:23
wanting to *j* himself . . . . . Luke 10:29
"You are those who *j* . . . . . Luke 16:15
is one God who will *j* . . . . . Rom 3:30
that God would *j* . . . . . Gal 3:8

JUSTLY
of you but to do *j* . . . . . Mic 6:8
And we indeed *j* . . . . . Luke 23:41
how devoutly and *j* . . . . . 1 Thess 2:10

JUSTUS
Surname of Joseph, a disciple, Acts 1:23
——— Man of Corinth; befriends Paul, Acts 18:7

KADESH
Spies sent from, Num 13:3, 26
Moses strikes rock at, Num 20:1–13
Boundary in the new Israel, Ezek 47:19

KADESH BARNEA
Boundary of Promised Land, Num 34:1–4
Limit of Joshua's military campaign, Josh 10:41

KEEP
k you wherever you . . . . . Gen 28:15
day, to *k* it holy . . . . . Ex 20:8
and *k* My judgments . . . . . Lev 25:18
k all My commandments . . . . 1 Kin 6:12
and that You would *k* . . . . . 1 Chr 4:10
Even he who cannot *k* . . . . . Ps 22:29
K my soul . . . . . Ps 25:20
do not *k* silence . . . . . Ps 35:22
k Your righteous . . . . . Ps 119:106
k them in the midst of . . . . . Prov 4:21
K your heart with all . . . . . Prov 4:23
a time to *k* silence . . . . . Eccl 3:7
Let all the earth *k* . . . . . Hab 2:20
k the commandments . . . . . Matt 19:17
If you love Me, *k* . . . . . John 14:15
k through Your name . . . . . John 17:11
orderly and *k* the law . . . . . Acts 21:24
Let your women *k* . . . . . 1 Cor 14:34
k the unity of the . . . . . Eph 4:3
k yourself pure . . . . . 1 Tim 5:22
k His commandments . . . . . 1 John 2:3
k yourselves in the . . . . . Jude 21
k you from stumbling . . . . . Jude 24
k those things . . . . . Rev 1:3

KEEPER
Am I my brother's *k* . . . . . Gen 4:9
The LORD is your *k* . . . . . Ps 121:5

KEEPERS
in the day when the *k* . . . . . Eccl 12:3

KEEPS
the faithful God who *k* . . . . . Deut 7:9
k truth forever . . . . . Ps 146:6
k his way preserves . . . . . Prov 16:17
k the commandment . . . . . Prov 19:16
Whoever *k* the law is a . . . . . Prov 28:7
none of you *k* the law . . . . . John 7:19
born of God *k* himself . . . . . 1 John 5:18
and *k* his garments . . . . . Rev 16:15

KEILAH
Town of Judah; rescued from Philistines by David, 1 Sam 23:1–5
Prepares to betray David; he escapes, 1 Sam 23:6–13

KENITES
Canaanite tribe whose land is promised to Abraham's seed, Gen 15:19
Subjects of Balaam's prophecy, Num 24:20–22
Settle with Judahites, Judg 1:16
Spared by Saul in war with Amalekites, 1 Sam 15:6

KEPT
For I have *k* the ways . . . . . 2 Sam 22:22
vineyard I have not *k* . . . . . Song 1:6
these things I have *k* . . . . . Matt 19:20
all these things I have *k* . . . . Mark 10:20
k all these things . . . . . Luke 2:19
love, just as I have *k* . . . . . John 15:10
k back part of the . . . . . Acts 5:2
I have *k* the faith . . . . . 2 Tim 4:7
who are *k* by the power . . . . . 1 Pet 1:5
which now exist are *k* . . . . . 2 Pet 3:7

KETURAH
Abraham's second wife, Gen 25:1
Sons of:
Listed, Gen 25:1, 2
Given gifts and sent away, Gen 25:6

KEY
The *k* of the house of . . . . . Is 22:22
have taken away the *k* . . . . . Luke 11:52
"He who has the *k* . . . . . Rev 3:7
heaven, having the *k* . . . . . Rev 20:1

KEYS
I will give you the *k* . . . . . Matt 16:19
And I have the *k* . . . . . Rev 1:18

KIBROTH HATTAAVAH
Burial site of Israelites slain by God, Num 11:33–35

KICK
is hard for you to *k* . . . . . Acts 9:5

KIDNAPPERS
for sodomites, for *k*. . . . . 1 Tim 1:10

KIDNAPS
"He who *k* a man and . . . . . Ex 21:16

KIDRON
Valley near Jerusalem; crossed by David and Christ, 2 Sam 15:23; John 18:1
Idols dumped there, 2 Chr 29:16

KILL
who finds me will *k*. . . . . Gen 4:14
k the Passover. . . . . Ex 12:21
I *k* and I make alive . . . . . Deut 32:39
"Am I God, to *k* . . . . . 2 Kin 5:7
a time to *k* . . . . . Eccl 3:3
to save life or to *k* . . . . . Mark 3:4
of them they will *k*. . . . . Luke 11:49
afraid of those who *k* . . . . . Luke 12:4
Why do you seek to *k*. . . . . John 7:19
"Rise, Peter; *k* and eat . . . . . Acts 10:13

KILLED
Abel his brother and *k*. . . . . Gen 4:8
For I have *k* a man for. . . . . Gen 4:23
LORD *k* all the . . . . . Ex 13:15
Your servant has *k* . . . . . 1 Sam 17:36
for Your sake we are *k* . . . . . Ps 44:22
and scribes, and be *k*. . . . . Matt 16:21
Siloam fell and *k* them . . . . . Luke 13:4
k the Prince of life. . . . . Acts 3:15
me, and by it *k* . . . . . Rom 7:11
"For Your sake we are *k*. . . . . Rom 8:36
who *k* both the Lord. . . . . 1 Thess 2:15
martyr, who was *k* . . . . . Rev 2:13

KILLS
"The LORD *k* and. . . . . 1 Sam 2:6
the one who *k* the . . . . . Matt 23:37
for the letter *k* . . . . . 2 Cor 3:6

KIND
animals after their *k*. . . . . Gen 6:20
k can come out by . . . . . Mark 9:29
For He is *k* to the . . . . . Luke 6:35
suffers long and is *k*. . . . . 1 Cor 13:4
And be *k* to one . . . . . Eph 4:32

KINDLED
When His wrath is *k*. . . . . Ps 2:12
I, the LORD, have *k* . . . . . Ezek 20:48
wish it were already *k*. . . . . Luke 12:49

KINDLY
The LORD deal *k* . . . . . Ruth 1:8
Julius treated Paul *k* . . . . . Acts 27:3
k affectionate to one . . . . . Rom 12:10

KINDNESS
may the LORD show *k* . . . . . 2 Sam 2:6
anger, abundant in *k* . . . . . Neh 9:17
me His marvelous *k* . . . . . Ps 31:21
For His merciful *k*. . . . . Ps 117:2
tongue is the law of *k* . . . . . Prov 31:26
k shall not depart . . . . . Is 54:10
I remember you, the *k* . . . . . Jer 2:2
by longsuffering, by *k* . . . . . 2 Cor 6:6
longsuffering, *k*. . . . . Gal 5:22
But when the *k* and the . . . . . Titus 3:4
and to brotherly *k*. . . . . 2 Pet 1:7

KING
Then Melchizedek *k* . . . . . Gen 14:18
days there was no *k*. . . . . Judg 17:6
said, "Give us a *k*. . . . . 1 Sam 8:6
"Long live the *k* . . . . . 1 Sam 10:24
they anointed David *k* . . . . . 2 Sam 2:4
Yet I have set My *K* . . . . . Ps 2:6
The LORD is *K* forever . . . . . Ps 10:16
K answer us when we . . . . . Ps 20:9
And the *K* of glory . . . . . Ps 24:7
k is saved by the . . . . . Ps 33:16
k Your judgments . . . . . Ps 72:1
For God is my *K*. . . . . Ps 74:12
do who succeeds the *k*. . . . . Eccl 2:12
out of prison to be *k* . . . . . Eccl 4:14
when your *k* is a child . . . . . Eccl 10:16
In the year that *K* . . . . . Is 6:1
k will reign in. . . . . Is 32:1
the LORD is our *K*. . . . . Is 33:22
Is not her *K* in her . . . . . Jer 8:19
and the everlasting *K* . . . . . Jer 10:10
k of Babylon, *k*. . . . . Ezek 26:7
I gave you a *k* in My . . . . . Hos 13:11
the LORD shall be *K*. . . . . Zech 14:9
He who has been born *K* . . . . . Matt 2:2
This Is Jesus the *K* . . . . . Matt 27:37
by force to make Him *k* . . . . . John 6:15
"Behold your *K*. . . . . John 19:14
there is another *k*. . . . . Acts 17:7
Now to the *K* eternal . . . . . 1 Tim 1:17
only Potentate, the *K* . . . . . 1 Tim 6:15
this Melchizedek, *k* . . . . . Heb 7:1
Honor the *k* . . . . . 1 Pet 2:17
K of kings and Lord of. . . . . Rev 19:16

KINGDOM
you shall be to Me a *k* . . . . . Ex 19:6
LORD has torn the *k*. . . . . 1 Sam 15:28
Yours is the *k*. . . . . 1 Chr 29:11
k is the LORD's . . . . . Ps 22:28
the scepter of Your *k* . . . . . Ps 45:6
in heaven, and His *k* . . . . . Ps 103:19
is an everlasting *k* . . . . . Ps 145:13
k which shall never be . . . . . Dan 2:44
High rules in the *k*. . . . . Dan 4:17
k shall be the LORD's . . . . . Obad 21
"Repent, for the *k*. . . . . Matt 3:2
for Yours is the *k* . . . . . Matt 6:13
But seek first the *k* . . . . . Matt 6:33
the mysteries of the *k* . . . . . Matt 13:11
are the sons of the *k* . . . . . Matt 13:38
of such is the *k* . . . . . Matt 19:14
up to half of my *k* . . . . . Mark 6:23
are not far from the *k*. . . . . Mark 12:34
back, is fit for the *k*. . . . . Luke 9:62
against nation, and *k* . . . . . Luke 21:10
he cannot see the *k* . . . . . John 3:3
he cannot enter the *k* . . . . . John 3:5
If My *k* were of this . . . . . John 18:36
for the *k* of God is . . . . . Rom 14:17
when He delivers the *k* . . . . 1 Cor 15:24
will not inherit the *k*. . . . . Gal 5:21
the scepter of Your *k* . . . . . Heb 1:8
we are receiving a *k* . . . . . Heb 12:28
into the everlasting *k* . . . . . 2 Pet 1:11

KINGDOMS
the *k* were moved . . . . . Ps 46:6
tremble, who shook *k* . . . . . Is 14:16
showed Him all the *k* . . . . . Matt 4:8
have become the *k* . . . . . Rev 11:15

KINGS
The *k* of the earth set . . . . . Ps 2:2
k shall fall down . . . . . Ps 72:11
He is awesome to the *k*. . . . . Ps 76:12
By me *k* reign . . . . . Prov 8:15
He will stand before *k*. . . . . Prov 22:29
k is unsearchable. . . . . Prov 25:3
that which destroys *k* . . . . . Prov 31:3
it is not for *k* . . . . . Prov 31:4
K shall be your foster. . . . . Is 49:23
"They set up *k* . . . . . Hos 8:4
before governors and *k* . . . . . Matt 10:18
k have desired to see. . . . . Luke 10:24
You have reigned as *k* . . . . . 1 Cor 4:8
and has made us *k* . . . . . Rev 1:6
that the way of the *k* . . . . . Rev 16:12
may eat the flesh of *k*. . . . . Rev 19:18

KIRJATH ARBA
Ancient name of Hebron, Gen 23:2
Possessed by Judah, Judg 1:10

KIRJATH JEARIM
Gibeonite town, Josh 9:17
Ark taken from, 1 Chr 13:5

KISH
Benjamite of Gibeah; father of King Saul, 1 Sam 9:1–3

KISHON
River of north Palestine; Sisera's army swept away by, Judg 4:7, 13
Elijah executes prophets of Baal at, 1 Kin 18:40

KISS
K the Son . . . . . Ps 2:12
Let him *k* me with the . . . . . Song 1:2
You gave Me no *k* . . . . . Luke 7:45
another with a holy *k* . . . . . Rom 16:16
one another with a *k*. . . . . 1 Pet 5:14

KISSED
And they *k* one another . . . 1 Sam 20:41
and *k* Him. . . . . Matt 26:49
and she *k* His feet and . . . . . Luke 7:38

KNEE
that to Me every *k* . . . . . Is 45:23
And they bowed the *k*. . . . . Matt 27:29
have not bowed the *k* . . . . . Rom 11:4
every *k* shall bow to . . . . . Rom 14:11
of Jesus every *k* . . . . . Phil 2:10

KNEES
make firm the feeble *k* . . . . . Is 35:3
be dandled on her *k*. . . . . Is 66:12
this reason I bow my *k*. . . . . Eph 3:14
and the feeble *k* . . . . . Heb 12:12

KNEW
Adam *k* Eve his wife . . . . . Gen 4:1
in the womb I *k* . . . . . Jer 1:5
to them, 'I never *k* . . . . . Matt 7:23
k what was in man . . . . . John 2:25
For He made Him who *k* . . . 2 Cor 5:21

KNIT
of Jonathan was *k* . . . . . 1 Sam 18:1
k me together with . . . . . Job 10:11
be encouraged, being *k* . . . . . Col 2:2

KNOCK
k, and it will be. . . . . Matt 7:7
at the door and *k* . . . . . Rev 3:20

KNOW
k good and evil . . . . . Gen 3:22
and I did not *k*. . . . . Gen 28:16
k that I am the LORD. . . . . Ex 6:7
k that there is no God . . . . . 2 Kin 5:15
you, my son Solomon, *k* . . . . 1 Chr 28:9
Hear it, and *k* for . . . . . Job 5:27
and *k* nothing . . . . . Job 8:9
k that my Redeemer . . . . . Job 19:25
'What does God *k*. . . . . Job 22:13
k Your name will put . . . . . Ps 9:10
k that I am God . . . . . Ps 46:10
make me to *k* wisdom . . . . . Ps 51:6
Who can *k* it . . . . . Jer 17:9
saying, '*K* the LORD . . . . . Jer 31:34
for you to *k* justice . . . . . Mic 3:1
k what hour your Lord . . . . . Matt 24:42
an oath, "I do not *k* . . . . . Matt 26:72
the world did not *k* . . . . . John 1:10
We speak what We *k* . . . . . John 3:11
k what we worship . . . . . John 4:22
k that You are . . . . . John 6:69
hear My voice, and I *k* . . . . . John 10:27
If you *k* these things . . . . . John 13:17
k whom I have chosen . . . . . John 13:18
we are sure that You *k* . . . . . John 16:30
k that I love You . . . . . John 21:15
k times or seasons . . . . . Acts 1:7
and said, "Jesus I *k* . . . . . Acts 19:15
wisdom did not *k*. . . . . 1 Cor 1:21
nor can he *k* them . . . . . 1 Cor 2:14
For we *k* in part and . . . . . 1 Cor 13:9
k a man in Christ who. . . . . 2 Cor 12:2
k the love of Christ . . . . . Eph 3:19
k whom I have believed . . . . 2 Tim 1:12
so that they may *k*. . . . . 2 Tim 2:25
this we *k* that we *k* Him. . . . . 1 John 2:3
He who says, "I *k* . . . . . 1 John 2:4
and you *k* all things . . . . . 1 John 2:20
By this we *k* love . . . . . 1 John 3:16
k that we are of the . . . . . 1 John 3:19
k that He abides. . . . . 1 John 3:24
k that we are of God . . . . . 1 John 5:19
"I *k* your works . . . . . Rev 2:2

KNOWLEDGE
and the tree of the *k* . . . . . Gen 2:9
LORD is the God of *k* . . . . . 1 Sam 2:3
Can anyone teach God *k* . . . . Job 21:22
who is perfect in *k*. . . . . Job 36:4
unto night reveals *k* . . . . . Ps 19:2
k is too wonderful. . . . . Ps 139:6
k the depths were . . . . . Prov 3:20
k rather than . . . . . Prov 8:10
Wise people store up *k* . . . . . Prov 10:14
k is easy to him who . . . . . Prov 14:6
k spares his words . . . . . Prov 17:27
a soul to be without *k* . . . . . Prov 19:2
and he who increases *k* . . . . . Eccl 1:18
k is that wisdom . . . . . Eccl 7:12
no work or device or *k*. . . . . Eccl 9:10
Whom will he teach *k* . . . . . Is 28:9
k shall increase . . . . . Dan 12:4
you have rejected *k* . . . . . Hos 4:6
having more accurate *k* . . . . . Acts 24:22
having the form of *k*. . . . . Rom 2:20
by the law is the *k* of sin. . . . . Rom 3:20
K puffs up . . . . . 1 Cor 8:1
whether there is *k* . . . . . 1 Cor 13:8
Christ which passes *k*. . . . . Eph 3:19
is falsely called *k*. . . . . 1 Tim 6:20
in the grace and *k*. . . . . 2 Pet 3:18

KNOWN
In Judah God is *k*. . . . . Ps 76:1
my mouth will I make *k* . . . . . Ps 89:1
If you had *k* Me . . . . . John 8:19
My sheep, and am *k* . . . . . John 10:14
The world has not *k* . . . . . John 17:25
peace they have not *k* . . . . . Rom 3:17
I would not have *k* . . . . . Rom 7:7
"For who has *k*. . . . . Rom 11:34
after you have *k* . . . . . Gal 4:9
requests be made *k*. . . . . Phil 4:6
k the Holy Scriptures . . . . . 2 Tim 3:15

KNOWS
For God *k* that in . . . . . Gen 3:5
k the secrets of the . . . . . Ps 44:21
he understands and *k*. . . . . Jer 9:24
k what is in the . . . . . Dan 2:22
k those who trust. . . . . Nah 1:7
k the things you have . . . . . Matt 6:8
and hour no one *k* . . . . . Matt 24:36
k who the Son is. . . . . Luke 10:22
but God *k* your hearts . . . . . Luke 16:15
searches the hearts *k* . . . . . Rom 8:27
k the things of God . . . . . 1 Cor 2:11
k those who are His . . . . . 2 Tim 2:19
to him who *k* to do . . . . . James 4:17
and *k* all things . . . . . 1 John 3:20
written which no one *k* . . . . . Rev 2:17

KOHATH
Second son of Levi, Gen 46:8, 11
Brother of Jochebed, mother of Aaron and Moses, Ex 6:16–20

KOHATHITES
Numbered, Num 3:27, 28
Duties assigned to, Num 4:15–20
Leaders of temple music, 1 Chr 6:31–38; 2 Chr 20:19

KORAH
Leads rebellion against Moses and Aaron; supernaturally destroyed, Num 16:1–35
Sons of, not destroyed, Num 26:9–11

LABAN
Son of Bethuel; brother of Rebekah; father of Leah and Rachel, Gen 24:15, 24, 29; 29:16
Agrees to Rebekah's marriage to Isaac, Gen 24:50, 51
Entertains Jacob, Gen 29:1–14
Substitutes Leah for Rachel, Gen 29:15–30
Agrees to division of cattle; grows resentful of Jacob, Gen 30:25—31:2
Pursues Jacob and makes covenant with him, Gen 31:21–55

LABOR
Six days you shall *l* . . . . . Ex 20:9
why then do I *l* . . . . . Job 9:29
their boast is only *l* . . . . . Ps 90:10
The *l* of the righteous . . . . . Prov 10:16
l will increase . . . . . Prov 13:11
l there is profit. . . . . Prov 14:23
things are full of *l* . . . . . Eccl 1:8
has man for all his *l*. . . . . Eccl 2:22
He shall see the *l* . . . . . Is 53:11
"Before she was in *l*. . . . . Is 66:7
from the womb to see *l* . . . . . Jer 20:18
to Me, all you who *l* . . . . . Matt 11:28
Do not *l* for the. . . . . John 6:27
knowing that your *l*. . . . . 1 Cor 15:58
but rather let him *l*. . . . . Eph 4:28
mean fruit from my *l* . . . . . Phil 1:22
your work of faith, *l*. . . . . 1 Thess 1:3
forget your work and *l* . . . . . Heb 6:10
your works, your *l* . . . . . Rev 2:2

LABORED
l more abundantly than . . . . 1 Cor 15:10
for you, lest I have *l* . . . . . Gal 4:11

LABORERS
but the *l* are few . . . . . Matt 9:37

LABORING
of a *l* man is sweet. . . . . Eccl 5:12
l night and day . . . . . 1 Thess 2:9

LABORS
The person who *l* . . . . . Prov 16:26
is no end to all his *l*. . . . . Eccl 4:8
entered into their *l* . . . . . John 4:38
creation groans and *l* . . . . . Rom 8:22
l more abundant . . . . . 2 Cor 11:23
may rest from their *l*. . . . . Rev 14:13

LACHISH
Defeated by Joshua, Josh 10:3–33
Taken by Sennacherib, 2 Kin 18:13–17; Is 36:1, 2; 37:8

LACK
anyone perish for *l* . . . . . Job 31:19
the LORD shall not *l* . . . . . Ps 34:10
to the poor will not *l* . . . . . Prov 28:27
What do I still *l*. . . . . Matt 19:20
"One thing you *l* . . . . . Mark 10:21

LACKED
among them who *l* . . . . . Acts 4:34

LACKING
the things that are *l* . . . . . Titus 1:5

LADDER
and behold, a *l*. . . . . Gen 28:12

LADEN
nation, a people *l*. . . . . Is 1:4
and are heavy *l* . . . . . Matt 11:28

LADIES
wisest *l* answered her . . . . . Judg 5:29
very day the noble *l*. . . . . Esth 1:18

LADY
'I shall be a *l* . . . . . Is 47:7
To the elect *l*. . . . . 2 John 1

LAGGING
not *l* in diligence . . . . . Rom 12:11

LAHAI ROI
Name of a well, Gen 16:7, 14
Same as Beer Lahai Roi, Gen 24:62

LAID
But man dies and is *l* . . . . . Job 14:10
the place where they *l* . . . . . Mark 16:6
"Where have you *l* . . . . . John 11:34

LAISH
Called Leshem, Josh 19:47; Judg 18:29
Taken by Danites, Judg 18:7, 14, 27

LAKE
cast alive into the *l* . . . . . Rev 19:20

LAMB
but where is the *l*. . . . . Gen 22:7
took the poor man's *l* . . . . . 2 Sam 12:4
shall dwell with the *l* . . . . . Is 11:6
He was led as a *l* . . . . . Is 53:7
l shall feed together . . . . . Is 65:25
The *L* of God who takes . . . . John 1:29
of Christ, as of a *l* . . . . . 1 Pet 1:19
the elders, stood a *L*. . . . . Rev 5:6
"Worthy is the *L* . . . . . Rev 5:12
by the blood of the *L* . . . . . Rev 12:11
Book of Life of the *L*. . . . . Rev 13:8
supper of the *L*. . . . . Rev 19:9

LAME
l take the prey . . . . . Is 33:23
l shall leap like a . . . . . Is 35:6
when you offer the *l*. . . . . Mal 1:8
blind see and the *l*. . . . . Matt 11:5
And a certain man *l* . . . . . Acts 3:2
so that what is *l* . . . . . Heb 12:13

LAMECH
Son of Methushael, of Cain's race, Gen 4:17, 18
——— Son of Methuselah; father of Noah, Gen 5:25–31

LAMENTATION
was heard in Ramah, *l*. . . . . Jer 31:15
was heard in Ramah, *l* . . . . . Matt 2:18
and made great *l* . . . . . Acts 8:2

LAMP
For You are my *l* . . . . . 2 Sam 22:29
"How often is the *l* . . . . . Job 21:17
You will light my *l* . . . . . Ps 18:28
Your word is a *l* . . . . . Ps 119:105
the *l* of the wicked . . . . . Prov 13:9
his *l* will be put out . . . . . Prov 20:20
Nor do they light a *l*. . . . . Matt 5:15
"The *l* of the body . . . . . Matt 6:22
when he has lit a *l* . . . . . Luke 8:16
l gives you light . . . . . Luke 11:36
does not light a *l*. . . . . Luke 15:8
burning and shining *l* . . . . . John 5:35
l shall not shine . . . . . Rev 18:23
They need no *l* nor. . . . . Rev 22:5

LAMPS
he made its seven *l*. . . . . Ex 37:23
Jerusalem with *l*. . . . . Zeph 1:12
and trimmed their *l*. . . . . Matt 25:7
Seven *l* of fire. . . . . Rev 4:5

LAMPSTAND
branches of the *l* . . . . . Ex 25:32
and there is a *l* . . . . . Zech 4:2
a basket, but on a *l* . . . . . Matt 5:15
in which was the *l* . . . . . Heb 9:2
and remove your *l* . . . . . Rev 2:5

LAND
l that I will show you. . . . . Gen 12:1
l flowing with milk . . . . . Ex 3:8
l which I am giving . . . . . Josh 1:2
is heard in our *l* . . . . . Song 2:12
they will see the *l*. . . . . Is 33:17
Bethlehem, in the *l*. . . . . Matt 2:6

LANDMARK
your neighbor's *l*. . . . . Deut 19:14
remove the ancient *l* . . . . . Prov 22:28
those who remove a *l*. . . . . Hos 5:10

LANGUAGE
whole earth had one *l* . . . . . Gen 11:1
is no speech nor *l* . . . . . Ps 19:3
a people of strange *l* . . . . . Ps 114:1
the peoples a pure *l* . . . . . Zeph 3:9
speak in his own *l* . . . . . Acts 2:6
blasphemy, filthy *l*. . . . . Col 3:8

LANGUAGES
according to their *l* . . . . . Gen 10:20
be, so many kinds of *l*. . . . . 1 Cor 14:10

LAODICEA
Paul's concern for, Col 2:1; 4:12–16
Letter to church of, Rev 3:14–22

LAST
He shall stand at *l*. . . . . Job 19:25
First and I am the *L*. . . . . Is 44:6
l man the same as . . . . . Matt 20:14
l will be first . . . . . Matt 20:16
children, it is the *l* . . . . . 1 John 2:18
the First and the *L* . . . . . Rev 1:11

LATTER
former rain, and the *l*. . . . . Joel 2:23
l times some will. . . . . 1 Tim 4:1

LATTICE
I looked through my *l*. . . . . Prov 7:6
gazing through the *l* . . . . . Song 2:9

LAUGH
Why did Sarah *l* . . . . . Gen 18:13
"God has made me *l* . . . . . Gen 21:6
You, O LORD, shall *l* . . . . . Ps 59:8
Woe to you who *l*. . . . . Luke 6:25

LAUGHS
he *l* at the threat of . . . . . Job 41:29
The Lord *l* at him . . . . . Ps 37:13

LAUGHTER
was filled with *l* . . . . . Ps 126:2
your *l* be turned to . . . . . James 4:9

LAW
stones a copy of the *l* . . . . . Josh 8:32
When He made a *l* . . . . . Job 28:26
The *l* of the LORD is . . . . . Ps 19:7
The *l* of his God is in . . . . . Ps 37:31
I delight in Your *l* . . . . . Ps 119:70
The *l* of Your mouth is . . . . . Ps 119:72
l is my delight . . . . . Ps 119:77
Oh, how I love Your *l*. . . . . Ps 119:97
And Your *l* is truth . . . . . Ps 119:142
and the *l* a light . . . . . Prov 6:23
shall go forth the *l* . . . . . Is 2:3
l will proceed from Me . . . . . Is 51:4
in whose heart is My *l*. . . . . Is 51:7
the *L* is no more . . . . . Lam 2:9
The *l* of truth was in . . . . . Mal 2:6
to destroy the *L*. . . . . Matt 5:17
for this is the *L* . . . . . Matt 7:12
hang all the *L* and the. . . . . Matt 22:40
"The *l* and the . . . . . Luke 16:16
l was given through. . . . . John 1:17
"Does our *l* judge a. . . . . John 7:51
l is the knowledge. . . . . Rom 3:20
because the *l* brings. . . . . Rom 4:15
when there is no *l*. . . . . Rom 5:13
you are not under *l*. . . . . Rom 6:14
Is the *l* sin. . . . . Rom 7:7
For we know that the *l* . . . . . Rom 7:14
warring against the *l*. . . . . Rom 7:23
For what the *l* could . . . . . Rom 8:3
who are without *l* . . . . . 1 Cor 9:21
l that I might live . . . . . Gal 2:19
under guard by the *l*. . . . . Gal 3:23
born under the *l* . . . . . Gal 4:4
l is fulfilled in one. . . . . Gal 5:14
l is not made for a. . . . . 1 Tim 1:9
into the perfect *l* . . . . . James 1:25
fulfill the royal *l* . . . . . James 2:8

LAWFUL
doing what is not *l* . . . . . Matt 12:2
Is it *l* to pay taxes . . . . . Matt 22:17
All things are *l*. . . . . 1 Cor 6:12

LAWGIVER
Judah is My *l* . . . . . Ps 60:7
the LORD is our *L* . . . . . Is 33:22
There is one *L*. . . . . James 4:12

LAWLESS
l one will be revealed . . . . . 2 Thess 2:8
and hearing their *l* . . . . . 2 Pet 2:8

LAWLESSNESS
Me, you who practice *l*. . . . . Matt 7:23
l is already at work. . . . . 2 Thess 2:7
and hated *l*. . . . . Heb 1:9
and sin is *l* . . . . . 1 John 3:4

LAWYERS
l rejected the will of . . . . . Luke 7:30
Woe to you also, *l* . . . . . Luke 11:46

LAY
nowhere to *l* His head . . . . . Matt 8:20
l hands may receive. . . . . Acts 8:19
Do not *l* hands on. . . . . 1 Tim 5:22
l aside all. . . . . James 1:21

LAZARUS
Beggar described in a parable, Luke 16:20–25
——— Brother of Mary and Martha; raised from the dead, John 11:1–44
Attends a supper, John 12:1, 2
Jews seek to kill, John 12:9–11

LAZINESS
L casts one into a . . . . . Prov 19:15
l the building decays . . . . . Eccl 10:18

LAZY
l man will be put to. . . . . Prov 12:24
l man does not roast . . . . . Prov 12:27
soul of a *l* man desires . . . . . Prov 13:4
l man buries his hand . . . . . Prov 19:24
by the field of the *l* . . . . . Prov 24:30
l man is wiser in his . . . . . Prov 26:16
wicked and *l* servant. . . . . Matt 25:26
liars, evil beasts, *l* . . . . . Titus 1:12

LEAD
they sank like *l*. . . . . Ex 15:10
L me in Your truth and. . . . . Ps 25:5
L me and guide me. . . . . Ps 31:3
Your hand shall *l* . . . . . Ps 139:10
And do not *l* us into . . . . . Matt 6:13
"Can the blind *l* . . . . . Luke 6:39

LEADS
He *l* me beside the . . . . . Ps 23:2
He *l* me in the paths . . . . . Ps 23:3
And if the blind *l* . . . . . Matt 15:14
by name and *l* them out . . . . . John 10:3
the goodness of God *l* . . . . . Rom 2:4

LEAF
plucked olive *l* . . . . . Gen 8:11

Will You frighten a *l*. . . . . Job 13:25
l will be green . . . . . Jer 17:8

LEAH
Laban's eldest daughter; given to Jacob deceitfully, Gen 29:16–27
Unloved by Jacob, but bears children, Gen 29:30–35; 30:16–21

LEAN
all your heart, and *l* . . . . . Prov 3:5
Yet they *l* on the LORD . . . . . Mic 3:11

LEANING
Then, *l* back on Jesus'. . . . . John 13:25
l on the top of his . . . . . Heb 11:21

LEANNESS
request, but sent *l* . . . . . Ps 106:15
of hosts, will send *l* . . . . . Is 10:16

LEAP
by my God I can *l*. . . . . Ps 18:29
Then the lame shall *l*. . . . . Is 35:6

LEARN
it, may hear and *l* . . . . . Deut 31:13
l Your statutes. . . . . Ps 119:71
lest you *l* his ways . . . . . Prov 22:25
l to do good . . . . . Is 1:17
neither shall they *l*. . . . . Is 2:4
My yoke upon you and *l* . . . Matt 11:29
Let a woman *l* in . . . . . 1 Tim 2:11
let our people also *l* . . . . . Titus 3:14

LEARNED
Me the tongue of the *l*. . . . . Is 50:4
who has heard and *l*. . . . . John 6:45
have not so *l* Christ . . . . . Eph 4:20
in all things I have *l* . . . . . Phil 4:12
l obedience by the . . . . . Heb 5:8

LEARNING
hear and increase *l* . . . . . Prov 1:5
l is driving you mad. . . . . Acts 26:24
were written for our *l* . . . . . Rom 15:4

LEAST
Judah, are not the *l*. . . . . Matt 2:6
so, shall be called *l* . . . . . Matt 5:19
For I am the *l* of the . . . . . 1 Cor 15:9

LEAVE
a man shall *l* his . . . . . Gen 2:24
He will not *l* you nor . . . . . Deut 31:6
For You will not *l* . . . . . Ps 16:10
do not *l* me nor. . . . . Ps 27:9
"I will never *l*. . . . . Heb 13:5

LEAVEN
day you shall remove *l* . . . . . Ex 12:15
of heaven is like *l* . . . . . Matt 13:33
and beware of the *l*. . . . . Matt 16:6
know that a little *l*. . . . . 1 Cor 5:6
l leavens the whole . . . . . Gal 5:9

LEAVES
and they sewed fig *l*. . . . . Gen 3:7
nothing on it but *l*. . . . . Matt 21:19
l the sheep and flees . . . . . John 10:12
The *l* of the tree . . . . . Rev 22:2

LEBANON
Part of Israel's inheritance, Josh 13:5–7
Not completely conquered, Judg 3:1–3
Source of materials for temple, 1 Kin 5:2–18; Ezra 3:7
Mentioned in prophecy, Is 10:34; 29:17; 35:2; Ezek 17:3; Hos 14:5–7

LEBBAEUS
See JUDAS
Surname of Judas (Jude), Matt 10:3

LED
l the people around by . . . . . Ex 13:18
so the LORD alone *l* . . . . . Deut 32:12
l them forth by the . . . . . Ps 107:7
l them by the right . . . . . Is 63:12
For as many as are *l* . . . . . Rom 8:14
l captivity captive. . . . . Eph 4:8
l away by various . . . . . 2 Tim 3:6

LEFT
l hand know what your . . . . . Matt 6:3
"See, we have *l* . . . . . Matt 19:27
And everyone who has *l*. . . . Matt 19:29

LEGACY
shame shall be the *l*. . . . . Prov 3:35

LEGS
Like the *l* of the lame . . . . . Prov 26:7
l are pillars of . . . . . Song 5:15
did not break His *l* . . . . . John 19:33

LEHI
Samson kills Philistines at, Judg 15:9–19

LEMUEL
King taught by his mother, Prov 31:1–31

LEND
"If you *l* money to . . . . . Ex 22:25
l him sufficient . . . . . Deut 15:8
And if you *l* . . . . . Luke 6:34
l me three loaves. . . . . Luke 11:5

LENDER
is servant to the *l*. . . . . Prov 22:7
as with the *l*. . . . . Is 24:2

LENDING
and my servants, am *l* . . . . . Neh 5:10

LENDS
ever merciful, and *l*. . . . . Ps 37:26
deals graciously and *l* . . . . . Ps 112:5
has pity on the poor *l* . . . . . Prov 19:17

LENGTH
The *l* of the ark shall . . . . . Gen 6:15
is your life and the *l* . . . . . Deut 30:20
L of days is in her. . . . . Prov 3:16
l is as great as its. . . . . Rev 21:16

LENGTHENS
a shadow when it *l* . . . . . Ps 109:23

LEOPARD
the *l* shall lie down . . . . . Is 11:6
or the *l* its spots . . . . . Jer 13:23

LEPERS
And when these *l* . . . . . 2 Kin 7:8
And many *l* were in . . . . . Luke 4:27

LET
"*L* there be light". . . . . Gen 1:3
L the little . . . . . Matt 19:14

LETTER
the oldness of the *l*. . . . . Rom 7:6
for the *l* kills . . . . . 2 Cor 3:6
you sorry with my *l*. . . . . 2 Cor 7:8
or by word or by *l* . . . . . 2 Thess 2:2

LETTERS
does this Man know *l* . . . . . John 7:15
or *l* of commendation . . . . . 2 Cor 3:1
"For his *l*," they say. . . . . 2 Cor 10:10
with what large *l*. . . . . Gal 6:11

LEVI
Third son of Jacob and Leah, Gen 29:34
Avenges rape of Dinah, Gen 34: 25–31
Jacob's prophecy concerning, Gen 49:5–7
Ancestor of Moses and Aaron, Ex 6:16–27

LEVIATHAN
"Can you draw out *L* . . . . . Job 41:1
L which You have made . . . . . Ps 104:26

LEVITE
"Is not Aaron the *L* . . . . . Ex 4:14
Likewise a *L*. . . . . Luke 10:32
a *L* of the country of. . . . . Acts 4:36

LEVITES
Rewarded for dedication, Ex 32:26–29
Appointed over tabernacle, Num 1:47–54
Substituted for Israel's firstborn, Num 3:12–45
Consecrated to the Lord's service, Num 8:5–26
Cities assigned to, Num 35:2–8; Josh 14:3, 4; 1 Chr 6:54–81
Organized for temple service, 1 Chr 9:14–34; 23:1—26:28

LEVITICAL
were through the *L* . . . . . Heb 7:11

LEWDNESS
wickedness, deceit, *l* . . . . . Mark 7:22
drunkenness, not in *l* . . . . . Rom 13:13
themselves over to *l* . . . . . Eph 4:19
when we walked in *l*. . . . . 1 Pet 4:3

LIAR
for he is a *l* and the. . . . . John 8:44
but every man a *l* . . . . . Rom 3:4
we make Him a *l* . . . . . 1 John 1:10
Who is a *l* but he who . . . . . 1 John 2:22
his brother, he is a *l* . . . . . 1 John 4:20
God has made Him a *l* . . . . 1 John 5:10

LIARS
"All men are *l* . . . . . Ps 116:11
Cretans are always *l* . . . . . Titus 1:12
and have found them *l* . . . . . Rev 2:2
l shall have their . . . . . Rev 21:8

LIBERALITY
he who gives, with *l* . . . . . Rom 12:8
the riches of their *l* . . . . . 2 Cor 8:2

LIBERALLY
who gives to all *l*. . . . . James 1:5

LIBERTY
year, and proclaim *l* . . . . . Lev 25:10
And I will walk at *l*. . . . . Ps 119:45
to proclaim *l* to the . . . . . Is 61:1
to proclaim *l* to the. . . . . Luke 4:18
into the glorious *l* . . . . . Rom 8:21
For why is my *l* . . . . . 1 Cor 10:29
Lord is, there is *l* . . . . . 2 Cor 3:17
therefore in the *l*. . . . . Gal 5:1

l as an opportunity . . . . . Gal 5:13
the perfect law of *l* . . . . . James 1:25
yet not using *l*. . . . . 1 Pet 2:16

LIBNAH
Canaanite city, captured by Joshua, Josh 10:29, 30
Given to Aaron's descendants, Josh 21:13

LIBYA
Mentioned in prophecy, Ezek 30:5; Dan 11:43
Jews from, present at Pentecost, Acts 2:1–10

LIE
man, that He should *l* . . . . . Num 23:19
For now I will *l*. . . . . Job 7:21
I will not *l* to David . . . . . Ps 89:35
Do not *l* to one . . . . . Col 3:9
God, who cannot *l*. . . . . Titus 1:2
do not boast and *l*. . . . . James 3:14
know it, and that no *l* . . . . . 1 John 2:21
an abomination or a *l*. . . . . Rev 21:27

LIED
They have *l* about the . . . . . Jer 5:12
You have not *l* to men. . . . . Acts 5:4

LIES
sin *l* at the door . . . . . Gen 4:7
and he who speaks *l* . . . . . Prov 19:5
speaking *l* in . . . . . 1 Tim 4:2
and the whole world *l* . . . . . 1 John 5:19

LIFE
the breath of *l* . . . . . Gen 2:7
l was also in the. . . . . Gen 2:9
then you shall give *l*. . . . . Ex 21:23
For the *l* of the . . . . . Lev 17:11
before you today *l*. . . . . Deut 30:15
You have granted me *l* . . . . . Job 10:12
in whose hand is the *l*. . . . . Job 12:10
God takes away his *l*. . . . . Job 27:8
with the light of *l* . . . . . Job 33:30
He will redeem their *l*. . . . . Ps 72:14
word has given me *l* . . . . . Ps 119:50
regain the paths of *l* . . . . . Prov 2:19
She is a tree of *l* . . . . . Prov 3:18
so they will be *l*. . . . . Prov 3:22
finds me finds *l* . . . . . Prov 8:35
l winds upward for the . . . . . Prov 15:24
thief hates his own *l* . . . . . Prov 29:24
is that wisdom gives *l* . . . . . Eccl 7:12
I have cut off my *l*. . . . . Is 38:12
you the way of *l*. . . . . Jer 21:8
l shall be as a prize. . . . . Jer 39:18
not worry about your *l* . . . . . Matt 6:25
l does not consist . . . . . Luke 12:15
L is more than . . . . . Luke 12:23
l was the light . . . . . John 1:4
so the Son gives *l* . . . . . John 5:21
as the Father has *l*. . . . . John 5:26
spirit, and they are *l* . . . . . John 6:63
have the light of *l* . . . . . John 8:12
and I lay down My *l*. . . . . John 10:15
resurrection and the *l* . . . . . John 11:25
you lay down your *l* . . . . . John 13:38
God, who gives *l*. . . . . Rom 4:17
that pertain to this *l*. . . . . 1 Cor 6:3
Lord Jesus, that the *l*. . . . . 2 Cor 4:10
l which I now live. . . . . Gal 2:20
l is hidden with. . . . . Col 3:3
of God who gives *l*. . . . . 1 Tim 6:13
For what is your *l* . . . . . James 4:14
that pertain to *l*. . . . . 2 Pet 1:3
l was manifested . . . . . 1 John 1:2
and the pride of *l*. . . . . 1 John 2:16
has given us eternal *l* . . . . . 1 John 5:11
who has the Son has *l* . . . . . 1 John 5:12
the Lamb's Book of *L* . . . . . Rev 21:27
right to the tree of *l* . . . . . Rev 22:14
the water of *l* freely . . . . . Rev 22:17
from the Book of *L* . . . . . Rev 22:19

LIFT
I will *l* up my hands . . . . . Ps 63:4
I will *l* up my eyes to . . . . . Ps 121:1
l up your voice like a . . . . . Is 58:1
l our hearts and hands . . . . . Lam 3:41
Lord, and He will *l*. . . . . James 4:10

LIFTED
O LORD, for You have *l*. . . . . Ps 30:1
your heart is *l* . . . . . Ezek 28:2
in Hades, he *l* up his. . . . . Luke 16:23
the Son of Man be *l* . . . . . John 3:14
And I, if I am *l* . . . . . John 12:32
of Man must be *l* . . . . . John 12:34

LIGHT
"Let there be *l* . . . . . Gen 1:3
"The *l* of the wicked. . . . . Job 18:5
l will shine on your . . . . . Job 22:28
the wicked their *l* . . . . . Job 38:15
to the dwelling of *l* . . . . . Job 38:19
LORD, lift up the *l* . . . . . Ps 4:6
The LORD is my *l*. . . . . Ps 27:1
Oh, send out Your *l* . . . . . Ps 43:3
L is sown for the . . . . . Ps 97:11
and He has given us *l* . . . . . Ps 118:27
and a *l* to my path. . . . . Ps 119:105
The *l* of the righteous . . . . . Prov 13:9
The *l* of the eyes . . . . . Prov 15:30
The LORD gives *l* . . . . . Prov 29:13
Truly the *l* is sweet. . . . . Eccl 11:7
let us walk in the *l* . . . . . Is 2:5
l is darkened by the . . . . . Is 5:30
because there is no *l* . . . . . Is 8:20
moon will be as the *l* . . . . . Is 30:26
l shall break forth. . . . . Is 58:8
for your *l* has come . . . . . Is 60:1
be your everlasting *l*. . . . . Is 60:20
gives the sun for a *l* . . . . . Jer 31:35
l that goes . . . . . Hos 6:5
"You are the *l*. . . . . Matt 5:14
Let your *l* so shine . . . . . Matt 5:16
body will be full of *l*. . . . . Matt 6:22
than the sons of *l* . . . . . Luke 16:8
and the life was the *l*. . . . . John 1:4
That was the true *L* . . . . . John 1:9
darkness rather than *l* . . . . . John 3:19
evil hates the *l*. . . . . John 3:20
truth comes to the *l*. . . . . John 3:21
saying, "I am the *l* . . . . . John 8:12
believe in the *l*. . . . . John 12:36
I have come as a *l*. . . . . John 12:46
l the hidden . . . . . 1 Cor 4:5
God who commanded *l* . . . . . 2 Cor 4:6
Walk as children of *l* . . . . . Eph 5:8
You are all sons of *l*. . . . . 1 Thess 5:5
and immortality to *l* . . . . . 2 Tim 1:10
into His marvelous *l*. . . . . 1 Pet 2:9
do well to heed as a *l* . . . . . 2 Pet 1:19
to you, that God is *l* . . . . . 1 John 1:5
l as He is in the . . . . . 1 John 1:7
says he is in the *l* . . . . . 1 John 2:9
The Lamb is its *l* . . . . . Rev 21:23
Lord God gives them *l* . . . . . Rev 22:5

LIGHTEN
L the yoke which. . . . . 1 Kin 12:9
the sea, to *l* the load . . . . . Jon 1:5

LIGHTLY
this, did I do it *l*. . . . . 2 Cor 1:17

LIGHTNING
For as the *l* . . . . . Matt 24:27
countenance was like *l* . . . . . Matt 28:3
saw Satan fall like *l*. . . . . Luke 10:18

LIGHTNINGS
were thunderings and *l*. . . . . Ex 19:16
the *l* lit up the world . . . . . Ps 77:18
l light the world . . . . . Ps 97:4
the throne proceeded *l* . . . . . Rev 4:5

LIGHTS
"Let there be *l* . . . . . Gen 1:14
Him who made great *l* . . . . . Ps 136:7
whom you shine as *l* . . . . . Phil 2:15
from the Father of *l* . . . . . James 1:17

LIKE
"Who is *l* You . . . . . Ex 15:11
L a lily among thorns. . . . . Song 2:2
be made *l* His brethren . . . . . Heb 2:17

LIKE-MINDED
grant you to be *l* . . . . . Rom 15:5
For I have no one *l*. . . . . Phil 2:20

LIKENESS
according to Our *l* . . . . . Gen 1:26
carved image—any *l* . . . . . Ex 20:4
when I awake in Your *l*. . . . . Ps 17:15
His own Son in the *l*. . . . . Rom 8:3
and coming in the *l* . . . . . Phil 2:7

LILY
the *l* of the valleys . . . . . Song 2:1
Like a *l* among thorns . . . . . Song 2:2
shall grow like the *l* . . . . . Hos 14:5

LIMIT
Do you *l* wisdom to . . . . . Job 15:8
to the sea its *l* . . . . . Prov 8:29

LIMITED
l the Holy One of . . . . . Ps 78:41

LINE
l has gone out through . . . . . Ps 19:4
upon precept, *l* upon *l* . . . . . Is 28:10
I am setting a plumb *l*. . . . . Amos 7:8

LINEAGE
was of the house and *l*. . . . . Luke 2:4

LINEN
her clothing is fine *l* . . . . . Prov 31:22
wrapped Him in the *l*. . . . . Mark 15:46
l is the righteous. . . . . Rev 19:8

LINGER
Those who *l* long at . . . . . Prov 23:30
salvation shall not *l* . . . . . Is 46:13

LION
he lies down as a *l* . . . . . Gen 49:9
like a fierce *l* . . . . . Job 10:16
l shall eat straw . . . . . Is 11:7
For I will be like a *l* . . . . . Hos 5:14

LIONS
My soul is among *l*. . . . . Ps 57:4
the mouths of *l* . . . . . Heb 11:33

LIPS
of uncircumcised *l*. . . . . Ex 6:12
off all flattering *l*. . . . . Ps 12:3
Let the lying *l* . . . . . Ps 31:18
The *l* of the righteous . . . . . Prov 10:21
but the *l* of knowledge . . . . . Prov 20:15
am a man of unclean *l* . . . . . Is 6:5
asps is under their *l*. . . . . Rom 3:13
other *l* I will speak. . . . . 1 Cor 14:21
from evil, and his *l* . . . . . 1 Pet 3:10

LISTEN
L carefully to Me. . . . . Is 55:2
O Lord, *l* and act. . . . . Dan 9:19
you are not able to *l* . . . . . John 8:43
Why do you *l* to Him . . . . . John 10:20
you who fear God, *l* . . . . . Acts 13:16

LISTENS
but whoever *l* to me . . . . . Prov 1:33

LITTLE
l foxes that spoil the . . . . . Song 2:15
We have a *l* sister . . . . . Song 8:8
upon line, here a *l* . . . . . Is 28:10
though you are *l*. . . . . Mic 5:2
indeed it came to *l*. . . . . Hag 1:9
for I was a *l* angry . . . . . Zech 1:15
l ones only a cup. . . . . Matt 10:42
"O you of *l* faith. . . . . Matt 14:31
Whoever receives one *l*. . . . . Matt 18:5
to whom *l* is forgiven . . . . . Luke 7:47
faithful in a very *l*. . . . . Luke 19:17
exercise profits a *l*. . . . . 1 Tim 4:8

LIVE
eat, and *l* forever . . . . . Gen 3:22
a man does, he shall *l*. . . . . Lev 18:5
I would not *l* forever . . . . . Job 7:16
L joyfully with the. . . . . Eccl 9:9
by these things men *l*. . . . . Is 38:16
sin, he shall surely *l* . . . . . Ezek 3:21
"Seek Me and *l*. . . . . Amos 5:4
but the just shall *l* . . . . . Hab 2:4
l by bread alone . . . . . Matt 4:4
who feeds on Me will *l*. . . . . John 6:57
for in Him we *l* . . . . . Acts 17:28
l peaceably with all. . . . . Rom 12:18
the life which I now *l* . . . . . Gal 2:20
If we *l* in the Spirit . . . . . Gal 5:25
to me, to *l* is Christ . . . . . Phil 1:21
l godly in Christ . . . . . 2 Tim 3:12
to *l* honorably . . . . . Heb 13:18
l according to God in . . . . . 1 Pet 4:6

LIVED
died and rose and *l* . . . . . Rom 14:9
And they *l* and reigned. . . . . Rev 20:4

LIVES
but man *l* by every . . . . . Deut 8:3
have risked their *l* . . . . . Acts 15:26
He *l* to God . . . . . Rom 6:10
For none of us *l* . . . . . Rom 14:7
but Christ *l* in me . . . . . Gal 2:20
to lay down our *l* . . . . . 1 John 3:16
I am He who *l* . . . . . Rev 1:18

LIVING
and man became a *l* . . . . . Gen 2:7
in the light of the *l* . . . . . Ps 56:13
l will take it to . . . . . Eccl 7:2
l know that they will . . . . . Eccl 9:5
Why should a *l* man . . . . . Lam 3:39
the dead, but of the *l* . . . . . Matt 22:32
Why do you seek the *l* . . . . . Luke 24:5
to be Judge of the *l* . . . . . Acts 10:42
who will judge the *l* . . . . . 2 Tim 4:1
the word of God is *l* . . . . . Heb 4:12
ready to judge the *l*. . . . . 1 Pet 4:5
l creature was like a . . . . . Rev 4:7

LO-AMMI
Symbolic name of Hosea's son, Hos 1:8, 9

LO-RUHAMAH
Symbolic name of Hosea's daughter, Hos 1:6

LOAD
shall bear his own *l*. . . . . Gal 6:5

LOATHE
I *l* my life . . . . . Job 7:16
l themselves for the. . . . . Ezek 6:9

LOATHSOME
but a wicked man is *l* . . . . . Prov 13:5

LOAVES
have here only five *l* . . . . . Matt 14:17
He took the seven *l* . . . . . Matt 15:36
lend me three *l* . . . . . Luke 11:5
you ate of the *l* . . . . . John 6:26

LOCUST
What the chewing *l* . . . . . Joel 1:4
left, the swarming *l* . . . . . Joel 1:4

LOCUSTS
as numerous as *l* . . . . . Judg 7:12
He spoke, and *l* came . . . . . Ps 105:34
the *l* have no king . . . . . Prov 30:27
and his food was *l*. . . . . Matt 3:4
waist, and he ate *l* . . . . . Mark 1:6
out of the smoke *l* . . . . . Rev 9:3

LODGED
them in and *l* them . . . . . Acts 10:23
children, if she has *l* . . . . . 1 Tim 5:10

LOFTILY
they speak *l*. . . . . Ps 73:8

LOFTY
haughty, nor my eyes *l* . . . . . Ps 131:1
Wisdom is too *l*. . . . . Prov 24:7
l are their eyes. . . . . Prov 30:13
and *L* One who . . . . . Is 57:15

LOINS
gird up the *l* of your. . . . . 1 Pet 1:13

LONG
your days may be *l* . . . . . Deut 5:16
who *l* for death . . . . . Job 3:21
me the thing that I *l* . . . . . Job 6:8
I *l* for Your salvation. . . . . Ps 119:174
go around in *l* robes. . . . . Mark 12:38
how greatly I *l* . . . . . Phil 1:8

LONGSUFFERING
and gracious, *l* . . . . . Ps 86:15
is love, joy, peace, *l*. . . . . Gal 5:22
and gentleness, with *l*. . . . . Eph 4:2
for all patience and *l*. . . . . Col 1:11
might show all *l* . . . . . 1 Tim 1:16
when once the Divine *l* . . . . . 1 Pet 3:20
and consider that the *l* . . . . . 2 Pet 3:15

LOOK
Do not *l* behind you . . . . . Gen 19:17
who has a haughty *l* . . . . . Ps 101:5
A proud *l* . . . . . Prov 6:17
that day a man will *l* . . . . . Is 17:7
L upon Zion . . . . . Is 33:20
"*L* to Me . . . . . Is 45:22
we *l* for light . . . . . Is 59:9
we *l* for justice . . . . . Is 59:11
l on Me whom they . . . . . Zech 12:10
say to you, '*L* here . . . . . Luke 17:23
of Israel could not *l*. . . . . 2 Cor 3:7
while we do not *l*. . . . . 2 Cor 4:18
Let each of you *l* . . . . . Phil 2:4
L to yourselves . . . . . 2 John 8

LOOKED
But when I *l* for good . . . . . Job 30:26
They *l* to Him and were . . . . . Ps 34:5
For He *l* down from the . . . . . Ps 102:19
He *l* for justice. . . . . Is 5:7
"We *l* for peace . . . . . Jer 8:15
"You *l* for much. . . . . Hag 1:9
the Lord turned and *l*. . . . . Luke 22:61
for he *l* to the reward . . . . . Heb 11:26

LOOKING
the plow, and *l* back . . . . . Luke 9:62
l for the blessed hope . . . . . Titus 2:13
l unto Jesus . . . . . Heb 12:2
l carefully lest. . . . . Heb 12:15
l for the mercy of . . . . . Jude 21

LOOKS
Absalom for his good *l*. . . . 2 Sam 14:25
Then he *l* at men and . . . . . Job 33:27
God *l* down from heaven . . . . . Ps 53:2
The lofty *l* of man . . . . . Is 2:11
to you that whoever *l* . . . . . Matt 5:28

LOOM
and the web from the *l* . . . . . Judg 16:14
cuts me off from the *l* . . . . . Is 38:12

LOOSE
l the armor of kings. . . . . Is 45:1
and whatever you *l* . . . . . Matt 16:19
said to them, "*L* him. . . . . John 11:44

LOOSED
You have *l* my bonds . . . . . Ps 116:16
the silver cord is *l*. . . . . Eccl 12:6

LORD
L is my strength . . . . . Ex 15:2
L is a man of war . . . . . Ex 15:3
L our God, the *L* . . . . . Deut 6:4
sacrifice to the *L* your God. . . Deut 17:1
may know that the *L* . . . . . 1 Kin 8:60
If the *L* is God. . . . . 1 Kin 18:21
You alone are the *L*. . . . . Neh 9:6
The *L* of hosts . . . . . Ps 24:10
belongs to the *L* . . . . . Ps 89:18
let us sing to the *L* . . . . . Ps 95:1
L is the great God. . . . . Ps 95:3
Gracious is the *L* . . . . . Ps 116:5
L surrounds His people. . . . . Ps 125:2
The *L* is righteous. . . . . Ps 129:4
L is near to all who. . . . . Ps 145:18
L is a God of justice . . . . . Is 30:18
L Our Righteousness . . . . . Jer 23:6
L has done marvelous . . . . . Joel 2:21
L God is my strength. . . . . Hab 3:19
"The *L* is one . . . . . Zech 14:9
shall not tempt the *L* . . . . . Matt 4:7
shall worship the *L* . . . . . Matt 4:10

Son of Man is also *L*. . . . . Mark 2:28
who is Christ the *L*. . . . . Luke 2:11
why do you call Me '*L*. . . . . Luke 6:46
L is risen indeed . . . . . Luke 24:34
call Me Teacher and *L* . . . . . John 13:13
He is *L* of all . . . . . Acts 10:36
'Who are You, *L* . . . . . Acts 26:15
with your mouth the *L* . . . . . Rom 10:9
Greek, for the same *L*. . . . . Rom 10:12
say that Jesus is *L* . . . . . 1 Cor 12:3
second Man is the *L* . . . . . 1 Cor 15:47
the Spirit of the *L* . . . . . 2 Cor 3:17
that Jesus Christ is *L* . . . . . Phil 2:11
and deny the only *L*. . . . . Jude 4
L God Omnipotent . . . . . Rev 19:6

LORDS
many gods and many *l* . . . . . 1 Cor 8:5
nor as being *l* over . . . . . 1 Pet 5:3
for He is Lord of *l* . . . . . Rev 17:14

LORDSHIP
Gentiles exercise *l*. . . . . Luke 22:25

LOSE
gain, and a time to *l* . . . . . Eccl 3:6
save his life will *l*. . . . . Matt 16:25
reap if we do not *l* . . . . . Gal 6:9
that we do not *l* . . . . . 2 John 8

LOSES
but if the salt *l* . . . . . Matt 5:13
and *l* his own soul. . . . . Matt 16:26
if she *l* one coin . . . . . Luke 15:8
l his life will . . . . . Luke 17:33

LOSS
he will suffer *l* . . . . . 1 Cor 3:15
count all things *l* . . . . . Phil 3:8

LOST
are dry, our hope is *l*. . . . . Ezek 37:11
save that which was *l* . . . . . Matt 18:11
the one which is *l*. . . . . Luke 15:4
my sheep which was *l* . . . . . Luke 15:6
the piece which I *l* . . . . . Luke 15:9
and none of them is *l* . . . . . John 17:12
You gave Me I have *l* . . . . . John 18:9

LOT
Abram's nephew; accompanies him, Gen 11:27—12:5; 13:1
Separates from Abram, Gen 13:5–12
Rescued by Abram, Gen 14:12–16
Saved from Sodom for his hospitality, Gen 19:1–29
Tricked into committing incest, Gen 19:30–38

LOT
shall be divided by *l* . . . . . Num 26:55
You maintain my *l* . . . . . Ps 16:5
cast in your *l* among . . . . . Prov 1:14
l is cast into the lap . . . . . Prov 16:33

LOT'S WIFE
Disobedient, becomes pillar of salt, Gen 19:26
Event to be remembered, Luke 17:32

LOTS
l causes contentions . . . . . Prov 18:18
garments, casting *l*. . . . . Mark 15:24
And they cast their *l* . . . . . Acts 1:26

LOUD
I cried out with a *l*. . . . . Gen 39:14
Him with *l* cymbals . . . . . Ps 150:5
cried out with a *l*. . . . . Matt 27:46
I heard behind me a *l* . . . . . Rev 1:10

LOVE
l your neighbor as. . . . . Lev 19:18
l the LORD your God . . . . . Deut 6:5
your *l* to me was. . . . . 2 Sam 1:26
How long will you *l* . . . . . Ps 4:2
Oh, *l* the LORD. . . . . Ps 31:23
l righteousness . . . . . Ps 45:7
he has set his *l*. . . . . Ps 91:14
Oh, how I *l* Your law . . . . . Ps 119:97
peace have those who *l* . . . . . Ps 119:165
preserves all who *l* . . . . . Ps 145:20
us take our fill of *l* . . . . . Prov 7:18
l covers all sins . . . . . Prov 10:12
a time to *l* . . . . . Eccl 3:8
People know neither *l* . . . . . Eccl 9:1
l is better than wine . . . . . Song 1:2
banner over me was *l* . . . . . Song 2:4
stir up nor awaken *l* . . . . . Song 3:5
I will give you my *l*. . . . . Song 7:12
l is as strong as . . . . . Song 8:6
waters cannot quench *l*. . . . . Song 8:7
time was the time of *l*. . . . . Ezek 16:8
backsliding, I will *l*. . . . . Hos 14:4
do justly, to *l* mercy . . . . . Mic 6:8
to you, *l* your enemies . . . . . Matt 5:44
l those who *l* you . . . . . Matt 5:46
which of them will *l*. . . . . Luke 7:42
you do not have the *l* . . . . . John 5:42
if you have *l* for one . . . . . John 13:35
"If you *l* Me . . . . . John 14:15
and My Father will *l*. . . . . John 14:23
l one another as I . . . . . John 15:12
l has no one than this . . . . . John 15:13
l Me more than these . . . . . John 21:15
of Jonah, do you *l* . . . . . John 21:16
You know that I *l* . . . . . John 21:16
because the *l* of God . . . . . Rom 5:5
Let *l* be without . . . . . Rom 12:9
to *l* one another . . . . . Rom 13:8
L does no harm to a . . . . . Rom 13:10
up, but *l* edifies . . . . . 1 Cor 8:1
L suffers long and is . . . . . 1 Cor 13:4
l does not envy . . . . . 1 Cor 13:4
l does not parade . . . . . 1 Cor 13:4
L never fails. . . . . 1 Cor 13:8
greatest of these is *l*. . . . . 1 Cor 13:13
For the *l* of Christ . . . . . 2 Cor 5:14
and the God of *l* . . . . . 2 Cor 13:11
of the Spirit is *l*. . . . . Gal 5:22
Husbands, *l* your wives . . . . . Eph 5:25
of the Son of His *l* . . . . . Col 1:13
l your wives and do . . . . . Col 3:19
the commandment is *l* . . . . . 1 Tim 1:5
continue in faith, *l* . . . . . 1 Tim 2:15
word, in conduct, in *l*. . . . . 1 Tim 4:12
For the *l* of money is . . . . . 1 Tim 6:10
l their husbands . . . . . Titus 2:4
Let brotherly *l* . . . . . Heb 13:1
having not seen you *l* . . . . . 1 Pet 1:8
L the brotherhood . . . . . 1 Pet 2:17
for "*l* will cover a . . . . . 1 Pet 4:8
with a kiss of *l* . . . . . 1 Pet 5:14
brotherly kindness *l* . . . . . 2 Pet 1:7
loves the world, the *l* . . . . . 1 John 2:15
we *l* the brethren . . . . . 1 John 3:14
By this we know *l* . . . . . 1 John 3:16
him, how does the *l*. . . . . 1 John 3:17
Beloved, let us *l* . . . . . 1 John 4:7
know God, for God is *l* . . . . . 1 John 4:8
In this is *l*. . . . . 1 John 4:10
If we *l* one another . . . . . 1 John 4:12
L has been perfected . . . . . 1 John 4:17
There is no fear in *l* . . . . . 1 John 4:18
l Him because He first . . . . . 1 John 4:19
who loves God must *l* . . . . . 1 John 4:21
For this is the *l*. . . . . 1 John 5:3
have left your first *l* . . . . . Rev 2:4
and they did not *l*. . . . . Rev 12:11

LOVED
Because the LORD has *l* . . . . 1 Kin 10:9
L one and friend You . . . . . Ps 88:18
"I have *l* you . . . . . Mal 1:2
Yet Jacob I have *l*. . . . . Mal 1:2
forgiven, for she *l* . . . . . Luke 7:47
so *l* the world that. . . . . John 3:16
"See how He *l*. . . . . John 11:36
whom Jesus *l* . . . . . John 13:23
"As the Father *l* . . . . . John 15:9
l them as You have . . . . . John 17:23
"Jacob I have *l* . . . . . Rom 9:13
the Son of God, who *l* . . . . . Gal 2:20
l the church and gave. . . . . Eph 5:25
l righteousness . . . . . Heb 1:9
God, but that He *l* . . . . . 1 John 4:10
Beloved, if God so *l*. . . . . 1 John 4:11
To Him who *l* us and . . . . . Rev 1:5

LOVELY
l is Your tabernacle. . . . . Ps 84:1
l woman who lacks . . . . . Prov 11:22
he is altogether *l* . . . . . Song 5:16
whatever things are *l* . . . . . Phil 4:8

LOVER
a *l* of what is good . . . . . Titus 1:8

LOVERS
For men will be *l* . . . . . 2 Tim 3:2

LOVES
l righteousness . . . . . Ps 33:5
life, and *l* many days. . . . . Ps 34:12
A friend *l* at all . . . . . Prov 17:17
He who *l* father or . . . . . Matt 10:37
l his life will lose. . . . . John 12:25
l Me will be loved . . . . . John 14:21
l a cheerful giver . . . . . 2 Cor 9:7
who *l* his wife *l* . . . . . Eph 5:28
If anyone *l* the world . . . . . 1 John 2:15
l God must love his . . . . . 1 John 4:21
l him who is. . . . . 1 John 5:1

LOVESICK
apples, for I am *l* . . . . . Song 2:5
you tell him I am *l* . . . . . Song 5:8

LOVINGKINDNESS
not concealed Your *l*. . . . . Ps 40:10
l is better than life. . . . . Ps 63:3
to declare Your *l*. . . . . Ps 92:2
l I have drawn . . . . . Jer 31:3

LOW
He brings *l* and lifts . . . . . 1 Sam 2:7
both *l* and high . . . . . Ps 49:2
it *l*, He lays it *l*. . . . . Is 26:5
and hill brought *l* . . . . . Luke 3:5

LOWER
made him a little *l* . . . . . Ps 8:5
shall go into the *l* . . . . . Ps 63:9
made him a little *l* . . . . . Heb 2:7

LOWEST
and sets over it the *l*. . . . . Dan 4:17

LOWLINESS
with all *l* and . . . . . Eph 4:2
or conceit, but in *l* . . . . . Phil 2:3

LOWLY
yet He regards the *l*. . . . . Ps 138:6
for I am gentle and *l* . . . . . Matt 11:29
He has regarded the *l* . . . . . Luke 1:48
and exalted the *l*. . . . . Luke 1:52
in presence am *l* . . . . . 2 Cor 10:1
l body that it may be . . . . . Phil 3:21
l brother glory. . . . . James 1:9

LOYAL
or else he will be *l*. . . . . Matt 6:24

LUCIFER
Name applied to Satan, Is 14:12

LUKE
"The beloved physician," Col 4:14
Paul's last companion, 2 Tim 4:11

LUKEWARM
because you are *l* . . . . . Rev 3:16

LUMP
from the same *l*. . . . . Rom 9:21
you may be a new *l* . . . . . 1 Cor 5:7

LUST
Do not *l* after her . . . . . Prov 6:25
caught by their *l* . . . . . Prov 11:6
looks at a woman to *l*. . . . . Matt 5:28
not fulfill the *l*. . . . . Gal 5:16
not in passion of *l* . . . . . 1 Thess 4:5
You *l* and do not have . . . . . James 4:2
the *l* of the flesh. . . . . 1 John 2:16

LUSTS
to fulfill its *l* . . . . . Rom 13:14
l which drown men. . . . . 1 Tim 6:9
also youthful *l*. . . . . 2 Tim 2:22
and worldly *l* . . . . . Titus 2:12
to the former *l* . . . . . 1 Pet 1:14
abstain from fleshly *l* . . . . . 1 Pet 2:11
to their own ungodly *l* . . . . . Jude 18

LUTE
Awake, *l* and harp . . . . . Ps 57:8
l I will praise You . . . . . Ps 71:22
harp with the *l* . . . . . Ps 81:2
ten strings, on the *l* . . . . . Ps 92:3
Awake, *l* and harp . . . . . Ps 108:2
Praise Him with the *l* . . . . . Ps 150:3

LUXURY
L is not fitting . . . . . Prov 19:10
l are in kings' courts. . . . . Luke 7:25
in pleasure and *l* . . . . . James 5:5
the abundance of her *l* . . . . . Rev 18:3

LYDDA
Aeneas healed at, Acts 9:32–35

LYDIA
Woman of Thyatira; Paul's first European convert, Acts 16:14, 15, 40
——— District of Asia Minor containing Ephesus, Smyrna, Thyatira, and Sardis, Rev 1:11

LYING
I hate and abhor *l* . . . . . Ps 119:163
righteous man hates *l* . . . . . Prov 13:5
not trust in these *l* . . . . . Jer 7:4
in swaddling cloths, *l* . . . . . Luke 2:12
saw the linen cloths *l* . . . . . John 20:5
putting away *l* . . . . . Eph 4:25
signs, and *l* wonders. . . . . 2 Thess 2:9

LYSIAS, CLAUDIUS
See CLAUDIUS LYSIAS

LYSTRA
Paul visits; is worshiped by people of and stoned by Jews, Acts 14:6–20
Home of Timothy, Acts 16:1, 2

MAACAH (or Maachah)
Small Syrian kingdom near Mt. Hermon, Deut 3:14
Not possessed by Israel, Josh 13:13
——— David's wife; mother of Absalom, 2 Sam 3:3
——— Wife of Rehoboam; mother of King Abijah, 2 Chr 11:18–21
Makes idol; is deposed as queen mother, 1 Kin 15:13

MACEDONIA
Paul preaches in, Acts 16:9—17:14
Paul's troubles in, 2 Cor 7:5
Churches of, generous, Rom 15:26; 2 Cor 8:1–5

MACHIR
Manasseh's only son, Gen 50:23
Founder of the family of Machirites, Num 26:29
Conqueror of Gilead, Num 32:39, 40

MACHPELAH
Field containing a cave; bought by Abraham, Gen 23:9–18
Sarah and Abraham buried here, Gen 23:19; 25:9, 10
Isaac, Rebekah, Leah, and Jacob buried here, Gen 49:29–31

MAD
has a demon and is *m*. . . . . John 10:20
he said, "I am not *m* . . . . . Acts 26:25

MADE
m the stars also . . . . . Gen 1:16
wife the LORD God *m*. . . . . Gen 3:21
hear long ago how I *m*. . . . . Is 37:26
things My hand has *m*. . . . . Is 66:2
All things were *m* . . . . . John 1:3

MADNESS
before them, *m* . . . . . 1 Sam 21:13
wisdom and to know *m*. . . . . Eccl 1:17
m is in their hearts. . . . . Eccl 9:3

MAGDALENE
See MARY

MAGIC
women who sew *m*. . . . . Ezek 13:18
m brought their books . . . . . Acts 19:19

MAGNIFICENCE
m I cannot endure. . . . . Job 31:23

MAGNIFIED
So let Your name be *m* . . . . . 2 Sam 7:26
"Let the LORD be *m* . . . . . Ps 35:27
for You have *m* Your. . . . . Ps 138:2
the Lord Jesus was *m* . . . . . Acts 19:17
also Christ will be *m* . . . . . Phil 1:20

MAGNIFIES
"My soul *m* the Lord . . . . . Luke 1:46

MAGNIFY
m the LORD with me . . . . . Ps 34:3
m himself above every. . . . . Dan 11:36

MAGOG
People among Japheth's descendants, Gen 10:2
Associated with Gog, Ezek 38:2
Representatives of final enemies, Rev 20:8

MAHANAIM
Name given by Jacob to a sacred site, Gen 32:2
Becomes Ishbosheth's capital, 2 Sam 2:8–29
David flees to, during Absalom's rebellion, 2 Sam 17:24, 27

MAHER-SHALAL-HASH-BAZ
Symbolic name of Isaiah's second son; prophetic of the fall of Damascus and Samaria, Is 8:1–4

MAHLON
Husband of Ruth; without child, Ruth 1:2–5

MAIDENS
Both young men and *m* . . . . . Ps 148:12
She has sent out her *m* . . . . . Prov 9:3

MAIDSERVANT
"I am Ruth, your *m* . . . . . Ruth 3:9
save the son of Your *m*. . . . . Ps 86:16
"Behold the *m* . . . . . Luke 1:38
lowly state of His *m*. . . . . Luke 1:48

MAIDSERVANTS
m shall lead her as. . . . . Nah 2:7
m I will pour out My. . . . . Acts 2:18

MAIMED
to enter into life *m* . . . . . Mark 9:43
the poor and the *m*. . . . . Luke 14:21

MAINTAIN
and *m* their cause . . . . . 1 Kin 8:45

MAINTAINED
For You have *m* my . . . . . Ps 9:4

MAJESTY
with God is awesome *m* . . . . . Job 37:22
splendor of Your *m*. . . . . Ps 145:5
right hand of the *M*. . . . . Heb 1:3
eyewitnesses of His *m* . . . . . 2 Pet 1:16
wise, be glory and *m* . . . . . Jude 25

MAKE
"Let Us *m* man in Our . . . . . Gen 1:26
let us *m* a name for . . . . . Gen 11:4
m you a great nation . . . . . Gen 12:2
"You shall not *m* . . . . . Ex 20:4
m Our home with him . . . . . John 14:23

MAKER
where is God my *M* . . . . . Job 35:10
man will look to his *M* . . . . . Is 17:7
who strives with his *M*. . . . . Is 45:9
M is your husband. . . . . Is 54:5
has forgotten his *M* . . . . . Hos 8:14
builder and *m* is God. . . . . Heb 11:10

MALACHI
Prophet and writer, Mal 1:1

MALCHISHUA
Son of King Saul, 1 Sam 14:49
Killed at Gilboa, 1 Sam 31:2

MALCHUS
Servant of the high priest, John 18:10

MALICE
in *m* be babes . . . . . 1 Cor 14:20
pleasures, living in *m* . . . . . Titus 3:3
laying aside all *m* . . . . . 1 Pet 2:1

MALICIOUSNESS
covetousness, *m* . . . . . Rom 1:29

MALIGN
m a servant to his . . . . . Prov 30:10

MALTA
Paul's shipwreck, Acts 28:1–8

MAMRE
Town or district near Hebron, Gen 23:19
Abram dwells by the oaks of, Gen 13:18

MAN
"Let Us make *m* . . . . . Gen 1:26
"You are the *m* . . . . . 2 Sam 12:7
"What is *m* . . . . . Job 7:17
For an empty-headed *m* . . . . . Job 11:12
"Are you the first *m* . . . . . Job 15:7
m that You are mindful . . . . . Ps 8:4
What can *m* do to me . . . . . Ps 118:6
coming of the Son of *M* . . . . Matt 24:27
"Behold the *M* . . . . . John 19:5
m is not from woman . . . . . 1 Cor 11:8
since by *m* came death . . . . . 1 Cor 15:21
though our outward *m* . . . . . 2 Cor 4:16
in Himself one new *m* . . . . . Eph 2:15
that the *m* of God may . . . . . 2 Tim 3:17
is the number of a *m* . . . . . Rev 13:18

MANASSEH
Joseph's firstborn son, Gen 41:50, 51
Adopted by Jacob, Gen 48:5, 6
Loses his birthright to Ephraim, Gen 48:13–20
——— Tribe of:
Numbered, Num 1:34, 35
Half-tribe of, settle east of Jordan, Num 32:33–42; Deut 3:12–15
Help Joshua against Canaanites, Josh 1:12–18
Land assigned to western half-tribe, Josh 17:1–13
Eastern half-tribe builds altar, Josh 22:9–34
Some of, help David, 1 Chr 12:19–31
——— Wicked king of Judah; son of Hezekiah, 2 Kin 21:1–18; 2 Chr 33:1–9
Captured and taken to Babylon; repents and is restored, 2 Chr 33:10–13
Removes idols and altars, 2 Chr 33:14–20

MANGER
Will he bed by your *m* . . . . . Job 39:9
and laid Him in a *m* . . . . . Luke 2:7
the Babe lying in a *m* . . . . . Luke 2:16

MANIFEST
m Myself to him . . . . . John 14:21
is it that You will *m* . . . . . John 14:22

MANIFESTATION
But the *m* of the . . . . . 1 Cor 12:7
deceitfully, but by *m* . . . . . 2 Cor 4:2

MANIFESTED
"I have *m* Your name . . . . . John 17:6
God was *m* in the flesh . . . . . 1 Tim 3:16
the life was *m* . . . . . 1 John 1:2
the love of God was *m* . . . . . 1 John 4:9

MANIFOLD
m are Your works . . . . . Ps 104:24
the *m* wisdom of God . . . . . Eph 3:10
good stewards of the *m* . . . . . 1 Pet 4:10

MANNA
of Israel ate *m* . . . . . Ex 16:35
had rained down *m* . . . . . Ps 78:24
Our fathers ate the *m* . . . . . John 6:31
of the hidden *m* . . . . . Rev 2:17

MANNER
Is this the *m* of man . . . . . 2 Sam 7:19
in an unworthy *m* . . . . . 1 Cor 11:27
sorrowed in a godly *m* . . . . . 2 Cor 7:11
as is the *m* of some . . . . . Heb 10:25
what *m* of persons . . . . . 2 Pet 3:11
Behold what *m* of love . . . . . 1 John 3:1
m worthy of God . . . . . 3 John 6

MANOAH
Danite; father of Samson, Judg 13:1–25

MANSIONS
house are many *m* . . . . . John 14:2

MANTLE
Then he took the *m* . . . . . 2 Kin 2:14

MARA
Name chosen by Naomi, Ruth 1:20

MARAH
First Israelite camp after passing through the Red Sea, Num 33:8, 9

MARCHED
people, when You *m* . . . . . Ps 68:7

MARK (John)
Son of Mary of Jerusalem; travels with Barnabas and Saul, Acts 12:12, 25
Leaves Paul at Perga, Acts 13:13
Barnabas and Paul separate because of him, Acts 15:37–40
Later approved by Paul, Col 4:10; 2 Tim 4:11
Companion of Peter, 1 Pet 5:13
Author of the second Gospel, Mark 1:1

MARK
And the LORD set a *m* . . . . . Gen 4:15
M the blameless man . . . . . Ps 37:37
slave, to receive a *m* . . . . . Rev 13:16
whoever receives the *m* . . . . . Rev 14:11

MARKET
is sold in the meat *m* . . . . . 1 Cor 10:25

MARRED
so His visage was *m* . . . . . Is 52:14
he made of clay was *m* . . . . . Jer 18:4

MARRIAGE
nor are given in *m* . . . . . Matt 22:30
her in *m* does well . . . . . 1 Cor 7:38
M is honorable among . . . . . Heb 13:4
the *m* of the Lamb has . . . . . Rev 19:7

MARRIED
"for I am *m* to you . . . . . Jer 3:14
But he who is *m* . . . . . 1 Cor 7:33
But she who is *m* . . . . . 1 Cor 7:34

MARROW
and of joints and *m* . . . . . Heb 4:12

MARRY
it is better not to *m* . . . . . Matt 19:10
they neither *m* nor are . . . . . Matt 22:30
let them *m* . . . . . 1 Cor 7:9
forbidding to *m* . . . . . 1 Tim 4:3
the younger widows *m* . . . . . 1 Tim 5:14

MARRYING
and drinking, *m* . . . . . Matt 24:38

MARTHA
Sister of Mary and Lazarus; loved by Jesus, John 11:1–5
Affirms her faith, John 11:19–28
Offers hospitality to Jesus, Luke 10:38; John 12:1, 2
Gently rebuked by Christ, Luke 10:39–42

MARTYR
m Stephen was shed . . . . . Acts 22:20
was My faithful *m* . . . . . Rev 2:13

MARTYRS
the blood of the *m* . . . . . Rev 17:6

MARVEL
Do not *m* at this . . . . . John 5:28

MARVELED
Jesus heard it, He *m* . . . . . Matt 8:10
And the multitudes *m* . . . . . Matt 9:33
so that Pilate *m* . . . . . Mark 15:5
And all the world *m* . . . . . Rev 13:3
when I saw her, I *m* . . . . . Rev 17:6

MARVELOUS
m things He did . . . . . Ps 78:12
It is *m* in our eyes . . . . . Ps 118:23
M are Your works . . . . . Ps 139:14
of darkness into His *m* . . . . . 1 Pet 2:9

MARVELS
people I will do *m* . . . . . Ex 34:10

MARY
Mother of Christ, Matt 1:16
Visited by angel, Luke 1:26–38
Visits Elizabeth and offers praise, Luke 1:39–56
Gives birth to Jesus, Luke 2:6–20
Flees to Egypt, Matt 2:13–18
Visits Jerusalem with Jesus, Luke 2:41–52
Entrusted to John's care, John 19:25–27
——— Mother of James and Joses; present at crucifixion and burial, Matt 27:55–61
Sees the risen Lord; informs disciples, Matt 28:1–10
——— Magdalene; delivered from seven demons; supports Christ's ministry, Luke 8:2, 3
Present at crucifixion and burial, Matt 27:55–61
First to see the risen Lord, Mark 16:1–10; John 20:1–18
——— Sister of Martha and Lazarus; loved by Jesus, John 11:1–5

Grieves for Lazarus, John 11:19, 20, 28–33
Anoints Jesus, Matt 26:6–13; John 12:1–8
Commended by Jesus, Luke 10:38–42
——— Mark's mother, Acts 12:12–17

MASSAH AND MERIBAH
First, at Rephidim, Israel just out of Egypt, Ex 17:1–7
Second, at Kadesh Barnea, 40 years later, Num 20:1–13

MASTER
of Abraham his *m* . . . . . Gen 24:9
a servant like his *m* . . . . . Matt 10:25
greater than his *m* . . . . . John 15:20
m builder I have laid . . . . . 1 Cor 3:10
and useful for the *M* . . . . . 2 Tim 2:21

MASTERS
m besides You have . . . . . Is 26:13
can serve two *m* . . . . . Luke 16:13
M, give your bondservants . . . . . Col 4:1
who have believing *m* . . . . . 1 Tim 6:2

MATTANIAH
King Zedekiah's original name, 2 Kin 24:17

MATTER
m is found in me . . . . . Job 19:28
He who answers a *m* . . . . . Prov 18:13

MATTERS
the weightier *m* . . . . . Matt 23:23
judge the smallest *m* . . . . . 1 Cor 6:2

MATTHEW
Becomes Christ's follower, Matt 9:9
Chosen as one of the Twelve, Matt 10:2, 3
Called Levi, the son of Alphaeus, Mark 2:14
Author of the first Gospel, Matt (title)

MATTHIAS
Chosen by lot to replace Judas, Acts 1:15–26

MATURE
among those who are *m* . . . . . 1 Cor 2:6
understanding be *m* . . . . . 1 Cor 14:20
us, as many as are *m* . . . . . Phil 3:15

MEAN
What do you *m* . . . . . Ex 12:26

MEANING
'What is the *m* . . . . . Deut 6:20
if I do not know the *m* . . . . 1 Cor 14:11

MEANT
but God *m* it for good . . . . . Gen 50:20

MEASURE
a perfect and just *m* . . . . . Deut 25:15
apportion the waters by *m* . . . Job 28:25
and the short *m* . . . . . Mic 6:10
give the Spirit by *m* . . . . . John 3:34
to each one a *m* . . . . . Rom 12:3
m the temple of God . . . . . Rev 11:1

MEASURED
m the waters in the . . . . . Is 40:12
you use, it will be *m* . . . . . Matt 7:2
Then he *m* its wall . . . . . Rev 21:17

MEASURES
your house differing *m* . . . . . Deut 25:14
weights and diverse *m* . . . . . Prov 20:10

MEASURING
the man's hand was a *m* . . . . . Ezek 40:5
behold, a man with a *m* . . . . . Zech 2:1
m themselves by . . . . . 2 Cor 10:12
given a reed like a *m* . . . . . Rev 11:1

MEAT
Can He provide *m* . . . . . Ps 78:20
He also rained *m* . . . . . Ps 78:27
good neither to eat *m* . . . . . Rom 14:21
will never again eat *m* . . . . . 1 Cor 8:13
is sold in the *m* . . . . . 1 Cor 10:25

MEDDLE
why should you *m* . . . . . 2 Kin 14:10

MEDES, MEDIA
Part of Medo-Persian Empire, Esth 1:19
Israel deported to, 2 Kin 17:6
Babylon falls to, Dan 5:30, 31
Daniel rises high in kingdom of, Dan 6:1–28
Cyrus, king of, allows Jews to return, 2 Chr 36:22, 23
Agents in Babylon's fall, Is 13:17–19

MEDIATE
a mediator does not *m* . . . . . Gal 3:20

MEDIATOR
Nor is there any *m* . . . . . Job 9:33
by the hand of a *m* . . . . . Gal 3:19
is one God and one *M* . . . . . 1 Tim 2:5
as He is also *M* . . . . . Heb 8:6
to Jesus the *M* of the . . . . . Heb 12:24

MEDICINE
does good, like *m* . . . . . Prov 17:22
their leaves for *m* . . . . . Ezek 47:12

MEDITATE
Isaac went out to *m* . . . . . Gen 24:63
but you shall *m* . . . . . Josh 1:8
M within your heart on . . . . . Ps 4:4
I *m* within my heart . . . . . Ps 77:6
I will *m* on Your . . . . . Ps 119:15
Your heart will *m* . . . . . Is 33:18
m beforehand on what . . . . . Luke 21:14
m on these things . . . . . Phil 4:8

MEDITATES
in His law he *m* . . . . . Ps 1:2

MEDITATION
of my mouth and the *m* . . . . . Ps 19:14
m be sweet to Him . . . . . Ps 104:34
It is my *m* all the day . . . . . Ps 119:97

MEDITERRANEAN SEA
Described as:
Sea, Gen 49:13
Great Sea, Josh 1:4; 9:1
Sea of the Philistines, Ex 23:31
Western Sea, Deut 11:24; Joel 2:20; Zech 14:8

MEDIUM
a woman who is a *m* . . . . . Lev 20:27
a woman who is a *m* . . . . . 1 Sam 28:7

MEDIUM'S
shall be like a *m* . . . . . Is 29:4

MEDIUMS
"Seek those who are *m* . . . . . Is 8:19

MEEK
with equity for the *m* . . . . . Is 11:4
Blessed are the *m* . . . . . Matt 5:5

MEEKNESS
with you by the *m* . . . . . 2 Cor 10:1
are done in the *m* . . . . . James 3:13

MEET
For You *m* him with the . . . . . Ps 21:3
prepare to *m* your God . . . . . Amos 4:12
go out to *m* him . . . . . Matt 25:6
m the Lord in the air . . . . . 1 Thess 4:17

MEETING
In the tabernacle of *m* . . . . . Ex 27:21
burned up all the *m* . . . . . Ps 74:8

MEGIDDO
City of Canaan; scene of battles, Judg 5:19–21; 2 Kin 23:29, 30
Fortified by Solomon, 1 Kin 9:15
Possible site of Armageddon, Rev 16:16

MELCHIZEDEK
Priest and king of Salem, Gen 14:18–20
Type of Christ's eternal priesthood, Heb 7:1–22

MELODY
make sweet *m* . . . . . Is 23:16
singing and making *m* . . . . . Eph 5:19

MELT
You make his beauty *m* . . . . . Ps 39:11
man's heart will *m* . . . . . Is 13:7
the elements will *m* . . . . . 2 Pet 3:10

MEMBER
body is not one *m* . . . . . 1 Cor 12:14
tongue is a little *m* . . . . . James 3:5

MEMBERS
you that one of your *m* . . . . . Matt 5:29
do not present your *m* . . . . . Rom 6:13
that your bodies are *m* . . . . . 1 Cor 6:15
neighbor, for we are *m* . . . . . Eph 4:25

MEMORIAL
and this is My *m* . . . . . Ex 3:15
also be told as a *m* . . . . . Matt 26:13
be told of as a *m* . . . . . Mark 14:9

MEMORY
The *m* of him perishes . . . . . Job 18:17
He may cut off the *m* . . . . . Ps 109:15
The *m* of the righteous . . . . . Prov 10:7

MEMPHIS (or Noph)
Ancient capital of Egypt, Hos 9:6
Prophesied against by Isaiah, Is 19:13
Jews flee to, Jer 44:1
Denounced by the prophets, Jer 46:19

MEN
m began to call on the . . . . . Gen 4:26
saw the daughters of *m* . . . . . Gen 6:2
you shall die like *m* . . . . . Ps 82:7
the Egyptians are *m* . . . . . Is 31:3
make you fishers of *m* . . . . . Matt 4:19
goodwill toward *m* . . . . . Luke 2:14
from heaven or from *m* . . . . . Luke 20:4
Likewise also the *m* . . . . . Rom 1:27
let no one boast in *m* . . . . . 1 Cor 3:21
the Lord, and not to *m* . . . . . Eph 6:7
between God and *m* . . . . . 1 Tim 2:5

MENAHEM
Cruel king of Israel, 2 Kin 15:14–18

MENSERVANTS
And also on My *m* . . . . . Joel 2:29
And on My *m* and on My . . . . Acts 2:18

MENTION
I will make *m* of Your . . . . . Ps 71:16
by You only we make *m* . . . . . Is 26:13
You who make *m* of the . . . . . Is 62:6
he was dying, made *m* . . . . . Heb 11:22

MEPHIBOSHETH
Son of King Saul, 2 Sam 21:8
——— Grandson of King Saul; crippled son of Jonathan, 2 Sam 4:4–6
Sought out and honored by David, 2 Sam 9:1–13
Accused by Ziba, 2 Sam 16:1–4
Later explains himself to David, 2 Sam 19:24–30
Spared by David, 2 Sam 21:7

MERAB
King Saul's eldest daughter, 1 Sam 14:49
Saul promises her to David, but gives her to Adriel, 1 Sam 18:17–19

MERARI
Third son of Levi, Gen 46:11
——— Descendants of, called Merarites:
Duties in the tabernacle, Num 3:35–37
Cities assigned to, Josh 21:7, 34–40
Duties in the temple, 1 Chr 26:10–19
Assist Ezra after exile, Ezra 8:18, 19

MERCHANDISE
perceives that her *m* . . . . . Prov 31:18
house a house of *m* . . . . . John 2:16

MERCHANTS
set it in a city of *m* . . . . . Ezek 17:4
have multiplied your *m* . . . . . Nah 3:16
m were the great men . . . . . Rev 18:23

MERCIES
for His *m* are great . . . . . 2 Sam 24:14
and His tender *m* . . . . . Ps 145:9
give you the sure *m* . . . . . Acts 13:34
the Father of *m* . . . . . 2 Cor 1:3

MERCIFUL
LORD, the LORD God, *m* . . . . . Ex 34:6
He is ever *m* . . . . . Ps 37:26
God be *m* to us and . . . . . Ps 67:1
Blessed are the *m* . . . . . Matt 5:7
saying, 'God be *m* . . . . . Luke 18:13
For I will be *m* . . . . . Heb 8:12
compassionate and *m* . . . . . James 5:11

MERCY
but showing *m* to . . . . . Ex 20:6
and abundant in *m* . . . . . Num 14:18
m endures forever . . . . . 1 Chr 16:34
to Your *m* remember me. . . . . Ps 25:7
I trust in the *m* . . . . . Ps 52:8
shall send forth His *m*. . . . . Ps 57:3
You, O Lord, belongs *m* . . . . . Ps 62:12
m ceased forever . . . . . Ps 77:8
M and truth have met . . . . . Ps 85:10
M shall be built . . . . . Ps 89:2
m and truth go before . . . . . Ps 89:14
m is everlasting . . . . . Ps 100:5
I will sing of *m* . . . . . Ps 101:1
For Your *m* is great . . . . . Ps 108:4
is full of Your *m* . . . . . Ps 119:64
the LORD there is *m* . . . . . Ps 130:7
Let not *m* and truth. . . . . Prov 3:3
who honors Him has *m* . . . . Prov 14:31
cruel and have no *m*. . . . . Jer 6:23
Lord our God belong *m* . . . . . Dan 9:9
For I desire *m* and not . . . . . Hos 6:6
do justly, to love *m* . . . . . Mic 6:8
'I desire *m* and not . . . . . Matt 9:13
And His *m* is on those . . . . . Luke 1:50
"I will have *m* . . . . . Rom 9:15
of God who shows *m* . . . . . Rom 9:16
that He might have *m* . . . . . Rom 11:32
m has made trustworthy . . . . 1 Cor 7:25
as we have received *m* . . . . . 2 Cor 4:1
God, who is rich in *m* . . . . . Eph 2:4
but I obtained *m* . . . . . 1 Tim 1:13
that he may find *m* . . . . . 2 Tim 1:18
to His *m* He saved us . . . . . Titus 3:5
that we may obtain *m* . . . . . Heb 4:16
judgment is without *m* . . . . . James 2:13
God, looking for the *m* . . . . . Jude 21

MERIB-BAAL
Another name for Mephibosheth, 1 Chr 8:34

MERODACH
Supreme deity of the Babylonians, Jer 50:2
Otherwise called Bel, Is 46:1

MERODACH-BALADAN
Sends ambassadors to Hezekiah, Is 39:1–8
Also called Berodach-Baladan, 2 Kin 20:12

MERRY
m heart makes a . . . . . Prov 15:13
eat, drink, and be *m*. . . . . Eccl 8:15
we should make *m* . . . . . Luke 15:32

MESHACH
Name given to Mishael, Dan 1:7
Advanced to high position, Dan 2:49
Remains faithful in testing, Dan 3:13–30

MESHECH
Son of Japheth, Gen 10:2
His descendants, mentioned in prophecy, Ezek 27:13; 32:26; 38:2, 3

MESOPOTAMIA
Home of Abraham's relatives, Gen 24:4, 10, 15
Called Padan Aram and Syria, Gen 25:20; 31:20, 24
Israel enslaved to, Judg 3:8–10
Jews from, present at Pentecost, Acts 2:9

MESSAGE
I have heard a *m* . . . . . Jer 49:14
For the *m* of the cross . . . . . 1 Cor 1:18

MESSENGER
is a faithful *m* . . . . . Prov 25:13
"Behold, I send My *m* . . . . . Mal 3:1
'Behold, I send My *m* . . . . . Matt 11:10

MESSIAH
until *M* the Prince . . . . . Dan 9:25
"We have found the *M* . . . . . John 1:41

METHUSELAH
Oldest man on record, Gen 5:27

MICAH
Prophet, contemporary of Isaiah, Is 1:1; Mic 1:1

MICAIAH (or Michaiah)
Prophet who predicts Ahab's death, 1 Kin 22:8–28
——— Contemporary of Jeremiah, Jer 36:11–13

MICHAEL
Chief prince, Dan 10:13, 21
Disputes with Satan, Jude 9
Fights the dragon, Rev 12:7–9

MICHAL
Daughter of King Saul, 1 Sam 14:49
Loves and marries David, 1 Sam 18:20–28
Saves David from Saul, 1 Sam 19:9–17
Given to Palti, 1 Sam 25:44
David demands her from Abner, 2 Sam 3:13–16
Ridicules David; becomes barren, 2 Sam 6:16–23

MICHMASH
Site of battle with Philistines, 1 Sam 13:5, 11, 16, 23
Scene of Jonathan's victory, 1 Sam 14:1–16

MIDIAN
Son of Abraham by Keturah, Gen 25:1–4
——— Region in the Arabian desert occupied by the Midianites, Gen 25:6; Ex 2:15

MIDIANITES
Descendants of Abraham by Keturah, Gen 25:1, 2
Moses flees to, Ex 2:15
Join Moab in cursing Israel, Num 22:4–7
Intermarriage with incurs God's wrath, Num 25:1–18
Defeated by Israel, Num 31:1–10
Oppress Israel; defeated by Gideon, Judg 6; 7

MIDST
God is in the *m*. . . . . Ps 46:5
that I am in the *m* . . . . . Joel 2:27
I am there in the *m* . . . . . Matt 18:20

MIGHT
'My power and the *m* . . . . . Deut 8:17
shall speak of the *m* . . . . . Ps 145:6
the greatness of His *m* . . . . . Is 40:26
man glory in his *m*. . . . . Jer 9:23
their *m* has failed . . . . . Jer 51:30
'Not by *m* nor by . . . . . Zech 4:6
in the power of His *m* . . . . . Eph 6:10
greater in power and *m*. . . . . 2 Pet 2:11
honor and power and *m* . . . . . Rev 7:12

MIGHTIER
coming after me is *m* . . . . . Matt 3:11

MIGHTILY
to shake the earth *m* . . . . . Is 2:19
which works in me *m* . . . . . Col 1:29

MIGHTY
He was a *m* hunter. . . . . Gen 10:9

for they are too *m*. . . . . Num 22:6
How the *m* have fallen . . . . . 2 Sam 1:19
is wise in heart and *m*. . . . . Job 9:4
The LORD *m* in battle. . . . . Ps 24:8
their Redeemer is *m* . . . . . Prov 23:11
Woe to men *m* at. . . . . Is 5:22
great in counsel and *m*. . . . . Jer 32:19
m men are made red . . . . . Nah 2:3
m has done great . . . . . Luke 1:49
He has put down the *m* . . . . . Luke 1:52
the flesh, not many *m* . . . . . 1 Cor 1:26
the working of His *m*. . . . . Eph 1:19
from heaven with His *m*. . . . 2 Thess 1:7

MILCOM
Solomon went after, 1 Kin 11:5
Altar destroyed by Josiah, 2 Kin 23:12, 13

MILETUS
Paul meets Ephesian elders here, Acts 20:15–38
Paul leaves Trophimus here, 2 Tim 4:20

MILK
for water, she gave *m*. . . . . Judg 5:25
honey and *m* are under . . . . . Song 4:11
come, buy wine and *m*. . . . . Is 55:1
and whiter than *m*. . . . . Lam 4:7
shall flow with *m* . . . . . Joel 3:18
have come to need *m* . . . . . Heb 5:12
m is unskilled in the. . . . . Heb 5:13
desire the pure *m* . . . . . 1 Pet 2:2

MILL
be grinding at the *m* . . . . . Matt 24:41

MILLO
Fort at Jerusalem, 2 Sam 5:9
Prepared by Solomon, 1 Kin 9:15
Strengthened by Hezekiah, 2 Chr 32:5
Scene of Joash's death, 2 Kin 12:20, 21

MILLSTONE
m were hung around his . . . . . Matt 18:6
a stone like a great *m* . . . . . Rev 18:21

MIND
put wisdom in the *m*. . . . . Job 38:36
perfect peace, whose *m* . . . . . Is 26:3
nor have an anxious *m* . . . . . Luke 12:29
m I myself serve the . . . . . Rom 7:25
who has known the *m*. . . . . Rom 11:34
Be of the same *m* . . . . . Rom 12:16
convinced in his own *m* . . . . . Rom 14:5
"who has known the *m* . . . . . 1 Cor 2:16
you are out of your *m* . . . . . 1 Cor 14:23
Let this *m* be in you . . . . . Phil 2:5
to *m* your own . . . . . 1 Thess 4:11
love and of a sound *m* . . . . . 2 Tim 1:7

MINDFUL
is man that You are *m* . . . . . Ps 8:4
The LORD has been *m* . . . . . Ps 115:12
for you are not *m* . . . . . Matt 16:23
is man that You are *m* . . . . . Heb 2:6

MINDS
people change their *m* . . . . . Ex 13:17
put My law in their *m* . . . . . Jer 31:33
I stir up your pure *m*. . . . . 2 Pet 3:1
He who searches the *m* . . . . . Rev 2:23

MINISTER
to make you a *m* . . . . . Acts 26:16
for he is God's *m* . . . . . Rom 13:4
you will be a good *m* . . . . . 1 Tim 4:6
a *M* of the sanctuary . . . . . Heb 8:2

MINISTERED
But the child *m*. . . . . 1 Sam 2:11
a thousand thousands *m* . . . . . Dan 7:10
As they *m* to the Lord. . . . . Acts 13:2

MINISTERS
angels spirits, His *m* . . . . . Ps 104:4
for they are God's *m*. . . . . Rom 13:6
commend ourselves as *m*. . . . . 2 Cor 6:4
Are they *m* of Christ . . . . . 2 Cor 11:23
If anyone *m* . . . . . 1 Pet 4:11

MINISTRIES
are differences of *m* . . . . . 1 Cor 12:5

MINISTRY
I magnify my *m* . . . . . Rom 11:13
But if the *m* of death. . . . . 2 Cor 3:7
since we have this *m* . . . . . 2 Cor 4:1
and has given us the *m* . . . . . 2 Cor 5:18
for the work of *m*. . . . . Eph 4:12
m which you have. . . . . Col 4:17
fulfill your *m*. . . . . 2 Tim 4:5
a more excellent *m*. . . . . Heb 8:6

MINT
For you pay tithe of *m* . . . . . Matt 23:23

MIRACLE
saying, 'Show a *m* . . . . . Ex 7:9
no one who works a *m* . . . . . Mark 9:39
that a notable *m* . . . . . Acts 4:16

MIRACLES
God worked unusual *m*. . . . . Acts 19:11
the working of *m* . . . . . 1 Cor 12:10
Are all workers of *m* . . . . . 1 Cor 12:29
with various *m*. . . . . Heb 2:4

MIRIAM
Sister of Aaron and Moses, Num 26:59
Chosen by God; called a prophetess, Ex 15:20
Punished for rebellion, Num 12:1–16
Buried at Kadesh, Num 20:1

MIRTH
I will test you with *m*. . . . . Eccl 2:1
is in the house of *m*. . . . . Eccl 7:4
joy is darkened, the *m* . . . . . Is 24:11

MISER
eat the bread of a *m* . . . . . Prov 23:6

MISERIES
m that are coming. . . . . James 5:1

MISERY
would forget your *m* . . . . . Job 11:16
and remember his *m* . . . . . Prov 31:7

MISTREATED
But the Egyptians *m*. . . . . Deut 26:6
those who are *m* . . . . . Heb 13:3

MISTREATS
m his father and . . . . . Prov 19:26

MITES
widow putting in two *m*. . . . . Luke 21:2

MIZPAH
Site of covenant between Jacob and Laban, Gen 31:44–53
——— Town of Benjamin; outraged Israelites gather here, Josh 18:21, 26; Judg 20:1, 3
Samuel gathers Israel, 1 Sam 7:5–16; 10:17–25
Residence of Gedaliah, 2 Kin 25:23, 25

MOAB
Son of Lot, Gen 19:33–37
——— Country of the Moabites, Deut 1:5

MOABITES
Descendants of Lot, Gen 19:36, 37
Join Midian in cursing Israel, Num 22:4
Excluded from Israel, Deut 23:3–6
Kindred of Ruth, Ruth 1:4
Subdued by Israel, 1 Sam 14:47; 2 Sam 8:2; 2 Kin 3:4–27
Women of, lead Solomon astray, 1 Kin 11:1–8
Prophecies concerning, Is 11:14; 15:1–9; Jer 48:1–47; Amos 2:1–3

MOAN
m sadly like doves . . . . . Is 59:11

MOCK
I will *m* when your . . . . . Prov 1:26
Fools *m* at sin . . . . . Prov 14:9
to the Gentiles to *m* . . . . . Matt 20:19

MOCKED
at noon, that Elijah *m* . . . . . 1 Kin 18:27
"I am one *m* by his . . . . . Job 12:4
knee before Him and *m* . . . . Matt 27:29
deceived, God is not *m*. . . . . Gal 6:7

MOCKER
Wine is a *m*. . . . . Prov 20:1

MOCKERS
that there would be *m* . . . . . Jude 18

MOCKINGS
others had trial of *m* . . . . . Heb 11:36

MOCKS
He who *m* the poor. . . . . Prov 17:5

MODERATION
with propriety and *m* . . . . . 1 Tim 2:9

MOLECH
God of the Ammonites; worshiped by Solomon, 1 Kin 11:7
Human sacrifice made to, Lev 18:21; 2 Kin 23:10

MOMENT
consume them in a *m*. . . . . Num 16:21
In a *m* they die . . . . . Job 34:20
face from you for a *m* . . . . . Is 54:8
in a *m*, in the . . . . . 1 Cor 15:52
which is but for a *m*. . . . . 2 Cor 4:17

MONEY
does not put out his *m* . . . . . Ps 15:5
m answers every. . . . . Eccl 10:19
be redeemed without *m* . . . . . Is 52:3
and you who have no *m* . . . . . Is 55:1
of the *m* changers . . . . . Matt 21:12
and hid his lord's *m* . . . . . Matt 25:18
promised to give him *m* . . . . Mark 14:11
Carry neither *m* . . . . . Luke 10:4
I sent you without *m* . . . . . Luke 22:35
the *m* changers doing . . . . . John 2:14
be purchased with *m* . . . . . Acts 8:20
not greedy for *m* . . . . . 1 Tim 3:3
m is a root of all . . . . . 1 Tim 6:10
not greedy for *m*. . . . . Titus 1:7

MONSTER
me up like a *m* . . . . . Jer 51:34
of Egypt, O great *m* . . . . . Ezek 29:3

MOON
until the *m* is no more . . . . . Ps 72:7
morning, fair as the *m* . . . . . Song 6:10
sun and *m* grow dark . . . . . Joel 2:10
m will not give its. . . . . Mark 13:24

MORDECAI
Esther's guardian; advises her, Esth 2:5–20
Reveals plot to kill the king, Esth 2:21–23
Refuses homage to Haman, Esth 3:1–6
Honored by the king, Esth 6:1–12
Exalted highly, Esth 8:15; 9:4
Institutes feast of Purim, Esth 9:20–31

MORIAH
God commands Abraham to sacrifice Isaac here, Gen 22:1–13
Site of Solomon's temple, 2 Chr 3:1

MORNING
the eyelids of the *m*. . . . . Job 41:18
Evening and *m* and at. . . . . Ps 55:17
the wings of the *m* . . . . . Ps 139:9
looks forth as the *m* . . . . . Song 6:10
Lucifer, son of the *m* . . . . . Is 14:12
established as the *m* . . . . . Hos 6:3
very early in the *m* . . . . . Luke 24:1
the Bright and *M* Star. . . . . Rev 22:16

MORSEL
or eaten my *m* by . . . . . Job 31:17
Better is a dry *m* . . . . . Prov 17:1
Esau, who for one *m* . . . . . Heb 12:16

MORTAL
sin reign in your *m* . . . . . Rom 6:12
and this *m* must put. . . . . 1 Cor 15:53

MORTALITY
m may be swallowed . . . . . 2 Cor 5:4

MORTALS
with idolatrous *m* . . . . . Ps 26:4

MOSES
Born; hidden by mother; adopted by Pharaoh's daughter, Ex 2:1–10
Kills Egyptian and flees to Midian, Ex 2:11–22
Receives call from God, Ex 3:1—4:17
Returns to Israelites in Egypt, Ex 4:18–31
Wins Israel's deliverance with plagues, Ex 5:1—6:13; 6:28—11:10; 12:29–42
Leads Israel out of Egypt and through the Red Sea, Ex 13:17—14:31
His song of praise, Ex 15:1–18
Provides miraculously for the people, Ex 15:22—17:7
Appoints judges, Ex 18
Receives the law on Mount Sinai, Ex 19—23
Receives instructions for tabernacle, Ex 25—31
Intercedes for Israel's sin, Ex 32
Recommissioned and encouraged, Ex 33; 34
Further instructions and building of the tabernacle, Ex 35—40
Consecrates Aaron, Lev 8:1–36
Takes census, Num 1:1–54
Resumes journey to Canaan, Num 10:11–36
Complains; 70 elders appointed, Num 11:1–35
Intercedes for people when they refuse to enter Canaan, Num 14:11–25
Puts down Korah's rebellion, Num 16
Sins in anger, Num 20:1–13
Makes bronze serpent, Num 21:4–9
Travels toward Canaan, Num 21:10–20
Takes second census, Num 26
Commissions Joshua as his successor, Num 27:12–23
Receives further laws, Num 28—30
Commands conquest of Midian, Num 31
Final instructions, Num 32—36
Forbidden to enter Promised Land, Deut 3:23–28
Gives farewell messages, Deut 32; 33
Sees Promised Land; dies, Deut 34:1–7
Is mourned and extolled, Deut 34:8–12
Appears with Christ at Transfiguration, Matt 17:1–3

MOST
His mouth is *m* sweet. . . . . Song 5:16
on your *m* holy faith . . . . . Jude 20

MOTH
m will eat them . . . . . Is 50:9
where *m* and rust . . . . . Matt 6:19

MOTHER
because she was the *m*. . . . . Gen 3:20
like a joyful *m*. . . . . Ps 113:9
the only one of her *m*. . . . . Song 6:9
m might have been my. . . . . Jer 20:17
leave his father and *m*. . . . . Matt 19:5
"Behold your *m* . . . . . John 19:27
free, which is the *m* . . . . . Gal 4:26
The *M* of Harlots . . . . . Rev 17:5

MOUNT
come up to *M* Sinai . . . . . Ex 19:23
you like *M* Carmel . . . . . Song 7:5
they shall *m* up with . . . . . Is 40:31
for this Hagar is *M* . . . . . Gal 4:25

MOUNT CARMEL
Prophets gather at, 1 Kin 18:19, 20
Elisha journeys to, 2 Kin 2:25
Shunammite woman comes to Elisha at, 2 Kin 4:25

MOUNT EBAL
Cursed by God, Deut 11:29
Joshua builds an altar on, Josh 8:30

MOUNT GERIZIM
Mount of blessing, Deut 11:29; 27:12
Jotham speaks to people of Shechem here, Judg 9:7
Samaritans' sacred mountain, John 4:20, 21

MOUNT GILBOA
Men of Israel slain at, 1 Sam 31:1
Saul and his sons slain at, 1 Sam 31:8

MOUNT GILEAD
Gideon divides the people for battle at, Judg 7:3

MOUNT HOR
Lord speaks to Moses and Aaron on, Num 20:23
Aaron dies on, Num 20:25–28

MOUNT HOREB
Sons of Israel stripped of ornaments at, Ex 33:6
The same as Sinai, Ex 3:1

MOUNT OF OLIVES
See OLIVES, MOUNT OF

MOUNT SINAI
Lord descends upon, in fire, Ex 19:18
Lord calls Moses to the top of, Ex 19:20
The glory of the Lord rests on, for six days, Ex 24:16

MOUNT TABOR
Deborah sends Barak there to defeat Canaanites, Judg 4:6–14

MOUNT ZION
Survivors shall go out from, 2 Kin 19:31

MOUNTAIN
to Horeb, the *m* . . . . . Ex 3:1
"But as a *m* falls . . . . . Job 14:18
You have made my *m*. . . . . Ps 30:7
of many peaks is the *m*. . . . . Ps 68:15
let us go up to the *m* . . . . . Is 2:3
image became a great *m* . . . . . Dan 2:35
Who are you, O great *m*. . . . . Zech 4:7
you will say to this *m* . . . . . Matt 17:20
with Him on the holy *m* . . . . . 2 Pet 1:18

MOUNTAINS
He removes the *m*. . . . . Job 9:5
Surely the *m* yield . . . . . Job 40:20
m will bring peace. . . . . Ps 72:3
excellent than the *m* . . . . . Ps 76:4
m were brought forth . . . . . Ps 90:2
m melt like wax at the . . . . . Ps 97:5
m skipped like rams . . . . . Ps 114:4
m surround Jerusalem . . . . . Ps 125:2
m shall depart and the . . . . . Is 54:10
in Judea flee to the *m* . . . . . Matt 24:16
that I could remove *m* . . . . . 1 Cor 13:2
m were not found . . . . . Rev 16:20

MOURN
and you *m* at last. . . . . Prov 5:11
a time to *m* . . . . . Eccl 3:4
are those who *m* . . . . . Matt 5:4
Lament and *m* and weep . . . . James 4:9
of the earth will *m* . . . . . Rev 1:7

MOURNED
we *m* to you . . . . . Matt 11:17
and have not rather *m* . . . . . 1 Cor 5:2

MOURNING
This is a deep *m*. . . . . Gen 50:11
m all the day long . . . . . Ps 38:6
m shall be ended . . . . . Is 60:20
men break bread in *m* . . . . . Jer 16:7
I will turn their *m*. . . . . Jer 31:13
shall be a great *m* . . . . . Zech 12:11
be turned to *m* and . . . . . James 4:9

MOURNS
heavily, as one who *m*. . . . . Ps 35:14
The earth *m* and fades. . . . . Is 24:4
for Him as one *m* . . . . . Zech 12:10

MOUTH
"Who has made man's *m*. . . . . Ex 4:11
Out of the *m* of babes . . . . . Ps 8:2
The *m* of the righteous . . . . . Ps 37:30
m shall speak wisdom. . . . . Ps 49:3
iniquity stops its *m* . . . . . Ps 107:42

knowledge, but the *m* . . . . . Prov 10:14
m preserves his life . . . . . Prov 13:3
The *m* of an immoral . . . . . Prov 22:14
and a flattering *m* . . . . . Prov 26:28
m speaking pompous. . . . . Dan 7:8
the doors of your *m* . . . . . Mic 7:5
m defiles a man. . . . . Matt 15:11
m I will judge you . . . . . Luke 19:22
I will give you a *m* . . . . . Luke 21:15
m confession is made . . . . . Rom 10:10
m great swelling words. . . . . Jude 16
vomit you out of My *m* . . . . . Rev 3:16

MOVE
and the earth will *m*. . . . . Is 13:13
the mountain shall *m* . . . . . Zech 14:4
in Him we live and *m* . . . . . Acts 17:28

MOVED
shall never be *m* . . . . . Ps 15:5
she shall not be *m*. . . . . Ps 46:5
spoke as they were *m* . . . . . 2 Pet 1:21

MUCH
m study is. . . . . Eccl 12:12
m better than wine is . . . . . Song 4:10
to whom *m* is given . . . . . Luke 12:48
M more then. . . . . Rom 5:9

MULTIPLIED
sorrows shall be *m* . . . . . Ps 16:4
of the disciples *m* . . . . . Acts 6:7
word of God grew and *m* . . . Acts 12:24

MULTIPLY
"Be fruitful and *m* . . . . . Gen 1:22
m your descendants . . . . . Gen 16:10
m my days as the. . . . . Job 29:18
m the descendants . . . . . Jer 33:22

MULTITUDE
stars of heaven in *m* . . . . . Deut 1:10
Your house in the *m* . . . . . Ps 5:7
m that kept a pilgrim . . . . . Ps 42:4
In the *m* of words sin . . . . . Prov 10:19
In a *m* of people is a . . . . . Prov 14:28
compassion on the *m* . . . . . Matt 15:32
with the angel a *m* . . . . . Luke 2:13
"love will cover a *m* . . . . . 1 Pet 4:8
and behold, a great *m*. . . . . Rev 7:9

MURDER
"You shall not *m* . . . . . Ex 20:13
'You shall not *m* . . . . . Matt 5:21
threats and *m* against . . . . . Acts 9:1
You *m* and covet and . . . . . James 4:2

MURDERED
sons of those who *m*. . . . . Matt 23:31
Jesus whom you *m* . . . . . Acts 5:30
one and *m* his brother . . . . . 1 John 3:12

MURDERER
He was a *m* from the . . . . . John 8:44
and asked for a *m* . . . . . Acts 3:14
of you suffer as a *m* . . . . . 1 Pet 4:15
his brother is a *m* . . . . . 1 John 3:15

MURDERERS
in it, but now *m*. . . . . Is 1:21
and profane, for *m* . . . . . 1 Tim 1:9
abominable, *m* . . . . . Rev 21:8

MURDERS
evil thoughts, *m*. . . . . Matt 15:19
envy, *m*, drunkenness . . . . . Gal 5:21

MUSIC
So David played *m* . . . . . 1 Sam 18:10
m are brought low . . . . . Eccl 12:4
the house, he heard *m* . . . . . Luke 15:25

MUSING
while I was *m* . . . . . Ps 39:3

MUTE
Or who makes the *m* . . . . . Ex 4:11
m who does not open . . . . . Ps 38:13
I was *m* with silence . . . . . Ps 39:2
I was *m* . . . . . Ps 39:9

MUTILATION
beware of the *m* . . . . . Phil 3:2

MUTUAL
by the *m* faith both . . . . . Rom 1:12

MUZZLE
"You shall not *m* . . . . . Deut 25:4
"You shall not *m*. . . . . 1 Tim 5:18

MYSTERIES
to you to know the *m* . . . . . Matt 13:11
and understand all *m*. . . . . 1 Cor 13:2
the spirit he speaks *m* . . . . . 1 Cor 14:2

MYSTERIOUS
today is not too *m*. . . . . Deut 30:11

MYSTERY
given to know the *m* . . . . . Mark 4:11
wisdom of God in a *m* . . . . . 1 Cor 2:7
Behold, I tell you a *m* . . . . . 1 Cor 15:51
made known to us the *m* . . . . . Eph 1:9
This is a great *m* . . . . . Eph 5:32
m which has been. . . . . Col 1:26
the *m* of godliness. . . . . 1 Tim 3:16

NAAMAN
Captain in the Syrian army, 2 Kin 5:1–11
Healed of his leprosy, 2 Kin 5:14–17
Referred to by Christ, Luke 4:27

NABAL
Refuses David's request, 1 Sam 25:2–12
Escapes David's wrath but dies of a stroke, 1 Sam 25:13–39

NABOTH
Murdered for his vineyard by King Ahab, 1 Kin 21:1–16
His murder avenged, 1 Kin 21:17–25

NADAB
Eldest of Aaron's four sons, Ex 6:23
Takes part in affirming covenant, Ex 24:1, 9–12
Becomes priest, Ex 28:1
Consumed by fire, Lev 10:1–7
——— King of Israel, 1 Kin 14:20
Killed by Baasha, 1 Kin 15:25–31

NAHASH
King of Ammon; makes impossible demands, 1 Sam 11:1–15

NAHOR
Grandfather of Abraham, Gen 11:24–26
——— Son of Terah, brother of Abraham, Gen 11:17

NAHUM
Inspired prophet to Judah concerning Nineveh, Nah 1:1

NAILED
n it to the cross . . . . . Col 2:14

NAIN
Village south of Nazareth; Jesus raises widow's son here, Luke 7:11–17

NAIOTH
Prophets' school in Ramah, 1 Sam 19:18, 19, 22, 23

NAKED
And they were both *n* . . . . . Gen 2:25
knew that they were *n* . . . . . Gen 3:7
"*N* I came from my. . . . . Job 1:21
Isaiah has walked *n* . . . . . Is 20:3
I was *n* and you . . . . . Matt 25:36
and fled from them *n*. . . . . Mark 14:52
shall not be found *n*. . . . . 2 Cor 5:3
but all things are *n* . . . . . Heb 4:13
brother or sister is *n* . . . . . James 2:15
poor, blind, and *n*. . . . . Rev 3:17

NAKEDNESS
of Canaan, saw the *n*. . . . . Gen 9:22
or famine, or *n* . . . . . Rom 8:35
often, in cold and *n* . . . . . 2 Cor 11:27
n may not be revealed . . . . . Rev 3:18

NAME
Abram called on the *n*. . . . . Gen 13:4
Israel shall be your *n* . . . . . Gen 35:10
This is My *n* forever. . . . . Ex 3:15
shall not take the *n*. . . . . Ex 20:7
are called by the *n* . . . . . Deut 28:10
glorious and awesome *n* . . . . Deut 28:58
by My *n* will humble. . . . . 2 Chr 7:14
and he has no *n*. . . . . Job 18:17
excellent is Your *n* . . . . . Ps 8:1
n will put their trust . . . . . Ps 9:10
be His glorious *n*. . . . . Ps 72:19
n is great in Israel . . . . . Ps 76:1
do not call on Your *n* . . . . . Ps 79:6
to Your *n* give glory . . . . . Ps 115:1
above all Your *n* . . . . . Ps 138:2
He calls them all by *n*. . . . . Ps 147:4
The *n* of the LORD is a . . . . . Prov 18:10
A good *n* is to be. . . . . Prov 22:1
what is His Son's *n* . . . . . Prov 30:4
make mention of Your *n* . . . . . Is 26:13
the LORD, that is My *n* . . . . . Is 42:8
be to the LORD for a *n*. . . . . Is 55:13
be called by a new *n* . . . . . Is 62:2
Everlasting is Your *n* . . . . . Is 63:16
who calls on Your *n*. . . . . Is 64:7
it shall be to Me a *n* . . . . . Jer 33:9
and made Yourself a *n* . . . . . Dan 9:15
we will walk in the *n* . . . . . Mic 4:5
They will call on My *n*. . . . . Zech 13:9
n shall be great. . . . . Mal 1:11
to you who fear My *n* . . . . . Mal 4:2
you shall call His *n* . . . . . Matt 1:21
hallowed be Your *n*. . . . . Matt 6:9
prophesied in Your *n* . . . . . Matt 7:22
righteous man in the *n* . . . . . Matt 10:41
n Gentiles will trust . . . . . Matt 12:21
together in My *n* . . . . . Matt 18:20
will come in My *n* . . . . . Matt 24:5
"My *n* is Legion . . . . . Mark 5:9
The virgin's *n* was. . . . . Luke 1:27
"His *n* is John. . . . . Luke 1:63
and cast out your *n*. . . . . Luke 6:22
who believe in His *n* . . . . . John 1:12
comes in his own *n* . . . . . John 5:43

his own sheep by *n* . . . . . John 10:3
through faith in His *n* . . . . . Acts 3:16
there is no other *n* . . . . . Acts 4:12
suffer shame for His *n* . . . . . Acts 5:41
which is above every *n*. . . . . Phil 2:9
deed, do all in the *n* . . . . . Col 3:17
a more excellent *n* . . . . . Heb 1:4
blaspheme that noble *n*. . . . . James 2:7
reproached for the *n* . . . . . 1 Pet 4:14
you hold fast to My *n*. . . . . Rev 2:13
n that you are alive. . . . . Rev 3:1
having His Father's *n* . . . . . Rev 14:1
and glorify Your *n* . . . . . Rev 15:4
n written that no one . . . . . Rev 19:12

NAME'S
saved them for His *n*. . . . . Ps 106:8
forgiven you for His *n* . . . . . 1 John 2:12

NAMED
let my name be *n* . . . . . Gen 48:16
I have *n* you. . . . . Is 45:4

NAOMI
Widow of Elimelech, Ruth 1:1–3
Returns to Bethlehem with Ruth, Ruth 1:14–19
Arranges Ruth's marriage to Boaz, Ruth 3; 4

NAPHTALI
Son of Jacob by Bilhah, Gen 30:1–8
Receives Jacob's blessing, Gen 49:21, 28
——— Tribe of:
Numbered, Num 1:42, 43
Territory assigned to, Josh 19:32–39
Joins Gideon's army, Judg 7:23
Attacked by Ben-Hadad and Tiglath-Pileser, 1 Kin 15:20; 2 Kin 15:29
Prophecy of great light in; fulfilled in Christ's ministry, Is 9:1–7; Matt 4:12–16

NARROW
"Enter by the *n* gate . . . . . Matt 7:13
n is the gate and . . . . . Matt 7:14

NATHAN
Son of David, 2 Sam 5:14
Mary's lineage traced through, Zech 12:12
——— Prophet under David and Solomon, 1 Chr 29:29
Reveals God's plan to David, 2 Sam 7:2–29
Rebukes David's sin, 2 Sam 12:1–15
Reveals Adonijah's plot, 1 Kin 1:10–46

NATHANAEL
One of Christ's disciples, John 1:45–51

NATION
make you a great *n* . . . . . Gen 12:2
You slay a righteous *n* . . . . . Gen 20:4
priests and a holy *n* . . . . . Ex 19:6
dealt thus with any *n* . . . . . Ps 147:20
exalts a *n*. . . . . Prov 14:34
lift up sword against *n* . . . . . Is 2:4
that the righteous *n* . . . . . Is 26:2
a small one a strong *n* . . . . . Is 60:22
n that was not called . . . . . Is 65:1
n changed its gods . . . . . Jer 2:11
I will make them one *n*. . . . . Ezek 37:22
since there was a *n* . . . . . Dan 12:1
n will rise against . . . . . Matt 24:7
for he loves our *n* . . . . . Luke 7:5
those who are not a *n* . . . . . Rom 10:19
tribe, tongue, and *n* . . . . . Rev 13:7

NATIONS
father of many *n* . . . . . Gen 17:5
mother of *n* . . . . . Gen 17:16
itself among the *n* . . . . . Num 23:9
Why do the *n* rage . . . . . Ps 2:1
I will give You the *n* . . . . . Ps 2:8
n shall serve Him . . . . . Ps 72:11
n shall call Him . . . . . Ps 72:17
n shall fear the name. . . . . Ps 102:15
is high above all *n*. . . . . Ps 113:4
All *n* before Him are . . . . . Is 40:17
n who do not know . . . . . Is 55:5
the wise men of the *n* . . . . . Jer 10:7
the Desire of All *N* . . . . . Hag 2:7
n shall be joined . . . . . Zech 2:11
witness to all the *n* . . . . . Matt 24:14
disciples of all the *n* . . . . . Matt 28:19
house of prayer for all *n* . . . Mark 11:17
who was to rule all *n* . . . . . Rev 12:5
the healing of the *n* . . . . . Rev 22:2

NATURAL
women exchanged the *n*. . . . . Rom 1:26
the men, leaving the *n* . . . . . Rom 1:27
did not spare the *n* . . . . . Rom 11:21
n man does not receive . . . . . 1 Cor 2:14
It is sown a *n* body . . . . . 1 Cor 15:44
not first, but the *n* . . . . . 1 Cor 15:46

NATURE
for what is against *n* . . . . . Rom 1:26
n itself teach you . . . . . 1 Cor 11:14
We who are Jews by *n* . . . . . Gal 2:15
by *n* children of wrath. . . . . Eph 2:3
of the divine *n* . . . . . 2 Pet 1:4

NAZARENE
Jesus to be called, Matt 2:23
Descriptive of Jesus' followers, Acts 24:5

NAZARETH
Town in Galilee; considered obscure, John 1:46
City of Jesus' parents, Matt 2:23
Early home of Jesus, Luke 2:39–51
Jesus rejected by, Luke 4:16–30

NAZIRITE
the vow of a *N*. . . . . Num 6:2
N to God from the womb . . . . Judg 13:5

NEAR
that has God so *n* to it . . . . . Deut 4:7
But the word is very *n* . . . . . Deut 30:14
The LORD is *n* to all . . . . . Ps 145:18
upon Him while He is *n* . . . . . Is 55:6
know that it is *n* . . . . . Matt 24:33
kingdom of God is *n* . . . . . Luke 21:31
"The word is *n* . . . . . Rom 10:8
to those who were *n*. . . . . Eph 2:17
for the time is *n* . . . . . Rev 1:3

NEARER
now our salvation is *n*. . . . . Rom 13:11

NEBO
Babylonian god, Is 46:1
——— Summit of Pisgah; Moses dies here, Deut 32:49; 34:1, 5

NEBUCHADNEZZAR
Monarch of the Neo-Babylonian Empire (605–562 B.C.); carries Jews captive to Babylon, Dan 1:1–3
Crushes Jehoiachin's revolt, 2 Kin 24:10–17
Destroys Jerusalem; captures Zedekiah, Jer 39:5–8
Prophecies concerning, Is 14:4–27; Jer 21:7–10; 25:8, 9; 27:4–11; 32:28–36; 43:10–13; Ezek 26:7–12

NEBUZARADAN
Nebuchadnezzar's captain at siege of Jerusalem, 2 Kin 25:8–20
Protects Jeremiah, Jer 39:11–14

NECESSARY
mouth more than my *n* . . . . . Job 23:12
and thus it was *n* . . . . . Luke 24:46
burden than these *n*. . . . . Acts 15:28
I found it *n* to write . . . . . Jude 3

NECESSITIES
have provided for my *n* . . . . . Acts 20:34
and again for my *n*. . . . . Phil 4:16

NECESSITY
n is laid upon me. . . . . 1 Cor 9:16
not grudgingly or of *n*. . . . . 2 Cor 9:7

NECK
smooth part of his *n* . . . . . Gen 27:16
and grace to your *n*. . . . . Prov 3:22
n was an iron sinew. . . . . Is 48:4
were hung around his *n* . . . . . Matt 18:6
ran and fell on his *n* . . . . . Luke 15:20

NECKS
stiffened their *n* . . . . . Neh 9:29
with outstretched *n* . . . . . Is 3:16
who risked their own *n*. . . . . Rom 16:4

NEED
in nakedness, and in *n* . . . . . Deut 28:48
a prowler, and your *n* . . . . . Prov 24:34
the things you have *n* . . . . . Matt 6:8
'The Lord has *n* . . . . . Matt 21:3
each as anyone had *n* . . . . . Acts 4:35
hand, "I have no *n*. . . . . 1 Cor 12:21
who ministered to my *n*. . . . . Phil 2:25
supply all your *n* . . . . . Phil 4:19
to help in time of *n* . . . . . Heb 4:16
sees his brother in *n*. . . . . 1 John 3:17
The city had no *n*. . . . . Rev 21:23

NEEDY
your poor and your *n* . . . . . Deut 15:11
They push the *n* . . . . . Job 24:4
n shall not always be. . . . . Ps 9:18
He will deliver the *n* . . . . . Ps 72:12
and lifts the *n* . . . . . Ps 113:7
to rob the *n* of . . . . . Is 10:2
n will lie down in. . . . . Is 14:30
a strength to the *n* . . . . . Is 25:4

NEGLECT
n the gift that is. . . . . 1 Tim 4:14
if we *n* so great a . . . . . Heb 2:3

NEGLECTED
n the weightier . . . . . Matt 23:23
their widows were *n* . . . . . Acts 6:1

NEHEMIAH
Jewish cupbearer to King Artaxerxes; prays for restoration of Jerusalem, Neh 1:4–11
King commissions him to rebuild walls, Neh 2:1–8
Overcomes opposition and accomplishes rebuilding, Neh 4—6

Appointed governor, Neh 5:14
Participates with Ezra in restored worship, Neh 8—10
Registers the people and the priests and Levites, Neh 11:1—12:26
Dedicates the wall, Neh 12:27–43
Returns to Jerusalem after absence and institutes reforms, Neh 13:4–31

NEIGHBOR
you shall love your *n* . . . . . Lev 19:18
for better is a *n* . . . . . Prov 27:10
every man teach his *n* . . . . . Jer 31:34
gives drink to his *n*. . . . . Hab 2:15
'You shall love your *n*. . . . . Matt 5:43
"And who is my *n* . . . . . Luke 10:29
"You shall love your *n* . . . . . Rom 13:9

NEST
and make its *n*. . . . . Job 39:27
n is a man who wanders . . . . . Prov 27:8
though you set your *n*. . . . . Obad 4
that he may set his *n* . . . . . Hab 2:9

NET
me with His *n* . . . . . Job 19:6
have hidden their *n* . . . . . Ps 35:7
They have prepared a *n* . . . . . Ps 57:6
an antelope in a *n* . . . . . Is 51:20
catch in their *n*. . . . . Hab 1:15
I will let down the *n*. . . . . Luke 5:5
to them, "Cast the *n* . . . . . John 21:6

NETHINIM
Servants of the Levites, Ezra 8:20
Possible origins of:
Gibeonites, Josh 9:23–27
Solomon's forced laborers, 1 Kin 9:20, 21
Mentioned, 1 Chr 9:2; Ezra 2:43–54; 7:24; 8:17; Neh 3:31; 7:46–60, 73; 10:28, 29; 11:21

NEVER
in Me shall *n* thirst . . . . . John 6:35
in Me shall *n* die . . . . . John 11:26
Love *n* fails . . . . . 1 Cor 13:8
n take away sins . . . . . Heb 10:11
"I will *n* leave you . . . . . Heb 13:5
prophecy *n* came by . . . . . 2 Pet 1:21

NEW
Now there arose a *n*. . . . . Ex 1:8
the LORD creates a *n* . . . . . Num 16:30
They chose *n* gods . . . . . Judg 5:8
and there is nothing *n* . . . . . Eccl 1:9
Behold, I will do a *n* . . . . . Is 43:19
For behold, I create *n* . . . . . Is 65:17
when I will make a *n* . . . . . Jer 31:31
n every morning . . . . . Lam 3:23
wine into *n* wineskins . . . . . Matt 9:17
of the *n* covenant . . . . . Matt 26:28
n commandment I give . . . . . John 13:34
tell or to hear some *n* . . . . . Acts 17:21
he is a *n* creation . . . . . 2 Cor 5:17
n man who is renewed . . . . . Col 3:10
when I will make a *n* . . . . . Heb 8:8
n heavens and a *n* . . . . . 2 Pet 3:13
n name written which . . . . . Rev 2:17
And they sang a *n* . . . . . Rev 5:9
And I saw a *n* heaven . . . . . Rev 21:1
I make all things *n* . . . . . Rev 21:5

NEWNESS
also should walk in *n* . . . . . Rom 6:4
should serve in the *n*. . . . . Rom 7:6

NEWS
heard this bad *n* . . . . . Ex 33:4
soul, so is good *n* . . . . . Prov 25:25
him who brings good *n* . . . . . Is 52:7

NICANOR
One of the first seven deacons, Acts 6:1–5

NICODEMUS
Pharisee; converses with Jesus, John 3:1–12
Protests unfairness of Christ's trial, John 7:50–52
Brings gifts to anoint Christ's body, John 19:39, 40

NICOLAITANS
Group teaching moral laxity, Rev 2:6–15

NICOLAS
One of the first seven deacons, Acts 6:5

NIGHT
darkness He called *N*. . . . . Gen 1:5
It is a *n* of solemn . . . . . Ex 12:42
pillar of fire by *n* . . . . . Ex 13:22
and the *n* be ended . . . . . Job 7:4
gives songs in the *n* . . . . . Job 35:10
n reveals knowledge . . . . . Ps 19:2
awake through the *n* . . . . . Ps 119:148
and stars to rule by *n* . . . . . Ps 136:9
desired You in the *n*. . . . . Is 26:9
and perished in a *n* . . . . . Jon 4:10
and continued all *n*. . . . . Luke 6:12
man came to Jesus by *n* . . . . . John 3:2
n is coming when no . . . . . John 9:4
came to Jesus by *n* . . . . . John 19:39
The *n* is far spent . . . . . Rom 13:12
as a thief in the *n* . . . . . 1 Thess 5:2
We are not of the *n* . . . . . 1 Thess 5:5
there shall be no *n* . . . . . Rev 21:25
there shall be no *n* . . . . . Rev 22:5

NILE
Hebrew children drowned in, Ex 1:22
Moses hidden in, Ex 2:3–10
Water of, turned to blood, Ex 7:14–21
Mentioned in prophecies, Is 19:5–8; 23:3; 27:12; Jer 46:7–9; Amos 9:5

NIMROD
Ham's grandson, Gen 10:6–12

NINE
where are the *n*. . . . . Luke 17:17

NINETY-NINE
he not leave the *n* . . . . . Matt 18:12
n just persons . . . . . Luke 15:7

NINEVEH
Capital of Assyria, 2 Kin 19:36
Jonah preaches to; people repent, Jon 3:1–10; Matt 12:41
Prophecy against, Nah 2:13—3:19; Zeph 2:13–15

NOAH
Son of Lamech, Gen 5:28–32
Finds favor with God; commissioned to build the ark, Gen 6:8–22
Fills ark and survives flood, Gen 7
Leaves ark; builds altar; receives God's promise, Gen 8
God's covenant with, Gen 9:1–17
Blesses and curses his sons; dies, Gen 9:18–29

NOB
City of priests; David flees to, 1 Sam 21:1–9
Priests of, killed by Saul, 1 Sam 22:9–23

NOBLE
whatever things are *n*. . . . . Phil 4:8
not blaspheme that *n* . . . . . James 2:7

NOBLES
voice of *n* was hushed. . . . . Job 29:10
king is the son of *n* . . . . . Eccl 10:17
n have sent their lads . . . . . Jer 14:3
your *n* rest in the . . . . . Nah 3:18

NOD
Place (east of Eden) of Cain's exile, Gen 4:16, 17

NOISE
The *n* of a multitude . . . . . Is 13:4
people who make a *n*. . . . . Is 17:12
of Egypt, is but a *n* . . . . . Jer 46:17
They have made a *n* . . . . . Lam 2:7
away with a great *n* . . . . . 2 Pet 3:10

NOSTRILS
n the breath of life . . . . . Gen 2:7
breath of God in my *n* . . . . . Job 27:3
breath is in his *n* . . . . . Is 2:22

NOTE
urge you, brethren, *n* . . . . . Rom 16:17
n those who so walk . . . . . Phil 3:17

NOTHING
For now you are *n*. . . . . Job 6:21
rich, yet has *n* . . . . . Prov 13:7
"It is good for *n*. . . . . Prov 20:14
before Him are as *n* . . . . . Is 40:17
their works are *n* . . . . . Is 41:29
I can of Myself do *n*. . . . . John 5:30
Me you can do *n*. . . . . John 15:5
men, it will come to *n* . . . . . Acts 5:38
bring to *n* the things . . . . . 1 Cor 1:28
For I know of *n* against. . . . . 1 Cor 4:4
have not love, I am *n* . . . . . 1 Cor 13:2
love, it profits me *n* . . . . . 1 Cor 13:3
Be anxious for *n*. . . . . Phil 4:6
For we brought *n* . . . . . 1 Tim 6:7
complete, lacking *n*. . . . . James 1:4
name's sake, taking *n* . . . . . 3 John 7

NOTORIOUS
n prisoner called . . . . . Matt 27:16

NOURISHED
"I have *n* and . . . . . Is 1:2
n and knit together . . . . . Col 2:19
n in the words of. . . . . 1 Tim 4:6

NOURISHES
n and cherishes it . . . . . Eph 5:29

NOVICE
not a *n*, lest being . . . . . 1 Tim 3:6

NUMBER
if a man could *n* . . . . . Gen 13:16
that I may know the *n* . . . . . 2 Sam 24:2
things without *n* . . . . . Job 5:9
For now You *n* my steps . . . . . Job 14:16
n the clouds by wisdom . . . . . Job 38:37

teach us to *n* our days . . . . . Ps 90:12
He counts the *n*. . . . . Ps 147:4
which no one could *n*. . . . . Rev 7:9
His *n* is 666 . . . . . Rev 13:18

NUMBERED
are more than can be *n*. . . . . Ps 40:5
God has *n* your kingdom . . . . Dan 5:26
'And He was *n* with . . . . . Luke 22:37

OAKS
Wail, O *o* of Bashan. . . . . Zech 11:2

OATH
people feared the *o* . . . . . 1 Sam 14:26
for the sake of your *o* . . . . . Eccl 8:2
I may establish the *o* . . . . . Jer 11:5
And you shall be an *o* . . . . . Jer 42:18
he denied with an *o* . . . . . Matt 26:72
o which He swore. . . . . Luke 1:73
themselves under an *o* . . . . . Acts 23:12

OATHS
shall perform your *o* . . . . . Matt 5:33
because of the *o* . . . . . Matt 14:9

OBADIAH
King Ahab's steward, 1 Kin 18:3–16
——— Prophet of Judah, Obad 1

OBED
Son of Boaz and Ruth, Ruth 4:17–22

OBED-EDOM
Philistine from Gath; ark of the Lord left in his house, 2 Sam 6:10–12; 1 Chr 13:13, 14

OBEDIENCE
and apostleship for *o*. . . . . Rom 1:5
o many will be made . . . . . Rom 5:19
captivity to the *o* . . . . . 2 Cor 10:5
confidence in your *o*. . . . . Philem 21
yet He learned *o*. . . . . Heb 5:8
for *o* and sprinkling . . . . . 1 Pet 1:2

OBEDIENT
you are willing and *o*. . . . . Is 1:19
of the priests were *o* . . . . . Acts 6:7
make the Gentiles *o* . . . . . Rom 15:18
bondservants, be *o* to . . . . . Eph 6:5
Himself and became *o*. . . . . Phil 2:8
homemakers, good, *o*. . . . . Titus 2:5
as *o* children . . . . . 1 Pet 1:14

OBEY
LORD, that I should *o* . . . . . Ex 5:2
God and *o* His voice. . . . . Deut 4:30
o the commandments . . . . . Deut 11:27
His voice we will *o* . . . . . Josh 24:24
o is better than . . . . . 1 Sam 15:22
they hear of me they *o* . . . . . Ps 18:44
if you diligently *o* . . . . . Zech 6:15
o God rather than men . . . . . Acts 5:29
and do not *o* the truth. . . . . Rom 2:8
yourselves slaves to *o* . . . . . Rom 6:16
o your parents in all . . . . . Col 3:20
Bondservants, *o* in all . . . . . Col 3:22
on those who do not *o* . . . . . 2 Thess 1:8
O those who rule . . . . . Heb 13:17
if some do not *o* . . . . . 1 Pet 3:1

OBEYED
of sin, yet you *o* . . . . . Rom 6:17
they have not all *o*. . . . . Rom 10:16
By faith Abraham *o* . . . . . Heb 11:8
as Sarah *o* Abraham . . . . . 1 Pet 3:6

OBEYING
o the truth through . . . . . 1 Pet 1:22

OBSCURITY
shall see out of *o* . . . . . Is 29:18

OBSERVANCE
the LORD, a solemn *o* . . . . . Ex 12:42

OBSERVATION
does not come with *o* . . . . . Luke 17:20

OBSERVE
man, and *o* the upright . . . . . Ps 37:37
and let your eyes *o* . . . . . Prov 23:26
o mercy and justice . . . . . Hos 12:6
teaching them to *o* all . . . . . Matt 28:20
o days and months and. . . . . Gal 4:10
o your chaste conduct. . . . . 1 Pet 3:2

OBSERVES
o the wind will not. . . . . Eccl 11:4
He who *o* the day . . . . . Rom 14:6

OBSERVING
o his natural face. . . . . James 1:23

OBSESSED
nothing, but is *o* . . . . . 1 Tim 6:4

OBSOLETE
Now what is becoming *o* . . . . . Heb 8:13

OBSTINATE
and made his heart *o* . . . . . Deut 2:30
I knew that you were *o* . . . . . Is 48:4

OBTAIN
They shall *o* joy and . . . . . Is 35:10
they also may *o* mercy . . . . . Rom 11:31
o salvation through. . . . . 1 Thess 5:9
and covet and cannot *o*. . . . . James 4:2

OBTAINED
o a part in this . . . . . Acts 1:17
yet have now *o* mercy . . . . . Rom 11:30
endured, he *o* the . . . . . Heb 6:15
To those who have *o*. . . . . 2 Pet 1:1

OBTAINS
o favor from the LORD . . . . . Prov 8:35

ODED
Prophet of Samaria, 2 Chr 28:9–15

OFFEND
I will *o* no more . . . . . Job 34:31
that devour him will *o* . . . . . Jer 2:3
lest we *o* them. . . . . Matt 17:27
than that he should *o* . . . . . Luke 17:2
them, "Does this *o* . . . . . John 6:61

OFFENDED
So they were *o* at Him . . . . . Matt 13:57
stumbles or is *o* . . . . . Rom 14:21

OFFENDER
who make a man an *o* . . . . . Is 29:21
For if I am an *o*. . . . . Acts 25:11

OFFENSE
and a rock of *o* . . . . . Is 8:14
You are an *o* to Me . . . . . Matt 16:23
by the one man's *o* . . . . . Rom 5:17
Give no *o*. . . . . 1 Cor 10:32
the *o* of the cross . . . . . Gal 5:11
sincere and without *o*. . . . . Phil 1:10
and a rock of *o* . . . . . 1 Pet 2:8

OFFENSES
For *o* must come . . . . . Matt 18:7
impossible that no *o* . . . . . Luke 17:1
up because of our *o* . . . . . Rom 4:25

OFFER
o the blind as a . . . . . Mal 1:8
come and *o* your gift. . . . . Matt 5:24
let us continually *o*. . . . . Heb 13:15

OFFERED
to eat those things *o*. . . . . 1 Cor 8:10
the eternal Spirit *o* . . . . . Heb 9:14
so Christ was *o*. . . . . Heb 9:28
o one sacrifice . . . . . Heb 10:12
By faith Abel *o*. . . . . Heb 11:4

OFFERING
you shall bring your *o*. . . . . Lev 1:2
o You did not require . . . . . Ps 40:6
You make His soul an *o*. . . . . Is 53:10
to the LORD an *o* . . . . . Mal 3:3
Himself for us, an *o*. . . . . Eph 5:2
out as a drink *o* . . . . . Phil 2:17
o You did not . . . . . Heb 10:5
o He has perfected . . . . . Heb 10:14
is no longer an *o* . . . . . Heb 10:18

OFFERINGS
and offered burnt *o* . . . . . Gen 8:20
He remember all your *o* . . . . . Ps 20:3
In burnt *o* and . . . . . Heb 10:6

OFFICE
let another take his *o*. . . . . Ps 109:8
sitting at the tax *o* . . . . . Matt 9:9

OFFICERS
also make your *o* . . . . . Is 60:17

OFFSCOURING
You have made us an *o* . . . . . Lam 3:45
the *o* of all things. . . . . 1 Cor 4:13

OFFSPRING
My blessing on your *o* . . . . . Is 44:3
He seeks godly *o* . . . . . Mal 2:15
wife and raise up *o* . . . . . Matt 22:24
For we are also His *o*. . . . . Acts 17:28
am the Root and the *O* . . . . . Rev 22:16

OFTEN
o I wanted to gather . . . . . Luke 13:34
as *o* as you eat this. . . . . 1 Cor 11:26
in sleeplessness *o* . . . . . 2 Cor 11:27
should offer Himself *o*. . . . . Heb 9:25

OG
Amorite king of Bashan, Deut 3:1–13
Defeated and killed by Israel, Num 21:32–35

OHOLAH
Symbolic name of Samaria, Ezek 23:4, 5, 36

OIL
for the anointing *o* . . . . . Ex 25:6
I cease giving my *o* . . . . . Judg 9:9
a bin, and a little *o*. . . . . 1 Kin 17:12
poured out rivers of *o* . . . . . Job 29:6
anointed with fresh *o* . . . . . Ps 92:10
the heart of man, *o*. . . . . Ps 104:15
like the precious *o*. . . . . Ps 133:2
be as excellent *o* . . . . . Ps 141:5
thousand rivers of *o* . . . . . Mic 6:7
very costly fragrant *o* . . . . . Matt 26:7

o might have been sold . . . . . Matt 26:9
anointing him with *o* . . . . . James 5:14
and do not harm the *o* . . . . . Rev 6:6

OINTMENT
O and perfume delight . . . . . Prov 27:9
your name is *o* . . . . . Song 1:3

OLD
young, and now am *o* . . . . . Ps 37:25
all manner, new and *o* . . . . . Song 7:13
was said to those of *o* . . . . . Matt 5:21
yet fifty years *o* . . . . . John 8:57
but when you are *o* . . . . . John 21:18
Your *o* men shall dream . . . . . Acts 2:17
o man was crucified . . . . . Rom 6:6
of the *O* Testament . . . . . 2 Cor 3:14
o things have passed . . . . . 2 Cor 5:17
have put off the *o* man . . . . . Col 3:9
obsolete and growing *o* . . . . . Heb 8:13
that serpent of *o* . . . . . Rev 20:2

OLDER
o shall serve the . . . . . Gen 25:23
o than your father . . . . . Job 15:10
"Now his *o* son was . . . . . Luke 15:25
not rebuke an *o* man . . . . . 1 Tim 5:1
o women as mothers . . . . . 1 Tim 5:2

OLDEST
beginning with the *o* . . . . . John 8:9

OLIVE
a freshly plucked *o* . . . . . Gen 8:11
I am like a green *o* . . . . . Ps 52:8
of the *o* may fail . . . . . Hab 3:17
o tree which is wild . . . . . Rom 11:24

OLIVES, MOUNT OF
David flees to, 2 Sam 15:30
Prophecy concerning, Zech 14:4
Christ's triumphal entry from, Matt 21:1
Prophetic discourse delivered from, Matt 24:3
Christ's ascension from, Acts 1:9–12

OMNIPOTENT
For the Lord God *O* . . . . . Rev 19:6

OMRI
Made king of Israel by army, 1 Kin 16:16, 21, 22
Builds Samaria; reigns wickedly, 1 Kin 16:23–27

ON
City of Lower Egypt; center of sun worship, Gen 41:45, 50
Called Beth Shemesh, Jer 43:13

ONAN
Second son of Judah; slain for failure to give his brother an heir, Gen 38:8–10

ONCE
died, He died to sin *o* . . . . . Rom 6:10
for men to die *o* . . . . . Heb 9:27
also suffered *o* . . . . . 1 Pet 3:18

ONE
God may speak in *o* way . . . . . Job 33:14
Two are better than *o* . . . . . Eccl 4:9
"*O* thing you lack . . . . . Mark 10:21
o thing is needed . . . . . Luke 10:42
I and My Father are *o* . . . . . John 10:30
Me, that they may be *o* . . . . . John 17:11
o accord in the temple . . . . . Acts 2:46
for you are all *o* . . . . . Gal 3:28
to create in Himself *o* . . . . . Eph 2:15
o body and *o* Spirit . . . . . Eph 4:4
o hope of your calling . . . . . Eph 4:4
o Lord, *o* faith, *o* . . . . . Eph 4:5
o God and Father of . . . . . Eph 4:6
For there is *o* God and . . . . . 1 Tim 2:5
o Mediator between God . . . . 1 Tim 2:5
the husband of *o* wife . . . . . 1 Tim 3:2
a thousand years as *o* . . . . . 2 Pet 3:8
and these three are *o* . . . . . 1 John 5:7

ONESIMUS
Slave of Philemon converted by Paul in Rome, Philem 10–17
With Tychicus, carries Paul's letters to Colosse and to Philemon, Col 4:7–9

ONESIPHORUS
Ephesian Christian commended for his service, 2 Tim 1:16–18

OPEN
o His lips against you . . . . . Job 11:5
You *o* Your hand . . . . . Ps 104:28
O your mouth for the . . . . . Prov 31:8
and no one shall *o* . . . . . Is 22:22
a lamb in *o* country . . . . . Hos 4:16
Can a demon *o* the eyes . . . . John 10:21
our heart is wide *o* . . . . . 2 Cor 6:11
things are naked and *o* . . . . . Heb 4:13
o the scroll and to . . . . . Rev 5:2

OPENED
o not His mouth . . . . . Is 53:7
Then their eyes were *o* . . . . . Luke 24:31
o the Scriptures . . . . . Luke 24:32
o their understanding . . . . . Luke 24:45
effective door has *o* . . . . . 1 Cor 16:9
when the Lamb *o* . . . . . Rev 6:1
Now I saw heaven *o* . . . . . Rev 19:11

OPENS
o the ears of men . . . . . Job 33:16
The LORD *o* the eyes of . . . . . Ps 146:8
him the doorkeeper *o* . . . . . John 10:3
and shuts and no one *o* . . . . . Rev 3:7

OPHIR
Famous for gold, 1 Chr 29:4

OPHRAH
Town in Manasseh; home of Gideon, Judg 6:11, 15
Site of Gideon's burial, Judg 8:32

OPINION
dared not declare my *o* . . . . . Job 32:6
be wise in your own *o* . . . . . Rom 11:25

OPINIONS
falter between two *o* . . . . . 1 Kin 18:21

OPPORTUNITY
But sin, taking *o* . . . . . Rom 7:8
as we have *o* . . . . . Gal 6:10
but you lacked *o* . . . . . Phil 4:10
they would have had *o* . . . . . Heb 11:15

OPPOSES
who *o* and exalts . . . . . 2 Thess 2:4

OPPRESS
you shall not *o* . . . . . Lev 25:17
You that You should *o* . . . . . Job 10:3
He does not *o* . . . . . Job 37:23
he loves to *o* . . . . . Hos 12:7
o the widow or the . . . . . Zech 7:10
Do not the rich *o* . . . . . James 2:6

OPPRESSED
Whom have I *o* . . . . . 1 Sam 12:3
For he has *o* and . . . . . Job 20:19
fatherless and the *o* . . . . . Ps 10:18
for all who are *o* . . . . . Ps 103:6
The tears of the *o* . . . . . Eccl 4:1
He was *o* and He was . . . . . Is 53:7
her midst, and the *o* . . . . . Amos 3:9
healing all who were *o* . . . . . Acts 10:38
Lot, who was *o* by . . . . . 2 Pet 2:7

OPPRESSES
o the poor reproaches . . . . . Prov 14:31
o the poor to increase . . . . . Prov 22:16
A poor man who *o* . . . . . Prov 28:3

OPPRESSION
have surely seen the *o* . . . . . Ex 3:7
"For the *o* of the . . . . . Ps 12:5
Do not trust in *o* . . . . . Ps 62:10
their life from *o* . . . . . Ps 72:14
brought low through *o* . . . . . Ps 107:39
Redeem me from the *o* . . . . . Ps 119:134
considered all the *o* . . . . . Eccl 4:1
o destroys a wise . . . . . Eccl 7:7
justice, but behold, *o* . . . . . Is 5:7
surely seen the *o* . . . . . Acts 7:34

OPPRESSIONS
of *o* they cry out . . . . . Job 35:9

OPPRESSOR
the voice of the *o* . . . . . Job 3:18
Do not envy the *o* . . . . . Prov 3:31
is a great *o* . . . . . Prov 28:16
of the fury of the *o* . . . . . Is 51:13
No more shall an *o* . . . . . Zech 9:8

OPPRESSORS
not leave me to my *o* . . . . . Ps 119:121
o there is power . . . . . Eccl 4:1

ORACLES
received the living *o* . . . . . Acts 7:38
were committed the *o* . . . . . Rom 3:2
principles of the *o* . . . . . Heb 5:12
let him speak as the *o* . . . . . 1 Pet 4:11

ORDAINED
infants You have *o* . . . . . Ps 8:2
o you a prophet . . . . . Jer 1:5
the Man whom He has *o* . . . . Acts 17:31

ORDER
'Set your house in *o* . . . . . 2 Kin 20:1
set your words in *o* . . . . . Job 33:5
you, and set them in *o* . . . . . Ps 50:21
swept, and put in *o* . . . . . Matt 12:44
done decently and in *o* . . . . . 1 Cor 14:40
each one in his own *o* . . . . . 1 Cor 15:23
to see your good *o* . . . . . Col 2:5
according to the *o* . . . . . Heb 5:6

ORDERS
o his conduct aright I . . . . . Ps 50:23

ORDINANCE
resists the *o* of God . . . . . Rom 13:2
yourselves to every *o* . . . . . 1 Pet 2:13

ORDINANCES
Do you know the *o* . . . . . Job 38:33
"If those *o* depart . . . . . Jer 31:36
not appointed the *o* . . . . . Jer 33:25

gone away from My *o* . . . . . Mal 3:7
and fleshly *o* imposed . . . . . Heb 9:10

ORION
Brilliant constellation, Job 9:9

ORNAMENT
will be a graceful *o* . . . . . Prov 1:9
of gold and an *o* . . . . . Prov 25:12
with them all as an *o* . . . . . Is 49:18

ORNAMENTS
a virgin forget her *o* . . . . . Jer 2:32

ORPAH
Ruth's sister-in-law, Ruth 1:4, 14

ORPHANS
We have become *o* . . . . . Lam 5:3
I will not leave you *o*. . . . . John 14:18
to visit *o* and widows . . . . . James 1:27

OSNAPPER
Called "the great and noble," Ezra 4:10

OSTRICHES
o will dwell there . . . . . Is 13:21
is cruel, like *o* . . . . . Lam 4:3
a mourning like the *o*. . . . . Mic 1:8

OTHNIEL
Son of Kenaz, Caleb's youngest brother, Judg 1:13
Captures Kirjath Sepher; receives Caleb's daughter as wife, Josh 15:15–17
First judge of Israel, Judg 3:9–11

OUGHT
what Israel *o* to do. . . . . 1 Chr 12:32
These you *o* to have . . . . . Matt 23:23
pray for as we *o* . . . . . Rom 8:26
how you *o* to conduct . . . . . 1 Tim 3:15
which they *o* not . . . . . 1 Tim 5:13
persons *o* you to be. . . . . 2 Pet 3:11

OUTCAST
they called you an *o* . . . . . Jer 30:17

OUTCASTS
gathers together the *o* . . . . . Ps 147:2
will assemble the *o*. . . . . Is 11:12
hide the *o* . . . . . Is 16:3
Let My *o* dwell with . . . . . Is 16:4

OUTCRY
that there be no *o* . . . . . Ps 144:14

OUTRAGE
lewdness and *o* in . . . . . Judg 20:6

OUTRAN
the other disciple *o* . . . . . John 20:4

OUTSIDE
and dish, that the *o* . . . . . Matt 23:26
Pharisees make the *o* . . . . . Luke 11:39
toward those who are *o* . . . . . Col 4:5
to Him, *o* the camp . . . . . Heb 13:13
But *o* are dogs and . . . . . Rev 22:15

OUTSTRETCHED
and with an *o* arm . . . . . Deut 26:8
against you with an *o*. . . . . Jer 21:5

OUTWARD
at the *o* appearance. . . . . 1 Sam 16:7
adornment be merely *o*. . . . . 1 Pet 3:3

OUTWARDLY
appear beautiful *o* . . . . . Matt 23:27
not a Jew who is one *o* . . . . . Rom 2:28

OUTWIT
The enemy shall not *o*. . . . . Ps 89:22

OVEN
make them as a fiery *o* . . . . . Ps 21:9
burning like an *o* . . . . . Mal 4:1
is thrown into the *o*. . . . . Matt 6:30

OVERCAME
My throne, as I also *o*. . . . . Rev 3:21
And they *o* him by . . . . . Rev 12:11

OVERCOME
good cheer, I have *o* . . . . . John 16:33
o evil with good . . . . . Rom 12:21
because you have *o* . . . . . 1 John 2:13
and the Lamb will *o* . . . . . Rev 17:14

OVERCOMES
of God *o* the world . . . . . 1 John 5:4
o I will give to eat. . . . . Rev 2:7
o shall not be hurt . . . . . Rev 2:11
o shall inherit all. . . . . Rev 21:7

OVERFLOWING
My heart is *o* with a . . . . . Ps 45:1

OVERSEER
Then he made him *o* . . . . . Gen 39:4
having no captain, *o* . . . . . Prov 6:7
to the Shepherd and *O* . . . . . 1 Pet 2:25

OVERSEERS
Spirit has made you *o* . . . . . Acts 20:28
you, serving as *o*. . . . . 1 Pet 5:2

OVERSHADOW
of the Highest will *o*. . . . . Luke 1:35

OVERTAKE
does righteousness *o* . . . . . Is 59:9
you feared shall *o*. . . . . Jer 42:16
and *o* this chariot. . . . . Acts 8:29
that this Day should *o* . . . . . 1 Thess 5:4

OVERTAKEN
No temptation has *o* . . . . . 1 Cor 10:13
if a man is *o* in any . . . . . Gal 6:1

OVERTHREW
So He *o* those cities . . . . . Gen 19:25
will be as when God *o*. . . . . Is 13:19
As God *o* Sodom and . . . . . Jer 50:40
"I *o* some of you. . . . . Amos 4:11

OVERTHROW
you shall utterly *o*. . . . . Ex 23:24
o the righteous in . . . . . Prov 18:5
o the throne of . . . . . Hag 2:22
o the faith of some . . . . . 2 Tim 2:18

OVERTHROWN
Their judges are *o* . . . . . Ps 141:6
of Sodom, which was *o* . . . . . Lam 4:6
I will make it *o* . . . . . Ezek 21:27
and Nineveh shall be *o* . . . . . Jon 3:4

OVERTHROWS
and *o* the mighty . . . . . Job 12:19
o them in the night . . . . . Job 34:25
o the words of the . . . . . Prov 22:12

OVERTURNED
my heart is *o* within . . . . . Lam 1:20
o the tables of the . . . . . Matt 21:12
money and *o* the tables . . . . . John 2:15

OVERWHELM
o the fatherless . . . . . Job 6:27
sends them out, they *o* . . . . . Job 12:15

OVERWHELMED
when my heart is *o* . . . . . Ps 61:2
and my spirit was *o*. . . . . Ps 77:3
o their enemies . . . . . Ps 78:53
waters would have *o* . . . . . Ps 124:4
my spirit is *o* within . . . . . Ps 143:4

OVERWORK
Do not *o* to be rich . . . . . Prov 23:4

OWE
'How much do you *o* . . . . . Luke 16:5
O no one anything . . . . . Rom 13:8
o me even your own. . . . . Philem 19

OWED
o him ten thousand. . . . . Matt 18:24
fellow servants who *o* . . . . . Matt 18:28
o five hundred denarii . . . . . Luke 7:41

OWN
He came to His *o* . . . . . John 1:11
having loved His *o* . . . . . John 13:1
world would love its *o*. . . . . John 15:19
and you are not your *o* . . . . . 1 Cor 6:19
But each one has his *o*. . . . . 1 Cor 7:7
For all seek their *o* . . . . . Phil 2:21
from our sins in His *o*. . . . . Rev 1:5

OX
shall not muzzle an *o* . . . . . Deut 25:4
"Will the wild *o* . . . . . Job 39:9
you bind the wild *o* . . . . . Job 39:10
like a young wild *o* . . . . . Ps 29:6
exalted like a wild *o* . . . . . Ps 92:10
o knows its owner . . . . . Is 1:3
had the face of an *o* . . . . . Ezek 1:10
Sabbath loose his *o* . . . . . Luke 13:15
shall not muzzle an *o* . . . . . 1 Cor 9:9

PACE
are majestic in *p* . . . . . Prov 30:29

PACIFIES
A gift in secret *p* . . . . . Prov 21:14
for conciliation *p* . . . . . Eccl 10:4

PADAN ARAM
Same as Mesopotamia, Gen 24:10; *see* MESOPOTAMIA
Home of Isaac's wife, Gen 25:20
Jacob flees to, Gen 28:2–7
Jacob returns from, Gen 31:17, 18
People of, called Syrians, Gen 31:24
Language of, called Aramaic, 2 Kin 18:26

PAIN
p you shall bring . . . . . Gen 3:16
p as a woman in . . . . . Is 13:8
are filled with *p* . . . . . Is 21:3
before her *p* came . . . . . Is 66:7
Why is my *p* perpetual. . . . . Jer 15:18
shall be no more *p* . . . . . Rev 21:4

PAINED
My heart is severely *p*. . . . . Ps 55:4
I am *p* in my very. . . . . Jer 4:19

PAINFUL
this, it was too *p* . . . . . Ps 73:16
for the present, but *p* . . . . . Heb 12:11

PAINS
The *p* of death . . . . . Ps 116:3
having loosed the *p* . . . . . Acts 2:24
upon them, as labor *p*. . . . . 1 Thess 5:3

PAINT
and she put *p* on her . . . . . 2 Kin 9:30
your eyes with *p*. . . . . Jer 4:30

PAINTING
it with cedar and *p* . . . . . Jer 22:14

PALACE
enter the King's *p* . . . . . Ps 45:15
a *p* of foreigners. . . . . Is 25:2
guards his own *p* . . . . . Luke 11:21
evident to the whole *p* . . . . . Phil 1:13

PALACES
out of the ivory *p* . . . . . Ps 45:8
God is in her *p* . . . . . Ps 48:3
has entered our *p* . . . . . Jer 9:21

PALE
his face now grow *p*. . . . . Is 29:22
and all faces turned *p*. . . . . Jer 30:6
behold, a *p* horse . . . . . Rev 6:8

PALM
of water and seventy *p* . . . . . Ex 15:27
p trees and went out . . . . . John 12:13
p branches in their . . . . . Rev 7:9

PALMS
struck Him with the *p* . . . . . Matt 26:67

PALTI (or Paltiel)
Man to whom Saul gives Michal, David's wife, in marriage, 1 Sam 25:44; 2 Sam 3:15

PAMPERS
p his servant from . . . . . Prov 29:21

PAMPHYLIA
People from, at Pentecost, Acts 2:10
Paul visits; John Mark returns home from, Acts 13:13; 15:38
Paul preaches in cities of, Acts 14:24, 25

PANGS
The *p* of death . . . . . Ps 18:4
P and sorrows will. . . . . Is 13:8
labors with birth *p* . . . . . Rom 8:22

PANICKED
the men of Benjamin *p* . . . . . Judg 20:41

PANT
They *p* after the dust. . . . . Amos 2:7

PANTS
As the deer *p* for the . . . . . Ps 42:1

PAPHOS
Paul blinds Elymas at, Acts 13:6–13

PAPYRUS
"Can the *p* grow up . . . . . Job 8:11

PARABLE
open my mouth in a *p* . . . . . Ps 78:2
p He did not speak . . . . . Matt 13:34
do You speak this *p* . . . . . Luke 12:41

PARABLES
'Does he not speak *p* . . . . . Ezek 20:49
understand all the *p* . . . . . Mark 4:13
rest it is given in *p* . . . . . Luke 8:10

PARADE
love does not *p* . . . . . 1 Cor 13:4

PARADISE
will be with Me in *P*. . . . . Luke 23:43
was caught up into *P*. . . . . 2 Cor 12:4
in the midst of the *P* . . . . . Rev 2:7

PARAN
Residence of exiled Ishmael, Gen 21:21
Israelites camp in, Num 10:12
Headquarters of spies, Num 13:3, 26
Site of David's refuge, 1 Sam 25:1

PARCHMENTS
especially the *p* . . . . . 2 Tim 4:13

PARDON
p your transgressions . . . . . Ex 23:21
O LORD, *p* my iniquity. . . . . Ps 25:11
He will abundantly *p* . . . . . Is 55:7
p all their iniquities . . . . . Jer 33:8

PARDONING
is a God like You, *p* . . . . . Mic 7:18

PARENTS
will rise up against *p* . . . . . Matt 10:21
has left house or *p* . . . . . Luke 18:29
disobedient to *p* . . . . . Rom 1:30
to lay up for the *p* . . . . . 2 Cor 12:14

PARMENAS
One of the first seven deacons, Acts 6:5

PART
You have no *p* in the . . . . . Josh 22:25
has chosen that good *p*. . . . . Luke 10:42
you, you have no *p* . . . . . John 13:8
For we know in *p*. . . . . 1 Cor 13:9
p has a believer . . . . . 2 Cor 6:15
shall take away his *p*. . . . . Rev 22:19

PARTAKE
for we all *p* of that. . . . . 1 Cor 10:17
you cannot *p* of the . . . . . 1 Cor 10:21

PARTAKER
and have been a *p* . . . . . Ps 50:18
in hope should be *p* . . . . . 1 Cor 9:10
Christ, and also a *p*. . . . . 1 Pet 5:1

PARTAKERS
Gentiles have been *p*. . . . . Rom 15:27
of the sacrifices *p*. . . . . 1 Cor 10:18
know that as you are *p* . . . . . 2 Cor 1:7
gospel, you all are *p*. . . . . Phil 1:7
qualified us to be *p* . . . . . Col 1:12
For we have become *p* . . . . . Heb 3:14

PARTED
them, that He was *p* . . . . . Luke 24:51
so sharp that they *p* . . . . . Acts 15:39

PARTIAL
You shall not be *p*. . . . . Lev 19:15

PARTIALITY
You shall not show *p* . . . . . Deut 1:17
unjustly, and show *p* . . . . . Ps 82:2
is not good to show *p* . . . . . Prov 18:5
but have shown *p* . . . . . Mal 2:9
that God shows no *p* . . . . . Acts 10:34
For there is no *p* . . . . . Rom 2:11
doing nothing with *p*. . . . . 1 Tim 5:21
but if you show *p* . . . . . James 2:9
good fruits, without *p* . . . . . James 3:17

PARTIES
revelries, drinking *p* . . . . . 1 Pet 4:3

PARTITION
the Testimony, and *p* . . . . . Ex 40:3

PARTNER
Whoever is a *p* with a . . . . . Prov 29:24
you count me as a *p* . . . . . Philem 17

PARTRIDGE
when one hunts a *p* . . . . . 1 Sam 26:20

PARTS
anything but death *p*. . . . . Ruth 1:17
in the inward *p* . . . . . Ps 51:6
Shout, you lower *p*. . . . . Is 44:23
but our presentable *p* . . . . . 1 Cor 12:24
into the lower *p* . . . . . Eph 4:9

PASHHUR
Official opposing Jeremiah, Jer 21:1; 38:1–13
——— Priest who puts Jeremiah in jail, Jer 20:1–6

PASS
I will *p* over you. . . . . Ex 12:13
All have come to *p*. . . . . Josh 23:14
of the sea that *p* . . . . . Ps 8:8
When you *p* through the . . . . . Is 43:2
"I will make you *p* . . . . . Ezek 20:37
I will not *p* by them . . . . . Amos 7:8
and earth will *p*. . . . . Matt 24:35

PASSED
And behold, the LORD *p*. . . 1 Kin 19:11
forbearance God had *p* . . . . . Rom 3:25
High Priest who has *p* . . . . . Heb 4:14
know that we have *p* . . . . . 1 John 3:14

PASSES
For the wind *p* over it . . . . . Ps 103:16
of Christ which *p*. . . . . Eph 3:19

PASSION
than to burn with *p* . . . . . 1 Cor 7:9
uncleanness, *p*, evil. . . . . Col 3:5

PASSIONS
gave them up to vile *p*. . . . . Rom 1:26

PASSOVER
It is the LORD's *P*. . . . . Ex 12:11
of King Josiah this *P*. . . . . 2 Kin 23:23
I will keep the *P* . . . . . Matt 26:18
indeed Christ, our *P* . . . . . 1 Cor 5:7
By faith he kept the *P* . . . . . Heb 11:28

PAST
My days are *p* . . . . . Job 17:11
lo, the winter is *p* . . . . . Song 2:11
and His ways *p* finding . . . . . Rom 11:33
ways spoke in time *p* . . . . . Heb 1:1
p lifetime in doing . . . . . 1 Pet 4:3

PASTORS
and some *p* and . . . . . Eph 4:11

PASTURE
the sheep of Your *p* . . . . . Ps 74:1
the people of His *p* . . . . . Ps 95:7
feed them in good *p* . . . . . Ezek 34:14
in and out and find *p* . . . . . John 10:9

PASTURES
to lie down in green *p*. . . . . Ps 23:2

PATH
p no bird knows . . . . . Job 28:7
You will show me the *p* . . . . . Ps 16:11
lead me in a smooth *p* . . . . . Ps 27:11
But the *p* of the just . . . . . Prov 4:18
way in the sea and a *p* . . . . . Is 43:16

PATHROS
Described as a lowly kingdom, Ezek 29:14–16
Refuge for dispersed Jews, Jer 44:1–15
Jews to be regathered from, Is 11:11

PATHS
He leads me in the *p*. . . . . Ps 23:3
Teach me Your *p*. . . . . Ps 25:4
and all her *p* are . . . . . Prov 3:17
p they have not . . . . . Is 42:16
themselves crooked *p*. . . . . Is 59:8
Make His *p* straight . . . . . Matt 3:3
and make straight *p* . . . . . Heb 12:13

PATIENCE
'Master, have *p* . . . . . Matt 18:26
and bear fruit with *p*. . . . . Luke 8:15
Now may the God of *p* . . . . . Rom 15:5
labor of love, and *p* . . . . . 1 Thess 1:3
faith, love, *p* . . . . . 1 Tim 6:11
your faith produces *p* . . . . . James 1:3
p have its perfect . . . . . James 1:4
in the kingdom and *p* . . . . . Rev 1:9
Here is the *p* and the . . . . . Rev 13:10

PATIENT
rejoicing in hope, *p* . . . . . Rom 12:12
uphold the weak, be *p* . . . . 1 Thess 5:14

PATIENTLY
the LORD, and wait *p* . . . . . Ps 37:7
if you take it *p* . . . . . 1 Pet 2:20

PATMOS
John, banished here, receives the Revelation, Rev 1:9

PATRIARCHS
begot the twelve *p* . . . . . Acts 7:8

PATTERN
p which you were . . . . . Ex 26:30
as you have us for a *p*. . . . . Phil 3:17
Hold fast the *p* . . . . . 2 Tim 1:13
p shown you on the . . . . . Heb 8:5

PAUL
Roman citizen from Tarsus; studied under Gamaliel, Acts 22:3, 25–28
Originally called Saul; persecutes the church, Acts 7:58; 8:1, 3; 9:1, 2
Converted on road to Damascus, Acts 9:3–19
Preaches in Damascus; escapes to Jerusalem and then to Tarsus, Acts 9:20–30
Ministers in Antioch; sent to Jerusalem, Acts 11:25–30
First missionary journey, Acts 13; 14
Speaks for Gentiles at Jerusalem Council, Acts 15:1–5, 12
Second missionary journey, Acts 15:36—18:22
Third missionary journey, Acts 18:23—21:14
Arrested in Jerusalem; defense before Roman authorities, Acts 21:15—26:32
Sent to Rome, Acts 27:1—28:31
His epistles, Rom; 1 and 2 Cor; Gal; Eph; Phil; Col; 1 and 2 Thess; 1 and 2 Tim; Titus; Philem

PAULUS, SERGIUS
Roman proconsul of Cyprus, Acts 13:4, 7

PAVILION
shall hide me in His *p*. . . . . Ps 27:5
them secretly in a *p*. . . . . Ps 31:20

PAWS
He *p* in the valley . . . . . Job 39:21

PAY
with which to *p* . . . . . Prov 22:27
priests teach for *p*. . . . . Mic 3:11
with me, and I will *p*. . . . . Matt 18:26
p taxes to Caesar. . . . . Matt 22:17
For you *p* tithe of . . . . . Matt 23:23

PEACE
"These men are at *p*. . . . . Gen 34:21
I will give *p* in the. . . . . Lev 26:6
you, and give you *p* . . . . . Num 6:26
'Make *p* with me by a . . . . . 2 Kin 18:31
field shall be at *p*. . . . . Job 5:23
both lie down in *p*. . . . . Ps 4:8
seek *p* and pursue it . . . . . Ps 34:14
for He will speak *p* . . . . . Ps 85:8
p have those who . . . . . Ps 119:165
I am for *p* . . . . . Ps 120:7
for the *p* of Jerusalem. . . . . Ps 122:6
P be within your walls . . . . . Ps 122:7
P be upon Israel . . . . . Ps 125:5
war, and a time of *p*. . . . . Eccl 3:8
Father, Prince of *P*. . . . . Is 9:6
keep him in perfect *p* . . . . . Is 26:3
p they have not . . . . . Is 59:8
slightly, saying, '*P* . . . . . Jer 6:14
"We looked for *p* . . . . . Jer 8:15
give you assured *p* . . . . . Jer 14:13
they will seek *p*. . . . . Ezek 7:25
P be multiplied . . . . . Dan 4:1
this One shall be *p* . . . . . Mic 5:5
place I will give *p*. . . . . Hag 2:9
is worthy, let your *p* . . . . . Matt 10:13
that I came to bring *p* . . . . . Matt 10:34
and on earth *p* . . . . . Luke 2:14
if a son of *p* is there . . . . . Luke 10:6
that make for your *p*. . . . . Luke 19:42
I leave with you, My *p* . . . . . John 14:27
in Me you may have *p* . . . . . John 16:33
Grace to you and *p*. . . . . Rom 1:7
by faith, we have *p* . . . . . Rom 5:1
God has called us to *p*. . . . . 1 Cor 7:15
p will be with you . . . . . 2 Cor 13:11
Spirit is love, joy, *p* . . . . . Gal 5:22
He Himself is our *p* . . . . . Eph 2:14
and the *p* of God . . . . . Phil 4:7
heaven, having made *p* . . . . . Col 1:20
And let the *p* of God . . . . . Col 3:15
Be at *p* among . . . . . 1 Thess 5:13
faith, love, *p* . . . . . 2 Tim 2:22
meaning "king of *p*," . . . . . Heb 7:2
is sown in *p* by those. . . . . James 3:18
p be multiplied . . . . . 2 Pet 1:2

PEACEABLE
and *p* life in all . . . . . 1 Tim 2:2
is first pure, then *p* . . . . . James 3:17

PEACEABLY
on you, live *p* . . . . . Rom 12:18

PEACEFUL
in a *p* habitation. . . . . Is 32:18

PEACEMAKERS
Blessed are the *p*. . . . . Matt 5:9

PEARL
had found one *p* . . . . . Matt 13:46
gate was of one *p* . . . . . Rev 21:21

PEARLS
nor cast your *p* . . . . . Matt 7:6
hair or gold or *p* . . . . . 1 Tim 2:9
gates were twelve *p*. . . . . Rev 21:21

PEG
wife, took a tent *p* . . . . . Judg 4:21
will fasten him as a *p*. . . . . Is 22:23

PEKAH
Son of Remaliah; usurps Israel's throne, 2 Kin 15:25–28
Forms alliance with Rezin of Syria against Ahaz, Is 7:1–9
Alliance defeated; captives returned, 2 Kin 16:5–9
Territory of, overrun by Tiglath-Pileser, 2 Kin 15:29
Assassinated by Hoshea, 2 Kin 15:30

PEKAHIAH
Son of Menahem; king of Israel, 2 Kin 15:22–26
Assassinated by Pekah, 2 Kin 15:23–25

PEN
My tongue is the *p* . . . . . Ps 45:1
on it with a man's *p*. . . . . Is 8:1
to write to you with *p* . . . . . 3 John 13

PENNY
have paid the last *p* . . . . . Matt 5:26

PENTECOST
P had fully come . . . . . Acts 2:1

PENUEL
Place east of Jordan; site of Jacob's wrestling with angel, Gen 32:24–31
Inhabitants of, slain by Gideon, Judg 8:8, 9, 17

PEOPLE
will take you as My *p*. . . . . Ex 6:7
Who is like you, a *p* . . . . . Deut 33:29
p shall be my *p* . . . . . Ruth 1:16
if My *p* who are called . . . . . 2 Chr 7:14
p who know the joyful . . . . . Ps 89:15
We are His *p* and the . . . . . Ps 100:3
Happy are the *p* . . . . . Ps 144:15
"Blessed is Egypt My *p* . . . . . Is 19:25
this is a rebellious *p* . . . . . Is 30:9
p who provoke Me. . . . . Is 65:3
and they shall be My *p* . . . . . Jer 24:7
for you are not My *p* . . . . . Hos 1:9
like *p*, like priest. . . . . Hos 4:9
to make ready a *p*. . . . . Luke 1:17
take out of them a *p* . . . . . Acts 15:14
who were not My *p* . . . . . Rom 9:25
and they shall be My *p* . . . . . 2 Cor 6:16
His own special *p* . . . . . Titus 2:14
LORD will judge His *p* . . . . . Heb 10:30
but are now the *p* . . . . . 1 Pet 2:10
tribe and tongue and *p* . . . . . Rev 5:9
they shall be His *p* . . . . . Rev 21:3

PEOR
Mountain of Moab opposite Jericho, Num 23:28
Israel's camp seen from, Num 24:2
——— Moabite god called Baal of Peor, Num 25:3, 5, 18
Israelites punished for worship of, Num 31:16

PERCEIVE
given you a heart to *p*. . . . . Deut 29:4
but I cannot *p* . . . . . Job 23:8
seeing, but do not *p* . . . . . Is 6:9
may see and not *p* . . . . . Mark 4:12

PERDITION
except the son of *p* . . . . . John 17:12
to them a proof of *p* . . . . . Phil 1:28
revealed, the son of *p* . . . . . 2 Thess 2:3
who draw back to *p* . . . . . Heb 10:39
day of judgment and *p* . . . . . 2 Pet 3:7

PEREZ
One of Judah's twin sons by Tamar, Gen 38:24–30

PERFECT
Noah was a just man, *p*. . . . . Gen 6:9
one who is *p* in . . . . . Job 36:4
for God, His way is *p* . . . . . Ps 18:30
You were *p* in your . . . . . Ezek 28:15
Father in heaven is *p*. . . . . Matt 5:48
"If you want to be *p* . . . . . Matt 19:21
they may be made *p* . . . . . John 17:23
and *p* will of God . . . . . Rom 12:2
when that which is *p* . . . . . 1 Cor 13:10
present every man *p* . . . . . Col 1:28
the law made nothing *p* . . . . . Heb 7:19
of just men made *p* . . . . . Heb 12:23
good gift and every *p* . . . . . James 1:17
in word, he is a *p* . . . . . James 3:2
p love casts out fear . . . . . 1 John 4:18

PERFECTED
third day I shall be *p*. . . . . Luke 13:32
or am already *p* . . . . . Phil 3:12
the Son who has been *p*. . . . . Heb 7:28
the love of God is *p* . . . . . 1 John 2:5

PERFECTION
the *p* of beauty . . . . . Ps 50:2
consummation of all *p* . . . . . Ps 119:96
let us go on to *p* . . . . . Heb 6:1

PERFORM
p Your statutes . . . . . Ps 119:112
am ready to *p* My word . . . . . Jer 1:12
how to *p* what is good . . . . . Rom 7:18

PERGA
Visited by Paul, Acts 13:13, 14; 14:25

PERGAMOS
Site of one of the seven churches, Rev 1:11
Special message to, Rev 2:12–17

PERIL
or nakedness, or *p*. . . . . Rom 8:35

PERILOUS
from the *p* pestilence. . . . . Ps 91:3
in the last days *p* . . . . . 2 Tim 3:1

PERILS
journeys often, in *p* . . . . . 2 Cor 11:26

PERISH
"Surely we die, we *p*. . . . . Num 17:12
All flesh would *p*. . . . . Job 34:15
they *p* at the rebuke . . . . . Ps 80:16
very day his plans *p* . . . . . Ps 146:4
so that we may not *p*. . . . . Jon 1:6
little ones should *p* . . . . . Matt 18:14
will all likewise *p* . . . . . Luke 13:3
in Him should not *p* . . . . . John 3:16
they shall never *p* . . . . . John 10:28
concern things which *p*. . . . . Col 2:22
among those who *p* . . . . . 2 Thess 2:10
that any should *p* . . . . . 2 Pet 3:9

PERISHABLE
do it to obtain a *p* . . . . . 1 Cor 9:25

PERISHED
p being innocent . . . . . Job 4:7
Truth has *p* and has . . . . . Jer 7:28
The faithful man has *p*. . . . . Mic 7:2

PERISHING
We are *p* . . . . . Matt 8:25
to those who are *p*. . . . . 2 Cor 4:3

PERIZZITES
One of seven Canaanite nations, Deut 7:1
Possessed Palestine in Abraham's time, Gen 13:7
Jacob's fear of, Gen 34:30
Many of, slain by Judah, Judg 1:4, 5

PERJURER
p shall be expelled . . . . . Zech 5:3

PERMIT
the Spirit did not *p* . . . . . Acts 16:7
I do not *p* a woman . . . . . 1 Tim 2:12

PERMITS
you, if the Lord *p* . . . . . 1 Cor 16:7
we will do if God *p* . . . . . Heb 6:3

PERMITTED
p no one to do them . . . . . Ps 105:14

PERPETUATED
Your name shall be *p*. . . . . Nah 1:14

PERPLEXED
at one another, *p* . . . . . John 13:22
we are *p*. . . . . 2 Cor 4:8

PERSECUTE
p me as God does . . . . . Job 19:22
p me wrongfully . . . . . Ps 119:86
when they revile and *p* . . . . . Matt 5:11
Bless those who *p* . . . . . Rom 12:14

PERSECUTED
p the poor and needy . . . . . Ps 109:16
p the prophets who . . . . . Matt 5:12
If they *p* Me . . . . . John 15:20
p the church of God . . . . . 1 Cor 15:9
p, but not forsaken . . . . . 2 Cor 4:9
p us now preaches the . . . . . Gal 1:23

PERSECUTES
wicked in his pride *p*. . . . . Ps 10:2

PERSECUTION
p arises because of . . . . . Matt 13:21
At that time a great *p* . . . . . Acts 8:1
do I still suffer *p* . . . . . Gal 5:11

PERSECUTOR
a blasphemer, a *p* . . . . . 1 Tim 1:13

PERSEVERANCE
tribulation produces *p*. . . . . Rom 5:3
to this end will all *p* . . . . . Eph 6:18
longsuffering, love, *p*. . . . . 2 Tim 3:10
to self-control *p*. . . . . 2 Pet 1:6

PERSEVERE
kept My command to *p* . . . . . Rev 3:10

PERSISTENCE
p he will rise and . . . . . Luke 11:8

PERSON
In whose eyes a vile *p*. . . . . Ps 15:4
p will suffer hunger . . . . . Prov 19:15
do not regard the *p* . . . . . Matt 22:16
express image of His *p*. . . . . Heb 1:3
let it be the hidden *p*. . . . . 1 Pet 3:4

PERSUADE
"You almost *p* me . . . . . Acts 26:28
the Lord, we *p* men . . . . . 2 Cor 5:11
For do I now *p* men . . . . . Gal 1:10

PERSUADED
a ruler is *p* . . . . . Prov 25:15
neither will they be *p* . . . . . Luke 16:31
p that He is able . . . . . 2 Tim 1:12

PERSUASIVE
p words of human . . . . . 1 Cor 2:4
you with *p* words . . . . . Col 2:4

PERTAINING
Priest in things *p* . . . . . Heb 2:17
for men in things *p* . . . . . Heb 5:1

PERTURBED
things the earth is *p*. . . . . Prov 30:21

PERVERSE
your way is *p* . . . . . Num 22:32
for the *p* person is an. . . . . Prov 3:32
p lips far from you. . . . . Prov 4:24
p heart will be . . . . . Prov 12:8
p man sows strife. . . . . Prov 16:28
but he who is *p* . . . . . Prov 28:18
from this *p* generation . . . . . Acts 2:40

PERVERSITY
in oppression and *p* . . . . . Is 30:12

PERVERT
You shall not *p* . . . . . Deut 16:19
and *p* all equity . . . . . Mic 3:9
p the gospel of Christ . . . . . Gal 1:7

PERVERTING
We found this fellow *p* . . . . . Luke 23:2
will you not cease *p*. . . . . Acts 13:10

PERVERTS
p the words of the . . . . . Ex 23:8
p his ways will become . . . . . Prov 10:9

PESTILENCE
from the perilous *p* . . . . . Ps 91:3
p that walks in . . . . . Ps 91:6
Before Him went *p* . . . . . Hab 3:5

PESTILENCES
will be famines, *p* . . . . . Matt 24:7

PETER
Fisherman; called to discipleship, Matt 4:18–20; John 1:40–42
Called as apostle, Matt 10:2–4
Walks on water, Matt 14:28–33

Confesses Christ's deity, Matt 16:13–19
Rebuked by Christ, Matt 16:21–23
Witnesses Transfiguration, Matt 17:1–8; 2 Pet 1:16–18
Denies Christ three times, Matt 26:69–75
Commissioned to feed Christ's sheep, John 21:15–17
Leads disciples, Acts 1:15–26
Preaches at Pentecost, Acts 2:1–41
Performs miracles, Acts 3:1–11; 5:14–16; 9:32–43
Called to minister to Gentiles, Acts 10
Defends his visit to Gentiles, Acts 11:1–18
Imprisoned and delivered, Acts 12:3–19
Speaks at Jerusalem Council, Acts 15:7–14
Writes epistles, 1 Pet 1:1; 2 Pet 1:1

PETITION
of Israel grant your *p* . . . . . 1 Sam 1:17

PETITIONS
fulfill all your *p* . . . . . Ps 20:5
p that we have asked . . . . . 1 John 5:15

PHARAOH
Kings of Egypt, contemporaries of:
Abraham, Gen 12:15–20
Joseph, Gen 40; 41
Moses in youth, Ex 1:8–11
the Exodus, Ex 5—14
Solomon, 1 Kin 3:1; 11:17–20
Other Pharaohs, 1 Kin 14:25, 26; 2 Kin 17:4; 18:21; 19:9; 23:29; Jer 44:30

PHARISEE
to pray, one a *P.* . . . . . Luke 18:10
and brethren, I am a *P* . . . . . Acts 23:6

PHILADELPHIA
City of Lydia in Asia Minor; church established here, Rev 1:11

PHILEMON
Christian at Colosse to whom Paul writes, Philem 1
Paul appeals to him to receive Onesimus, Philem 9–21

PHILETUS
False teacher, 2 Tim 2:17, 18

PHILIP
Son of Herod the Great, Matt 14:3
——— One of the twelve apostles, Matt 10:3
Brings Nathanael to Christ, John 1:43–48
Tested by Christ, John 6:5–7
Introduces Greeks to Christ, John 12:20–22
Gently rebuked by Christ, John 14:8–12
——— One of the first seven deacons, Acts 6:5
Called an evangelist, Acts 21:8
Preaches in Samaria, Acts 8:5–13
Leads the Ethiopian eunuch to Christ, Acts 8:26–40

PHILIPPI
City of Macedonia (named after Philip of Macedon); visited by Paul, Acts 16:12; 20:6
Paul writes letter to church of, Phil 1:1

PHILISTIA
The land of the Philistines, Gen 21:32, 34; Josh 13:2; Ps 60:8

PHILISTINES
Not attacked by Joshua, Josh 13:1–3
Left to test Israel, Judg 3:1–4
God delivers Israel to, as punishment, Judg 10:6, 7
Israel delivered from, by Samson, Judg 13—16
Capture, then return the ark of the Lord, 1 Sam 4—6
Wars and dealings with Saul and David, 1 Sam 13:15—14:23; 17:1–52; 18:25–27; 21:10–15; 27:1—28:6; 29:1–11; 31:1–13; 2 Sam 5:17–25
Originally on the island of Caphtor, Jer 47:4
Prophecies concerning, Is 9:11, 12; Jer 25:15–20; 47:1–7; Ezek 25:15–17; Zeph 2:4–6

PHILOSOPHERS
p encountered him. . . . . Acts 17:18

PHILOSOPHY
cheat you through *p* . . . . . Col 2:8

PHINEHAS
Aaron's grandson; executes God's judgment, Num 25:1–18; Ps 106:30, 31
Settles dispute over memorial altar, Josh 22:11–32
——— Younger son of Eli; abuses his office, 1 Sam 1:3; 2:12–17, 22–36
Killed by Philistines, 1 Sam 4:11, 17

PHOENICIA
Mediterranean coastal region including the cities of Ptolemais, Tyre, Zarephath and Sidon; evangelized by early Christians, Acts 11:19
Jesus preaches here, Matt 15:21

PHRYGIA
Jews from, at Pentecost, Acts 2:1, 10
Visited twice by Paul, Acts 16:6

PHYLACTERIES
They make their *p.* . . . . . Matt 23:5

PHYSICIAN
Gilead, is there no *p* . . . . . Jer 8:22
have no need of a *p* . . . . . Matt 9:12
Luke the beloved *p* . . . . . Col 4:14

PHYSICIANS
are all worthless *p* . . . . . Job 13:4
her livelihood on *p* . . . . . Luke 8:43

PIECES
for my wages thirty *p* . . . . . Zech 11:12
they took the thirty *p* . . . . . Matt 27:9
shall be dashed to *p* . . . . . Rev 2:17

PIERCE
and his master shall *p* . . . . . Ex 21:6
a sword will *p* . . . . . Luke 2:35

PIERCED
p My hands and My feet. . . . . Ps 22:16
on Me whom they have *p* . . . Zech 12:10
of the soldiers *p* . . . . . John 19:34
p themselves through . . . . . 1 Tim 6:10
and they also who *p* . . . . . Rev 1:7

PIERCING
p even to the division . . . . . Heb 4:12

PIETY
first learn to show *p* . . . . . 1 Tim 5:4

PI HAHIROTH
Israel camps there before crossing the Red Sea, Ex 14:2, 9; Num 33:7, 8

PILATE, PONTIUS
Governor of Judea (A.D. 26–36), Luke 3:1
Questions Jesus and delivers Him to Jews, Matt 27:2, 11–26; John 18:28—19:16

PILGRIMAGE
heart is set on *p.* . . . . . Ps 84:5
In the house of my *p.* . . . . . Ps 119:54

PILGRIMS
we are aliens and *p* . . . . . 1 Chr 29:15
were strangers and *p* . . . . . Heb 11:13

PILLAR
and she became a *p* . . . . . Gen 19:26
and by night in a *p* . . . . . Ex 13:21
the living God, the *p* . . . . . 1 Tim 3:15

PILLARS
break their sacred *p* . . . . . Ex 34:13
I set up its *p* firmly . . . . . Ps 75:3
out her seven *p* . . . . . Prov 9:1
blood and fire and *p* . . . . . Joel 2:30
and his feet like *p* . . . . . Rev 10:1

PILOT
rudder wherever the *p.* . . . . . James 3:4

PINE
cypress tree and the *p* . . . . . Is 41:19
for these *p* away . . . . . Lam 4:9

PINNACLE
set Him on the *p.* . . . . . Luke 4:9

PISGAH
Balaam offers sacrifice upon, Num 23:14
Moses views Promised Land from, Deut 3:27
Site of Moses' death, Deut 34:1–7

PISHON
One of Eden's four rivers, Gen 2:10, 11

PISIDIA
Twice visited by Paul, Acts 13:13, 14; 14:24

PIT
cast him into some *p* . . . . . Gen 37:20
soul draws near the *P* . . . . . Job 33:22
who go down to the *p.* . . . . . Ps 28:1
woman is a deep *p* . . . . . Prov 22:14
a harlot is a deep *p* . . . . . Prov 23:27
fall into his own *p* . . . . . Prov 28:10
my life in the *p* . . . . . Lam 3:53
who descend into the *P* . . . . Ezek 31:16
up my life from the *p* . . . . . Jon 2:6
from the waterless *p* . . . . . Zech 9:11
if it falls into a *p* . . . . . Matt 12:11
into the bottomless *p* . . . . . Rev 20:3

PITCHERS
hand, with empty *p.* . . . . . Judg 7:16

PITIABLE
of all men the most *p* . . . . . 1 Cor 15:19

PITS
The proud have dug *p*. . . . . Ps 119:85

PITY
eye shall have no *p* . . . . . Deut 7:16
"Have *p* on me . . . . . Job 19:21
for someone to take *p* . . . . . Ps 69:20
He who has *p* on the. . . . . Prov 19:17
p He redeemed them . . . . . Is 63:9
land, and *p* His people . . . . . Joel 2:18
And should I not *p* . . . . . Jon 4:11
just as I had *p* . . . . . Matt 18:33

PLACE
p know him anymore . . . . . Job 7:10
All go to one *p*. . . . . Eccl 3:20
return again to My *p* . . . . . Hos 5:15
Come, see the *p*. . . . . Matt 28:6
My word has no *p*. . . . . John 8:37
I go to prepare a *p*. . . . . John 14:2
might go to his own *p* . . . . . Acts 1:25

PLACES
set them in slippery *p* . . . . . Ps 73:18
dark *p* of the earth . . . . . Ps 74:20
and the rough *p* . . . . . Is 40:4
They love the best *p* . . . . . Matt 23:6
in the heavenly *p* . . . . . Eph 1:3

PLAGUE
bring yet one more *p* . . . . . Ex 11:1
p come near your . . . . . Ps 91:10
and the *p* was stopped. . . . . Ps 106:30

PLAGUES
I will send all My *p* . . . . . Ex 9:14
I will be your *p*. . . . . Hos 13:14
p that are written . . . . . Rev 22:18

PLAINLY
the Christ, tell us *p* . . . . . John 10:24
now You are speaking *p* . . . . John 16:29
such things declare *p* . . . . . Heb 11:14

PLAN
p evil things in their . . . . . Ps 140:2
Let none of you *p*. . . . . Zech 7:10

PLANK
First remove the *p*. . . . . Matt 7:5

PLANS
He makes the *p* of the. . . . . Ps 33:10
in that very day his *p* . . . . . Ps 146:4
that devises wicked *p* . . . . . Prov 6:18
A man's heart *p*. . . . . Prov 16:9
P are established . . . . . Prov 20:18

PLANT
A time to *p* . . . . . Eccl 3:2
Him as a tender *p* . . . . . Is 53:2
they shall *p* vineyards . . . . . Is 65:21
p of an alien vine . . . . . Jer 2:21
p which My heavenly . . . . . Matt 15:13

PLANTED
shall be like a tree *p* . . . . . Ps 1:3
Your right hand has *p* . . . . . Ps 80:15
shall they be *p* . . . . . Is 40:24
by the roots and be *p* . . . . . Luke 17:6
I *p*, Apollos watered . . . . . 1 Cor 3:6

PLANTS
our sons may be as *p*. . . . . Ps 144:12
down its choice *p*. . . . . Is 16:8
neither he who *p* . . . . . 1 Cor 3:7

PLATFORM
scribe stood on a *p*. . . . . Neh 8:4

PLATTER
head here on a *p* . . . . . Matt 14:8

PLAY
and rose up to *p* . . . . . Ex 32:6
p skillfully with a . . . . . Ps 33:3
nursing child shall *p*. . . . . Is 11:8
and rose up to *p*. . . . . 1 Cor 10:7

PLEAD
the one who would *p* . . . . . Judg 6:31
Oh, that one might *p*. . . . . Job 16:21
p my cause against an. . . . . Ps 43:1
p with your friend . . . . . Prov 6:3
Behold, I will *p* . . . . . Jer 2:35
p His case with all . . . . . Jer 25:31

PLEADED
Then Moses *p* with the . . . . . Ex 32:11
this thing I *p* with . . . . . 2 Cor 12:8

PLEADING
though God were *p* . . . . . 2 Cor 5:20

PLEASANT
food, that it was *p* . . . . . Gen 3:6
they despised the *p* . . . . . Ps 106:24
how good and how *p* . . . . . Ps 133:1
and knowledge is *p* . . . . . Prov 2:10
P words are like a . . . . . Prov 16:24
p places of the . . . . . Jer 23:10
Is he a *p* child. . . . . Jer 31:20
I ate no *p* food . . . . . Dan 10:3

PLEASANTNESS
Her ways are ways of *p* . . . . . Prov 3:17

PLEASE
When a man's ways *p* . . . . . Prov 16:7
do those things that *p* . . . . . John 8:29
in the flesh cannot *p* . . . . . Rom 8:8
p his neighbor for his . . . . . Rom 15:2
how he may *p* the Lord . . . . . 1 Cor 7:32
Or do I seek to *p* men. . . . . Gal 1:10
is impossible to *p* Him . . . . . Heb 11:6

PLEASED
Then You shall be *p* . . . . . Ps 51:19
The LORD is well *p* . . . . . Is 42:21
Would he be *p* with you. . . . . Mal 1:8
in whom I am well *p*. . . . . Matt 3:17
God was not well *p* . . . . . 1 Cor 10:5
testimony, that he *p* . . . . . Heb 11:5
in whom I am well *p* . . . . . 2 Pet 1:17

PLEASES
He does whatever He *p*. . . . . Ps 115:3
Whatever the LORD *p*. . . . . Ps 135:6

PLEASING
sacrifice, well *p*. . . . . Phil 4:18
for this is well *p* . . . . . Col 3:20
in you what is well *p* . . . . . Heb 13:21

PLEASURE
not a God who takes *p* . . . . . Ps 5:4
Do good in Your good *p*. . . . . Ps 51:18
Your servants take *p* . . . . . Ps 102:14
p will be a poor man . . . . . Prov 21:17
for He has no *p* . . . . . Eccl 5:4
shall perform all My *p* . . . . . Is 44:28
your fast you find *p* . . . . . Is 58:3
nor finding your own *p* . . . . . Is 58:13
Do I have any *p* . . . . . Ezek 18:23
I have no *p* in you . . . . . Mal 1:10
your Father's good *p*. . . . . Luke 12:32
to the good *p* of His. . . . . Eph 1:5
fulfill all the good *p* . . . . . 2 Thess 1:11
p is dead while . . . . . 1 Tim 5:6
for sin You had no *p* . . . . . Heb 10:6
back, My soul has no *p* . . . . . Heb 10:38
p that war in your . . . . . James 4:1
on the earth in *p* . . . . . James 5:5

PLEASURES
Your right hand are *p* . . . . . Ps 16:11
cares, riches, and *p* . . . . . Luke 8:14
to enjoy the passing *p*. . . . . Heb 11:25

PLEIADES
Part of God's creation, Job 9:9; Amos 5:8

PLENTIFUL
You, O God, sent a *p* . . . . . Ps 68:9
The harvest truly is *p* . . . . . Matt 9:37

PLENTIFULLY
rich man yielded *p* . . . . . Luke 12:16

PLENTY
p which were in the . . . . . Gen 41:53
LORD will grant you *p* . . . . . Deut 28:11
his land will have *p* . . . . . Prov 28:19

PLIGHT
He laughs at the *p*. . . . . Job 9:23

PLOT
and the people *p* . . . . . Ps 2:1
p became known to Saul . . . . . Acts 9:24

PLOTS
The wicked *p* against . . . . . Ps 37:12

PLOTTED
and *p* to take Jesus by. . . . . Matt 26:4
chief priests *p* . . . . . John 12:10

PLOW
lazy man will not *p*. . . . . Prov 20:4
Does one *p* there with. . . . . Amos 6:12
put his hand to the *p* . . . . . Luke 9:62
he who plows should *p* . . . . . 1 Cor 9:10

PLOWED
"Zion shall be *p* . . . . . Jer 26:18
You have *p* wickedness. . . . . Hos 10:13
of you Zion shall be *p* . . . . . Mic 3:12

PLOWMAN
p shall overtake the . . . . . Amos 9:13

PLUCK
grain, you may *p*. . . . . Deut 23:25
who pass by the way *p* . . . . . Ps 80:12
obey, I will utterly *p* . . . . . Jer 12:17
p the heads of grain . . . . . Mark 2:23

PLUCKED
p the victim from his . . . . . Job 29:17
cheeks to those who *p* . . . . . Is 50:6
And His disciples *p* . . . . . Luke 6:1
you would have *p* . . . . . Gal 4:15

PLUMB
a *p* line, with a *p* . . . . . Amos 7:7
rejoice to see the *p* . . . . . Zech 4:10

PLUNDER
p the Egyptians . . . . . Ex 3:22
who pass by the way *p* . . . . . Ps 89:41
The *p* of the poor is . . . . . Is 3:14
p you shall become . . . . . Jer 30:16
house and *p* his goods . . . . . Matt 12:29

PLUNDERED
stouthearted were *p* . . . . . Ps 76:5
a people robbed and *p* . . . . . Is 42:22
"And when you are *p* . . . . . Jer 4:30
Because you have *p* . . . . . Hab 2:8

PLUNDERING
me because of the *p* . . . . . Is 22:4
accepted the *p* of your . . . . . Heb 10:34

POETS
some of your own *p* . . . . . Acts 17:28

POISON
the *p* of asps is under . . . . . Ps 140:3
"The *p* of asps is . . . . . Rom 3:13
evil, full of deadly *p* . . . . . James 3:8

POISONED
p by bitterness . . . . . Acts 8:23
p their minds against . . . . . Acts 14:2

POLLUTIONS
have escaped the *p* . . . . . 2 Pet 2:20

POMP
multitude and their *p* . . . . . Is 5:14
p is brought down to . . . . . Is 14:11
had come with great *p* . . . . . Acts 25:23

POMPOUS
and a mouth speaking *p* . . . . . Dan 7:8

PONDER
P the path of your . . . . . Prov 4:26

PONDERED
p them in her heart . . . . . Luke 2:19

PONDERS
p all his paths . . . . . Prov 5:21

PONTUS
Jews from, at Pentecost, Acts 2:5, 9
Home of Aquila, Acts 18:2
Christians of, addressed by Peter, 1 Pet 1:1

POOL
the wilderness a *p* . . . . . Is 41:18
by the Sheep Gate a *p* . . . . . John 5:2

POOLS
also covers it with *p* . . . . . Ps 84:6
a wilderness into *p* . . . . . Ps 107:35
your eyes like the *p* . . . . . Song 7:4

POOR
p shall not give less . . . . . Ex 30:15
be partial to the *p* . . . . . Lev 19:15
p will never cease . . . . . Deut 15:11
So the *p* have hope . . . . . Job 5:16
and forsaken the *p* . . . . . Job 20:19
I delivered the *p* . . . . . Job 29:12
soul grieved for the *p* . . . . . Job 30:25
p shall eat and be . . . . . Ps 22:26
p man cried out . . . . . Ps 34:6
But I am *p* and needy . . . . . Ps 40:17
goodness for the *p* . . . . . Ps 68:10
Let the *p* and needy . . . . . Ps 74:21
yet He sets the *p* . . . . . Ps 107:41
He raises the *p* . . . . . Ps 113:7
a slack hand becomes *p* . . . . . Prov 10:4
p man is hated even . . . . . Prov 14:20
has mercy on the *p* . . . . . Prov 14:21
who oppresses the *p* . . . . . Prov 14:31
p reproaches his Maker . . . . . Prov 17:5
p man is better than a . . . . . Prov 19:22
p have this in common . . . . . Prov 22:2
Do not rob the *p* . . . . . Prov 22:22
p man who oppresses . . . . . Prov 28:3
remembered that same *p* . . . . . Eccl 9:15
for silver, and the *p* . . . . . Amos 2:6
the alien or the *p* . . . . . Zech 7:10
in particular the *p* . . . . . Zech 11:7
"Blessed are the *p* . . . . . Matt 5:3
p have the gospel . . . . . Matt 11:5
For you have the *p* . . . . . Matt 26:11
your sakes He became *p* . . . . . 2 Cor 8:9
should remember the *p* . . . . . Gal 2:10
God not chosen the *p* . . . . . James 2:5
have dishonored the *p* . . . . . James 2:6
wretched, miserable, *p* . . . . . Rev 3:17

PORCIUS FESTUS
Paul stands trial before, Acts 25:1–22

PORTION
For the LORD's *p* . . . . . Deut 32:9
double *p* of your spirit . . . . . 2 Kin 2:9
This is the *p* from God . . . . . Job 20:29
O LORD, You are the *p* . . . . . Ps 16:5
heart and my *p* forever . . . . . Ps 73:26
You are my *p* . . . . . Ps 119:57
I will divide Him a *p* . . . . . Is 53:12
rejoice in their *p* . . . . . Is 61:7
The *P* of Jacob is not . . . . . Jer 10:16
they have trodden My *p* . . . . . Jer 12:10
"The LORD is my *p* . . . . . Lam 3:24
and appoint him his *p* . . . . . Matt 24:51
to give them their *p* . . . . . Luke 12:42
give me the *p* . . . . . Luke 15:12

PORTRAYED
Christ was clearly *p* . . . . . Gal 3:1

POSITION
If a man desires the *p* . . . . . 1 Tim 3:1

POSSESS
descendants shall *p* . . . . . Gen 22:17
p the land which . . . . . Josh 1:11
By your patience *p* . . . . . Luke 21:19
p his own vessel . . . . . 1 Thess 4:4

POSSESSED
much land yet to be *p* . . . . . Josh 13:1
"The LORD *p* me at . . . . . Prov 8:22
of the things he *p* . . . . . Acts 4:32

POSSESSING
and yet *p* all things . . . . . 2 Cor 6:10

POSSESSION
as an everlasting *p* . . . . . Gen 17:8
the rest of their *p* . . . . . Ps 17:14
they did not gain *p* . . . . . Ps 44:3
of the purchased *p* . . . . . Eph 1:14
and an enduring *p* . . . . . Heb 10:34

POSSESSIONS
is full of Your *p* . . . . . Ps 104:24
kinds of precious *p* . . . . . Prov 1:13
Yes, I had greater *p* . . . . . Eccl 2:7
for he had great *p* . . . . . Mark 10:22
and there wasted his *p* . . . . . Luke 15:13
and sold their *p* . . . . . Acts 2:45

POSSIBLE
God all things are *p* . . . . . Matt 19:26
p that the blood . . . . . Heb 10:4

POSTERITY
to preserve a *p* . . . . . Gen 45:7
p shall serve Him . . . . . Ps 22:30
p who approve their . . . . . Ps 49:13

POT
to Aaron, "Take a *p* . . . . . Ex 16:33
from a boiling *p* . . . . . Job 41:20
The refining *p* is for . . . . . Prov 17:3
p that had the manna . . . . . Heb 9:4

POTENTATE
the blessed and only *P* . . . . . 1 Tim 6:15

POTIPHAR
High Egyptian officer, Gen 39:1
Puts Joseph in jail, Gen 39:20

POTS
when we sat by the *p* . . . . . Ex 16:3
also took away the *p* . . . . . Jer 52:18
are regarded as clay *p* . . . . . Lam 4:2

POTSHERD
for himself a *p* . . . . . Job 2:8
is dried up like a *p* . . . . . Ps 22:15
Let the *p* strive with . . . . . Is 45:9

POTTER'S FIELD
Judas's money used for purchase of, Matt 27:7, 8

POUR
p out your heart . . . . . Ps 62:8
P out Your wrath . . . . . Ps 79:6
p My Spirit on your . . . . . Is 44:3
and let the skies *p* . . . . . Is 45:8
P out Your fury . . . . . Jer 10:25
that I will *p* out My . . . . . Joel 2:28
"And I will *p* . . . . . Zech 12:10
angels, "Go and *p* . . . . . Rev 16:1

POURED
And now my soul is *p* . . . . . Job 30:16
I am *p* out like water . . . . . Ps 22:14
grace is *p* upon Your . . . . . Ps 45:2
name is ointment *p* . . . . . Song 1:3
visited You, they *p* . . . . . Is 26:16
strong, because He *p* . . . . . Is 53:12
and My fury will be *p* . . . . . Jer 7:20
His fury is *p* out like . . . . . Nah 1:6
broke the flask and *p* . . . . . Mark 14:3
of God has been *p* . . . . . Rom 5:5
if I am being *p* . . . . . Phil 2:17
I am already being *p* . . . . . 2 Tim 4:6
whom He *p* out on us . . . . . Titus 3:6

POVERTY
of the poor is their *p* . . . . . Prov 10:15
but it leads to *p* . . . . . Prov 11:24
P and shame will come . . . . . Prov 13:18
leads only to *p* . . . . . Prov 14:23
lest you come to *p* . . . . . Prov 20:13
give me neither *p* . . . . . Prov 30:8
p put in all the . . . . . Luke 21:4
and their deep *p* . . . . . 2 Cor 8:2
p might become rich . . . . . 2 Cor 8:9
tribulation, and *p* . . . . . Rev 2:9

POWER
that I may show My *p* . . . . . Ex 9:16
become glorious in *p* . . . . . Ex 15:6

for God has *p* to help . . . . . 2 Chr 25:8
him who is without *p* . . . . . Job 26:2
p who can understand. . . . . Job 26:14
p belongs to God . . . . . Ps 62:11
p Your enemies shall. . . . . Ps 66:3
gives strength and *p* . . . . . Ps 68:35
a king is, there is *p*. . . . . Eccl 8:4
No one has *p* over the . . . . . Eccl 8:8
the strength of His *p* . . . . . Is 40:26
truly I am full of *p* . . . . . Mic 3:8
anger and great in *p*. . . . . Nah 1:3
'Not by might nor by *p*. . . . . Zech 4:6
the kingdom and the *p* . . . . . Matt 6:13
the Son of Man has *p*. . . . . Matt 9:6
who had given such *p* . . . . . Matt 9:8
p over unclean spirits . . . . . Matt 10:1
Scriptures nor the *p*. . . . . Matt 22:29
p to heal sicknesses . . . . . Mark 3:15
p had gone out of Him . . . . . Mark 5:30
Jesus returned in the *p* . . . . . Luke 4:14
And the *p* of the Lord . . . . . Luke 5:17
p went out from Him . . . . . Luke 6:19
you are endued with *p* . . . . . Luke 24:49
I have *p* to lay it . . . . . John 10:18
not know that I have *p* . . . . . John 19:10
"You could have no *p* . . . . . John 19:11
you shall receive *p*. . . . . Acts 1:8
as though by our own *p*. . . . . Acts 3:12
man is the great *p* . . . . . Acts 8:10
"Give me this *p* . . . . . Acts 8:19
for it is the *p* . . . . . Rom 1:16
even His eternal *p*. . . . . Rom 1:20
saved it is the *p* . . . . . 1 Cor 1:18
Greeks, Christ the *p*. . . . . 1 Cor 1:24
not in word but in *p*. . . . . 1 Cor 4:20
be brought under the *p* . . . . . 1 Cor 6:12
that the *p* of Christ . . . . . 2 Cor 12:9
greatness of His *p* . . . . . Eph 1:19
working of His *p* . . . . . Eph 3:7
the Lord and in the *p* . . . . . Eph 6:10
to His glorious *p* . . . . . Col 1:11
the glory of His *p*. . . . . 2 Thess 1:9
of fear, but of *p* . . . . . 2 Tim 1:7
by the word of His *p* . . . . . Heb 1:3
p of death, that . . . . . Heb 2:14
but according to the *p* . . . . . Heb 7:16
as His divine *p* . . . . . 2 Pet 1:3
dominion and *p* . . . . . Jude 25
to him I will give *p* . . . . . Rev 2:26
glory and honor and *p* . . . . . Rev 4:11
honor and glory and *p* . . . . . Rev 5:13

POWERFUL
of the LORD is *p*. . . . . Ps 29:4
of God is living and *p* . . . . . Heb 4:12

POWERS
principalities and *p* . . . . . Col 2:15
word of God and the *p* . . . . . Heb 6:5

PRAETORIUM
Pilate's, in Jerusalem, Mark 15:16; John 18:28; Matt 27:27
——— Herod's palace at Caesarea, Acts 23:35

PRAISE
your brothers shall *p* . . . . . Gen 49:8
He is your *p* . . . . . Deut 10:21
I will sing *p* to the. . . . . Judg 5:3
p shall be of You in . . . . . Ps 22:25
For *p* from the upright . . . . . Ps 33:1
p shall continually be . . . . . Ps 34:1
the people shall *p* . . . . . Ps 45:17
Whoever offers *p*. . . . . Ps 50:23
P is awaiting You . . . . . Ps 65:1
make His *p* glorious . . . . . Ps 66:2
let all the peoples *p* . . . . . Ps 67:3
Let heaven and earth *p* . . . . . Ps 69:34
p shall be continually . . . . . Ps 71:6
And the heavens will *p* . . . . . Ps 89:5
silent, O God of my *p*. . . . . Ps 109:1
Seven times a day I *p* . . . . . Ps 119:164
All Your works shall *p* . . . . . Ps 145:10
shall speak the *p* . . . . . Ps 145:21
P the LORD. . . . . Ps 148:1
that has breath *p* . . . . . Ps 150:6
Let another man *p*. . . . . Prov 27:2
let her own works *p*. . . . . Prov 31:31
And your gates *P*. . . . . Is 60:18
He makes Jerusalem a *p* . . . . . Is 62:7
For You are my *p* . . . . . Jer 17:14
Me a name of joy, a *p* . . . . . Jer 33:9
give you fame and *p*. . . . . Zeph 3:20
You have perfected *p*. . . . . Matt 21:16
of men more than the *p* . . . . John 12:43
p is not from men but . . . . . Rom 2:29
Then each one's *p* . . . . . 1 Cor 4:5
the brother whose *p*. . . . . 2 Cor 8:18
should be to the *p*. . . . . Eph 1:12
to the glory and *p*. . . . . Phil 1:11
I will sing *p* to You . . . . . Heb 2:12
the sacrifice of *p*. . . . . Heb 13:15
and for the *p* of those . . . . . 1 Pet 2:14
saying, "*P* our God . . . . . Rev 19:5

PRAISED
who is worthy to be *p*. . . . . 2 Sam 22:4
daily He shall be *p* . . . . . Ps 72:15
LORD's name is to be *p*. . . . . Ps 113:3
and greatly to be *p* . . . . . Ps 145:3
where our fathers *p* . . . . . Is 64:11
the Most High and *p* . . . . . Dan 4:34

PRAISES
enthroned in the *p* . . . . . Ps 22:3
it is good to sing *p*. . . . . Ps 147:1
and he *p* her . . . . . Prov 31:28
shall proclaim the *p* . . . . . Is 60:6
you may proclaim the *p* . . . . . 1 Pet 2:9

PRAISEWORTHY
if there is anything *p* . . . . . Phil 4:8

PRAISING
they will still be *p* . . . . . Ps 84:4
of the heavenly host *p* . . . . . Luke 2:13
in the temple *p* . . . . . Luke 24:53

PRAY
LORD in ceasing to *p* . . . . . 1 Sam 12:23
humble themselves, and *p* . . . 2 Chr 7:14
at noon I will *p* . . . . . Ps 55:17
who hate you, and *p*. . . . . Matt 5:44
"And when you *p* . . . . . Matt 6:5
But you, when you *p* . . . . . Matt 6:6
manner, therefore, *p* . . . . . Matt 6:9
Watch and *p* . . . . . Matt 26:41
to the mountain to *p* . . . . . Mark 6:46
"Lord, teach us to *p* . . . . . Luke 11:1
men always ought to *p* . . . . . Luke 18:1
And I will *p*. . . . . John 14:16
I do not *p* for the. . . . . John 17:9
"I do not *p* for. . . . . John 17:20
know what we should *p* . . . . . Rom 8:26
I will *p* with the. . . . . 1 Cor 14:15
p without ceasing . . . . . 1 Thess 5:17
Brethren, *p* for us . . . . . 1 Thess 5:25
therefore that the men *p* . . . . . 1 Tim 2:8
Let him *p* . . . . . James 5:13
to one another, and *p* . . . . . James 5:16
say that he should *p*. . . . . 1 John 5:16
p that you may prosper. . . . . 3 John 2

PRAYED
Pharisee stood and *p* . . . . . Luke 18:11
p more earnestly. . . . . Luke 22:44
p earnestly that it . . . . . James 5:17

PRAYER
in heaven their *p* . . . . . 1 Kin 8:45
p made in this place. . . . . 2 Chr 7:15
fear, and restrain *p* . . . . . Job 15:4
And my *p* is pure. . . . . Job 16:17
p would return to my . . . . . Ps 35:13
A *p* to the God of my. . . . . Ps 42:8
P also will be made. . . . . Ps 72:15
Let my *p* come before. . . . . Ps 88:2
He shall regard the *p*. . . . . Ps 102:17
but I give myself to *p* . . . . . Ps 109:4
to the LORD, but the *p* . . . . . Prov 15:8
not go out except by *p*. . . . . Matt 17:21
all night in *p* to God. . . . . Luke 6:12
continually to *p* . . . . . Acts 6:4
where *p* was. . . . . Acts 16:13
steadfastly in *p* . . . . . Rom 12:12
to fasting and *p* . . . . . 1 Cor 7:5
always with all *p* . . . . . Eph 6:18
but in everything by *p* . . . . . Phil 4:6
the word of God and *p*. . . . . 1 Tim 4:5
And the *p* of faith. . . . . James 5:15

PRAYERS
though you make many *p* . . . . . Is 1:15
pretense make long *p* . . . . . Matt 23:14
fervently for you in *p* . . . . . Col 4:12
that supplications, *p* . . . . . 1 Tim 2:1
p may not be hindered . . . . . 1 Pet 3:7
are open to their *p* . . . . . 1 Pet 3:12
and watchful in your *p* . . . . . 1 Pet 4:7
which are the *p*. . . . . Rev 5:8
with the *p* of the saints. . . . . Rev 8:4

PREACH
that great city, and *p* . . . . . Jon 3:2
time Jesus began to *p* . . . . . Matt 4:17
you hear in the ear, *p* . . . . . Matt 10:27
P the gospel to the . . . . . Luke 4:18
p the kingdom of God . . . . . Luke 9:60
And how shall they *p* . . . . . Rom 10:15
p Christ crucified. . . . . 1 Cor 1:23
is me if I do not *p* . . . . . 1 Cor 9:16
I or they, so we *p* . . . . . 1 Cor 15:11
For we do not *p*. . . . . 2 Cor 4:5
p Christ even from . . . . . Phil 1:15
P the word . . . . . 2 Tim 4:2

PREACHED
p that people . . . . . Mark 6:12
out and *p* everywhere. . . . . Mark 16:20
of sins should be *p* . . . . . Luke 24:47
p Christ to them . . . . . Acts 8:5
through this Man is *p* . . . . . Acts 13:38
lest, when I have *p*. . . . . 1 Cor 9:27
whom we have not *p* . . . . . 2 Cor 11:4
than what we have *p*. . . . . Gal 1:8
in truth, Christ is *p*. . . . . Phil 1:18
the gospel was *p*. . . . . Heb 4:2
also He went and *p*. . . . . 1 Pet 3:19

PREACHER
The words of the *P* . . . . . Eccl 1:1
they hear without a *p* . . . . . Rom 10:14

I was appointed a *p*. . . . . 1 Tim 2:7
of eight people, a *p*. . . . . 2 Pet 2:5

PREACHES
the Jesus whom Paul *p* . . . . . Acts 19:13
p another Jesus whom . . . . . 2 Cor 11:4
p any other gospel . . . . . Gal 1:9
p the faith which he . . . . . Gal 1:23

PREACHING
p Jesus as the. . . . . Acts 5:42
to my gospel and the *p* . . . . . Rom 16:25
not risen, then our *p* . . . . . 1 Cor 15:14

PRECEDE
p those who are asleep . . . . 1 Thess 4:15

PRECEPT
p must be upon *p* . . . . . Is 28:10

PRECEPTS
and commanded them *p* . . . . . Neh 9:14
all His *p* are sure. . . . . Ps 111:7
us to keep Your *p* . . . . . Ps 119:4
how I love Your *p* . . . . . Ps 119:159
and kept all his *p* . . . . . Jer 35:18

PRECIOUS
because my life was *p* . . . . . 1 Sam 26:21
P in the sight of the . . . . . Ps 116:15
How *p* also are Your. . . . . Ps 139:17
She is more *p* than . . . . . Prov 3:15
Since you were *p* . . . . . Is 43:4
p things shall not . . . . . Is 44:9
if you take out the *p*. . . . . Jer 15:19
The *p* sons of Zion . . . . . Lam 4:2
farmer waits for the *p* . . . . . James 5:7
more *p* than gold . . . . . 1 Pet 1:7
who believe, He is *p* . . . . . 1 Pet 2:7
p in the sight of. . . . . 1 Pet 3:4

PREDESTINED
He foreknew, He also *p*. . . . . Rom 8:29
having *p* us to. . . . . Eph 1:5
inheritance, being *p* . . . . . Eph 1:11

PREEMINENCE
He may have the *p* . . . . . Col 1:18
loves to have the *p* . . . . . 3 John 9

PREFERENCE
in honor giving *p*. . . . . Rom 12:10

PREFERRED
comes after me is *p*. . . . . John 1:15

PREJUDICE
these things without *p*. . . . . 1 Tim 5:21

PREMEDITATE
p what you will . . . . . Mark 13:11

PREPARATION
Now it was the *P* . . . . . John 19:14
your feet with the *p* . . . . . Eph 6:15

PREPARE
p your hearts for the. . . . . 1 Sam 7:3
p a table before me in . . . . . Ps 23:5
p mercy and truth . . . . . Ps 61:7
P the way of the LORD . . . . . Is 40:3
P the way for the . . . . . Is 62:10
P the way of the LORD . . . . . Mark 1:3
will, and did not *p* . . . . . Luke 12:47
p a place for you . . . . . John 14:2

PREPARED
place which I have *p* . . . . . Ex 23:20
You *p* room for it . . . . . Ps 80:9
When He *p* the heavens . . . . . Prov 8:27
for the LORD has *p* . . . . . Zeph 1:7
for whom it is *p*. . . . . Matt 20:23
which You have *p*. . . . . Luke 2:31
mercy, which He had *p*. . . . . Rom 9:23
things which God has *p*. . . . . 1 Cor 2:9
Now He who has *p* . . . . . 2 Cor 5:5
p beforehand that we . . . . . Eph 2:10
God, for He has *p* . . . . . Heb 11:16

PRESENCE
themselves from the *p* . . . . . Gen 3:8
went out from the *p*. . . . . Gen 4:16
we die in your *p*. . . . . Gen 47:15
P will go with you . . . . . Ex 33:14
and honor the *p* . . . . . Lev 19:32
afraid in any man's *p* . . . . . Deut 1:17
am terrified at His *p* . . . . . Job 23:15
p is fullness of joy. . . . . Ps 16:11
shall dwell in Your *p*. . . . . Ps 140:13
not tremble at My *p*. . . . . Jer 5:22
shall shake at My *p*. . . . . Ezek 38:20
Be silent in the *p* . . . . . Zeph 1:7
and drank in Your *p* . . . . . Luke 13:26
full of joy in Your *p*. . . . . Acts 2:28
but his bodily *p* . . . . . 2 Cor 10:10
obeyed, not as in my *p*. . . . . Phil 2:12

PRESENT
we are all *p* before . . . . . Acts 10:33
evil is *p* with me . . . . . Rom 7:21
p your bodies a living . . . . . Rom 12:1
or death, or things *p* . . . . . 1 Cor 3:22
absent in body but *p* . . . . . 1 Cor 5:3
not only when I am *p*. . . . . Gal 4:18
that He might *p* . . . . . Eph 5:27
to *p* yourself . . . . . 2 Tim 2:15
p you faultless . . . . . Jude 24

PRESENTED
treasures, they *p* . . . . . Matt 2:11
For just as you *p*. . . . . Rom 6:19

PRESENTS
kings will bring *p* . . . . . Ps 68:29

PRESERVE
before you to *p* life. . . . . Gen 45:5
You shall *p* me from . . . . . Ps 32:7
O LORD, You *p* man and . . . . . Ps 36:6
He shall *p* your soul . . . . . Ps 121:7
The LORD shall *p* . . . . . Ps 121:8
children, I will *p*. . . . . Jer 49:11
pardon those whom I *p* . . . . . Jer 50:20
loses his life will *p* . . . . . Luke 17:33
every evil work and *p* . . . . . 2 Tim 4:18

PRESERVED
and my life is *p* . . . . . Gen 32:30
soul, and body be *p* . . . . . 1 Thess 5:23

PRESERVES
For the LORD *p* the. . . . . Ps 31:23
p the souls of His . . . . . Ps 97:10
The LORD *p* the simple . . . . . Ps 116:6
who guards his mouth *p* . . . . . Prov 13:3
he who keeps his way *p* . . . . Prov 16:17

PRESS
I *p* toward the goal. . . . . Phil 3:14

PRESSED
p her virgin bosom . . . . . Ezek 23:8
We are hard *p* on every . . . . . 2 Cor 4:8
For I am hard *p* . . . . . Phil 1:23

PRESUMPTUOUS
servant also from *p* . . . . . Ps 19:13

PRETENDED
before them, *p* madness . . . 1 Sam 21:13

PRETENSE
whole heart, but in *p* . . . . . Jer 3:10
p make long prayers . . . . . Matt 23:14

PREVAIL
no man shall *p* . . . . . 1 Sam 2:9
our tongue we will *p*. . . . . Ps 12:4
but they shall not *p* . . . . . Jer 1:19
of Hades shall not *p* . . . . . Matt 16:18

PREVAILED
hand, that Israel *p* . . . . . Ex 17:11
with the Angel and *p* . . . . . Hos 12:4
grew mightily and *p*. . . . . Acts 19:20

PREY
the mountains of *p* . . . . . Ps 76:4
has not given us as *p*. . . . . Ps 124:6
Shall the *p* be taken . . . . . Is 49:24
evil makes himself a *p* . . . . . Is 59:15
shall no longer be a *p* . . . . . Ezek 34:22
when he has no *p* . . . . . Amos 3:4

PRICE
be weighed for its *p*. . . . . Job 28:15
a fool the purchase *p*. . . . . Prov 17:16
one pearl of great *p*. . . . . Matt 13:46
back part of the *p* . . . . . Acts 5:3
you were bought at a *p* . . . . . 1 Cor 6:20

PRIDE
p come against me . . . . . Ps 36:11
p serves as. . . . . Ps 73:6
p and arrogance and . . . . . Prov 8:13
By *p* comes nothing. . . . . Prov 13:10
P goes before. . . . . Prov 16:18
p will bring him low . . . . . Prov 29:23
and her daughter had *p*. . . . . Ezek 16:49
p He is able to put down . . . . . Dan 4:37
was hardened in *p* . . . . . Dan 5:20
has sworn by the *p* . . . . . Amos 8:7
For the *p* of the. . . . . Zech 11:3
evil eye, blasphemy, *p* . . . . . Mark 7:22
p he fall into the . . . . . 1 Tim 3:6
eyes, and the *p* of life. . . . . 1 John 2:16

PRIEST
he was the *p* of God . . . . . Gen 14:18
Myself a faithful *p* . . . . . 1 Sam 2:35
p forever according . . . . . Ps 110:4
the *p* and the prophet. . . . . Is 28:7
So He shall be a *p*. . . . . Zech 6:13
of a *p* should keep . . . . . Mal 2:17
and faithful High *P* . . . . . Heb 2:17
we have a great High *P* . . . . . Heb 4:14
p forever according . . . . . Heb 5:6
Christ came as High *P*. . . . . Heb 9:11

PRIESTHOOD
be an everlasting *p* . . . . . Ex 40:15
have defiled the *p*. . . . . Neh 13:29
p being changed. . . . . Heb 7:12
has an unchangeable *p*. . . . . Heb 7:24
house, a holy *p* . . . . . 1 Pet 2:5
generation, a royal *p*. . . . . 1 Pet 2:9

PRIESTS
to Me a kingdom of *p* . . . . . Ex 19:6
her *p* teach for pay . . . . . Mic 3:11
made us kings and *p*. . . . . Rev 1:6
but they shall be *p* . . . . . Rev 20:6

PRINCE
"Who made you a *p*. . . . . Ex 2:14
is the house of the *p* . . . . . Job 21:28
is the downfall of a *p* . . . . . Prov 14:28
Everlasting Father, *P*. . . . . Is 9:6
until Messiah the *P* . . . . . Dan 9:25
except Michael your *p* . . . . . Dan 10:21
days without king or *p* . . . . . Hos 3:4
p asks for gifts . . . . . Mic 7:3
and killed the *P*. . . . . Acts 3:15
His right hand to be *P*. . . . . Acts 5:31
the *p* of the power . . . . . Eph 2:2

PRINCES
He is not partial to *p*. . . . . Job 34:19
to bind his *p* at his . . . . . Ps 105:22
He may seat him with *p* . . . . . Ps 113:8
to put confidence in *p*. . . . . Ps 118:9
P also sit and speak. . . . . Ps 119:23
p and all judges of. . . . . Ps 148:11
good, nor to strike *p* . . . . . Prov 17:26
is a child, and your *p*. . . . . Eccl 10:16
of nobles, and your *p*. . . . . Eccl 10:17
children to be their *p* . . . . . Is 3:4
p will rule with . . . . . Is 32:1
He brings the *p* . . . . . Is 40:23

PRINCIPAL
Wisdom is the *p* . . . . . Prov 4:7

PRINCIPALITIES
nor *p* nor powers. . . . . Rom 8:38
p and powers in the heavenly places. . . . . Eph 3:10
against *p*, against powers . . . . . Eph 6:12
Having disarmed *p* and powers Col 2:15

PRINCIPALITY
far above all *p* . . . . . Eph 1:21
is the head of all *p* . . . . . Col 2:10

PRINCIPLES
from the basic *p* . . . . . Col 2:20
again the first *p* . . . . . Heb 5:12

PRISCILLA (or Prisca)
Wife of Aquila, Acts 18:1–3
With Aquila, instructs Apollos, Acts 18:26
Mentioned by Paul, Rom 16:3; 1 Cor 16:19; 2 Tim 4:19

PRISON
and put him into the *p*. . . . . Gen 39:20
Bring my soul out of *p* . . . . . Ps 142:7
in darkness from the *p*. . . . . Is 42:7
the opening of the *p* . . . . . Is 61:1
should put him in *p* . . . . . Jer 29:26
John had heard in *p* . . . . . Matt 11:2
I was in *p* and you . . . . . Matt 25:36
to the spirits in *p*. . . . . 1 Pet 3:19

PRISONER
the groaning of the *p* . . . . . Ps 79:11
reason I, Paul, the *p*. . . . . Eph 3:1
Lord, nor of me His *p* . . . . . 2 Tim 1:8

PRISONERS
p rest together . . . . . Job 3:18
does not despise His *p* . . . . . Ps 69:33
gives freedom to the *p*. . . . . Ps 146:7
the stronghold, you *p* . . . . . Zech 9:12
Remember the *p* as if. . . . . Heb 13:3

PRISONS
the synagogues and *p* . . . . . Luke 21:12
p more frequently . . . . . 2 Cor 11:23

PRIZE
life shall be as a *p*. . . . . Jer 21:9
but one receives the *p* . . . . . 1 Cor 9:24
the goal for the *p* . . . . . Phil 3:14

PROCEED
For they *p* from evil . . . . . Jer 9:3
of the same mouth *p*. . . . . James 3:10

PROCEEDED
for I *p* forth . . . . . John 8:42

PROCEEDS
by every word that *p*. . . . . Deut 8:3
by every word that *p*. . . . . Matt 4:4
Spirit of truth who *p*. . . . . John 15:26
back part of the *p* . . . . . Acts 5:2

PROCESSION
They have seen Your *p* . . . . . Ps 68:24

PROCHORUS
One of the first seven deacons, Acts 6:5

PROCLAIM
you, and I will *p*. . . . . Ex 33:19
p the name of the LORD . . . . Deut 32:3
p it not in the . . . . . 2 Sam 1:20
and they shall *p* . . . . . Is 60:6
began to *p* it freely . . . . . Mark 1:45
knowing, Him I *p* . . . . . Acts 17:23
drink this cup, you *p* . . . . . 1 Cor 11:26

PROCLAIMED
p the good news . . . . . Ps 40:9
company of those who *p* . . . . . Ps 68:11
he went his way and *p* . . . . . Luke 8:39
inner rooms will be *p* . . . . . Luke 12:3

PROCLAIMER
"He seems to be a *p*. . . . . Acts 17:18

PROCLAIMS
good news, who *p* . . . . . Is 52:7

PROCONSUL
seeking to turn the *p* . . . . . Acts 13:8
When Gallio was *p* . . . . . Acts 18:12

PRODIGAL
with *p* living . . . . . Luke 15:13

PRODUCE
land shall yield its *p* . . . . . Lev 26:4
all kinds of *p*. . . . . Ps 144:13

PROFANE
and offered *p* fire . . . . . Lev 10:1
and priest are *p*. . . . . Jer 23:11
"But you *p* it . . . . . Mal 1:12
tried to *p* the temple . . . . . Acts 24:6
But reject *p* and old. . . . . 1 Tim 4:7
p person like Esau . . . . . Heb 12:16

PROFANED
p his crown by casting . . . . . Ps 89:39
and *p* My Sabbaths. . . . . Ezek 22:8
p the LORD's holy . . . . . Mal 2:11

PROFANENESS
of Jerusalem *p* has . . . . . Jer 23:15

PROFANING
p the covenant of the . . . . . Mal 2:10

PROFESS
They *p* to know God . . . . . Titus 1:16

PROFESSING
P to be wise . . . . . Rom 1:22
is proper for women *p*. . . . . 1 Tim 2:10

PROFIT
p is there in my blood. . . . . Ps 30:9
p has a man from all . . . . . Eccl 1:3
There was no *p* under . . . . . Eccl 2:11
for they will not *p* . . . . . Is 57:12
words that cannot *p*. . . . . Jer 7:8
p which you have made . . . . Ezek 22:13
p is it that we have . . . . . Mal 3:14
For what *p* is it to . . . . . Matt 16:26
For what will it *p*. . . . . Mark 8:36
For what *p* is it to. . . . . Luke 9:25
her masters much *p* . . . . . Acts 16:16
hope of *p* was gone . . . . . Acts 16:19
brought no small *p*. . . . . Acts 19:24
what is the *p* of. . . . . Rom 3:1
not seeking my own *p* . . . . . 1 Cor 10:33
Christ will *p* you. . . . . Gal 5:2
about words to no *p* . . . . . 2 Tim 2:14
them, but He for our *p*. . . . . Heb 12:10
What does it *p* . . . . . James 2:14
and sell, and make a *p* . . . . . James 4:13

PROFITABLE
"Can a man be *p*. . . . . Job 22:2
It is doubtless not *p* . . . . . 2 Cor 12:1
of God, and is *p* . . . . . 2 Tim 3:16
things are good and *p*. . . . . Titus 3:8
to you, but now is *p* . . . . . Philem 11

PROFITS
p a man nothing that. . . . . Job 34:9
have not love, it *p*. . . . . 1 Cor 13:3
exercise *p* a little . . . . . 1 Tim 4:8

PROFOUND
with things too *p*. . . . . Ps 131:1

PROLONG
you will not *p* your . . . . . Deut 4:26
p Your anger to all . . . . . Ps 85:5
nor will he *p* his days. . . . . Eccl 8:13

PROLONGED
and his days are *p* . . . . . Eccl 8:12

PROLONGS
The fear of the LORD *p* . . . . Prov 10:27

PROMISE
of all His good *p* . . . . . 1 Kin 8:56
Behold, I send the *P*. . . . . Luke 24:49
but to wait for the *P* . . . . . Acts 1:4
For the *p* is to you . . . . . Acts 2:39
p drew near which God. . . . . Acts 7:17
for the hope of the *p* . . . . . Acts 26:6
is made void and the *p* . . . . . Rom 4:14
p might be sure . . . . . Rom 4:16
it is no longer of *p* . . . . . Gal 3:18
Therefore, since a *p* . . . . . Heb 4:1
to the heirs of *p* . . . . . Heb 6:17
did not receive the *p*. . . . . Heb 11:39
they *p* them liberty . . . . . 2 Pet 2:19
p that He has promised . . . . 1 John 2:25

PROMISED
bless you as He has *p* . . . . . Deut 1:11
He who *p* is faithful . . . . . Heb 10:23
Him faithful who had *p* . . . . . Heb 11:11

PROMISES
For all the *p* of God . . . . . 2 Cor 1:20
his Seed were the *p*. . . . . Gal 3:16

patience inherit the *p* . . . . . Heb 6:12
having received the *p* . . . . . Heb 11:13
great and precious *p* . . . . . 2 Pet 1:4

PROMPTLY
him disciplines him *p* . . . . . Prov 13:24

PROOF
which is to them a *p*. . . . . Phil 1:28

PROOFS
by many infallible *p*. . . . . Acts 1:3

PROPER
you, but for what is *p* . . . . . 1 Cor 7:35
Is it *p* for a woman to . . . . . 1 Cor 11:13
but, which is *p* . . . . . 1 Tim 2:10

PROPERLY
Let us walk *p* . . . . . Rom 13:13

PROPHECY
miracles, to another *p* . . . . . 1 Cor 12:10
for *p* never came by . . . . . 2 Pet 1:21
is the spirit of *p*. . . . . Rev 19:10
of the book of this *p*. . . . . Rev 22:19

PROPHESIED
upon them, that they *p*. . . . . Num 11:25
to them, yet they *p* . . . . . Jer 23:21
Lord, have we not *p* . . . . . Matt 7:22
prophets and the law *p* . . . . . Matt 11:13
virgin daughters who *p* . . . . . Acts 21:9
even more that you *p*. . . . . 1 Cor 14:5

PROPHESIES
for the prophet who *p* . . . . . Jer 28:9
woman who prays or *p* . . . . . 1 Cor 11:5
p edifies the church . . . . . 1 Cor 14:4

PROPHESY
prophets, "Do not *p*. . . . . Is 30:10
The prophets *p* falsely . . . . . Jer 5:31
your daughters shall *p* . . . . . Joel 2:28
Who can but *p* . . . . . Amos 3:8
saying, "*P* to us. . . . . Matt 26:68
your daughters shall *p* . . . . . Acts 2:17
if prophecy, let us *p* . . . . . Rom 12:6
know in part and we *p*. . . . . 1 Cor 13:9
that you may *p* . . . . . 1 Cor 14:1
desire earnestly to *p*. . . . . 1 Cor 14:39

PROPHET
shall be your *p* . . . . . Ex 7:1
raise up for you a *P* . . . . . Deut 18:15
arisen in Israel a *p* . . . . . Deut 34:10
"I alone am left a *p* . . . . . 1 Kin 18:22
is no longer any *p* . . . . . Ps 74:9
I ordained you a *p* . . . . . Jer 1:5
p is induced to speak . . . . . Ezek 14:9
The *p* is a fool . . . . . Hos 9:7
nor was I a son of a *p* . . . . . Amos 7:14
send you Elijah the *p* . . . . . Mal 4:5
p shall receive a. . . . . Matt 10:41
p is not without honor . . . . . Matt 13:57
by Daniel the *p* . . . . . Mark 13:14
is not a greater *p*. . . . . Luke 7:28
it cannot be that a *p* . . . . . Luke 13:33
Nazareth, who was a *P* . . . . Luke 24:19
"Are you the *P* . . . . . John 1:21
"This is truly the *P* . . . . . John 6:14
with him the false *p* . . . . . Rev 19:20

PROPHETESS
Miriam the *p* . . . . . Ex 15:20
Deborah, a *p*. . . . . Judg 4:4
Huldah the *p* . . . . . 2 Kin 22:14
Anna, a *p* . . . . . Luke 2:36

PROPHETIC
p word confirmed . . . . . 2 Pet 1:19

PROPHETS
LORD's people were *p* . . . . . Num 11:29
Saul also among the *p* . . . . 1 Sam 10:12
the mouth of all his *p* . . . . . 1 Kin 22:22
believe His *p* . . . . . 2 Chr 20:20
Where now are your *p*. . . . . Jer 37:19
prophesy against the *p* . . . . . Ezek 13:2
His servants the *p* . . . . . Amos 3:7
Her *p* are insolent. . . . . Zeph 3:4
the Law or the *P*. . . . . Matt 5:17
is the Law and the *P*. . . . . Matt 7:12
or one of the *p* . . . . . Matt 16:14
the tombs of the *p*. . . . . Matt 23:29
indeed, I send you *p* . . . . . Matt 23:34
one who kills the *p* . . . . . Matt 23:37
Then many false *p* . . . . . Matt 24:11
have Moses and the *p*. . . . . Luke 16:29
You are sons of the *p* . . . . . Acts 3:25
p did your fathers not . . . . . Acts 7:52
To Him all the *p* . . . . . Acts 10:43
do you believe the *p*. . . . . Acts 26:27
before through His *p* . . . . . Rom 1:2
by the Law and the *P* . . . . . Rom 3:21
have killed Your *p*. . . . . Rom 11:3
p are subject to the. . . . . 1 Cor 14:32
to be apostles, some *p* . . . . . Eph 4:11
brethren, take the *p*. . . . . James 5:10
this salvation the *p* . . . . . 1 Pet 1:10
were also false *p* . . . . . 2 Pet 2:1
because many false *p* . . . . . 1 John 4:1
blood of saints and *p* . . . . . Rev 16:6
found the blood of *p*. . . . . Rev 18:24
of your brethren the *p* . . . . . Rev 22:9

PROPITIATION
set forth as a *p* . . . . . Rom 3:25
to God, to make *p* . . . . . Heb 2:17
He Himself is the *p* . . . . . 1 John 2:2
His Son to be the *p* . . . . . 1 John 4:10

PROPORTION
let us prophesy in *p*. . . . . Rom 12:6

PROPRIETY
modest apparel, with *p* . . . . . 1 Tim 2:9

PROSECUTOR
answer me, that my *P* . . . . . Job 31:35

PROSELYTE
and sea to win one *p*. . . . . Matt 23:15

PROSELYTES
Rome, both Jews and *p* . . . . . Acts 2:10

PROSPER
made all he did to *p*. . . . . Gen 39:3
you shall not *p* . . . . . Deut 28:29
and you shall *p* . . . . . 2 Chr 20:20
LORD, God made him *p* . . . . 2 Chr 26:5
they *p* who love you . . . . . Ps 122:6
his sins will not *p* . . . . . Prov 28:13
of the LORD shall *p* . . . . . Is 53:10
against you shall *p* . . . . . Is 54:17
please, and it shall *p*. . . . . Is 55:11
of the wicked *p* . . . . . Jer 12:1
King shall reign and *p* . . . . . Jer 23:5
storing up as he may *p*. . . . . 1 Cor 16:2
I pray that you may *p* . . . . . 3 John 2

PROSPERED
since the LORD has *p*. . . . . Gen 24:56

PROSPERING
His ways are always *p*. . . . . Ps 10:5

PROSPERITY
p all your days . . . . . Deut 23:6
p exceed the fame . . . . . 1 Kin 10:7
p the destroyer. . . . . Job 15:21
spend their days in *p* . . . . . Job 36:11
Now in my *p* I said . . . . . Ps 30:6
has pleasure in the *p* . . . . . Ps 35:27
When I saw the *p* . . . . . Ps 73:3
I pray, send now *p*. . . . . Ps 118:25
the day of *p* be joyful. . . . . Eccl 7:14
that we have our *p* . . . . . Acts 19:25

PROSPEROUS
had made his journey *p* . . . . . Gen 24:21
will make your way *p* . . . . . Josh 1:8

PROSPERS
he turns, he *p* . . . . . Prov 17:8
just as your soul *p*. . . . . 3 John 2

PROSTRATE
of the proud lie *p* . . . . . Job 9:13

PROUD
p waves must stop . . . . . Job 38:11
tongue that speaks *p* . . . . . Ps 12:3
and fully repays the *p* . . . . . Ps 31:23
does not respect the *p* . . . . . Ps 40:4
a haughty look and a *p* . . . . . Ps 101:5
p He knows from afar . . . . . Ps 138:6
the house of the *p* . . . . . Prov 15:25
Everyone *p* . . . . . Prov 16:5
p heart stirs up . . . . . Prov 28:25
is better than the *p*. . . . . Eccl 7:8
by wine, he is a *p*. . . . . Hab 2:5
He has scattered the *p* . . . . . Luke 1:51
"God resists the *p*. . . . . 1 Pet 5:5

PROVE
p yourself a man . . . . . 1 Kin 2:2
does your arguing *p* . . . . . Job 6:25
mind, that you may *p* . . . . . Rom 12:2

PROVERB
an astonishment, a *p*. . . . . Deut 28:37
incline my ear to a *p* . . . . . Ps 49:4
that hang limp is a *p* . . . . . Prov 26:7
of a drunkard is a *p*. . . . . Prov 26:9
one shall take up a *p* . . . . . Mic 2:4
to the true *p* . . . . . 2 Pet 2:22

PROVERBS
spoke three thousand *p* . . . . . 1 Kin 4:32
in order many *p*. . . . . Eccl 12:9

PROVIDE
"My son, God will *p* . . . . . Gen 22:8
Can He *p* meat for His . . . . . Ps 78:20
prosperity that I *p* . . . . . Jer 33:9
P neither gold nor. . . . . Matt 10:9
if anyone does not *p* . . . . . 1 Tim 5:8

PROVIDED
these hands have *p*. . . . . Acts 20:34
p something better . . . . . Heb 11:40

PROVIDES
p food for the raven. . . . . Job 38:41
p her supplies in the . . . . . Prov 6:8

PROVISION
abundantly bless her *p* . . . . . Ps 132:15
no *p* for the flesh. . . . . Rom 13:14

PROVOKE
do not *p* Him . . . . . Ex 23:21
p God are secure . . . . . Job 12:6
Do they *p* Me to . . . . . Jer 7:19
p them to jealousy. . . . . Rom 11:11
you, fathers, do not *p*. . . . . Eph 6:4

PROVOKED
How often they *p* . . . . . Ps 78:40
p the Most High . . . . . Ps 78:56
Thus they *p* Him to. . . . . Ps 106:29
his spirit was *p*. . . . . Acts 17:16
seek its own, is not *p* . . . . . 1 Cor 13:5

PRUDENCE
To give *p* to the . . . . . Prov 1:4
wisdom, dwell with *p* . . . . . Prov 8:12
us in all wisdom and *p*. . . . . Eph 1:8

PRUDENT
p man covers shame . . . . . Prov 12:16
A *p* man conceals . . . . . Prov 12:23
The wisdom of the *p*. . . . . Prov 14:8
p considers well. . . . . Prov 14:15
heart will be called *p* . . . . . Prov 16:21
p acquires knowledge . . . . . Prov 18:15
p wife is from the . . . . . Prov 19:14
p man foresees evil . . . . . Prov 22:3
perished from the *p* . . . . . Jer 49:7
Therefore the *p* . . . . . Amos 5:13
from the wise and *p* . . . . . Matt 11:25

PRUDENTLY
Servant shall deal *p* . . . . . Is 52:13

PRUNES
that bears fruit He *p* . . . . . John 15:2

PSALM
and the sound of a *p*. . . . . Ps 98:5
in the second *P* . . . . . Acts 13:33
each of you has a *p* . . . . . 1 Cor 14:26

PSALMIST
And the sweet *p* . . . . . 2 Sam 23:1

PSALMS
Sing to Him, sing *p* . . . . . 1 Chr 16:9
to one another in *p*. . . . . Eph 5:19
Let him sing *p*. . . . . James 5:13

PSALTERY
harp, lyre, and *p*. . . . . Dan 3:10

PUBLISHED
to be proclaimed and *p* . . . . . Jon 3:7

PUFFED
Now some are *p* up . . . . . 1 Cor 4:18
itself, is not *p* . . . . . 1 Cor 13:4
a novice, lest being *p*. . . . . 1 Tim 3:6

PUFFS
Knowledge *p* up . . . . . 1 Cor 8:1

PUL
King of Assyria; same as Tiglath-Pileser, 2 Kin 15:19
——— Country and people in Africa, Is 66:19

PULL
P me out of the net. . . . . Ps 31:4
I will *p* down my barns . . . . Luke 12:18

PUNISH
take that man and *p* . . . . . Deut 22:18
p the righteous is. . . . . Prov 17:26
"I will *p* the world . . . . . Is 13:11
Shall I not *p* them for. . . . . Jer 5:9
p all who oppress them . . . . . Jer 30:20
p your iniquity . . . . . Lam 4:22
So I will *p* them for. . . . . Hos 4:9

PUNISHED
You our God have *p* . . . . . Ezra 9:13
because He has not *p* . . . . . Job 35:15
p them often in every. . . . . Acts 26:11
These shall be *p* . . . . . 2 Thess 1:9

PUNISHES
will you say when He *p* . . . . . Jer 13:21

PUNISHMENT
p is greater than I. . . . . Gen 4:13
you do in the day of *p* . . . . . Is 10:3
p they shall be cast. . . . . Jer 8:12
p they shall perish . . . . . Jer 10:15
a man for the *p* . . . . . Lam 3:39
The *p* of the iniquity. . . . . Lam 4:6
days of *p* have come . . . . . Hos 9:7
not turn away its *p* . . . . . Amos 1:3
into everlasting *p*. . . . . Matt 25:46
p which was inflicted. . . . . 2 Cor 2:6
Of how much worse *p* . . . . . Heb 10:29
sent by him for the *p*. . . . . 1 Pet 2:14
the unjust under *p*. . . . . 2 Pet 2:9

PURCHASED
of God could be *p*. . . . . Acts 8:20
of the *p* possession. . . . . Eph 1:14

PURE
a mercy seat of *p* gold . . . . . Ex 25:17
Can a man be more *p* . . . . . Job 4:17
if you were *p* and . . . . . Job 8:6
'My doctrine is *p*. . . . . Job 11:4
that he could be *p* . . . . . Job 15:14
the heavens are not *p*. . . . . Job 15:15
the stars are not *p* . . . . . Job 25:5
of the LORD are *p*. . . . . Ps 12:6
will show Yourself *p* . . . . . Ps 18:26
To such as are *p* . . . . . Ps 73:1
of the *p* are pleasant. . . . . Prov 15:26
ways of a man are *p* . . . . . Prov 16:2
my heart clean, I am *p* . . . . . Prov 20:9
but as for the *p* . . . . . Prov 21:8
a generation that is *p*. . . . . Prov 30:12
Shall I count *p* . . . . . Mic 6:11
things indeed are *p* . . . . . Rom 14:20
whatever things are *p* . . . . . Phil 4:8
keep yourself *p* . . . . . 1 Tim 5:22
p all things are *p* . . . . . Titus 1:15
above is first *p*. . . . . James 3:17
babes, desire the *p* . . . . . 1 Pet 2:2
just as He is *p*. . . . . 1 John 3:3

PURER
p eyes than to behold. . . . . Hab 1:13

PURGE
P me with hyssop . . . . . Ps 51:7
p them as gold and. . . . . Mal 3:3

PURGED
away, and your sin *p* . . . . . Is 6:7
He had by Himself *p* . . . . . Heb 1:3

PURIFICATION
for the water of *p* . . . . . Num 19:9
with the water of *p* . . . . . Num 31:23

PURIFIED
earth, *p* seven times . . . . . Ps 12:6
all things are *p* . . . . . Heb 9:22
Since you have *p*. . . . . 1 Pet 1:22

PURIFIES
hope in Him *p* himself. . . . . 1 John 3:3

PURIFY
p the sons of Levi . . . . . Mal 3:3
and *p* your hearts . . . . . James 4:8

PURIFYING
thus *p* all foods . . . . . Mark 7:19
p their hearts by. . . . . Acts 15:9
sanctifies for the *p* . . . . . Heb 9:13

PURIM
called these days *P* . . . . . Esth 9:26

PURITY
be delivered by the *p* . . . . . Job 22:30
He who loves *p* of . . . . . Prov 22:11
by *p*, by knowledge . . . . . 2 Cor 6:6
spirit, in faith, in *p* . . . . . 1 Tim 4:12

PURPLE
who was clothed in *p* . . . . . Luke 16:19
they put on Him a *p* . . . . . John 19:2
She was a seller of *p* . . . . . Acts 16:14

PURPOSE
and fulfill all your *p* . . . . . Ps 20:4
A time for every *p* . . . . . Eccl 3:1
p that is purposed . . . . . Is 14:26
But for this *p* I came . . . . . John 12:27
by the determined *p*. . . . . Acts 2:23
them all that with *p*. . . . . Acts 11:23
to the eternal *p*. . . . . Eph 3:11
Now the *p* of the . . . . . 1 Tim 1:5
to fulfill His *p* . . . . . Rev 17:17

PURPOSED
For the LORD had *p* . . . . . 2 Sam 17:14
LORD of hosts has *p* . . . . . Is 23:9
But Daniel *p* in his . . . . . Dan 1:8
pleasure which He *p* . . . . . Eph 1:9

PURPOSES
each one give as he *p*. . . . . 2 Cor 9:7

PURSE
let us all have one *p*. . . . . Prov 1:14

PURSES
p his lips and brings . . . . . Prov 16:30

PURSUE
And will You *p* dry . . . . . Job 13:25
p my honor as the wind . . . . . Job 30:15
The sword shall *p*. . . . . Jer 48:2
but their hearts *p*. . . . . Ezek 33:31
Let us know, let us *p* . . . . . Hos 6:3
p righteousness . . . . . Rom 9:30
P love, and desire . . . . . 1 Cor 14:1
p righteousness . . . . . 1 Tim 6:11
him seek peace and *p* . . . . . 1 Pet 3:11

PURSUES
Evil *p* sinners. . . . . Prov 13:21
flee when no one *p* . . . . . Prov 28:1

PURSUING
but Israel, *p* the law . . . . . Rom 9:31

PUT
Also He has *p* eternity. . . . . Eccl 3:11
pride He is able to *p* down . . . Dan 4:37
what you will *p* on . . . . . Matt 6:25
p my hand into His. . . . . John 20:25
But *p* on the Lord . . . . . Rom 13:14

QUAIL
and it brought *q* . . . . . Num 11:31
and He brought *q* . . . . . Ps 105:40

QUAKED
the whole mountain *q* . . . . . Ex 19:18
and the earth *q* . . . . . Matt 27:51

QUAKES
The earth *q* before . . . . . Joel 2:10

QUALIFIED
the Father who has *q* . . . . . Col 1:12

QUARREL
see how he seeks a *q* . . . . . 2 Kin 5:7
any fool can start a *q*. . . . . Prov 20:3
He will not *q* nor cry. . . . . Matt 12:19
of the Lord must not *q* . . . . . 2 Tim 2:24

QUARRELSOME
but gentle, not *q* . . . . . 1 Tim 3:3

QUARTZ
be made of coral or *q* . . . . . Job 28:18

QUEEN
Q Vashti also made a. . . . . Esth 1:9
stands the *q* in gold. . . . . Ps 45:9
burn incense to the *q* . . . . . Jer 44:17
The *q* of the South . . . . . Matt 12:42
under Candace the *q* . . . . . Acts 8:27
heart, 'I sit as *q*. . . . . Rev 18:7

QUEENS
There are sixty *q*. . . . . Song 6:8
q your nursing mothers . . . . . Is 49:23

QUENCH
Many waters cannot *q* . . . . . Song 8:7
so that no one can *q*. . . . . Jer 4:4
flax He will not *q* . . . . . Matt 12:20
q all the fiery . . . . . Eph 6:16
Do not *q* the Spirit . . . . . 1 Thess 5:19

QUENCHED
LORD, the fire was *q* . . . . . Num 11:2
they were *q* like a . . . . . Ps 118:12
their fire is not *q* . . . . . Is 66:24
that shall never be *q* . . . . . Mark 9:43
and the fire is not *q* . . . . . Mark 9:44
q the violence of fire . . . . . Heb 11:34

QUESTIONS
test him with hard *q* . . . . . 1 Kin 10:1
and asking them *q* . . . . . Luke 2:46
market, asking no *q* . . . . . 1 Cor 10:25

QUICKLY
have turned aside *q* . . . . . Ex 32:8
with your adversary *q* . . . . . Matt 5:25
"What you do, do *q* . . . . . John 13:27
Behold, I am coming *q*. . . . . Rev 3:11
"Surely I am coming *q* . . . . . Rev 22:20

QUICK-TEMPERED
q man acts foolishly . . . . . Prov 14:17
not self-willed, not *q*. . . . . Titus 1:7

QUIET
lain still and been *q*. . . . . Job 3:13
'Take heed, and be *q* . . . . . Is 7:4
earth is at rest and *q* . . . . . Is 14:7
gladness, He will *q* . . . . . Zeph 3:17
warned him to be *q* . . . . . Mark 10:48
aspire to lead a *q* . . . . . 1 Thess 4:11
we may lead a *q* and. . . . . 1 Tim 2:2
a gentle and *q* spirit . . . . . 1 Pet 3:4

QUIETED
calmed and *q* my soul. . . . . Ps 131:2
the city clerk had *q* . . . . . Acts 19:35

QUIETNESS
will give peace and *q* . . . . . 1 Chr 22:9
When He gives *q*. . . . . Job 34:29
a handful with *q* . . . . . Eccl 4:6
in *q* and confidence . . . . . Is 30:15
of righteousness, *q*. . . . . Is 32:17
that they work in *q* . . . . . 2 Thess 3:12

QUIETS
q the earth by the . . . . . Job 37:17

QUIVER
q rattles against him . . . . . Job 39:23
the man who has his *q* . . . . . Ps 127:5
q He has hidden Me . . . . . Is 49:2
Their *q* is like an . . . . . Jer 5:16

RAAMSES
Treasure city built by Hebrew slaves, Ex 1:11

RABBAH
Capital of Ammon, Amos 1:14
Besieged by Joab; defeated and enslaved by David, 2 Sam 12:26–31
Destruction of, foretold, Jer 49:2, 3

RABBI
be called by men, '*R*. . . . . Matt 23:7
do not be called '*R* . . . . . Matt 23:8

RABBONI
Mary addresses Christ as, John 20:16

RABSARIS
Title applied to:
Assyrian officials sent by Sennacherib, 2 Kin 18:17
Babylonian prince, Jer 39:3, 13

RABSHAKEH
Sent by king of Assyria to threaten Hezekiah, 2 Kin 18:17–37; Is 36:2–22
The Lord sends rumor to take him away, 2 Kin 19:6–8; Is 37:6–8

RACA
to his brother, '*R*. . . . . Matt 5:22

RACE
man to run its *r*. . . . . Ps 19:5
r is not to the swift. . . . . Eccl 9:11
who run in a *r* all run . . . . . 1 Cor 9:24
I have finished the *r* . . . . . 2 Tim 4:7
with endurance the *r* . . . . . Heb 12:1

RACHEL
Laban's younger daughter; Jacob's favorite wife, Gen 29:28–30
Supports her husband's position, Gen 31:14–16
Mother of Joseph and Benjamin, Gen 30:22–25
Prophecy concerning; quoted, Jer 31:15; Matt 2:18

RADIANT
to Him and were *r* . . . . . Ps 34:5

RAGE
Disperse the *r* of your. . . . . Job 40:11
Why do the nations *r* . . . . . Ps 2:1
'Why did the nations *r* . . . . . Acts 4:25

RAGES
he *r* against all wise. . . . . Prov 18:1

RAGS
clothe a man with *r*. . . . . Prov 23:21

RAHAB
Prostitute in Jericho; helps Joshua's spies, Josh 2:1–21
Spared in battle, Josh 6:17–25
Mentioned in the NT, Matt 1:5; Heb 11:31; James 2:25
——— Used figuratively of Egypt, Ps 87:4

RAIN
had not caused it to *r*. . . . . Gen 2:5
And the *r* was on the. . . . . Gen 7:12
He gives *r* on the. . . . . Job 5:10
to the gentle *r* . . . . . Job 37:6
sent a plentiful *r* . . . . . Ps 68:9
clouds, who prepares *r* . . . . . Ps 147:8
snow in summer and *r* . . . . . Prov 26:1
r which leaves no food . . . . . Prov 28:3
not return after the *r* . . . . . Eccl 12:2
the *r* is over and gone . . . . . Song 2:11
our God, who gives *r*. . . . . Jer 5:24
I will *r* down on him. . . . . Ezek 38:22
given you the former *r* . . . . . Joel 2:23
there will be no *r* . . . . . Zech 14:17
the good, and sends *r* . . . . . Matt 5:45
and the *r* descended . . . . . Matt 7:25
He did good, gave us *r* . . . . . Acts 14:17
r that often comes . . . . . Heb 6:7
that it would not *r*. . . . . James 5:17
and the heaven gave *r* . . . . . James 5:18

RAINBOW
I set My *r* in the. . . . . Gen 9:13
and there was a *r* . . . . . Rev 4:3

RAINED
had *r* down manna on . . . . . Ps 78:24
r fire and brimstone . . . . . Luke 17:29

RAINS
r righteousness . . . . . Hos 10:12

RAISE
third day He will *r* . . . . . Hos 6:2
that God is able to *r* . . . . . Matt 3:9
in three days I will *r* . . . . . John 2:19
and I will *r* him up at . . . . . John 6:40
Lord and will also *r*. . . . . 1 Cor 6:14
and the Lord will *r* . . . . . James 5:15

RAISED
this purpose I have *r* . . . . . Ex 9:16
be killed, and be *r*. . . . . Matt 16:21
whom God *r* up . . . . . Acts 2:24
just as Christ was *r* . . . . . Rom 6:4
Spirit of Him who *r* . . . . . Rom 8:11
And God both *r* up the . . . . . 1 Cor 6:14
"How are the dead *r* . . . . . 1 Cor 15:35
and the dead will be *r* . . . . . 1 Cor 15:52
and *r* us up together. . . . . Eph 2:6
then you were *r*. . . . . Col 3:1

RAISES
r the poor out of the . . . . . Ps 113:7
r those who are bowed . . . . . Ps 146:8
For as the Father *r* . . . . . John 5:21
but in God who *r*. . . . . 2 Cor 1:9

RAM
r which had two horns . . . . . Dan 8:3

RAMAH
Fortress built, 1 Kin 15:17–22
Samuel's headquarters, 1 Sam 7:15, 17
David flees to, 1 Sam 19:18–23

RAMOTH GILEAD
City of refuge east of Jordan, Deut 4:43; Josh 20:8; 1 Chr 6:80
Site of Ahab's fatal conflict with Syrians, 1 Kin 22:1–39

RAMS
the sweet aroma of *r*. . . . . Ps 66:15
r of Nebaioth shall . . . . . Is 60:7

RAN
they both *r* together . . . . . John 20:4
You *r* well. . . . . Gal 5:7

RANSOM
r would not help you. . . . . Job 36:18
nor give to God a *r*. . . . . Ps 49:7
The *r* of a man's life . . . . . Prov 13:8
"I will *r* them from. . . . . Hos 13:14
to give His life a *r*. . . . . Mark 10:45
who gave Himself a *r* . . . . . 1 Tim 2:6

RANSOMED
and the *r* of the LORD . . . . . Is 35:10
redeemed Jacob, and *r* . . . . . Jer 31:11

RARE
of the LORD was *r* . . . . . 1 Sam 3:1
make a mortal more *r* . . . . . Is 13:12

RASH
Do not be *r* with your . . . . . Eccl 5:2

RASHLY
so that he spoke *r* . . . . . Ps 106:33
and do nothing *r* . . . . . Acts 19:36

RAVEN
food for the *r*. . . . . Job 38:41
and black as a *r* . . . . . Song 5:11

RAVENOUS
inwardly they are *r* . . . . . Matt 7:15

RAVENS
and to the young *r* . . . . . Ps 147:9
Consider the *r*. . . . . Luke 12:24

RAVISHED
You have *r* my heart. . . . . Song 4:9
r the women in Zion. . . . . Lam 5:11

RAZOR
like a sharp *r*. . . . . Ps 52:2

REACHED
earth, and its top *r*. . . . . Gen 28:12
For her sins have *r* . . . . . Rev 18:5

REACHING
r forward to those . . . . . Phil 3:13

READ
"Have you never *r*. . . . . Matt 21:42
day, and stood up to *r*. . . . . Luke 4:16
hearts, known and *r*. . . . . 2 Cor 3:2
when Moses is *r* . . . . . 2 Cor 3:15
when this epistle is *r*. . . . . Col 4:16

READER
let the *r* understand . . . . . Mark 13:14

READINESS
the word with all *r*. . . . . Acts 17:11
that as there was a *r*. . . . . 2 Cor 8:11

READING
r the prophet Isaiah. . . . . Acts 8:30
give attention to *r* . . . . . 1 Tim 4:13

READS
that he may run who *r*. . . . . Hab 2:2
Blessed is he who *r*. . . . . Rev 1:3

READY
"The LORD was *r* . . . . . Is 38:20
and those who were *r* . . . . . Matt 25:10
"Lord, I am *r* . . . . . Luke 22:33
and being *r* to punish. . . . . 2 Cor 10:6
Be *r* in season and out . . . . . 2 Tim 4:2
and always be *r*. . . . . 1 Pet 3:15

REAFFIRM
r your love to him . . . . . 2 Cor 2:8

REAP
in tears shall *r* . . . . . Ps 126:5
r the whirlwind . . . . . Hos 8:7
they neither sow nor *r*. . . . . Matt 6:26
you knew that I *r* . . . . . Matt 25:26
that he will also *r* . . . . . Gal 6:7
due season we shall *r* . . . . . Gal 6:9

REAPED
wheat but *r* thorns . . . . . Jer 12:13
you have *r* iniquity . . . . . Hos 10:13

REAPER
r does not fill his. . . . . Ps 129:7

REAPERS
I will say to the *r*. . . . . Matt 13:30
r are the angels . . . . . Matt 13:39

REAPING
r what I did not . . . . . Luke 19:22

REAPS
One sows and another *r* . . . . . John 4:37

REASON
out wisdom and the *r* . . . . . Eccl 7:25
Come now, and let us *r* . . . . . Is 1:18
faith, why do you *r*. . . . . Matt 16:8
words of truth and *r* . . . . . Acts 26:25
who asks you a *r*. . . . . 1 Pet 3:15

REASONED
for three Sabbaths *r*. . . . . Acts 17:2
r about righteousness. . . . . Acts 24:25

REBEKAH
Great-niece of Abraham, Gen 22:20–23
Becomes Isaac's wife, Gen 24:15–67
Mother of Esau and Jacob, Gen 25:21–28
Encourages Jacob to deceive Isaac, then to flee, Gen 27:1–29, 42–46

REBEL
Only do not *r* . . . . . Num 14:9
Will you *r* against the . . . . . Neh 2:19
There are those who *r*. . . . . Job 24:13
and they did not *r*. . . . . Ps 105:28
if you refuse and *r* . . . . . Is 1:20

REBELLING
more against Him by *r* . . . . . Ps 78:17

REBELLION
r is as the sin. . . . . 1 Sam 15:23
For he adds *r* to his. . . . . Job 34:37
evil man seeks only *r*. . . . . Prov 17:11
you have taught *r*. . . . . Jer 28:16
hearts as in the *r* . . . . . Heb 3:8
and perished in the *r* . . . . . Jude 11

REBELLIOUS
r exalt themselves . . . . . Ps 66:7
but the *r* dwell in a . . . . . Ps 68:6
day long to a *r* people . . . . . Is 65:2
a defiant and *r* heart . . . . . Jer 5:23
their princes are *r*. . . . . Hos 9:15

REBELS
are all stubborn *r* . . . . . Jer 6:28

REBUILD
God, to *r* its ruins . . . . . Ezra 9:9
tombs, that I may *r* . . . . . Neh 2:5
r it as in the days of . . . . . Amos 9:11

REBUKE
He will surely *r*. . . . . Job 13:10
astonished at His *r* . . . . . Job 26:11
they perish at the *r* . . . . . Ps 80:16
At Your *r* they fled . . . . . Ps 104:7
And let him *r* me . . . . . Ps 141:5
Turn at my *r* . . . . . Prov 1:23
r a wise man . . . . . Prov 9:8
R is more effective. . . . . Prov 17:10
r is better than love . . . . . Prov 27:5
better to hear the *r*. . . . . Eccl 7:5
r the oppressor. . . . . Is 1:17
sake I have suffered *r* . . . . . Jer 15:15
r strong nations . . . . . Mic 4:3
sins against you, *r*. . . . . Luke 17:3
r Your disciples. . . . . Luke 19:39
Do not *r* an older man . . . . . 1 Tim 5:1
who are sinning *r* . . . . . 1 Tim 5:20
r them sharply . . . . . Titus 1:13
"The Lord *r* you. . . . . Jude 9
As many as I love, I *r*. . . . . Rev 3:19

REBUKED
r the winds and the. . . . . Matt 8:26
r their unbelief. . . . . Mark 16:14
when you are *r* by Him . . . . . Heb 12:5
but he was *r* for his. . . . . 2 Pet 2:16

REBUKES
with *r* You correct. . . . . Ps 39:11
r a wicked man . . . . . Prov 9:7
ear that hears the *r* . . . . . Prov 15:31
r a man will find more . . . . . Prov 28:23

RECALL
r the former days . . . . . Heb 10:32

RECEIVE
He shall *r* blessing. . . . . Ps 24:5
r us graciously . . . . . Hos 14:2
you are willing to *r* . . . . . Matt 11:14
believing, you will *r* . . . . . Matt 21:22
and His own did not *r*. . . . . John 1:11
"I do not *r* honor . . . . . John 5:41
will come again and *r* . . . . . John 14:3
the world cannot *r* . . . . . John 14:17
Ask, and you will *r* . . . . . John 16:24
"*R* the Holy Spirit. . . . . John 20:22
"Lord Jesus, *r* . . . . . Acts 7:59
r the Holy Spirit . . . . . Acts 8:15
r the Holy Spirit . . . . . Acts 19:2
R one who is weak . . . . . Rom 14:1

that each one may *r*. . . . . 2 Cor 5:10
r the grace of God in. . . . . 2 Cor 6:1
r the Spirit by the . . . . . Gal 3:2
R him therefore in the . . . . . Phil 2:29
suppose that he will *r* . . . . . James 1:7
whatever we ask we *r*. . . . . 1 John 3:22

RECEIVED
r your consolation . . . . . Luke 6:24
in your lifetime you *r* . . . . . Luke 16:25
But as many as *r*. . . . . John 1:12
for God has *r* him. . . . . Rom 14:3
For I *r* from the Lord. . . . . 1 Cor 11:23
have *r* Christ Jesus . . . . . Col 2:6
r up in glory . . . . . 1 Tim 3:16
For He *r* from God the. . . . . 2 Pet 1:17

RECEIVES
r correction is prudent . . . . . Prov 15:5
r you *r* Me. . . . . Matt 10:40
r one little child . . . . . Matt 18:5
and whoever *r* Me . . . . . Mark 9:37

RECEIVING
r a kingdom which. . . . . Heb 12:28

RECHAB
Assassin of Ishbosheth, 2 Sam 4:2, 6
——— Father of Jehonadab, founder of the Rechabites, 2 Kin 10:15–23
Related to the Kenites, 1 Chr 2:55

RECHABITES
Kenite clan fathered by Rechab, committed to nomadic life, Jer 35:1–19

RECOMPENSE
He will accept no *r* . . . . . Prov 6:35
not say, "I will *r* . . . . . Prov 20:22
days of *r* have come. . . . . Hos 9:7

RECOMPENSED
of my hands He has *r*. . . . . 2 Sam 22:21
the LORD has *r* me . . . . . 2 Sam 22:25

RECONCILE
and that He might *r* . . . . . Eph 2:16
r all things to. . . . . Col 1:20

RECONCILED
First be *r* to your. . . . . Matt 5:24
were enemies we were *r* . . . . . Rom 5:10
Christ's behalf, be *r* . . . . . 2 Cor 5:20

RECONCILIATION
now received the *r*. . . . . Rom 5:11
to us the word of *r*. . . . . 2 Cor 5:19

RECONCILING
cast away is the *r*. . . . . Rom 11:15
God was in Christ *r*. . . . . 2 Cor 5:19

RECORD
r My name I will come . . . . . Ex 20:24

RED
the first came out *r* . . . . . Gen 25:25
though they are *r*. . . . . Is 1:18
Why is Your apparel *r*. . . . . Is 63:2
for the sky is *r*. . . . . Matt 16:2

REDEEM
man you shall surely *r* . . . . . Num 18:15
in our power to *r* them . . . . . Neh 5:5
In famine He shall *r* . . . . . Job 5:20
R me from the hand of . . . . . Job 6:23
can by any means *r*. . . . . Ps 49:7
But God will *r* my soul . . . . . Ps 49:15
r their life from . . . . . Ps 72:14
And He shall *r* Israel . . . . . Ps 130:8
all that it cannot *r* . . . . . Is 50:2
I will *r* them from . . . . . Hos 13:14
was going to *r* Israel . . . . . Luke 24:21
r those who were . . . . . Gal 4:5
us, that He might *r* . . . . . Titus 2:14

REDEEMED
people whom You have *r* . . . . . Ex 15:13
r them from the hand . . . . . Ps 106:10
Let the *r* of the LORD. . . . . Ps 107:2
r shall walk there . . . . . Is 35:9
sea a road for the *r*. . . . . Is 51:10
and you shall be *r* . . . . . Is 52:3
and *r* His people. . . . . Luke 1:68
Christ has *r* us from . . . . . Gal 3:13
that you were not *r*. . . . . 1 Pet 1:18
were slain, and have *r*. . . . . Rev 5:9
These were *r* from . . . . . Rev 14:4

REDEEMER
For I know that my *R* . . . . . Job 19:25
Most High God their *R* . . . . . Ps 78:35
for their *R* is mighty . . . . . Prov 23:11
the LORD and your *R* . . . . . Is 41:14
R will come to Zion. . . . . Is 59:20
our *R* from Everlasting . . . . . Is 63:16
Their *R* is strong . . . . . Jer 50:34

REDEEMING
r the time . . . . . Eph 5:16

REDEMPTION
For the *r* of their. . . . . Ps 49:8
with Him is abundant *r* . . . . . Ps 130:7
r is yours to buy it . . . . . Jer 32:7
those who looked for *r*. . . . . Luke 2:38
your *r* draws near . . . . . Luke 21:28
grace through the *r*. . . . . Rom 3:24
the adoption, the *r* . . . . . Rom 8:23
sanctification and *r* . . . . . 1 Cor 1:30
In Him we have *r*. . . . . Eph 1:7
for the day of *r*. . . . . Eph 4:30
obtained eternal *r*. . . . . Heb 9:12

RED SEA
Divided for Israelites, Ex 14:15–31
Boundary of Promised Land, Ex 23:31

REED
r He will not break . . . . . Is 42:3
r shaken by the wind . . . . . Matt 11:7
on the head with a *r*. . . . . Mark 15:19

REEDS
r flourish without . . . . . Job 8:11
the beasts of the *r*. . . . . Ps 68:30

REFINED
where gold is *r* . . . . . Job 28:1
us as silver is *r*. . . . . Ps 66:10

REFINER
He will sit as a *r*. . . . . Mal 3:3

REFORMATION
until the time of *r*. . . . . Heb 9:10

REFRAIN
R from meddling with . . . . . 2 Chr 35:21
who have no right to *r*. . . . . 1 Cor 9:6
good days, let him *r* . . . . . 1 Pet 3:10

REFRESH
bread, that you may *r* . . . . . Gen 18:5
r my heart in the Lord . . . . . Philem 20

REFRESHED
of God, and may be *r*. . . . . Rom 15:32
r my spirit and yours . . . . . 1 Cor 16:18
his spirit has been *r* . . . . . 2 Cor 7:13
for he often *r*. . . . . 2 Tim 1:16

REFRESHES
r the soul of his. . . . . Prov 25:13

REFRESHING
r may come from the. . . . . Acts 3:19

REFUGE
six cities of *r*. . . . . Num 35:6
eternal God is your *r* . . . . . Deut 33:27
you have come for *r* . . . . . Ruth 2:12
My stronghold and my *r* . . . 2 Sam 22:3
but the LORD is his *r* . . . . . Ps 14:6
God is our *r* and . . . . . Ps 46:1
wings I will make my *r*. . . . . Ps 57:1
God is a *r* for us . . . . . Ps 62:8
You are my strong *r* . . . . . Ps 71:7
my *r* and my fortress. . . . . Ps 91:2
who have fled for *r*. . . . . Heb 6:18

REFUSE
r the evil and choose . . . . . Is 7:15
through deceit they *r* . . . . . Jer 9:6
hear or whether they *r* . . . . . Ezek 2:5
See that you do not *r* . . . . . Heb 12:25

REFUSED
They *r* to obey . . . . . Neh 9:17

REFUSES
My soul *r* to touch . . . . . Job 6:7
And if he *r* to hear . . . . . Matt 18:17

REGARD
r the rich more than . . . . . Job 34:19
r iniquity in my heart . . . . . Ps 66:18
r the prayer of the. . . . . Ps 102:17
did not fear God nor *r* . . . . . Luke 18:2

REGARDED
my hand and no one *r*. . . . . Prov 1:24
r the lowly state . . . . . Luke 1:48

REGARDS
r a rebuke will be . . . . . Prov 13:18
He no longer *r* them . . . . . Lam 4:16

REGENERATION
to you, that in the *r*. . . . . Matt 19:28
the washing of *r* . . . . . Titus 3:5

REGISTERED
So all went to be *r* . . . . . Luke 2:3
firstborn who are *r*. . . . . Heb 12:23

REGRETTED
but afterward he *r* . . . . . Matt 21:29

REGULATIONS
yourselves to *r*. . . . . Col 2:20

REHOBOAM
Son and successor of Solomon; refuses reform, 1 Kin 11:43—12:15
Ten tribes revolt against, 1 Kin 12:16–24
Reigns over Judah 17 years, 1 Kin 14:21–31; 2 Chr 11:5–23
Apostasizes, then repents, 2 Chr 12:1–16

REHOBOTH
Name of a well dug by Isaac, Gen 26:22

REIGN
but a king shall *r*. . . . . 1 Sam 12:12

hypocrite should not *r*. . . . . Job 34:30
so the LORD will *r*. . . . . Mic 4:7
And He will *r*. . . . . Luke 1:33
not have this man to *r* . . . . . Luke 19:14
righteousness will *r*. . . . . Rom 5:17
so grace might *r* . . . . . Rom 5:21
do not let sin *r* . . . . . Rom 6:12
For He must *r* till He . . . . . 1 Cor 15:25
and we shall *r* on the . . . . . Rev 5:10
of Christ, and shall *r* . . . . . Rev 20:6

REIGNED
so that as sin *r*. . . . . Rom 5:21
You have *r* as kings . . . . . 1 Cor 4:8
And they lived and *r*. . . . . Rev 20:4

REIGNS
God *r* over the nations . . . . . Ps 47:8
The LORD *r* . . . . . Ps 93:1
to Zion, "Your God *r* . . . . . Is 52:7
Lord God Omnipotent *r*. . . . . Rev 19:6

REJECT
will these people *r* . . . . . Num 14:11
r all those who stray . . . . . Ps 119:118
"All too well you *r*. . . . . Mark 7:9
R a divisive man. . . . . Titus 3:10

REJECTED
r has become the chief . . . . . Ps 118:22
He is despised and *r*. . . . . Is 53:3
Israel has *r* the . . . . . Hos 8:3
r has become the chief . . . . . Matt 21:42
many things and be *r* . . . . . Luke 17:25
This Moses whom they *r*. . . . . Acts 7:35
to a living stone, *r*. . . . . 1 Pet 2:4
r has become the chief . . . . . 1 Pet 2:7

REJECTION
you shall know My *r* . . . . . Num 14:34

REJECTS
he who *r* Me *r*. . . . . Luke 10:16
r this does not reject . . . . . 1 Thess 4:8

REJOICE
so the LORD will *r* . . . . . Deut 28:63
let the field *r* . . . . . 1 Chr 16:32
and let Your saints *r* . . . . . 2 Chr 6:41
r who put their trust . . . . . Ps 5:11
people, let Jacob *r*. . . . . Ps 14:7
R in the LORD . . . . . Ps 33:1
mutual confusion who *r* . . . . . Ps 35:26
The righteous shall *r*. . . . . Ps 58:10
of Your wings I will *r* . . . . . Ps 63:7
But the king shall *r* . . . . . Ps 63:11
Let them *r* before God . . . . . Ps 68:3
In Your name they *r* . . . . . Ps 89:16
Let the heavens *r*. . . . . Ps 96:11
Let the earth *r*. . . . . Ps 97:1
righteous see it and *r*. . . . . Ps 107:42
we will *r* and be glad. . . . . Ps 118:24
who *r* in doing evil . . . . . Prov 2:14
be blessed, and *r* . . . . . Prov 5:18
she shall *r* in time to . . . . . Prov 31:25
R, O young man . . . . . Eccl 11:9
We will be glad and *r* . . . . . Song 1:4
among men shall *r*. . . . . Is 29:19
I will greatly *r* . . . . . Is 61:10
My servants shall *r* . . . . . Is 65:13
your heart shall *r* . . . . . Is 66:14
Yes, I will *r*. . . . . Jer 32:41
Do not *r* over me . . . . . Mic 7:8
He will *r* over you . . . . . Zeph 3:17
do not *r* in this . . . . . Luke 10:20
loved Me, you would *r* . . . . . John 14:28
but the world will *r* . . . . . John 16:20
and your heart will *r* . . . . . John 16:22
R with those who . . . . . Rom 12:15
and in this I *r* . . . . . Phil 1:18
faith, I am glad and *r* . . . . . Phil 2:17
R in the Lord always . . . . . Phil 4:4
R always . . . . . 1 Thess 5:16
yet believing, you *r* . . . . . 1 Pet 1:8

REJOICED
for good as He *r* . . . . . Deut 30:9
for my heart *r* . . . . . Eccl 2:10
and my spirit has *r* . . . . . Luke 1:47
In that hour Jesus *r*. . . . . Luke 10:21
Your father Abraham *r* . . . . . John 8:56
But I *r* in the Lord . . . . . Phil 4:10

REJOICES
glad, and my glory *r* . . . . . Ps 16:9
but *r* in the truth . . . . . 1 Cor 13:6

REJOICING
His works with *r* . . . . . Ps 107:22
The voice of *r* and . . . . . Ps 118:15
for they are the *r* . . . . . Ps 119:111
come again with *r*. . . . . Ps 126:6
r in His inhabited . . . . . Prov 8:31
he went on his way *r* . . . . . Acts 8:39
yet always *r* . . . . . 2 Cor 6:10
or joy, or crown of *r* . . . . . 1 Thess 2:19
confidence and the *r* . . . . . Heb 3:6

RELATIVES
r stand afar off . . . . . Ps 38:11

RELEASE
do you want me to *r* . . . . . Matt 27:17
and power to *r* You . . . . . John 19:10
"*R* the four angels . . . . . Rev 9:14

RELENT
sworn and will not *r* . . . . . Ps 110:4
and will not *r* . . . . . Jer 4:28
then the LORD will *r* . . . . . Jer 26:13
if He will turn and *r*. . . . . Joel 2:14
sworn and will not *r* . . . . . Heb 7:21

RELENTED
So the LORD *r* from the . . . . . Ex 32:14
the LORD looked and *r* . . . . 1 Chr 21:15
and God *r* from the. . . . . Jon 3:10

RELENTING
I am weary of *r* . . . . . Jer 15:6

RELIEF
saw that there was *r*. . . . . Ex 8:15
that I may find *r* . . . . . Job 32:20

RELIEVE
of my lips would *r* . . . . . Job 16:5
r those who are really . . . . . 1 Tim 5:16

RELIEVED
You have *r* me when I . . . . . Ps 4:1

RELIEVES
r the fatherless. . . . . Ps 146:9

RELIGION
about their own *r*. . . . . Acts 25:19
in self-imposed *r* . . . . . Col 2:23
heart, this one's *r* . . . . . James 1:26
and undefiled *r* . . . . . James 1:27

RELIGIOUS
things you are very *r* . . . . . Acts 17:22
you thinks he is *r* . . . . . James 1:26

RELY
name of the LORD and *r* . . . . . Is 50:10
You *r* on your sword. . . . . Ezek 33:26

REMAIN
shall let none of it *r* . . . . . Ex 12:10
r angry forever . . . . . Jer 3:5
and this city shall *r*. . . . . Jer 17:25
that if ten men *r* . . . . . Amos 6:9
you, that My joy may *r*. . . . . John 15:11
your fruit should *r*. . . . . John 15:16
"If I will that he *r*. . . . . John 21:22
the greater part *r* . . . . . 1 Cor 15:6
Nevertheless to *r* . . . . . Phil 1:24
we who are alive and *r* . . . . 1 Thess 4:15
the things which *r*. . . . . Rev 3:2

REMAINDER
with the *r* of wrath . . . . . Ps 76:10
I am deprived of the *r* . . . . . Is 38:10

REMAINED
Also my wisdom *r* . . . . . Eccl 2:9
And Mary *r* with her . . . . . Luke 1:56
like a dove, and He *r*. . . . . John 1:32

REMAINS
"While the earth *r* . . . . . Gen 8:22
Therefore your sin *r* . . . . . John 9:41
There *r* therefore a . . . . . Heb 4:9
sin, for His seed *r*. . . . . 1 John 3:9

REMEMBER
But *r* me when it is . . . . . Gen 40:14
R the Sabbath day . . . . . Ex 20:8
r that you were a. . . . . Deut 15:15
R His marvelous works . . . . 1 Chr 16:12
but we will *r* the name . . . . . Ps 20:7
r the sins of my youth. . . . . Ps 25:7
r Your name in the . . . . . Ps 119:55
R now your Creator. . . . . Eccl 12:1
r your love more than. . . . . Song 1:4
r the former things . . . . . Is 43:18
"I *r* you, the kindness . . . . . Jer 2:2
and their sin I will *r* . . . . . Jer 31:34
r the covenant of . . . . . Amos 1:9
in wrath *r* mercy . . . . . Hab 3:2
and to *r* His holy . . . . . Luke 1:72
R Lot's wife . . . . . Luke 17:32
r the words of the . . . . . Acts 20:35
R my chains . . . . . Col 4:18
R that Jesus Christ . . . . . 2 Tim 2:8
R those who rule . . . . . Heb 13:7

REMEMBERED
Then God *r* Noah . . . . . Gen 8:1
r His covenant with . . . . . Ex 2:24
I *r* God . . . . . Ps 77:3
r His covenant forever. . . . . Ps 105:8
r Your judgments . . . . . Ps 119:52
Who *r* us in our lowly. . . . . Ps 136:23
yea, we wept when we *r* . . . . . Ps 137:1
r that same poor man . . . . . Eccl 9:15
r the days of old . . . . . Is 63:11
And Peter *r* the word . . . . . Matt 26:75
r the word of the Lord . . . . . Acts 11:16

REMEMBERS
My soul still *r* . . . . . Lam 3:20

REMEMBRANCE
in death there is no *r*. . . . . Ps 6:5
I call to *r* my song. . . . . Ps 77:6
There is no *r* of . . . . . Eccl 1:11
Put Me in *r* . . . . . Is 43:26
do this in *r* of Me. . . . . Luke 22:19
do this in *r* of Me . . . . . 1 Cor 11:24

REMIND
r you always of these . . . . . 2 Pet 1:12
But I want to *r* you . . . . . Jude 5

REMINDER
there is a *r* of sins . . . . . Heb 10:3
you always have a *r* . . . . . 2 Pet 1:15
pure minds by way of *r* . . . . . 2 Pet 3:1

REMISSION
repentance for the *r* . . . . . Mark 1:4
Jesus Christ for the *r* . . . . . Acts 2:38
where there is *r* . . . . . Heb 10:18

REMNANT
to us a very small *r* . . . . . Is 1:9
The *r* will return . . . . . Is 10:21
be well with your *r*. . . . . Jer 15:11
I will gather the *r* . . . . . Jer 23:3
and all the *r* of Judah. . . . . Jer 44:28
Yet I will leave a *r*. . . . . Ezek 6:8
r whom the LORD calls . . . . . Joel 2:32
I will not treat the *r* . . . . . Zech 8:11
time there is a *r*. . . . . Rom 11:5

REMORSEFUL
been condemned, was *r* . . . . . Matt 27:3

REMOVE
R Your plague from me . . . . . Ps 39:10
R Your gaze from me . . . . . Ps 39:13
r your foot from evil . . . . . Prov 4:27
r falsehood and lies . . . . . Prov 30:8
Therefore *r* sorrow. . . . . Eccl 11:10
r this cup from Me . . . . . Luke 22:42
r your lampstand . . . . . Rev 2:5

REMOVED
Though the earth be *r*. . . . . Ps 46:2
r our transgressions. . . . . Ps 103:12
will never be *r* . . . . . Prov 10:30
and the hills be *r* . . . . . Is 54:10
this mountain, 'Be *r* . . . . . Matt 21:21

REMOVES
r the mountains. . . . . Job 9:5

REND
So *r* your heart . . . . . Joel 2:13

RENDER
What shall I *r* to the . . . . . Ps 116:12
who will *r* to him the . . . . . Matt 21:41
"*R* therefore to Caesar . . . . . Matt 22:21

RENEW
r a steadfast. . . . . Ps 51:10
r the face of the. . . . . Ps 104:30
on the LORD shall *r*. . . . . Is 40:31

RENEWED
that your youth is *r*. . . . . Ps 103:5
inward man is being *r* . . . . . 2 Cor 4:16
and be *r* in the spirit. . . . . Eph 4:23
the new man who is *r*. . . . . Col 3:10

RENEWING
transformed by the *r*. . . . . Rom 12:2
of regeneration and *r* . . . . . Titus 3:5

RENOUNCE
Why do the wicked *r* . . . . . Ps 10:13

RENOUNCED
r the covenant of Your . . . . . Ps 89:39
r the hidden things . . . . . 2 Cor 4:2

RENOUNCES
greedy and *r* the LORD. . . . . Ps 10:3

RENOWN
were of old, men of *r*. . . . . Gen 6:4

REPAID
done, so God has *r* . . . . . Judg 1:7
And he has *r* me evil . . . . . 1 Sam 25:21
good shall be *r*. . . . . Prov 13:21
Shall evil be *r*. . . . . Jer 18:20

REPAIR
r the house of your . . . . . 2 Chr 24:5
r the ruined cities. . . . . Is 61:4

REPAY
He will *r* him to his . . . . . Deut 7:10
silence, but will *r* . . . . . Is 65:6
He will surely *r* . . . . . Jer 51:56
again, I will *r* . . . . . Luke 10:35
because they cannot *r*. . . . . Luke 14:14
R no one evil for evil . . . . . Rom 12:17
is Mine, I will *r* . . . . . Rom 12:19
r their parents . . . . . 1 Tim 5:4
I will *r* . . . . . Philem 19

REPAYS
and who *r* him for what . . . . . Job 21:31
r the proud person . . . . . Ps 31:23
shall he be who *r* . . . . . Ps 137:8
the LORD, who fully *r*. . . . . Is 66:6

REPEATS
r a matter separates. . . . . Prov 17:9

REPENT
I abhor myself, and *r*. . . . . Job 42:6
"*R*, for the kingdom . . . . . Matt 3:2
you *r* you will all . . . . . Luke 13:3
said to them, "*R* . . . . . Acts 2:38
men everywhere to *r* . . . . . Acts 17:30
be zealous and *r* . . . . . Rev 3:19

REPENTANCE
you with water unto *r*. . . . . Matt 3:11
a baptism of *r* for the . . . . . Mark 1:4
persons who need no *r* . . . . . Luke 15:7
sorrow produces *r* . . . . . 2 Cor 7:10
will grant them *r*. . . . . 2 Tim 2:25
renew them again to *r* . . . . . Heb 6:6
found no place for *r*. . . . . Heb 12:17
all should come to *r* . . . . . 2 Pet 3:9

REPENTED
No man *r* of his. . . . . Jer 8:6
after my turning, I *r*. . . . . Jer 31:19
it, because they *r*. . . . . Matt 12:41

REPETITIONS
r as the heathen do . . . . . Matt 6:7

REPHAIM
Valley near Jerusalem, 2 Sam 23:13, 14
Scene of Philistine defeats, 2 Sam 5:18–22

REPHIDIM
Israelite camp, Num 33:12–15
Moses strikes rock at, Ex 17:1–7
Amalek defeated at, Ex 17:8–16

REPORT
circulate a false *r* . . . . . Ex 23:1
For it is not a good *r*. . . . . 1 Sam 2:24
r makes the bones . . . . . Prov 15:30
Who has believed our *r* . . . . . Is 53:1
who has believed our *r* . . . . . Rom 10:16
things are of good *r* . . . . . Phil 4:8

REPRIMANDED
And they *r* him sharply. . . . . Judg 8:1

REPROACH
r me as long as I live . . . . . Job 27:6
does he take up a *r* . . . . . Ps 15:3
You make us a *r* . . . . . Ps 44:13
sake I have borne *r* . . . . . Ps 69:7
R has broken my heart . . . . . Ps 69:20
nation, but sin is a *r* . . . . . Prov 14:34
with dishonor comes *r* . . . . . Prov 18:3
do not fear the *r*. . . . . Is 51:7
not remember the *r* . . . . . Is 54:4
bring an everlasting *r* . . . . . Jer 23:40
because I bore the *r* . . . . . Jer 31:19
you shall bear the *r*. . . . . Mic 6:16
these things You *r*. . . . . Luke 11:45
lest he fall into *r* . . . . . 1 Tim 3:7
esteeming the *r*. . . . . Heb 11:26
and without *r* . . . . . James 1:5

REPROACHED
If you are *r* for the . . . . . 1 Pet 4:14

REPROACHES
is not an enemy who *r* . . . . . Ps 55:12
oppresses the poor *r* . . . . . Prov 14:31
curse, and Israel to *r* . . . . . Is 43:28
in infirmities, in *r*. . . . . 2 Cor 12:10

REPROACHFULLY
they strike me *r*. . . . . Job 16:10

REPROOF
for doctrine, for *r*. . . . . 2 Tim 3:16

REPROOFS
R of instruction are. . . . . Prov 6:23

REPUTATION
seven men of good *r* . . . . . Acts 6:3
to those who were of *r*. . . . . Gal 2:2
made Himself of no *r* . . . . . Phil 2:7

REQUEST
not withheld the *r*. . . . . Ps 21:2
He gave them their *r* . . . . . Ps 106:15
the Lord God to make *r* . . . . . Dan 9:3
For Jews *r* a sign . . . . . 1 Cor 1:22
of mine making *r*. . . . . Phil 1:4

REQUESTS
r be made known . . . . . Phil 4:6

REQUIRE
the LORD your God *r*. . . . . Deut 10:12
a foreigner you may *r* . . . . . Deut 15:3
"You will not *r* . . . . . Ps 10:13
offering You did not *r*. . . . . Ps 40:6
what does the LORD *r* . . . . . Mic 6:8

REQUIRED
of the world may be *r*. . . . . Luke 11:50
your soul will be *r*. . . . . Luke 12:20
him much will be *r* . . . . . Luke 12:48
Moreover it is *r* . . . . . 1 Cor 4:2

REQUIREMENTS
keeps the righteous *r*. . . . . Rom 2:26
r that was against us . . . . . Col 2:14

RESCUE
R me from their . . . . . Ps 35:17
and no one shall *r* . . . . . Hos 5:14

RESERVE
r the unjust under . . . . . 2 Pet 2:9

RESERVED
which I have *r* for the . . . . . Job 38:23
"I have *r* for Myself . . . . . Rom 11:4
r in heaven for you . . . . . 1 Pet 1:4
of darkness, to be *r*. . . . . 2 Pet 2:4
habitation, He has *r*. . . . . Jude 6

RESIDUE
The *r* of My people . . . . . Zeph 2:9

RESIST
r an evil person . . . . . Matt 5:39
r the Holy Spirit . . . . . Acts 7:51
R the devil and he. . . . . James 4:7

RESISTED
For who has *r* His will . . . . . Rom 9:19
Jannes and Jambres *r* . . . . . 2 Tim 3:8
for he has greatly *r* . . . . . 2 Tim 4:15
You have not yet *r* . . . . . Heb 12:4

RESISTS
"God *r* the proud . . . . . James 4:6
for "God *r* the proud . . . . . 1 Pet 5:5

RESOLVED
I have *r* what to do . . . . . Luke 16:4

RESORT
to which I may *r*. . . . . Ps 71:3

RESOUND
my heart shall *r* . . . . . Is 16:11

RESPECT
Have *r* to the covenant . . . . . Ps 74:20
his eyes will have *r*. . . . . Is 17:7
saying, 'They will *r*. . . . . Matt 21:37
of the law held in *r* . . . . . Acts 5:34
and we paid them *r* . . . . . Heb 12:9

RESPECTED
And the LORD *r* Abel . . . . . Gen 4:4
little folly to one *r* . . . . . Eccl 10:1

RESPONSE
in whose mouth is no *r*. . . . . Ps 38:14

REST
is the Sabbath of *r* . . . . . Ex 31:15
you shall find no *r* . . . . . Deut 28:65
to build a house of *r* . . . . . 1 Chr 28:2
I would have been at *r* . . . . . Job 3:13
the weary are at *r* . . . . . Job 3:17
R in the LORD . . . . . Ps 37:7
fly away and be at *r*. . . . . Ps 55:6
of the LORD shall *r*. . . . . Is 11:2
whole earth is at *r* . . . . . Is 14:7
"This is the *r* . . . . . Is 28:12
sake I will not *r* . . . . . Is 62:1
is the place of My *r*. . . . . Is 66:1
then you will find *r* . . . . . Jer 6:16
and I will give you *r* . . . . . Matt 11:28
and you will find *r* . . . . . Matt 11:29
shall not enter My *r*. . . . . Heb 3:11
remains therefore a *r* . . . . . Heb 4:9
to enter that *r*. . . . . Heb 4:11
And they do not *r*. . . . . Rev 4:8
that they should *r*. . . . . Rev 6:11
"that they may *r*. . . . . Rev 14:13
But the *r* of the dead . . . . . Rev 20:5

RESTED
He had done, and He *r* . . . . . Gen 2:2
glory of the LORD *r*. . . . . Ex 24:16
when the Spirit *r*. . . . . Num 11:25
"And God *r* on the. . . . . Heb 4:4

RESTING
do not plunder his *r* . . . . . Prov 24:15
r place shall be. . . . . Is 11:10
all the earth is *r*. . . . . Zech 1:11
still sleeping and *r*. . . . . Matt 26:45

RESTLESS
I am *r* in my complaint. . . . . Ps 55:2

RESTORATION
until the times of *r*. . . . . Acts 3:21

RESTORE
R to me the joy . . . . . Ps 51:12
I still must *r* . . . . . Ps 69:4
r your judges as . . . . . Is 1:26
r them to this place . . . . . Jer 27:22
For I will *r* health to. . . . . Jer 30:17
"So I will *r* to you . . . . . Joel 2:25
declare that I will *r*. . . . . Zech 9:12
and will *r* all things. . . . . Matt 17:11
I *r* fourfold . . . . . Luke 19:8
You at this time *r* . . . . . Acts 1:6
who are spiritual *r* . . . . . Gal 6:1

RESTORER
may he be to you a *r*. . . . . Ruth 4:15

RESTORES
with joy, for He *r*. . . . . Job 33:26
He *r* my soul. . . . . Ps 23:3

RESTRAIN
now *r* Your hand . . . . . 2 Sam 24:16
Therefore I will not *r* . . . . . Job 7:11
Will You *r* Yourself . . . . . Is 64:12
no one can *r* His hand. . . . . Dan 4:35

RESTRAINED
r my feet from every . . . . . Ps 119:101
Are they *r* . . . . . Is 63:15

RESTRAINS
For nothing *r* the LORD . . . . 1 Sam 14:6
r his lips is wise. . . . . Prov 10:19
only He who now *r* . . . . . 2 Thess 2:7

RESTRAINT
they have cast off *r* . . . . . Job 30:11
they break all *r*. . . . . Hos 4:2

RESTS
r quietly in the heart . . . . . Prov 14:33

RESURRECTION
who say there is no *r*. . . . . Matt 22:23
Therefore, in the *r*. . . . . Matt 22:28
done good, to the *r*. . . . . John 5:29
to her, "I am the *r*. . . . . John 11:25
them Jesus and the *r* . . . . . Acts 17:18
that there will be a *r* . . . . . Acts 24:15
the likeness of His *r* . . . . . Rom 6:5
say that there is no *r* . . . . . 1 Cor 15:12
and the power of His *r*. . . . . Phil 3:10
that the *r* is already . . . . . 2 Tim 2:18
obtain a better *r* . . . . . Heb 11:35
This is the first *r*. . . . . Rev 20:5

RETAIN
happy are all who *r*. . . . . Prov 3:18
spirit to *r* the spirit. . . . . Eccl 8:8
r the sins of any . . . . . John 20:23
like to *r* God in their. . . . . Rom 1:28

RETURN
So the LORD will *r* . . . . . 1 Kin 2:32
and *r* to our neighbors . . . . . Ps 79:12
R, O LORD . . . . . Ps 90:13
none who go to her *r* . . . . . Prov 2:19
womb, naked shall he *r* . . . . . Eccl 5:15
the clouds do not *r*. . . . . Eccl 12:2
let him *r* to the LORD . . . . . Is 55:7
it shall not *r* to Me. . . . . Is 55:11
"If you will *r* . . . . . Jer 4:1
for they shall *r* . . . . . Jer 24:7
me, and I will *r*. . . . . Jer 31:18
say, 'I will go and *r* . . . . . Hos 2:7
help of your God, *r* . . . . . Hos 12:6
"*R* to Me . . . . . Zech 1:3
he says, 'I will *r*. . . . . Matt 12:44

RETURNED
and they *r* and sought. . . . . Ps 78:34
yet you have not *r*. . . . . Amos 4:6
astray, but have now *r*. . . . . 1 Pet 2:25

RETURNING
"I am *r* to Jerusalem. . . . . Zech 1:16
r evil for evil or. . . . . 1 Pet 3:9

RETURNS
spirit departs, he *r*. . . . . Ps 146:4
As a dog *r* to his own . . . . . Prov 26:11
"A dog *r* to his own . . . . . 2 Pet 2:22

REUBEN
Jacob's eldest son, Gen 29:31, 32
Lies with Bilhah; loses preeminence, Gen 35:22; 49:3, 4
Plots to save Joseph, Gen 37:21–30
Offers sons as pledge for Benjamin, Gen 42:37
——— Tribe of:
Numbered, Num 1:20, 21; 26:5–11
Settle east of Jordan, Num 32:1–42
Join in war against Canaanites, Josh 1:12–18
Erect memorial altar, Josh 22:10–34

REVEAL
The heavens will *r*. . . . . Job 20:27
I will heal them and *r* . . . . . Jer 33:6
the Son wills to *r* Him . . . . . Matt 11:27
r His Son in me . . . . . Gal 1:16
otherwise, God will *r*. . . . . Phil 3:15

REVEALED
things which are *r*. . . . . Deut 29:29
of the LORD shall be *r*. . . . . Is 40:5
righteousness to be *r* . . . . . Is 56:1
Then the secret was *r*. . . . . Dan 2:19
the Son of Man is *r* . . . . . Luke 17:30
the wrath of God is *r* . . . . . Rom 1:18
glory which shall be *r*. . . . . Rom 8:18
But God has *r* them to . . . . . 1 Cor 2:10
as it has now been *r*. . . . . Eph 3:5
but now has been *r*. . . . . Col 1:26
the Lord Jesus is *r* . . . . . 2 Thess 1:7
lawless one will be *r*. . . . . 2 Thess 2:8
ready to be *r* in the . . . . . 1 Pet 1:5
when His glory is *r*. . . . . 1 Pet 4:13
r what we shall be . . . . . 1 John 3:2

REVEALER
Lord of kings, and a *r* . . . . . Dan 2:47

REVEALING
waits for the *r* . . . . . Rom 8:19

REVEALS
as a talebearer *r*. . . . . Prov 20:19
r deep and secret . . . . . Dan 2:22
r secrets has made . . . . . Dan 2:29
He *r* His secret to . . . . . Amos 3:7

REVELATION
Where there is no *r* . . . . . Prov 29:18
the day of wrath and *r* . . . . . Rom 2:5
has a tongue, has a *r* . . . . . 1 Cor 14:26
it came through the *r* . . . . . Gal 1:12
spirit of wisdom and *r* . . . . . Eph 1:17
r He made known to . . . . . Eph 3:3
and glory at the *r* . . . . . 1 Pet 1:7

REVELATIONS
come to visions and *r* . . . . . 2 Cor 12:1

REVELRIES
drunkenness, *r* . . . . . Gal 5:21
lusts, drunkenness, *r*. . . . . 1 Pet 4:3

REVENGE
and we will take our *r* . . . . . Jer 20:10

REVENUES
than vast *r* without . . . . . Prov 16:8

REVERENCE
and *r* My sanctuary . . . . . Lev 19:30
and to be held in *r* . . . . . Ps 89:7
Master, where is My *r* . . . . . Mal 1:6
submission with all *r*. . . . . 1 Tim 3:4
God acceptably with *r* . . . . . Heb 12:28

REVERENT
man who is always *r* . . . . . Prov 28:14
their wives must be *r*. . . . . 1 Tim 3:11
older men be sober, *r* . . . . . Titus 2:2

REVILE
are you when they *r* . . . . . Matt 5:11
r God's high priest. . . . . Acts 23:4
evildoers, those who *r*. . . . . 1 Pet 3:16

REVILED
crucified with Him *r* . . . . . Mark 15:32
who, when He was *r*. . . . . 1 Pet 2:23

REVILER
or an idolater, or a *r* . . . . . 1 Cor 5:11

REVILERS
nor drunkards, nor *r* . . . . . 1 Cor 6:10

REVILING
come envy, strife, *r* . . . . . 1 Tim 6:4

REVIVAL
give us a measure of *r* . . . . . Ezra 9:8

REVIVE
troubles, shall *r* . . . . . Ps 71:20
Will You not *r* us . . . . . Ps 85:6
r me according to Your. . . . . Ps 119:25
r the spirit of the . . . . . Is 57:15
two days He will *r* . . . . . Hos 6:2
r Your work in the . . . . . Hab 3:2

REVIVED
they shall be *r*. . . . . Hos 14:7
came, sin *r* and I died . . . . . Rom 7:9

REVOLT
You will *r* more and . . . . . Is 1:5

REVOLTED
Israel have deeply *r* . . . . . Is 31:6
they have *r* and . . . . . Jer 5:23

REVOLTERS
r are deeply involved . . . . . Hos 5:2

REWARD
exceedingly great *r*. . . . . Gen 15:1
them there is great *r* . . . . . Ps 19:11
r me evil for good . . . . . Ps 35:12
"Surely there is a *r* . . . . . Ps 58:11
look, and see the *r* . . . . . Ps 91:8
will a sure *r*. . . . . Prov 11:18
and the LORD will *r* . . . . . Prov 25:22
and this was my *r* . . . . . Eccl 2:10
behold, His *r* is with . . . . . Is 40:10
r them for their deeds. . . . . Hos 4:9
You have loved for *r*. . . . . Hos 9:1
for great is your *r* . . . . . Matt 5:12
you have no *r* from . . . . . Matt 6:1
you, they have their *r* . . . . . Matt 6:2
receive a prophet's *r* . . . . . Matt 10:41
by no means lose his *r* . . . . . Matt 10:42
r will be great . . . . . Luke 6:35
we receive the due *r* . . . . . Luke 23:41
will receive his own *r*. . . . . 1 Cor 3:8
cheat you of your *r*. . . . . Col 2:18
for he looked to the *r*. . . . . Heb 11:26
may receive a full *r* . . . . . 2 John 8
quickly, and My *r* . . . . . Rev 22:12

REWARDED
Thus they have *r*. . . . . Ps 109:5

REWARDER
and that He is a *r*. . . . . Heb 11:6

REWARDS
Whoever *r* evil for . . . . . Prov 17:13
and follows after *r* . . . . . Is 1:23
and give your *r* . . . . . Dan 5:17

REZIN
King of Damascus; joins Pekah against Ahaz, 2 Kin 15:37
Confederacy of, inspires Isaiah's great messianic prophecy, Is 7:1—9:12

REZON
Son of Eliadah; establishes Syrian kingdom, 1 Kin 11:23–25

RHODA
Servant girl, Acts 12:13–16

RIBLAH
Headquarters of:
Pharaoh Necho, 2 Kin 23:31–35
Nebuchadnezzar, 2 Kin 25:6, 20, 21
Zedekiah blinded here, Jer 39:5–7

RICH
Abram was very *r* . . . . . Gen 13:2
makes poor and makes *r* . . . . 1 Sam 2:7
r man will lie down. . . . . Job 27:19
the *r* among the people . . . . . Ps 45:12
when one becomes *r*. . . . . Ps 49:16
soul will be made *r* . . . . . Prov 11:25
who makes himself *r* . . . . . Prov 13:7
r has many friends . . . . . Prov 14:20
The *r* and the poor . . . . . Prov 22:2
r rules over the poor . . . . . Prov 22:7
r man is wise in his . . . . . Prov 28:11
do not curse the *r*. . . . . Eccl 10:20
it is hard for a *r*. . . . . Matt 19:23
to you who are *r*. . . . . Luke 6:24
from the *r* man's table. . . . . Luke 16:21
for he was very *r*. . . . . Luke 18:23
Lord over all is *r*. . . . . Rom 10:12
You are already *r*. . . . . 1 Cor 4:8
though He was *r* . . . . . 2 Cor 8:9
who desire to be *r*. . . . . 1 Tim 6:9
but the *r* in his . . . . . James 1:10
So the *r* man also will. . . . . James 1:11
of this world to be *r* . . . . . James 2:5
you say, 'I am *r*. . . . . Rev 3:17

RICHES
Both *r* and honor come . . . . 1 Chr 29:12
He swallows down *r* . . . . . Job 20:15
he heaps up *r* . . . . . Ps 39:6
the abundance of his *r* . . . . . Ps 52:7
if *r* increase. . . . . Ps 62:10
r will be in his house. . . . . Ps 112:3
in her left hand *r*. . . . . Prov 3:16
R and honor are . . . . . Prov 8:18
R do not profit . . . . . Prov 11:4
in his *r* will fall . . . . . Prov 11:28
yet has great *r* . . . . . Prov 13:7
of the wise is their *r* . . . . . Prov 14:24
and *r* are an. . . . . Prov 19:14
of the LORD are *r* . . . . . Prov 22:4
r are not forever . . . . . Prov 27:24
r kept for their owner. . . . . Eccl 5:13
darkness and hidden *r* . . . . . Is 45:3
you shall eat the *r* . . . . . Is 61:6
so is he who gets *r* . . . . . Jer 17:11
have increased your *r* . . . . . Ezek 28:5
for those who have *r* . . . . . Mark 10:23
do you despise the *r* . . . . . Rom 2:4
might make known the *r*. . . . . Rom 9:23
what are the *r*. . . . . Eph 1:18
show the exceeding *r* . . . . . Eph 2:7
the unsearchable *r* . . . . . Eph 3:8
trust in uncertain *r* . . . . . 1 Tim 6:17
r than the treasures . . . . . Heb 11:26
r are corrupted . . . . . James 5:2
to receive power and *r* . . . . . Rev 5:12

RICHLY
Christ dwell in you *r*. . . . . Col 3:16
God, who gives us *r* . . . . . 1 Tim 6:17

RIDDLE
"Let me pose a *r* . . . . . Judg 14:12

RIDDLES
the wise and their *r*. . . . . Prov 1:6

RIDE
wind and cause me to *r*. . . . . Job 30:22
in Your majesty *r* . . . . . Ps 45:4
have caused men to *r* . . . . . Ps 66:12

RIDER
r He has thrown . . . . . Ex 15:1
the horse and its *r* . . . . . Job 39:18

RIDES
Behold, the LORD *r*. . . . . Is 19:1

RIDGES
You water its *r* . . . . . Ps 65:10

RIDICULE
those who see Me *r* Me . . . . . Ps 22:7
Whom do you *r*. . . . . Is 57:4

RIDICULED
they *r* Him . . . . . Matt 9:24

RIGHT
you shall do what is *r*. . . . . Deut 6:18
the *r* of the firstborn . . . . . Deut 21:17
did what was *r* in his. . . . . Judg 21:25
"Is your heart *r* . . . . . 2 Kin 10:15
them forth by the *r* . . . . . Ps 107:7
Lord, "Sit at My *r*. . . . . Ps 110:1
is a way which seems *r* . . . . . Prov 14:12
way of a man is *r* . . . . . Prov 21:2
things that are *r* . . . . . Is 45:19
until He comes whose *r* . . . . Ezek 21:27
of the LORD are *r* . . . . . Hos 14:9

do not know to do *r* . . . . . Amos 3:10
and whatever is *r* . . . . . Matt 20:4
clothed and in his *r* . . . . . Mark 5:15
not judge what is *r* . . . . . Luke 12:57
to them He gave the *r* . . . . . John 1:12
your heart is not *r* . . . . . Acts 8:21
Do we have no *r* . . . . . 1 Cor 9:4
seven stars in His *r* . . . . . Rev 2:1

RIGHTEOUS
also destroy the *r* . . . . . Gen 18:23
and they justify the *r*. . . . . Deut 25:1
"You are more *r* . . . . . 1 Sam 24:17
that he could be *r* . . . . . Job 15:14
r will hold to his way . . . . . Job 17:9
"The *r* see it and . . . . . Job 22:19
knows the way of the *r*. . . . . Ps 1:6
LORD, will bless the *r*. . . . . Ps 5:12
r God tests the hearts . . . . . Ps 7:9
what can the *r*. . . . . Ps 11:3
The *r* cry out. . . . . Ps 34:17
the LORD upholds the *r* . . . . . Ps 37:17
r shows mercy and . . . . . Ps 37:21
I have not seen the *r* . . . . . Ps 37:25
the *r* will be in. . . . . Ps 112:6
The LORD is *r* in all . . . . . Ps 145:17
the LORD loves the *r*. . . . . Ps 146:8
will not allow the *r* . . . . . Prov 10:3
r is a well of life . . . . . Prov 10:11
The labor of the *r* . . . . . Prov 10:16
r will be gladness. . . . . Prov 10:28
r is delivered from. . . . . Prov 11:8
r will be delivered . . . . . Prov 11:21
r will flourish . . . . . Prov 11:28
r will be recompensed . . . . . Prov 11:31
r man regards the life . . . . . Prov 12:10
r should choose his . . . . . Prov 12:26
r there is much . . . . . Prov 15:6
the prayer of the *r*. . . . . Prov 15:29
the *r* run to it and . . . . . Prov 18:10
r are bold as a lion . . . . . Prov 28:1
When the *r* are in . . . . . Prov 29:2
r considers the cause. . . . . Prov 29:7
Do not be overly *r* . . . . . Eccl 7:16
event happens to the *r*. . . . . Eccl 9:2
r that it shall be . . . . . Is 3:10
the gates, that the *r* . . . . . Is 26:2
with My *r* right hand . . . . . Is 41:10
By His knowledge My *r*. . . . . Is 53:11
The *r* perishes . . . . . Is 57:1
people shall all be *r* . . . . . Is 60:21
R are You. . . . . Jer 12:1
your sins by being *r* . . . . . Dan 4:27
they sell the *r* . . . . . Amos 2:6
not come to call the *r* . . . . . Matt 9:13
r men desired to see . . . . . Matt 13:17
r will shine forth as. . . . . Matt 13:43
And they were both *r*. . . . . Luke 1:6
that they were *r* . . . . . Luke 18:9
"Certainly this was a *r* . . . . . Luke 23:47
"There is none *r* . . . . . Rom 3:10
r man will one die . . . . . Rom 5:7
witness that he was *r* . . . . . Heb 11:4
Jesus Christ the *r* . . . . . 1 John 2:1
just as He is *r*. . . . . 1 John 3:7
r are Your. . . . . Rev 16:7
fine linen is the *r* . . . . . Rev 19:8

RIGHTEOUSLY
judge the people *r*. . . . . Ps 67:4
He who walks *r* and. . . . . Is 33:15
should live soberly, *r*. . . . . Titus 2:12
to Him who judges *r*. . . . . 1 Pet 2:23

RIGHTEOUSNESS
it to him for *r*. . . . . Gen 15:6
My *r* I hold fast. . . . . Job 27:6
I put on *r*. . . . . Job 29:14
I will ascribe *r*. . . . . Job 36:3
I call, O God of my *r* . . . . . Ps 4:1
righteous, He loves *r*. . . . . Ps 11:7
from the LORD, and *r*. . . . . Ps 24:5
shall speak of Your *r*. . . . . Ps 35:28
the good news of *r* . . . . . Ps 40:9
You love *r* and hate . . . . . Ps 45:7
heavens declare His *r* . . . . . Ps 50:6
sing aloud of Your *r* . . . . . Ps 51:14
r and peace have . . . . . Ps 85:10
R will go before Him . . . . . Ps 85:13
r they are exalted . . . . . Ps 89:16
will return to *r* . . . . . Ps 94:15
r and justice are the . . . . . Ps 97:2
and he who does *r* . . . . . Ps 106:3
r endures forever. . . . . Ps 111:3
r is an everlasting . . . . . Ps 119:142
r delivers from death. . . . . Prov 10:2
The *r* of the blameless. . . . . Prov 11:5
The *r* of the upright . . . . . Prov 11:6
r leads to life . . . . . Prov 11:19
the way of *r* is life . . . . . Prov 12:28
R guards him whose way . . . . Prov 13:6
R exalts a nation . . . . . Prov 14:34
found in the way of *r* . . . . . Prov 16:31
He who follows *r*. . . . . Prov 21:21
r lodged in it . . . . . Is 1:21
r He shall judge . . . . . Is 11:4
R shall be the belt . . . . . Is 11:5
he will not learn *r* . . . . . Is 26:10
and *r* the plummet . . . . . Is 28:17
r will be peace . . . . . Is 32:17
in the LORD I have *r* . . . . . Is 45:24
who are far from *r* . . . . . Is 46:12
r will be forever . . . . . Is 51:8
I will declare your *r* . . . . . Is 57:12
and His own *r* . . . . . Is 59:16
r as a breastplate . . . . . Is 59:17
be called trees of *r* . . . . . Is 61:3
r goes forth as . . . . . Is 62:1
THE LORD OUR *R* . . . . . Jer 23:6
to David a Branch of *r*. . . . . Jer 33:15
has revealed our *r*. . . . . Jer 51:10
The *r* of the righteous. . . . . Ezek 18:20
O Lord, *r* belongs . . . . . Dan 9:7
in everlasting *r*. . . . . Dan 9:24
who turn many to *r*. . . . . Dan 12:3
for yourselves *r*. . . . . Hos 10:12
to fulfill all *r* . . . . . Matt 3:15
exceeds the *r* of the. . . . . Matt 5:20
to you in the way of *r* . . . . . Matt 21:32
in holiness and *r*. . . . . Luke 1:75
For in it the *r* . . . . . Rom 1:17
even the *r* of God . . . . . Rom 3:22
a seal of the *r* . . . . . Rom 4:11
accounted to him for *r* . . . . . Rom 4:22
r will reign in life . . . . . Rom 5:17
might reign through *r* . . . . . Rom 5:21
is life because of *r*. . . . . Rom 8:10
who did not pursue *r* . . . . . Rom 9:30
pursuing the law of *r* . . . . . Rom 9:31
ignorant of God's *r*. . . . . Rom 10:3
we might become the *r* . . . . . 2 Cor 5:21
r comes through the . . . . . Gal 2:21
the breastplate of *r*. . . . . Eph 6:14
not having my own *r* . . . . . Phil 3:9
things and pursue *r*. . . . . 1 Tim 6:11
r which we have . . . . . Titus 3:5
r which is according. . . . . Heb 11:7
does not produce the *r* . . . . . James 1:20
should suffer for *r*. . . . . 1 Pet 3:14
a preacher of *r* . . . . . 2 Pet 2:5
a new earth in which *r* . . . . . 2 Pet 3:13
who practices *r*. . . . . 1 John 2:29
He who practices *r*. . . . . 1 John 3:7
does not practice *r* . . . . . 1 John 3:10

RIGHTLY
wise uses knowledge *r*. . . . . Prov 15:2
R do they love you . . . . . Song 1:4
"You have answered *r* . . . . . Luke 10:28
r dividing the word . . . . . 2 Tim 2:15

RIGHTS
and her marriage *r* . . . . . Ex 21:10

RING
the king's signet *r* . . . . . Esth 8:8
make you like a signet *r*. . . . . Hag 2:23

RINGLEADER
the world, and a *r* . . . . . Acts 24:5

RINGS
a man with gold *r*. . . . . James 2:2

RIPE
figs that are first *r*. . . . . Jer 24:2

RISE
is vain for you to *r* . . . . . Ps 127:2
"Now I will *r*. . . . . Is 33:10
for He makes His sun *r*. . . . . Matt 5:45
of Nineveh will *r* . . . . . Matt 12:41
third day He will *r* . . . . . Matt 20:19
false prophets will *r*. . . . . Matt 24:24
persuaded though one *r* . . . . Luke 16:31
third day He will *r* . . . . . Luke 18:33
had to suffer and *r*. . . . . Acts 17:3
be the first to *r*. . . . . Acts 26:23
fact the dead do not *r* . . . . . 1 Cor 15:15
in Christ will *r* . . . . . 1 Thess 4:16

RISEN
of the LORD is *r* . . . . . Is 60:1
women there has not *r* . . . . . Matt 11:11
disciples that He is *r* . . . . . Matt 28:7
"The Lord is *r* . . . . . Luke 24:34
furthermore is also *r*. . . . . Rom 8:34
then Christ is not *r*. . . . . 1 Cor 15:13
if Christ is not *r*. . . . . 1 Cor 15:17
But now Christ is *r* . . . . . 1 Cor 15:20

RISES
shall I do when God *r*. . . . . Job 31:14
every tongue which *r*. . . . . Is 54:17

RISING
may know from the *r*. . . . . Is 45:6
questioning what the *r*. . . . . Mark 9:10
for the fall and *r* . . . . . Luke 2:34

RIVER
Indeed the *r* may rage . . . . . Job 40:23
them drink from the *r*. . . . . Ps 36:8
r whose streams shall . . . . . Ps 46:4
the *r* of God is full . . . . . Ps 65:9
went through the *r* . . . . . Is 66:6
peace to her like a *r* . . . . . Is 66:12
r that I could not cross . . . . . Ezek 47:5
in the Jordan *R* . . . . . Mark 1:5
the great *r* Euphrates . . . . . Rev 16:12
he showed me a pure *r*. . . . . Rev 22:1

RIVERS
He turns *r* into a . . . . . Ps 107:33
R of water run down . . . . . Ps 119:136
By the *r* of Babylon . . . . . Ps 137:1
Like the *r* of water . . . . . Prov 21:1
All the *r* run into the . . . . . Eccl 1:7
us a place of broad *r* . . . . . Is 33:21
the wilderness and *r*. . . . . Is 43:19
the sea, I make the *r* . . . . . Is 50:2
his heart will flow *r*. . . . . John 7:38

RIZPAH
Saul's concubine taken by Abner, 2 Sam 3:6–8
Sons of, killed, 2 Sam 21:8, 9
Grief-stricken, cares for corpses, 2 Sam 21:10–14

ROAD
I will even make a *r*. . . . . Is 43:19
depths of the sea a *r* . . . . . Is 51:10
seen the Lord on the *r*. . . . . Acts 9:27

ROAR
Let the sea *r*. . . . . 1 Chr 16:32
though its waters *r* . . . . . Ps 46:3
The young lions *r* . . . . . Ps 104:21
'The LORD will *r* . . . . . Jer 25:30
He will *r* like a lion . . . . . Hos 11:10
The LORD also will *r* . . . . . Joel 3:16
Will a lion *r* in the . . . . . Amos 3:4

ROARING
wrath is like the *r* . . . . . Prov 19:12
Like a *r* lion and a. . . . . Prov 28:15
and the waves *r*. . . . . Luke 21:25
walks about like a *r* . . . . . 1 Pet 5:8

ROARS
their voice *r* like the . . . . . Jer 6:23
"The LORD *r* from . . . . . Amos 1:2
as when a lion *r* . . . . . Rev 10:3

ROB
r the poor because he . . . . . Prov 22:22
r the needy of justice . . . . . Is 10:2
"Will a man *r* God. . . . . Mal 3:8
do you *r* temples. . . . . Rom 2:22

ROBBED
r their treasuries. . . . . Is 10:13
But this is a people *r* . . . . . Is 42:22
Yet you have *r* Me . . . . . Mal 3:8
r other churches. . . . . 2 Cor 11:8

ROBBER
a son who is a *r* . . . . . Ezek 18:10
is a thief and a *r*. . . . . John 10:1
Barabbas was a *r*. . . . . John 18:40

ROBBERS
and Israel to the *r* . . . . . Is 42:24
also crucified two *r* . . . . . Mark 15:27
Me are thieves and *r*. . . . . John 10:8
here who are neither *r*. . . . . Acts 19:37
waters, in perils of *r*. . . . . 2 Cor 11:26

ROBBERY
nor vainly hope in *r* . . . . . Ps 62:10
I hate *r* for burnt . . . . . Is 61:8
did not consider it *r* . . . . . Phil 2:6

ROBE
justice was like a *r*. . . . . Job 29:14
instead of a rich *r* . . . . . Is 3:24
covered me with the *r* . . . . . Is 61:10
'Bring out the best *r* . . . . . Luke 15:22
on Him a purple *r*. . . . . John 19:2
Then a white *r* was. . . . . Rev 6:11

ROBES
to the King in *r*. . . . . Ps 45:14
have stained all My *r*. . . . . Is 63:3
clothe you with rich *r*. . . . . Zech 3:4
go around in long *r*. . . . . Luke 20:46
clothed with white *r*. . . . . Rev 7:9

ROCK
you shall strike the *r*. . . . . Ex 17:6
and struck the *r* . . . . . Num 20:11
R who begot you . . . . . Deut 32:18
For their *r* is not . . . . . Deut 32:31
nor is there any *r* . . . . . 1 Sam 2:2
"The LORD is my *r*. . . . . 2 Sam 22:2
And who is a *r* . . . . . 2 Sam 22:32
Blessed be my *R* . . . . . 2 Sam 22:47
away, and as a *r*. . . . . Job 14:18
set me high upon a *r*. . . . . Ps 27:5
For You are my *r* . . . . . Ps 31:3
r that is higher than . . . . . Ps 61:2
and my God the *r*. . . . . Ps 94:22
who turned the *r*. . . . . Ps 114:8
been mindful of the *R* . . . . . Is 17:10
shadow of a great *r* . . . . . Is 32:2
his house on the *r*. . . . . Matt 7:24
r I will build My . . . . . Matt 16:18
Some fell on *r*. . . . . Luke 8:6
stumbling stone and *r*. . . . . Rom 9:33
R that followed them. . . . . 1 Cor 10:4

ROCKS
and the *r* were split . . . . . Matt 27:51
to the mountains and *r*. . . . . Rev 6:16

ROD
And Moses took the *r* . . . . . Ex 4:20
chasten him with the *r* . . . . . 2 Sam 7:14
Your *r* and Your staff . . . . . Ps 23:4
The *r* and rebuke give . . . . . Prov 29:15
shall come forth a *R* . . . . . Is 11:1
you pass under the *r*. . . . . Ezek 20:37
I come to you with a *r*. . . . . 1 Cor 4:21
rule them with a *r*. . . . . Rev 2:27

ROLL
ruinous storm they *r* . . . . . Job 30:14
r away the stone. . . . . Mark 16:3

ROLLED
the heavens shall be *r*. . . . . Is 34:4
the stone had been *r*. . . . . Mark 16:4

ROME
Jews expelled from, Acts 18:2
Paul:
Writes to Christians of, Rom 1:7
Desires to go to, Acts 19:21
Comes to, Acts 28:14
Imprisoned in, Acts 28:16

ROOM
You prepared *r* for it . . . . . Ps 80:9
until no more *r* . . . . . Zech 10:10
you a large upper *r*. . . . . Mark 14:15
no *r* for them in the . . . . . Luke 2:7
still there is *r*. . . . . Luke 14:22
into the upper *r* . . . . . Acts 1:13

ROOMS
make *r* in the ark . . . . . Gen 6:14
He is in the inner *r* . . . . . Matt 24:26

ROOSTER
him, "Before the *r*. . . . . Matt 26:75

ROOT
r bearing bitterness . . . . . Deut 29:18
the foolish taking *r* . . . . . Job 5:3
r may grow old in the . . . . . Job 14:8
day there shall be a *R* . . . . . Is 11:10
shall again take *r* . . . . . Is 37:31
because they had no *r*. . . . . Matt 13:6
and if the *r* is holy . . . . . Rom 11:16
of money is a *r* . . . . . 1 Tim 6:10
lest any *r* of . . . . . Heb 12:15
I am the *R* and the . . . . . Rev 22:16

ROOTED
that you, being *r*. . . . . Eph 3:17
r and built up in Him . . . . . Col 2:7

ROOTS
because its *r* reached. . . . . Ezek 31:7
and lengthen his *r* . . . . . Hos 14:5
dried up from the *r* . . . . . Mark 11:20
pulled up by the *r*. . . . . Jude 12

ROSE
I am the *r* of Sharon. . . . . Song 2:1
and blossom as the *r* . . . . . Is 35:1
end Christ died and *r* . . . . . Rom 14:9
buried, and that He *r*. . . . . 1 Cor 15:4
that Jesus died and *r*. . . . . 1 Thess 4:14

RUBIES
of wisdom is above *r*. . . . . Job 28:18
more precious than *r*. . . . . Prov 3:15
is better than *r*. . . . . Prov 8:11
worth is far above *r*. . . . . Prov 31:10
your pinnacles of *r*. . . . . Is 54:12
ruddy in body than *r*. . . . . Lam 4:7

RUDDY
Now he was *r*. . . . . 1 Sam 16:12
beloved is white and *r*. . . . . Song 5:10

RUIN
r those two can bring . . . . . Prov 24:22
have made a city a *r*. . . . . Is 25:2
will not be your *r* . . . . . Ezek 18:30
And the *r* of that . . . . . Luke 6:49
to no profit, to the *r* . . . . . 2 Tim 2:14

RUINED
shall be utterly *r*. . . . . Is 60:12
the mighty trees are *r* . . . . . Zech 11:2
wineskins will be *r* . . . . . Luke 5:37

RUINS
rebuild the old *r*. . . . . Is 61:4

RULE
and he shall *r*. . . . . Gen 3:16
r the raging of the. . . . . Ps 89:9
A wise servant will *r* . . . . . Prov 17:2
Yet he will *r* over all . . . . . Eccl 2:19
puts an end to all *r*. . . . . 1 Cor 15:24
us walk by the same *r* . . . . . Phil 3:16
let the peace of God *r*. . . . . Col 3:15
Let the elders who *r* . . . . . 1 Tim 5:17
Remember those who *r* . . . . . Heb 13:7

RULER
the sheep, to be *r* . . . . . 2 Sam 7:8
down to eat with a *r* . . . . . Prov 23:1
bear is a wicked *r* . . . . . Prov 28:15
r pays attention . . . . . Prov 29:12
to Me the One to be *r* . . . . . Mic 5:2
by Beelzebub, the *r* . . . . . Matt 12:24
I will make you *r* . . . . . Matt 25:21
the *r* of this world. . . . . John 12:31
because the *r* of this . . . . . John 16:11
'Who made you a *r*. . . . . Acts 7:27
speak evil of a *r*. . . . . Acts 23:5

RULERS
and the *r* take counsel. . . . . Ps 2:2
r decree justice . . . . . Prov 8:15
"You know that the *r* . . . . . Matt 20:25
Have any of the *r* . . . . . John 7:48
r are not a . . . . . Rom 13:3
which none of the *r*. . . . . 1 Cor 2:8
powers, against the *r* . . . . . Eph 6:12
to be subject to *r*. . . . . Titus 3:1

RULES
'He who *r* over men . . . . . 2 Sam 23:3
them know that God *r* . . . . . Ps 59:13
He *r* by His power . . . . . Ps 66:7
r his spirit than he . . . . . Prov 16:32
that the Most High *r* . . . . . Dan 4:17
that the Most High *r* . . . . . Dan 4:32
r his own house well. . . . . 1 Tim 3:4
according to the *r* . . . . . 2 Tim 2:5

RULING
r their children . . . . . 1 Tim 3:12

RUMOR
r will be upon *r*. . . . . Ezek 7:26

RUMORS
hear of wars and *r* . . . . . Matt 24:6
you hear of wars and *r* . . . . . Mark 13:7

RUN
I will *r* the course of . . . . . Ps 119:32
r and not be weary. . . . . Is 40:31
many shall *r* to and . . . . . Dan 12:4
Therefore I *r* thus . . . . . 1 Cor 9:26
I might *r*, or had *r*. . . . . Gal 2:2
that I have not *r* . . . . . Phil 2:16
us, and let us *r* . . . . . Heb 12:1
that you do not *r* . . . . . 1 Pet 4:4

RUNNER
are swifter than a *r* . . . . . Job 9:25
r will run to meet . . . . . Jer 51:31

RUNS
word *r* very swiftly . . . . . Ps 147:15
nor of him who *r* . . . . . Rom 9:16

RUSH
The nations will *r* . . . . . Is 17:13

RUTH
Moabitess, Ruth 1:4
Follows Naomi, Ruth 1:6–18
Marries Boaz, Ruth 4:9–13
Ancestress of Christ, Ruth 4:13, 21, 22

SABAOTH
S had left us a . . . . . Rom 9:29
ears of the Lord of *S*. . . . . James 5:4

SABBATH
'Tomorrow is a *S* . . . . . Ex 16:23
"Remember the *S*. . . . . Ex 20:8
S was made for man . . . . . Mark 2:27
is also Lord of the *S* . . . . . Mark 2:28
not only broke the *S* . . . . . John 5:18

SABBATHS
S you shall keep . . . . . Ex 31:13
The New Moons, the *S* . . . . . Is 1:13
also gave them My *S* . . . . . Ezek 20:12

SACKCLOTH
You have put off my *s*. . . . . Ps 30:11
and remove the *s* . . . . . Is 20:2

SACRED
iniquity and the *s* . . . . . Is 1:13

SACRIFICE
do you kick at My *s* . . . . . 1 Sam 2:29
S and offering You did . . . . . Ps 40:6
offer to You the *s* . . . . . Ps 116:17
to the LORD than *s* . . . . . Prov 21:3
For the LORD has a *s*. . . . . Is 34:6
who will bring the *s* . . . . . Jer 33:11
of My offerings they *s* . . . . . Hos 8:13
But I will *s* to You. . . . . Jon 2:9
LORD has prepared a *s*. . . . . Zeph 1:7
offer the blind as a *s*. . . . . Mal 1:8
desire mercy and not *s* . . . . . Matt 9:13
s will be seasoned . . . . . Mark 9:49
an offering and a *s* . . . . . Eph 5:2
aroma, an acceptable *s*. . . . . Phil 4:18
put away sin by the *s* . . . . . Heb 9:26
He had offered one *s* . . . . . Heb 10:12
no longer remains a *s*. . . . . Heb 10:26
God a more excellent *s* . . . . . Heb 11:4
offer the *s* of praise . . . . . Heb 13:15

SACRIFICED
s their sons and their. . . . . Ps 106:37
to eat things *s* . . . . . Rev 2:14

SACRIFICES
The *s* of God are a . . . . . Ps 51:17
multitude of your *s* . . . . . Is 1:11
Bring no more futile *s* . . . . . Is 1:13
he who *s* a lamb. . . . . Is 66:3
acceptable, nor your *s* . . . . . Jer 6:20
by him the daily *s* . . . . . Dan 8:11
burnt offerings and *s* . . . . . Mark 12:33
priests, to offer up *s* . . . . . Heb 7:27
s God is well pleased . . . . . Heb 13:16
offer up spiritual *s*. . . . . 1 Pet 2:5

SAD
"Why is your face *s*. . . . . Neh 2:2
s countenance the . . . . . Eccl 7:3
whom I have not made *s* . . . Ezek 13:22
as you walk and are *s* . . . . . Luke 24:17

SADDUCEES
Rejected by John, Matt 3:7
Test Jesus, Matt 16:1–12
Silenced by Jesus, Matt 22:23–34
Disturbed by teaching of resurrection, Acts 4:1, 2
Oppose apostles, Acts 5:17–40

SAFE
and I shall be *s* . . . . . Ps 119:117
in the LORD shall be *s*. . . . . Prov 29:25
he has received him *s* . . . . . Luke 15:27

SAFELY
And He led them on *s*. . . . . Ps 78:53
make them lie down *s* . . . . . Hos 2:18

SAFETY
sons are far from *s*. . . . . Job 5:4
take your rest in *s* . . . . . Job 11:18
will set him in the *s*. . . . . Ps 12:5
say, "Peace and *s* . . . . . 1 Thess 5:3

SAFETY'S
by you for *s* sake . . . . . Prov 3:29

SAINTS
ten thousands of *s* . . . . . Deut 33:2
the feet of His *s* . . . . . 1 Sam 2:9
puts no trust in His *s*. . . . . Job 15:15
s who are on the earth . . . . . Ps 16:3
does not forsake His *s*. . . . . Ps 37:28
"Gather My *s* . . . . . Ps 50:5
the souls of His *s* . . . . . Ps 97:10
is the death of His *s* . . . . . Ps 116:15
the way of His *s* . . . . . Prov 2:8
war against the *s* . . . . . Dan 7:21
shall persecute the *s*. . . . . Dan 7:25
Jesus, called to be *s* . . . . . 1 Cor 1:2
the least of all the *s* . . . . . Eph 3:8
Christ with all His *s* . . . . . 1 Thess 3:13
be glorified in His *s* . . . . . 2 Thess 1:10
all delivered to the *s* . . . . . Jude 3
ways, O King of the *s*. . . . . Rev 15:3
shed the blood of *s* . . . . . Rev 16:6
the camp of the *s* . . . . . Rev 20:9

SALEM
Jerusalem's original name, Gen 14:18
Used poetically, Ps 76:2

SALOME
One of the ministering women, Mark 15:40, 41
Visits empty tomb, Mark 16:1
——— Herodias' daughter (not named in the Bible), Matt 14:6–11

SALT
shall season with *s* . . . . . Lev 2:13
"You are the *s*. . . . . Matt 5:13
s loses its flavor . . . . . Mark 9:50

SALT SEA
OT name for the Dead Sea, Gen 14:3; Num 34:3, 12

SALVATION
still, and see the *s* . . . . . Ex 14:13
For this is all my *s* . . . . . 2 Sam 23:5
the good news of His *s* . . . . 1 Chr 16:23
S belongs to the LORD . . . . . Ps 3:8
is my light and my *s* . . . . . Ps 27:1
on earth, Your *s* . . . . . Ps 67:2
God is the God of *s* . . . . . Ps 68:20
and Your *s* all the day . . . . . Ps 71:15
Surely His *s* is near . . . . . Ps 85:9
and He has become my *s* . . . . Ps 118:14
S is far from the . . . . . Ps 119:155
God will appoint *s*. . . . . Is 26:1
with an everlasting *s* . . . . . Is 45:17
for My *s* is about to . . . . . Is 56:1
call your walls *S*. . . . . Is 60:18
s as a lamp that burns . . . . . Is 62:1
LORD our God is the *s*. . . . . Jer 3:23
joy in the God of my *s*. . . . . Hab 3:18
is just and having *s* . . . . . Zech 9:9
raised up a horn of *s*. . . . . Luke 1:69
eyes have seen Your *s*. . . . . Luke 2:30
to him, "Today *s*. . . . . Luke 19:9
what we worship, for *s* . . . . . John 4:22
Nor is there *s*. . . . . Acts 4:12
you should be for *s* . . . . . Acts 13:47
the power of God to *s*. . . . . Rom 1:16
s is nearer than . . . . . Rom 13:11
now is the day of *s*. . . . . 2 Cor 6:2
work out your own *s* . . . . . Phil 2:12
wrath, but to obtain *s*. . . . . 1 Thess 5:9
chose you for *s* . . . . . 2 Thess 2:13
also may obtain the *s* . . . . . 2 Tim 2:10
of God that brings *s* . . . . . Titus 2:11
neglect so great a *s*. . . . . Heb 2:3
s the prophets have . . . . . 1 Pet 1:10

SAMARIA
Capital of Israel, 1 Kin 16:24–29
Besieged by Ben-Hadad, 1 Kin 20:1–21
Besieged again; miraculously delivered, 2 Kin 6:24—7:20
Inhabitants deported by Assyria; repopulated with foreigners, 2 Kin 17:5, 6, 24–41
——— District of Palestine in Christ's time, Luke 17:11–19
Disciples forbidden to preach in, Matt 10:5
Gospel preached there after the Ascension, Acts 1:8; 9:31; 15:3

SAMARITAN
But a certain *S* . . . . . Luke 10:33
a drink from me, a *S*. . . . . John 4:9

SAMARITANS
People of mixed heredity, 2 Kin 17:24–41
Christ preaches to, John 4:5–42
Story of "the Good Samaritan," Luke 10:30–37
Converts among, Acts 8:5–25

SAMSON
Birth predicted and accomplished, Judg 13:2–25
Marries Philistine; avenges betrayal, Judg 14
Defeats Philistines single-handedly, Judg 15
Betrayed by Delilah; loses strength, Judg 16:4–22
Destroys many in his death, Judg 16:23–31

SAMUEL
Born in answer to prayer; dedicated to God, 1 Sam 1:1–28
Receives revelation; recognized as prophet, 1 Sam 3:1–21
Judges Israel, 1 Sam 7:15–17
Warns Israel against a king, 1 Sam 8:10–18
Anoints Saul, 1 Sam 9:15—10:1
Rebukes Saul, 1 Sam 15:10–35
Anoints David, 1 Sam 16:1–13
Death of, 1 Sam 25:1

SANBALLAT
Influential Samaritan; attempts to thwart Nehemiah's plans, Neh 2:10; 4:7, 8; 6:1–14

SANCTIFICATION
righteousness and *s* . . . . . 1 Cor 1:30
will of God, your *s*. . . . . 1 Thess 4:3
salvation through *s* . . . . . 2 Thess 2:13

SANCTIFIED
I have commanded My *s* . . . . . Is 13:3
you were born I *s*. . . . . Jer 1:5
Him whom the Father *s* . . . . John 10:36
they also may be *s*. . . . . John 17:19
might be acceptable, *s*. . . . . Rom 15:16
to those who are *s* . . . . . 1 Cor 1:2
washed, but you were *s* . . . . . 1 Cor 6:11
husband is *s* by the . . . . . 1 Cor 7:14
for it is *s* by the . . . . . 1 Tim 4:5
those who are being *s*. . . . . Heb 2:11
will we have been *s* . . . . . Heb 10:10
who are called, *s* . . . . . Jude 1

SANCTIFIES
or the temple that *s* . . . . . Matt 23:17
For both He who *s*. . . . . Heb 2:11

SANCTIFY
would send and *s* them . . . . . Job 1:5
s My great name. . . . . Ezek 36:23
that I, the LORD, *s* . . . . . Ezek 37:28
Myself and *s* Myself. . . . . Ezek 38:23
S them by Your. . . . . John 17:17
for their sakes I *s*. . . . . John 17:19
that He might *s* . . . . . Eph 5:26

SANCTUARY
let them make Me a *s*. . . . . Ex 25:8
I went into the *s* . . . . . Ps 73:17
set fire to Your *s* . . . . . Ps 74:7
O God, is in the *s* . . . . . Ps 77:13
He will be as a *s*. . . . . Is 8:14
He has abandoned His *s* . . . . . Lam 2:7
I shall be a little *s* . . . . . Ezek 11:16
to shine on Your *s* . . . . . Dan 9:17
and the earthly *s* . . . . . Heb 9:1

SAND
descendants as the *s*. . . . . Gen 32:12
be heavier than the *s* . . . . . Job 6:3
in number than the *s*. . . . . Ps 139:18
O Israel, be as the *s* . . . . . Is 10:22
innumerable as the *s* . . . . . Heb 11:12

SAPPHIRA
Wife of Ananias; struck dead for lying, Acts 5:1–11

SAPPHIRES
are the source of *s*. . . . . Job 28:6

SARAH (or Sarai)
Barren wife of Abram, Gen 11:29–31
Represented as Abram's sister, Gen 12:10–20
Gives Abram her maid, Gen 16:1–3
Receives promise of a son, Gen 17:15–21
Gives birth to Isaac, Gen 21:1–8

SARDIS
Site of one of the seven churches, Rev 1:11

SAT
of Babylon, there we *s* . . . . . Ps 137:1
I *s* down in his shade . . . . . Song 2:3
s alone because of . . . . . Jer 15:17
into heaven, and *s* . . . . . Mark 16:19
And He who *s* there was . . . . . Rev 4:3

SATAN
S stood up against . . . . . 1 Chr 21:1
before the LORD, and *S* . . . . . Job 1:6
And the LORD said to *S*. . . . . Zech 3:2
"Away with you, *S* . . . . . Matt 4:10
"Get behind Me, *S* . . . . . Matt 16:23
"How can *S* cast out . . . . . Mark 3:23
to them, "I saw *S* . . . . . Luke 10:18
S has asked for you . . . . . Luke 22:31
S filled your heart . . . . . Acts 5:3
such a one to *S* . . . . . 1 Cor 5:5
For *S* himself. . . . . 2 Cor 11:14
to the working of *S*. . . . . 2 Thess 2:9
are a synagogue of *S* . . . . . Rev 2:9
you, where *S* dwells . . . . . Rev 2:13
known the depths of *S* . . . . . Rev 2:24
called the Devil and *S* . . . . . Rev 12:9
years have expired, *S* . . . . . Rev 20:7

SATIATED
s the weary soul . . . . . Jer 31:25
It shall be *s* and made . . . . . Jer 46:10

SATISFIED
I shall be *s* when I. . . . . Ps 17:15
his land will be *s* . . . . . Prov 12:11
a good man will be *s* . . . . . Prov 14:14
s soul loathes the. . . . . Prov 27:7
that are never *s* . . . . . Prov 30:15
silver will not be *s* . . . . . Eccl 5:10
left hand and not be *s* . . . . . Is 9:20
of His soul, and be *s* . . . . . Is 53:11
My people shall be *s* . . . . . Jer 31:14
still were not *s*. . . . . Ezek 16:28
but they were not *s* . . . . . Amos 4:8
and cannot be *s* . . . . . Hab 2:5

SATISFIES
s your mouth with good . . . . . Ps 103:5
s the longing soul . . . . . Ps 107:9

SATISFY
s us early with Your . . . . . Ps 90:14
long life I will *s*. . . . . Ps 91:16
s her poor with bread . . . . . Ps 132:15
for what does not *s* . . . . . Is 55:2

SATISFYING
eats to the *s* of his . . . . . Prov 13:25

SAUL
Becomes first king of Israel, 1 Sam 9—11
Sacrifices unlawfully, 1 Sam 13:1–14
Wars with Philistines, 1 Sam 13:15—14:52
Disregards the Lord's command; rejected by God, 1 Sam 15
Suffers from distressing spirits, 1 Sam 16:14–23
Becomes jealous of David; attempts to kill him, 1 Sam 18:5—19:22
Pursues David; twice spared by him, 1 Sam 22—24; 26
Consults medium, 1 Sam 28:7–25
Defeated, commits suicide; buried, 1 Sam 31
——— of Tarsus, apostle to the Gentiles: *see* PAUL

SAVE
the LORD does not *s*. . . . . 1 Sam 17:47
there was none to *s*. . . . . 2 Sam 22:42
s the humble person . . . . . Job 22:29
Oh, *s* me for Your. . . . . Ps 6:4
S Your people . . . . . Ps 28:9
send from heaven and *s* . . . . . Ps 57:3
s the children of the . . . . . Ps 72:4
s the souls of the. . . . . Ps 72:13
LORD, and He will *s* . . . . . Prov 20:22
He will come and *s* . . . . . Is 35:4
LORD was ready to *s* . . . . . Is 38:20
s your children . . . . . Is 49:25
that it cannot *s*. . . . . Is 59:1
mighty to *s*. . . . . Is 63:1
one who cannot *s*. . . . . Jer 14:9
s you and deliver you . . . . . Jer 15:20
s me, and I shall be . . . . . Jer 17:14
O LORD, *s* Your people . . . . . Jer 31:7
other, That he may *s* . . . . . Hos 13:10
Assyria shall not *s* . . . . . Hos 14:3
the Mighty One, will *s* . . . . . Zeph 3:17
JESUS, for He will *s* . . . . . Matt 1:21
s his life will . . . . . Matt 16:25

s that which was . . . . . Matt 18:11
s life or to kill. . . . . Mark 3:4
let Him *s* Himself if . . . . . Luke 23:35
You are the Christ, *s*. . . . . Luke 23:39
'Father, *s* Me from . . . . . John 12:27
but to *s* the world . . . . . John 12:47
and *s* some of them . . . . . Rom 11:14
the world to *s* sinners . . . . . 1 Tim 1:15
doing this you will *s* . . . . . 1 Tim 4:16
able to *s* your souls . . . . . James 1:21
Can faith *s* him . . . . . James 2:14

SAVED
like you, a people *s* . . . . . Deut 33:29
But You have *s* us from. . . . . Ps 44:7
and we are not *s*. . . . . Jer 8:20
"Who then can be *s* . . . . . Matt 19:25
"He *s* others . . . . . Matt 27:42
That we should be *s* . . . . . Luke 1:71
"Your faith has *s*. . . . . Luke 7:50
through Him might be *s* . . . . . John 3:17
them, saying, "Be *s* . . . . . Acts 2:40
what must I do to be *s*. . . . . Acts 16:30
For we were *s* in this. . . . . Rom 8:24
is that they may be *s* . . . . . Rom 10:1
all Israel will be *s* . . . . . Rom 11:26
his spirit may be *s* . . . . . 1 Cor 5:5
which also you are *s* . . . . . 1 Cor 15:2
those who are being *s* . . . . . 2 Cor 2:15
grace you have been *s* . . . . . Eph 2:8
all men to be *s*. . . . . 1 Tim 2:4
she will be *s* in . . . . . 1 Tim 2:15
to His mercy He *s*. . . . . Titus 3:5
eight souls, were *s*. . . . . 1 Pet 3:20
of those who are *s* . . . . . Rev 21:24

SAVES
s the needy from the . . . . . Job 5:15
s such as have a. . . . . Ps 34:18
antitype which now *s* . . . . . 1 Pet 3:21

SAVIOR
forgot God their *S*. . . . . Ps 106:21
He will send them a *S* . . . . . Is 19:20
of Israel, your *S*. . . . . Is 43:3
Me, a just God and a *S* . . . . . Is 45:21
I, the LORD, am your *S*. . . . . Is 60:16
So He became their *S* . . . . . Is 63:8
for there is no *s* . . . . . Hos 13:4
rejoiced in God my *S* . . . . . Luke 1:47
the city of David a *S* . . . . . Luke 2:11
the Christ, the *S* . . . . . John 4:42
to be Prince and *S*. . . . . Acts 5:31
up for Israel a *S*. . . . . Acts 13:23
and He is the *S* . . . . . Eph 5:23
of God our *S* and the . . . . . 1 Tim 1:1
God, who is the *S*. . . . . 1 Tim 4:10
of our *S* Jesus Christ. . . . . 2 Tim 1:10
God and *S* Jesus Christ . . . . . Titus 2:13

SAVIORS
s shall come to Mount . . . . . Obad 21

SAWN
stoned, they were *s*. . . . . Heb 11:37

SAY
But I *s* to you that . . . . . Matt 5:22
"But who do you *s* . . . . . Matt 16:15
s that we have no sin . . . . . 1 John 1:8

SAYING
disclose my dark *s*. . . . . Ps 49:4
cannot accept this *s*. . . . . Matt 19:11
"This is a hard *s* . . . . . John 6:60
This is a faithful *s* . . . . . 1 Tim 1:15

SAYINGS
I will utter dark *s* . . . . . Ps 78:2
whoever hears these *s* . . . . . Matt 7:24

SCALES
You shall have honest *s* . . . . . Lev 19:36
be weighed on honest *s* . . . . . Job 31:6
on it had a pair of *s* . . . . . Rev 6:5

SCARLET
s cord in the window . . . . . Josh 2:18
are like a strand of *s* . . . . . Song 4:3
your sins are like *s* . . . . . Is 1:18
s beast which was full. . . . . Rev 17:3

SCATTER
I will *s* you among the . . . . . Lev 26:33
S the peoples who. . . . . Ps 68:30
s the sheep of My . . . . . Jer 23:1
I will *s* to all winds. . . . . Jer 49:32

SCATTERED
lest we be *s* abroad. . . . . Gen 11:4
of iniquity shall be *s* . . . . . Ps 92:9
"You have *s* My flock . . . . . Jer 23:2
s Israel will gather . . . . . Jer 31:10
"Israel is like *s* sheep . . . . . Jer 50:17
they were weary and *s* . . . . . Matt 9:36
the sheep will be *s* . . . . . Mark 14:27
that you will be *s*. . . . . John 16:32

SCATTERS
s the frost like ashes . . . . . Ps 147:16
There is one who *s* . . . . . Prov 11:24
throne of judgment *s*. . . . . Prov 20:8
not gather with Me *s*. . . . . Matt 12:30

SCEPTER
s shall not depart . . . . . Gen 49:10
S shall rise out of . . . . . Num 24:17
a *s* of righteousness . . . . . Ps 45:6
a *s* of righteousness . . . . . Heb 1:8

SCHEME
perfected a shrewd *s* . . . . . Ps 64:6

SCHEMER
will be called a *s* . . . . . Prov 24:8

SCHEMES
who brings wicked *s* . . . . . Ps 37:7
sought out many *s* . . . . . Eccl 7:29

SCHISM
there should be no *s*. . . . . 1 Cor 12:25

SCHOOL
daily in the *s* of . . . . . Acts 19:9

SCOFF
They *s* and speak . . . . . Ps 73:8
They *s* at kings. . . . . Hab 1:10

SCOFFER
"He who corrects a *s*. . . . . Prov 9:7
s does not listen. . . . . Prov 13:1
s seeks wisdom and. . . . . Prov 14:6
s is an abomination. . . . . Prov 24:9

SCOFFERS
S ensnare a city. . . . . Prov 29:8
s will come in the . . . . . 2 Pet 3:3

SCORCHED
sun was up they were *s* . . . . . Matt 13:6
And men were *s* with . . . . . Rev 16:9

SCORN
My friends *s* me . . . . . Job 16:20
to our neighbors, a *s* . . . . . Ps 44:13

SCORNED
consider, for I am *s* . . . . . Lam 1:11
and princes are *s* . . . . . Hab 1:10

SCORNS
He *s* the scornful. . . . . Prov 3:34
s obedience to his . . . . . Prov 30:17

SCORPIONS
and you dwell among *s*. . . . . Ezek 2:6
on serpents and *s* . . . . . Luke 10:19
They had tails like *s* . . . . . Rev 9:10

SCOURGE
hosts will stir up a *s* . . . . . Is 10:26
up to councils and *s* . . . . . Matt 10:17
will mock Him, and *s* . . . . . Mark 10:34

SCOURGES
s every son whom . . . . . Heb 12:6

SCRIBE
"Where is the *s* . . . . . Is 33:18

SCRIBES
and not as the *s*. . . . . Matt 7:29
"But woe to you, *s* . . . . . Matt 23:13
"Beware of the *s* . . . . . Mark 12:38

SCRIPTURE
what is noted in the *S* . . . . . Dan 10:21
S was fulfilled which . . . . . Mark 15:28
"Today this *S* . . . . . Luke 4:21
S cannot be broken . . . . . John 10:35
For what does the *S* . . . . . Rom 4:3
S has confined all . . . . . Gal 3:22
All *S* is given by . . . . . 2 Tim 3:16
that no prophecy of *S*. . . . . 2 Pet 1:20

SCRIPTURES
not knowing the *S*. . . . . Matt 22:29
S must be fulfilled . . . . . Mark 14:49
and mighty in the *S*. . . . . Acts 18:24
have known the Holy *S*. . . . . 2 Tim 3:15
also the rest of the *S*. . . . . 2 Pet 3:16

SCROLL
in the *s* of the book. . . . . Ps 40:7
and note it on a *s*. . . . . Is 30:8
eat this *s* . . . . . Ezek 3:1
saw there a flying *s* . . . . . Zech 5:1
on the throne a *s* . . . . . Rev 5:1
was able to open the *s* . . . . . Rev 5:3
the sky receded as a *s* . . . . . Rev 6:14

SEA
drowned in the Red *S* . . . . . Ex 15:4
this great and wide *s* . . . . . Ps 104:25
who go down to the *s* . . . . . Ps 107:23
to the *s* its limit . . . . . Prov 8:29
rebuke I dry up the *s* . . . . . Is 50:2
the waters cover the *s*. . . . . Hab 2:14
and the *s* obey Him. . . . . Matt 8:27
throne there was a *s* . . . . . Rev 4:6
standing on the *s* . . . . . Rev 15:2
there was no more *s* . . . . . Rev 21:1

SEAL
Set me as a *s* upon . . . . . Song 8:6
of circumcision, a *s* . . . . . Rom 4:11
stands, having this *s* . . . . . 2 Tim 2:19
He opened the second *s* . . . . . Rev 6:3

SEALED
My transgression is *s*. . . . . Job 14:17
who also has *s* us and . . . . . 2 Cor 1:22
by whom you were *s* . . . . . Eph 4:30
of those who were *s* . . . . . Rev 7:4

SEAM
tunic was without *s*. . . . . John 19:23

SÉANCE
"Please conduct a *s*. . . . . 1 Sam 28:8

SEARCH
"Can you *s* out the . . . . . Job 11:7
would not God *s*. . . . . Ps 44:21
glory of kings is to *s* . . . . . Prov 25:2
found it by secret *s*. . . . . Jer 2:34
I, the LORD, *s* the. . . . . Jer 17:10
s the Scriptures . . . . . John 5:39

SEARCHED
O LORD, You have *s*. . . . . Ps 139:1
s the Scriptures . . . . . Acts 17:11
and *s* carefully . . . . . 1 Pet 1:10

SEARCHES
for the LORD *s* all . . . . . 1 Chr 28:9
s the hearts knows . . . . . Rom 8:27
For the Spirit *s*. . . . . 1 Cor 2:10
that I am He who *s*. . . . . Rev 2:23

SEASON
there is a *s* . . . . . Eccl 3:1
Be ready in *s* and out . . . . . 2 Tim 4:2

SEASONED
how shall it be *s* . . . . . Matt 5:13
"For everyone will be *s* . . . . . Mark 9:49

SEASONS
days and months and *s*. . . . . Gal 4:10
the times and the *s* . . . . . 1 Thess 5:1

SEAT
shall make a mercy *s* . . . . . Ex 25:17
I might come to His *s* . . . . . Job 23:3
that He may *s* him with . . . . . Ps 113:8
sit in Moses' *s*. . . . . Matt 23:2
before the judgment *s* . . . . . 2 Cor 5:10
the mercy *s*. . . . . Heb 9:5

SEATS
at feasts, the best *s*. . . . . Matt 23:6
you love the best *s* . . . . . Luke 11:43

SECRET
s things belong . . . . . Deut 29:29
darkness His *s* place . . . . . Ps 18:11
The *s* of the LORD is . . . . . Ps 25:14
in the *s* place of His . . . . . Ps 27:5
s place of Your presence. . . . . Ps 31:20
s place of the Most High . . . . . Ps 91:1
when I was made in *s* . . . . . Ps 139:15
do not disclose the *s* . . . . . Prov 25:9
s places of the cliff . . . . . Song 2:14
I have not spoken in *s* . . . . . Is 45:19
He reveals His *s* to . . . . . Amos 3:7
Father who is in the *s* . . . . . Matt 6:6
are done by them in *s*. . . . . Eph 5:12

SECRETLY
"Now a word was *s*. . . . . Job 4:12
He lies in wait *s* . . . . . Ps 10:9

SECRETS
would show you the *s* . . . . . Job 11:6
For He knows the *s*. . . . . Ps 44:21
A talebearer reveals *s* . . . . . Prov 11:13
heaven who reveals *s* . . . . . Dan 2:28
God will judge the *s* . . . . . Rom 2:16
And thus the *s* of his . . . . . 1 Cor 14:25

SECT
him (which is the *s* . . . . . Acts 5:17
to the strictest *s* . . . . . Acts 26:5

SECURELY
pleasures, who dwell *s*. . . . . Is 47:8
nation that dwells *s* . . . . . Jer 49:31

SEDUCED
flattering lips she *s*. . . . . Prov 7:21
because they have *s*. . . . . Ezek 13:10

SEE
for no man shall *s*. . . . . Ex 33:20
the LORD does not *s*. . . . . 1 Sam 16:7
in my flesh I shall *s* . . . . . Job 19:26
s the works of God . . . . . Ps 66:5
lest they *s* with their. . . . . Is 6:10
for sin, He shall *s*. . . . . Is 53:10
for they shall *s* God . . . . . Matt 5:8
seeing they do not *s* . . . . . Matt 13:13
s greater things than . . . . . John 1:50
rejoiced to *s* My day . . . . . John 8:56
we wish to *s* Jesus. . . . . John 12:21
and the world will *s* . . . . . John 14:19
Him, for we shall *s*. . . . . 1 John 3:2
They shall *s* His face . . . . . Rev 22:4

SEED
s shall be called . . . . . Gen 21:12
s shall be its stump. . . . . Is 6:13
He shall see His *s*. . . . . Is 53:10
you a noble vine, a *s* . . . . . Jer 2:21
s is the word of God . . . . . Luke 8:11
had left us a *s* . . . . . Rom 9:29
to each *s* its own body . . . . . 1 Cor 15:38
S were the promises . . . . . Gal 3:16
you are Abraham's *s*. . . . . Gal 3:29
Jesus Christ, of the *s*. . . . . 2 Tim 2:8
of corruptible *s* . . . . . 1 Pet 1:23
not sin, for His *s* . . . . . 1 John 3:9

SEEDS
the good *s* are the . . . . . Matt 13:38
not say, "And to *s* . . . . . Gal 3:16

SEEK
will find Him if you *s*. . . . . Deut 4:29
pray and *s* My face . . . . . 2 Chr 7:14
your heart to *s* God . . . . . 2 Chr 19:3
s your God as you do . . . . . Ezra 4:2
may God above not *s* . . . . . Job 3:4
countenance does not *s*. . . . . Ps 10:4
LORD, that will I *s* . . . . . Ps 27:4
You said, "*S* My face . . . . . Ps 27:8
early will I *s* You. . . . . Ps 63:1
s me diligently will . . . . . Prov 8:17
s one's own glory . . . . . Prov 25:27
s justice, rebuke . . . . . Is 1:17
Should they *s* the dead . . . . . Is 8:19
the Gentiles shall *s*. . . . . Is 11:10
Jacob, '*S* Me in vain . . . . . Is 45:19
S the LORD while He . . . . . Is 55:6
Yet they *s* Me daily . . . . . Is 58:2
s great things for . . . . . Jer 45:5
s what was lost . . . . . Ezek 34:16
"*S* Me and live . . . . . Amos 5:4
and people should *s* . . . . . Mal 2:7
things the Gentiles *s* . . . . . Matt 6:32
s, and you will find. . . . . Matt 7:7
of Man has come to *s*. . . . . Luke 19:10
because I do not *s*. . . . . John 5:30
You will *s* Me and. . . . . John 7:34
in doing good *s* . . . . . Rom 2:7
Because they did not *s* . . . . . Rom 9:32
Let no one *s* his own . . . . . 1 Cor 10:24
for I do not *s* yours . . . . . 2 Cor 12:14
For all *s* their own . . . . . Phil 2:21
s those things which . . . . . Col 3:1
s the one to come. . . . . Heb 13:14

SEEKING
run to and fro, *s* . . . . . Amos 8:12
and he came *s* fruit. . . . . Luke 13:6
for the Father is *s* . . . . . John 4:23
like a roaring lion, *s* . . . . . 1 Pet 5:8

SEEKS
no one *s* her . . . . . Jer 30:17
receives, and he who *s* . . . . . Matt 7:8
There is none who *s* . . . . . Rom 3:11

SEEMS
There is a way which *s* . . . . . Prov 14:12
have, even what he *s*. . . . . Luke 8:18
If anyone among you *s* . . . . . 1 Cor 3:18

SEEN
s God face to face . . . . . Gen 32:30
All this I have *s* . . . . . Eccl 8:9
s the one I love . . . . . Song 3:3
Who has *s* such things. . . . . Is 66:8
s strange things today . . . . . Luke 5:26
No one has *s* God at. . . . . John 1:18
time, nor *s* His form . . . . . John 5:37
I speak what I have *s* . . . . . John 8:38
s Me has *s* the . . . . . John 14:9
things which we have *s* . . . . . Acts 4:20
s Jesus Christ our. . . . . 1 Cor 9:1
things which are not *s* . . . . . 2 Cor 4:18
whom no man has *s* . . . . . 1 Tim 6:16
heard, which we have *s* . . . . . 1 John 1:1

SEES
here seen Him who *s* . . . . . Gen 16:13
s all the sons of men . . . . . Ps 33:13
s his brother in need. . . . . 1 John 3:17
s his brother sinning. . . . . 1 John 5:16

SEIR
Home of Esau, Gen 32:3
Horites of, dispossessed by Esau's descendants, Deut 2:12
Desolation of, Ezek 35:15

SELF-CONFIDENT
a fool rages and is *s*. . . . . Prov 14:16

SELF-CONTROL
about righteousness, *s* . . . . . Acts 24:25
they cannot exercise *s* . . . . . 1 Cor 7:9
gentleness, *s* . . . . . Gal 5:23
slanderers, without *s*. . . . . 2 Tim 3:3
to knowledge *s* . . . . . 2 Pet 1:6

SELF-CONTROLLED
just, holy, *s* . . . . . Titus 1:8

SELF-SEEKING
envy and *s* exist. . . . . James 3:16

SELL
said, "*S* me your . . . . . Gen 25:31
s Your people for. . . . . Ps 44:12
s the righteous. . . . . Amos 2:6
s whatever you have. . . . . Mark 10:21
no sword, let him *s* . . . . . Luke 22:36
no one may buy or *s*. . . . . Rev 13:17

SEND
He shall *s* from heaven . . . . . Ps 57:3

"Whom shall I *s* . . . . . Is 6:8
s them a Savior . . . . . Is 19:20
"Behold, I *s* you out . . . . . Matt 10:16
The Son of Man will *s* . . . . . Matt 13:41
s Lazarus that he . . . . . Luke 16:24
whom the Father will *s* . . . . . John 14:26
has sent Me, I also *s* . . . . . John 20:21

SENNACHERIB
Assyrian king (705–681 B.C.); son and successor of Sargon II, 2 Kin 18:13
Death of, by assassination, 2 Kin 19:36, 37

SENSELESS
Understand, you *s*. . . . . Ps 94:8

SENSES
of use have their *s* . . . . . Heb 5:14

SENSIBLY
who can answer *s* . . . . . Prov 26:16

SENSUAL
but is earthly, *s* . . . . . James 3:15
These are *s* persons . . . . . Jude 19

SENT
and His Spirit have *s* . . . . . Is 48:16
s these prophets . . . . . Jer 23:21
As the Father has *s* . . . . . John 20:21
unless they are *s* . . . . . Rom 10:15
s His Son to be the. . . . . 1 John 4:10

SEPARATE
he shall *s* himself . . . . . Num 6:3
s yourselves from the. . . . . Ezra 10:11
let not man *s* . . . . . Matt 19:6
Who shall *s* us from . . . . . Rom 8:35
harmless, undefiled, *s*. . . . . Heb 7:26

SEPARATED
but the poor is *s*. . . . . Prov 19:4
"The LORD has utterly *s* . . . . . Is 56:3
to be an apostle, *s* . . . . . Rom 1:1
it pleased God, who *s* . . . . . Gal 1:15

SEPARATES
who repeats a matter *s* . . . . . Prov 17:9

SEPARATION
the middle wall of *s* . . . . . Eph 2:14

SERAPHIM
Above it stood *s*. . . . . Is 6:2

SERGIUS PAULUS
Roman proconsul of Cyprus, converted by Paul, Acts 13:7–12

SERIOUS
therefore be *s* and . . . . . 1 Pet 4:7

SERPENT
s was more cunning . . . . . Gen 3:1
"The *s* deceived me . . . . . Gen 3:13
"Make a fiery *s*. . . . . Num 21:8
like the poison of a *s* . . . . . Ps 58:4
s you shall trample . . . . . Ps 91:13
their tongues like a *s* . . . . . Ps 140:3
air, the way of a *s* . . . . . Prov 30:19
s may bite when it is . . . . . Eccl 10:11
be a fiery flying *s* . . . . . Is 14:29
and wounded the *s*. . . . . Is 51:9
will he give him a *s* . . . . . Matt 7:10
Moses lifted up the *s* . . . . . John 3:14
was cast out, that *s* . . . . . Rev 12:9

SERPENTS
is the poison of *s* . . . . . Deut 32:33
be wise as *s* . . . . . Matt 10:16
to trample on *s* . . . . . Luke 10:19

SERVANT
a *s* of servants he . . . . . Gen 9:25
s who earnestly . . . . . Job 7:2
and the fool will be *s* . . . . . Prov 11:29
s will rule over a son . . . . . Prov 17:2
A *s* will not be. . . . . Prov 29:19
Who is blind but My *s* . . . . . Is 42:19
You are My *s* . . . . . Is 49:3
"Is Israel a *s* . . . . . Jer 2:14
and a *s* his master . . . . . Mal 1:6
you, let him be your *s* . . . . . Matt 20:26
good and faithful *s* . . . . . Matt 25:21
'You wicked and lazy *s* . . . . . Matt 25:26
the unprofitable *s* . . . . . Matt 25:30
that *s* who knew his . . . . . Luke 12:47
s does not know what . . . . . John 15:15
against Your holy *S*. . . . . Acts 4:27

SERVANTS
puts no trust in His *s* . . . . . Job 4:18
for all your *s* . . . . . Ps 119:91
on the ground like *s*. . . . . Eccl 10:7
shall call you the *s* . . . . . Is 61:6
S rule over us . . . . . Lam 5:8
are unprofitable *s* . . . . . Luke 17:10
longer do I call you *s* . . . . . John 15:15
so consider us, as *s* . . . . . 1 Cor 4:1

SERVE
LORD your God and *s* . . . . . Deut 6:13
land, so you shall *s* aliens . . . . . Jer 5:19
s Him with one accord. . . . . Zeph 3:9
You cannot *s* God and . . . . . Matt 6:24
to be served, but to *s* . . . . . Matt 20:28
the mind I myself *s* . . . . . Rom 7:25
but through love *s* . . . . . Gal 5:13
s the Lord Christ. . . . . Col 3:24
s the living God . . . . . Heb 9:14
s Him day and night in. . . . . Rev 7:15

SERVES
If anyone *s* Me . . . . . John 12:26

SERVICE
do you mean by this *s* . . . . . Ex 12:26
that he offers God *s* . . . . . John 16:2
is your reasonable *s*. . . . . Rom 12:1
with goodwill doing *s*. . . . . Eph 6:7
your works, love, *s* . . . . . Rev 2:19

SERVING
years I have been *s* . . . . . Luke 15:29
s the Lord with all . . . . . Acts 20:19
fervent in spirit, *s* . . . . . Rom 12:11
you, *s* as overseers . . . . . 1 Pet 5:2

SET
"See, I have *s* . . . . . Deut 30:15
s the LORD always . . . . . Ps 16:8
I will *s* him on high. . . . . Ps 91:14
s aside the grace . . . . . Gal 2:21

SETH
Third son of Adam, Gen 4:25
In Christ's ancestry, Luke 3:38

SETTLE
Therefore *s* it in . . . . . Luke 21:14

SETTLED
and my speech *s* . . . . . Job 29:22
O LORD, Your word is *s* . . . . . Ps 119:89
the mountains were *s* . . . . . Prov 8:25
s accounts with them . . . . . Matt 25:19

SEVEN
S times a day I praise . . . . . Ps 119:164
s other spirits more . . . . . Luke 11:26
s times in a day. . . . . Luke 17:4
out from among you *s* . . . . . Acts 6:3
s churches which are . . . . . Rev 1:4

SEVENTY
S weeks are . . . . . Dan 9:24
up to *s* times seven . . . . . Matt 18:22
Then the *s* returned . . . . . Luke 10:17

SEVERE
My wound is *s* . . . . . Jer 10:19
not to be too *s* . . . . . 2 Cor 2:5

SEVERITY
the goodness and *s* . . . . . Rom 11:22

SHADE
I sat down in his *s* . . . . . Song 2:3
be a tabernacle for *s*. . . . . Is 4:6
may nest under its *s* . . . . . Mark 4:32

SHADOW
May darkness and the *s* . . . . . Job 3:5
He flees like a *s*. . . . . Job 14:2
hide me under the *s* . . . . . Ps 17:8
walks about like a *s*. . . . . Ps 39:6
like a passing *s* . . . . . Ps 144:4
he passes like a *s* . . . . . Eccl 6:12
and to trust in the *s* . . . . . Is 30:2
In the *s* of His hand. . . . . Is 49:2
which are a *s* of. . . . . Col 2:17
the law, having a *s* . . . . . Heb 10:1
is no variation or *s* . . . . . James 1:17

SHADOWS
my members are like *s* . . . . . Job 17:7
and the *s* flee away . . . . . Song 2:17

SHADRACH
Hananiah's Babylonian name, Dan 1:3, 7
Cast into the fiery furnace, Dan 3:1–28

SHAKE
Who is he who will *s* . . . . . Job 17:3
s the earth . . . . . Is 2:19
S yourself from the . . . . . Is 52:2
s their heads at the . . . . . Lam 2:15
and the knees *s* . . . . . Nah 2:10
hiss and *s* his fist . . . . . Zeph 2:15
I will *s* all nations . . . . . Hag 2:7
s not only the earth . . . . . Heb 12:26

SHAKEN
he will never be *s* . . . . . Ps 112:6
together was *s* . . . . . Acts 4:31
not to be soon *s* . . . . . 2 Thess 2:2

SHAKES
s the earth out of its . . . . . Job 9:6
s the Wilderness . . . . . Ps 29:8

SHALLUM
King of Israel, 2 Kin 15:10–15

SHALMANESER
Assyrian king, 2 Kin 17:3

SHAME
you turn my glory to *s* . . . . . Ps 4:2
let them be put to *s* . . . . . Ps 83:17

s who serve carved . . . . . Ps 97:7
hate Zion be put to *s*. . . . . Ps 129:5
s shall be the . . . . . Prov 3:35
is a son who causes *s* . . . . . Prov 10:5
hide My face from *s*. . . . . Is 50:6
S has covered our. . . . . Jer 51:51
their glory into *s*. . . . . Hos 4:7
never be put to *s* . . . . . Joel 2:26
the unjust knows no *s*. . . . . Zeph 3:5
worthy to suffer *s*. . . . . Acts 5:41
will not be put to *s* . . . . . Rom 9:33
to put to *s* the wise . . . . . 1 Cor 1:27
I say this to your *s*. . . . . 1 Cor 6:5
glory is in their *s* . . . . . Phil 3:19
put Him to an open *s*. . . . . Heb 6:6

SHAMEFUL
committing what is *s*. . . . . Rom 1:27
for it is *s* for women. . . . . 1 Cor 14:35
For it is *s* even to . . . . . Eph 5:12

SHAMGAR
Judge of Israel; strikes down 600 Philistines, Judg 3:31

SHAMMAH
Son of Jesse, 1 Sam 16:9
Called Shimea, 1 Chr 2:13
——— One of David's mighty men, 2 Sam 23:11
Also called Shammoth the Harorite, 1 Chr 11:27

SHAPHAN
Scribe under Josiah, 2 Kin 22:3–14

SHARE
a stranger does not *s* . . . . . Prov 14:10
s your bread with the. . . . . Is 58:7
is taught the word *s* . . . . . Gal 6:6
to give, willing to *s* . . . . . 1 Tim 6:18
to do good and to *s* . . . . . Heb 13:16

SHARING
for your liberal *s* . . . . . 2 Cor 9:13

SHARON
Coastal plain between Joppa and Mt. Carmel, 1 Chr 27:29
Famed for roses, Song 2:1
Inhabitants of, turn to the Lord, Acts 9:35

SHARP
S as a two-edged sword. . . . . Prov 5:4

SHARPEN
s their tongue like a . . . . . Ps 64:3
and one does not *s*. . . . . Eccl 10:10

SHARPNESS
I should use *s*. . . . . 2 Cor 13:10

SHATTERED
at ease, but He has *s* . . . . . Job 16:12

SHEALTIEL
Son of King Jeconiah and father of Zerubbabel, 1 Chr 3:17

SHEAR-JASHUB
Symbolic name given to Isaiah's son, Is 7:3

SHEATH
'Return it to its *s*. . . . . Ezek 21:30
your sword into the *s* . . . . . John 18:11

SHEAVES
bringing his *s*. . . . . Ps 126:6
nor he who binds *s* . . . . . Ps 129:7
gather them like *s*. . . . . Mic 4:12

SHEBA
Land of, occupied by Sabeans, famous traders, Job 1:15; Ps 72:10
Queen of, visits Solomon; marvels at his wisdom, 1 Kin 10:1–13
Mentioned by Christ, Matt 12:42

SHEBAH
Name given to a well and town (Beersheba), Gen 26:31–33

SHEBNA
Treasurer under Hezekiah, Is 22:15
Demoted to position of scribe, 2 Kin 19:2
Man of pride and luxury, replaced by Eliakim, Is 22:19–21

SHECHEM
Son of Hamor; rapes Dinah, Jacob's daughter, Gen 34:1–31
——— Ancient city of Ephraim, Gen 33:18
Joshua's farewell address delivered at, Josh 24:1–25
Supports Abimelech; destroyed, Judg 9
Rebuilt by Jeroboam I, 1 Kin 12:25

SHED
which is *s* for many. . . . . Matt 26:28

SHEDDING
blood, and without *s* . . . . . Heb 9:22

SHEEP
astray like a lost *s* . . . . . Ps 119:176
slaughter, and as a *s*. . . . . Is 53:7
Pull them out like *s* . . . . . Jer 12:3
have been lost *s* . . . . . Jer 50:6
will search for My *s* . . . . . Ezek 34:11
shall judge between *s* . . . . . Ezek 34:17
s will be scattered . . . . . Zech 13:7
rather to the lost *s*. . . . . Matt 10:6
I send you out as *s* . . . . . Matt 10:16
And He will set the *s* . . . . . Matt 25:33
having a hundred *s*. . . . . Luke 15:4
and he calls his own *s*. . . . . John 10:3
and I know My *s*. . . . . John 10:14
s I have which are not. . . . . John 10:16
"He was led as a *s*. . . . . Acts 8:32
like *s* going astray . . . . . 1 Pet 2:25

SHEEPFOLDS
lie down among the *s* . . . . . Ps 68:13

SHEET
object like a great *s* . . . . . Acts 10:11

SHELTER
I will trust in the *s*. . . . . Ps 61:4
in You I take *s*. . . . . Ps 143:9
the LORD will be a *s*. . . . . Joel 3:16

SHELTERS
s him all the day long . . . . . Deut 33:12
be pastures, with *s* . . . . . Zeph 2:6

SHEM
Oldest son of Noah, Gen 5:32
Escapes the Flood, Gen 7:13
Receives a blessing, Gen 9:23, 26
Ancestor of Semitic people, Gen 10:22–32

SHEMAIAH
Prophet of Judah, 1 Kin 12:22–24
Explains Shishak's invasion as divine punishment, 2 Chr 12:5–8
Records Rehoboam's reign, 2 Chr 12:15

SHEMER
Sells Omri the hill on which Samaria is built, 1 Kin 16:23, 24

SHEOL
down to the gates of *S* . . . . . Job 17:16
not leave my soul in *S*. . . . . Ps 16:10
S laid hold of me . . . . . Ps 116:3
S cannot thank. . . . . Is 38:18
the belly of *S* I cried . . . . . Jon 2:2

SHEPHERD
s is an abomination . . . . . Gen 46:34
s My people Israel . . . . . 2 Sam 5:2
The LORD is my *s*. . . . . Ps 23:1
s Jacob His people . . . . . Ps 78:71
His flock like a *s* . . . . . Is 40:11
of Cyrus, 'He is My *s* . . . . . Is 44:28
s who follows You . . . . . Jer 17:16
because there was no *s* . . . . . Ezek 34:5
I will establish one *s* . . . . . Ezek 34:23
"As a *s* takes from . . . . . Amos 3:12
to the worthless *s* . . . . . Zech 11:17
'I will strike the *S* . . . . . Matt 26:31
"I am the good *s* . . . . . John 10:11
s the church of God . . . . . Acts 20:28
the dead, that great *S*. . . . . Heb 13:20
S the flock of God . . . . . 1 Pet 5:2
when the Chief *S* . . . . . 1 Pet 5:4
of the throne will *s*. . . . . Rev 7:17

SHEPHERDS
your sons shall be *s* . . . . . Num 14:33
And they are *s* who . . . . . Is 56:11
And I will give you *s* . . . . . Jer 3:15
s who destroy and . . . . . Jer 23:1
s who feed My people . . . . . Jer 23:2
s have led them astray . . . . . Jer 50:6
s fed themselves . . . . . Ezek 34:8
in the same country *s*. . . . . Luke 2:8

SHESHACH
Symbolic of Babylon, Jer 25:26

SHESHBAZZAR
Prince of Judah, Ezra 1:8, 11

SHIELD
I am your *s*. . . . . Gen 15:1
He is a *s* to all who. . . . . 2 Sam 22:31
my *s* and the horn of. . . . . Ps 18:2
God is a sun and *s* . . . . . Ps 84:11
truth shall be your *s* . . . . . Ps 91:4
all, taking the *s*. . . . . Eph 6:16

SHIHOR
Name given to the Nile, Is 23:3
Israel's southwestern border, Josh 13:3

SHILOH
Center of worship, Judg 18:31
Headquarters for division of Promised Land, Josh 18:1, 10
Benjamites seize women of, Judg 21:19–23
Ark of the covenant taken from, 1 Sam 4:3–11
Punishment given to, Jer 7:12–15
——— Messianic title, Gen 49:10

SHIMEI
Benjamite; insults David, 2 Sam 16:5–13
Pardoned, but confined, 2 Sam 19:16–23
Breaks agreement; executed by Solomon, 1 Kin 2:39–46

SHIMSHAI
Scribe opposing the Jews, Ezra 4:8–24

SHINAR
Tower built at, Gen 11:2–9

SHINE
LORD make His face *s* . . . . . Num 6:25
cause His face to *s* . . . . . Ps 67:1
the cherubim, *s* . . . . . Ps 80:1
Make Your face *s* . . . . . Ps 119:135
who are wise shall *s*. . . . . Dan 12:3
the righteous will *s* . . . . . Matt 13:43
among whom you *s* . . . . . Phil 2:15

SHINED
them a light has *s*. . . . . Is 9:2

SHINES
And the light *s* . . . . . John 1:5

SHINING
the earth, by clear *s* . . . . . 2 Sam 23:4
His clothes became *s* . . . . . Mark 9:3
light is already *s*. . . . . 1 John 2:8
was like the sun *s* . . . . . Rev 1:16

SHIPS
pass by like swift *s*. . . . . Job 9:26
down to the sea in *s* . . . . . Ps 107:23
like the merchant *s* . . . . . Prov 31:14
Look also at *s* . . . . . James 3:4

SHIPWRECK
faith have suffered *s* . . . . . 1 Tim 1:19

SHOOT
they *s* out the lip . . . . . Ps 22:7
But God shall *s* . . . . . Ps 64:7

SHORT
have sinned and fall *s* . . . . . Rom 3:23
the work and cut it *s* . . . . . Rom 9:28

SHORTENED
his youth You have *s*. . . . . Ps 89:45
the wicked will be *s*. . . . . Prov 10:27
those days were *s* . . . . . Matt 24:22

SHOT
shall be stoned or *s*. . . . . Heb 12:20

SHOUT
s joyfully to the Rock . . . . . Ps 95:1
S joyfully to the LORD . . . . . Ps 98:4
Make a joyful *s* . . . . . Ps 100:1
from heaven with a *s* . . . . . 1 Thess 4:16

SHOW
a land that I will *s* . . . . . Gen 12:1
S me Your ways . . . . . Ps 25:4
s yourselves men . . . . . Is 46:8
s Him greater works . . . . . John 5:20
s us the Father. . . . . John 14:8

SHOWBREAD
you shall set the *s*. . . . . Ex 25:30
s which had been taken . . . . 1 Sam 21:6
s which was not lawful . . . . . Matt 12:4

SHOWERS
make it soft with *s*. . . . . Ps 65:10
s have been withheld . . . . . Jer 3:3
can the heavens give *s* . . . . . Jer 14:22
from the LORD, like *s* . . . . . Mic 5:7

SHREWDLY
because he had dealt *s* . . . . . Luke 16:8

SHRINES
who made silver *s* . . . . . Acts 19:24

SHUFFLES
with his eyes, he *s* . . . . . Prov 6:13

SHULAMITE
Beloved of the bridegroom king, Song 6:13

SHUNAMMITE
Abishag, David's nurse, 1 Kin 1:3, 15
——— Woman who cared for Elisha, 2 Kin 4:8–12

SHUNNED
feared God and *s* evil . . . . . Job 1:1

SHUSHAN
Residence of Persian monarchs, Esth 1:2

SHUT
"Or who *s* in the sea . . . . . Job 38:8
Has He in anger *s* . . . . . Ps 77:9
For you *s* up the . . . . . Matt 23:13

SHUTS
s his ears to the cry . . . . . Prov 21:13
s his eyes from seeing . . . . . Is 33:15
brother in need, and *s* . . . . . 1 John 3:17
who opens and no one *s*. . . . . Rev 3:7

SICK
have made him *s* . . . . . Hos 7:5
I was *s* and you . . . . . Matt 25:36
he whom You love is *s* . . . . . John 11:3
many are weak and *s* . . . . . 1 Cor 11:30
have left in Miletus *s*. . . . . 2 Tim 4:20
faith will save the *s* . . . . . James 5:15

SICKLE
Put in the *s* . . . . . Joel 3:13
"Thrust in Your *s* . . . . . Rev 14:15

SICKNESS
will sustain him in *s* . . . . . Prov 18:14
"This *s* is not unto . . . . . John 11:4

SICKNESSES
And bore our *s* . . . . . Matt 8:17

SIDE
The LORD is on my *s* . . . . . Ps 118:6
the net on the right *s*. . . . . John 21:6

SIDON
Canaanite city; inhabitants not expelled, Judg 1:31
Hostile relations with Israel, Judg 10:12; Is 23:12; Joel 3:4–6
Jesus preaches to, Matt 15:21; Luke 6:17

SIFT
s the nations with the. . . . . Is 30:28
s the house of Israel . . . . . Amos 9:9
for you, that he may *s*. . . . . Luke 22:31

SIFTS
A wise king *s* out the. . . . . Prov 20:26

SIGH
our years like a *s* . . . . . Ps 90:9
the merry-hearted *s* . . . . . Is 24:7
of the men who *s* . . . . . Ezek 9:4

SIGHING
For my *s* comes before . . . . . Job 3:24
s is not hidden . . . . . Ps 38:9

SIGHT
and see this great *s*. . . . . Ex 3:3
seemed good in Your *s* . . . . . Matt 11:26
by faith, not by *s* . . . . . 2 Cor 5:7

SIGN
Show me a *s* for good . . . . . Ps 86:17
will give you a *s* . . . . . Is 7:14
for an everlasting *s*. . . . . Is 55:13
we want to see a *s* . . . . . Matt 12:38
seeks after a *s* . . . . . Matt 12:39
And what will be the *s* . . . . . Matt 24:3
s which will be spoken . . . . . Luke 2:34
again is the second *s* . . . . . John 4:54
For Jews request a *s*. . . . . 1 Cor 1:22
Now a great *s* appeared . . . . . Rev 12:1

SIGNET
the king's *s* ring . . . . . Esth 8:8
make you like a *s* ring . . . . . Hag 2:23

SIGNS
and let them be for *s* . . . . . Gen 1:14
you not know their *s* . . . . . Job 21:29
They performed His *s* . . . . . Ps 105:27
We are for *s* and. . . . . Is 8:18
How great are His *s*. . . . . Dan 4:3
cannot discern the *s* . . . . . Matt 16:3
the accompanying *s* . . . . . Mark 16:20
s Jesus did in Cana of. . . . . John 2:11
no one can do these *s* . . . . . John 3:2
you people see *s* . . . . . John 4:48
because you saw the *s*. . . . . John 6:26
is a sinner do such *s* . . . . . John 9:16
this Man works many *s*. . . . . John 11:47
Jesus did many other *s* . . . . . John 20:30
demons, performing *s*. . . . . Rev 16:14

SIHON
Amorite king; defeated by Israel, Num 21:21–32
Territory of, assigned to Reuben and Gad, Num 32:1–38

SILAS (or Silvanus)
Leader in Jerusalem church; sent to Antioch, Acts 15:22–35
Travels with Paul, Acts 15:40, 41
Jailed and released, Acts 16:25–40
Mentioned in epistles, 2 Cor 1:19; 1 Thess 1:1; 2 Thess 1:1; 1 Pet 5:12

SILENCE
that You may *s* . . . . . Ps 8:2
I was mute with *s* . . . . . Ps 39:2
soon have settled in *s* . . . . . Ps 94:17
"Sit in *s* . . . . . Is 47:5
seal, there was *s* . . . . . Rev 8:1

SILENT
the wicked shall be *s*. . . . . 1 Sam 2:9
season, and am not *s*. . . . . Ps 22:2
Do not be *s* to me . . . . . Ps 28:1
Let them be *s* in the . . . . . Ps 31:17
Be *s* in the presence . . . . . Zeph 1:7
Let your women keep *s* . . . . 1 Cor 14:34

SILK
and covered you with *s* . . . . . Ezek 16:10

SILOAM
Tower of, falls and kills 18 people, Luke 13:4
Blind man washes in pool of, John 9:1–11

SILVER
and your precious *s* . . . . . Job 22:25
Though he heaps up *s* . . . . . Job 27:16
s tried in a furnace . . . . . Ps 12:6
have refined us as *s* . . . . . Ps 66:10
than the profits of *s* . . . . . Prov 3:14
chosen rather than *s* . . . . . Prov 16:16
refining pot is for *s* . . . . . Prov 17:3
He who loves *s* will . . . . . Eccl 5:10
s has become dross . . . . . Is 1:22
call them rejected *s* . . . . . Jer 6:30
may buy the poor for *s* . . . . . Amos 8:6
him thirty pieces of *s*. . . . . Matt 26:15

SIMEON
Son of Jacob by Leah, Gen 29:32, 33
Avenged his sister's dishonor, Gen 34:25–31
Held hostage by Joseph, Gen 42:18–20, 24
Rebuked by Jacob, Gen 49:5–7
——— Tribe of:
Numbered, Num 1:23; 26:12–14
Receive inheritance, Josh 19:1–9
Fight Canaanites with Judah, Judg 1:1–3, 17–20
——— Just man; blesses infant Jesus, Luke 2:25–35

SIMILITUDE
been made in the *s* . . . . . James 3:9

SIMON
Simon Peter: *see* PETER
——— One of the Twelve; called "the Cananite," Matt 10:4
——— One of Jesus' half brothers, Matt 13:55
——— Pharisee, Luke 7:36–40
——— Man of Cyrene, Matt 27:32
——— Sorcerer, Acts 8:9–24
——— Tanner in Joppa, Acts 9:43

SIMPLE
making wise the *s* . . . . . Ps 19:7
LORD preserves the *s* . . . . . Ps 116:6
understanding to the *s*. . . . . Ps 119:130
s believes every word. . . . . Prov 14:15
the hearts of the *s* . . . . . Rom 16:18

SIMPLICITY
ones, will you love *s* . . . . . Prov 1:22
in the world in *s*. . . . . 2 Cor 1:12
corrupted from the *s* . . . . . 2 Cor 11:3

SIN
committed a great *s* . . . . . Ex 32:20
he died in his own *s* . . . . . Num 27:3
and be sure your *s* . . . . . Num 32:23
to death for his own *s* . . . . . Deut 24:16
all this Job did not *s* . . . . . Job 2:10
and search out my *s* . . . . . Job 10:6
Be angry, and do not *s* . . . . . Ps 4:4
my ways, lest I *s* . . . . . Ps 39:1
s is always before me . . . . . Ps 51:3
in *s* my mother . . . . . Ps 51:5
s is a reproach . . . . . Prov 14:34
good and does not *s*. . . . . Eccl 7:20
soul an offering for *s* . . . . . Is 53:10
And He bore the *s* . . . . . Is 53:12
s I will remember no . . . . . Jer 31:34
They eat up the *s* . . . . . Hos 4:8
Now they *s* more and. . . . . Hos 13:2
who believe in Me to *s* . . . . . Matt 18:6
who takes away the *s* . . . . . John 1:29
S no more . . . . . John 5:14
"He who is without *s* . . . . . John 8:7
convict the world of *s* . . . . . John 16:8
they are all under *s* . . . . . Rom 3:9
s entered the world . . . . . Rom 5:12
s is not imputed . . . . . Rom 5:13
s that grace may . . . . . Rom 6:1
died to *s* once for all . . . . . Rom 6:10
s shall not have . . . . . Rom 6:14
Shall we *s* because we. . . . . Rom 6:15
s that dwells in me . . . . . Rom 7:17
Him who knew no *s* . . . . . 2 Cor 5:21
man of *s* is revealed . . . . . 2 Thess 2:3
we are, yet without *s* . . . . . Heb 4:15
appeared to put away *s* . . . . . Heb 9:26
s willfully after we . . . . . Heb 10:26
it gives birth to *s* . . . . . James 1:15
do it, to him it is *s*. . . . . James 4:17
"Who committed no *s* . . . . . 1 Pet 2:22
say that we have no *s* . . . . . 1 John 1:8
that you may not *s*. . . . . 1 John 2:1
s is lawlessness. . . . . 1 John 3:4
in Him there is no *s* . . . . . 1 John 3:5
and he cannot *s* . . . . . 1 John 3:9
for those who commit *s* . . . . 1 John 5:16
unrighteousness is *s* . . . . . 1 John 5:17

SINAI
Mountain (same as Horeb) where the law was given, Ex 19:1–25
Used allegorically by Paul, Gal 4:24, 25

SINCERE
Holy Spirit, by *s* love . . . . . 2 Cor 6:6
and from *s* faith. . . . . 1 Tim 1:5
s love of the brethren . . . . . 1 Pet 1:22

SINCERITY
LORD, serve Him in *s* . . . . . Josh 24:14
unleavened bread of *s* . . . . . 1 Cor 5:8
simplicity and godly *s* . . . . . 2 Cor 1:12
men-pleasers, but in *s* . . . . . Col 3:22

SINFUL
Alas, *s* nation. . . . . Is 1:4
and *s* generation. . . . . Mark 8:38
from me, for I am a *s* . . . . . Luke 5:8
the hands of *s* men. . . . . Luke 24:7
become exceedingly *s* . . . . . Rom 7:13
likeness of *s* flesh . . . . . Rom 8:3

SING
"*S* to the LORD . . . . . Ex 15:21
the widow's heart to *s* . . . . . Job 29:13
S out the honor. . . . . Ps 66:2
I will *s* of mercy and. . . . . Ps 101:1
"*S* us one of the songs . . . . . Ps 137:3
My servants shall *s* . . . . . Is 65:14
I will *s* with the . . . . . 1 Cor 14:15
assembly I will *s*. . . . . Heb 2:12
Let him *s* psalms. . . . . James 5:13

SINGERS
The *s* went before . . . . . Ps 68:25
male and female *s* . . . . . Eccl 2:8

SINGING
His presence with *s* . . . . . Ps 100:2
and our tongue with *s*. . . . . Ps 126:2
the time of *s* has come . . . . . Song 2:12
break forth into *s* . . . . . Is 14:7
even with joy and *s* . . . . . Is 35:2
come to Zion with *s*. . . . . Is 35:10
and spiritual songs, *s* . . . . . Eph 5:19

SINISTER
who understands *s*. . . . . Dan 8:23

SINK
I *s* in deep mire. . . . . Ps 69:2
to *s* he cried out . . . . . Matt 14:30

SINNED
You only, have I *s* . . . . . Ps 51:4
Jerusalem has *s* . . . . . Lam 1:8
Our fathers *s* and are. . . . . Lam 5:7
"Father, I have *s* . . . . . Luke 15:18
"Rabbi, who *s*. . . . . John 9:2
For as many as have *s*. . . . . Rom 2:12
for all have *s* and. . . . . Rom 3:23
marries, she has not *s* . . . . . 1 Cor 7:28
say that we have not *s* . . . . . 1 John 1:10
for the devil has *s*. . . . . 1 John 3:8

SINNER
s He gives the work . . . . . Eccl 2:26
s does evil a hundred . . . . . Eccl 8:12
s destroys much good . . . . . Eccl 9:18
the city who was a *s* . . . . . Luke 7:37
s who repents than . . . . . Luke 15:7
can a man who is a *s* . . . . . John 9:16
the ungodly and the *s* . . . . . 1 Pet 4:18

SINNERS
in the path of *s* . . . . . Ps 1:1
therefore He teaches *s*. . . . . Ps 25:8
soul with *s*. . . . . Ps 26:9
s be consumed from the . . . . . Ps 104:35
son, if *s* entice you . . . . . Prov 1:10
The *s* in Zion are . . . . . Is 33:14
the righteous, but *s* . . . . . Matt 9:13
tax collectors and *s* . . . . . Matt 11:19
s love those who love . . . . . Luke 6:32
Galileans were worse *s*. . . . . Luke 13:2
God does not hear *s* . . . . . John 9:31
while we were still *s* . . . . . Rom 5:8
many were made *s* . . . . . Rom 5:19
the ungodly and for *s* . . . . . 1 Tim 1:9
the world to save *s*. . . . . 1 Tim 1:15
separate from *s*. . . . . Heb 7:26
such hostility from *s*. . . . . Heb 12:3
things which ungodly *s* . . . . . Jude 15

SINS
my iniquities and *s* . . . . . Job 13:23
from presumptuous *s* . . . . . Ps 19:13
You, our secret *s* . . . . . Ps 90:8
but he who *s* against . . . . . Prov 8:36
s have hidden His face . . . . . Is 59:2
the soul who *s* shall . . . . . Ezek 18:4
to make an end of *s*. . . . . Dan 9:24
if your brother *s* . . . . . Matt 18:15
I take away their *s*. . . . . Rom 11:27
s according to the . . . . . 1 Cor 15:3
are still in your *s* . . . . . 1 Cor 15:17
the forgiveness of *s*. . . . . Eph 1:7
s are clearly evident. . . . . 1 Tim 5:24
once to bear the *s*. . . . . Heb 9:28
If we confess our *s*. . . . . 1 John 1:9
propitiation for our *s* . . . . . 1 John 2:2

s are forgiven you. . . . . 1 John 2:12
Whoever *s* has neither . . . . . 1 John 3:6
you share in her *s* . . . . . Rev 18:4

SION
See ZION
Name given to all or part of Mt. Hermon, Deut 4:48

SISERA
Canaanite commander of Jabin's army; slain by Jael, Judg 4:2–22

SISTER
are my mother and my *s* . . . . . Job 17:14
We have a little *s* . . . . . Song 8:8
is My brother and *s* . . . . . Matt 12:50
to you Phoebe our *s* . . . . . Rom 16:1
s is not under bondage. . . . . 1 Cor 7:15

SIT
Those who *s* in the . . . . . Ps 69:12
"Come down and *s* . . . . . Is 47:1
"Why do we *s* still . . . . . Jer 8:14
but to *s* on My right . . . . . Matt 20:23
and the Pharisees *s* . . . . . Matt 23:2
"*S* at My right hand. . . . . Heb 1:13
say to him, "You *s* . . . . . James 2:3
I will grant to *s* . . . . . Rev 3:21
heart, 'I *s* as queen . . . . . Rev 18:7

SITS
God *s* on His holy . . . . . Ps 47:8
It is He who *s* above . . . . . Is 40:22
so that he *s* as God . . . . . 2 Thess 2:4
where the harlot *s* . . . . . Rev 17:15

SITTING
You know my *s* down and . . . . Ps 139:2
see the Son of Man *s* . . . . . Mark 14:62
where Christ is, *s* . . . . . Col 3:1

SKILL
hand forget its *s*. . . . . Ps 137:5
nor favor to men of *s* . . . . . Eccl 9:11
them knowledge and *s* . . . . . Dan 1:17
forth to give you *s* . . . . . Dan 9:22

SKILLFULNESS
guided them by the *s*. . . . . Ps 78:72

SKIN
God made tunics of *s*. . . . . Gen 3:21
LORD and said, "*S* . . . . . Job 2:4
have escaped by the *s* . . . . . Job 19:20
Ethiopian change his *s* . . . . . Jer 13:23
s is hot as an oven. . . . . Lam 5:10

SKIP
He makes them also *s* . . . . . Ps 29:6

SKIPPING
upon the mountains, *s* . . . . . Song 2:8

SKULL
to say, Place of a *S* . . . . . Matt 27:33

SKY
s receded as a scroll . . . . . Rev 6:14

SLACK
He will not be *s* . . . . . Deut 7:10
s hand becomes poor . . . . . Prov 10:4
The Lord is not *s* . . . . . 2 Pet 3:9

SLAIN
s his thousands . . . . . 1 Sam 18:7
beauty of Israel is *s*. . . . . 2 Sam 1:19
the dead, like the *s* . . . . . Ps 88:5
and all who were *s* . . . . . Prov 7:26
I shall be *s* in the . . . . . Prov 22:13
s men are not *s*. . . . . Is 22:2
no more cover her *s* . . . . . Is 26:21
and the *s* of the LORD . . . . . Is 66:16
and night for the *s* . . . . . Jer 9:1
Those *s* by the sword . . . . . Lam 4:9
the prophets, I have *s* . . . . . Hos 6:5
is the Lamb who was *s* . . . . . Rev 5:12

SLANDER
s your own mother's . . . . . Ps 50:20
and whoever spreads *s*. . . . . Prov 10:18

SLANDERERS
be reverent, not *s*. . . . . 1 Tim 3:11
unforgiving, *s* . . . . . 2 Tim 3:3
in behavior, not *s* . . . . . Titus 2:3

SLANDEROUSLY
as we are *s* reported . . . . . Rom 3:8

SLAUGHTER
as sheep for the *s*. . . . . Ps 44:22
led as a lamb to the *s* . . . . . Is 53:7
but the Valley of *S* . . . . . Jer 7:32
"Feed the flock for *s* . . . . . Zech 11:4
as sheep for the *s*. . . . . Rom 8:36

SLAVE
that you were a *s*. . . . . Deut 15:15
commits sin is a *s* . . . . . John 8:34
you called while a *s* . . . . . 1 Cor 7:21
you are no longer a *s* . . . . . Gal 4:7

SLAVES
should no longer be *s* . . . . . Rom 6:6
though you were *s*. . . . . Rom 6:17
your members as *s* . . . . . Rom 6:19
do not become *s* . . . . . 1 Cor 7:23

SLAY
s the righteous . . . . . Gen 18:25
s a righteous nation . . . . . Gen 20:4
Evil shall *s* the. . . . . Ps 34:21
Oh, that You would *s* . . . . . Ps 139:19
s them before me . . . . . Luke 19:27

SLEEP
God caused a deep *s* . . . . . Gen 2:21
the night, when deep *s* . . . . . Job 4:13
my eyes, lest I *s* . . . . . Ps 13:3
Why do You *s* . . . . . Ps 44:23
have sunk into their *s* . . . . . Ps 76:5
they are like a *s* . . . . . Ps 90:5
neither slumber nor *s* . . . . . Ps 121:4
He gives His beloved *s* . . . . . Ps 127:2
I will not give *s* . . . . . Ps 132:4
s will be sweet . . . . . Prov 3:24
For they do not *s*. . . . . Prov 4:16
A little *s*. . . . . Prov 6:10
Do not love *s* . . . . . Prov 20:13
The *s* of a laboring . . . . . Eccl 5:12
the spirit of deep *s* . . . . . Is 29:10
Also his *s* went from . . . . . Dan 6:18
I was in a deep *s* . . . . . Dan 8:18
deep *s* on my face . . . . . Dan 10:9
them, "Why do you *s* . . . . . Luke 22:46
among you, and many *s* . . . 1 Cor 11:30
We shall not all *s* . . . . . 1 Cor 15:51
"Awake, you who *s* . . . . . Eph 5:14
with Him those who *s* . . . . 1 Thess 4:14
Therefore let us not *s* . . . . . 1 Thess 5:6

SLEEPERS
gently the lips of *s* . . . . . Song 7:9

SLEEPING
is not dead, but *s*. . . . . Matt 9:24
"Are you still *s* . . . . . Matt 26:45
that night Peter was *s* . . . . . Acts 12:6

SLEEPLESSNESS
in labors, in *s* . . . . . 2 Cor 6:5
and toil, in *s* often . . . . . 2 Cor 11:27

SLEEPS
wise son; he who *s* . . . . . Prov 10:5
"Our friend Lazarus *s*. . . . . John 11:11

SLEPT
I lay down and *s* . . . . . Ps 3:5
but while men *s*. . . . . Matt 13:25

SLIGHTED
is the one who is *s*. . . . . Prov 12:9

SLING
he had, and his *s*. . . . . 1 Sam 17:40
a stone in a *s* is he. . . . . Prov 26:8

SLIP
their foot shall *s* . . . . . Deut 32:35
my footsteps may not *s* . . . . . Ps 17:5

SLIPPERY
way be dark and *s* . . . . . Ps 35:6
set them in *s* places . . . . . Ps 73:18
be to them like *s* . . . . . Jer 23:12

SLOOPS
all the beautiful *s* . . . . . Is 2:16

SLOW
but I am *s* of speech. . . . . Ex 4:10
He who is *s* to wrath . . . . . Prov 14:29
hear, *s* to speak, *s* . . . . . James 1:19

SLUGGARD
will you slumber, O *s* . . . . . Prov 6:9

SLUMBERED
delayed, they all *s* . . . . . Matt 25:5

SLUMBERING
upon men, while *s*. . . . . Job 33:15

SMALL
'The place is too *s* . . . . . Is 49:20
I will make you *s* . . . . . Jer 49:15
may stand, for he is *s* . . . . . Amos 7:2
I will make you *s* . . . . . Obad 2
the day of *s* things . . . . . Zech 4:10
And I saw the dead, *s*. . . . . Rev 20:12

SMELL
and he smelled the *s*. . . . . Gen 27:27
s there will be a . . . . . Is 3:24

SMELLS
s the battle from afar . . . . . Job 39:25

SMITTEN
Him stricken, *s*. . . . . Is 53:4

SMOKE
went up like the *s*. . . . . Gen 19:28
s, because the LORD descended Ex 19:18
s is driven away. . . . . Ps 68:2
are consumed like *s*. . . . . Ps 102:3
like a wineskin in *s* . . . . . Ps 119:83
like pillars of *s* . . . . . Song 3:6
a cloud and *s* by day . . . . . Is 4:5

house was filled with *s*. . . . . Is 6:4
s shall ascend forever . . . . . Is 34:10
vanish away like *s* . . . . . Is 51:6
fire and vapor of *s*. . . . . Acts 2:19
s arose out of the pit . . . . . Rev 9:2
was filled with *s* . . . . . Rev 15:8
Her *s* rises up . . . . . Rev 19:3

SMOOTH
speak to us *s* things . . . . . Is 30:10
And the rough places *s* . . . . . Is 40:4
though they speak *s* . . . . . Jer 12:6
the rough ways *s*. . . . . Luke 3:5

SMOOTH-SKINNED
man, and I am a *s* . . . . . Gen 27:11

SMYRNA
Site of one of the seven churches, Rev 1:11

SNARE
it will surely be a *s* . . . . . Ex 23:33
It became a *s* to. . . . . Judg 8:27
that she may be a *s* . . . . . 1 Sam 18:21
s snatches their . . . . . Job 5:5
and he walks into a *s*. . . . . Job 18:8
their table become a *s* . . . . . Ps 69:22
as a bird from the *s* . . . . . Ps 124:7
birds caught in a *s* . . . . . Eccl 9:12
and the pit and the *s* . . . . . Is 24:17
I have laid a *s* . . . . . Jer 50:23
s have come upon us . . . . . Lam 3:47
is a fowler's *s* . . . . . Hos 9:8
a bird fall into a *s* . . . . . Amos 3:5
it will come as a *s* . . . . . Luke 21:35
temptation and a *s* . . . . . 1 Tim 6:9
and escape the *s* . . . . . 2 Tim 2:26

SNARED
The wicked is *s* . . . . . Ps 9:16
and be broken, be *s* . . . . . Is 8:15
all of them are *s*. . . . . Is 42:22

SNARES
the *s* of death . . . . . Ps 18:5
who seek my life lay *s* . . . . . Ps 38:12
and built great *s* . . . . . Eccl 9:14
wait as one who sets *s* . . . . . Jer 5:26

SNATCH
s the fatherless. . . . . Job 24:9
neither shall anyone *s* . . . . . John 10:28

SNATCHES
s away what was . . . . . Matt 13:19

SNEER
and you *s* at it . . . . . Mal 1:13

SNIFFED
they *s* at the wind. . . . . Jer 14:6

SNORTING
s strikes terror . . . . . Job 39:20

SNOW
and heat consume the *s*. . . . . Job 24:19
For He says to the *s*. . . . . Job 37:6
the treasury of *s* . . . . . Job 38:22
shall be whiter than *s* . . . . . Ps 51:7
He gives *s* like wool . . . . . Ps 147:16
As *s* in summer and . . . . . Prov 26:1
She is not afraid of *s* . . . . . Prov 31:21
shall be as white as *s* . . . . . Is 1:18
garment was white as *s* . . . . . Dan 7:9
clothing as white as *s* . . . . . Matt 28:3
wool, as white as *s* . . . . . Rev 1:14

SOAKED
their land shall be *s* . . . . . Is 34:7

SOAP
lye, and use much *s* . . . . . Jer 2:22

SOBER
of the day be *s* . . . . . 1 Thess 5:8
the older men be *s* . . . . . Titus 2:2

SOBERLY
think, but to think *s* . . . . . Rom 12:3
we should live *s* . . . . . Titus 2:12

SOCKET
touched the *s* of his hip . . . . . Gen 32:25

SODA
and like vinegar on *s* . . . . . Prov 25:20

SODOM
Lot chooses to live there, Gen 13:10–13
Plundered by Chedorlaomer, Gen 14:8–24
Abraham intercedes for, Gen 18:16–33
Destroyed by God, Gen 19:1–29
Cited as example of sin and destruction, Deut 29:23; 32:32; Is 1:9, 10; 3:9; Jer 23:14; 49:18; Lam 4:6; Ezek 16:46–63; Matt 11:23, 24; 2 Pet 2:6; Jude 7

SODOMITES
nor homosexuals, nor *s* . . . . . 1 Cor 6:9
for fornicators, for *s* . . . . . 1 Tim 1:10

SOFTER
his words were *s* . . . . . Ps 55:21

SOJOURNER
But no *s* had to lodge . . . . . Job 31:32

SOJOURNERS
are strangers and *s* . . . . . Lev 25:23
I beg you as *s* . . . . . 1 Pet 2:11

SOLD
s his birthright . . . . . Gen 25:33
the house that was *s* . . . . . Lev 25:33
their Rock had *s* . . . . . Deut 32:30
and He *s* them into the . . . . . Judg 2:14
s themselves to do . . . . . 2 Kin 17:17
Had we been *s* as male . . . . . Esth 7:4
who was *s* as a slave . . . . . Ps 105:17
s all that he had. . . . . Matt 13:46
they bought, they *s* . . . . . Luke 17:28
s their possessions . . . . . Acts 2:45
but I am carnal, *s* . . . . . Rom 7:14
Eat whatever is *s* . . . . . 1 Cor 10:25

SOLDIER
hardship as a good *s* . . . . . 2 Tim 2:3
enlisted him as a *s*. . . . . 2 Tim 2:4

SOLDIERS
sum of money to the *s* . . . . . Matt 28:12
The *s* also mocked . . . . . Luke 23:36
s twisted a crown . . . . . John 19:2

SOLEMNLY
saying, "The man *s* . . . . . Gen 43:3
s testified of the . . . . . Acts 28:23

SOLITARILY
heritage, who dwell *s* . . . . . Mic 7:14

SOLITARY
God sets the *s* in . . . . . Ps 68:6

SOLOMON
David's son by Bathsheba, 2 Sam 12:24
Becomes king, 1 Kin 1:5–53
Receives and carries out David's instructions, 1 Kin 2
Prays for and demonstrates wisdom, 1 Kin 3:3–28; 4:29–34
Builds and dedicates temple; builds palace, 1 Kin 5—8
Lord appears to, 1 Kin 9:1–9
His fame and glory, 1 Kin 9:10—10:29
Falls into idolatry; warned by God, 1 Kin 11:1–13
Adversaries arise, 1 Kin 11:14–40
Death of, 1 Kin 11:41–43
Writings credited to him, Ps 72; 127; Prov 1:1; 10:1; 25:1; Eccl 1:1; Song 1:1

SOMEBODY
up, claiming to be *s* . . . . . Acts 5:36

SOMETHING
"Simon, I have *s* . . . . . Luke 7:40
thinks himself to be *s* . . . . . Gal 6:3

SON
Me, 'You are My *S* . . . . . Ps 2:7
I was my father's *s* . . . . . Prov 4:3
s makes a glad father. . . . . Prov 10:1
s is a grief to his . . . . . Prov 17:25
And what, *s* of my womb . . . . Prov 31:2
is born, unto us a *S* . . . . . Is 9:6
heaven, O Lucifer, *s*. . . . . Is 14:12
fourth is like the *S* . . . . . Dan 3:25
He is an unwise *s* . . . . . Hos 13:13
prophet, nor was I a *s* . . . . . Amos 7:14
s honors his father . . . . . Mal 1:6
will bring forth a *S* . . . . . Matt 1:21
"This is My beloved *S* . . . . . Matt 3:17
Jesus, You *S* of God . . . . . Matt 8:29
not the carpenter's *s* . . . . . Matt 13:55
You are the *S* of God . . . . . Matt 14:33
are the Christ, the *S* . . . . . Matt 16:16
of all he sent his *s*. . . . . Matt 21:37
Whose *S* is He . . . . . Matt 22:42
'Lord,' how is He his *S*. . . . . Matt 22:45
as much a *s* of hell . . . . . Matt 23:15
of the *S* of Man . . . . . Matt 24:37
'I am the *S* of God . . . . . Matt 27:43
"Truly this was the *S* . . . . . Matt 27:54
of Jesus Christ, the *S*. . . . . Mark 1:1
called the *S* of the . . . . . Luke 1:32
out, the only *s*. . . . . Luke 7:12
And if a *s* of peace. . . . . Luke 10:6
to be called your *s*. . . . . Luke 15:19
because he also is a *s* . . . . . Luke 19:9
The only begotten *S* . . . . . John 1:18
that this is the *S* . . . . . John 1:34
of the only begotten *S*. . . . . John 3:18
S can do nothing. . . . . John 5:19
s abides forever . . . . . John 8:35
you believe in the *S*. . . . . John 9:35
I said, 'I am the *S* . . . . . John 10:36
"Woman, behold your *s* . . . . John 19:26
Jesus Christ is the *S*. . . . . Acts 8:37
declared to be the *S* . . . . . Rom 1:4
in the gospel of His *S*. . . . . Rom 1:9
by sending His own *S*. . . . . Rom 8:3
not spare His own *S* . . . . . Rom 8:32
S Himself will also be . . . . . 1 Cor 15:28
live by faith in the *S* . . . . . Gal 2:20
God sent forth His *S* . . . . . Gal 4:4

longer a slave but a *s.* . . . . . Gal 4:7
the knowledge of the *S* . . . . . Eph 4:13
you for my *s* Onesimus . . . . . Philem 10
"You are My *S.* . . . . . Heb 1:5
but Christ as a *S* over His . . . . . Heb 3:6
though He was a *S.* . . . . . Heb 5:8
but made like the *S* . . . . . Heb 7:3
to be called the *s* . . . . . Heb 11:24
"This is My beloved *S* . . . . . 2 Pet 1:17
Whoever denies the *S* . . . . . 1 John 2:23
God has given of His *S* . . . . 1 John 5:10
One like the *S* of Man . . . . . Rev 1:13

SONG
is my strength and *s* . . . . . Ex 15:2
Sing to Him a new *s* . . . . . Ps 33:3
He has put a new *s* . . . . . Ps 40:3
in the night His *s* . . . . . Ps 42:8
me, and I am the *s* . . . . . Ps 69:12
asked of us a *s* . . . . . Ps 137:3
I will sing a new *s* . . . . . Ps 144:9
to my Well-beloved a *s.* . . . . . Is 5:1
their taunting *s* . . . . . Lam 3:14
I am their taunting *s* . . . . . Lam 3:63
as a very lovely *s.* . . . . . Ezek 33:32
They sang a new *s* . . . . . Rev 5:9
And they sing the *s.* . . . . . Rev 15:3

SONGS
my Maker, who gives *s* . . . . . Job 35:10
surround me with *s.* . . . . . Ps 32:7
have been my *s* in the . . . . . Ps 119:54
Sing us one of the *s* . . . . . Ps 137:3
is one who sings *s* . . . . . Prov 25:20
and spiritual *s.* . . . . . Eph 5:19

SONS
s come to honor . . . . . Job 14:21
shall be Your *s* . . . . . Ps 45:16
my beloved among the *s.* . . . . . Song 2:3
s shall come from afar . . . . . Is 60:4
"Has Israel no *s* . . . . . Jer 49:1
The precious *s* of Zion . . . . . Lam 4:2
'You are the *s* . . . . . Hos 1:10
He will purify the *s* . . . . . Mal 3:3
to him, "Then the *s.* . . . . . Matt 17:26
and you will be *s* . . . . . Luke 6:35
that you may become *s* . . . . . John 12:36
You are *s* of the . . . . . Acts 3:25
of God, these are *s* . . . . . Rom 8:14
who are of faith are *s* . . . . . Gal 3:7
the adoption as *s.* . . . . . Gal 4:5
because you are *s* . . . . . Gal 4:6
You are all *s* of light . . . . . 1 Thess 5:5
in bringing many *s* . . . . . Heb 2:10
speaks to you as to *s* . . . . . Heb 12:5
illegitimate and not *s* . . . . . Heb 12:8

SOON
for it is *s* cut off . . . . . Ps 90:10
s forgot His works . . . . . Ps 106:13

SOOTHED
or bound up, or *s* . . . . . Is 1:6

SORCERER
omens, or a *s.* . . . . . Deut 18:10
But Elymas the *s* . . . . . Acts 13:8

SORCERERS
soothsayers, or your *s.* . . . . . Jer 27:9
outside are dogs and *s* . . . . . Rev 22:15

SORCERESS
shall not permit a *s.* . . . . . Ex 22:18

SORCERY
For there is no *s* . . . . . Num 23:23
idolatry, *s* . . . . . Gal 5:20

SORES
and putrefying *s.* . . . . . Is 1:6
Lazarus, full of *s* . . . . . Luke 16:20

SORROW
multiply your *s.* . . . . . Gen 3:16
s dances before him. . . . . Job 41:22
in my soul, having *s* . . . . . Ps 13:2
s is continually . . . . . Ps 38:17
I found trouble and *s* . . . . . Ps 116:3
And He adds no *s* . . . . . Prov 10:22
the heart may *s* . . . . . Prov 14:13
S is better than. . . . . Eccl 7:3
Therefore remove *s* . . . . . Eccl 11:10
and desperate *s* . . . . . Is 17:11
you shall cry for *s* . . . . . Is 65:14
to see labor and *s* . . . . . Jer 20:18
Your *s* is incurable . . . . . Jer 30:15
added grief to my *s* . . . . . Jer 45:3
gather those who *s* . . . . . Zeph 3:18
them sleeping from *s* . . . . . Luke 22:45
s has filled your. . . . . John 16:6
s will be turned . . . . . John 16:20
that I have great *s* . . . . . Rom 9:2
s produces repentance . . . . . 2 Cor 7:10
lest I should have *s* . . . . . Phil 2:27
s as others who have. . . . . 1 Thess 4:13
no more death, nor *s* . . . . . Rev 21:4

SORROWFUL
am a woman of *s* spirit. . . . . 1 Sam 1:15
But I am poor and *s* . . . . . Ps 69:29
For all his days are *s* . . . . . Eccl 2:23
replenished every *s.* . . . . . Jer 31:25
were exceedingly *s* . . . . . Matt 17:23
saying, he went away *s* . . . . . Matt 19:22
soul is exceedingly *s* . . . . . Matt 26:38
and went away *s.* . . . . . Mark 10:22
and you will be *s.* . . . . . John 16:20
if I make you *s* . . . . . 2 Cor 2:2
and I may be less *s* . . . . . Phil 2:28

SORROWS
the *s* of Sheol . . . . . 2 Sam 22:6
s God distributes . . . . . Job 21:17
s shall be multiplied . . . . . Ps 16:4
by men, a Man of *s* . . . . . Is 53:3
are the beginning of *s* . . . . . Matt 24:8
through with many *s.* . . . . . 1 Tim 6:10

SORRY
s that He had made man . . . . . Gen 6:6
who will be *s* for you . . . . . Is 51:19
And the king was *s* . . . . . Matt 14:9
For you were made *s* . . . . . 2 Cor 7:9

SOSTHENES
Ruler of the synagogue at Corinth, Acts 18:17
——— Paul's Christian brother, 1 Cor 1:1

SOUGHT
I *s* the LORD . . . . . Ps 34:4
whole heart I have *s* . . . . . Ps 119:10
s the one I love . . . . . Song 3:1
shall be called *S* Out . . . . . Is 62:12
So I *s* for a man . . . . . Ezek 22:30
s what was lost . . . . . Ezek 34:4
s favor from Him . . . . . Hos 12:4
LORD, and have not *s.* . . . . . Zeph 1:6
s it diligently. . . . . Heb 12:17

SOUL
s enter their council . . . . . Gen 49:6
with all your *s.* . . . . . Deut 6:5
was knit to the *s* . . . . . 1 Sam 18:1
your heart and your *s* . . . . . 1 Chr 22:19
"My *s* loathes my life . . . . . Job 10:1
as you do, if your *s* . . . . . Job 16:4
s draws near the Pit. . . . . Job 33:22
will not leave my *s* . . . . . Ps 16:10
converting the *s.* . . . . . Ps 19:7
He restores my *s* . . . . . Ps 23:3
s shall make its boast . . . . . Ps 34:2
s shall be joyful . . . . . Ps 35:9
you cast down, O my *s* . . . . . Ps 42:5
s silently waits. . . . . Ps 62:1
He has done for my *s* . . . . . Ps 66:16
Let my *s* live . . . . . Ps 119:175
s knows very well . . . . . Ps 139:14
No one cares for my *s.* . . . . . Ps 142:4
so destroys his own *s.* . . . . . Prov 6:32
me wrongs his own *s.* . . . . . Prov 8:36
it is not good for a *s* . . . . . Prov 19:2
A satisfied *s* loathes. . . . . Prov 27:7
When You make His *s* . . . . . Is 53:10
s delight itself. . . . . Is 55:2
and your *s* shall live . . . . . Is 55:3
you have heard, O my *s* . . . . . Jer 4:19
the *s* of the father as . . . . . Ezek 18:4
the proud, his *s* . . . . . Hab 2:4
able to destroy both *s* . . . . . Matt 10:28
and loses his own *s* . . . . . Matt 16:26
with all your *s* . . . . . Matt 22:37
Now My *s* is troubled . . . . . John 12:27
of one heart and one *s* . . . . . Acts 4:32
your whole spirit, *s* . . . . . 1 Thess 5:23
to the saving of the *s* . . . . . Heb 10:39
his way will save a *s* . . . . . James 5:20
his righteous *s.* . . . . . 2 Pet 2:8
health, just as your *s* . . . . . 3 John 2

SOULS
and will save the *s.* . . . . . Ps 72:13
and he who wins *s.* . . . . . Prov 11:30
s shall be like a . . . . . Jer 31:12
who made our very *s* . . . . . Jer 38:16
unsettling your *s* . . . . . Acts 15:24
is able to save your *s* . . . . . James 1:21

SOUND
s heart is life . . . . . Prov 14:30
one rises up at the *s* . . . . . Eccl 12:4
voice was like the *s* . . . . . Ezek 43:2
s an alarm in My holy . . . . . Joel 2:1
do not *s* a trumpet . . . . . Matt 6:2
s words which you . . . . . 2 Tim 1:13
that they may be *s* . . . . . Titus 1:13

SOUNDNESS
There is no *s* in my . . . . . Ps 38:3
him this perfect *s* . . . . . Acts 3:16

SOUNDS
Dreadful *s* are in his . . . . . Job 15:21
a distinction in the *s* . . . . . 1 Cor 14:7

SOW
s trouble reap . . . . . Job 4:8
then let me *s* . . . . . Job 31:8
s fields and plant . . . . . Ps 107:37
Those who *s* in tears . . . . . Ps 126:5
the wind will not *s* . . . . . Eccl 11:4
Blessed are you who *s* . . . . . Is 32:20
ground, and do not *s* . . . . . Jer 4:3
"They *s* the wind . . . . . Hos 8:7

S for yourselves . . . . . Hos 10:12
s is not made alive . . . . . 1 Cor 15:36

SOWER
may give seed to the *s* . . . . . Is 55:10
"Behold, a *s* went . . . . . Matt 13:3

SOWN
shall they be *s* . . . . . Is 40:24
a land not *s* . . . . . Jer 2:2
"You have *s* much . . . . . Hag 1:6
s spiritual things . . . . . 1 Cor 9:11
It is *s* in weakness . . . . . 1 Cor 15:43
of righteousness is *s* . . . . . James 3:18

SOWS
s righteousness will . . . . . Prov 11:18
s the good seed is the . . . . . Matt 13:37
'One *s* and another . . . . . John 4:37
s sparingly will. . . . . 2 Cor 9:6
for whatever a man *s* . . . . . Gal 6:7

SPARE
The LORD would not *s*. . . . . Deut 29:20
hand, but *s* his life. . . . . Job 2:6
S the poor and needy . . . . . Ps 72:13
I will not pity nor *s* . . . . . Jer 13:14
say, "*S* Your people . . . . . Joel 2:17
s them as a man spares . . . . . Mal 3:17
He who did not *s* . . . . . Rom 8:32
s the natural branches . . . . . Rom 11:21
branches, He may not *s*. . . . . Rom 11:21
flesh, but I would *s* . . . . . 1 Cor 7:28
if God did not *s* . . . . . 2 Pet 2:4

SPARES
s his rod hates his . . . . . Prov 13:24

SPARK
the work of it as a *s* . . . . . Is 1:31

SPARKLES
it is red, when it *s* . . . . . Prov 23:31

SPARKS
to trouble, as the *s*. . . . . Job 5:7
s you have kindled . . . . . Is 50:11

SPARROW
s has found a home. . . . . Ps 84:3
awake, and am like a *s* . . . . . Ps 102:7

SPARROWS
more value than many *s* . . . . Matt 10:31

SPAT
Then they *s* on Him . . . . . Matt 27:30
in his ears, and He *s*. . . . . Mark 7:33

SPEAK
S to the rock. . . . . Num 20:8
only the word that I *s* . . . . . Num 22:35
s just once more . . . . . Judg 6:39
s good words to them . . . . . 1 Kin 12:7
oh, that God would *s* . . . . . Job 11:5
Will you *s* wickedly. . . . . Job 13:7
For God may *s* in one . . . . . Job 33:14
Will he *s* softly to . . . . . Job 41:3
Do not *s* in the . . . . . Prov 23:9
and a time to *s*. . . . . Eccl 3:7
If they do not *s* . . . . . Is 8:20
tongue He will *s*. . . . . Is 28:11
s anymore in His name . . . . . Jer 20:9
at the end it will *s* . . . . . Hab 2:3
s each man the truth. . . . . Zech 8:16
or what you should *s*. . . . . Matt 10:19
it is not you who *s* . . . . . Matt 10:20
to you when all men *s* . . . . . Luke 6:26
s what We know and . . . . . John 3:11
s what I have seen. . . . . John 8:38
He hears He will *s*. . . . . John 16:13
Spirit and began to *s* . . . . . Acts 2:4
Do all *s* with tongues. . . . . 1 Cor 12:30
I would rather *s* . . . . . 1 Cor 14:19
So *s* and so do as . . . . . James 2:12

SPEAKING
s your own words . . . . . Is 58:13
while they are still *s*. . . . . Is 65:24
a proof of Christ *s*. . . . . 2 Cor 13:3
envy, and all evil *s* . . . . . 1 Pet 2:1

SPEAKS
to face, as a man *s* . . . . . Ex 33:11
this day that God *s* . . . . . Deut 5:24
day that I am He who *s* . . . . . Is 52:6
He whom God has sent *s* . . . . John 3:34
When he *s* a lie . . . . . John 8:44
he being dead still *s* . . . . . Heb 11:4
of sprinkling that *s*. . . . . Heb 12:24

SPEAR
lay hold on bow and *s* . . . . . Jer 6:23
His side with a *s* . . . . . John 19:34

SPEARS
whose teeth are *s* . . . . . Ps 57:4
and their *s* into. . . . . Is 2:4
pruning hooks into *s* . . . . . Joel 3:10

SPECK
do you look at the *s* . . . . . Matt 7:3

SPECTACLE
and make you a *s*. . . . . Nah 3:6
we have been made a *s* . . . . . 1 Cor 4:9
He made a public *s* . . . . . Col 2:15
you were made a *s* . . . . . Heb 10:33

SPEECH
one language and one *s* . . . . . Gen 11:1
drop as the rain, my *s* . . . . . Deut 32:2
s settled on them as. . . . . Job 29:22
There is no *s* nor. . . . . Ps 19:3
s is not becoming . . . . . Prov 17:7
your *s* shall be low . . . . . Is 29:4
a people of obscure *s* . . . . . Is 33:19
not understand My *s*. . . . . John 8:43
s deceive the hearts . . . . . Rom 16:18
and his *s* contemptible . . . . . 2 Cor 10:10
I am untrained in *s* . . . . . 2 Cor 11:6
s always be with grace . . . . . Col 4:6

SPEECHLESS
your mouth for the *s* . . . . . Prov 31:8
And he was *s* . . . . . Matt 22:12

SPEED
they shall come with *s*. . . . . Is 5:26

SPEEDILY
judgment be executed *s* . . . . . Ezra 7:26
to me, deliver me *s* . . . . . Ps 31:2
I call, answer me *s* . . . . . Ps 102:2

SPEND
Why do you *s* money for . . . . . Is 55:2
whatever more you *s* . . . . . Luke 10:35
I will very gladly *s* . . . . . 2 Cor 12:15
amiss, that you may *s* . . . . . James 4:3

SPENT
strength shall be *s* . . . . . Lev 26:20
For my life is *s* . . . . . Ps 31:10
in vain, I have *s* . . . . . Is 49:4
"But when he had *s* . . . . . Luke 15:14

SPEW
nor hot, I will *s*. . . . . Rev 3:16

SPIDER
s skillfully grasps . . . . . Prov 30:28

SPIES
to them, "You are *s* . . . . . Gen 42:9
men who had been *s* . . . . . Josh 6:23
s who pretended . . . . . Luke 20:20

SPIKENARD
very costly oil of *s*. . . . . John 12:3

SPIN
neither toil nor *s* . . . . . Matt 6:28

SPINDLE
her hand holds the *s* . . . . . Prov 31:19

SPIRIT
And the *S* of God was. . . . . Gen 1:2
S shall not strive . . . . . Gen 6:3
in whom is the *S* . . . . . Gen 41:38
and everyone whose *s* . . . . . Ex 35:21
S that is upon you . . . . . Num 11:17
And the *S* rested upon . . . . . Num 11:26
LORD would put His *S*. . . . . Num 11:29
he has a different *s* . . . . . Num 14:24
in whom is the *S* . . . . . Num 27:18
portion of your *s* . . . . . 2 Kin 2:9
there was no more *s* . . . . . 2 Chr 9:4
s came forward and . . . . . 2 Chr 18:20
also gave Your good *S*. . . . . Neh 9:20
against them by Your *S* . . . . . Neh 9:30
Then a *s* passed before . . . . . Job 4:15
And whose *s* came from . . . . . Job 26:4
The *S* of God has made . . . . . Job 33:4
hand I commit my *s* . . . . . Ps 31:5
s was not faithful . . . . . Ps 78:8
You send forth Your *S* . . . . . Ps 104:30
Your *S* is good . . . . . Ps 143:10
The *s* of a man is the . . . . . Prov 20:27
Who knows the *s*. . . . . Eccl 3:21
s will return to God. . . . . Eccl 12:7
night, yes, by my *s* . . . . . Is 26:9
out on you the *s*. . . . . Is 29:10
are flesh, and not *s*. . . . . Is 31:3
S has gathered them . . . . . Is 34:16
is the life of my *s* . . . . . Is 38:16
I have put My *S*. . . . . Is 42:1
and His *S* have sent Me. . . . . Is 48:16
s would fail before Me. . . . . Is 57:16
"The *S* of the Lord . . . . . Is 61:1
S entered me when He. . . . . Ezek 2:2
the *S* lifted me up . . . . . Ezek 3:12
who follow their own *s* . . . . . Ezek 13:3
new heart and a new *s* . . . . . Ezek 18:31
be feeble, every *s* . . . . . Ezek 21:7
I will put My *S* . . . . . Ezek 36:27
in him is the *S* . . . . . Dan 4:8
as an excellent *s*. . . . . Dan 5:12
walk in a false *s* . . . . . Mic 2:11
and forms the *s* . . . . . Zech 12:1
and He saw the *S* . . . . . Matt 3:16
I will put My *S* . . . . . Matt 12:18
S descending upon Him . . . . Mark 1:10
Immediately the *S* . . . . . Mark 1:12
s indeed is willing . . . . . Mark 14:38
go before Him in the *s* . . . . . Luke 1:17
in the power of the *S* . . . . . Luke 4:14
manner of *s* you are of . . . . . Luke 9:55

hands I commit My *s* . . . . . Luke 23:46
they had seen a *s* . . . . . Luke 24:37
s does not have flesh. . . . . Luke 24:39
God is *S* . . . . . John 4:24
I speak to you are *s*. . . . . John 6:63
He was troubled in *s*. . . . . John 13:21
the *S* of truth . . . . . John 14:17
when He, the *S*. . . . . John 16:13
but if a *s* or an angel . . . . . Acts 23:9
whom I serve with my *s*. . . . . Rom 1:9
according to the *S*. . . . . Rom 8:5
the flesh but in the *S*. . . . . Rom 8:9
does not have the *S*. . . . . Rom 8:9
s that we are children . . . . . Rom 8:16
what the mind of the *S*. . . . . Rom 8:27
to us through His *S* . . . . . 1 Cor 2:10
also have the *S*. . . . . 1 Cor 7:40
gifts, but the same *S* . . . . . 1 Cor 12:4
in a tongue, my *s* . . . . . 1 Cor 14:14
but the *S* gives life . . . . . 2 Cor 3:6
Now the Lord is the *S*. . . . . 2 Cor 3:17
we have the same *s* . . . . . 2 Cor 4:13
Having begun in the *S* . . . . . Gal 3:3
has sent forth the *S*. . . . . Gal 4:6
he who sows to the *S* . . . . . Gal 6:8
with the Holy *S* . . . . . Eph 1:13
may give to you the *s*. . . . . Eph 1:17
the unity of the *S*. . . . . Eph 4:3
is one body and one *S* . . . . . Eph 4:4
stand fast in one *s*. . . . . Phil 1:27
yet I am with you in *s*. . . . . Col 2:5
and may your whole *s* . . . . 1 Thess 5:23
S expressly says that . . . . . 1 Tim 4:1
division of soul and *s*. . . . . Heb 4:12
through the eternal *S* . . . . . Heb 9:14
S who dwells in us . . . . . James 4:5
made alive by the *S* . . . . . 1 Pet 3:18
S whom He has given . . . . . 1 John 3:24
do not believe every *s*. . . . . 1 John 4:1
By this you know the *S* . . . . . 1 John 4:2
By this we know the *s* . . . . . 1 John 4:6
has given us of His *S* . . . . . 1 John 4:13
S who bears witness. . . . . 1 John 5:6
not having the *S*. . . . . Jude 19
I was in the *S* on the. . . . . Rev 1:10
him hear what the *S*. . . . . Rev 2:7
And the *S* and the . . . . . Rev 22:17

SPIRITS
God, the God of the *s* . . . . . Num 16:22
who makes His angels *s* . . . . . Ps 104:4
the LORD weighs the *s* . . . . . Prov 16:2
power over unclean *s* . . . . . Matt 10:1
heed to deceiving *s* . . . . . 1 Tim 4:1
not all ministering *s* . . . . . Heb 1:14
to the Father of *s* . . . . . Heb 12:9
and preached to the *s* . . . . . 1 Pet 3:19
spirit, but test the *s*. . . . . 1 John 4:1

SPIRITUAL
s judges all things . . . . . 1 Cor 2:15
s people but as to. . . . . 1 Cor 3:1
to be a prophet or *s* . . . . . 1 Cor 14:37
However, the *s* is not . . . . . 1 Cor 15:46
s restore such a one . . . . . Gal 6:1

SPIRITUALLY
s minded is life . . . . . Rom 8:6
because they are *s* . . . . . 1 Cor 2:14

SPITEFULLY
for those who *s* . . . . . Matt 5:44

SPITTING
face from shame and *s*. . . . . Is 50:6

SPLENDOR
on the glorious *s* . . . . . Ps 145:5
of Zion all her *s* . . . . . Lam 1:6

SPOIL
hate us have taken *s* . . . . . Ps 44:10
when they divide the *s*. . . . . Is 9:3
He shall divide the *s*. . . . . Is 53:12
Take *s* of silver . . . . . Nah 2:9
s will be divided . . . . . Zech 14:1

SPOILER
I have created the *s* . . . . . Is 54:16

SPOKE
s they did not hear. . . . . Is 66:4
who feared the LORD *s* . . . . . Mal 3:16
"No man ever *s*. . . . . John 7:46
We know that God *s*. . . . . John 9:29
I was a child, I *s*. . . . . 1 Cor 13:11
in various ways *s* . . . . . Heb 1:1
s as they were moved . . . . . 2 Pet 1:21

SPOKEN
'just as you have *s*. . . . . Num 14:28
God has *s* once . . . . . Ps 62:11
I have not *s* in secret . . . . . Is 45:19
'What have we *s*. . . . . Mal 3:13
why am I evil *s* . . . . . 1 Cor 10:30

SPOKESMAN
So he shall be your *s* . . . . . Ex 4:16

SPONGE
them ran and took a *s*. . . . . Matt 27:48

SPOT
and there is no *s* . . . . . Song 4:7
church, not having *s*. . . . . Eph 5:27
commandment without *s* . . . 1 Tim 6:14
Himself without *s* . . . . . Heb 9:14

SPOTS
They are *s* and . . . . . 2 Pet 2:13
These are *s* in your. . . . . Jude 12

SPREAD
fell on my knees and *s*. . . . . Ezra 9:5
they have *s* a net by. . . . . Ps 140:5
Then He *s* it before me . . . . . Ezek 2:10
Then the word of God *s* . . . . . Acts 6:7
the Lord was being *s* . . . . . Acts 13:49
their message will *s*. . . . . 2 Tim 2:17

SPREADS
He alone *s* out the. . . . . Job 9:8
s them out like a tent . . . . . Is 40:22
Zion *s* out her hands . . . . . Lam 1:17

SPRING
Truth shall *s* out of . . . . . Ps 85:11
is like a murky *s* . . . . . Prov 25:26
sister, my spouse, a *s*. . . . . Song 4:12
s forth I tell you . . . . . Is 42:9
of Israel to *s* forth. . . . . Ezek 29:21
s shall become dry . . . . . Hos 13:15
s send forth fresh. . . . . James 3:11

SPRINGING
a fountain of water *s*. . . . . John 4:14
of bitterness *s*. . . . . Heb 12:15

SPRINGS
"Have you entered the *s* . . . . . Job 38:16
He sends the *s* into . . . . . Ps 104:10
and the thirsty land *s* . . . . . Is 35:7
and the dry land *s* . . . . . Is 41:18

SPRINKLE
He *s* many nations. . . . . Is 52:15
Then I will *s* . . . . . Ezek 36:25

SPRINKLED
s dust on his head . . . . . Job 2:12
and hyssop, and *s*. . . . . Heb 9:19
having our hearts *s*. . . . . Heb 10:22

SPRINKLING
s that speaks. . . . . Heb 12:24
for obedience and *s*. . . . . 1 Pet 1:2

SPROUT
down, that it will *s* . . . . . Job 14:7
and the seed should *s*. . . . . Mark 4:27

SPY
s out the land of Canaan . . . . Num 13:2
sent to *s* out the land . . . . . Num 14:36

SQUARES
voice in the open *s* . . . . . Prov 1:20
s I will seek the one . . . . . Song 3:2

STABILITY
will be the *s* of your. . . . . Is 33:6

STAFF
this Jordan with my *s*. . . . . Gen 32:10
your feet, and your *s* . . . . . Ex 12:11
Your rod and Your *s* . . . . . Ps 23:4
LORD has broken the *s* . . . . . Is 14:5
'How the strong *s*. . . . . Jer 48:17
they have been a *s*. . . . . Ezek 29:6
on the top of his *s* . . . . . Heb 11:21

STAGGER
and He makes them *s* . . . . . Job 12:25
they will drink and *s* . . . . . Jer 25:16

STAGGERS
as a drunken man *s* . . . . . Is 19:14

STAKES
s will ever be removed . . . . . Is 33:20

STALLS
be no herd in the *s* . . . . . Hab 3:17

STAMMERERS
s will be ready . . . . . Is 32:4

STAMMERING
For with *s* lips and . . . . . Is 28:11
s tongue that you . . . . . Is 33:19

STAMPING
At the noise of the *s*. . . . . Jer 47:3

STAND
S still, and see the salvation . . . Ex 14:13
one shall be able to *s*. . . . . Deut 7:24
"Who is able to *s* . . . . . 1 Sam 6:20
s still and see the salvation . 2 Chr 20:17
but it does not *s*. . . . . Job 8:15
lives, and He shall *s*. . . . . Job 19:25
ungodly shall not *s* . . . . . Ps 1:5
Why do You *s* afar off . . . . . Ps 10:1
Or who may *s* in His . . . . . Ps 24:3
Who will *s* up for me . . . . . Ps 94:16
and let an accuser *s*. . . . . Ps 109:6
he will not *s* before . . . . . Prov 22:29
Do not take your *s*. . . . . Eccl 8:3
"It shall not *s*. . . . . Is 7:7

"*S* in the ways and . . . . . Jer 6:16
not lack a man to *s*. . . . . Jer 35:19
whose words will *s*. . . . . Jer 44:28
and it shall *s* . . . . . Dan 2:44
but she shall not *s* . . . . . Dan 11:17
Who can *s* before His . . . . . Nah 1:6
And who can *s* when He . . . . . Mal 3:2
that kingdom cannot *s*. . . . . Mark 3:24
he will be made to *s* . . . . . Rom 14:4
Watch, *s* fast in the . . . . . 1 Cor 16:13
for by faith you *s* . . . . . 2 Cor 1:24
having done all, to *s*. . . . . Eph 6:13
S therefore . . . . . Eph 6:14
s fast in the Lord . . . . . Phil 4:1
now we live, if you *s* . . . . . 1 Thess 3:8
of God in which you *s* . . . . . 1 Pet 5:12
Behold, I *s* at the . . . . . Rev 3:20

STANDARD
LORD will lift up a *s* . . . . . Is 59:19
Set up the *s* toward . . . . . Jer 4:6

STANDING
the LORD, and Satan *s* . . . . . Zech 3:1
they love to pray *s*. . . . . Matt 6:5
and the Son of Man *s* . . . . . Acts 7:56
Then I saw an angel *s*. . . . . Rev 19:17

STANDS
The LORD *s* up to plead . . . . . Is 3:13
him who thinks he *s* . . . . . 1 Cor 10:12

STAR
S shall come out of. . . . . Num 24:17
For we have seen His *s* . . . . . Matt 2:2
for one *s* differs from . . . . . 1 Cor 15:41
give him the morning *s*. . . . . Rev 2:28
And a great *s* fell . . . . . Rev 8:10
Bright and Morning *S* . . . . . Rev 22:16

STARS
He made the *s* also . . . . . Gen 1:16
s are not pure in His . . . . . Job 25:5
when the morning *s* . . . . . Job 38:7
the moon and the *s*. . . . . Ps 8:3
praise Him, all you *s*. . . . . Ps 148:3
born as many as the *s*. . . . . Heb 11:12
wandering *s* for whom . . . . . Jude 13
a garland of twelve *s* . . . . . Rev 12:1

STARVED
His strength is *s*. . . . . Job 18:12

STATE
man at his best *s* . . . . . Ps 39:5
us in our lowly *s* . . . . . Ps 136:23
and the last *s* of that . . . . . Matt 12:45
learned in whatever *s* . . . . . Phil 4:11

STATURE
add one cubit to his *s* . . . . . Matt 6:27
in wisdom and *s*. . . . . Luke 2:52
the measure of the *s*. . . . . Eph 4:13

STATUTE
shall be a perpetual *s* . . . . . Lev 3:17

STATUTES
the *s* of the LORD are . . . . . Ps 19:8
Teach me Your *s* . . . . . Ps 119:12
s have been my songs . . . . . Ps 119:54
not walked in My *s*. . . . . Ezek 5:6

STAY
her feet would not *s* . . . . . Prov 7:11
S here and watch with . . . . . Matt 26:38
for today I must *s* . . . . . Luke 19:5
the time of your *s* . . . . . 1 Pet 1:17

STEADFAST
yes, you could be *s* . . . . . Job 11:15
O God, my heart is *s* . . . . . Ps 57:7
their heart was not *s* . . . . . Ps 78:37
his heart is *s* . . . . . Ps 112:7
God, and *s* forever. . . . . Dan 6:26
brethren, be *s* . . . . . 1 Cor 15:58
faith, grounded and *s* . . . . . Col 1:23
angels proved *s*. . . . . Heb 2:2
of our confidence *s* . . . . . Heb 3:14
soul, both sure and *s* . . . . . Heb 6:19
Resist him, *s* in the . . . . . 1 Pet 5:9

STEADFASTLY
s set His face to go . . . . . Luke 9:51
And they continued *s* . . . . . Acts 2:42
continuing *s* in . . . . . Rom 12:12

STEADFASTNESS
good order and the *s*. . . . . Col 2:5
from your own *s*. . . . . 2 Pet 3:17

STEADILY
could not look *s*. . . . . 2 Cor 3:13

STEADY
and his hands were *s* . . . . . Ex 17:12

STEAL
"You shall not *s* . . . . . Ex 20:15
Will you *s* . . . . . Jer 7:9
s My words every one . . . . . Jer 23:30
thieves break in and *s* . . . . . Matt 6:19
night and *s* Him away . . . . . Matt 27:64
murder, 'Do not *s*. . . . . Mark 10:19
not come except to *s* . . . . . John 10:10
a man should not *s* . . . . . Rom 2:21
Let him who stole *s* . . . . . Eph 4:28

STEEP
s places shall fall . . . . . Ezek 38:20
waters poured down a *s* . . . . . Mic 1:4
violently down the *s* . . . . . Matt 8:32

STEM
forth a Rod from the *s* . . . . . Is 11:1

STENCH
there will be a *s* . . . . . Is 3:24
this time there is a *s* . . . . . John 11:39

STEP
there is but a *s* . . . . . 1 Sam 20:3
s has turned from the . . . . . Job 31:7

STEPHEN
One of the first seven deacons, Acts 6:1–8
Falsely accused by Jews; gives defense, Acts 6:9—7:53
Becomes first Christian martyr, Acts 7:54–60

STEPS
has held fast to His *s* . . . . . Job 23:11
and count all my *s*. . . . . Job 31:4
and He sees all his *s* . . . . . Job 34:21
Uphold my *s* in Your . . . . . Ps 17:5
The *s* of a good man. . . . . Ps 37:23
of his *s* shall slide . . . . . Ps 37:31
and established my *s*. . . . . Ps 40:2
hide, they mark my *s* . . . . . Ps 56:6
s had nearly slipped . . . . . Ps 73:2
Direct my *s* by Your . . . . . Ps 119:133
s will not be hindered . . . . . Prov 4:12
the LORD directs his *s*. . . . . Prov 16:9
A man's *s* are of the . . . . . Prov 20:24
to direct his own *s* . . . . . Jer 10:23
should follow His *s*. . . . . 1 Pet 2:21

STEWARD
faithful and wise *s* . . . . . Luke 12:42
you can no longer be *s* . . . . . Luke 16:2
commended the unjust *s*. . . . . Luke 16:8
be blameless, as a *s*. . . . . Titus 1:7

STEWARDS
of Christ and *s*. . . . . 1 Cor 4:1
one another, as good *s* . . . . . 1 Pet 4:10

STEWARDSHIP
entrusted with a *s* . . . . . 1 Cor 9:17

STICK
and his bones *s* . . . . . Job 33:21
'For Joseph, the *s* . . . . . Ezek 37:16

STICKS
a man gathering *s*. . . . . Num 15:32
And the *s* on which . . . . . Ezek 37:20

STIFF
rebellion and your *s* . . . . . Deut 31:27
do not speak with a *s* . . . . . Ps 75:5

STIFF-NECKED
Now do not be *s* . . . . . 2 Chr 30:8
"You *s* and uncircumcised. . . . Acts 7:51

STILL
Stand *s*, and see the salvation . Ex 14:13
a *s* small voice . . . . . 1 Kin 19:12
stand *s* and see the salvation 2 Chr 20:17
on your bed, and be *s* . . . . . Ps 4:4
s the noise of the . . . . . Ps 65:7
earth feared and was *s* . . . . . Ps 76:8
that its waves are *s* . . . . . Ps 107:29
When I awake, I am *s*. . . . . Ps 139:18
time, I have been *s* . . . . . Is 42:14
rest and be *s* . . . . . Jer 47:6
sea, "Peace, be *s*. . . . . Mark 4:39
let him be holy *s* . . . . . Rev 22:11

STILLBORN
hidden like a *s* child . . . . . Job 3:16
as it goes, like a *s* . . . . . Ps 58:8
burial, I say that a *s*. . . . . Eccl 6:3

STINGS
like a serpent, and *s*. . . . . Prov 23:32

STIR
that he would dare *s* . . . . . Job 41:10
S up Yourself . . . . . Ps 35:23
I remind you to *s* . . . . . 2 Tim 1:6
another in order to *s* . . . . . Heb 10:24

STIRRED
fulfilled, the LORD *s* . . . . . 2 Chr 36:22
and my sorrow was *s* . . . . . Ps 39:2
So the LORD *s* up the. . . . . Hag 1:14

STIRS
and the innocent *s*. . . . . Job 17:8
it *s* up the dead for. . . . . Is 14:9
on Your name, who *s*. . . . . Is 64:7

STOCKS
put my feet in the *s* . . . . . Job 13:27
s that were in the . . . . . Jer 20:2

STOIC
and *S* philosophers . . . . . Acts 17:18

STOMACH
mouth goes into the *s* . . . . . Matt 15:17
his heart but his *s*. . . . . Mark 7:19
Foods for the *s*. . . . . 1 Cor 6:13

STOMACH'S
little wine for your *s* . . . . . 1 Tim 5:23

STONE
him, a pillar of *s*. . . . . Gen 35:14
to the bottom like a *s* . . . . . Ex 15:5
s shall be a witness . . . . . Josh 24:27
heart is as hard as *s* . . . . . Job 41:24
s which the builders . . . . . Ps 118:22
s is heavy and sand is . . . . . Prov 27:3
I lay in Zion a *s* . . . . . Is 28:16
foundation, a tried *s*. . . . . Is 28:16
take the heart of *s* . . . . . Ezek 36:26
You watched while a *s*. . . . . Dan 2:34
s will cry out from . . . . . Hab 2:11
to silent *s* . . . . . Hab 2:19
will give him a *s* . . . . . Matt 7:9
s will be broken. . . . . Matt 21:44
secure, sealing the *s*. . . . . Matt 27:66
s which the builders . . . . . Luke 20:17
you, let him throw a *s*. . . . . John 8:7
those works do you *s*. . . . . John 10:32
Jews sought to *s* You. . . . . John 11:8
not on tablets of *s* . . . . . 2 Cor 3:3
Him as to a living *s*. . . . . 1 Pet 2:4
give him a white *s*. . . . . Rev 2:17
angel took up a *s* . . . . . Rev 18:21
like a jasper *s* . . . . . Rev 21:11

STONED
s Stephen as he was. . . . . Acts 7:59
once I was *s* . . . . . 2 Cor 11:25
They were *s* . . . . . Heb 11:37

STONES
I will lay your *s* . . . . . Is 54:11
Among the smooth *s* . . . . . Is 57:6
Abraham from these *s* . . . . . Matt 3:9
command that these *s*. . . . . Matt 4:3
see what manner of *s*. . . . . Mark 13:1
also, as living *s* . . . . . 1 Pet 2:5
kinds of precious *s* . . . . . Rev 21:19

STONY
them, and take the *s* . . . . . Ezek 11:19
Some fell on *s* ground . . . . . Mark 4:5

STOOPED
And again He *s* down. . . . . John 8:8

STOPPED
speak lies shall be *s* . . . . . Ps 63:11
her flow of blood *s* . . . . . Luke 8:44

STORE
no room to *s* my crops . . . . . Luke 12:17
exist are kept in *s* . . . . . 2 Pet 3:7

STORK
s has her home in the . . . . . Ps 104:17
"Even the *s* in the . . . . . Jer 8:7

STORM
from the windy *s*. . . . . Ps 55:8
He calms the *s*. . . . . Ps 107:29
terror comes like a *s* . . . . . Prov 1:27
for a shelter from *s*. . . . . Is 4:6
a refuge from the *s*. . . . . Is 25:4
and a destroying *s* . . . . . Is 28:2
coming like a *s* . . . . . Ezek 38:9
whirlwind and in the *s*. . . . . Nah 1:3

STOUTHEARTED
s were plundered. . . . . Ps 76:5

STRAIGHT
make Your way *s* . . . . . Ps 5:8
for who can make *s* . . . . . Eccl 7:13
make *s* in the desert a . . . . . Is 40:3
Their legs were *s*. . . . . Ezek 1:7
LORD; make His paths *s* . . . . . Luke 3:4
to the street called *S* . . . . . Acts 9:11
and make *s* paths for . . . . . Heb 12:13

STRAIGHTFORWARD
that they were not *s* . . . . . Gal 2:14

STRAIN
Blind guides, who *s*. . . . . Matt 23:24

STRAITS
and desperate *s* . . . . . Deut 28:53

STRANGE
were considered a *s* . . . . . Hos 8:12
"We have seen *s* . . . . . Luke 5:26
are bringing some *s* . . . . . Acts 17:20
these, they think it *s* . . . . . 1 Pet 4:4
s thing happened . . . . . 1 Pet 4:12

STRANGER
but he acted as a *s* . . . . . Gen 42:7
"I have been a *s* . . . . . Ex 2:22
neither mistreat a *s*. . . . . Ex 22:21
and loves the *s* . . . . . Deut 10:18
I have become a *s* . . . . . Ps 69:8
s will suffer for it . . . . . Prov 11:15
s does not share its . . . . . Prov 14:10
should You be like a *s* . . . . . Jer 14:8
I was a *s* and you took . . . . . Matt 25:35
"Are You the only *s* . . . . . Luke 24:18

STRANGERS
descendants will be *s* . . . . . Gen 15:13
s plunder his labor. . . . . Ps 109:11
watches over the *s*. . . . . Ps 146:9
s devour your land. . . . . Is 1:7
S shall stand and feed . . . . . Is 61:5
know the voice of *s* . . . . . John 10:5
of Israel and *s* . . . . . Eph 2:12
you are no longer *s*. . . . . Eph 2:19
if she has lodged *s*. . . . . 1 Tim 5:10
that they were *s* . . . . . Heb 11:13
forget to entertain *s* . . . . . Heb 13:2
the brethren and for *s* . . . . . 3 John 5

STRANGLING
that my soul chooses *s* . . . . . Job 7:15

STRAP
than I, whose sandal *s* . . . . . Mark 1:7

STRAW
They are like *s*. . . . . Job 21:18
stones, wood, hay, *s*. . . . . 1 Cor 3:12

STRAY
the cursed, who *s* . . . . . Ps 119:21
who make my people *s*. . . . . Mic 3:5

STRAYED
yet I have not *s* . . . . . Ps 119:110
for which some have *s*. . . . . 1 Tim 6:10
who have *s* concerning . . . . . 2 Tim 2:18

STREAM
like an overflowing *s* . . . . . Is 30:28
of the LORD, like a *s* . . . . . Is 30:33
like a flowing *s*. . . . . Is 66:12

STREAMS
He dams up the *s* . . . . . Job 28:11
He also brought *s* . . . . . Ps 78:16
O LORD, as the *s* . . . . . Ps 126:4

STREET
to be heard in the *s* . . . . . Is 42:2
s called Straight . . . . . Acts 9:11
And the *s* of the city. . . . . Rev 21:21
In the middle of its *s* . . . . . Rev 22:2

STREETS
the corners of the *s*. . . . . Matt 6:5
You taught in our *s*. . . . . Luke 13:26
out quickly into the *s* . . . . . Luke 14:21

STRENGTH
for by *s* of hand the . . . . . Ex 13:3
just as my *s* was then. . . . . Josh 14:11
my soul, march on in *s* . . . . . Judg 5:21
a man is, so is his *s* . . . . . Judg 8:21
s no man shall . . . . . 1 Sam 2:9
the God of my *s* . . . . . 2 Sam 22:3
have armed me with *s*. . . . . 2 Sam 22:40
the LORD glory and *s* . . . . . 1 Chr 16:28
Is my *s* the *s* . . . . . Job 6:12
Him are wisdom and *s* . . . . . Job 12:13
him because his *s* . . . . . Job 39:11
You have ordained *s* . . . . . Ps 8:2
love You, O LORD, my *s*. . . . . Ps 18:1
The LORD is the *s*. . . . . Ps 27:1
The LORD is their *s* . . . . . Ps 28:8
The LORD will give *s* . . . . . Ps 29:11
delivered by great *s* . . . . . Ps 33:16
He is their *s* in the. . . . . Ps 37:39
are the God of my *s* . . . . . Ps 43:2
is our refuge and *s*. . . . . Ps 46:1
is He who gives *s* . . . . . Ps 68:35
I will go in the *s* . . . . . Ps 71:16
but God is the *s*. . . . . Ps 73:26
They go from *s* to . . . . . Ps 84:7
the glory of their *s* . . . . . Ps 89:17
s and beauty are in . . . . . Ps 96:6
made me bold with *s*. . . . . Ps 138:3
of the LORD is *s* . . . . . Prov 10:29
knowledge increases *s* . . . . . Prov 24:5
S and honor are her . . . . . Prov 31:25
is better than *s* . . . . . Eccl 9:16
for *s* and not for. . . . . Eccl 10:17
For You have been a *s* . . . . . Is 25:4
him take hold of My *s* . . . . . Is 27:5
of His might and the *s* . . . . . Is 40:26
might He increases *s* . . . . . Is 40:29
works it with the *s* . . . . . Is 44:12
righteousness and *s* . . . . . Is 45:24
Put on your *s* . . . . . Is 52:1
O LORD, my *s* and my. . . . . Jer 16:19
I will destroy the *s* . . . . . Hag 2:22
He has shown *s* with . . . . . Luke 1:51
were still without *s* . . . . . Rom 5:6
s is made perfect . . . . . 2 Cor 12:9
you have a little *s* . . . . . Rev 3:8

STRENGTHEN
and He shall *s* . . . . . Ps 27:14
S the weak hands. . . . . Is 35:3
"So I will *s* them in. . . . . Zech 10:12
s your brethren . . . . . Luke 22:32
s the hands . . . . . Heb 12:12
s the things . . . . . Rev 3:2

STRENGTHENED
weak you have not *s* . . . . . Ezek 34:4
unbelief, but was *s* . . . . . Rom 4:20
of His glory, to be *s* . . . . . Eph 3:16
stood with me and *s* . . . . . 2 Tim 4:17

STRENGTHENING
s the souls of the . . . . . Acts 14:22

STRENGTHENS
s the wise more than . . . . . Eccl 7:19
through Christ who *s* . . . . . Phil 4:13

STRETCH
will quickly *s* out her . . . . . Ps 68:31
said to the man, "*S*. . . . . Matt 12:13
are old, you will *s* . . . . . John 21:18

STRETCHED
I have *s* out my hands . . . . . Ps 88:9
His wisdom, and has *s*. . . . . Jer 10:12
"All day long I have *s* . . . . . Rom 10:21

STRETCHES
For he *s* out his hand . . . . . Job 15:25

STRICKEN
My heart is *s* and . . . . . Ps 102:4
yet we esteemed Him *s* . . . . . Is 53:4
of My people He was *s* . . . . . Is 53:8
You have *s* them . . . . . Jer 5:3
He has *s*, but He will . . . . . Hos 6:1

STRIFE
let there be no *s* . . . . . Gen 13:8
You have made us a *s* . . . . . Ps 80:6
at the waters of *s*. . . . . Ps 106:32
Hatred stirs up *s* . . . . . Prov 10:12
comes nothing but *s* . . . . . Prov 13:10
man stirs up *s* . . . . . Prov 15:18
transgression loves *s* . . . . . Prov 17:19
borne me, a man of *s*. . . . . Jer 15:10
and lust, not in *s* . . . . . Rom 13:13
even from envy and *s* . . . . . Phil 1:15
which come envy, *s*. . . . . 1 Tim 6:4

STRIKE
said, "*S* this people . . . . . 2 Kin 6:18
The sun shall not *s* . . . . . Ps 121:6
Let the righteous *s* . . . . . Ps 141:5
S a scoffer . . . . . Prov 19:25
s your hands . . . . . Ezek 21:14
s the waves of the sea . . . . . Zech 10:11
"*S* the Shepherd . . . . . Zech 13:7
s the earth with a . . . . . Mal 4:6
'I will *s* the Shepherd . . . . . Matt 26:31
if well, why do you *s* . . . . . John 18:23
the sun shall not *s*. . . . . Rev 7:16
s the earth with all . . . . . Rev 11:6

STRINGED
of your *s* instruments. . . . . Is 14:11
of your *s* instruments . . . . . Amos 5:23

STRIP
S yourselves . . . . . Is 32:11
s her naked and expose . . . . . Hos 2:3

STRIPES
their iniquity with *s*. . . . . Ps 89:32
s we are healed . . . . . Is 53:5
be beaten with many *s* . . . . . Luke 12:47
I received forty *s* . . . . . 2 Cor 11:24
s you were healed . . . . . 1 Pet 2:24

STRIVE
"My Spirit shall not *s* . . . . . Gen 6:3
He will not always *s* . . . . . Ps 103:9
Do not *s* with a man . . . . . Prov 3:30
Let the potsherd *s* . . . . . Is 45:9
"*S* to enter through. . . . . Luke 13:24
the Lord not to *s* . . . . . 2 Tim 2:14

STRIVING
for a man to stop *s* . . . . . Prov 20:3

STROKE
with a mighty *s* . . . . . Jer 14:17

STRONG
Be *s* and conduct . . . . . 1 Sam 4:9
indeed He is *s* . . . . . Job 9:19
The LORD *s* and mighty . . . . . Ps 24:8
bring me to the *s* . . . . . Ps 60:9
s is Your hand . . . . . Ps 89:13
A wise man is *s* . . . . . Prov 24:5
s shall be as tinder . . . . . Is 1:31
"We have a *s* city . . . . . Is 26:1
the weak say, 'I am *s* . . . . . Joel 3:10
When a *s* man . . . . . Luke 11:21
We then who are *s* . . . . . Rom 15:1
I am weak, then I am *s* . . . . 2 Cor 12:10
are weak and you are *s* . . . . . 2 Cor 13:9
my brethren, be *s* . . . . . Eph 6:10
weakness were made *s* . . . . . Heb 11:34
s is the Lord God . . . . . Rev 18:8

STRONGHOLD
of my salvation, my *s* . . . . . Ps 18:2
down the trusted *s*. . . . . Prov 21:22

STRONGHOLDS
pulling down *s* . . . . . 2 Cor 10:4

STRUCK
s the rock twice . . . . . Num 20:11
the hand of God has *s*. . . . . Job 19:21
s all my enemies . . . . . Ps 3:7
Behold, He *s* the rock . . . . . Ps 78:20
I was angry and *s*. . . . . Is 57:17
in My wrath I *s* . . . . . Is 60:10
s the head from the . . . . . Hab 3:13
I *s* you with blight . . . . . Hag 2:17
took the reed and *s* . . . . . Matt 27:30
Him, they *s* Him on the . . . . Luke 22:64

STUBBLE
shall bring forth *s*. . . . . Is 33:11
his sword, as driven *s*. . . . . Is 41:2
they shall be as *s* . . . . . Is 47:14
s that passes . . . . . Jer 13:24
do wickedly will be *s* . . . . . Mal 4:1

STUBBORN
If a man has a *s* . . . . . Deut 21:18
and *s* children . . . . . Ezek 2:4

STUBBORN-HEARTED
"Listen to Me, you *s* . . . . . Is 46:12

STUBBORNNESS
do not look on the *s* . . . . . Deut 9:27

STUDIED
having never *s* . . . . . John 7:15

STUMBLE
causes them to *s* . . . . . Ps 119:165
to make my steps *s* . . . . . Ps 140:4
your foot will not *s* . . . . . Prov 3:23
know what makes them *s* . . . . Prov 4:19
one will be weary or *s* . . . . . Is 5:27
among them shall *s* . . . . . Is 8:15
we *s* at noonday as at. . . . . Is 59:10
that they might not *s* . . . . . Is 63:13
before your feet *s* . . . . . Jer 13:16
they will *s* and fall . . . . . Jer 46:6
have caused many to *s* . . . . . Mal 2:8
you will be made to *s* . . . . . Matt 26:31
if all are made to *s* . . . . . Matt 26:33
immediately they *s*. . . . . Mark 4:17
who believe in Me to *s*. . . . . Mark 9:42
the day, he does not *s* . . . . . John 11:9
Who is made to *s*. . . . . 2 Cor 11:29
whole law, and yet *s* . . . . . James 2:10
For we all *s* in many . . . . . James 3:2

STUMBLED
and those who *s* . . . . . 1 Sam 2:4
God, for you have *s* . . . . . Hos 14:1
s that they should . . . . . Rom 11:11

STUMBLES
word, immediately he *s*. . . . . Matt 13:21

STUMBLING
the deaf, nor put a *s* . . . . . Lev 19:14
but a stone of *s*. . . . . Is 8:14
Behold, I will lay *s* . . . . . Jer 6:21
watched for my *s* . . . . . Jer 20:10
it became their *s* . . . . . Ezek 7:19
stumbled at that *s* . . . . . Rom 9:32
I lay in Zion a *s*. . . . . Rom 9:33
this, not to put a *s* . . . . . Rom 14:13
to the Jews a *s* . . . . . 1 Cor 1:23
of yours become a *s*. . . . . 1 Cor 8:9
and "A stone of *s* . . . . . 1 Pet 2:8
is no cause for *s* . . . . . 1 John 2:10
to keep you from *s* . . . . . Jude 24

STUPID
and regarded as *s* . . . . . Job 18:3
who hates correction is *s*. . . . . Prov 12:1
Surely I am more *s* . . . . . Prov 30:2

SUBDUE
s the peoples under us. . . . . Ps 47:3
shall *s* three kings . . . . . Dan 7:24
s our iniquities . . . . . Mic 7:19
s all things to . . . . . Phil 3:21

SUBJECT
for it is not *s* . . . . . Rom 8:7
Let every soul be *s* . . . . . Rom 13:1
all things are made *s* . . . . . 1 Cor 15:28
Himself will also be *s* . . . . . 1 Cor 15:28
Remind them to be *s* . . . . . Titus 3:1
all their lifetime *s* . . . . . Heb 2:15
having been made *s* . . . . . 1 Pet 3:22

SUBJECTED
because of Him who *s* . . . . . Rom 8:20

SUBJECTION
put all things in *s* . . . . . Heb 2:8
more readily be in *s* . . . . . Heb 12:9

SUBMISSION
in silence with all *s* . . . . . 1 Tim 2:11
his children in *s*. . . . . 1 Tim 3:4

SUBMISSIVE
Wives, likewise, be *s* . . . . . 1 Pet 3:1
Yes, all of you be *s* . . . . . 1 Pet 5:5

SUBMIT
Your enemies shall *s* . . . . . Ps 66:3
Wives, *s* to your own . . . . . Eph 5:22
Therefore *s* to God . . . . . James 4:7
s yourselves to every . . . . . 1 Pet 2:13
you younger people, *s*. . . . . 1 Pet 5:5

SUBMITTING
s to one another . . . . . Eph 5:21

SUBSIDED
and the waters *s*. . . . . Gen 8:1
the king's wrath *s* . . . . . Esth 7:10

SUBSTANCE
Bless his *s* . . . . . Deut 33:11
the LORD, and their *s*. . . . . Mic 4:13

SUCCEED
For this will not *s* . . . . . Num 14:41
you shall not *s* . . . . . Jer 32:5

SUCCESS
please give me *s* . . . . . Gen 24:12
You spoil my *s*. . . . . Job 30:22
but wisdom brings *s*. . . . . Eccl 10:10

SUCCESSFUL
Joseph, and he was a *s*. . . . . Gen 39:2

SUCCOTH
Place east of the Jordan, Judg 8:4, 5
Jacob's residence here, Gen 33:17
——— Israel's first camp, Ex 12:37

SUDDENLY
whom you seek, will *s* . . . . . Mal 3:1
s there was with the . . . . . Luke 2:13

SUE
s you and take away . . . . . Matt 5:40

SUFFER
for a stranger will *s* . . . . . Prov 11:15
for the Christ to *s* . . . . . Luke 24:46
Christ, if indeed we *s* . . . . . Rom 8:17
all the members *s*. . . . . 1 Cor 12:26
that they may not *s*. . . . . Gal 6:12
in Him, but also to *s*. . . . . Phil 1:29
s trouble as an. . . . . 2 Tim 2:9
when you do good and *s* . . . . 1 Pet 2:20
the will of God, to *s*. . . . . 1 Pet 3:17
s as a murderer . . . . . 1 Pet 4:15
you are about to *s*. . . . . Rev 2:10

SUFFERED
s these things and to . . . . . Luke 24:26
Have you *s* so many . . . . . Gal 3:4
for whom I have *s* . . . . . Phil 3:8
with His own blood, *s* . . . . . Heb 13:12
because Christ also *s*. . . . . 1 Pet 2:21
For Christ also *s* . . . . . 1 Pet 3:18
since Christ *s* . . . . . 1 Pet 4:1
after you have *s*. . . . . 1 Pet 5:10

SUFFERING
My eyes bring *s* . . . . . Lam 3:51
Is anyone among you *s* . . . . . James 5:13
forth as an example, *s* . . . . . Jude 7

SUFFERINGS
I consider that the *s* . . . . . Rom 8:18
share with me in the *s*. . . . . 2 Tim 1:8
perfect through *s* . . . . . Heb 2:10
great struggle with *s*. . . . . Heb 10:32
beforehand the *s* . . . . . 1 Pet 1:11

SUFFERS
Love *s* long and is . . . . . 1 Cor 13:4

SUFFICIENCY
but our *s* is from God . . . . . 2 Cor 3:5
always having all *s*. . . . . 2 Cor 9:8

SUFFICIENT
S for the day is its . . . . . Matt 6:34
by the majority is *s* . . . . . 2 Cor 2:6
Not that we are *s* . . . . . 2 Cor 3:5

SUITABLE
by the hand of a *s*. . . . . Lev 16:21

SUM
How great is the *s* . . . . . Ps 139:17
s I obtained this . . . . . Acts 22:28

SUMMED
commandment, are all *s* . . . . . Rom 13:9

SUMMER
and heat, winter and *s* . . . . . Gen 8:22
into the drought of *s*. . . . . Ps 32:4
You have made *s*. . . . . Ps 74:17
you know that *s* . . . . . Matt 24:32

SUMPTUOUSLY
fine linen and fared *s* . . . . . Luke 16:19

SUN
So the *s* stood still . . . . . Josh 10:13
grows green in the *s* . . . . . Job 8:16
a tabernacle for the *s*. . . . . Ps 19:4
the LORD God is a *s*. . . . . Ps 84:11
s shall not strike you . . . . . Ps 121:6
the *s* to rule by day . . . . . Ps 136:8
to behold the *s* . . . . . Eccl 11:7
while the *s* and the. . . . . Eccl 12:2
moon, clear as the *s* . . . . . Song 6:10
s will be sevenfold . . . . . Is 30:26
s returned ten degrees . . . . . Is 38:8
s shall no longer be . . . . . Is 60:19
LORD, who gives the *s* . . . . . Jer 31:35
the *s* and moon grow . . . . . Joel 2:10
s shall be turned . . . . . Joel 2:31
s shall go down on the . . . . . Mic 3:6
The *s* and moon stood . . . . . Hab 3:11
S of Righteousness shall arise . . Mal 4:2
for He makes His *s* . . . . . Matt 5:45
the *s* was darkened . . . . . Luke 23:45
is one glory of the *s*. . . . . 1 Cor 15:41
do not let the *s* . . . . . Eph 4:26
s became black as . . . . . Rev 6:12
s shall not strike . . . . . Rev 7:16
had no need of the *s*. . . . . Rev 21:23

SUPPER
man gave a great *s* . . . . . Luke 14:16
to eat the Lord's *S* . . . . . 1 Cor 11:20
took the cup after *s* . . . . . 1 Cor 11:25
together for the *s*. . . . . Rev 19:17

SUPPLICATION
s that you have made. . . . . 1 Kin 9:3
and make your *s* . . . . . Job 8:5
LORD has heard my *s*. . . . . Ps 6:9
to the LORD I made *s*. . . . . Ps 30:8
Yourself from my *s*. . . . . Ps 55:1
Let my *s* come before . . . . . Ps 119:170
They will make *s* . . . . . Is 45:14
with all prayer and *s*. . . . . Eph 6:18
by prayer and *s*. . . . . Phil 4:6

SUPPLIES
Now may He who *s*. . . . . 2 Cor 9:10
Therefore He who *s* . . . . . Gal 3:5
by what every joint *s* . . . . . Eph 4:16

SUPPLY
s what was lacking . . . . . Phil 2:30
And my God shall *s* . . . . . Phil 4:19

SUPPORT
but the LORD was my *s* . . . 2 Sam 22:19
this, that you must *s*. . . . . Acts 20:35

SUPREME
to the king as *s* . . . . . 1 Pet 2:13

SURE
s your sin will find . . . . . Num 32:23
but no man is *s* . . . . . Job 24:22
call and election *s* . . . . . 2 Pet 1:10

SURETY
Be *s* for Your servant. . . . . Ps 119:122
one who hates being *s*. . . . . Prov 11:15
Jesus has become a *s* . . . . . Heb 7:22

SURROUND
But you shall *s* . . . . . 2 Kin 11:8
LORD, mercy shall *s* . . . . . Ps 32:10

SURROUNDED
the waves of death *s* . . . . . 2 Sam 22:5
The pangs of death *s* . . . . . Ps 18:4
The pains of death *s* . . . . . Ps 116:3
All nations *s* me . . . . . Ps 118:10
their own deeds have *s* . . . . . Hos 7:2
and the floods *s*. . . . . Jon 2:3
also, since we are *s* . . . . . Heb 12:1

SURVIVOR
was no refugee or *s* . . . . . Lam 2:22

SUSANNA
Believing woman ministering to Christ, Luke 8:2, 3

SUSPICIONS
reviling, evil *s* . . . . . 1 Tim 6:4

SUSTAIN
You will *s* him on his . . . . . Ps 41:3
of a man will *s* . . . . . Prov 18:14
S me with cakes of . . . . . Song 2:5

SWADDLING
thick darkness its *s* . . . . . Job 38:9
Him in *s* cloths . . . . . Luke 2:7

SWALLOW
like a flying *s*. . . . . Prov 26:2
Like a crane or a *s* . . . . . Is 38:14
s observe the time . . . . . Jer 8:7
great fish to *s* Jonah . . . . . Jon 1:17
a gnat and *s* a camel . . . . . Matt 23:24

SWEAR
shall I make you *s* . . . . . 1 Kin 22:16
in the earth shall *s* . . . . . Is 65:16
s oaths by the LORD. . . . . Zeph 1:5
'You shall not *s* . . . . . Matt 5:33
began to curse and *s* . . . . . Matt 26:74
because He could *s* . . . . . Heb 6:13
my brethren, do not *s* . . . . . James 5:12

SWEARING
By *s* and lying . . . . . Hos 4:2

SWEARS
he who *s* to his own . . . . . Ps 15:4
everyone who *s* by Him . . . . . Ps 63:11
but whoever *s* by the . . . . . Matt 23:18

SWEAT
In the *s* of your face . . . . . Gen 3:19
Then His *s* became like . . . . Luke 22:44

SWEET
Though evil is *s*. . . . . Job 20:12
s are Your words . . . . . Ps 119:103
His mouth is most *s* . . . . . Song 5:16
but it will be as *s*. . . . . Rev 10:9

SWEETNESS
'Should I cease my *s* . . . . . Judg 9:11
called prudent, and *s* . . . . . Prov 16:21
mouth like honey in *s*. . . . . Ezek 3:3

SWELLING
they speak great *s* . . . . . 2 Pet 2:18

SWIFT
s as the eagle flies . . . . . Deut 28:49
pass by like *s* ships . . . . . Job 9:26
handles the bow, the *s* . . . . . Amos 2:15
let every man be *s* . . . . . James 1:19

SWIFTLY
His word runs very *s*. . . . . Ps 147:15

SWIM
night I make my bed *s* . . . . . Ps 6:6

SWOON
as they *s* like the . . . . . Lam 2:12

SWORD
s which turned every . . . . . Gen 3:24
but not with your *s* . . . . . Josh 24:12
the wicked with Your *s* . . . . . Ps 17:13
land by their own *s* . . . . . Ps 44:3
my bow, nor shall my *s* . . . . . Ps 44:6
their tongue a sharp *s* . . . . . Ps 57:4
shall not lift up *s* . . . . . Is 2:4
s shall be bathed . . . . . Is 34:5
The *s* of the LORD is . . . . . Is 34:6
And I will send a *s*. . . . . Jer 9:16
will die by the *s*. . . . . Ezek 7:15
'A *s*, a *s* is sharpened. . . . . Ezek 21:9
'A *s*, a *s* is drawn. . . . . Ezek 21:28
Bow and *s* of battle I . . . . . Hos 2:18
"Awake, O *s* . . . . . Zech 13:7
to bring peace but a *s* . . . . . Matt 10:34
for all who take the *s*. . . . . Matt 26:52
s will pierce through. . . . . Luke 2:35
he does not bear the *s* . . . . . Rom 13:4
the *s* of the Spirit . . . . . Eph 6:17
than any two-edged *s* . . . . . Heb 4:12
a sharp two-edged *s* . . . . . Rev 1:16
mouth goes a sharp *s* . . . . . Rev 19:15

SWORDS
yet they were drawn *s* . . . . . Ps 55:21
shall beat their *s*. . . . . Is 2:4
look, here are two *s* . . . . . Luke 22:38

SWORE
So I *s* in My wrath . . . . . Ps 95:11
So I *s* in My wrath . . . . . Heb 3:11
and *s* by Him who lives . . . . . Rev 10:6

SWORN
"By Myself I have *s* . . . . . Gen 22:16
The LORD has *s* in . . . . . Ps 132:11
I have *s* by Myself . . . . . Is 45:23
"The LORD has *s* . . . . . Heb 7:21

SYMBOLIC
which things are *s*. . . . . Gal 4:24
It was *s* for the . . . . . Heb 9:9

SYMBOLS
I have given *s* through . . . . . Hos 12:10

SYMPATHIZE
Priest who cannot *s* . . . . . Heb 4:15

SYMPATHY
My *s* is stirred . . . . . Hos 11:8

SYNAGOGUE
He went into the *s* . . . . . Luke 4:16
but are a *s* of Satan . . . . . Rev 2:9

SYRIANS
Abraham's kindred, Gen 22:20–23; 25:20
Hostile to Israel, 2 Sam 8:11–13; 10:6–19; 1 Kin 20:1–34; 22:1–38; 2 Kin 6:8—7:7
Defeated by Assyria, 2 Kin 16:9
Destruction of, foretold, Is 17:1–3
Gospel preached to, Acts 15:23, 41

SYRO-PHOENICIAN
Daughter of, freed of demon, Mark 7:25–31

TABERAH
Israelite camp; fire destroys many there, Num 11:1–3

TABERNACLE
you shall make the *t*. . . . . Ex 26:1
t He shall hide me . . . . . Ps 27:5
I will abide in Your *t* . . . . . Ps 61:4
In Salem also is His *t* . . . . . Ps 76.2
How lovely is Your *t*. . . . . Ps 84:1
quiet home, a *t*. . . . . Is 33:20
You also took up the *t*. . . . . Acts 7:43
and will rebuild the *t*. . . . . Acts 15:16
and more perfect *t* . . . . . Heb 9:11
Behold, the *t*. . . . . Rev 21:3

TABERNACLES
us make here three *t* . . . . . Matt 17:4
Feast of *T* was at hand . . . . . John 7:2

TABITHA
See DORCAS

TABLE
shall also make a *t* . . . . . Ex 25:23
prepare a *t* before me . . . . . Ps 23:5
t become a snare . . . . . Ps 69:22
dogs under the *t*. . . . . Mark 7:28
t become a snare. . . . . Rom 11:9
of the Lord's *t* . . . . . 1 Cor 10:21

TABLES
t are full of vomit . . . . . Is 28:8
and overturned the *t* . . . . . Matt 21:12
of God and serve *t* . . . . . Acts 6:2

TABLET
write them on the *t* . . . . . Prov 3:3
is engraved on the *t* . . . . . Jer 17:1

TABOR
Scene of rally against Sisera, Judg 4:6, 12, 14

TAHPANHES (or Tehaphnehes)
City of Egypt; refuge of fleeing Jews, Jer 2:16; 44:1; Ezek 30:18

TAIL
the head and not the *t*. . . . . Deut 28:13
t drew a third of the . . . . . Rev 12:4

TAKE
T your sandal off your . . . . . Josh 5:15
t Your Holy Spirit . . . . . Ps 51:11
t not the word of. . . . . Ps 119:43
in You I *t* shelter . . . . . Ps 143:9
t words with you . . . . . Hos 14:2
T My yoke upon . . . . . Matt 11:29
T what is yours and . . . . . Matt 20:14
and *t* up his cross . . . . . Mark 8:34
T this cup away . . . . . Mark 14:36
My life that I may *t*. . . . . John 10:17
I urge you to *t* heart . . . . . Acts 27:22

TAKEN
you are *t* by the words . . . . . Prov 6:2
He was *t* from prison . . . . . Is 53:8
one will be *t* and the . . . . . Matt 24:40
what he has will be *t* . . . . . Mark 4:25
He was *t* up . . . . . Acts 1:9
until He is *t* out of . . . . . 2 Thess 2:7
By faith Enoch was *t* away . . . Heb 11:5

TALEBEARER
not go about as a *t* . . . . . Lev 19:16
t reveals secrets . . . . . Prov 11:13

TALENT
went and hid your *t*. . . . . Matt 25:25

TALK
shall *t* of them when . . . . . Deut 6:7
t be vindicated. . . . . Job 11:2
with unprofitable *t* . . . . . Job 15:3
My tongue also shall *t* . . . . . Ps 71:24
entangle Him in His *t*. . . . . Matt 22:15
I will no longer *t*. . . . . John 14:30
turned aside to idle *t*. . . . . 1 Tim 1:6

TALKED
within us while He *t*. . . . . Luke 24:32

TALKERS
both idle *t* and . . . . . Titus 1:10

TALL
to a nation *t* and . . . . . Is 18:2

TAMAR
Wife of Er and mother of Perez and Zerah, Gen 38:6–30
——— Absalom's sister, 2 Sam 13:1–32

TAMBOURINE
They sing to the *t* . . . . . Job 21:12
The mirth of the *t* . . . . . Is 24:8

TARES
the *t* also appeared . . . . . Matt 13:26

TARGET
You set me as Your *t*. . . . . Job 7:20
and set me up as a *t* . . . . . Lam 3:12

TARRY
who turns aside to *t*. . . . . Jer 14:8
come and will not *t* . . . . . Heb 10:37

TARSHISH
City at a great distance from Palestine, Jon 1:3
Ships of, noted in commerce, Ps 48:7

TARSUS
Paul's birthplace, Acts 21:39
Saul sent to, Acts 9:30
Visited by Barnabas, Acts 11:25

TARTAN
Sent to fight against Jerusalem, 2 Kin 18:17

TASK
this burdensome *t* . . . . . Eccl 1:13

TASTE
and its *t* was like the. . . . . Num 11:8
Oh, *t* and see that the . . . . . Ps 34:8
are Your words to my *t*. . . . . Ps 119:103
was sweet to my *t*. . . . . Song 2:3
Do not touch, do not *t* . . . . . Col 2:21
might *t* death for . . . . . Heb 2:9

TASTED
But when He had *t* . . . . . Matt 27:34
t the heavenly gift . . . . . Heb 6:4
t the good word . . . . . Heb 6:5
t that the Lord is. . . . . 1 Pet 2:3

TAUGHT
O God, You have *t* . . . . . Ps 71:17
as His counselor has *t* . . . . . Is 40:13
presence, and You *t* . . . . . Luke 13:26
they shall all be *t*. . . . . John 6:45
but as My Father *t* . . . . . John 8:28
from man, nor was I *t*. . . . . Gal 1:12

TAUNT
and a byword, a *t*. . . . . Jer 24:9

TAX
t collectors do the . . . . . Matt 5:46
received the temple *t*. . . . . Matt 17:24
I say to you that *t* . . . . . Matt 21:31
Show Me the *t* . . . . . Matt 22:19

TAXES
take customs or *t*. . . . . Matt 17:25
Is it lawful to pay *t* . . . . . Matt 22:17
forbidding to pay *t* . . . . . Luke 23:2
t to whom *t*. . . . . Rom 13:7

TEACH
t them diligently . . . . . Deut 6:7
t Jacob Your judgments . . . . Deut 33:10
t you the good and the . . . . 1 Sam 12:23
"Can anyone *t*. . . . . Job 21:22
"I will *t* you about. . . . . Job 27:11
t me what I do not see . . . . . Job 34:32
t me Your paths . . . . . Ps 25:4
T me Your way. . . . . Ps 27:11
t you the fear of the . . . . . Ps 34:11
t You awesome things. . . . . Ps 45:4
t transgressors Your . . . . . Ps 51:13
So *t* us to number our . . . . . Ps 90:12
He will *t* us His ways. . . . . Is 2:3
"Whom will he *t* . . . . . Is 28:9
a bribe, her priests *t* . . . . . Mic 3:11
t the way of God in . . . . . Matt 22:16
in My name, He will *t* . . . . . John 14:26
even nature itself *t*. . . . . 1 Cor 11:14
permit a woman to *t*. . . . . 1 Tim 2:12
things command and *t* . . . . . 1 Tim 4:11
T and exhort these . . . . . 1 Tim 6:2
t you again the first . . . . . Heb 5:12

TEACHER
for One is your *T* . . . . . Matt 23:8
asked Him, "Good *T*. . . . . Mark 10:17
know that You are a *t*. . . . . John 3:2
You call Me *T*. . . . . John 13:13
named Gamaliel, a *t* . . . . . Acts 5:34
a *t* of babes, having. . . . . Rom 2:20
a *t* of the Gentiles in. . . . . 1 Tim 2:7

TEACHERS
than all my *t* . . . . . Ps 119:99
t will not be moved . . . . . Is 30:20
prophets, third *t*. . . . . 1 Cor 12:28
and some pastors and *t* . . . . . Eph 4:11
desiring to be *t* . . . . . 1 Tim 1:7
time you ought to be *t*. . . . . Heb 5:12
of you become *t* . . . . . James 3:1
there will be false *t* . . . . . 2 Pet 2:1

TEACHES
therefore He *t* sinners . . . . . Ps 25:8
the Holy Spirit *t*. . . . . 1 Cor 2:13
If anyone *t* otherwise . . . . . 1 Tim 6:3
the same anointing *t* . . . . . 1 John 2:27

TEACHING
t them to observe all . . . . . Matt 28:20
they did not cease *t* . . . . . Acts 5:42
he who teaches, in *t* . . . . . Rom 12:7
t every man in all . . . . . Col 1:28
t things which they. . . . . Titus 1:11
t us that . . . . . Titus 2:12

TEAR
lest they *t* me like a. . . . . Ps 7:2
I, even I, will *t* . . . . . Hos 5:14
feet, and turn and *t*. . . . . Matt 7:6
will wipe away every *t* . . . . . Rev 21:4

TEARS
I have seen your *t* . . . . . 2 Kin 20:5
my couch with my *t* . . . . . Ps 6:6
t have been my food . . . . . Ps 42:3
with the bread of *t* . . . . . Ps 80:5
drench you with my *t* . . . . . Is 16:9
GOD will wipe away *t* . . . . . Is 25:8
eyes may run with *t*. . . . . Jer 9:18
My eyes fail with *t* . . . . . Lam 2:11
His feet with her *t*. . . . . Luke 7:38
night and day with *t* . . . . . Acts 20:31
mindful of your *t* . . . . . 2 Tim 1:4
vehement cries and *t* . . . . . Heb 5:7
it diligently with *t*. . . . . Heb 12:17

TEETH
t whiter than milk . . . . . Gen 49:12
by the skin of my *t* . . . . . Job 19:20
You have broken the *t*. . . . . Ps 3:7
As vinegar to the *t*. . . . . Prov 10:26
you cleanness of *t*. . . . . Amos 4:6

TEKOA
Home of a wise woman, 2 Sam 14:2, 4, 9
Home of Amos, Amos 1:1

TELL
that you may *t* it to . . . . . Ps 48:13
the message that I *t*. . . . . Jon 3:2
Who can *t* if God . . . . . Jon 3:9
t him his fault . . . . . Matt 18:15
whatever they *t* . . . . . Matt 23:3
He comes, He will *t* . . . . . John 4:25

TEMAN
Tribe in northeast Edom, Gen 36:34
Judgment pronounced against, Amos 1:12
God appears from, Hab 3:3

TEMPERATE
for the prize is *t* in all . . . . . 1 Cor 9:25
husband of one wife, *t* . . . . . 1 Tim 3:2

TEMPEST
the windy storm and *t* . . . . . Ps 55:8
one, tossed with *t*. . . . . Is 54:11
And suddenly a great *t* . . . . . Matt 8:24

TEMPLE
So Solomon built the *t*. . . . . 1 Kin 6:14
LORD is in His holy *t* . . . . . Ps 11:4
to inquire in His *t* . . . . . Ps 27:4
suddenly come to His *t* . . . . . Mal 3:1
One greater than the *t*. . . . . Matt 12:6
murdered between the *t* . . . . Matt 23:35
found Him in the *t* . . . . . Luke 2:46
"Destroy this *t* . . . . . John 2:19
was speaking of the *t* . . . . . John 2:21
one accord in the *t*. . . . . Acts 2:46
that you are the *t* . . . . . 1 Cor 3:16
your body is the *t*. . . . . 1 Cor 6:19
grows into a holy *t*. . . . . Eph 2:21
sits as God in the *t* . . . . . 2 Thess 2:4
Then the *t* of God was . . . . . Rev 11:19
But I saw no *t* in it . . . . . Rev 21:22
and the Lamb are its *t* . . . . . Rev 21:22

TEMPLES
t made with hands. . . . . Acts 7:48

TEMPORARY
which are seen are *t*. . . . . 2 Cor 4:18

TEMPT
Why do you *t* the LORD . . . . . Ex 17:2
they even *t* God . . . . . Mal 3:15
t the LORD your God . . . . . Matt 4:7
that Satan does not *t* . . . . . 1 Cor 7:5
nor let us *t* Christ. . . . . 1 Cor 10:9
nor does He Himself *t*. . . . . James 1:13

TEMPTATION
do not lead us into *t* . . . . . Matt 6:13
lest you enter into *t*. . . . . Matt 26:41
in time of *t* fall away . . . . . Luke 8:13
t has overtaken you . . . . . 1 Cor 10:13
to be rich fall into *t*. . . . . 1 Tim 6:9
the man who endures *t* . . . . . James 1:12

TEMPTED
forty days, *t* by Satan . . . . . Mark 1:13
not allow you to be *t* . . . . . 1 Cor 10:13
lest you also be *t*. . . . . Gal 6:1
has suffered, being *t*. . . . . Heb 2:18
in all points *t* . . . . . Heb 4:15
But each one is *t* . . . . . James 1:14

TEMPTER
Now when the *t* came. . . . . Matt 4:3

TENDER
your heart was *t*. . . . . 2 Kin 22:19
t shoots will not . . . . . Job 14:7
no more be called *t* . . . . . Is 47:1
through the *t* mercy of . . . . . Luke 1:78
put on *t* mercies . . . . . Col 3:12

TENDERHEARTED
to one another, *t*. . . . . Eph 4:32
love as brothers, be *t*. . . . . 1 Pet 3:8

TENDS
t a flock and does not . . . . . 1 Cor 9:7

TENT
shall know that your *t*. . . . . Job 5:24
like a shepherd's *t* . . . . . Is 38:12
the place of your *t* . . . . . Is 54:2
My *t* is plundered. . . . . Jer 10:20
earthly house, this *t* . . . . . 2 Cor 5:1
long as I am in this *t*. . . . . 2 Pet 1:13
I must put off my *t*. . . . . 2 Pet 1:14

TENTMAKERS
occupation they were *t* . . . . . Acts 18:3

TENTS
those who dwell in *t* . . . . . Gen 4:20
"How lovely are your *t*. . . . . Num 24:5
The *t* of robbers . . . . . Job 12:6
than dwell in the *t*. . . . . Ps 84:10
I dwell among the *t*. . . . . Ps 120:5
LORD will save the *t*. . . . . Zech 12:7

TERAH
Father of Abram, Gen 11:26
Idolater, Josh 24:2
Dies in Haran, Gen 11:25–32

TERRESTRIAL
bodies and *t* bodies . . . . . 1 Cor 15:40

TERRIBLE
t wilderness . . . . . Deut 1:19
haughtiness of the *t*. . . . . Is 13:11
is great and very *t*. . . . . Joel 2:11

TERRIFIED
to you, 'Do not be *t* . . . . . Deut 1:29
But they were *t*. . . . . Luke 24:37
and not in any way *t* . . . . . Phil 1:28

TERRIFIES
and the Almighty *t* . . . . . Job 23:16

TERRIFY
me with dreams and *t*. . . . . Job 7:14
not let dread of Him *t*. . . . . Job 9:34
are coming to *t* them . . . . . Zech 1:21

TERRIFYING
t was the sight . . . . . Heb 12:21

TERROR
there shall be *t* . . . . . Deut 32:25
are nothing, you see *t* . . . . . Job 6:21
not be afraid of the *t*. . . . . Ps 91:5
I will make you a *t*. . . . . Jer 20:4
but a great *t* fell . . . . . Dan 10:7

TERRORS
the *t* of God are . . . . . Job 6:4
T frighten him on . . . . . Job 18:11
before the king of *t* . . . . . Job 18:14
T overtake him like a . . . . . Job 27:20
consumed with *t* . . . . . Ps 73:19

TERTULLUS
Orator who accuses Paul, Acts 24:1–8

TEST
God has come to *t* you. . . . . Ex 20:20
t him with hard . . . . . 1 Kin 10:1
behold, His eyelids *t*. . . . . Ps 11:4
t them as gold is . . . . . Zech 13:9
said, "Why do you *t* . . . . . Matt 22:18
t the Spirit of the. . . . . Acts 5:9
why do you *t* God by . . . . . Acts 15:10
and the fire will *t*. . . . . 1 Cor 3:13
T yourselves . . . . . 2 Cor 13:5
T all things . . . . . 1 Thess 5:21
but *t* the spirits. . . . . 1 John 4:1

TESTAMENT
where there is a *t* . . . . . Heb 9:16
For a *t* is in force . . . . . Heb 9:17

TESTATOR
be the death of the *t*. . . . . Heb 9:16

TESTED
that God *t* Abraham . . . . . Gen 22:1
You have *t* my heart . . . . . Ps 17:3
And they *t* God in . . . . . Ps 78:18
t you at the waters of . . . . . Ps 81:7
When your fathers *t* . . . . . Ps 95:9
t them ten days . . . . . Dan 1:14
also first be *t* . . . . . 1 Tim 3:10
Where your fathers *t* . . . . . Heb 3:9
though it is *t* by fire . . . . . 1 Pet 1:7
t those who say they. . . . . Rev 2:2

TESTIFIED
Yet the LORD *t* against . . . . 2 Kin 17:13
he who has seen has *t*. . . . . John 19:35
for as you have *t* . . . . . Acts 23:11
t beforehand the . . . . . 1 Pet 1:11
of God which He has *t* . . . . . 1 John 5:9

TESTIFIES
and heard, that He *t* . . . . . John 3:32
that the Holy Spirit *t* . . . . . Acts 20:23

TESTIFY
yes, your own lips *t*. . . . . Job 15:6
You, and our sins *t* . . . . . Is 59:12
T against Me . . . . . Mic 6:3
t what We have . . . . . John 3:11
these are they which *t*. . . . . John 5:39
t that the Father . . . . . 1 John 4:14
sent My angel to *t*. . . . . Rev 22:16

TESTIFYING
was righteous, God *t* . . . . . Heb 11:4
t that this is. . . . . 1 Pet 5:12

TESTIMONIES
those who keep His *t* . . . . . Ps 119:2
for I have kept Your *t* . . . . . Ps 119:22
t are my meditation. . . . . Ps 119:99
I love Your *t* . . . . . Ps 119:119
t are wonderful . . . . . Ps 119:129

TESTIMONY
two tablets of the *T* . . . . . Ex 31:18
For He established a *t*. . . . . Ps 78:5
that I may keep the *t*. . . . . Ps 119:88
Bind up the *t* . . . . . Is 8:16
under your feet as a *t* . . . . . Mark 6:11
Now this is the *t* . . . . . John 1:19
no one receives His *t*. . . . . John 3:32
who has received His *t* . . . . . John 3:33
in your law that the *t* . . . . . John 8:17
and we know that his *t* . . . . . John 21:24
declaring to you the *t* . . . . . 1 Cor 2:1
obtained a good *t*. . . . . Heb 11:2
he had this *t*. . . . . Heb 11:5
not believed the *t* . . . . . 1 John 5:10
And this is the *t* . . . . . 1 John 5:11
For the *t* of Jesus is . . . . . Rev 19:10

TESTING
came to Him, *t* Him . . . . . Matt 19:3
knowing that the *t*. . . . . James 1:3

TESTS
the righteous God *t*. . . . . Ps 7:9
gold, but the LORD *t* . . . . . Prov 17:3
men, but God who *t*. . . . . 1 Thess 2:4

THADDAEUS
One of the Twelve, Mark 3:18

THANK
"I *t* You and praise . . . . . Dan 2:23
"I *t* You, Father . . . . . Matt 11:25
t that servant because . . . . . Luke 17:9
t You that I am not. . . . . Luke 18:11
First, I *t* my God . . . . . Rom 1:8
t Christ Jesus our . . . . . 1 Tim 1:12

THANKFUL
Be *t* to Him. . . . . Ps 100:4
Him as God, nor were *t* . . . . . Rom 1:21

THANKFULNESS
Felix, with all *t* . . . . . Acts 24:3

THANKS
the cup, and gave *t* . . . . . Matt 26:27
t He distributed them . . . . . John 6:11
for he gives God *t*. . . . . Rom 14:6
T be to God for His. . . . . 2 Cor 9:15
giving *t* always for . . . . . Eph 5:20
t can we render. . . . . 1 Thess 3:9

THANKSGIVING
with the voice of *t* . . . . . Ps 26:7
Offer to God *t*. . . . . Ps 50:14
His presence with *t* . . . . . Ps 95:2
into His gates with *t* . . . . . Ps 100:4
the sacrifices of *t*. . . . . Ps 107:22
supplication, with *t* . . . . . Phil 4:6
vigilant in it with *t* . . . . . Col 4:2
to be received with *t* . . . . . 1 Tim 4:3

THEATER
and rushed into the *t* . . . . . Acts 19:29

THEOPHILUS
Luke addresses his writings to, Luke 1:3; Acts 1:1

THESSALONICA
Paul preaches in, Acts 17:1–13
Paul writes letters to churches of, 1 Thess 1:1

THIEF
When you saw a *t*. . . . . Ps 50:18
do not despise a *t* . . . . . Prov 6:30
t hates his own life . . . . . Prov 29:24
t is ashamed when he . . . . . Jer 2:26
the windows like a *t*. . . . . Joel 2:9
t shall be expelled. . . . . Zech 5:3
known what hour the *t* . . . . . Matt 24:43
t approaches nor moth . . . . . Luke 12:33
way, the same is a *t*. . . . . John 10:1
because he was a *t* . . . . . John 12:6
Lord will come as a *t* . . . . . 2 Pet 3:10
upon you as a *t*. . . . . Rev 3:3

THIEVES
And companions of *t*. . . . . Is 1:23
destroy and where *t* . . . . . Matt 6:19
before Me and *t* . . . . . John 10:8

THIGH
them hip and *t* with a . . . . . Judg 15:8
good piece, the *t* . . . . . Ezek 24:4

THINGS
in heaven give good *t* . . . . . Matt 7:11
evil, speak good *t* . . . . . Matt 12:34
kept all these *t* . . . . . Luke 2:51
Lazarus evil *t* . . . . . Luke 16:25
the Scriptures the *t* . . . . . Luke 24:27
share in all good *t*. . . . . Gal 6:6

THINK
nor does his heart *t* . . . . . Is 10:7
t that they will be . . . . . Matt 6:7
t you have eternal . . . . . John 5:39
not to *t* of himself. . . . . Rom 12:3
of ourselves to *t*. . . . . 2 Cor 3:5
all that we ask or *t* . . . . . Eph 3:20

THINKS
yet the LORD *t* upon me . . . . . Ps 40:17
for as he *t* in his . . . . . Prov 23:7
t that he knows . . . . . 1 Cor 8:2
t he stands take heed . . . . . 1 Cor 10:12
For if anyone *t* . . . . . Gal 6:3
t he is religious . . . . . James 1:26

THIRST
tongues fail for *t*. . . . . Is 41:17
those who hunger and *t* . . . . . Matt 5:6
in Me shall never *t* . . . . . John 6:35
said, "I *t*!" . . . . . John 19:28
we both hunger and *t* . . . . . 1 Cor 4:11
anymore nor *t* anymore . . . . . Rev 7:16

THIRSTS
My soul *t* for God. . . . . Ps 42:2
saying, "If anyone *t* . . . . . John 7:37
if he *t* . . . . . Rom 12:20
freely to him who *t*. . . . . Rev 21:6
And let him who *t* . . . . . Rev 22:17

THIRSTY
and if he is *t* . . . . . Prov 25:21
as when a *t* man dreams . . . . . Is 29:8
the drink of the *t* . . . . . Is 32:6
t land springs of. . . . . Is 35:7
on him who is *t* . . . . . Is 44:3
but you shall be *t* . . . . . Is 65:13
I was *t* and you gave . . . . . Matt 25:35
we see You hungry or *t*. . . . . Matt 25:44

THISTLES
t grow instead of . . . . . Job 31:40
or figs from *t*. . . . . Matt 7:16

THOMAS
Apostle of Christ, Matt 10:3
Ready to die with Christ, John 11:16
Doubts Christ's resurrection, John 20:24–29

THORN
t that goes into the . . . . . Prov 26:9
t shall come up the . . . . . Is 55:13
a *t* in the flesh was. . . . . 2 Cor 12:7

THORNBUSHES
gather grapes from *t* . . . . . Matt 7:16

THORNS
Both *t* and thistles it. . . . . Gen 3:18
T and snares are . . . . . Prov 22:5
all overgrown with *t* . . . . . Prov 24:31
the crackling of *t* . . . . . Eccl 7:6
Like a lily among *t* . . . . . Song 2:2
and do not sow among *t* . . . . . Jer 4:3
wheat but reaped *t* . . . . . Jer 12:13
And some fell among *t* . . . . . Matt 13:7
wearing the crown of *t* . . . . . John 19:5

THOUGHT
t is that their houses . . . . . Ps 49:11
You *t* that I was . . . . . Ps 50:21
Both the inward *t* . . . . . Ps 64:6
I *t* about my ways . . . . . Ps 119:59
You understand my *t* . . . . . Ps 139:2
"Surely, as I have *t*. . . . . Is 14:24
to man what his *t* . . . . . Amos 4:13
perceiving the *t*. . . . . Luke 9:47
And he *t* within . . . . . Luke 12:17
I *t* as a child. . . . . 1 Cor 13:11

THOUGHTS
the intent of the *t* . . . . . 1 Chr 28:9
is in none of his *t* . . . . . Ps 10:4
t toward us . . . . . Ps 40:5
t are very deep . . . . . Ps 92:5
The LORD knows the *t* . . . . . Ps 94:11
t will be established. . . . . Prov 16:3
unrighteous man his *t* . . . . . Is 55:7
For My *t* are not your . . . . . Is 55:8
long shall your evil *t* . . . . . Jer 4:14
they do not know the *t*. . . . . Mic 4:12
Jesus, knowing their *t* . . . . . Matt 9:4
heart proceed evil *t* . . . . . Matt 15:19
futile in their *t*. . . . . Rom 1:21
The LORD knows the *t* . . . . . 1 Cor 3:20

THOUSAND
put ten *t* to flight . . . . . Lev 26:8
you shall chase a *t* . . . . . Josh 23:10
cattle on a *t* hills . . . . . Ps 50:10
Your courts is better than a *t* . . Ps 84:10
A *t* may fall at your side . . . . . Ps 91:7
one day is as a *t* years. . . . . 2 Pet 3:8
bound him for a *t* years . . . . . Rev 20:2

THREAT
shall flee at the *t* . . . . . Is 30:17

THREATEN
suffered, He did not *t* . . . . . 1 Pet 2:23

THREATENING
to them, giving up *t* . . . . . Eph 6:9

THREATS
Lord, look on their *t* . . . . . Acts 4:29
still breathing *t* . . . . . Acts 9:1

THREE
you will deny Me *t* . . . . . Matt 26:34
hope, love, these *t* . . . . . 1 Cor 13:13
and these *t* are one. . . . . 1 John 5:7

THRESH
he does not *t* it. . . . . Is 28:28
t the mountains . . . . . Is 41:15
it is time to *t* her. . . . . Jer 51:33
"Arise and *t* . . . . . Mic 4:13

THRESHING
t shall last till the . . . . . Lev 26:5
like the dust at *t*. . . . . 2 Kin 13:7
Oh, my *t* and the grain . . . . . Is 21:10

THROAT
t is an open tomb . . . . . Ps 5:9
put a knife to your *t* . . . . . Prov 23:2
unshod, and your *t*. . . . . Jer 2:25
t is an open tomb . . . . . Rom 3:13

THRONE
LORD sitting on His *t* . . . . . 1 Kin 22:19
He has prepared His *t*. . . . . Ps 9:7
temple, the LORD's *t*. . . . . Ps 11:4
Your *t,* O God, is . . . . . Ps 45:6
has established His *t* . . . . . Ps 103:19
he upholds his *t*. . . . . Prov 20:28
Lord sitting on a *t* . . . . . Is 6:1
"Heaven is My *t* . . . . . Is 66:1
shall be called The *T* . . . . . Jer 3:17
do not disgrace the *t* . . . . . Jer 14:21
A glorious high *t* . . . . . Jer 17:12
t was a fiery flame . . . . . Dan 7:9
sit and rule on His *t* . . . . . Zech 6:13
for it is God's *t* . . . . . Matt 5:34
will give Him the *t* . . . . . Luke 1:32
"Your *t,* O God, is . . . . . Heb 1:8
come boldly to the *t*. . . . . Heb 4:16
where Satan's *t* . . . . . Rev 2:13
My Father on His *t*. . . . . Rev 3:21
I saw a great white *t* . . . . . Rev 20:11

THRONES
t are set there . . . . . Ps 122:5
also sit on twelve *t* . . . . . Matt 19:28
mighty from their *t*. . . . . Luke 1:52
invisible, whether *t* . . . . . Col 1:16
t I saw twenty-four . . . . . Rev 4:4

THRONG
house of God in the *t* . . . . . Ps 55:14

THROW
of your land and *t* . . . . . Mic 5:11
t Yourself down . . . . . Matt 4:6
children's bread and *t* . . . . . Matt 15:26

THROWN
their slain shall be *t* . . . . . Is 34:3
neck, and he were *t* . . . . . Mark 9:42

THRUST
and rose up and *t* . . . . . Luke 4:29

THUNDER
But the *t* of His power . . . . . Job 26:14
The voice of Your *t*. . . . . Ps 77:18
the secret place of *t*. . . . . Ps 81:7
t they hastened away. . . . . Ps 104:7
that is, "Sons of *T*" . . . . . Mark 3:17
the voice of loud *t* . . . . . Rev 14:2

THUNDERED
"The LORD *t* from . . . . . 2 Sam 22:14
The LORD *t* . . . . . Ps 18:13

THUNDERINGS
people witnessed the *t* . . . . . Ex 20:18
the sound of mighty *t*. . . . . Rev 19:6

THUNDERS
t marvelously with His . . . . . Job 37:5
The God of glory *t* . . . . . Ps 29:3

THYATIRA
Residence of Lydia, Acts 16:14
Site of one of the seven churches, Rev 2:18–24

TIBERIAS
Sea of Galilee called, John 6:1, 23

TIDINGS
be afraid of evil *t* . . . . . Ps 112:7
I bring you good *t*. . . . . Luke 2:10
who bring glad *t* . . . . . Rom 10:15

TIGLATH-PILESER
Powerful Assyrian king who invades Samaria, 2 Kin 15:29

TILL
no man to *t* the ground . . . . . Gen 2:5

TILLER
but Cain was a *t* . . . . . Gen 4:2

TILLS
t his land will be . . . . . Prov 12:11
t his land will have . . . . . Prov 28:19

TIME
pray to You in a *t* . . . . . Ps 32:6
ashamed in the evil *t*. . . . . Ps 37:19
how short my *t* is . . . . . Ps 89:47
A *t* to be born . . . . . Eccl 3:2
but *t* and chance . . . . . Eccl 9:11
your *t* was the *t*. . . . . Ezek 16:8
you did not know the *t* . . . . . Luke 19:44
t has not yet come . . . . . John 7:6
I have a convenient *t* . . . . . Acts 24:25
for the *t* is near . . . . . Rev 1:3

TIMES
understanding of the *t* . . . . . 1 Chr 12:32
t are not hidden. . . . . Job 24:1
t are in Your hand. . . . . Ps 31:15
the signs of the *t* . . . . . Matt 16:3
Gentiles until the *t* . . . . . Luke 21:24
not for you to know *t* . . . . . Acts 1:7
their preappointed *t*. . . . . Acts 17:26
last days perilous *t* . . . . . 2 Tim 3:1
God, who at various *t* . . . . . Heb 1:1

TIMON
One of the first seven deacons, Acts 6:1–5

TIMOTHY
Paul's companion, Acts 16:1–3; 18:5; 20:4, 5; 2 Cor 1:19; Phil 1:1; 2 Tim 4:9, 21
Ministers independently, Acts 17:14, 15; 19:22; 1 Cor 4:17; Phil 2:19, 23; 1 Thess 3:1–6; 1 Tim 1:1–3; 4:14

TIRZAH
Seat of Jeroboam's rule, 1 Kin 14:17
Capital of Israel until Omri's reign, 1 Kin 16:6–23

TITHE
And he gave him a *t* . . . . . Gen 14:20
LORD, a tenth of the *t* . . . . . Num 18:26
"You shall truly *t* . . . . . Deut 14:22
shall bring out the *t* . . . . . Deut 14:28
laying aside all the *t* . . . . . Deut 26:12
in abundantly the *t* . . . . . 2 Chr 31:5
Judah brought the *t* . . . . . Neh 13:12
For you pay *t* of mint . . . . . Matt 23:23

TITHES
to redeem any of his *t* . . . . . Lev 27:31
t which you receive . . . . . Num 18:28
and to bring the *t* . . . . . Neh 10:37
firstfruits, and the *t* . . . . . Neh 12:44
the articles, the *t* . . . . . Neh 13:5
Bring all the *t* . . . . . Mal 3:10
I give *t* of all that I . . . . . Luke 18:12
to receive *t* from the . . . . . Heb 7:5
mortal men receive *t* . . . . . Heb 7:8
Levi, who receives *t* . . . . . Heb 7:9

TITHING
the year of *t*. . . . . Deut 26:12

TITLE
Now Pilate wrote a *t*. . . . . John 19:19

TITTLE
away, one jot or one *t* . . . . . Matt 5:18

TITUS
Ministers in Crete, Titus 1:4, 5
Paul's representative in Corinth, 2 Cor 7:6, 7, 13, 14; 8:6–23

TOBIAH
Ammonite servant; ridicules the Jews, Neh 2:10

TODAY
t I have begotten You . . . . . Ps 2:7
of the field, which *t* . . . . . Matt 6:30
the grass, which *t* . . . . . Luke 12:28
t you will be with Me . . . . . Luke 23:43
t I have begotten You. . . . . Heb 1:5
"*T,* if you will hear . . . . . Heb 3:7
the same yesterday, *t* . . . . . Heb 13:8

TOIL
t you shall eat of . . . . . Gen 3:17
they neither *t* nor . . . . . Matt 6:28
our labor and *t* . . . . . 1 Thess 2:9

TOILED
"Master, we have *t* . . . . . Luke 5:5

TOLD
Behold, I have *t*. . . . . Matt 28:7
things which were *t* . . . . . Luke 2:18
t me all things that I . . . . . John 4:29
t you the truth which . . . . . John 8:40
so, I would have *t* . . . . . John 14:2
"And now I have *t*. . . . . John 14:29

TOLERABLE
you, it will be more *t*. . . . . Matt 10:15

TOMB
throat is an open *t* . . . . . Ps 5:9
in the garden a new *t* . . . . . John 19:41
throat is an open *t*. . . . . Rom 3:13

TOMBS
like whitewashed *t* . . . . . Matt 23:27
you build the *t*. . . . . Matt 23:29
For you build the *t* . . . . . Luke 11:47

TOMORROW
drink, for *t* we die . . . . . Is 22:13
t will be as today . . . . . Is 56:12
t is thrown into the . . . . . Matt 6:30
do not worry about *t*. . . . . Matt 6:34
drink, for *t* we die . . . . . 1 Cor 15:32
what will happen *t* . . . . . James 4:14

TONGUE
the scourge of the *t* . . . . . Job 5:21
hides it under his *t* . . . . . Job 20:12
Keep your *t* from evil . . . . . Ps 34:13
t shall speak of Your. . . . . Ps 35:28
lest I sin with my *t* . . . . . Ps 39:1
to you, you false *t*. . . . . Ps 120:3
laughter, and our *t* . . . . . Ps 126:2
remember you, let my *t*. . . . . Ps 137:6
is not a word on my *t* . . . . . Ps 139:4
but the perverse *t*. . . . . Prov 10:31
forever, but a lying *t* . . . . . Prov 12:19
A wholesome *t* is a . . . . . Prov 15:4
t keeps his soul . . . . . Prov 21:23
t breaks a bone . . . . . Prov 25:15
t shall take an oath . . . . . Is 45:23
GOD has given Me the *t* . . . . . Is 50:4
t should confess that . . . . . Phil 2:11
does not bridle his *t* . . . . . James 1:26
t is a little member . . . . . James 3:5
And the *t* is a fire . . . . . James 3:6
no man can tame the *t* . . . . . James 3:8
love in word or in *t* . . . . . 1 John 3:18
every nation, tribe, *t* . . . . . Rev 14:6

TONGUES
From the strife of *t* . . . . . Ps 31:20
speak with new *t* . . . . . Mark 16:17
to them divided *t*, as of fire. . . . Acts 2:3
speak with *t* and magnify . . . Acts 10:46
and they spoke with *t* . . . . . Acts 19:6
I speak with the *t*. . . . . 1 Cor 13:1
Therefore *t* are for a . . . . . 1 Cor 14:22
do not forbid to speak with *t* . 1 Cor 14:39

TOOTH
eye for eye, *t*. . . . . Ex 21:24
is like a bad *t*. . . . . Prov 25:19
eye for an eye and a *t* . . . . . Matt 5:38

TOPHET
See HINNOM, VALLEY OF THE SON OF
T was established. . . . . Is 30:33
the high places of *T* . . . . . Jer 7:31
make this city like *T* . . . . . Jer 19:12
like the place of *T* . . . . . Jer 19:13

TORCH
and like a fiery *t* . . . . . Zech 12:6

TORCHES
When he had set the *t*. . . . . Judg 15:5
his eyes like *t*. . . . . Dan 10:6
come with flaming *t* . . . . . Nah 2:3

TORMENT
"How long will you *t* . . . . . Job 19:2
shall lie down in *t* . . . . . Is 50:11
You come here to *t* . . . . . Matt 8:29
to this place of *t* . . . . . Luke 16:28
fear involves *t*. . . . . 1 John 4:18
t ascends forever. . . . . Rev 14:11

TORMENTED
for I am *t* in this . . . . . Luke 16:24
And they will be *t*. . . . . Rev 20:10

TORMENTS
And being in *t* . . . . . Luke 16:23

TORN
aside my ways and *t* . . . . . Lam 3:11
for He has *t* . . . . . Hos 6:1
of the temple was *t* . . . . . Matt 27:51

TORTURED
Others were *t* . . . . . Heb 11:35

TOSSED
t with tempest . . . . . Is 54:11
t to and fro and . . . . . Eph 4:14

TOTTER
drunkard, and shall *t* . . . . . Is 24:20

TOUCH
seven no evil shall *t*. . . . . Job 5:19
t no unclean thing . . . . . Is 52:11
"If only I may *t*. . . . . Matt 9:21
that they might only *t* . . . . . Matt 14:36
a man not to *t* a woman . . . . . 1 Cor 7:1
wicked one does not *t* . . . . . 1 John 5:18

TOUCHED
whose hearts God had *t* . . . 1 Sam 10:26
t my mouth with it . . . . . Is 6:7
hand and *t* my mouth . . . . . Jer 1:9
mountain that may be *t* . . . . . Heb 12:18

TOUCHES
He *t* the hills . . . . . Ps 104:32
t you *t* the . . . . . Zech 2:8

TOWER
t whose top is in the . . . . . Gen 11:4
for me, a strong *t* . . . . . Ps 61:3
my fortress, my high *t*. . . . . Ps 144:2
like an ivory *t* . . . . . Song 7:4
a watchman in the *t*. . . . . Is 21:5
in it and built a *t* . . . . . Matt 21:33

TRACKED
t our steps so that we . . . . . Lam 4:18

TRADERS
are princes, whose *t* . . . . . Is 23:8

TRADITION
transgress the *t* . . . . . Matt 15:2
of no effect by your *t* . . . . . Matt 15:6
according to the *t* . . . . . Col 2:8
t which he received. . . . . 2 Thess 3:6
conduct received by *t* . . . . . 1 Pet 1:18

TRADITIONS
zealous for the *t* . . . . . Gal 1:14
t which you were . . . . . 2 Thess 2:15

TRAIN
T up a child in the . . . . . Prov 22:6
t of His robe filled . . . . . Is 6:1

TRAINED
who is perfectly *t* . . . . . Luke 6:40
those who have been *t* . . . . . Heb 12:11

TRAINING
bring them up in the *t* . . . . . Eph 6:4

TRAINS
t my hands for war . . . . . Ps 144:1

TRAITOR
also became a *t*. . . . . Luke 6:16

TRAITORS
t, headstrong. . . . . 2 Tim 3:4

TRAMPLE
Your name we will *t* . . . . . Ps 44:5
serpent you shall *t*. . . . . Ps 91:13
hand, to *t* My courts . . . . . Is 1:12
You shall *t* the wicked . . . . . Mal 4:3
swine, lest they *t* . . . . . Matt 7:6
you the authority to *t* . . . . . Lk 10:19

TRAMPLED
t them in My fury . . . . . Is 63:3
now she will be *t* . . . . . Mic 7:10
t the nations in anger. . . . . Hab 3:12
Jerusalem will be *t* . . . . . Luke 21:24
t the Son of God . . . . . Heb 10:29
the winepress was *t*. . . . . Rev 14:20

TRANCE
he fell into a *t* . . . . . Acts 10:10
t I saw a vision . . . . . Acts 11:5

TRANSFIGURED
and was *t* before them. . . . . Matt 17:2

TRANSFORMED
this world, but be *t* . . . . . Rom 12:2
the Lord, are being *t* . . . . . 2 Cor 3:18

TRANSGRESS
t the command of the. . . . . Num 14:41
the LORD's people *t* . . . . . 1 Sam 2:24
my mouth shall not *t* . . . . . Ps 17:3
his mouth must not *t*. . . . . Prov 16:10
of bread a man will *t* . . . . . Prov 28:21
do Your disciples *t* . . . . . Matt 15:2

TRANSGRESSED
t My covenant . . . . . Josh 7:11
your mediators have *t* . . . . . Is 43:27
the rulers also *t* . . . . . Jer 2:8
their fathers have *t* . . . . . Ezek 2:3
Yes, all Israel has *t*. . . . . Dan 9:11
t your commandment. . . . . Luke 15:29

TRANSGRESSES
"Indeed, because he *t* . . . . . Hab 2:5
Whoever *t* and does not . . . . . 2 John 9

TRANSGRESSION
iniquity and *t* and sin. . . . . Ex 34:7
Make me know my *t*. . . . . Job 13:23
t is sealed up in a . . . . . Job 14:17
be innocent of great *t* . . . . . Ps 19:13
because of their *t* . . . . . Ps 107:17
He who covers a *t* . . . . . Prov 17:9
He who loves *t* loves . . . . . Prov 17:19
tell My people their *t*. . . . . Is 58:1
at Gilgal multiply *t* . . . . . Amos 4:4
my firstborn for my *t* . . . . . Mic 6:7
and passing over the *t* . . . . . Mic 7:18
no law there is no *t* . . . . . Rom 4:15
deceived, fell into *t* . . . . . 1 Tim 2:14
steadfast, and every *t* . . . . . Heb 2:2

TRANSGRESSIONS
if I have covered my *t* . . . . . Job 31:33
"I will confess my *t*. . . . . Ps 32:5
me from all my *t* . . . . . Ps 39:8
mercies, blot out my *t* . . . . . Ps 51:1
For I acknowledge my *t* . . . . . Ps 51:3
has He removed our *t* . . . . . Ps 103:12
who blots out your *t* . . . . . Is 43:25
was wounded for our *t*. . . . . Is 53:5
for the *t* of My people . . . . . Is 53:8
from you all the *t* . . . . . Ezek 18:31
was added because of *t*. . . . . Gal 3:19
redemption of the *t* . . . . . Heb 9:15

TRANSGRESSOR
and were called a *t*. . . . . Is 48:8
I make myself a *t* . . . . . Gal 2:18

TRANSGRESSORS
Then I will teach *t* . . . . . Ps 51:13
to any wicked *t* . . . . . Ps 59:5
numbered with the *t*. . . . . Is 53:12
numbered with the *t*. . . . . Mark 15:28

TRAP
of Israel, as a *t*. . . . . Is 8:14
where there is no *t* . . . . . Amos 3:5

TRAPS
they have set *t* . . . . . Ps 140:5
for me, and from the *t*. . . . . Ps 141:9

TRAVEL
For you *t* land and sea . . . . . Matt 23:15

TRAVELER
t who turns aside . . . . . Jer 14:8

TREACHEROUS
the *t* dealer deals . . . . . Is 21:2
an assembly of *t* men. . . . . Jer 9:2
are insolent, *t* . . . . . Zeph 3:4

TREACHEROUSLY
and you who deal *t* . . . . . Is 33:1
happy who deal so *t*. . . . . Jer 12:1
even they have dealt *t*. . . . . Jer 12:6
They have dealt *t* . . . . . Hos 5:7
Why do we deal *t*. . . . . Mal 2:10
that you do not deal *t*. . . . . Mal 2:16
This man dealt *t* . . . . . Acts 7:19

TREAD
t down the wicked in. . . . . Job 40:12
it is He who shall *t* . . . . . Ps 60:12
You shall *t* upon the . . . . . Ps 91:13
shout, as those who *t* . . . . . Jer 25:30
will come down and *t* . . . . . Mic 1:3
And they will *t* . . . . . Rev 11:2

TREADS
like one who *t* in the . . . . . Is 63:2
t the high places . . . . . Amos 4:13
an ox while it *t* . . . . . 1 Tim 5:18
t the winepress . . . . . Rev 19:15

TREASURE
to you His good *t* . . . . . Deut 28:12
one who finds great *t* . . . . . Ps 119:162
for His special *t*. . . . . Ps 135:4
there is much *t* . . . . . Prov 15:6
There is desirable *t* . . . . . Prov 21:20
of the LORD is His *t* . . . . . Is 33:6
For where your *t*. . . . . Matt 6:21
t brings forth evil . . . . . Matt 12:35
t things new and old . . . . . Matt 13:52
and you will have *t* . . . . . Matt 19:21
So is he who lays up *t*. . . . . Luke 12:21
But we have this *t* . . . . . 2 Cor 4:7
You have heaped up *t* . . . . . James 5:3

TREASURED
t the words of His . . . . . Job 23:12

TREASURER
Erastus, the *t* of the . . . . . Rom 16:23

TREASURES
sealed up among My *t* . . . . . Deut 32:34
it more than hidden *t* . . . . . Job 3:21
her as for hidden *t*. . . . . Prov 2:4
t of wickedness profit . . . . . Prov 10:2
Getting *t* by a lying . . . . . Prov 21:6
is no end to their *t* . . . . . Is 2:7
I will give you the *t* . . . . . Is 45:3
Are there yet the *t* . . . . . Mic 6:10
for yourselves *t* . . . . . Matt 6:19
are hidden all the *t* . . . . . Col 2:3
riches than the *t* . . . . . Heb 11:26

TREATY
Now Solomon made a *t* . . . . . 1 Kin 3:1

TREE
but of the *t*. . . . . Gen 2:17
you eaten from the *t* . . . . . Gen 3:11
there is hope for a *t*. . . . . Job 14:7
t planted by the. . . . . Ps 1:3
like a native green *t*. . . . . Ps 37:35
t falls to the south . . . . . Eccl 11:3
Like an apple *t* . . . . . Song 2:3
for as the days of a *t* . . . . . Is 65:22
t planted by the . . . . . Jer 17:8
t bears good fruit . . . . . Matt 7:17
His own body on the *t* . . . . . 1 Pet 2:24
give to eat from the *t* . . . . . Rev 2:7
the river, was the *t* . . . . . Rev 22:2

TREES
t once went forth. . . . . Judg 9:8
Also he spoke of *t* . . . . . 1 Kin 4:33
Then all the *t* of the . . . . . Ps 96:12
The *t* of the LORD are . . . . . Ps 104:16
all kinds of fruit *t* . . . . . Eccl 2:5
they may be called *t*. . . . . Is 61:3
and on beast, on the *t* . . . . . Jer 7:20
so that all the *t* . . . . . Ezek 31:9
"I see men like *t*. . . . . Mark 8:24
late autumn *t* without . . . . . Jude 12
the sea, or the *t*. . . . . Rev 7:3

TREMBLE
T before Him. . . . . 1 Chr 16:30
have made the earth *t* . . . . . Ps 60:2
let the peoples *t*. . . . . Ps 99:1
who made the earth *t*. . . . . Is 14:16
That the nations may *t*. . . . . Is 64:2
'Will you not *t* . . . . . Jer 5:22
wrath the earth will *t* . . . . . Jer 10:10
they shall fear and *t* . . . . . Jer 33:9
my kingdom men must *t* . . . . . Dan 6:26
made me *t* on my knees. . . . . Dan 10:10

TREMBLED
of Edom, the earth *t* . . . . . Judg 5:4
for his heart *t* . . . . . 1 Sam 4:13
Then everyone who *t* . . . . . Ezra 9:4
the earth shook and *t* . . . . . Ps 18:7
and indeed they *t* . . . . . Jer 4:24

TREMBLES
the earth sees and *t*. . . . . Ps 97:4

TREMBLING
it was a very great *t* . . . . . 1 Sam 14:15
your water with *t* . . . . . Ezek 12:18
in fear, and in much *t* . . . . . 1 Cor 2:3

t you received . . . . . 2 Cor 7:15
flesh, with fear and *t* . . . . . Eph 6:5
with fear and *t* . . . . . Phil 2:12

TRENCH
and he made a *t*. . . . . 1 Kin 18:32

TRESPASSES
still goes on in his *t*. . . . . Ps 68:21
forgive men their *t* . . . . . Matt 6:14
not imputing their *t* . . . . . 2 Cor 5:19
who were dead in *t* . . . . . Eph 2:1
forgiven you all *t*. . . . . Col 2:13

TRIAL
as in the day of *t*. . . . . Ps 95:8
in the day of *t* . . . . . Heb 3:8
concerning the fiery *t* . . . . . 1 Pet 4:12
t which shall come . . . . . Rev 3:10

TRIBE
of old, the *t* of Your . . . . . Ps 74:2
belongs to another *t* . . . . . Heb 7:13
the Lion of the *t*. . . . . Rev 5:5
blood out of every *t* . . . . . Rev 5:9

TRIBES
where the *t* go up . . . . . Ps 122:4
to raise up the *t* . . . . . Is 49:6
promise our twelve *t* . . . . . Acts 26:7
t which are scattered. . . . . James 1:1

TRIBULATION
there will be great *t* . . . . . Matt 24:21
world you will have *t* . . . . . John 16:33
in hope, patient in *t*. . . . . Rom 12:12
joyful in all our *t* . . . . . 2 Cor 7:4
that we would suffer *t*. . . . . 1 Thess 3:4
t those who. . . . . 2 Thess 1:6
and you will have *t*. . . . . Rev 2:10
with her into great *t* . . . . . Rev 2:22
out of the great *t* . . . . . Rev 7:14

TRIBULATIONS
t enter the kingdom . . . . . Acts 14:22
but we also glory in *t* . . . . . Rom 5:3
not lose heart at my *t*. . . . . Eph 3:13
t that you endure . . . . . 2 Thess 1:4

TRIED
You have *t* me and have . . . . . Ps 17:3
a *t* stone, a precious . . . . . Is 28:16

TRIMMED
and *t* their lamps. . . . . Matt 25:7

TRIUMPH
Let not my enemies *t* . . . . . Ps 25:2
I will *t* in the works . . . . . Ps 92:4
always leads us in *t* . . . . . 2 Cor 2:14

TRIUMPHED
the LORD, for He has *t* . . . . . Ex 15:1

TROAS
Paul receives vision at, Acts 16:8–11

TRODDEN
t the winepress alone . . . . . Is 63:3

TROUBLE
that they were in *t* . . . . . Ex 5:19
no rest, for *t* comes . . . . . Job 3:26
few days and full of *t*. . . . . Job 14:1
for the time of *t*. . . . . Job 38:23
have increased who *t* . . . . . Ps 3:1
under his tongue is *t*. . . . . Ps 10:7
from Me, for *t* is near . . . . . Ps 22:11
t He shall hide me . . . . . Ps 27:5
O LORD, for I am in *t* . . . . . Ps 31:9
not in *t* as other men. . . . . Ps 73:5
will be with him in *t* . . . . . Ps 91:15
walk in the midst of *t* . . . . . Ps 138:7
is delivered from *t*. . . . . Prov 11:8
of the wicked is *t* . . . . . Prov 15:6
t they have . . . . . Is 26:16
also in the time of *t*. . . . . Is 33:2
and there was *t*. . . . . Jer 8:15
Savior in time of *t* . . . . . Jer 14:8
such will have *t* . . . . . 1 Cor 7:28
there are some who *t* . . . . . Gal 1:7

TROUBLED
Your face, and I was *t*. . . . . Ps 30:7
Your face, they are *t* . . . . . Ps 104:29
wicked are like the *t*. . . . . Is 57:20
You are worried and *t* . . . . . Luke 10:41
to give you who are *t* . . . . . 2 Thess 1:7
shaken in mind or *t* . . . . . 2 Thess 2:2

TROUBLES
"What *t* the people . . . . . 1 Sam 11:5
deliver you in six *t*. . . . . Job 5:19
The *t* of my heart have . . . . . Ps 25:17
out of all their *t*. . . . . Ps 25:22
my soul is full of *t* . . . . . Ps 88:3
because the former *t* . . . . . Is 65:16
will be famines and *t* . . . . . Mark 13:8
him out of all his *t* . . . . . Acts 7:10

TROUBLING
spirit from God is *t*. . . . . 1 Sam 16:15
wicked cease from *t* . . . . . Job 3:17

TRUE
and Your words are *t* . . . . . 2 Sam 7:28
But the LORD is the *t*. . . . . Jer 10:10
"Let the LORD be a *t*. . . . . Jer 42:5
we know that You are *t*. . . . . Matt 22:16
He who sent Me is *t* . . . . . John 7:28
about this Man were *t*. . . . . John 10:41
Indeed, let God be *t* . . . . . Rom 3:4
whatever things are *t* . . . . . Phil 4:8
may know Him who is *t* . . . 1 John 5:20
is holy, He who is *t*. . . . . Rev 3:7
"These are the *t* . . . . . Rev 19:9
for these words are *t*. . . . . Rev 21:5

TRUMPET
Blow the *t* at the time . . . . . Ps 81:3
"Blow the *t* in the . . . . . Jer 4:5
deed, do not sound a *t* . . . . . Matt 6:2
t makes an uncertain . . . . . 1 Cor 14:8
For the *t* will sound . . . . . 1 Cor 15:52
loud voice, as of a *t* . . . . . Rev 1:10

TRUST
If God puts no *t* . . . . . Job 15:15
T in the LORD . . . . . Ps 37:3
You are my *t* from my . . . . . Ps 71:5
T in the LORD with all . . . . . Prov 3:5
my salvation, I will *t* . . . . . Is 12:2
Let him *t* in the name . . . . . Is 50:10
Do not *t* in these . . . . . Jer 7:4
Do not *t* in a friend . . . . . Mic 7:5
those who *t* in riches . . . . . Mark 10:24
committed to your *t* . . . . . 1 Tim 6:20

TRUSTED
"He *t* in the LORD . . . . . Ps 22:8
He *t* in God. . . . . Matt 27:43
that we who first *t* . . . . . Eph 1:12
the holy women who *t* . . . . . 1 Pet 3:5

TRUSTS
But he who *t* in the . . . . . Ps 32:10
He who *t* in his own . . . . . Prov 28:26

TRUTH
led me in the way of *t* . . . . . Gen 24:48
justice, a God of *t*. . . . . Deut 32:4
and speaks the *t* . . . . . Ps 15:2
t continually preserve . . . . . Ps 40:11
Behold, You desire *t* . . . . . Ps 51:6
T shall spring out of . . . . . Ps 85:11
t shall be your shield. . . . . Ps 91:4
t utterly out of my. . . . . Ps 119:43
and Your law is *t*. . . . . Ps 119:142
of Your word is *t*. . . . . Ps 119:160
t is fallen in the . . . . . Is 59:14
not valiant for the *t* . . . . . Jer 9:3
"There is no *t*. . . . . Hos 4:1
called the City of *T*. . . . . Zech 8:3
speak each man the *t* . . . . . Zech 8:16
t was in his mouth . . . . . Mal 2:6
you shall know the *t* . . . . . John 8:32
"I am the way, the *t* . . . . . John 14:6
He, the Spirit of *t* . . . . . John 16:13
to Him, "What is *t* . . . . . John 18:38
speak the words of *t* . . . . . Acts 26:25
who suppress the *t* . . . . . Rom 1:18
of sincerity and *t* . . . . . 1 Cor 5:8
but, speaking the *t* . . . . . Eph 4:15
your waist with *t* . . . . . Eph 6:14
in the word of the *t* . . . . . Col 1:5
the love of the *t* . . . . . 2 Thess 2:10
I am speaking the *t* . . . . . 1 Tim 2:7
they may know the *t* . . . . . 2 Tim 2:25
the knowledge of the *t* . . . . . 2 Tim 3:7
in the present *t* . . . . . 2 Pet 1:12
way of *t* will be . . . . . 2 Pet 2:2
that we are of the *t* . . . . . 1 John 3:19
the Spirit is *t* . . . . . 1 John 5:6
t that is in you. . . . . 3 John 3

TRY
t my mind and my heart. . . . . Ps 26:2
refine them and *t* them . . . . . Jer 9:7
t Me now in this. . . . . Mal 3:10
which is to *t* you. . . . . 1 Pet 4:12

TUBAL
Son of Japheth, Gen 10:2
——— Tribe associated with Javan and Meshech, Is 66:19
In Gog's army, Ezek 38:2, 3
Punishment of, Ezek 32:26, 27

TUBAL-CAIN
Son of Lamech, Gen 4:19–22

TUMULT
their waves, and the *t* . . . . . Ps 65:7
Your enemies make a *t* . . . . . Ps 83:2

TUNIC
Also he made him a *t* . . . . . Gen 37:3
and take away your *t* . . . . . Matt 5:40

TUNICS
the LORD God made *t*. . . . . Gen 3:21
not to put on two *t*. . . . . Mark 6:9
weeping, showing the *t* . . . . . Acts 9:39

TURBAN
like a robe and a *t* . . . . . Job 29:14
"Remove the *t*. . . . . Ezek 21:26

TURN
you shall not *t*. . . . . Deut 17:11

Then we will not *t* . . . . . Ps 80:18
but let them not *t* . . . . . Ps 85:8
yet I do not *t* . . . . . Ps 119:51
T at my rebuke . . . . . Prov 1:23
not let your heart *t* . . . . . Prov 7:25
'*T* now everyone from . . . . . Jer 35:15
"Repent, *t* away from . . . . . Ezek 14:6
yes, let every one *t* . . . . . Jon 3:8
"*T* now from your evil . . . . . Zech 1:4
on your right cheek, *t* . . . . . Matt 5:39
t the hearts of the . . . . . Luke 1:17
you that you should *t* . . . . . Acts 14:15
t them from darkness. . . . . Acts 26:18
Let him *t* away from. . . . . 1 Pet 3:11

TURNED
kept His way and not *t* . . . . . Job 23:11
The wicked shall be *t* . . . . . Ps 9:17
let them be *t* back and . . . . . Ps 70:2
t my feet to Your. . . . . Ps 119:59
of Israel, they have *t* . . . . . Is 1:4
number believed and *t*. . . . . Acts 11:21
and how you *t* to God . . . . . 1 Thess 1:9

TURNING
marvel that you are *t* . . . . . Gal 1:6
or shadow of *t*. . . . . James 1:17

TURNS
of the wicked He *t* . . . . . Ps 146:9
A soft answer *t* . . . . . Prov 15:1
but no one *t* back. . . . . Nah 2:8
that he who *t*. . . . . James 5:20

TURTLEDOVE
the life of Your *t* . . . . . Ps 74:19
t is heard in our land . . . . . Song 2:12

TUTOR
the law was our *t* . . . . . Gal 3:24
no longer under a *t*. . . . . Gal 3:25

TWIST
All day they *t* my . . . . . Ps 56:5
unstable people *t* to . . . . . 2 Pet 3:16

TWO
the ark to Noah, *t* . . . . . Gen 7:15
t young pigeons . . . . . Lev 12:8
T are better than one. . . . . Eccl 4:9
t he covered his . . . . . Is 6:2
t shall become one . . . . . Matt 19:5
t young pigeons . . . . . Luke 2:24
new man from the *t* . . . . . Eph 2:15

TYCHICUS
Paul's companion, Acts 20:1, 4
Paul's messenger, Eph 6:21, 22; Col 4:7–9; 2 Tim 4:12

TYPE
of Adam, who is a *t* . . . . . Rom 5:14

ULAI
Scene of Daniel's visions, Dan 8:2–16

UNAFRAID
Do you want to be *u*. . . . . Rom 13:3

UNBELIEF
because of their *u* . . . . . Matt 13:58
help my *u*. . . . . Mark 9:24
and He rebuked their *u* . . . . Mark 16:14
did it ignorantly in *u* . . . . . 1 Tim 1:13
you an evil heart of *u* . . . . . Heb 3:12
enter in because of *u* . . . . . Heb 3:19

UNBELIEVERS
who believe but to *u* . . . . . 1 Cor 14:22
are uninformed or *u* . . . . . 1 Cor 14:23
yoked together with *u* . . . . . 2 Cor 6:14

UNBELIEVING
Do not be *u*. . . . . John 20:27
u Jews stirred up the . . . . . Acts 14:2
For the *u* husband is . . . . . 1 Cor 7:14
u nothing is pure . . . . . Titus 1:15
But the cowardly, *u*. . . . . Rev 21:8

UNCIRCUMCISED
You stiff-necked and *u*. . . . . Acts 7:51
not the physically *u*. . . . . Rom 2:27
by faith and the *u* . . . . . Rom 3:30
u had been committed . . . . . Gal 2:7

UNCLEAN
of animals that are *u* . . . . . Gen 7:2
who touches any *u* . . . . . Lev 7:21
I am a man of *u* lips . . . . . Is 6:5
u shall no longer come . . . . . Is 52:1
He commands even the *u* . . . Mark 1:27
He rebuked the *u* . . . . . Mark 9:25
any man common or *u* . . . . . Acts 10:28
there is nothing *u* . . . . . Rom 14:14
Do not touch what is *u* . . . . . 2 Cor 6:17
that no fornicator, *u*. . . . . Eph 5:5

UNCLEANNESS
men's bones and all *u* . . . . . Matt 23:27
members as slaves of *u* . . . . . Rom 6:19
did not call us to *u* . . . . . 1 Thess 4:7
flesh in the lust of *u* . . . . . 2 Pet 2:10

UNCLEANNESSES
from all your *u* . . . . . Ezek 36:29

UNCLOTHED
we want to be *u*. . . . . 2 Cor 5:4

UNCOVER
skirt, *u* the thigh . . . . . Is 47:2

UNCOVERS
u deep things out of . . . . . Job 12:22

UNDEFILED
Blessed are the *u* . . . . . Ps 119:1
all, and the bed *u* . . . . . Heb 13:4
incorruptible and *u*. . . . . 1 Pet 1:4

UNDERMINE
And you *u* your friend . . . . . Job 6:27

UNDERSTAND
u one another's speech . . . . . Gen 11:7
if there are any who *u* . . . . . Ps 14:2
in Egypt did not *u*. . . . . Ps 106:7
is to *u* his way . . . . . Prov 14:8
Evil men do not *u* . . . . . Prov 28:5
hearing, but do not *u* . . . . . Is 6:9
and quick to *u* . . . . . Dan 1:4
set your heart to *u* . . . . . Dan 10:12
u shall instruct many . . . . . Dan 11:33
of the wicked shall *u* . . . . . Dan 12:10
people who do not *u* . . . . . Hos 4:14
Let him *u* these things . . . . . Hos 14:9
Why do you not *u*. . . . . John 8:43
u what you are reading . . . . . Acts 8:30
lest they should *u*. . . . . Acts 28:27
u all mysteries . . . . . 1 Cor 13:2
some things hard to *u*. . . . . 2 Pet 3:16

UNDERSTANDING
asked for yourself *u*. . . . . 1 Kin 3:11
He has counsel and *u* . . . . . Job 12:13
is the place of *u*. . . . . Job 28:12
depart from evil is *u* . . . . . Job 28:28
Almighty gives him *u* . . . . . Job 32:8
not endow her with *u* . . . . . Job 39:17
my heart shall give *u*. . . . . Ps 49:3
Give me *u* . . . . . Ps 119:34
Your precepts I get *u*. . . . . Ps 119:104
His *u* is infinite . . . . . Ps 147:5
apply your heart to *u* . . . . . Prov 2:2
lean not on your own *u*. . . . . Prov 3:5
u He established . . . . . Prov 3:19
and go in the way of *u* . . . . . Prov 9:6
of the Holy One is *u* . . . . . Prov 9:10
a man of *u* has wisdom . . . . Prov 10:23
U is a wellspring . . . . . Prov 16:22
u will find good. . . . . Prov 19:8
and instruction and *u* . . . . . Prov 23:23
but the poor who has *u* . . . . . Prov 28:11
Spirit of wisdom and *u* . . . . . Is 11:2
His *u* is unsearchable. . . . . Is 40:28
the heaven by His *u* . . . . . Jer 51:15
also still without *u* . . . . . Matt 15:16
And He opened their *u*. . . . . Luke 24:45
also pray with the *u*. . . . . 1 Cor 14:15
five words with my *u* . . . . . 1 Cor 14:19
and spiritual *u*. . . . . Col 1:9
the Lord give you *u*. . . . . 2 Tim 2:7
Who is wise and *u* . . . . . James 3:13
and has given us an *u* . . . . . 1 John 5:20

UNDERSTANDS
all plain to him who *u* . . . . . Prov 8:9
is easy to him who *u*. . . . . Prov 14:6
there is none who *u* . . . . . Rom 3:11

UNDERSTOOD
Then I *u* their end. . . . . Ps 73:17
My heart has *u* great . . . . . Eccl 1:16
Have you not *u* from . . . . . Is 40:21
u all these things . . . . . Matt 13:51
clearly seen, being *u* . . . . . Rom 1:20

UNDESIRABLE
gather together, O *u* . . . . . Zeph 2:1

UNDIGNIFIED
I will be even more *u* . . . . . 2 Sam 6:22

UNDISCERNING
u, untrustworthy. . . . . Rom 1:31

UNDONE
"Woe is me, for I am *u* . . . . . Is 6:5
leaving the others *u*. . . . . Matt 23:23

UNEDUCATED
that they were *u*. . . . . Acts 4:13

UNFAITHFUL
u will be uprooted. . . . . Prov 2:22
way of the *u* is hard . . . . . Prov 13:15

UNFAITHFULLY
back and acted *u*. . . . . Ps 78:57

UNFORGIVING
unloving, *u* . . . . . Rom 1:31

UNFORMED
substance, being yet *u* . . . . . Ps 139:16

UNFRUITFUL
and it becomes *u* . . . . . Mark 4:19
that they may not be *u* . . . . . Titus 3:14

UNGODLINESS
u made me afraid . . . . . Ps 18:4
heaven against all *u*. . . . . Rom 1:18
He will turn away *u* . . . . . Rom 11:26

UNGODLY
delivered me to the *u*. . . . . Job 16:11
u shall not stand . . . . . Ps 1:5
of the *u* shall perish . . . . . Ps 1:6
my cause against an *u*. . . . . Ps 43:1
u man digs up evil. . . . . Prov 16:27
who justifies the *u*. . . . . Rom 4:5
Christ died for the *u* . . . . . Rom 5:6
and perdition of *u* men . . . . . 2 Pet 3:7
convict all who are *u* . . . . . Jude 15

UNHOLY
the holy and *u*. . . . . Ezek 22:26
for sinners, for the *u* . . . . . 1 Tim 1:9

UNINFORMED
the place of the *u*. . . . . 1 Cor 14:16

UNINTENTIONALLY
kills his neighbor *u* . . . . . Deut 4:42

UNITE
U my heart to fear . . . . . Ps 86:11

UNITY
to dwell together in *u* . . . . . Ps 133:1
to keep the *u* of the . . . . . Eph 4:3
we all come to the *u*. . . . . Eph 4:13

UNJUST
hope of the *u* perishes. . . . . Prov 11:7
u knows no shame . . . . . Zeph 3:5
commended the *u*. . . . . Luke 16:8
extortioners, *u* . . . . . Luke 18:11
of the just and the *u* . . . . . Acts 24:15
u who inflicts wrath . . . . . Rom 3:5
For God is not *u* . . . . . Heb 6:10
the just for the *u* . . . . . 1 Pet 3:18
let him be *u* still . . . . . Rev 22:11

UNJUSTLY
long will you judge *u* . . . . . Ps 82:2
he will deal *u* . . . . . Is 26:10

UNKNOWN
not stand before *u* . . . . . Prov 22:29
To The *U* God . . . . . Acts 17:23
And I was *u* by face to . . . . . Gal 1:22

UNLEAVENED
the Feast of *U* Bread . . . . . Ex 12:17
the Feast of *U* Bread . . . . . Mark 14:1
since you truly are *u* . . . . . 1 Cor 5:7

UNLOVING
untrustworthy, *u* . . . . . Rom 1:31

UNMERCIFUL
unforgiving, *u* . . . . . Rom 1:31

UNPREPARED
with me and find you *u* . . . . . 2 Cor 9:4

UNPRESENTABLE
u parts have greater . . . . . 1 Cor 12:23

UNPROFITABLE
And cast the *u*. . . . . Matt 25:30
'We are *u* servants . . . . . Luke 17:10
have together become *u* . . . . . Rom 3:12
who once was *u* to you . . . . . Philem 11
for that would be *u* . . . . . Heb 13:17

UNPROFITABLENESS
of its weakness and *u*. . . . . Heb 7:18

UNPUNISHED
wicked will not go *u* . . . . . Prov 11:21
be rich will not go *u* . . . . . Prov 28:20

UNQUENCHABLE
up the chaff with *u* . . . . . Matt 3:12
He will burn with *u* . . . . . Luke 3:17

UNRESTRAINED
that the people were *u* . . . . . Ex 32:25

UNRIGHTEOUS
u man his thoughts . . . . . Is 55:7
been faithful in the *u* . . . . . Luke 16:11
u will not inherit the . . . . . 1 Cor 6:9

UNRIGHTEOUSNESS
and there is no *u* . . . . . Ps 92:15
builds his house by *u* . . . . . Jer 22:13
Him is true, and no *u* . . . . . John 7:18
all ungodliness and *u* . . . . . Rom 1:18
the truth, but obey *u*. . . . . Rom 2:8
Is there *u* with God . . . . . Rom 9:14
cleanse us from all *u* . . . . . 1 John 1:9
All *u* is sin . . . . . 1 John 5:17

UNRULY
those who are *u* . . . . . 1 Thess 5:14
It is an *u* evil. . . . . James 3:8

UNSEARCHABLE
heart of kings is *u* . . . . . Prov 25:3
u are His judgments . . . . . Rom 11:33

UNSKILLED
only of milk is *u*. . . . . Heb 5:13

UNSPOTTED
to keep oneself *u* . . . . . James 1:27

UNSTABLE
U as water . . . . . Gen 49:4

UNSTOPPED
of the deaf shall be *u*. . . . . Is 35:5

UNTAUGHT
which *u* and unstable . . . . . 2 Pet 3:16

UNTRUSTWORTHY
undiscerning, *u* . . . . . Rom 1:31

UNWASHED
eat bread with *u* hands . . . . . Mark 7:5

UNWISE
He is an *u* son . . . . . Hos 13:13
Therefore do not be *u* . . . . . Eph 5:17

UNWORTHY
and judge yourselves *u* . . . . . Acts 13:46
u manner will be . . . . . 1 Cor 11:27

UPHOLD
u the evildoers. . . . . Job 8:20
U me according to . . . . . Ps 119:116
My Servant whom I *u* . . . . . Is 42:1
there was no one to *u* . . . . . Is 63:5

UPHOLDING
u all things by the . . . . . Heb 1:3

UPHOLDS
Your right hand *u* . . . . . Ps 63:8
LORD *u* all who fall . . . . . Ps 145:14

UPPER
show you a large *u* . . . . . Mark 14:15
went up into the *u* . . . . . Acts 1:13
many lamps in the *u* . . . . . Acts 20:8

UPRIGHT
righteous and *u* is He . . . . . Deut 32:4
where were the *u*. . . . . Job 4:7
Good and *u* is the LORD . . . . . Ps 25:8
u shall have dominion. . . . . Ps 49:14
u will be blessed . . . . . Ps 112:2
u there arises light. . . . . Ps 112:4
is strength for the *u* . . . . . Prov 10:29
u will guide them . . . . . Prov 11:3
u will deliver them . . . . . Prov 11:6
u will flourish . . . . . Prov 14:11
u is His delight . . . . . Prov 15:8
of the *u* is a highway. . . . . Prov 15:19
that God made man *u* . . . . . Eccl 7:29
and there is no one *u* . . . . . Mic 7:2
his soul is not *u* . . . . . Hab 2:4

UPRIGHTNESS
to show man His *u* . . . . . Job 33:23
me in the land of *u* . . . . . Ps 143:10
princes for their *u* . . . . . Prov 17:26
of the just is *u* . . . . . Is 26:7
land of *u* he will deal. . . . . Is 26:10

UPROOT
then I will *u*. . . . . 2 Chr 7:20
u you from the land . . . . . Ps 52:5
u the wheat with . . . . . Matt 13:29

UR OF THE CHALDEANS
City of Abram's early life, Gen 11:28–31; 15:7
Located in Mesopotamia by Stephen, Acts 7:2, 4

URIAH
Hittite; one of David's warriors, 2 Sam 23:39
Husband of Bathsheba; condemned to death by David, 2 Sam 11:1–27

URIJAH
High priest in Ahaz's time, 2 Kin 16:10–16
——— Prophet in Jeremiah's time, Jer 26:20–23

URIM
of judgment of *U*. . . . . Ex 28:30
Thummim and Your *U*. . . . . Deut 33:8

US
"God with *u* . . . . . Matt 1:23
who is not against *u*. . . . . Mark 9:40
If God is for *u* . . . . . Rom 8:31
They went out from *u* . . . . . 1 John 2:19
of them were of *u* . . . . . 1 John 2:19

USE
who spitefully *u* you . . . . . Matt 5:44
leaving the natural *u* . . . . . Rom 1:27
u this world as not. . . . . 1 Cor 7:31
u liberty as an. . . . . Gal 5:13
u a little wine . . . . . 1 Tim 5:23
reason of *u* have their . . . . . Heb 5:14

USELESS
all of them are *u* . . . . . Is 44:9
are unprofitable and *u* . . . . . Titus 3:9
one's religion is *u* . . . . . James 1:26

USES
if one *u* it lawfully . . . . . 1 Tim 1:8

USING
u no figure of speech . . . . . John 16:29
perish with the *u*. . . . . Col 2:22
u liberty as a. . . . . 1 Pet 2:16

USURY
Take no *u* or. . . . . Lev 25:36
put out his money at *u* . . . . . Ps 15:5

UTTER
u pure knowledge . . . . . Job 33:3
u dark sayings of old . . . . . Ps 78:2
let not your heart *u* . . . . . Eccl 5:2
lawful for a man to *u*. . . . . 2 Cor 12:4

UTTERANCE
the Spirit gave them *u* . . . . . Acts 2:4
u may be given to me. . . . . Eph 6:19

UTTERED
The deep *u* its voice. . . . . Hab 3:10
which cannot be *u* . . . . . Rom 8:26
the seven thunders *u*. . . . . Rev 10:4

UTTERMOST
upon them to the *u*. . . . . 1 Thess 2:16
u those who come . . . . . Heb 7:25

UTTERS
Day unto day *u* speech . . . . . Ps 19:2
u His voice from . . . . . Amos 1:2
and the great man *u*. . . . . Mic 7:3

UZZAH
Son of Abinadab, struck down for touching the ark of the covenant, 2 Sam 6:3–11

UZZIAH
King of Judah, called Azariah, 2 Kin 14:21; 15:1–7
Reigns righteously, 2 Chr 26:1–15
Usurps priestly function; stricken with leprosy, 2 Chr 26:16–21
Life of, written by Isaiah, 2 Chr 26:22, 23

VAGABOND
v you shall be on the . . . . . Gen 4:12

VAIN
the people plot a *v* . . . . . Ps 2:1
v life which he passes . . . . . Eccl 6:12
'I have labored in *v* . . . . . Is 49:4
you believed in *v* . . . . . 1 Cor 15:2

VALIANT
Only be *v* for me. . . . . 1 Sam 18:17
They are not *v* for the . . . . . Jer 9:3
v men swept away . . . . . Jer 46:15

VALIANTLY
while Israel does *v* . . . . . Num 24:18
God we will do *v* . . . . . Ps 60:12
of the LORD does *v*. . . . . Ps 118:15

VALLEY
I walk through the *v* . . . . . Ps 23:4
pass through the *V* . . . . . Ps 84:6
the verdure of the *v* . . . . . Song 6:11
v shall be exalted . . . . . Is 40:4
in the midst of the *v*. . . . . Ezek 37:1
v shall be filled . . . . . Luke 3:5

VALOR
a mighty man of *v*. . . . . 1 Sam 16:18

VALUE
does not know its *v* . . . . . Job 28:13
of more *v* than they . . . . . Matt 6:26
they counted up the *v* . . . . . Acts 19:19

VALUED
It cannot be *v* in the . . . . . Job 28:16

VANISH
when it is hot, they *v*. . . . . Job 6:17
For the heavens will *v* . . . . . Is 51:6
knowledge, it will *v* . . . . . 1 Cor 13:8
old is ready to *v* away . . . . . Heb 8:13

VANISHED
and He *v* from their . . . . . Luke 24:31

VANITY
of vanities, all is *v* . . . . . Eccl 1:2

VAPOR
best state is but *v*. . . . . Ps 39:5
surely every man is *v* . . . . . Ps 39:11
It is even a *v* that. . . . . James 4:14

VARIATION
whom there is no *v* . . . . . James 1:17

VASHTI
Queen of Ahasuerus, deposed and divorced, Esth 1:9–22

VEGETABLES
and let them give us *v* . . . . . Dan 1:12
is weak eats only *v* . . . . . Rom 14:2

VEHEMENT
of fire, a most *v* . . . . . Song 8:6

VEIL
he put a *v* on his face . . . . . Ex 34:33
v of the temple was. . . . . Matt 27:51
Moses, who put a *v* . . . . . 2 Cor 3:13
Presence behind the *v* . . . . . Heb 6:19

VENGEANCE
You shall not take *v* . . . . . Lev 19:18
V is Mine . . . . . Deut 32:35
spare in the day of *v* . . . . . Prov 6:34
God will come with *v* . . . . . Is 35:4
on the garments of *v* . . . . . Is 59:17
let me see Your *v* . . . . . Jer 11:20
are the days of *v*. . . . . Luke 21:22
written, "*V* is Mine. . . . . Rom 12:19
flaming fire taking *v*. . . . . 2 Thess 1:8
suffering the *v* . . . . . Jude 7

VENOM
It becomes cobra *v* . . . . . Job 20:14

VESSEL
like a potter's *v* . . . . . Ps 2:9
v that he made of clay . . . . . Jer 18:4
like a precious *v* . . . . . Jer 25:34
been emptied from *v* . . . . . Jer 48:11
for he is a chosen *v* . . . . . Acts 9:15
lump to make one *v* . . . . . Rom 9:21
to possess his own *v*. . . . . 1 Thess 4:4
to the weaker *v*. . . . . 1 Pet 3:7

VESSELS
longsuffering the *v* . . . . . Rom 9:22
treasure in earthen *v* . . . . . 2 Cor 4:7
like the potter's *v* . . . . . Rev 2:27

VEXED
grieved, and I was *v* . . . . . Ps 73:21

VICE
as a cloak for *v* . . . . . 1 Pet 2:16

VICTIM
and plucked the *v* . . . . . Job 29:17

VICTORY
who gives us the *v* . . . . . 1 Cor 15:57
v that has overcome. . . . . 1 John 5:4

VIEW
"Go, *v* the land . . . . . Josh 2:1

VIGILANT
in prayer, being *v* . . . . . Col 4:2
Be sober, be *v* . . . . . 1 Pet 5:8

VIGOR
nor his natural *v* . . . . . Deut 34:7

VILE
sons made themselves *v* . . . . 1 Sam 3:13
"Behold, I am *v*. . . . . Job 40:4
them up to *v* passions . . . . . Rom 1:26

VINDICATED
know that I shall be *v* . . . . . Job 13:18

VINDICATION
Let my *v* come from . . . . . Ps 17:2

VINE
to the choice *v* . . . . . Gen 49:11
their *v* is of the *v*. . . . . Deut 32:32
You have brought a *v* . . . . . Ps 80:8
planted you a noble *v*. . . . . Jer 2:21
grapes shall be on the *v* . . . . . Jer 8:13
Israel empties his *v*. . . . . Hos 10:1
shall sit under his *v* . . . . . Mic 4:4
of this fruit of the *v* . . . . . Matt 26:29
"I am the true *v* . . . . . John 15:1

VINEDRESSER
and My Father is the *v* . . . . . John 15:1

VINEGAR
As *v* to the teeth and . . . . . Prov 10:26
weather, and like *v* . . . . . Prov 25:20

VINES
foxes that spoil the *v*. . . . . Song 2:15
nor fruit be on the *v*. . . . . Hab 3:17

VINEYARD
v which Your right . . . . . Ps 80:15
laborers for his *v* . . . . . Matt 20:1
Who plants a *v* and . . . . . 1 Cor 9:7

VIOLENCE
was filled with *v*. . . . . Gen 6:11
You save me from *v* . . . . . 2 Sam 22:3
the one who loves *v* . . . . . Ps 11:5
such as breathe out *v* . . . . . Ps 27:12
from oppression and *v* . . . . . Ps 72:14
v covers the . . . . . Prov 10:6
He had done no *v* . . . . . Is 53:9
and *v* in the land . . . . . Jer 51:46
cause the seat of *v*. . . . . Amos 6:3
way and from the *v*. . . . . Jon 3:8
rich men are full of *v* . . . . . Mic 6:12
For plundering and *v*. . . . . Hab 1:3
one's garment with *v* . . . . . Mal 2:16
of heaven suffers *v* . . . . . Matt 11:12

VIOLENT
me from the *v* man . . . . . Ps 18:48

let evil hunt the *v* . . . . . Ps 140:11
violence, and the *v* . . . . . Matt 11:12
haters of God, *v* . . . . . Rom 1:30
given to wine, not *v*. . . . . 1 Tim 3:3

VIPER
and stings like a *v* . . . . . Prov 23:32
will come forth a *v*. . . . . Is 14:29
which is crushed a *v* . . . . . Is 59:5

VIPERS
to them, "Brood of *v*. . . . . Matt 3:7

VIRGIN
v shall conceive . . . . . Is 7:14
O you oppressed *v* . . . . . Is 23:12
v daughter of my . . . . . Jer 14:17
The *v* of Israel has . . . . . Amos 5:2
"Behold, the *v* shall . . . . . Matt 1:23
between a wife and a *v* . . . . . 1 Cor 7:34
you as a chaste *v* . . . . . 2 Cor 11:2

VIRGINS
v who took their lamps . . . . . Matt 25:1
women, for they are *v* . . . . . Rev 14:4

VIRTUE
if there is any *v* . . . . . Phil 4:8
us by glory and *v* . . . . . 2 Pet 1:3
to your faith *v*. . . . . 2 Pet 1:5

VIRTUOUS
you are a *v* woman . . . . . Ruth 3:11
a *v* wife . . . . . Prov 31:10

VISAGE
v was marred more than . . . . . Is 52:14

VISIBLE
that are on earth, *v* . . . . . Col 1:16
of things which are *v*. . . . . Heb 11:3

VISION
chased away like a *v* . . . . . Job 20:8
Then You spoke in a *v* . . . . . Ps 89:19
the Valley of *V*. . . . . Is 22:1
a dream of a night *v* . . . . . Is 29:7
her prophets find no *v*. . . . . Lam 2:9
Daniel, had seen the *v*. . . . . Dan 8:15
have night without *v* . . . . . Mic 3:6
Write the *v*. . . . . Hab 2:2
they had also seen a *v*. . . . . Luke 24:23
in a trance I saw a *v*. . . . . Acts 11:5
v appeared to Paul in. . . . . Acts 16:9
to the heavenly *v* . . . . . Acts 26:19

VISIONS
thoughts from the *v*. . . . . Job 4:13
young men shall see *v* . . . . . Joel 2:28
I will come to *v* . . . . . 2 Cor 12:1

VISIT
but God will surely *v*. . . . . Gen 50:24
in the day when I *v* . . . . . Ex 32:34
v the earth and water . . . . . Ps 65:9
Oh, *v* me with Your . . . . . Ps 106:4
v orphans and widows . . . . . James 1:27

VISITATION
the time of your *v*. . . . . Luke 19:44
God in the day of *v*. . . . . 1 Pet 2:12

VISITED
he will not be *v* . . . . . Prov 19:23
Israel, for He has *v*. . . . . Luke 1:68
how God at the first *v* . . . . . Acts 15:14

VISITING
v the iniquity of the fathers . . . . Ex 20:5

VISITOR
am a foreigner and a *v*. . . . . Gen 23:4

VITALITY
v was turned into the . . . . . Ps 32:4

VOICE
"I heard Your *v* . . . . . Gen 3:10
v is Jacob's *v* . . . . . Gen 27:22
I should obey His *v* . . . . . Ex 5:2
fire a still small *v* . . . . . 1 Kin 19:12
and my flute to the *v*. . . . . Job 30:31
you thunder with a *v*. . . . . Job 40:9
He uttered His *v* . . . . . Ps 46:6
He sends out His *v* . . . . . Ps 68:33
have lifted up their *v* . . . . . Ps 93:3
if you will hear His *v* . . . . . Ps 95:7
word, heeding the *v* . . . . . Ps 103:20
for your *v* is sweet. . . . . Song 2:14
The *v* of one crying in. . . . . Is 40:3
the *v* of weeping shall . . . . . Is 65:19
A *v* from the temple. . . . . Is 66:6
v was heard in Ramah . . . . . Jer 31:15
who has a pleasant *v*. . . . . Ezek 33:32
v was heard in Ramah . . . . . Matt 2:18
"The *v* of one crying . . . . . Matt 3:3
And suddenly a *v* . . . . . Matt 3:17
will anyone hear His *v* . . . . . Matt 12:19
and suddenly a *v*. . . . . Matt 17:5
for they know his *v* . . . . . John 10:4
v did not come because. . . . . John 12:30
the truth hears My *v* . . . . . John 18:37
the *v* of an archangel . . . . . 1 Thess 4:16
whose *v* then shook the . . . . . Heb 12:26
glory when such a *v* . . . . . 2 Pet 1:17
If anyone hears My *v* . . . . . Rev 3:20

VOICES
shall lift up their *v* . . . . . Is 52:8
And there were loud *v* . . . . . Rev 11:15

VOID
they are a nation *v* . . . . . Deut 32:28
the LORD had made a *v* . . . . Judg 21:15
regarded Your law as *v* . . . . . Ps 119:126
Do we then make *v*. . . . . Rom 3:31
heirs, faith is made *v*. . . . . Rom 4:14
make my boasting *v*. . . . . 1 Cor 9:15

VOLUME
in the *v* of the book . . . . . Heb 10:7

VOLUNTEERS
Your people shall be *v*. . . . . Ps 110:3

VOMIT
lest the land *v* . . . . . Lev 18:28
man staggers in his *v* . . . . . Is 19:14
returns to his own *v* . . . . . 2 Pet 2:22

VOW
Then Jacob made a *v*. . . . . Gen 28:20
And Jephthah made a *v* . . . . Judg 11:30
he carried out his *v* . . . . . Judg 11:39
v shall be performed . . . . . Ps 65:1
When you make a *v* . . . . . Eccl 5:4
not to *v* than to *v* . . . . . Eccl 5:5
for he had taken a *v*. . . . . Acts 18:18
men who have taken a *v* . . . . Acts 21:23

VOWS
you will pay your *v* . . . . . Job 22:27
I will pay My *v* . . . . . Ps 22:25
V made to You are . . . . . Ps 56:12
Make *v* to the LORD. . . . . Ps 76:11
today I have paid my *v* . . . . . Prov 7:14
to reconsider his *v*. . . . . Prov 20:25
And what, son of my *v*. . . . . Prov 31:2
to the LORD and took *v* . . . . . Jon 1:16

WAGE
those who exploit *w*. . . . . Mal 3:5
w the good warfare . . . . . 1 Tim 1:18

WAGES
I will give you your *w* . . . . . Ex 2:9
the *w* of the wicked. . . . . Prov 10:16
w will be troubled . . . . . Is 19:10
and he who earns *w*. . . . . Hag 1:6
to you, give me my *w* . . . . . Zech 11:12
and give them their *w* . . . . . Matt 20:8
be content with your *w*. . . . . Luke 3:14
is worthy of his *w*. . . . . Luke 10:7
him who works, the *w* . . . . . Rom 4:4
For the *w* of sin is. . . . . Rom 6:23
is worthy of his *w*. . . . . 1 Tim 5:18
Indeed the *w* of the. . . . . James 5:4

WAIL
My heart shall *w* . . . . . Jer 48:36
"Son of man, *w* . . . . . Ezek 32:18

WAILING
w is heard from Zion . . . . . Jer 9:19
of heart and bitter *w*. . . . . Ezek 27:31
There will be *w* . . . . . Matt 13:42

WAIT
hard service I will *w* . . . . . Job 14:14
If I *w* for the grave . . . . . Job 17:13
W on the LORD . . . . . Ps 27:14
w patiently for Him . . . . . Ps 37:7
my eyes fail while I *w*. . . . . Ps 69:3
These all *w* for You. . . . . Ps 104:27
And I will *w* on the . . . . . Is 8:17
the LORD will *w* . . . . . Is 30:18
those who *w* on the . . . . . Is 40:31
not be ashamed who *w* . . . . . Is 49:23
w quietly for the . . . . . Lam 3:26
I will *w* for the God . . . . . Mic 7:7
be like men who *w* . . . . . Luke 12:36
see, we eagerly *w* . . . . . Rom 8:25
w for one another . . . . . 1 Cor 11:33
the Spirit eagerly *w*. . . . . Gal 5:5
we also eagerly *w* . . . . . Phil 3:20
and to *w* for His Son . . . . . 1 Thess 1:10
To those who eagerly *w* . . . . . Heb 9:28

WAITED
and when I *w* for light. . . . . Job 30:26
w patiently for the. . . . . Ps 40:1
we have *w* for Him . . . . . Is 25:9
And the people *w* . . . . . Luke 1:21
day you have *w* and. . . . . Acts 27:33
Divine longsuffering *w* . . . . . 1 Pet 3:20

WAITING
w at the posts of my . . . . . Prov 8:34
w for the Consolation. . . . . Luke 2:25
who himself was also *w* . . . . Luke 23:51
ourselves, eagerly *w* . . . . . Rom 8:23
from that time *w* . . . . . Heb 10:13

WAITS
of the adulterer *w* . . . . . Job 24:15
my soul silently *w*. . . . . Ps 62:1
My soul *w* for the Lord. . . . . Ps 130:6
for the one who *w* . . . . . Is 64:4
the creation eagerly *w*. . . . . Rom 8:19

WAKE
us, that whether we *w*. . . . . 1 Thess 5:10

WALK
w before Me and be . . . . . Gen 17:1
in which they must *w*. . . . . Ex 18:20
You shall *w* in all . . . . . Deut 5:33
Yea, though I *w* . . . . . Ps 23:4
W about Zion . . . . . Ps 48:12
that Israel would *w* . . . . . Ps 81:13
I will *w* within my . . . . . Ps 101:2
I will *w* before the . . . . . Ps 116:9
Though I *w* in the . . . . . Ps 138:7
W prudently when you . . . . . Eccl 5:1
w in the ways of your . . . . . Eccl 11:9
come and let us *w* . . . . . Is 2:5
"This is the way, *w*. . . . . Is 30:21
be weary, they shall *w* . . . . . Is 40:31
w in the light of your. . . . . Is 50:11
people, who *w* in a way . . . . . Is 65:2
commit adultery and *w* . . . . . Jer 23:14
the righteous *w*. . . . . Hos 14:9
w humbly with your God. . . . . Mic 6:8
take up your bed and *w* . . . . . John 5:8
W while you have the . . . . . John 12:35
so we also should *w* . . . . . Rom 6:4
Let us *w* properly . . . . . Rom 13:13
For we *w* by faith. . . . . 2 Cor 5:7
W in the Spirit . . . . . Gal 5:16
that we should *w* . . . . . Eph 2:10
And *w* in love. . . . . Eph 5:2
W as children of light . . . . . Eph 5:8
attained, let us *w* . . . . . Phil 3:16
note those who so *w* . . . . . Phil 3:17
that you may *w* worthy . . . . . Col 1:10
Jesus the Lord, so *w* . . . . . Col 2:6
us how you ought to *w*. . . . . 1 Thess 4:1
w just as He . . . . . 1 John 2:6
and they shall *w* . . . . . Rev 3:4

WALKED
Enoch *w* with God . . . . . Gen 5:22
by His light I *w* . . . . . Job 29:3
The people who *w* . . . . . Is 9:2
He *w* with Me in peace . . . . . Mal 2:6
Jesus no longer *w* . . . . . John 11:54
w according to the . . . . . 2 Cor 10:2
in which you once *w* . . . . . Eph 2:2
to walk just as He *w*. . . . . 1 John 2:6

WALKING
of the LORD God *w* . . . . . Gen 3:8
see four men loose, *w* . . . . . Dan 3:25
before God, *w* in all . . . . . Luke 1:6
they saw Jesus *w*. . . . . John 6:19
And *w* in the fear of . . . . . Acts 9:31
you are no longer *w* . . . . . Rom 14:15
not *w* in craftiness . . . . . 2 Cor 4:2
of your children *w* . . . . . 2 John 4

WALKS
the LORD your God *w* . . . . . Deut 23:14
is the man who *w* . . . . . Ps 1:1
He who *w* uprightly . . . . . Ps 15:2
He who *w* with . . . . . Prov 10:9
He who *w* with wise men . . . Prov 13:20
w blamelessly will be. . . . . Prov 28:18
w wisely will be. . . . . Prov 28:26
Whoever *w* the road . . . . . Is 35:8
Who *w* in darkness and . . . . . Is 50:10
it is not in man who *w*. . . . . Jer 10:23
do good to him who *w*. . . . . Mic 2:7
If anyone *w* in the day . . . . . John 11:9
he who *w* in darkness . . . . . John 12:35
adversary the devil *w* . . . . . 1 Pet 5:8
is in darkness and *w*. . . . . 1 John 2:11

WALL
then the *w* of the city . . . . . Josh 6:5
his face toward the *w*. . . . . 2 Kin 20:2
like a leaning *w*. . . . . Ps 62:3
and like a high *w*. . . . . Prov 18:11
If she is a *w* . . . . . Song 8:9
We grope for the *w* . . . . . Is 59:10
you, you whitewashed *w* . . . . . Acts 23:3
a window in the *w* . . . . . 2 Cor 11:33
down the middle *w* . . . . . Eph 2:14
Now the *w* of the city. . . . . Rev 21:14

WALLS
broken down, without *w* . . . . Prov 25:28
salvation for *w* . . . . . Is 26:1
you shall call your *w* . . . . . Is 60:18
By faith the *w* of. . . . . Heb 11:30

WANDER
and makes them *w* . . . . . Job 12:24
ones cry to God, and *w*. . . . . Job 38:41
Indeed, I would *w*. . . . . Ps 55:7
Oh, let me not *w*. . . . . Ps 119:10
they have loved to *w*. . . . . Jer 14:10

WANDERED
w blind in the streets . . . . . Lam 4:14
My sheep *w* through. . . . . Ezek 34:6
They *w* in deserts and . . . . . Heb 11:38

WANDERERS
And they shall be *w* . . . . . Hos 9:17

WANDERING
learn to be idle, *w* . . . . . 1 Tim 5:13
w stars for whom is . . . . . Jude 13

WANDERS
He *w* about for bread . . . . . Job 15:23
Like a bird that *w* . . . . . Prov 27:8
if anyone among you *w* . . . . James 5:19

WANT
I shall not *w* . . . . . Ps 23:1
he began to be in *w* . . . . . Luke 15:14

WANTING
balances, and found *w*. . . . . Dan 5:27

WANTON
necks and *w* eyes . . . . . Is 3:16
have begun to grow *w*. . . . . 1 Tim 5:11

WAR
"There is a noise of *w* . . . . . Ex 32:17
the LORD for the *w* . . . . . Num 32:20
my hands to make *w*. . . . . 2 Sam 22:35
day of battle and *w* . . . . . Job 38:23
w may rise against . . . . . Ps 27:3
speak, they are for *w*. . . . . Ps 120:7
trains my hands for *w* . . . . . Ps 144:1
by wise counsel wage *w* . . . . Prov 20:18
will wage your own *w*. . . . . Prov 24:6
shall they learn *w*. . . . . Is 2:4
from the distress of *w* . . . . . Is 21:15
we shall see no *w* . . . . . Jer 42:14
same horn was making *w* . . . . Dan 7:21
men returned from *w* . . . . . Mic 2:8
king, going to make *w* . . . . . Luke 14:31
Who ever goes to *w*. . . . . 1 Cor 9:7
for pleasure that *w* . . . . . James 4:1
You fight and *w* . . . . . James 4:2
fleshly lusts which *w*. . . . . 1 Pet 2:11
w broke out in heaven . . . . . Rev 12:7
He judges and makes *w* . . . . . Rev 19:11

WARFARE
to her, that her *w* . . . . . Is 40:2
w are not carnal. . . . . 2 Cor 10:4
may wage the good *w* . . . . . 1 Tim 1:18
w entangles . . . . . 2 Tim 2:4

WARM
they will keep *w*. . . . . Eccl 4:11
but no one is *w* . . . . . Hag 1:6

WARMED
w himself at the fire . . . . . Mark 14:54
Depart in peace, be *w* . . . . . James 2:16

WARMING
when she saw Peter *w* . . . . . Mark 14:67

WARMS
He even *w* himself and . . . . . Is 44:16

WARN
w the wicked from his . . . . . Ezek 3:18
w everyone night . . . . . Acts 20:31
beloved children I *w* . . . . . 1 Cor 4:14
w those who are . . . . . 1 Thess 5:14

WARNED
"The man solemnly *w* . . . . . Gen 43:3
them Your servant is *w*. . . . . Ps 19:11
Then, being divinely *w* . . . . . Matt 2:12
Who *w* you to flee . . . . . Matt 3:7
Noah, being divinely *w* . . . . . Heb 11:7

WARNING
w every man and . . . . . Col 1:28

WARPED
such a person is *w* . . . . . Titus 3:11

WARRING
w against the law of . . . . . Rom 7:23

WARRIOR
He runs at me like a *w* . . . . . Job 16:14

WARS
He makes *w* cease to. . . . . Ps 46:9
And you will hear of *w*. . . . . Matt 24:6
Where do *w* and fights . . . . . James 4:1

WASH
w myself with snow . . . . . Job 9:30
I will *w* my hands in . . . . . Ps 26:6
W me thoroughly . . . . . Ps 51:2
he shall *w* his feet in . . . . . Ps 58:10
"*W* yourselves . . . . . Is 1:16
O Jerusalem, *w* your . . . . . Jer 4:14
head and *w* your face . . . . . Matt 6:17
For they do not *w*. . . . . Matt 15:2
not eat unless they *w* . . . . . Mark 7:3
w His feet with her . . . . . Luke 7:38
said to him, "Go, *w* . . . . . John 9:7
w the disciples' . . . . . John 13:5
"You shall never *w* . . . . . John 13:8
w one another's. . . . . John 13:14
w away your sins . . . . . Acts 22:16

WASHED
and *w* my hands in . . . . . Ps 73:13
When the Lord has *w* . . . . . Is 4:4
cut, nor were you *w* . . . . . Ezek 16:4
w his hands before the . . . . . Matt 27:24
My feet, but she has *w* . . . . . Luke 7:44
So when He had *w* . . . . . John 13:12
w their stripes . . . . . Acts 16:33
But you were *w* . . . . . 1 Cor 6:11
if she has *w* the. . . . . 1 Tim 5:10
Him who loved us and *w* . . . . . Rev 1:5
w their robes and made . . . . . Rev 7:14

WASHING
cleanse her with the *w* . . . . . Eph 5:26
us, through the *w* . . . . . Titus 3:5

WASHINGS
and drinks, various *w*. . . . . Heb 9:10

WASTE
who are left shall *w*. . . . . Lev 26:39
the cities are laid *w* . . . . . Is 6:11
empty and makes it *w* . . . . . Is 24:1
w the mountains . . . . . Is 42:15
"Why this *w* . . . . . Matt 26:8

WASTED
The field is *w* . . . . . Joel 1:10
this fragrant oil *w*. . . . . Mark 14:4
w his possessions . . . . . Luke 15:13

WASTELAND
w shall be glad . . . . . Is 35:1

WASTING
w and destruction are . . . . . Is 59:7
that this man was *w* . . . . . Luke 16:1

WATCH
w between you and me . . . . . Gen 31:49
keep the *w* of the LORD . . . . 2 Chr 23:6
of them we set a *w* . . . . . Neh 4:9
my steps, but do not *w* . . . . . Job 14:16
is past, and like a *w* . . . . . Ps 90:4
keep *w* over the door. . . . . Ps 141:3
and all who *w* for. . . . . Is 29:20
W the road . . . . . Nah 2:1
Look among the nations and *w*. Hab 1:5
W therefore, for you . . . . . Matt 24:42
"What! Could you not *w* . . . Matt 26:40
W and pray, lest you . . . . . Matt 26:41
W, stand fast in the . . . . . 1 Cor 16:13
submissive, for they *w* . . . . . Heb 13:17

WATCHED
in the days when God *w*. . . . . Job 29:2
come, he would have *w*. . . . . Matt 24:43

WATCHES
w the righteous . . . . . Ps 37:32
She *w* over the ways of . . . . . Prov 31:27
Blessed is he who *w* . . . . . Rev 16:15

WATCHFUL
But you be *w* in all . . . . . 2 Tim 4:5
be serious and *w*. . . . . 1 Pet 4:7

WATCHING
who listens to me, *w* . . . . . Prov 8:34
the flock, who were *w*. . . . . Zech 11:11
he comes, will find *w* . . . . . Luke 12:37

WATCHMAN
guards the city, the *w* . . . . . Ps 127:1
W, what of the night . . . . . Is 21:11
I have made you a *w*. . . . . Ezek 3:17
I have made you a *w*. . . . . Ezek 33:7
the day of your *w*. . . . . Mic 7:4

WATCHMEN
w who go about the . . . . . Song 3:3
w shall lift up their. . . . . Is 52:8
His *w* are blind . . . . . Is 56:10
I have set *w* on your. . . . . Is 62:6
Also, I set *w* over you . . . . . Jer 6:17
strong, set up the *w* . . . . . Jer 51:12

WATER
Eden to *w* the garden. . . . . Gen 2:10
Unstable as *w* . . . . . Gen 49:4
and *w* will come out . . . . . Ex 17:6
your bread and your *w*. . . . . Ex 23:25
w for them out of the rock . . . Num 20:8
of affliction and *w*. . . . . 1 Kin 22:27
w wears away stones . . . . . Job 14:19
drinks iniquity like *w* . . . . . Job 15:16
not given the weary *w*. . . . . Job 22:7
He binds up the *w*. . . . . Job 26:8
I am poured out like *w* . . . . . Ps 22:14
where there is no *w*. . . . . Ps 63:1
they have shed like *w* . . . . . Ps 79:3
Drink *w* from your own . . . . . Prov 5:15
"Stolen *w* is sweet . . . . . Prov 9:17
the whole supply of *w*. . . . . Is 3:1
and needy seek *w*. . . . . Is 41:17
For I will pour *w* . . . . . Is 44:3
silence and given us *w* . . . . . Jer 8:14
eye overflows with *w*. . . . . Lam 1:16
will be as weak as *w* . . . . . Ezek 7:17
w the land with the . . . . . Ezek 32:6
w came up to my ankles . . . . . Ezek 47:3
justice run down like *w* . . . . . Amos 5:24
walked on the *w* . . . . . Matt 14:29
you gave Me no *w* . . . . . Luke 7:44
there was much *w*. . . . . John 3:23
given you living *w*. . . . . John 4:10
rivers of living *w*. . . . . John 7:38
blood and *w* came out . . . . . John 19:34
"Can anyone forbid *w*. . . . . Acts 10:47
with the washing of *w* . . . . . Eph 5:26
can yield both salt *w*. . . . . James 3:12
were saved through *w*. . . . . 1 Pet 3:20
is He who came by *w* . . . . . 1 John 5:6
the Spirit, the *w* . . . . . 1 John 5:8
are clouds without *w* . . . . . Jude 12
its *w* was dried up. . . . . Rev 16:12
let him take the *w*. . . . . Rev 22:17

WATERED
w the whole face . . . . . Gen 2:6
that it was well *w*. . . . . Gen 13:10
I planted, Apollos *w* . . . . . 1 Cor 3:6

WATERS
and struck the *w*. . . . . Ex 7:20
If He withholds the *w*. . . . . Job 12:15
me beside the still *w* . . . . . Ps 23:2
though its *w* roar and . . . . . Ps 46:3
w have come up to my . . . . . Ps 69:1
then the *w* would have . . . . . Ps 124:4
rich, and he who *w* . . . . . Prov 11:25
Who has bound the *w*. . . . . Prov 30:4
your bread upon the *w*. . . . . Eccl 11:1
a well of living *w* . . . . . Song 4:15
w cannot quench love. . . . . Song 8:7
of the LORD as the *w* . . . . . Is 11:9
w will fail from the . . . . . Is 19:5
because I give *w*. . . . . Is 43:20
have sworn that the *w* . . . . . Is 54:9
thirsts, come to the *w*. . . . . Is 55:1
fountain of living *w* . . . . . Jer 2:13
w flowed over my head . . . . . Lam 3:54
the sound of many *w* . . . . . Ezek 43:2
w surrounded me . . . . . Jon 2:5
shall be that living *w*. . . . . Zech 14:8
often, in perils of *w* . . . . . 2 Cor 11:26
living fountains of *w*. . . . . Rev 7:17
w became wormwood . . . . . Rev 8:11

WAVE
Its fruit shall *w* . . . . . Ps 72:16

WAVER
He did not *w* at the . . . . . Rom 4:20

WAVERING
of our hope without *w*. . . . . Heb 10:23

WAVES
and here your proud *w* . . . . . Job 38:11
all Your *w* and billows . . . . . Ps 42:7
the noise of their *w*. . . . . Ps 65:7
the multitude of its *w*. . . . . Jer 51:42
was covered with the *w*. . . . . Matt 8:24
sea, tossed by the *w*. . . . . Matt 14:24
raging *w* of the sea. . . . . Jude 13

WAX
My heart is like *w*. . . . . Ps 22:14
w melts before the. . . . . Ps 68:2
mountains melt like *w* . . . . . Ps 97:5

WAY
and show them the *w*. . . . . Ex 18:20
day I am going the *w*. . . . . Josh 23:14
and the right *w* . . . . . 1 Sam 12:23
As for God, His *w* . . . . . 2 Sam 22:31
to a man whose *w*. . . . . Job 3:23
But He knows the *w* . . . . . Job 23:10
"Where is the *w* . . . . . Job 38:19
the LORD knows the *w*. . . . . Ps 1:6
you perish in the *w*. . . . . Ps 2:12
Teach me Your *w* . . . . . Ps 27:11
This is the *w* of those . . . . . Ps 49:13
w may be known on . . . . . Ps 67:2
Your *w* was in the sea . . . . . Ps 77:19
where there is no *w*. . . . . Ps 107:40
I have chosen the *w*. . . . . Ps 119:30
I hate every false *w* . . . . . Ps 119:104
in the *w* everlasting . . . . . Ps 139:24
and preserves the *w*. . . . . Prov 2:8
The *w* of the wicked is . . . . . Prov 4:19
instruction are the *w* . . . . . Prov 6:23
w that seems right . . . . . Prov 14:12
not know what is the *w* . . . . . Eccl 11:5
of terrors in the *w* . . . . . Eccl 12:5
The *w* of the just is . . . . . Is 26:7
"This is the *w*. . . . . Is 30:21
LORD, who makes a *w* . . . . . Is 43:16
wicked forsake his *w* . . . . . Is 55:7
O LORD, I know the *w* . . . . . Jer 10:23
one heart and one *w* . . . . . Jer 32:39
Israel, is it not My *w*. . . . . Ezek 18:25
w which is not fair . . . . . Ezek 33:17
and pervert the *w* . . . . . Amos 2:7
the LORD has His *w* . . . . . Nah 1:3
he will prepare the *w* . . . . . Mal 3:1
and broad is the *w*. . . . . Matt 7:13
and difficult is the *w* . . . . . Matt 7:14
will prepare Your *w* . . . . . Matt 11:10
and teach the *w*. . . . . Matt 22:16
and the *w* you know . . . . . John 14:4
to him, "I am the *w* . . . . . John 14:6
proclaim to us the *w* . . . . . Acts 16:17
explained to him the *w* . . . . . Acts 18:26
you a more excellent *w* . . . . 1 Cor 12:31
w which He consecrated . . . . Heb 10:20
forsaken the right *w* . . . . . 2 Pet 2:15
to have known the *w*. . . . . 2 Pet 2:21
have gone in the *w* . . . . . Jude 11

WAYS
for all His *w* are . . . . . Deut 32:4
they do not know its *w* . . . . . Job 24:13
is the first of the *w* . . . . . Job 40:19
Show me Your *w* . . . . . Ps 25:4

transgressors Your *w*. . . . . Ps 51:13
would walk in My *w*. . . . . Ps 81:13
w were directed. . . . . Ps 119:5
I thought about my *w*. . . . . Ps 119:59
righteous in all His *w* . . . . . Ps 145:17
For the *w* of man are . . . . . Prov 5:21
w please the LORD . . . . . Prov 16:7
He will teach us His *w*. . . . . Is 2:3
nor are your *w*. . . . . Is 55:8
"Stand in the *w* . . . . . Jer 6:16
"Amend your *w* . . . . . Jer 7:3
and examine our *w* . . . . . Lam 3:40
and owns all your *w* . . . . . Dan 5:23
w are everlasting . . . . . Hab 3:6
misery are in their *w*. . . . . Rom 3:16
judgments and His *w* . . . . . Rom 11:33
unstable in all his *w* . . . . . James 1:8
their destructive *w* . . . . . 2 Pet 2:2
and true are Your *w* . . . . . Rev 15:3

WEAK
then I shall become *w*. . . . . Judg 16:7
And I am *w* today . . . . . 2 Sam 3:39
me, O LORD, for I am *w* . . . . . Ps 6:2
gives power to the *w* . . . . . Is 40:29
knee will be as *w*. . . . . Ezek 7:17
let the *w* say . . . . . Joel 3:10
not your hands be *w*. . . . . Zeph 3:16
but the flesh is *w*. . . . . Matt 26:41
And not being *w*. . . . . Rom 4:19
Receive one who is *w* . . . . . Rom 14:1
God has chosen the *w* . . . . . 1 Cor 1:27
We are *w*, but you are . . . . . 1 Cor 4:10
to the *w* I became as *w* . . . . . 1 Cor 9:22
this reason many are *w* . . . . 1 Cor 11:30
For when I am *w* . . . . . 2 Cor 12:10

WEAKENED
w my strength in the . . . . . Ps 102:23
the ground, you who *w* . . . . . Is 14:12

WEAKENS
w the hands of the men . . . . . Jer 38:4

WEAKER
house of Saul grew *w*. . . . . 2 Sam 3:1
the wife, as to the *w* . . . . . 1 Pet 3:7

WEAKNESS
than men, and the *w* . . . . . 1 Cor 1:25
I was with you in *w*. . . . . 1 Cor 2:3
It is sown in *w*. . . . . 1 Cor 15:43
is also subject to *w*. . . . . Heb 5:2
w were made strong. . . . . Heb 11:34

WEAKNESSES
also helps in our *w* . . . . . Rom 8:26
sympathize with our *w* . . . . . Heb 4:15

WEALTH
have gained me this *w* . . . . . Deut 8:17
a man of great *w* . . . . . Ruth 2:1
not asked riches or *w*. . . . . 2 Chr 1:11
who trust in their *w* . . . . . Ps 49:6
w is his strong city. . . . . Prov 10:15
W gained by dishonesty . . . . Prov 13:11
W makes many friends . . . . . Prov 19:4
may bring to you the *w* . . . . . Is 60:11

WEALTHY
w nation that dwells. . . . . Jer 49:31
rich, have become *w*. . . . . Rev 3:17

WEANED
w child shall put his. . . . . Is 11:8
Those just *w* from milk . . . . . Is 28:9

WEAPON
w formed against you . . . . . Is 54:17
with a deadly *w* . . . . . Ezek 9:1

WEAPONS
is better than *w* . . . . . Eccl 9:18
the LORD and His *w* . . . . . Is 13:5
For the *w* of our . . . . . 2 Cor 10:4

WEAR
but the just will *w* . . . . . Job 27:17
'What shall we *w* . . . . . Matt 6:31

WEARIED
you have *w* Me with . . . . . Is 43:24
You are *w* in the . . . . . Is 57:10
and they have *w*. . . . . Jer 12:5
You have *w* the LORD . . . . . Mal 2:17
therefore, being *w* . . . . . John 4:6

WEARINESS
say, 'Oh, what a *w* . . . . . Mal 1:13
in *w* and toil . . . . . 2 Cor 11:27

WEARISOME
and much study is *w* . . . . . Eccl 12:12

WEARY
to Isaac, "I am *w* . . . . . Gen 27:46
lest he become *w*. . . . . Prov 25:17
As cold water to a *w* . . . . . Prov 25:25
No one will be *w* . . . . . Is 5:27
you may cause the *w* . . . . . Is 28:12
shall run and not be *w*. . . . . Is 40:31
to him who is *w*. . . . . Is 50:4
I am *w* of holding it. . . . . Jer 6:11
w themselves to commit. . . . . Jer 9:5
I was *w* of holding it . . . . . Jer 20:9
continual coming she *w* . . . . . Luke 18:5
And let us not grow *w* . . . . . Gal 6:9
do not grow *w* in . . . . . 2 Thess 3:13
lest you become *w* . . . . . Heb 12:3

WEATHER
a garment in cold *w* . . . . . Prov 25:20
'It will be fair *w*. . . . . Matt 16:2

WEDDING
were invited to the *w*. . . . . Matt 22:3
Come to the *w* . . . . . Matt 22:4
find, invite to the *w*. . . . . Matt 22:9
in with him to the *w* . . . . . Matt 25:10
day there was a *w* . . . . . John 2:1

WEEK
with many for one *w* . . . . . Dan 9:27
the first day of the *w*. . . . . Matt 28:1
the first day of the *w* . . . . . Acts 20:7
the first day of the *w* . . . . . 1 Cor 16:2

WEEKS
w are determined. . . . . Dan 9:24
w Messiah shall be cut. . . . . Dan 9:26

WEEP
"Hannah, why do you *w* . . . . 1 Sam 1:8
a time to *w*. . . . . Eccl 3:4
you shall *w* no more . . . . . Is 30:19
it, my soul will *w* . . . . . Jer 13:17
W not for the dead. . . . . Jer 22:10
to the LORD, *w* between . . . . . Joel 2:17
this commotion and *w* . . . . . Mark 5:39
Blessed are you who *w* . . . . . Luke 6:21
to her, "Do not *w* . . . . . Luke 7:13
and you did not *w* . . . . . Luke 7:32
of Jerusalem, do not *w*. . . . . Luke 23:28
to the tomb to *w* there. . . . . John 11:31
w with those who *w* . . . . . Rom 12:15
those who *w* as though . . . . . 1 Cor 7:30

WEEPING
of Israel, who were *w*. . . . . Num 25:6
w as they went up. . . . . 2 Sam 15:30
the noise of the *w* . . . . . Ezra 3:13
face is flushed from *w* . . . . . Job 16:16
the voice of my *w*. . . . . Ps 6:8
my drink with *w* . . . . . Ps 102:9
of hosts called for *w* . . . . . Is 22:12
w shall no longer . . . . . Is 65:19
They shall come with *w*. . . . . Jer 31:9
w they shall come . . . . . Jer 50:4
were sitting there *w*. . . . . Ezek 8:14
with fasting, with *w* . . . . . Joel 2:12
with tears, with *w*. . . . . Mal 2:13
There will be *w* . . . . . Matt 8:12
outside by the tomb *w*. . . . . John 20:11
"Woman, why are you *w* . . . John 20:13
"What do you mean by *w*. . . Acts 21:13

WEIGH
You *w* out the violence . . . . . Ps 58:2
O Most Upright, You *w*. . . . . Is 26:7

WEIGHED
nor can silver be *w* . . . . . Job 28:15
W the mountains . . . . . Is 40:12
You have been *w* . . . . . Dan 5:27
lest your hearts be *w*. . . . . Luke 21:34

WEIGHS
eyes, but the LORD *w* . . . . . Prov 16:2
Where is he who *w* . . . . . Is 33:18

WEIGHT
a perfect and just *w*. . . . . Deut 25:15
a just *w* is His delight . . . . . Prov 11:1
and eternal *w* of glory. . . . . 2 Cor 4:17
us lay aside every *w* . . . . . Heb 12:1

WEIGHTIER
have neglected the *w*. . . . . Matt 23:23

WELFARE
does not seek the *w* . . . . . Jer 38:4

WELL
If you do *w* . . . . . Gen 4:7
that it may go *w* . . . . . Deut 4:40
you when you do *w* . . . . . Ps 49:18
daughters have done *w* . . . . . Prov 31:29
know that it will be *w* . . . . . Eccl 8:12
wheel broken at the *w* . . . . . Eccl 12:6
that it shall be *w* . . . . . Is 3:10
"Those who are *w*. . . . . Matt 9:12
said to him, '*W* done . . . . . Matt 25:21
faith has made you *w*. . . . . Mark 5:34
Now Jacob's *w* was. . . . . John 4:6
the elders who rule *w* . . . . . 1 Tim 5:17

WELL-BEING
them, and their *w* . . . . . Ps 69:22
each one the other's *w* . . . . . 1 Cor 10:24

WELLS
draw water from the *w*. . . . . Is 12:3
These are *w* without . . . . . 2 Pet 2:17

WENT
They *w* out from us . . . . . 1 John 2:19

WEPT
and the man of God *w* . . . . . 2 Kin 8:11
for the people *w* . . . . . Ezra 10:1

that I sat down and *w* . . . . . Neh 1:4
Have I not *w* for him. . . . . Job 30:25
down, yea, we *w*. . . . . Ps 137:1
out and *w* bitterly . . . . . Matt 26:75
He saw the city and *w* . . . . . Luke 19:41
Jesus *w* . . . . . John 11:35
So I *w* much. . . . . Rev 5:4

WET

They are *w* with the . . . . . Job 24:8
his body was *w* with . . . . . Dan 4:33

WHEAT

with the finest of *w*. . . . . Ps 81:16
we may trade *w*. . . . . Amos 8:5
even sell the bad *w* . . . . . Amos 8:6
but gather the *w* . . . . . Matt 13:30
w falls into the . . . . . John 12:24
perhaps *w* or some. . . . . 1 Cor 15:37
oil, fine flour and *w* . . . . . Rev 18:13

WHEEL

brings the threshing *w*. . . . . Prov 20:26
the fountain, or the *w* . . . . . Eccl 12:6
in the middle of a *w*. . . . . Ezek 1:16

WHEELS

off their chariot *w* . . . . . Ex 14:25
the rumbling of his *w* . . . . . Jer 47:3
appearance of the *w*. . . . . Ezek 1:16
noise of rattling *w* . . . . . Nah 3:2

WHERE

not knowing *w* he was . . . . . Heb 11:8

WHIP

A *w* for the horse . . . . . Prov 26:3
The noise of a *w* . . . . . Nah 3:2

WHIRLWIND

Elijah went up by a *w* . . . . . 2 Kin 2:11
Job out of the *w* . . . . . Job 38:1
them away as with a *w* . . . . . Ps 58:9
w will take them away . . . . . Is 40:24
w shall scatter them . . . . . Is 41:16
w shall be raised. . . . . Jer 25:32
has His way in the *w* . . . . . Nah 1:3

WHISPER

my ear received a *w*. . . . . Job 4:12
and wizards, who *w*. . . . . Is 8:19

WHISPERER

w separates the best. . . . . Prov 16:28

WHISPERERS

they are *w*. . . . . Rom 1:29

WHISPERINGS

backbitings, *w* . . . . . 2 Cor 12:20

WHITE

My beloved is *w* . . . . . Song 5:10
and make them *w* . . . . . Dan 11:35
be purified, made *w*. . . . . Dan 12:10
for they are already *w*. . . . . John 4:35
walk with Me in *w*. . . . . Rev 3:4
clothed in *w* garments . . . . . Rev 3:5
behold, a *w* horse . . . . . Rev 6:2
and made them *w*. . . . . Rev 7:14
Then I saw a great *w* . . . . . Rev 20:11

WHOLE

w body were an eye . . . . . 1 Cor 12:17

WHOLESOME

w tongue is a tree . . . . . Prov 15:4
not consent to *w* words. . . . . 1 Tim 6:3

WHOLLY

w followed the LORD . . . . . Deut 1:36
I will not leave you *w*. . . . . Jer 46:28

WICKED

w shall be silent . . . . . 1 Sam 2:9
Should you help the *w*. . . . . 2 Chr 19:2
Why do the *w* live and . . . . . Job 21:7
w are reserved for the . . . . . Job 21:30
to nobles, 'You are *w*. . . . . Job 34:18
with the *w* every day. . . . . Ps 7:11
w is snared in the . . . . . Ps 9:16
w shall be turned . . . . . Ps 9:17
do the *w* renounce God . . . . . Ps 10:13
w bend their bow . . . . . Ps 11:2
w He will rain coals . . . . . Ps 11:6
Evil shall slay the *w* . . . . . Ps 34:21
w shall be no more . . . . . Ps 37:10
The *w* watches the . . . . . Ps 37:32
how long will the *w* . . . . . Ps 94:3
and the *w* be no more . . . . . Ps 104:35
is far from the *w* . . . . . Ps 119:155
if there is any *w* . . . . . Ps 139:24
w will be cut off from . . . . . Prov 2:22
w will fall by his own . . . . . Prov 11:5
LORD is far from the *w*. . . . . Prov 15:29
w flee when no one. . . . . Prov 28:1
Do not be overly *w* . . . . . Eccl 7:17
not be well with the *w*. . . . . Eccl 8:13
w forsake his way . . . . . Is 55:7
But the *w* are like the. . . . . Is 57:20
and desperately *w*. . . . . Jer 17:9
w shall do wickedly . . . . . Dan 12:10
at all acquit the *w* . . . . . Nah 1:3
w one does not touch. . . . . 1 John 5:18
the sway of the *w*. . . . . 1 John 5:19

WICKEDLY

Will you speak *w* . . . . . Job 13:7
God will never do *w* . . . . . Job 34:12
Those who do *w* . . . . . Dan 11:32
yes, all who do *w* . . . . . Mal 4:1

WICKEDNESS

LORD saw that the *w*. . . . . Gen 6:5
can I do this great *w* . . . . . Gen 39:9
'*W* proceeds from the. . . . . 1 Sam 24:13
w oppress them. . . . . 2 Sam 7:10
Is not your *w* great . . . . . Job 22:5
Oh, let the *w* of the . . . . . Ps 7:9
alive into hell, for *w* . . . . . Ps 55:15
in the tents of *w* . . . . . Ps 84:10
I will not know *w* . . . . . Ps 101:4
eat the bread of *w*. . . . . Prov 4:17
w is an abomination . . . . . Prov 8:7
w will not deliver. . . . . Eccl 8:8
w burns as the . . . . . Is 9:18
have trusted in your *w*. . . . . Is 47:10
w will correct you . . . . . Jer 2:19
wells up with her *w* . . . . . Jer 6:7
man repented of his *w*. . . . . Jer 8:6
not turn from his *w*. . . . . Ezek 3:19
You have plowed *w* . . . . . Hos 10:13
and cannot look on *w* . . . . . Hab 1:13
for those who do *w* . . . . . Mal 3:15
is full of greed and *w* . . . . . Luke 11:39
sexual immorality, *w*. . . . . Rom 1:29
spiritual hosts of *w*. . . . . Eph 6:12
and overflow of *w*. . . . . James 1:21

WIDE

shall open your hand *w* . . . . . Deut 15:8
opened their mouth *w*. . . . . Job 29:23
w his lips shall have. . . . . Prov 13:3
will build myself a *w* . . . . . Jer 22:14
w is the gate and. . . . . Matt 7:13
to you, our heart is *w* . . . . . 2 Cor 6:11

WIDOW

does no good for the *w* . . . . . Job 24:21
They slay the *w*. . . . . Ps 94:6
and his wife a *w* . . . . . Ps 109:9
the fatherless and *w* . . . . . Ps 146:9
plead for the *w*. . . . . Is 1:17
How like a *w* is she . . . . . Lam 1:1
Then one poor *w* . . . . . Mark 12:42
w has children or . . . . . 1 Tim 5:4
Do not let a *w* under. . . . . 1 Tim 5:9

WIDOW'S

and I caused the *w* . . . . . Job 29:13

WIDOWS

a defender of *w*. . . . . Ps 68:5
and let your *w* trust . . . . . Jer 49:11
w were neglected . . . . . Acts 6:1
that the younger *w* . . . . . 1 Tim 5:14
to visit orphans and *w*. . . . . James 1:27

WIFE

and be joined to his *w* . . . . . Gen 2:24
an excellent *w* is the . . . . . Prov 12:4
w finds a good thing . . . . . Prov 18:22
but a prudent *w*. . . . . Prov 19:14
w whom you love all . . . . . Eccl 9:9
like a youthful *w* . . . . . Is 54:6
"Go, take yourself a *w*. . . . . Hos 1:2
for a *w* he tended sheep . . . . . Hos 12:12
with the *w* of his . . . . . Mal 2:15
"Whoever divorces his *w* . . . Mark 10:11
'I have married a *w*. . . . . Luke 14:20
Remember Lot's *w* . . . . . Luke 17:32
all seven had her as *w*. . . . . Luke 20:33
so love his own *w*. . . . . Eph 5:33
the husband of one *w*. . . . . Titus 1:6
giving honor to the *w* . . . . . 1 Pet 3:7
bride, the Lamb's *w* . . . . . Rev 21:9

WILD

locusts and *w* honey . . . . . Matt 3:4
olive tree which is *w* . . . . . Rom 11:24

WILDERNESS

wasteland, a howling *w* . . . . Deut 32:10
w yields food for them . . . . . Job 24:5
coming out of the *w*. . . . . Song 3:6
made the world as a *w*. . . . . Is 14:17
I will make the *w* . . . . . Is 41:18
Let the *w* and its . . . . . Is 42:11
Have I been a *w* . . . . . Jer 2:31
of one crying in the *w* . . . . . Matt 3:3
the serpent in the *w*. . . . . John 3:14
congregation in the *w* . . . . . Acts 7:38

WILES

to stand against the *w* . . . . . Eph 6:11

WILL

w be done on earth as. . . . . Matt 6:10
but he who does the *w* . . . . . Matt 7:21
of the two did the *w* . . . . . Matt 21:31
nevertheless not My *w* . . . . . Luke 22:42
flesh, nor of the *w*. . . . . John 1:13
I do not seek My own *w*. . . . . John 5:30
not to do My own *w*. . . . . John 6:38
This is the *w* . . . . . John 6:39
wills to do His *w*. . . . . John 7:17
w is present with me. . . . . Rom 7:18
and perfect *w* of God . . . . . Rom 12:2

works in you both to *w* . . . . . Phil 2:13
the knowledge of His *w* . . . . . Col 1:9
according to His own *w*. . . . . Heb 2:4
come to do Your *w* . . . . . Heb 10:9
good work to do His *w* . . . . . Heb 13:21
but he who does the *w*. . . . . 1 John 2:17

WILLFULLY
For if we sin *w*. . . . . Heb 10:26
For this they *w* . . . . . 2 Pet 3:5

WILLING
is of a *w* heart . . . . . Ex 35:5
If you are *w* and . . . . . Is 1:19
him, saying, "I am *w* . . . . . Matt 8:3
The spirit indeed is *w* . . . . . Matt 26:41
The spirit indeed is *w*. . . . . Mark 14:38
if there is first a *w* . . . . . 2 Cor 8:12
w that any should. . . . . 2 Pet 3:9

WILLINGLY
to futility, not *w* . . . . . Rom 8:20
For if I do this *w* . . . . . 1 Cor 9:17
by compulsion but *w* . . . . . 1 Pet 5:2

WILLOWS
our harps upon the *w* . . . . . Ps 137:2

WILLS
to whom the Son *w*. . . . . Matt 11:27
it is not of him who *w* . . . . . Rom 9:16
say, "If the Lord *w* . . . . . James 4:15

WIN
w one proselyte . . . . . Matt 23:15
to all, that I might *w* . . . . . 1 Cor 9:19

WIND
LORD was not in the *w* . . . . 1 Kin 19:11
w carries him away . . . . . Job 27:21
the chaff which the *w*. . . . . Ps 1:4
He causes His *w* . . . . . Ps 147:18
will inherit the *w*. . . . . Prov 11:29
He who observes the *w* . . . . . Eccl 11:4
is the way of the *w* . . . . . Eccl 11:5
Awake, O north *w* . . . . . Song 4:16
the prophets become *w* . . . . . Jer 5:13
He brings the *w* . . . . . Jer 51:16
Ephraim feeds on the *w*. . . . . Hos 12:1
and creates the *w* . . . . . Amos 4:13
A reed shaken by the *w*. . . . . Matt 11:7
And the *w* ceased and . . . . . Mark 4:39
and rebuked the *w* . . . . . Luke 8:24
The *w* blows where . . . . . John 3:8
of a rushing mighty *w*. . . . . Acts 2:2
about with every *w*. . . . . Eph 4:14

WINDOWS
looking through the *w* . . . . . Song 2:9
has come through our *w* . . . . . Jer 9:21
upper room, with his *w* . . . . . Dan 6:10
not open for you the *w*. . . . . Mal 3:10

WINDS
from the four *w*. . . . . Ezek 37:9
be, that even the *w* . . . . . Matt 8:27
holding the four *w* . . . . . Rev 7:1

WINDSTORM
And a great *w* arose . . . . . Mark 4:37

WINE
Noah awoke from his *w* . . . . . Gen 9:24
w that makes glad . . . . . Ps 104:15
W is a mocker. . . . . Prov 20:1
Do not look on the *w* . . . . . Prov 23:31
love is better than *w* . . . . . Song 1:2
w inflames them . . . . . Is 5:11
Yes, come, buy *w* . . . . . Is 55:1
they gave Him sour *w*. . . . . Matt 27:34
when they ran out of *w* . . . . . John 2:3
do not be drunk with *w* . . . . . Eph 5:18
but use a little *w* . . . . . 1 Tim 5:23
not given to much *w*. . . . . Titus 2:3
her the cup of the *w* . . . . . Rev 16:19

WINEBIBBERS
Do not mix with *w* . . . . . Prov 23:20

WINEPRESS
"I have trodden the *w* . . . . . Is 63:3
for the *w* is full . . . . . Joel 3:13
into the great *w*. . . . . Rev 14:19
Himself treads the *w* . . . . . Rev 19:15

WINESKIN
I have become like a *w* . . . . . Ps 119:83

WINESKINS
new wine into old *w* . . . . . Matt 9:17

WING
One *w* of the cherub . . . . . 1 Kin 6:24
so I spread My *w* . . . . . Ezek 16:8

WINGS
w you have come . . . . . Ruth 2:12
He flew upon the *w* . . . . . Ps 18:10
the shadow of Your *w* . . . . . Ps 36:7
If I take the *w*. . . . . Ps 139:9
each one had six *w* . . . . . Is 6:2
with healing in His *w*. . . . . Mal 4:2
woman was given two *w* . . . . Rev 12:14

WINNOW
You shall *w* them . . . . . Is 41:16

WINS
w souls is wise. . . . . Prov 11:30

WINTER
have made summer and *w* . . . . Ps 74:17
For lo, the *w* is past . . . . . Song 2:11
w it shall occur . . . . . Zech 14:8
flight may not be in *w*. . . . . Matt 24:20

WIPE
the Lord GOD will *w*. . . . . Is 25:8
w them with the towel . . . . . John 13:5
w away every tear . . . . . Rev 21:4

WISDOM
for this is your *w*. . . . . Deut 4:6
w will die with you . . . . . Job 12:2
will make me to know *w* . . . . . Ps 51:6
is the man who finds *w*. . . . . Prov 3:13
Get *w*! Get understanding! . . . . Prov 4:5
W is the principal . . . . . Prov 4:7
is the beginning of *w*. . . . . Prov 9:10
to get *w* than gold . . . . . Prov 16:16
w loves his own soul . . . . . Prov 19:8
W is too lofty for a . . . . . Prov 24:7
w is much grief . . . . . Eccl 1:18
W is better than . . . . . Eccl 9:16
w is justified by her . . . . . Matt 11:19
Jesus increased in *w* . . . . . Luke 2:52
riches both of the *w* . . . . . Rom 11:33
the gospel, not with *w* . . . . . 1 Cor 1:17
Greeks seek after *w* . . . . . 1 Cor 1:22
For the *w* of this world . . . . . 1 Cor 3:19
not with fleshly *w* . . . . . 2 Cor 1:12
now the manifold *w*. . . . . Eph 3:10
all the treasures of *w*. . . . . Col 2:3
Walk in *w* toward those . . . . . Col 4:5
If any of you lacks *w* . . . . . James 1:5
power and riches and *w* . . . . . Rev 5:12
and glory and *w* . . . . . Rev 7:12

WISE
great nation is a *w* . . . . . Deut 4:6
He catches the *w*. . . . . Job 5:13
God is *w* in heart and . . . . . Job 9:4
men are not always *w* . . . . . Job 32:9
when will you be *w*. . . . . Ps 94:8
w will observe these . . . . . Ps 107:43
Do not be *w* in your . . . . . Prov 3:7
he who wins souls is *w* . . . . . Prov 11:30
The *w* in heart will be . . . . . Prov 16:21
folly, lest he be *w*. . . . . Prov 26:5
they are exceedingly *w* . . . . . Prov 30:24
The words of the *w* . . . . . Eccl 12:11
They are *w* to do evil . . . . . Jer 4:22
Therefore be *w* as . . . . . Matt 10:16
five of them were *w* . . . . . Matt 25:2
barbarians, both to *w* . . . . . Rom 1:14
to God, alone *w* . . . . . Rom 16:27
Where is the *w*. . . . . 1 Cor 1:20
sake, but you are *w* . . . . . 1 Cor 4:10
not as fools but as *w*. . . . . Eph 5:15
are able to make you *w*. . . . . 2 Tim 3:15

WISELY
I will behave *w* . . . . . Ps 101:2
who heeds the word *w* . . . . . Prov 16:20
you do not inquire *w* . . . . . Eccl 7:10

WISER
he was *w* than all men . . . . . 1 Kin 4:31
w than the birds . . . . . Job 35:11
w than my enemies . . . . . Ps 119:98
of God is *w* than men . . . . . 1 Cor 1:25

WISH
for me to do what I *w*. . . . . Matt 20:15
w it were already . . . . . Luke 12:49

WISHED
Then he *w* death for . . . . . Jon 4:8

WITCHCRAFT
is as the sin of *w* . . . . . 1 Sam 15:23

WITHDRAW
God will not *w* His . . . . . Job 9:13
He does not *w* His eyes. . . . . Job 36:7
From such *w* yourself . . . . . 1 Tim 6:5

WITHER
also shall not *w*. . . . . Ps 1:3
w as the green . . . . . Ps 37:2
leaves will not *w* . . . . . Ezek 47:12
How did the fig tree *w* . . . . . Matt 21:20

WITHERS
The grass *w* . . . . . Is 40:7
burning heat than it *w*. . . . . James 1:11
The grass *w*. . . . . 1 Pet 1:24

WITHHELD
and your sins have *w* . . . . . Jer 5:25

WITHHOLD
w Your tender mercies . . . . . Ps 40:11
good thing will He *w* . . . . . Ps 84:11
Do not *w* good from . . . . . Prov 3:27
your cloak, do not *w* . . . . . Luke 6:29

WITHOUT
having no hope and *w* . . . . . Eph 2:12
pray *w* ceasing . . . . . 1 Thess 5:17
w controversy . . . . . 1 Tim 3:16
w works is dead . . . . . James 2:26

WITHSTAND
was I that I could *w*. . . . . Acts 11:17
you may be able to *w*. . . . . Eph 6:13

WITHSTOOD
I *w* him to his face . . . . . Gal 2:11

WITNESS
see, God is *w* between . . . . . Gen 31:50
Surely even now my *w* . . . . . Job 16:19
like the faithful *w* . . . . . Ps 89:37
w does not lie . . . . . Prov 14:5
have given him as a *w* . . . . . Is 55:4
a true and faithful *w*. . . . . Jer 42:5
I will be a swift *w*. . . . . Mal 3:5
all the world as a *w*. . . . . Matt 24:14
This man came for a *w*. . . . . John 1:7
do not receive Our *w* . . . . . John 3:11
"If I bear *w* of. . . . . John 5:31
is another who bears *w*. . . . . John 5:32
But I have a greater *w*. . . . . John 5:36
who was bearing *w* . . . . . Acts 14:3
For you will be His *w* . . . . . Acts 22:15
For God is my *w* . . . . . Phil 1:8
are three who bear *w*. . . . . 1 John 5:7
If we receive the *w*. . . . . 1 John 5:9
who bore *w* to the word . . . . . Rev 1:2
Christ, the faithful *w* . . . . . Rev 1:5
beheaded for their *w*. . . . . Rev 20:4

WITNESSED
is revealed, being *w*. . . . . Rom 3:21
w the good confession. . . . . 1 Tim 6:13

WITNESSES
of two or three *w* . . . . . Deut 17:6
for Myself faithful *w* . . . . . Is 8:2
"You are My *w* . . . . . Is 43:10
the presence of many *w* . . . . 1 Tim 6:12
the Holy Spirit also *w* . . . . . Heb 10:15
so great a cloud of *w* . . . . . Heb 12:1
give power to my two *w*. . . . . Rev 11:3

WIVES
Husbands, love your *w*. . . . . Eph 5:25
w must be reverent . . . . . 1 Tim 3:11

WIZARDS
who are mediums and *w* . . . . . Is 8:19

WOLF
The *w* and the lamb . . . . . Is 65:25
the sheep, sees the *w*. . . . . John 10:12

WOLVES
they are ravenous *w* . . . . . Matt 7:15
out as lambs among *w* . . . . . Luke 10:3
savage *w* will come in . . . . . Acts 20:29

WOMAN
she shall be called *W*. . . . . Gen 2:23
w builds her house . . . . . Prov 14:1
w who fears the LORD . . . . . Prov 31:30
w shall encompass a. . . . . Jer 31:22
whoever looks at a *w* . . . . . Matt 5:28
"Do you see this *w*. . . . . Luke 7:44
Then the *w* of Samaria . . . . . John 4:9
brought to Him a *w* . . . . . John 8:3
"*W*, behold your . . . . . John 19:26
w was full of good. . . . . Acts 9:36
natural use of the *w* . . . . . Rom 1:27
a man not to touch a *w* . . . . . 1 Cor 7:1
w is the glory of man . . . . . 1 Cor 11:7
His Son, born of a *w* . . . . . Gal 4:4
Let a *w* learn in. . . . . 1 Tim 2:11
I do not permit a *w*. . . . . 1 Tim 2:12
w being deceived. . . . . 1 Tim 2:14
w clothed with the sun . . . . . Rev 12:1
the earth helped the *w* . . . . . Rev 12:16

WOMB
nations are in your *w*. . . . . Gen 25:23
LORD had closed her *w* . . . . . 1 Sam 1:5
took Me out of the *w* . . . . . Ps 22:9
in my mother's *w* . . . . . Ps 139:13
formed you from the *w* . . . . . Is 44:2
called Me from the *w*. . . . . Is 49:1
in the *w* I knew you . . . . . Jer 1:5
is the fruit of your *w* . . . . . Luke 1:42
"Blessed is the *w*. . . . . Luke 11:27
from my mother's *w* . . . . . Gal 1:15

WOMEN
blessed is she among *w* . . . . . Judg 5:24
among Your honorable *w* . . . . . Ps 45:9
O fairest among *w* . . . . . Song 1:8
w rule over them . . . . . Is 3:12
new wine the young *w* . . . . . Zech 9:17
w will be grinding . . . . . Matt 24:41
are you among *w* . . . . . Luke 1:28
w keep silent in the . . . . . 1 Cor 14:34
admonish the young *w*. . . . . Titus 2:4
times, the holy *w* . . . . . 1 Pet 3:5
not defiled with *w*. . . . . Rev 14:4

WONDER
I have become as a *w* . . . . . Ps 71:7
marvelous work and a *w* . . . . . Is 29:14

WONDERFUL
name, seeing it is *w* . . . . . Judg 13:18
Your love to me was *w* . . . . . 2 Sam 1:26
things too *w* for me . . . . . Job 42:3
Your testimonies are *w* . . . . . Ps 119:129
name will be called *W*. . . . . Is 9:6
of hosts, who is *w* . . . . . Is 28:29
and scribes saw the *w* . . . . . Matt 21:15
our own tongues the *w* . . . . . Acts 2:11

WONDERFULLY
fearfully and *w* made . . . . . Ps 139:14

WONDERS
w which I will do . . . . . Ex 3:20
are the God who does *w*. . . . . Ps 77:14
Shall Your *w* be known. . . . . Ps 88:12
who alone does great *w* . . . . . Ps 136:4
Egypt with signs and *w* . . . . . Jer 32:21
and how mighty His *w* . . . . . Dan 4:3
He works signs and *w* . . . . . Dan 6:27
"And I will show *w* . . . . . Joel 2:30
and done many *w*. . . . . Matt 7:22
signs, and lying *w*. . . . . 2 Thess 2:9
both with signs and *w* . . . . . Heb 2:4

WONDROUS
and tell of all Your *w* . . . . . Ps 26:7
w works declare that. . . . . Ps 75:1
w works in the land of . . . . . Ps 106:22
for they are a *w*. . . . . Zech 3:8

WONDROUSLY
God, who has dealt *w* . . . . . Joel 2:26

WOOD
precious stones, *w* . . . . . 1 Cor 3:12

WOODCUTTERS
but let them be *w*. . . . . Josh 9:21

WOOL
they shall be as *w*. . . . . Is 1:18
head was like pure *w*. . . . . Dan 7:9
hair were white like *w* . . . . . Rev 1:14

WORD
w that proceeds. . . . . Deut 8:3
w is very near you. . . . . Deut 30:14
w I have hidden. . . . . Ps 119:11
w has given me life . . . . . Ps 119:50
w is a lamp to my feet. . . . . Ps 119:105
w makes it glad . . . . . Prov 12:25
w spoken in due season. . . . . Prov 15:23
w fitly spoken is . . . . . Prov 25:11
Every *w* of God is pure. . . . . Prov 30:5
The LORD sent a *w* . . . . . Is 9:8
the *w* of our God. . . . . Is 40:8
w has gone out of My . . . . . Is 45:23
w be that goes forth . . . . . Is 55:11
But His *w* was in my . . . . . Jer 20:9
w will be his oracle . . . . . Jer 23:36
w which I speak will. . . . . Ezek 12:28
But only speak a *w* . . . . . Matt 8:8
for every idle *w* . . . . . Matt 12:36
The seed is the *w* . . . . . Luke 8:11
mighty in deed and *w*. . . . . Luke 24:19
beginning was the *W* . . . . . John 1:1
W became flesh and . . . . . John 1:14
if anyone keeps My *w* . . . . . John 8:51
w which you hear is . . . . . John 14:24
Your *w* is truth . . . . . John 17:17
and glorified the *w*. . . . . Acts 13:48
to one is given the *w* . . . . . 1 Cor 12:8
of water by the *w*. . . . . Eph 5:26
holding fast the *w*. . . . . Phil 2:16
Let the *w* of Christ . . . . . Col 3:16
come to you in *w* only . . . . . 1 Thess 1:5
in every good *w* . . . . . 2 Thess 2:17
by the *w* of His power . . . . . Heb 1:3
w which they heard did . . . . . Heb 4:2
For the *w* of God is . . . . . Heb 4:12
the implanted *w* . . . . . James 1:21
does not stumble in *w*. . . . . James 3:2
through the *w* of God. . . . . 1 Pet 1:23
that by the *w* of God . . . . . 2 Pet 3:5
whoever keeps His *w* . . . . . 1 John 2:5
let us not love in *w*. . . . . 1 John 3:18
the Father, the *W*. . . . . 1 John 5:7
name is called The *W*. . . . . Rev 19:13

WORDS
Give ear to my *w* . . . . . Ps 5:1
Let the *w* of my mouth. . . . . Ps 19:14
How sweet are Your *w* . . . . . Ps 119:103
pay attention to the *w*. . . . . Prov 7:24
The *w* of the wise are . . . . . Eccl 12:11
And I have put My *w*. . . . . Is 51:16
Take *w* with you . . . . . Hos 14:2
Do not My *w* do good to . . . . . Mic 2:7
pass away, but My *w*. . . . . Matt 24:35
at the gracious *w* . . . . . Luke 4:22
w that I speak to you . . . . . John 6:63
You have the *w* of. . . . . John 6:68
And remember the *w*. . . . . Acts 20:35
not with wisdom of *w* . . . . . 1 Cor 1:17
those who hear the *w* . . . . . Rev 1:3
is he who keeps the *w*. . . . . Rev 22:7

WORK
day God ended His *w* . . . . . Gen 2:2
Moses finished the *w* . . . . . Ex 40:33
people had a mind to *w*. . . . . Neh 4:6
You shall desire the *w*. . . . . Job 14:15
for they are all the *w* . . . . . Job 34:19
the *w* of Your fingers . . . . . Ps 8:3
I hate the *w* of those. . . . . Ps 101:3
the heavens are the *w* . . . . . Ps 102:25
Man goes out to his *w*. . . . . Ps 104:23

w is honorable and . . . . . Ps 111:3
man does deceptive *w* . . . . . Prov 11:18
then I saw all the *w* . . . . . Eccl 8:17
for there is no *w*. . . . . Eccl 9:10
God will bring every *w* . . . . . Eccl 12:14
that He may do His *w* . . . . . Is 28:21
and all we are the *w*. . . . . Is 64:8
him nothing for his *w*. . . . . Jer 22:13
and mighty in *w*. . . . . Jer 32:19
For I will *w* a *w* . . . . . Hab 1:5
and said, 'Son, go, *w*. . . . . Matt 21:28
could do no mighty *w* . . . . . Mark 6:5
we do, that we may *w* . . . . . John 6:28
"This is the *w* of God . . . . . John 6:29
I must *w* the works . . . . . John 9:4
w which You have given . . . . . John 17:4
know that all things *w*. . . . . Rom 8:28
He will finish the *w* . . . . . Rom 9:28
w is no longer *w* . . . . . Rom 11:6
Do not destroy the *w* . . . . . Rom 14:20
w will become manifest . . . . . 1 Cor 3:13
Are you not my *w* . . . . . 1 Cor 9:1
abounding in the *w* . . . . . 1 Cor 15:58
without ceasing your *w* . . . . 1 Thess 1:3
every good word and *w* . . . 2 Thess 2:17
If anyone will not *w*. . . . . 2 Thess 3:10
but a doer of the *w* . . . . . James 1:25

WORKED

with one hand they *w* . . . . . Neh 4:17
and wonders God had *w* . . . . Acts 15:12
which He *w* in Christ . . . . . Eph 1:20

WORKER

w is worthy of his . . . . . Matt 10:10
Timothy, my fellow *w* . . . . . Rom 16:21
w who does not need . . . . . 2 Tim 2:15

WORKERS

You hate all *w* of . . . . . Ps 5:5
we are God's fellow *w* . . . . . 1 Cor 3:9
dogs, beware of evil *w* . . . . . Phil 3:2

WORKING

everywhere, the Lord *w* . . . . Mark 16:20
My Father has been *w* . . . . . John 5:17
according to the *w* . . . . . Eph 1:19
through faith in the *w* . . . . . Col 2:12
manner, not *w* at all . . . . . 2 Thess 3:11

WORKMANSHIP

For we are His *w* . . . . . Eph 2:10

WORKS

the wondrous *w* of God . . . . . Job 37:14
are Your wonderful *w* . . . . . Ps 40:5
Come and see the *w* . . . . . Ps 66:5
how great are Your *w* . . . . . Ps 92:5
manifold are Your *w* . . . . . Ps 104:24
The *w* of the LORD are. . . . . Ps 111:2
w shall praise You. . . . . Ps 145:10
and let her own *w* . . . . . Prov 31:31
"For I know their *w* . . . . . Is 66:18
of whose *w* are truth . . . . . Dan 4:37
show Him greater *w* . . . . . John 5:20
w that I do in My . . . . . John 10:25
w that I do he will do . . . . . John 14:12
w righteousness . . . . . Acts 10:35
might stand, not of *w* . . . . . Rom 9:11
let us cast off the *w*. . . . . Rom 13:12
is the same God who *w* . . . . . 1 Cor 12:6
not justified by the *w* . . . . . Gal 2:16
Now the *w* of the flesh . . . . . Gal 5:19
the spirit who now *w* . . . . . Eph 2:2
not of *w*, lest anyone . . . . . Eph 2:9
with the unfruitful *w* . . . . . Eph 5:11
for it is God who *w* . . . . . Phil 2:13
w they deny Him . . . . . Titus 1:16
zealous for good *w* . . . . . Titus 2:14
repentance from dead *w* . . . . . Heb 6:1
but does not have *w* . . . . . James 2:14
also justified by *w* . . . . . James 2:25
He might destroy the *w* . . . . . 1 John 3:8
"I know your *w* . . . . . Rev 2:2
their *w* follow them . . . . . Rev 14:13
according to their *w* . . . . . Rev 20:12

WORLD

He shall judge the *w* . . . . . Ps 9:8
For the *w* is Mine . . . . . Ps 50:12
w is established . . . . . Ps 93:1
The field is the *w* . . . . . Matt 13:38
w are more shrewd . . . . . Luke 16:8
He was in the *w* . . . . . John 1:10
For God so loved the *w* . . . . . John 3:16
His Son into the *w* . . . . . John 3:17
the Savior of the *w* . . . . . John 4:42
w cannot hate you . . . . . John 7:7
You are of this *w* . . . . . John 8:23
Look, the *w* has gone . . . . . John 12:19
w will see Me no more . . . . . John 14:19
"If the *w* hates you . . . . . John 15:18
If you were of the *w* . . . . . John 15:19
I have overcome the *w* . . . . . John 16:33
do not pray for the *w* . . . . . John 17:9
w has not known You . . . . . John 17:25
w may become guilty . . . . . Rom 3:19
be conformed to this *w* . . . . . Rom 12:2
things of the *w*. . . . . 1 Cor 1:27
w is foolishness . . . . . 1 Cor 3:19
w has been crucified . . . . . Gal 6:14
without God in the *w*. . . . . Eph 2:12
loved this present *w*. . . . . 2 Tim 4:10
He has not put the *w* . . . . . Heb 2:5
unspotted from the *w* . . . . . James 1:27
w is enmity with God . . . . . James 4:4
Do not love the *w* . . . . . 1 John 2:15
all that is in the *w* . . . . . 1 John 2:16
w is passing away. . . . . 1 John 2:17
w does not know us . . . . . 1 John 3:1
They are of the *w* . . . . . 1 John 4:5
so are we in this *w* . . . . . 1 John 4:17
And all the *w* marveled . . . . . Rev 13:3

WORLDS

also He made the *w* . . . . . Heb 1:2

WORM

w should feed sweetly . . . . . Job 24:20
But I am a *w* . . . . . Ps 22:6
"Fear not, you *w* . . . . . Is 41:14
their *w* does not die . . . . . Is 66:24
w does not die and the . . . . . Mark 9:44

WORMS

flesh is caked with *w*. . . . . Job 7:5
you, and *w* cover you. . . . . Is 14:11
And he was eaten by *w* . . . . . Acts 12:23

WORMWOOD

end she is bitter as *w*. . . . . Prov 5:4
who turn justice to *w* . . . . . Amos 5:7
of the star is *W*. . . . . Rev 8:11

WORRY

to you, do not *w* . . . . . Matt 6:25
Therefore do not *w*. . . . . Matt 6:31

WORRYING

by *w* can add one cubit . . . . . Matt 6:27

WORSE

w than their fathers . . . . . Jer 7:26

WORSHIP

I will go yonder and *w*. . . . . Gen 22:5
He is your Lord, *w* . . . . . Ps 45:11
Oh come, let us *w*. . . . . Ps 95:6
and have come to *w* Him . . . . . Matt 2:2
will fall down and *w* . . . . . Matt 4:9
And in vain they *w* . . . . . Matt 15:9
w what you do not know . . . . John 4:22
true worshipers will *w*. . . . . John 4:23
the One whom you *w* . . . . . Acts 17:23
w the God of my . . . . . Acts 24:14
false humility and *w* . . . . . Col 2:18
the angels of God *w*. . . . . Heb 1:6
make them come and *w* . . . . . Rev 3:9
w Him who lives . . . . . Rev 4:10
w Him who made. . . . . Rev 14:7

WORSHIPED

Our fathers *w* . . . . . John 4:20
w Him who lives . . . . . Rev 5:14
on their faces and *w* . . . . . Rev 11:16
w God who sat on the . . . . . Rev 19:4

WORSHIPER

if anyone is a *w*. . . . . John 9:31

WORTH

and make my speech *w* . . . . . Job 24:25
of the wicked is *w*. . . . . Prov 10:20

WORTHLESS

looking at *w* things . . . . . Ps 119:37
A *w* person, a wicked man . . . Prov 6:12
Indeed they are all *w* . . . . . Is 41:29

WORTHLESSNESS

long will you love *w* . . . . . Ps 4:2

WORTHY

I am not *w* of the. . . . . Gen 32:10
sandals I am not *w* . . . . . Matt 3:11
inquire who in it is *w* . . . . . Matt 10:11
invited were not *w* . . . . . Matt 22:8
should do this was *w* . . . . . Luke 7:4
and I am no longer *w*. . . . . Luke 15:19
present time are not *w* . . . . . Rom 8:18
apostles, who am not *w*. . . . . 1 Cor 15:9
to walk *w* of the calling . . . . . Eph 4:1
"The laborer is *w* . . . . . 1 Tim 5:18
the world was not *w*. . . . . Heb 11:38
white, for they are *w*. . . . . Rev 3:4
"You are *w*, O Lord . . . . . Rev 4:11
"*W* is the Lamb who . . . . . Rev 5:12

WOUND

I *w* and I heal . . . . . Deut 32:39
My *w* is incurable . . . . . Job 34:6
But God will *w* the . . . . . Ps 68:21
and my *w* incurable . . . . . Jer 15:18
and *w* their weak . . . . . 1 Cor 8:12
and his deadly *w*. . . . . Rev 13:3

WOUNDED

and my heart is *w* . . . . . Ps 109:22
and *w* the serpent . . . . . Is 51:9
But He was *w* for our. . . . . Is 53:5
there remained only *w* . . . . . Jer 37:10
with which I was *w* . . . . . Zech 13:6
to the beast who was *w* . . . . . Rev 13:14

WOUNDING

killed a man for *w* . . . . . Gen 4:23

WOUNDS
and binds up their *w*. . . . . Ps 147:3
Faithful are the *w* . . . . . Prov 27:6
and bandaged his *w* . . . . . Luke 10:34

WRANGLINGS
useless *w* of men of . . . . . 1 Tim 6:5

WRATH
w has gone out from. . . . . Num 16:46
provoked the LORD to *w* . . . . Deut 9:22
Had I not feared the *w* . . . . . Deut 32:27
w kills a foolish . . . . . Job 5:2
speak to them in His *w*. . . . . Ps 2:5
living and burning *w*. . . . . Ps 58:9
Surely the *w* of man . . . . . Ps 76:10
Your fierce *w* has gone . . . . . Ps 88:16
Will Your *w* burn like . . . . . Ps 89:46
w we are terrified . . . . . Ps 90:7
So I swore in My *w*. . . . . Ps 95:11
in the day of His *w* . . . . . Ps 110:5
death is the king's *w* . . . . . Prov 16:14
The king's *w* is like . . . . . Prov 19:12
of great *w* will suffer. . . . . Prov 19:19
w is heavier than . . . . . Prov 27:3
W is cruel and anger a . . . . . Prov 27:4
w I will give him . . . . . Is 10:6
With a little *w* . . . . . Is 54:8
in My *w* I struck you . . . . . Is 60:10
I will pour out my *w* . . . . . Hos 5:10
w remember mercy . . . . . Hab 3:2
you to flee from the *w* . . . . . Matt 3:7
see life, but the *w* . . . . . John 3:36
For the *w* of God is . . . . . Rom 1:18
up for yourself *w*. . . . . Rom 2:5
the law brings about *w* . . . . . Rom 4:15
wanting to show His *w*. . . . . Rom 9:22
rather give place to *w* . . . . . Rom 12:19
not only because of *w*. . . . . Rom 13:5
outbursts of *w* . . . . . 2 Cor 12:20
nature children of *w*. . . . . Eph 2:3
sun go down on your *w* . . . . . Eph 4:26
Let all bitterness, *w* . . . . . Eph 4:31
delivers us from the *w* . . . . 1 Thess 1:10
w has come upon them . . . 1 Thess 2:16
holy hands, without *w* . . . . . 1 Tim 2:8
So I swore in My *w* . . . . . Heb 3:11
not fearing the *w* . . . . . Heb 11:27
for the *w* of man does. . . . . James 1:20
throne and from the *w* . . . . . Rev 6:16
to you, having great *w* . . . . . Rev 12:12
of the wine of the *w*. . . . . Rev 14:8
winepress of the *w* . . . . . Rev 14:19
for in them the *w* . . . . . Rev 15:1
fierceness of His *w* . . . . . Rev 16:19

WRATHFUL
w man stirs up strife . . . . . Prov 15:18

WRESTLE
For we do not *w*. . . . . Eph 6:12

WRETCHED
w man that I am . . . . . Rom 7:24
know that you are *w*. . . . . Rev 3:17

WRETCHEDNESS
do not let me see my *w*. . . . . Num 11:15

WRINKLE
not having spot or *w* . . . . . Eph 5:27

WRITE
"*W* these words . . . . . Ex 34:27
w bitter things . . . . . Job 13:26
w them on the tablet . . . . . Prov 7:3
'*W* this man down as . . . . . Jer 22:30
"*W* the vision . . . . . Hab 2:2
w them on their hearts . . . . . Heb 8:10
their minds I will *w* . . . . . Heb 10:16
I had many things to *w*. . . . . 3 John 13

WRITING
the *w* was the *w* . . . . . Ex 32:16

WRITINGS
do not believe his *w* . . . . . John 5:47

WRITTEN
tablets of stone, *w* . . . . . Ex 31:18
Have I not *w* to you . . . . . Prov 22:20
your names are *w*. . . . . Luke 10:20
"What I have *w*. . . . . John 19:22
ministered by us, *w* . . . . . 2 Cor 3:3
the stone a new name *w*. . . . . Rev 2:17
the plagues that are *w*. . . . . Rev 22:18

WRONG
sinned, we have done *w*. . . . . 2 Chr 6:37
I cry out concerning *w* . . . . . Job 19:7
not charge them with *w* . . . . . Job 24:12
no one to do them *w*. . . . . Ps 105:14
Do no *w* and do no . . . . . Jer 22:3
I am doing you no *w*. . . . . Matt 20:13
Man has done nothing *w* . . . Luke 23:41
Jews I have done no *w*. . . . . Acts 25:10
Forgive me this *w* . . . . . 2 Cor 12:13
But he who does *w* . . . . . Col 3:25

WRONGED
then that God has *w* . . . . . Job 19:6
We have *w* no one . . . . . 2 Cor 7:2

WRONGS
me *w* his own soul . . . . . Prov 8:36

WROTE
of the hand that *w*. . . . . Dan 5:5
stooped down and *w*. . . . . John 8:6

WROUGHT
And skillfully *w*. . . . . Ps 139:15

YEAR
first month of the *y* . . . . . Ex 12:2
In the *Y* of Jubilee . . . . . Lev 27:24
the acceptable *y* . . . . . Is 61:2
be his until the *y* . . . . . Ezek 46:17
to Jerusalem every *y*. . . . . Luke 2:41
went alone once a *y*. . . . . Heb 9:7
of sins every *y* . . . . . Heb 10:3

YEARS
Are Your *y* like the . . . . . Job 10:5
y should teach . . . . . Job 32:7
I will remember the *y* . . . . . Ps 77:10
For a thousand *y*. . . . . Ps 90:4
lives are seventy *y* . . . . . Ps 90:10
y will have no end. . . . . Ps 102:27
when He was twelve *y* . . . . . Luke 2:42
are not yet fifty *y*. . . . . John 8:57
y will not fail . . . . . Heb 1:12
with Him a thousand *y*. . . . . Rev 20:6

YES
let your *'Y'* be *'Y,'* . . . . . Matt 5:37
No, but in Him was *Y*. . . . . 2 Cor 1:19

YESTERDAY
For we were born *y*. . . . . Job 8:9

YOKE
you shall break his *y* . . . . . Gen 27:40
and He will put a *y*. . . . . Deut 28:48
Your father made our *y* . . . . . 1 Kin 12:4
You have broken the *y*. . . . . Is 9:4
y will be destroyed. . . . . Is 10:27
Take My *y* upon you . . . . . Matt 11:29

YOKED
Do not be unequally *y*. . . . . 2 Cor 6:14

YOUNG
His flesh shall be *y* . . . . . Job 33:25
I have been *y*. . . . . Ps 37:25
she may lay her *y* . . . . . Ps 84:3
y ones shall lie . . . . . Is 11:7
dream dreams, your *y* . . . . . Joel 2:28
y man followed Him . . . . . Mark 14:51
I write to you, *y*. . . . . 1 John 2:13

YOUNGER
they mock at me, men *y* . . . . . Job 30:1
y son gathered all . . . . . Luke 15:13
let him be as the *y* . . . . . Luke 22:26
y women as sisters . . . . . 1 Tim 5:2
Likewise you *y* people . . . . . 1 Pet 5:5

YOURS
all that I have are *y* . . . . . 1 Kin 20:4
the battle is not *y* . . . . . 2 Chr 20:15
I am *Y*, save me . . . . . Ps 119:94
Y is the kingdom. . . . . Matt 6:13
Take what is *y*. . . . . Matt 20:14
y is the kingdom. . . . . Luke 6:20
And all Mine are *Y*. . . . . John 17:10
For all things are *y*. . . . . 1 Cor 3:21
for I do not seek *y* . . . . . 2 Cor 12:14

YOUTH
for he was only a *y* . . . . . 1 Sam 17:42
the LORD from my *y* . . . . . 1 Kin 18:12
the sins of my *y* . . . . . Ps 25:7
the companion of her *y* . . . . . Prov 2:17
in the days of your *y* . . . . . Eccl 11:9
the shame of your *y*. . . . . Is 54:4
speak, for I am a *y* . . . . . Jer 1:6
I have kept from my *y*. . . . . Matt 19:20
no one despise your *y* . . . . . 1 Tim 4:12

YOUTHFUL
Flee also *y* lusts. . . . . 2 Tim 2:22

ZACCHAEUS
Wealthy tax collector converted to Christ, Luke 19:1–10

ZACHARIAS
Father of John the Baptist, Luke 1:5–17

ZADOK
Co-priest with Abiathar; remains loyal to David, 2 Sam 15:24–29; 20:25
Rebuked by David, 2 Sam 19:11, 12
Does not follow Adonijah; anoints Solomon, 1 Kin 1:8–45
Takes Abiathar's place, 1 Kin 2:35

ZAREPHATH
Town of Sidon where Elijah revives widow's son, 1 Kin 17:8–24; Luke 4:26

ZEAL
The *z* of the LORD of . . . . . 2 Kin 19:31
z has consumed me. . . . . Ps 119:139
He shall stir up His *z* . . . . . Is 42:13

have spoken it in My *z* . . . . . Ezek 5:13
for Zion with great *z*. . . . . Zech 8:2
"*Z* for Your house has . . . . . John 2:17
that they have a *z* . . . . . Rom 10:2
z has stirred up the . . . . . 2 Cor 9:2

ZEALOUS
"I have been very *z* . . . . . 1 Kin 19:10
'I am *z* for Zion with . . . . . Zech 8:2
since you are *z*. . . . . 1 Cor 14:12
But it is good to be *z*. . . . . Gal 4:18
z for good works. . . . . Titus 2:14

ZEBEDEE
Galilean fisherman; father of James and John, Matt 4:21, 22

ZEBULUN
Sixth son of Jacob and Leah, Gen 30:19, 20
Prophecy concerning, Gen 49:13
——— Tribe of:
Numbered, Num 1:30, 31; 26:27
Territory assigned to, Josh 19:10–16
Joins Gideon in battle, Judg 6:34, 35
Some respond to Hezekiah's reforms, 2 Chr 30:10–18
Christ visits territory of, Matt 4:13–16

ZECHARIAH
King of Israel; last ruler of Jehu's dynasty, 2 Kin 15:8–12
——— Postexilic prophet and priest, Ezra 5:1; Zech 1:1, 7

ZEDEKIAH
Last king of Judah; uncle and successor of Jehoiachin; reigns wickedly, 2 Kin 24:17–19; 2 Chr 36:10
Rebels against Nebuchadnezzar, 2 Chr 36:11–13
Denounced by Jeremiah, Jer 34:1–22
Consults Jeremiah, Jer 37; 38
Captured and taken to Babylon, 2 Kin 25:1–7; Jer 39:1–7

ZELOPHEHAD
Manassite whose five daughters secure female rights, Num 27:1–7

ZEPHANIAH
Author of Zephaniah, Zeph 1:1
——— Priest and friend of Jeremiah during Zedekiah's reign, Jer 21:1

ZERUBBABEL
Descendant of David, 1 Chr 3:1–19
Leader of Jewish exiles, Neh 7:6, 7; Hag 2:21–23
Rebuilds the temple, Ezra 3:1–10; Zech 4:1–14

ZIBA
Saul's servant, 2 Sam 9:9
Befriends David, 2 Sam 16:1–4
Accused of deception by Mephibosheth, 2 Sam 19:17–30

ZIKLAG
City on the border of Judah, Josh 15:1, 31
Held by David, 1 Sam 27:6
Overthrown by Amalekites, 1 Sam 30:1–31

ZILPAH
Leah's maid, Gen 29:24
Mother of Gad and Asher, Gen 30:9–13

ZIMRI
Simeonite prince slain by Phinehas, Num 25:6–14
——— King of Israel for seven days, 1 Kin 16:8–20

ZIN
Wilderness through which the Israelites passed, Num 20:1
Border between Judah and Edom, Josh 15:1–3

ZION
Literally, an area in Jerusalem; called the City of David, 2 Sam 5:6–9; 2 Chr 5:2
Used figuratively of God's kingdom, Ps 125:1; Heb 12:22; Rev 14:1

ZIPPORAH
Daughter of Jethro; wife of Moses, Ex 18:1, 2

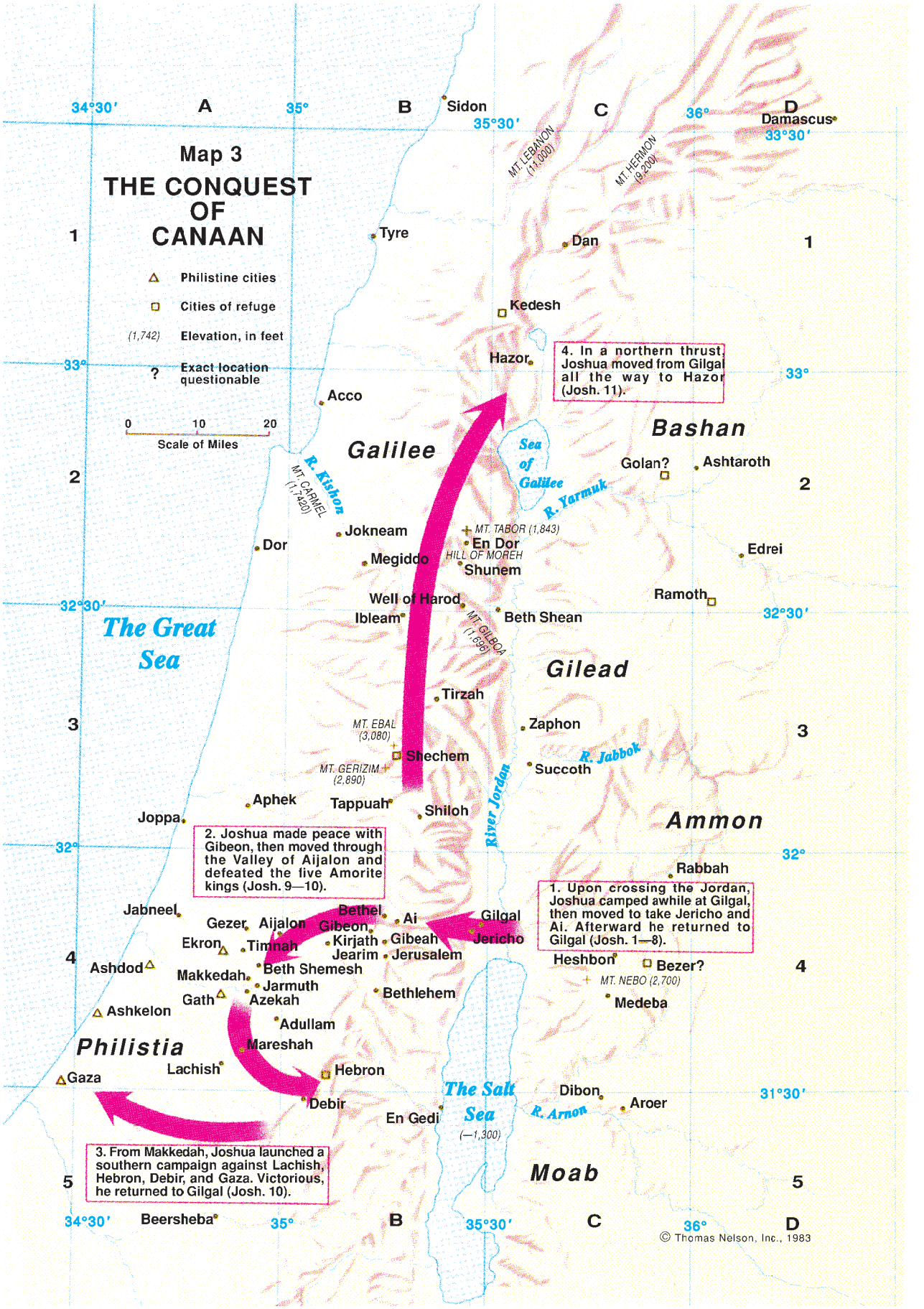
ZOAR
Ancient city of Canaan originally named Bela, Gen 14:2, 8
Spared destruction at Lot's request, Gen 19:20–23

ZOPHAR
Naamathite; friend of Job, Job 2:11

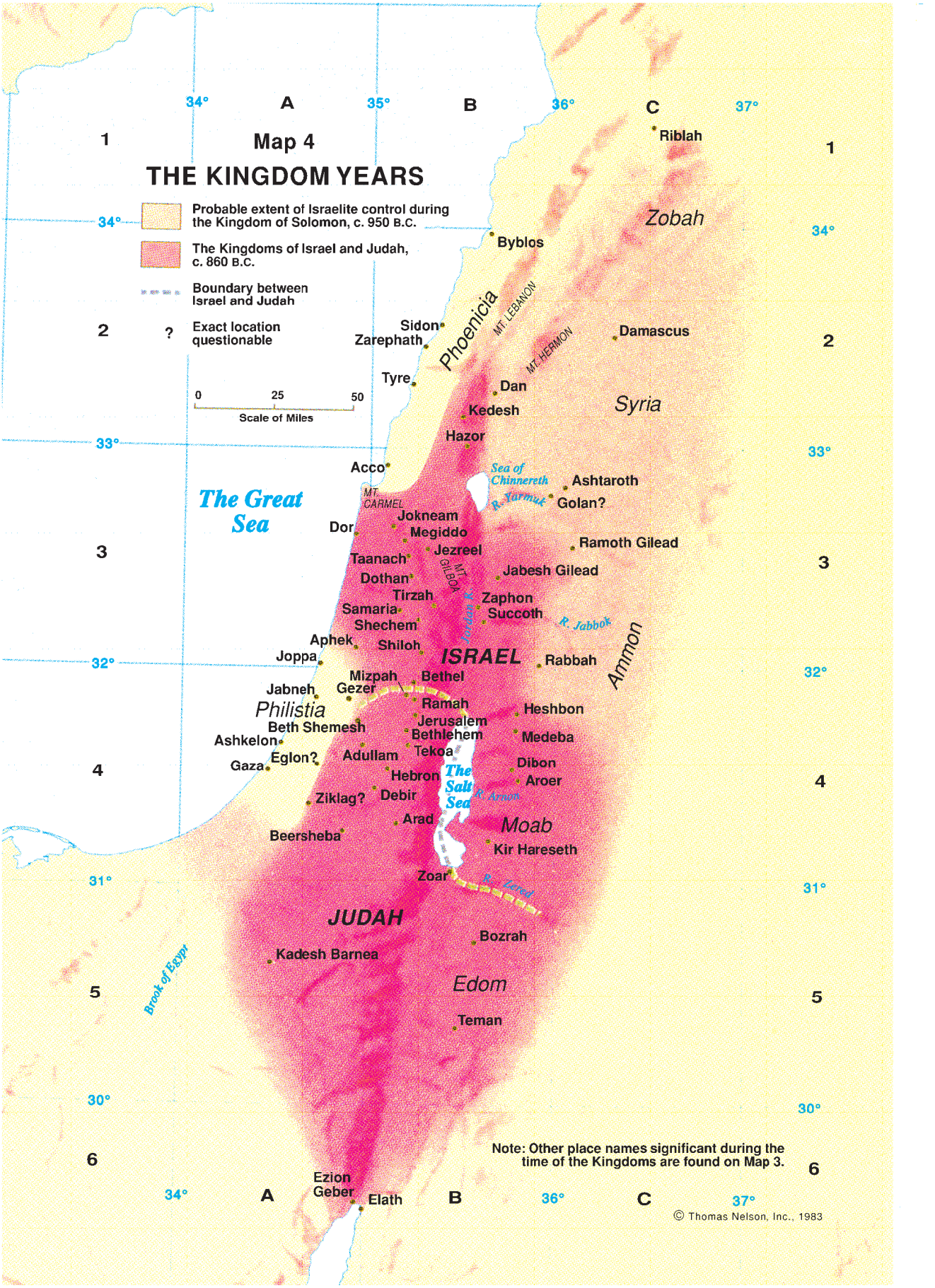


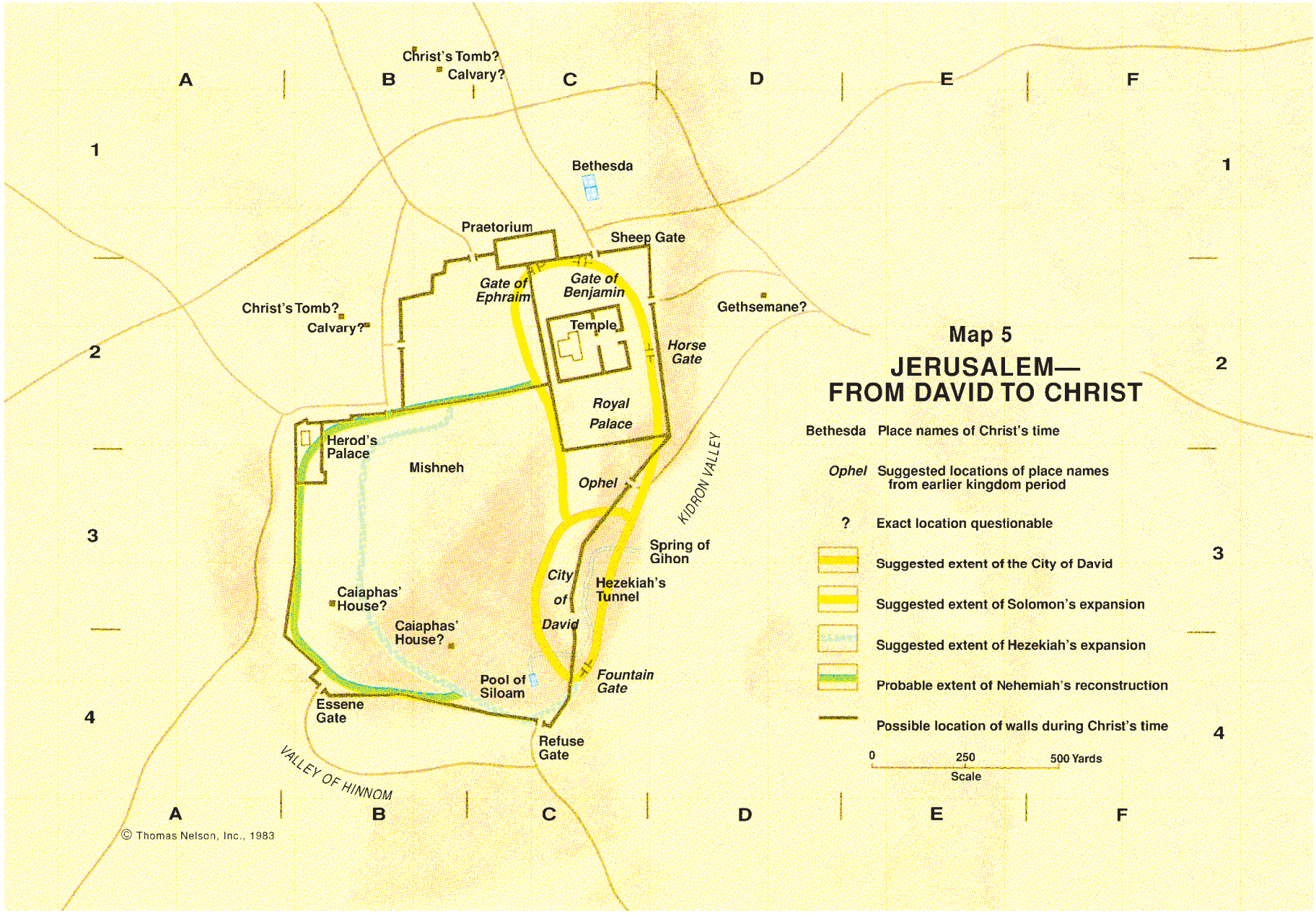
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30°
A
32°
B
34°
C
36°
D
1
2
The Great Sea
Gaza
Hebron
MT. NEBO
Ammon
Salt Sea
River
Arnon
Beersheba
Arad
Moab
Avaris
Zoar
Brook
Zered
Qantir
Baal Zephon
Way of the Philistines
Wilderness of Zin
Punon
Pithom
Succoth
Way of Shur
Kadesh Barnea
Land of Goshen
Nile
Wilderness of Paran
Arabah
Edom
Memphis
Route from Egypt to Arabia
Marah?
Elim?
Ezion Geber
Red Sea
Gulf of Aqaba
MT SINAI HOREB
Map 2
THE EXODUS FROM EGYPT
Route of the Exodus
Alternate routes of Red Sea crossing
Unsuccessful invasion of Canaan (Num. 14:39–45)
Trade routes
? Exact location questionable
0
50
100
Scale of Miles
28°
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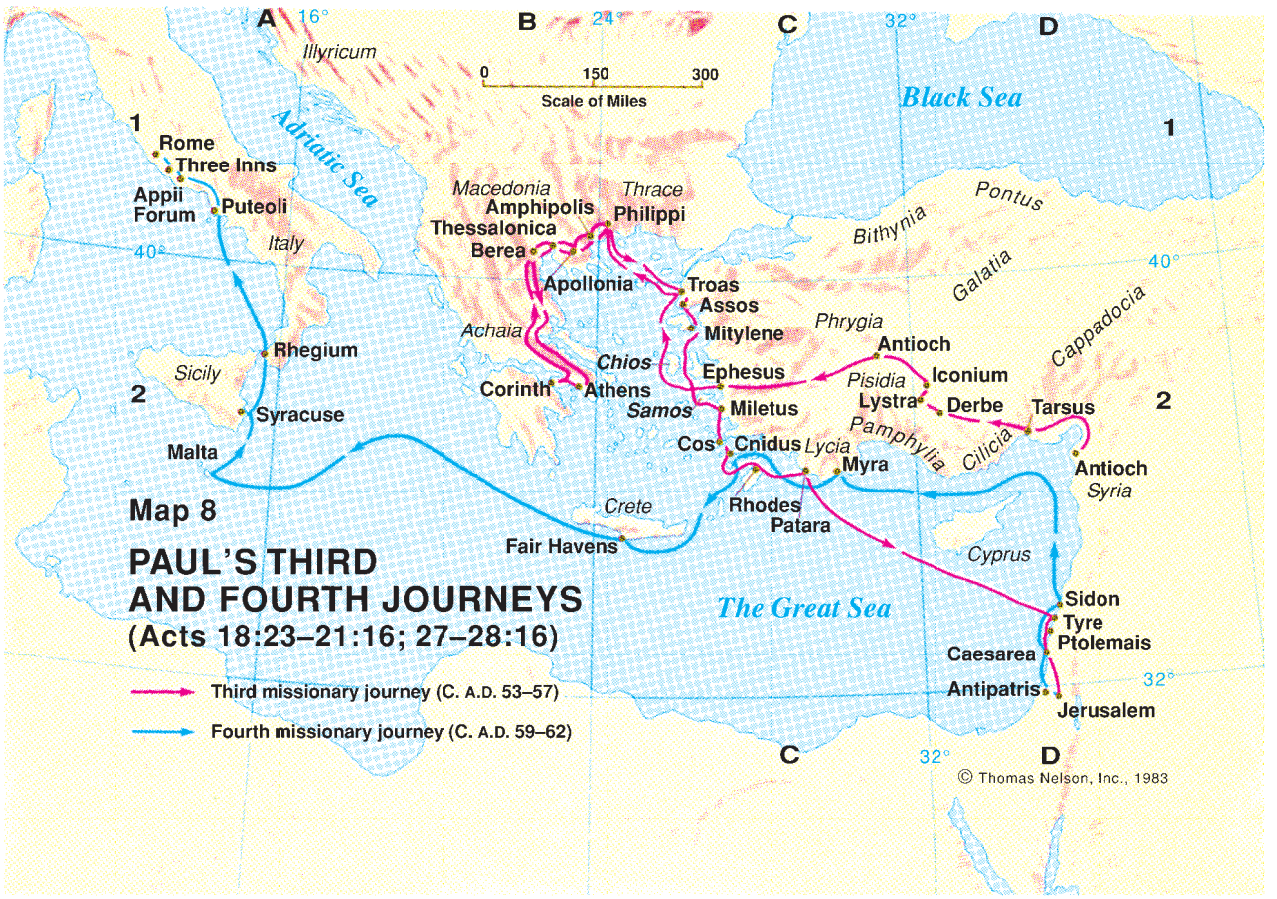

Map 4
THE KINGDOM YEARS
Probable extent of Israelite control during the Kingdom of Solomon, c. 950 B.C.
The Kingdoms of Israel and Judah, c. 860 B.C.
Boundary between Israel and Judah
Exact location questionable
0 25 50
Scale of Miles
Riblah
Zobah
Byblos
Phoenicia
MT. LEBANON
Damascus
Sidon
Zarephath
MT. HERMON
Tyre
Dan
Syria
Kedesh
Hazor
Acco
Sea of Chinnereth
Ashtaroth
R. Yarmuk
Golan?
The Great Sea
MT. CARMEL
Jokneam
Dor
Megiddo
Ramoth Gilead
Jezreel
Taanach
MT. GILBOA
Jabesh Gilead
Dothan
Tirzah
Zaphon
Samaria
Succoth
R. Jordan
R. Jabbok
Shechem
Aphek
Shiloh
ISRAEL
Ammon
Joppa
Rabbah
Mizpah
Bethel
Jabneh
Gezer
Ramah
Philistia
Heshbon
Jerusalem
Beth Shemesh
Bethlehem
Medeba
Ashkelon
Tekoa
Eglon?
Adullam
Dibon
Gaza
Hebron
The Salt Sea
Aroer
R. Arnon
Ziklag?
Debir
Arad
Moab
Beersheba
Kir Hareseth
Zoar
R. Zered
JUDAH
Bozrah
Brook of Egypt
Kadesh Barnea
Edom
Teman
Ezion Geber
Elath
Note: Other place names significant during the time of the Kingdoms are found on Map 3.
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Map 6
THE HOLY LAND IN CHRIST'S TIME
(1,742) Elevation, in feet
? Exact location questionable
0 10 20
Scale of Miles
34°30′
35°
35°30′
36°
33°30′
33°
32°30′
32°
31°30′
A
B
C
D
1
2
3
4
5
Sidon
Damascus
Zarephath
Tyre
Panias
(Caesarea Philippi)
Phoenicia
Iturea
Trachonitis
Galilee
Judea
Samaria
Decapolis
Perea
Idumea
MT. LEBANON (11,000)
MT. HERMON (9,200)
Ptolemais
Chorazin
Bethsaida?
Capernaum
Magdala
Sea of Chinnereth
Gergesa
Cana
Tiberias
MT. CARMEL (1,742)
R. Kishon
R. Yarmuk
Nazareth
MT. TABOR (1,843)
Nain
Gadara?
Esdraelon
R. Jezreel
Caesarea
The Great Sea
Scythopolis
MT. GILBOA (1,696)
Samaria
Gerasa
Sychar
R. Jabbok
MT. GERIZIM (2,890)
River Jordan
Antipatris
Joppa
Arimathea
Ephraim
Gadara?
Lydda
Philadelphia
Emmaus
Jericho
Kirjath Jearim
Jerusalem
Bethabara
Bethany
Azotus
Beth Haccerem
Qumran
Bethlehem
Medeba
Ashkelon
Herodium
Machaerus
Hebron
Gaza
The Salt Sea (—1,300)
R. Arnon
Masada
Beersheba
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A
B
C
D
16°
24°
32°
40°
1
2
Illyricum
Adriatic Sea
Italy
Sicily
0
150
300
Scale of Miles
Black Sea
Pontus
Bithynia
Galatia
Cappadocia
Macedonia
Thrace
Amphipolis
Philippi
Thessalonica
Neapolis
Berea
Apollonia
Troas
Phrygia
Antioch
Iconium
Achaia
Athens
Corinth
Ephesus
Pisidia
Lystra
Tarsus
Perga
Derbe
Attalia
Pamphylia
Cilicia
Lycia
Antioch
Seleucia
Syria
Crete
Cyprus
Salamis
Paphos
The Great Sea
Caesarea
Jerusalem
Map 7
PAUL'S FIRST AND SECOND JOURNEYS
(Acts 13–14; 15:39–18:22)
First missionary journey, with Barnabas and Mark (c. A.D. 46–48)
Second missionary journey, with Silas (c. A.D. 49–52)
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A
B
C
D
16°
24°
32°
40°
1
2
Illyricum
Adriatic Sea
Italy
Sicily
0
150
300
Scale of Miles
Black Sea
Pontus
Bithynia
Galatia
Cappadocia
Rome
Three Inns
Appii Forum
Puteoli
Rhegium
Syracuse
Malta
Macedonia
Thrace
Amphipolis
Philippi
Thessalonica
Berea
Apollonia
Troas
Assos
Mitylene
Achaia
Phrygia
Antioch
Chios
Ephesus
Iconium
Corinth
Athens
Samos
Miletus
Pisidia
Lystra
Derbe
Tarsus
Cos
Cnidus
Lycia
Pamphylia
Cilicia
Myra
Antioch
Syria
Crete
Rhodes
Patara
Fair Havens
Cyprus
The Great Sea
Sidon
Tyre
Ptolemais
Caesarea
Antipatris
Jerusalem
Map 8
PAUL'S THIRD AND FOURTH JOURNEYS
(Acts 18:23–21:16; 27–28:16)
Third missionary journey (C. A.D. 53–57)
Fourth missionary journey (C. A.D. 59–62)
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